



MARKSCHEME

May 2010

HISTORY

ROUTE 1

Higher Level and Standard Level

Paper 2

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*The following bands provide a précis of the full markbands for Paper 2 published in the History guide on pages 71–74. They are intended to assist marking but must be used in conjunction with the full markbands found in the guide. **For the attention of all examiners: if you are uncertain about the content/accuracy of a candidate’s work please contact your team leader.***

0:	Answers not meeting the requirements of descriptors should be awarded no marks.
1–3:	Answers do not meet the demands of the question and show little or no evidence of appropriate structure. There are no more than vague, unsupported assertions.
4–5:	There is little understanding of the question. Historical details are present but are mainly inaccurate and/or of marginal relevance. Historical context or processes are barely understood and there is minimal focus on the task.
6–7:	Answers indicate some understanding of the question but historical knowledge is limited in quality and quantity. Historical context may be present as will understanding of historical processes but underdeveloped. The question is only partially addressed.
8–9:	The demands of the question are generally understood. Historical knowledge is present but is not fully or accurately detailed. Knowledge is narrative or descriptive in nature. There may be limited argument that requires further substantiation. Critical commentary may be present. There is an attempt to place events in historical context and show an understanding of historical processes. An attempt at a structured approach, either chronological or thematic has been made.
10–12:	Answers indicate that the question is understood but not all implications are considered. Knowledge is largely accurate. Critical commentary may be present. Events are generally placed in context and understanding of historical processes, such as comparison and contrast are present. There may be awareness of different approaches and interpretations but they are not based on relevant historical knowledge. There is a clear attempt at a structured approach.
13–15:	Answers are clearly focused on the demands of the question. Specific knowledge is applied as evidence, and analysis or critical commentary are used appropriately to produce a specific argument. Events are placed in context and there is sound understanding of historical processes and comparison and contrast. Evaluation of different approaches may be used to substantiate arguments presented.
16–20:	Answers are clearly structured and focused, have full awareness of the demands of the question, and if appropriate may challenge it. Detailed specific knowledge is used as evidence to support assertions and arguments. Historical processes such as comparison and contrast, placing events in context and evaluating different interpretations are used appropriately and effectively.

Topic 1: Dynasties and rulers

1. Assess the importance of religion for laws issued in *either* medieval Europe *or* the Islamic world.

This question asks for an assessment of the importance of religion in laws issued in either medieval Europe or the Islamic world. This could cover both laws issued by religious authorities and the secular rulers.

For medieval Europe, the laws would be those issued by the Papacy known as canon law. Candidates could give examples of some of the important codes such as those issued by Gregory VII and Gregory IX, but most candidates will probably concentrate on laws issued by the secular rulers, and how codes issued for the Carolingian and Holy Roman Empires incorporated religion into their laws.

For the Islamic world, the Qur'an was the source of law, as the inspiration for Muslims' thoughts and actions, but it was not a comprehensive code of law. Muslims also looked to the example of the Prophet Muhammad and his companions. Their words and actions, their *sunnah*, were collected in the *hadith*. The Qur'an and the *sunnah* form the basis of *sharia*. Although translated as "law", *sharia* is more a whole system of social behaviour and morality. There were no priests in the Muslim religion, and no separation between the state and religion, therefore no separation between religious and secular laws.

2. Analyse the successes and failures of *either* Charlemagne (768–814), *or* Harun al-Rashid (786–809).

Charlemagne

Charlemagne ruled as King of the Franks from 768 to 814, and as Emperor from 800 to 814.

His successes could include: increasing his territory by military conquest; stopping the Muslim incursions from Spain; aiding the Papacy by subduing the Lombards, for which he was rewarded with being crowned Emperor; improving the administration of his empire by improving justice with a common law code, issuing proclamations, laws, *etc.* and using local agents or *missi*; issuing a common currency, which helped trade and commerce; promoting education and learning, with the Carolingian miniscule script and his Palace School.

Candidates will probably note few failures, but his military campaigns were not all successful, for example, his failure in invading Spain. They were also expensive. Although he tried to subdue the greater nobility he was not always successful, and his empire disintegrated after his death.

Harun al-Rashid

His successes could include: the fame of Harun al-Rashid partly stems from the book of *One Thousand and One Nights*. Although he did lead military expeditions, he was generally a rather insignificant figure who cared more for ceremony than substance and until the fall of the Barmakid family in 803, he left the administration of his empire to his vizier, Abd al-Hamid ibn Yahya. The vizier concentrated power in Baghdad and instituted the successful financial system that placed the caliphate on a successful financial footing. Baghdad also became a centre for the arts and magnificence. After the fall of the Barmakids, Harun al-Rashid devised a complicated system for the succession.

His failures could include: the breakdown of his succession plans, family feuds and revolts. Taxation was unpopular and the army was weakened by continuous feuding.

3. For what reasons, and with what results, did the Abbasid caliphs lose control of their Empire?

The Abbasid Empire lasted from 750 until 1258, when Baghdad was captured by the Mongol leader Hulagu. This is a broad question and candidates can answer it by an overall view of the weaknesses of the Empire throughout the long period of Abbasid rule, or concentrate on the final period before its collapse. There were high and low periods throughout, and candidates should be aware of these.

