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GEOGRAPHICAL DESCRIPTIONS OF SPAIN
IN LATIN MEDIEVAL ENCYCLOPAEDIAS:
FROM ISIDORE OF SEVILLE TO VINCENT OF BEAUVAIS
(VII-XIII C.)

The *Etymologies*, the work of Isidore of Seville (*Isidorus Hispalensis; Hispalis* – Seville) is one of the most important medieval encyclopaedias and plays an important role in medieval culture. Isidore, who included a moving and lofty praise of his homeland (*Laus Spaniae*) in the introduction to *History of Goths, Wandals and Svebs* (see below) also included some facts about Spain in the *Etymologies*, which, however, had a geographical character (“smaller” pieces of information concerning Spain, apart from this one, can be found in the *Etymologies*). It is therefore worth taking up the issue – given that medieval encyclopaedists were to a great extent compilers abundantly drawing on their “encyclopaedic predecessors” – of the description of Spain depicted in such a popular work, a description presenting the homeland of such a respected author, which was included (and to what extent) in encyclopaedias created after the *Etymologies*. Was this description taken into account, shortened or extended, especially in the encyclopaedias produced in the XIIIth century – the Latin works “articulating” the magnificence of the development of medieval encyclopaedism? In other words, it is worth returning to the question whether the picture of Spain drawn by Isidore in the *Etymologies* turned out to become a lasting element in the picture of the World in the Middle Ages which was popularized by other encyclopaedias.

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Encyclopaedic works played an important role in the Middle Ages in disseminating and consolidating the knowledge which was based to a greater or lesser extent on the achievements of the antiquity.¹ The content of these works was intended to provide, generally speaking, the possibility to understand the relationship between man and the surrounding world, as well as understanding the place of man in the society and the functioning of the “world’s order”. Medieval encyclopaedias also conveyed more or less obvious moral messages. They tried to show the right (agreeing with the spirit of the New Testament) ways of human conduct with respect to oneself, to God, as well as to other people.² As mentioned above, the authors of encyclopaedias typically provided, in a short form (*brevitas*), thoughts taken from the works of the authors from the antiquity, but also from later works, including

¹ The output of knowledge in the antiquity in the domains under discussion is represented in, for example, Pliny’s encyclopaedia (around 23-79) *Historia naturalis*; PLINY *Natural History*, with an English translation by H. Rackham, W.H.S. Jones, D.E. Eichholz, vol. 1-10 (Books 1-37), Cambridge–London 2004-2006: Harvard University Press (*Loeb Classical Library*, and also earlier editions in this series). An edition of the Latin text and its translation into French is in the last stages of completion; PLINE L’ANCIEN, *Histoire naturelle*; published since 1950 as part of the series *Collection des Universités de France* (currently, parts of book 5 and 6 are still missing; they concern geographical knowledge).

Composition and leading thoughts of Pliny’s work are discussed in, for example, Valérie NAAS, *Le projet encyclopédique de Pline l’Ancien*, Rome: Ecole française de Rome 2002 (Collection de l’École française de Rome, 303); contains a comprehensive bibliography concerning this work (pp. 479-507); see also M. BEAGON, *Labores pro bono publico: the burdensome mission of Pliny’s Natural History*, in: J. KÖNIG, G. WOOLF (eds.), *Encyclopaedism from Antiquity to the Renaissance*, Cambridge: Cambridge University Press 2013, pp. 84-107.

The extensive work of Pliny was abridged in III (IV?) century by Solinus (called Polihistor). He highlighted the *mirabilia*, that is things which were strange and unusual; C.I. SOLINUS, *Collectanea rerum memorabilium*, ed. T. Mommsen, Berolini: Weidmann 1958. Pliny’s *Natural History*, and especially the work of Solinus were often consulted by medieval authors, especially authors of medieval encyclopaedias. The works of Pliny and Solinus were popular also during Renaissance; see P. DOVER, *Reading Pliny’s ape in the Renaissance: the Polyhistor of Caius Julius Solinus in the first century of print*, in: J. KÖNIG, G. WOOLF (eds.), *Encyclopaedism...*, pp. 414-443.

² The characteristic features of medieval encyclopaedias were clearly identified especially by Bernard RIBÉMONT, *De natura rerum. Études sur les encyclopédies médiévales*, Orleans 1995, pp. 17-33, 41-68. This study also contains a discussion of the difference between the medieval encyclopaedia and *summas* (pp. 33-37). A recent discussion of the medieval encyclopaedia can be found in Elizabeth KEEN, *Shifting horizons. The medieval compilation of knowledge as a mirror of a changing world*, in: J. KÖNIG, G. WOOLF (eds.), *Encyclopaedism...*, pp. 277-300. See also the remarks in the work of Małgorzata FRANKOWSKA-TERLECKA, *Skarbiec wiedzy Brunetta Latiniego. Trzynastowieczna myśl encyklopedyczna jako wyraz tendencji do upowszechniania wiedzy* [Brunetto Latini’s *Li livres dou Tresor*. Thirteenth century encyclopaedic thought as an expression of the tendency to disseminate knowledge], Wrocław: Ossolineum 1984, pp. 6-21.

The above works contain references to other features of medieval encyclopaedias than those mentioned in this article.

contemporaneous ones.³ They drew on the authors enjoying widespread respect (*auctoritas*); rarely expressed their own views on the matters under discussion. Encyclopaedic works were therefore compilations – they succinctly presented what could be read in numerous books. They were, as shown by Vincent of Beauvais (XIII c.), a solution to a particular problem. On the one hand, there is an increase in the number of books on various subjects, and on the other hand, human life is so short (*temporum brevitatis!*), that the possibility to read or even browse through all the texts one was interested in was highly limited. What is more, human memory is unreliable, and it is impossible to memorize for longer (and use in the right way) a lot of the information one had read about. The creator of an encyclopaedia devotes his time and energy in order to, at least partially, meet the challenges connected with the development of culture and the limitations of human nature. In the process of writing an encyclopaedia it is quite important that the collected material is properly ordered and laid out according to some plan. A plan which – let us add to the thought of the above mentioned author of *Speculum maius*, and refer to the beginning of this article – “would express” the crucial aspects of the vision of man and the world, which was adopted by the author of the work.⁴ It should be emphasized that the layout of medieval encyclopaedias was not uniform. Some of them displayed content belonging to liberated arts (*trivium* and *quadrivium*). In others, a more important role was played by theological, biological, historical information, etc.⁵

³ For discussion of the principle *brevitas* in medieval aesthetics see C. CROIZY-NAQUET, L. HARF-LANCER, M. SZKILNIK (eds.), *Faire court. L'esthétique de la brièveté dans la littérature du Moyen Âge*, Paris: Presses Sorbonne Nouvelle 2011.

⁴ In the introduction to Vincent's *Speculum maius* we read: “Quoniam multitudo librorum et temporum breuitas memorie quoque labilitas non patiuntur cuncta que scripta sunt, partier animo comprehendere, mihi omnium fratrum mimimo plurimorum libros assidue ex longo tempore reuoluenti ac studiose legenti uisum est tandem [...] quosdam flores pro modulo ingenii mei electos ex omnibus fere quos legere potui [...] in unum corpus uoluminis quodam compendio et ordine summatim redigere [...]”; VINCENT DE BEAUVAIS, *La première version du Libellus totius operis apologeticus*, ed. S. Lusignan, in: S. LUSIGNAN, *Préface au Speculum maius de Vincent de Beauvais: refraction et diffraction*, Montréal–Paris: Bellarmin–Vrin 1979, p. 115 (“Cahiers d'Études Médiévales” 5). *Libellus apologeticus*, whose critical edition was published by Serge Lusignan, was placed by Vincent de Beauvais as an introduction to *Speculum maius*, or in fact to the first part of the work known as *Speculum naturale*. Earlier edition of this introduction: Vincentius Bellocensis, *Speculum quadruplex sive Speculum maius: Speculum naturale*, opera ac studio theologorum Benedictinorum Collegi Vedastini in Academia Duacensi, Duacii [Douai] 1624 [reprint: *Speculum naturale*, Graz 1964], p. 1.

⁵ The layout of medieval (and not only medieval) encyclopaedias was once presented by Robert COLLISON, *Encyclopaedias: their history throughout the ages*, New York–London: Hafner Publishing Co. 1964, pp. 45–81.

A particular preliminary stage in the development of the medieval encyclopaedic trend is constituted by the works which originated most probably in the years 420-430, that is in the final phase of the existence of the Roman Empire. They were edited by Macrobius (*Commentarii in somnium Scipionis*) and Martianus Capella (*De nuptiis Philologiae et Mercurii*); these texts became very popular in the Middle Ages.⁶

At the beginning of the fifties of the VIth century, at the end of antiquity, and at the same time in the years of formation of the Middle Ages, another encyclopaedic text was created by Cassiodorus (around 490-583). His *Institutiones divinarum et saecularium litterarum* contained necessary information and suggestions for the study of the Holy Bible. In these studies, Cassiodorus had created an important place for the liberated arts (book 2 of the work). *Institutiones* – created at the turn of the epochs – emphasized the importance of liberated arts in Christian education and in the Christian view of the world.⁷

The actual beginning of the medieval encyclopaedic movement, however, was marked by the works of Isidore of Seville (around 560-636). He came from an Ibero-Roman family which had considerable merits for consolidation of Catholicism in Spain ruled by Visigoths, who were professing Arianism. His older brother Leander played an important role in the process of conversion of Visigoths to Catholicism (in the eighties of the VIth c.); another brother of Isidore, Fulgentius, bishop of Écija, also participated in this process. Isidore himself also greatly contributed to the consolidation of Catholicism in Spain. In 601, he became bishop of Seville (after the death of Leander). The works of Isidore concerned many areas – biblical exegesis, dogmatics, history, and others. Of particular importance were the encyclopaedias that he edited: *Liber de natura rerum* (613), and especially the *Etymologies* (*Etymologiarum sive origines libri XX; Etymologies or Origins; 612-636*). Isidore was not an original author. In his works, he laid out in a comprehensive manner the

⁶ More than 230 medieval manuscripts have been preserved of the work of Macrobius; M. ARMISEN-MARCHETTI, *Introduction*, in: MACROBE, *Commentaire au Songe de Scipion*, ed. M. Armisen-Marchetti, vol. 1 (book 1), Paris: Les Belles Lettres 2003 (Collection des universités de France), p. LXXII. Manuscripts of the work of Martianus Capella are described in: Claudio LEONARDI, *I codici di Marziano Capella*, “Aveum” 33(1959), fasc. 5-6, pp. 443-489; 34(1960), fasc. 1-2, pp. 1-99; 34(1960), fasc. 56, pp. 411-524; he described 241 manuscripts.

