



13+ Scholarship Examinations 2019

HISTORY

1 hour

50 marks

Answer all of Section 1 and one question from Section 2 on the paper provided.

Write your name clearly on every sheet of paper used.



Source A: George Leigh Mallory. Mallory was a man of extraordinary physical beauty whose appearance provoked ecstatic comparisons with classical sculpture.

Source B: The Great War, Mallory and the Conquest of Everest

Nothing endures quite like a mystery frozen in time at the top of the world. The story of George Mallory's fatal pursuit of Mount Everest in the 1920s has done just that. But behind the legend is a heap of story: the gruesome realities and bitter fallout of a nation gutted by World War I, meaning found in pursuit of a peak, the gasping of empire.

The key players in the pursuit of Everest were plucked from a generation devastated by the horrors of World War I. Shortly after enlisting, George Mallory found himself in the Battle of the Somme, a vicious bloodletting that killed tens of thousands in a matter of days. Between the shelling Mallory read Shakespeare and wrote letters home from a "mud hole crawling with rats" and rank with corpses. For the soldiers who survived the war changed the idea of death. Out of this cauldron came a toughened breed of climbers. With their empire in tatters, post-war Britons were desperate for a source of renewal to pierce their collective mourning; they needed grand projects to restore national pride. They looked eastward, and up.

Starting in 1920 the language and tactics of war were applied to the attempts to scout and conquer Everest. Vast expeditions made their way across the Tibetan plateau. Few of the men (most with ties to the Alpine Club) understood or sensed the depth of the culture being trampled, or at best, ignored. Tibetans were similarly puzzled by the British mission. As one high lama reflected on the British endeavours in his spiritual autobiography: Some "left early to have limbs cut off, the others stubbornly continue to climb. . . . I felt great compassion for them to suffer so much for such meaningless work." The Tibetans, it's worth noting, have no word for the summit of a mountain.

As for Mallory, a member of the 1921, '22 and '24 Everest expeditions, he was a moody sort, consumed by the mountain and largely uninterested in the greater cultural surroundings. Everest had gradually emerged as a fetish object for Mallory's generation, transforming "the challenge of the mountain into a national mission, a symbol of imperial redemption." Mallory, an athlete and risk taker since boyhood, was "nursed on empire." The certainties of boys' school and Cambridge University collapsed in the carnage of the war. An early teaching career, for which he was ill suited, then a typical, blistering wartime experience, preceded his being elevated "into the realm of Titans" through mountaineering fame. By all accounts he was a magical, wildly powerful climber who, in the words of a colleague, "lived on his nerves." Certainly he was the best climber of his generation.

In his final letter to his wife, to whom he faithfully and lovingly wrote, he said, "It is 50 to 1 against us, but we'll have a whack yet and do ourselves proud." Then he and the young Sandy Irvine set out for what was a third go at the summit facing punishing exhaustion, elevation and exposure — without, of course, Gore-Tex, fixed ropes or the knowledge of anyone who'd gone before. They were last seen, moving with "considerable alacrity," small dots ascending a ridge near the base of the final pyramid before "the whole fascinating vision vanished, enveloped in a cloud," said a fellow climber. It is only right (the heart feels) that these climbers, clad in tweed and hobnailed boots, war-torn survivors of the worst that the trenches and altitude could deliver, should own this remarkable achievement. But the question of whether Mallory and Irvine summited before their deaths has hung in the ether for over 75 years. Certain victory came in 1953, more than a quarter of a century after they died, when the Nepali Sherpa Tenzing Norgay and a Kiwi beekeeper named Edmund Hillary reached the top of Everest — and got back alive. By then it was a different geopolitical era, and the redemption of empire and the brandishing of colonialism were nonstarters. Still, among Hillary's first words after returning to base camp were "Wouldn't Mallory be pleased if he knew about this?"

