

A-level HISTORY

Component 2A Royal Authority and the Angevin Kings, 1154–1216

Wednesday 5 June 2019 Afternoon Time allowed: 2 hours 30 minutes

Materials

For this paper you must have:

- an AQA 16-page answer book.

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Paper Reference** is 7042/2A.
- Answer **three** questions.
In **Section A** answer Question 01.
In **Section B** answer **two** questions.

Information

- The marks for questions are shown in brackets.
- The maximum mark for this paper is 80.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Advice

- You are advised to spend about:
 - 60 minutes on Question 01
 - 45 minutes on each of the two questions in Section B.

Section AAnswer Question 01.

Source A

From the chronicle, *Flowers of History*, compiled from earlier records by Roger of Wendover, a monk at St Albans in the early 13th century. Here he describes 1208.

The bishops of London, Ely and Winchester went to King John and entreated him to recall the archbishop and the monks of Canterbury to their church so that he would avoid the shame of an interdict. The King became nearly mad with rage, and broke forth in words of blasphemy against the Pope and his cardinals, swearing by God's teeth, that, if they presumptuously dared to lay his dominions under an interdict, he would immediately send all the prelates of England, clerks as well as ordained persons, to the Pope, and confiscate all their property. He added moreover, that all the clerks of Rome or of the Pope himself who could be found in England or in his other territories, he would send to Rome with their eyes plucked out, and their noses slit, that by these marks they might be known there from other people. In addition to this he ordered the bishops to take themselves quickly from his sight if they wished to keep their bodies unharmed.

Source B

From the chronicle of Gervase of Canterbury, a senior monk at Christ Church, Canterbury, written at the time of the events described.

On 24 March 1208, by papal mandate, divine services were suspended throughout England. Great sorrow and anxiety spread throughout the country. Neither Good Friday nor Easter could be celebrated, but an unheard-of silence was imposed on all the clergy. The bodies of the dead could not be buried in consecrated cemeteries but only in vile and profane places. The King ordered the few monks who remained at Canterbury, the blind and the crippled, also to be expelled, and the monks to be regarded as public enemies. Some fled from England, some were imprisoned, some were saved by money, others suffered many afflictions – their woods were cut down and their men were fined and taxed heavily. The whole of England suffered this burden. Peter's Pence, which the Roman Church had had since Anglo Saxon times, was withheld by the King. Therefore the rich and poor left England, countless men and women. There was a thankless pilgrimage to avoid the enormous cruelty of the King, rather than a devoted one.

Source C

From an open letter written by Pope Innocent III, August 1215. Innocent was responding to the baronial rebellion against King John and the production of Magna Carta in June.

Although our well-beloved son in Christ, John, grievously offended the Church, yet the King at length returned to his senses and humbly made to God such amends that he conferred full liberty on the English Church and yielded his Kingdom to St Peter. Desiring still further to please Almighty God, he assumed the badge of the Cross, intending to go to the Holy Land – a project for which he was splendidly preparing. But Satan stirred up the barons of England against him and so, with a wicked inconsistency, the men who supported him when injuring the Church, rebelled against him when he turned from his sin and made amends to the Church. We refuse to ignore such shameless behaviour, for thereby the Apostolic See would be dishonoured, the King's rights injured and the plan for a Crusade endangered. Therefore we utterly reject and condemn this settlement and, under threat of excommunication, we declare the Charter to be null and void of all validity for ever.

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With reference to these sources and your understanding of the historical context, assess the value of these three sources to an historian studying King John's relationship with the Church.

[30 marks]**Turn over for Section B**

Section B

Answer **two** questions.

0 2 'By 1166, Henry II had solved the problems of justice and the law that he had inherited at his accession.'

Assess the validity of this view.

[25 marks]

0 3 'The aftermath of the Becket dispute was damaging for Henry II.'

Assess the validity of this view.

[25 marks]

0 4 How far was crusading zeal the reason for the increase in anti-Semitism in Richard I's reign?

[25 marks]

END OF QUESTIONS

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