

# General History in Polish Historiography 1945-1974

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## WESTERN EUROPE IN THE MIDDLE AGES

Research on the history of foreign countries<sup>1</sup> has a good and well-grounded tradition in Polish medieval studies. It has always been motivated by the need to interpret the history of one's own country in connection with processes of civilization on the scale of universal history, by the need of a comparative framework for historical investigation, by the curiosity for similarities and dissimilarities between processes and developments taking place in different geographical and political or ethnical formations. When one of the great founders of modern Polish historiography, Joachim Lelewel (1786-1861), undertook to present a systematic and modern approach to Poland's history, he presented it throughout against the background of the history of other peoples and countries, he inscribed it in the framework of European history; it was from that programme of bringing into relationship the Polish and the general history that were growing his brilliant studies in the geography and numismatics of medieval Europe or the amazing parallel between the history of Poland and of

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<sup>1</sup> A comprehensive list and review of such works does not exist. cursory accounts have been made in papers presenting the progress of research, such as e.g. H. Łowmiański, *Les recherches sur l'histoire du Moyen Age jusqu'à la fin du XV<sup>e</sup> siècle au cours des vingt années de la République Populaire de Pologne*, in: *La Pologne au XII<sup>e</sup> Congrès des Sciences Historiques à Vienne*, Warszawa 1965, pp. 195-201. A bibliography of this research — far from complete, though — is contained in: *La Pologne au XIII<sup>e</sup> Congrès des Sciences Historiques à Moscou*, Warszawa 1970, vol. II, pp. 57-66.

Spain in the 16th–18th centuries. In the subsequent decades of the 19th century and in the first decades of the 20th century, the positivistic programme of historiography assumed a distrustful attitude towards synthetical constructions and philosophical reflection on the past which induced naturally to widen the geographical horizons of historical research and to cultivate general history; at the same time, however, it took into account the needs of comparative studies and encouraged practicing research on foreign history. Such research was to serve as a school of historical analysis utilizing different — and in most cases very rich, too — source material and, at the same time, provide an opportunity to confront methodological rigour with more trained historical centres; hence the particular preference shown in this research for the French and German Middle Ages. The universality of institutional and ideological structures of the medieval West also inclined to investigate institutions and ideas where they developed in the fullest and most classical form — so as to understand better the mechanisms and results of reception in an area that was younger in respect of civilization. In this way, modern medieval studies in Poland have constantly retained research on general history in their programme.

Indeed, general history which, for institutional and administrative reasons, is treated as one of the specialized fields of historical science, is rather a general perspective of historical synthesis in which can be included to an equal extent research into the history of one's own country as well as into foreign history. In the present review which merely outlines the main directions of studies and does not aspire to completeness, we shall discuss works concerned with the general history of the Middle Ages in this narrower sense, i.e. excluding studies devoted to the history of medieval Poland and including works by Polish medievalists in the field of foreign history.

The geographical range of the main body of these works remains within the confines of the civilizational circle to which Poland also belonged; it comprised on the one hand the Slav world, on the other hand the Christian West. The intensity of that research was different with regard to the various countries and to the various centres of historical science in Poland. Thus,

particularly extensive was the research on medieval Russia (in Warsaw, Poznań Toruń), Bohemia (Wrocław) Hungary (Cracow), France (Warsaw) and Germany (Poznań, Warsaw); to a lesser extent and rather sporadically represented, on the other hand, were studies on the medieval history of Italy or England (Cracow, Warsaw).

The needs of university instruction and the interest of broad circles of the reading public brought about the appearance of several attempts at a synthetical exposition of European history of the Middle Ages. Tadeusz Manteuffel who had published before the war a history of the early Middle Ages (in the *Great General History* series), is the author of a full presentation of general history of the Middle Ages. He did not go in this work beyond European history, considering that the very notion of general history had grown in Europe from the history of the succession States of the Roman Empire, and the contacts between the various civilizations had been so faint in the Middle Ages that a joint presentation of the history of European civilization and of those of Asia would have been an artificial procedure.<sup>2</sup>

Keeping within the confines of post-Roman succession, the author included the history of the Slav world and of Byzantium into his uniform synthetical exposition.

Departing from similar assumptions, Benedykt Zientara attempted to include in his comprehensive (and very good) manual of general medieval history,<sup>3</sup> non-European history as well; the author has introduced in an interesting manner the history of the Arab world, showing the close cultural and political interlacement between Europe and the Islamic world (the presentation of the medieval history of the Far East has rather the character of synoptic information).

The various sections of the medieval historical process, espe-

<sup>2</sup> T. Manteuffel, *Sredniowiecze powszechne. Próba syntezy* [General Medieval History. Attempt of a Synthesis], Warszawa 1958; *Historia powszechna: Sredniowiecze* [General History: The Middle Ages], Warszawa 1965. T. Manteuffel has expounded his conception of general history in the article: *O historii powszechnej słów parę* [A Few Words on General History], in: *Studia Historica w 35-lecie pracy naukowej H. Łowmiańskiego*, Warszawa 1958.

<sup>3</sup> B. Zientara, *Historia powszechna średniowiecza* [General History of the Middle Ages], Warszawa 1968 (2nd ed. 1974).

cially those which have a separate status in University studies, have also been the subject of presentation in compendium form; in some cases they went beyond the classical type of textbook formulations and were based on the author's original research; this is true in particular of outline histories of States and institutions, of histories of philosophy or aesthetics.<sup>4</sup> The economic and social history of the Middle Ages has also become the subject of works of encyclopaedic and popularizing character.<sup>5</sup> Intended as popular reading for the general public was also the small book which Jan Baszkiewicz devoted to the political thought of the Middle Ages, largely introducing in it the results of his own analytical research.<sup>6</sup> As part of an encyclopaedic series devoted to the auxiliary sciences of history, Aleksander Gieysztor has presented the history of Latin paleography;<sup>7</sup> this excellently documented work is not only a modern manual of Latin palaeography *sensu largo* but in a considerable part the result of the author's own research. Finally, in the various series presenting the national histories of individual countries, the Middle Ages have been the subject of synthetical exposition sometimes written by distinguished Polish medievalists.<sup>8</sup>

<sup>4</sup> The following works should be cited here, above all: K. Koranyi, *Powszechna historia państwa i prawa* [General History of State and Law], vols. II/I and III, Warszawa 1963-1966; M. Sczaniecki, *Powszechna historia państwa i prawa* [General History of State and Law], Warszawa 1973; W. Tatariewicz, *Historia filozofii* [History of Philosophy], vol. I, Warszawa 1970; by the same author, *Estetyka średniowieczna* [Medieval Aesthetics], Warszawa 1962.

<sup>5</sup> S. Inglot, *Historia społeczna i gospodarcza średniowiecza* [Social and Economic History of the Middle Ages], Wrocław 1949; B. Geremek, K. Piesowicz, *Ludzie, towary, pieniądze* [People, Goods, Money], Warszawa 1968.

<sup>6</sup> J. Baszkiewicz, *Myśl polityczna wieków średnich* [The Political Thought of the Middle Ages], Warszawa 1970.

<sup>7</sup> A. Gieysztor, *Zarys dziejów pisma łacińskiego* [Outline History of Latin Paleography], Warszawa 1973. The same author presented separately the problems of reforms of writing in the 8th century, in: *Problem karolińskiej reformy pisma* [The Problem of the Carolingian Reform of Alphabet], „Archeologia”, vol. V, 1952-1953 (1955), pp. 155-177.

