

**ADVANCED SUBSIDIARY GCE
HISTORY**

British History Enquiries
Option A: Medieval and Early Modern 1066–1660

F963/01

Candidates answer on the answer booklet.

OCR supplied materials:

- 8 page answer booklet

Other materials required:

None

**Thursday 20 January 2011
Morning**

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name, centre number and candidate number in the spaces provided on the answer booklet. Please write clearly and in capital letters.
- Use black ink.
- Read each question carefully. Make sure you know what you have to do before starting your answer.
- Answer **both sub-questions** from **one** Study Topic.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **100**.
- This question paper contains questions on the following three Study Topics:
 - The Normans in England 1066–1100 (pages 2–3)
 - Mid-Tudor Crises 1536–69 (pages 4–5)
 - The English Civil War and Interregnum 1637–60 (pages 6–7)
- You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure of argument, grammar, punctuation and spelling.
- The time permitted allows for reading the Sources in the one Study Topic you have studied.
- In answering these questions, you are expected to use your knowledge of the topic to help you understand and interpret the Sources, as well as to inform your answers.
- This document consists of **8** pages. Any blank pages are indicated.

The Normans in England 1066–1100

Study the five Sources on The Church under the Normans and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

1 (a) Study Sources A and B.

Compare these Sources as evidence for the changes the Normans made to the Church. **[30]**

(b) Study all the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that William I used the Church **mainly** to uphold his power. **[70]**

[Total: 100 marks]

The Church under the Normans

Source A: One of the contributors to the Anglo-Saxon Chronicle, usually critical of William I's reign, assesses William I's influence on the Church.

King William was a very wise man. He was mild to the good men that loved God and, beyond all measure, severe to the men that went against his will. On that same spot near Hastings, where God granted him that he should gain England, he built a mighty church, and set monks therein, and well endowed it. In his day was the great monastery of Canterbury built, and also very many others, all over England. The land was well filled with monks, who modelled their lives after the order of Saint Benedict. But he hurled bishops from their bishoprics and abbots from their abbasies if they did not do his will.

5

The Anglo-Saxon Chronicle for 1087

Source B: A leading scholar, who had Anglo-Norman parents, describes the Church under William I.

After their arrival the Normans revived the practice of religion, which everywhere was lapsing; throughout the land you might see churches rising in every village and monasteries in the towns, built in a style unknown before. Thus, in the Conqueror's time the numbers of monks increased and monasteries were rebuilt whose religion was long established but whose buildings were modern. But there have been mutterings from some who say that it would have been better if the old had been preserved in their original state rather than new buildings raised after demolition and plunder.

10

William of Malmesbury, The Deeds of the Kings of the English, written about 1125

Source C: A chronicler who was born in England but became a monk in Normandy gives an account of a Church synod.

An important synod was held at Windsor in 1070. The king and the cardinals, who had been sent by the pope from Rome, presided. Stigand, who had already been excommunicated, was deposed as Archbishop of Canterbury. He was guilty of lying under oath and homicide and had not honestly entered into his archbishopric. Some other bishops were deposed at the same time because their sinful lives and ignorance of the pastoral care they should exercise made them unworthy to be bishops. Two Normans, chaplains to the king, were chosen to be nominated as bishops. 15
20

Orderic Vitalis, The Ecclesiastical History, written between 1125 and 1141

Source D: A monastic writer, asserting the independence of the monastery at Ely, describes his abbot's difficulties.

In 1072 the King commanded the abbot of Ely to send him knights and thus he trampled underfoot the just and ancient liberties of the English Church, never ceasing to harass it. The abbot bitterly lamented the endless troubles of his house, but collected knights and maintained, according to custom, the number determined by the King's command, within the hall of the church. There they received their daily provisions and wages from the cellarer of the monastery, an arrangement which caused intolerable and unendurable disturbance. 25

The Liber Eliensis or Book of Ely, written in the mid-twelfth century

Source E: A modern historian outlines the aims and intentions of William I's Church reforms.

