

# HISTORY I

Candidates should answer **THREE** questions.

*Their attention is drawn to the more thematic questions at the end of the paper (questions 90–97), which are to be answered with reference to periods after 300 CE.*

*(Answering any of these questions is not a requirement, and confers no advantage.)*

1. How should we understand the concept of honour (*timê*) in Greek society?
2. Without Athenian sources, what would a history of the Greek world look like?
3. Is it possible to access ‘popular culture’ in the Greek world?
4. What did it mean to be Greek under the Roman Empire?
5. Did the introduction of the gold *solidus* have a significant impact on the late antique economy?
6. How important was war with the Roman Empire for Sasanian rulers’ legitimacy?
7. What were the long-term effects of Justinianic ‘reconquest’?
8. Compare the practices of Roman and early Islamic imperialism in North Africa.
9. ‘In a world without a written constitution, the deportment of the governing classes (both in public and in the extensive worlds of their households) was the “unwritten constitution” on which the elites and their subjects placed their hopes of justice and protection’ (PETER BROWN). How true is this of the later Roman world **OR** any early medieval society?
10. Why was the Dome of the Rock built?
11. Does the Egyptian papyrus record shed light on wider Umayyad **AND/OR** Abbasid practices of government in other regions of the Caliphate?
12. Was Berber identity just a product of Arab ethnography?
13. Can the notion of the ‘Celtic church’ be defended?
14. How much can Icelandic sagas tell us about the social structures of early medieval Scandinavia?
15. When is it reasonable to start speaking of the ‘Papacy’ rather than the ‘Bishop of Rome’?

16. Why was the Greek Church less concerned with clerical celibacy than the Latin church?
17. What allowed Byzantine empresses to rule in their own right?
18. Why did Persian survive as a widely spoken language but not Aramaic?
19. Did the legal distinction between free and unfree have any significance for peasants in the eleventh century? You may answer with reference to **ANY ONE** region.
20. What, if anything, do medieval depictions of the devil as 'Ethiopian' tell us about race?
21. What factors determined the growth of Jewish communities in Latin Christian territories after the year 1000?
22. 'Medieval efforts to discipline and manipulate the body should be interpreted more as elaborate changes rung upon the *possibilities* provided by fleshliness than as flights from physicality' (CAROLINE WALKER BYNUM). Discuss.
23. What opportunities did women have to acquire literacy in the Middle Ages?
24. Can medieval legal codes tell us anything about their wider society's moral attitudes?
25. How important were markets to the early medieval economy? You may answer with reference to **ANY ONE OR MORE** regions.
26. How consistent was the idea of 'magic' across different medieval cultures?
27. Is there anything distinctively Islamic about 'Islamic' science?
28. Was there anything imperial about the rule of the Komnenos dynasty?
29. Explain the rise of 'deviant' dervish groups in the Islamicate world in the later Middle Ages.
30. Did the Song dynasty have a 'Renaissance'?
31. To what extent was Mongol rule in the Islamicate world characterised by religious tolerance?
32. 'The empire long divided must unite, long united must divide.' Why did Chinese dynasties collapse so frequently in the first millennium CE?

33. Was the Peace of God Movement the 'first European counter-culture' (J. A. DEMPSEY)?
34. Were stained glass windows and wall paintings in medieval churches primarily intended to instruct their viewers?
35. Which parts of the European economy were the most dynamic in the fifteenth century, and why?
36. What ensured that the Wars of the Roses, once ended, were not revived or repeated?
37. How far into the early modern period did crusading warfare continue, and why did it come to an end?
38. Were guilds 'a conspiracy against the public'?
39. What role did the idea of racial inferiority play in early modern European justifications of slavery?
40. Discuss the role of **EITHER** piracy **OR** silver in early modern Maritime East Asia.
41. Given the limitations of the evidence, is it possible to write the history of homosexuality in pre-1700 Europe? You may answer with reference to **ANY ONE OR MORE** countries.
42. Did Italian Renaissance culture develop a distinctive idea of the individual?
43. 'No sixteenth-century [European] state willingly accepted or could easily imagine a peaceful co-existence of differing religious confessions' (EAMON DUFFY). Discuss.
44. Did war benefit the early modern European economy?
45. What caused moral panics in early modern societies, and why?
46. Did women have a Counter-Reformation?
47. How limited was the coercive power of early modern European colonial rule?
48. Was early modern higher education an engine of social mobility? You may answer with reference to **ANY ONE OR MORE** countries.
49. Why did early modern Christians convert voluntarily to Islam?
50. Can Baroque be properly described as the first global style?

