

можливість вчитися на яскравих прикладах і переймати кращі риси у непересічних особистостей української історії.

Отже, започаткований наприкінці XIX ст. у Станіславові письменницею Н.Кобринською жіночий рух став однією із перших ластівок феміністичного напрямку у Галичині. Цей рух сприяв зміні уявлень тогочасного суспільства щодо ролі та місця жінки у системі соціокультурних відносин та спрямовував виховання широкого загалу в цьому напрямку, використовуючи різні форми і методи впливу.

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## THE ISIDORE OF SEVILLE'S METHOD FOR STUDYING *QUADRIVIVUM* IN HISPALIS SCHOOL

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**Analysis of recent publications.** Modern researchers criticized Isidore. In particular, his magnum opus *Etymologiae* is the subject of dispute. Historian Sandro D'Onofrio argued that “the work consisted here and there of repetition, recapitulation, and sometimes simply transliteration of both data and theories that lacked research and originality” [6].

From this point of view, Isidore – given the great popularity enjoyed by his work in the Middle Ages and the seminal role he played in scholasticism – would have been less a brilliant thinker and more a Christian defender of the faith, trying to fit etymologies into the Christian worldview. “He ascribed what they were supposed to mean,” states [6].

Researcher Victor Bruno rejected this argument. According to him, the meaning of the Etymology, or Isidore’s work in general, was not to provide a scientific or philological explanation of words, as a modern scholar would do. “It is obvious that from a material point of view,” states Bruno, “Isidore’s practical knowledge of etymology, geography and history is considered obsolete; his methods, from the current academic and scientific point of view, are questionable, and some of his conclusions are indeed incorrect. But Isidore is less concerned about being etymologically or philologically right than being ontologically right” [3].

Doctor of Pedagogical Sciences Tsebriy Irina Vasilievna in her doctoral dissertation “The spiritual and moral paradigm of education in the heritage of early Christian teachers of medieval Europe” explored the role of Isidore of Seville as a mentor in the pedagogical spiritual and moral paradigm of education in the countries of medieval Europe [12].

Doctor of Philosophy Saibekov Maksym Hennadiiovych considered the figure of Isidore of Seville as the creator of early medieval education on the territory of the Visigothic kingdom, the organizer and founder of educational institutions in what was then Spain, as the creator of a unique method that was effective for several centuries after the death of the author [11].

**Presentation of the main material.** In the history of linguistics, the concept of Isidore’s etymology has turned out to be a very discussed problem; one way or another, most researchers point to its originality. From the point of view of the history of philosophy, it is necessary to point out two points related to the etymological approach [7]. The word being interpreted does not always receive both *origo* and *interpretatio* in the Etymologies. The name can be given by nature (and then its etymology leads to knowledge of the meaning), or it can be given at will (*iuxta arbitrium humanae uoluntatis*). Thus, the etymology is associated with an interesting opposition between nature and will, in which free will rather has a negative meaning [9].

Ribemont believes that Isidore’s main contribution was the application of an etymological approach and his own structure to the presentation of mathematical disciplines [10].

The presentation of the disciplines of the quadrivium was combined by Braulio into one book “On Mathematics” (book three *Etymologiae*). The structure of the book partially reproduces the end of the third (section “On Mathematics” of the chapter “On Dialectics”) – the seventh chapter of the second book (mathematics (introductory part), arithmetic, music, geometry,

astronomy), and partially turns out to be original. In the manuscript tradition, the material is divided into three blocks: “On Mathematics” (includes general input, arithmetic and geometry), “On Music” and “On Astronomy” [1]. Thus, it can be assumed that Isidore combines arithmetic and geometry (like Capella, only in a different order), and therefore music appears before astronomy, like Boethius and Cassiodorus. Each of the parts is supplemented to varying degrees and replaced by Isidore. A part is taken from the section “On Mathematics” by Cassiodorus, where a brief definition of the disciplines of the quadrivium is given. Isidore ignores Cassiodorus’s reference to the creation of this discipline by Abraham (who passed it on to the Egyptians) with reference to Josephus. In general, apparently, he does not share the desire of many Christian authors to attribute the achievements of Hellenic culture to the characters of Scripture. As the “authors” of arithmetic, Isidore lists Pythagoras and Nicomachus of Gerasa, whose works were translated into Latin by Apuleius and Boethius [8].

