Overview

Without memory, we could not write History. But memory itself has a history. This Special Subject investigates one segment of that history in the context of sixteenth- and seventeenth-century England. By contrast with medievalists and modernists, early modernists have been slow to investigate how the arts of remembering and forgetting were implicated in and affected by the profound religious, political, intellectual, cultural, and social upheavals of the period. However, there is now a growing surge of exciting and stimulating research on this topic. Its relevance and centrality to key historiographical debates and its capacity to shed fresh light on classic questions regarding one of the most tumultuous eras in English history are increasingly being recognised. Set against the backdrop of the profound ruptures of the Reformation, Civil Wars, and the constitutional revolution of 1688, this Paper seeks to explore how individuals and communities understood and practised memory alongside the ways in which it was exploited and harnessed, divided and fractured, by the unsettling developments through which contemporaries lived and in which they actively participated. It assesses the role played by amnesia and oblivion, nostalgia and commemoration, in facilitating change and in negotiating the legacies it left. Students will be exposed to a wide range of primary sources – from chronicles, diaries, histories, memoirs and compilations of folklore to legal depositions, pictures, maps, buildings, funeral monuments and material objects – that afford insight into the culture and transmutations of early modern memory.

Sessions in the Michaelmas Term will explore contemporary perceptions and practices of memory. They will illuminate the ways in which traditional modes of remembering were reshaped by the Renaissance revival of mnemonic techniques, the rise of literacy and the advent of print and explore the continuing role of ritual, performance, gesture and speech in transmitting inherited knowledge down the generations. They will consider the sites and locations in remembering and forgetting took place – landscapes, churches, homes, studies, libraries, archives – together with the role that material culture, including fixed memorials and portable heirlooms, played in conveying the memory of people and events. Attention will also be given to the new textual forms that emerged to document the self, local societies, and the nation at large. The aim will be to sketch the features and contours of what has been called ‘the social circulation of the past’.

In the Lent Term the emphasis shifts to the dramatic and transformative events that framed the period. Sessions will investigate the ways in which the Reformation challenged fundamental assumptions about what it meant to remember, particularly in relation to the dead. The concerted campaign to recast and erase the Catholic past which the Protestant project entailed will also be assessed, with a particular spotlight falling upon iconoclasm, which one scholar has described as ‘a sacrament of forgetfulness’. Alongside this, we shall trace the new memory cultures that the Reformation engendered: legends of heroic martyrs and patriotic myths of providential intervention to save England from popish malice and tyranny. Finally, attention will turn to the impact of the mid seventeenth-century Civil Wars
and Revolution and to their contested and varied afterlives in subsequent decades. Sessions will be devoted to the interplay of official and seditious memories, to attempts to extinguish the memory of the unprecedented act of the regicide, and to the mental and emotional scars that the wars left on those who were the victims and perpetrators of violence.

At a higher level, the Paper also invites students to engage with theoretical and interdisciplinary perspectives on memory. It aims to provoke critical reflection on how the master narratives and dominant paradigms that shape our understanding of the period came into being and the lingering imprint they have left in scholarly and popular thinking. It is hoped that it will also provide students with deeper insight into the methodological challenges of writing History itself and its complex relationship with human memory.

**Teaching Arrangements**

The paper will be taught in 16 two hour seminar style classes in the Michaelmas and Lent Terms (32 hours), with 4 two hour revision classes (8 hours) in Easter Term. There will be 2 one hour practice gobbets sessions in Michaelmas and Lent and a one hour class discussing strategies for researching and writing the Long Essay in Lent (3 hours). The total contact time will be 43 hours of teaching. Individual classes will be held in the University Library (class 10) and Fitzwilliam Museum (class 5). In addition one or more field trips to churches, museums and historic buildings and places may be organised. Students will not be expected to prepare formal presentations in Michaelmas and Lent Terms, but classes will feature regular small group work and occasional structured debates. Informal presentations on different genres of source material will form part of the revision schedule in Easter Term. The total number of pages of documents for study is 1520.

**Assessment**

The Special Subject is assessed by two papers:

1. **By a Long Essay of 6000-7000 words selected from a list of ten questions which will be issued to candidates in week 4 of Lent Term. This essay is unsupervised. Two copies of the essay are due by noon on the third Thursday of the Easter Term.**

2. **By a three hour examination in the Easter Term. This will consist of four questions. The first two questions (Questions 1 and 2) will require the candidate to comment on three gobbets (extracts from the set primary sources) from a selection of five. Candidates will then choose to write one essay from Questions 3 and 4. This essay will ask them to engage with one or more genres of source material and/or to compare the utility of different types of sources.**

**Schedule of classes**:

**Michaelmas Term: Cultures of Memory**

1. Introduction: Early Modern Memory
2. The Renaissance Arts of Memory
3. History and Antiquarianism
4. Sites of Memory: Space, Place and Landscape
5. Mnemonics and Relics: The Material Culture of Memory
6. Tradition: Custom, Ritual, Legend and Folklore
7. Record-keeping: Communities of Memory
8. Life-writing: Biography and Autobiography
Lent Term: Ruptures of Memory

9. Remembering the Dead: from Intercession to Commemoration?
10. Erasing the Past: Iconoclasm
11. The Memory of the Martyrs
12. Protestant Memory and Myth-making
13. Nostalgia and Anger: Conservative and Catholic Memory
15. The Afterlife of the Civil Wars: Official and Seditious Memories
16. Traumatic Memory: Victims and Violence

Easter Term: Revision

1. Revision (gobbets and exam essay question)
2. Revision (gobbets and exam essay question)
3. Revision (gobbets and exam essay question)
4. Revision (gobbets and exam essay question)
Michaelmas Term: Cultures of Memory

(1) Introduction: Early Modern Memory

Key Questions:
- What is the history of memory in early modern England and Europe?
- How have historians and other scholars approached the study of memory in the past?
- What developments shaped, affected and ruptured contemporary cultures of memory?

