

ABSTRACT OF THE DOCTORAL THESIS

Religious and Ideological Content in Arengas (Pious Preambles) of Documents of the Duchy of Pomerania (until 1295)

This thesis deals with not a very universal, and decidedly rather unrepresented in literature to date, field. The aim of the thesis was an attempt to show religious and ideological content included in arengas of documents created until 1295 in different social environments of the Duchy of Pomerania.

An author's assumption was to show that the arenga, as a peculiar part of medieval document, deserves praise. On its basis, it was possible to learn, at least partially, about the mentality of determined environments of the Westpomerania in the period in question. The arenga was presented as an important factor in an anthropological description of medieval diplomatics. The temporal scope defined in this thesis indicates an exceptional period of time in the history of Church, but also Western Pomerania. It was a period when it was possible to talk about Western Pomerania as a missionary region, thus then first church structures used to be built and developed. It was a phase of appearing and forming a clerical staff. It was a time when Western Pomerania was being introduced in the Christian World, the world of new faith and reality.

The thesis consists of two main parts. The first part has an interpretive description and consists of eight sections. Apart from the first section, the content of remaining ones is general and deals with an interpretation of source document. However, that part was divided into two extensive points. In the first point *The Description of Arengas in accordance with the social environment of their origin* (sections 1-5), there are statistical presentations as well as deliberations on terminology included in the content of particular formulas.

In the first section the Arenga as a subject of cultural research, the arenga was shown, its definition and its character, typology and the role in the document, but especially its meaning as a culture-bearing element. It has been proved that it is worth dealing with arengas. Sources and literature were discussed, and also a state of research to date. Here, there is also an arrangement of settlements of literature on the subject of arengas.

The second section includes an analysis of arengas in episcopal documents. It starts from a statistical analysis of material in respect of distinction and classification of arengas in particular documents, and also showing of frequencies of their appearance. Then, the arrangement of content appearing in arengas follows, i.e. religious content, metaphors of transience and quotations as well as biblical paraphrases. Within the framework of religious content, very detailed terms could be distinguished, which may be expressed in the following categories: trinitarian, theological, christological, pneumatological, Marian, biblical ecclesiological, God's titles, and also philosophical and moral, eschatological, pietistic, christological and theological ones.

In the third section the similar content order was used, but it concerns arengas in ducal documents. One of the subsections presents an influence of notaries public upon the shape of arengas. It has been confirmed that only a small quantity of documents includes any information about a notary public, and their editorial predilections are a slightly perceptible element. After a statistical perspective there are subsections dealing with terminology distinguished according to the procedure from the second section. At the same time, it is the vastest store of sources. It has been noticed that an ecclesiological and religious terminology is extended.

The fourth section includes an analysis of arengas in documents of the remaining church environment (according to criteria of content division as in the second and third sections). The subsections concern arengas in papal documents from the years 1179-1257, of three papal legates, of chapter houses of Kamień and Szczecin, of provosts and monasteries.

In the fifth section the arengas in records of remaining secular exhibitors are distinguished, i.e. cities of Szczecin, Kołobrzeg and Koszalin - documents in their name were signed by mayors, councils, town councillors. Here, there were also diplomas of other exhibitors (kings, knights, citizens). Also, the problem of arengas and their sorts in diplomas have been presented (appropriately, as the sources require) as an expression of communication occurring inside the Church between the exhibitor and the audience.

The second point of the first part includes three fundamental sections (6-8) with an interpretative description. The variety of topics made it possible to title this point *The Supernatural and Earthly World in the Light of Arengas*.

The sixth chapter of the thesis concerns a picture of the Church, its mission as an institution of salvation, and also its duties towards God and man. The Church was presented with the use, for this purpose, of metaphors taken from the Bible. The church was indicated as "a place" of God's activity where a social mission within the framework of pastoral work is carried out. In the further part there is a reflection concerning bishop's institution. His picture emerges from his role as a priest, builder of material structure, his background and duties of pastoral care of the faithful entrusted him. The discussed aspects show a symbolic sphere of any held office of each single bailiff of the local Church. Elements of his spirituality, i.e. inspirations, virtue, cult, were also highlighted. Then, a priestly vocation and monastic tasks of the Benedictines', the Cisterians', the Norbertines', the Templars' and Knights of the Order of St. John of Jerusalem, Augustinian order's as well as the Franciscans' and the Dominicans' communities. Within the framework of monastic religiousness in Western Pomerania the chief values, i.e. regularity, ascetism, poverty, God's service, worshipping, Marian piety, veneration of the saints or acts of mercy towards the needy.

