



22135301



International Baccalaureate®
Baccalauréat International
Bachillerato Internacional

HISTORY
ROUTE 1
HIGHER LEVEL AND STANDARD LEVEL
PAPER 1

Wednesday 8 May 2013 (afternoon)

1 hour

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Answer all the questions from either Section A or Section B.
- The maximum mark for this examination paper is *[25 marks]*.

SECTION A

Prescribed subject 1 The origins and rise of Islam c500–661

Read all the sources carefully and answer all the questions that follow.

Sources in this booklet have been edited: word additions or explanations are shown in square brackets []; substantive deletions of text are indicated by ellipses ... ; minor changes are not indicated.

These sources and questions relate to the political and economic development of Mecca before the Prophet Muhammad.

SOURCE A *Extract from **The Life of Muhammad** by Ibn Hisham, translated by A Guillaume, Oxford (1955). Ibn Hisham died in 833, but was one of the earliest Arab-Muslim biographers of the Prophet Muhammad.*

After a battle and arbitration, it was decided that Qusayy had the best claim to control the Ka‘ba and Mecca. Thus, he gained authority over both the temple and the town, and brought in his people from their homes to Mecca. He behaved as a king over his tribe and the people of Mecca, and so they made him ruler. Qusayy was the first of his tribe to assume kingship and to be obeyed by his people as king. He held the keys to the Ka‘ba; he had the right to give water to pilgrims from the well of Zamzam; the right to feed the pilgrims; to preside at assemblies, and to hand out war banners. In his hands lay all the dignities of Mecca; he divided the town into quarters and he settled all the Quraysh into their houses in Mecca.

SOURCE B *Extract from **The Places Where Men Pray Together** by Paul Wheatley, Chicago (2001). Paul Wheatley was Professor of Comparative Urban Studies at the University of Chicago, USA.*

Essentially, Mecca was a shrine surrounded by a sacred area, the sanctity of which had been exploited by its guardians to defend a confederacy in the interests of local trade and longer distance commerce. Even during the lifetime of Muhammad – despite the building that the Muslim Tradition attributes to Qusayy and his successors – most of the structures in Mecca were of light materials. ... This was no merchant republic in the later European sense of that term. In fact, Bedouin values and norms prevailed, and what they prized was security and peace. There is no suggestion in the sources of social discontent; of tribesmen caught in a rapidly changing world that they could not comprehend, or of a desire for a new value system.

SOURCE C *Extract from **Kitāb al-Maghāzī** by al-Waqidi, Oxford (1966), concerning a Muslim attack on a Meccan caravan in the year 624. Al-Waqidi (d. 822) was a controversial Arab-Muslim historian of the early Islamic period, and a biographer of the Prophet Muhammad.*

Almost every man of the Quraysh had a stake in the caravan [of 1000 camels], even if it was only a small amount. It is said that 50 000 gold coins were invested in it, mostly contributed by the Umayyad family of Sa‘id b. al-‘As, either in the form of his own resources or of others borrowed in return for a half-share in the profits. The clan of the Banu Makhzum are said to have contributed 200 camels and 4–5000 weights of gold. Several caravans belonging to individual Meccan families had joined together to form this one expedition, whose destination was the Gaza market.