Secondary reading:
- Aleida Assmann, *Cultural Memory and Western Civilization: Functions, Media, Archives* (Cambridge, 2011)
- Jan Assmann, *Cultural Memory and Early Civilization: Writing, Remembrance and Political Imagination* (Cambridge, 2011)
- Astrid Erll and Ansgar Nunner (eds), *A Companion to Cultural Memory Studies* (2010), pp. 77-84.
- Susannah Radstone and Bill Schwarz (ed.), *Memory, Histories, Theories, Debates* (2010)
(2) The Renaissance Arts of Memory

**Key Questions:**
- How did contemporaries conceptualise memory in early modern England?
- What was the Renaissance art of memory?
- What techniques were used to recollect information and knowledge?

**Primary Sources:** [55 pages]
- John Willis, *Mnemonica; or, the art of memory, drained out of the pure fountains of art & nature* (London, 1661; first publ. in Latin 1618; first trans. 1621), extracts are in Engle et al (eds), *Memory Arts*, pp. 73-84; and 135-45, 55-56. [23 pages]
- Richard Saunders, ‘The Art of Memory’, in *Saunders physiognomie, and chiromancie ... whereunto is added the art of memory* (1671), pp. 371-77. [6 pages] [see also Engle et al (eds), *Memory Arts*, pp. 88-94, below]
- Entries on memory in two 17th century commonplace books in the CUL:

**Secondary reading:**
• Mary Carruthers, ‘Ars oblivionis, ars invenienda: The Cherub Figure and the Arts of Memory’, *Gesta*, 48 (2009), 1-19.
• Andrew Hiscock, *Reading Memory in Early Modern Literature* (2011)
• Daniel Woolf, *The Social Circulation of the Past* (2005), ch.8
• Frances Yates, *The Art of Memory* (1966)
(3) History and Antiquarianism

Key Questions:
- What distinguished the writing of history and the practice of antiquarianism in early modern England?
- Was there an historiographical revolution in the sixteenth and seventeenth centuries?
- Why did an interest in recovering textual, physical and material traces of the past develop in this period?

Primary Sources: [85 pages]
- Francis Bacon, *Of the Advancement and Proficiencie of Learning* (1640 edn; STC 1167), pp. 79-105 (EEBO images 96-109). [26 pages]
- John Earle, *Micro-cosmographie. Or, A peece of the world discouered in essayes and characters* (1628; STC 7440.2), sigs C1v-3v (EEBO images 22-24) [3 pages]
- William Dugdale, *The antiquities of Warwickshire illustrated* (1656; Wing D2479), sig. a3r-v (dedication); sigs b1r-b4r (preface); pp. 57-59 (Newnham Padox); pp. 155-69 (Kenilworth); pp. 183-5 (Guy’s Cliffe); pp. 687-93 (Solihull); pp. 703-8 (Balshall); pp. 797-804 (Polesworth). [44 pages]

Secondary reading:
- Christopher Dyer and Catherine Richardson (eds), *William Dugdale, Historian, 1605-1686: His Life, His Writings, and his County* (2009)
• Donald R. Kelley and David Harris Sacks (eds), *The Historical Imagination in Early Modern Britain: History, Rhetoric and Fiction, 1500-1800* (Cambridge, 1997)
• D. Kendrick, *British Antiquity* (1950), ch. 8
• Paulina Kewes (ed.), *The Uses of History in Early Modern England* (2005)
• Colin Kidd, *British Identities before Nationalism: Ethnicity and Nationhood in the Atlantic World 1600-1800* (Cambridge, 1999), ch. 5
• F. J. Levy, *Tudor Historical Thought* (1967)
• F. S. Fussner, *The Historical Revolution: English Historical Writing and Thought 1580-1640* (1962)
• D. R. Woolf, *The Social Circulation of the Past: English Historical Culture 1500-1730* (2003), ch. 5-7
(4) Sites of Memory: Space, Place and Landscape

Key Questions:
- To what extent was memory of the past tied to particular spaces and places?
- What developments tested and threatened the status of the landscape as a theatre of memory?
- How were chronology and topography linked?

Primary Sources: [107 pages]
- *Stonhenge* ([London], 1575): Society of Antiquaries, Lemon broadside no. 67 [1 page]
- William Stukeley, *Itinerarium curiosum. Or an account of the antiquitys and remarkable curiositys in nature or art* (1724), preface, pp. 115-17 (Canterbury), 155-168 (Dorchester Amphitheatre), and plates for Canterbury, Dorchester Amphitheatre, and Glastonbury Abbey [c. 30 pages]

Secondary Reading:
- Rodney Legg (ed.), *Stonehenge Antiquaries* (1986)
• Peter J. Ucko, Michael Hunter, Alan J. Clark, and Andrew Davids (eds), *Avebury Reconsidered: From the 1660s to the 1990s* (1991)
• Nicola Whyte, *Inhabiting the Landscape: Place, Custom and Memory, 1500-1800* (2009)


(5) Mnemonics and Relics: The Material Culture of Memory

This class will be held in the Fitzwilliam Museum.

Key Questions:

- What kinds of objects served as mnemonics in early modern England?
- How did attitudes towards the material culture of memory change in this period?
- What happened to the category of relics after the Reformation?