Reasons could include: weak caliphs; succession problems; family feuds; civil wars; slave revolts; military weaknesses; religious differences; unpopular taxes; breakaway provinces and dynasties; the Aghlabids in Ifriqiya; Ibn Tulun in Egypt; this trend became more dangerous for the Abbasids with al-Andalus continuing to support the Umayyads, and the Fatimids in Egypt; long before the fall of Baghdad the Abbasid Empire was a series of much less integrated rival states. The Crusades and the Seljuk invasions also weakened their influence. It is also claimed that the fall of Baghdad owed more to financial weakness than to military defeat.

Results could include: the devastation of Baghdad; the transfer of the caliphate to Cairo; the development of Cairo; the weakening of the Islamic world, with its break-up into individual states.

4. Examine the methods used by *one* medieval European ruler to consolidate and expand his/her authority.

This question offers a very wide choice, but it is unlikely that a female ruler will be chosen. As this syllabus covers a very wide time scale, the methods will to some extent vary with the choice of an early or later ruler, but the following points, or at least some of them, could apply: enlarge royal demesne; extend power and rights; maintain law and order; dispense justice and issue law administrative codes; extend administrative control and/or defeat over powerful subjects, ambitious nobles, *etc.*; make advantageous marriages; engage in diplomacy; increase trade and protect the economy and living standards; improve literacy and education; protect religion, but maintain royal rights in doing so.

Details will depend on the chosen ruler.

5. **How effective was the rule of *either* Henry II of England (1154–1189), or ‘Abd al-Rahman III of Spain (912–961)?**

Henry II

Henry II ruled England from 1154 until his death fighting in France in 1189. He was declared heir to the throne in 1153, in order to end the civil war between his mother Matilda, daughter of Henry I, and Stephen of Blois. From his father Geoffrey, Count of Anjou, he inherited a substantial continental empire, which was enlarged when he married Eleanor of Aquitaine.

Henry’s first task was to restore law and order after the chaos of the civil war and rule of Stephen. He razed illegally built castles and collected a team of experienced administrators to tour the country. He introduced a number of legal reforms. The Assize of Clarendon (1166) introduced the jury system. Other assizes began the centralization of the legal system under the crown.

Henry sought to make England safer and more stable by securing the borders with Scotland and Wales and by a successful campaign in Ireland. He sought to triumph in disputes about the rights of the Church and state in ecclesiastical appointments by appointing his friend and chancellor Thomas Becket as Archbishop of Canterbury. This was a failure, as Becket then supported the Church rather than Henry, and was exiled, then murdered, by knights hoping to please the king. Henry did penance and was absolved, but he was then faced with quarrels between his sons. Richard allied with Philip II of France, and Henry died at Tours after being defeated. He was not successful in exerting royal control over the clergy who continued to be tried in church courts.

‘Abd al-Rahman III

‘Abd al-Rahman III enjoyed a long and largely successful reign. Militarily he extended his army which he often led and was able to bring all of al-Andalus, except the far north east, under his control. The only battle he lost was against the Christians in León.

Economically and culturally his was a successful reign: trade and manufacturing goods increased in the largely peaceful period; tax revenue increased; a navy was built up; ports developed; architecture and building flourished; and a rich, cultured court was maintained due to his patronage.

In 929 ‘Abd al-Rahman III declared himself Caliph, as al-Nasir. Thus Cordoba became a caliphate and an important city.

As Caliph, ‘Abd al-Rahman III founded an impressive new court and administrative centre in 940, at Madinat al-Zahra, where the caliphal ritual impressed visitors. All major officials had their allotted places, with the Caliph at one end. The majesty of caliphal power was clearly emphasized.

Candidates should use the evidence about either Henry II or ‘Abd al-Rahman III to explain how effective they were as rulers.

6. **“Medieval European and Islamic rulers faced a number of challenges to their power and control of their domains.” With reference to *either one* medieval European ruler *or one* Islamic ruler, analyse (a) the major challenges to their power and authority, and (b) how effective they were in overcoming these challenges.**

This is a broad question which allows candidates to choose any ruler from the period they have studied.

They should select examples of major challenges to the authority, power or position of the ruler and explain clearly why they posed a challenge.

Some popular examples may include but not be limited to:

- external invasion;
- rebellions, civil wars or internal uprisings;
- conflict with religious authorities;
- opposition of powerful social groups, nobles, merchants, scholars;
- financial and economic problems;
- natural disasters, plagues, famines;
- disputed successions – rival claimants to the throne;
- family disputes, quarrels leading to opposition to the ruler.

Candidates will have to (a) analyse the challenges to the power of the ruler and (b) assess how effectively these challenges were dealt with.

Topic 2: Society and economy

7. Assess the role of religious scholars in the Islamic world.

Religious scholars were very important for the society of the Islamic world (which had no priests), as they interpreted the norms and rules within which the society was formed. They formulated Islamic law which, in spite of differing interpretations, was a unifying factor in the formation of Islamic society. They articulated religious doctrines which dealt with ethics and behaviour, what was permissible and what was forbidden. They formed a literate, academic and elite class within the Islamic world, and in orthodox forms of religion assumed the roles of the community's moral and legal guardians. Some religious scholars also acted as administrators, patrons of the arts, and even performed military duties. They also declared *fatwas*.

8. Discuss the significance of pilgrimage in *either* medieval Europe *or* the Islamic world.

Pilgrimages played an important role in both medieval Europe and the Islamic world.

