

OLLSCOIL NA hÉIREANN, GAILLIMH
THE NATIONAL UNIVERSITY OF IRELAND, GALWAY

3rd ARTS EXAMINATIONS 1999-2000

SEMESTER 2

HISTORY

Course HI 338 - The Long Twelfth Century in Europe

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Time allowed: **Two** hours

Answer **Question 1**,

ONE question from **GROUP C** and **ONE** question from **GROUP D**

Answer **Three** questions in total

1. Comment on ONE of the following passages from each part (for a total of two passages):

PART A: 'The Song of Roland'

- (a) The archbishop is the first to start the battle [and valiantly kills a Muslim. Then archbishop Turpin] told them what was on his mind: 'Lord barons, in God's name I beg you not to flee, So that no man of worth can sing a shameful song. It is far better for us to die fighting. We are promised this: soon we shall meet our end. But in one thing I can act as guarantor: Holy paradise is open to you: You will take your seat amongst the Innocents.' At these words the Franks rejoice.
- (b) 'O, Durendal, how fair and sacred you are! In the golden hilt there are many relics [of St Peter, St Basil, St Denis, and the Blessed Virgin]. It is not right for pagans to possess you; You must be wielded by Christians. May no coward ever have you! With you I have conquered vast lands. Charles with the hoary-white beard now holds them; They have made the emperor mighty and rich.'
- (c) Pinabel said: 'May the Lord God forbid [that I be reconciled to Charlemagne]! I want to support all my kinsmen and shall not surrender for any man alive. I should sooner die than be reproached for this.'
- (d) 'A curse on me, if I conceal this! Roland wronged me in respect of gold and wealth; for which reason I sought his death and his woe. But I admit to no treason in this act'.

question 1, continued/

PART B: Letters of Abelard & Heloise

- (e) They cut off the parts of my body whereby I had committed the wrong of which they complained. Then they fled, but the two who could be caught were blinded and mutilated as I had been, one of them being the servant who had been led by greed while in my service to betray his master. . . . I felt the misery of my mutilation less than my shame and humiliation. All sorts of thoughts filled my mind—how brightly my reputation had shone, and how easily in an evil moment it had been dimmed; how just a judgement of God had struck me in the parts of the body with which I had sinned, and how just a reprisal had been taken by the very man I had myself betrayed.
- (f) [Alberic sought me out and attacked me.] I said at once I would offer an explanation on this point. 'We take no account of rational explanation,' he answered, 'nor of your interpretation; we recognize only the words of authority.' 'Turn the page,' I said, 'and you will find the authority.' There was a copy of [my] book at hand. By God's will I found what I wanted at once: a sentence headed 'Augustine, *On the Trinity*, Book One'.
- (g) When I was powerless to oppose you in anything, I found strength at your command to destroy myself. I did more, strange to say — my love rose to such heights of madness that it robbed itself of what it most desired beyond hope of recovery, when immediately at your bidding I changed my clothing along with my mind, in order to prove you the sole possessor of my body and my will alike.'
- (h) Wholly guilty though I am, I am also, you know, wholly innocent. It is not the deed but the intention of the doer which makes the crime.

GROUP C

- 2. To what extent were the main aims of the supporters of the 'papal reform movement' achieved in practice by the end of the twelfth century?
- 3. Account for the diversity and popularity of religious movements, both ephemeral and long-lasting, inspired by a return to the Gospels, ca. 1050–1150.
- 4. Discuss the most important consequences of the papal reform movement and evangelical revival for the lives of lay people, ca. 1050–1200.
- 5. Why was the movement later known as the first crusade so popular?
- 6. Discuss the most important contributions of townspeople and the growth of towns to key developments of the period ca. 1050–1200.

GROUP D

7. Discuss the most significant developments in education in the twelfth century.
8. Both competitive group identities and the sense of the individual self are said to have developed significantly in the period ca. 1050–1200. How and why might this have been the case?
9. Discuss the meaning of 'humanism' that is most useful in understanding intellectual and cultural developments of the twelfth century and explain why it is more fitting than other definitions.
10. In what sectors of life were the development of written rules and regulations or codes of law important in the period ca. 1050-1150 and for what reasons?