Primary Sources: [106 pages]

- The Langdale Rosary, c. 1500; adjusted c. 1600 (Victoria and Albert Museum): [1 page] http://collections.vam.ac.uk/item/O17851/the-langdale-rosary-rosary-unknown/
- William Hinde, A faithfull remonstrance of the holy life and happy death of John Bruen (1641), pp. 55-59 (account of Old Robert’s girdle) [5 pages]
- [Some fyne gloues devised for Newyeres gyftes to teche yonge peop[le to] knowe good from euyll wherby they maye learne the. x. commaundementes at theyr fyngers endes ((1559-67), STC 23628.5) [1 page]
- Edward Peacock (ed.) English Church Furniture, Ornaments and Decorations, at the Period of the Reformation. As Exhibited in a List of the Goods Destroyed in Certain Lincolnshire Churches, AD 1566 [c. 20 pages]
- John Calvin, A very profitable treatise ... declarynge what great profit might come to al christendome, yf there were a regester made of all sainctes bodies and other reliques (1561), sigs A2r-C7v, H5r-8r) (EEBO images 1-39, 60-63). [42 pages]
- A discovery of the Jesuits trumpery, newly packed out of England (c. 1625) [1 page]
- Musæum Thoresbyanum. A catalogue of the genuine and valuable collection of that well known Antiquarian the late Ralph Thoresby, Gent. F. R. S. (London, [1764]) [20 pages].

Secondary reading:

- Andrew Jones, Memory and Material Culture (2007)
Royal (eds), Early Modern English Catholicism: Identity, Memory and Counter-Reformation (2016), 41-59.

- Robyn Malo, Relics and Writing in Late Medieval England (2013)
- Claire Richter Sherman, Writing on Hands: Memory and Knowledge in Early Modern Europe (2000)
- Peter Stallybrass and Ann Rosalind Jones, Renaissance Clothing and the Materials of Memory (2000)
(6) Tradition: Custom, Ritual, Legend and Folklore

**Key Questions:**
- Through what kinds of sources can we gain insight into early modern oral tradition?
- What developments challenged the status of customary knowledge?
- What were the origins of folklore?

**Primary Sources:** [81 pages]
- Deposition of Robert Plover of Purton, Wiltshire, 1592: National Archives, E178/2439. [3 pages] [obtain from Andy Wood]
- Henry Bourne, *Antiquitates vulgares; or, the antiquities of the common people* (1725), preface (pp. ix-xii), chs 8, 13-16, 18, 25-27 (pp. 65-9, 126-50, 159-69, 200-15). [42 pages]

**Secondary reading:**
- Leslie V. Grinsell, *Folklore of Prehistoric sites in Britain* (1976)
• Bronach Kane, ‘Custom, Memory and Knowledge in the medieval English Church courts’, in R. Hayes and W. Sheils (eds), Clergy, Church and Society in England and Wales, c. 1200-1800 (2013).
• Bronach Kane, ‘Women, Memory and Agency in the Medieval English Church Courts’, in B. Kane and F. Williamson (eds), Women, Agency and the Law, 1300-1700 (2013)
• Charles Phythian Adams, ‘Ceremony and the Citizen: The Communal Year at Coventry 1450-1550’, in Peter Clark and Paul Slack (eds), Crisis and Order in English Towns 1500-1700 (1972)
• Judith Pollmann, Memory in Early Modern Europe (2017), ch. 3
• Alison Shell, Oral Culture and Catholicism in Early Modern England (2007)
• Keith Thomas, The Perception of the Past in Early Modern England (Creighton Trust Lecture, 1983)
• E. P. Thompson, Customs in Common (1993)
• Andy Wood, The Memory of the People: Custom and Popular Senses of the Past in Early Modern England (Cambridge, 2013), ch. 2
(7) Record-keeping: Communities of Memory

Key Questions:
- How was the memory of institutions and communities preserved and passed down the generations?
- Why did the early modern period witness a surge in practices of record-keeping and the growth of archives?
- To what extent can bureaucratic records such as churchwardens’ accounts and parish registers yield insight into individual and collective memory?

Primary Sources: [157 pages]
- ‘The Register of Sir Thomas Botelar, vicar of Much Wenlock’, Transactions of the Shropshire Archaeological and Natural History Society, 6 (1883), pp. 93-132 [34 pages].

Secondary reading:
- Michael Clanchy, From Memory to Written Record: England 1066-1307 (1993)
- Liesbeth Corens, Kate Peters, and Alexandra Walsham (eds), The Social History of the Archive: Record-Keeping in Early Modern Europe (2016), esp. introduction
- Liesbeth Corens, Kate Peters and Alexandra Walsham (eds), Archives and Information in the Early Modern World (2018), esp. introduction
- R. Dekker, Egodocuments and History: Autobiographical Writing in its Social Context Since the Middle Ages (2002)
• Judith Pollmann, Memory in Early Modern Europe (2017), ch. 4.
(8) Life-writing: Biography and Autobiography

Key Questions:
- What inhibited and what stimulated life-writing in the early modern period?
- Is the category ‘autobiography’ an anachronistic term in the context of the sixteenth and seventeenth centuries?
- For whom did people write memoirs and diaries?

Primary Sources: [92 pages]
- Caroline Bowden (ed.), English Convents in Exile, 1600-1800, 6 vols (2012-13); vol. 2, pp. 347-67 (obituaries of Augustinian and Benedictine nuns) [15 pages]

Secondary reading:
• M. David and J. A. Eckerle (eds), *Genre and Women’s Life Writing* (2007)
• Mary Fulbrook and Ulinka Rublack (eds), Special Issue on Ego-documents, *German History*, 28 (2010).
• Rachel Greenblatt, *To Tell their Children: Jewish Communal Memory in Early Modern Prague* (2014), ch. 3.
• Judith Pollmann, *Memory in Early Modern Europe* (2017), ch. 1
• David C. Rubin (ed.), *Autobiographical Memory* (1986)
• Francois Joseph Ruggiu, *The Uses of First Person Writing* (2013)
• Adam Smyth, *Autobiography in early modern England* (Cambridge, 2010), introduction, chs 1, 4, and conclusion
• B. Tribout and R. Whaten (eds), *Narrating the Self in Early Modern Europe* (2007)
• T. Webster, 'Writing to Redundancy: Approaches to Spiritual Journals and Early Modern Spirituality', *Historical Journal* (1996)
(9) Remembering the Dead: from Intercession to Commemoration?

