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Edited by Joseph Rawson Lumby

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Rerum Britannicarum Medii Aevi Scriptores, or The Chronicles and Memorials of Great Britain and Ireland during the Middle Ages, usually referred to as the 'Rolls Series', was an ambitious project first proposed to the British Treasury in 1857 by Sir John Romilly, the Master of the Rolls, and quickly approved for public funding. Its purpose was to publish historical source material covering the period from the arrival of the Romans to the reign of Henry VIII, 'without mutilation or abridgement', starting with the 'most scarce and valuable' texts. A 'correct text' of each work would be established by collating 'the best manuscripts', and information was to be included in every case about the manuscripts used, the life and times of the author, and the work's 'historical credibility', but there would be no additional annotation. The first books were published in 1858, and by the time it was completed in 1896 the series contained 99 titles and 255 volumes. Although many of the works have since been re-edited by modern scholars, the enterprise as a whole stands as a testament to the Victorian revival of interest in the middle ages.

### Polychronicon Ranulphi Higden, Monachi Cestrensis

Ranulf Higden (*d.* 1364) was a monk at the abbey of St Werburgh in Chester. His most important literary work is this universal chronicle, which survives in over a hundred Latin manuscripts, testifying to its popularity. The earliest version of it dates from 1327, but Higden continued writing until his death, expanding and updating the text. It was also continued in other monastic houses, the most important being by John Malvern of Worcester. The English translation made by John Trevisa in the 1380s was also widely circulated and is included in this work, published in nine volumes for the Rolls Series between 1865 and 1886. The chronicle shows how fourteenth-century scholars understood world history and geography. Volume 3 contains the remainder of Book 2, and Book 3 covers the ancient world up to the age of Alexander the Great.

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*Together with the English Translations  
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VOLUME 3

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Cambridge, New York, Melbourne, Madrid, Cape Town,  
Singapore, São Paulo, Delhi, Mexico City

Published in the United States of America by Cambridge University Press, New York

[www.cambridge.org](http://www.cambridge.org)

Information on this title: [www.cambridge.org/9781108048521](http://www.cambridge.org/9781108048521)

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This edition first published 1871

This digitally printed version 2012

ISBN 978-1-108-04852-1 Paperback

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RERUM BRITANNICARUM MEDII ÆVI  
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OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN  
AND IRELAND

DURING

THE MIDDLE AGES.

23958.

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**THE CHRONICLES AND MEMORIALS**  
 OF  
**GREAT BRITAIN AND IRELAND**  
 DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER  
 THE DIRECTION OF THE MASTER OF THE ROLLS.

ON the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

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The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

*Rolls House,  
December 1857.*

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MONACHI CESTRENSIS;

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AND OF AN UNKNOWN WRITER OF  
THE FIFTEENTH CENTURY.

EDITED

BY

REV. JOSEPH RAWSON LUMBY, M.A.,

LATE FELLOW OF MAGDALENE COLLEGE, CAMBRIDGE.

VOL. III.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S  
TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

LONDON:

LONGMAN & Co., AND TRÜBNER & Co., PATERNOSTER ROW;

ALSO BY PARKER & Co., OXFORD;

MACMILLAN & Co., CAMBRIDGE;

A. & C. BLACK, EDINBURGH; AND A. THOM, DUBLIN.

1871.

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## INTRODUCTION.

COMMENCING the fourth age of the world with the reign Book ii.  
of David, the remainder of Higden's Second Book  
(cc. xxix.–xxxvi.) carries on the sacred history to the  
capture of Jerusalem by Nebuchadnezzar. Chapter Cap. xxix.  
xxix. is devoted mainly to an account of David and  
Solomon. Little is said of the former, save concerning  
his musical compositions and arrangements for the temple  
service. Of the latter beside what is derived from the  
Scriptures some Rabbinical legends are introduced, re-  
lating his early paternity, his powers as an exorcist, and  
his device for cleaving the stones for the building of  
the temple by means of a worm<sup>1</sup> which he discovered in  
a marvellous manner. The account is derived by Higden  
from Petrus Comestor.

