

GCSE



WJEC GCSE

History

Approved by Qualifications Wales

Guidance for Teaching: Unit 4 - A Changing Society

Example teaching pack

Early Modern

Teaching from 2026

For award from 2028



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GCSE History Unit 4: A changing society

Example: How the Tudors changed the British Isles

Historical topics selected per theme

| | |
|----------------------------------|--|
| Society and economy | The world of the Newport Medieval Ship (life in late medieval Wales and England) |
| Conflict and peace | Wars of the Roses, 1455–1485 |
| International relations | The Break with Rome |
| Religion | Heresy, 1532–1558 |
| Politics | The Acts of Union |
| Equality and inequality | Poverty and Vagrancy |
| Sex, sexuality and gender | Mary I: England's first Queen |
| Ethnicity | The experiences of people in minority ethnic groups in sixteenth-century Wales and England |
| Culture | Tudor Entertainment |

Theme Society and economy
Topic The world of the Newport Medieval Ship (life in late medieval Wales and England)

Item 1 A description of the importance of the Newport Ship for trading links between South Wales, Bristol and the Iberian Peninsula in the 1450s and 1560s, found in the visitor guidebook *Newport Medieval Ship. A Guide to the Discovery and Preservation of a Fifteenth-Century Merchant Ship* (2017)

The fifteenth century stands at a crossroads between historical eras. Many of the unmistakable characteristics of medieval life were still prominent: guilds and trade leagues, castles and royal courts. But this was also the early Renaissance: a time of accelerated advances. Few areas of life were unchanged. The economy, in particular, was transformed in part by the leaps and bounds made in the art of shipbuilding. The Newport ship is the product of the development of bigger, faster and more seaworthy ships that facilitated greater international trade. One of the major routes was that between Britain and Iberia, where the Newport ship sailed. The main cargoes appear to have been wine and iron, but there are also references to large quantities of woad being exported to Britain. Some goods went in both directions depending on circumstances: wheat (to relieve shortages) and wool (to meet the differing needs of spinners, dyers and weavers). Bristol was the main recipient of Iberian trade with Britain. While mariners from other British ports mostly stuck to familiar routes, the men of Bristol proved more willing to explore new opportunities. The journey was long and arduous: a trip from Bristol to London could take three weeks and was complicated by the harsh waters of the Bay of Biscay. Trade from the Basque coast into Bristol expanded greatly during the second half of the fifteenth century and extended to ports as far north as Chester. So it may be that the ship was a frequent sight in the Bristol Channel and possibly the River Usk. At the end of her life she came into Newport for repairs, refit, or dismantling, and never left.

Theme Society and economy
Topic The world of the Newport Medieval Ship (life in late medieval Wales and England)

Item 2 A photograph of the Great Hall at Tretower Court (early twenty-first century). The hall has been restored and laid out to reflect how it might have looked in the 1460s during the time of its owner, Sir Roger Vaughan.



Theme Society and economy
Topic The world of the Newport Medieval Ship (life in late medieval Wales and England)

Item 3 The Medieval Boarstall map of 1444. Boarstall was a small Medieval village in Buckinghamshire. On the map can be seen the church, peasant houses, fields (with strips), woodland, demesne and main street.



Theme Society and economy
Topic The world of the Newport Medieval Ship (life in late medieval Wales and England)

Item 4 Sir Thomas More, a lawyer, humanist and statesman, describes the impact of enclosure of common land in his book *Utopia* (1516)

The landowners enclose all land into pastures [for sheep] ... the peasants must depart away. ... And when they have wandered ... what else can they do but steal or go about begging.

Theme Conflict and Peace
Topic The Wars of the Roses, 1455-1485

Item 5 John Whethamstede, the Abbott of St Albans, describes the character of Henry VI in his chronicle *Whethamstede's Register* (1465)

A disease and disorder of such a sort overcame the King in 1453 that he lost his wits and memory for a time, and nearly all his body was so out of control that he could neither walk, nor hold his head upright, nor easily move from where he sat. Henry VI was his mother's stupid offspring, not his father's: a son lacking the strength of the father, who did not cultivate the art of war, a mild-spoken, pious king, but half-witted in affairs of state.