<sup>8</sup> One might cite here, by way of example: K. Tymieniecki, *Dzieje Niemiec do początku ery nowożytnej* [History of Germany up to the Beginning of the Modern Era], Poznań 1948; K. Górski, W. Czapliński, *Historia Danii* [History of Denmark], Wrocław 1965. A separate place, between general history and the history of Poland, is held by research in the history of the Teutonic Order and its State in Prussia; in this field, the basic works by K. Górski and by M. Biskup should be noted; cf. K. Górski, *L'Ordine teutonico*, Torino 1971.

Detailed research into general medieval history, conducted in Poland in various centres and by various research groups is characterized by considerable dispersion, both chronologically and thematically. The list of works is quite long, too. Without aspiring to present a full register of Polish research in this field, we only propose to indicate certain groups of problems on which that research has been more concentrated than on others, and where important scientific results have been achieved.

A domain of wide interest on the part of Polish medievalists has been the formation of social and economic as well as political structures of the early-medieval Europe through a confrontation and blending of the heritage of Mediterranean antiquity with the social realities of the barbarian peoples. On this road, Polish medieval studies in the postwar years had excellent antecedents in the research conducted in the Warsaw historical centre in the interwar period. The medievalistic seminars conducted by Professor Marcei Handelsman produced a considerable number of works on society and power in the Merovingian and Carolingian Europe. In the postwar years, the dynamic research, conceived on a wide scale, on the origins of the Polish State, also induced to take up analogical and comparative studies on the formation of early-medieval states. Now, however, these studies concerned only to a small extent the territories of post-Roman succession. Gerard Labuda undertook to investigate the character of the state organization formed on the outskirts of the Christian West, on Slav lands, in the 7th century.<sup>9</sup> In this work, a true masterpiece of medievalistic analysis, Labuda performs a subtle reconstruction of the process as a result of which the Frankish merchant Samo became the leader of a Slav State with Moravia as its central territory. While in this case we remain within Merovingian Europe, and the problems of contacts between Slavs and Franks as well as the figure of Charlemagne have attracted the attention of Polish historians,<sup>10</sup> Polish studies on the early-medieval period

<sup>9</sup> G. Labuda, *Pierwsze państwo słowiańskie — państwo Samona* [*The First Slav State — the State of Samo*], Poznań 1949.

<sup>10</sup> S. Kętrzyński, *Karol Wielki i Bolesław Chrobry* [*Charlemagne and Boleslaus the Brave*], „Przegląd Historyczny”, vol. XXXVI, 1946, pp. 19–25; J. Nalepa, *Wyprawa Franków na Wieleń w 789 r.* [*The Expedition of the Franks against the Velets in 789*], „Slavia Antiqua”, vol. IV, 1953,

has concentrated primarily on Slav countries. A unique place in this respect is held by the scientific output of the eminent medievalist from Poznań, Henryk Łowmiański (before the war attached to the University of Vilna). Before the war, Łowmiański published a work on the society of medieval Lithuania<sup>11</sup> which, in a manner innovatory in Polish historiography, introduced sociological and economic problems into medievalistic studies; then, in 1953, he presented the first attempt at a comparative investigation of the economic bases for the formation of State structures in the Slav countries.<sup>12</sup> Pointing to the connection between the formation of States and the development of plough tillage, the author showed the interrelation between the disintegration of kin community and the formation of feudal property. These theses became the object of vivid discussions; the author himself, in the course of further studies, connected in particular with his monumental work on Poland in the early Middle Ages, introduced considerable nuances into his statements; he also greatly expanded the scope of research on the migrations and stabilization of Slav tribes, in the social, economic and political structures of the Slav world.

In Polish research concerned with the origins of States Scandinavian problems are represented by separate works. Marian Małowist has dealt with economic structures of a broadly outlined area which he calls the Baltic zone; in this, he largely utilized the results of archaeological research.<sup>13</sup> Stanisław Pie-

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pp. 210-230; M. H. Serejski, *Karol Wielki na tle swoich czasów* [*Charlemagne and His Times*], Warszawa 1959; by the same author, *Karol Wielki cesarzem wbrew woli* [*Charlemagne Made Emperor against His Will?*], in: *Mediaevalia*, Warszawa 1960, pp. 21-27.

<sup>11</sup> H. Łowmiański, *Studia nad początkami społeczeństwa i państwa litewskiego* [*Studies in the Origins of the Lithuanian Society and State*], vols. I-II, Wilno 1931-1932.

<sup>12</sup> H. Łowmiański, *Podstawy gospodarcze formowania się państw słowiańskich* [*Economic Bases of the Formation of Slav States*], Warszawa 1953; cf. by the same author, *La genèse des États slaves et ses bases sociales et économiques*, in: *La Pologne au Xe Congrès International des Sciences Historiques à Rome*, Warszawa 1955, pp. 29-53. The author explicates his theories but also modifies them in his fundamental work *Początki Polski* [*The Origins of Poland*], Warszawa 1964; five volumes of this work have appeared so far.

<sup>13</sup> M. Małowist, *Z problematyki dziejów gospodarczych strefy bałtyckiej we wczesnym średniowieczu* [*From the Problems of the Economic History of the Baltic Zone in the Early Middle Ages*], „Roczniki Dziejów Społecznych i Gospodarczych”, vol. X, 1948, pp. 81-120.

karczyk undertook an analysis of economic relations in Sweden in the early Middle Ages,<sup>14</sup> striving to determine the distinct features of feudalization processes in Scandinavian societies. Gerard Labuda presented an interesting sketch of peculiarities in the processes of the formation and evolution of German statehood in the 10th–13th centuries.<sup>15</sup>

In the course of research on the origins of the Polish State and society, the cooperation between historians and archaeologists proved particularly important and fertile. This experience also found a continuation in the attempted synthetical presentations concerning the entire Slav world. One should cite here above all the syntheses and compendia of the history of Slavs in the early Middle Ages by Witold Hensel who also engaged in comparative studies on the origins of Slav towns.<sup>16</sup> Important hypotheses and research proposals in this respect have also been advanced by Aleksander Gieysztor; in particular, he outlined the processes of development of money economy and of urbanization against comparative all-Slav background.<sup>17</sup> The combined research efforts of Polish historians and archaeologists yield numerous works of major importance.<sup>18</sup> The *Dictionary of Slav Antiquities*, published since 1961, is a scientific project of great importance for research

<sup>14</sup> S. Piekarczyk, *Studia nad rozwojem struktury społeczno-gospodarczej wczesnośredniowiecznej Szwecji* [Studies in the Evolution of the Social and Economic Structure of Early-Medieval Sweden], Warszawa 1962.

<sup>15</sup> G. Labuda, *Tendances d'intégration et de désintégration dans le Royaume Teutonique du X<sup>e</sup> au XIII<sup>e</sup> siècle*, in: *L'Europe aux IX<sup>e</sup>–XI<sup>e</sup> siècles...*, pp. 77–91.

<sup>16</sup> W. Hensel, *Słowiańszczyzna wczesnośredniowieczna. Zarys kultury materialnej* [The Early-Medieval Slav World. An Outline of Material Culture], Warszawa 1965, 3rd ed.; by the same author, *Archeologia o początkach miast słowiańskich* [Archaeology on the Origins of Slav Towns], Wrocław 1963; by the same author, *Méthodes et perspectives de recherches sur les centres ruraux et urbains chez les Slaves (VI<sup>e</sup>–XIII<sup>e</sup> s.)*, Warszawa 1962.