⁷ CASSIODORI SENATORIS *Institutiones*, ed. R.A.B. Mynors, Oxford: Clarendon Press 1937. Particularly important is the last edition with an a comprehensive introduction and commentary; CASSIODOR, *Institutiones divinarum et saecularium litterarum*, vol. 1-2, editing and translation W. Bürgsens, Freiburg: Herder 2003 (Fontes Christiani, 39: 1-2); see also L.W. JONES, *The Influence of Cassiodorus on medieval culture*, “Speculum” 20(1945), pp. 433-442; R. COLLISON, *Encyclopaedias: their history...*, pp. 28-33; B. RIBÉMONT, *Les origines des encyclopédies médiévales. D'Isidore de Séville aux Carolingiens*, Paris: Honoré Champion 2001 (Nouvelle Bibliothèque du Moyen Âge, 61), pp. 19-38.

content of the pagan writers from the antiquity as well as Christian ones. He suitably selected the content for the benefit of the subject he presented.⁸ His contribution to the spreading and consolidation of ancient thought in the culture of Visigoth Spain, and more broadly, in the medieval culture is invaluable. This fact was emphasized by Jacques Fontaine.⁹ Also important is the role of Isidore of Seville in the process of “adaptation” of ancient-pagan knowledge for the needs of Christian thought.¹⁰ Isidore, it must be stressed, was not the only outstanding figure in the Spanish culture of the VIth/VIIth c. At that time, also Maximus of Saragossa, John of Biclaro, or Licinianus were active. They were authors of historical and theological works; some works from this area were also edited by Braulio of Saragossa (590–651), Isidore’s disciple and, as we would say today, editor of Isidor’s *Etymologies*. Thus, the time of life of Isidore is also the time of cultural revival in Spain.¹¹

⁸ The sources to which Isidore referred when explaining the meaning of geographical and ethnic names in a number of books of *Etymologies* (books 9, 13, 14, 15) were compiled by Hans PHILIPP, *Die historisch-geographischen Quellen in den etymologiae des Isidorus von Sevilla*, Teil 2. *Textausgabe und Quellenangabe*, Berlin 1913 (Quellen und Forschungen zur alten Geschichte und Geographie, Heft 26). In relation to the whole text of *Etymologies*, the question of sources used by Isidore was recently summarized in the introduction to the English translation of this work; *Introduction*, in: *The Etymologies of Isidore of Seville*, translated by S.A. Barney, W.J. Lewis, J.A. Beach, O. Berghof, with the collaboration of M. Hall, Cambridge: Cambridge University Press 2006, pp. 10-17, 468-475 (Index of citations).

An important aspect concerning the sources of Isidore of Seville (including the total of his output) was presented, among others, by Marek STAROWIEYSKI, *Obraz literatury klasycznej pogańskiej w dziełach Izidora z Sewilli* [The picture of classical pagan literature in the work of Isidore of Seville], “Meander” 30(1975), vol. 1, pp. 19-35. See also footnote 9 below.

For the method of compiling work of Isidore see, for example, J. FONTAINE, *Isidore de Séville. Genèse et originalité de la culture hispanique au temps des Wisigoths*, Turnhout: Brepols 2000, pp. 329-344. See also B. RIBÉMONT, *Les origines des encyclopédies médiévales. D’Isidore de Séville aux Carolingiens*, Paris 2001 (Nouvelle Bibliothèque du Moyen Âge, 61), pp. 39-78.

⁹ J. FONTAINE, *Isidore de Séville et la culture classique dans l’Espagne Wisigothique*, vol. 1-2, Paris: Études Augustiniennes 1959; vol. 3, Paris 1983; also THERE, *Isidore de Séville. Genèse et originalité de la culture hispanique...* See also M.C. DÍAZ (ed.), *Isidoriana. Estudios sobre s. Isidoro de Sevilla en el XIV centenario de su muerte*, León: Centro de estudios „San Isidoro” 1961; H.J. DIESNER, *Isidorus von Sevilla und das westgotische Spanien*, Berlin: Akademie Verlag 1977; P. CAZIER, *Isidore de Séville et la naissance de l’Espagne Catholique*, Paris: Beauchesne 1994 (Théologie historique, 96). See also H.J. DIESNER, *Isidorus von Sevilla...*, Berlin 1977.

Jacques Fontaine became Professor honoris causa of Catholic University of Lublin in 1990, which is worth mentioning in connection with the jubilee of the centenary of existence of this university in 2018.

¹⁰ The role of Isidore of Seville in this process was emphasized by Hervé INGELBERT, *Interpretatio christiana. Les mutations des savoirs (cosmographie, géographie, ethnographie, histoire) dans l’Antiquité chrétienne (30-630 après J.-C.)*, Paris: Institut d’Études Augustiniennes 2001 (Collection des Études Augustiniennes. Série Antiquité, 166), passim.

¹¹ See footnote 9 above (especially the works of J. Fontaine). See also J. STRZELCZYK, *Goci – rzeczywistość i legenda* [Goths – reality and legend], Warszawa: PIW 1984 [Poznań: Wydawnictwo

Isidore's *Liber de natura rerum*, is a work of broadly understood natural sciences. It consists of 48 chapters. The issues presented in this work concern, respectively: time, cosmography and meteorological phenomena.¹² The didactic and popularizing impact of this encyclopaedia was increased by drawings in the form circles "graphically systematizing" the "nature of things" (*natura rerum*) under discussion. *Liber* was well-known especially in the VIIth-IXth centuries at the territory of then Christian Europe.¹³ Of much greater importance for the culture of medieval Europe were the *Etymologies*.¹⁴ The title refers to the method of "cognition" of the nature of "things" which was used by Isidore in this work (as well as in others). The basis of this method was ascertaining why a given "thing" was given this and no other name – "revealing" the meaning (meanings) that a given name contains. "Revealing" the meaning of the name of a "thing" at the same time "reveals" the basic characteristics of that "thing".¹⁵ The layout of the work is more complex than in the previous case. The material given in 20 books can be divided into a number of groups: liberated arts and medicine, law and history (books 1-5), matters concerning the Church (6-8); issues relating to man "placed" in the society (7-9), "bodily" man (anatomy) and animals (11-12), cosmography and geography (13-14), human skills – "crafts" (15-20).¹⁶ The order of presentation of particular issues may seem to be

Poznańskie 2015], pp. 289-316; L.A. GARCIA MORENO, *Historia de España visigoda*, Madrid: Cátedra 1989, passim. It should be emphasized that Braulio, the bishop of Saragossa was, among other things, the author of the work *Renotatio Librorum Domini Isidori*. See *Scripta de Vita Isidori Hispalensis Episcopi*, cura et studio Jose Carlos Martín, Turnhout: Brepols 2006 (Corpus Christianorum. Series Latina, 113 B), pp. 15-274.

¹² J. DE FONTAINE, *Introduction*, in: ISIDORE DE SÉVILLE, *Traité de la nature*, ed. J. Fontaine, Bordeaux: Feret et Fils 1960 (Bibliothèque des hautes études hispaniques, 28), p. 7.

¹³ *Ibidem*, pp. 69-85.

¹⁴ See the comments summarizing this issue in *Introduction*, in: *The Etymologies of Isidore of Seville...*, transl. by S.A. Barney and others, pp. 24-26. They read: "It would be hard to overestimate the influence of the *Etymologies* on medieval European culture, and impossible to describe it full. Nearly a thousand manuscript copies survive, a truly huge number. As evidence of its continuing popularity down to and after the advent of printing, more than sixty manuscript copies of the whole work, as well as more than seventy copies of excerpts, were written in the fifteenth century. It was among the early printed books (1472), and nearly a dozen printing appeared before the year 1500." (*ibid.*, p. 24).

¹⁵ Compare, for example, J. FONTAINE, *Isidore de Séville. Genèse et originalité...*, pp. 283-296.

¹⁶ The basic edition of the text of *Etymology*: ISIDORI HIDPALENSIS EPISCOPI *Etymologiarium sive Originum libri XX*, ed. W.M. Lindsay, Oxford 1911. On the basis of this edition translations were made, for example, *The Etymologies of Isidore of Seville...*, Cambridge 2006 (see footnote 8 above). A translation into Spanish came relatively late. In 1964, Robert Collison noted: "It is curious that Isidore, who had been born in Cartagene and had devoted his life's work to Spain, had to wait nearly thirteen hundred years for his first complete Spanish translation, based on Linday's text, by Lusi Cortés y Góngora, as no. 67 of the series Biblioteca de autores cristianos (Madrid, La Editorial Católi-

unclear (or a little chaotic). However, it possesses, we believe, an internal coherence (“internal logic”). It determines an active approach of man to fundamental aspects of his existence in both individual and social aspects.¹⁷

The geographical description of Spain is contained in book 14 of the *Etymologies*. Isidore placed the section devoted to this country at the end of the text containing the presentation of Europe. Such placement was due to the fact that the main source on which the description of Spain was based was probably a work from the IIIrd century, created by Marcus Iunianus Iustinus, *Epitoma Historiarum Philippicarum Pompei Trogi* (Iustinus’s *Epitoma*, is a short version of a lost work of Pomeius Trogus, entitled *Historiae Philippicae*, which was created in the Ist c. BCE / Ist c. CE). A fragment of *Epitoma* concerning Spain (it should be added that this fragment is much larger than that in the *Etymologies*) can be found at the end of this work because, as Iustinus emphasizes, Spain is also “the end” of Europe

ca, 1951), under the title *Etimologías: versión castellana total, por vez particulares.*” R. COLLISON, *Encyclopaedias: their history...*, p. 3. The next translation of the work of Isidore into Spanish: *Etimologías: edición bilingüe*, eds. J. Oroz Reta, M.-A. Marcos Casquero, with tr. and comm. and introd. by M.C Díaz y Díaz, Madrid: Biblioteca de Autores Cristianos 1993.

