



Utrecht University



Ibi sunt quedam monstra: Locating the Marvelous in Medieval European Encyclopedias

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Imago Mundi

- Honorius Augustodunensis (*ca.* 1090-*ca.*1130/40)
- 1110, 1123, 1133, 1139
- 3 Books

Book I : Space

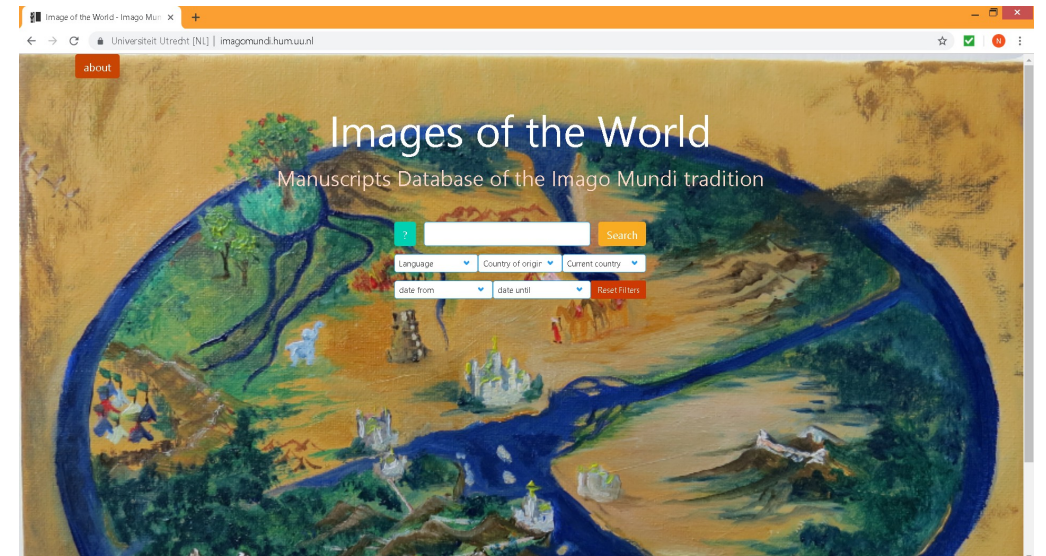
Book II: Time

Book III: History

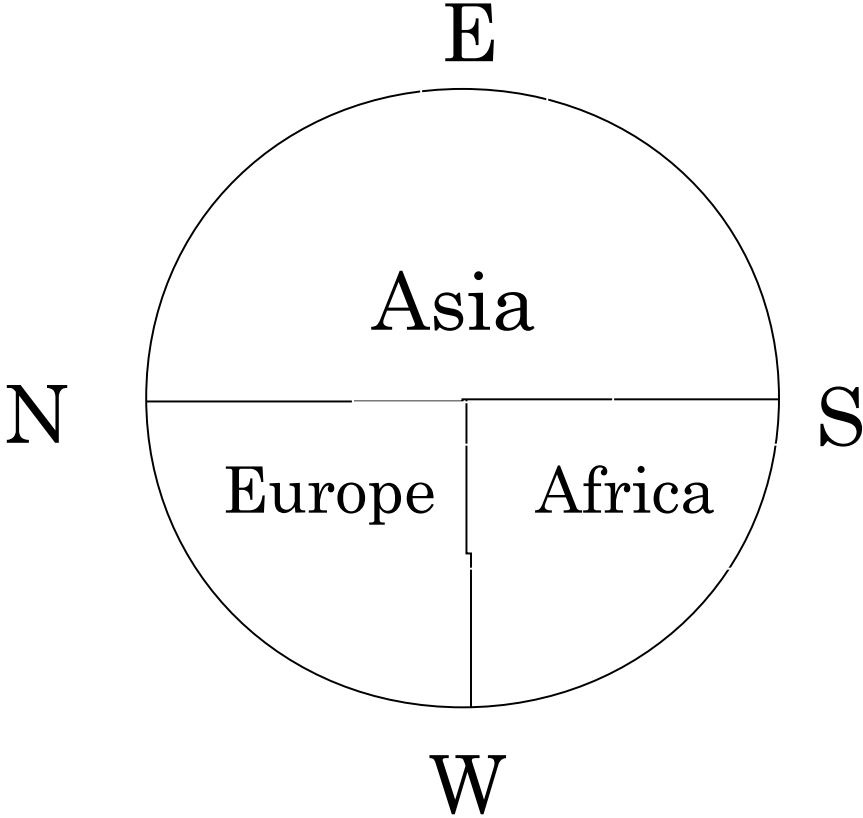
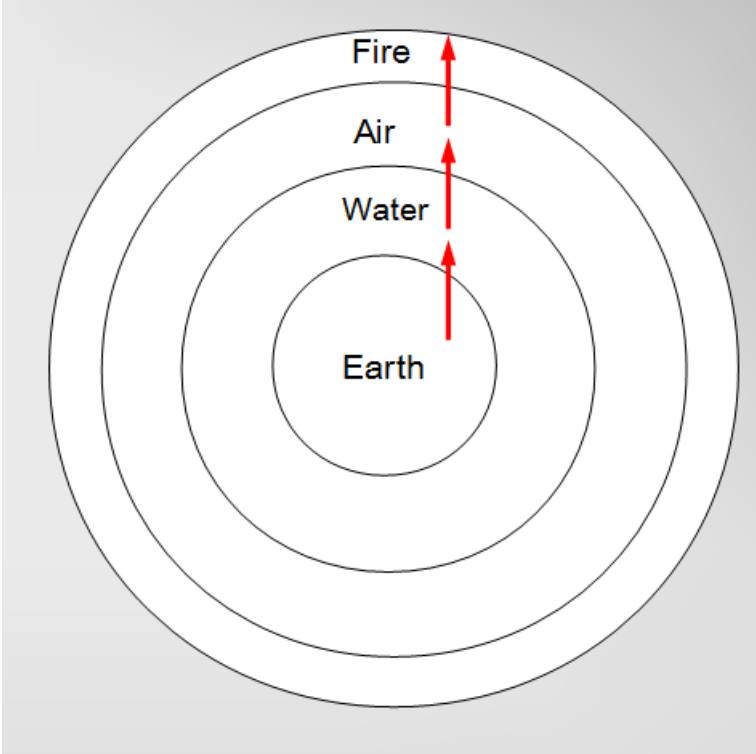
Images of the World Database