Theme Conflict and Peace
Topic The Wars of the Roses, 1455-1485

Item 6 An anonymous author describes the context of the siege of Harlech (1461 to 1468) in the section 'Surrender of Harlech Castle, end of Britain's longest siege', on the website thewarsoftheroses.co.uk (2022)

Following the defeat of the Lancastrian army at the Battle of Towton, the Yorkists were dominant. They did not have total control, though. A large pocket of resistance existed in the northeast of England, which saw the Neville brothers engaging in battles and sieges for several years until the region was secured. In Wales, there was also opposition.

Much of Wales was loyal to its ties to Jasper Tudor, who was an ultra-loyal uncle of King Henry VI. William Herbert was granted the Earldom of Pembroke in South Wales and had been given the task of flushing out opposition throughout Wales as Edward's chief official in the principality.

Most castles in the south surrendered reasonably quickly. Jasper Tudor's army was defeated at Twt Hill, [and] Tudor sailed to exile in Ireland, leaving garrisons in his northern castles. One by one, the castles surrendered. Harlech refused.

Theme Conflict and Peace
Topic The Wars of the Roses, 1455-1485

Item 7 An anonymous author outlines their case for the disappearance of Edward V and his brother Prince Richard from the Tower of London in the section 'Crimes alleged by Shakespeare' on the website of the Richard III society (2022)

Although many believe Richard III is guilty of the murders of his two nephews, there is no evidence that any murders took place at all. The boys were seen in the grounds of the Tower of London until late summer 1483. After that, no one records seeing them again. Their disappearance has been hastily transformed into murder on the basis that Richard could not tolerate the potential threat to his throne the boys might represent. This explanation ignores Richard's silence on the matter of their fate. If he killed them to end any danger they might pose, he needed everyone to know they were dead and could not be used against him. By remaining silent, he failed to remove the threat. This was something Henry VII would soon discover when a new King Edward was crowned in Dublin and amassed an army to give battle for his crown at Stoke Field; and later, in the 1490s, another young challenger would surface to claim the identity of the young Prince, Richard of York, garnering strong support. ...

It is impossible to state that Richard did not order the murders of his two nephews. It is equally impossible to say that he did. In this writer's opinion, the remains currently enclosed within an urn in Westminster Abbey are unlikely to be those of the Princes. In the absence of new evidence either way, it remains a mystery and a case of disappearance rather than murder.

Theme Conflict and Peace
Topic The Wars of the Roses, 1455-1485

Item 8 A description of the battle at which Henry Tudor defeated Richard III in the contemporary poem *The Ballad of Bosworth Field* (before 1495)

Then they moved to a mountain on height,
 With a loud voice they cried 'King Henry!';
 The crown of gold that was bright,
 To the Lord Stanley delivered it be.
 Anon [quickly] to King Henry delivered it he,
 The crown that was so delivered to him.
 And said, 'Methink ye are best worthy
 To wear the crown and be our King.'

Theme International Relations
Topic The Break with Rome

Item 9 A proclamation from the Pope giving Henry VIII the title *Fidei defensor* [Defender of the Faith] (11th October 1521)

Having thus weighed and diligently considered your singular merits, we could not have devised a more suitable name, nor one more worthy of your Majesty than this most excellent title, which whenever you hear or read it, you shall remember your own virtues and highest merits.