From the same source he draws the story that the  
Queen of Sheba, on her visit to Solomon, observed and

<sup>1</sup> The MSS. of Higden agree in writing the name of the worm Thamir, though it should be Shamir. In Buxtorf's *Lex. Rab.* col. 2455, the legend given by Higden occurs under the word *Schamir*. "Scribunt  
" Talmudici fuisse vermiculum  
" instar grani hordeacei cujus vir-  
" tute fissi et scissi fuerunt lapides  
" durissimi. Unde volunt Mosen  
" eo usum fuisse ad aptandos lapides  
" pretiosos Ephodi: Salamonem  
" etiam eo diffidisse lapides ad  
" ædificationem Templi . . . . .  
" Quis autem dedit eum regi Sala-  
" moni? Aquila adduxit eum ex  
" paradiso, sicut dictum est, 'Et

" locutus est Salamon ad jumenta  
" et ad aves,' i. Reg. iv. 33. Quid  
" locutus est ad aves? Quæsit  
" ex eis ubinam esset Schamir ver-  
" miculus? Confestim avolavit  
" aquila et attulit eum adduxitque  
" ad Salamonem ex paradiso . . .  
" . . . Illud de aquila adducitur in  
" Jalkut, i. Reg. vi." Here the  
fetching of the worm is ascribed  
to the eagle, while Higden's legend  
has *struthio*, the ostrich. Bochart.  
*Hierozoicon*, vol. 2, lib. vi. cap. xi.  
quotes Vincentius Bellovacensis  
(*Doctrinalis*, lib. xvi. cap. 133) for  
the first mention of the ostrich.

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pointed out the wood on which Christ was afterwards crucified, and that though Solomon strove to bury it for ever, it was afterwards found in the *Probatia piscina*.<sup>1</sup>

Higden's notices of British history in the same chapter consist of the mention of Mempricius and Ebrancus, father and son, as 5th and 6th Kings. His authorities are Geoffrey of Monmouth and Alfred of Beverley.

The account of the building of York, Edinburgh, and Alcluit, by Ebrancus, is a repetition of what he has recorded in Book I. (vol. ii., p. 64).

Isidore and Trogus are the authorities for the other contemporary events narrated in this chapter, which comprise little more than the mention of the founding of Carthage and Ephesus. In the next chapter the abridgement of the Scripture story, beginning with Rehoboam's reign, ends with that of Joash the son of Jehoahaz King of Israel. In the MSS. there is considerable confusion between the names of Zimri and Omri. The only noteworthy departure from the facts as given in Scripture is in the history of Elisha, where it is stated, from Petrus, that on his birth in Galgala, one of the golden calves which Jeroboam had set up lowed sharply, and a priest at Jerusalem foretold that the child then born should overthrow the idol-worship of Israel.<sup>2</sup>

<sup>1</sup> The authority for this name seems to be nothing more than the mistake made by the Vulgate version in the translation of John v. 2. Joining *κολυμβήθρα* as a dative with *ἐπὶ τῇ προβατικῇ* the Latin gives, "Est autem Jerosolymis probatica piscina," whence the name as a topographical appellation.

<sup>2</sup> According to the Chron. Paschale and Epiphanius, the golden calf was at Gilgal (for which Galgala is the LXX. equivalent), and its lowing was heard at Jerusalem,

and not the priest, but the calf gave utterance to the words, "He shall destroy their graven and their molten images" (Fabricius 1071). In Higden's text in *Galgalis* might be taken as marking either the birth-place of the prophet or the situation of the idol. Both versions take it in the former of these senses. We have no direct information about idol-worship at Gilgal, but that it existed we may gather from Hos. iv. 15; ix. 15; xii. 11; Amos iv. 4; v. 5.



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## INTRODUCTION.

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The contemporary British kings given are Brutus, called Viride Scutum, Leil, Rudibras,<sup>1</sup> Bladud, Leyr, to the third of whom is ascribed the building of Canterbury, Winchester, and Shaftesbury, while Bladud is mentioned as founder of Bath, and Higden expresses himself as favouring that opinion rather than the statement of William of Malmesbury that it was built by Julius Cæsar. The "Liber Britannicus" of Geoffrey is cited as authority for part of the history of Leyr.

The list of Latin kings quoted from Livy ends in this chapter with Romulus Silvius.

The chronicle of Scripture history in the next chapter Cap. xxxi. begins with the reigns of Amaziah and Uzziah over Judah, and in addition to the narrative in 2 Chron. xxvii., adds, from Petrus, to the events of the reign of the latter king, that a part of a mountain was rent away and fell upon the royal gardens. Contemporary with these events is narrated the overthrow of the kingdom of Sardanapalus by Arbaces,<sup>2</sup> and the legislation of Lycurgus in Lacedæmon. For these the authorities are Trogus and Isidore, as is the former for the Roman history which is carried in this chapter down to the discovery of the parentage of Romulus and Remus. Following Geoffrey in the British history, Higden gives the list of monarchs from Cordelia to Molmutius, but with little story save the quarrel between Ferrex and Porrex.<sup>3</sup>

<sup>1</sup> Called *Lugdebras* in the *Eulogium Historiarum*, chap. xxvii., where Leyr is omitted, though his daughter Cordelia is mentioned.