So far, there is no translation of *Etymology* into Polish. However, there is one into Czech, with a parallel latin text, which was prepared by a number of authors; ISIDOR ZE SEVILLY, *Etymologiae. Etymologie*, vol. 1-14, Praha: Oikoymenth 1998-2010 (Knihovna Středověké Tradice).

Still unfinished is the critical edition of *Etymology*, which appears since 1981 as part of a series *Auteurs Latins du Moyen Âge* (published by Les Belles Lettres, Paris); Jacques André published then the 17th book of Isidore’s work. Until 2013, 15 books have appeared – in different order – each of which appeared in a separate volume. The Latin text of each book was edited and translated by a French, Spanish or Italian researcher; each translation is in the native language of the respective researchers. Beside the series mentioned above the 15th book of *Etymology* (Presses Universitaires de Fanche-Comté 2004) has appeared. Still awaiting for an edition are books; 1, 4, 8 and 10.

The layout of *Etymology* is the following: 1. De grammatica (Grammar); 2. De rhetorica et dialectica (Rhetoric and dialectic); 3. De mathematica (Mathematics); 4. De medicina (Medicine); 5. De legibus et temporibus (Laws and times); 6. De libris et officiis ecclesiasticis (Books and ecclesiastical offices); 7. De deo, angelis et sanctis (God, angels, and saints); 8. De ecclesia et sectis (The Church and sects); 9. De linguis, gentibus, regnis, militia, civibus, affinitatibus (Languages, nations, reigns, the military, citizens, family relationships); 10. De vocabulis (Vocabulary); 11. De homine et portentis (The human being and portents); 12. De animalibus (Animals); 13. De mundo et partibus (The cosmos and its parts); 14. De terra et partibus (The earth and its parts); 15. De aedificis et agris (Buildings and fields); 16. De lapidibus et metallicis (Stones and metals); 17. De rebus rusticis (Rural matters); 18. De bello et ludis (War and games); 19. De navibus, aedificiis et vestibus (Ships, buildings, and clothings); 20. De penu et instrumentis domesticis et rusticis (Provisions and various implements).

On the layout of *Etymology* see, for example, B. RIBÉMONT, *Les origines des encyclopédies médiévales...*, pp. 83-191.

¹⁷ The problem of composition in the *Etymologies* (and also in other medieval encyclopaedias) will be discussed by the author of this description in a different article.

(“closes the outer limits of Europe”).¹⁸ It should be added that Isidore, when creating the above-mentioned description used also other sources than *Epitoma*.¹⁹ The author of the *Etymologies* begins the presentation of Spain with (1) information concerning the names given to this country; points to the source of each of them.²⁰ Then he talks about (2) the location of Spain (in the geographical, not administrative sense; see below): between Africa and Gaul, closed off by the Pyrenees from the north, and surrounded by the sea from the other sides.²¹ Further, the author broadly enumerates the treasures of the country (3): convenient climate, richness of grain (that is, abundance of food), precious stones and metal deposits.²² He provides a cursory description of (4) the hydrography of Spain, giving the names of longest rivers on its territory; among which, the gold-bearing river *Tagus* (Tajo).²³ He provides a broad (5) administrative division of the country with reference to town names, and evoking names of six Spanish provinces known already in the Roman times. Finally, he discusses the division of Spain into two parts: Inner Spain and Outer Spain, explaining also the etymology of these names.²⁴

¹⁸ MARCUS IUNIANUS IUSTINUS, *Epitoma Historiarum Philippicarum Pompei Trogi*, 44, 1, 1, ed. F. Rühl, Lipsiae 1876, p. 244: “Hispania sicut Europae terminus claudit, ita et huius operis future est.” See also footnote 19 below.

¹⁹ ISIDORE DE SÉVILLE, *Étymologies*, 14. *De Terra*, 4, 28-30, ed. transl. and comm. by O. Spevak, Paris: Les Belles Lettres 2011 (Auteurs Latins du Moyen Âge. Les Belles Lettres), pp. 78-81. Identification of the work of Iustinus as the source used by Isidore in the description of Spain, see *ibidem*, p. 79. In this description, Isidore additionally used a comment of Servius to Eneida (*In Vergilii Aeneidos Libros Commentarii*; end of IVth century) and the work of OROSIUS (*Historiarum Adversus Paganos Libri VII*; beginning of Vth century); see *ibidem*, pp. 79-81. See also H. PHILIPP, *Die historisch-geographischen Quellen...*, pp. 121-122.

²⁰ ISIDORE DE SÉVILLE, *Étymologies*, 14, 4, 28, p. 79: “Hispania prius ab Ibero amne Iberia nuncupata, postea ab Hispalo Hispania cognominata est. Ipsa est et uera Hesperia, ab Hespero stella occidentali dicta.” From the river Ebro (Iberus) – Iberia, from Hispalus (in connection with Seville, Hispalis) – *Hispania*, from a star *Hesperus* – *Hesperia*.

²¹ *Ibidem*, “Sita est autem inter Africam et Galliam, a septentrione Pirineis montibus clausa, a reliquis partibus undique mari conclusa.”

²² *Ibidem*, pp. 79, 81: “salubritate caeli aequalis, omnium frugum generibus fecunda, gemmarum metallorumque copiis ditissima.”

²³ *Ibidem*, 14, 4, 29, p. 81: “Interfluunt eam flumina magna: Betis [Guadalquivir], Mineus [Miño], Iberus [Ebro] et Tagus [Tajo] aurum trahens ut Pactolus.”

²⁴ *Ibidem*, 14, 4, 29: “Habet prouincias sex: Tarraconensem [Tarraconian – Tarragona], Carthaginensem [Cartagenian], Lusitaniam, Galliciam [Gallicia], Beticam [Baetica] et trans freta in regione Africae Tingitaniam [Tingitanian – Tangiers]. [14, 4, 30] Duae sunt autem Hispaniae: Citerior, quae in septentrionis plagam a Pirineo usque ad Carthaginem porrigitur; Vltior, quae in meridem a Celtiberis usque ad Gaditanum fretum extenditur. Citerior Autem et Vltior dicta quasi citra et ultra: sed citra quasi circa terras et ultra, uel quod ultima, uel quod non sit post hanc ulla, hoc est alia terra.” On the Tingitania province, see the remark *ibidem*, pp. 80-81, note 283; see also *ibidem*, 5, 10, pp. 91-92. With

Thus, the description of Spain contains, as one may say, “encyclopaedically edited” information, placing this country in its antiquity-Roman past. It is also a description, which presents, so to speak, “the pattern of Spain” – it enumerates its (“unremovable”) “identity elements”. Finally, it is a description which is a “subtle” praise of Spain. As mentioned above, Isidore included a moving and full of loftiness picture of his homeland in the introduction to *The History of Goths, Vandals and Svebs*. “*Omnium terrarum, quaque sunt ab occiduo usque ad Indos, pulcherrima es, o sacra semperque felix principum, gentiumque mater Hispania...*” – we read.²⁵ It may be said that the description of Spain in the *Etymologies* is an “encyclopaedic summary” of the praise from this introduction. On the other hand, this description may be looked at as an “encyclopaedic summary” of the pieces of information relating to Spain found in other places in the *Etymologies*. Each of the parts of description outlined above (1. Name; 2. Location; 3. Natural resources; 4. Hydrography; 5. Administrative division and cities) may be supplemented with details given in the work, and additionally, emphasize the past of the country in the Antiquity.

In the description of Spain, the author of the *Etymologies* does not in fact mention (adhering to the subject of book 14) the inhabitants of his homeland. Indeed, he enumerates the Celtiberians, but only as the people whose area of habitation constitutes one of the borders of Hispania Ulterior (see above). However, the problem of the inhabitants of Spain was not omitted in the encyclopaedia. Isidore referred to it in book 9 of the work, in the part discussing the names of the peoples inhabiting the Globe. The problem is firstly connected with the name of the country. Thus, it is a “supplement” of the first point of the description provided above. Therefore, in book 9, we read about Iberians, that is, Spaniards. (“*Iberi qui et Spani*”), whose ancestor was the biblical Tubal, one of seven sons of Japheth (*Genesis*, 10, 2).²⁶ It is important to note, however, that when mentioning the origin of the Iberians from Tubal, and consequently from Japheth, Isidore drew on the traditional interpretation, that is, the so-called *Table*

reference to two Spains: ISIDORE OF SEVILLE, *The Etymologies*, tr. S.A. Barney..., p. 292: “Furthermore there are two Spains: Inner Spain, whose area extend in the north from the Pyrenees to Cartagena; and Outer Spain, which in the south extends from Celtiberia to the straits of Cadiz. Inner (*citerior*) and Outer (*ulterior*) are so called as if it were *citra* (on this side) and *ultra* (beyond): but *citra* is formed as if the term were ‘around the earth’ (*circa terras*), and *ultra* either because it is the last (*ultimus*), or because after it there is not ‘any’ (*ulla*), that is, any other land.”

²⁵ ISIDORI IUNIORIS EPISCOPI HISPALENSIS *Historia Gothorum, Vandalorum, Sueborum*, in: *Monumenta Germaniae Historica. Auctores Antiquissimi*, vol. 11, ed. T. Mommsen, Berolini 1894, p. 267.

²⁶ ISIDORE DE SÉVILLE, *Etymologiae*, 9. *De linguis gentium*, 2, 29, ed., transl. and comm. M. Reydellet, Paris 2012, p. 55: „Item tribus filiorum Japheth. Filii igitur Japheth septem nominantur [...] Tubal a quo Iberi qui et Spani, licet quidam ex eo Italos suspicentur.” About the Iberi, against whom moved the Getae / Goths see also 9, 2, 89, p. 93.

of nations (Genesis, 10, 1-32). According to this interpretation, the peoples of the Globe derive from one of the three sons of Noah: Shem, Ham and Japheth (from him originated the peoples inhabiting Europe), and more precisely, from their respective descendants. The identification of the Iberians as the people coming from Tubal had been presented earlier – before the time when Isidore wrote his work – in the works of Joseph Flavius (*Antiquitates Iudaicae*; 1st century), and (Pseudo-)Eustathius (*In Hexaemeron Basilii*; 378?-?500) and Jerome (*Questiones hebraicae in Genesim*; 389-391).²⁷ In the case under discussion, Isidore probably based his information on the text of St. Jerome.

