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GCSE

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MIGRANTS TO BRITAIN

c.1250 TO PRESENT

MARTIN SPAFFORD
DAN LYNDON

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c.1250 TO PRESENT

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MARTIN SPAFFORD
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- Engaging in historical enquiry
- Developing broad and deep knowledge
- Studying the historic environment
- Promoting diversity and inclusion
- Supporting rigorous and enjoyable learning

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Cover photo

Typeset by White-Thomson

Printed in

A catalogue record for this title is available from the British Library.

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Introduction

Making the most of this book

● Where this book fits into your GCSE history course

The course

The GCSE history course you are following is made up of five different studies. These are shown in the table below. For each type of study you will follow one option. We have highlighted the option that this particular book helps you with.

OCR SHP GCSE B

(Choose one option from each section)

Paper 1 **1¾ hours**	**British thematic study** 20% ● The People's Health ● Crime and Punishment ● Migrants to Britain	
	British depth study 20% ● The Norman Conquest ● Elizabethan England ● Britain in Peace and War	
Paper 2 **1 hour**	**History around us** 20% ● Any site that meets the given criteria.	
Paper 3 **1¾ hours**	**World period study** 20% ● Viking Expansion ● The Mughal Empire ● The Making of America	
	World depth study 20% ● The First Crusade ● The Aztecs and the Spanish Conquest ● Living under Nazi Rule	

The British thematic study

The British thematic study takes just one theme in British history and traces the way it has developed from about 1250 to the present day. The point of this type of study is to remind you of the characteristic features of life in Britain across all those centuries and to strengthen your understanding of how and why things change or, perhaps, stay the same.

As the table on page 2 shows, you will be examined on your knowledge and understanding of the British thematic study as part of Paper 1. You can find out more about that on pages 104 to 105 at the back of the book.

The table below shows exactly what the examination specification requires for this thematic study.

Migrants to Britain, c.1250 to present

The specification divides this thematic study into four periods:

Periods	Learners should study the following content:
Medieval Britain, c.1250–c.1500	• The characteristic features of medieval Britain: an overview • Jewish communities and their expulsion from England in 1290 • The diversity of migrant communities, including Dutch, Flemish and other European migrants • Attitudes towards migrants: official and unofficial responses
Early Modern Britain, c.1500–c.1750	• The European Reformation and the growth in world trade: an overview • Protestant refugees including Huguenots and Palatines • The diversity of other European migrants including Jews and Gypsies • Early African and Indian migrants to Britain including free Africans, ayahs and child servants
Industrial Britain, c.1750–c.1900	• Industrialisation and the growth of empire: an overview • Large-scale migration from Ireland and the growth of Irish communities • Lascars and the growth of Indian, Chinese and African communities • The diversity of European migrants including Italians and Eastern European Jews
Britain since c.1900	• World wars, the end of empire and Britain's changing relationship with Europe and the wider world: an overview • 'Aliens' and refugees during the First and Second World Wars including attacks on 'enemy aliens', internment camps and the Kindertransport • Commonwealth migrants since the Second World War, including immigration legislation, racist and anti-racist movements • Economic migrants, refugees and asylum-seekers since the 1980s

Issues and factors

Three **issues** are addressed consistently across the different periods. These are:

● The reasons why people migrated to Britain
● The experiences of migrants to Britain
● The impact of migrants on Britain

Each period begins with an overview of life in the period. This will not tell you directly about migrants, but it helps to explain the issues that follow.

The next two pages show how this book works.

The specification also says you should be able to explain how each of five **factors** have affected migrants to Britain:

● Britain's connections with the wider world
● Beliefs, attitudes and values
● Government
● Economic forces
● Communications

How this book works

The rest of this book (from pages 6 to 97) is carefully arranged to match what the specification requires. It does this through the following features:

Enquiries

The book is largely taken up with four 'enquiries'. Each enquiry sets you a challenge in the form of an overarching question.

The first two pages of the enquiry set up the challenge and give you a clear sense of what you will need to do to work out your answer to the main question. You will find the instructions set out in 'The Enquiry' box, on a blue background, as in this example.

Record tasks

From that point, the enquiry is divided into four sections. These match the bullet points shown in the specification on page 3. You can tell when you are starting a new section as it will start with a large coloured heading like the one shown here. Throughout each section there are 'Record' tasks, where you will be asked to record ideas and information that will help you make up your mind about the overarching enquiry question later on. You can see an example of these 'Record' instructions here. They will always be in blue text with blue lines above and below them.

Reflect tasks

At regular intervals we will set a 'Reflect' task to prompt you to think carefully about what you are reading. They will look like the example shown here.

These Reflect tasks help you to check that what you are reading is making sense and to see how it connects with what you have already learned. You do not need to write down the ideas that you think of when you 'reflect', but the ideas you get may help you when you reach the next Record instruction.

Review tasks

Each enquiry ends by asking you to review what you have been learning and use it to answer the overarching question in some way. Sometimes you simply answer that one question. Sometimes you will need to do two or three tasks that each tackle some aspect of the main question. The important point is that you should be able to use the ideas and evidence you have been building up through the enquiry to support your answer.

Closer looks

Between the enquiries you will find pages that provide a 'Closer look' at some aspect of the theme or period you are studying. These will often give you a chance to find out more about the issue you have just been studying in the previous enquiry, although they may sometimes look ahead to the next enquiry.

We may not include any tasks within these 'closer looks' but, as you read them, keep thinking of what they add to your knowledge and understanding. We think they add some intriguing insights.

One very important final point

We have chosen enquiry questions that should help you get to the really important issues at the heart of each period you study, but you need to remember that the examiners will almost certainly ask you different questions when you take your GCSE. Don't simply rely on the notes you made to answer the enquiry question we gave you. We give you advice on how to tackle the examination and the different sorts of question you will face on pages 104 to 105.

● Bones beneath our feet

▲ An eleventh-century skull resting on the foundation stones of Westminster Abbey. In the background a pipe that was laid in Victorian times runs over the remaining compacted bones from which the skull was extracted.

A gruesome discovery

In 2015, builders working just outside the walls of Westminster Abbey in London made a gruesome discovery. They uncovered a pile of human bones that had clearly not been laid to rest in carefully prepared graves: they had been shovelled together and packed down tightly into the ground. Some, like the skull above, had clearly been struck with considerable force.

Archaeologists worked out what had happened. Between 1246 and 1250 medieval labourers extended and improved the abbey and created most of the magnificent building that we see today. After laying the enormous foundation blocks you can see in the picture, they dug up the nearby graveyard and used the earth, and everything in it, to level the ground around the walls. In doing this they disturbed about fifty graves. Rather than carefully re-bury the bones, they simply crushed them tightly around the foundation blocks, cracking the skulls with their heavy pick-axes.

All this work was done around 1250, just when this study of migrants to Britain begins. When scientists tested the skeletons that were packed tightly around the abbey's walls, they discovered that they dated from around the year 1100. Although the labourers who moved the bones so roughly could not have known it, the skeletons may well have been the remains of migrants. The timeline on the next page helps to explain why. As it makes clear, our history is full of stories of people who were born elsewhere but who came to, settled and died in Britain. Their bones are beneath our feet.

A long story

Migrants from prehistoric times

The very first people to settle in Britain came at the end of the Ice Age. That was about **25,000 years ago** when there was no English Channel. Hunters from what we now think of as continental Europe settled all over Britain and became the ancient ancestors of most people who live there today. Over thousands of years they began to farm the land and developed as separate tribes. They are often known as ancient Britons.

Migrants from the Roman Empire

Between 43 AD and about 410 AD, Britain became part of the Roman Empire. Although they controlled the land with their army, this did not mean that Britain was filled with Italians. The 'Romans' who settled in Britain or served there in the army came from all over the Roman Empire. There is evidence from burials and written tablets that both Roman soldiers and civilians had been born in the Middle East and north Africa. This reminds us that people in the past moved further than we might think and settled in places that we might not expect.

Anglo-Saxon and Viking migrants

The Roman armies left Britain around the start of the fifth century AD. From **about 450 AD** people from the lands that we now call northern Germany and Denmark invaded and then settled in England. Two of the main tribes were the Angles and Saxons and these settlers have become known as the Anglo-Saxons. They established their own kingdoms but these came under attack **after 793** by Viking raiders. Over the next two hundred and fifty years they too came across the seas and settled in parts of Britain, changing the language and culture just as the Angles and Saxons had done before them.

Norman migrants

By the eleventh century, England had more or less settled into a single kingdom. **In 1066**, the last Anglo-Saxon king, Harold I, lost the throne when Duke William of Normandy won the Battle of Hastings and became King William I. Over the next few years, more and more French settlers moved to occupy England. Amongst the first to come were Norman priests who served in places of worship such as Westminster Abbey. When they died, they were buried in the nearby graveyard only to be dug up and used as builder's rubble when the abbey was extended around 1250.

Migrants since 1250

The rest of this book picks up the story of migrants to Britain who followed in the footsteps of all those mentioned above. It traces the story **from 1250** until our own day to see why these later migrants came, what they experienced and what impact they have had on the nation.
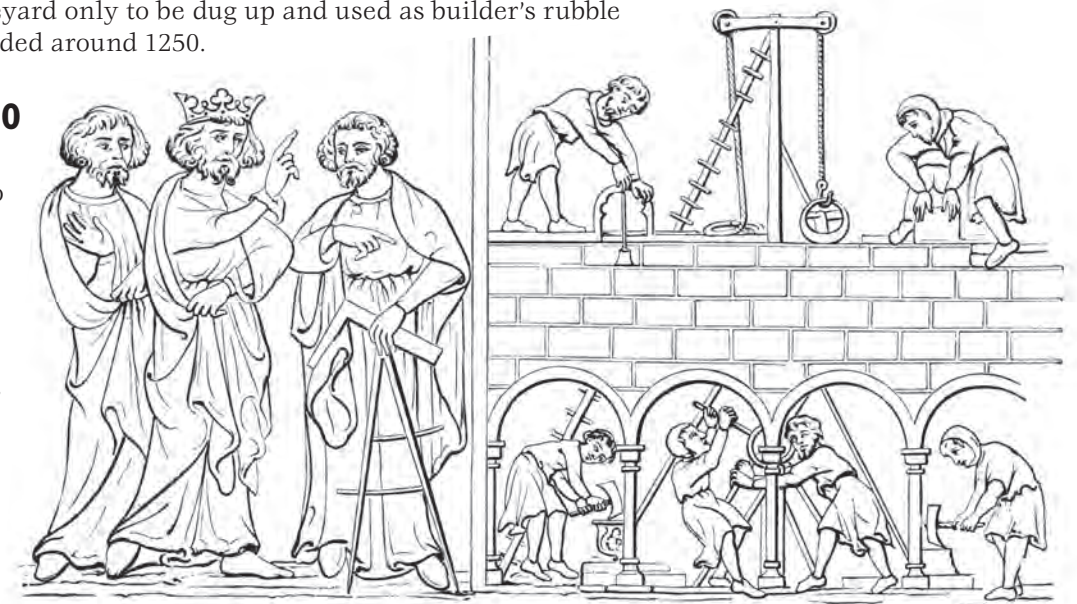
▼ A king supervises the building of a church. From a thirteenth-century manuscript. The king is talking to his masons (architects). One of the masons who was in charge of rebuilding Westminster Abbey for Henry III was probably a migrant from France.

1

England's aliens

What part did migrants play in English life, 1250–1500?

Bristol – an English town in the 1450s

This is an artist's impression of how the centre of Bristol may have looked around the year 1450. With as many as 10,000 inhabitants, Bristol was England's third biggest town by that date. Ships were constantly coming and going along the River Avon between the town centre and the Bristol Channel, linking it with the rest of Britain and Europe.

For many visitors, the first view of Bristol was of the ships in the harbour, loading English cloth to be sold in Europe and unloading Spanish wines. People walking along the quayside would see faces from foreign lands and hear traders and sailors speaking French, Portuguese, Spanish, and Dutch as they went about their business. Most of these visitors would return to their country of birth once their work was done, but there were others born beyond England for whom Bristol would become their home.

▼ An artist's reconstruction of Bristol drawn c.XXXX

There were large numbers of Welsh and Irish residents in Bristol. Some of these spoke their own Celtic languages but most probably spoke English as well. Wales lay just across the Bristol Channel and had been ruled by English kings since 1283. In Bristol, the Welsh mixed with the English at all levels of society and met far less hostility here than they did in other parts of England. The Irish, like the Welsh, were officially subjects of the English king, but they were made to feel far less welcome. In 1440, they were even made to pay a tax that was imposed on all foreigners living in England. In this sense they were treated as 'aliens', the name given to anyone living in England who was born in a land ruled by another king.

The true aliens of Bristol were far fewer in number but they played their part in the town's life. If you had lived there at the time, Dutch and Flemish families might have brewed the beer you drank, worked the leather for your shoes, tailored your garments, made the laces to tie up your clothing or created the gold jewellery you wore, if you were wealthy. There were even a few Scots here, despite the fact that Scotland was a completely separate nation at that time and was often at war with England. Many of Bristol's aliens came from England's other regular enemy, France. Quite a few of these used to live in Gascony, a region in the south west of France which was ruled by English kings for many years, until 1453.

Perhaps the most surprising of Bristol's aliens were the blond haired boys who worked as servants for some of the town's weavers. They came from Iceland. They had either been forcibly kidnapped or bought from poverty-stricken families by daring Bristol traders who had sailed far into the north Atlantic. Nearly all were given the surname 'Iselonde', meaning Iceland.

Reflect

Several groups of 'aliens' are mentioned on pages 8–9. From which countries did they come?

The Enquiry

The heading of the section you have just read says that medieval Bristol was 'an English town'. It was, but that is obviously not the full story. It had some very surprising foreign features. The surprises do not stop with Bristol. One historian who has done very detailed research into England's population in the later Middle Ages says that wherever you lived in late medieval England, you were never more than ten miles from a migrant who had been born elsewhere. The English communities of that time were clearly far more mixed than we might expect. Like most things in history, the truth is more complicated than over-simple summaries or headings may suggest.

In this enquiry you will be learning more about the diverse mix of migrants that lived in England in the Middle Ages. At the start of each section you will be given some over-simple summaries. These summaries won't fully reflect the fascinating, surprising and often alarming details that you will come across as you read this enquiry. Your challenge is to develop and improve the over-simple summaries so that they capture much more of the complexity and diversity of life in England between 1250 and 1500.

The enquiry is divided into three main sections:

- Jewish communities
- Dutch, Flemish and other European migrants
- attitudes to migrants shown through the official and unofficial responses of the English people.

Before you tackle the simple-summary challenges, you will need to remind yourself of some of the main features of life in medieval England by studying the overview on pages 10 to 13.

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Medieval England: an overview

Record

The next four pages summarise different aspects of life in medieval England. Read through them quickly and make a list of at least six specific features that you think may have affected the experiences of migrants to Britain at this time. Collect and explain your ideas in a table like this:

Specific feature of life at this time	How this may have affected the experiences of migrants to Britain

1. The king's lands

In 1250 the King of England ruled the lands shown in red on this map. These included the Channel Islands and Gascony. English kings once held almost half of France but had lost most of this land by 1215.

England also ruled the eastern coast of Ireland although it was very hard to control. People in England thought of it as wild and foreign.

Wales was conquered by the English in 1283 and it became part of the king's lands, even though it kept its own language and culture and felt very different from England.

After conquering Wales, English kings tried to take Scotland but failed. The two nations remained bitter rivals for many centuries.

The kings of England shared most of their lands among lords and knights. These men were allowed to keep some of the wealth that came from farming and trade in the lands they held, but in return they had to ensure that the people who lived there were loyal to the English king and ready to fight for him if he needed to raise an army.

▲ The lands of north western Europe in 1250

2. The king's powers

In this fourteenth century illustration an English king has just been crowned and is surrounded by his leading bishops and lords. The king ruled his lands as a servant of God and had great power to make laws and wage war. But he could not do whatever he liked.

During the Middle Ages some English kings were overthrown, imprisoned and even killed by rebellious lords. Through these rebellions the English people gained certain rights that did not exist in other countries. They could not be imprisoned without a trial and, from 1295, wealthy representatives of the common people formed a 'house of commons' in Parliament. This gave them some say over the nation's laws and taxes, although most power still rested with the king and the lords.

Medieval kings were always in need of more money from taxes. One of the best ways to increase their income was to encourage overseas trade as they could tax goods that came in and out of their lands.