<sup>17</sup> A. Gieysztor, *Les origines de la ville slave*, in: *Settimane di Studio del Centro Italiano di Studi sull'alto Medioevo*, vol. VI, Spoleto 1959, pp. 279–303; by the same author, *Les structures économiques en pays slaves à l'aube du Moyen Age jusqu'au XI<sup>e</sup> siècle et l'échange monétaire*, in: *Settimane...* vol. VIII, Spoleto 1961, pp. 455–484.

<sup>18</sup> Cf. Polish papers presented in: *I Międzynarodowy Kongres Archeologii Słowiańskiej 1965* [1st International Congress of Slav Archaeology 1965], vols. I–VI, Warszawa 1968; see in particular S. Tabaczyński's interesting paper: *Struktury gospodarcze środkowoeuropejskich społeczeństw barbarzyńskich* [The Economic Structures of Central-European Barbarian Societies], vol. II, pp. 76–101.

on the Slavs in the early Middle Ages; this cyclopaedia of knowledge on the Slavs' medieval past (up to the end of the 12th century) has no precedent in Slavistic studies.<sup>19</sup> Of the studies on Slavs one should cite many works and subjects discussed in connection with the problems of Poland's own history. We shall limit ourselves to pointing to G. Labuda's excellent studies on the history of Western Slavs,<sup>20</sup> their place in the Slav community, the contacts of Slavs with Huns and Goths, their relations with Scandinavia, etc.

In the postwar years, the methodological re-orientation of Polish historiography has contributed to an important development of research into social and economic problems. This is reflected by the subject-matter of works devoted to general medieval history although the overall proportions among the various fields of social and economic history have not always been fully maintained. While with regard to Polish history, research on agrarian history has been decidedly predominating (and the cumulation of analytical and monographic studies has led to important attempts at synthetical and model constructions), in the studies of general medieval history agrarian problems have occupied little room. One might cite here Karol Modzelewski's thorough study on the '*exploitation directe*' system in the estates of a Venetian monastery, and a more general attempt to interpret the pattern of manorial economy on the basis of North-Italian polyptychs from the 9th and 10th centuries.<sup>21</sup> In an analytical study on the interrelation between grain trade and the agrarian structure of the Uckermark in the 14th century, B. Zientara took up the problem of agrarian depression towards the end of the Middle Ages, and demonstrated that it was the transformations in the

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<sup>19</sup> *Lexicon antiquitatum Slavicarum. Summarium historiae cultus humanitatis Savorum*, Wrocław 1961.

<sup>20</sup> G. Labuda, *Fragmenty dziejów Słowiańszczyzny Zachodniej* [Fragments of the History of Western Slavs], vols. I-II, Poznań 1960-64.

<sup>21</sup> K. Modzelewski, *Le vicende della pars dominica nei beni fondari del monastero di San Zaccaria di Venezia (sec. X-XIV)*, „Bolletino dell' Istituto della Storia della Società e dello Stato Veneziano”, vol. IV, 1962, and V, 1963; by the same author, *Z dziejów wsi wczesnofeudalnej. Północnowłoski system dworski i jego upadek* [From the History of Early-Medieval Countryside. The North-Italian Manorial System and Its Decline], „Kwartalnik Historyczny”, 1963, No. 70 pp. 797-822.



economic structure and not the natural calamities that were the basic cause of the phenomenon of abandoned fields and farms.<sup>22</sup>

Problems of urban history enjoyed much greater interest; in this respect, significant achievements can be noted in investigations of the forms of urban economic activity and of the social structure of the medieval town. In connection with the initiated team research on the history of Polish crafts, M. Małowist took up the problems of European crafts in the late Middle Ages. The proper perspective for this research was provided by one of the crucial problems of European medievalistic discussions — the problem of structural transformations in the economics of the late Middle Ages. Seeing in these transformations the signs of the first crisis of the feudal system, M. Małowist in three comprehensive studies made an analysis of the organization of production and of the social relations in the cloth industry of Flanders, England and Holland in the 14th and 15th centuries, pointing to the decline of the traditional luxury production and the development of new production designed for wider selling.<sup>23</sup> The author connected these phenomena with the process of expansion of monetary economy in the countryside and with new social groups entering urban economic activity and the market. On the example of cloth-making of that time, the author makes an interesting analysis of the primitive forms of capitalistic organization of production. The crafts in late-medieval Paris became

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<sup>22</sup> B. Zientara, *Kryzys agrarny w Marchii Wkrzańskiej w XIV w.* [*The Agrarian Crisis in the Uckermark in the 14th Century*], Warszawa 1961 (German translation: Weimar 1967). For structural transformations of the countryside in the late Middle Ages, cf. also A. Mączak's short study: *Z problematyki kryzysu wielkiej własności ziemskiej w Anglii XIV–XV w.* [*Some Problems of Crisis of Big Landed Property in England in the 14th–15th Centuries*], in: *Wiekі średnie*, Warszawa 1962, pp. 227–237.

<sup>23</sup> M. Małowist, *Zagadnienie kryzysu feudalnego w XIV i XV w. w świetle najnowszych badań* [*The Problem of the Crisis of Feudalism in the 14th and 15th Centuries in the Light of Recent Research*], „Kwartalnik Historyczny”, vol. LX, 1953, pp. 86–106; by the same author, *Studia z dziejów rzemiosła w okresie kryzysu feudalizmu w Zachodniej Europie w XIV wieku* [*Studies in the History of Crafts in the Period of the Crisis of Feudalism in Western Europe in the 14th Century*], Warszawa 1954. Cf. also B. Zientara, *Zagadnienie depresji rolnictwa w XIV–XV wieku w świetle najnowszej literatury* [*The Problem of Depression in Agriculture in the 14th–15th Centuries in the Light of the Recent Literature*], „Przegląd Historyczny”, vol. LI, 1960, pp. 262–273.

the object of a separate study.<sup>24</sup> Characterizing the forms of the urban wage work in the Middle Ages, the author points to the limited scope of functioning of the labour market and to the peculiar place that unskilled labour force held in that market. In the economic and psycho-sociological processes shaping the modern labour market, a particular role was played by migrations of journeymen; a comparative analysis of those migrations has been taken up.<sup>25</sup> Tadeusz Roślanowski presented the mining and metallurgy of Westphalia in the Middle Ages, in connection with the problems of colonization of that region,<sup>26</sup> and the history of money became the subject of a monograph by Ryszard Kiersnowski who presented the course and the economic background of the monetary reform in Europe in the 13th–14th centuries.<sup>27</sup>

The problems of European trade were studied in particular by M. Małowist who had pursued that research since prewar years. In the first years after the war, he published a comprehensive work on transformations in Black Sea trade in the third quarter of the 15th century and on Kaffa's economic role after the seizure of the Black Sea region by the Turks. He also carried on extensive research on the history of Baltic trade in the late Middle Ages, pointing in particular to the role that trade had played in consolidating the division of Europe into economic zones.<sup>28</sup> Mało-

<sup>24</sup> B. Geremek, *Najemna siła robocza w rzemiośle Paryża XII–XV w. Studium o średniowiecznym rynku siły roboczej [Wage-earners in Paris Crafts and Trades in the 12th Centuries. A Study on the Medieval Labour Market]*, Warszawa 1962 (French translation: Paris 1968; Italian translation: Firenze 1974). The author dealt with wider problems of wage-earners his paper: *Les salariés et le salariat dans les villes au cours du bas Moyen Age*, in: *Troisième conférence internationale d'histoire économique*, Munich 1965, Paris-La Haye 1968.