Key Questions:
- What was the relationship between memory and prayer before and after the Reformation?
- How and why did practices of commemorating the dead change in the course of the sixteenth and seventeenth centuries?
- How did writing and print intersect with, and shape the culture of memorialisation?

Primary Sources: [79 pages]
- Stephen Denison, The monument or tombe-stone: or, A sermon preached at Laurence Pountnies Church in London, Nouemb. 21. 1619 at the funerall of Mrs. Elizabeth Juxon, the late wife of Mr. Iohn Iuxon (1620; STC 6604, British Library copy on EEBO), dedicatory epistle, pp. 78-124, and annotation on endpaper [46 pages]
- Henry Petowe, An honorable president for great men by an elegiecall [sic] monument to the memory of that worthy gentleman Mr. John Bancks, citizen and mercer of London, aged about 60 yeares, and dyed the 9.th day of September, anno Dom. 1630 (1630) [1 page]
- Monument to Sir William Gee, 1611: https://exhibitions.lib.cam.ac.uk/reformation/artifacts/o-bright-example-for-the-future-age-a-funeral-monument-to-sir-william-gee-1611/ [1 page]

Secondary reading:
- T. Boase, Death in the Middle Ages (1972)
- A. Brown, Popular Piety in Late Medieval England (1995), ch. 4
- W. A. Clebsch, England’s Earliest Protestants 1520-1535 (1964), ch. 6
- D. Cressy, Birth, Marriage and Death (1997), chs 17-18
- C. Daniell, Death and Burial in Medieval England 1066-1550 (1997)
- B. Gordon and P. Marshall (eds), The Place of the Dead: Death and Remembrance in Late Medieval and Early Modern Europe (1999)
- B. Kemp, English Church Monuments (1980)
- A. Kreider, English Chantries: Road to Dissolution (1970)
- D. Lepine and N. Orme (eds), Death and Memory in Medieval Exeter (2003)
- Peter Sherlock, Monuments and Memory in Early Modern England (2008)
(10) Erasing the Past: Iconoclasm

This class will be held in the Rare Books Room in the University Library. It is hoped that a supplementary field trip to inspect the remnants of iconoclasm in some local churches can be organised.

Key Questions:
- In what respects was the Reformation a project in forgetting?
- What aspects of the medieval past did Protestantism seek to efface?
- What were the legacies of iconoclasm in early modern England?

Primary Sources: [74 pages]

Destruction and Defacement of Books
- Defaced pages in the Stainton missal (1516), York Minster Library (fully digitised version): https://dlib.york.ac.uk/yodl/app/collection/detail?id=york%3a934547&ref=browse [2 pages]
- Defaced Sarum missal (15th century), Cambridge University Library, CUL: MS Add. 6688, fo. 28v: https://exhibitions.lib.cam.ac.uk/reformation/artifacts/defacing-the-mass/ [1 page]
- Defaced printed image of pity: [*To them that before this image of pity devoutly say fyve pater noster, fyve Avey & a Credo piteously ...*] (c. 1480s). (Bodleian Library) [1 page]
- Pages from Salisbury Cathedral Library, MS 148 (15th century processional), from *Processions and Other Late Mediaeval Ceremonies of Salisbury Cathedral*, ed. Alastair Lack (Salisbury, 2015). [5 pages]

Iconoclasm
- *An ordinance of the Lords and Commons assembled in Parliament for the utter demolishing, removing and taking away of all monuments of idolatry out of all the churches and chappells within this Kingdom of England and dominion of Wales before the first day of Novemeber, 1643* (1643; Wing E2069) [5 pages]
- The National Archives, STAC 8/82/23 (‘The Deposition of Matthew Knight, 1604’), printed in P. D. A. Harvey, ‘Where was Banbury Cross?’, *Oxoniensia*, 31 (1966), 83-106, at 101-6. [6 pages]
- *The Downe-fall of Dagon, or, the taking downe of Cheap-side crosse this second of May, 1643* (1643) [8 pages]
• Cathedral iconoclasm during the Civil War: Bruno Ryves, *Mercurius Rusticus*, or, *The countries complaint of the barbarous outrages committed by the sectaries of this late flourishing kingdom* (1685 edn), 2nd pagination, pp. 144-63. [20 pages]


**Secondary reading:**


• M. Aston, *Broken Idols of the English Reformation* (2016)

• C. Davidson and A. E. Nichols (eds), *Iconoclasm vs. Art and Drama* (1989)


• D. Cressy, 'The downfall of Cheapside Cross : vandalism, ridicule, and iconoclasm', in his *Agnes Bowker’s Cat: Travesties and Transgressions in Tudor and Stuart England* (2001)


• Martha W. Driver, *The Image in Print: Book Illustration in Late Medieval England and its Sources* (2004), ch. 6


• S. Michalski, 'Iconoclasm: Rites of Destruction', in *The Reformation and the Visual Arts* (1993), ch. 3


• E. Shagan, *Popular Politics and the English Reformation* (2003), ch. 5


• P. Slack, 'Religious Protest and Urban Authority: The Case of Henry Sherfield, Iconoclast, 1633', in *Studies in Church History*, vol. 9 (1972)


(11) The Memory of the Martyrs

Key Questions:

- Why was martyrdom such a powerful focus for memory in early modern England?
- What distinguished Protestant from Catholic martyrology?
- To what extent did the memory of the martyrs mutate over time and in what context did it become provocative and politicised?