▶ The coronation of Edward III. From a fourteenth-century manuscript

3. Trade and transport

By 1297 the wool trade was creating over half of England's wealth. High quality wool from English sheep was carried by ship to Flanders in the Low Countries where highly skilled Flemish weavers turned the wool into cloth. Other merchants then bought the cloth and took it by ship to places all over Europe. Improvements in ship design made journeys by sea safer and faster by 1500.

In the fourteenth century English kings tried to develop a cloth-weaving industry within England. They knew that taxes on the export of finished cloth would bring them even more money than taxes on raw wool. For this plan to work, they needed English weavers to learn the skills that the Flemish had mastered.

While wool had to be taken quite long distances to the ports, most other English trade was very local. Food and other goods such as clothing, pots and pans and simple furniture were carried by packhorses or in carts to market towns to be sold. These were journeys of about ten miles.

▲ Merchants in a northern European port. From a fifteenth-century manuscript

4. The countryside

Most people in medieval England lived in villages and farmed the land. They can be seen here carrying out the backbreaking work involved. Each village had a lord of the manor who could make villagers work his own land for several days a year. Some villagers were freemen who each owned his own plot of land and house. Most were villeins, poorer peasants who worked for the lord in return for some land. Villeins were not allowed to leave the village to seek work elsewhere. Most people never travelled far from their village and so lived in the same communities for the whole of their lives. Labourers who did move from village to village seeking work were looked down on as vagrants, but most villages needed extra labour from elsewhere at times, especially when bringing in the harvest.

▲ Peasants at work. From a fourteenth-century manuscript

5. Towns

Only about twelve per cent of the people in England lived in towns in 1500. London was by far the biggest of these, with a population of about 40,000. Townspeople included merchants, craftspeople, market traders and servants. Most people who lived in the towns were freemen which meant they could move elsewhere to set up their trade or craft in a new location. But that depended on whether that town's guild would have them. The guilds were associations of merchants and craftsmen who controlled the making and selling of their products. They had great influence and opposed anything or anyone that they saw as a threat to their trade, including new arrivals who might provide competition.

Unskilled labourers did the dirty or heavy jobs that every community needed. Any stranger or a villein who had run away from his lord could become a freeman of a town if he stayed there without being caught for a year and day. Many tried to do exactly that. Most larger towns always needed new workers. Despite all best efforts, they were unhealthy places and more people died in towns each year than were born there, so every town needed newcomers if it was to thrive.

▲ London in the late fifteenth century. From a sixteenth-century manuscript

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6. The Church

Along with the rest of medieval Europe, England was part of the Roman Catholic Church. The word 'catholic' means inclusive and the Church aimed to unite all Christian believers from around the world. It was an enormous international organisation and was led by the Pope, based in Rome. Below him, archbishops, bishops and priests as well as abbots, monks and nuns were involved in all aspects of medieval life. The Church was central to people's lives. It guided them in their faith but it also provided schools and hospitals as well as officials who could keep written records of all sorts.

Throughout Europe, the Church used Latin as its language. This meant that educated people, especially priests, could make themselves understood in any country that was part of the Roman Catholic Church.

The Church's monasteries, convents and cathedrals were rich and full of beautiful treasures. Illuminated books were written and illustrated by hand, usually by monks and nuns. This page shows the three wise men visiting the baby Jesus.

▶ A page from a fifteenth-century Latin prayer book from Warwickshire

7. Technology and crafts

It was not just books that were made by hand throughout the Middle Ages, so was everything else. Even the great cathedrals and fine churches were built by hand, from the digging of their foundations to the construction of the enormous arches and the wonderful stained-glass windows. Unskilled labour could do much of the heavy work, but designing the stonework and making the stained glass, golden ornaments and beautiful decorations had to be done by the very best craftsmen and artists available.

Skilled men and women also made every item of clothing, jewellery, pottery and furniture. The most gifted were in great demand, especially among the rich. The women shown in this beautifully made stained-glass window are clearly proud of their fine clothing. Every thread would have been woven, dyed, cut and sewn by hand.

When new technology did emerge, it often came from overseas. The printing press was introduced to England in 1475 by William Caxton, an Englishman who had seen similar machines in Germany.

◀ A detail from a fifteenth-century stained-glass window in Suffolk

8. The Crusades

For almost two hundred years after 1095, Europeans waged war against Muslims in an attempt to take control of the lands around Jerusalem in what we now call the Middle East. These wars have become known in the west as the Crusades.

The Crusades took place far away from England, but they created a fear and suspicion of any group that did not accept the Christian faith. In Europe this made life harder than ever for communities of Jews even though many of them had lived there for hundreds of years.

The wars created great hostility between the Islamic world and Christendom but, unintentionally, they also resulted in a flow of culture and ideas from east to west. Very few Muslims ever travelled to northern Europe though.

▶ A battle during the Crusades. From a fourteenth-century manuscript

9. Plague

Death was an ever-present reality in people's lives during the Middle Ages. It was common for mothers to die in childbirth and for infants to die in their first year. There was no scientific understanding of the links between disease and hygiene. Serious epidemics were common, the most cataclysmic of these being the Black Death. Between 1348 and 1351 this deadly plague killed more than half of the population of England. This caused terrible grief and suffering at the time, but it also had a long-term effect on society. So many workers died all over Europe that the ones who survived were in great demand. They wanted higher pay and more freedom to work wherever they could get the best rewards.

▲ Plague victims from a burial pit found in London in 2013

10. Rebellion

At times ordinary people rose up against their rulers demanding better conditions. The most famous case was the Great Rebellion or Peasants' Revolt of 1381. This was a protest against the pressure being put on the poor by their rulers. There were uprisings in many parts of the country and thousands marched from Essex and Kent to London, which they took over for a time. They called for an end to unfair taxation and the freedom to work for wages instead of being villeins, tied to a lord's land.

During their occupation of London they hunted down and murdered all sorts of people against whom they had a grudge, including some of the king's leading advisers. This illustration shows armoured peasants killing the king's treasurer and the Archbishop of Canterbury. In the end, the rebels were defeated and their leaders executed.

◀ An incident during the Peasants' Revolt. From a fifteenth-century manuscript

11. War

Between 1337 and 1453 England and France fought what has become known as the Hundred Years' War. There were periods of peace, but for much of that time the armies of the two countries were each trying to gain control of the land we now know as France. This long war was expensive and seriously affected the English economy, making trade difficult.

The war spread into the Low Countries and disturbed England's wool trade with Flanders, causing people there and in England to lose their jobs. As different armies gained control of areas and lost them again, people found themselves forced out of their homes and became refugees, looking for somewhere safe to live and work.

In the final years of the war, the English lost Gascony in the south-west of France. French-born people who had lived under English rule all their lives either had to accept French rule or become refugees.

▲ A city under siege during the Hundred Years' War. From a fifteenth-century manuscript

Lo-Res Image

The Jewish communities of medieval England

You started this enquiry by looking at an artist's impression of medieval Bristol. Until quite recently it was thought that fine churches and the ruins of the castle were all that remained of the city as it was in the Middle Ages. But that changed in 1986 when a plumber knocked a hole through the wall of a house in the outskirts of the city and made a remarkable discovery.

Behind the stone and plaster, the plumber found a much older medieval wall with a curious inscription on a large stone beam. In a hollow space below the beam some steps went down to a small chamber cut into the rock where a warm spring flowed. It turned out that the inscription on the stone beam was written in Hebrew. The text showed that this was a bath or pool used in Jewish religious ceremonies. The unsuspecting plumber had revealed important evidence about the Jewish community that was part of life in medieval England until a disturbing and dramatic change took place in 1290.

[01_12a]

Pic to come

▲ The stone bean and entrance to the Jewish ritual bath in Bristol. You can see the Hebrew text.

Record

Start your first set of notes under the heading 'The Jewish communities of medieval England'. As you read through the next four pages, gather ideas and evidence that will help you to improve the following over-simple summaries about Jews in England 1250–1290:

- **'Britain's medieval Jews were rich money lenders.'**
- **'Jews were often resented because they were rich.'**
- **'All Britain's Jews were suddenly expelled in 1290.'**

The situation in 1250

▲ The main Jewish communities in England c.1250

Invitation and settlement

The Jews were already established as a migrant community in England by 1250. There may have been a few Jews in England before the Norman Conquest of 1066 but most were invited or even commanded to come from his lands in France by William the Conqueror. He needed their expert skills.

Medieval popes told Christians that it was a sin to lend money and gain interest on the loan. Jews did not have to obey the Pope and, as the laws in most towns banned them from all sorts of other work, many became moneylenders. This is what made the Jews so valuable to medieval society: like banks today, many of them made their money by helping others to make money.

By 1250 Jews had settled in many English towns. They loaned small amounts of money to support market traders and enormous sums to help build cathedrals and castles. Their deals were so important that the king ordered that written records of all Jewish financial agreements had to be kept in a special chest called an archa. There was an archa in each of the main towns where Jews lived as shown on this map.

Life and work

Jewish communities lived together in small areas of these towns that were called Jewries. There is still a Jewry Street in London and another in Winchester, a Jewry Lane in Canterbury and a Jewry Wall in Leicester. These help us trace where Jews once lived and worked.

Jews were not forced to live in special areas but it was natural that they should stick together. They were the only people in England who were not Christian. Each Jewish community had its own *kehila* (council) that organised synagogues for worship on Saturdays, study centres, cemeteries and the kosher food preparation that mattered so much to them. They also organised ritual washing at special bathhouses like the pool discovered in Bristol.

Even though they carefully kept their own customs, medieval Jews must have traded and mixed fairly freely with their Christian neighbours. Not all Jews were moneylenders. They took on a wide variety of other occupations. We know from legal documents about a fishmonger, a doctor, a goldsmith, a crossbow maker, an artist, a laddermaker and a cheesemaker. Of the Jews who did provide loans, some became very rich indeed, with important and wealthy clients. Others supported local people of all types.

Although they were clearly different from their Christian neighbours, Jews were generally accepted as part of English society. If moneylenders helped businesses to flourish, their clients were happy and the king could collect more taxes from trade. Their financial skills helped to build many of England's finest castles and cathedrals as well as supporting her trade. At the same time, the other Jews would keep up their work just like the rest of society. But beneath the surface there were some very disturbing tensions … and they were growing, year by year.

Prejudice and violence

This figure shows Moses, the Old Testament Jewish leader. It was added to a church in Dorset at about the time the Jews arrived in England. If you look closely you can see that the carver has added horns to his head, a sign of Christian prejudice against Jews that lasted throughout the Middle Ages.

The Jews had a very different status from all other English people. As they had come at the invitation of King William I, they were always treated as royal property. This had some advantages. In times of crisis, Jews were allowed to seek shelter in any of the king's castles, although they had to pay higher taxes for this privilege. This special royal relationship made other English people resent the Jews, especially at times when a particular king was unpopular.

The deepest cause of resentment, however, was their religion. Christians were taught that it was the leaders of the Jewish people who had caused the crucifixion of Jesus Christ. This created serious tension between Christians and Jews for hundreds of years but the tension had turned into brutal slaughter in 1095 when Christians began their crusades against Muslims. At the start of their journey to the Holy Land, crusaders put to death thousands of Jews in Germany and France, acting as if Jews and Muslims were just the same as each other. The crusades to Jerusalem continued for almost two hundred years and from time to time Europe, including England, saw surges of anti-Jewish violence caused by the intense religious feelings. There had been mass murders of English Jews in London in 1189 and in York in 1190. Nothing like that had happened since then but by the 1250s, relations between English Christians and Jews were again on a knife-edge.

▲ A figure of Moses carved in the early thirteenth century

Reflect

1. Why did Jews tend to live together in a particular part of town?
2. What might have seemed most different about Jews in the eyes of their Christian neighbours?

Reflect

Do you think the king's protection was an advantage for the Jews?

1250 to 1290: the final years

Taxation

In 1250 the king of England was Henry III. Historians generally agree that he was a decent man but a weak and incompetent king. His weakness helped to bring dreadful suffering to England's Jewish community.

During his long reign, from 1216 to 1272, Henry ran into severe problems with money. These were caused by:

- several wars against the king of France
- a civil war against his own leading lords
- rebuilding Westminster Abbey, and much of the Tower of London and Windsor Castle.

Henry desperately needed funds. He raised taxes on all his people but he decided that the Jews should contribute far more than anyone else. He believed they were rich enough to bear this and he could tax them at a different rate as they were his own property. The trouble was that the Jews could only pay Henry's enormous taxes by demanding money back from clients who had borrowed from them. This made the Jews more unpopular than ever as well as ruining trade and business that depended on their loans. It also meant that many Jews quickly lost their wealth.

Henry could see that the Jews were finding it hard to pay his taxes. Maybe that is why, in 1255 he handed all his royal rights over the Jews to his brother Richard, Earl of Cornwall, in return for a large loan. As a result, the Earl soon found himself drawn into a deeply unpleasant incident.

▲ Brass effigy of Henry III in Westminster Abbey, fourteenth century

Reflect

Why do you think Henry III taxed Jews more heavily than the rest of his people?

Execution

On 31 July 1255, in the town of Lincoln, a nine-year-old boy called Hugh disappeared. A month later his body was found in a cesspit near a Jew's house. He had almost certainly died in a tragic accident but local people accused a Jew called Copin of taking the boy prisoner, torturing him and crucifying him. Anti-Jewish accusations of ritual murders like this had become common throughout Europe in the previous hundred years. They were called 'Blood libels'. Copin was arrested. Under extreme torture he confessed to Hugh's murder and was executed.

Rumours spread that other local Jews had been involved too. King Henry saw how intense the anti-Jewish feeling was. He intervened directly and ordered the arrest of another 93 Jews. They were charged with ritual murder and held in the Tower of London. Eighteen were hanged before the trial when they dared to insist that there should be some Jews in the jury that heard their case. Their property went to the king, as it did with all executed criminals.

All but one of the other Jews were sentenced to death. They were saved when Richard of Cornwall stepped in and persuaded the king to have them released. It is unlikely that he or the king would have done this unless it had become clear that the Jews were almost certainly innocent.

▲ This is 'Jew's House' in Lincoln. It was built by a Jew just before 1200 when strong, stone houses were very rare and very expensive. This suggests that its owner was wealthy and wanted to be safe.

Persecution and mass murder

The Lincoln Blood Libel increased the danger for Jews. In London on Palm Sunday, 1263, four hundred were murdered and in 1264 another one hundred were beaten to death in the same city. There were similar brutal attacks in many other English towns including Bristol and Lincoln. In several cases the mob destroyed the town's archa so that there would be no records of debts owed to Jews. By 1263 the Jews were once again the property of King Henry, but he made little or no effort to offer the protection that they were supposed be given.

The fate of England's Jews was sealed by another change. By 1265 Italian bankers had devised new ways of making money from clients that provided loans without directly charging interest. The Pope accepted that the Bible did not forbid these clever new methods and so Jewish moneylenders were no longer needed. While they had been useful to the authorities, they were protected. When that was no longer the case, they were more or less abandoned.

In England it was the new king, Edward I, who made this official. In 1275 he passed a law called the Statute of Jewry. This said:

- Jews were no longer allowed to collect interest on loans.
- Most people who owed money to Jews would not have to pay.
- Jews had to wear large yellow badges on their outer clothes.
- Jews could only live in a few selected towns.
- Jews were now allowed to buy land and become farmers.

Most Jews were now so poor that they had no chance of buying land to become farmers anyway. Many broke the law by 'coin clipping'. They trimmed the edges off coins, melted the clippings down and sold them. In 1278, King Edward arrested 680 Jews for coinage offences and hanged 293 of them. As always, he took the property of these executed Jews, but there cannot have been much.

▲ Jews wearing yellow badges being threatened by a man with a club. From a thirteenth-century manuscript

Reflect

If Jews knew that the punishment for coin clipping was death, why would they still have done it?

Conversion and expulsion

Apart from crime, there was another option for Jews: conversion to Christianity. Henry III had set up a special home in London called the Domus Conversorum for Jews who abandoned their own faith and became Christians. From 1250 onwards a growing number of Jews converted. They were often single women and children, perhaps because their own Jewish community could no longer support them. From 1280, Edward I forced all Jews to attend weekly sermons given by monks who tried to convert them.

The converted Jews lived in the Domus for two years or longer, being taught the Christian faith. They were paid a small wage each week but had to hand all their other property to the king. Beyond London, monasteries made similar arrangements for converted Jews. It seems likely that at least 300 people of Jewish blood became part of English society in this way.

