

OLLSCOIL NA HÉIREANN, GAILLIMH
NATIONAL UNIVERSITY OF IRELAND, GALWAY

B.A. DEGREE HISTORY
FIRST SEMESTER 2000-1
POPULAR CULTURE IN PRE-INDUSTRIAL EUROPE (HI376)

Owen Dudley Edwards

Niall Ó Ciosáin

Gearóid Ó Tuathaigh

TIME: TWO HOURS; ANSWER QUESTION ONE AND TWO OTHER QUESTIONS

1. According to Jenkins, different categories of supernatural aggression correspond to different categories of social relations. Do you find this a satisfactory explanation?

OR

Lapoint attributes the absence of witchcraft accusations in Ireland to passive resistance to the English legal system. Does he offer an adequate demonstration of this proposition, in your view?

OR

'Saint Monday was eroded as much as it was demolished' (Reid) How was the decline of St. Monday in Birmingham brought about?

OR

'Historians must ask how far it is valid to talk in the singular of an Irish popular culture' (Connolly). What problems does Connolly see in such a formulation?

2. 'Our modern categories of space and time have very little in common with the space and time perceived and experienced by people in other historical epochs' (Gurevich). Discuss this view with reference to the peasantry of pre-industrial Europe.

OR

What differences were there between the culture and world-view of townspeople and those of country people in pre-industrial Europe?

3. 'The vow and similar prayers to the saints were forms of direct engagement between the Christian and the divine' (Christian). How did vows work?

4. Did ritual inversion undermine or reinforce social order?

5. 'The ability of a society to transmit its social memory... is not dependent on the possession of writing' (Fentress and Wickham). How is memory preserved and transmitted in the absence of writing?

6. According to Eugen Weber, fairy tales can be understood by relating them to the material conditions of pre-industrial life. What are the advantages and disadvantages of such an approach?

OVER/

7. 'A word-centred, individualistic, reflective religion was imposed on the people, who were accustomed to collective piety and the presence of the holy in things and places' (Hsia). Either (a) Is this an accurate image of the Protestant and Catholic Reformations? or (b) If such was the case, did this imposition succeed?

8. 'The commercial revolution led to a golden age of traditional popular culture... before the combined commercial and industrial revolutions destroyed it' (Burke). Discuss.

9. Is the printed popular literature of the seventeenth and eighteenth centuries a reliable guide to popular attitudes and beliefs?

OR

How would you explain the appeal of the popular literature of crime between the seventeenth and the nineteenth centuries?

10. How did the use of the term 'superstition' in elite discourse change between the sixteenth century and the eighteenth?

11. Hannah More's printed tracts of the 1790s 'proposed a remaking of the relations between the poor and the powerful' (Pedersen). How did they do this ?

12. 'Although nationalism provided an impetus towards the study of popular culture, it produced a distorted image of that culture'. Discuss.