Theme International Relations
Topic The Break with Rome

Item 10 Alison Weir, an author and public historian, writing in her popular history book *The Lady in the Tower: The Fall of Anne Boleyn* (2010)

Henry VIII's need for a male heir had become increasingly urgent in the twenty-seven years that had passed since 1509, when he married Katherine [of Aragon]. Of her six pregnancies, there was only one surviving child, Mary. By 1526, the King had fallen headily in love with Katherine's maid-of-honour, Anne Boleyn, and after six years of waiting in vain for the Pope to grant the annulment of his marriage that he so passionately desired, so that he could make Anne his wife, he defied the Catholic Church, severed the English Church from Rome, and had the sympathetic Thomas Cranmer, his newly appointed Archbishop of Canterbury, declare his union with the virtuous Katherine invalid. All this he did in order to marry Anne and beget a son on her.

Theme International Relations
Topic The Break with Rome

Item 11 From the 1534 Act of Supremacy

The king's Majesty justly and rightfully is, and ought to be, the supreme head of the Church of England, and so is recognized by the clergy of this realm in their assemblies. Nevertheless, for confirmation of this and for the for the increased virtue in Christ's religion within this realm of England, and the repression and removal of all errors, it is enacted, by authority of this present Parliament, that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head on earth of the Church of England.

Theme International Relations
Topic The Break with Rome

Item 12 Ken Petts, an artist and illustrator, depicts relics and other precious and valuable property being removed by government workers during the dissolution of the monasteries, 1536–1541, in the children's educational magazine *Look and Learn* (1974). This image is of a scene that took place in Oxford where Henry attacked the churches but refused to attack the University.



Or

Item 12 Fred Zinnemann, an Austrian-American film director, depicts the perjury of Sir Richard Rich during the trial of Sir Thomas More in his film *A Man for all Seasons* (1966)

For example, [A Man for All Seasons \(1966\): Rich's Perjury - YouTube](#)

Theme Religion
Topic Heresy, 1532–1558

Item 13 A print entitled *A broadside on the martyrdom of English Carthusian monks in 1535 during the reign of Henry VIII (1564)*. A broadside is a strongly written or depicted attack on something or someone.



Theme Religion
Topic Heresy, 1532–1558

Item 14 A twenty-first-century photograph of the memorial plaque to Rawlins White, mounted on the old Bethany Chapel, which became a part of the former Howells department store in Cardiff. The plaque was erected on 3 April 1907 and its inscription states:

The noble army of martyrs. Praise thee.
 Near this spot suffered for the truth – March 30th 1555 – Rawlins White, a fisherman of this town.
 We shall by God's grace light such a candle in England as shall never be put out.
 Erected by two protestants of this town.



Or

Item 14 The Indian film director, Shekhar Kapur depicts the Marian burnings in the opening to his film *Elizabeth* (1998)

For example, [Elizabeth: Three Protestant Martyrs - YouTube](#)

Theme Religion
Topic Heresy 1532–1558

Item 15 A Protestant account of the deaths of Hugh Latimer and Nicholas Ridley, two prominent Protestants printed in *Foxe's Book of Martyrs*, 1563. The work was updated and re-printed in 1583.

Then the smith took a chain of iron, and brought the same about both Dr Ridley's and Master Latimer's middles. Then Dr Ridley's brother-in-law did bring him gunpowder in a bag, and would have tied the same about his neck. Master Ridley asked what it was. His brother said, "Gunpowder." "Then," said he, "I take it to be sent of God; therefore I will use it – and have you any for my brother?" So his brother-in-law went and carried of the same unto Master Latimer. ...

Then they brought a faggot [a bundle of sticks], kindled with fire, and laid the same down at Dr Ridley's feet. To him Master Latimer spoke in this manner: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle in England, by God's grace, as I trust shall never be put out." And so the fire being given to them, when Dr Ridley saw the fire flaming up towards him, he cried, "Into Your hand, O Lord, I give my spirit." Master Latimer crying as earnestly on the other side, "O Father of heaven, receive my soul!"

Master Latimer received the flame as if he were embracing it. After he had stroked his face with his hands and, as it were, bathed them a little in the fire, he soon died (so it appeared) with very little pain or none.

