

ADVANCED SUBSIDIARY GCE

HISTORY

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

Thursday 20 January 2011
Morning

Duration: 1 hour 30 minutes



MODIFIED LANGUAGE

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 **either** question 1 **or** question 2.
- 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.

Answer **either** question 1 **or** question 2.

1 The First Crusade and the Crusader States 1073–1130

Study the five Sources on The Knights Templar and then answer **both** sub-questions.

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

(a) Study Sources **B** and **D**.

Compare these Sources as evidence for the way in which the Knights Templar were founded. [30]

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

Use your own knowledge to assess how far the Sources support the interpretation that the military orders benefited the crusading movement. [70]

[Total: 100 marks]

The Knights Templar

Source A: The Bishop of Noyons celebrates the revival of the Templars, to whom he makes a grant. He later served in the Second Crusade.

Simon, the Bishop of Noyons, greets Hugh, master of the knights of the Temple and all fighting under him for the faith. May you faithfully persevere in the life of the Religious Order you have entered. We give thanks to God, because he has recovered the Order which had perished. For we know that there are three orders in the Church, the orders of prayers, of defenders and of workers. Two orders were in decline, while the order of defenders had almost completely perished. Through the Holy Spirit God repaired the lost Order in the Holy City where once the Church originated. 5

Simon of Vermandois, Donation Charter, 1130-31

Source B: A German bishop writes to Pope Eugenius III to praise the dedication and purpose of the Knights Templar. This Pope called the Second Crusade in the same year.

A certain new religious institution began in Jerusalem. Laymen congregated there, calling themselves the knights of the Temple. They left their own property to live a common life and fight under a vow of obedience to one master. They cut themselves off from possessions and costly clothes and prepared to defend the Sepulchre of the Lord against the attacks of the Saracens. They perform everything they are ordered to do in simple obedience. Pope Urban first confirmed their way of life at a council of many bishops. 10

Anselm of Havelburg, letter, 1145

Source C: One of the greatest chroniclers of the Crusades gives an account of how the Templars changed as they developed.

From 1127 the numbers of the knights began to grow and their possessions began to multiply. They began to fix red crosses to their mantles to distinguish themselves from others. They are said to have immense possessions and that there is nowhere in Christendom which has not bestowed some of its goods upon the brothers. It is said that their wealth is equal to that of kings. They maintained their establishment honourably for a long time but later because of their lack of humility, they withdrew from obedience to the Patriarch of Jerusalem, by whom their order was founded, and have made themselves exceedingly troublesome. 15
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William of Tyre, History of Deeds Done Beyond the Sea, 1174

Source D: A French nobleman crusader describes how the Templars were established.

When the Christians had conquered Jerusalem, many knights dedicated themselves to the Temple of the Sepulchre and they consulted together and said, 'We have left our lands and our loved ones, and come here to exalt the law of God. So we rest here, eating and drinking and spending, without doing any work. We do not perform any deeds of arms either, although this country has need of that.' King Baldwin and the Patriarch of Jerusalem agreed the knights should choose a master from among themselves to lead them in battle. King Baldwin gave them land and castles and persuaded the prior of the Sepulchre to release them from obedience to him. 25

Chronicle of Enoul and Bernard the Treasurer, written after 1187

Source E: A modern historian outlines criticisms of the Templars.

From 1100 the order was increasingly attacked. It was accused of both pride and greed. There was growing criticism of the use to which its wealth was put. It was argued that the brothers lived a life of ease and luxury and that they devoted their income mainly to this end. As a result they were no longer maintaining so many knights in frontier regions as they should. Those who did live there were blamed for a readiness to attack fellow Christians rather than their pagan enemies. 30

Jonathan Riley-Smith, The Oxford History of the Crusades, published 1995

2 The German Reformation 1517–1555

Study the five Sources on The German Cities and Religious Reform in the 1530s, and then answer **both** sub-questions.

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

(a) Study Sources **A** and **D**.

Compare these Sources as evidence for attitudes towards religious reform in German cities in the 1530s. **[30]**

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

Use your own knowledge to assess how far the Sources support the interpretation that the German cities actively aided the survival of Lutheranism in the 1530s. **[70]**

[Total: 100 marks]

The German Cities and Religious Reform in the 1530s

Source A: The representatives of eleven cities give their reasons for joining with Lutheran princes in a Protestant defensive alliance.

After removing many abuses, those who have the pure Word of God preached in their territory are likely to be prevented from continuing this service so pleasing to God. Every Christian government has a duty to have the Word of God preached to its subjects and to prevent them being forced to abandon it. So, for our own defence and security we agree that whenever any one of us is attacked on account of the Word of God and the doctrine of the gospel, all the others shall immediately come to his assistance, as best they can, and help to save him. 5

The Schmalkaldic League, 27 February 1531

Source B: The magistrates of Düsseldorf report the confession of an Anabaptist from the nearby city of Münster. He had been captured while trying to convert people in Düsseldorf to join the Anabaptists in Münster.

He went to Münster as he had heard about the gospel preached there. A prophet called Jan of Leyden was elected by the people as the king sent by God to govern them justly. God said through this man that everyone should be baptised, anyone who would not convert would be punished by God's will and the town cleansed. They destroyed church buildings and took church jewels and decorations for themselves. They disregard the sacrament, because they have one God and he is in heaven. They threw the relics and bones out into the churchyard. 10

Letter to the Duke of Cleves, 1534

Source C: Martin Luther writes to the city council of Augsburg stating that he is pleased that they have accepted the Lutheran Confession of Faith.

I have listened to your preachers and at last we are one on all things. I humbly beg you to make our union strong and permanent. I have urged your ministers to teach the same doctrine as us, so we trust each other from the bottom of our hearts, forgetting past disputes as true love is bound to do. Inform us if our agreement pleases you and your masters, so we may tell others how pleased we are with our union. Then we shall have it publicly printed, to the praise of God and the hurt of the devil.

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Letter, May 1536

Source D: The magistrates of the city of Speyer state their reasons for not appointing a Lutheran preacher.

If the town appointed a preacher itself without the permission of the bishop, the town council's power of appointment would be quickly removed, after much trouble and expense. It would be deeply suspected of defying his Imperial Majesty and adhering to the Lutherans, which might lead to the final ruin of our city. Besides, the new preachers seek their own self-interest, and their supporters have interfered with the law, proving too strong for the authorities because they have attracted the common herd to their side. Consequently much terrible disturbance has arisen in many towns and cities.

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Memorandum, 1538

Source E: A modern historian explains the role of the cities in the survival of Lutheranism.

The most spectacular area of success for the reformed religion was in the cities. This was a crucial factor in the survival of Lutheranism as something more than a state-sponsored faith, and gave it many advantages. Cities were compact, so the Word could be communicated to many in a short time and the urban populace could exert pressure upon their social superiors more easily than their rural counterparts. Once converted, cities offered substantial means of defence to the reformers, and extraordinary strategic problems to any prince who wished to re-establish the old religion. The effect of Lutheranism on the German cities was profound and lasting.

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T. A. Morris, Europe and England in the Sixteenth Century, 1998

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