

**ADVANCED SUBSIDIARY GCE
HISTORY**

F964/01

European and World History Enquiries:
Option A: Medieval and Early Modern 1073–1555

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 8 page Answer Booklet

Other Materials Required:

None

**Wednesday 20 January 2010
Morning**

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- Answer **either** question 1 **or** question 2.
- Answer **both sub-questions** from **one** Study Topic.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **100**.
- This question paper contains questions on the following two Study Topics:
 - The First Crusade and the Crusader States 1073–1130
 - The German Reformation 1517–1555
- You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure of argument, grammar, punctuation and spelling.
- The time permitted allows for reading the Sources in the one Study Topic you have studied.
- In answering these questions, you are expected to use your knowledge of the topic to help you understand and interpret the Sources, as well as to inform your answers.
- This document consists of **8** pages. Any blank pages are indicated.

Answer **either** question 1 **or** question 2.

1 The First Crusade and the Crusader States 1073–1130

Study the **five** Sources on The People's Crusade and then answer **both** sub-questions.

It is recommended that you spend two thirds of your time in answering part **(b)**.

(a) Study Sources A and B

Compare these Sources as evidence for the popular response raised by the preaching of the Crusade. **[30]**

(b) Study **all** the Sources

Use your own knowledge to assess how far the Sources support the interpretation that Peter the Hermit was an ineffective leader. **[70]**

[Total: 100 marks]

The People's Crusade

Source A: A well-educated French author, knowledgeable about the First Crusade, gives an account of the appeal and leadership of Peter the Hermit.

While the princes, with their need of financial resources and large retinues of supporters, were settling their affairs before leaving for the Holy Land, the common people, poor in possessions but rich in numbers, became followers of a certain Peter the Hermit. He travelled through cities and towns to preach, and was surrounded by such crowds of people, given such gifts, and so acclaimed for his holiness, that I remember no-one ever having been held in such honour. Whatever he did or said was regarded as little short of divine. 5

Guibert of Nogent, The Deeds of God, written by 1108

Source B: The daughter of the Byzantine Emperor, Alexius I, wrote an important account of the First Crusade and here she remarks upon the nature of Peter the Hermit's expedition and its problems.

Peter the Hermit inspired people from France and other parts of Europe to gather together with their weapons, horses, and other military equipment. With the soldiers came a large number of unarmed men, carrying palms or wearing crosses on their backs. The Emperor advised Peter to wait for the other counts and their forces to arrive but, confident in the number of his followers, he would not. He was filled with a spirit that led him to believe in his success. But his followers were unruly, difficult, restless. 10

Anna Comnena, The Alexiad, written in the 1140s

Source C: An unknown author, who went on the First Crusade and wrote a valuable account of the Crusade, explains the fate of the pilgrims in 1096.

When the Turks heard that Peter the Hermit and Walter the Penniless were encamped beyond Nicaea, they came intending to kill them and their companions, and when they found Walter and his men, they killed them at once. But Peter had already gone to Constantinople, for he could not control a mob of people who would not obey him. The Turks killed most of his men; a few they took captive. When the Emperor in Constantinople heard that the Turks had inflicted such a defeat on our men, he rejoiced greatly.

15

The Deeds of the Franks and other pilgrims to Jerusalem, written by 1100-1101

Source D: A German writer in the early twelfth century, almost certainly working from the accounts of eye-witnesses of the events of the Crusade, gives more detail on the fate of Peter the Hermit's expedition.

Peter the Hermit was in Constantinople and was unable to secure the Emperor's permission to rejoin his followers. Meanwhile, those followers set out for Nicaea, making their way noisily with loud boasts and much shouting through mountain and forest. Unexpectedly, Kilij Arslan and his whole army entered the same forest from the other side. Emerging from their cover, the Christians saw with amazement Kilij Arslan's army in battle formation. In the fighting which followed, Walter the Penniless, Rainald of Bries and Fulk of Chartres were killed; other knights fled. When it was known that they had run away, all the men took flight.

20

25

Albert of Aachen, History of Jerusalem, written about 1130

Source E: A modern historian comments on the make-up and fortunes of the People's Crusade.