Medieval Europe

Christians in medieval Europe went on pilgrimages for religious reasons. It was not obligatory, but pilgrims were granted, for example, remission from their sins, and oaths were often sworn to carry out a pilgrimage to expiate a crime or obtain a favour. Jerusalem, Rome and Santiago de Compostela were important for European pilgrims, but many sought shrines nearer home. In England the shrines of Our Lady of Walsingham and St Cuthbert in Durham were popular places of pilgrimage. Canterbury was also a very popular destination for pilgrims after the murder of Thomas Becket. The belief that a miracle had taken place there, or it being the location of a famous relic always attracted pilgrims. As the medieval age progressed, so did the misuse of incentives for pilgrimages. Churches were designated as sites where sins could be forgiven – at a price. Thus finance was significant.

The economy was boosted in areas of pilgrimage, including the development of facilities around the shrine, economic activity and trade routes. European pilgrims were also attracted by the opportunity to travel, and travel writers emerged. Geoffrey Chaucer was one of the most famous, and gives specific examples of the status and class of those who journeyed. Peasants did not travel so far, but many did visit local shrines. Religious orders were established to provide support for pilgrims, the interruption of pilgrimage to the East may be considered a reason for the Crusades.

Islamic world

For Muslims one of the five pillars/obligations of Islam was a pilgrimage to Mecca. Mecca had been a centre of pilgrimage in pre-Islamic times, but with the foundation and spread of the Muslim religion it became the focus of the Islamic world. Other important sites were Jerusalem and Qayrawan. Muslims also visited funeral sites, shrines and mausoleums of famous pious Muslims. Thus on the whole, reasons for going on a pilgrimage were religious, but the wish to travel was another incentive for many. Famous traveller pilgrims included Ibn Jubayr and Ibn Battuta. Also some pilgrims financed their pilgrimages during their journey by engaging in trade and commerce.

Pilgrimages gave rise to trade routes, places to stay and travel literature, thus they were significant in the economic as well as the religious life of the Islamic world. However, they also caused problems. Due to its geographical location and lack of significance for other religions, Mecca was rarely threatened by non-Muslims, although it was sacked by rival Muslim sects. Jerusalem was also the focus of religious rivalry, especially between Muslims and Christians, hence the jihad/Crusades.

9. Compare and contrast the impact of *two* cities in *either* medieval Europe *or* the Islamic world.

Candidates will probably understand this question to demand the comparison of either two cities in medieval Europe or two cities in the Islamic world, but if candidates do select one from each, that is equally acceptable.

Areas where comparison and contrast might be applicable are: size; population; date of foundation; importance within the area and the larger region or country; religious importance; education and learning, for example, if the city contains a university or establishment for higher learning; the architecture and nature, style and splendour of its buildings; royal residence; administrative importance. The economic significance: trade, industry communication.

Some examples that will probably be chosen in medieval Europe are Rome, Venice, Florence, Constantinople, Paris and London. Some examples that will probably be chosen in the Islamic world are Baghdad, Cairo, Cordoba, Damascus and Kufa.

If only one city is addressed, the highest mark that can be obtained is [7 marks].

**10. “Women played a crucial, though often overlooked role in the medieval European economy.”
To what extent do you agree with this statement?**

Candidates should be able to explain and focus on both the nature of and extent of women’s role in the medieval European economy. The role of women has often been overlooked both in the period that is being considered and by writers and historians centuries later, because women had fewer rights than men. Also their position did change through time, but their role and importance depended on their status and class.

Some aspects to consider could include: generally throughout the medieval period there were more women than men, also men were often absent, fighting in wars. This meant that women were always needed in the workforce. Women had to run estates, businesses, workshops and agriculture. Agriculture was the basis of the medieval European economy, and women working in the fields and looking after animals was essential. Urban experienced/educated women were engaged in trade, including: exporting and importing; crafts; often hiring and being responsible for apprentices; and acting as master craftsmen themselves. They were entitled to guild membership in their own right or to carry on their husbands’ work. Catering, brewing, spinning and retail trades were considered women’s work. There are many examples of strong noblewomen defending and administering their husbands’ estates.

In some cases the vital role of women in the medieval European economy has been overlooked, but in the twenty-first century more academic work and research is being undertaken. It could also be noted in this question, as in others in this rather wide syllabus, that the role of women did change during the medieval European period.

11. Analyse the nature and development of trade in *either* medieval Europe *or* the Islamic world prior to 1500.

As in the previous question, it must be noted that the nature of trade changed throughout the period. Candidates are encouraged to focus on a shorter time period than write a general answer on trade, but do not penalize those who do attempt to cover a wide period.

Although candidates have to address trade in either medieval England or the Islamic world, most of the following points could be applicable to both:

- local trade in the countryside, agricultural products, itinerant traders;
- urban trade and its development, specialist producers and traders, markets;
- the development of cities around cathedrals, universities and mosques, and the needs of their inhabitants, including books;
- the impact of the growth of the money economy, and the development of banking;
- growth and improvement of land and sea communications, including infrastructure;
- increasing demand for luxury goods, and the development of trade routes for the luxury trade;
- increased development of specialized industries, including textiles, tar, hemp, spice;
- development of specialized markets and fairs, coinciding with the development of commercial law codes to regulate trade;
- impact of events that affected trade, such as the Crusades and the Black Death;
- impact of commercial groups such as the Hanseatic League, Italian city states and their commercial allies/network;
- social status of merchants in the Islamic world supported growth of trade;
- the wide range of resources and products available in the Islamic world encouraged trade;
- size and diversity of the Islamic Empire encouraged the exchange of a great variety of goods over a wide area.

Do not expect or demand all the above material, and accept other relevant points.

12. For what reasons, and in what ways, did religious institutions influence society in *either* medieval Europe *or* the Islamic world?