<sup>25</sup> B. Geremek, *Les migration des compagnons au bas Moyen Age*, „*Studia Historiae Oeconomicae*”, vol. V, 1970, pp. 61–79.

<sup>26</sup> T. Roślanowski, *Sredniowieczne górnictwo i kuźnictwo westfalskie oraz ich wpływ na gospodarczy i osadniczy rozwój regionu w XI–XIV w. [Medieval Mining and Smithcraft in Westphalia and Their Impact on the Economic Growth and Settlement of the Region in the 11th–14th Centuries]*, „*Studia z dziejów górnictwa i hutnictwa*”, vol. XI, 1967, pp. 113–141.

<sup>27</sup> R. Kiersnowski, *Wielka reforma monetarna XIII–XIV w. [The Great Monetary Reform of the 13th–14th Centuries]*, Warszawa 1969.

<sup>28</sup> The bibliography of these works is to be found in the collective volume *Spoleczeństwo — Gospodarka — Kultura [Society — Economy — Culture]*, Warszawa 1974; some of them are included in the collection: M. Małowist, *Croissance et régression en Europe (XIV<sup>e</sup>–XVII<sup>e</sup> siècles)*, Paris 1973.

wist's works found a continuation in the studies of Henryk Samsonowicz who, from research on the economic activity of Gdańsk in the 15th century, passed to a synthetical reconstruction of the overall economic picture of the Hanse on the Baltic; he argued that in the 14th–15th centuries, the Baltic region constituted an economic entity as a result of both the functioning of the international division of labour and of the specific natural conditions.<sup>29</sup> The problems of shipping on the Baltic Sea also attracted the interest of historians: Edmund Cieślak and Stanisław Matysik undertook to investigate the question of the winter pause in Baltic navigation in the light of legal rules, as well as several other detailed problems related to maritime law.<sup>30</sup>

In the studies on the social structure of the medieval town, the attention of Polish historians was attracted by the problem of the patriciate on the one hand, and of the urban populace on the other. Samsonowicz's preliminary and discussible supposition that up to the 14th century the notion of urban patriciate had been connected with definite forms of economic activity and in a later period it had been identified with the power elite,<sup>31</sup> has not become the object of detailed verification. T. Roslanowski under-

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<sup>29</sup> H. Samsonowicz, *Późne średniowiecze miast nadbałtyckich* [*Baltic Cities in the Late Middle Ages*], Warszawa 1968. Cf. also the reviews of Polish research in the history of the Baltic: L. Leciejewicz, *Sea Problems in Research into Early Medieval Poland*, „Acta Poloniae Historica”, vol. XXIII, 1971, pp. 136–149, and H. Samsonowicz, *Recherches polonaises sur l'histoire de la Baltique au déclin du Moyen Age (XIV<sup>e</sup>–XV<sup>e</sup> siècle)*, *ibidem*, pp. 150–161.

<sup>30</sup> E. Cieślak, *Z zagadnień historii prawa morskiego na Bałtyku i Morzu Północnym* [*From the Problems of the History of Maritime Law in the Baltic and the North Sea*], „Przegląd Zachodni”, 1961, fasc. 1–2, pp. 89–101; by the same author, *Reglamentacja handlu rybami przez Związek Miast Hanzeatyckich w XIV i XV w.* [*Regulation of Fishing Trade by the League of Hanseatic Towns in the 14th and 15th Centuries*], *ibidem*, 1952, fasc. 5–6, pp. 432–459; S. Matysik, *Zagadnienie zimowej przerwy w bałtyckiej żegludze Hanzy w XIV i XV w.* [*The Problem of Winter Pause in the Baltic Navigation of the Hanse in the 14th and 15th Centuries*], „Zapiski Towarzystwa Naukowego w Toruniu”, vol. XVI; by the same author, *Ze studiów nad współwłasnością statków morskich w żegludze bałtyckiej w XIV–XV wieku* [*Studies on the Property of Sea-going Ships in the Baltic Shipping of the 14th–15th Centuries*], „Czasopismo Prawno-Historyczne”, vol. XIV, 1961, pp. 35–82; by the same author, *Prawo nadbrzeżne — Ius naufragii* [*Coastal Law — Ius naufragii*], Toruń 1950.

<sup>31</sup> H. Samsonowicz, *Uwagi nad średniowiecznym patrycjatem miejskim w Europie* [*Observations on Medieval Urban Patriciate in Europe*], „Przegląd Historyczny”, vol. XLIX, 1958, pp. 574–584.

took to investigate the problems of urban patriciate taking the example of three cities on the Rhine — Bonn, Andernach and Coblenz — in the 12th and 13th centuries (utilizing, especially for Andernach, several previously non-published documents).<sup>32</sup> The author has made a thorough study of three successive stages in the evolution of the urban elite: first the group of ministerials, then the *meliores* evolving towards the status of rentiers of feudal type, and finally, at the turn of the 13th–14th centuries, the group of *maiores oppidani*, drawing their strength from economic activity but, like the former, evolving towards rentiership. The opposite extreme of the medieval urban community has been discussed in a work on marginal groups in Paris in the 14th–15th centuries.<sup>33</sup> This study, based primarily on court records, tries to determine the place of beggars, vagrants, prostitutes and outcasts in the topography and social structure of the late-medieval town; the author stresses the common features in the way of life of these diverse groups and the basic absence of a sense of community or class consciousness. The passive and instrumental role played by these groups in social movements bears witness, in the author's opinion, to the low degree of their internal cohesion.<sup>34</sup>

Urban history has also been represented in Polish medievalist literature by minor works. In the field of historical demography, attempts have been made to determine the population of Hanseatic cities and the trends of its evolution, as well as the proportions of the population of Paris in the 14th century (arguments were set forth to prove that Paris had more than

<sup>32</sup> T. Rosłanowski, *Recherches sur la vie urbaine et en particulier sur le patriciat dans les villes de la moyenne Rhénanie septentrionale*, Warszawa 1964.

<sup>33</sup> B. Geremek, *Ludzie marginesu w średniowiecznym Paryżu [People of the Social Margin in Medieval Paris]*, Wrocław 1971 (French translation: Paris 1975); by the same author, *La lutte contre le vagabondage à Paris aux XIV<sup>e</sup> et XV<sup>e</sup> siècles*, in: *Ricerche storiche ed economiche in memoria di Corrado Barbagallo*, Napoli 1970, vol. II, pp. 211–236.

<sup>34</sup> The problems of late-medieval social movements were also taken up by T. Cieślak, on the example of Hanseatic towns: *Walki ustrojowe w Gdańsku, Toruniu oraz w niektórych miastach hanzeatyckich w XV w. [Political Struggles in Gdańsk, Toruń and some Hanseatic Towns in the 15th Century]*, Gdańsk 1960.

200,000 inhabitants).<sup>35</sup> The monograph on a small Provençal town, Salon-de-Provence, in the 14th century, showed the functioning of a small town market and its connections with its "hinterland" (the work provides interesting information on the forms of urban credit).<sup>36</sup> Urban life has also become the subject of a small book of popular character,<sup>37</sup> in which, apart from economic structures and forms of urban activities, the peculiarities of urban culture and its socio-psychological aspects are also dealt with.