It became obvious that the remaining Jews were not going to convert or become farmers. So, in 1290, Edward I decided to expel all the 3,000 Jews left in his kingdom, taking their homes as his own property. The Jews whose community had been part of English life for over 200 years were now refugees. They had to walk to the coast and take boats to Europe. Several hundred of the poorest died when the boat taking them to France sank in a storm. Worst of all, one sea captain dumped his Jewish passengers on a sandbank in a river estuary and left them to drown when the tide rose. King Edward had him arrested and executed, but by then the dreadful damage had been done, both by the sea captain and by the king.

▼ The Domus Conversorum. From a thirteenth-century manuscript

Lo-Res Image

Record

Now use the notes you have made to write your improved versions of the over-simple summaries shown on page 14.

● The diversity of migrant communities
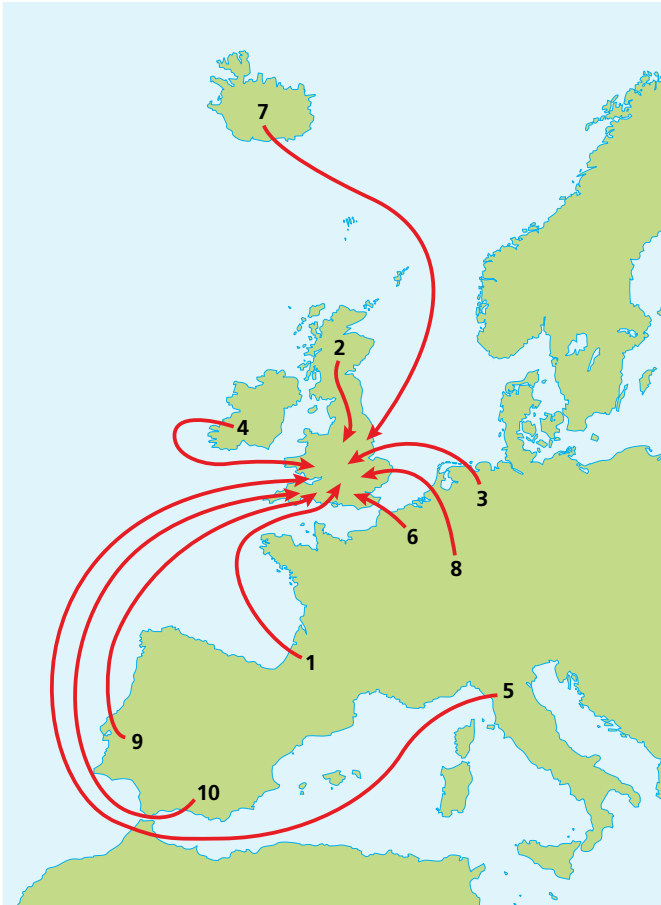
Record

Start your second set of notes under the heading 'The diversity of migrant communities'. Gather ideas and evidence from pages 18 to 23 to help you improve these over-simple summaries:

- 'Historians know very little about where migrants came from in the period between 1250 and 1500.'
- 'Wars on the continent made people migrate to Britain.'
- 'It was the Flemish weavers that had a lasting impact on Britain.'
- 'Britain's medieval migrants came from Europe.'

The big picture of England's migrant communities

In 2015 a remarkable new website called 'England's Immigrants' appeared online. The site allows visitors to explore the evidence left by the many thousands of foreign-born migrants who lived in England between 1330 and 1550. The researchers who created the site made many surprising findings, including the fact that around the year 1500 about one in every one hundred people in England had been born elsewhere. This is a surprisingly high proportion. (In 1900, when Britain had a world-wide empire, the proportions were almost exactly the same.) This map will give you a good overview of where most of these migrants were born and why they came to England.

Reflect

Why were there so many migrants from France in England by 1500?

1. France
Most French migrants came from Gascony which was ruled by England until 1453. After that date many refugees from the area fled to England to find work of all sorts.

2. Scotland
Although their country fought several wars with England, many Scots moved to England to find labouring work especially in the north.

3. The Netherlands
Together with modern Belgium this area was known as the Low Countries. It had very strong trade links with south east England. Many labourers and craftsmen fled to England when wars broke out in this area or when times were hard for other reasons.

4. Ireland
Most Irish migrants to England came from the east of Ireland, which was ruled by the English. Irish migrants often worked as servants and labourers, but many others were priests or craftsmen.

5. Italy
Most Italian migrants were merchants, bankers or goldsmiths from cities in northern Italy.

6. Belgium
Part of the Low Countries (see 3 above).

7. Iceland
Young boys were bought or kidnapped from Iceland and usually worked as household servants in Bristol and Hull.

8. Germany
Many merchants from towns on the River Rhine worked in London.

9. Portugal
Merchants trading in wine lived in some English ports.

10. Spain
Merchants trading in wine lived in some English ports.

▼ The top ten home regions of migrants c.1460 (using modern place names)

Uncorrected proof

Detailed insights from the sources

The England's Immigrants database holds over 50 thousand entries drawn mainly from two types of source:

- Aliens' registers, kept by the government to record special taxes paid by people living in England who had been born elsewhere. The records start in 1440 and show immigrants' names, occupations and where they had come from.
- Letters of denization, granted by monarchs to immigrants who wanted to become English subjects.

These sources are incomplete and only show recent arrivals, those who had entered England not long before the document was compiled. They vary in detail but they show that migrants settled more or less everywhere, both in towns and in small villages all over the country. Their occupations ranged across the social scale from courtiers and mayors to labourers and servants. In London alone, migrants worked at over one hundred different crafts.

The sources cannot tell us what immigrants thought, felt or experienced but if the documents are examined glimpses of real lives keep appearing especially about the period after 1440, when the tax records started. Here are just five examples from over 50,000 entries on the database.


▲ A fifteenth-century tax inquisition for Northamptonshire

Reflect

Which of these five migrants do you think did the most useful work?

A Dutch painter
John Danyell was a painter from the Netherlands. In 1440 he was in the city of Lincoln. The tax records list him as a painter. This might mean that he simply painted walls of houses or he may have been a fine artist, painting portraits. The Netherlands had many of these and John might have been doing fine artwork for the cathedral or for one of Lincoln's wealthy families.

An Irish spinner
Alice Spynner was an Irish-born woman who lived in Narborough in Leicestershire in 1440. Her surname obviously comes from her occupation. This was the case with many people at this time. The spinning of wool by hand was really important work as England's growing cloth trade depended on it. Almost all spinning was done by women.
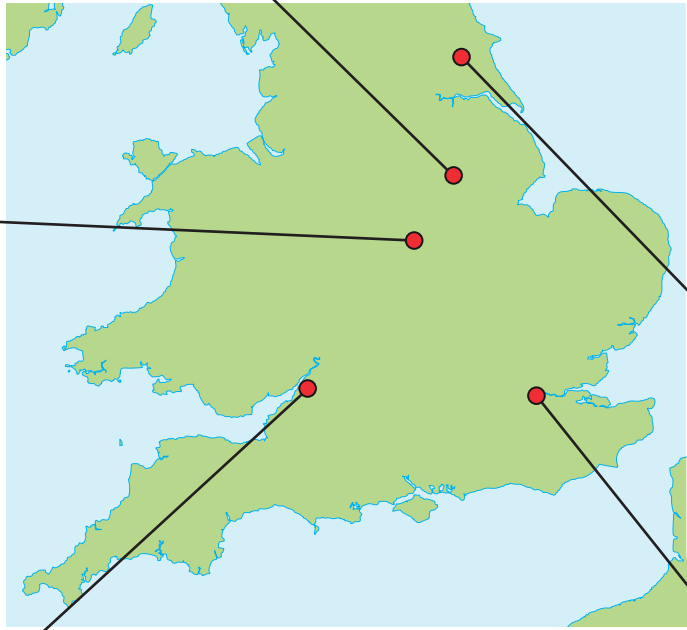
A Scottish chaplain
William Pulayn was a chaplain from Scotland. In 1440 he worked in the small rural parish of Sledmere in Yorkshire. He probably made a living by saying prayers and masses for local people for a small fee. He may also have worked as a private tutor for the children of gentry (middle-class) families.

A French merchant
Moses Counteryng was born in Gascony but lived in Bristol in 1461. He was a wealthy and influential merchant. He had strong trading links with Spain. He also managed to become a burgess of Bristol which means that he had special privileges and also shared responsibility for running the town's affairs. It is very likely that he fled to Bristol after England lost Gascony to the French in 1453.

An Italian servant
Jacobus Servaunt was born in Genoa, a port in northern Italy. He may have come to London as a sailor on a trading vessel. By 1483 he was a servant to a skilled craftsman, a saddler who lived in London. Servants had many uses. His work might have included duties such as serving meals, cleaning, cutting wood, shopping or even transporting leather that his master used in his trade. Huge numbers of migrants were servants like Jacobus.

The Low Countries: a case study of medieval migrants

Flemish, Dutch and others

The Low Countries is the name given to the lands that now make up the countries of Belgium, the Netherlands and Luxembourg. In the Middle Ages the region was filled with many small, independent states, each with its own ruler. A very large number of England's medieval immigrants came from these states, especially after 1300. They can be hard to track down in the records as they are often simply called 'Dutch' or 'Flemings' as if they all came from Holland or Flanders.

There are several reasons why so many migrants from the Low Countries appeared in England in the later Middle Ages:

- England was a short sea journey away and ships regularly sailed across the Channel. Compared with the difficulties of travelling by land, sea routes were the motorways of their day.
- Wars and rebellions frequently broke out in the Low Countries between 1300 and 1500. Refugees looked for safer places to live and work.
- By comparison, England was relatively stable and offered better wages for labourers, especially skilled workers.
- After the Black Death of 1348–51, England needed workers of all sorts.

Most migrants from the Low Countries often settled in the south east of England, but many spread elsewhere across the country. The majority worked as labourers or servants but a high proportion were also craftsmen such as tailors, shoemakers, saddlers, dyers and barrel makers. We know that Flemish glaziers made wonderful stained glass for some of East Anglia's finest churches like the one shown on page 12.

It was Dutch brewers, mainly women, who brought the skill of using hops to brew beer and this eventually became more popular than the ale that the English had always brewed from barley. It seems this was not the only contribution made by Dutch women: they often ran brothels in coastal towns such as Great Yarmouth too. This may simply have been because it was especially hard for women migrants to find other work.

Flemings were some of England's first printers, clock makers and opticians. Flemish brick-makers were particularly highly regarded: a householder in Havering in 1469 wrote a letter asking for a Dutch mason to build his chimney 'for they can best fare'. Many brick-built houses in south east England still show the influence of Flemish building styles and materials.

▲ The Low Countries c.1350

Reflect

Which of the occupations mentioned on this page do you think had the greatest impact on English life?

▶ A Flemish brick-maker teaches the craft to English workers. From a fifteenth-century Flemish manuscript

Weaving and wealth

English wool was excellent for making high-quality woollen cloth. Merchants from the Low Countries paid a good price for it. English kings taxed every woolpack sent out of the country. Gradually, however, they realised that they might get even more profit if weavers could turn the raw wool into cloth in England. This finished cloth could then be sold abroad at a higher price, gaining even higher taxes for the crown.

To do well in the cloth trade, English weavers would need to match the skills of those from Flanders, the best in Europe. As early as 1270 Henry III invited Flemish weavers to England but it was Edward III who persuaded significant numbers to move from the 1330s onwards. He did this by:

- promising to help and protect the Flemish migrants if the English weavers' guilds tried to make life difficult for the newcomers
- letting the Flemish set up their own weavers' guild
- letting the Flemish work wherever they chose in England
- banning the export of English raw wool for a short time so that Flemish weavers would need to come to England if they wanted employment.

Many Flemish weavers migrated to England throughout the next century. They came in greater numbers whenever the Hundred Years War between France and England spread into the Low Countries or when the Flemish people rose in rebellion against an unpopular ruler. War always ruined trade and caused distress.

The growth in the cloth trade also created more work for sheep shearers, fullers (who cleaned wool) and dyers. The impact was soon obvious in towns where Flemish weavers set up their looms. Lavenham in Suffolk had a population of about 2,000 in 1450 but it paid more tax than the great towns of York and Lincoln due to its thriving wool trade. Colchester in Essex saw a rapid rise in cloth production after it welcomed 27 Flemish weavers in 1351.

In some cases the impact lasted well beyond the Middle Ages. In 1363 a group of Flemish weavers set up their looms in the small town of Manchester. Five hundred years later the city's textile trade was the powerhouse of Britain's wealth. This mural in Manchester Town Hall was painted in 1882 to celebrate the Flemish roots of the city's industrial success. It was the arrival of Flemish weavers that helped to kick-start England as a manufacturing economy.

Reflect

Why did English kings encourage Flemish weavers to come to England?

▼ A mural in Manchester Town Hall, painted in 1882 by Ford Madox Brown. Queen Philippa, the Flemish wife of Edward III is shown visiting the town soon after the Flemish weavers arrived there. On the left some weavers are proudly showing her the fine cloth they have made. On the right another glances in her direction, but carries on working at the loom.

▲ Bankers at work. From a late thirteenth-century manuscript. At the top, bankers are counting money on a bench (banca). Below, customers queue to pay in or receive money as clerks carefully record the deals.

Beyond Europe

The North African

This skeleton was found by archaeologists working in Ipswich in 2002. Using carbon dating, bone analysis and DNA tests, scientists revealed that this was a thirteenth-century North African man. In the thirteenth century, just as now, most North Africans were Muslims. He may have come to England as a result of English involvement in the Ninth Crusade which passed through North Africa in 1271–72.

This man's burial in the consecrated ground of a friary suggests that he had converted to Christianity, but he may simply have been nursed by friars at the end of his life. Bone analysis showed he had lived in the English climate for ten years or so. The fact that he was carefully buried in a favoured position, friary grounds, suggests that he was a wealthy and influential man. He may have been a merchant. Nine other African skeletons were found in the Ipswich cemetery. Unusually, these migrants came from south of the Sahara Desert.

Bankers

In the 1220s rich banking families started arriving in England from Florence, Genoa, Lucca and Venice. These were just four of the many separate city states that made up northern Italy in the late Middle Ages. The whole region was then called Lombardy. By the 1260s Italian banks were exploiting loopholes to get around the Church's ban on loans. By taking the place of Jewish money lenders they helped to cause the expulsion of the Jews in 1290.

Banking families such as the Bardis from Florence and the Ricciardi from Lucca set up business in London. In return for lending money to English kings, they gained privileged rights to trade in English wool and other goods. The earliest Italian loans helped King Edward I to fund the armies and castles he needed to conquer Wales by 1283.

Despite making enormous losses when Edward III refused to repay the loans he had been given, Italian bankers stayed in London and had a lasting effect on banking there and around the world. Our words 'credit' and 'debit' are taken from the Italian for 'to lend' and 'to owe'. The symbols for the old English currency were taken from the first letters of the Italian words for pounds, shillings and pence (£, s, d). Even the word 'bank' comes from the Italian for 'a bench or counting table', like the one shown here.

At a deeper level, like the Flemish weavers, Italian bankers played a significant role in England's transition from being simply a producer of raw materials to becoming a powerful manufacturing and trading economy.

Reflect

How did the arrival of Italian bankers affect life in England and Wales?

▶ The skeleton of a North African in its grave in Ipswich

Uncorrected proof

The 'Indians'

The understanding of the world beyond Europe was very limited in the later Middle Ages. Ships did not venture westwards into the great Atlantic Ocean or southwards down the coast of Africa until the very end of this period. In the east there was a different sort of barrier: the world of Islam. Although the Crusades did bring some links between them, the suspicion between Christians and Muslims divided western and eastern worlds. In most European minds, anywhere to the south or east of the Mediterranean Sea was called 'Inde' or India.

Remarkably, two entries in the fifteenth-century aliens' register of foreigners paying tax refer to people from 'Inde'. This is what they say:

Date:	1483
Name(s):	Benedictus and Antonia Calaman (husband and wife)
Residence:	Bishopsgate, London
Origin:	Inde
Status:	Non-householder
Occupation:	Not given

Date:	1484
Name(s):	Jacobus (James) Black
Residence:	Dartmouth, Devon
Origin:	Inde
Status:	Non-householder
Occupation:	Servant of Thomas Gale

Reflect

Why did so few migrants from Africa and Asia come to Britain in the Middle Ages?