William I was an enthusiastic supporter of those who wished to improve standards of observance and moral conduct within the Church. Therefore, reforms were carried out with these goals in mind. However, the reforms also affected his ability to rule his kingdom. Changes to the monastic life introduced by Norman abbots might mean the dismantling of traditional English customs, habits and forms of worship. New churches in an alien style would be built in place of the old to accommodate a new liturgy and to suit Norman masters. These furthered the process of Norman domination. Another innovation after 1066 was the holding of regular Church councils. 30
35

Richard Huscroft, Ruling England 1042–1217, published 2005

Mid-Tudor Crises 1536–1569

Study the five Sources on Religious Beliefs 1538-46, and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

2 (a) Study Sources A and E.

Compare these Sources as evidence for the treatment of religious opponents. [30]

(b) Study all the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that the scriptures were more important to Henry VIII's government than Catholic traditions and beliefs in the period from 1538 to 1546. [70]

[Total: 100 marks]

Religious Beliefs 1538–46

Source A: A chronicler records the unique case of a Catholic friar, formerly Catherine of Aragon's confessor, who was burned as a heretic in May 1538 for accepting papal power. The image mentioned had been banned.

Friar John Forest secretly denied the Royal Supremacy, though he himself had sworn to accept it. The Council who examined him found him to hold many beliefs contrary to scripture. The friar was justly condemned to be burnt at Smithfield. Bishop Hugh Latimer preached there denouncing Forest's errors, but he obstinately refused to repent. A huge image was brought to the fire, thought miraculous by Welshmen who prophesied it would 'set a whole forest afire'. This prophecy now took effect and the burning image consumed Forest to nothing. 5

Edward Hall, Chronicle, 1548

Source B: The King's 'Vicegerent in Spirituals' issues rules of conduct to the clergy to encourage them to educate their congregations in the true meaning of the scriptures.

Set up an English Bible within your church for your parishioners to read. Urge every person to read the word of God, which every Christian must follow for salvation. Warn them to read the Bible honestly, avoid arguing about it and refer to learned men for explanation of the scriptures. Say a sentence of the Lord's Prayer or creed two or three times every Sunday and Holy Day, so your parishioners can learn them entirely by heart. Teach them understanding of the words, urging all parents and householders to instruct their children and servants. Then do the same with the Ten Commandments, until they know them perfectly. 10

15

Thomas Cromwell, Injunctions, October 1538

Source C: Henry VIII and parliament pass a law confirming traditional Catholic beliefs and practices in the English Church.

Firstly, in the sacrament of the altar, the body and blood of our Saviour Jesus Christ is really present under the form of bread and wine, by the priest speaking Christ's words.

Secondly, communion in both bread and wine is unnecessary for all.

Thirdly, priests may not marry.

Fourthly, the vows of chastity or widowhood should be observed.

Fifthly, private masses for the dead are necessary and should continue.

Sixthly, verbal confession to a priest must be retained and continue.

20

Any person expressing contrary opinions by word or writing shall be judged heretics and suffer death by burning.

The Act of Six Articles, 1539

Source D: The King addresses the House of Lords to express his discontent at religious disputes among his subjects.

What charity is there amongst you, when you call each other 'heretic' and 'papist'? I will see these divisions end and these enormities corrected, according to my duty to God. I wish you not to dispute and make scripture a means of taunting priests and preachers. I am very sorry to know and hear how irreverently that most precious jewel, the word of God, is disputed, rhymed and sung in every alehouse and tavern, contrary to its true meaning and doctrine.

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Henry VIII, speech, 24 December 1545

Source E: A Protestant gentlewoman, who was an acquaintance of Queen Catherine Parr, records her interrogation for heresy.

The Bishop of London's court said I was wrong to speak the scriptures, for St. Paul had forbidden women to do so. When asked if the sacrament contains the body and blood of Christ, I answered that I believe the congregation receive the bread in remembrance of Christ's death. Then the Bishop said I should be burnt. I answered that the scriptures did not mention that Christ put any creature to death.

35

Then they put me on the rack, because I confessed no ladies or gentlewomen to be of my opinion. Because I lay still and did not cry, Lord Chancellor Wriothesley and Sir Richard Rich took pains to rack me with their own hands, till I was nearly dead.