Primary Sources: [141 pages]

  
  ‘To the True and Faithfull Congregation of Christ’s Universal Church’, ‘The Protestation to the Whole Church of England … what Utitie is to be taken by reading of these Hystoryes’ (1583 edn, preface, pp. 9-16).


- *Faiths Victorie in Romes Cruelty* (c. 1620), British Museum [1 page]


Secondary reading:


• T. Freeman, 'So Much at Stake : Martyrs and Martyrdom in Early Modern England' [Review article], *Journal of Ecclesiastical History*, 57:3 (2006)
• B. S. Gregory, *Salvation at Stake: Christian Martyrdom in Early Modern Europe* (1999), ch. 5
• W. Haller, *Foxe's Book of Martyrs and the Elect Nation* (1963), ch. 7
• J. Highley and J. King (eds), *John Foxe and his World* (2002)
• J. King, *Foxe's Book of Martyrs and early modern print culture* (Cambridge, 2006), ch. 2
• J. Knott, *Discourses of Martyrdom in English Literature, 1563-1694* (1993), ch. on Foxe
• A. Lacey, *The Cult of King Charles the Martyr* (2003)
• D. Loades (ed.), *John Foxe and the English Reformation* (1997)
• D. Loades (ed.), *John Foxe: An Historical Perspective* (1999)
• Alison Shell, Oral Culture and Catholicism in Early Modern England (2007), ch. 4
• D. Wood (ed.), Martyrs and Martyrologies, Studies in Church History 30 (1993)
• See also the various historical essays attached to the online edition (http://www.hrionline.ac.uk/johnfoxe/)
(12) Protestant Memory and Myth-making

**Key Questions:**
- How was the Reformation remembered in the later sixteenth and seventeenth centuries?
- Why was memory such a vital weapon for the reformers?
- What characterised the myths of Protestant nationhood that emerged in early modern period, and what forms did the popular memory of the recent past take?

**Primary Sources: [172 pages]**
- George Carleton, *A thankfull remembrance of Gods mercy* (1624), chs 1, 11-12, 16 and conclusion (pp. 1-13, 119-50, 182-224, 224-7). [89 pages]
- Benjamin Harris, *The Protestant Tutor* (1679), esp. preface, and pp. 1-8, 43-93, 131-46 [70 pages, but this is a very tiny book].
- 'An Act for a Publick Thanksgiving to Almighty God every Year on the fifth day of November', in Statutes of the Realm, 3 Jac. I, c. 1 (1605) [2 pages]
- Extracts from wills relating to bequests for the provision of sermons in St Pancras, Soper Lane and St Martin Orgar, London (transcribed from manuscripts in the Guildhall Library, London) [2 pages]

4 Engravings:
- Samuel Ward, *To God, In memorye of his double delieveraunce from the invincible navie and the unmatcheable powder treason* (Amsterdam, 1621), British Museum [1 page]
  https://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=3066079&partId=1&searchText=Ward+AND+double&page=1
- *The Papists Powder Treason* (first publ. c. 1612; this edition [1679?]), British Museum [1 page]
  https://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=1502457&partId=1&searchText=papists+powder+treason&page=1
- Michael Sparke, *To the glory of God in thankefull remembrance of our three great deliveraunces ....* (London, 1627), Society of Antiquaries of London [1 page]
- Thomas Jenner, *The Candle is Lighted* (c. 1620s-40s), British Museum [1 page]
  https://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=1498529&partId=1&searchText=Jenner+AND+candle&page=1

5 Objects:
- Boscobel Oak plaque (c. 1660-70), V&A: [1 page]
  http://collections.vam.ac.uk/item/O8096/plaque-unknown/
- Francis Barlow, Popish Plot playing cards (1679), V&A: [1 page]
  http://collections.vam.ac.uk/item/O77469/the-popish-plot-pack-of-playing-barlow-francis/
- Great Fire of London wall panel (delftware, 1730s), V&A: [1 page]
  http://data.fitzmuseum.cam.ac.uk/id/object/71878
- Tobacco box (Dutch, 17th century), Fitzwilliam: [1 page]
https://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=35423&partId=1&searchText=tobacco+box+AND+luther&page=1
See also: https://exhibitions.lib.cam.ac.uk/reformation/artifacts/a-protestant-tobacco-box-the-smell-of-the-reformation/

Delftware charger (Dutch, 1692), Fitzwilliam: [1 page]
https://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=35268&partId=1&searchText=delftware+AND+Luther&page=1
See also https://exhibitions.lib.cam.ac.uk/reformation/artifacts/commemorative-tableware-a-dutch-delftware-charger/

Secondary reading:

- T. Barnard, 'The uses of 23 October 1641 and Irish Protestant celebration', English Historical Review, 106 (1991)
- D. Cressy, Bonfires and Bells: National Memory and the Protestant Calendar in Elizabethan and Stuart England (1989), chs. 5, 7, 8, 9
- S. Doran and T. Freeman (eds), The Myth of Elizabeth (2003), esp. essays by Freeman and Walsham
- K. Firth, The apocalyptic tradition in Reformation Britain, 1530-1695 (1979)
- Tim Harris, London Crowds in the Reign of Charles II: Propaganda and politics from the Restoration until the exclusion crisis (Cambridge, 1987)
- Malcolm Jones, The Print in Early Modern England: An Historical Oversight (2010), ch. 6-7
• Mark Rankin, Christopher Highley and John N. King (eds), *Henry VIII and his Afterlives* (2009)
• A. Walsham, "'The Fatall Vesper": Providentialism and Anti-Popery in Late Jacobean London', *Past and Present* (1994)
• G. Williams, 'Some Protestant Views of Early British Church History', *History*, 38 (1953)
• G. Williams, *Reformation Views of Church History* (1970)
Nostalgia and Anger: Conservative and Catholic Memory

Key Questions:
- What forms did nostalgia take and what purposes did it serve in early modern England?
- How did Catholics and conservatives remember the Reformation, and what were they keen to forget?
- What aspects of the recent past provoked the anger of later generations?

