

HISTORICAL AND LEGAL VIEWS ABOUT THE IMAGE OF THE PERFECT RULER IN VISIGOTHIC SPAIN IN VI–VII CENTURIES A. D.

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Western Europe is grateful to those who stood at the origins of the Middle Ages, people have put together two cultural epochs, antiquity and the Middle Ages. The creative heritage of Isidore of Seville and Braulio of Zaragoza was completed and summarized in a stage of transition from Late Antiquity to the Early Middle Ages, showing us a special form of new man's thinking of the new epoch. So, perhaps we should not focus on the disappearance of ancient culture in this period, and should explore new theoretical and philosophical foundations of early medieval science and new pedagogical model.

We are trying to determine who should be the ideal ruler, and it is important to political and legal representation of the Visigoths, at a time when their culture reached its climax, absorbing the ancient traditions and world views.

The purpose of the study is reproduction of the educational model of the Gispal School in the epoch of the episcopate of Sidor of Seville.

Material and methods. To achieve the goal and solve the problems of the thesis, a number of methods are used. Combines the following methods: historical and retrospective; terminological selection – in order to select, clarify and modify the system of individual terms used by early Christian teachers; personalization, which ensures the study of the contribution of individual early Christian teachers to the construction of the educational paradigm; diachronic and synchronous – to compare and explain the current state of education with its previous transformations; reconstruction – to reproduce the events of the cultural-historical process, takes place in space and time within the subject of the study.

Results and discussion. The image of the ideal ruler was formed in Roman law and in the biblical tradition; in the works of Isidore they both complement each other. Obviously, the question of justice and legality in general become particularly acute when it comes to the relationship between the state and citizens. Hence a lot of interpretations of concepts were presented in the ancient and medieval texts.

Considering man as a miniature copy of the Universe, Isidore inspiringly wrote: “The head of man is directed to heaven, and on it are two eyes, similar to the sun and moon. The breath of a person is like air, because it is precisely that it generates breath and exhale, similar to the numerous winds of the Earth The belly of a person can be compared to the sea, because all the liquids are gathered in it, as all the waters flow into the sea. Finally, the feet can be compared to the ground, because they are dry and contain as much heat as the earth. This mind is contained in the head man and rises above the body as God is in heaven, He can inspect and control all things from a height” [11, c. 379].

Man is endowed with bodily sensations, imagination and intelligence. “It is not good deeds, not carnal perception, but only by the mind we differ from the animals”, Isidor says. He was finding the names which corresponding to Latin ones that were used as synonyms – *Intelectus*, *Ratio*, *Inteligentia*.

With regard to the duties of the *ideal ruler*, the topic was developed in the treatises of Isidore of Seville. He consistently supported the idea that the emperor should ensure the prosperity of his subjects. Actually, it makes it fair. King performs its task by issuing laws that serve the public good. Ruler obeys the laws and oversees their implementation by himself.

Isidore developed a special theory for the education of the ruler. This idea takes a leading place in his third book “Sentences”. According to the scientist, there might be different rulers – “evil” or “kind” – it all depends on the educator. And it is important not only to teach the king to speak eloquently, we must teach the sovereign to act correctly. If it is a good king, then he must first of all be the defender of his people, the faith, the father of all the poor, the chairman of all subjects in the country. The king must concentrate all power in his hands, as to king's subjects of all categories must be responsible to the king for the power conferred on them, which are constantly controlled by the king. If the slightest disobedience of subjects is not condemned, then this is not a worthy ruler, he gives only a bad example to his entourage.

As noted the Bishop of Seville, the king must always remember that his power comes from God, but that does not mean it is right to self-will. Instead of the burden of supreme power obliged him to take care of people. Using this power for the good of him, King performs his duty to God.

Thus, fairness it was mandatory quality of the ideal ruler. The notion «justice» means obedience to God's will and law-abiding. Roman and biblical traditions complement each other, fair law – it is nothing else as a royal instrument to establish on the land the divine order.

Assignment of the ruler was to establish law and order on the ground, it means to ensure the welfare of his subjects. For this the King must set up fair (equitable) laws and obey them as law-abiding and it is the second meaning of the notion “justice”. This is due to the obligation to do what he must – the third value.

Developing his theory of upbringing, Isidore of Seville came to the conclusion that in order to have the right to become a tutor, it is necessary to go through several major stages: firstly, the preparatory stage for teaching (*Doctrina*) – creating your own system of transferring general knowledge, secondly, (*Sapientia*) – the attainment of wisdom in the process of teaching the basics of knowledge to individual students who wish to study with an inexperienced teacher, and thirdly, (*Prudentia*) – the achievement of true piety by the teacher. Only after that he had the right to teach in the episcopal school or to be the teacher of children of nobles or kings [6, c. 156].

Isidore of Seville developed his own system of science independent learning for the students, which has not lost its relevance today: the material was given by the tutor for independent learning must be checked by parts, then each of these parts are translated out loud, and then the most important material were being selected from each part and as a result it is compiled into student's report.

Only when the king is being ideal, in that case, and the subjects will feel respect for the authorities, thoroughness in the performance of their duties and love. However, unreasonable orders of the ruler should not be carried out. Here is how it sounds from Isidore's own words: “If you get an order to do evil, then do not put up with it. If you are ordered to do something horrible, do not obey. Whichever authority ordered it, do not ever agree to do evil, even if you will be severely punished, even if you are threatened with anguish and torture. To die is not so terrible as to carry out disastrous orders... Is not free from the crime the one who does them by someone else's order. He who obeys evil does not differ from one who does evil. The same punishment binds the one who conceived evil with the one who allowed him. For God, there is no difference” [9, c. 244].

