

## The Twelfth Century Renaissance.

Unlike the Carolingian Renaissance, the revival of the twelfth century was not the product of a court or a dynasty; and, unlike the Italian Renaissance, it owed its beginning to no single country. If Italy had its part, in studying Roman and canon law and the translations from the Greek. France, on the whole, was more important, with its monks and philosophers, its cathedral schools culminating in the new University of Paris, its Goliardi (students) and vernacular poets, and in the development of the new Gothic art. England and Germany are noteworthy, though in the spread of culture from France and Italy rather than in its origination

Spain's part was to serve as the chief link with the learning of the Mohammedan world; the very names of the translators who worked there illustrate the European character of the new search for learning: John of Seville, Hugh of Santalla, Plato of Tivoli, Gerard of Cremona, Hermann of Carinthia, Rudolf of Bruges.

Of the antecedent conditions which produced this intellectual revival, it is not easy to speak with much definiteness. One very obvious fact in the later eleventh century is the rapid development of trade and commerce, particularly in Italy, and the consequent quickening of urban life in the same region. but the renaissance of the twelfth century was not specifically Italian, indeed it was in some respects most marked beyond the Alps, where economic revival had scarcely begun, so that the movement cannot be explained solely in the terms so dear to economic determinism (causes).

Peace and the travel and communication go on best in a peaceful society like the Norman lands of England, Catalonia, Sicily. All these influences counted in the Mediterranean and also in the intercourse between the Mediterranean and the Northern lands, while the more prosperous feudal and royal courts were centres which favored literature both Latin and vernacular. The church, of course, shared in the growing prosperity, so that among both regular and secular clergy there was more to spend for travel and for the buying and copying of manuscripts, and thus greater physical opportunity for learning and study. The growth of the papal monarchy drew clerks and laymen in ever increasing numbers along the road to Rome.

The translations of scientific and philosophical works from the Arabic depended upon the Christian reconquest of Northern Spain, which reached Toledo in 1085 and Saragossa in 1118, thus opening the learning of the Saracens to the Christian scholars from the North who turned eagerly to the Peninsula. The translations from the Greek were facilitated by the Norman conquest of Sicily and Southern Italy, and by the commercial and diplomatic relations maintained with Constantinople by the city republics of the North. The geographical position of Salerno undoubtedly assisted its rise to dominance in mediaeval medicine.

While it is true in general that "each succeeding mediaeval century, besides inheriting what had become known in the time immediately preceding it, endeavored to reach back to the remote past for further treasure, " the twelfth century reached out more widely and recovered more. `

The resurgence of learning and literature in the ninth century which is generally known as the Carolingian Renaissance had its source and centre at the court of Charles the Great and his immediate successors. Originally confined to the establishment of a decent standard of education among the Frankish clergy, this movement had developed an interest in learning for its own sake, bringing into Gaul scholars from England, Italy, and Spain, and training the new generation which was to carry on their work. It was a revival rather than a new birth, a revival of the Latin Fathers, the Latin classics, and the Latin tongue which had suffered so severely in the 'Dark Ages' just preceding.

Its theological treatises were compilations of material from the Fathers; its Latin prose and verse dealt largely with old subjects, though they set new standards of composition for the period which followed. The movement conserved rather than originated; yet it reformed the handwriting of Europe by creating that Caroline minuscule which we still use as our alphabet, and its scribes saved to the modern world the Latin classics, nearly all of which have come down to us, directly or indirectly, through Carolingian copies. Libraries had been collected; humanists had appeared in men like Lupus of Ferrieres and John the Scot. The Latin language never fell back into the depths of the Merovingian age, and the European intelligence never lost the great gains of the ninth century.

So far as the Carolingian renaissance centred in the court and the palace school, it came to an end with the dissolution of the Frankish empire in the later years of the ninth century and left no immediate representatives at the courts of the lesser kingdoms which succeeded. The official annals come to an end in 882; "the stream of capitularies ceased to flow"; the imperial officers no longer go about on their vigilant rounds. Fortunately, however, Charlemagne had insisted upon the establishment of schools in every monastery and cathedral, and it was in these local centres that the intellectual movement had chiefly flourished. They include great monastic establishments like Tours and Fulda, Reichenau, St. Gall, and Lorsch, Fleury and Saint-Riquier and Corbie; cathedral centres like Metz and Cambrai, Rheims, Auxerre, and Chartres.

With the wealth and exemptions which these establishments had acquired under Carolingian protection, there was no inherent reason why teaching and writing should not go on there, irrespective of the fate of the Carolingian dynasty; but they owed their origin to the peace and good order which Charlemagne had established, and they might easily disappear when these were destroyed.

Throughout the tenth century it is Germany that best maintains the Carolingian traditions, so that under the Saxon Ottos German historians love to speak of an 'Ottonian Renaissance.' Whereas invasion and localism caused decline in France and Italy, the region of Saxony showed the results of its conquest and Christianization by Charlemagne and of the establishment of the monasteries and bishoprics of the new faith. And just as Otto the Great followed Charlemagne in his revival of the Empire, so he brought Italian grammarians and theologians to strengthen the intellectual movement to which he and his brother Bruno, archbishop of Cologne, gave strong support. Connecting links of this sort may be seen in the grammarian Stephen of Pavia, the theologian RATHERIUS, bishop of Liege and Verona, the poet Leo of Vercelli, and the famous Liutprand of Cremona, whom Otto used as his ambassador to Constantinople.

In Italy the revival of culture was first manifest in the South, where the contact was direct with the Greek and Mohammedan worlds. Southern Italy had remained a part of the Byzantine empire until well into the eleventh century, and after the Norman conquest it preserved its Greek monasteries and a considerable Greek-speaking population, especially in Calabria. Sicily was under Arab domination from 902 to 1091, and here too Greek and Arab elements survived under the Norman rulers.

In Northern Italy this is the age of the re-emergence of the Roman law) in the sense of a full course of study based on the text of the *Corpus Juris*. A further fact to be noted in the Italy of the eleventh century is the survival of education among the laity. If this class did not express itself in literature, it at least furnished the soil for the lay professions of law and medicine, which early rose to prominence in Italian society; it also comprised the important group of the notaries, transmitting from father to son an office which had preserved through the Dark Ages the institution of the Roman *tabelliones*. If Italy was the cradle of law and medicine, France was in this age superior in the liberal arts, and pre-eminent in philosophy, theology, and Latin poetry, not to mention the vernacular verse.

Finally, besides the activity shown in these new works, there is a development of libraries and collections of ancient authors. In this respect the tenth century had been more active than we should expect, as illustrated in scattered catalogues of manuscripts and especially in important codices of the principal Latin classics. The eleventh century continued this work and extended it. the new movement is nothing sudden or catastrophic, but reaches far back into the eleventh century and even earlier.