Primary Sources: [110 pages]

Secondary reading:
- Christopher Highley, Catholics Writing the Nation in Early Modern Britain and Ireland (2008)
Forgetting: Acts of Amnesia and Oblivion

Key Questions:
- How did sixteenth- and seventeenth century regimes seek to obliterate the memory of the dissident dead and of revolutionary events?
- Was prescriptive forgetting an effective mechanism for repressing conflict and easing division?
- How did the Restoration state seek to bury the regicide in oblivion?

Primary Sources: [52 pages]
- Proclamation against the cult of Thomas Becket, 1538: Tudor Royal Proclamations, ed. Paul L. Hughes and James F. Larkin, 3 vols, i. 275-6. [2 pages]
- Thomas Habington, A Survey of Worcestershire, ed. John Amphlett, 2 vols, Worcestershire Historical Society (Oxford, 1895-9), i. 466-9; ii. 16-17. [2 pages]
- John Foxe, Actes and Monuments (1563 and subsequent editions). See the online edition: https://www.johnfoxe.org/
- Edict of Nantes, 1598, in Alastair Duke, Gillian Lewis and Andrew Pettegree (eds), Calvinism in Europe 1540-1610 (1992), pp. 120-4 [4 pages]
- An exit to the exit tyrannus or, upon erasing that ignominious and scandalous motto, which was set over the place where King Charles the First statue stood, in the Royall Exchange, London. To the tune of I made a voyage into France, &c. (1660; Wing E3870) [1 page]
- Accounts of exhumation and posthumous humiliation of bodies of regicides: The Diary of John Evelyn, ed. Austin Dobson, 3 vols (1906; 1996 reprint), ii. 158 [1 page]
  - Mercurius Publicus, 24-31 January, 1661), p. 64. [1 page]
  - Calendar of State Papers Domestic, 1660-1, 8 February 1661 [1 page]
- Popular rituals of protest against the regicides: Kingdomes Intelligencer (3-10 June 1661), pp. 353-355. [3 pages] [check with Edward Legon].

Secondary reading:
- Paul Connerton, ‘Seven Types of Forgetting’, Memory Studies, 1 (2008).

Jonathan Fitzgibbon, Cromwell's Head (2008)

A. Forty and S. Küchler (eds), The Art of Forgetting (1999)

Patrick Geary, Phantoms of Remembrance: Memory and Oblivion at the End of the First Millennium (1994).


Christopher Ivic and Grant Williams (eds), Forgetting in Early Modern English Literature and Culture: Lethe’s Legacies (2004)


Judith Pollmann, Memory in Early Modern Europe (2017), ch. 6


A. Reinink (ed.), Memory and Oblivion (1999)

David Rieff, In Praise of Forgetting (2016)


(15) The Afterlife of the Civil Wars:
Official and Seditious Memories

Key Questions:
- How were the Civil Wars officially and publicly remembered after 1660?
- What counter memories of the regicide and the republic circulated in the later seventeenth century and why were they regarded as seditious?
- To what extent and why did memories of the revolutionary past mutate and change over time?

Primary Sources: [138 pages]
- William Dugdale, A Short View of the Late Troubles in England (1681), preface (sigs. A2r-3v) and ch. 43 (pp. 553-77). [28 pages]
- James Heath, The history of the life & death of Oliver Cromwell the late usurper and pretended protector of England &c. / truely collected and published for a warning to all tyrants and usurpers (1663) [16 pages]
- Edmund Ludlow, Memoirs of Edmund Ludlow Esq, vol. 1-2 (1698; Wing L3460), preface (pp. iii-viii) and vol. 3 (1698; Wing L3460), pp. 59-93 [39 pages]

Secondary reading:
- Sarah Covington, ‘“The Odious Demon from Across the Sea”: Oliver Cromwell, Memory and the Dislocations of Ireland’, in Erika Kuijpers, Judith Pollmann, Johannes Müller and Jasper van der Steen (2013), pp. 149-64.
• Andrew Hopper and Philip Major (eds), England’s Fortress: New Perspectives on Thomas, 3rd Lord Fairfax (2014).
• Edward Legon, Revolution Remembered: Seditious Memories after the British Civil Wars (2019)
• Royce MacGillivray, Restoration Historians and the English Civil War (1974)
• Brian Manning (ed.), Contemporary Histories of the English Civil War (2000).
• Matthew Neufeld, The Civil Wars after 1660: Public Remembering in Late Stuart England (2013)
• Erin Peters, Commemoration and Oblivion in Royalist Print Culture, 1658-1667 (2017)


(16) Traumatic Memory: Victims and Violence

Key Questions:
- How was trauma and violence remembered and repressed in early modern England?
- What functions did recollection of massacre and atrocity serve?
- How do the scars of personal suffering in the past leave their mark on the historical record?

