

# OXFORD COLLEGES' HISTORY APTITUDE TEST

6 November 2013

Answer **ALL** parts of **BOTH** questions. You have **TWO HOURS** for this test. We recommend that you read the entire paper before beginning to write your answers. Spend about a third of your time on reading, thinking and planning, and the rest of the time writing. You should allow about seventy to seventy five minutes for Question One, and about forty five to fifty minutes for Question Two.

If you find the texts difficult and unfamiliar, don't worry: the exercise is intended to be challenging, but we hope you will also find it thought-provoking. There is no 'right' answer to many of the questions: you will be judged on the intelligence of your case, how clearly you make it and how effectively you support it. You should use your own words in answering the questions.

**Please do not turn over until you are asked to do so.**

**HAT main paper**

### QUESTION ONE (60 marks)

This is an adapted section from a book about urban life in nineteenth-century Germany. Please read through the extract carefully and think about what it is trying to say. You do not need to know anything about German history in the nineteenth century to answer the questions below.

The theme of this book is how men and women strove to regain a sense of place in a changing world. Its chronological focus is the second half of the nineteenth century, which marked a period of considerable transformation in the German lands. What made these changes unnerving was less their being the subject of newspaper reports or scholarly deliberation than the immediacy with which they manifested themselves. The labour migrants that long-established residents encountered as they made their way to the central railway station or the local inn; the new schools that catered for children's elementary and secondary education; the gradual shift in a town's religious composition; new opportunities at the level of cultural and material consumption, or the sight of a nationalist parade or religious procession in a town where such phenomena were unprecedented—these changes did not occur overnight, but they were often sufficiently perceptible for people to reconsider the places they thought they knew. These encounters with unfamiliar experiences led to a series of place-making activities at various levels. New social and cultural boundaries were drawn, existing patterns of work, trade, and cultural activity were reconfigured, and established practices of demonstrating collective loyalties were altered.

In response to these changes, people began to develop new rhythms and routines: less by resisting the new than by reconfiguring their environments in ways that appealed to their sensibilities and aspirations; less by immersing themselves in scholarly representations of *Heimat*<sup>1</sup> than by creating surroundings that could, once again, be accessible both physically and emotionally; less by lamenting the alleged decline of traditional civic virtues than by creating a multitude of new places that proved sufficiently meaningful to sustain lives. It was less by talking about the loss of established solidarities and routines than by attempting to foster new ones that people responded to these changes. In their capacity as consumers or citizens, members of religious or economic associations, individuals, and groups embarked on a multitude of journeys whose final destination they could not know.

- (a) In the first paragraph, how does the author account for the feelings that greeted the changes described above? Answer in one sentence using your own words. (10 marks)
- (b) How does the author argue that German citizens re-created a sense of their identity? Answer in not more than fifteen lines using your own words. (20 marks)
- (c) Write an essay of 1.5 to 3 sides analysing the ways in which a community or group that you have studied reacted to social, religious, or political changes. (30 marks)

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<sup>1</sup> A German word meaning 'a sense of home and belonging'.

## QUESTION TWO (40 marks)

The following passage is from an inventory, or list, detailing objects that were seized from a household of French Catholic missionaries residing in Baghdad during a raid by the authorities of the Ottoman Empire in 1701. At the time, Iraq was a part of the Ottoman Empire, and its population was predominately Muslim although there was also a small minority of Christians and Jews. The inventory below was compiled by one of the missionaries in Baghdad, and it was sent to the missionary headquarters in France. You do not need to know anything about eighteenth-century Iraq to answer the question below, and you should not provide information from other sources.

1. A large chiming clock.
2. 8 watches of which six were left by deceased clerics in Baghdad, and two others deposited by merchants in exchange for 110 *piastres*.<sup>1</sup>
3. 2 large baskets filled with porcelain objects including two vases of great value.
4. 2 cases filled with surgical, medical, and mathematical instruments.
5. Books belonging to the two libraries of the household in Mosul, all of which had been transported to Baghdad when that mission was razed to the ground.
6. Provisions consisting of 150 *okas*<sup>2</sup> of oil; 40 *okas* of butter; more than 400 bushels of wheat; 150 *okas* of rice; 12 *okas* of pepper; 6 *okas* of cinnamon; 3 pounds of cloves; and 600 kernels of nutmeg.
7. An assortment of cooking utensils and crockery, many of which had been left by the people of this country as well as 'Franks'<sup>3</sup> passing through on their way back from India or Persia who preferred not to carry them on their journeys across the desert.
8. Furniture for 5 or 6 rooms for use by travelling Franks who have nowhere else to stay but with the Fathers.
9. Instruments for the apothecary including basins and heaters for the baths, a bowl of ambergris<sup>4</sup>, and other items necessary for the making of remedies.
10. 3 chests decorated in the Turkish fashion full of all sorts of precious remedies.
11. A few coins for daily expenses, no more than 20 or 30 *piastres*.
12. 6 good pieces of golden and silver fabric from the Indies donated for the decoration of the church.
13. A bundle of very fine cloth of this country, embroidered in gold, about 40 or so pieces.
14. A large chest full of very fine 'Indian', basic muslin, and some cotton fabric.
15. A large silver chalice<sup>5</sup> that we no longer use.
16. A considerable number of pearls, coral, and amber.
17. 11 medium-sized Turkish carpets, and 3 Persian carpets for use in the church.
18. 2 large paintings, about 15 feet high: one of the Virgin Mary and the other of King Louis XIV sent from Paris by the directors of the East India Company, along with two more of the same paintings in a medium size.
19. 6 large candles in the style of this country, each weighing 5 *okas*.
20. A provision of wax for the church, about 80 *okas*.
21. 6 large magnifying glasses left by those Fathers who passed away in this house.
22. A rifle and two pistols given by Mr Caré upon his return from India, where he had been sent by King Louis XIV.
23. A Turkish sword given by a priest, Fr Beauvilliers.

What does this extract reveal about the lives of missionaries in Iraq in this period?

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<sup>1</sup> A French unit of currency.

<sup>2</sup> An *oka* is an Ottoman unit of measurement equal to about 1.28 kilograms.

<sup>3</sup> The word 'Frank' was used in this period to refer to Europeans living in the Ottoman Empire.

<sup>4</sup> A solid, waxy substance used for perfumery or medicinal purposes.

<sup>5</sup> A chalice is a vessel, much like a goblet, used in Catholic religious ceremonies.