

Gentrain Unit 6 Dialogue

Medieval Universities:

“The emergence of the university- a unique public forum for advanced study, the questioning of received ideas and the resolution of critical problems- was the natural extension of Abelard’s teachings. His reputation and that of his students attracted many other intellectuals to Paris, and together they began to offer more varied and advanced instruction than anything obtainable in the average cathedral school. By 1200 this loose association of teachers formed themselves into a *universitas* (“corporation” in Latin), and the resulting faculty began to collaborate in the higher academic study of the liberal arts, with a special emphasis on theology. At about the same time, the students of law based in Bologna came together in a *universitas* whose specialty was law.

“Paris and Bologna provided the two basic models on which all medieval universities were based...where the students themselves constituted the corporation. They hired the teachers, paid their salaries and fined or discharged them for neglect of duty or poor instruction. The universities of northern Europe, including Oxford and Cambridge, were guilds of teachers who governed themselves and established fees for tuition and rules of conduct. They eventually embraced four faculties-liberal arts, theology, law and medicine-each headed by a dean.” (p. 300, *Western Civilizations*, Judith Coffin, Robert Stacey, Joshua Cole, and Carol Symes)

Medieval Sourcebook: Robert de Courçon: Statutes for the University of Paris, 1215

The basic course was in the arts. Of the other faculties theology was best represented at Paris, law at Bologna, and medicine at Salerno. Robert de Courçon's statutes lay down the course in arts and enumerate the books to be studied. Students were expect to be able to teach as well as learn.

[Rules for University of Paris:]

No one is to lecture at Paris in arts before he is twenty years old. He is to listen in arts at least six years, before he begins to lecture. He is to promise that he will lecture for at least two years, unless he is prevented by some good reason, which he ought to prove either in public or before the examiners. He must not be smirched by any infamy. When he is ready to lecture, each one is to be examined according to the form contained in the letter of lord P. bishop of Paris (in which is contained the peace established between the chancellor and the students by the judges appointed by the lord pope, approved and confirmed namely by the bishop and deacon of Troyes and by P. the bishop, and J. the chancellor of Paris).

The treatises of Aristotle, on logic, both the old and the new, to be read in the schools in the regular and not in the extraordinary courses.

On the feast-days [about 100 a year] nothing is to be read except philosophy,

rhetoric, *quadrivialia* [books relating to the "quadrivium" -arithmetic, geometry, music and astronomy], the Barbarisms, [The third book of the Ars major of Donatus], the Ethics [Nichomachean Ethics of Aristotle], if one so chooses, and the fourth book of the Topics [of Boethius]. The books of Aristotle on Metaphysics or Natural Philosophy, or the abridgements of these works, are not to be read, nor "the doctrine" of master David de Dinant, of the heretic Almaric, or of Maurice of Spain.

[note: *David of Dinant was a Disciple of Almeric and probably died before 1209. Almeric of Bene was one of the most renowned teachers at Paris at the beginning of the 13th century. He adopted the ideas of Aristotle's metaphysics and attempted to reconcile them with the teachings of the Bible. His book, Physion, was condemned in 1204, and he died between 1204 and 1209. His disciples expanded his ideas and called the pope Antichrist.. Both were condemned at the Council of Paris in 1210. We know nothing of Maurice.*]

In the inceptions and meetings of the masters and in the confutations or arguments of the boys or youths there are to be no festivities. But they may call in some friends or associates, but only a few. We also advise that donations of garments and other things be made, as is customary or even to a greater extent and especially to the poor. No master lecturing in arts is to wear anything except a cope, round and black and reaching to the heels-at least, when it is new. But he may well wear a pallium [proper garment for a monk]. He is not to wear under the round cope embroidered shoes and never any with long bands....

Each master is to have jurisdiction over his scholars. No one is to receive either schools or a house without the consent of the occupant, if he is able to obtain it. No one is to receive a license from the chancellor or anyone else through a gift of money, or furnishing a pledge or making an agreement...

We decide concerning the theologians, that no one shall lecture at Paris before he is thirty-five years old, and not unless he has studied at least eight years, [later prolonged to 14 years] and has heard the books faithfully and in the schools. He is to listen in theology for five years, be he reads his own lectures in public. No one of them is to lecture before the third hour on the days when the masters lecture.

No one is to be received at Paris for the important lectures or sermons unless he is of approved character and learning. There is to be no student at Paris who does not have a regular master.

In order moreover that these may be inviolably observed, all who presume contumaciously to violate these our statutes, unless within fifteen days from the date of the transgression take care, to correct their presumption in the presence of the university masters and scholars, or in the presence of some appointed by the university, by the authority of the legation with which we are intrusted, we bind with the bond of excommunication.

Done in the year of grace 1215, in the month of August.

From, Chart. Univ. Paris. 1, No. 20, P. 78. Latin., trans in University of Pennsylvania. Dept. of History:*Translations and Reprints from the Original Sources of European history*, published for the Dept. of History of the University of Pennsylvania., Philadelphia, University of Pennsylvania Press [1897?-1907?]. Vol 2: no.3, 12-15

From Statutes of Gregory IX in Dana C. Munro, trans., *University of Pennsylvania Translations and Reprints*, (Philadelphia: University of Pennsylvania Press, 1897), Vol. II: No. 3, pp. 7-11

Gregory, the bishop, servant of the servants of God, to his beloved sons, all the masters and students of Paris - greeting and apostolic benediction.