Adapted from Holly Morris, "The Lure of Everest" *New York Times*, 2 December, 2011

Source C:

The poet Lord Byron who, more than any other poet except Wordsworth, introduced the Alps to the general public as somewhere to be visited and viewed. Byron found - or said he found - in the grandeur and solitude of the Alps something that echoed with his soul. Shelley was also extravagantly moved: "The immensity of these aerial summits excited, when they suddenly burst upon sight, a sentiment of ecstatic wonder, not unallied to madness." At the turn of the 19th century the civilised response to the Alps was changing. Before, they had been viewed with horror or distaste (the essayist Joseph Addison referred primly to "this most mis-shapen scenery") - an untidy inconvenience. Now, they became, in the words of Mark Twain, "the visible throne of God".

Philosopher Rousseau propagandised the moral lessons to be learnt from the Alpine peasants, the Romantics found in the hills a mirror of God or their own personalities, and a Dr Spengler announced the mountain climate to be the best cure for tuberculosis, then responsible in England for one death in six. A spiritual cure, inspirational scenery or a sanatorium. Thanks to the industrial revolution, the English more than any other nation had a reason to get away, and the money to do so. Soon the Alps were swarming with them.

The English adopted the resorts, scaled the virgin peaks and popularised winter sports in the 19th and early 20th centuries. It had not occurred to the locals to travel higher than was necessary for herding, hunting chamois or smuggling. What possessed the English to want to get to the top of those treacherous hills? Science was the excuse: until then, little had been known about the flora, fauna, meteorology and glaciology of the upper reaches. There was school boyish impulse at the heart of the expeditions: it was the natural extension of the midnight climbing expeditions over the college roofs of Cambridge and Oxford. When Dickens pronounced that the famous Alpine Club had "contributed as much to the advancement of science as would a club of young gentlemen who should undertake to bestride all the weathercocks of all the cathedral spires of the United Kingdom", he was closer to the truth than he knew. There is no better (or worse) explanation than that given by George Leigh Mallory to the journalist who asked why he wanted to climb Everest: "Because it's there."

Adapted from: "Schoolboys in the Snow" Thomas Hodgkinson's book review Jim Ring's *How the English Made the Alps* 21 October, 2000.

Section 1: Answer both questions. Spend 25 minutes on this section.

1. Read all the Sources: How reliable is Source C as an explanation for the obsession with Everest in the 1920s? (10 marks)
2. Compare all the Sources. What are the differences and similarities between the Sources and why are they similar or different? (15 marks)

Section 2: Answer ONE of the following questions: You can use the Sources – it is not compulsory to use the Sources though – as well as material from your own knowledge.

- A. “In these days when role of the individuals in events is becoming less and less important, we attach greater and greater significance to the idea of individualism” Discuss (25 marks); or
- B. “History repeats ... first as tragedy, then as farce.” Discuss. (25 marks); or
- C. Why does Henry VIII come up so frequently in schools and in the media? (25 marks); or
- D. What if Harold had won the Battle of Hastings or Richard III had won the Battle of Bosworth? Is there any point in “what if” questions? (25 marks); or
- E. In your experience, does the teaching of History concentrate too much on wars? (25 marks)



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Answer all of Section 1 and one question from Section 2 on the paper provided.

Write your name clearly on every sheet of paper used.

Read all the Sources

Section 1 Answer both questions. Spend 25 minutes on this section.

1. How reliable is Source B as a model for understanding the Tulip Mania of the 1630s? (10 Marks)
2. Compare all the Sources. What are the differences and similarities between the Sources and why are they similar or different? (15 marks)

Section 2 Answer ONE of the following questions. You can use the Sources – although it is not compulsory to do so – as well as your own knowledge. (25 marks)

- A. “I often think it odd that it should be so dull, for a great deal of it must be invention.” How true is this view of History?
- B. “An Historian is just a journalist looking backwards.” Discuss. (25 marks)
- C. “Historical accuracy is not important.” Discuss.
- D. In your experience, does the teaching of History concentrate too much on wars?
- E. “The achievements of women are neglected in History” Discuss.
- F. “The past is a foreign country: they do things differently there.” Discuss.

