QUESTION ONE (30 marks)

This is an extract taken from a book about magic in medieval Europe. Please read through the passage carefully and think about what it is trying to say. You do not need to know anything about the subject to answer the questions below.

The most fundamental question for present purposes is how to define magic. If a person rubs bat's blood into his eyes, is that magic, or is it a kind of primitive medical science? How can we define the border between magic and science? Even if we want to say that there are instances that lie near or on the border, it seems that we must be able to define the border itself. So too, we must be able to indicate how magic relates in principle to religion, even if we want to acknowledge many cases where they resemble each other closely. Still further complications arise. Some scholars, for instance, would argue that conjuring a demon merely to foretell the future is not magic, since magic involves practical manipulation of things in the world, i.e., making people ill, gaining favour at court, and so forth rather than simply trying to learn about predetermined states of affairs in the future.

What would medieval Europeans have said about these questions? Most of them, perhaps, would have given them little thought. What we call magic today would have been described in handbooks, and there were people who tried to use such knowledge, others who worried about its being used against them, and still others who made it their business to keep it from being used. But few of these people would have asked themselves whether the term 'magic' applied to these practices. They might have said that the handbooks contained 'charms', 'blessings', 'adjurations', or simply 'cures', without calling them specifically 'magical'. They might have thought of these handbooks as books of 'necromancy'\(^1\) or 'sorcery' rather than books of 'magic'. Only the theologically and philosophically sophisticated elite bothered greatly about questions of definition. When the intellectuals attended to such matters, however, they were reflecting on contemporary practices, and often they were articulating explicitly what other people merely took for granted. By looking at theological and philosophical notions about magic we can at least take an important step toward understanding how medieval people thought about the subject.

Broadly speaking, intellectuals in medieval Europe recognized two forms of magic: natural and demonic. Natural magic was not distinct from science, but rather a branch of science. It was the science that dealt with 'occult virtues' (or hidden powers) within nature. Demonic magic was not distinct from religion, but rather a perversion of religion. It was religion that turned away from God and toward demons for their help in human affairs.

(a) In your own words, write a single sentence identifying the main argument of the first paragraph.

(10 marks)

(b) What does the author argue in this passage regarding beliefs about magic in medieval Europe? Answer in not more than fifteen lines and using your own words.

(20 marks)

QUESTION TWO (30 marks)

(IF YOU HAVE APPLIED FOR HISTORY AND ECONOMICS, DO NOT ANSWER QUESTION TWO BUT TURN TO THE END OF THIS PAPER AND ANSWER QUESTION FOUR)

Write an essay of 1.5 to 3 sides assessing and explaining the role played by beliefs or ideas as causes of historical change. You may answer with reference to any society, period or place with which you are familiar.

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\(^1\) A form of magic involving communication with the dead.
Please note: You will be assessed on the relevance of your argument to the question, your choice of evidence, and the clarity of your presentation.

QUESTION THREE (40 marks)

The passage below comes from an oral history of the Great Depression, the economic crisis that hit America in 1929. The extract comes from an interview conducted in 1970 with a man named Ed Paulsen, who was living in San Francisco, California at the time of the crash. You do not need to know anything about American history in the twentieth century to answer this question, nor should you draw on any information from outside the source.

Everybody talks of the Crash of '29. In small towns out West, we didn’t know there was a Crash. What did the ‘stock market’ mean to us? Not a dang thing. If you were in Cut Bank, Montana, who owned stock? The farmer was a ping-pong ball in a very tough game.

It got tougher. We didn’t know how to make out in the city. It was terrifying. There were great queues of guys in soup lines. We didn’t know how to join a soup line. We—my two brothers and I—didn’t see ourselves that way. We had middle-class ideas without a middle-class income. [Laughs.]

We ended up in San Francisco in 1931. I tried to get a job on the docks. I was a big husky athlete, but there just wasn’t any work. Already by that time, if you were looking for a job at a Standard Oil Service Station, you had to have a college degree. It was that kind of market.