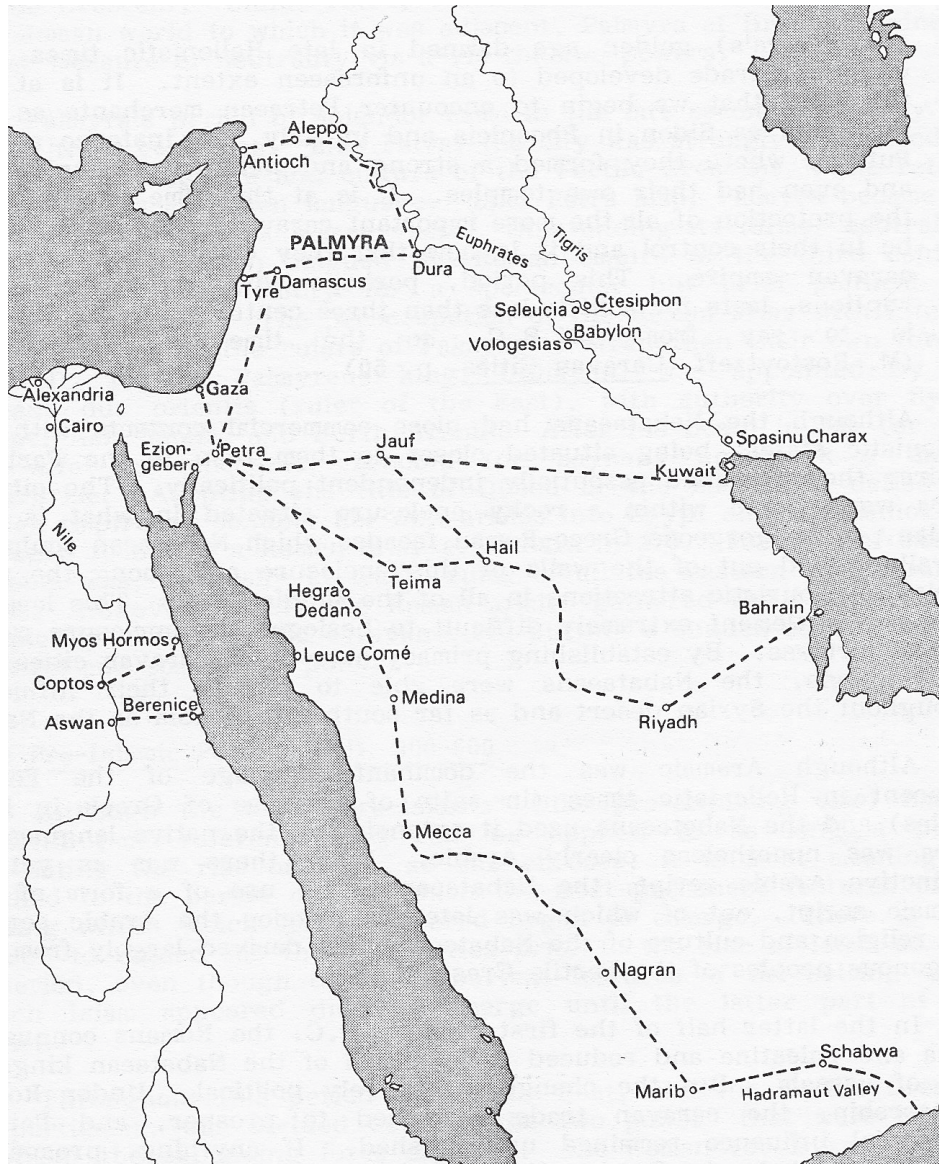
SOURCE D

*Extract from **Muhammad** by Michael Cook, Oxford (1983). Michael Cook is Professor of Near Eastern Studies at Princeton University.*

Mecca is situated in a notoriously barren valley, which is quite unsuited to supporting a settled population. However, in the third generation before Muhammad, Hashim, grandson of Qusayy and great-grandfather of the Prophet, took steps to establish Quraysh as merchants of international standing. He initiated two caravan journeys a year; he made a friend of the Roman Emperor and obtained protection for merchants of Quraysh in Roman territory, and he himself died in the Palestinian town of Gaza. His brothers obtained similar concessions from the rulers of Persia, Yemen, and Ethiopia, and secured the safety of Meccan trade in the territories of the intervening Arab tribes. In this way, the mercantile economy in which Muhammad found himself was created.

SOURCE E

*Map of the trade routes across the pre-Islamic Arabian Peninsula. Image taken from **A Survey of Arab History** by Bernard Weiss and Arnold H Green, Cairo (1985).*



1. (a) Identify the key points made in Source D concerning the economic and political development of Mecca before the Prophet Muhammad. *[3 marks]*
(b) What is the message conveyed by Source E? *[2 marks]*

2. Compare and contrast the views expressed in Sources A and B about the roles of Qusayy and Arab tribes in pre-Islamic Mecca. *[6 marks]*

3. With reference to their origin and purpose, assess the value and limitations of Source C and Source D for historians studying the economic basis of Meccan wealth. *[6 marks]*

4. Using the sources and your own knowledge, assess the political and economic development of Mecca before the Prophet Muhammad. *[8 marks]*

SECTION B**Prescribed subject 2****The kingdom of Sicily 1130–1302**

Read all the sources carefully and answer all the questions that follow.

Sources in this booklet have been edited: word additions or explanations are shown in square brackets []; substantive deletions of text are indicated by ellipses ... ; minor changes are not indicated.

These sources and questions relate to the conquest of the kingdom of Sicily by Charles I of Anjou in the 1260s.

