

Newton Key, His 3100, FA 2009. Mid-Term I review. **Changed to Tues. 6 Oct.** (I should have your exam booklets [3] by now; if not place in my mail box 2744 Coleman by 25 Sept.; put name on each exam booklet and His 3100.)

Part 1. (20%) Map questions and locations based on the British Isles from the Wars of Roses through 1588 (EME, pp. 8, 33, 35, 86, 143)

East Anglia: Norfolk, Suffolk, Norwich, Yarmouth
Ports: London, Southwark, Bristol, Hull, Milford Haven, Dublin, Edinburgh, Plymouth
universities: Cambridge, Oxford
archbishoprics: Canterbury, York (and the cathedral cities)
battles: battle of Bosworth Field (1485), Prayer Book Rebellion in Cornwall and Exeter (1549), Kett's Rebellion in Norfolk (1549), Dover, treaty of Edinburgh (1560)
boundaries: Welsh Marches (Ludlow, Shropshire, Herefordshire), Berwick-upon-Tweed, English Channel, Calais
presses: Oxford, Westminster, St. Albans
Ireland: Ulster, Leinster, Connaught, Munster, Dublin, The Pale

Part 2. Reformation Quiz. (20%). True/False, Multiple Choice based on EME, chs. 2-3, and ch. 4 through p. 126.

Part 3. (60%) There will be a series of quotes from documents assigned.

[2A] Analyze one short passage (20%). In one long paragraph explain the writer's argument, intention, and the historical context (period, problem or crisis) of the passage. Focus discussion on the passage cited.
[2B] Write an essay (40%, at least three paragraphs) in which you compare and contrast two of the quotes **not** selected to write on [A]. Again be sure to compare argument, intention, and context (relate all of these to author, audience, assumptions, type of document). I will put at least six of the following passages on the test.

Documents 1.1; 2.1, 2.4, 2.7-2.8, 2.10, 2.14-2.15; 3.1-3.6, 3.10-3.18

Past student essay, Solid example (note: transcribed by a student worker, so apologies for spelling) although I might quote from the passages as part of my proof

Part B- Compare and Contrast= John Pykas and Cranmers Answer

I chose to compare the Confession of John Pykas and Cranmers Answer to the 15 Articles because they both discuss religious actions during the reigns of King Henry VIII (1509-1547) and Edward VI (1547-1553).

First, Pykas' confession demonstrates the lack of toleration for anti-catholic ideas prior to 1529. Pykas was declaring against the sacrament of baptism, confession, and more within the document. Also he was sharing it with others. This was not to be tolerated in England and he was executed for his, most likely, Lollard affiliation. However, only roughly twenty years later, Archbishop Cranmer was declaring the Devon Rebels desire to go back to Catholic ideas (i.e. masses in Latin) as ignorant, without social evidence (i.e. no one understands Latin).

Together these articles show the major shifts in religious ideas in 16th century England. Pykas shows the resistance even King Henry VIII showed for Protestant like ideas prior to his divorce. And, Cranmer shows how Catholic ideas were similarly put down a few years later. Both show how quick this change was. Also, going a little deeper into the documents, it becomes questionable how much of this shift in religion was political and how much of it was actually religious. During Pykas' confession, the king was outwardly putting these ideas of an English Bible, etc. down. Yet, two years he deemed them okay because he needed a divorce to gain a male heir. Was he really behind Protestantism? Obviously, politics played a large role. Similarly, Cranmer's article shows continued struggle which seems to have a more religious tone. Did the reason for Protestantism shift to more religious than political.

Overall, these two documents can share a lot with us about what was going on religiously and politically during Henry VIII and Edward VI rules. There was a quick shift from Catholic (Pykas killed for anti-catholic ideas) to protestant (Devon rebels put down because wanted a Catholic restoration) in a short period. This shift would continue with Catholicism under Mary and Protestant again with a settlement by Elizabeth. Both provide a good background to the study of religious struggle in the 16th century.