We know nothing else about these people. The man for whom James Black was a servant may be the Thomas Gale who was Mayor of Dartmouth in the 1480s. Dartmouth was a very busy sea port at that time and ships traded far and wide. Perhaps James arrived in Dartmouth as a crew member on a ship. As for Benedict and Antonia, we only know that they may have been the first of many millions of Asians and Africans to live in London in the centuries that followed.

European expansion

There were some trade links between medieval Europe and the Far East. These were known as the Silk Routes because traders used them to carry beautiful silk textiles back to Europe from China. They also brought supplies of spices that were of astonishing value. In the second half of the fifteenth century Muslims in the east blocked these routes. European sailors, often funded by Italian bankers, started to search for new sea routes to the east. In the years after 1500, this was to lead to many new connections with the wider world. This, in turn, led to many new migrants arriving in England.

Record

Use the notes you have made to write your improved versions of the over-simple summaries on page 18.
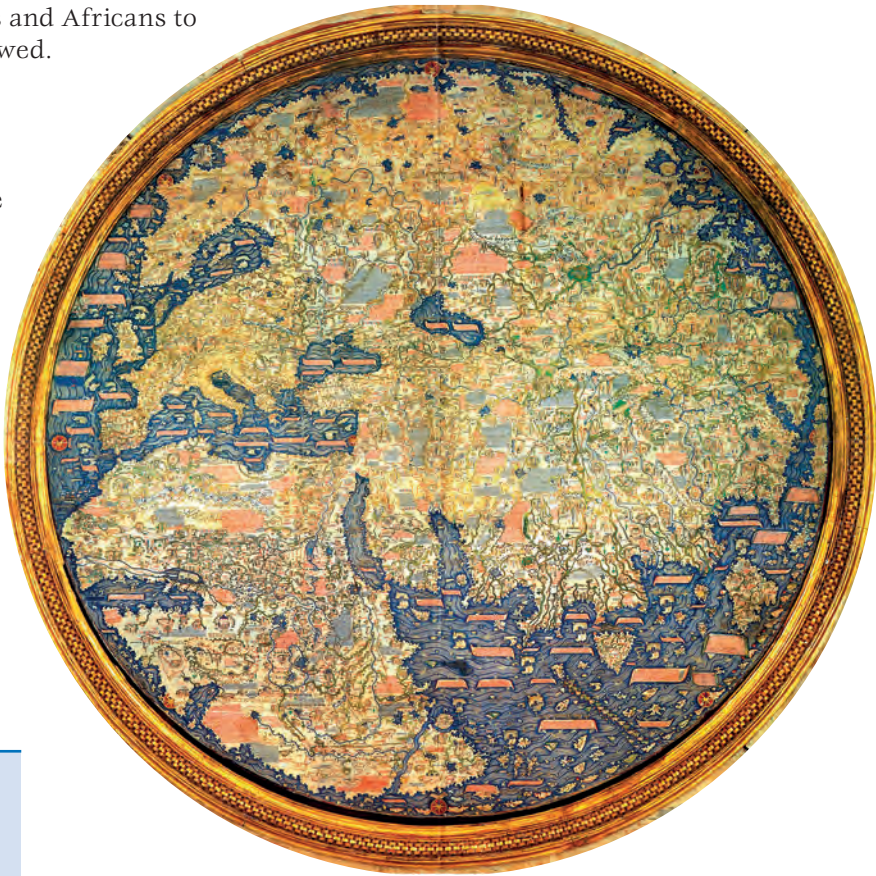
▲ A European map of the world made in 1460. The Spice Routes followed a line more or less across the centre of the map from west to east and back.

● Attitudes towards migrants

Record

Start your final set of notes under the heading 'Attitudes towards migrants'. As you read through pages 24–27, gather ideas and evidence that will help you to improve these over-simple summaries:

- **'Britain's officials valued migrants and welcomed them.'**
- **'The people of England accepted most migrants with very little trouble.'**

Written records kept by kings, parliament, town councils, the Church and other official bodies rarely show either a simple welcome or a clear rejection of migrants. Consider these three case studies:

An 'Indian' at the court of King Edward III

In 1366, a man called John Balbat arrived in England claiming to be the son of the 'king of Inde'. He wanted King Edward III's favour and protection. To people at the time 'Inde' could have meant India, Africa or the Middle East. At first, Edward went along with Balbat's story and welcomed him as his guest. But suspicions arose and royal advisers investigated his story. Balbat was declared a fraud, imprisoned and probably deported.

Essex identity puzzle

Giles Morvyle started work as a tailor in the Essex town of Maldon around 1450. Rumours spread that he was an alien and in 1457 he appeared before the town council. Giles swore on oath that he was an Englishman born in the Channel Islands. He agreed to attend a trial where his place of birth would be decided and gave up the keys to his house as a sign of his honesty and goodwill.

Giles kept failing to turn up on days set for his trial so, in 1459, the town officials decided that he had tricked the council and had been born in Flanders. They kept his house, fined him and ended his status as a freeman of the town.

In 1460, Giles finally admitted he had broken the rules. The council accepted his apology, allowed him to stay and rented the house back to him. He lost his privileged status as a freeman of the town.

▲ A fourteenth-century tailor

Flemish and free

In 1351, Lawrence Conync and his wife were expelled from their home town near Ghent in Flanders. Lawrence had taken part in a rebellion against his ruler. He was just one of 1,400 defeated rebels who fled to England. For weavers like Lawrence, England was an obvious destination. It offered both safety and work. Its cloth industry was developing so skilled weavers were needed, especially after the Black Death had killed so many. King Edward III welcomed the 'men of Flanders who have been banished from their country'.

Lawrence settled first in Colchester and then moved to York. The town's authorities must have been satisfied that his weaving met the required standards or they would not have given him the status of freeman. Nineteen other Flemish migrants became freemen of York in the next ten years.

By 1359 the rulers of Ghent realised it had been a mistake to expel its weavers and invited them back if they would pay a fee for an official pardon. However, Lawrence and most of the other weavers like him seem to have decided to stay in England.

Reflect

Look at the table below. What signs can you see of each of the following affecting official responses to medieval migrants?	● Weak kings ● Wars ● Trade ● Tax

Examples of official responses to migrants, 1250 to 1500

Date / Page	Event	Additional comments
1250 Page 16	By 1250, Henry III was no longer keeping the royal promise to protect Jews from harm.	Jews had become very unpopular with most English people since about 1150. Henry III was partly responding to pressure from the public.
1250 onwards Page 17	English kings invited Italian bankers to England and gave them special privileges over England's wool trade in return for large loans.	English merchants resented the privileges given to the Italians and regularly demanded that these should be cut.
1270 Page 21	Henry III warmly invited Flemings who worked in the cloth industry to live and work in England. One month later he expelled all except those who were weavers and those who had an English wife or English property.	Henry changed his mind either because too many unskilled Flemings were coming or because his alliance with the Flemish ruler had broken down suddenly.
1290 Page 17	Jews were expelled by Edward I once they were of no use as moneylenders. The ship captain who drowned Jewish refugees was hanged by the king.	By this time Jews were mostly very poor and could no longer pay tax to the king.
1325	Edward II arrested all foreigners near the south coast when he feared a French invasion.	This affected foreigners on short visits as well as migrants to England.
1330s onwards Page 21	Edward III worked hard to get Flemish weavers, fullers and dyers to come to England and protected them well.	English weavers and cloth guilds resented migrant competitors, especially as the king gave them special privileges.
1354	A law said that all aliens on trial in medieval England could be tried by a half-alien jury. (Merchants had this right from 1303.)	The half-alien jury was not automatically given: it had to be requested from the king. It was frequently, but not always, used.
1370s onwards	Letters of denization were introduced: these granted migrants the same rights and protection as any English person. Even Welsh people needed one if they wanted equal rights with the English.	These letters were too expensive for most migrants. They just hoped to have children born as English subjects.
1436–37	Recent migrants from the Low Countries were ordered to leave England unless they bought a special licence and swore an oath of allegiance. Over 1,700 bought the licence and took the oath.	At this time, states in the Low Countries changed sides in the Hundred Years War and supported the French. The king needed the migrants to show their loyalty or leave. Most bought the licence and took the oath.
1439	The English guilds pressurised King Richard II to force all foreign merchants to live in the households of English people who had to report on the migrants' activities.	This 'hosting' law only lasted about six years and was not properly enforced anyway. Pressure from guilds might make a weak king act against migrants.
1440 Page 19	The 'Aliens' Subsidy' was introduced. This was the tax on all foreign-born residents that provide us with the best records of foreign-born migrants in England at this time. Irish people had to pay it until 1443.	Adults, children and servants all had to pay if they had been born overseas and had no letter of denization. The tax rose steeply from 16d (about 7p) in 1440 to 40 shillings (£2) by 1453.

HC head and HD head are the same style in the stylesheets. Please advise on format for HD head.

What part did migrants play in English life, 1250–1500?

Unofficial responses

It is almost impossible to know how the English people in general responded to migrants. We have very little evidence. There is a danger that we take the records of violent incidents and think that they show the normal pattern of behaviour, forgetting that extreme events are more likely to be recorded than everyday life.

Violence and rejection

The most serious outbreaks of violence towards migrants were against the Jews in 1255 in Lincoln (see page 16), in 1263–4 in various large towns and in 1290 when many Jews were deliberately drowned as they fled the country (see page 17). Nothing quite like that happened to other groups, but foreigners were certainly under threat at times.

Throughout his reign, King Edward III had to remind mayors and sheriffs that no harm must come to Flemish cloth workers who were in England at his request and with his protection. A proclamation he issued to the people of London in 1369 made it clear that he was…

forbidding any man to inflict hurt or insult upon the men and merchants of Flanders and Lombardy (Italy) in their persons or their property. The king has heard by frequent report that evil and insult is inflicted upon the said men by the people of the city.

Reflect

What two types of harm did migrants face according to this royal proclamation?

The Great Rising of 1381

Edward III had the strength to protect migrants, but his successor did not. Richard II was only ten when he took the throne in 1377. The advisers who ruled on his behalf were deeply unpopular and in 1381 their policies helped to spark an enormous rebellion across south-eastern England that has been called the Peasants' Revolt or the Great Rising. Before they were defeated, the rebels reached London and killed several of the king's advisers. They also brutally murdered up to 150 foreigners in the city. These were mainly Flemish weavers and merchants. It is not clear why they were targeted. We know that rebels ordered every person they caught to say 'bread and cheese' and those who had a foreign accent were beheaded. Their heads were piled in the streets. This suggests that, at a time of violent crisis, being a migrant in London could lead to death.

After 1381

The slaughter of 1381 was never repeated but English kings still faced constant complaints against the privileges shown to migrants. These were always worst when the Hundred Years War with France was going badly or when overseas trade was disturbed. The Aliens' Subsidy that taxed all migrants in England from 1440 was introduced by Henry VI, another weak king, partly to raise money for his army and partly to please English merchants and workers who felt that migrants were being helped while they suffered.

In 1456 an attack on an Italian merchant in London led to a widespread scare and all Italians fled from the city. They returned safely soon afterwards. There is no evidence of a single race-related murder of a migrant in England at any time in the fifteenth century.

◀ Street fighting in London during the 1381 Rising. A nineteenth-century engraving

Inclusion and integration

Historians have used some surprising sources to discover what relationships were like between migrants and the English away from London and at times other than times of crisis.

Evidence from the Colchester courts.

As you learned on page 21, many Flemish migrants moved to Colchester in Essex in 1351 after taking part in an unsuccessful rebellion in Flanders. One historian has used the records of court cases in the town to explore how well these migrants settled into their new community. He discovered that in the early 1350s (their first years in Colchester) Flemings mainly appeared in cases involving assault or petty theft. These cases were much more likely to be between two migrants than between a migrant and an English person. This suggests that there was a relatively good relationship between Flemings and English.

By the late 1350s, the pattern for assault and theft stayed the same but Flemings were appearing in many more cases involving debts and trade disputes. These cases were more likely to be with English people than with other Flemings. This suggests that the migrants had settled quite quickly into trade with the English and that they were not just trading between themselves.

Evidence from surnames

Over time migrants became the neighbours, friends, husbands and wives of the English all over the nation. We know about converted Jews, Italian merchants, Flemish weavers and Welsh, Irish and Scottish migrants marrying English people. Their descendants live all over England to this day. Surnames may provide a clue, but in some surprising ways. Here are some examples of the origins of surnames drawn from genuine family history research:

- Fleming – A medieval ancestor came from Flanders.
- Churchyard – A medieval ancestor came from Germany with the surname 'Kirkhof' and translated it into English.
- McKain – An ancestor from the Channel Islands who was originally called Mequesne.
- Johnson – An ancestor with a father called Jean or Jan (foreign versions of the name John) was given this surname by English officials. This was very common indeed.

Back to Bristol

We finish back in Bristol where a schoolteacher in the 1420s wrote that 'More strangers come to Bristol, which is a port, than come to Coventry, which is not. But each town is just as good as the other.' As far as he was concerned, migrants could settle quietly and play their part in medieval English life.

Review

Use your improved summaries to write a well-supported answer to the following question. You will see that it starts with an over-simple summary of everything in this enquiry.

'Medieval England had a surprising range of migrants and accepted them easily.' How far do you agree or disagree with this statement?

Reflect

How do the Colchester court records suggest that Flemish migrants got on quite well with their English neighbours?

Lo-Res Image
Not to be a cut out when hi-res

▼ A thirteenth-century wedding

Record

Use the notes you have made to write your improved versions of the over-simple summaries on page 24.

Uncorrected proof
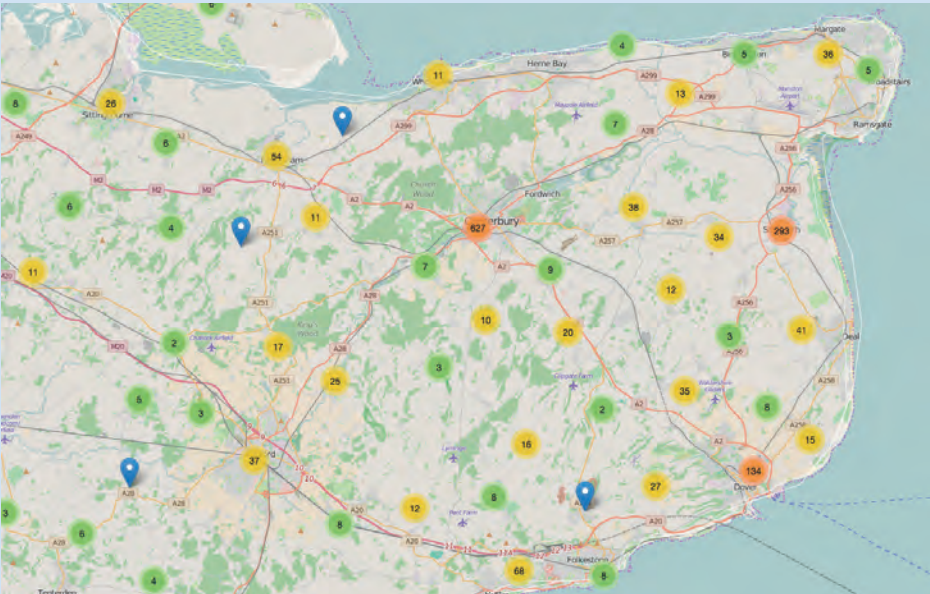
The 'England's Immigrants' project

The England's Immigrants website that you read about on pages 18 to 19 is well worth a closer look. The site's web address is www.englandsimmigrants.com and it is quite easy to use. Its database is full of fascinating details about migrants who lived in England, especially for the final years of the fifteenth century.

It is possible to use the search tools to pull back and take a look at a wide area and get an overview of the number of migrants who were recorded as living there within a particular period and where they came from. The website lets you see this on a modern map like this. It shows the county of Kent and, in the coloured circles, indicates how many records there are of migrants living in that place within the selected years. In this case the years cover the period from 1350 to 1500.

Alternatively, you can use the website to focus on a particular place and find out more about the individuals who lived there. There is a tool that lets you zoom down into very specific locations. These too can be superimposed on a modern map. This one shows part of Bristol, the town you learned about at the start of the first enquiry. The map shows the number of foreign-born residents whose names were recorded during the years between 1330 and 1480.

The zoom tool has homed in on three Bristol parishes, St Werburgh, St Ewen and St Mary le Port. Clicking on one of these reveals the names of each migrant living there, such as Arnold Poyntmaker who had come from Picardy in northern France. His surname describes his occupation: he made the fine metal points or tips that were pinched around the end of the laces that were so important for fastening clothing in the days before zips and velcro.

