



**Cambridge International Examinations**  
Cambridge Pre-U Certificate

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**HISTORY**

**9769/51**

Paper 5a Special Subject: The Norman Conquest, 1051–1087

**May/June 2014**

**2 hours**

Additional Materials: Answer Booklet/Paper

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**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

You may use an HB pencil for any diagrams or graphs.

Do not use staples, paper clips, glue or correction fluid.

**DO NOT WRITE IN ANY BARCODES.**

Answer Question 1 and **one** other question.

You are reminded of the need for analysis and critical evaluation in your answers to questions. You should also show, where appropriate, an awareness of links and comparisons between different countries and different periods.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

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This document consists of **4** printed pages.

**Answer the following question.****Nominated topic: The Church after 1066**

- 1 Study all the following documents and answer the questions which follow. In evaluating and commenting upon the documents, it is essential to set them alongside, and to make use of, your own contextual knowledge.

- A** *A contemporary document sets out the resolution of the dispute over primacy between the Archbishops of Canterbury and York, on the occasion of the election of Thomas to York. This had been the subject of a council held at Winchester in 1072.*

So it was decided by the King's edict and the general decision of all those present that for the moment Thomas should return to the mother church of the whole kingdom, write a profession, read out what he had written and present to Lanfranc what he had read, while he was being examined in the presence of the bishops as is the custom of the Church. In this document he should promise to obey Lanfranc's instructions absolutely and unconditionally in all matters relating to the practice of the Christian religion; but he should not render the same obedience to his successors until satisfactory evidence was given him, either in the King's court or in an episcopal council, which should show beyond any doubt that his predecessors had made, and ought to have made, this profession to the primates of the church of Canterbury. So he came back, fulfilled what was required and went away consecrated. Not many days later Lanfranc required and received professions of obedience from all those bishops of the English realm who in the time of Stigand had been consecrated at various times and at various places by other archbishops or by the pope.

*Memorandum on the primacy of Canterbury, 21 April 1073–28 August 1075.*

- B** *Some extracts from the decisions taken at one of Lanfranc's early and important councils.*

III. Following the decrees which prohibit the existence of episcopal sees in small townships, by the generosity of the king and the authority of the synod, permission was granted to three bishops to move from townships to cities: Hermann from Sherborne to Salisbury, Stigand from Selsey to Chichester, and Peter from Lichfield to Chester. The case of certain others who remained in townships or villages was deferred until the king, who was at that time fighting overseas, could hear it in person.

VII. No one shall buy or sell holy orders nor any position in the Church which carries pastoral responsibility.

The Council of London, December 1074 to August 1075.

- C** *The Pope writes to the Archbishop of Canterbury, to make important demands.*

We are the more astonished, beloved, because we little expected that you would not take the trouble to visit us. Verily, as we have ascertained from a reliable source, your presence has been denied to us either through fear of the King or mainly through your own fault. If the memory of our former love for you had survived or the affection you owe to your mother, the Roman Church, had been kept in mind, nothing, neither fear of the secular power nor inordinate regard for any other person, would have withheld you from our presence. But if the King has taken this measure against the holy see, we shall treat it the more seriously because it has caused him to act in a manner unworthy of our love.

Letter of Gregory VII to Lanfranc, 25 March 1079.

**D** *Lanfranc writes to the Pope to respond to demands placed on him.*

I am ready to yield obedience to your commands in everything according to the canons, and if by God's blessing I shall have at any time the pleasure of conversing with you personally, I will endeavour to make it evident by deeds rather than words, that my affection for you, instead of being diminished, has on the contrary increased. The verbal message brought by your legate I recommended as best I could to my lord the King. I advised him, but could not persuade him.

Letter of Lanfranc to Gregory VII, probably 1081.

**E** *A modern historian comments on Lanfranc's priorities as Archbishop of Canterbury.*

Lanfranc's policies in England were those of an old-fashioned reformer, looking to a partnership with the secular ruler to achieve an improvement in the organisation, manners, morals and buildings of the clergy. In his insistence on legal precedents and rights, Lanfranc had much in common with the reformers who had captured the papacy. But on the issue of authority and subjugation of temporal to spiritual power, he parted company with the Gregorians who wished to enforce fealty from secular rulers and subservience from the ecclesiastical hierarchy. Lanfranc's rule of the English Church mirrored and sustained the secular conquest of the country. Like the king, he pursued his rights through law. He presided over the almost wholesale exclusion of Englishmen from the highest posts in the Church. He sponsored the introduction of continental monastic practices, and even some foreign monks. He encouraged the construction of new cathedrals. Claiming primacy over all Britain, in addition to English prelates he consecrated bishops from Ireland and the Orkneys. In 1072, he secured a papal judgement acknowledging the supremacy of Canterbury over York. Canterbury's temporal rights were not neglected, either. In ruling the Church, Lanfranc was equally keen to establish a legal basis, often agreed at Church councils, of which he held seven. All that Lanfranc achieved was in the context of royal power.

C.J.Tyerman, *Who's Who in Medieval England*, 1996.

- (a)** How far are the views about loyalty to the Papacy expressed by Lanfranc in Document D corroborated by Document C? [10]
- (b)** How convincing is the evidence provided by this set of documents for the view that Lanfranc's leadership of the English Church was dominated by the twin concerns of primacy and loyalty to his king?

In making your evaluation, you should refer to contextual knowledge as well as to all the documents in this set (A–E). [20]

**Answer one of the following questions.** *Where appropriate, your essay should make use of any relevant documents you have studied as well as contextual knowledge.*

- 2 'A king in nothing but name.' Discuss this view of Edward the Confessor in the period 1051–66. [30]
- 3 To what extent was the military organisation of William I's England based on Anglo-Saxon practices? [30]
- 4 'The Domesday Book's greatest purpose was to record the tenurial and territorial changes of 1066–86.' Discuss. [30]

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*Copyright Acknowledgements:*

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