This is a very open-ended question, and the influence on society changed throughout the period, and in different parts of both medieval Europe and the Islamic world. Candidates could focus on economic, religious and educational influence. Some points which could be relevant for either medieval Europe, the Islamic world, or both, are listed below.

- Religious institutions were important economically because of the extent of their wealth, estates, lands and buildings, and their power;
- The Pope and many bishops headed large, rich estates and households which demanded domestic and agricultural labour and luxury goods. This stimulated both local and long-distance trade and manufacturing;
- The financial need of the Church to send money to many different places led to the rise of banking and credit systems which helped to develop trade;
- Multinational religious institutions developed transportation and communications systems which helped trade;
- The building of cathedrals, churches and mosques employed thousands of labourers and skilled craftsmen, and further developed their skills. Building materials and rich interiors, altar vessels, statues, *etc.* were also needed;
- Urban centres grew up around churches and mosques. Their populations needed goods, and developed manufacturing, craft industries and markets. They also influenced art;
- Many local churches were built by lay patrons wishing to exhibit their wealth and save their souls;
- Monasteries and convents were very important for the economy of medieval Europe. They provided livings for men and especially women, who might have become a financial burden to their families. They were a source of employment for peasants as labourers or lay brothers and sisters;
- Monasteries were leaders in agricultural science, for example, Cistercian monasteries, originally built away from towns, turned their inhospitable lands into profitable sheep farms;
- Many monasteries produced speciality food and drink such as honey and Benedictine;
- Religious institutions also helped learning by producing books and running schools. They provided hospitality for travellers and charity for the poor;
- Obviously religious institutions also affected the spirituality of society;
- Centres of learning, universities and schools were established by religious authorities and helped develop literacy, scholarships and education.

Do not expect or demand all the above material, and accept other relevant points.

Topic 3: Wars and warfare**13. Account for Muslim success in the seventh century wars of conquest.**

Only Alexander the Great and the Mongols equalled or exceeded the speed and size of the Islamic conquests in the seventh century. This question demands an explanation of why the Muslims were so successful. The answer should focus on both the strength of the Islamic army and the weaknesses of the opposition.

The Muslims were able fighters and had long been used as mercenaries by the Romans and Persians. The new religious unity created a reason for fighting and strengthened the purpose and unity of the Islamic army. Egypt and Syria were quickly captured and this encouraged more Muslims to take part in the wars of conquest. The tax system ensured that the army was paid. Garrison towns were built to control the conquests. Army numbers were not enormous; about 24 000 were involved in the conquest of Syria, but the armies that took part in the wars of conquest were well-organized, led by a chosen elite, under the Caliph who decided on the destination of each army. Wars were waged against tribesmen in order to obtain and enforce unity. The conquests were felt necessary to maintain the unification of Arabia begun by the Prophet Muhammad and continued by Abu Bakr. Many Jews and Christians in the Byzantine Empire supported Islam as a more tolerant society.

Other reasons for the success of the Islamic conquests could include: both Persian and Byzantine Empires had been weakened by internal and external problems such as civil unrest, infighting, weak leaders, succession disputes and plagues. The Byzantine Empire was faced with threats from all sides, including the Balkans and the Persians. By 620 it had lost two thirds of its land and three quarters of its wealth. The loss of Egypt and its agricultural products, especially grain, was very important. In 628 the Byzantine army defeated the Persian Empire, contributing to its weakness and conquest by the Islamic forces.

14. Analyse the reasons for the success of Nur al-Din against the Crusader States.

The Christian Crusader States founded after the First Crusade faced many problems and difficulties. Nur al-Din (1118–1174) and his father Zengi were instrumental in uniting the Syrian Muslims to fight a jihad against the Christians. Edessa was captured in 1144, and the Second Crusade (1147–1148) was launched to win it back. It failed, in spite of, or because of, the plethora of Western leaders, who were unable to coordinate their aims and tactics.

Some reasons to explain Nur al-Din's success against the Crusader States could include: the weakness of the Crusader States, internal rivalries, succession disputes, failure within the Crusader States of Christianity to win allies in the East, and transport and communication difficulties; Nur al-Din's military ability, he excelled in siege warfare, he won battles such as the Battle of Inab, concentrated on northern Syria, and a limited number of targets, such as Antioch, his ability to unite a large number, but not all, Muslim powers; Nur al-Din's personal qualities of leadership and reputation for religious piety and justice also helped his success. However, there were also criticisms of Nur al-Din's tactics by his contemporary Muslims for his failure to eliminate the Crusader States completely.

15. “Religion was more a convenient excuse than a principal reason for wars in *either* medieval Europe *or* the Islamic world.” To what extent do you agree with this statement?

Throughout history many wars have been fought in the name of religion, but it could be argued that most of these used religion to cover a multitude of other reasons, such as: a desire for loot, ransom money and conquest; to obtain or maintain power and position; personal quarrels and vendettas; revenge; to rid the state of overambitious nobles; as a defence measure or for economic gains.

For Christians, war could only be undertaken for a “just cause”. Popes and other religious leaders preached crusades as just causes to enable Christians access to the Holy Land and to help another Christian leader, the Emperor of Byzantium, who was under threat from Muslims. Religious fervour may have been the reason why many fought in the Crusades but, for the majority, other reasons probably outweighed religious ones. The ambition of some was reflected in the founding of the Crusader States.

Originally Muslims could only fight in a jihad against non-Muslims, but this changed. By the tenth century Islamic lawyers had authorized jihad against those who were designated Muslim “heretics” and “rebels”. These included Shiites and Sufis.

