GCE AS/A LEVEL

2100U10-1

S24-2100U10-1

MONDAY, 20 MAY 2024 – AFTERNOON

HISTORY – AS unit 2
DEPTH STUDY 1
The mid-Tudor crisis in Wales and England c.1529–1570
Part 1: Problems, threats and challenges c.1529–1553

1 hour 45 minutes

ADDITIONAL MATERIALS

A WJEC pink 16-page answer booklet.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen. Do not use gel pen or correction fluid.

Answer **both** questions.

Write your answers in the separate answer booklet provided, following the instructions on the front of the answer booklet.

Use both sides of the paper. Write only within the white areas of the booklet.

Write the question number in the two boxes in the left-hand margin at the start of each answer,

for example | **0** | **1** |.

Leave at least two line spaces between each answer.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question.

You are advised to spend approximately 50 minutes on each question.

The sources used in this examination paper may have been amended, adapted or abridged from the stated published work in order to make the wording more accessible.

The sources may include words that are no longer in common use and are now regarded as derogatory terminology. Their inclusion reflects the time and place of the original version of these sources.

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Answer **both** questions.

0 1 Using your understanding of the historical context, assess the value of these three sources to an historian studying the dissolution of the monasteries. [30]

Source A John Vaughan, agent of the Vicar-General, Thomas Cromwell, in a letter to Cromwell about the inspection of Monmouth Priory (1536)

On searching the monastic house, I found that there was no pot, nor pan, nor monk in the said monastery of Monmouth, except one who lodges in the town. The prior is in sanctuary at Garway, a village a few miles away in Herefordshire. The house is of the King's foundation and all the country is surprised that there is no reformation there, as it has an annual income of £60 a year after deductions. I intend to suppress the said house, for the voice of the country [opinion of the people] is that while you have a monastery there you shall have neither good rule nor good order; and I hear such sayings by the common people of all the houses of monks that you have within Wales.

Source B Charles Wriothesley, a herald at the College of Arms, reporting on the dissolution of the monasteries in England in his *Chronicle of England* (1537)

The 21st day of October, many houses of religion were suppressed and all shrines of saints were taken down throughout England, and all were taken to the King's treasury in the Tower of London, which amounted to great riches.

The 14th day of November, the Charter House of London [a Carthusian monastery] was suppressed and all the lands and goods taken to the King's use, and all the monks were expelled, and changed their habits to become secular priests, so that at this day there remained no friar in his habit throughout England …

[It was also directed that] Thomas Beckett, sometime Bishop of Canterbury, and made a saint by the Bishop of Rome's authority will not be respected, named, reputed, nor called a saint, but Bishop Beckett, and his images and pictures through the whole realm be put down and taken out of all churches, chapels, and other places.

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Source C Lewys Morgannwg, a Chief Bard, celebrating Henry VIII's religious reforms in a poem sung in praise of the King (c.1540)

The doubters of God's great faith you have destroyed. Those who did not believe in Jesus you have consigned to the flames and burnt their dead bones to the marrow. You have condemned yesterday the Bishop of Rome by your learning, and shattered what remained of his work within your kingdom; you have shown how the Pope's deceit blinded us: you have ordained that the gold of the island shall remain here; his seal and his law you have destroyed. Farewell to all that; so well have you done to part us from it. The false monks and their chancels you have overthrown and their fraud and sin have been cast to the ground.

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0 2 Historians have made different interpretations about **the Pilgrimage of Grace**. Analyse and evaluate the two interpretations and use your understanding of the historical debate to answer the following question:

How valid is the view that the Pilgrimage of Grace posed a significant threat to Henry VIII and his government? [30]

Interpretation 1 John Guy, in this extract from his academic book *Tudor England* (1988), provides an interpretation that suggests the Pilgrimage of Grace had a clear goal.

The Pilgrimage was threatening because nobles, gentry, clergy, and people combined forces, and because they shared an ideology. Indeed, this revolt was neither a clash between different social groups nor a split within the governing class, but a popular rising by northerners. They swore an oath that contradicted the Crown's oath of supremacy; circulated ballads connecting the Church in danger to the socio-economic distress they believed would result from the loss of monastic charity. Their oath bound them: to defend the Catholic Church; to the suppression of 'heretics'; and to expel 'evil councillors' from the King's Council.

Interpretation 2 Roger Lockyer, in this extract from his specialist study book *Tudor and Stuart Britain 1471–1714* (1964), provides an interpretation that suggests the Pilgrimage of Grace was not a coherent movement.

The Pilgrimage did not pose a significant threat because it was an economic, religious and conservative revolt, a protest from parts of northern England. Like the Lincolnshire rebellion, there was no suggestion of an alternative government to Henry's. The Lincolnshire rebellion collapsed without fighting because the gentlemen and common people could not agree. In Yorkshire the Pilgrims relied on persuading the King to accept their proposals, and probably believed that he was secretly in sympathy with them.

END OF PAPER

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