EXAMINATION AT MEDIEVAL UNIVERSITIES

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The article reveals the stages of a scholar to become a doctor through the system of examinations. The author highlights the functions of each stage on the example of Western European universities (Italy, France, England, Germany). Based on charters and privileges, the author comes to the conclusion that most often exams performed a communicative function in a medieval corporation as a whole.

Key words: immatriculation; medieval students; scholars; licentiates; exams; Oxford; Paris; Bologna.

Modern understanding of higher education is difficult for the university system in the Middle Ages. Since the XII century, the construction of the university system has begun, in which exams played an important role.

The system of standard entrance examinations has been largely modified. For example, for those who arrived at the Université de Paris, it was only necessary to visit the subscriptions and pay fees [3]. In certain universities, the student has to be commented in the field of Latin [9]. At the Oxford Institute, a set of standards for the study of books is read, however, as a general rule, this rule did not receive a quality standard in schools. In the XIV century, schools began to be formed in colleges for future students, one of whom was Stamford [7].

An important stage in the life of each student was immatriculation, that is, entering into the lists of enrolled students (matricula) [9]. Here, the decisive role was played not so much by the demonstration of knowledge by the school but by the *iuramentum* oaths (literal translation «oath in front of the crowd») [6]. Through this demonstration, the student was assigned not only to the master and the nation, but also to the corporation.

The reviews were not of a typical nature and they often took the form of litigation or discovery of the material studied. On the expected occasion, there is a note in the scrolls of Hugh Walter that John of Duston, a priest and a representative of the monastery community of St. Andrew in Northampton, was sent to study in Northampton by the archdeacon. Based on the fact that the clerk had to «... return to the archdeacon for a cruise, how he succeeded there» [8, p. 171], you can cover the graduation exam. There are no special cases of waiting in the documents. The text indicated the «end of the year» when the

clerk was due to return. Thus, either a time frame was set, or a period of examinations was required.

In the Middle Ages, universities did not have a single educational program, so the division of the year into semesters was formal. However, in subsequent allocations there were gradations, so at the University of Paris «... no one should henceforth be admitted to a master's degree if he did not listen to medical books, as well as books on ethics, especially part of Aristotle's "Ethics", and "Meteorology", but to talk about the first three books» [2].

Only then, in English universities, the third branch of philosophy, metaphysics, was considered suitable only for the most advanced students of the free arts. The main text was Aristotle's Metaphysics, supplemented by comments of Thomas Aquinas and Scott [5, p. 162].

Examinations were developed to determine these levels, each of which strengthened the position of the student in the corporation. «At the exam at St. Genevieve must attend four masters from the four «nations» along with the Chancellor or Vice-Chancellor. They must swear in the presence of the entire faculty that they will honestly fulfill their duties, admitting the worthy and rejecting the unworthy». The document implies the representation of masters from each of the nations, as well as the credit / non-credit system [2].

Most of the exams were held orally and were accompanied by oaths. Universities used to be much smaller than they are now, and the students and teachers had close relationships [4]. This meant that the opinions of each teacher about their student was more important than any transcript or grade sheet. The personal connection between teachers and students allowed for an individualized approach to learning, where each student got tailored feedback from their instructors on how best to improve themselves in a certain subject matter.

The process of obtaining degrees usually took place in two stages: an examination (privatum) and a public examination (conventus, conventus publicus), which was more of an inauguration ceremony [1]. However, the doctoratus examination played a special role, when the candidate became already a licentiate. He had not yet received his doctorate and the right to teach. Like the immatriculation, the public examination was distinguished by its pomp and took place in the cathedral. There, the candidate read the theses for the defense, and then responded to the comments of the students, thereby becoming the head of the university debate. Thus, the doctor became a full part of the corporation. The archdeacon solemnly presented him with the license ubique docendi and the corresponding insignia.

In conclusion, each stage of the examination engaged the student more and more into the life of the corporation. There was not only the control of the acquired knowledge, but also the tight interaction of nations, maintaining the in-

tegrity of the university into a system of close relations. The acquisition of degrees emphasized the role of the church and the clergy of university education.

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