Religious reasons were given for the *Ridda* Wars (“Wars of Apostasy”), the Muslim conquests, especially in North Africa, Spain and France, and the Crusades. No doubt political reasons were very much more important. Religion was not only a convenient excuse, but a way of salving consciences.

The “either” and “or” in the question will probably indicate to candidates that they should only answer with relation to Christians or Muslims, but credit material on both if it is given. Do not penalize those who do not share the views expressed in the markscheme.

16. Compare and contrast the social and economic impact of *two* wars.

Candidates must select two wars, which can either involve medieval Europe or the Islamic world, or one of each, although this is unlikely. The impact can include the actual period of the wars, or the results which would probably cover a time period of about ten years. Candidates should address positive results as well as harmful ones. The impact on the different states fighting in the same war might vary. Candidates must focus on social and economic impacts rather than political/dynastic changes.

Social impact could include:

- population changes resulting from casualties, or aftermath plagues or illnesses, or influx of victorious peoples or refugees;
- results of devastation caused by invasion, destruction, looting, *etc.*;
- changes in social positions or class structure, perhaps after a change of ruler or form of government;
- collapse of social order into lawlessness;
- impact on religion.

Economic impact could include:

- conscription of labour leading to shortages of food and other commodities;
- invasion and its devastation of agriculture, industry and crafts;
- unemployment and poverty;
- impact on trade, both good and bad. Trade might be interrupted; or new trade routes, markets and varieties of goods might be introduced;
- change from countryside to urban areas;
- destruction of buildings could give rise to new building programmes;
- increase in taxation.

If only one war is addressed, the maximum mark that can be obtained is [7 marks].

17. For what reasons, and with what results, were England and France at war between 1154 and 1204?

The years 1154 to 1204 relate to the years between Henry II becoming King of England and the loss of Normandy by King John. The main reason for the wars between England and France was the size and nature of Henry's French inheritance. The main reason for wars was the size and nature of Henry's territories in France. This created friction with the Capetian dynasty in France which was trying to exert control over nobles and landholders by demanding that they acknowledge the King of France as overlord. The unwillingness of Henry II to submit to the King of France encouraged conflict.

In 1154 Henry II was, in his own right, Duke of Normandy and Count of Anjou and Maine, and his wife Eleanor, previously married to Louis VII of France, was the ruling Duchess of Aquitaine. This situation led to periods of war, some more active than others, between the Kings of France, Louis VII and Philip II, and the Kings of England, Henry II, Richard I and John. The situation was exacerbated by friction within the English royal family between Henry II, his wife and sons, Henry, Geoffrey, Richard and John. Quarrels fluctuated, as did alliances with and against the French Kings.

Henry II died in France in 1189, shortly after being defeated by Richard I and Philip II. Richard I was involved in the Third Crusade. He returned briefly to England in 1194, where John had been plotting against him. Richard I returned to France, fighting Philip II and died from the wounds he received while attacking Chateau de Chalus-Chabrol in 1199. He was succeeded by John, who, with a treasury drained by Richard I's wars, was unable to resist the attacks of Philip II (partly caused by, or using the excuse of, John's divorce of his first wife and marriage to the betrothed of a French Count). Normandy was lost in 1204, and Anjou, Maine and Brittany followed two years later. Thus the results were loss of prestige and territory for England and gain for the French King with an increase of territory and the removal, at least in part, of a troublesome vassal.

18. Analyse the importance, in the period that you have studied, of *two* of the following: castles; siege warfare; weapons and armour; mercenaries.

Candidates should select two of the above, give a brief description of them, then analyse them and their importance in wars. Examples can be given from either medieval Europe, the Islamic world or both. It is expected that specific examples of their use will be given.

Castles

Castles were important in wars and also to maintain law and order. They were strongholds built to control an area and frustrate attackers. William I built castles to subdue the population after his invasion of England. Castle builders usually had to obtain permission from the ruler to build a castle, however, this was not obeyed in periods of weak government. Henry II destroyed unlicensed castles when he became King. Edward I built castles to secure the border between England and Wales. Crusader states relied on castles to secure their territories in Spain, castles defended borders between states and between the Christian and Islamic territories.

Siege warfare

Siege warfare is related to castles, and also to towns and cities that were surrounded by strong defensive walls. Siege equipment was important in many wars, and it became more sophisticated as technology developed. Defensive measures were practised and carried out in actual wars. Siege warfare was an important military technique and strategy, and there are many examples to use, for example, Baghdad suffered two important sieges. Castles and towns could hold out for weeks if they had sufficient food and water. The successful Islamic siege of Constantinople marked the end of the Byzantine Empire.

Weapons and armour

Weapons were both offensive and defensive, and developed throughout the period. Armour was often clumsy and heavy, and mounted soldiers and knights needed what today would be called a cart horse. The bow was responsible for English victories in some of the battles during the Hundred Years War (1337–1396). Changes in weapons affected the nature of warfare as common soldiers could defeat knights, gunpowder signalled the end of high castle walls.

Mercenaries

Mercenaries were soldiers fighting for a country that was not their own in return for payment. This was a common practice in both medieval Europe and the Islamic world. Mercenaries often ended up fighting against their own country. Smaller states that rarely engaged in wars on their own behalves often produced mercenaries. Use of mercenaries encouraged monarchs to raise money by converting feudal service to cash payments, raising taxes and selling charters to towns *etc.* The genesis of paid professional armies which rulers used to bolster their power against the vassals or external threats.