<https://imagomundi.hum.uu.nl/>

350+ MSS of *IM* + vernacular adaptations (*Delw y byd* etc.). Fragments, extracts, and extensive quotations in compilations are included.

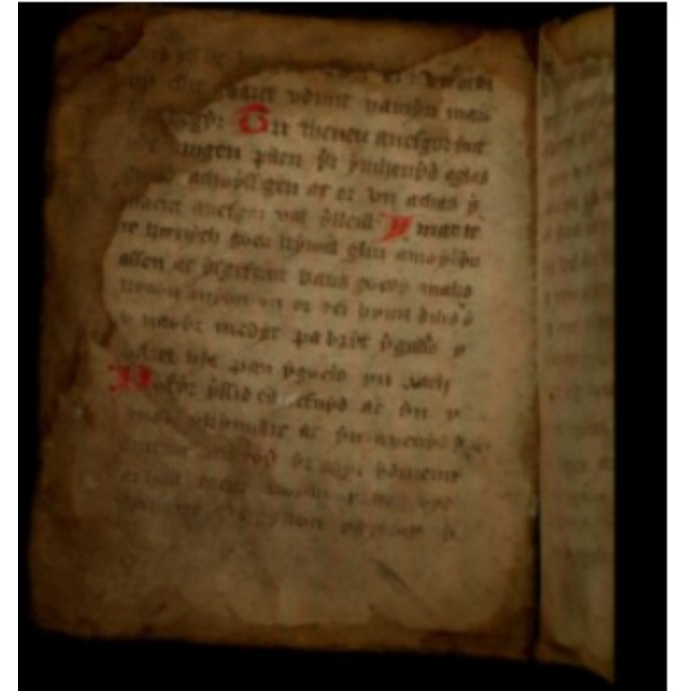


Imago Mundi. Book I



Imago Mundi: translations and adaptations

- *Imago Mundi* – Latin
- *L'Image du Monde* – French (Gautier de Metz)
- *Mappe Monde* – French (Pierre de Beauvais)
- *La Petite Philosophie* – Anglo-Norman
- *Divisiones Mundi* – Anglo-Norman
- *Delw y Byd* – Welsh
- *Semeiança del Mundo* – Castilian
- *Ymagine del Mondo* - Italian
- *Ymago Mundi* – Old Norse
- *Das Buch von der Forme und Bildnuß der Welt* – German
- *צלמות עולם* Hebrew



Oxford, Bodleian Library, MS

Rawlinson B 467 f.70v

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Imago mundi I.10 'De India'

... Hoc India ab occidente clauditur, et ab hoc Indicus oceanus dicitur. In quo est sita Taprobanes insula, .x. civitatibus inclyta. Hec .ii. Estates et .ii. Hiemes uno anno habet, et omni tempore viret. In hoc sunt etiam Crisa et Argere insule auro et argento fecunde et semper floride. Ibi sunt et montes Aurei, qui propter dracones et griphes non possunt adiri.



