

Tuesday 14 May 2013 – Morning

AS GCE HISTORY A

F964/01 European and World History Enquiries
Option A: Medieval and Early Modern 1073–1555

Candidates answer on the Answer Booklet.

OCR supplied materials:

- 12 page Answer Booklet (OCR12)
(sent with general stationery)

Other materials required:

None

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name, centre number and candidate number in the spaces provided on the Answer Booklet. Please write clearly and in capital letters.
- Use black ink.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- 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 (pages 2–3)
 - The German Reformation 1517–1555 (pages 4–5)
- 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.

The First Crusade and the Crusader States 1073–1130

Study the five Sources on Attitudes at the Time of the First Crusade then answer **both** sub-questions.

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

1 (a) Study Sources **B** and **C**.

Compare these Sources as evidence for reactions to the fall of Jerusalem. **[30]**

(b) Study **all** the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that the Crusaders saw the Crusades solely in religious terms. **[70]**

[Total: 100 marks]

Attitudes at the Time of the First Crusade

Source A: Pope Urban explains the importance of Jerusalem to Christians.

Jerusalem is almost another Earthly Paradise. Jesus Christ, our Redeemer, dignified it with his arrival, adorned it with his words, redeemed it by his death and glorified it with his burial. Yet, this royal city at the centre of the world is now held captive by her enemies and enslaved by those who know nothing of the people of God. So she begs and craves to be free and prays endlessly for you to come to her aid. 5

Pope Urban II, Sermon at Clermont, 1095

Source B: A contemporary French writer, who went on the Crusade as a priest and chaplain to Count Raymond of Toulouse, describes the impact of the fall of Jerusalem.

Now that the city was taken, it was well worth all our previous labours and hardships to see the devotion of the pilgrims at the Holy Sepulchre. How they rejoiced and exulted and sang a new song to the Lord! For their hearts offered prayers of praise to God, victorious and triumphant. This day, I say, marks the justification of all Christianity, the humiliation of paganism and the renewal of our faith. The children of the apostles regained the city and fatherland for God. 10

Raymond of Aguilers, History of the Franks who captured Jerusalem, written by 1105

Source C: A Frenchman, who went on the First Crusade and stayed in the East, gives his version of events following the capture of Jerusalem.

After the great slaughter, our men went into the houses of the citizens and seized whatever they found. The first to enter each house, whatever his position or rank, had the right to plunder it, and this was acknowledged by all the Franks. The house, or even the palace, was his, and he could take whatever he wanted. In this way many poor people became wealthy. Then all the clergy and the people went to the Sepulchre of the Lord and His most glorious Temple, singing a new hymn to the Lord in voices of exaltation, making offerings and prayers of supplication, and joyously visiting the Holy Places as they had so long desired to do.

15

Fulcher of Chartres, History of the Expedition to Jerusalem, written between 1101 and 1106

Source D: An Arab scholar and historian considers the effect of the capture of Jerusalem on the Muslim population.

Jerusalem was taken on July 15 and the population was put to the sword by the Franks, who pillaged the area for a week. In one area they slaughtered more than 70000 people, among them a large number of Moslem scholars, devout men who lived lives of self-denial and seclusion in the Holy Place. The Franks stripped the Dome of the Rock of more than forty silver candelabra and a great silver lamp as well as one hundred and fifty smaller candelabra and more than twenty golden ones and a great deal more booty. Refugees reached Baghdad and told the Caliph's ministers a story that wrung their hearts and brought tears to their eyes.

20

25

Ibn-al-Athir, Complete History of the World, 1231

Source E: A well-educated French author, knowledgeable about the First Crusade, gives an account of Baldwin as ruler of Edessa.

When Godfrey died, the inhabitants of Jerusalem, afraid of losing his noble line of descent, sent ambassadors to his brother, Baldwin, the duke of Edessa, to ask him to take control of Jerusalem. Baldwin lived in splendour in his realm and whenever he went out he had a gold shield carried before him, which bore the image of an eagle. Like the pagans he went about in a toga, let his beard grow, accepted reverence from his subjects and ate on rugs laid on the ground. If he entered one of his cities, two knights blew two trumpets before his chariot.

