

FOREIGN STUDENTS, MEMBERS
OF THE ENGLISH-GERMAN NATION,
AT THE UNIVERSITY OF PARIS
IN THE FIFTEENTH CENTURY

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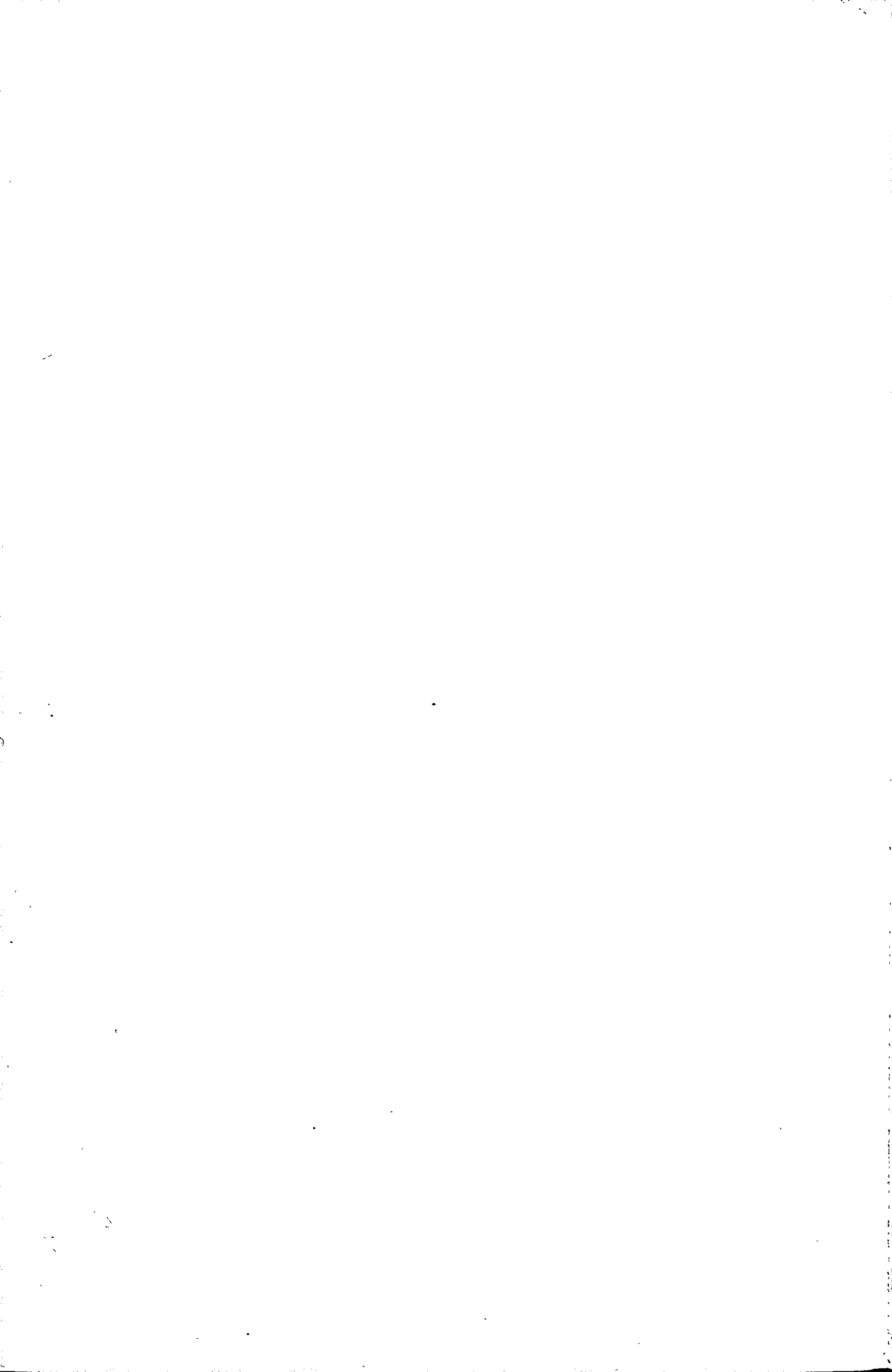
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The only unpublished mediaeval record of the English-German Nation at the University of Paris is the *Liber receptorum* (abbr. *LR*), Paris, *Arch*

Nat. H 2587–2588. It contains the accounts of the receptor, the second ranking officer of the Nation, from Sept. 21, 1425, to Sept. 20, 1494. The text will soon be published as vol. VI of the *Auctarium Chartularii Universitatis Parisiensis*.