If only one of the above is addressed, mark out of [12 marks]. Allow a [10/10 marks] split, or if it helps the candidate, allow a [12/8 marks] split either way.

Topic 4: Intellectual, cultural and artistic developments

19. Assess the impact of the study of Islamic religious texts on the development of science and learning in the Islamic world.

Apart from the obvious relevance to Islamic theology and religion, the study of the Qur'an promoted many interrelated disciplines, including science and learning.

- The Qur'anic verses were important for the study of grammar and logic;
- The interpretation of the Qur'an and *hadith* led to many detailed commentaries and legal texts by scholars and jurists;
- The recitation of the Qur'an and the reproduction of its verses encouraged calligraphy and other art forms;
- Due to the Islamic world's geographical position, and the spread and importance of Arabic, scientific and philosophical texts from older civilizations were copied and used. This encouraged the Islamic world's own achievements in science;
- Accurate time-keeping was essential for reckoning prayer times and festivals, so Muslim scholars studied the stars and other methods of keeping time.

20. Explain the importance and impact of *one* of the following figures: al-Ma'arri (973–1057); Umar Khayyam (1048–1131); Dante Alighieri (1265–1321); Geoffrey Chaucer (c1340–c1400).

Al-Ma'arri

Al-Ma'arri was an Arab philosopher, free thinker and poet of the eleventh century. He was a sceptic who denounced dogma and superstition in religion and believed that religion was a fable used to exploit the masses. He wrote that rulers used religion to justify and increase their power. These views made him an unusual thinker in the eleventh century. He rejected divine revelation and religious influence and taught that reason was the only moral guide, which was a very humanist approach. He was a very popular and influential poet whose work demonstrated his sceptical humanism. His *Epistle of Forgiveness* was a book of divine comedy notable for its philosophy and brilliant language – it is believed to have influenced Dante Alighieri. Al-Ma'arri was very influential as a result of the many students that he taught and the extensive correspondence that he carried out with other scholars.

Umar Khayyam

Umar Khayyam was a Persian poet, mathematician and astronomer. He reformed the Muslim calendar, which was important for dating Muslim festivals, and wrote an algebra textbook. He is best known for his poems, especially the *Rubaiyat*, which has been translated into many languages. There are, however, now some doubts as to whether all of the *Rubaiyat* was the work of Umar Khayyam, or if it was a collection of poems that he put together.

Dante Alighieri

Dante Alighieri was born in Florence, and, influenced by Brunetto Latini, wrote his first poem aged 18. In the early 1290s he published a small book of poems and the lady Beatrice appears. In 1295 he became more active in the politics of Florence and, as a philosopher, he joined the Guild of Apothecaries and Physicians. His political activities led to his exile in 1302 after a factional struggle among the Guelphs, of which he was a member. He wandered through various northern Italian cities, continuing his writing. He settled in Ravenna in about 1313 and wrote his epic poem, the *Divine Comedy*, which is a classic of Western literature. In it he journeys through Hell and Purgatory guided by Virgil, and through Heaven guided by Beatrice. Dante also helped to establish the vernacular (Italian) as the literary language of Italy, and the *Divine Comedy* reflected both contemporary Italian society and the political views of the writer.

Geoffrey Chaucer

Geoffrey Chaucer was one of the most important figures in medieval English literature. He also wrote in the vernacular and helped to establish it. In England he won the favour of Edward II and held various court appointments which enabled him to write. His earlier works show traces of French and Italian influences, but his masterpiece, *The Canterbury Tales*, was a wonderful and amusing portrayal of English life, and showed the author's strength in characterization.

- 21. Analyse the contributions to the intellectual development of the Islamic world of *either* Ibn Sina (Avicenna) (980–1037) or Ibn ‘Arabi (1165–1240).**

Ibn Sina

Ibn Sina was a Muslim philosopher and doctor. He wrote more than a hundred books on philosophy and medicine, which were translated and used in many parts of the world, especially in universities specializing in medicine. His works were influenced by Aristotelian and neo-Platonic teachings, which he reconciled with Islamic theology, hence these ideas were preserved and diffused.

Although he wrote on other aspects of science and logic and metaphysics, his most famous book was the *Canon of Medicine* which caused the Islamic world to be considered as in the forefront of medicine.

Ibn ‘Arabi

Ibn ‘Arabi was a Spanish Muslim who influenced Islamic mysticism/Sufism. His theory of the “unity of being” which argued that human nature, and everything else in the world, was part of an infinitely large divine intelligence. He also wrote that realism of this state can be obtained through transcendental union and the mind of God. Two of his works are *The Meccan Revelations* and *The Interpreter of Desires*.

- 22. By what methods, and with what results, was classical knowledge transmitted to medieval Europe?**

With the collapse of the Roman Empire in the West, and the effects of barbarian invasions on Western Europe, much classical knowledge was lost. This question asks how it was later transmitted back to Western Europe, and what were the results of this restoration.

In the Islamic world, Greek and Roman classical knowledge was translated and studied and it spread throughout the Muslim Empire. Universities were established in Islamic Spain where the knowledge was translated into Hebrew and Latin for the benefit of Western scholars. The conquest of Toledo by the Christians allowed Western scholars access to its library. Greater contact with the Islamic world occurred with the Crusades, and the increase and development of maritime Italian city states meant that increased trade with the Islamic world also spread knowledge.