In addition, Isidore introduces the chapter “On Number,” in which he reveals the etymology of the first decade and some other numbers. In its compilation, apparently, the material from the “Book on Numbers” was used, placed in *Etymologiae* in the form of a section “What makes numbers great.” The section on arithmetic concludes with a distinction between arithmetic, geometry and music (different ways of finding the middle) and a brief reflection on the infinity of the number series, borrowed from Augustine. Thus, Isidore does not expand the scope of arithmetic information, but focuses on the meaning of the number as a whole[2].

Next, Isidore moves on to an exposition of geometry. He significantly shortens the introductory part of the sixth chapter of the second book of Cassiodorus’s *Institutes*, borrowing from it only the Egyptian origin of this discipline. The theological introduction and the names of Greek and Latin mathematicians are omitted. The structure of this section does not coincide with the Guidelines, although Isidore borrows some of the content from them [2].

Speaking about the meaning of music, Isidore cites the doctrine of the harmony of the spheres. In Cassiodorus’s “Instructions” it is given as the opinion of Pythagoras, but Isidore uses a different source and speaks of the harmony of the spheres as a fact. Next, Isidore talks about the influence of music on the emotional state of a person, using, among other things, apparently, the work of Quintilian and even animals (according to Cassiodorus) [2].

In presenting astronomy, Isidore largely departs from following Cassiodorus, relying on the astronomical chapters (9–27) of his book “On the Nature of Things” [2].

Isidore distinguishes between natural astrology, which deals with the location of the Sun, Moon and stars, and superstitious astrology, which deals with the connection of planets with parts of the human soul and body and fortune telling. Astrology as a “natural” discipline is revealed by Isidore in the second book of *De differentiis verborum*, which is perhaps why he felt it necessary to make this distinction. Most of the teaching about the sky, the Sun, the Moon and the stars in the *Etymologiae* is a brief selective summary of the corresponding sections of the book “On the Nature of Things,” the main source of which from astronomy, in turn, is the work “On Astronomy” by Hyginus, written on the basis of the poem of Aratus. The teachings about climatic zones, about the size of the Sun and Moon, about the light of the Moon, about the daily movement of the Sun, about solar and lunar eclipses, about the nature of stars and their movement were borrowed from there. These are elements of the doctrine of the sphere (according to an unknown commentary on Plato’s *Timaeus*), the theory of the moon’s own light, of which one side is covered with a shiny surface (belongs to Lucretia, set forth according to Augustine as one of the hypotheses), the doctrine of the reflected light of stars. In addition, the difference between the terms used to designate celestial bodies according to the first book of *De differentiis verborum* is given. [2].

**Conclusions.** Of course, the twenty books of the *Etymologies* can be considered as an attempt to synthesize educational and erudite encyclopedias, since it contains both an exposition of the seven liberal arts and a certain universal sum of knowledge. In addition, in this work Isidore carried out a synthesis of the grammatical and encyclopedic genres, which was preceded by the writing of the first and second books of *De differentiis verborum*.

The methodology of the work is the ancient concept of etymology, perceived by Isidore through both the grammatical and patristic traditions. Moreover, his concept of etymology combines grammatical and rhetorical-dialectical etymology, which acquires both formal and semantic aspects. Thus, the concept at the intersection of philosophy and grammar turns out to be the basis of the etymological method, as in the first book of *De differentiis verborum*. Isidore does not compile knowledge, he finds the origin (original meaning) of a word, compares it with other similar words (which source is authentic), gives examples, creatively comprehends and, as a result, classifies knowledge, which is an early type of scientific thinking.

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