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Some highlights of education in christian Spain the late medieval period

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Abstract

In this article we will tour some of the major educational milestones of late medieval Spain. It will stop at the primary and secondary education at that time, especially in the educational activity of the Church, the councils and individuals. Educational elements will be addressed first class as students and teachers, learning materials and textbooks. Finally, we address the study of higher education, entering the origin of universities in Spain, the different Faculties with express reference to teaching materials and textbooks.

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1. Introduction

Before entering the study period that interests us, it seems appropriate to refer to the little news about education in Visigoth times. After the demise of the educational institutions of Roman origin, in times of Amalarico (507-539) are organized in the studies recognized by the church councils of Toledo II (527) and IV (633). On the occasion of the Arab invasion, there was a decline in these schools, but not total disappearance. In northern Spain after the Reconquista, the first news is the Council of Coyanza (1050), which is entrusted to the bishops to have a school for clergymen. In 1056, the Council of Compostela, orders to the abbot creates schools in their churches to prepare clergy. Among these cathedral schools highlights the school of Vich, internationally renowned reached by the monk Gerbert, later Pope Sylvester II, and also cathedral school of Santiago, in which was formed the influential bishop Gelmírez.

Already in the twelfth century extending the number of these cathedral schools: Toledo (1133), Salamanca (1134), Astorga (1154), Urgell (1163), Toledo (1172), etc. But what came to give a tremendous boost to these schools were the universal councils of Lateran, namely II (1179) and IV (1215). This impulse was also innovative in that it was going to order them to attend not only to the formation of the clergy but also to poor children. On the other hand, the kings, gradually reconquering the cities, they took care to promote education as reflected in the charters of these populations.

Thus in Spain the late medieval period the educational activity was exerted mainly by the Church and the councils, without missing the contribution of individuals attending the children of those who could deal with this

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expense. This educational activity has been well documented, preserved in the archives of the cathedral and the municipalities, but only in rare cases has done research on it. This has happened with regard to Madrid in the Book of Bernáldez Montalvo(1989) and on Valencia in publications of J. Sanchis Sivera (1936) and Esteve Forriol (1987), who will serve as the basis for the study of this period. In these two populations were quite different systems, so they are complementary and can be used to obtain an overview of education in this period. In Valencia would be fundamentally ecclesiastical teaching; while in Madrid was a purely municipal.

2. Primary and Secondary

2.1. Educational activity of the Church

Towards the end of the twelfth century the ecclesiastical hierarchy, gathered at the Third Lateran Council (1179) tried to remedy the lack of training of clergy and help extend the first letters of the poor. Evidence of this interest is the following Decree which translates from Latin:

"Since the Church of God, pious mother, has an obligation to serve the poor both in terms of body support as it affects the good of souls, not to remove the poor, that cannot be helped by the resources of their parents, the opportunity to read and promoted, assign all the cathedrals a sufficient benefit to a teacher who taught free of charge to the clergy of that church and the poor students to that meet the needs of teachers and students open the path of knowledge" (Esteve Forriol, 1987, 2).

To implement the provisions of the Councils Lateran III (1179) and IV (1215) came to Spain in 1228, Cardinal J. Abbeville Halgrin visiting Castile, Galicia, Portugal and Catalonia. It was specifically in Lleida (1229) where he held a provincial council which ordered that:

"Not only is observed that standard (from II Lateran Council) in the established cities, but also in order to eradicate ignorance, it increasing the number of schools, so that each diocese and each archdeaconry for provision of the bishop, erected grammar schools and appoint teachers in specific locations, if they are suitable sites for this purpose" (Beltrán de Heredia, 1946, 340).

From these texts it is clear that the formation of the clergy in those centuries was very poor and therefore the rest of the population should be almost inexistent. The action of the Church, according to the above, would be decisive in this field. It also helped the civil power, as it was expanding the territory conquered from the Muslims. For example, in the Valencia Charter states:

"We give all clergy and anyone else with franchise and without reservation or any tax, may have grammar study and all the other arts, medicine and civil and canon law at any place within the city" (Esteve Forriol, 1987, 5).