This information on occupations reminds us of how many jobs had to be done by hand in the Middle Ages. It also makes us ask important questions about which jobs may have had high or low status. Slowly but surely we are drawn back into the past.

▲ A screenshot from the England's Immigrants website
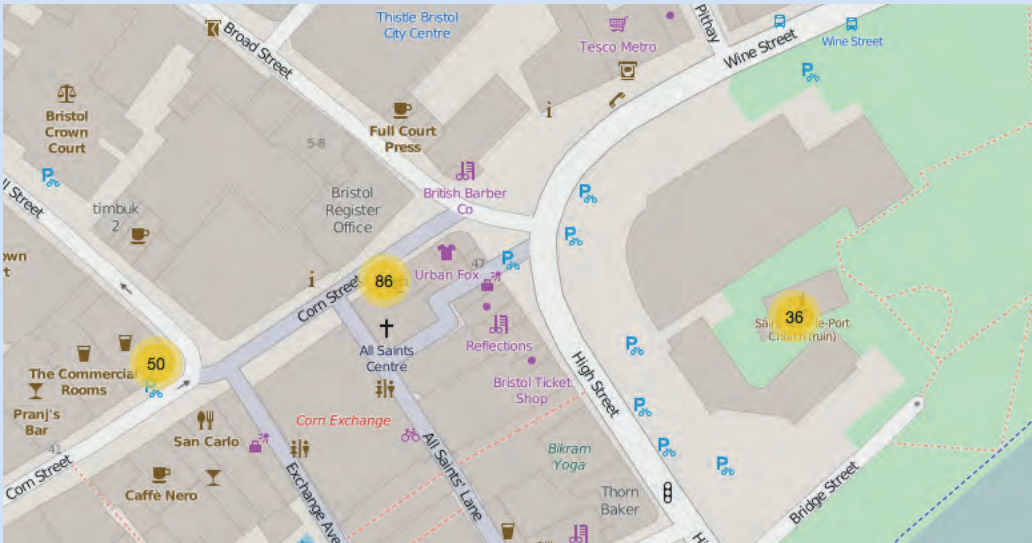
▶ Another screenshot from the England's Immigrants website

The list below is taken from the England's Immigrants website too. It shows some of the occupations of immigrants in the City of London between 1350 and 1500: you can see how wide the variety was.

The list may be puzzling. There are websites that can tell you the meaning of certain medieval trades and crafts if you want to look up some of the names but, first, try to make sense of them yourself.

To show you how unexpected some of the actual occupations are, you might be surprised to learn that a pattenmaker specialised in the wooden overshoes needed to negotiate the muddy streets.

Armourer	Leech
Botcher	Lockyer
Brickman	Mason
Broker	Mercer
Carter	Mill picker
Carver	Miller
Chandler	Minstrel
Cobbler	Pardoner
Collier	Pattenmaker
Combset maker	Pinner
Dialmaker	Pointmaker
Draper	Pommel maker
Drayman	Pouchmaker
Farrier	Poulterer
Fiddler	Purser
Flaxwife	Saddler
Gaoler	Scrivener
Girdler	Shearing grinder
Glover	Shuttlemaker
Grinder	Spurrier
Hosier	Stolemaker
Huckster	Stoneslipper
Husbandman	Victualler
Lastmaker	Wiredrawer

These were mainly town occupations, of course. In the countryside there were more. Among many others listed on the website, you may come across coopers, corvisers, cordwainers, souters, garcons, sawyers, tinkers, curriers and beerbrewers. It is fairly obvious what this last person did … but don't forget that beer was not a traditional British drink until migrants from the Low Countries brought the recipe with them across the English Channel.

▼ Medieval craftsmen at work. This illustration was made in Italy in the fifteenth century. It shows craftsmen working at six different trades while food is sold and served in the street outside. The different trades shown are: an organ maker, a clock maker, an armourer, a scribe (writer), a painter and a sculptor (do not be alarmed – he is not cutting up a body on his kitchen table!). It was skilled people such as these who could usually find work quite easily in foreign lands.

Lo-Res Image

2

Changing times

Who was accepted in early modern England, 1500–1750?

On New Year's Day 1511, Catherine of Aragon, the first wife of King Henry VIII, gave birth to a baby boy. To celebrate the birth of his first son the King sponsored a magnificent tournament. On 11 February, Henry and his courtiers processed to the King's palace in Westminster. There they enjoyed two days of feasting and jousting. To record the celebrations Henry commissioned a beautiful 18-metre long parchment containing images of the event. This detail from the parchment shows some of the King's six trumpeters who accompanied him in the procession. As you can see, one of these trumpeters was a Black man.

▼ Detail from the Westminster Tournament Roll

Historians have discovered more about Henry VIII's Black trumpeter in the royal accounts. This extract from November 1507 shows the first payment made to 'John Blanke, the Black trumpet(er)'. He was paid 20 shillings for a month's work, which would be about £430 in today's money. The accounts show many payments made to John Blanke in the years after 1507. They even include a petition from John to Henry VIII asking for his wages to be doubled. John argued that he was being paid only half the wage of the trumpeter he had replaced. The King agreed to his request for a wage rise. In 1512, when John married, Henry gave him a wedding present of 'a gown of violet cloth and also a bonnet and hat'. In 1514 John Blanke disappears from the records and we know nothing more of him.

Archaeologists have found evidence of Africans living in Britain in Roman and medieval times, but John Blanke is one of the earliest Black people in Britain for whom we have a name, a face and a personal story. In many ways, it seems that John Blanke was accepted in Britain. He lived here for many years, had a job in the King's service and decided to marry here. But some interesting questions about John Blanke's experience as a migrant remain unanswered. Where did he come from? What brought him to England in the first place? Whom did he marry? Did he die here? Was he part of a wider African community here? How did people treat him? If we could find answers to some of these questions we would be able to make a better judgement about exactly how far he was accepted.
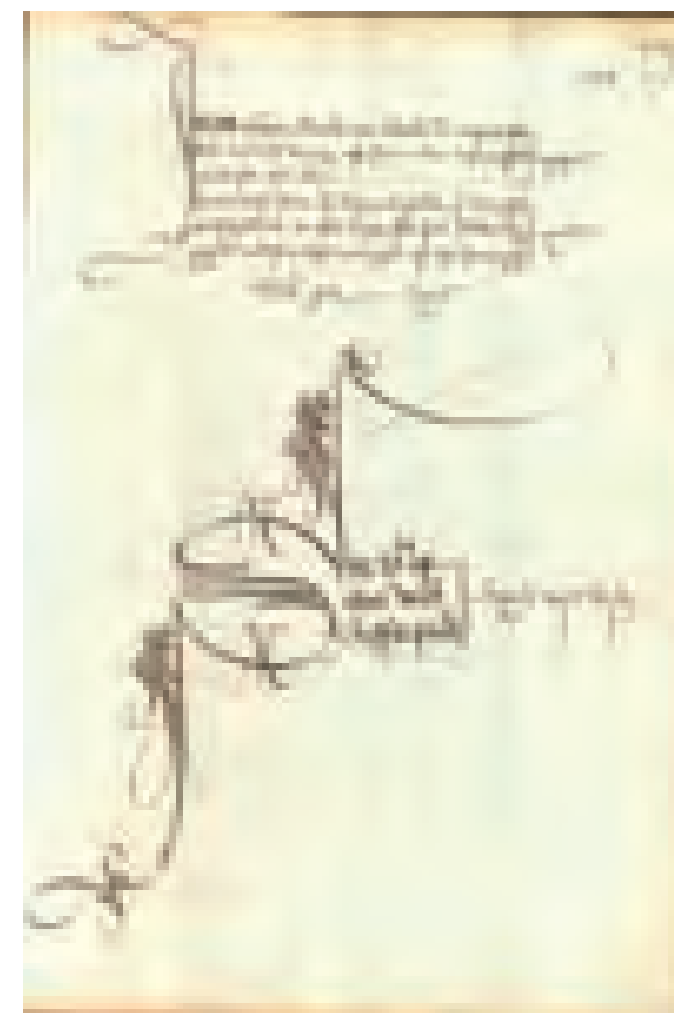
▲ Extract from an Exchequer roll of 1507

Lo-Res Image

The Enquiry

In the early modern period, religious changes in Europe and the growth of trade across the world meant new groups of migrants joined those already living in England. But, as you will discover, some groups were more accepted than others. In this enquiry, your challenge is to find out about the different groups of migrants who lived in early modern England and to make a judgement about how far each group was accepted.

As you work through the enquiry you will make 'acceptance cards'. On one side of each card you will record some basic information about the migrant group: who they were, when and why they came to England. On the other side of the card you will give each group a mark out of 10 (10 = totally accepted, 1= not accepted) and you will explain the mark. To decide on the mark, you will need to think about: when and where the migrants settled; what work they did; the government's attitude towards them; how people treated them; their impact on the economy and culture.

Before you start making the cards you will be learning about the bigger picture of changes in Europe and the wider world, and thinking about how this might have affected migration to England.

Changing times, 1500–1750: an overview

Record

The next four pages summarise different aspects of life in England, Europe and around the world, 1500–1750. Read through them quickly and make a list of at least six specific features that you think may have affected the experiences of migrants to Britain at this time. Collect and explain your ideas in a table like this:

Specific feature of life at that time	How this may have affected the experiences of migrants to Britain

Changes in Europe

1. The Reformation

For centuries, the Roman Catholic Church had been at the centre of people's lives in Europe. But, in the early 1500s, some people began to protest against the power and corruption of priests, bishops and the Pope. They argued that only by reading the Bible could people find true faith. In 1517, this man, Martin Luther, wrote a list of 95 'theses' (protests) about the Church which were printed and circulated across Europe. Luther and his Protestant followers created a split in the Church which became known as the Reformation. In the sixteenth century, rulers and ordinary people in countries across Europe had to make a choice: would they remain Catholics or become Protestants?

◀ A portrait of Martin Luther

2. Religion and the state

This shocking picture shows Protestants being burned alive. In early modern Europe all people were expected to follow the official state religion chosen by their ruler. In sixteenth-century England, life was particularly dangerous because each Tudor monarch had very different religious policies. King Henry VIII (ruled 1509–47) made himself Head of the Church of England and dissolved the monasteries, but kept the Catholic faith. It was Henry's son Edward (ruled 1547–53) who made Protestantism the official religion in England. When Edward's half-sister Mary came to the throne in 1553 she made England Roman Catholic again. In 1559, the new Queen, Elizabeth I, introduced a Religious Settlement which finally established England as a Protestant country.

▶ Protestants being burned

3. Divided Europe

During the sixteenth century, the Reformation caused a deep divide across Europe. Italy, France and Spain held on to the Catholic faith. Other states such as England, the Netherlands and some of the German territories became Protestant. The Reformation often led to tensions and violence within countries. In the late sixteenth century, England's neighbour France was split by religious wars between Roman Catholics and Huguenots (Protestants). This painting shows the St Bartholomew's Day Massacre in August 1572, when around two thousand Huguenots were killed on the streets of Paris. Smaller massacres occurred in other French towns. Many Huguenots who survived fled France for safety.

▶ 'The Massacre of St Bartholomew's Day in 1572' by Francois Duboist

4. Protestant England

In the summer of 1588 the Catholic King of Spain, Phillip II, sent a fleet of ships to invade England and remove Elizabeth I from the throne. This famous 'Armada Portrait' was painted to celebrate Elizabeth's victory over the Spaniards. The defeat of the Spanish Armada meant that England survived as a Protestant, independent country. Over the next one hundred years there were other unsuccessful attempts by Roman Catholics to take over the country, but England remained a Protestant nation. It became a place of safety for Protestants fleeing persecution in other European countries.

◀ The 'Armada Portrait'

5. Peace and prosperity

The middle of the seventeenth century was a terrible time in England as the supporters of King Charles I and of Parliament fought a bitter civil war. However, following the Restoration of the monarchy in 1660, England became a peaceful and prosperous country. The production of cloth and other goods increased, banks opened, shopping began to boom. London grew into the largest and busiest city in Europe. By the eighteenth century it was a centre of government, trade, manufacturing, education and entertainment. London and other English towns were places where people could find work and build businesses.

▼ An engraving of London in the late seventeenth century

Uncorrected proof

A connected world

By 1500 the world was becoming more connected. This had begun in the late 1400s when European sailors started to travel much longer distances in an effort to find sea routes to the East.

- In the 1460s the Portuguese explored the coast of West Africa.
- In 1492, Christopher Columbus 'discovered' a continent previously unknown in Europe. This would later be called America.
- In 1498, Vasco da Gama sailed to India.

From 1500 onwards the voyages of European explorers and traders were creating a more connected world. In the sixteenth century, Europeans began to exploit some of the lands they had 'discovered'. By the 1550s the Spanish and Portuguese had established the first European overseas empires in the Caribbean and in Central and South America. In the seventeenth century, the Netherlands, France and England began to challenge Spain and Portugal for the domination of world trade. England established colonies in the Caribbean and North America, as well as trading stations in India. By 1750 Britain had become the world's greatest sea-power and richest trading nation.

Record

As you find out more about the ways in which the world became more connected in the early modern period, add more points to your table.

North America

In 1585 a group of English settlers tried to create a colony at Roanoke on the east coast of America. The settlement failed, but successful colonies were later established at Jamestown in 1607 and at New Plymouth in 1620. By 1732 there were thirteen English colonies. Trade between America and the English ports of London, Bristol and Liverpool flourished. England's North American colonies had a devastating effect on the indigenous American people, many of whom died through disease and warfare. Colonialism also destroyed the lives of millions of Africans who were used as slave labour on cotton and tobacco factories.

The West Indies

In 1492, Christopher Columbus set off to find India by sailing west. He 'discovered' the Caribbean Islands, and, believing them to be part of India, called them the West Indies. In the sixteenth century Spain claimed the islands of the Caribbean, but it was the British who dominated the West Indies in the seventeenth and eighteenth centuries. The sugar plantations of the Caribbean created great wealth for many people in Britain, but led to the early death of many enslaved Africans who were forced to work on them.

The Spanish Empire

When the Spanish arrived in Central and South America they found two great empires: the Aztecs and the Incas. Between 1519 and 1534 both these empires were conquered by the Spaniards. Land was given to Spanish settlers and huge quantities of gold and silver were shipped to Spain. Millions of indigenous Americans were forced to work as slaves in the gold and silver mines.

West Africa

From the 1300s to the 1600s wealthy and powerful kingdoms such as Benin, Songhai and Mali flourished in West Africa. In the sixteenth century, the Portuguese built forts on the West African coast and began trading in gold, ivory and slaves. From the 1560s England began to take part in the transatlantic slave trade, transporting huge numbers of enslaved Africans to work on cotton and sugar plantations in the Caribbean and North America. By the eighteenth century, Britain was the world's biggest slave-trading nation.

India

The Portuguese set up a trading post on the west coast of India in 1510, but it was Britain and France which eventually developed the strongest trading links with India in the period to 1750. In 1600 Queen Elizabeth I gave a charter to the East India Company to develop traded links in the East. During the seventeenth century, the Mughal rulers of India allowed the East India Company to establish trading posts around the Indian coast at Surat, Madras, Bombay and Calcutta. East India Company ships carried vast quantities of cotton, silk, spices and dyes from India to Britain.

The East Indies

In 1599, a Dutch ship returned to Amsterdam with huge quantities of pepper, cloves, nutmeg and other spices. This was the first successful European trading voyage to the East Indies. Three years later, the Dutch East India Company was formed in order to develop the trade. During the seventeenth century, the company set up a string of trading posts across the East Indies while the British focused on India. The Dutch dominated Europe's spice trade with the East Indies until the eighteenth century.

Uncorrected proof

▼ The Steelyard in the sixteenth century

● Migrants from Europe

Hansa merchants

This picture of sixteenth-century London shows a cluster of buildings called the Steelyard, on the north bank of the River Thames. The Steelyard was the English headquarters of a group of merchants who belonged to an organisation called the Hanseatic League. The Hansa merchants were a German-speaking trading organisation which controlled a great web of trading routes spanning the North Sea, the Baltic and the rivers of Northern Europe. At its peak, in the fourteenth century, the Hanseatic League stretched from Novgorod in Russia to London, King's Lynn and Boston in England.