Anne Askew, account, 1546

The English Civil War and Interregnum 1637–60

Study the five Sources on Cromwell and Parliament during the Commonwealth (1649–53), and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

3 (a) Study Sources **B** and **C**

Compare these Sources as evidence for criticisms made of MPs during the Commonwealth (1649–53). **[30]**

(b) Study **all** the Sources

Use your own knowledge to assess how far the Sources support the interpretation that Cromwell failed to work with the Parliaments of the Commonwealth (1649–53) because of his desire for personal power. **[70]**

[Total: 100 marks]

Cromwell and Parliament during the Commonwealth (1649–53)

Source A: A Parliamentarian lawyer records his conversation with Cromwell concerning dissatisfaction with the Rump Parliament.

Cromwell said he wished the army's dislike of the Members of Parliament was unfounded. But their pride, ambition, scandalous lives, delays of business and designs to keep themselves in power, gave too many reasons for people to speak against them and dislike them. I expressed my hopes that he would continue to control the army and that the Rump would become decisive, to which Cromwell replied that he had no hopes for a good settlement. The fear was that they would forget God, God would forget us and give us up to confusion. Some means would have to be found to restrain them or they would ruin us.

5

Bulstrode Whitelocke, diary, November 1652

Source B: A judge at the King's trial, later a Rump MP, who broke with Cromwell after he established the Protectorate, recalls the dismissal of the Rump Parliament in 1653.

Cromwell piled the vilest criticisms on Parliament, accusing them of having done nothing for the public good, and having promoted the corrupt interest of the Presbyterians and the lawyers who were supporters of tyranny and oppression. He accused them of an intention to keep themselves in power and thereupon told them that the Lord had done with them, and had chosen other servants to carry on his work that were more worthy.

10

Edmund Ludlow, memoirs, published in 1698–99

Source C: The Venetian ambassador reports on the calling and dissolution of the Nominated Assembly or 'Barebones' Parliament.

29 June 1653: Cromwell has nominated a new Parliament with a few persons of quality, who are his close supporters. The rest are low people who invariably obey his orders. 15

25 December 1653: Parliament is dissolved. Most members were Anabaptists, who tried hard to benefit their own party by discrediting others, especially Presbyterians, in a number of acts. To make their party more powerful, these ignorant people tried to abolish the tithe, public preachers and everything of ancient splendour to England, including Oxford and Cambridge universities, disgusting the people and particularly Cromwell. Most people believe that there is now an end of parliaments, implying increasing dependence on the personal authority of Cromwell. 20

Lorenzo Paulucci, reports, 1653

Source D: A radical lay preacher from Southwark, who was a Member of the 'Barebones' Parliament, attempts to justify it in a pamphlet issued a few days after its dissolution.

It is generally reported that part of the House would have destroyed all the clergy, good as well as bad, when we were only against the old, corrupt, unequal, burdensome way of maintaining clergy by tithes. Many a godly preacher has only £20 a year to keep his family alive, and others, less deserving, have £300 or more. If you feel that God intended us to do more to remove wickedness and oppression, wait and pray for an increase in justice and righteousness. Godly sober men doing their duty for the glory of God and good of their country have been rewarded with scandal and false reports, and judged by hearsay without proof. 25
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Samuel Highland, An Exact Relation of the Proceedings and Transactions of the Late Parliament, 1653

Source E: A contemporary Royalist historian criticises the 'Barebones' Parliament in a damning biography of Cromwell.

Cromwell's Little Parliament was his own creation. It was a new and unheard of legislative authority, assembled by bare summons from Oliver to further his motives of politics and envious spiritual pride. They were to be the stirrups or foot-steps to the throne on which Cromwell would tread. Most were wretched, lowly people who were scarcely known in their own towns until excise tax and property confiscations for the war made them infamous. The rest were his strong supporters and the High Court of Justice. 35

James Heath, The Life and Death, Birth and Burial of O. Cromwell The Late Usurper, Faithfully Described, 1663

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