Glossary

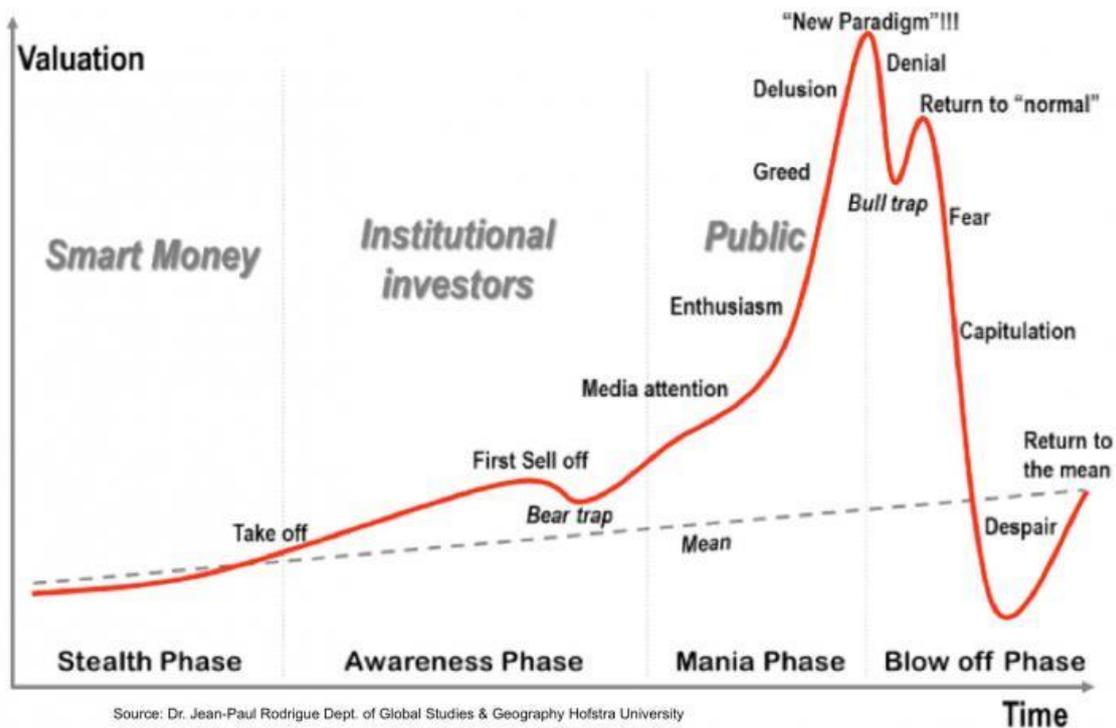
A paradigm is a model, a pattern or a reality.

Blockchain refers to financial software/the database of Bitcoin transactions.

Source A: John McAfee, December 2017
Twitter



Source B: Dr Rodrigue’s Bubble Model, 2008



Source C: The Bitcoin bubble; Pinpointing where Bitcoin is among the four phases, May 2017

The web is full of articles and personal opinions labelling Bitcoin's current high valuation as being in a bubble like the other bubbles from the past including the Tulip Mania/Bubble of the 1630s. Bitcoin does seem to resemble the shape of a standard bubble pattern. Dr Rodrigue, a professor at the Department of Global Studies and Geography at Hofstra University in New York, became well known for his bubble model in 2008. His model and chart are often used to predict bubbles in many investment types, including stock markets, housing markets, and now, cryptocurrencies. The chart explores the lifecycle of all types of investment bubbles, concluding that technology moving through it is all in one of four distinct stages; Stealth, Awareness, Mania, and Blow-off. Strong arguments could be made for bitcoin being in at least three of these phases today. In the first phase, Stealth, only investors "who understand the new fundamentals realize an emerging opportunity for substantial future appreciation get involved in the asset," Dr Rodrigue explained. "Prices gradually increase, but often completely unnoticed by the general population." Early adopters began investing in the digital currency in 2010. For the first four years of its existence, the vast majority of the world had not even heard of bitcoin, and to this day, less than one in ten thousand people has created even one bitcoin address. The second phase, Awareness, is described as the period of time when "Many investors start to notice the momentum, bringing additional money in and pushing prices higher," Dr Rodrigue explained. This is also the phase where institutional investors start to invest in the asset. "In the later stages of this phase the media starts to notice with positive reports about how this new boom benefits the economy by 'creating' wealth." The media has inarguably noticed Bitcoin lately, even more so than during the 2013 bubble and resulting crash in 2014. The digital currency has been reported on by mainstream media in several countries around the world. The Mania phase of the bubble model is described as the period when "Everyone is noticing that prices are going up and the public jumps in for this 'investment opportunity of a lifetime'," Dr Rodrigue described. "This phase is however not about logic, but a lot about psychology." This phase sees floods of money from new investors, the public, who may not have an understanding of the investment, pushing prices to all-time highs. Meanwhile, "the smart money as well as many institutional investors are quietly pulling out and selling their assets." In the final phase of the bubble model, Blow off, "everyone roughly at the same time realizes that the situation has changed," leading to many trying to unload their assets. Meanwhile, "everyone is expecting further price declines," according to Dr Rodrigue's model. "Prices plummet at a rate much faster than the one that inflated the bubble."

