

OXFORD CAMBRIDGE AND RSA EXAMINATIONS
AS GCE
F964/01
HISTORY A
European and World History Enquiries
Option A: Medieval and Early Modern 1073–1555

WEDNESDAY 14 MAY 2014: Afternoon
DURATION: 1 hour 30 minutes
plus your additional time allowance

MODIFIED ENLARGED

Candidates answer on the Answer Booklet.

OCR SUPPLIED MATERIALS:

12 page Answer Booklet
(sent with general stationery)

OTHER MATERIALS REQUIRED:

None

READ INSTRUCTIONS OVERLEAF

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.

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 4–7)**

The German Reformation 1517–1555 (pages 8–13)

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.

Any blank pages are indicated.

THE FIRST CRUSADE AND THE CRUSADER STATES 1073–1130

Study the five Sources on The Relationship between the Crusaders and Byzantium 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 D.

Compare these Sources as evidence for the character of Alexius. [30]

(b) Study ALL the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that the relationship between Byzantium and the crusaders was one of hostility. [70]

[TOTAL: 100 MARKS]

The Relationship between the Crusaders and Byzantium

Source A: The Pope reacts to the advance of the Turks.

A pagan race has overcome the Christians and, with horrible cruelty, devastated everything almost to the walls of Constantinople. They are governing the conquered lands with tyrannical violence and have slain many thousands of Christians as if they were but sheep. If we love God and wish to be recognised as Christians, we should be filled with grief at the misfortune of the great Greek empire and the murder of so many Christians. We are striving in all possible ways to render aid to the Greek empire as quickly as possible.

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Gregory VII, 'Call for Assistance', 1074

Source B: An unknown author, who went on the First Crusade comments on events in Constantinople in 1096.

A large host with Peter the Hermit reached Constantinople and found others assembled there. The Emperor, Alexius, had ordered a market area to be given to them. He said to them, 'Do not cross the Strait until the chief host of the Christians come, for you are not so strong that you can do battle with the Turks.' The Christians conducted themselves badly and carried off the lead with which the churches were constructed and sold it back to the Greeks. The Emperor was enraged and ordered them to cross the Strait. They found a fortress but the Turks besieged them and deprived them of water so that many fled to the Turks to surrender.

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'The Deeds of the Franks and other Pilgrims to Jerusalem', written by 1100–1101

Source C: An English monk, who never visited the Holy Land, gives his opinion of Emperor Alexius.

Alexius was a man famed for his duplicity, and never attempted anything of importance unless by stratagem. He let William, Earl of Poitou, be led into a Turkish ambush so that he lost almost sixty thousand soldiers, after Alexius was incensed at William's refusal to do him homage. He laid repeated snares for Bohemond, who hoped to avenge the wrongs suffered by the crusaders. These failed, but Alexius deprived Bohemond of most of his army by his usual arts in poisoning the rivers.

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William of Malmesbury, 'The Deeds of the Kings of the English', written about 1125

Source D: The daughter of the Emperor Alexius, a strong supporter of his policies, explains the situation he faced.

Alexius heard a rumour that countless Frankish armies were approaching. He dreaded their arrival, knowing, as he did, their uncontrollable passion, their erratic character and their unpredictability. Their greed for money, he felt, always led them to break their own agreements without scruple. He sent instructions that they were to be received kindly on their route and supplied abundantly, but also to be watched carefully so that if they began to raid or plunder they could be checked by light skirmishes.

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Anna Comnena, 'The Alexiad', written between 1140 and 1148

Source E: A modern historian outlines the motives of Alexius in seeking aid from the Pope.

Alexius had sought from the beginning of his reign to soothe tensions with western Christendom, encouraging compromise on church matters and reaffirming his empire's position as a major player in Europe. Much of his army was manned by mercenaries from the west. He decided to turn to the west for aid. He already had an alliance with a major Latin noble, Robert of Flanders, who passed through Constantinople on his pilgrimage to Jerusalem in 1091 and later sent 500 knights to help Alexius. The emperor was probably looking for a similar injection of Latin military power when he sent envoys to the Council of Piacenza in 1095.

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Thomas Asbridge, 'The First Crusade', 2005

THE GERMAN REFORMATION 1517–1555

Study the five Sources on Martin Luther's Dispute with the Church 1517–20, 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 E.

Compare these Sources as evidence for Pope Leo X's attitude towards Luther. [30]

(b) Study ALL the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that both Luther and the Pope wished to settle their dispute peacefully between 1517 and 1520. [70]

[TOTAL: 100 MARKS]

Martin Luther's Dispute with the Church 1517–20

Source A: Luther writes to a religious sympathiser who had been amongst the first to publish his 95 Theses.

I did not wish to have my Theses widely circulated. I only intended submitting them to a few learned men for examination, and, if they disapproved, to suppress them. But now they are being spread abroad and translated everywhere, which I would never have believed, I regret writing them. This is not because I am unwilling to tell the truth but because this way of instructing people is unwise. I am still uncertain about some points; I would have gone into others in more detail and would have omitted others if I had predicted all this.

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Martin Luther, letter, 5 March 1518

Source B: The Pope sends instructions to Cardinal Cajetan on how he should conduct his examination of Luther at Augsburg.

A certain Martin Luther, good-for-nothing Augustinian, rashly and obstinately forgetting his duty of obedience to the Roman Church, published heresies and slanderous books in various parts of Germany. We wished, paternally*, to correct his rashness, but recently he has added to his heresies. We must prevent this pest from infecting the minds of simple folk. The affair has become notorious and inexcusable. Make Martin appear personally before you. If he repents, receive him into the Church. If he persists, we give you the power to publicly declare him a heretic and condemn his supporters.

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Leo X, autumn 1518

*** paternally: caringly, as a father.**

Source C: Martin Luther publishes an account of his meeting at Augsburg with Cardinal Cajetan, the Pope's representative.

Cajetan said he did not wish to argue but to settle the matter peacefully in a fatherly fashion.	25
He praised the authority of the Pope as above church councils, scripture and the entire Church. I denied that the Pope was superior to a council and scripture. The following day, I formally declared 'I cherish and follow the holy Roman Catholic Church in all my words and actions, present, past and future. If I have said anything contrary to this, I wish it to be considered as not having been said'. However, I can err. I submit to the judgement of the Church and those better informed.	30
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**Martin Luther, 'Proceedings at Augsburg',
November 1518**

Source D: The Pope's representative at the public debate with Luther at Leipzig, comments to a friend about events there.

We debated before an audience of the most learned people. Luther's views have been discredited even among common people. The most learned virtually ignore them. You should have heard his boldness! He is blind in his wickedness. He denies that the Church was built on St. Peter, chief of Christ's apostles. He states that God's law was created by humans, so does not justify religious obedience. I quoted many Church authorities from the earliest times, which he rejected without a blush. He declared that he would stand alone against a thousand authorities because only Christ is the foundation of the Church.

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Johannes Eck, letter, 1519

Source E: In a papal bull, the Pope condemns Luther's errors.

Dear God, how I have tried, what fatherly love I have shown, to recover Martin Luther from his errors! 50
After dealing graciously with him, I reprimanded him through messengers. I reminded him in writing to end his errors, or come and talk to me without fear, under safe conduct. Had he done so, he would not have found the errors at Rome that he claims 55
after listening unduly to false rumours of evil men. I should have taught him that the holy popes, my predecessors, whom he criticises without reason, never made errors in their laws. But he stubbornly disobeyed. 60

Leo X, 'Exsurge Domine', June 1520

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