The next seventh section concentrates on political and social order in the light of arengas. The narration starts with a discussion on a supernatural origin of ducal power, his family and duchy as a part of common christianitas. It was also possible to distinguish social and political determinants of ducal power as well as duties of sovereigns towards their subjects resulting from God's predestination, among which the most numerous ones concern charity in favour of church subjects. Then, deliberations on a very fuzzy picture of subjects take place. As emphasized, in a society heading to a class structuralization, the class with privileges, constituting a basis of his government, granted by the duke stood out most. A fundamental stratification of society was presented. Within the framework of undertaken deliberations, a problem of care of stability of social and legal order was featured, which means a fight of the good and the bad. At the end of the section, a mutual support of secular and clerical power was presented, as an indication of immanent link between them.

The last eighth section, devoted to such man, whose picture may be depicted on the basis of arengas. At the beginning there is talk about relationship between man towards God, and at the same time how man gets to know God. Afterwards, there is a pretty extensive subsection devoted to forms and sorts of piety. Problems emphasized in

a special way are: God the Father and His attributes (the Creator, Judge, Merciful, salvation, God's will, His glory, grace and its gratuitousness); Jesus Christ as our Lord and God, King, Redeemer; the Holy Spirit and his gifts; the Holy Trinity; Virgin Mary, angels, saints. Afterwards, the authority of the Holy Bible was shown. The subsection concerning religious observances, man's autoformation, exchange of gifts as well as man's attitudes towards his/her neighbours (at the beginning resulting from virtues, and then from love to Christ – charity). The next part of the section concerns transience of the world. A reflection on this topic includes some essential issues. After showing the earthly world towards eternal things (here time, poverty of mankind, exchange of generations, death), there was a space for the topic concerning man towards the fact of transience with simultaneous characterization of his/her memory.

Then a role of writing and of document towards inevitability of transience was presented, and also an influence of writing upon the process of acculturation, on showing mainly upon sacred character of writing. In the next subsection the man's attitude towards his/her future was presented, what such issues reflect like: eschatology, souls of ancestors and descendants as well as death, memory of the deceased, the Final Judgement. The section ends with a discussion on moral man's sphere, concentrating the narration mainly around values of good and evil, of which consequence is a detailed list of virtues and vices.

The second part is documentary. It is divided into five sections. A distinction was made on the basis of a criterion of an exhibitor remaining in a social interaction. Each of points is a distinguished characteristic record of sources broadened by some formulas, i.e. motivation, intitulation, address, inscription or invocation. In points of this part, the basis of analysis and conclusion is formal content of arengas.

In the first point, religious and ideological content in arengas of diplomas, of Western Pomeranian bishops remaining in a social interaction with a different audience was presented. The second point was devoted to documents of Western Pomeranian dukes (Polish, Pomeranian, Griffins of Rügen and of Mecklenburg, and also margraves of Brandenburg). In the third point some religious motives of documents coming from popes, papal legates, chapters and monasteries were presented. In the fourth point, diplomas issued by city mayors, town halls, councillors and councils were presented. In the fifth point the religious content in kings', dukes', knights' diplomas and in diplomas of

other representatives of the laity, who went through those documents into social interactions with subjects from the area of West Pomerania.

The interpretation of the source texts made it possible to draw some important conclusions. In the period discussed in this thesis the arengas were treated pragmatically, making use, for this purpose, of a proper selection of subject matter, notional methods or stylistic means. Described functions were granted them in addition. In the thesis it has been confirmed that the arenga as the most literary part of document used to reflect ideas close to an exhibitor and his environment where it had been created. The analysis made in the thesis has borne fruit in a rough, partial cognition of mentality of the Pomeranian, but with a distinct indication for an elite, i.e. representatives of higher strata of the developing political nation. They were active subjects in the process of Christianization and westernization of an idea. Moreover, the long-term nature of these processes and a lack of clear limit of their ending have been indicated in this thesis.