In this climate of complete freedom to practice teaching under ecclesiastical prescriptions the first, it was born in Valencia the cathedral school in the year 1259. The bishop with the consent of council, appoint the teacher who was known as "Regent" and that was the title of Magister of Arts or Bachelor of Arts. In the candidates also took account of morality, science, and age. This appointment was made for one year. The "Regent" received a fee of the bishop, which in 1364 amounted to 9 pounds, equivalent to 2160 "dineros", which must be added the contributions from wealthy students

2.2. Educational activities of the councils

The second most important in education after the Church is for the Councils, but not everywhere proceeded in the same way, since while in Madrid, the Council acted independently, in many Valencian towns there was a close relationship with the Church. Thus, there was a school Sagunto grammar and logic maintained by the municipality under academic freedom enshrined in the "Fueros" and defended in a document from the Diocesan Curia in 1358: "Whatever the right and privilege as Valencia and other reasons it is lawful to any expert who wants it, to teach school (...) to teach, keep and govern public schools in the city and kingdom of Valencia" (Esteve Forriol, 1987, 12).

Although municipal jurors were the ones who paid the teachers, the right to examine them belonged to the bishop, who used to delegate to the jurors, as long as you communicate your decision. Something similar happened in Játiva, where the year 1319 there was a school of grammar and logic on behalf of the municipality. In a 1373 paper in Gandía we had a similar school Sagunto and the Játiva. It asked the jury to trust the bishop teaching the teacher chosen by them. The bishop did so, demanding compensation for the teacher used.

There was always understanding between Church and jurors, but sometimes conflicts arose. For example, it is reported that in 1373 functioned quite poorly the various schools of Valencia, including the cathedral. For this reason, the jurors decided to establish a municipal center, even to appoint a teacher without the knowledge of the bishop. This was strongly opposed on the basis of the right to screen seemed assist to him. For its part the jurors argued that was against the "Fueros". Thus began a period of controversy that lasted many years.

2.3. Educational activity of individuals

Also in this section there were deep differences between populations. While in the kingdom of Valencia individuals were free to practice teaching, in Madrid, the Council tried very early to show off the uniqueness of this function. In 1338, became to Sagunto, a teacher named Pedro to read grammar and logic, which gave rise to a conflict with the teacher who taught for some time. At the matter to the bishop, he decided that the two teachers teaching exercise, expressing at the same time the students were free to choose school. The bishop in turn, had the right to examine prospective teachers, as is clear from the documentation relating to the examinations held in 1336 (Esteve Forriol, 1987, 14). The year 1354 were reported some clergy and laity to teach without having undergone the examination. The vicar had to publicly admonish the Church to desist from their activity, and to be submitted within ten days of the bishop. If they didn't so, incurred serious misconduct against the Church. It seems therefore that in the case of individuals, right of bishop to examine was not discussed, unlike was the case with those appointed by the municipalities.

2.4. Student and classes

In a 1373 paper in the school we know that the school Gandía (Esteve Forriol, 1987, 18), the pupils formed three groups: minors, middle and older. Minors learn applied in letters, while the middle and higher correspond to the two degrees that divided the studies of grammar. Moreover, this division was to be practically the same in all schools. There were differences in the economic possibilities of the students. We have alluded to the concern of the Church and the councils for poor children, so that there is a certain equality of opportunity. Students could do a lot of money contributed in kind to the remuneration of teachers. We also know that others, with the permission of the bishop, through the villages to bless the house and get help to pay for their studies. In the convents became food for the students who came there to study. Other scholars ate accommodated in homes for the rendering of any service. The period of study was very broad, covering almost 12 months of the year, with the exception of Sundays and holidays.

The grammar course beginning in late September (by San Miguel) having no holiday just themselves. The students wore a costume that distinguished, as shown in the engraving of the work of Jaime Gazuel "Lo somni" of Joan (1497), in which appear with "Lobas" and clothing "Talar". Classes began early, when "Prima", shortly after sunrise. After the meal continued to vespers and lasted almost until dark. Punishment, according to the pedagogy of the time, was frequent. Although we have no recorded for these years, the use of spanking should be widespread, as can be seen by those in the castles of the sixteenth century.

2.5. Materials and textbooks

Naturally the first lessons were intended which children learn to read, write and count. This learning should be done with the use of splints polished. The texts on which they worked would be the first Christian prayers, as we Known from the first reading primers. No doubt the teaching of reading was favored by the memorization of such prayers.