Finally, we note in this field an original attempt at comparative synthesis: in an extensive confrontation of social and economic structures of Europe's East and West in the late Middle Ages, M. Małowist<sup>38</sup> has summed up his studies on the difference of development trends in the various zones of Europe; the author has introduced into scholarly circulation interesting material concerning south-eastern Europe, little utilized so far in comparative research, and showed the ways which put into shape the specific type of relations between the East supplying raw-materials and the West giving in return industrial and luxury goods.

In the vast field of research on the history of law, Polish historiography already has considerable achievements, especially with regard to the Middle Ages. Studies have been directed to the comparative history of Slav laws<sup>39</sup> where discussions and

<sup>35</sup> H. Samsonowicz, *Zagadnienia demografii historycznej regionu Hanzu w XIV-XV w.* [*Problems of Historical Demography of the Hanseatic Region in the 14th-15th Century*], „Zapiski Historyczne”, vol. XXVIII, 1963, pp. 523-555 (cf. the summary in *Hansische Geschichtsblätter*, 1964); B. G e r e m e k, *Paris la plus grande ville de l'Occident médiéval?* „Acta Poloniae Historica”, vol. XVIII, 1968, pp. 18-37.

<sup>36</sup> A. Rutkowska-Płachcińska, *Gospodarka i zasięg oddziaływania miasta średniowiecznego. Salon-de-Provence w połowie XIV w.* [*The Economy and Range of Influence of a Medieval Town. Salon-de-Provence in the Middle of the 14th Century*], Wrocław 1969. This study, like the work (not published yet) by D. Poppe: *Struktura gospodarcza burgum prowansalskiego w XIV w. — Reillanne, Basses-Alpes* [*The Economic Structure of a Provençal Burgum in the 14th Century — Reillanne, Basses-Alpes*], originated from the research conducted by the Centre des Etudes Méditerranéennes in Aix-en-Provence.

<sup>37</sup> H. Samsonowicz, *Życie miasta średniowiecznego* [*The Life of a Medieval Town*], Warszawa 1970.

<sup>38</sup> M. Małowist, *Wschód i Zachód Europy w XIII-XVI wieku* [*The East and West of Europe in the 13th-16th Centuries*], Warszawa 1973.

<sup>39</sup> J. Bardach, *Historia praw słowiańskich. Przedmiot i metody badawcze* [*History of Slav Laws. The Subject and Methods of Research*], „Kwartalnik Historyczny”, 1963, No. 70, pp. 255-285.

investigations concerned the possibilities of reconstructing ancient Slav custom-law, the legal systems and monuments of the neighbouring territories,<sup>40</sup> and the problems of laws and institutions of the West. Michał Patkaniowski's research on the origin of the legal system of Italian communes, started before the war, has been continued in several directions. Irena Malinowska-Kwiatkowska has studied the institutions of the commune of Bologna, certain detailed problems of Italian law, as well as private law in the Sicilian legislation of the 12th-13th centuries (the latter work containing an interesting analysis of agrarian contracts and property relations);<sup>41</sup> Michał Staszków has presented the theoretical and practical origins of the evolution of legal views on the commune, studying in particular the inquiries of Italian glossators.<sup>42</sup> Wojciech M. Bartel has presented the evolution of State institutions in Anglo-Saxon Britain and the problems of protection of personal liberty up to the time of Norman conquest.<sup>43</sup> The legal problems of the feudal system, outlined before the war by Marcei Handelsman and Tadeusz Manteuffel, were dealt with in the postwar years above all by the latter's works<sup>44</sup> of both popular and research character. An important place in this field is held by Michał Sczaniecki's work with its penetrating analysis of a peculiar type of feudal contract, namely enfeoffing with rent.<sup>45</sup> One might also point here to several minor studies, e.g. on the character of vassalage in Anglo-Saxon Britain or

<sup>40</sup> J. Matuszewski, *Studia nad prawem rugijskim* [Studies in the Law of Rügen], Poznań 1947.

<sup>41</sup> I. Malinowska, *Ustrój komuny Bolonii w XV wieku* [The Political System of the Commune of Bologna in the 15th Century], „Czasopismo Prawno-Historyczne”, vol. XIII, 1961, pp. 47-107; by the same author, *L'ordinamento del comune de Bologna nel quattrocento*, Milano 1966; I. Malinowska-Kwiatkowska, *Prawo prywatne w ustawodawstwie Królestwa Sycylii, 1140-1231* [Private Law in the Legislation of the Kingdom of Sicily 1140-1231], Wrocław 1973.

<sup>42</sup> M. Staszków, *Komuna w doktrynie prawnej XII-XIV w.* [The Commune in the Legal Doctrine of the 12th-14th Centuries], Wrocław 1968.

<sup>43</sup> W. M. Bartel, *Ochrona wolności osobistej na tle rozwoju państwowości anglosaskiej Brytanii — do roku 1066* [Protection of Personal Liberty and the Evolution of Statehood of Anglo-Saxon Britain up to 1066], Kraków 1965.

<sup>44</sup> Cf. in particular: T. Manteuffel, *Problem feudalizmu polskiego* [The Problem of Polish Feudalism], „Przegląd Historyczny”, vol. XXXVII, 1948, pp. 62-71; by the same author, *On Polish Feudalism*, „Mediaevalia et Humanistica”, vol. XVI, 1964, pp. 94 ff.

<sup>45</sup> M. Sczaniecki, *Essai sur les fiefs-rentes*, Paris 1946.

on the role of feudal institutions in the formation of Slav States.<sup>46</sup>

We ought finally to note the works by the distinguished historian of medieval law, Adam Vetulani whose studies on *Decretum Gratiani* and the decretists have already become classics in the literature of the subject.<sup>47</sup>

Interesting research has been done on the history of formation of the institutions of state representations in Central Europe. Karol Górski has presented an attempt at comparative examination of state privileges and institutions in that part of Europe,<sup>48</sup> and Stanisław Russocki has investigated the problem of birth and typology of state assemblies in Central Europe.<sup>49</sup> Russocki is also the author of important studies devoted to *ius resistendi* in Slav countries and the influence of provincial synods on political assemblies in the 10th-13th centuries.<sup>50</sup>

History of law has also inspired one of the most interesting Polish works on general medieval history, namely Jan Baszkiewicz's book on state sovereignty in the political doctrine of the Middle Ages.<sup>51</sup> Baszkiewicz concentrates his attention on the

<sup>46</sup> K. Baran, *Stosunek wasalny w świetle praw i literatury anglosaskiej Brytanii* [Vassal Relationship in the Light of the Laws and Literature of Anglo-Saxon Britain], „Czasopismo Prawno-Historyczne”, vol. XXII, 1970, No. 2, pp. 1-29; S. Russocki, *Le rôle de la „fidelitas” et du „beneficium” dans la formation des États slaves*, „Acta Poloniae Historica”, vol. XXVI, 1971, pp. 171-188.

<sup>47</sup> A. Vetulani, *Le Décret de Gratien et les premiers décrétalistes à la lumière d'une source nouvelle*, „Studia Gratiana”, vol. VII, 1959, pp. 209-313.

<sup>48</sup> K. Górski, *Die Anfänge des Ständewesens im Nord- und Ostmittel Europa im Mittelalter*, in: *Anciens Pays et Assemblées d'États*, vol. XL, 1966, pp. 45 ff; by the same author, *Les débuts de la représentation de la „communitas nobilium” dans les assemblées d'états de l'Est européen*, *ibidem*, vol. XLVIII, 1968, pp. 39-55.