Source D: Tulip mania: "the classic story of a Dutch financial bubble is mostly wrong"

Anne Goldgar, 18 February 2018

Bitcoin has been compared to "tulip mania", the Dutch financial craze for tulip bulbs in the 1630s. Bitcoin, according some sceptics, is "tulip mania 2.0". Tulip mania was irrational, the story goes. Tulip mania was a frenzy. Everyone in the Netherlands was involved, from chimney-sweeps to aristocrats. The same tulip bulb, or rather tulip future, was traded sometimes 10 times a day. No one wanted the bulbs, only the profits – it was a phenomenon of pure greed. Tulips were sold for crazy prices – the

price of houses – and fortunes were won and lost. It was the foolishness of newcomers to the market that set off the crash in February 1637. Desperate bankrupts threw themselves in canals. The government finally stepped in and ceased the trade, but not before the economy of Holland was ruined. Yes, it makes an exciting story. The trouble is, most of it is untrue. Tulip mania wasn't irrational. Tulips were a newish luxury product in a country rapidly expanding its wealth and trade networks. Many more people could afford luxuries – and tulips were seen as beautiful, exotic, and redolent of the good taste and learning displayed by well-educated members of the merchant class. Many of those who bought tulips also bought paintings or collected rarities like shells. Prices rose, because tulips were hard to cultivate in a way that brought out the popular striped or speckled petals, and they were still rare. But it wasn't irrational to pay a high price for something that was generally considered valuable, and for which the next person might pay even more. Tulip mania wasn't a frenzy, either. In fact, for much of the period trading was relatively calm, located in taverns and neighbourhoods rather than on the stock exchange. It also became increasingly organised, with companies set up in various towns to grow, buy, and sell, and committees of experts emerged to oversee the trade. Far from bulbs being traded hundreds of times, chains of buyers were no longer than five, and most were far shorter. And what of the much-discussed effect of the plague on tulip mania, supposedly making people with nothing to lose gamble their all? Again, this seems not to have existed. Despite an epidemic going on during 1636, the biggest price rises occurred in January 1637, when plague (mainly a summer disease) declined. Perhaps some people inheriting money had a bit more in their pockets to spend on bulbs. Prices could be high, but mostly they weren't. Although it's true that the most expensive tulips of all cost around 5,000 guilders (the price of a well-appointed house), only 37 people spent more than 300 guilders on bulbs, around the yearly wage of a master craftsman. Many tulips were far cheaper. With one or two exceptions, these top buyers came from the wealthy merchant class and were well able to afford the bulbs. Far from every chimneysweep or weaver being involved in the trade, the numbers were relatively small, mainly from the merchant and skilled artisan class – and many of the buyers and sellers were connected to each other by family, religion, or neighbourhood. Sellers mainly sold to people they knew. When the crash came, it was not because of naive and uninformed people entering the market, but probably through fears of oversupply and the unsustainability of the great price rise in the first five weeks of 1637. None of the bulbs were actually available – they were all planted in the ground – and no money would be exchanged until the bulbs could be handed over in May or June. So, those who lost money in the February crash did so only on paper. Anyone who had both bought and sold a tulip on paper since the summer of 1636 had lost nothing. Only those waiting for payment were in trouble, and they were people able to bear the loss. No one drowned themselves in canals. No one went bankrupt as a direct result of tulip mania. The Dutch economy was left completely unaffected. The government did not shut down the trade, and indeed reacted slowly and hesitantly to demands from some traders and city councils to resolve disputes. The provincial court of Holland suggested that people talk it out among themselves and try to stay out of the courts: no government regulation here.

