

# HISTORY I

Candidates should answer **THREE** questions, including  
**AT LEAST ONE** from Section A

## Section A

1. **EITHER:** How has the concept of 'modernity' distorted understanding of the period prior to 1700? **OR:** How useful is the concept of 'modernity' in understanding the world after 1700?
2. What is an 'archive'?
3. Are mountain ranges **AND/OR** deserts primarily transit zones or barriers to connectivity?
4. How important are material objects to the Abrahamic religions?
5. How culturally specific is the concept of 'sainthood'?
6. Is resentment a useful subject for historical investigation?
7. How would you write a history of corruption?
8. How seriously should historians take sport?
9. Does rapid economic change always result in social dislocation?
10. Why have some societies exploited new technologies better than others?
11. How useful are stereotypes in historical analysis?
12. Can diplomatic history ever be written 'from below'?
13. What is the connection between monetary systems and public finance in world economic history?
14. To what extent can the history of commodities enhance historical understanding? Illustrate with **ONE OR MORE** examples of your choice.
15. 'Is demography destiny?' Discuss.
16. Is 'global history' a purely western idea?
17. Can architecture express a 'national spirit'?

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## Section B

18. Is the Greek-Barbarian polarity in classical antiquity only a narrowly fifth-century BC Athenian construct?
19. How should we understand the concept of federalism in the Greek world?
20. Why did Roman emperors legislate?
21. To what extent and in what ways did the spread of Christianity affect women's lives in the Roman world?
22. How significant was slavery between 500 BCE and 90 AD?
23. Is it useful to characterise Stoicism as an 'ideology' in the Roman Empire?
24. What have been the most significant advances in the study of Roman Britain during the past decade?
25. Do we read too much Augustine?
26. Why did martyrdom remain such a potent ideology throughout late antiquity?
27. Was Justinian a tyrant?
28. Compare the appeal of Manichaeism in **AT LEAST TWO** of the following polities: Sasanian Persia; the later Roman Empire; Tang China.
29. 'Rome will exist as long as the Colosseum does; when the Colosseum falls, so will Rome; when Rome falls, so will the world' (BEDE). Discuss.
30. How did the uses of wealth change between c. 300 and c. 600?
31. How useful is 'ethnicity' as a framework for analysing **EITHER** early medieval politics **OR** early medieval society?
32. What, if anything, did 'Arab' identity consist of prior to Islam?
33. How important is the view from the peripheries in the Middle Ages?
34. Why was Ottonian governance so different from Carolingian?
35. Were all early-medieval societies 'honour' societies?
36. When did Byzantium stop being an 'ancient economy'?
37. Was there a 'third gender' in the Middle Ages?
38. Was heresy intrinsic to medieval Christianity?

39. Why has figural representation been so widespread in Islamic art?
40. 'Church' or 'state': which is the more problematic concept for historians of the Middle Ages?
41. How efficient were medieval governments?
42. To what extent did religious doctrine affect economic practice in the medieval Muslim world?
43. Joan of Arc: heretic and saint?
44. Assess the place of the occult sciences in medieval European and Islamic intellectual culture.
45. Were composite monarchies empires in disguise?
46. Has the forced conversion of Hindus under Mughal rule been exaggerated?
47. '[The Ottoman Empire] was a European empire that remains an integral part of European culture and history' (MARC BAER). Discuss.
48. How important was disease to the Spanish conquest of America?
49. Was there such a thing as 'Renaissance Monarchy'?
50. How religious was the 'Scientific Revolution'?
51. Was the Peasants' War motivated by material concerns?
52. How responsible was the papacy for the successes of the Counter-Reformation?
53. What did Europe's 'Wars of Religion' owe to religion?
54. Did the early-modern period see the creation of a Eurasian economy?
55. Explain the importance of sacred kingship within early-modern Islamic imperial ideologies.
56. Why did Sweden's 'Age of Empire' prove to be so ephemeral?
57. Why was individual ownership of paintings so very widespread in the seventeenth-century Dutch Republic?
58. How central were royal courts to *ancien régime* monarchy?
59. Compare the foreign policies pursued by France's Louis XIV and Prussia's Frederick the Great.
60. In what ways were communities and governments able to control epidemics in early modern Europe?