When he was in possession of the art of reading and writing began the study of the "liberal arts", grouped in the "trivium" (grammar, rhetoric, dialectic) and the "quadrivium" (arithmetic, music, geometry and astronomy), since

Roman times. However, we must say that the teaching of these subjects varied greatly from one school to another, and many of them were limited to teaching Latin grammar and a smattering of logic, leaving the "quadrivium" for learning and research isolated people.

It is taught among others aspects, to decline, analyze and verify the correspondence between the Latin words, the correspondences between words romances, etc.

The textbook most frequently used was the so-called "Partes Donati," which was an abbreviation of "Ars minor". As is well known, Donato, grammarian than half of the fourth century, he had composed two grammars, "Ars maior" and "Ars minor" based on which much of the teaching of Latin in the middle Ages and the Renaissance.

The documentation dusted by Esteve Forriol (1987, 16) about the years 1336 and 1354 we read that some students taught without permission the "Partes Donati" and rules, and translated the "Cato" and the "Cartula contemptu mundi". These were indeed elementary textbooks used to teach grammar and Latin translation. This gave rise to a collection (Antolín, 1911, 500-501) called "Minors Books" that brought together under the following works: "Catonis disticha Moralia" "contemptus mundi" and "Matthaei Vindocensis Tobias". This collection contains incunabula described by Häbler (1992, 39): the 137 (5) Cato et contemptus, (h. 1490) and 138 (5) Cato, Disticha de moribus (h. 1496).

Häbler reviews also some romance translation of the "Catón". For example, in N° 140 of the "Catón" in Latin and romance (h. 1493), and at N° 140 (5) "Cati distichade moribus", translated by Martin Garcia and without typographical indications. As indicated Closa Farrés (1977), a book published in Barcelona in 1500 has outlined the three works: "Partes Donati", "Disticha Catonis" and "De contemptu mundi". The traditional triad is still employed in the early sixteenth century.

For the class of higher pupils, and initiated in the study of the Latin language, is generally used almost from the mid-thirteenth century a manual written by Norman Alexander de Villa Dieu, commonly called in Spain Alejandro Gallo. His "Doctrinale", written in hexameters, Latin grammar covered in 12 chapters. On its success can be judged by two hundred and fifty manuscripts still exist, as well as the two hundred ninety-six known editions. In Renaissance was strongly attacked, among others by Antonio de Nebrija, but they still continued to edit until 1580.

This pedagogical suggestion would have a major impact as to be issues in different countries are used to put together with the corresponding Latin word in the vernacular. It was also used, although less than "Doctrinale", the "Grecismus" of Ebrardus Bethumiensis, where studied Latin Erasmus. The work consists of three parts and 27 chapters and is also written in hexameters. It can actually be considered as a continuation of "Doctrinale" but a higher level grammar in which studies the names of Greek and Latin synonyms.

3. Higher Education

3.1. Origin of Universities

On the origin of the universities have issued two main theories, the Arabs and that is connected with the cathedral schools. The first was suggested as early as the eighteenth century by the Jesuit Juan Andrés. While a critique of Christian teaching, praise the scientific work of the Arabs:

"While Christian schools were determined to teach the church singing, reading and counting, while across France went to Metz and Soissons, taking with them to reduce them to kiss antiphonaries Roman, Arabs sent ambassadors to search the good Greek and Latin books, they erected observatories to learn astronomy, made trips for instruction in natural history and founded schools to teach all the sciences" (Juan Andrés y Morell, 1784)

Explicitly, but as a possible, the Arab model was proposed by Julián Ribera:

"The need began very soon to be felt in the East, where aging was already teaching and the primitive ardor cooled, there was born the new type in the organization of studies that later had to imitate other Muslim countries, and that could serve as an example to Europe for the foundation of the ancient universities" (Ribera, 1893, 17). Based upon Ribera, but more decisively, Angeles Galino underlines the next theory: "For Ribera is beyond doubt that European universities have their roots in the Muslim East, which would have established very similar establishments in time of decay of knowledge, to stimulate with the institutional

corporatism, the private initiative in the cultivation of the sciences and promote the defense of theology. (..) Three main phenomena course pay this view: First, the speed with which spreads among Christian universities, without slow and gradual transformation of the regime of the studies, secondly, the contrast is noticeable at first sight between the exemptions, privileges and “Fueros”, and the cosmopolitanism and democracy that the customs and rules in the same organization, especially in Bologna, which is perhaps the most denounced the merger and, thirdly, the practice of issuing certificates or title without precedent in the Christian Middle Ages, or in Rome or Greece, where Muslim teachers had three or four centuries that they issued in the same way at first university professors issued”(Galino, 1960, 463).