<sup>2</sup> The origin of this history of Sardanapalus cannot be traced further back than Ctesias. It is preserved in Diodorus Siculus (ii. 23-27). But his whole narrative agrees neither with Herodotus nor the Scriptures, and this account of Sardanapalus is probably as mythical as the rest. Ctesias lived no

earlier than 400 B.C. Sardanapalus has been identified with the Asiatic divinity *Sandon* by K. O. Müller in *Rheinisches Museum* for 1829.

<sup>3</sup> The orthography of proper names in the MSS. is very variable. For Sisillius and Lago, the names given in Geoffrey's list, the Latin texts and versions all read Silvius and Iago, the latter of which names occurs in Brut Tysylio. See San Marte's edition of Geoffrey of Monmouth, p. 227.

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The list of kings of Israel is brought down to Pekaiah, and in the reign of Zachariah, to make the chronology correct, the explanation is given that though that king reigned twenty-three years and a half, only the six months in which he reigned well are reckoned in the calculation of his reign.<sup>1</sup>

Cap.  
xxxii.

After mentioning Jotham and Pekah, as contemporaries in Judah and Israel, the chronicler turns to notice the occurrence of the first Olympiad at this period. Professing to quote from Hugutio on the derivation of the word Olympus, the MSS. uniformly give a reading which seems utterly unintelligible. I append therefore the passage referred to.<sup>2</sup>

The mention of Tiglathpileser's invasion of Israel in the reign of Pekah leads to a statement quoted from John of Salisbury, who himself quotes Jerome,<sup>3</sup> as to the various names of that king and his successors.

Cap.  
xxxiii.

The next chapter is chiefly occupied with Roman history and recounts, mainly on the authority of Livy and Eutropius, the history of the founding of the city, the death of Remus, and the reign and death of Romulus. The mention of the eclipse which took place at the disappearance of Romulus causes Higden to speak of Thales of Miletus as skilled in the calculation of eclipses, and this allusion prefaces an enumeration of the philosophers who succeeded Thales down to Socrates and Plato, which is followed by an account of the seven

<sup>1</sup> This explanation is wrongly marked in the versions as derived from Petrus. It is probably Higden's own solution of the difficulty.

<sup>2</sup> Under *olon* Hugutionis Etymologicon gives, "Item componitur cum phos quod est lux vel ignis, et dicitur hinc Olimpus, quidam mons, quasi olonphus, id est, totus lucens, qui est quasi cælum altitudine sua, unde et sæpe pro cælo ponitur." And then follows the passage quoted on p. 50.

<sup>3</sup> Jerome's account assigns all the five names Salmanazar, Senecharib, Phul, Tiglath Phalazar, and Sargon to one King, but Higden prefers the authority which gives each name to a separate monarch. For an account of the results of recent investigations in Mesopotamia, whereby great light has been thrown on the relationship between these Kings, see Prof. Rawlinson's article *Assyria* in Smith's Dictionary of the Bible.

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sages. The list of the kings of Israel is brought to an end by the mention of Hoshea's murder of Pekah.

Still following Petrus, though abridging his narrative greatly,<sup>1</sup> Higden relates the visit of the messengers of the king of Babylon to Hezekiah, and follows it with an account of the captivity of the ten tribes, and the settlement of the Cuthites in their place. While quoting from Petrus that the ten tribes were placed beyond the mountains of Media, beyond the river Gosan, he adds from Giraldus Cambrensis<sup>2</sup> the explanation that it was beyond the Caspian mountains, and mixes up with it an account of Gog and Magog, and of their delivery by Antichrist, whom the Jews believe to be the Messiah, which is not in Giraldus. After the mention that Tobit was taken captive with these ten tribes he turns to the Roman story, and, quoting Eutropius, brings it down to the reign of Numa.

Cap.  
xxxiv.

The next chapter is occupied entirely with the affairs of the kingdom of Judah and the history of the Roman kings. In addition to the Scripture narrative, there is given, from Petrus the tradition of Isaiah's martyrdom under Manasseh by being sawn asunder with a wooden saw. In Petrus the execution is said to have taken place *circa piscinas Siloe*. These words, though not quoted by Higden, have led him to introduce a notice of the Hebrew tradition that the name of Siloe<sup>3</sup> was given to the place because of the water divinely *sent* into the mouth of Isaiah in answer to his prayer while suffering this martyrdom.

Cap.  
xxxv.

