

SUMMARY

Dorota Smyła

Title: The image of the devil and demons in the *Bonum universale de apibus* by Thomas of Cantimpré

The analysis of numerous examples carried out in the dissertation allows us to outline the image of the devil and demons described by Thomas of Cantimpré in the *Bonum universale de apibus*. The work of the 13th-century theologian and encyclopedist, which was commissioned by Humbert of Romans, is a collection of various intriguing stories remembered by the brothers. In order to interpret the examples emphasizing the image of the devil and demons, a method inspired by Propp's research was used and references were made to publications on medieval culture and literature. The translated *exempla*, which illustrate the forces of evil, are provided with commentary referring to historical realities, symbolism, monastic customs and theological concepts of the Middle Ages.

The dissertation consists of six chapters. The first chapter, which is an introduction to the work *Bonum universale de apibus*, presents the most important information regarding the life and work of Thomas of Cantimpré as well as the historical realities of his times. The second chapter, devoted to *exempla*, presents information related to the development of this prose form and discusses the individual features of *exempla* included in the analyzed work. The third chapter, concerning medieval concepts related to the devil and demons, highlights the main trends that appeared in the theology and philosophy of the Middle Ages and therefore influenced the content presented in the *Bonum universale de apibus*.

The next three chapters – the fourth, fifth and sixth – form the main part of the dissertation. Chapter four - *The Devil as a Clown* – concerns stories about evil spirits, the devil and demons, using laughter, whose performances are inspired by medieval theater and carnival and the figure of Herlekin. The fifth chapter, entitled *Polymorphism of the devil*, focuses on the various shapes taken by the devil: human, animal, divine, monstrous, as well as various illusions created by demons and their influence on atmospheric phenomena. The sixth chapter, entitled *Determinism of the devil*, discusses the various functions of the devil and demons appearing in the examples cited in the *Bonum universale de apibus*, which were given the names: enforcer, “guardian” of the religious rule, tempter, enemy and liar, and then confronted with the theological tradition represented by Augustine of Hippo, Peter Lombard, Thomas Aquinas, Vitelo. The context of the story by referring to council documents, literary

sources, theater history, theological views and medieval culture was also taken into consideration.

The image of evil spirits as heroes of examples described in the *Bonum universale de apibus* shows in a very vivid way what was consistent with the morality of the time, what attitudes were approved and what attitudes opened up to threats from demons and had disastrous consequences for people. Due to the importance assigned to demons in the life of the church and individual believers, one can easily understand that the medieval author also took special care to explain the motifs found in ancient, biblical and patristic texts, which mainly concern demons and the activities attributed to them. Moreover, Thomas of Cantimpré highlights in his work various apologetic, philosophical, soteriological and historical issues, which could not remain without spectacular repercussions in parenetic literature.

Keywords: devil, demons, Thomas of Cantimpré, *Bonum universale de apibus*, *exemplum*