Results could include: in-depth study of the ideas of Aristotle and Plato, many of which were accepted by Christian scholars, although some used these ideas to challenge the Church; the recovery of classical learning helped to bring about the twelfth century Renaissance, and it encouraged the growth of universities and specialist schools, *e.g.* for law or science in Western Europe. Science and medicine were studied more, and there was an increase of technological developments.

23. Evaluate the contribution of *one* Christian scholar to medieval European learning.

The focus must be on the contribution of the chosen Christian scholar to medieval European learning; it is not necessary to narrate his/her life. Any Christian scholar could be chosen. Some notes are given below of Peter Abelard and Thomas Aquinas, but many others would be suitable choices to use to answer this question.

Peter Abelard

Peter Abelard (1079–1142) was a French theologian and philosopher who gained a wide reputation as a teacher in Paris. He was a very skilled logician and an important figure in the rise of scholasticism, which was based on the systematic application of reason to questions of philosophy and theology. His best known work was *Sic et Non*, a series of questions with conflicting answers. His objective was to promote a rigorous dialectical method for philosophical works and arguments. He studied, lectured and wrote on subjects from logic, to ethics and theology. Many opposed his methods and he was accused of substituting reason for faith. His *Theologica*, an analysis of the Trinity, was condemned as heresy in 1121.

Thomas Aquinas

Thomas Aquinas (1225–1274) was one of the greatest Christian philosophers of all time. He was a Dominican friar and devoted his life to positive Christian philosophy, reconciling and incorporating Christian and Aristotelian elements in his works. Aquinas produced the Thomist synthesis, regarded by many as the most important philosophical work in medieval European thought. His language was clear and straightforward, thus it was easily understood, and withstood the test of time. He was a forward thinker who challenged outdated philosophical ideas, and produced a body of philosophical work that is still applicable today. He also made possible further scientific studies in the later middle ages. His major works are the *Summa Theologica* and *Summa Contra Gentiles*.

24. Discuss the influence of religious buildings on artistic and cultural developments in *either* medieval Europe *or* the Islamic world.

Religious buildings had a profound influence on the lives of people in both medieval Europe and the Islamic world. They literally dominated the scene in cities, towns and villages, and their artistic styles and values led to cultural changes and developments throughout the period.

Candidates can choose to take an overview of the whole period or concentrate on a smaller and specific period.

Whether medieval Europe or the Islamic world is chosen, some of the following points could be relevant:

- styles of architecture, which changed several times throughout the period, usually followed the styles of cathedrals or mosques;
- artworks, sacred vessels and interior decorations and fittings were responsible for setting artistic trends;
- building cathedrals and mosques gave work to many and encouraged participation and thus development of associated trades and crafts;
- manuscripts and books were produced and/or copied;
- scholars were associated with cathedrals and mosques, many of which were also schools for their residents, and in some cases neighbourhood children;
- academics and travellers visited or stayed in religious buildings and helped to spread artistic developments and culture;
- smaller and rural religious buildings were, in some cases, the only places where art and culture was evident;
- religious festivals celebrated in religious buildings became part of the culture of the state or town, *etc.*;
- music was developed, and plays were performed.

The above, or at least some of them, should be explained and analysed to show the immense influence of religious buildings for the regions and people of the period studied.

Topic 5: Religion and the state

25. In what ways, and for what reasons, did the Sunni/Shia divide affect *one* country in the Islamic world?

The question refers to “one country”– may be interpreted as simply the Islamic world. Students should not be penalized if they engage in a general discussion of how and why the Sunni/Shia divide affected the Islamic world.

The origin of the Sunni/Shia divide was the complex succession problem which followed firstly the death of the Prophet Muhammad, and then the disputed accession and authority of the first three caliphs. The exacerbating political divisions which led to the civil wars (*fitnas*) included discontented army factions and anti-Meccan clans, which contributed to hostile rivalry.

The faction that supported the claims of Ali was an important factor, although it was not a clearly defined political movement until the rise of the Fatimids in the early tenth century. Also the ideas of “orthodoxy” emerged slowly and caused further confusion. The emergence of pro-Shiite groups in the eighth and ninth centuries, including the Brethren of Purity and the Carmathians, helped to shape a politico-religious faction behind a counter caliphate focused on the line of *imams* descended from Ali.

During the tenth century Baghdad became divided into strictly Sunni and Shia quarters, each with its armed political groups, festivals and shrines. Many other cities and/or states were similarly affected.

This is a complex subject, but candidates should be able to attempt some analysis as well as explain how and why the Sunni/Shia divide affected the Islamic world.

26. Assess the role of clerics in government and administration in medieval Europe.

In medieval Europe, most of the educated population were connected with religion. As administration needed literacy, numeracy and often legal knowledge, rulers turned to the religious. In the medieval Church, there was a large number of ecclesiastics, both in orders (monks and friars), and the secular clergy (bishops, parish clergy). Monarchs in medieval Europe also found that using the clergy in government and administration was financially beneficial as they could be rewarded/paid by bestowing on them one out of the many benefices in royal hands. The rulers could then usually be sure of their support. However, there were instances when a holder of an important royal office promoted the Church, and supported the Pope or Church and his ecclesiastical office more than his royal one, for example, Thomas Becket. Many chancellors and holders of other secular offices in medieval Europe also held important bishoprics.

27. For what reasons, and with what results, did relations change between Muslim states and Sufism?

Parallel to the formal practice of Islam, is the Sufi or mystical tradition through which an individual may feel a direct awareness of God. Many of the early Sufis challenged the rulers by suggesting other ways that Islam might be interpreted. The formation of Sufi orders, especially during the thirteenth century after the defeat of the Fatimids, was encouraged and patronized by Sunni elites as they helped to weaken the influence of the Shia, and support the orthodox form. In this way the Sunni expressions of the Islamic faith became established as the popular version, and is the one followed by the masses.