<sup>1</sup> The words of Petrus are :—  
“ Chaldei vigeant in astronomia,  
“ nec poterant invenire secundum  
“ artem suam quare dies fere in  
“ duplum pertensa fuerat, et tandem  
“ audierant hoc pro rege Hiero-  
“ solymorum factum esse, et mise-  
“ runt ad eam ut sciscitarentur rei  
“ veritatem.” iv. Reg. cap. xxxi.

<sup>2</sup> Descriptio Kambriæ, lib. i. cap.

xvi. p. 199. This reference I could not find as the sheet was passing through the press.

<sup>3</sup> Siloe; this form is from the Vulgate, the better known form, Siloam, being the orthography of LXX. For an account of the probable meaning of the name, see Dr. Smith's Dictionary of the Bible, vol. iii. p. 1311.

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A difference is mentioned as existing in the chronology of Amon's reign between the Hebrew Scriptures and the LXX., Higden stating that the former assigns to it two years, the latter twelve. This statement he copies from Petrus, and comments on it as helping to reconcile Scripture with profane chronology, but in the LXX. no such statement is found.<sup>1</sup> The same error is repeated at the end of the next chapter.

Josiah's reforms are slightly noticed, and the prophets who flourished in his days, as also the short reign of Jehoahaz, his second son; the wicked acts of Eliakim, whom Pharaoh Necho substituted for him, close the chapter. The Roman history drawn from Livy, Eutropius, and Augustine is an abstract of the reigns of Tullus Hostilius, Ancus Martius, and Tarquinius Superbus.

Cap.  
xxxvi.

This chapter gives, on the authority of Josephus and Petrus, a digest of the events immediately preceding the downfall of Jerusalem. It opens with Nebuchadnezzar's capture of Jerusalem in the fourth year of his reign, when Jehoiakim was taken captive, but afterwards released. At the same time Daniel, Ananias, Azarias, and Misael were carried to Babylon. At this period it was that the Rechabites came to dwell in Jerusalem. The released King Jehoiakim hearing of a wish for war with Babylon on the part of Pharaoh Necho, rebelled against Nebuchadnezzar, who taking Jerusalem the second time<sup>2</sup> slew Jehoiakim and cast his carcase forth unburied. He then retired, having set up Jehoiachin, the son of Jehoiakim, in the place of his father, but returned in three months to Jerusalem, and on Jehoiachin's submission, spoiled the temple and the King's house, and

<sup>1</sup> See 4 Reg. xxi. 19, δύο ἔτη ἐβασίλευσεν. So 2 Chronicles xxxiii. 21. There seems to be no various reading in the LXX., nor does the Vulgate give any different enumeration.

<sup>2</sup> Of this second attack on Jeru-

salem there is no notice in Scripture, nor does the account of Jehoiakim's death given in the text accord with the Bible narrative. On these discrepancies which are due to Josephus, see Smith's Dictionary of the Bible, Art. Jehoiakim.

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## INTRODUCTION.

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carried away the king and 9,000 other prisoners, among whom was Mordecai. Jehoiachin remained a captive for 37 years, Zedekiah, his father's brother, being set up in his room. He, disregarding the warnings of the prophets, refused the tribute which he had promised to pay to Nebuchadnezzar, and in the eleventh year of his reign was taken prisoner by Nebuzaradan, brought to Riblah, where his eyes were put out, and thus he was conveyed blind into Babylon, fulfilling to the letter two of the prophecies at which he had scoffed. The account of this king's death from shame is derived from Petrus. With the sack of Jerusalem the book terminates, bringing to a conclusion the fourth age of the world.

Beginning the history of the fifth age of the world with a notice of the discrepancies between Eusebius, Josephus, and Jerome in the starting point which they severally take for reckoning the seventy years' captivity, the chronicler recounts from Petrus, the flight of the Jews into Egypt after the murder of Gedaliah. He gives also the tradition<sup>1</sup> of Jeremiah's subsequent murder by the Jews, and of the honours paid to him after death by the Egyptians.<sup>2</sup> The reason given for these honours is much like that given for the reverence paid to St. Patrick in Ireland.

Book iii.  
Cap. i.

The prophecy which Jeremiah gave to the kings of Egypt of the downfall of their idols when a virgin should conceive and bear a son, and likewise the account of the secreting by that prophet of the ark of the covenant and its contents are taken from Petrus. Recurring to the history of Nebuchadnezzar, Higden, from the same

<sup>1</sup> This tradition, found first in Tertullian (adv. Gnost. c. 8), is not in accordance with the Jewish account of the prophet's death, which tells that he escaped to Babylon, and died a natural death there.

(Jarchi on Jer. xlv. 14.) Josephus does not mention his death.