In 1500 the Hansa merchants were well-established in England. As early as 1266 the English King Henry III had granted the Hansa merchants a charter which allowed them to control much of the trade in English wool. The Steelyard is mentioned in documents from the beginning of the fifteenth century. By 1500 it contained a warehouse, weighbridge, church, offices and housing for the merchants.

The ships of the Hansa merchants carried English wool to the cities of Northern Europe and brought back high-quality metal and wooden goods from German cities.

One man who knew the Steelyard well in the 1530s was the German artist Hans Holbein the Younger. Since arriving in England in 1526 Holbein had earned a reputation as a brilliant painter of portraits. In the 1530s his clients included Anne Boleyn, and the King's chief minister, Thomas Cromwell. In the early 1530s Holbein lived with his fellow German speakers in the Steelyard. The fact that several Hansa merchants were able to afford a portrait by Holbein suggests that they were very wealthy men.

▶ The main trading towns of the Hanseatic League

In 1532 Holbein painted this portrait of Georg Girsze, a 33-year-old Hansa merchant from Danzig. Perhaps Georg wanted the portrait as he was getting married. The carnations indicate that he was engaged. They were made from the finest Venetian glass and allowed Holbein to show off his skill as a painter. The portrait contains other indications of Georg's wealth: he wears clothes made from the finest silk; on the table in front of him are an expensive carpet and a brass clock; hanging on the wall is a large pendant made of amber.

The wealthy Hansa merchants played a crucial part in English trade, but they were not always popular in England. In 1526, when King Henry VIII suspected that some of the Hansa merchants were smuggling books by Martin Luther into London, he had three of the merchants arrested. The Hansa merchants lived behind the high walls of the Steelyard and seldom interacted with other people in London. From time to time, English merchants and tradesmen became envious of the Hansa merchants and pressed the government to remove their privileges. Occasionally things turned nasty, riots broke out and the Steelyard was attacked.

In 1597 Elizabeth I decided to expel the Hansa merchants from London completely. By that time the focus of trade had shifted to the Atlantic and the future was with English and Dutch merchants. Today, Cannon Street Station stands on the Steelyard. This warehouse in King's Lynn is the only Hansa building which survives in England.

▼ The Hansa Warehouse in King's Lynn

▼ A portrait of the Hansa merchant Georg Girsze, by Hans Holbein the Younger, 1532

Uncorrected proof

Record

Make your first 'acceptance card' for the Hansa merchants. On the front of the card record some basic information about them: who they were, when and why they came to England.

On the back of the card decide how many marks to give the Hansa merchants (10 = totally accepted, 1 = not accepted). To decide on the mark, you will need to think about: when and where they settled; what work they did; the government's attitude towards them; how people treated them; their impact on the economy and culture, 1500–1750.

Gypsies

At the end of the fifteenth century, a group of people who looked very different from other European migrants began to appear in England. They became known as 'Gypsies' because people assumed that they had originated from Egypt. In fact, Gypsies were descendants of the nomadic tribes which had originally migrated from northern India. Many Gypsies lived in Eastern Europe, particularly in the Balkans, where they were known as 'Roma'. When the Ottoman Turks invaded the Balkans in the late fifteenth century, many Gypsies began to migrate to western European countries, including England.

Balkan countries with a high Gypsy population
→ 12th century
→ Early 14th century
→ Late 14th century
→ Early 15th century
→ 16th century
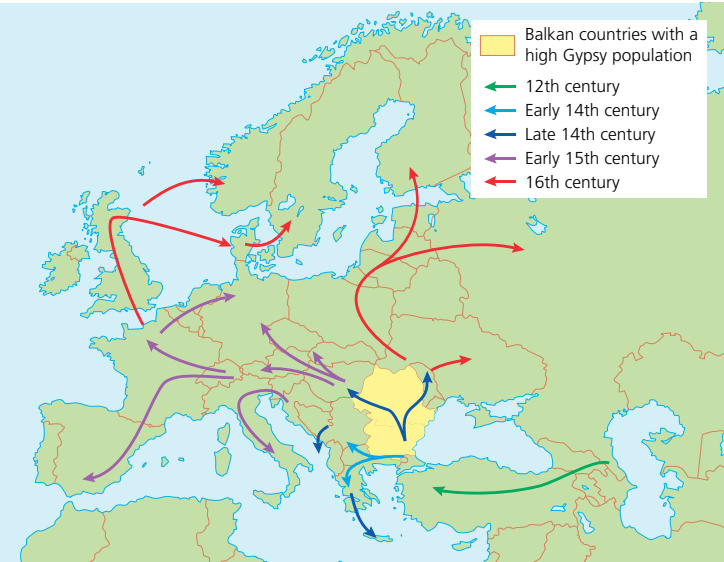
◄ A map showing Gypsy migration

The Gypsies were nomadic, wandering people. They set up their tents and carts in temporary camps on common land and in forests, working as pedlars, pot-menders, animal-dealers and herbalists. Gypsies often faced prejudice from people in settled communities who were suspicious of migrants with such a different culture. Tudor governments were concerned that Gypsies brought little economic benefit to England, undermined England's settled Christian communities and added to the problem of vagrancy. They therefore introduced harsh laws against them:

- In 1530 Henry VIII passed England's first anti-Gypsy law. The Egyptians Act ordered all Gypsies to leave the country within 16 days, otherwise they would be imprisoned and deported.
- In 1554, Henry's daughter, Mary I, passed a new Act allowing Gypsies to stay in England, but only if they gave up their 'naughty, idle and ungodly life and company' and settled down in one place. Those who refused could be executed. The Act also made it illegal for English people to travel with Gypsies.
- In 1562 Queen Elizabeth I offered Gypsies born in England the chance to become English subjects, but, again, only if they settled down and gave up their nomadic way of life. For those who refused, the threat of death was very real. In 1592 five Gypsies were hanged in Durham. Three years later seven Gypsies were executed in York.

Gypsies continued to live in England during the seventeenth and eighteenth centuries, even though most of the anti-Gypsy laws remained in place until the 1780s. In the early modern period, the Gypsies were always a persecuted minority in England.

▼ An illustration of a Gypsy pot-mender in London, 1687

Record

Make an acceptance card for the Gypsies.

Uncorrected proof

Jews

For hundreds of years after 1290 Jews were banished from England. From time to time, Jewish people managed to stay living in England either by becoming Christian or by practising their religion in secret, but new Jewish migrants were rare. Then, in 1655, the door which had been closed to Jews for 365 years began to open. In that year, a Rabbi from Amsterdam – Menasseh ben Israel – travelled to London to seek help from Oliver Cromwell, leader of the new English republic. He hoped to persuade Cromwell to make England a safe place for Jews who were facing terrible hostility in many parts of Europe.

Cromwell was open to the idea that Jews should be able to live and worship freely in England. This was partly for religious reasons because he thought that Jews would support England against Catholic countries in Europe. His thinking was also commercial as he believed that Jewish merchants would help the English economy. Some members of Cromwell's council opposed the idea of allowing Jews to return, but Cromwell was determined to open England's borders to them once again.

Return to England

The first Jews arrived quietly in 1656 saying they were anti-Catholic refugees fleeing from persecution in Spain. They settled in the London suburb of Aldgate and within a year had built a synagogue. As more Jews arrived in the last decades of the seventeenth century, this part of London soon became a Jewish area. Jews still faced restrictions – they were not allowed to serve in the army, attend university or become lawyers – so they often worked in finance and trade.

After 1660, as banks opened and England's trade grew, more and more Jews took the opportunity to set up as financiers and traders. Moses Hart, a Jewish merchant who migrated from Germany in the 1690s, made a fortune by trading at London's Royal Exchange. He helped to finance a new 'Great' synagogue in Aldgate and bought a huge house in Twickenham. Like many Jews, however, he felt the need to lose some of his Jewish identity. Moses Hart trimmed his beard, left his head uncovered and chose Christian paintings for his new house.

By 1700 the Jewish population in England had grown to around 8,000. London remained the largest Jewish community, but many Jewish families also prospered in the trading ports of Liverpool, Hull, Portsmouth and Plymouth. England's Jews were a diverse people from all over Europe. In towns, poorer Jews sometimes sold second-hand clothes and other goods from street carts. Some became travelling pedlars, selling their goods at fairs in different parts of England. It is impossible to know exactly how Jews were treated in local communities, but the fact that popular songs sometimes portrayed them as cheats and criminals suggests that Jews may have faced prejudice in early modern England.

▲ A portrait of Rabbi Menasseh ben Israel (date?)

Record

Make an acceptance card for Jews.

Protestant refugees

Huguenots

In 1674 a fourteen-year-old French boy, Isaac Minet, travelled across the English Channel to see his brother in Dover. He was probably sent by his father, a grocer in Calais, who was becoming increasingly worried about the safety of his family in France. The Minets were Huguenots, French Protestants. In the 1670s, the Catholic King of France, Louis XIV, was making life very difficult for Huguenots. It is likely that Isaac visited his brother to make plans for the family's migration to England. Isaac returned to Calais and the Minets held on in France for another ten years. In 1685 their lives became intolerable when Louis XIV made Protestantism illegal. Huguenot services were banned, their businesses were attacked and they were forced to convert to Catholicism. The Minets knew it was time to leave France.

▲ A twentieth-century artist's impression of Huguenots arriving in Dover after 1685

Emigration from France was forbidden so this was a dangerous and brave decision. Isaac and his mother hid for three days in the house of a Dutch shopkeeper in Calais, but were spotted when they tried to board a ship in the harbour. They were imprisoned, tortured and forced the give up their faith. A year after their release, in the summer of 1686, the Minets tried again to escape to England. Isaac's brother arranged a boat to collect them at night. The Minets sailed across the Channel in the dark to avoid the patrol boats which tried to stop all escaping Huguenots. They landed in Dover and joined the thousands of other Huguenot refugees arriving in English ports.

The Huguenots in England

England had been a place of refuge for Protestant refugees since the middle of the sixteenth century. The first arrivals were Walloons and other French-speaking refugees from what is now Belgium and northern France. They were particularly welcomed by the Protestant King Edward VI who even provided part of Canterbury Cathedral for their services. Many Huguenots arrived after the St Bartholomew's Day Massacre in 1572. But by far the biggest number (around 50,000) arrived between 1670 and 1710. In 1681, King Charles II offered Huguenots denizen status in England and the Anglican Church raised funds to support the refugees.

London was the heart of Huguenot settlement in England. An important Huguenot community developed in Soho where the Huguenots established their own church as early as 1550. Hundreds of Huguenot families also settled in Spitalfields where rents were cheaper and where trades were not as closely controlled by London's guilds. Here, wealthier Huguenots set up as silk-weavers, employing hundreds of poorer refugees. The surviving street names and buildings of Spitalfields are reminders of the Huguenot community which once flourished there.

◀ A photograph of the Huguenot houses on Fournier Street, Spitalfields, which still exist today

Huguenots also settled in Kent, East Anglia and the West of England. They often lived in separate neighbourhoods within towns, creating Huguenot churches and setting up their own businesses. Many Huguenot migrants were hard-working and skilled craftsmen who brought new techniques and trades to England. As well as transforming England's silk industry, they also produced sailcloth, tapestries, furniture, glass, leather, paper, clocks and steel. Huguenots designed and created the uniforms for the East India Company. Their mills made the paper for the newly created Bank of England and ten per cent of the financial backing for the bank came from wealthy Huguenots. During the late seventeenth and eighteenth centuries the Huguenots played a crucial part in Britain's transformation to an industrial nation.

Attitudes towards the Huguenots

It is not surprising that Huguenots found a safe refuge in a country like England where the majority of people were Protestants. But we should not think that the Protestant refugees were fully accepted by everyone in England. Historians have found evidence of occasional hostility towards the Huguenots. In 1631, London's clockmakers complained that the Huguenots were taking away their business. In the late seventeenth century there was a riot in Spitalfields because some Londoners felt that the Huguenots were depriving them of work. It was not until 1708 that the government gave Huguenots the same legal rights as people born in England.

Some people in England no doubt saw the Huguenots as wealthy individuals who kept themselves apart from the English and other migrants. Maybe this is suggested in William Hogarth's engraving of Huguenots leaving the French church in Soho in 1738. Critics disagree about the message in Hogarth's engraving. Some say he is being negative about the crude habits of poorer Londoners compared with the well-dressed French immigrants. Others say he is laughing at the pretensions of the rich Huguenots compared with the simple honesty of the poorer British, both White and Black.

Over time, the huge number of Huguenot refugees who had fled from France integrated into English society. Many Huguenots gave up any idea of returning to France. Instead, they settled permanently in England, anglicised their names and married into English families. It has been estimated that as many as a quarter of London's population today have a Huguenot ancestor.

▲ 'Times of the day: Noon – View of Hog Lane, Westminster' by William Hogarth, 1738
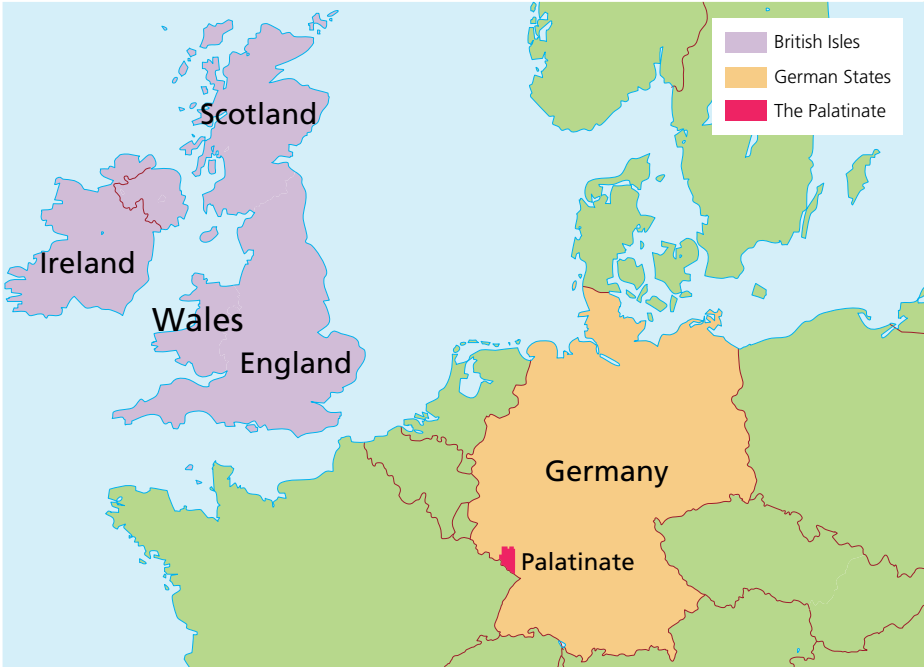
Reflect

What is your view about the message of Hogarth's painting?

Record

Make an acceptance card for the Huguenots.

Uncorrected proof

▲ Map showing the Palatine region of Germany

'The Poor Palatines'

In the summer of 1709 Blackheath and Camberwell, on the outskirts the London, suddenly became huge refugee camps. Crowds of curious Londoners went to take a look at the thousands of refugees camping in tents provided by the British government. The refugees were German migrants who became known as 'The Poor Palatines'. Most were from the part of Germany known as Palatine, but others came from different regions and spoke different dialects. The Palatines belonged to a range of different churches, but the majority were Protestants.

The Palatines had come to England for a range of reasons: religious persecution, warfare and bad harvests were ruining their lives in Germany. Most of the Palatines wanted to travel on to America rather than stay in England. They had been encouraged to migrate by the British-owned Carolina Company which had advertised in Germany for people to settle in America. The company had distributed pamphlets, portraying Carolina as 'a promised land' where people could live in peace and prosperity. The Palatines who arrived in England in 1709 hoped to follow in the path of other Germans who had migrated to America with the help of money and land given by the British government.

Disappointments and difficulties

13,000 Palatines arrived in London during the summer of 1709. This was the equivalent of around 200,000 migrants from one place suddenly arriving in London today. Some people managed to find lodgings in the poorer parts of the city, but others ended up in the refugee camps at Blackheath and Camberwell. Some Palatines were skilled workers, but most were poor peasants who worked on the land. They had not arrived in Britain at a good time. In 1709 the harvest was bad, food prices were high and the war against Spain was pushing up taxes. In addition, Queen Anne's government was no longer willing to fund migration to America. The Poor Palatines were stuck in Britain without jobs and homes. One visitor to the refugee camps in 1709 wrote:

There are now some thousands of them lodged in tents at Blackheath and Camberwell where they spend their time very religiously and industriously, hearing prayers morning and evening with singing of psalms and preaching every Sunday where both old and young appear very serious and devout. Some employ themselves in making several toys of small value which they sell to the multitudes that come daily to see them. They are contented with very ordinary food, their bread being brown and their flesh meat of the coarsest and cheapest sort, which with a few roots and herbs they eat with much cheerfulness and thankfulness.