Note on the sources:

Source A is Screenshot of Twitter 7 December 2017. The author is a well-known computer programmer and businessman.

Source B: Dr. Jean-Paul Rodrigue, Department of Global Studies and Geography at Hofstra University in New York.

Source C: Adapted from:

<https://bravenewcoin.com/news/the-bitcoin-bubble-pinpointing-where-bitcoin-is-among-the-four-phases/>

Accessed 26/02/2018.

Source D: Adapted from:

<https://theconversation.com/tulip-mania-the-classic-story-of-a-dutch-financial-bubble-is-mostly-wrong-91413>

Accessed 26/02/2018. Anne Goldgar is Professor of Early Modern History at King's College, London and the author of a well-respected book on the Tulip Mania.



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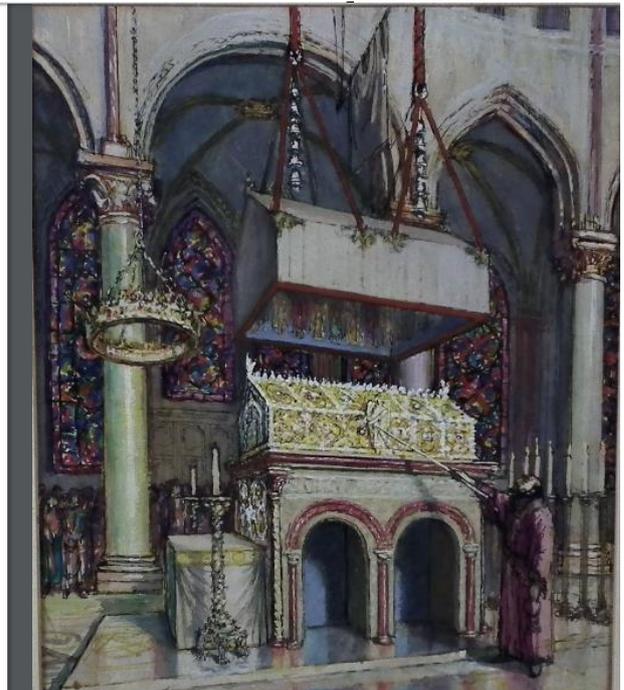
Write your name clearly on every sheet of paper used.

Source A: Medieval Collections of Relics – adapted from Umberto Eco, *The Infinity of Lists*

While at first people collected religiously, and in private places, grave-goods (we need only think of the treasures buried with the pharaohs), or gifts received from the temple, collection very soon turned to objects – often over and above their selling value – that were signs, witnesses to something else, to the past they came from, to an exotic world of which they are the only documents. We know little of the collections of the Roman patricians, we have some information about the medieval taste for collecting. In the “treasuries” of the period we find relics, precious stones, curious, surprising, marvellous and unexpected items. The most venerated marvels of the medieval treasuries were the relics. The cult of relics is not just a Christian phenomenon, and the classical author Pliny tells us of relics that were dear to the Greco-Roman world: Orpheus’ Lyre, Helen’s sandal, or the bones of the monster that attacked Andromeda. The presence of a relic was no end of a good thing for a city or a church in the Middle Ages, because it is not just a sacred object but also a valuable tourist attraction. In St Vitus’ Cathedral in Prague you can find the craniums of St Adalbert and St Wenceslas, St Stephen’s sword, a fragment of the Cross, the table cloth used for the Last Supper, one of St Margaret’s teeth, a fragment of St Vitus’ shinbone, one of St Sophia’s ribs, St Eoban’s chin, Moses’ rod, and the Virgin’s dress. The ancient chronicles say that in the C12th a German Cathedral held the cranium of John the Baptist at the age of twelve.



Figure 2 The Cure of Ethelreda of Canterbury, from window n IV, Trinity Chapel, Canterbury Cathedral, England, (1213-1216). Photo: © Crown Copyright, NMR.



Source C: Becket’s Shrine: what it might have looked like. An artist’s impression.

Source B: “The Cure of Ethelreda” stained glass window Trinity Chapel, Canterbury Cathedral.