Conclusions. Therefore, we observe that the educational system of Isidore of Seville within the society is delineated very clearly. By its nature it is Christian, in structure – vassal (*seigneurial*) and estates. Obviously, for Isidore this was an ideal way of maintaining order in the state, which in part worked in the fairly stable political situation in Visigothic Spain.

The rising of urban culture led to the emergence of an intelligent person as one of the masters whose craft was only “writing and teaching”. Due to commercialization of the medieval society, the products of intelligence turned into a product that needed to be realized on the market of intellectual services. The educational model also changed. The tutor replaced the *magister* (*magister, doctor* – teacher, head of the learning process) – an intellectual, taught methods of thinking. Unlike the mentor in faith and study, who was Isidore, the master was already a narrow specialist (*specialis* – from latin, special, private), that is, an expert only a part of a certain narrow field of knowledge.

Thus, the origins of modern Western European tutoring (mentoring) are based on the pedagogy of mentoring in the early Middle Ages, when the teacher offered a model of the necessary amount of knowledge and a model of behavior in learning and society, self-learning of this model by a pupil under the supervision of a mentor, however without special coercion and authoritarian methods of upbringing. This problem is not fully covered by the works that exist at the present time, and requires a deeper research.

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ГАНДЛЁВЫЯ СУВЯЗІ ПОЛАЦКА Ў СЯРЭДНІЯ ВЯКІ

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Сучасны Полацк – адзін з буйнейшых прамысловых і эканамічных цэнтраў нашай краіны. Горад з’яўляецца значным чыгуначным вузлом, праз які ажыццяўляецца ўнутраны і знешні тавараабарот. Багатыя знешнеэканамічныя сувязі Полацка з’яўляюцца традыцыйнымі. Полацк у сярэднія вякі знаходзіўся на зручных водных шляхах зносін, што спрыяла хуткаму эканамічнаму і культурнаму развіццю гэтай даволі буйной па тых часах дзяржавы. Водныя шляхі ў той час былі асноўнымі ў пераадоленні вялікіх адлегласцяў, а стругі, дракары, лодкі, лодзі выступалі ў якасці галоўных відаў транспарту. Менавіта па водных шляхах ішоў інтэнсіўны тавараабмен прадуктамі, матэрыяламі, сыравінай, гатовымі вырабамі і г.д.

Мэта даследавання: аналіз і высвятленне галоўных напрамкаў знешнеэканамічных сувязяў Полацка, прынцыпаў і арганізацыі гандлю ў горадзе.

Матэрыял і метады. Матэрыялам даследавання паслужылі публікацыі навінавых інтэрнэт крыніц. Выкарыстоўваўся комплекс агульнатэарэтычных метадаў (аналіз, сінтэз, канкрэтызацыя) і тэарэтычны аналіз крыніц.

Вынікі і іх абмеркаванне. Полацк – адзін з буйнейшых гарадоў Заходняй Еўропы X–XIII стст. Рака Дзвіна была часткай шляху, па якім ажыццяўляўся міжнародны гандаль Хазарыі і Арабскага Халіфата са Скандынаўскімі краінамі, а таксама ўсходнеславянскімі саюзамі плямён. Сведчаннем гэтых сувязяў з’яўляюцца 38 скарбаў IX – XI стст., знойдзеных на тэрыторыі Полацкай зямлі, якія ўтрымлівалі сярэбраныя арабскія і заходнееўрапейскія манеты.

Безумоўна, зручнае тэрытарыяльнае становішча Полацка садзейнічала яго ўдзелу ў міжнародным гандлі. Горад знаходзіўся на старажытнейшым водным шляху з Прыбалтыкі на Балканы. Ён быў звязаны амаль непарарывным водным шляхам з Кіевам. Не меншае значэнне меў водны шлях на ўсход ад Полацка да Віцебска і Смаленска. З вярхоўяў Заходняй Дзвіны лёгка было трапіць на волжскі шлях, які звязваў Балтыйскае і Каспійскае мора.

У горадзе існавалі спрыяльныя ўмовы для рамесленіцкай дзейнасці. Даследчыкі выявілі тут астанкі рамесленіцкіх майстэрняў, прадметы, незавершаныя апрацоўкай. У Полацку былі развітыя кавальская, ювелірная, ганчарная справы і і нш.

Полацк ажыццяўляў гандлёвыя сувязі з іншымі гарадамі і землямі Русі, Скандынавіяй, Візантыяй, Заходняй Еўропай. У Полацк імпартаваліся праселкі з оўручскага шыферу. Іх зафіксавана больш за 897 штук. Другое месца па колькасці знаходжанняў займаюць амфары, у якіх прывозілі віно з Прычарнаморскіх правінцый Візантыі, а таксама вырабы са шкла. Зафіксаваны таксама знаходкі пацерак, падвесак і ўставак з сапфіру, сердаліку, горнага крышталю, якія паступалі з Сярэдняй Азіі.

Існавалі пэўныя сувязі Полацка са Скандынавіяй. Неаднаразова паведамляецца ў пісьмовых крыніцах пра тое, як варагі добра ведалі Полацк і неаднаразова былі ў ім як “госці”. Да кола скандынаўскіх рэчаў належаць некаторыя ювелірныя вырабы: накладка-дракон, звярынагаловыя бранзалеты.

Рэчавым доказам гандлёвых сувязяў Полацка з паўднёвай Прыбалтыкай з’яўляюцца знаходкі светла-жоўтага бурштыну. Каляровыя металы цалкам прывозіліся з іншых земляў. Золата, срэбра,