Reflect
How would you sum up the visitor's attitude towards the Palatines?

Changing attitudes towards the Palatines

At first, the Palatines were received fairly kindly. People assumed that they were all Protestant refugees and therefore deserved support. Collections were made in different parishes and a relief fund of £20,000 was raised. However, attitudes began to change when the government made a census of the refugees and discovered that a third were Catholics. The government sent Catholics home and began trying to disperse the rest around the country in small groups. But the mood had begun to turn against the foreigners. Some Palatines who were skilled workers were able to find employment, but most of the refugees were poor labourers, mainly used to working in vineyards. These people found it impossible to support themselves in England. Some people began to see the Palatines as vagrants who were a drain on resources and a menace. In Kent, a group of Palatines were stoned by a mob.

The government eventually granted 3,000 Palatines a passage to America, but 500 died on the voyage. Many of those who survived found that life in America was not what they had hoped for. For the Palatines who remained in Britain, the government came up with radical solution: deportation to Ireland. In August, 5,000 Palatines left London and travelled on boats across the Irish Sea. The settlement in Ireland was a disaster. The Palatines were given poor quality land, could not really sustain their community and often faced hostility from the Catholic majority.

In the autumn of 1709, a new government banned further German migrants from coming to Britain. In the following months the Palatines who remained in the camps gradually dispersed. Many gave up the hope of a new life and returned to Germany. The experience of the Palatine migrants in 1709 was very different from that of the Huguenots.

Reflect
Why did attitudes towards the Palatines change during the summer and autumn of 1709?

▲ A 1709 illustration of the Palatine refugee camp

Lo-Res Image

Record
Make an acceptance card for the Palatines.

Migrants from the wider world

Africans in England, 1500–1640

We began this enquiry with John Blanke, King Henry VIII's African trumpeter. Because John Blanke was a servant of the King, it was possible to piece together something of his story. Finding out about more ordinary Africans in sixteenth-century England is trickier, but careful research in local archives has enabled historians to make some interesting findings.

A good place to look for Africans is in the parish registers which Henry VIII ordered every priest to keep from 1538. These recorded the baptisms, marriages and burials of people in each parish. The register from the parish of St Botolph in London includes some interesting details about the people who were baptised, married or buried there. Between 1586 and 1631, fifteen people were described as 'blackamoore' or 'moore' – indicating they were African. The register even gave the occupations of some of the people. We know, for example, that Anne Vause was married to a Black trumpeter called Anthonie, that Reasonabel Blackman was a silk weaver and that Mary Fillis's father was a basket-maker from Morocco.

In her 2011 book *Africans in Britain 1500–1640*, historian Miranda Kaufmann suggests that the large number of Black people in parish registers indicates that they were accepted members of communities in England. As well as discovering Africans in parish registers she also found them in tax returns, court records, letters, diaries and wills. Kaufmann concludes that:
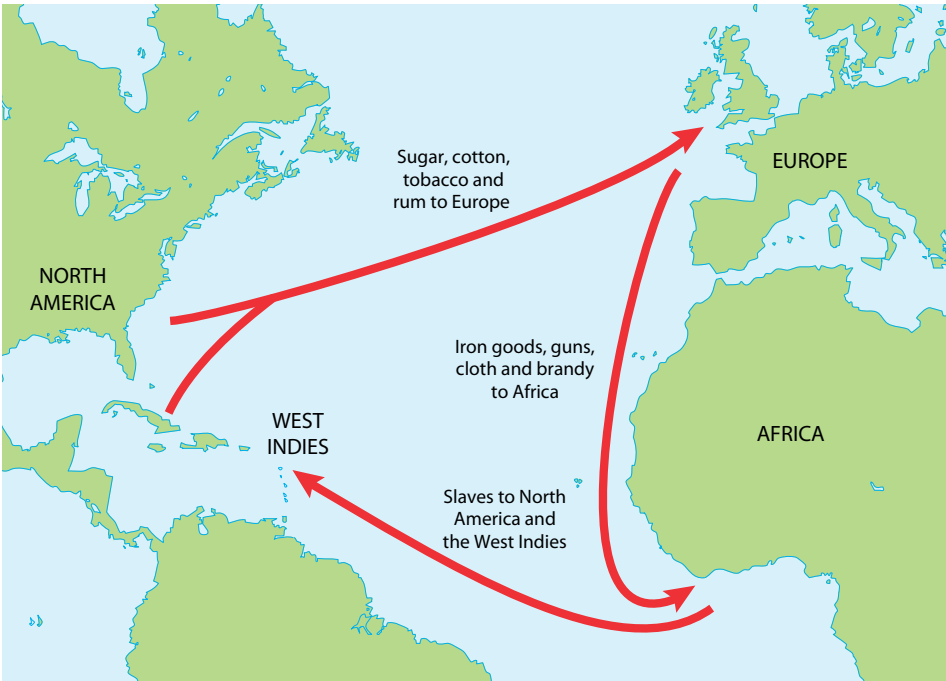
> [Africans] were to be found in every kind of household … They performed a wide range of skilled roles and were paid in the same mix of wage, reward and gifts in kind as others. They were accepted into society … inter-married with the local population and had children.

In 1596 the position of Africans in England was threatened. A German merchant rescued some English prisoners of war held in Spain and wanted Queen Elizabeth I to give him Africans in return. His plan was to make a large amount of money by selling the Africans into slavery. Orders were drafted for the expulsion of all Black people from Britain, but these were not signed by the Queen and were never implemented. It is possible Africans were so much part of English society that the plan would have been impossible to enforce.

There is much that historians will never be able to discover about the lives of Africans in England during the sixteenth century. It seems, however, that Black people were by no means unusual, that many Africans were able to earn a living in England and that they were often integrated into local communities.
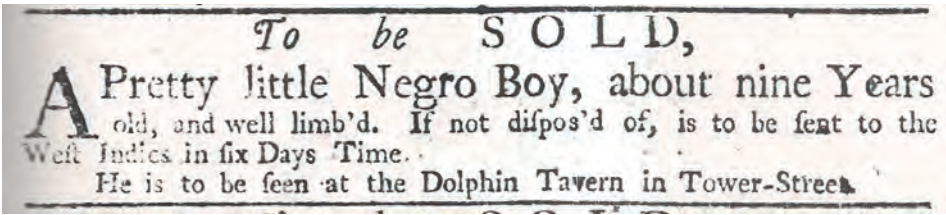
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Pic to come

▲ A cut-out of John Banke from the Westminster Tournament Roll on page 30

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Enslaved Africans, 1650–1750

The Portuguese had been trading in enslaved West Africas since the end of the fifteenth century. In 1562 England began to take part in this profitable trade. John Hawkins, an English trader, took three ships to Guinea in West Africa and filled the holds of the ships with 300 Africans which he obtained 'partly by the sword and partly by other means'. He sailed to Hispaniola and sold the enslaved people to the Spaniards. Hawkins was so pleased with the trade that he added the figure of a shackled slave to his coat of arms.

▲ The coat of arms of Sir John Hawkins, 1586

Sugar, cotton, tobacco and rum to Europe

EUROPE

NORTH AMERICA

Iron goods, guns, cloth and brandy to Africa

WEST INDIES

AFRICA

Slaves to North America and the West Indies

◄ A map of Britain's transatlantic slave trade

For nearly a century, the English played only a minor role in the transatlantic slave trade. Then, in the second half of the seventeenth century, England seized Caribbean Islands from the Spanish and developed the colonies in North America. Sugar, tobacco and cotton plantations needed labour, and England's transatlantic slave traded took off as a result. In the seventeenth century English merchants transported over a quarter of a million enslaved Africans across the Atlantic. By 1730 Britain had become the world's major slave trader.

As the slave trade boomed, many more Africans arrived in Britain. Most Black people in Britain during the period 1640–1750 were servants, part of the working poor. Some may have been born here. Some who belonged to returning traders and plantation owners were brought to work in their masters' houses. Although slavery was not lawful in England, some Black people were still sold in coffee shops.

Lo-Res Image

To be SOLD,
A Pretty little Negro Boy, about nine Years old, and well limb'd. If not difpos'd of, is to be fent to the Weft Indies in fix Days Time.
He is to be feen at the Dolphin Tavern in Tower-Street.

▲ An advertisement in the *Daily Advertiser*, 13 December 1744

Reflect

What does this advertisement reveal about the attitudes towards Africans in eighteenth-century England?

In the late seventeenth century, using Black 'servants' became a new trend among the rich. They were seen as an exotic and fashionable addition to wealthy households. This portrait shows the Duchess of Portsmouth with her African servant in 1682.

► A portrait of the Duchess of Portsmouth, Louise de Kéroualle, with her African servant

African children, like other child servants in early modern England, were treated as the property of their masters and mistresses. If sent back to the West Indies they could be enslaved. Servants who wanted to avoid this fate, or who faced cruelty from their owner, sometimes ran away. Small advertisements about runaway servants appeared in newspapers.

Series style is to have the source and dotty line above the text in the CEX boxes. Can you confirm style/order is correct here?

Run away from Thomas Sherwin a Black named Johanne, aged about 26, with 2 rings burnt in his forehead almost wore out. Whoever secures him shall be well rewarded.

From the *London Gazette*, January 1694

A Guinea Negro Boy, about 8 years old, named Jack, straight limb, no mark in his face … has strayed away from Mr Peter Paggerts, in Cross-Lane, on St Mary Hill near Billingsgate … Whoever shall bring the said Negro boy or discovers where he is, so that he may be had again, shall have 20 shillings reward.

From the *London Gazette*, June 1694

Run away from his master on 2nd February, David Marat, a Black about seventeen years of age, with short woolly hair. He had on a whitish cloth livery, lined with blue … with a turban on his head. He plays a trumpet. Whoever secures him and brings him to Edward Talbot Esq, by King Street near Soho, shall have five guineas reward.

From the *British Apollo*, February 1708

Edward Talbot continued to place advertisements for his runaway servant in the *British Apollo* during the spring and summer of 1708. Maybe David was lucky and managed to disappear among the growing communities of free Africans in one of England's eighteenth-century ports.

Some African servants did very well for themselves. It was clearly possible for Black people to live independent lives in early modern England. One unusual example occurred in 1667 when Sir William Batten died and left his lighthouse to his Black servant, Mingo, who became its owner.

Indians

In the second half of the sixteenth century, the Mughal Emperor Akbar ruled an empire in the Indian sub-continent of over 100 million people. The Mughal Empire made Queen Elizabeth I's kingdom, of 3 million people, look rather small! In 1585 Elizabeth hoped to establish trade links with India. She sent a group of merchants led by Ralph Fitch on an embassy to the Mughal court in Agra. Fitch was amazed by the potential for trade with India. He later wrote:

Here is great traffic for all sorts of spices and drugs, cloth of silk, elephants' teeth and … much sugar.

At first, the Mughals were not much interested in the English and it was not until the seventeenth century that trading links were established. In 1600, a group of English merchants formed the East India Company. The merchants obtained a charter from Queen Elizabeth I which gave them a monopoly on English trade in the East. In 1608 the East India Company sent its first ships on the long voyage to India. The Company established its first trading post, known as a 'factory', at Surat. During the seventeenth century, the English established three other factories at Madras (1641), Bombay (1668) and Calcutta (1690). By the middle of the eighteenth century, Britain had become the dominant European power in India.

Indian servants

As the East India Company's trade expanded in the period 1600–1750 many traders, officials and soldiers went to India hoping to make their fortunes. Few employees of the East India Company settled permanently in India. Instead, after completing their service, most returned to Britain. These people sometimes brought Asian servants back with them in an effort to recreate the luxurious lifestyle they had enjoyed in India. These servants were either young women who worked as 'ayahs' (nannies) or children who were used to adorn the household or show off the family's wealth.

INDIA

Delhi ● Agra ● Arabian Sea ● Surat ● Bombay ● Madras Calcutta ● Bay of Bengal Indian Ocean

☐ Extent of the Mughal empire

▲ A map of India, c.1740

◄ The East Indian Company's trading post at Surat in 1613. Here goods from India were purchased and stored until a ship took them to Britain. Many Indians joined the crews of East Indian Company ships. These Indian sailors were known as Lascars.

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Reflect

What can the painting tell us about attitudes towards Indian child servants?

▲ A portrait of Lady Charlotte Fitzroy with her Indian page boy, by Sir Peter Lely, 1674

The first definite record of an Indian in England appears in 1616. In that year, a Bengali boy in London was baptised 'Peter' in the presence of the Lord Mayor, the Privy Council and the governors of the East India Company. It is likely that the boy had been brought to England to work as a servant at the court of James I. During the seventeenth and eighteenth centuries, having an Indian child servant became fashionable.

Researching the lives of Asian servants in Britain is challenging for historians because servants rarely appear in historical sources. However, we occasionally find them in paintings and written documents. This painting from 1674 shows Lady Charlotte Fitzroy and her Indian page boy.

The portrayal of Asian servants in paintings suggests that they were often treated by their employers as status symbols, objects of curiosity or even pets. But not everyone at the time was comfortable with these attitudes. In the 1740s, the artist William Hogarth produced this satirical picture which shows the Indian page boy on the left being treated as a pet, hardly different from the monkey in the centre. To some people at least, the attitudes of the wealthy towards their Asian servants seemed ridiculous.

Advertisements in eighteenth-century newspapers suggests that Asian servants were sometimes treated as property and sold. In 1709, for example, the following advertisement appeared in *The Tatler*:

A Black Indian boy 12 years of age, fit to wait a gentleman, to be disposed of at Denis's coffee-house in Finch Lane near the Royal Exchange.

▶ 'Taste in High Life' by William Hogarth, 1742

Occasionally, we have glimpses of Indian servants in law-court records. Julian, a boy from Madras in South India, appears in the court records of the Old Bailey in London, in 1724. According to the chaplain of Newgate prison, he was aged about sixteen and had been 'stolen away from his parents when he was very young'. He was accused of stealing money from his mistress's house and then setting fire to the house to cover up his crime.

We have to be careful though. Julian was found guilty and was hanged, but White child servants were executed for similar crimes. Many Asian servants in rich households lived comfortably and were well looked after. They, like African servants, seem often to have been accepted by English servants who shared the same conditions.

It is difficult to generalise about the experiences of Indians in England in the early modern period. We know that some ayahs were used to accompany children on the sea journey from India and then abandoned when they reached England. There are also cases of Indian boys being sold when they became adults. On the other hand, some Indian servants may have been well-treated by their employers and were free to leave if they wished. Overall though, it seems that the limited number of Indians who migrated to Britain before 1750 were rarely accepted as anything other than servants.

Record

Make your final acceptance card for Indians.

Review

You should now have seven 'acceptance cards' for different groups of migrants in early modern England:

Hansa merchants	Gypsies	Jews
Huguenots	Palatines	Africans	Indians

1. Place your acceptance cards face up.
   a) Sort them out into 'European migrants' and 'wider world migrants'.
   b) Use the information on the front of your cards to create a list of all the different reasons why migrants came to Britain in the period 1500–1750.
   c) Write one sentence to make a BIG POINT about why so many European migrants came to Britain.
   d) Write one sentence to make a BIG POINT about why so many migrants from the wider world came to Britain.
2. Now arrange your cards face down.
   a) Place your cards in order from 'most accepted' to 'least accepted'.
   b) Compare the order of your cards with a partner and discuss any cases where you disagree.
   c) How far do you agree with the following statement: 'England was a welcoming place for migrants in the period 1500–1750'?

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A lonely death outside Lancaster

Today, Sunderland Point is a lonely, windswept headland on the edge of Morecambe Bay in Lancashire. There is a small cluster of houses, but you can only reach the community along a narrow road which crosses the salt marsh. In the early eighteenth century Sunderland Point was a port serving the cotton, sugar and slave ships from the West Indies and North America which were too large to sail up the river to Lancaster.

On an isolated headland at Sunderland Point, looking out over the mud and marshes, is a boy's grave. In the 1730s a ship arriving from the Caribbean docked here with the boy on board. He had been born in Africa, kidnapped and forced to become the enslaved servant of the ship's captain. We do not know his real name: his owner called him Sambo.