Theme Religion
Topic Heresy 1532–1558

Item 16 Lauren Good, a digital content creator, writing in the article *A perilous game of hide and seek: the history of priest holes and hunters* on the History Extra website (2024)

[What Is The History Behind Priest Holes? | HistoryExtra](#) (from 'When it was Elizabeth I's turn to rule...' to 'Those who were found met a gruesome end.')

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|--------------|-------------------|
| Theme | Politics |
| Topic | The Acts of Union |

Item 17 The description for the digitised 1535 *An Act for Laws and Justice to be ministered in Wales in like Form as it is in this Realm*, on the website of the UK Parliamentary Archives (early twenty-first century)

The Act, also known as the Act of Union with Wales, the Union of Wales, and the Statute of Wales, was the result of a series of laws passed in the English Parliament between 1536 and 1543. Wales had been under the control of the English Kings since the reign of Edward I (1239-1307) and had been ruled as a principality, under the heir to the English throne (Prince of Wales). Following Henry VII's victory over Richard III at Bosworth (War of the Roses), stronger links were forged between the England and Wales because many of Henry's followers were Welsh. Henry VII's son, Henry VIII became concerned about Welsh loyalty following the English Reformation and the split from the Roman Catholic Church. To protect his borders from foreign-backed Catholic invasion, Henry VIII looked to bring Wales more firmly under English control. As a result, the Act of Union was established by a series of laws passed between 1536 and 1543. Union gave Wales parliamentary representation in Westminster (the home of the English Parliament); however, it imposed English law and the English language upon the Welsh.

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| Theme | Politics |
| Topic | The Acts of Union |

Item 18 Extracts from *An Act for Laws and Justice to be ministered in Wales in like Form as it is in this Realm* (1535)

- I. (5) His Highness therefore of a singular Zeal, Love and Favour that he beareth towards his Subjects of his said Dominion of Wales, minding and intending to reduce them to the perfect Order, Notice and Knowledge of his Laws of this Realm hath ordained, enacted and established That his said Country or Dominion of Wales shall be, stand and continue for ever from henceforth incorporated, united and annexed to and with this his Realm of England;
- I. (6) and that all Persons born in the said Principality, Country or Dominion of Wales, shall have, enjoy and inherit all and singular Freedoms, Liberties, Rights, Privileges and Laws within this Realm, and other King's Dominions, as other the King's Subjects naturally born within the same have, enjoy and inherit ...
- XX. (3) And also that from henceforth no Person or Persons that use the Welsh Speech or Language, shall have or enjoy any manner Office or Fees within this Realm of England, Wales, or other the King's Dominion, upon Pain of forfeiting the same Offices or Fees, unless he or they use and exercise the English Speech or Language.

Theme Politics
Topic The Acts of Union

Item 19 An article entitled ‘Welsh had more legal status after Acts of Union than thought, lost National Library treasure trove reveals’ from the culture section of the Nation Cymru website (2022). Nation Cymru describes itself as ‘a news service by the people of Wales, for the people of Wales’.

The Welsh language had more de facto legal status after the Acts of Union than previously thought, a treasure trove of documents once lost within the National Library has revealed.

In his new book *Ewyllysiau Cymraeg: Pennod Goll yn Hanes yr Iaith* [Welsh Wills: A Lost Chapter in the History of the Language] historian Gerald Morgan says that it was a surprise how many of the lost legal documents found hiding in the National Library of Wales were in Welsh. Discovered in the 1990s, the probate documents included wills, property lists and letters. But despite being banned as a legal language by the laws of 1535/42, many of the wills were written in Welsh. A large number of the wills were dictated orally by family or neighbours who were with the sick on their death bed, and many were unable to speak English. Gerald Morgan suggested that the Church in Wales had realised that whatever the law said the reality was they would have to recognise these Welsh language documents as legal documents.

Theme Politics
Topic The Acts of Union

Item 20 The accusation levelled at the Caernarfonshire priest, Sir William ap Llywelyn, who was apprehended shortly after having made his alleged statement on 4 July 1533.