51. In early modern economic and social history, does the evidence confirm or disprove the theory of the 'Protestant ethic'?
52. The foreign policy of James VI and I: justified in principle, counter-productive in practice?
53. Did it matter how early modern state power communicated with ordinary subjects? You may answer with reference to **ANY ONE OR MORE** countries.
54. Explain the relationship between Sufi orders and the state in Mughal India **AND/OR** the Ottoman Empire.
55. In what ways did early modern women, other than members of ruling families and the high aristocracy, exert political agency?
56. Was the transition from Ming to Qing also characterised by a transition from philosophy to philology?
57. What, for France, were the most negative aspects of the legacy of Louis XIV's rule?
58. Compare the social and political impact of the coffee house in early modern Europe and the Islamic world.
59. 'The remarkable thing about the Polish state is not that it was extinguished in 1795, but that it had lasted so long.' Discuss.
60. Was there a 'decline of magic'? If so, when and why?
61. Was the 'Great Divergence' between Europe and Asia caused by a lack of state capacity in the latter?
62. Why was the eighteenth century 'the golden age of bandit-heroes' (ERIC HOBSBAWM)?
63. To what extent was Wahhabism representative of Islamic reform movements in the eighteenth century?
64. Did a coherent governmental policy on Empire emerge in Britain before the end of the eighteenth century? If not, why not?
65. Why did the United States create such a monarchical presidency, so soon after rejecting the British monarchy?
66. Which territories benefited most from being conquered by Napoleon?

67. Which ultimately weighed heaviest in debates over the abolition of slavery: moral or economic concerns?
68. To what extent did Britain's Industrial Revolution shape British nationalism?
69. Was the revolutionary potential of the 1832 'Days of May' overestimated?
70. Was Pan-Africanism a solely American invention?
71. Did nineteenth-century developments in women's education reinforce or subvert gender stereotypes?
72. What role, if any, did the printing press play in Brazil's path to independence?
73. 'We want one man to be always thinking, and another to be always working, and we call one a gentleman, and the other an operative; whereas the workman ought often to be thinking, and the thinker often to be working, and both should be gentlemen, in the best sense' (JOHN RUSKIN, 1853). Discuss.
74. Did the rise of leisure promote social stability? You may answer with reference to **ANY ONE OR MORE** countries.
75. How did industrialisation shape Wales **AND/OR** Scotland?
76. How economically and socially disruptive were gold rushes in either Australia **OR** the United States?
77. Account for the popularity of anarchism in Spain.
78. Why did the population decline so dramatically in the Congo Free State?
79. Was the Easter Rising successful?
80. To what extent did the Sykes-Picot agreement shape the modern Middle East?
81. Can histories of the Weimar Republic move beyond the question of why it failed?
82. 'Why do they fight, then?' (ITALO CALVINO, 1947). Why, indeed?
83. Why were fascists taken by a realist aesthetic?
84. Did eastern European opposition to Communist rule dwindle c.1945-68?
85. To what extent was the post-World War Two era the 'Golden Age' of Asian cinema? You may answer, if you wish, with reference to **ANY ONE** country.

86. 'Let's be frank about it; most of our people have never had it so good' (HAROLD MACMILLAN, 1957). Discuss.
87. Why did democracy prove so unstable in Thailand from 1973 onwards?
88. 'We believe that the most profound and potentially most radical politics come directly out of our own identity, as opposed to working to end somebody else's oppression' (COMBAHEE RIVER COLLECTIVE, 1977). Discuss.
89. Did the European Union deserve the 2012 Nobel Peace Prize?

*The following questions may be answered with reference to any period or periods after 300 CE, and any location.*

90. To what extent were those involved in feuds or vendettas following 'rules' of behaviour?
91. Should historians be concerned with 'non-human agency'?
92. How did medical science evolve before the modern understanding of disease?
93. Has the history of emotions taught us anything that we didn't already know?
94. What made an intellectual revolution successful?
95. Is there any value to uniform periodisation in global history?
96. To what extent, and in what circumstances, was trade possible without trust?
97. How have ideas about earlier empires shaped later ones?

## HISTORY II

Candidates should answer **THREE** questions.