Demons

nes ad epulam **S**unt autem qui pisces ita
bibunt **S**unt ibi et quaedam monstra
quidam bestias asportant ut sunt hinc qui
et octenos in pedibus digitos et
pita et ungueres admontos quibus
et vox latratus canu **I**bi eam quaedam
tanab ptus edunt qui in senectute
etatis pra excedunt **S**unt alie que qu
octanu annu no excedunt **I**bi sunt
et actopes sunt et ptenopedes qui
tue sumant et in terram positi
sunt **S**unt alii absque capite quibus
so et ore duo foramina in pectore se
alii ius fonte gangij fluvij qui sol
qui si longius eunt pomu seu fer
ordrem trahunt **S**unt ibi serpentes
duorati et ipm eam oreamu insfra
teu cocotra au corpus asini clunes
pedes equi ingens cornu bisulcu

Bestias

et omne vivit **I**bi sunt eam caesa et argere in file auro
et argento seade et semp flore **I**bi sunt eam montes cueri
qui p dracones et griffes non possunt adiri **I**n yndia est
mons cassius aquo cassiu mae vocat **I**n yndia est
et magon ventis seroasime amagno allecorum in clise
ferunt que huans ul trude caribus et bestis vestant
yndia hinc xx regiones plos multos germanos vestas
coatus quoru plue tangunt ethera in motans pumeos
duoru cubitoru homines quibus bellu e iont griffes qui
anno puit x fenestut apud hos vestit pap colore albo
si tu qui serpentes qui ibi hitant flamma fugat migru
colorem trahit **S**unt macobios duoru cubito
longos qui bellant comi griffes **S**unt corpa leonu alius
et unguilas pferat aquilaru **S**unt agrotus et bagran
nos qui se ulho migre mittunt amore alius vite **S**unt
alii qui pentes senio iam toscatos martant et e coru arc
nes ad epulam **S**unt autem qui pisces ita tude edunt et salu mae
bibunt **S**unt ibi et quaedam monstra que quidam ho mibus
quidam bestias asportant ut sunt hinc qui ad usus hinc plantas
et octenos in pedibus digitos et alii qui hinc canna ca
pita et ungueres admontos quibus est pellis petu du vestis
tanab ptus edunt qui in senectute migre sunt et longa me
etatis pra excedunt **S**unt alie que anque me parunt si ptus
octanu annu no excedunt **I**bi sunt et monoch qui et aronassi
et actopes sunt et ptenopedes qui vno tm sulu pesle terram
tue sumant et in terram positi ambra sibi planta peicta
sunt **S**unt alii absque capite quibus oculi sunt in humis pma
so et ore duo foramina in pectore scias hinc ut bestie **S**unt
alii ius fonte gangij fluvij qui solo ordre au **S**unt pomu vivunt
qui si longius eunt pomu seu ferunt movent em si pnu
ordrem trahunt **S**unt ibi serpentes ta venenosi vastant duos
duorati et ipm eam oreamu insfra **I**bi est eam bestia
teu cocotra au corpus asini clunes cu pectus et circa duos
pedes equi ingens cornu bisulcu vastus omne hyatus up
ad aures in loco denau os solidu duo pene hominis **I**bi e
alia bestia cale au corpus equi maxilla apri cauda et pectus
cubitaria cornua hinc quoz vnu p equu flexit in alio

Demons

Bestias

'We haue in thise parties many thinges that they of Asye and of Affryke haue none'

William Caxton, *Mirroure of the World* (1480/1)

Chapter xiiii, 'Of dyuersytees that ben in Europe and in Affryke'

'story of Tundale' = story first recounted in the *Visio Tnugdali* (1149) by an Irish monk named Marcus "One translation was made for Margaret of Burgundy ca. 1475 and one wonders, given Caxton's demonstrated connections to the library of the Burgundian court, whether that may not have been the source of his knowledge."

- Petrovskaia, 'Europe and the Holy Land in the British Branch of the Imago Mundi' (forthcoming); with ref to Busby, *French in Medieval Ireland* (2018), p. 239;.

His may wel be that of auncyent tyme it hath ben thus as a fore is wreton, as the storrye of Tundale & other witnesse, but I haue spoken with dyuerse men that haue ben therin. And that one of them was an hye chanon of Waterford whiche told me that he had ben therin v or vi tymes. And he sawe ne suffred no suche thynges. He saith that with procession the Relygious men that ben there brynge hym in to the hool and shette the dore after hym; and than he walketh groping in to it, where, as he said, be places and maner of cowches to reste on. And there he was alle the nyght in contemplacion & prayer, and also slepte there; and on the morn he am out agayn. Other while in their shepe somme men haue meruayllous dremes. & other thyng sawe he not. And in lyke wyse tolde to me a worshipful knyght of Bruggis named sir John de Banste that he had ben therin in lyke wyse and see none other thyng but as afore is sayd.



Marvels on the Margins ?

...or a question of sources?



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Thank you