Between 1425 and 1494, the period covered by the *LR*, about 1532 bachelors were registered, but only 907 of them obtained the magisterial (MA) title. (In the *LR* persons are occasionally listed without a diocese or any further identification. Since, therefore, the numbers given here might be changed slightly as a result of additional research or discovery, I have used the word "about".) The bachelors came from 76 dioceses. Most of them were sent by the diocese of Utrecht (405); then came Constance (146), Saint Andrews (127), Glasgow (45), and Cologne (45). Between 1438 and 1442, when the English–German Nation was almost extinct, only three bachelors were registered. The number of bachelors was greatest in 1464 and 1493, when 55 and 61 students respectively were promoted.

Among the graduates (mostly B.A.) who came to Paris from other universities, the largest number came from Cologne (62); then from Saint Andrews (42), Louvain (34), Basel (30), and Heidelberg (25). From Paris, on the other hand, graduates (mostly M.A.) went to Cologne (26), Heidelberg (19), Basel (19), Louvain (16), Bologna (13), Ferrara (12), Leipzig (11), Freiburg i.B. (10), and Saint Andrews (10). The migration of scholars from one university to another is one of the most characteristic features of mediaeval student life. Paris exported masters, most of whom professing the *via antiqua*, or realism, to other universities, particularly in the second half of the fifteenth century, when some German universities admitted the system of *ambarum viarum*. The distinction of having visited the greatest number of universities goes to two scholars from the diocese of Speyer, Johannes Molitoris de Rastadt and Johannes de Lapide or Stein (six and five universities).

Thanks to the *LR*, the hitherto known roster of rectors can be enriched with additional names. Among the 261 known rectors during our period 39 were members of the English–German Nation. Twenty-one belonged to the diocese of Utrecht; Saint Andrews gave five; two came from Speyer, Augsburg, and Glasgow; Åbo, Constance, Lausanne, Posen, Prague, White Hall, and Hungary each sent one.

Among the graduates of the Nation in this period we find famous philosophers—Petrus Tartareti (Tataret), John Mair, Hector Boece; printers—Bertholdus Rembolt, Petrus Wagner; Church dignitaries—Olavus Magni (Alatius) bishop of Åbo, Siggo Uddsson, bishop of Skara, Jacobus Ulfonis, archbishop of Uppsala, founder of the University of Uppsala, An-

dreas Durisder (Dursier), bishop of Glasgow, Robertus Blakadir (Blavader) bishop of Aberdeen, later archbishop of Glasgow.

Of the hospices and colleges founded for foreign scholars during the previous centuries, only a few survived. The College of Uppsala (located on Rue Serpente) ceased to exist. The *Domus Dacie* moved from Rue de la Montagne Sainte-Geneviève to Rue Garlande, in a house called *Ad inter-signum Pomi rubei* (1430). It fell into ruins shortly afterwards, along with another house (*Ad cornu cervi*), founded for scholars from the diocese of Linköping in Sweden. The Skara House (on Rue "Saint" Jean de Beauvais), another Swedish college, had somewhat of a revival around 1407, but after 1453 it became the property of the English-German Nation and was identified as *Maison de Notre-Dame*.

The *LR* sheds light upon the financial obligations of the students, on money spent for *bursae*, *scolae*, and *iura bedellorum*, upon the circumstances of the *inrotulacio*, and the expenses of the *portator* of the Roll [of petitions for benefices] sent to the papal court. It gives us information on special university events, such as the reception of foreign embassies, the salutations of royal dignitaries by university masters, solemn processions, the devotional life of the members, feasts in honor of patron saints (Saint Edward, Charlemagne, later Saint Catherine). It tells us of financial assistance given to members of the Nation, of relief offered to the sick, and of loans to the needy.

A comparison of the number of students who paid *bursae* (1256 or 81.5%) with the number of *pauperi*, who did not pay at all, *iuravit paupertatem* (276 or 18.5%), gives interesting information on the social classes whence the students at Paris were recruited in this period, 1425-1494.