

Monday 23 January 2012 – 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:

- 8 page Answer Booklet
(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 Fighting at Antioch in 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 A and D.

Compare these Sources as evidence for the way in which religious attitudes affected the crusaders. [30]

(b) Study all the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that Bohemond's leadership was the key to the capture of Antioch. [70]

[Total: 100 marks]

The Fighting at Antioch in the First Crusade

Source A: Three crusader leaders write to the pope about their successes at Antioch.

We were beset by so many Turks that no one dared venture forth from the city. Moreover, hunger so weakened us that some could scarcely refrain from eating human flesh. It would be tedious to narrate all the miseries we suffered in that city. But God looked down upon His people whom He had so long punished and mercifully consoled them. Therefore He revealed to us, as a pledge of victory, His lance which had been hidden since the days of Christ's Apostles. This so strengthened the hearts of men, that those who had been unable to walk from sickness or hunger, were filled with strength to fight manfully against the enemy. 5

Godfrey of Bouillon, Raymond of St Gilles and Daimbert, letter to Pope Paschal II, September 1099

Source B: One of the crusaders, a cleric from Provence in the service of Raymond of Toulouse, applauds the tactics of Bohemond at the siege of Antioch.

The Turks have this custom in fighting: even though they are fewer in number, they always try to encircle the enemy. They attempted to do this, but by the foresight of Bohemond, the cunning plans of the enemy were overcome. Once the Turks saw that the affair was not to be conducted at a distance with bows and arrows, but at close quarter with swords, they turned in flight, being unaccustomed to conduct battles with swords. More than sixty thousand of the enemy were put to flight by a force of forty knights. 10

Raymond of Aguilers, writing around 1100

Source C: An anonymous crusader, a Norman from southern Italy, writes about the vital role of Bohemond in the fighting at Antioch.

The bravest Turkish troops who had been in the rear came up and attacked our men so sharply that they fell back a little. Bohemond saw this and he commanded Robert Girard to go forward. Girard went, so strongly fortified by the sign of the cross, that soon the tip of Bohemond's standard was seen flying over the heads of the Turks. As the other lines saw this standard so gloriously borne before them, they went back to the battle and attacked with one accord and the Turks, all amazed, took flight. 15
20

The Deeds of the Franks, written around 1100

Source D: In his history of the First Crusade, based to some extent on the recollections of crusaders known to him, a French bishop describes the severe impact of the fighting on the crusaders.

The Turks surrounded the city outside and occupied all the territory near the walls. The Franks endured much suffering. They had no desire of personal gain, but the intention of working for God. To deliver the church from harm, they endured the hardships of famine, rough sleeping places, long watches during the night, cold and rain which exceeded those endured by anyone whose sufferings have ever been recorded. Placing their faith in divine assistance, they observed a three day fast and purified themselves by confession of their sins. 25

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

Source E: A modern historian outlines reasons for the fall of Antioch.

Bohemond established communication with a man from Antioch named Firuz. One chronicler thinks he was persuaded to betray the city by visions of Christ, others suggest he was motivated by simple greed. Bohemond persuaded Firuz to give the crusaders access to the section of the walls he was guarding, but Bohemond also planned that Antioch should fall into his own acquisitive hands. He proposed that whichever of the princes could capture Antioch should be allowed to possess it. The crusaders would not agree, but when they heard of the approach of Kerbogha's army, they accepted the proposal and allowed Bohemond to carry out his carefully crafted plan. 30
35

Thomas Asbridge, The First Crusade, a New History, 2004

The German Reformation 1517–1555

Study the five Sources on Martin Luther at the Diet of Worms 1521, 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 attitudes at the Diet of Worms in 1521. **[30]**

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

Use your own knowledge to assess how far the Sources support the interpretation that Charles V's honourable character was the main reason why he failed to silence Martin Luther at the Diet of Worms in 1521. **[70]**

[Total: 100 marks]

Martin Luther at the Diet of Worms 1521

Source A: The papal envoy hearing the case against Martin Luther at the Diet of Worms reports to Rome on the first day of proceedings.

According to our plan, I directed the Electors to be summoned before the Emperor at two o'clock, the other princes at four and then Luther should appear simply to answer questions and not to be heard further. An immense crowd greeted the appearance of the arch-heretic. The fool entered smiling, but did not seem so cheerful when he left. He admitted that the books were his, but when asked if he defended his writings, he said that he must pray and consider his answer. Then the Emperor, out of pure mercy and grace, granted him until four o'clock tomorrow. 5

Jerome Aleander, letter, 17 April 1521

Source B: Martin Luther replies to questioning at the Diet of Worms.

Since your serene Majesty and your lordships request a simple answer, I shall give it, with no strings and no catches. Unless I am convicted by the testimony of scripture or plain reason, I am bound by the scriptures, for I believe neither in Pope nor councils alone, since it is agreed that they have often erred and contradicted themselves. My conscience is captive to the Word of God. I neither can nor will recant anything, for it is neither safe nor honest to act against one's conscience. 10

Luther, speech, 18 April 1521

Source C: The Emperor informs the Diet of his judgement on Martin Luther's statement at the Diet of Worms.

My ancestors always faithfully defended the Roman Church to the honour of God and the salvation of souls. I have resolved to stake my dominions and my possessions, my body and my blood, my life and soul on this matter. It is certain that a single monk must err if his opinion is contrary to that of all Christendom for a thousand years. It would disgrace both me and you, the noble and renowned German nation, if damage to our Christian religion were due to our negligence. After the impudent reply Luther gave yesterday, I am resolved to proceed against him as a notorious heretic. 15
20

Charles V, letter, 19 April 1521

Source D: Two days after Luther's safe conduct had expired, a secretary in the service of the Emperor writes to an Italian-born historian working for Charles V in Spain.

The Emperor wished the authority of the whole Roman Empire to be used to silence Luther. Luther was summoned to Worms under an imperial safe-conduct, but refused to retract his writings unless the New Testament proved him wrong. The Emperor summoned the Electors the following day and asked if they all agreed that the severest edict should be issued against Luther and his books burnt. However, some Electors asked that Luther should be warned privately and for Germany to be freed from Roman tyranny before he was condemned. The Emperor, honouring his safe-conduct, warned Luther to flee to a place of refuge within twenty days. 25

Alonso de Valdes, letter, 13 May 1521

Source E: After many of the princes had left Worms, the Emperor issues an Edict signed by four of the six Electors, outlawing Martin Luther and placing him under the ban of the Empire.

Though we proclaimed the papal excommunication in many places in the German nation, Martin Luther ignores it and persists in his heresy. 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. 30
35

Charles V, Edict of Worms, 25 May 1521

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