He claimed he wished to have the king upon a mountain in north Wales called “Withvay” [Wyddfa], otherwise called “Snoyden [Snowdon] Hill”, saying that he would souse the king about the ears until he made his head soft enough.

Theme Equality and Inequality
Topic Poverty and Vagrancy

Item 21 John F Aylett, an author, writing in his book for schoolchildren aged 11 to 14 *In Search of History 1485–1714* (1984)

Some vagabonds were sick or too old to work. Others were fit to work but found that begging and stealing was an easier way to earn a living. They were one of the government’s biggest problems. There were so many of them [vagabonds or sturdy beggars] that there were special names for different vagabonds who made their living in different ways. The *angler* spent his days begging round a town, carrying a long wooden stick. He kept his eyes open for clothes or valuables. In the evening, he fixed a hook on to his stick and stole the clothes from the washing lines. The *clapperdudgeon* tied arsenic to his skin to make it bleed. Then he tied dirty rags to the wound, making sure that people could see the bleeding sores. The worse they looked, the more money he hoped to get. The *counterfeit crank* also dressed in old, grubby clothes, but he pretended to have epilepsy. He sucked soap to make himself foam at the mouth and pretended to have a fit when someone came near him. *Tom O’Bedlam* walked round half-naked, making strange noises. Sometimes he carried a stick with a bit of bacon on it, so that people would think he was mad.

Theme Equality and Inequality
Topic Poverty and Vagrancy

Item 22 A court record from the Caernarfonshire Quarter Sessions (1557)

Margaret ferch Ieuan ap David ap Madog of Ffestiniog in the county of Merioneth, spinster, at Clynnog, stole a cheese worth 1p and money to the value of 2p being the property of Lewis ap John ap William. It is adjudged by the Justices that she shall be flogged and thereafter she is to be nailed by her ear in the marketplace at Caernarfon.

Theme Equality and Inequality
Topic Poverty and Vagrancy

Item 23 Section 3 of *An Act for punishment of Rogues, Vagabonds, and sturdie Beggers* (1597)

And bee it enacted by the authority aforesaid, that euery person which is by this present Acte declared to bee a Rogue, Vagabond, or sturdy begger, which shall bee at any time after the said feast of Easter next comming, taken begging, vagrant, wandering or misordering themselues in any part of this Realme, or the Dominion of Wales, shall vpon their apprehension bee stripped naked from the middle vpwards, and shall be openly whipped vntill his or her body be bloody: and shall be forthwith sent to the Parish where hee was borne.

Theme Equality and Inequality
Topic Poverty and Vagrancy

Item 24 An unknown author writing in the article 'Elizabethan Poor Law 1601: the First National Welfare System' on the Odeboyz blog (2019). The blog is a collection of articles on political, historical and cultural issues.

Background

English society was shattered by the Reformation in the 1530s, which destroyed centuries of provision for the poor by the Roman Catholic Church. What had once been a religious duty now was a choice. Sixty years of undirected assistance showed the limitations of philanthropy for this social problem. The Elizabethan Poor Law imposed duties across the entire country and was the first secular *national* welfare system.

The scope of the legislation

The law required each parish to elect two Overseers of the Poor every Easter: those who were elected were unpaid and often were unwilling appointees who acted under the supervision of the Justices of the Peace. Their duties were:

- 1) a compulsory poor rate to be levied on every parish
- 2) the creation of 'Overseers' of relief
- 3) 'setting the poor on work'
- 4) the collection of a poor relief rate from property owners

The role of the parish

The parish was used as an administrative unit and not as was the case pre-*Reformation* when the Church designed the welfare. Welfare was secular and the poor weren't *God's Children* anymore.

By basing poor relief in the parish, the assumption was the poor were personally known to those providing relief. ... They didn't want the poor to become dependent and a drain on parish taxpayers. An unfortunate effect of personal knowledge was that anyone they didn't know was treated with intense suspicion.

