

ideas on both subjects possessed by Herodotus. The later Geographers no doubt knew his statements, but did not appreciate them, probably from not possessing the evidence on which they were based.

80. As regards the second cause alleged, we may say that down nearly to the middle of the 15th century cosmographers, as a rule, made scarcely any attempt to reform their maps by any elaborate search for new matter, or by lights that might be collected from recent travellers. Their world was in its outline that handed down by the traditions of their craft, as sanctioned by some Father of the Church, such as Orosius or Isidore, as sprinkled with a combination of classical and mediæval legend; Solinus being the great authority for the former. Almost universally the earth's surface is represented as filling the greater part of a circular disk, rounded by the ocean; a fashion that already existed in the time of Aristotle and was ridiculed by him.* No dogma of false geography was more persistent or more pernicious than this. Jerusalem occupies the central point, because it was found written in the Prophet Ezekiel: "*Haec dicit Dominus Deus: Ista est Jerusalem, in medio gentium posui eam, et in circuitu ejus terras;*"† a declaration supposed to be corroborated by the Psalmist's expression, regarded as prophetic of the death of Our Lord: "*Deus autem, Rex noster, ante secula operatus est salutem in medio Terrae*" (Ps. lxxiii. 12).‡ The Terrestrial

* "They draw nowadays the map of the world in a laughable manner, for they draw the inhabited earth as a circle; but this is impossible, both from what we see and from reason." (*Meteorolog. Lib. II. cap. 5.*) Cf. *Herodotus*, iv. 36.

† In Dante's *Cosmography*, Jerusalem is the centre of our *οικουμένη*, whilst the Mount of Purgatory occupies the middle of the Antipodal hemisphere:—

"Come ciò sia, se'l vuoi poter pensare,
Dentro raccolto immagina Sion
Con questo monte in su la terra stare,
Sì, ch' ambodue hann' un solo orrizon
E diversi emisperi"

—*Purg.* IV. 67.

‡ The belief, with this latter ground of it, is alluded to in curious verses by Jacopo Alighieri, Dante's son:—

"E molti gran Profeti
Filosofi e Poeti
Fanno il colco dell' Emme
Dov' è Gerusalemme;
Se le loro scritte
Hanno vere figure:

E per la Santa fede
Cristiana ancor si vede
Che l' suo principio Cristo
Nel suo mezzo conquisto
Per cui prese morte
E vi pose la sorte."

—(*Rime Antiche Toscane*, III. 9.)

Though the general meaning of the second couplet is obvious, the expression *il*