In another place in book 9 of the *Etymologies*, however, we find an explanation of the origin of the names of Spaniards and Iberians (the Spaniards, first called the Iberians).²⁸ A similar etymological argument was placed by Isidore in the above-mentioned description of Spain.²⁹ The information about the origin of the Spaniards and Iberians can be found at the beginning of a relatively long fragment of book 9 devoted to the peoples of Spain and constitutes, as it were, an introduction to this book. The “Spanish part” of the book is preceded by a presentation of the name of Gauls and Vascones (Basques); Vascones – whose habitat is the Pyrenees.³⁰ It summarizes at the same time the presentation of the names of the peoples of Europe (let us remind ourselves that the geographical description of Spain is also placed at the end of the description of Europe). Isidore enumerates Galicians, Astures, Cantabrians and Celtiberians. He provides the origin of these names, and points to the part of Spain they inhabit.³¹ Most of the attention is devoted to Galicians. Isidore emphasizes that they are called so due to their bright (“white”) complexion. They stand out with this feature, says Isidore, among the people of Spain (we read that it is from this feature that also the Gauls got their name). The author of the *Etymologies* mentions the fact that the Galicians were convinced of their Greek origin (therefore – consistently – he derives their name from the Greek word meaning *milk*). The Greek origin of Galicians could have had influence on the fact that they were characterized by innate acumen.³² Next, Isidore presents the stages

²⁷ See H. INGELBERT, *Interpretatio Christiana...*, pp. 113-192, especially pp. 176-178. See also P. KOCHANEK, *Die Vorstellung von Norden und der Eurozentrismus. Eine Auswertung der patristischen und mittelalterlichen Literatur*, Mainz: von Zabern 2004 (Veröffentlichungen des Instituts für Abendländische Religionsgeschichte, 205), pp. 233-236, et passim.

²⁸ ISIDORE DE SÉVILLE, *Etymologiae*, 9, 2, 109, p. 105: “Spani ab Ibero amne primum Iberi, postea ab Spalo Spani cognominati sunt.”

²⁹ See footnote 20 above.

³⁰ ISIDORE DE SÉVILLE, *Etymologiae*, 9, 2, 104-108, pp. 103, 105.

³¹ *Ibidem*, 9, 2, 109-114, pp. 105, 107.

³² *Ibidem*, 9, 2, 110, p. 105: “Galleci a candore [whiteness] dicti, unde et Galli. Reliquis enim Spaniae populis candidiores existunt. Hii Grecam sibi originem asserunt; unde et naturali ingenio

of migration of the progenitor of Galicians, who was meant to arrive at the coast of Spain from Troy. Isidore based his information about the Greek origins of the Galician and about the migration of Teucer (*Teucerus*), the aforementioned ancestor, on a fragment of a work by Marcus Iunianus Iustinus.³³

We do not learn much about Astures. We only read that their name comes from the river *Stura*, on which they settled; surrounded by mountains and thick forest.³⁴ Next, Isidore presents the etymology of Cantabrians, also deriving the name from “characteristic features” of the area inhabited by these people (the town and river Ebro). He adds a note relating to rather negative features of character of Cantabrians (stubborn, engaging in brigandage and war waging, always ready to sustain wounds).³⁵ The presentation of the names of the people of Spain ends with a short note on Celtiberians. We read about their origin from the Celtic Gauls, and about the area they inhabit, which is known as Celtiberia. We also learn about the origins of the name of these people (from the *Iberus* / Ebro river on which the Celtiberians settled, as well as from the Gauls calling themselves Celtic; the name of the Celtiberians, says Isidore, is a blend of the Celts and the river name *Iberus* / Ebro).³⁶

It is worth remembering that the fragment of book 9 discussed above is an important extension of the etymological-geographical description of Spain (included in book 14) by adding an etymological-ethnographic aspect to it, so to speak. It is worth emphasizing at the same time that the remarks on the Astures, Cantabrians and Celtiberians, and partly, Galicians (a comment on their inborn abilities) were not taken by Isidore from other authors. They were most probably originally formulated by the author of the *Etymologies*.³⁷ Therefore the comments have the value

callent.” The names Galleci and Galli were, therefore, to come from the Greek name for milk (*γάλα*; compare the Galaxy), and in fact from the whiteness of milk. When talking about the Gauls, Isidore provides the following information: “Galli a candore corporis nuncupati sunt. Gala enim grece lac dicitur”; also there, 9, 2, 104, p. 103.

³³ Ibidem, 9, 2, 111, pp. 105, 107. See also ibidem, p. 106, note 148.

³⁴ Ibidem, 9, 2, 112, p. 107: “Astures gens Spaniae uocati ab eo quod circa Sturam flumen septi montibus siluisque crebris inhabitant.” The identification of the river *Stura* with the Astures (tributary of Douro) is not certain. Marc Reydellet believes that it is probably the Ezla river; ibidem, p. 106, note 149.

³⁵ Ibidem, 9, 2, 113, p. 107: “Cantabri gens Spaniae a uocabulo urbis et Iberi [Ebro river] amnis cui insidunt appellati. Horum animus pertinax et magis ad latrocinandum et ad bellandum uel ad perpetuandum uerbera semper parati.”

³⁶ Ibidem, 9, 2, 114, p. 107: “Celtiberi ex Gallis Celtici fuerunt quorum ex nomine appellata est region Celtiberia. Nam ex Flumine Spaniae Ibero ubi conederunt et ex Gallis qui Celtici dicebantur, mixto utroque uocabulo Celtiberi nuncupati sunt.” The Celtiberians are also mentioned by Isidore in the Description of Spain located in book 14 of the *Etymologies*; see footnote 24 above.

³⁷ See the comment made by Marc Reydellet, ibidem, p. 106, note 150. See also H. PHILIPP, *Die historisch-geographischen Quellen...*, pp. 34-35.

of a “current testimony”. Information of ethnographic character showing the “crumbs” of phenomena from the times of Isidore can also be found in book 19 of the *Etymologies*. It contains certain details related to the clothing used in Spain.³⁸

The remark on the location of Spain which constitutes point 2 of the description included in book 14 was enlarged upon in other places in that book. Relatively many details refer to the marine surroundings of the country; the phrase “*a reliquis partibus indique mari conclusa*” (see above) becomes obvious. Thus, Isidore speaks of islands belonging to Spain. They determine its positioning “with reference” to the Great sea (*Mare magnum*), that is, the Mediterranean Sea. These are “the last” islands in the west of this sea – in accordance with the order of presentation of the Mediterranean islands in book 14. Among the enumerated ones were Ibiza (Eposvs) and the remaining Baleares: Majorca and Minorca. The “first” (western) curve of the Mediterranean Sea “impresses itself” on Spain (in fact on Spains: Inner and Outer) with two gulfs, known as Iberian and Balearic.³⁹ The lands situated in “the marine neighbourhood” of Spain from the side of the Tingitanian province, on the African shore, Mauritania (according to the concepts of the time) and the island on the “Ocean”, Britain.⁴⁰ Isidore indicates two “end points” of Spain – in the south, from the sea, and in the north, from the land. One of them is the promontory (*promuntorium*) or the Calpis mountain (*mons*) (the rock of Gibraltar). The Calpis mountain located at the brink of the “Ocean” (obviously, at the “western limits” of the Mediterranean Sea) separates Europe from Africa; just as Spain separates the Ocean from the Mediterranean Sea.⁴¹ From the land side in the north, Spain is, as is well

³⁸ ISIDORE DE SÉVILLE [Isidoro de Sevilla], *Etymologiae*, 19. De navibus [...], ed., transl. and comm. by M. Rodríguez-Panotja, Paris: Les Belles Lettres 2012 [Paris 1995] (Auteres latins du Moyen Âge), 22, 21, p. 185 (“Exotica uestis peregrine deforis ueniens, ut in Spania a Graecis”); 23, 1, p. 191 (“Quibusdam autem nationibus sua cuique propria uestis est, ut [...] Spanis stringes”); 24, 15, p. 211 (“Mantum Spani uocant quod manus tegat tantum: est enim breue amictum”); 25, 5, p. 219 (“Amiculum est meretricum pallium lineum. Hunc apud ueteres matronae in adulterio deprehensae induebantur, ut in tali amiculo potius quam in stola polluerent pudicitiam. Erat enim apud ueteres hoc signum meretricae uestis, nunc in Spania honestatis”). We also read about the purple colour of ornaments, *ibidem*, 28, 6, p. 237 (“Ferrugo color est purpurae subnigre que fit in Spania”).

³⁹ ISIDORE DE SÉVILLE, *Etymologiae*, 14, 6, 43-44, pp. 139, 141. See the remarks to this fragment, *ibidem*, pp. 138-140, notes 510-517. On the Mediterranean curve and the gulfs, see Isidore de Séville (Isidoro di Siviglia), 13, *De mundo et partibus*, ed., comm. and transl. by G. Gasparotto, Paris: Les Belles Lettres 2004 (Auteurs latins du Moyen Âge), 16, 2, p. 92. See also H. PHILIPP, *Die historisch-geographischen Quellen...*, pp. 148-149.

⁴⁰ *Ibidem*, 14, 5, 17, p. 97: “Proxima autem Hispaniae Mauretania est”; 6, 2, p. 101: “Brittania Oceani insula [...] Haec aduersa Galliarum parte ad prospectum Hispaniae sita est.”