<sup>2</sup> His bones are said to have been brought to Alexandria by Alexander the Great. Chron. Pasch. ed. Din-dorf, p. 156.

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source relates what he calls the ten visions<sup>1</sup> of Daniel, which occupy the larger part of this chapter and the two following. The tradition that Ezekiel was torn asunder between horses by the exiles of Dan and Gad completes the sacred chronicle of this chapter,<sup>2</sup> in which the only notice of profane history is the reign of Servius Tullius, and the manner of his death, which are taken from Eutropius.

Cap. II. On the authority of Megasthenes, quoted by Petrus, Higden gives as the immediate successor of Nebuchadnezzar, a son of the same name, who devastated Libya and Hiberia, and built hanging gardens for his wife, who was the daughter of Darius. The siege of Tyre is also ascribed to him, which is an evidence of the mythical nature of the second Nebuchadnezzar. Then follows on the throne of Babylon, Evil-merodach, the deliverer of Jehoiachin from his long imprisonment, and to whose days the events recounted in the history of Susanna are ascribed.

Cap. III. Abbreviating the history of Petrus, Higden mentions Belshazzar as the successor of Evil-merodach, but devotes most of this chapter to the last seven visions of Daniel. The vision of the four beasts introduces an account of Antichrist, who is said to be of the tribe of Dan. Remigius Jerome and Augustine are cited as authorities for such parts of the account as do not occur in Petrus.

The interpretation of the handwriting to Belshazzar brings us to a notice of Cyrus quoted from Orosius, but a more full account of him is reserved for a future chapter.

<sup>1</sup> He styles the deliverance of the three Hebrew children a *vision* of Daniel. On referring to Petrus we find an explanation of this use of the word:—“*Sequitur secunda visio Danielis, quæ ob hoc tantum visio dicitur, quia vidit in ea rex in for-*

“*nace quartum similem filio Dei.*” Hist. Lib. Dan. cap. iii.

<sup>2</sup> The more usual tradition ascribes his martyrdom to a Jewish ruler *ὁ ἠγούμενος τοῦ λαοῦ*, called in the Roman Martyrology, “*judex populi*,” Carpzov. *Intr. ad. Lib. Bib. Vet. Test.* ii. part iii. ch. v.

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The only other allusion to profane history is the story cited from Trogius, of Pisistratus making himself tyrant at Athens.

The life of Cyrus is drawn from Trogius, Petrus supplying only such parts as concern Cyrus' connexion with Old Testament history. Darius the Mede is described as the uncle of Cyrus on the mother's side, and adopted son<sup>1</sup> of Ahasuerus or Astyages. Cap. iv.

In narrating the decree of Cyrus for the release of the Jews, Higden, as he had inserted a discussion of the date for the commencement of the captivity, so draws from Petrus an account of the various theories of the true date of its termination, Josephus and Jerome assigning the third year of Cyrus, while Eusebius puts it in the second year of Darius Hystaspis. Higden next mentions the proposal of the Samaritans to take part in the rebuilding of the temple, and the Jews' refusal of their aid. He then brings up contemporary history to this point by an account of Phalaris of Agrigentum, and of the overthrow of Croesus, king of Lydia. The authority for these matters is Orosius. Cap. v.

This chapter is wholly occupied with the history of the expulsion of the last king of Rome. Augustine, Eutropius, and Livy supply the materials, while Higden himself raises a question of the motive of Lucretia for committing suicide. Cap. vi.

In a few lines drawn from Trogius and Petrus, we have the same account of Cyrus' death and the insult offered to his remains by Tomyris, the queen of the Scythians, as is given in Herodotus.<sup>2</sup> Cap. vii.

<sup>1</sup> This obviates the difficulty raised by Herodotus' statement, i. 109, that Astyages died without male issue, but leaves unreconciled that author's testimony, that Astyages was the last King of the Medes, i. 130. The best solution seems to

be to identify Darius and Astyages, taking the former as the personal and the latter as the national name of that prince. See Niebuhr. Gesch. Ass. u. Bab., pp. 45, 92.

<sup>2</sup> Lib. i. c. 214.

**Caps. viii. ix.** Identifying, as is most probably correct, Cambyses, with the Ahasuerus of Ezra (iv. 6) and, which is less likely, with the Nebuchadnezzar of the book of Judith, Higden states that this latter name was given him by his father,<sup>1</sup> and that during his father's reign he ruled the Assyrians in Nineveh. This is evidently an endeavour to account for the existence of a king reigning in *Nineveh* (Judith i. 1) at this date. After the death of Cambyses, the usurpation of the Pseudo-Smerdis, and its detection, and the stratagem of Darius for securing the kingdom to himself, are briefly narrated from Trogus.