The second theory is strongly defended by F. Martin:

"Just the text itself to see where is the source of our universities; specifically the Church schools, grouped in the cathedral cloisters, where there are" teachers ", studies of grammar and logic and" other knowledge ", a moderator of the same, schoolmaster or chancellor, and degrees awarded”(Martín, 1972, 260).

The text, quoted by F. Martin, belongs to the seven parts of Alfonso X the Wise, and is as follows: (*old Castilian language*)

“e a su oficio pertenesce de estar adelante cuando se probasen los escolares en las ciudades donde son los Estudios, si son letrados que merezcan ser otorgados por maestros de gramática o lógica, e de algunos de los otros saberes, e aquellos que entendiere que los merezcan, puédeles otorgar que lean así como maestros. E esta misma dignidad llaman en algunas iglesias, canciller” (Martín, 1972, 269).

For Beltran de Heredia, the beginning of the oldest university in Spain, Palencia, is the cathedral school: "The dark origins of the University may have to pick them up on an initiative by French prelates who ruled his diocese at the beginning of the same century. In any case, 1184 is well accredited school with teaching of theology, and revealing unique example in Spain during the twelfth century, being one of the first manifestations of a university with that contained in the center of cultural history" (Beltrán de Heredia, 1946, 323).

3.2. *Faculties, materials and textbooks*

While in the medieval universities did not exist the same faculties (for example theology was introduced late in the Spanish universities), in general we can say that were: arts or philosophy, theology, canon, law and medicine. For this study we look at the University of Salamanca for being the most important time.

3.2.1. *Faculty of Arts and Philosophy*

It was conceived as a preparation to pursue other specialties. In fact his teachings fundamentally organized around the “trivium” and “quadrivium”, although more complete than that provided in the cathedral schools and municipalities. In the first of two courses that were taught subjects consisted of the “trivium” and “quadrivium” rudiments. The textbooks were “*Institutiones grammaticae*” of Prisciano and “*Doctrinale*” of Alexander Villa Dieu to Latin grammar. The teaching of rhetoric was closely related to the grammar, by using the “*De invention*” of Cicero and the “*Rhetorica ad Herennium*”. For the dialectic used Latin translations of Aristotle's logical works were used and the “*Summulae logicales*” of Pedro Hispano. In the second year the “quadrivium” deepened and became an introduction to scholastic philosophy which gave notions of metaphysics, natural philosophy, moral philosophy or ethics and state or political theory. For the disciplines of the “quadrivium” were using translations of Greek and Arabic and for philosophical used Latin translations of Aristotle.

3.2.2. *Faculty of Theology*

The implementation of the study of theology was late in Spanish universities due to various causes, such as: opposition of the popes, the great Spanish interest in the law, the lack of teachers, and others of various kinds. However, since 1315, taught theology at the University of Salamanca, but the faculty as such was not established

until 1380 to mark the visit of Pedro de Luna as "legado" of Clement VII. The textbooks more used were "the Sentences" of Pedro Lombardo and then the *Summa Theologica* of St. Thomas.

3.2.3. Faculty of "Cánones"

We have already alluded to the great Spanish interest in studies of law, both civil and ecclesiastical as temporal. Students in the first group, called canons or decrees, studying the "Corpus iuris canonici", that it was a collection of Acts of the councils and papal provisions called "Decretales", which were added the "Clementinas" and "Extravagantes".

3.2.4. Faculty of Law

The law school was always appealing to young people wanting to hold positions in the administration, and this desire has been to increase as would most prestigious recognition of the class of lawyers. To the extent that increased the number of law students who made mid-sixteenth century, four-fifths of the students in the universities of Salamanca and Valladolid were this specialty. One of the core subjects was the Roman law, which was studied in the compilation made by the Emperor Justinian, the "Corpus iuris"; also be studied the "Siete Partidas" and the "Fuero Juzgo".

3.2.5. Faculty of Medicine

The teaching of medicine was during this period eminently theoretical and doctors who left the College is considered far superior to the surgeons, with practical training. The works of Hippocrates and Galen, the great masters of Greek medicine, was the basis of the formation, although its influence reached across the Arab screen, represented by the "Canon medicinae" of Avicenna.

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