⁴¹ *Ibidem*, 14, 7, 7, p. 143: “Calpis Hispaniae promuntorium”; 8, 17, p. 155: “Calpes mons in ultimis finibus Oceani qui dirimit Europam ab Africa [...]” See also *ibidem* p. 143, note 532; p. 154,

known, “restricted” by the Pyrenees which are located between Spain and Gaul like a wall, says Isidore.⁴²

The natural resources of Spain enumerated in the *Etymologies* are “stones” of various kind, of which we read in book 16 (*De lapidibus et metallis*).⁴³ This country also possesses “metals” (metal ores) especially iron, and also lead in various regions.⁴⁴

The river network of Spain drawn up in point 4 of the above description of the country, was more extensively presented (in the etymological aspect) in a fragment of book 13 of the work. The author revealed the origin of four river names included in that description (Guadalquivir, Miño, Ebro, Tajo), and also mentioned the river *Durius* (Duero?; Douro?). He devoted more attention to the river *Baetis* (Guadalquivir) which, as he noted, gave a name to the province of Baetica – the province he came from.⁴⁵ Let us add that rivers are not the only element of the topography of Spain which is discussed in the encyclopaedia. As is well known, Isidore also discussed the mountains (which are the “delimiting” mountains of Spain): the Pyrenees in the north and the *Calpes / Calpis* (the mountain and the promontory) in the south. He also draws our attention to the *Solurius* mountain (Mulhacen in Sierra Nevada;

note 570. See also P. GAUTIER DALCHÉ, *Comment penser l’Océan? Modes de connaissance des fines orbis terrarum du Nord-Ouest (de l’Antiquité au XIII^e s.)*, in: *L’Europe et l’Océan au Moyen Âge. Contribution à l’histoire de la navigation*, Nantes 1988, pp. 219-220; A.-D. VON DEN BRINCKEN, *Fines Terrae. Die Enden der Erde und der Vierte Kontinent auf mittelalterlichen Weltkarten*, Hannover: Hahn 1992 (Monumenta Germaniae Historica. Schriften, 36), pp. 35-37; 189-190, et passim.

⁴² *Ibidem*, 14, 8, 15, p. 153: “Pirinevs [...] Iste est qui inter Galliam atque Hispaniam quasi de industria minimentum interacet.” Compare *ibidem*, 4, 28, p. 79 (etymological-geographical description of Spain).

⁴³ ISIDORE DE SÉVILLE [Isidoro de Sevilla], *Etymologiae*, 16. *De lapidibus et metallis*, ed. comm. and transl. by J. Feáns Landeira, Paris: Les Belles Lettres 2011 (Auters latins du Moyen Âge), 2, 9, p. 25 (“calcantuni”); 4, 18, p. 53 (“iscistos inuenitur in ultima Spanie, croco similis, cum leui fulgore, facile friabilis”); 4, 18, p. 63 (“Specularis lapis uocatus est quod utri more translucet; reppertus primum in Spania citeriori circa Segobriam [Segóbriga] urbem”); 13, 5, p. 145 (“Cerauniorum duo genera sunt [...] Ceraunium alterum Spania in Lusitanis litoribus gignit [...]”); 16, 4, p. 189 (“Vitrum [...] Maximus tamen honor in condido uitro proximoque in cristalli similitudine [...] Olim fiebat et in Italia et per Gallias et Spaniam”); 16, 5, pp. 189, 191 (“In genere utri et obsidianus lapis adnumeratur [...] Hunc lapidem et in India et in Italia et ad Oceanum in Spania nasci tradunt”). On the sources of this information and identification of stones see the remarks included by José Feáns Landeira in the notes and the first commentary to the relevant fragments (Notas complementarias) of book 16.

⁴⁴ *Ibidem*, 16, 21, 3, p. 239 (“Ferrum [...] Aquarum uero summa differentia est, quibus ferrum candens inmergitur quo utilior fiat, sicut Birbilis [Bilbilis] in Spania et Tirassona [Terazona], Comus [Como] in Italia”); 22, 1, p. 245 (“Plumbum [...] Siquidem et in Lusitania et in Gallicia gignitur summa terra arenosa et coloris nigri et pondere grauis”); 22, 2, p. 247 (“Nigrum plumbum circa Cantabria abundat”); 22, 3, p. 248 (“Laboriosius in Spania eruitur plumbum”).

⁴⁵ ISIDORE DE SÉVILLE, *Etymologiae*, 13, 21, 31-34, pp. 160, 163; see *ibidem* notes to this fragment of the work.

3482m) and emphasizes that, with respect to height, it exceeds other mountains in the country. The remark suggests that Spain is a mountainous country, or that it has various other mountains.⁴⁶

As far as the division of Spain into provinces in the encyclopaedia, we do not find any substantial extension of the information included in point 5 of the etymological-geographical description. An exception concerns Mauretania Tingitania, which, in this exceptional case, was not referred to as a province of Spain, but as a province of Libya (as understood then). Apart from this, Isidore only points to examples of *regions* (regions) which constitute the province of Galicia; these are Cantabria and Asturia.⁴⁷ In the *Etymologies*, on the other hand, there is an extensive fragment devoted to Spanish towns in the respective provinces. Isidore placed this description in book 15 (in the part devoted to famous towns; *oppida nobilia*). He enumerated nine towns beginning with those located in the Tarraconian province (north-eastern part of the country; then the Cartagenian and in Lusitania, Baetica and Tingitania; he omitted the towns in Gallicia); the order agrees with the one in the list of provinces contained in the geographical description of Spain. The list included: *Terracona* (Tarragone), *Caesaraugusta* (Saragossa), *Cartagina Spartaria* (Kartagena; New Carthago), *Seguntum*, *Emerita* (Merida), *Olispona* (Lisboa, Lisbona), *Hispalis* (Sevilla, Seville), *Gades* (Cádiz, Cadiz), *Septe* (Ceuta). Isidore revealed the circumstances in which and by whom they were established (the author mentions, among others, figures from the Roman times). He indicated which of these towns gave names to provinces. He also described the current state of some of the towns; speaking with some elation about Saragossa, provided details concerning the construction of the “foundations” of Seville (and notes another version of the origin of its name).⁴⁸

⁴⁶ ISIDORE DE SÉVILLE, *Etymologiae*, 14, 8, 15-17, pp. 153-155. About the *Solurius* mountain we read: “Solvrius a singularitate dicitur quod omnibus Hispaniae montibus solus altior uideatur siue quod oriente sole ante radius eius quam ipse cernatur” (8, 16, p. 153). See the remark on this fragment, *ibidem* p. 153, note 569.

⁴⁷ About Mauretania and Tingitania see *ibidem*, 14, 5, 12, p. 93; notes 327 and 328. Compare *ibidem*, 4, 28, p. 81 and note 283, pp. 80-81. On the provinces of Gallicia, see *ibidem*, 14, 5, 21, p. 99: “Item regions partes sunt prouinciarum, quas uulgus conuentus uocat [...] sicut in Gallicia Cantabria, Asturia.” Earlier, in the same book 14, speaking of, among others, provinces, Isidore mentions Baetica in Spain (“in Hispania Baetica”); *ibidem*, 5, 20, p. 99.

⁴⁸ ISIDORE DE SÉVILLE, *Etymologiae* (*Etymologies*), 15. *De aedificiis et agris*, ed. comm. and transl. by J.-Y. Guillaumin, P. Monat, Besançon 2004, 1, 65-72, pp. 8-9. We read about Saragossa: “Terraconensis Hispaniae oppidum a Caesare Augusto et situ et nominatum, loci amoenitate et deliciis praestantibus ciuitatibus Hispaniae cunctis atque illustrious, florens sanctorum martyrum seputuris”, *ibidem*, 1, 66, p. 8. Seville was to be established by Julius Caesar. The name of the town, *Hispalis*, comes from the fact that it was erected on poles (*palus*), which hardened the swampy ground; “Hispali

Thus, in the *Etymologies*, Spain was presented on the basis of sources from the antiquity whose information was used by Isidore and interpreted for the purposes of the encyclopaedia. Appropriately selected material was supplemented “to the encyclopaedic extent” with his own knowledge connected with homeland. He presented the ancient Roman Spain – to which the Tingitanian province located in Africa belongs; this is why so envisaged Spain neighbours with Mauretania (see above). Apart from Spain in the “administrative sense” (from the time of Dioclecianus) he showed Spain mainly in the “geographical sense”. It is intriguing, however, that he did not repeat, after Marcus Iunianus Iustinus the truly “encyclopaedic” (being a form of synthesis) claim concerning the nearly square-like shape of Spain⁴⁹ (it is possible that such shape of Spain, in his opinion, was not in agreement with the shape of Spain in the “administrative sense”); nor did he repeat after Orosius’s (*Historiae*), which he used, the information about the triangular shape of the country (see below). In the portrayal of Spain that is provided there are some cursory references to the times contemporary with the author of the *Etymologies* (the appearance of some towns, details concerning the clothes, remarks on some linguistic details). In this portrayal, we almost overlook “concurrent Gothic reality” which is so distinctly present in *Laus Spaniae*. The presentation of Spain can be viewed as a good example illustrating the method of geographical description in the *Etymologies*.⁵⁰

The description of Spain included in the *Etymologies* was literally repeated by Rabanus Maurus (780/781-856), the Abbot of Fulda and later the Archbishop of Mainz, in his encyclopaedic work produced in the Carolingian times (842-847).⁵¹ Let us emphasize that an earlier encyclopaedia, whose author was Bede (Bede Venerabilis; around 672-735), and which was written down in the north of England,

autem a situ cognominate est, eo quod in solo palustri suffixis in profundo palis locata sit, ne lubrico atque instabili fundamento cederet”; *ibidem*, 1, 71, p. 9.

On the identification of the nine enumerated towns see *ibidem*, pp. 37-38. See also H. PHILIPP, *Die historisch-geographischen Quellen...*, pp. 192-194.

⁴⁹ MARCUS IUNIANUS IUSTINUS, *Epitoma*, 44, 1, 9, p. 244: “Forma terrae [i.e. of Spain] prope quadrata nisi quod artantibus freti in cuneum coit.” See below in this article for further information on this topic.