**Cap. x.** Higden now gives the history of the rebuilding of the second temple according to the Apocrypha and Josephus, which authority Petrus followed. He tells how on the accession of Darius, Zerubbabel undertook, on the faith of a vow previously made by the king, who had long been his friend, to commence the rebuilding of the temple, but being stopped by the Persian chiefs beyond the river, he went in person to Darius, and being favourably received and proving the victor in a debate before the king, he is furnished with the royal licence for continuing the work, which was finished forty-six years after the date of the commencement of the kingdom of Persia. To this it was that the Jews referred when they said to our Lord

**John ii. 20.** "Forty and six years was this temple in building." All this is given in abstract from Petrus, as also the discovery of the sacred fire, which had been concealed during the captivity. Whether the Jews ever recovered the ark concealed by Jeremiah, or whether it was another like it which was carried among the trophies to Rome in the time of Titus cannot be determined.<sup>2</sup>

<sup>1</sup> Though professing to quote from Petrus, he does not give that author's reason for this name of Cambyses. The passage in Petrus is, "In historia vero Judith propter malitiam suam vocatur Nebuchodonosor." On the fabulous character of the history of Judith,

see article *Judith*, Smith's Dictionary of the Bible.

<sup>2</sup> We have no account of any ark carried among the trophies to Rome, and the evidence of Josephus (B. J. v. 5. 5) and of Tacitus (Hist. v. 9) goes to prove that no second ark ever was made.



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The chapter ends with a notice of the appointment of Tribunes of the people at Rome.

The next chapter is devoted to the history of Pythagoras and his scientific and philosophic researches. His parentage and travels are related on the authority of Trogus. Higden then refers to John of Salisbury for an account of the influence which the philosopher obtained over the women and youth of Metapontum and its neighbourhood. The notice of his doctrines and the discipline to which his students were subjected are derived from Isidore, Valerius, and A. Gellius, while Jerome is cited on the metempsychosis. His geometrical talents are vouched for by Cicero and A. Gellius, but the greatest part of the chapter is devoted to his discoveries in music, and his application of musical sounds to allay the violent passions of his pupils. The discussion of the discovery of the relation of musical sounds given as the work of Higden himself is partly derived from Nicomachus, and is wrong so far as it relates to the tension of strings by weights of different magnitudes,<sup>1</sup> but where the relation of parts of the same string when stretched over a bridge is used as an illustration, the proportions are correct.<sup>2</sup> He ascribes to Pythagoras the discovery of the chords of the octave called Diapason; the fifth, called Diapente; the fourth, called Diatessaron; and the Tonus. Two other intervals are mentioned, the Diapason added to the Diapente, which he calls tripla proportio,<sup>3</sup> and the double octave styled quadrupla proportio. Cap. xi.

<sup>1</sup> See article Music, in Smith's Greek and Roman Antiquities.

<sup>2</sup> Dupla Proportio, that is,  $\frac{9}{12}$  or  $\frac{3}{4}$ , is the relation of strings which give the interval of an octave.

Sesquialtera, i.e. as represented in the diagram,  $\frac{6}{9}$  or  $\frac{8}{12} = \frac{2}{3}$  would give an interval of a fifth.

Sesquitertia, i.e.  $\frac{6}{8}$  or  $\frac{9}{12} = \frac{3}{4}$  gives an interval of a fourth.

And the sesquioctava, i.e.,  $\frac{8}{9}$  is the full tone.

<sup>3</sup> By tripla proportio, he seems to mean the interval made by an octave and the first tetrachord of the major scale of the following octave, but none of the versions have given a translation of the Latin which describes this interval.

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Cap. xii. We have in the succeeding chapter, drawn mainly from St. Augustine, a treatise on the various branches of philosophy, natural, moral, and mental, prefaced by the recital of the sources whence different schools took their names, which latter is derived from Isidore and John of Salisbury.

Caps. XIII. XIV. These two chapters, commencing with a notice of the war between the Romans and Volscians, wherein Coriolanus aided the latter against his own country, pass, after a brief notice of the death of Pisistratus and the expulsion of Hippias, to the affairs of Persia and Greece, and give briefly from Orosius, Trogus and Valerius, a digest of the events connected with the battles of Marathon and Salamis. The latter chapter (xiv.) closes with an account of the vengeance taken by Artaxerxes on Artabanus for the murder of his father Xerxes and his elder brother Darius.