Source D: The Pilgrimage Experience at Canterbury: Adapted from Emma J. Wells “Making ‘Sense’ of the Pilgrimage Experience of the Medieval Church”

When pilgrims arrived at Canterbury Cathedral, they were greeted by monks who escorted them to the chapter house in order to engage them with the stories of the life and miracles of St. Thomas Becket. Then the pilgrims processed around the determined route, passing through stations within the

cathedral, beginning at an altar in the north transept where Thomas Becket was martyred in 1170. They were then directed downstairs, plunging deep into the crypt in order to visit the original tomb-site of Becket. This part of the route is particularly significant. Even though here the pilgrims may not have yet viewed the miracle windows (placed upstairs), they were processing through the exact space where those miracles were experienced and initially recorded. In a sense, the pilgrims were physically experiencing the sanctity of the tomb due to the presence and authentication that had previously been attributed to the site. As such, they were experiencing the sanctity of Becket through the architectural surroundings which still remained sacred even after the movement of the body to the shrine above in 1220. Finally, the pilgrims emerged from the darkness of the crypt and ascended into the light-filled Trinity Chapel which housed the shrine of Becket. Surrounding this section of the route were twelve windows of Trinity Chapel, and nearby at its apex, was the light-filled Corona Chapel, which featured the relic shrine of Becket. Two of the windows illustrated Becket's life, whilst ten depicted the miracles he supposedly performed in the immediate years following his martyrdom (between 1171 and 1173). The stories depicted in the stained glass were selected from accounts of Becket's life and miracles recorded by the monks. Of the many types of miracles they recorded, perhaps unsurprisingly, healing miracles were chosen to be illuminated in the Trinity Chapel windows which enclosed the shrine area, authenticating the cult's power to intervene in ordinary lives and work miracles. Both the choice of the windows and the complex pilgrim route suggested a monastic community united in arousing the hope of a miraculous cure by St. Thomas; the primary purpose of the pilgrimage to Canterbury. [There were opportunities to buy Becket-themed souvenirs outside the Cathedral gates on nearby Mercery Lane.]

Source E: Rock and Roll Hall of Fame, Cleveland, Ohio.



Left:
Kurt Cobain
(Nirvana)
Fender
Stratocaster
1993



Above: Ringo Starr (*The Beatles*) drum kit 1965

The Rock and Roll Hall of Fame and Museum is located on the shore of Lake Erie in downtown Cleveland, Ohio, United States. Since opening in September 1995, the "Rock Hall" – part of the city's redeveloped North Coast Harbor – has hosted more than 10 million visitors and had a cumulative economic impact estimated at more than \$1.8 billion. The first floor of the museum is the entrance level. The second floor includes several interactive kiosks that feature Songs That Shaped Rock and Roll. Visitors enter the Hall of Fame section on the third floor. This section includes a wall with all of the inductees' signatures, a theatre that features filmed musical highlights from all of the Hall's inductees and an exhibit featuring artefacts from the latest class of inductees.

Source F: “The Cleveland Rock and Roll Hall of Fame is an historic place that features various rock artists from yesteryear to current. Inside the building you can find artefacts various artists used during their fame days. Wow, to even see memorabilia items from decades before my time from BB King, Aretha Franklin, Yard Birds, just sent goose bumps up my arms! I spent almost 7 hours, cried about 3 times and took a kagillion pictures. Everyone was warm and welcoming from the beginning to the end...I mean, how can you not be, surrounded by such rocking energy? I found out that the museum guides go through an extensive training about each exhibit. I was blown away talking to a few of them throughout the day as they shared inside stories about some of my favorite musicians. The gift shop offered a great variety of cool and interesting swag, and more affordably priced than I expected.”

Composite of *TripAdvisor* reviews January 2017

Section 1:

Answer BOTH questions.

Spend 25 minutes on this section.

1. How reliable is Source F for understanding the history of Rock and Roll and the idea of a Hall of Fame? (10 Marks)
2. Compare all the sources: describe and explain the similarities and differences between them. (15 marks)

Section 2:

Write on ONE of the following.

You can use the sources plus material from your own knowledge.