Primary Sources: [71 pages]
- Depositories regarding the 1641 Irish massacre: http://1641.tcd.ie/. [c. 20 pages]
- John Walker, An attempt towards recovering an account of the numbers and sufferings of the clergy of the Church of England, Heads of Colleges, Fellows, ... (1714), pp. xx-xx [c. 20 pages]
- Bruno Ryves, Mercurius Rusticus, or, The countries complaint of the barbarous outrages committed by the sectaries of this late flourishing kingdom (1685 edn), pp. 137-46, 180-91. [20 pages]
- Soldier’s petition, in J. Washbourn, Bibliotheca Gloucestriensis, 3 vols (Gloucester, 1825), iii. 372-3 [2 pages]
- Petitions from Devon Quarter Sessions records [obtain from Mark Stoyle] [5 pages]

Secondary reading:
- J. L. Herman, *Trauma and Recovery* (2001)
- Anne Laurence, ‘“This Sad and Deplorable Condition”: An Attempt towards recovering an Account of the Sufferings of Northern Clergy Families in the 1640s and 50s’, in Diana Wood (ed.), *Life and Thought in the Northern Church c. 1000-1700* (1999), pp. 465-88.
• Peter Ramadanovic, *Forgetting Futures: On Memory, Trauma and Identity* (2001)
• Michael S. Roth, *Memory, Trauma and History* (2011)
• G. B. Tatham, *Dr John Walker and The Sufferings of the Clergy* (1911)
• David Wykes, “‘To let the Memory of these Men Dye is Injurious to Posterity’: Edmund Calamy’s Account of the Ejected Ministers’, in R. N. Swanson (ed.), *The Church Retrospective* (1997), pp. 379-92.
Reference Books, Electronic Resources and Bibliographical Aids

Reference Books

Dictionaries

*Oxford Dictionary of National Biography*, many volumes (2004–) and accessible via the library catalogue online. This gives brief biographies of a wide range of notable individuals. This can be accessed online via the e-resources page. [http://www.oxforddnb.com.ezp.lib.cam.ac.uk/](http://www.oxforddnb.com.ezp.lib.cam.ac.uk/)

The *Oxford English Dictionary*. Essential for understanding the meaning of obsolete words and of words which have changed their meaning. This can be accessed online via the e-resources page. [http://www.oed.com.ezp.lib.cam.ac.uk/](http://www.oed.com.ezp.lib.cam.ac.uk/)

F. Cross & E. Livingstone, (eds) *The Oxford Dictionary of the Christian Church* (various editions). A concise version is available in paperback. An invaluable source of reference and quick guide to the meaning of theological and ecclesiastical terms. This is also available online.

Bibliographical aids

An essential bibliography for works on British and Irish history is the Royal Historical Society’s Bibliography of British and Irish History: [http://cpps.brepolis.net.ezp.lib.cam.ac.uk/bbih/search.cfm](http://cpps.brepolis.net.ezp.lib.cam.ac.uk/bbih/search.cfm)

This will provide you with the details of books, journal articles, essays and other publications and has search and advanced searched filters.

For essential guides to books printed in England between 1475 and 1700, see:


and

D. Wing, *Short Title Catalogue of Books Printed in England, Scotland, Ireland, Wales and British America ... 1641-1700* (1972-88) [Bibliog.Sect.015.42 WIN] (known as Wing)

These catalogues can be accessed freely as a consolidated resource via the British Library catalogue: ESTC.bl.uk.

Primary Sources

The majority of books printed in England between 1485 and 1700 are available on Early English Books Online (known as EEBO) ([http://eebo.chadwyck.com/home](http://eebo.chadwyck.com/home)). This is accessible via the e-resources page; you will need your Raven password. It is a vital resource from which you can download and print off items. It is also possible to search for titles by author and keyword. You should familiarise yourself with its use and different search mechanisms as soon as possible. Many texts can be searched via ‘full text search’.


Political Records

Calendar of State Papers Domestic [for the reigns of Elizabeth I, James I, Charles I etc]. These calendars list and summarise correspondence sent or received by the Tudor and Stuart monarchy and state now preserved in the National Archives (formerly the Public Record Office). They are arranged chronologically. They are available in hard copy in the UL, but are now accessible via the following website: British History Online: http://www.british-history.ac.uk/. The original documents for the Tudor period (1509-1603) are accessible in digital form from ‘State Papers Online’: accessible again through e-resources page.

Acts of the Privy Council [for the reigns of Elizabeth I, James I, Charles I etc]. These are in the UL.

Statutes at Large
Acts of Parliament, arranged chronologically. These are accessible through the UL e-resources/databases page, via ‘English Reports via Hein Online’: http://heinonline.org/HOL/Welcome.


The National Archives in Kew is the official archive of the UK. The catalogues and some digitised resources can be found at: http://www.nationalarchives.gov.uk/.

‘Discovery’ gives access to catalogues in local record offices (though the reliability of this as a guide to their holdings is patchy): http://discovery.nationalarchives.gov.uk/.

Ecclesiastical records
J. Strype, Annals of the Reformation (1824)
W. H. Frere (ed.), Visitation Articles and Injunction of the Period of the Reformation (1910)
W. P. M. Kennedy (ed.), Elizabethan Episcopal Administration, 3 vols (1934)
K. Fincham (ed.), Visitation Articles and Injunctions of the Early Stuart Church, 2 vols (1994-8)

Broadside ballads
English Broadside Ballad Archive: http://www.english.ucsb.edu/emc/ballad_project/

Bodleian Library Broadside Ballads: http://www.bodley.ox.ac.uk/ballads/. This allows access to images and sound files as well as the texts of the ballads themselves.