Theme Sex, Sexuality and Gender
Topic Mary I: England's first Queen

Item 25 Henry Machyn, a London Merchant-Taylor, writing in his diary (July 1553)

The nineteenth day of July was when Mary was proclaimed Queen of England, France, and Ireland, and all dominions as the sister of the late King Edward VI and daughter of the noble King Henry VIII.

Between five and six o'clock at night, there were at the proclamation, trumpeters and heralds and the Earl of Arundel, the Earl of Shrewsbury, the Earl of Pembroke, the Lord Treasurer and divers [several] other noble men; and this was done at the cross in Chepe [a busy market area of London], and from that place they went ... and there was *Te Deum Laudamus*, with song, and the organs playing.

The number of caps that were thrown up at the proclamation were not to be told. ... The bonfires were without number and, what with the shouting and crying of the people and the ringing of bells, no one could hear what another said. Besides, there were banquets and singing in the streets for joy.

Theme Sex, Sexuality and Gender
Topic Mary I: England's first Queen

Item 26 An account of the execution of Lady Jane Grey and her husband Guildford Dudley in the article 'Lady Jane Grey: The 'Nine Day Queen' on the website of Historic Royal Palaces (2019)

The Queen's staunch Catholicism and her plans to marry the hated Philip II of Spain had made her deeply unpopular. A series of uprisings followed, including the Protestant Wyatt's Rebellion in 1554.

The conspirators didn't intend to bring Jane back to the throne, but Jane's father was involved in the plot and put Jane and her husband in a difficult situation. Jane's existence became more of a threat to Mary, who could not afford to let her live. Mary offered to spare their lives if they converted to the Catholic faith. Always pious, Jane was by now a passionately devout Protestant. They both refused. With reluctance, Queen Mary I accepted the Privy Council's advice and ordered Jane and Guildford's execution.

As a woman of high-status Jane was granted a private execution within the Tower grounds an hour after her husband, on 12 February 1554. Dressed in black, the young woman remained calm as she walked to the scaffold on Tower Green. On the scaffold, Jane read Psalm 51 in her prayer book. She then gave her gloves and handkerchief to one of her ladies, and the prayer book to the Lieutenant of the Tower. She removed her gown, headdress and collar and handed them to her ladies.

Jane asked the executioner to 'despatch her quickly' and tied a blindfold around her eyes. But as she groped blindly for the block, panic overcame her, and she cried "What shall I do? Where is it?" Someone stepped in to help, and Jane laid her head on the block. As she spoke her last words: 'Lord, into thy hands I commend my spirit', the axe fell. Jane was just 17 years old.

Theme Sex, Sexuality and Gender
Topic Mary I: England's first Queen

Item 27 A contemporary copy of the panel painting attributed to the Flemish artist Lucas de Heere at Woburn Abbey (c.1558). It depicts Mary I and her husband, Philip II of Spain.



Theme Sex, Sexuality and Gender
Topic Mary I: England's first Queen

Item 28 Dr Anna Whitelock, a historian specialising in Early Modern History, writing in the article 'Mary Tudor – England's First Queen' in BBC History Magazine (December 2014)

Mary's accession changed the rules. ... Mary proved more than equal to the task. Decisions over the details of the power of a queen became precedents for the future. The 1554 Act for Regal Power said that queens held power 'as fully and absolutely' as their male predecessors, thereby establishing the gender-free authority of the Crown. Mary also restructured the economy and reorganised the militia, rebuilt the navy and successfully managed her parliament. By securing the throne, Mary ensured that the Crown continued along the legal line of Tudor succession.

Theme Ethnicity
Topic The experiences of people in minority ethnic groups in England and Wales

Item 29 Detail from the MS Westminster Tournament Roll of 1511. It depicts a lavish tournament staged to celebrate the birth of Henry Duke of Cornwall, the son of Henry VIII and Katherine of Aragon. In the image John Blanke, a Black trumpeter, can be seen.