<sup>49</sup> S. Russocki, *Narodziny zgrupowań stanowych* [The Birth of State Assemblies], „Przegląd Historyczny”, vol. LIX, 1968, p. 214 ff; by the same author, *Protoparlamentaryzm Czech do początku XV wieku* [Proto-Parliamentarism of Bohemia up to the Beginning of the 15th Century], Warszawa 1973; by the same author, *Les assemblées pré-parlementaires en Europe centrale*, „Acta Poloniae Historica”, vol. XXX, 1974.

<sup>50</sup> S. Russocki, *Opór władców i prawo oporu u Słowian w wiekach średnich* [Resistance to Rulers and the Right of Resistance among Slavs in the Middle Ages], „Czasopismo Prawno-Historyczne”, vol. XX, 1968, pp. 117-152; by the same author, *Średniowieczne synody prowincjonalne a zgromadzenia przedstanowe* [Medieval Provincial Synods and Pre-State Assemblies], *ibidem*, vol. XVII, 1, 1965, pp. 39-71.

<sup>51</sup> J. Baszkiewicz, *Państwo suwerenne w feudalnej doktrynie politycznej do początków XIV w.* [Sovereignty of State in the Feudal Political Doctrine up to the Beginnings of the 14th Century], Warszawa 1964.

external aspect of state sovereignty, developing in the course of confrontation of national monarchies, the universalism of the Empire and the Papacy. The author links the structure of the doctrine of State sovereignty with the elimination of feudal fragmentation and with the restoration of royal power in the 13th and 14th centuries, rejecting the thesis that the theory of the modern sovereign State was elaborated by canonic lawyers of the 12th century and in the papal circles.

The history of the Papacy and of the Church is the subject of numerous research projects in Polish historiography; predominating among them are monographs and analytical studies. Taking up the study of the ideological origin of the crusades, A. Gieysztor<sup>52</sup> pointed out that it was groundless to detect antecedents of crusades in the plans of Sergius IV (1009-1012) and demonstrated that the encyclical ascribed to that pope was a forgery produced in the milieu of Cluny on the eve of the first crusade. T. Manteuffel engaged in investigating the history of monastic orders in the medieval Church<sup>53</sup> and devoted a detailed monograph to the place of the Cistercians in papal policy.<sup>54</sup> The original results of this study include both the presentation of the internal evolution of the order (and, in particular, of its economic policy), and of the special missionary role the Cistercians were to play in the policy of the Papacy in Slav and Baltic countries.

In Polish research into religious life and consciousness, a particular role was played by the problem of medieval heresies. Much attention was given to it by Manteuffel who devoted to it a book as well as several detailed studies. He dealt above all

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<sup>52</sup> A. Gieysztor, *Ze studiów nad genezą wypraw krzyżowych. Encyklika Sergiusza IV* [From Studies on the Origins of the Crusades. The Encyclical of Sergius IV], Warszawa 1948 (also in English, in: „Mediaevalia et Humanistica”, vol. V, 1948, pp. 3-23, and V, 1950, pp. 3-34).

<sup>53</sup> T. Manteuffel, *Zakony kościoła katolickiego do połowy XIV wieku* [Orders of the Catholic Church up to the Middle of the 14th Century], in: *Szkice z dziejów papieżstwa* [Essays from the History of Papacy], Warszawa 1958, pp. 1-43.

<sup>54</sup> T. Manteuffel, *Papięstwo i cystersi ze szczególnym uwzględnieniem ich roli w Polsce na przełomie XII i XIII w.* [The Papacy and the Cistercians, with Special Regard to Their Role in Poland at the Turn of the 12th-13th Century], Warszawa 1955; cf. by the same author, *La mission balte de l'ordre de Citeaux*, in: *La Pologne au X<sup>e</sup> Congrès...*, pp. 107-123.



with the mechanism of origination of heresies taking the example of adherents of voluntary poverty, seeking to find out how the dividing lines between orthodoxy and heterodoxy are formed and where they run.<sup>55</sup> In the opinion of the author, these both notions were of a relative character; the judgment and decisions of the Church concerning views and actions qualified as heretical, were determined above all by pragmatic considerations. Voluntary poverty as an individual aspiration presented no threat to Church structure; however, when it assumed the form of a collective and mass-scale phenomenon, it became dangerous and was treated with all severity. T. Manteuffel also began research — which was interrupted by his death — on the contestational historiosophical visions of the medieval heterodoxy. It resulted in two interesting studies: on Pierre de Jean Olivi and on the chiliastic programme of Joachim of Fiore.<sup>56</sup> The problems of dividing lines between orthodoxy and heterodoxy were also dealt with by Stanisław Trawkowski in his thorough study on the origins of the Prémontré movements and on the evolution of the character of the Premonstratensians' Congregation in the various countries of Europe.<sup>57</sup> Against the background of this evolution, the author outlines also the changing attitude of the order towards the women's problem; those are among the more interesting findings of his work. Following-up, as it were, Manteuffel's conclusions on the role of Cistercians in the political designs of the Papacy, Trawkowski showed the dependence of the Premonstratensians' internal evolution upon the requirements of papal policy and the intended papal reforms. Also devoted to problems of heresy is Stanisław Bylina's book on the social

<sup>55</sup> T. Manteuffel, *Narodziny herezji. Wyznawcy dobrowolnego ubóstwa w średniowieczu* [The Birth of Heresy. Adherents of Voluntary Poverty in the Middle Ages], Warszawa 1963 (German translation — Graz 1968, French translation — Paris 1970, Italian translation — Firenze 1975).

<sup>56</sup> T. Manteuffel, *Piotr syn Jana Olivi: święty czy herezjarcha?* [Pierre, Son of Jean Olivi: a Saint or a Heresiarch?], „Przegląd Historyczny”, vol. LV, 1964, pp. 392-404; by the same author, *W oczekiwaniu ery wolności i pokoju. Historiozofia Joachima z Fiore* [In Expectation of an Era of Freedom and Peace. The Philosophy of History of Joachim of Fiore], *ibidem*, vol. LX, 1969, pp. 233-256.

<sup>57</sup> S. Trawkowski, *Między herezją a ortodoksją. Rola społeczna premonstratensów w XII w.* [Between Heresy and Orthodoxy. The Social Role of the Premonstratensians in the 12th Century], Warszawa 1964.

programmes and ideas of the Italian humiliates, south-French beguines and Rhine beghards.<sup>58</sup> Analyzing the programme of poverty of the humiliates, beguines and beghards, the author strives to grasp the common elements and the differences of social contestation in medieval heterodoxy. Particularly interesting is the part of the book devoted to the begging beghards in the Rhine lands towards the end of the 13th and in the 14th centuries — both in the findings concerning the social composition of the beghards and in those concerning the character of the elite in the social and ethical programme of the beghards. Many scholars, especially in Wrocław's historical centre, have taken up the problems of Hussitism, above all the question of the Hussite influence in Poland and the nationality aspects of the movement; however, certain problems of the ideology of Hussitism were also shed new light upon.<sup>59</sup>

One should finally note here Jerzy Kłoczowski's important and original attempt to give a synthetical exposition of the history of community-living groups in Western Christendom from the decline of antiquity to the 15th century.<sup>60</sup> It is, in fact, an exposition of the history of Christianity, as seen through the

<sup>58</sup> S. Bylina, *Wizje społeczne w herezjach średniowiecznych. Humiliaci, begini, begardzi* [Social Visions in Medieval Heresies. The Humiliates, the Beguines, the Beghards], Wrocław 1973.