SOURCE A *Extract from **Europe in the High Middle Ages** by W C Jordan, published in the United States in 2001. W C Jordan is a Professor of History at Princeton University, USA.*

It was the Emperor's [Frederick II] death in 1250 that seemed to provide the Papacy with the opportunity to redistribute power. ... The Popes needed [as King of Sicily] not a candidate willing to stand for election but a designated warrior determined to destroy the last trace of Hohenstaufen claims. They cast about far and wide for a champion and found an effective one in Charles I of Anjou, the brother of the French King, Louis IX. Charles had his brother's grudging support; Louis IX preferred a political settlement [to decide who would be King of Sicily] but none was forthcoming. Charles was wealthy. He possessed the income from the [French] counties of Anjou and Maine, as well as the county of Provence. And he had the ambition.

SOURCE B *Extract from **Charles I of Anjou** by Jean Dunbabin, published in New York in 1998. Jean Dunbabin is Reader in History at the University of Oxford, UK.*

The only hope that Pope Urban could see was that Louis IX [King of France, and Charles' brother] would, at this critical moment for the Papacy, come to his aid and encourage Charles I of Anjou to conquer the Hohenstaufen lands in Italy and Sicily. In December 1261 he [The Pope] created three French cardinals to negotiate with Louis. Giovanni Villani [a chronicler] invented for Charles a death-bed speech that he had conquered Sicily for the Church's sake and not for his own. It has been usual to disregard [ignore] this as a pious [holy] self-deception. But there is more evidence to support it than often is allowed. While it would obviously be wrong to minimise Charles' ambition, he was subjected to considerable pressure by successive popes before he finally gave his consent to the project ... it took a hundred papal letters before agreement was reached. ... It is also clear that Charles, who had after all much to lose if the expedition failed, needed a good deal of persuasion to take on the risk.

SOURCE C

*Extract from the poem **The King of Sicily** by Adam de La Halle, a French poet writing in Arras in the late thirteenth century.*

[This extract begins with a meeting between Pope Urban IV and the cardinals to discuss what to do about Manfred, King of Sicily.]

When they gathered, they lamented to the Pope
Recalling how Manfred treated them badly
And in spite of the Warnings of the Interdict [the Church's condemnation against Frederick's family]
He had not ceased to offend God, the faith the Church
Nor had he deigned to offer compensation or apology
In spite of the condemnation of the Emperor his father
Reasons for which Manfred was banned from the Kingdom and Empire.

The Pope advised them quickly to write to the good Count of Anjou
– They could not have chosen better –
That he should come quickly before the situation worsened
And that he should have the kingdom in the case of victory...

SOURCE D

*Extract from **The Book of Treasures** by Brunetto Latini in the late thirteenth century. Born in Florence, he served the Republic in various roles, including as its Secretary, and also as a diplomat in Castile and France.*

Pope Urban IV learned how Manfred, by his tyranny, had occupied the kingdom of Sicily and Apulia, which belonged rightly to the Holy Church, and he had put the priests and churches into slavery, and that he had sent Saracens into the lands of St Peter. The previous year Manfred's men had entered Tuscany and driven the *Guelphs* [supporters of the Pope] out of Florence, and it was believed that he would take the whole of Italy unless someone resisted him. And this was why Charles was made King of Sicily and Apulia, and why the lands of Manfred were transferred to him...

After the death of Urban, Clement IV was elected Pope in 1264. In the following year Charles came directly by sea to Rome, and his men came by land, through Lombardy and other countries. They came directly to him [Charles], who was waiting for them, and they went into Apulia with him, and there they fought Manfred and his army.

SOURCE E

A mural from the late thirteenth century showing a crowned Charles I of Anjou (kneeling) performing a ritual of submission to Pope Clement IV, in the 1260s, who is named at the top of the image. Four cardinals witness the ceremony.



5. (a) Why, according to Source A, did Charles I of Anjou become King of Sicily? *[3 marks]*
(b) What is the message conveyed by Source E? *[2 marks]*

6. Compare and contrast the views expressed in Sources A and B about how Charles I of Anjou became King of Sicily. *[6 marks]*

7. With reference to their origin and purpose, discuss the value and limitations of Source C and Source D for historians studying how Charles I of Anjou became King of Sicily. *[6 marks]*

8. Using the sources and your own knowledge, analyse the statement in Source B that it was “pressure by successive popes” that made Charles I of Anjou conquer the kingdom of Sicily. *[8 marks]*