Theme Ethnicity
Topic The experiences of people in minority ethnic groups in England and Wales

Item 30 Dr Miranda Kaufman, a historian specialising in Black British History, writing in the article 'Yes, there were black Tudors – and they lived fascinating lives' in the newspaper *The Telegraph* (2021)

There was the court trumpeter who received a wedding present from Henry VIII, the Southwark silk weaver and the circumnavigator who sailed the world with Sir Francis Drake. They were mostly ordinary working people who had come to England from Africa, Europe and the Spanish Caribbean. They came over with privateers, merchants, aristocrats and queens, lived and worked alongside white people, were paid wages and were accepted into Christian society through baptism, marriage and burial. They were a minority; we know of about 200 Africans living here in Tudor times, of a population that grew from two to four million over the course of the century – but what is remarkable is that they were not enslaved.

Although Africans were enslaved in Spain, Portugal, Italy and in the Americas at this time, the Tudors – with the infamous exception of John Hawkins, and to a lesser extent Drake – were not for most of the period engaged in trafficking Africans. This was not due to moral considerations, but rather because as the English colonies had not yet been established, there was no demand for English merchants to fulfil.

Although the Tudors were certainly xenophobic, and prejudiced against Jews, Muslims and [later] Catholics, interpersonal discrimination based on skin colour was not a dominant force. In Tudor England, people were more likely to be judged based on their class, religious status or gender than their skin colour. Africans were treated as equals in the eyes of God by the Church of England; they were allowed to testify in court, own property, marry and receive wages, all civil liberties that would be stripped from them in the British colonies in the next century. Though the depiction of Black characters in plays such as Shakespeare's *Othello* begin to suggest some of the negative racial stereotypes that would later come to the fore, these do not seem to be reflected in the lived experience of African individuals at the time.

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| Theme | Ethnicity |
| Topic | The experiences of people in minority ethnic groups in England and Wales |

Item 31 A transcript of the inventory of goods owned by Cattelena of Almondsbury (1625). Almondsbury is a parish outside Bristol, near to the River Severn. It is not indicated on the document, but we know that the cow, which produced milk and butter and made Cattalena self-sufficient, was valued at 3 pounds and 10 shillings.

Almondsbury, 27 May 1625

The true inventory of all the goods and chattels of one Cattelena, a Black woman deceased of Almondsbury in the county of Gloucester, single woman and in the diocese of Bristol, appraised by Thomas Cottwell, Maurice Pearri & Thomas Hainnes:

Firstly, one cow, valued at -

Firstly, one bed, one bolster, one pillow, one pair of blankets, one sheet, one quilt - 17 shillings

Firstly, four little pots, one pewter candlestick, one tin bottle, one dozen spoons - 17 shillings

Firstly, three earthen dishes, two dozen trenchers, valued at -

Firstly, one tablecloth, valued at -

Firstly, all her wearing apparel - 18 shillings and 2 pence

Firstly, one coffer & two little boxes - 4 pence

Total sum - 6 pounds, 9 shillings, 6 pence

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| Theme | Ethnicity |
| Topic | The experiences of people in minority ethnic groups in England and Wales |

Item 32 An unknown author gives context to the life and times of William Shakespeare in the article 'Jews in Shakespeare's England' on the SparkNotes website (2020)

Few people in Shakespeare's England would ever have met a practising Jew. The kingdom's Jewish population had been expelled in 1290, more than two hundred years before Shakespeare's birth, and practicing Jews would not be permitted to enter the country until after Shakespeare's death, in 1660. Despite the expulsion of the Jews in the Middle Ages, a small group of Portuguese Jews, comprised of just under one hundred people, survived in London by living quiet lives, and mostly avoided trouble with authorities. Elizabethan London was also home to a small number of Jewish converts to Christianity. In spite of their conversion, however, these Jewish people remained subject to anti-Semitic prejudice.