Candidates could also focus more sharply on the ideas advocated by some of the mystical thinkers, such as Rabi'a al-Adawiyya, Hasan al-Basri, al-Junayd, Ibn 'Arabi and Jalal al-Din Rumi.

28. Compare and contrast the contributions of Francis of Assisi (c1182–1226) and Dominic Guzman (1170–1221) to medieval religious life.

Most candidates will probably take this to mean a comparison between the two orders founded by Francis of Assisi and Dominic Guzman: the Franciscans and the Dominicans. This is acceptable, but to reach the top bands, there should be some comparison of the founders themselves. It should also be noted that the early differences were not always maintained.

For “compare”

- Both Francis and Dominic came from wealthy families but as young men sought the religious life;
- Both men founded mendicant (begging) orders, in an effort to bring an element of reform into the Church;
- Both impressed the Pope, who sanctioned the new orders; both had rules;
- Both orders were under papal authority and not subject to diocesan bishops;
- Unlike the monastic orders, the friars worked among the people and became popular preachers and teachers;
- Members of both orders rose to high office in the Church.

For “contrast”

- Francis was more motivated by poverty and the desire to help the poor, whereas Dominic was originally motivated by the aim to fight heresy;
- Francis, with his extreme humility, remained a deacon, whereas Dominic was an ordained priest;
- Although both orders were mendicant, the Franciscans under the driving force of Francis adopted extreme poverty, partly because of Francis, but also as a criticism of the riches of the higher clergy. Extreme poverty was later modified, and friaries were built. The order split into different branches later;
- The Franciscans were more concerned with helping the poor, and overseas conversion;
- The Dominicans were founded to train an educated body of preachers able to refute heretical ideas. This meant that they had to provide suitable houses for study, and developed schools, scholars, theologians, philosophers;
- Dominicans were used as inquisitors.

If only Francis of Assisi or Dominic Guzman is addressed, the highest mark that can be obtained is [7 marks].

29. By what methods, and with what results, did *either* Gregory VII or Gregory IX seek to expand papal power?

Gregory VII's methods

Gregory VII (1073–1085) was a reforming Pope who gave his name to the Gregorian reform movement, which tried to eliminate abuses such as corruption and immorality, and stand up to outside interference. He codified canon law and formalized papal elections, in order to halt lay interference. He published the *Dictatus Papae*, which increased papal power in ecclesiastical administration. Clerical celibacy was demanded, and nepotism and simony forbidden. He claimed the right to make ecclesiastical appointments, and overrode those made by temporal rulers. He declared his right to excommunicate secular rulers who disobeyed papal orders.

Results

These included Gregory VII's completed codification of canon law, which set out a clear interpretation of the Church's position and laws. Administrative reforms, with the use of papal legates and the curia, strengthened papal claims and demands. His reforms of the clergy improved and strengthened the priesthood. His decrees on the power and position of the Papacy led to later conflicts between the Church and state, including the Investiture Contest, but it also established the Papacy as a powerful force, in secular, as well as religious affairs in medieval Europe.

Gregory IX's methods

Gregory IX (1227–1241) was another forceful Pope who sought to uphold and increase papal power. He was also a canon lawyer, and ordered the collection of the Decretals which carried on the work of Gregory VII in codifying canon law, and he began the practice of taxing clergy for the Crusades. He was involved in the Investiture Contest especially against the Emperor Frederick II whom he excommunicated twice. In 1223 he reorganized the office of the Inquisition. He showed genuine religious feeling in his support for Francis of Assisi, and showed his support for learning by founding universities.

Results

Gregory IX, in spite of his age, achieved much in many areas. The reassertion of papal power meant a more orderly approach to and for the Church, but led to more conflicts between Church and state over ecclesiastical appointments and taxation. Gregory's battle with Frederick II had harmful results for both Emperor and pontiff. Gregory IX died whilst imperial troops were attacking Rome.

30. Analyse religious persecution in *either* medieval Europe *or* the Islamic world.

Religious persecution in medieval Europe included both the persecution of other religions and of Christian heretics.

Persecution of Jews (Anti-Semitism) was relatively limited before the mid to late eleventh century. However, probably due to the increase of trade and commerce, the realization of the part played by Jews, and the jealousy that arose from this, as well as anti-Jewish feelings raised by the preaching of the First Crusade, persecution and massacres of Jews increased. This continued throughout the rest of the medieval time period at various levels of intensity. Jews were expelled, subjected to enforced conversion, property confiscation, and forced to live in ghettos.

The Inquisition expanded and was used both against other religions including Jews and Muslims, the latter especially in Spain, and individuals or heretical movements, who claimed to be genuine Christians. Crusades were called by Popes against large heretical movements such as the Cathars/Albigensians. Wars were also fought against the Hussites. Henry IV persecuted the Lollards in England, and suppressed two Lollard rebellions.

The Islamic world was more tolerant with other religions, perhaps because they did not present too much of a threat. Christians and Jews were to some extent respected by Muslims as being “people of the book”. They were, however, taxed more heavily and when Christians preached and organized Crusades, Muslims responded with a jihad and became more intolerant.

As with Christianity, there was disagreement within the Islamic world about the Islamic faith, with the Sunni/Shia split, many sub-Shia sects and other controversies.