Paris, the mother of the sciences, like another Cariath Sepher, a city of letters, shines forth illustrious, great indeed, but concerning herself she causes greater things to be desired, full of favor for teaching and students...

...Wherefore, since we have diligently investigated the questions referred to us concerning a dissension which, through the instigation of the devil, has arisen there and greatly disturbed the university, we have decided, by the advice of our brethren, that these should be set at rest rather by precautionary measures, than by a judicial sentence.

Therefore, concerning the condition of the students and schools we have decided that the following should be observed: each chancellor, appointed hereafter at Paris, at the time of his installation, in the presence of the bishop, or at the command of the latter in the chapter at Paris - two masters of the students having been summoned for this purpose, and present on behalf of the university - shall swear that, in good faith, according to his conscience he will not receive as professors of theology and canon law any but suitable men, at a suitable place and time, according to the condition of the city and the honor and glory of those branches of learning; and he will reject all who are unworthy without respect to persons or nations. Before licensing anyone, during three months, dating from the time when the license is requested, the chancellor shall make diligent inquiries of all the masters of theology present in the city, and of all other honest and learned men through whom the truth can be ascertained, concerning the life, knowledge, capacity, purpose, prospects and other qualities needful in such persons; and after the inquiries in good faith and according to his conscience, he shall grant or deny the license to the candidate as seems fitting and expedient. The masters of theology and canon law will give true testimony on the above points. The chancellor shall swear, that, he will in no way reveal the advice of the masters, to their injury; the liberty and privileges being maintained in their full vigor for the canons of at Paris, as they were in the beginning. Moreover, the chancellor shall promise to examine in good faith the masters in medicine and arts and in the other branches, to admit only the worthy and to reject the unworthy.

In other matters, because confusion easily creeps in where there is no order, we grant to you the right of making constitutions and ordinances regulating the manner and time of lectures and disputations, the costume to be worn, the burial of the dead; and also concerning the bachelors, who are to lecture and at what hours and on what they are to lecture; and concerning the prices of the lodging or the interdiction of the same; and concerning a fit punishment for those who violate your constitutions or ordinances, by exclusion from your society. And if, perchance, the assessment of the lodgings is taken from you, or anything else is lacking, or an injury or outrageous damage, such as death or the mutilation of a limb, is inflicted on one of you; unless through a suitable admonition satisfaction is rendered within fifteen days, you may suspend your lectures until you have received full satisfaction. And if it happens that any one of you is unlawfully imprisoned, unless the injury ceases on remonstrance from you, you may, if you judge it expedient, suspend your lectures immediately...

Also the vacation in summer is not to exceed one month, and the bachelors, if they wish, can continue their lectures in vacation time. Moreover, we prohibit more expressly the students from carrying weapons in the city, and the university from protecting those who disturb peace and study. And those who call themselves students but do not frequent the schools, or acknowledge any master, are in no way to enjoy the liberties of the students.

Moreover, we order that the masters in arts shall always read one lecture on Priscian, and one book after the other in regular courses. Those books on natural philosophy which for a certain reason were prohibited in a provincial council, are not to be used at Paris until they have been examined and purged of all suspicion of error. The masters and students in theology shall strive to exercise themselves laudably in the branch which they profess; they shall not show themselves philosophers but strive to become God's learned. And they shall not speak in the language of the people, confounding the sacred language with the profane. In the schools they shall dispute only on such questions as can be determined by the theological books and the writings of the holy fathers.

Rupert, Count Palatine:
Foundation of the University of Heidelberg, 1386

1. We, Rupert the Elder, by the grace of God Count Palatine of the Rhine, Elector of the Holy Empire, and Duke of Bavaria---lest we seem to abuse the privilege conceded to us by the Apostolic See of founding a place of study at Heidelberg similar to that at Paris...and regulated according to the modes and manners accustomed to be observed in the University of Paris. Also that, as a handmaid of Paris---a worthy one, let us hope---the latter's steps shall be imitated in every way possible; so that, namely, there shall be four faculties in it: the first, of sacred theology and divinity; the second, of canon and civil law, which, by reason of their similarity, we think best to comprise under one faculty; the third, of medicine; the fourth, of liberal arts---of the three-fold philosophy, namely, primal, natural, and moral, three mutually subservient daughters. We wish this institution to be divided and marked out into four nations, as it is at Paris; and that all these faculties shall make one university, and that to it the individual students, in whatever of the said faculties they are, shall unitedly belong like lawful sons to one mother.

Likewise [we desire] that this university shall be governed by one rector, and that the various masters and teachers, before they are admitted to the common pursuits of our institution, shall swear to observe the statutes, laws, privileges, liberties, and franchises of the same, and not reveal its secrets, to whatever grade they may rise...

Source.

From: Frederic Austin Ogg, ed., *A Source Book of Mediaeval History: Documents Illustrative of European Life and Institutions from the German Invasions to the Renaissance*, (New York, 1907, reprinted by Cooper Square Publishers (New York), 1972), pp. 345-350

Scanned by Jerome S. Arkenberg, Cal. State Fullerton. The text has been modernized by Prof. Arkenberg.