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## SOCIO-ECONOMIC DEVELOPMENT IN MEDIEVAL EUROPE AND THE ROLE OF GUILDS

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**Annotation:** *This article explores the development and complexity of craft guilds in medieval Europe, tracing their origins from early mutual aid associations to their structured roles in urban societies. It highlights the dual nature of guilds—balancing autonomy with varying degrees of state control, particularly from the 12th to 15th centuries. Drawing on examples from London, Venice, Paris, and Southern France, the study underscores the diversity, spiritual connections, and evolving socio-political influence of guilds. Despite increasing regulation, guilds often maintained independent customs and rituals. The article also cautions against overreliance on official statutes, which may obscure the internal dynamics of these vibrant communities.*



**Keywords:** *craft associations, urban society, trade, autonomy, regulation, brotherhoods, statutes, artisans, city councils, traditions.*

### Introduction

In the early Middle Ages, the unstable social conditions and relatively weak state structures in Europe led to the emergence of various forms of voluntary mutual aid associations. These included local clerical groups in Italy in the 7th century and merchants' guilds formed along the northwestern coasts of Europe in the 9th–10th centuries to ensure trade security. Alternatively, during the same period, the “Peace of God” oaths, which were widespread in Western France, also emerged. Initially, craft guilds bore a close resemblance to these associations. However, they do not appear in historical sources until the early 12th century, and it is quite possible that they had emerged much earlier. It is evident that, much like the revitalized cities themselves, these guilds were a result of population growth and the subsequent economic revival in Western Europe. However, as associations of townspeople engaged in specific crafts, they differed from the large merchant guilds of Northern Italy and Northwestern Europe, which, from the late 11th century onward, fought for political privileges to protect their trade interests [1].

### Discussion





The continuous regulation of urban production became a priority for city councils only in the 13th century, and in many cases, even later. By the year 1200, however, craft groups often united to address economic and social issues, which was typically accompanied by participation in a form of spiritual brotherhood. By the end of the 12th century, this was the case with the London saddlers who had united around their Church of St. Martin-le-Grand, as well as with the smiths of Caen, who had simultaneously formed a brotherhood with a neighboring monastery. Such guilds sometimes received auxiliary authorization from the authorities, as was the case with the tanners of Rouen, who were granted such recognition in the early 12th century. Their original customs were confirmed by King Henry I of England (1068–1135), and documents attesting to their existence have survived to the present day [2].

Since the 13th century, relations between guilds and city rulers have been highly diverse. However, even under the most centralized regimes, it would be an exaggeration to claim that guild organizations merely became puppets of the state.

By the mid-13th century, Venetian guilds had become more dependent on the control of the Senate compared to their counterparts in Bologna or Florence, and even more so than the masters of Paris. Additionally, from the mid-13th century onward, guilds in France were officially placed under the direct supervision of the royal provost (an official of the French king with administrative, financial, judicial, and military authority), whereas in London, each guild retained relatively greater autonomy in determining its own affairs. However, it must be acknowledged that at times this was merely a superficial characteristic. In some cases, the impression of strict control was linked to the rhetoric of directive legislation, whose practical application could at times be far less rigid than originally intended. Moreover, even in the decrees of centralized authorities, there is evidence of the distinct and independent character and traditions of individual guilds—albeit incidental, as this recognition was not their primary objective. A vivid example of this is the annual brotherhood feasts (pastum) recorded in the official registers of guild decrees in Venice during the third quarter of the 13th century. Moreover, in some cases, this tradition was associated in the sources with a religious festival specific to that particular craft. Paris's "Book of Trades," compiled by Provost Étienne Boileau, also reflects the autonomous nature of craft guilds, even though it attempts to standardize them. For instance, when a new master baker on the outskirts of Paris broke a pot filled with pieces of nut and unleavened bread on the wall of the bakery owner's house, he and other bakers received a meal from the homeowner. Later, like other bakers before him, he received delicacies from the homeowner—thus observing a long-standing ritual specific to his craft. As in Venice and Paris, grand projects to regulate all guilds under a single system were, at best, designed to achieve only partial success. Thus, a generation after the creation of the "Book of Trades," some guilds whose elders, according to Boileau's

optimistic view, were supposed to be appointed by the provost, had returned to electing their own leaders [3].

### Results

Thus, the documents issued by the city authorities reveal a dual complexity. On one hand, they often convey an overly simplified impression of the extent of state control over workshops.

On the other hand, they provide an incomplete and distorted picture of the internal life and aims of the craft guilds. City rulers, who viewed the guilds merely as sources of taxation, convenient tools for controlling artisans, or efficient means of increasing military forces, made little effort to identify or describe how deeply an artisan's life was tied to membership in a particular community. The problem is made more complex by the severe lack of information about the internal functioning of the guilds. In such circumstances, historians are strongly tempted to place excessive trust in the guild "statutes" recorded by the authorities; the effects of this are particularly evident in regions such as Northern Italy and Southern France, where the practice of registering such codes had long been established. The city notaries of Bologna, Parma, Verona, and Montpellier, who compiled excellent collections of decrees, naturally misled city historians—who had only recently begun to recognize the need for new information [3]. This was probably London, a major center with a population of over 80,000 by 1300, which, despite the near-total loss of its administrative records up to that time, still provides material that makes a valuable contribution to modern research. This confirms the significant diversity and improvisational qualities of urban craft guilds during this period—traits that persisted in London during the late Middle Ages and were also present in other cities. For example, towards the end of the 13th century, the first groups of tanners and tailors appeared here in the form of religious fraternities. Over time, these two prestigious guilds found it advantageous to secure an official place within the city government as corporations, while at the same time, equally important craftsmen in late medieval London were never formally recognized or involved in registering their practices with the city court. Such groups may have created alternative structures for gatherings and associations by forming or transforming fraternities: in the 15th century, the poulterers of London took over the Corpus Christi stipend at the Church of St. Mildred. Similar examples are easy to find elsewhere. In the southern French town of Cordes (Tarn), the tanners had established the Brotherhood of St. Blaise by 1371 but did not register their customs until at least 1481 (there is direct evidence of the absence of a published statute) [4].

### Conclusion

The city authorities' inevitable concerns about food supply and public order compelled them to regulate prices, hygiene, and military security. Some crafts (in the phrase adopted

in Paris and France) could be considered métiers de danger: goldsmiths, barbers, apothecaries, and locksmiths—whose activities were linked to the public interest and therefore required external supervision [4]. These ongoing efforts gained additional impetus in the late Middle Ages, when a shortage of labor and the threat of artisan revolts led many city councils across Europe to strengthen centralized control over guilds. However, the daily practice of production largely remained outside their interests.

Although the city magistrates provided judicial mediation in disputes that the guilds themselves could not resolve, they left many artisans to their own devices more often than many researchers have believed.

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