⁵⁰ Isidore mentions Goths only sporadically. For example, when he talks about Cartagena in the list of Spanish towns, he remarks: “Afri sub Hannibale maritima Hispaniae occupantes Carthaginem Spartariam construxerunt, quae mox a Romanis capta et colonia facta nomen etiam prouinciae dedit. Nunc autem a Gothis subuersa atque in desolationem reducta est”; *ibidem*, 15, 1, 67, p. 8. Thus, the town established by the Cartaginians (“Africans”) which then became a Roman colony, was destroyed by the Goths and remains in ruin. See also A. MELÓN, *La Etapa Isidoriana en la geografía medieval*, “Arbor. Revista general de investigación y cultura” 28(1954), no. 101-104, pp. 456-460.

⁵¹ RABANUS MAURUS, *De universo*, in: *Patrologiae cursus completus. Series Latina*, ed. J. P. Migne, vol. 111, Paris 1864, coll. 350-351. The work of Rabanus consists of 22 books (*ibidem*, coll. 9-614).

contained issues related to cosmography. Bede, in his, *De natura rerum* did not take up the geographical issues.⁵² Rabanus's *De naturis rerum* (*De Universitate*), is a work which is fundamentally based on the *Etymologies*. However, it has, so to speak, its own character – the Abbot of Fulda, among other things, combines some of the information in his encyclopaedia with allegorical aspects (this, however, does not concern the geographical information).⁵³ Rabanus Maurus strengthens, as it were, the Isidorian outlook on Spain in the Carolingian times. It should be emphasized that in the VIIIth-IXth centuries it was not the only existing portrayal. A less elaborate, though more “current” and, in a sense, detailed presentation of this country was given by the contemporaneous authors of geographical treatises such as Aeticus from Istria⁵⁴ and the Irish Dicuilus.⁵⁵

For the “encyclopaedic” reception of Spain included in the *Etymologies*, it is crucial to direct one's attention, as mentioned above, to the works “pointing to” the greatest developments of the medieval encyclopaedic trend. The works created in the XIIth and XIIIth centuries reflect a climate of unusual intellectual liveliness of the time. It is exemplified, among others, by the so-called renaissance of the XIIth century⁵⁶ and the discussion held in the XIIth century on the works of Aristotle (whose

⁵² See B. RIBÉMONT, *Les origines des encyclopédies médiévales...*, pp. 241-271. Also there, among others, there is a discussion on the relation between the text of BEDE *De natura rerum* and the text of ISIDORE *De natura rerum* and *Etymologies*.

⁵³ *Ibidem*, pp. 289-313.

⁵⁴ AETICUS, *Die Kosmographie*, ed. O. Prinz, München 1993 (*Monumenta Germaniae Historica. Quellen zur Geistesgeschichte des Mittelalters*, 14), p. 112: “Exinde navigavit Galaciam et Cantabrium, Hispaniam et Vacetas insolas inhabitantes et incultas. Hispaniam apellavit, agriculturam et confersa falerna, brutis animalibus et pingues vitulos, in dilicis uberes, sapientia tenuas.” See also p. 228 (about the Belearic Islands).

⁵⁵ DICUILIUS, *Liber de mensura orbis terrae*, 1, 3-5, ed. by J. J. Tiernay, with contributions by L. Bieler, Dublin 1967 (*Scriptores Latini Hiberniae*, 6), pp. 45-46 (the provinces of Spain, their location and size); 6, 51-54, p. 72 (rivers of Spain). Dicuilus wrote in the country of Charles the Great in the first and second decade of the IXth century; see, for example, J. STRZELCZYK, *Dicuil (VIII-IX w.). Życie, działalność pisarska oraz miejsce w historii geografii średniowiecznej* [Dicuil (VIIIth-IXth c.). Life, writing activity and place in the history of medieval geography], in: J. BABICZ (ed.), *Studia z dziejów geografii i kartografii* [Studies in the history of geography and cartography], Wrocław: Osolineum 1973, pp. 263-288. See also J. STRZELCZYK, *Iroszkoci w kulturze średniowiecznej Europy*, Warszawa: PIW 1987, pp. 259-273. See also P. GAUTIER DALCHÉ, *Tradition et renouvellement dans la représentations de l'espace géographique au IX^e s.*, “Studi Medievali”, Serie terza, 24 (1983), fasc. 1, pp. 121-161.

⁵⁶ On this subject, see the by now classical work of Charles Homer HASKINS, *The Renaissance of the Twelfth Century*, Cambridge, Mass. 1927. *Ibidem* on the attitude in the XIIth century towards the works of Isidore, especially to the *Etymologies* (pp. 303-308). See also G. PARÉ, A. BRUNET, P. TREMBLAY, *La Renaissance du XII^e siècle. Les écoles et l'enseignement*, Paris-Ottawa 1933 (*Publications de l'Institut d'Études Médiévales d'Ottawa*, 3); R.W. SOUTHERN, *Scholastic Humanism and the Uni-*

works were extensively known in Europe by then, thanks to the translations from Greek to Latin, the so-called *Aristoteles latinus*). A substantial role in the intellectual “turmoil” of the time was played by universities and the activity of the members of newly formed orders of Franciscans and Dominicans. Some of them were important authors of encyclopaedias.⁵⁷ In the XIIIth century, not only the most outstanding encyclopaedias in Latin were written, but also encyclopaedias in national languages, or translations from Latin encyclopaedias were made.⁵⁸ The scope of the knowledge comprised in some encyclopaedias of the XIIth and XIIIth centuries covered, among other things, geography to a greater or lesser extent.⁵⁹ Geography (together with cosmography) occupies an important place in *Imago mundi* by Honorius Augustodunensis (about 1090 – about 1153). The work of this monk (from German Regensburg / Ratisbona??) written between 1110-1139 can be viewed as the harbinger of the development of the encyclopaedic trend in later years. It is one of a few important writing achievements of Honorius, next to such works as *Elucidarius* and *Gemma animae*.⁶⁰ In the first book, devoted to geography, Honorius speaks little of Spain. He repeats briefly, following the *Etymologies*, the description of the country (placed in book 14, let us recall). First, he points to the origins of the names of Spain. In this place, he interprets the words of Isidore, conferring on Hispalus the royal dignity: “*Hispania, ab Hispano rege dicta.*” Further, we read: “*prius Hiberia ab Hiberno*

fication of Europe, vol. 1-2, Oxford–Cambridge, Mass., 1997: Wiley-Blackwell (especially vol. 1, pp. 185-197).

⁵⁷ The characteristics of the XIIIth century is provided, among others, by Léopold GENICOT, *Le XIII^e siècle européen*, Paris: Presses Universitaires De France 1968 (*Nouvelle Clio*, 18). See also footnote 58 below.

⁵⁸ The characteristics of encyclopaedism of the XIIth century is given by Bernard RIBÉMONT, *La Renaissance du XII^e siècle et l'Encyclopedisme*, Paris: Honoré Champion 2002 (Essais sur le Moyen Âge, 27). On the encyclopaedism of the XIIth century, see, among others, W. GOETZ, *Die Enzyklopädien des XIII. Jahrhunderts*, “*Zeitschrift für deutsche Geistgeschichte*” 22 (1936), pp. 227-250; J. LE GOFF, *Pourquoi le XIII^e siècle a-t-il été plus particulièrement un siècle d'encyclopédisme?*, in: M. PICONE (ed.), *L'Enciclopedia medievale*, Ravenna: Longo ed. 1994, pp. 23-40; E. KEEN, *Shifting horizons...*, pp. 286-300.

⁵⁹ This problem receives systematic treatment in the work of P. GAUTIER DALCHÉ (ed.), *La Terre. Connaissance, représentations, mesure au Moyen Âge*, Turnhout: Brepols 2013 (*L'Atelier du médiéviste*, 13), pp. 48-53 (here, also information about cartography based on, among others, the encyclopaedic texts), et passim.

⁶⁰ A discussion of the life and activities of Honorius and on the subject of interpretation of the term *Augustodunensis* is given by Jacek DĘBICKI in: *Zachodni portal katedry świętego Łazarza w Autun. Studium z historii sztuki i historii idei* [The west portal of the cathedral of St. Lazarus in Autun. A study in the history of art and history of ideas], Kraków: Universitas 2002, pp. 152-189. See also M. JAMRÓZ, *Bóg, świat i człowiek w pismach Honoriusza Augustodunensis* [God, world and man in the writing of Honorius Augustodunensis], Lublin: Wydawnictwo KUL 2008.

flumine, et Hesperia ab Hespero rege nominata". Also Hesperus was given the royal dignity (in the text of Isidore it is a name of a star: "*Hesperia ab Hespero stella*"). By giving such interpretation, Honorius emphasizes the "royal" origins of Spain, suggesting their Greek (clearly not Roman – rex!) or even barbarian relations. Next, he contends that, on its western border, Spain is "the end" of the "ocean" ("*Haec versus occasum oceano terminatur*"), and finally enumerates – after Isidore – six provinces. *Imago mundi*, then, contains the minimum information on the subject of Spain (Honorius does not talk about Spanish islands and mountains in other parts of his work). However, it is enough for the reader (receiver) to be able to place this country in the overall picture of the inhabited globe drawn (from the Isidorian perspective) by Honorius. His encyclopaedia became quite popular in the Middle Ages, which is testified to by the number of preserved copies (over 40), a translation into Italian and the scope of the reception of the information comprised in *Imago*.⁶¹ On the other hand, geographical issues are not taken up in the encyclopaedia authored by an Englishman Alexander Neckam (Nequam; 1157-1217), the Abbot of the Augustinian abbey in Cirencester, a poet, and the author of treatises relating to, among others, the biblical and liturgical exegesis. Neckam's *De naturis rerum*, the work written down between 1200-1204, is the "encyclopaedic fruit" of the XIIth century renaissance.⁶²

Spain was, however, portrayed in an encyclopaedic work which was created by an English author Gervase of Tulbury (about 1150 / 1160 – after 1222). *Otia imperialia*, written between 1215-1217, can be identified as an encyclopaedic work in

⁶¹ HONORIUS AUGUSTODUNENSIS, *Imago mundi*, 1, 28, ed. V.I.J. Flint, "Archives d'histoire doctrinale et littéraire du Moyen Âge" 57(1982), p. 62. For a discussion of the time when the work was produced, its layout and preserved manuscripts, see *ibidem*, pp. 8, 13-43. On the work of Honorius, see also B. RIBÉMONT, *La Renaissance...*, pp. 82-99, see also J. STRZELCZYK, *Gerwazy z Tilbury. Studium z dziejów uczoności geograficznej w średniowieczu* [Gervase of Tilbury. A study in the history of geographic learnedness in the Middle Ages], Wrocław-Warszawa-Kraków: Zakład Narodowy im. Ossolińskich 1970 (Monografie z Dziejów Nauki i Techniki [Monographs in the History of Science and Technology], 66), pp. 89-118 (here: an extensive discussion of the reception of the geographical information in the work of Honorius in medieval writing).