I remember the demands: We demand work, we demand shelter for our families, we demand groceries, this kind of thing. . . . Half the guys up there making the demands were Negroes. I remember as a kid how courageous this seemed to me, the demands, because you knew that society wasn’t going to give it to you. They’d demand that they open up unrented houses and give decent shelters for their families. But you just knew society wasn’t yielding. There was nothing coming.

This parade would be four blocks long, curb to curb. Nobody had a dime. There were guys on the corner trying to sell apples to this moneyless wonder. [Laughs.]

The guys would start to yell and some horses would show up. They used to have cops on horseback in those days. Then there would be some fighting. Finally it got to killing. I think they killed three people there that day, besides the wounded. It really got rough because the guys had brought a bunch of marbles and threw them on the street, and the horses were slipping and sliding around. This made the cops mad and they got rough.

There would be this kind of futile struggle, because somehow you never expected to win. We had a built-in losing complex. That’s the way those crowds felt. A lot of them would drift back into the ‘Sally’.² By now it’s one o’clock, and everybody’s hungry. We were a gentle crowd. These were fathers, eighty percent of them. They had held jobs and didn’t want to kick society to pieces. They just wanted to go to work and they just couldn’t understand. There was a mysterious thing. You watched the papers, you listened to rumours, you’d get word somebody’s gonna build a building.

So the next morning you get up at five o’clock and you dash over there. You got a big tip. There’s three thousand men there, carpenters, cement men, guys who knew machinery and everything else. These fellas always had faith that the job was going to mature, somehow. More and more men were after fewer and fewer jobs. So San Francisco just ground to a halt. Nothing was moving.

What does this source reveal about American society during the Great Depression?

² A reference to the Salvation Army, a charitable organisation that seeks to provide for both the physical and spiritual needs of the poor, the destitute, and the hungry.
QUESTION FOUR (30 marks)
FOR HISTORY AND ECONOMICS CANDIDATES ONLY

1. Each minute during off-peak hours 12 cars arrive at the northern entry point to Oxford’s ring road and want to drive to the southern exit point. There are two possible routes. The time taken on the western route is \( \frac{x^2}{2} \) minutes, where \( x \) is the number of cars taking this route. The time taken on the eastern route is \( \frac{y^2}{8} \) minutes, where \( y \) cars take this route. (The notation \( x^2 \) denotes “\( x \) squared”, i.e. \( x \) multiplied by itself.)

(i) How many cars do you expect will go by each route and what assumptions are you making to reach this conclusion? How long do you expect each driver will take, on average, to reach their destination? (30%)

(ii) During peak hours (“the rush hour”) 18 cars arrive at the Northern entry point. How long will it take each car to reach the southern exit point, and how many will go by each route during peak hours? Comment on the difference between the times taken in off-peak and peak hours. (40%)

(iii) The government can build a new road that goes directly from north to south. There will be no congestion on this road, and depending on the specifications of the road – number of lanes, location etc. – it will take between 10 and 20 minutes to go from north to south along this new road. What considerations might the government take into account when deciding whether this road is worth building? (30%)

2. There are two companies, Safe and Risky. Each company has $10 in the bank. The companies will exist for two months, and at the end of the second month all accumulated profits will be distributed to shareholders. Neither firm is able to borrow any money from the banks, or to raise finance in any other way. Safe has an equal chance of earning profits of $5 and of making a loss of $5 each month. Risky has an equal chance of earning profits of $6 each month and of losing $6 each month. Because both firms have limited liability neither can lose in total in the two months more than the initial amount of money in its bank account.

(i) What are the possible amounts of money that Safe and Risky might have in the bank at the end of the two months? (50%)

(ii) If you were a potential investor in one or other of the companies, which one would you be prepared to pay more for? Explain your reasons. (50%)