Anti-Semitic prejudice ran deep in England. ... In the medieval period many Christians believed that Jews killed Christian children as part of their religious practice, and this rumour persisted during Shakespeare's lifetime. Perhaps the most widespread stereotype of Jews that survived in Shakespeare's time related to usury, the practice of lending money at interest. In many parts of Europe, Christians were legally forbidden from collecting interest. Though not legally barred from the practice, Jews who did charge interest on loans came to be seen as greedy and devious. Shakespeare addressed this stereotype in *The Merchant of Venice*. Shakespeare's depiction of the Jewish moneylender Shylock has struck many as anti-Semitic.

Theme Culture
Topic Tudor Entertainment

Item 33 Chris Trueman, a history teacher, writing 'Tudor Sports and Pastimes' on his educational website The History Learning Site (updated in 2015)

In Tudor England, sport was heavily controlled by the government. The ordinary citizen rarely had a chance to take part in sport as the government considered it more important that they were fit enough to work. Most of their waking hours involved work of some sort so time for sport was a rarity. In the early years of the reign of Henry VIII a law was passed in 1512 that banned the ordinary person from a whole range of games such as real tennis, cards, dice, bowls and skittles. It was only at Christmas that rules were slightly relaxed in celebration of a religious holiday.

Football had been a popular sport for a number of years. It was very different in Tudor England when compared to the game today. There was no limit to the number of people on each side and the goalposts were set about one mile apart. The rules also allowed those playing to pick up and throw the ball as well as kick it into the opponent's net. These games were rough, and many young men were hurt while playing it. These casualties were invariably those who might be needed for the army – young, fit men. In 1540, also in the reign of Henry VIII, football was banned.

Such was the attempt to control the lives of the working class, that in 1542 even shuffleboard was banned – a game which we now call shove half-penny. The general view was that the working class should spend their time at home or at work and that any form of games might get out of hand and the authorities might lose control of the population they controlled purely over a game. Dice, cards etc. were banned as they might have encouraged gambling, which, in turn, might have got out of hand and caused trouble within a community.

Theme Culture
Topic Tudor Entertainment

Item 34 Heather Teysko, a US History podcaster writing in the article 'Tudor Minute July 14, 1575: Elizabeth I holidays at Kenilworth' on her website Englandcast (2022)

In 1575, Robert Dudley [Earl of Leicester] still nurtured hopes of winning Elizabeth's hand in marriage, and he staged an elaborate three-week festival that was pretty much his last-ditch effort to impress her. Her time was completely filled up with all of her favourite passions, elaborately choreographed. There was dancing, riding, and hunting; as well as more public festivals like pageants. The cost was staggering – well over £1000/day and was on a scale never before seen in England. There was one where a mechanical dolphin rose out from the water and concealed within were musicians and a singer. A huge fireworks display lit up one night, there were new gardens with fountains built, and Elizabeth stayed in the new state apartments that Leicester built.

Even though Dudley was unsuccessful in his quest to win Elizabeth, the festival he created was the talk of the Tudor world for some time.

Theme Culture
Topic Tudor Entertainment

Item 35 The Lord Mayor and Aldermen of the City of London complain about the theatres in a letter sent to the Privy Council (28 July 1597)

They are the ordinary places for vagrants, thieves, coney-catchers and other idle and dangerous persons to meet together, to the great displeasure of Almighty God and the hurt and annoyance of her Majesty's people. They maintain idleness in persons who have no vocation and draw apprentices and other servants from their ordinary work and all sorts of people away from sermons and other Christian exercises. In time of sickness many walk abroad and amuse themselves by hearing a play, whereby others are infected.

Theme Culture
Topic Tudor Entertainment

Item 36 A couple dancing la volta at a ball at the Court of Henri III (1551–1589) (c.1580). In an article for BBC Teach, the dance is described thus: 'La volta – Italian for the turn – was very unlike the slow, stately routines usually performed at court. In the dance the man pushes the woman forwards with his thigh, one hand grasping her waist and the other below her corseted bodice as she leaps into the air. Opponents thought this quick, energetic dance to be immodest and even dangerous for women, fearing it could cause miscarriages.'



Acknowledgements:

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