⁶² Alexander NECKAM, *De naturis rerum libri duo with the Poem of the same Author De Laudibus Divinae Sapientiae*, ed. T. Wright, London 1863. Neckam was a milk-brother of Richard the Lionheart; both were born in September, on the same day. He studied in Paris. The basic facts from the life of Neckam and the characteristic of his encyclopaedia were given by Thomas Wright (*ibidem*, pp. IX-LXXXVI). An extensive monograph devoted to Neckam was written by Richard W. Hunt. The work, finished in 1930, was published half a century later; R.W. HUNT, *The Schools and the Cloister: The life and writings of Alexander Nequam*, Oxford: Clarendon Press of Oxford University Press 1984; about *De naturis rerum* *ibidem*, pp. 67-77 et passim. See also A. NECKAM, *Novus Aesopus*, ed. G. Garbugino, Genova: Università di Genova 1987 (Tavolista Latini Medievali, 2), pp. 13-46.

a broad sense of the word, bearing in mind, however, its specific character (*Otia*); Gervase dedicated his work to Caesar Otto IV (hence the title: *Otia imperialia*). The description of Spain, which is placed in the second book of the work (the work consists of three books) is quite extensive. Gervase does not base his work directly on the *Etymologies*, but rather on *History* by Paul Orosius (416-417; Isidore based his work on this particular work), on Honorius's *Imago mundi*, and on up-to-date registers of church provinces (archbishoprics and bishoprics). He pointed out (after Orosius) to the triangular shape of the country. It is therefore a new element in the description of Spain – new in relation to the “Isidorian model” (Isidore, as mentioned above, did not repeat the remark of Marcus Iunianus Iustinus about the square shape of this country). In the presentation of Spain, one can discern a division into two main parts, relating to *regnum* and *sacerdotium*; Gervase, let us emphasize, begins his description by mentioning after Honorius of Augustodunensis, the origin of the names of the country from the kings (he also gives the “correct” version of the origin of the name *Hesperia*: “*Esperia ab Espero rege, uel potius ab Espero stella*”). The text presents, therefore, “secular geography” (*regnum*) as well as “sacral geography” (*sacerdotium*); the division of Spain into archbishoprics and bishoprics. Related to the “sacral geography” is also the register of “pagan” towns (Muslim); among which Seville could be found. The division into *regnum* and *sacerdotium* is clearly visible in *Otia imperialia* in the description of other countries (including Poland). Thus, the description of Spain included in the work of Gervase provides a link between the traditional information relating to this country (information included in the ancient texts) and that which is to be found in the medieval encyclopaedias) with up-to-date facts of sacral or religious nature.⁶³ The description is “supplemented” in other places in the work. He mentions the location of the country with respect to the “Ocean” and the Mediterranean Sea (in this context, he speaks of the Pillars of Hercules and Seville), and introduces Ibiza and the Balears.⁶⁴ While

⁶³ GERVASE OF TILBURY, *Otia imperialia. Recreation for an Emperor*, 2, 10, ed. and transl. by S.E. Banks, J.W. Binns, Oxford: Clarendon Press 2002, pp. 302-304. For a triangular shape of Spain see OROSE, *Histoires (contre les Païens)*, 1,2, 69, ed. comm. and transl. by M.-P. Arnaud-Lindet, Vol. 1 (livres 1-3), Paris 2003 (Collection des Universités de France), p. 29. See also P. KOCHANEK, *Wpływ starożytnej schematyzacji mnemotechnicznej na kartografię średniowieczną i nowożytną* [The influence of ancient mnemonic schematization on the medieval and modern cartography], “Vox Patrum” 38(2018), vol. 69, pp. 318, 320. Gervase's description of Spain is analysed by J. STRZELCZYK, *Gerwazy z Tilbury. Sudium...* [Gervase of Tilbury. A study...], p. 172; see also pp. 123, 125, et passim. Strzelczyk also discusses, among other things, the conception and layout of *Otia imperialia*, ibidem, pp. 61-70.

⁶⁴ GERVASE OF TILBURY, *Otia...*, 2, 2, pp. 178, 180: “Europe in Hyspania occidentalis oceanus terminus est, maxime ubi apud Gades insular Herculis Columnne uisuntur et Tirreni maris faucibus

presenting the map of the world (*mappa mundi*), he again enumerates the provinces of Spain; adding a seventh one: the Baleares.⁶⁵

Spain was also described in the encyclopaedia of another English author, a Franciscan Bartholomeus Anglicus (about 1200-1272). Bartholomeus's *De proprietatibus rerum* belongs to the "great three" of the XIIIth century encyclopaedism. These works arose in the period from the forties to the sixties of the XIIIth century. Almost contemporaneously with Bartholomeus Anglicus, that is, about 1244, a Flemish Dominican Thomas of Cantimpré (about 1200- about 1270) finished an extended version of his encyclopaedia *De natura rerum*. Whereas, *Speculum maius* of Vincent of Beauvais (about 1194-1264) received its final shape in about 1258 (1260?).⁶⁶ In the nineteen books of *De proprietatibus rerum*, Bartholomeus Anglicus first describes the non-material world (God, angels, soul; books 1-3), and then discusses the "properties of things" of the material world (books 4-19), in which he talks about the fundamental elements of the structure of the world (four elements; book 4), and the issues related to "material", bodily, man (books 5-7). Next, subjects related to cosmography, astronomy and time are taken up (books 8-9), and "things" of the material world according to the order of elements (fire, book 10; air, books 11-12; water, book 13; earth, books 14-19). In this alignment, the geographical subjects are covered mainly in books 14, and especially 15. In the latter, we read about the countries of the world, while in book 14, we read about uplands (including mountains). The seas, are described by Bartholomeus in book 13 (the element of water).⁶⁷ An extensive and compact description of Spain is, therefore, to be found in book 15. Bartholomeus Anglicus created it on the basis – as he himself signals – the *Ety-mologies* and the work of Paul Orosius (or in fact on the basis of the geographical

oceanus immittitur, ubi est ciuitas Hispalis que nunc uocatur Sibia." On Ibiza and the Baleares: 2, 12, p. 344; see also, among others, 2, 10, p. 294, et passim.

⁶⁵ Ibidem, 2, 25, p. 524. See J. STRZELCZYK, *Gerwazy z Tilbury. Studium...* [Gervase of Tilbury. A study...], p. 175; in his work, Strzelczyk considers the problem the dependence of the information presented on the map from Ebstdorf on the information given in *Otia imperialia* (he confirms this dependence). See also M. ZIMMERMAN, *Le monde d'un Catalan au X^e siècle. Analyse d'une compilation isidorienne*, in: B. GUENÉE (ed.), *Le metier d'historien au Moyen Âge. Études sur l'historiographie médiévale*, Paris: Publications de la Sorbonne 1977, pp. 62-73.

⁶⁶ See, among others, L. WOJCIECHOWSKI, *Liber de natura rerum Tomasz z Cantimpré – cechy charakterystyczne dzieła encyklopedycznego* [Liber de natura rerum of Thomas of Cantimpré – characteristic features of an encyclopaedic work], in: S. JANECZEK, W. BAJOR, M.M. MACIOLEK (eds.), *Gaudium in litteris. Księga Jubileuszowa księdza Arcybiskupa Profesora Stanisława Wielgusa* [Gaudium in litteris. A jubilee book offered to His Eminence Archbishop Professor Stanisław Wielgus], Lublin: Wydawnictwo KUL 2009, pp. 835-837; and references therein.

⁶⁷ BARTHOLOMAEUS ANGLICUS, *De genuinis rerum [...] proprietatibus libri XVIII. Opus ui accessit liber XIX*, ed. G.B. Pontanus, Francofurti 1650 [reprint: *De rerum propriaetibus*, Frankfurt am Main 1964].

introduction to that work). The first part of the presentation of Spain is constituted by a fragment taken from book 14 of the *Etymologies*, which was discussed above. Bartholomeus Anglicus omitted the remarks related to the location of *Citerior* and *Uterior* Spain (Inner and Outer). He replaced them, as it were, with a discussion of the triangular shape of the whole country, copying relevant sentences from Orosius's *History*. Then we read about the richness of the country with respect to metal deposits – Bartholomeus returns to (summarizing the information comprised in book 3 of Plinius's *Natural History*; 3, 4, 30) what was said in the Isidorian description of Spain. Further, he provides brief characteristics of the inhabitants of Spain, mentioning their bravery and strength, and that some of them come from Greeks, while others from Visigoths (*alii Vuisegotorum successors*). He signals that he borrowed these features from Isidore. In the next part of the presentation of Spain, he concentrates on the provinces of the country, also making reference to Isidore's work. He emphasizes, at the same time, that he himself knows these provinces ("*Hispania [...] multas habet prouincias partiales nobis notas*").⁶⁸

Let us note that Bartholomeus Anglicus sets up the geographical description of Spain which is enriched in comparison to the one included in book 14 of the *Etymologies* with respect to elements that are absent in the Isidorian description – this concerns the shape of the country. The author of *De proprietatibus rerum* does not, however, create a coherent description. One notes certain repetitions. In this sense, the presentation of Spain included in *Otia imperialia* is more clear. Bartholomeus, it may be said, updates the information he borrowed from Isidore, stressing that he had visited some of the described provinces. The mention about Visigoths can be viewed as a "trace" of the fact that Bartholomeus was familiar with the Praise of Spain (*Laus Spaniae*, where Goths inhabiting this country were mentioned).

