



MARKSCHEME

November 2012

HISTORY

ROUTE 1

Higher Level and Standard Level

Paper 1

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Prescribed subject 2 The kingdom of Sicily 1130–1302

These questions relate to the relationship between Roger II (1130–1154) and the Muslims of Sicily.

1. (a) What, according to Source A, were the qualities of Roger II as king? [3 marks]

- He had noble features and an excellent character;
- He was brave, intelligent and generous;
- He had judgment and foresight;
- He always achieved his aims;
- He solved difficult problems easily;
- He was superior to ordinary individuals.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

(b) What is the message conveyed by Source E? [2 marks]

- That aspects of Roger II's behaviour were similar to those of Muslim rulers;
- That Roger II was willing to be portrayed in this way, in a location as important as the royal chapel, indicates his involvement with and respect for Islam;
- That Roger II's behaviour was perceived to have some Muslim characteristics by artists working during his lifetime;
- Roger II was portrayed as possessing sovereignty over his empire.

Award [1 mark] for each valid point up to a maximum of [2 marks].

2. **Compare and contrast the views expressed in Sources C and D about Roger II’s attitude to Muslims.** **[6 marks]**

For “compare”

- Both sources mention that Roger II had a favourable attitude to Muslims;
- Both sources mention Ibn Al-Athir;
- Both sources mention Al-Idrisi;
- Both sources mention his use of Muslim terms in government;
- Both sources mention his interest in Muslim science.

For “contrast”

- Source C focuses on his use of Muslim offices of state, whereas Source D refers to his use of Muslim slaves, eunuchs and harem women;
- Source C mentions the *mazalim*, whereas Source D does not;
- Source D mentions Abu-s-Salt, whereas Source C does not;
- Source D mentions that Roger II began to persecute Muslims at the end of his life, whereas Source C only mentions his favour towards them;
- Source C references that Roger II introduced features of Muslim rule into his own government, followed by examples. Source D does not do that;
- Source C mentions the introduction of Muslim customs by Roger II, while Source D does not do so.

End-on description of both sources would be worth up to **[3 marks]** if the comparative element is only implicit, and **[4 marks]** with excellent explicit linkage. If both sources are used with a good running linkage of both comparison and contrast award a maximum of **[4–5 marks]**. For the maximum of **[6 marks]** expect a detailed, comprehensive, running, comparison and contrast. If there is only either comparison or contrast award a maximum of **[4 marks]**.

3. **With reference to their origin and purpose, discuss the value and limitations of Source A and Source B for historians studying Roger II’s relationship to his Muslim subjects.** **[6 marks]**

Source A

- Origin: The *Book of Roger* by Al-Idrisi, a Muslim scholar who worked for Roger II.
- Purpose: The purpose of the book was to please and praise the king, and to interest him.
- Value: The source was written during Roger II’s lifetime by an important Muslim scholar who knew him well.
- Limitation: As the source was commissioned by Roger II, and written by a member of the Muslim minority, Al-Idrisi may have felt compelled to praise the king.

Source B

- Origin: The writings of Ibn Al-Athir, a Muslim chronicler.
- Purpose: To record events in the twelfth century from the perspective of a Muslim historian writing from Mosul in Iraq in the early thirteenth century.
- Value: This source was written by a Muslim who had first-hand knowledge of the Crusades. As he worked for the rulers of Mosul, he is likely to have been well-informed about events in the Muslim world.
- Limitation: This was not a contemporary source, but was written many decades after Roger II’s death, by a historian who could not have known him. He was also writing in Iraq, and was therefore unlikely to have known the Kingdom of Sicily well. His writing may also reflect the views of his masters, the rulers of Mosul.

Do not expect all of the above. Ideally there will be a balance between the two sources, and each one can be marked out of **[3 marks]**, but allow a **[4/2 marks]** split. If only one source is assessed, mark out of **[4 marks]**. For a maximum of **[6 marks]** candidates must refer to both origin and purpose, and value and limitations.

4. **Using the sources and your own knowledge, analyse the statement in Source C that Roger II “held the Muslims in great honour”.** [8 marks]

Source material

- Source A: This source reveals that a Muslim thinker at his court praised him in the highest and warmest terms. It also shows that Roger II commissioned scholarship from Al-Idrisi. However, it does not say anything more about his attitude to Muslims.
- Source B: This source shows that Roger II had a close personal relationship to Muslim scholars, and that he trusted them. It also suggests that Muslim chroniclers had a high regard for Roger II and believed that he was favourable to, or showed respect for, Muslims at his court. However, it also shows that Roger II’s armies were involved in fighting against Muslims outside his kingdom.
- Source C: This source shows that Roger II used Arabic language in his government, and even used Muslim terms to describe his royal officials. This also suggests that Roger II was familiar with the Arabic language and encouraged its use in official documents. It also mentions that he introduced features of Muslim rule and custom in his own government.
- Source D: This source shows that for most of his reign Roger II was very sympathetic to Muslims, and even used the Arabic language to describe himself. However, it also shows that, when nearing the end of his life, a combination of factors, such as dynastic insecurity, led him to persecute his Muslim subjects, and to encourage their conversion.
- Source E: This source shows that Roger II was willing to be portrayed the style of a Muslim ruler in a royal wall painting in the royal chapel at Palermo.

Own knowledge

Roger II was seen by many contemporaries as having been sympathetic to Muslim life and culture, and he certainly had some Muslim scholars at his court, including the cartographer and geographer, Al-Idrisi. This scholar was commissioned to produce *The Book of Roger*, which included extensive maps, and also a large silver disc that showed all of the features of the known world. Roger II also had Muslim poets at his court.

The royal household of Roger II also included large numbers of Muslim servants and he also used Arabic vocabulary and phrases on his coins, seals and on his coronation mantle.

Arabic terms were routinely used to describe the offices of the royal government. These included the Muslim institution of a *mazalim*, a type of court of requests. Many of Roger II’s soldiers were also Muslims, including those used in his conquests in North Africa. His royal household is known to have contained a harem, and also eunuchs.

However, Roger II remained personally devout as a Christian. During the 1140s and 1150s his armies conquered territory in North Africa from Muslim rulers.

In his Assizes of the 1140s any who apostasized from the Christian religion were declared to be outlaws. In 1153 the Admiral, Philip of Mahdia, was arrested on Roger II's orders for his leniency towards Muslims captured in Annaba in North Africa. Philip was tried for being an apostate to Islam, and burned alive. During the last year of his life, Roger II appears to have become hostile towards his Muslim population.

Do not expect all the above and accept other relevant material. If only source material or own knowledge is used the maximum mark that can be obtained is *[5 marks]*. For maximum *[8 marks]* expect argument, synthesis of source material and own knowledge, as well as references to the sources used.
