

THE BIAS-O-METER

Plot each author on the grid to help you distinguish between their different perspectives, and to think about how useful each could be in your enquiry.

very reliable

pro-Norman

pro-English

not so reliable

LAWRENCE OF DURHAM

(c1100-1154)
Born in Essex, he soon went as a monk to Durham. He wrote poetry and prose, including an account of the life of the Irish Saint Brigid. Durham's bishop resided in the town's Norman castle. At first Lawrence was simply a monk, but he later joined bishop's court.

AELFRIC OF EYNHAM

(c955 - c1010)
An English abbot who was a prolific writer on the bible and lives of saints. He wrote *Aelfric's Colloquy* as an aid to students learning Latin. It's filled with invented characters discussing their occupations. It's thought the parts helped students engage in role-playing lessons.

WILLIAM OF MALMESBURY

(c1095 - c1143)
A Benedictine monk with a Norman father and English mother born in Wiltshire. He wrote *Gesta regum Anglorum* (Lives of the Kings of England) alongside a history of the post-conquest church in England. Both are completed by 11120. Tends to favour the English.

ORDERIC VITALIS

(c1075 - c1142)
A monk with Anglo-Norman parentage like William of Malmesbury. He used William Poitiers' work, so there is a tendency to praise William I. Balances understanding of English desire for 'liberty' from Norman rule with appreciation of Norman society's benefits.

WILLIAM OF POITIERS

(c1020-90)
William I's Norman chaplain wrote an unfinished life of William I, the *Gesta Guillelmi* (*Deeds of William*). It is written in praise of his master and sees every action of William's as justifiable.

ANGLO-SAXON CHRONICLE

Series of chronicles written by multiple authors at a number of different sites from the 9th century into the 12th. It varies within itself and different versions don't agree. An excellent overview of the period from monks who did not share the same devotion to the king as Anglo-Norman chroniclers.

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