Cap. xv. Drawing a notice of the commencement of the reign of Artaxerxes Longimanus from Petrus, Higden takes occasion to dissent from those who think that Esther and Mordecai lived under this prince. He places them four reigns later. After a long neglect of British history he now takes up the thread at Molmutius Dunwallo, and mentions his conquests and legislation, that his code was turned into Latin by Gildas, and into English by Alfred, and that he was buried in Trinovantum. All this is an abridgement of Geoffrey of Monmouth, lib. ii. c. 17. He then draws from Petrus an account of Ezra's return from Babylon, mentioning that he brought with him some of the ten tribes.<sup>1</sup>

He also ascribes to Ezra large alterations in the books of the law, stating that he repaired, corrected, and arranged anew the whole sacred literature of the

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<sup>1</sup> Petrus relates that Ezra sent to them a copy of the letter of Artaxerxes:—"Exemplum vero [epistolæ] misit Esdras ad filios Israel" | "*qui erant ultra montes Caspios et venerunt de eis ad Esdram sacerdotem et Levitæ de Nathenneis cccx.*" Historia Libri Judith, c. v.

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Hebrews,<sup>1</sup> and also changed their mode of writing, which before had been *βουστροφηδόν* to its present manner.

He closes the chapter with the mention of Empedocles and Parmenides, the philosophers, and Pherecydes the historian.

The mention of the Roman laws of the twelve tables being obtained from Athens leads to a digression on the early laws of various states and on the growth of the Roman civil law down to the time of Justinian. The downfall of the decemvirs and the re-establishment of consuls conclude the notices of Rome in the chapter. The rest is mainly occupied with an account of Nehemiah and his reforms, drawn from Petrus. He institutes a calculation here to prove that the seventy weeks of Daniel must be reckoned from the year in which Nehemiah returned to Jerusalem. Henceforth his authorities for Scripture history are Josephus Africanus and the books of the Maccabees. He closes the chapter with a short notice of Hippocrates and his works. Cap. xvi.

Barely mentioning Xerxes II., Sogdianus, and Darius Nothus, kings of Persia, he recurs to the British history of Geoffrey, from whom he abstracts the reign of Belinus, compressing it into very small compass. He then turns to the Roman history and tells of Camillus' conquest of Veii, taking the story from Livy. Cap. xvii.

Identifying Artaxerxes Mnemon with the Ahasuerus of the Book of Esther he briefly relates the fall of Vashti and the substitution of Esther in her place. He fills up the rest of the chapter with details of the life of Socrates, found in John of Salisbury, Augustine, Cicero, Valerius, and Jerome. At this period he mentions that Cap. xviii.

<sup>1</sup> Petrus says on this point, "Esdras Aaronita legem succensam a Chaldeis reparavit. Nec est mirandum si per Spiritum sanctum libros reparavit, cum plures in diebus nostris psalterium et librum hymnorum et plures libros hujus-

"modi deletos scirent reparare. Addidit etiam quædam de suo, sicut titulos Psalmodum, et plura quæ leguntur in Pentateucho. Sicque verisimile est quædam quæ superflua intellexit ipsum subtraxisse. Petrus ut supra."

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the Athenians began to use twenty-four letters in their alphabet instead of sixteen.<sup>1</sup>

Cap. xix. Treating Brennius, the brother of Belinus, the British king, as identical<sup>2</sup> with Brennus, the leader of the Gauls against Rome, herein following Geoffrey, he proceeds to give from Livy, Eutropius, and Trogus, a history of the descent of the Gauls into Italy. Belinus, who had accompanied his brother to that country, on his return to Britain, built Caer Usc, near the Severn, and the Porta Belini, now known as Billingsgate.

Brennus extends his wandering conquests to the East, and on his return conquers Macedonia, but is so severely injured at Delphi, where he had assaulted the temple of Apollo, that he commits suicide to free himself from his agony.

Cap. xx. The change of chief magistrates at Rome from consuls to military tribunes is now noticed, but no reason is assigned for it. The rest of chapter xx. contains a life of Diogenes the stoic. The materials are drawn from John of Salisbury, Augustine, Cicero, Jerome, Valerius, and Seneca. Higden, quoting from Juvenal, ascribes to Diogenes the habit which is there attributed to Heraclitus.<sup>3</sup>

Sat. x. 30.

Cap.  
xxi-xxix.

In the last nine chapters of this volume the allusions to sacred history are confined to three: one (chap. xxii.) being that Ochus transferred some Jews into Hyrcania; another (chap. xxvi.), that Jadus was high priest in the first year of Arsanius king of Persia; and the third (chap. xxvii.), the building of the Samaritan temple on Mount Gerizim.