Foxe’s Actes and Monuments
For Foxe’s Actes and Monuments (the ‘Book of Martyrs’), see the online version at: https://www.johnfoxe.org/. The Rare Books Room also holds a number of contemporary copies of Foxe, as may your college libraries.
Visual resources
See the excellent electronic resource, ‘Printed Images in 1700 in Britain’. This provides access to the contents of the British Museum Department of Prints and Drawings and has a range of sophisticated search mechanisms: http://www.bpi1700.org.uk/.

Museum collections
The catalogue to the British Museum holdings is accessible at: http://www.britishmuseum.org/research/search_the_collection_database.aspx.

For the Fitzwilliam Museum, see: http://webapps.fitzmuseum.cam.ac.uk/explorer/

For the Victoria and Albert Museum, see: https://collections.vam.ac.uk/

Digital Exhibition:
The AHRC funded ‘Remembering the Reformation’ digital exhibition contains over 130 items from the UL, York Minster Library and Lambeth Palace Library that bear on the themes of this Special Subject: see https://exhibitions.lib.cam.ac.uk/reformation/.
Guidelines for Reading and Citing Documents

Below is a series of questions and issues you might consider when you are reading the documents set for the Special Subject classes.

*What is the character of the document? Is it a polemical, propagandist, informative, entertaining, homiletic, devotional text? Did it serve an official or administrative function? Was it intended for public use and consumption or was it purely personal and private?

*For what reasons and by and for whom was the document or record made at the time? How does this affect and complicate its interpretation?

*Was it printed or did it remain in manuscript? Did it originate as a record of speech? What is the significance of the medium by which it is transmitted?

*What is the tone and style of the document? Is irony, sarcasm, humour, wit, satire, exhortation, employed?

*What kinds of bias and possible distortion does it contain?

*In what context was the document written? Does it allude to contemporary figures and events? Does it have topical resonances? Here you may need to consult reference works, encyclopedias, or textbooks to help you fill in the background.

*What insights into the mind of the author and/or audience does the document provide us with?

*Is the document shaped by particular generic conventions? Does it fit into an established mode or type of text or source?

* What methodological issues does the extract or document raise? (For example, can written records of the speech and utterances of the illiterate be regarded as direct evidence of oral culture? Do court records tell us more about the preoccupations of officials than about real levels of deviance?)

*What key issues and themes are highlighted by the document? Does it illuminate points which have generated historiographical debate and controversy?

*What is the value and quality of the document or extract as a piece of historical evidence?

Early Modern Spelling and Textual Conventions:

Sixteenth and seventeenth-century orthography (spelling) was not consistent or systematised, so you may find a single word spelt differently in the same sentence.

Some words you will encounter have changed their meanings or become obsolete.

Abbreviations and conventions in contemporary printed texts:

- Double ff (lower case) – stands for ‘F’ (capital)
- Long S – looks like a long ‘f’ without the cross bar
- ‘u’ and ‘v’ are commonly used the other way around – e.g ‘very’ = ‘uery’ and ‘our’ = ‘ovr’
‘I’ and ‘j’ are similarly used interchangeably.
The obsolete letter thorn – this looks like a ‘y’ but means ‘th’. Most commonly ye = the.
Use of superscript letters: for example, $y^t$ = that
Merging of words: theexample = the example
Omission of letters, esp. m and n – this is normally marked with an accent over the nearest letter.

It is conventional to regularise these in citing them in your essays.

Pagination:
There are several ways of numbering pages in contemporary works:
(1) Page numbers (top right hand corner)

(2) Folio numbers. A folio is two pages. As you look at an open book, the page on your right is one side of the folio (this is the recto page, abbreviated ‘r’). If you turn over the page, the page on your left (the other side of the same leaf) is the verso (abbreviated ‘v’).
   Examples: fo. 1r, fo. 2v; fo. 1r-v; fos 5r-8v.
   Other abbreviations for folio are f and fol. Their plurals are ff. and fols.

(3) Signatures: this referencing system was designed to help binders assemble books in the correct order. The number of signatures reflects the size of the book and the number of times a folio sheet had to be folded. The smaller the book, the more folds: sextodecimo (16), duodecimo (12), octavo (8), quarto (4), folio (1).
   These numbers appear on the bottom of the page, in the format Aiii or A3.
   Examples: sig. A3r [for the recto side]; sig. B5v [verso side], sig. G8r-v [for recto and verso], sigs A3r-4v.
   In many cases the numbering does not continue through the full signature, so it is necessary to count forward from the last numbered page.
   Roman numerals are often used, so make sure you know how these work.

Sources on EEBO use image numbers, but when citing a contemporary text in an essay you should use one of the methods above.
Sample Long Essay Paper

The essay must be between 6000 and 7000 words in length, excluding footnotes and bibliography. The essay must be footnoted and include a bibliography of primary and secondary sources cited. The Faculty Style Guid gives details of permissible formats. The essay must be typed. It must make use of a relevant selection of the primary sources specified for the Special Subject and also of appropriate secondary sources. Credit will be given to candidates who situate their Long Essay topic within the context of the field of the Special Subject as a whole.

1. Was historical consciousness more rooted in a sense of place than time in early modern England?
2. How far did material objects help early modern people to forget as well as to remember?
3. Can oral tradition be reliably accessed through textual sources?
4. ‘Reports of the death of the medieval chronicle tradition have been exaggerated.’ Discuss.
5. Why did the Reformation lead to a temporary hiatus in the writing of biography?
6. How did the abolition of purgatory transform commemorative culture in the sixteenth and seventeenth centuries?
7. Was nostalgia for the medieval past solely the preserve of Catholics between 1560 and 1700?
8. Did Protestant historiography do more to strengthen or to complicate senses of patriotic identity?
9. Which aspects of the Civil Wars did later seventeenth-century Englishmen and women seek to repress, by what means, and why?
10. What insight do legal depositions provide into memories of trauma and violence?