- A. “I often think it odd that it should be so dull, for a great deal of it must be invention.” How true is this view of History?
- B. “An Historian is just a journalist looking backwards.” Discuss.
- C. “History is just one damn thing after another.” Discuss.
- D. Choose two events that changed History and explain why they did so.
- E. In your experience, does the teaching of History concentrate too much on wars?
- F. “Women tend to be invisible in History.” Discuss
- G. “If we truly understood the spirit of Rock and Roll journalism, we would grasp all the problems of humanity.” Discuss.

(25 marks)



13+ Scholarship Examinations 2016

HISTORY

1 hour

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Answer all of Section A and one question from Section B on the paper provided.

Write your name clearly on every sheet of paper used.

SECTION A

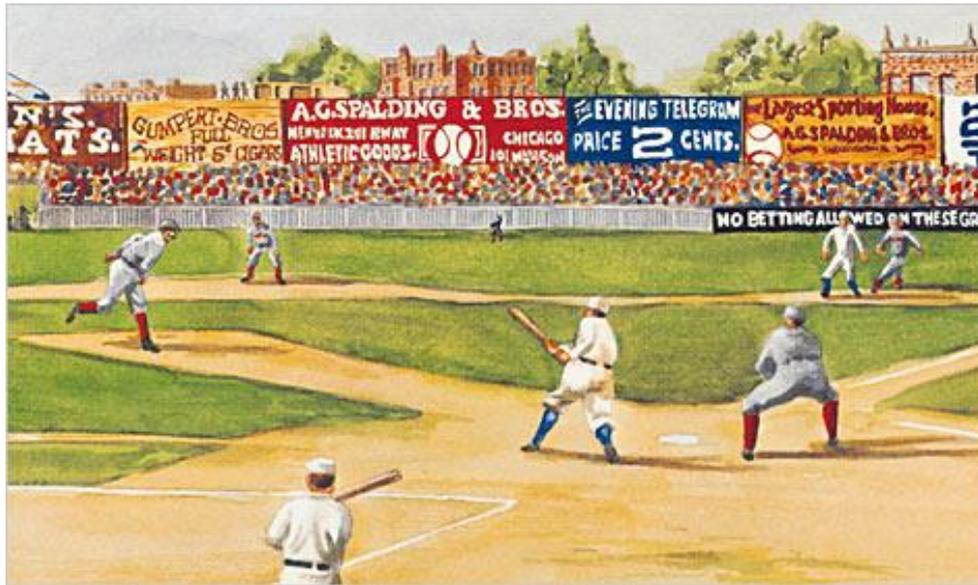


Image taken from: John Thorn, *Baseball in the Garden of Eden: The Secret History of the Early Game*

Source A: Adapted from Garry Wills, *Reagan's America: Innocents at Home*: Former US president Ronald Reagan (1911-2004, President 1981-1989) was a radio announcer in the 1930s best known for his sports casting. He became especially associated with baseball, the game which he had never been able to play, or even to watch in a big league town:

“I had never seen a major league game.’ In fact, he was not even seeing the games he described in vivid detail to a growing radio audience. He was three hundred miles away from the Chicago games he reported “live” working from a telegraph relay. He would start talking: “It would go something like this: “The pitcher (whatever his name happened to be) has the sign, he’s coming out of the wind up, here’s the pitch,’ at that moment Curly would slip me the blank. It might contain the information S2C, and without pause I would translate this into “It’s a called strike breaking over the inside corner, making it two strikes of the batter.” If the Cubs were in the field, I would continue while I waited for the next message, saying, ‘Hartnett returns the ball to Lon Warneke, Warneke is dusting his hands in the resin, steps back on the mound, is getting the sign again from Hartnett, here’s the wind up and the pitch.’”