61. Was there a 'European Civil War' between 1618 and 1648?
62. Compare and contrast the Jewish and Islamic 'Enlightenments'.
63. Did Jacobitism ever present a serious challenge to the Hanoverian regime?
64. Compare and contrast the social and political effectiveness of two Atlantic Revolutions.
65. Why did the Industrial Revolution occur second in Belgium?
66. Examine the importance of aristocratic patronage of music from c. 1700-1850.
67. Should the Indian Mutiny be regarded as India's First War of Independence?
68. Was Prussia the only power that could unify Germany?
69. Why were indigenous peoples often exterminated in the nineteenth century? You may confine your answer to **ONE** society.
70. Why did Marian apparitions become such an important part of nineteenth- and twentieth-century Catholic devotionalism?
71. What was the relationship between finance capital and imperial expansion in the nineteenth century?
72. How much did the 'Back-to-Africa' movement owe to European and American ideas of nationalism?
73. What were the impediments to Chinese economic development in the nineteenth **OR** twentieth century?
74. Did Wilsonian ideas of national 'self-determination' foster ethnic tension and violence?
75. To what extent was the gold standard responsible for the Great Depression?
76. To what extent did the New Deal usher in a 'welfare state' in the United States?
77. Why did Christian democracy dominate western European polities after World War Two?
78. Was primary education or military service more important in creating 'national community'?
79. How effective were policies of Sovietization in Eastern Europe between 1947 and 1970? Discuss in relation to **AT LEAST TWO** societies.
80. How important was anti-Westernism in understanding **ANY ONE OF THE FOLLOWING**: 1) Pan-Asianism; 2) Pan-Islamism; 3) Pan-Africanism?
81. Did the Cold War end?
82. Which aspects of Marxist theory were most appealing to non-western revolutionaries?

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83. Is it correct to call Nasserism ‘Arab socialism’?
84. ‘We will look back on the latter half of the twentieth century as a time of change as profound for the Muslim world as the Protestant Reformation was for Christendom’ (DAVID EICKELMAN). Discuss.
85. Why have visions of ‘American exceptionalism’ proved so enduring?
86. Is the twenty-first century an ‘age of individualism’?
87. What was ‘Catholic modernity’ in the twentieth century in **ONE OR MORE OF THE FOLLOWING**: Spain; Portugal; Ireland?
88. When did neo-liberalism begin?

## HISTORY II

Candidates should answer **THREE** questions.

1. Can we speak of a sacral economy in Archaic – Hellenistic Greece?
2. How may we trace enslaved people in the material record?
3. Which was more significant, Punic or Greek settlement in the western Mediterranean?
4. ‘What race is so remote, so barbarous, Caesar, that no spectator from it is in your city?’ (MARTIAL, *De spectaculis* 3.1-2). Was there room for diversity in Roman society?
5. What did it mean to be ‘Roman’ after AD 212?
6. Did social mobility exist in the later Roman empire?
7. What made for successful political structures in the Steppe?
8. ‘There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus’ (PAUL OF TARSUS). How true is this of Roman Christianity?
9. Why were texts translated in late antiquity?
10. Can the study of Roman ports give us a representative picture of Roman trade?
11. Was there a ‘domestic sphere’ in late Antiquity?
12. Why was there not more hostility to ascetics in late antiquity?
13. How has the study of ancient **AND/OR** medieval climate change affected historians’ understanding of economic change?
14. Is any part of the ‘Pirenne thesis’ worth rescuing?
15. Is it anachronistic to talk of ‘economic rationality’ in the Middle Ages?
16. Can we write a life of Muhammad?
17. How important was the written word to the laity in the Middle Ages?
18. Can the rural workforce of the early Middle Ages be described as ‘peasants without history’?
19. Does Gregory of Tours distort historians’ understanding of sixth-century Gaul?
20. How coherent were early-medieval beliefs about the relationship of body and soul?
21. Was technological regression a hallmark of the early Middle Ages?