<sup>1</sup> Pliny (Hist. Nat. vii. 56) tells us that of the eight letters, added to the 16 original Phœnician characters, four were added by Palamedes at the time of the Trojan war, and four others by Simonides of Ceos.

<sup>2</sup> A mistake which no doubt arose from a confused knowledge of the early connection between Gaul and Britain.

<sup>3</sup> The words are—

de sapientibus alter  
Ridebat, quoties de limine moverat  
unam  
Protuleratque pedem: flebat contra-  
rius auctor.

Higden has mistaken the allusion of the words "*contrarius auctor*." That it is to Heraclitus, see, out of many places, Sen. de ira, ii. 10.

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The Roman history is comprised in allusions to the death of Camillus, the leap of Curtius, and the victories of Manlius Torquatus, and Marcus Valerius in single combats with Gallic champions (chap. xxii.–xxiii.); the Samnite war and Roman defeat at the Caudine Forks (chap. xxvi.). All these seem to be drawn from Livy, though he is only mentioned as authority for the last event. Orosius is quoted for a notice of a certain pestilence which afflicted Rome at the same period.

British affairs are noticed slightly from Geoffrey and Alfred, Gurguntius Bartruc being chronicled (chap. xxi.) as successor of Belinus, and a brief notice given of the settlement in Ireland by him of a colony of Basclenses from Spain; Guitelnus and his wife Marcia are named (chap. xxv.) as next in succession, then Sicillius, Kymarus, Danius, and Morvidus. The greatest part of these chapters is, however, occupied by notices in the form of anecdotes of the eminent characters Dionysius the younger of Syracuse, Demosthenes, Plato, Aristotle, Philip, and Alexander.

In the life of Dionysius Higden only records four <sup>Dionysius.</sup> anecdotes, of Damon and Pythias, and of a widow who prayed for the tyrant's life, drawn from Valerius, of Damocles, and of some sayings of Dionysius, from Cicero; similarly we have anecdotes of Demosthenes from John <sup>Demos-</sup> of Salisbury, Trogus, Valerius, A. Gellius and Isidore, <sup>thenes.</sup> but it is only the last of these which gives any notion that the orator played a prominent part in the history of Greece.

Of Plato Higden knows more, though here much of <sup>Plato.</sup> the chapter is devoted to the retailers of anecdote, mainly John of Salisbury and Valerius, while Cicero contributes the story of the bees settling on the lips of the infant philosopher. The meaning of his name is given, and an account of his studying under Socrates. After the death of his master he went to Italy to the Pythagoreans, and then to Cyrene and Egypt. Here is introduced from John of Salisbury the question whether Plato could have seen

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Jeremiah in Egypt or have read his works. Chronology is made to refute the first part of the question, and the non-existence, at this time, of a Greek version of the prophet, the other. Augustine is, however, quoted to show that much of the language of Plato coincides with what is written in the beginning of St. John's Gospel, though no suggestion is made of a reason for this similarity. Plato is represented as again visiting Italy,<sup>1</sup> and as having intended to visit the East. His three visits to Sicily are mentioned, followed by his settling at Athens, and then from John of Salisbury is related the absurd story, told also of Homer, of his death from shame because he could not understand the reply given him by some sailors whom he met in a walk.

Speusippus is mentioned as the immediate successor of Plato, and after him Xenocrates, of whose chastity and reclamation of Polemo we have the well-known stories from Valerius.

Aristotle. For the history of the founder of the Peripatetics Higden gives Alexander de natura, *i.e.* Alexander Neckham, as his authority.

We are told of his birthplace, his arrival at an early age at Athens, his studies under both Socrates<sup>2</sup> and Plato,<sup>3</sup> his instruction of Alexander, his return to Athens and his death at Chalcis. But mixed up with this we have the story of his supernatural parentage [*incubi demonis filius*], of the burying of his works along with him, and the probability that Antichrist will reveal the place of their concealment.<sup>4</sup>

<sup>1</sup> This is the account given by Apuleius.

<sup>2</sup> Of course an error; Socrates died B. C. 399, Aristotle was born B. C. 384.

<sup>3</sup> Plato's praise of Aristotle, and the phrase, *surdum est auditorium*, is probably only an amplification of the expression ascribed to Plato by

Philoponus (De æternitate mundi vi. 27), that Aristotle was *ὁ νοῦς τῆς διατριβῆς*, the intellect of the school.

<sup>4</sup> This strange story evidently had its origin in the account of the fate of Aristotle's works given by Strabo, Geog. xiii. p. 124. ed. Tauchnitz. There we are told that Aristotle made over his library to