<sup>59</sup> R. Heck, E. Maleczyńska, *Ruch husycki w Czechach i w Polsce* [The Hussite Movement in Bohemia and in Poland], Wrocław 1953; E. Maleczyńska, *Ruch husycki w Czechach i w Polsce* [The Hussite Movement in Bohemia and in Poland], Warszawa 1959; by the same author, *Ze studiów nad hasłami narodowościowymi w źródłach doby husyckiej* [From Studies on Nationality Ideas in the Sources of the Hussite Era], „Przegląd Historyczny”, vol. XLIII, 1952, pp. 60–82; S. Bylina, *Wpływy Konrada Waldhausena na ziemiach polskich w drugiej połowie XIV i w pierwszej połowie XV wieku* [The Influence of Konrad Waldhausen in Polish Territories in the Second Half of the 14th and in the First Half of the 15th Century], Wrocław 1966; by the same author, *Elementy chiliastyczne w poglądach Jana Żelińskiego* [Chiliastic Elements in the Views of Jan Żeliński], „Przegląd Historyczny”, vol. LXIII, 1972, pp. 241–252; R. Heck, *Świadomość narodowa i państwowa w Czechach i w Polsce w XV wieku* [National and State Consciousness in Bohemia and in Poland in the 15th Century], in: *Pamiętnik X Powszechnego Zjazdu Historyków Polskich w Lublinie*, Warszawa 1968, pp. 126–151; by the same author, *Tabor a kandydatura jagiellońska w Czechach, 1438–1444* [Tabor and the Jagiellonian Candidature in Bohemia 1438–1444], Wrocław 1964.

<sup>60</sup> J. Kłoczowski, *Wspólnoty chrześcijańskie* [Christian Communities], Kraków 1964, (Italian translation now in printing).

actions, the social and ethical programmes, the world of values, of its most active and leading groups. The author follows the mental attitudes of social groups and the types of Christian religiousness in connection with the fact that agriculture was gaining in importance in West-European society in the early Middle Ages, and that the process of transformation was connected with the development of urban civilization in the first half of the second millenium. Closing his study on the threshold of the great Reformation movements, the author shows the medieval premisses of the deep-reaching process of individualization of religious life.

In the vast field of history of medieval European culture, we do not note, it is true, original works of synthetical character; yet the number of detailed studies and new proposals is quite considerable. We should point, first of all, to the problems of collision of the traditional cultures with Christianity which have been arousing growing interest in European medieval studies in the past few years. Stanisław Piekarczyk first took up the problems of religion in early-medieval Scandinavia on the threshold of Christianization,<sup>61</sup> detecting in particular ideological syndromes of power and of the various social groups, and then devoted a comprehensive work to a confrontation of Christian and pagan patterns of culture and conduct among the Germans (in the 5th-8th centuries).<sup>62</sup> In this latter study, investigating the relations between the barbarian world and Christendom, the author considers the degree of attractiveness of Christianity to peoples who were the object of catechization and proceeds to a revaluation — sometimes with excessive *parti pris* — of old-Germanic tradition and of Germanic polytheism. The author points to the usefulness of Christianization to those in authority and to the upper groups of society, and shows at the same time the barbarization of Christianity in those centuries as the condition of the social spreading of the new religion. Edward Potkowski took up research in the heritage of pagan beliefs in Germany in a later

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<sup>61</sup> S. Piekarczyk, *O społeczeństwie i religii w Skandynawii VIII-XI w.* [On Society and Religion in Scandinavia in the 8th-11th Centuries], Warszawa 1963.

<sup>62</sup> S. Piekarczyk, *Chrześcijaństwo i barbarzyńcy* [Christianity and the Barbarians], Warszawa 1968.

period; the subject of his monograph is the problem of the "living ghost": the attitude of German society in the Middle Ages towards the presence of the dead in the world of the living.<sup>63</sup> Basing himself on the narrative material from the 12th- and 13th-century collections of tales, legends and *exempla* (especially those of Caesarius of Heisterbach, Thomas of Cantimpré and Walter Map), the author investigates how the current Christian beliefs treat posthumous life and he confronts current eschatology with the doctrine of the Church and with theology. Finally, we ought to mention here Jerzy Strzelczyk's thorough monograph devoted to Gervase of Tilbury<sup>64</sup> and in particular to his geographical works (where he hypothetically ascribes to Gervase the famous *Mappa mundi* from Ebstorf), Ignacy Zarębski's studies on early Italian humanism and its reception in Poland,<sup>65</sup> or the numerous detailed works relating to the problems of medieval culture and ideology.<sup>66</sup>

Krzysztof Pomian's work on the conception of history and the attitude towards the past in medieval thought, from Augustine to Ockham and Petrarca, belongs to the sphere of theology and philosophy.<sup>67</sup> Investigating interrelations between history and philosophy, the author tries to establish the peculiar features of the medieval understanding of history. Pomian argues that in the Middle Ages the past was the object of faith and not of seeking historical truth; this determined basically the historian's

<sup>63</sup> E. Potkowski, *Dziedzictwo wierzeń pogańskich w średniowiecznych Niemczech. Defuncti vivi* [The Heritage of Pagan Beliefs in Medieval Germany, *Defuncti Vivi*], Warszawa 1973.

<sup>64</sup> J. Strzelczyk, *Gerwazy z Tilbury. Studium z dziejów uczoneści geograficznej w średniowieczu* [Gervase of Tilbury. A Study from the History of Geographical Learning in the Middle Ages], Wrocław 1970.

<sup>65</sup> I. Zarębski, *Il Boccaccio nel primo umanesimo polacco*, in: *Studi sul Boccaccio*, dir. da V. Branca, vol. III, Firenze 1965, pp. 247–294.

<sup>66</sup> Cf. A. Gieysztor, *La légende de Saint Alexis en Occident: un idéal de la pauvreté*, in: *Études sur l'histoire de la pauvreté*, Paris 1974, pp. 125–139; B. Geremek, *Św. Antonin z Florencji o żebrakach i jałmużnie* [St. Antonino of Florence on Beggars and Alms], in: *Wiek średni*, Warszawa 1962, pp. 239–247; B. Lapis, *Jana z Salisbury rozumienie zadań historiografii* [John of Salisbury's Interpretation of the Tasks of Historiography], „Commentationes”, vol. XV, 1971; K. Górski, *Le roi-saint. Un problème d'idéologie féodale*, „Annales E.S.C.”, 24<sup>e</sup> année, 1969, pp. 370–376.

<sup>67</sup> K. Pomian, *Przeszłość jako przedmiot wiary. Historia i filozofia w myśli średniowiecza* [The Past as the Object of Faith. History and Philosophy in the Thought of the Middle Ages], Warszawa 1968.

research procedures. In the course of the 12th and 13th centuries, this conception underwent important transformations which found expression in the activation of the historian's attitude: he relinquishes his former role of a mirror reflecting the account of the past and assumes a critical attitude.