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22. Why was so little history written in Latin in Anglo-Saxon England?
23. Why did Arabic not become the predominant language of Iran?
24. What did early medieval ideas of 'ethnicity' owe to Biblical exegesis?
25. What held the 'first English empire' together?
26. Why were so few Latin saints venerated in the Byzantine world?
27. Is the notion of 'Arab-Jewish symbiosis' (S.D. GOITEIN) a helpful framework for thinking about interfaith relations in the medieval Middle East?
28. Characterise the literary after-life of **ONE** of the following: Alexander; Arthur; Charlemagne.
29. Was there a 'transformation of the year 1000' in the Islamic West?
30. Can the 'Global Middle Ages' successfully encompass the pre-colonial Americas?
31. Have late medieval historians been over-reliant on the insights of K. B. MacFarlane?
32. How 'multicultural' were medieval cities?
33. Was the Ottoman Empire's territorial expansion a response to internal pressures?
34. What did the authority of the Holy Roman Empire owe to ritual?
35. Did women have a Renaissance?
36. Was the Reformation in **EITHER** England **OR** Sweden any more than an 'act of state'?
37. How would you explain the power of the nobility in Poland-Lithuania?
38. Was European economic superiority caused by the European Marriage Pattern?
39. Were early modern developments in cartography any more than a response to the demands of warfare?
40. How much can inter-religious polemics in **EITHER** medieval **OR** early modern Spain tell us about the social history of religion?
41. How convincing do you find the notion of a seventeenth-century 'Global Crisis'?
42. How absolute were 'absolute' monarchs? You must discuss in relation to **AT LEAST TWO** rulers.
43. Account for the fall of China's Ming dynasty in 1644.
44. Did Peter the Great's reforms in Russia do any more than extend the work of his predecessors?

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45. How much did the 'financial revolution' in eighteenth-century England owe to the seventeenth-century Dutch Republic?
46. Did childhood exist in early-modern Europe?
47. 'The Holy Roman Empire was in no way holy, nor Roman, nor an empire' (VOLTAIRE). Discuss.
48. Did the *ancien régime* in Europe ever end?
49. Why did slavery end in Britain and its Empire in the first half of the nineteenth century but not in the United States?
50. Why was religious observance generally stronger among women than men in the nineteenth century? (You may confine your answer to **ONE** religion or denomination).
51. Were nineteenth-century nation-states or empires more tolerant of minority groups? You should confine your answer to **TWO** societies.
52. How, and in what ways, did theories of race change from the eighteenth century till the end of the nineteenth century?
53. How important was new print media to the development of artistic modernism?
54. Evaluate the impact of famine in India during the British Raj.
55. Is religious identification an essential feature of nationalism?
56. Was evolutionary thought or liberalism more important to European political theory in the nineteenth century?
57. How intertwined were scientific and occult ideas in the nineteenth century?
58. To what extent were political and economic changes in Late Qing and Republican China a response to the West?
59. 'Britain has the earth, and Germany wants it.' How correct was Woodrow Wilson's analysis of the First World War?
60. Why did America refuse to anchor a new vision of collective security after World War One?
61. Were distinctions of class more important in Britain than elsewhere in western Europe in the twentieth century?
62. Was Japan fascist in the 1930s?
63. What was the legacy of French colonialism in South-east Asia?
64. Did rising consumerism liberate women?
65. To what extent was the European Union a reaction to de-colonisation?

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66. What were the sources of political legitimacy from the Revolution to Tiananmen Square in communist China?
67. Why did some countries fight more than others to keep their empires? Answer using **TWO** of the following: Russia, France, the Netherlands, Britain, Spain, Belgium.
68. What was the relationship between ethnicity and nationalism after de-colonisation in Africa? Analyse in relation to **ONE** or **MORE** examples.
69. Have the economic benefits of the 'communication revolution' been exaggerated?
70. Why were South American countries so prone to military coups?