The work of Thomas of Cantimpré does not possess a separate geographical part; remarks on Spain occur sporadically in the text, when discussing natural issues.⁶⁹ Highly popular in the medieval times and monumental *Speculum maius* – comprising three volumes: *Speculum naturale*, *Speculum doctrinale* and *Speculum historiale* – also does not contain a separate part that would be devoted exclusively to geography. The presentation of the inhabited world finds itself in *Speculum historiale*. The contents of this volume, as well as that of *Speculum naturale*, refers to

⁶⁸ Ibidem, 15, 79, pp. 665-666.

⁶⁹ THOMAS CANTIMPRATENSIS, *Liber de natura rerum*, ed. H. Boese, Berlin–New York: De Gruyter 1973. On the structure of the encyclopaedia, see L. WOJCIECHOWSKI, *Liber de natura rerum Tomasza...*, pp. 839-848.

The Dominican mentions Spain talking about tree grafting (10, 1, p. 313), about stone *iscistos* (14, 40, p. 363; following Isidore) and about the stone called *specularis lapis* (14, 65, p. 369).

the order of the Creation of the World in six days: on day six, the last one, the man was created, therefore, *Speculum historiale* was devoted to man – his existence in time.⁷⁰ The descriptions of countries in *Speculum historiale* seem to illustrate the thesis about the inhabitation of the Earth by the descendants of Noah. Vincent repeated the description of Spain contained in book 14 of the *Etymologies* in full. Further on, he introduced – also following Isidore – Ibiza and the Baleares, as well as the Spanish mountains.⁷¹

Isidore's description of Spain included in book 14 of the *Etymologies* and supplemented in other parts of the work had a secure place in those medieval encyclopaedias which took up geographical issues. It was copied with almost no alterations (Hrabanus Maurus, Vincent of Beauvais), or “creatively” shortened (Honorius Augustodunensis), thus gaining more clarity. It was also combined, taking the shortened version (Honorius), with the account of Orosius (Gervase from Tilbury, Bartholomeus Anglicus). It may be claimed that this particular combination (Isidore / Honorius – Orosius) made the picture increasingly more detailed and, at the same time, gaining the mnemotechnical value (“Spanish triangle”). The description also developed in the sense of “being up-to-date.” The presentation of Spain entailed, as it were, encyclopaedic issues related to The Mediterranean Sea, the “Ocean”, and the isles. It must be emphasized that the etymological-ethnographic remarks of Isidore did not receive wider attention (ethnographic issues are touched upon by Gervase of Tilbury and Bartholomeus Anglicus). This article highlights the problem of reception of the Isidorian portrayal of Spain in medieval encyclopaedism only to a limited extent; it is more descriptive than – in fact – problem-based. It omits references to medieval cartography (drawing on encyclopaedic information) and geographical ideas.⁷² It is an introductory probe into one aspect of medieval “encyclopaedic culture”.

⁷⁰ On the structure of *Speculum maius*, see M. PAULMIER-FOUCART, with collab. by M.-C. DUCHENNE, *Vincent de Beauvais et le Grand Miroir du monde*, Turnhout: Brepols 2004, pp. 44-104 et passim.

⁷¹ VINCENTIUS BELLOVACENSIS, *Speculum quadruplex [...] Speculum historiale*, opera ac studio theologorum Benedictinorum Collegi Vedastini in Academia Duacensi [reprint: Graz 1964], 1, 75, p. 28; 83, p. 31; 85, p. 32. On the spread of the encyclopaedia of Vincent of Beauvais see S. LUSIGNAN, M. PAULMIER-FOUCART, A. NADEAU (eds.), *Vincent de Beauvais. Intentions et receptions d'une oeuvre encyclopédique au Moyen-Âge*, Paris: Bellarmin 1990.

⁷² See, among others, R. UHLEN, *Die Weltkarte des Isidorus von Sevilla*, “Mnemosyne” 3(1936), pp. 1-28; P. GAUTIER DALCHÉ, *Les savoirs géographiques en Méditerranée chrétienne (XIII^e s.)*, “Nicrologus” 2(1994), pp. 95-99; P. GAUTIER DALCHÉ (ed.), *La descriptio mappae mundi de Hugues de Saint-Victor*. Texte inédit avec introduction et commentaire (“Collection des Études Augustiniennes”. Serie Moyen Âge et Temps Modernes, 20), Paris: Etudes Augustiniennes 1988; P. GAUTIER DALCHÉ (ed.), *La terre...*, pp. 259-383, et passim.

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GEOGRAFICZNE OPISY HISZPANII
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OD IZYDORA Z SEWILLI DO WINCENTEGO Z BEAUVAIS (VII–XIII WIEK)

Streszczenie

W artykule zostało ukazane – na tle rozwoju średniowiecznego nurtu encyklopedycznego – zagadnienie recepcji w encyklopediach łacińskich opisu Hiszpanii zawartego w *Etymologiach* Izydora z Sewilli. Etymologiczno-geograficzny opis swej ojczyzny umieścił Izidor w 14 księdze dzieła (14, 4, 28-30). Ten obraz został „uzupełniony” w innych miejscach *Etymologii* m.in. o aspekt etymologiczno-etnograficzny (9, 2, 109-114). Izidor prezentując Hiszpanię opierał się na kilku dziełach antycznych. Ukazał Hiszpanię przede wszystkim rzymską; niewiele znajdujemy odniesień do aktualnej sytuacji kraju pod panowaniem Gotów. W później powstałych encyklopediach, w których zawarte są partie dotyczące geografii, w różny sposób wykorzystywano Izydora opis Hiszpanii. Powtarzano ten opis dosłownie (Raban Maur, Wincenty z Beauvais) i skracano go, nieznacznie modyfikując (Honoriusz Augustodunensis), łączono z informacjami znajdującymi się m.in. w dziele Orozjusza (*Historiae: Historiarum adversum paganos libri VII*). W tym ostatnim przypadku do tak utworzonej całości dodawano informacje aktualizujące (przedstawiające niektóre aktualne sprawy dotyczące Hiszpanii). Tego rodzaju opisy umieścili w swych dziełach Gerwazy z Tilbury i Bartłomiej Anglik. Gerwazy z Tilbury do prezentacji Hiszpanii dodał fragment ukazujący jej podział na arcybiskupstwa i biskupstwa. Zestawiając opisy Hiszpanii w średniowiecznych dziełach encyklopedycznych powstałych do połowy XIII stulecia – zatem do czasu, gdy została ułożona encyklopedia *Speculum maius* – możemy stwierdzić, że każdy z nich opierał się na opisie znajdującym się w 14 księdze *Etymologii*; w największej encyklopedii średniowiecza (*Speculum maius*, w jej części zatytułowanej *Speculum historiale*) opis ten został – jak wspomniano – dosłownie powtórzony. Można rzec, że choć powstały nowe ujęcia dotyczące obrazu Hiszpanii (sformułowane w pierwszej połowie XIII wieku przez Gerwazego z Tilbury i Bartłomieja Anglika), obraz nakreślony przez Izydora z Sewilli niejako utrzymał swoją „aktualność”. Biorąc pod uwagę bardzo dużą rolę średniowiecznych dzieł encyklopedycznych w rozpowszechnianiu wiedzy w tej epoce, można także stwierdzić, że Hiszpania była wówczas postrzegana (przynajmniej do połowy XIII wieku) „oczami Izydora” (miało to odzwierciedlenie w ówczesnej kartografii). Pozostaje pytanie, w jakim stopniu ten obraz zmienił się (i czy zmienił się na trwałe) w późnym średniowieczu.

Słowa kluczowe: encyklopedie średniowieczne; Hiszpania; Izidor z Sewilli.

GEOGRAPHICAL DESCRIPTIONS OF SPAIN
IN LATIN MEDIEVAL ENCYCLOPAEDIAS:
FROM ISIDORE OF SEVILLE TO VINCENT OF BEAUVAIS (VII-XIII C.)

Summary

The article discusses the problem of reception of the description of Spain contained in the *Etymologies* by Isidore of Seville in Latin medieval encyclopaedias, on the background of the development of the medieval encyclopaedic trend. The etymological-geographical description of his homeland was placed by Isidore in book 14 of his work (14, 4, 28-30). This portrayal was “supplemented” in other places in the *Etymologies*, among other things, with an etymological-ethnographical aspect (9, 2, 109-114). When presenting Spain, Isidore based his work on works from the Antiquity. He showed mainly a Roman Spain, with few references to the contemporary situation of the country under Gothic rule. In later encyclopaedias, in which geographical sections are present, Isidore’s description of Spain is used to a varied extent. It was either repeated (Raban Maur, Vincent of Beauvais), and shortened, with minor modifications (Honorius Augustodunensis), or combined with information found in, for example, the work of Orosius (*Historiae: Historiarum adversum paganos libri VII*). In the latter case, the combined whole was still updated (with certain selected facts concerning contemporary Spain). Such descriptions were placed in the works of Gervase of Tilbury and Bartholomeus Anglicus. It should be noted that Gervase of Tilbury added to the presentation of Spain a fragment illustrating its division into archbishoprics and bishoprics. A comparison of medieval encyclopaedic descriptions of Spain written before the middle of the XIIIth century – that is, before the encyclopaedia *Speculum maius* was compiled, it can be claimed that each of them drew on the description placed in book 14 of the *Etymologies*; in *Speculum maius*, the greatest encyclopaedia of the Middle Ages, in its part entitled *Speculum historiale*, this description was repeated word for word, as mentioned above. It may be said, that despite new descriptions of Spain (formulated in the first half of the XIIIth c. by Gervase of Tilbury and Bartholomeus Anglicus), the portrayal drawn by Isidore of Seville maintained its “validity”, as it were. Taking into account the outstanding role of medieval encyclopaedic works in the dissemination of knowledge in this epoch, it may also be claimed that the Spain of that time was perceived (at least till the middle of the XIIIth century) “through the eyes of Isidore” (this fact has its reflection in the cartography of the time). It remains to be seen how this picture changed (and if it changed for good) in the late Middle Ages.

Key words: Medieval encyclopaedias; Spain; Isidore of Seville.