*Their attention is drawn to the more thematic questions at the end of the paper (questions 90–96), which are to be answered with reference to periods after 300 CE. (Answering any of these questions is not a requirement, and confers no advantage.)*

1. Was Roman culture ever secular?
2. What changed in 212 CE?
3. Were late antique monasteries primarily about religion?
4. Who is right about the *adventus Saxonum*?
5. What were the cultural consequences of plague? Answer with reference to **EITHER** the Antonine plague **OR** the Justinianic plague **OR** the Black Death.
6. Did the rise of Christianity transform marriage in late antiquity?
7. Why did late antique North Africa see so much religious violence?
8. Who were ‘the poor’ whom Christian bishops claimed to represent in late antiquity?
9. How important were Atlantic trade routes to the Mediterranean economy in late antiquity?
10. Why was the Visigothic monarchy more concerned with persecuting Jews than other Christian successor states?
11. What drove Marian devotion in Byzantium?
12. ‘[W]e see that the Picts have now been wiped out and their language also is totally destroyed, so that they seem to be a fable we find mentioned in old writings’ (HENRY OF HUNTINGDON, c. 1140). Explain the disappearance of **EITHER** the Picts **OR** another medieval ethnic group.
13. Was there such a thing as Byzantine philosophy?
14. How influential were Sasanian political models on early Islamic rulers?
15. How has archaeological evidence changed our understanding of the Kyivan Rus?

[OVER]

16. 'Early medieval politics was defined by the mediating role of the aristocracy as the interface between the political centre and the localities' (MATTHEW INNES). Was this always the case?
17. Why were people so concerned with genealogy in **EITHER** post-Carolingian Europe **OR** the Abbasid Caliphate?
18. How significant were the effects of Gregorian Reform on lay society?
19. Were there any 'secular' ideas of government in the Middle Ages?
20. Did medieval Islamic jurists' attitudes towards music **AND/OR** games affect actual social practice?
21. To what extent did canonical collections constitute law before the twelfth century?
22. What do accounts of cross-dressing saints tell us about wider understandings of gender in the Middle Ages?
23. What did it mean for justice to be 'public' in the Middle Ages?
24. Does the notion of *convivencia* have any value beyond the historiography of Spain?
25. Assess the value of the concept of **EITHER** 'faith' **OR** 'belief' in conceptualising pre-modern religion.
26. How successful have attempts to understand peasant agency through archaeology been? You may answer with reference to **ANY ONE OR MORE** medieval regions.
27. Why do histories of the medieval 'world system' often have so little to say about Africa?
28. Why were Greek **AND/OR** Arabic texts translated into Latin in such large quantities in the twelfth century?
29. How useful is the notion of 'the protected rimland' (VICTOR LIEBERMAN) for studying the history of **EITHER** Southeast Asia **OR** Japan?
30. Why do pastoralism and urbanism seem to have been compatible in some parts of the medieval world, but not others?
31. Was 'Catharism' anything more than a construction of its persecutors?
32. How far could civic unrest drive political change in the later Middle Ages?

33. How Confucian was Neo-Confucianism?
34. Was 'civic humanism' inherently republican?
35. What aspect of the 'Columbian exchange' is the most underappreciated?
36. Do historians of Ming China underplay the agency of the Emperor?
37. Is it reasonable to describe Elizabethan and Jacobean Ireland as a classic case of colonialism?
38. Is 'confessionalisation' a useful way to describe developments in Ottoman and Safavid religion in the sixteenth and seventeenth centuries?
39. To what extent does the involvement of women in economic activity explain the precocious development of the early modern North Sea economies?
40. What were the effects of the application of textual scholarship to the Bible?
41. Was egalitarianism a driving force of the Radical Reformation, or a by-product of it?
42. What was the relationship between 'reason of state' theory and actual political practice?
43. Is 'decline' a useful concept for analysing **EITHER** the Ottoman Empire in the century after Süleyman the Magnificent **OR** eighteenth-century Iran?
44. What factors limited the participation of women as creative artists in **EITHER** the visual arts **OR** music in Europe **AND/OR** the European colonies in the early modern period?
45. What were the structural causes of the weakness of the French monarchy from the mid-sixteenth century to the mid-seventeenth?
46. What was the significance of Akbar's policy of *sulh-i kull*?
47. Does the extreme diversity of evidence presented in European witchcraft trials undermine any attempt at an overall interpretation?
48. Is there any way of knowing whether early modern people disbelieved in God?
49. Did the Mediterranean lose its geopolitical importance after the sixteenth century, and if so, why?
50. How significantly did the culture and society of Puritan New England differ from those of Puritan East Anglia?

