

**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 13 MAY 2015 – Afternoon
DURATION: 1 hour 30 minutes
plus your additional time allowance
MODIFIED ENLARGED 24pt**

Candidates answer on the Answer Booklet.

**OCR SUPPLIED MATERIALS:
12 page Answer Booklet (OCR12)
(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 8–12)**

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.

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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).

1 (a) Study Sources B and E.

Compare these Sources as evidence about Peter the Hermit. [30]

(b) Study ALL the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that the Crusaders on the People's Crusade were well-organised. [70]

[TOTAL: 100 MARKS]

The People's Crusade

SOURCE A: A Jewish chronicler, writing soon after the Crusade, using eye-witness accounts from Jews and Christians, describes events in the German lands.

The common folk in France made plans to go to Jerusalem. When they began to reach the German lands they demanded money to buy bread and destroyed the vines. They came, battalion after battalion, and princes joined them so they were as numerous as the sands of the sea. They believed that anyone who killed even a single Jew would have his sins forgiven. They stood before our houses with their standards. When they saw one of us, they ran after him and pierced him with a spear, so that we were afraid to cross our thresholds.

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The 'Anonymous of Mainz', 1096

SOURCE B: A French monk, who was present at the Council of Clermont, writes about Peter the Hermit, one of the leaders of the People's Crusade.

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

SOURCE C: A well-educated French author, knowledgeable about the First Crusade, gives an account of the People's Crusade in Hungary.

The Hungarians willingly offered all things for sale, as Christians to Christians. Yet our selfish pilgrims, forgetful of the hospitality they had received, fought their hosts without any cause, thinking they were peaceful folk who would not resist them. They set fire to the public stores of wheat, violated girls, carried away wives and burned the beards of the men. There was no longer any talk of buying the things necessary for life, but everyone set himself to robbery and bloodshed, boasting, 'Thus will we do against the Turks'. 20 25

Guibert of Nogent, History of Jerusalem, written by 1108

SOURCE D: A priest from the Church at Aachen, who never visited the Holy Land, but consulted returned crusaders, gives his version of events.

The Hungarians had presumed to rob some of the company of Walter the Penniless, so Peter and his large army, brought together from various realms of the Franks, attacked them with a hail of arrows. They hurled their arrows in such quick succession and in such incredible numbers that the Hungarians were unable to resist the force of the besieging Franks and left the walls, hoping to withstand the Franks from within the city. But one of the foot-soldiers hastily crossed over the walls and all the knights followed him. 30 35

Albert of Aachen, A History of the Expedition to Jerusalem, written between 1125 and 1150

SOURCE E: The daughter of the Emperor Alexius, a strong supporter of his policies, gives her view of Peter the Hermit.

Peter preached in all the Latin countries, claiming he was commanded by a divine voice to urge all the counts in France to leave their homes to liberate Jerusalem. He proved very successful. He inspired every heart with a desire to follow the divine command. The warriors thronged every highway and with them came a host of civilians, outnumbering the sand of the seashore, bearing crosses on their shoulders. There were women and children too. Peter refused to wait in Constantinople for the other leaders to arrive but crossed the Sea of Marmora and pitched camp. Many Norman soldiers joined him but they detached themselves from the rest of the army and ravaged the outskirts of Nicaea, acting with horrible cruelty.

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Anna Comnena, The Alexiad, written between 1140 and 1148

The German Reformation 1517–1555

Study the five Sources on Martin Luther and the Protestant Radicals 1524–1529, 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 what happened at the Marburg Colloquy in 1529. [30]

(b) Study ALL the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that it was Luther who provoked the quarrels with the protestant radicals between 1524 and 1529. [70]

[TOTAL: 100 MARKS]

Martin Luther and the Protestant Radicals 1524–1529

SOURCE A: Luther writes to the princes of Saxony concerning radical reformers in the town of Allstedt in Saxony. His letter was subsequently published.

Müntzer’s followers revile the Bible and rave about the spirit, but where do they show the rewards of the spirit: love, joy, peace and patience? Leave them alone as long as they confine themselves to preaching the scriptures, but when the sword is drawn you must intervene and banish offenders from the land. Christ and the Apostles did not smash images and churches, but won hearts with God’s Word. If Müntzer’s followers want to wipe out the ungodly, they will have to bathe in blood. God ordained you to keep the peace, and you must be alert.

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Martin Luther, ‘Concerning the Rebellious Spirit’, July 1524

SOURCE B: Thomas Müntzer responds to Luther's 'Concerning the Rebellious Spirit' in an abusive pamphlet.

Luther says that faith and scripture alone are enough for the poor people. So, when the princes claim that they own the fish, the birds and even the grass of the field, Dr. Liar* says 'So be it!' What courage has he, Dr. Pussyfoot*, the new Pope of Wittenberg, Dr. Easychair*? He says there should be no rebellion because the sword belongs to the ruler. But the power of the sword belongs to the whole community. The rulers have perverted justice. They shall be cast down from their seats. The fowls of the heavens are gathering to devour their carcasses.

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***Dr. Liar, Dr. Pussyfoot, Dr. Easychair: Müntzer's nicknames for Luther**

Thomas Müntzer, A Highly Provoked Vindication and Refutation of the Unspiritual, Soft-living Flesh in Wittenberg, whose Robbery and Distortion of Scripture has so Grievously Polluted our Wretched Christian Church, published late in 1524

SOURCE C: Luther issues a pamphlet stating his views on the actions of Andreas Carlstadt and the Wittenberg radicals.

I condemn image-breaking. Carlstadt has removed images from sight but they remain in men's hearts. These iconoclasts act in a disorderly way without the backing of princely authority. Their prophets screech and incite the mob, telling them to 'rip, break and bash the idols'. Carlstadt abolishes images by making the mob wild and rebellious. There are many pictures in my German Bible, which the iconoclasts read, so we ask them amicably to depict on the walls how God created the world, or how Noah built the ark. I wish I could convince the princes to depict the whole Bible on church walls. 25 30

Martin Luther, Against the Heavenly Prophets, 1525

SOURCE D: A leading Swiss radical reformer writes to a friend and supporter concerning his discussions with Luther at the Colloquy of Marburg 1529.

We fought it out over four sessions before winning the battle of words. We argued that Luther expressed different versions of those ludicrous ideas of his: that the body of Christ is really present everywhere including the Communion bread and wine, even though the flesh has no spiritual benefit. But that fine fellow had nothing to say in reply. He conceded that the Communion might be called a symbol of the body of Christ. There are countless inconsistencies he bleats out like a babbling brook. We refuted him so successfully that now Philip of Hesse agrees with us, although he conceals it from the other princes. 35 40

Ulrich Zwingli, letter, 20 October 1529

SOURCE E: Luther writes to a supporter about the Colloquy of Marburg 1529, contradicting an earlier letter which had stressed the harmony reached there.

As to the statement that is spread abroad by my opponents that I was beaten at Marburg, they are not only liars but the very incarnation of deceit and hypocrisy, as Carlstadt and Zwingli show by their very deeds and words. In the articles formulated at Marburg they took back their pestiferous* teaching in regard to baptism, the sacraments, scripture and the rest. We took back nothing. They tried hard to seem in harmony with us, but were enflamed by my opinion that they have a different spirit from us.

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***pestiferous: irritating or troublesome**

Martin Luther, letter, late October 1529

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