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Guibert of Nogent, History of Jerusalem, written by 1108

The German Reformation 1517–1555

Study the five Sources on Martin Luther 1521–1524, and then answer **both** sub-questions.

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

2 (a) Study Sources **B** and **C**.

Compare these Sources as evidence for first impressions on meeting Martin Luther. **[30]**

(b) Study **all** the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that Luther was widely admired as the hero of religious reform between 1521 and 1524. **[70]**

[Total: 100 marks]

Martin Luther 1521–1524

Source A: An internationally renowned German artist records his distress at hearing of Luther's mysterious disappearance after the Diet of Worms.

In Antwerp I received news that Luther had been treacherously taken prisoner. I am unsure whether he lives or they have murdered him. He suffered for the Christian faith because he rebuked the unchristian papacy, to save the poor. God gave him a true and holy spirit, and he has written more clearly than anyone in 140 years. Oh God, if Luther is dead, who will proclaim the gospel so clearly to us? What could he have written in ten or twenty years? Oh, pious Christians, eagerly help me lament this God-inspired man.

5

Albrecht Dürer, diary, 1521

Source B: Many years later, a Swiss student recalls his chance encounter with Luther. The student had been part of a group travelling to study at Wittenberg University in 1522.

We entered an inn where one man sat alone, a book propped before him. He greeted us kindly and drank our health. We thought him a knight, as he wore a plain doublet and hose and carried a sword. We asked if he knew whether Dr Martin Luther was in Wittenberg. He replied 'I know for certain that he is not there at this moment.' He asked how the Swiss regarded Luther, and we replied that some praised him for revealing the truth while others condemned him as an outrageous heretic. He complained that princes at the Diet in Nuremberg sought only pleasure. The landlord told us it was Luther.

10

Johan Kessler, How Martin Luther Met Me on the Road to Wittenberg, published in 1540

Source C: A humanist Polish diplomat informs his local bishop of his detour to Wittenberg on the way home from Spain. The diplomat had been curious to find out what kind of person Luther was.

Luther self-consciously gave me his hand, and we sat and talked for four hours. I found him witty, learned and eloquent, except that he had only abuse, contempt and arrogance when mentioning the Pope and the Emperor. His eyes are penetrating and almost sparkle in a sinister fashion, like those of obsessives. His manner of speech is as intense as his writing, full of taunts and ridicule. He is presently translating Old Testament texts. His great desire for fame is easy to see. He is a merry fellow, almost playful in abuse, mockery and scorn.

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Johannes Dantiscus, letter to the Bishop of Posen, 1523

Source D: In a pamphlet, written in the form of an imaginary letter to Luther from the Devil (Lucifer), Luther's supporters mock the Catholic Church as the Devil's servants.

Luther, you have angered us! The Pope is my (the Devil's) servant and he and his cardinals in Rome tell me you work continuously to undermine our efforts. Your violent pamphlets and sermons have deprived us of our annual income. For seven years your writing, teaching and preaching have lost us many souls. You directed them to Christ instead, breaking your vow to us as a monk. You use the Bible, which has been neglected for several hundred years. You discourage sin by preventing priests hearing confession. You stubbornly refuse to submit to our rulers and bishops. We condemn you for this!

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'Lucifer's Letter to Luther', September 1524

Source E: An internationally acclaimed scholar, author of the Greek New Testament, writes from Switzerland to give his views on Luther.

I dislike much in Luther's teachings. I ignored many faults in Luther for fear that I should undermine the authority of the scriptures. I wished religion to be purified without destroying authority. When Luther sees certain things as wrong, he causes more harm than good by flying at them blindly. If only Luther would try as hard to improve popes and princes as to expose their faults. Human beings have faults and there are remedies worse than the disease. I hope mankind will be better for tasting his bitter medicine. Success like Luther's would spoil the most modest of men.

30

Erasmus, letter to Philip Melanchthon, 10 December 1524

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