51. To what extent, and why, did Spain become an intellectual backwater after the sixteenth century?
52. Did land abundance cause serfdom in Europe and slavery in the Americas?
53. What kinds of proto-national identity existed within the early modern Ottoman Empire, and how were they expressed?
54. Why did the Holy Roman Empire still matter after 1648?
55. Why did some people object so strongly to methods used by Jesuits to evangelise in Asia?
56. Did Cromwell's rule after 1653 negate the key aims of both sides of the conflict in the early 1640s?
57. Was the concept of oriental despotism essentially a product of Western imaginations?
58. To what extent was Russia a European country before 1800?
59. To what extent were Tokugawa Japan **AND/OR** Joseon Korea really 'hermit kingdoms'?
60. 'The eighteenth-century House of Commons: one of the most exclusive ruling elites in human history' (JOHN CANNON). Discuss.
61. What factors caused the weakening of the Mughal Empire?
62. Account for the special emphasis placed on folk culture by intellectuals of the eighteenth **AND/OR** early nineteenth centuries.
63. 'Whereas in England, France, and North America, the Enlightenment tended to promote individual liberty, in Central Europe the Enlightenment championed the state and the right of government to rule by decree' (MARTYN RADY). Discuss.
64. 'The defection of the army is not one of the causes of the Revolution, it is the Revolution itself' (ANTOINE RIVAROL, 1789). Discuss.
65. What role did the peasant economy play in the Industrial Revolution?
66. 'It was the good fortune of the Republicans to have within their ranks a number of highly gifted political manipulators and propagandists.' What role did newspapers play in the emergence of the political party system in the United States?
67. Account for the failure of the Continental System.

68. Why did the early nineteenth century witness so many advances in geological understanding?
69. How successful were the Dutch and Scandinavian United Kingdoms at nation building? You may answer with reference to the Netherlands **AND/OR** Norway and Sweden.
70. Is the position of British women in the first half of the nineteenth century still best characterised as that of 'borderline citizens'?
71. Are western histories of industrialisation in Asia too preoccupied with responses to the West? You may answer with reference to **ANY ONE OR MORE** countries.
72. Which won in the nineteenth century: nationalism or internationalism?
73. 'Despite their other differences, all parties in the United Kingdom believed at heart in the fact of a separate Irish identity.' Discuss.
74. Who did more for the Conservative Party: Disraeli or Salisbury?
75. Was the Tongzhi Restoration successful?
76. How did nineteenth-century city planning shape the urban environment?
77. How significant was the 1876 Constitution of the Ottoman Empire?
78. Why was violence so widespread in late nineteenth-century South America?
79. 'On or about December 1910 human character changed' (VIRGINIA WOOLF). Did the beginning of the twentieth century witness the birth of the self?
80. How did the First World War bring about the collapse of the tsarist regime?
81. Can we still speak of 'the French resistance'?
82. 'The rise of Japan to a world power during the past 80 years is the greatest miracle in world history' (ALBRECHT FÜRST VON URACH, 1942). Discuss.
83. Why was China's Great Leap Forward so disastrous?

84. Why did modernist art **AND/OR** music **AND/OR** architecture meet with such derision?
85. Was Nehru's rule (1947-64) actually socialist?
86. 'That's what life consists of, I'm afraid: erasing and being erased' (ALEJANDRO ZAMBRA). Assess the role of censorship in the Pinochet regime.
87. Did 'class' lose its meaning in Britain from the 1970s onwards?
88. Evaluate the role of the Church in the Rwandan genocide.
89. 'That the United States is the dominant global empire—the modern Rome—is crystal clear.' Discuss.

*The following questions may be answered with reference to any period or periods after 300 CE, and any location.*

90. Is 'occult science' an oxymoron?
91. Why did the policing of sexuality attract so much public concern?
92. How have indigenous populations shaped colonialism?
93. Do biographies of historians have anything more than curiosity value?
94. In what ways does the history of childhood – rather than just the history of education – matter?
95. Were peasant revolts aimed primarily at restoring a status quo, real or imagined?
96. How can we write the history of **EITHER** slavery within Africa **OR** the non-Atlantic African slave trade?