Over six hundred times Reagan went through this elaborate creative process. The daily demands of such a “think-out-loud technique” called for quick wits as well as painterly imagination. This is the point of Reagan’s most famous radio story: ‘I saw Curly start to type so I finished the windup and had Dean send the ball on its way to the plate, took the slip from Curly, and found myself faced with the terse note: “The wire has gone dead.” I had the ball on the way to the plate and there was no way to call it back. At the same time I was convinced that a ball game tied up in the ninth inning was no time to my audience we had lost contact with the game and they would have to listen to recorded music. I knew of only one thing that wouldn’t get in the score column and betray me – a foul ball. I looked expectantly at Curly. He just shrugged helplessly, so I had Augie foul another one, and still another; then he fouled one back into the box seats. I described in detail the red-headed kid who had scrambled and gotten the souvenir ball. He fouled for six minutes and forty five seconds until I lost count. I began to be frightened that maybe I was establishing a new world record for a fellow staying at bat hitting foul balls, and this could betray me. Yet I was so far into it I didn’t dare reveal that the wire had gone dead. My voice was rising in pitch and

threatening to crack – and then, bless him, Curly started typing. I clutched at the slip. It said: “Galan popped out on the first ball pitched.” Not in my game he didn’t – he popped out after making a career of foul balls.”

Source B: John Thorn, *Baseball in the Garden of Eden: The Secret History of the Early Game*

Reflecting on the appeal of History in Jane Austen’s *Northanger Abbey*, heroine Catherine Moorland comments, “I often think it odd that it should be so dull, for a great deal of it must be invention.” Nowhere in the field of American endeavour is invention more rampant than in baseball, whose whole history is a lie from beginning to end, from its creation myth to its rosy models of commerce, community and fair play. Yet we love the game and the flimflam because they are both so... American. Decades ago, when I became convinced that the well-worn tales about the rise and flower of the game were largely untrue, I determined to set matters straight... in other words to fashion a history based on fresh documentary evidence to expose the truth. However, as time wore on I found myself more engaged by the lies, and the reasons for their creation, and have not sort simply to contradict them but to fathom them. And the liars and schemers in this not so innocent age proved to be far more compelling than the straight arrows. It is said in folklore circles that when a custom is too old for its origins to be remembered, a story is often devised to rationalize what would otherwise be baffling. Such has been the case with baseball.”

Source C: Adapted from “Sports Talk” in Umberto Eco, *Faith in Fakes*. Eco is an Italian Philosopher/cultural critic

The athlete as monster comes into existence when sport is squared, when sport, that is, from a game played in the first person, becomes a kind of intense discussion on play, or rather play as a spectacle for others, and hence game as played by others and seen by me. Sports squared equals sports performance. When I see others play, I am doing nothing healthy, and I am only vaguely enjoying the health of others, because in fact what I enjoy most are the accidents that befall those who are healthily exercising, the illness that undermines this exercised health. The athletes are competing in play, but the watchers compete seriously: they beat one another up or die of heart failure in the stands. But this sports squared generates a sport cubed, the discussion of sport as something seen. This discussion is in the first place that of the sports media, but it generates in turn discussion on the sports press, and therefore sport raised to the nth power. The discussion of the sports media is a discussion about a discussion about watching others’ sport as discussion. Present day sports, then, is essentially a discussion of the sports media. At several removes there remains actual sport, which might as well not exist. If the Olympics were not to take place, but were narrated daily and hourly through fictitious images, nothing in the international sports system would change, nor would the sports talkers feel cheated. So, sport as a practice, as activity, no longer exists, or exists for economic reasons (for it is easier to make an athlete run than to invent a film with actors who pretend to run); and there exists only chatter about chatter about sport. The chatter about chatter of the sports media constitutes a game with a full set of rules: you only have to watch those cosy broadcasts where they pretend (raising sport to the nth power) that some citizens gathered in the barber shop or bar are discussing sport. Or else you can go and listen to such talk where it occurs.

Questions:

Read Sources A, B and C.

1. How reliable is Source A for understanding the history of sport? (10 marks)
2. Compare Sources B and C. What are the differences between the sources and why do they differ? (15 marks)

SECTION B

3. Answer ONE of the following questions: You can use the sources plus material from your own knowledge. (25 marks)
- A. "I often think it odd that it should be so dull, for a great deal of it must be invention." How true is this view of history?
 - B. "An historian is just a journalist looking backwards." Discuss.
 - C. "History is just a series of accidents." Discuss.
 - D. Choose two events that changed history and explain why they did so.
 - E. "Women tend to be invisible in history." Discuss.
 - F. "If we truly understood the spirit of sport and sports journalism, we would grasp all the problems of humanity." Discuss.