

date as abbot. Finally the pope himself intervened to mediate this long-drawn quarrel, and a settlement was reached shortly before Bishop Cunibert died in 1081.

Countess Adelaide had supported her bishop throughout this dispute because his views closely coincided with her own. Her attitude in political and religious matters was that of a feudal magnate born to command, brooking neither challenges to her authority nor external meddling in her domains. Under her administration the March of Turin enjoyed relative peace and stability, and when she died in 1091 she left it in good order. But its stability was already being undermined by forces inimical to her traditional concept of hierarchical order. The investiture conflict between the emperor and the pope dragged on, stirring up social and political tensions between the two sides' partisans. The towns were increasingly restive as the movement to establish self-governing communes gained momentum. Meanwhile the political and military power of the Arduinid lineage was eroding as its landed patrimony shrank, undercut by the need to make constant gifts of land to maintain the loyalty of its followers. And most dangerous of all in the short term, the countess left no clear successor to inherit her domains, opening the way for a succession struggle that would destroy the political cohesion of the March her forebears had built up.