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Oxford Cambridge and RSA

Wednesday 18 May 2016 – Afternoon

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 The Siege of Jerusalem 1099 and then answer **both** sub-questions.

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

1 (a) Study Sources C and E.

Compare these Sources as evidence for the importance of religious inspiration for the Crusaders. [30]

(b) Study all the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that the main obstacle to the capture of Jerusalem was the vigour with which it was defended. [70]

[Total: 100 marks]

The Siege of Jerusalem 1099

Source A: A Frenchman who went on the First Crusade and stayed in the East outlines the situation facing the besiegers of Jerusalem.

When the Franks viewed the city, and saw that it would be difficult to take, our princes ordered wooden ladders to be made. By erecting them against the wall they hoped to scale it, and, by a fierce attack, enter the city with the help of God. In the morning's bright light of the seventh day following, they rushed upon the city in an astonishing attack, until the sixth hour of the day, but were unable to enter by means of the scaling ladders because there were not enough of them. After consultation, craftsmen were ordered to make machines, so that, by moving them to the walls, the desired end might be achieved. 5

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

Source B: A French monk, who was not present on the Crusade but used the accounts of those who were, explains some of the difficulties Crusaders encountered during the siege.

The thirst of the besiegers was so great that they dug in the earth and put damp clods in their mouths. They stitched together the fresh hides of oxen and buffalo and when they took the horses down to drink, the soldiers went as well, fully armed, as much as six miles. They filled the skins with water, took them back to the camp, and drank the foul water. 10

Robert the Monk, History of the First Crusade, written in 1107

Source C: The chaplain to the Count of Toulouse gives his account of events preceding the final assault on the city.

It was publicly commanded that the clergy should lead a procession with crosses and relics of the saints, while the knights and all able-bodied men, with trumpets and standards should follow them, barefooted. All were reconciled with one another and with generous offerings we sought the mercy of God, that He should not now desert His people. While we marched around the city in procession, the Saracens made the circuit on the walls, ridiculing us in many ways. Hoping to obtain the help of God in storming the city, we pressed on with the siege by day and night.

15

Raymond d'Aguilers, A History of the Franks who Captured Jerusalem, written between 1100 and 1101

Source D: A well-educated French author, knowledgeable about the First Crusade, gives his version of the siege.

No-one can express how courageously Jerusalem was defended by its Saracen inhabitants during the siege. They learned to hurl stones at the ballistic machines, how to cover their walls with timber and mats and how to hurl what they called Greek fire at the siege machines, since they knew that the greatest difficulty for the besiegers was the shortage of building materials. What best showed the commitment of the Saracens was that when one of them was struck by our men, the shield of the man who was struck was snatched up by another who took his place.

20

25

Guibert of Nogent, The Deeds of God through the Franks, written between 1106 and 1109

Source E: An unknown author, writing a first-hand account of events, explains how the siege was successful.

Before we made an attack on the city the bishops and priests urged us to prepare for battle by fasting, prayer and almsgiving. We again attacked the city on all sides, but, as the assault was unsuccessful, we were all astounded and fearful. However, when the hour approached at which our Lord Jesus Christ suffered on the Cross for us, our knights began to fight bravely in one of the towers. One of them named Lethold clambered up the wall of the city and, no sooner had he ascended, than the defenders fled from the walls and through the city. Our men followed, killing and slaying.

30

The Deeds of the Franks, written about 1100

The German Reformation 1517–1555

Study the five Sources on The Impact of Lutheranism 1522–1529, 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 **D** and **E**.

Compare these Sources as evidence for attitudes towards the Edict of Worms of 1521. **[30]**

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

Use your own knowledge to assess how far the Sources support the interpretation that it was weak papal policy that allowed Lutheranism to strengthen between 1522 and 1529. **[70]**

Total: [100 marks]

The Impact of Lutheranism 1522–1529

Source A: The Pope, who briefly succeeded Leo X in 1521, apologises to the first Diet of Nuremberg for the shortcomings of the Roman Catholic Church.

Very great sorrow afflicts us because of the progress of Lutheran sects, who turn away countless souls from the true faith and our pastoral care. They must be outlawed as disturbers of the public peace. We frankly confess the sins of the Roman Curia*, priests and bishops of the Church. All of us have strayed from our paths. We must humble ourselves rather than await God's rod of anger. All this corruption came from Rome, so reform shall begin here and then spread throughout the whole Church. This is our duty because the entire world desires reform.

5

*Curia: the court and administration of the Catholic Church in Rome.

Adrian VI, Instructions, 1522

Source B: After the failure to reach an agreement to outlaw Lutheranism at the second Diet of Nuremberg 1524, Pope Clement VII's advisers in Rome express concerns about proposals to convene a new Diet in the Imperial Free City of Speyer.

The Edict of Worms must be obeyed. This seems possible if the Emperor pursues the policy vigorously. We must ensure the laws on religion remain unchanged at the new Diet at Speyer. The Emperor should try to cancel, or at least delay, this meeting. We must respond to demands for a General Council. Pope Clement should consider doing more about the Elector of Saxony. Alexander has sent a lengthy report on this, as the Pope ordered. Things have become so confused that we should end our mild approach and apply the harsher penalties of the Church. Frederick of Saxony should be removed as an Imperial Elector.

10

Report of the Papal Curia, 1524

Source C: The Venetian Ambassador at the court of Charles V's brother, Ferdinand, Archduke of Austria, informs his government about the situation after the second Diet of Nuremberg 1524.

In Germany the dispute over Luther intensifies. The Cardinal of Salzburg refused to attend the Diet of Nuremberg because the Duke of Saxony defended and favoured heretics there. During the Diet, the Duke of Bavaria attended a grand banquet in honour of the Duke of Saxony, where meats were served although it was Friday. The Duke of Bavaria refused to eat, saying publicly that he hated such heresy. Worse still, Saxony supports the subjects of many German princes who refuse to obey them or pay taxes. Lutherans are now 25 000 strong and many Free Cities raise the banner 'Defending Liberty and Holy Scripture'.

Carlo Contarini, report, 26 February 1525

Source D: At the first Diet of Speyer, the Imperial Free Cities promise loyalty to the Emperor, but win the temporary concession to choose whether to enforce the Edict of Worms.

We, the representatives of the Empire's Free Cities, would willingly obey His Majesty for the peace and unity of the Empire by upholding the Edict of Worms, on condition that he and the Pope announce a General Council of the Church. However, the Electors and Princes are aware of the great increase in disagreements on church ceremonies and abuses. It has proved impossible to enforce the Edict of Worms, and is damaging to persist in our attempts. We are now informed that the Pope opposes His Majesty, so a General Council cannot be called.

Declaration of the Free Cities, 4 August 1526

Source E: At the second Diet of Speyer, convened at the Pope's request, German princes take sides on the enforcement of the Edict of Worms.

7 April: Resolution of the Majority. Various new doctrines have been allowed because of the concession at the first Diet of Speyer. We resolve that sects and doctrines refusing the Sacrament of Christ's Body and Blood shall not be tolerated. Mass shall not be removed and further innovation shall be prevented.

19 April: Resolution of the Minority. We, John Elector of Saxony, six princes and 14 cities, protest against the Resolution of the Majority. We desire a General Council, and to continue the 1526 concession.

Second Diet of Speyer, Resolutions, 1529

END OF QUESTION PAPER

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