Although not directly responsible for the catastrophe, Peter the Hermit's role as a leader was at an end. He had accomplished a long march with thousands of ill-assorted followers, negotiated with local rulers and secured the patronage and favour of the Greek emperor. The tragic failure of his army in Asia pointed to the requirements for success: united leadership; significant numbers of knights; respect for the enemy; and, above all, adequate and secure supplies of food, water, war materials and horses.

30

C. J. Tyerman, God's War, 2007

2 The German Reformation 1517–1555

Study the **five** Sources on Reactions to Luther and his Ideas 1519–21, and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

(a) Study Sources A and C

Compare these Sources as evidence for Catholic reactions to Luther's teachings. [30]

(b) Study **all** the Sources

Use your own knowledge to assess how far the Sources support the interpretation that the **main** reason the authorities failed to suppress Luther's heresy was because he had influential supporters. [70]

[Total: 100 marks]

Reactions to Luther and his Ideas 1519–21

Source A: An internationally renowned Catholic humanist writes to an influential German archbishop, advising caution in condemning Luther's ideas.

Luther's heart, with its brilliant sparks of Gospel learning, should not be crushed. But churchmen publicly ridicule him with their crazed howling; they tear him apart with vicious, venomous lies. They only desire to see Luther caught and crushed. No wonder he will not accept the verdict of people who would clearly prefer him to be a dead man than a good man. All they can say is 'heresies'. Disgusting outbursts have occurred by people who have never read a word Luther has written. His ideas are in St. Augustine, where they are considered orthodox, even godly. Some assume I helped him write his books, but not a single letter was mine. They were published without my knowledge or approval.

5

Erasmus, letter to Albert of Mainz, 19 October 1519

Source B: A Professor at the University of Leipzig, who gave the opening speech at Luther's Disputation with Johannes Eck, describes the event to one of his pupils.

Eck left no stone unturned to overthrow Luther's opinion on the authority of scripture. He spent eight days trying to make his opponent hated by dragging in Hussite teachings. Luther indignantly rejected some beliefs attributed to him. His main effort was to distance himself from favouring Huss. But Eck used his whole energy on impressing this on the audience. Each side claimed victory. Eck triumphs in the opinion of all who, like asses playing the harp, do not understand the subject. Luther's victory is less acclaimed, because wise, learned men are fewer and less confident in proclaiming their opinions.

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Peter Mosellanus, letter, 7 December 1519

Source C: Pope Leo X writes to Elector Frederick the Wise of Saxony, urging him to capture Martin Luther and force him to recant.

Beloved son, we rejoice that you have never shown any favour to that son of evil, Martin Luther. He ignores the punishment of heretics, papal decrees and Church councils. He believes only his own opinion, which no heretic ever presumed to do. We cannot suffer this scabby sheep longer to infect the flock. We have composed a Bull selecting those errors by which he perverts the faith and seduces simple people. We urge you, make him return to sanity and receive our mercy. If he persists in his madness, take him captive.

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Letter, 8 July 1520

Source D: Pope Leo X confirms the excommunication of Martin Luther and his supporters who had failed to recant in the sixty days allowed by the Bull 'Exsurge Domine' of June 1520.

After our previous Bull, many who had followed Martin Luther's errors recanted their heresy and gained forgiveness by returning to the true Catholic faith. In many states, his books were publicly burned as we requested. However, Martin Luther has written and preached worse things than before against the Holy Church and has now been declared a heretic. So those who defend him with a military bodyguard and support him with their resources shall be treated as heretics and avoided by all faithful Christians, however lofty and dazzling their dignity may be.

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Papal Bull 'Decet Romanum', 3 January 1521

Source E: The Emperor issues an Edict, after many of the princes had left Worms, outlawing Martin Luther and placing him under the ban of the Empire.

Martin Luther sought violently to spread throughout Germany heresies formerly condemned by holy councils and papal decrees. All God-fearing persons hate him as one possessed by a demon. We command you all, as you owe loyalty to the Empire, to refuse Martin Luther lodging, food or drink. No-one shall, by word or deed, openly or secretly assist him. Furthermore, beloved and faithful subjects, under the prescribed penalties, henceforth no one shall dare to buy, sell, read, preserve, copy, print or cause to be printed, any books of the said Martin Luther, a notorious and stubborn heretic.

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Charles V, Edict of Worms, 25 May 1521

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