The problems of medieval philosophy are widely represented in Polish research.<sup>68</sup> Polish medievalists, rallied around Stefan Świeżawski and Jan Legowicz, conduct parallel research in the history of Polish and European medieval philosophy. We do not propose to give here an account of these studies;<sup>69</sup> let us only point out the diversity of directions of research: it includes works on Thomism, on the notion of beauty in the thought of the 13th century, on Averroism, on the philosophical school of Bologna or on the psychological doctrine of Albertism and Thomism in the 15th century.<sup>70</sup>

Questions of medieval intellectual culture have also been dealt with in many aspects, above all in relation to investigations concerning Poland's place in European culture, the reception of ideas, patterns and institutions. Thus, Brygida Kürbis and Marian Plezia, in their studies on Polish historiography, reached to problems of West-European patterns and investigated the mechanisms

<sup>68</sup> The results of this research are presented in three periodicals: „Mediaevalia Philosophica Polonorum” (in foreign languages), „Studia Mediewistyczne” and „Materiały i Studia Zakładu Historii Filozofii Starożytnej i Średniowiecznej”.

<sup>69</sup> Cf. reviews of research: W. Seńko, *Aperçu sur les recherches concernant la philosophie médiévale en Pologne*, „Mediaevalia Philosophica Polonorum” vol. I, 1958; S. Świeżawski, *Aperçu sur les recherches des médiévistes polonais dans le domaine de l'histoire de la philosophie*, in: *Die Metaphysik im Mittelalter*, Köln 1961.

<sup>70</sup> W. Stróżewski, *Próba systematyzacji określeń piękna występujących w tekstach św. Tomasza* [*An Attempt of Systematization of the Definitions of Beauty Appearing in St. Thomas's Texts*], „Roczniki Filozoficzne”, vol. VI, 1958, pp. 19–51; by the same author, *O kształtowaniu się doktryn estetycznych w XIII wieku* [*On the Formation of Aesthetical Doctrines in the 13th Century*], in: *Średniowiecze. Studia o kulturze*, Warszawa 1961, pp. 9–49; Z. Kuksewicz, *Averroïsme bolonais au XIXe siècle*, Wrocław 1965; by the same author, *De Siger de Brabant à Jacques de Plaisance. La théorie de l'intellect chez les averroïstes latins des XIIIe et XIVe siècles*, Wrocław 1968; by the same author, *Averroizm łaciński XIII wieku* [*Latin Averroism of the 13th Century*], Warszawa 1971; by the same author, *Albertyzm i Tomizm w XV wieku w Krakowie i Kolonii* [*Albertism and Thomism in the 15th Century in Cracow and Cologne*], Wrocław 1973. An interesting new work on medieval philosophy to appear quite recently is: J. B. Korolec, *Filozofia moralna Jana Buridana* [*The Moral Philosophy of John Buridan*], Wrocław 1973.

of transformation in the course of cultural reception.<sup>71</sup> Adam Vetulani, in connection with his research on the origins of the Cracow University, outlined the foundations of Universities in Central Europe in the 14th century — those of Prague, Cracow and Vienna, as well as the University policy in the 14th century.<sup>72</sup>

In the field of studies in the artistic culture and art in medieval Europe, Polish historians of art have certain research achievements. Apart from a large number of detailed studies where the analysis of an iconographic record often leads to more general problems of medieval culture,<sup>73</sup> one should cite here an original attempt to present a comprehensive exposition of the history of art in the Middle Ages; as its first volume, appeared Piotr Skubiszewski's work on Carolingian and pre-Romanesque painting.<sup>74</sup> The same historian devoted a separate study to the theme of power in Ottonian art;<sup>75</sup> examining the political content

<sup>71</sup> B. Kürbisówna, *Motywy makrobiańskie w Kronice mistrza Wincentego a szkoła Chartres* [*Macrobian Motifs in Master Vincent's Chronicle and the School of Chartres*], „Commentationes”, vol. XVII, 1972, pp. 67–80; M. Plezia, *Kronika Galla na tle historiografii XII w.* [*The Chronicle of Gallus against the Background of 12th-century Historiography*], Kraków 1947; by the same author, *Od Arystotelesa do „Złotej legendy”* [*From Aristotle to the „Legenda Aurea”*], Warszawa 1962.

<sup>72</sup> A. Vetulani *Urban V wobec nowo zakładanych uniwersytetów środkowoeuropejskich* [*The Attitude of Urban V towards the Newly-Established Central-European Universities*], in: *Pastori et magistro*, Lublin 1966, pp. 203–228; by the same author, *Cracovie, Vienne et Pecs: trois fondations universitaires*, in: *Les universités européennes du XIV<sup>e</sup> au XVIII<sup>e</sup> siècle*, Genève 1967, pp. 56–59; *Początki najstarszych wszechnic środkowoeuropejskich* [*The Origins of the Oldest Central-European Universities*], Wrocław 1970.

<sup>73</sup> Cf. e.g. L. Kalinowski, *Geneza Piety średniowiecznej* [*The Origin of the Medieval Piety*], „Prace Komisji Historii Sztuki”, vol. X, 1952; T. Dobrzeńcki, *Legenda średniowieczna w piśmiennictwie i sztuce: chrystofania Marii* [*The Medieval Legend in Literature and in Art: the Christophany of Mary*], in: *Średniowiecze. Studia o kulturze*, vol. II, Wrocław 1965, pp. 7–131; P. Skubiszewski, *Problemy alegorii średniowiecznej. O myśleniu alegorycznym w średniowieczu* [*Problems of Medieval Allegory. On Allegorical Thinking in the Middle Ages*], in: *Granice sztuki* Warszawa 1972, pp. 49–57; Z. Ważbiński, *Akt klasyczny w sztuce średniowiecznej* [*The Classical Nude in Medieval Art*], „Biuletyn Historii Sztuki”, vol. 1966, p. 67.

<sup>74</sup> P. Skubiszewski, *Malarstwo karolińskie i przedromańskie* [*Carolingian and Pre-Romanesque Painting*], Warszawa 1973.

<sup>75</sup> P. Skubiszewski, *W służbie cesarza, w służbie króla. Temat władzy w sztuce ottońskiej* [*In the Emperor's Service, in the King's Service. The Problem of Power in Ottonian Art*], in: *Funkcja dzieła sztuki*, Warszawa 1972, pp. 17–72.

of figurative compositions in which effigies of emperors appear, the author reached the conclusion that the Ottonian monarchy carried on in this way an offensive propaganda of its political programme. Problems of medieval architecture have also been the subject of works of various kinds where textbook and encyclopaedic presentations appeared beside original research works. Worth citing here is the outline of medieval theory of architecture, attempted by Maria Łodyńska-Kosińska. Likewise, Krystyna Secomska's book on the French painting of the 15th and 16th centuries combines the qualities of reliable information with aptly selected analyses.<sup>76</sup> Among attempts at synthetical presentations of medieval art, Jan Białostocki's study on the late Gothic deserves to be mentioned: it strives to define the peculiar and distinctive features of that period of European art.<sup>77</sup>

The review of Polish research on the general history of the Middle Ages in the past three decades shows the wide range of that research in the chronological, geographical and thematic sense. Noticeable in the past few years has been a certain concentration of interest on crucial social and economic problems and on the broadly-conceived history of culture (including the history of political culture). It is on these paths of research that Polish medieval studies have a chance of showing the originality of their historical thought.

(Translated by Jan Aleksandrowicz)

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<sup>76</sup> M. Łodyńska-Kosińska, *Architektoniczna „scientia” gotyku. Szkice z zakresu teorii architektury w średniowieczu* [*The Architectural „Scientia” of the Gothic. Essays from the Theory of Architecture in the Middle Ages*], Warszawa 1964; K. Secomska, *Mistrzowie i książęta* [*Masters and Princes*], Warszawa 1972.

<sup>77</sup> J. Białostocki, *Późny gotyk* [*Late Gothic*], Warszawa 1965, pp. 17-82.