After unloading his cargo, the captain left the boy in the inn at Sunderland Point for several days while he went to Lancaster to meet the ship's owner. The African boy was in a strange, cold land against his will and he probably spoke little English. On his voyages across the Atlantic he must have witnessed some terrible things. He shut himself in an upper room of the inn, lay down and refused all food and drink. A few days later, he died.

Had the boy refused food and drink because he was ill? Or did his misery lead him to take his own life? We shall never know. The villagers at Sunderland Point asked the ship's owner – a slave-trader in Lancaster – what to do with his body. The slave-trader said that he did not care, so they buried him nearby. Realising he was probably not Christian, they created a special ceremony to honour him.

Sixty years later, in the summer of 1796, an elderly clergyman from Lancaster, the Reverend James Watson, stood, prayed and slept by the grave. He also wrote a poem to the boy, which he attached to the gravestone. James Watson was one of the growing number of people in Britain at the time who were calling for an end to the slave trade. His own brother had been one of the many rich Lancaster businessmen who dealt in slaves so perhaps this was his way of saying sorry.

Over the years, Sambo's grave has had many visitors. In the 1980s the plaque with James Watson's poem was defaced with racist graffiti and had to be replaced. Today the grave is regularly visited by local schoolchildren who leave stones in memory of the boy who died so far from home. It is one of very few sites of remembrance in this country for the millions of Africans who were forcibly transported across the Atlantic from Africa, some of whom ended up as migrants to Britain.

▲ 'Sambo's' grave at Sunderland Point

Reflect

Why do you think there are so few memorials to the victims of the slave trade in Britain?

Preparing for the examination

The thematic study forms the first half of Paper 1: British History. It is worth 20 per cent of your GCSE. To succeed in the examination you will need to think clearly about different aspects of migration to Britain and to support your ideas with accurate knowledge. This section suggests some revision strategies and explains the types of examination questions which you can expect.

⬤ Period summaries

Your study of Migrants to Britain has covered four periods of history. You began each period with an overview, then focused on three big issues:

- the reasons why people migrated to Britain
- the experiences of migrants in Britain
- the impact of migrants on Britain.

To prepare for the examination it will help to produce clear and accurate summary notes for each period. Here are four suggestions for structuring your revision notes. Choose the one which is best for you, or use a variety if you prefer.

1. Mind map

A mind map on A3 paper is a good way to summarise the important points for a particular period. A mind map will allow you to show connections between different points. It would be a good idea to use different colours for the overview and each of the three main issues. The examples opposite will get you started.

1250–1500
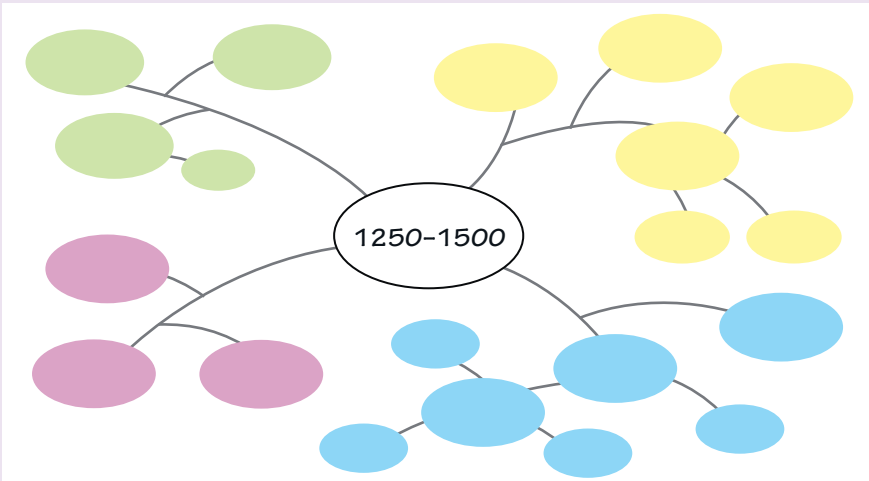
2. Chart

If you find it easier to learn information from lists, then a summary chart for each period might be best for you. You can use the format shown below or design your own. Just make sure you included summary points for the overviews and each of the three main issues.

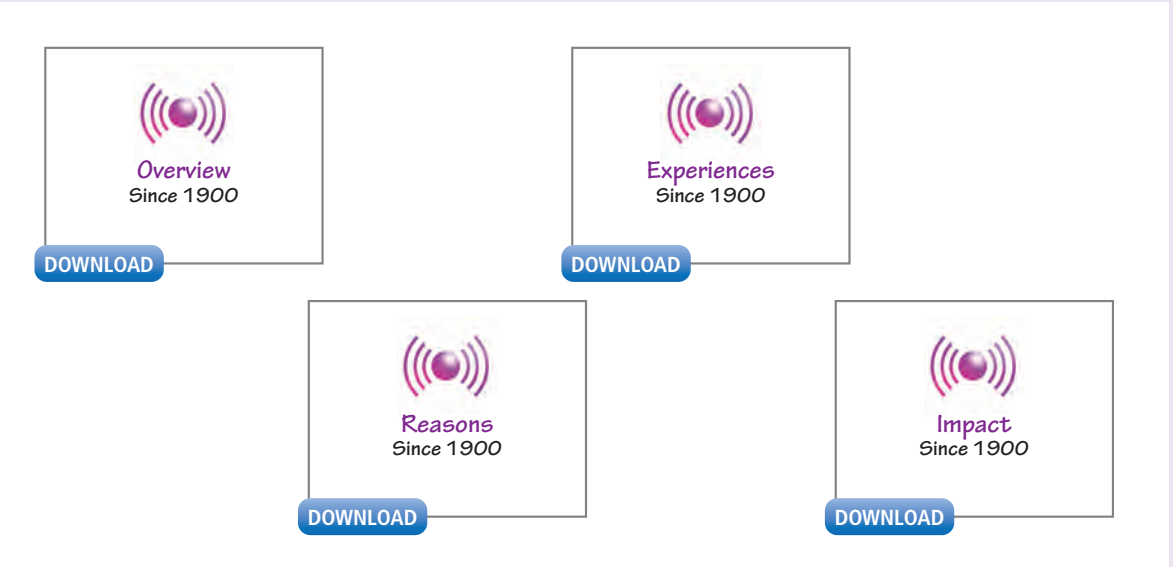| 1500–1750	Overview ● ● ●	
Reasons ● ● ●	Experiences ● ● ●	Impact ● ● ●

3. Small cards

Small cards are a flexible way to make revision notes. You could create sets of revision cards for the overview and for each of the three main issues. It would be a good idea to use a different colour for each set of cards.

1750–1900 Overview
1750–1900 Reasons
1750–1900 Experiences
1750–1900 Impact
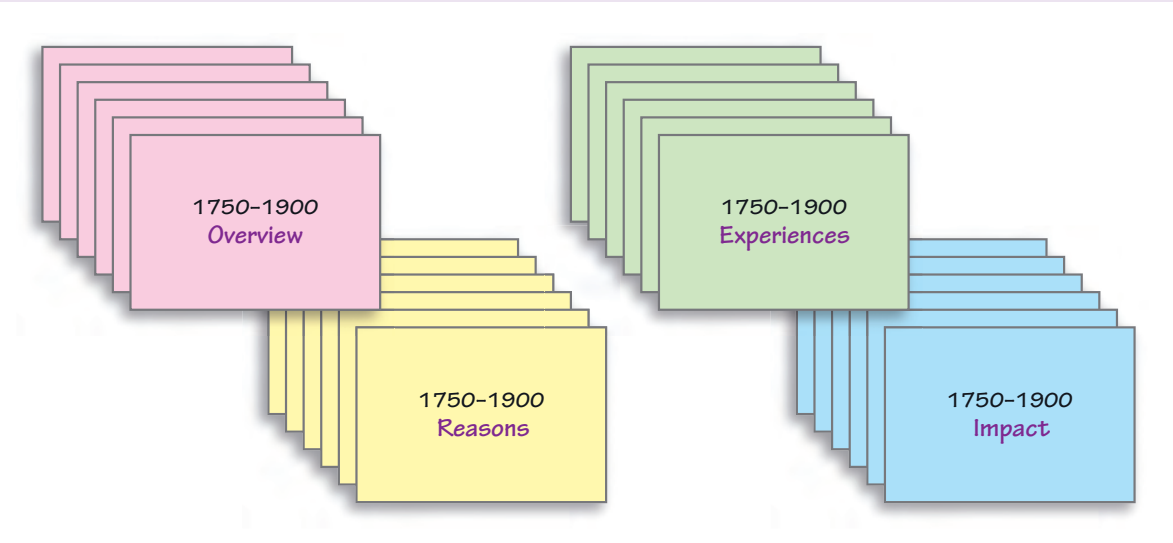
4. Podcasts

If you learn best by listening to information, you could record your knowledge and understanding of a particular period by producing podcasts to summarise the overview and each of the three issues. You could produce your podcast with a friend, using a question and answer format.

Overview Since 1900 — DOWNLOAD
Experiences Since 1900 — DOWNLOAD
Reasons Since 1900 — DOWNLOAD
Impact Since 1900 — DOWNLOAD

Remember ... to be well-prepared for the examination you need revision notes which summarise the main points and provide detailed examples in a format that you find works best for you.
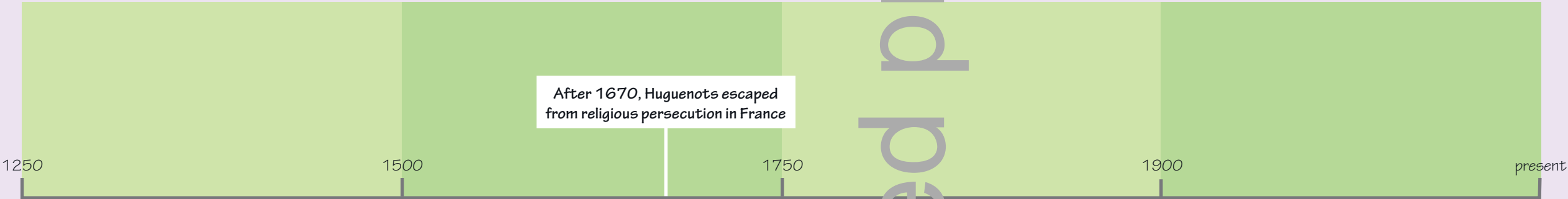
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● Changes and continuities

Some of the changes and continuities in each of the three issues are shown on the timelines below. Use the notes you have made for each enquiry to produce your own detailed summary of the changes and continuities in each issue.
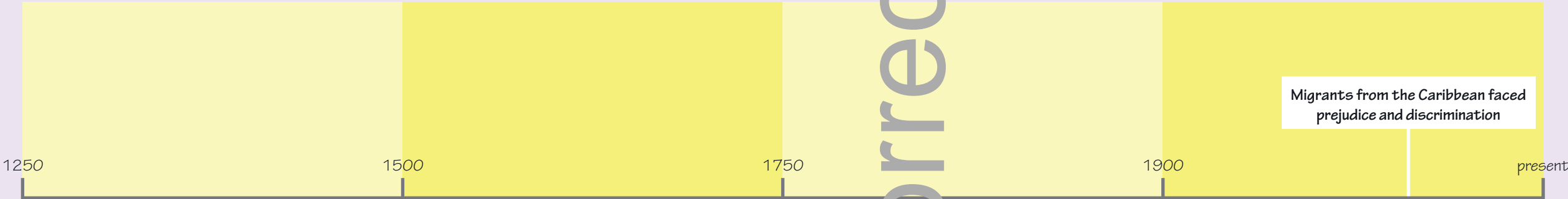
For each issue, use your summaries to identify:

● periods of great change
● specific turning points
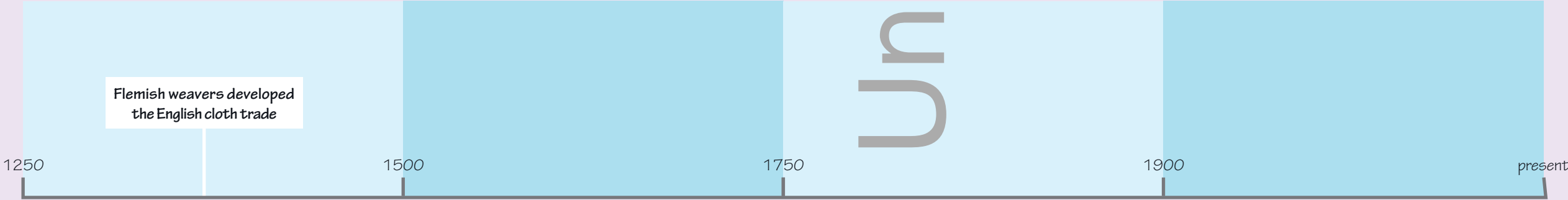● periods of continuity.

The reasons why people migrated to Britain

After 1670, Huguenots escaped from religious persecution in France

| 1250 | 1500 | 1750 | 1900 | present |

The experiences of migrants in Britain

Migrants from the Caribbean faced prejudice and discrimination

| 1250 | 1500 | 1750 | 1900 | present |

The impact of migrants on Britain

Flemish weavers developed the English cloth trade

| 1250 | 1500 | 1750 | 1900 | present |

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Why things changed or stayed the same

As well as explaining the patterns of change and continuity across time, historians also explain why things changed and stayed the same. Your study has focused on the ways in which the following five factors influenced changes and continuities in the people's health.

- Britain's connections with the wider world
- Beliefs, attitudes and values
- Government
- Economic forces
- Communications

Use your notes to create your own factor sheets with examples from different periods. It might help to use a different colour for each factor (see below). The examples will get you started.

Britain's connections with the wider world

1250–1500

1500–1750

1750–1900
British control of India led to migration of Indian servants and Lascars

Since 1900

Beliefs, attitudes and values

1250–1500

1500–1750
Reformation created Protestant refugees

1750–1900

Since 1900

Government

1250–1500

1500–1750

1750–1900

Since 1900
1965 Race Relations Act

Economic forces

1250–1500
Cloth industry created opportunities for Flemish Weavers

1500–1750

1750–1900

Since 1900

Communications

1250–1500

1500–1750

1750–1900
Second-ha;f of the nineteenth century – railways and steamships enabled migrants to travel more easily

Since 1900

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Exam guidance

The thematic study forms the first half of Paper 1: British History. It is worth 20 per cent of your GCSE. The whole exam lasts for 1 hour 45 minutes so you will have just over fifty minutes to answer the four questions on Migrants to Britain.

Question 1

You will be asked three quick questions each worth one mark. Question 1 requires you to show factual knowledge about Migrants to Britain. The questions will usually begin 'Give one example of …', 'Name one …', 'Which … ?', 'Name the …', 'What was … ?'

Example

1   a   Give one example of a group of migrants living in England in the later Middle Ages. (1 mark)
    b   Give one example of the difficulties faced by Irish migrants in the nineteenth century. (1 mark)
    c   Name one British port in which migrants settled in the period 1750–1900. (1 mark)

Make a list of ten questions which you think would make a good Question 1.

Question 2

This question is worth 9 marks. It will always begin 'Write a clear and organised summary of …'. You might be asked to write a narrative account of how an aspect of migration changed over time or a description of an aspect of migration at a particular time.

Example

2   Write a clear and organised summary that analyses why people migrated to Britain in the period 1500–1750.
    Support your summary with examples. (9 marks)

Think of five more good questions for the summary task.

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Question 3

This is an explanation task worth 10 marks. Typical questions will begin with 'Why … ?', 'Why did … ?', 'What was the impact of … ?', 'What caused … ?', 'Why do you think … ?'

Example

3   What was the impact of Commonwealth migrants on Britain in the period 1500–1750? Support your answer with examples. (10 marks)

Think of five more good questions for the explanation task.

Questions 4/5

You have a choice of two judgement questions, Question 4 or Question 5. These questions in the first part of Paper 1 are the most challenging because they each ask you to make a judgement about an aspect of migration to Britain. You need to save enough time for the judgement question because it is worth 18 marks. The question will always ask you 'How far' you agree with a given statement.

Examples

4   'Changing communications has been the most important factor influencing migration to Britain'. How far do you agree with this statement? Give reasons for your answer. (18 marks)
5   How far do you agree that the experience of migrants to Britain in the period 1750–1900 was positive? Give reasons for your answer. (18 marks))

Think of five more good questions for the judgement task.