

THEOPHRASTUS

by CHARLES B. SCHMITT
(University of Leeds)

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INTRODUCTORY NOTE

This article will deal with the writings which passed under the name of Theophrastus at any time prior to 1600. Consequently, we shall generally avoid discussion (save in the cases where a few comments must be made) of the problems of authorship of those writings which have been preserved not only under the name of Theophrastus but also under that of Aristotle or of his other followers in the Peripatetic School. Much scholarship of the past century has focused upon problems of authorship of the entire *Corpus Aristotelicum* as well as upon the writings attributed to Theophrastus, Strato, Eudemus and other early followers of the Stagirite.

These investigations have led to widely varying conclusions on the part of the different scholars. As a result of such detailed studies, many works previously attributed to Aristotle (e.g. the *Mechanica*, *Problemata*, parts of the *Meteorology*, and many minor works) are now generally attributed to one or another member of the Peripatetic School rather than to Aristotle himself. Moreover, there is also a widespread disagreement among scholars regarding the precise authorship of the various extant works of the *Corpus Peripateticum*, which are now generally considered *not* to be by Aristotle himself (e.g. *De coloribus*, *De audibilibus*, etc.).

Consequently, the present article will include *all* works which were attributed to

Theophrastus at some time before 1600 and which also were translated into Latin and circulated in Latin translation under the name of Theophrastus. This will include fragmentary works preserved in larger works (e.g. the *De nuptiis* fragment preserved in St. Jerome and the six fragments preserved in Photius' *Bibliotheca*), provided that they circulated independently under the name of Theophrastus. Fragments, which did not circulate as independent entities, but were known to exist within larger works (e.g. in Cicero, Aulus Gellius, and Plutarch), will not be included in the list of works, but will be considered in the *fortuna* section of this article. The focus will be upon the sum total of writings which were attributed to Theophrastus at some time during the period in question. It is realized that these writings may not be entirely identical with the authentic works of Theophrastus, which are now extant. The following can, therefore be taken as a summary of the influence of Theophrastus, as his identity and literary output was then understood, in the Latin world up to 1600. Some attention will also be given in the *fortuna* section of the article to Theophrastus' influence on non-Latin literature.

The author would like to thank the United States Public Health Service for support of the research necessary for this article under Grant MH 11, 808. He is also most indebted to the University of Leeds for granting a Research Fellowship, which provided ample time to carry out this project. Without these means of support the publication of this material would have been delayed for years.

Special thanks must go to the administration and staffs of the following libraries where the research was done: Biblioteca Ambrosiana (Milan); Biblioteca Universitaria (Bologna); Biblioteca Nazionale, Biblioteca Laurenziana, and Biblioteca Riccardiana (Florence); Biblioteca Nazionale (Rome); Biblioteca Vaticana; Biblioteca Nacional (Madrid); Biblioteca Universitaria (Barcelona); Biblioteca Universitaria (Valencia); Bibliothèque Nationale and Bibliothèque Mazarine (Paris); Warburg Institute Library and Wellcome Historical Medical Library

(London); Cambridge University Library and Gonville and Caius College Library (Cambridge); Bodleian Library (Oxford); John Rylands Library and University Library (Manchester); Fordham University Library, Union Theological Seminary Library, New York Public Library, New York Academy of Medicine Library (New York); Yale University Library (New Haven); Harvard University Library (Cambridge, Mass.); Princeton University Library; University of Pennsylvania Library (Philadelphia); Duke University Library (Durham, North Carolina); University of North Carolina Library (Chapel Hill); Pius XII Memorial Library (St. Louis); Huntington Library (San Marino); University of California Library (Los Angeles). Special mention must go to three libraries where the bulk of the research was carried out: The Brotherton Library of Leeds University, The Columbia University Library, and the British Museum. The author is also indebted to a number of the above libraries for providing microfilm and xerox copies of materials in their possession. The Centre National de la Recherche Scientifique (Institut de Recherche et d'Histoire des Textes) of Paris has most generously helped in a variety of ways and the National Central Library (of Great Britain) has most faithfully provided needed items on inter-library loan. Among the scholars whose cooperation greatly expedited the completion of this research are V. Coutant, P. F. Cranefield, N. Z. Davis, C. Ermatinger, D. Harlfinger, J. B. McDiarmid, E. P. Mahoney, D. G. Neill, D. O'Brien, R. A. Pratt, F. Rosenthal, R. H. Rouse, R. Steiger, and C. Webster. I am especially grateful to F. E. Cranz, H. B. Gottschalk, and P. O. Kristeller who read an earlier draft of this article and made many valuable suggestions for its improvement.

The *fortuna* which is presented here is a brief summary of a more substantial piece which will be published elsewhere as a monograph on the history of Theophrastus' influence and the recovery of his writings during the Renaissance. The monograph will contain full documentation, a more complete bibliography, and a selection of published and unpublished texts relevant to the *fortuna* of Theophrastus.

FORTUNA

Theophrastus of Eresos (372/370-288/286 B.C.) succeeded Aristotle as the head of the Peripatetic School. His writings, as reported by the ancient tradition, were very voluminous and dealt with an extremely wide range of topics. According to Diogenes Laertius — the most important ancient witness — he left behind well over two hundred works, which extended to 232,808 lines. Of this less than a tenth survives.

It is not entirely clear whether we have any works of Theophrastus in their integral form, except perhaps the *Characteres*, but it is even disputed whether there may not be 'lost' chapters to this work which have not been recovered. Several other writings have come down to us in a relatively complete state (*De historia plantarum*, *De causis plantarum*, *Metaphysica*, *De igne*, and *De lapidibus*), whereas the remainder seem to be clearly of a fragmentary nature (for a more detailed listing and discussion of the writings of Theophrastus, see especially the following [cited more fully in the Bibliography below] : Diogenes Laertius V, sects. 42-50 ; Usener ; Regenbogen, in *PW* ; Indemanns, 13 ; and Zeller-Mondolfo, 419-20).

The *fortuna* of Theophrastus' writings has the following divisions : (1) Greek and Roman Antiquity, (2) Patristic, (3) Byzantine, (4) Syriac and Arabic, (5) Jewish, (6) Western Medieval, (7) Fifteenth and Sixteenth Century, and (8) Seventeenth Century and Later [note : Although the last of these, strictly speaking, falls outside the scope of the present investigation, due to its great importance and for the sake of a more complete evaluation of Theophrastus' *fortuna*, a brief survey is included along with a basic bibliography for further study].

(1) *Greek and Roman Antiquity*. [Note : The precise reconstruction of the *fortuna* of Theophrastus during this period in particular — but also for other periods to some extent — is rendered most difficult for the following reason. Already in antiquity a significant portion of Theophrastus' writings were lost. Some of the lost works, however, were known to later writers through intermediary summaries, through fragments pre-

served in the writings of other authors, or through other indirect testimony. Consequently, it is often difficult or impossible to determine which writings exerted a direct influence and were read in integral form and which ones were known indirectly or through fragments preserved in later writers. One such example is the so-called *De nuptiis* (for further details see below section XXI).] In many respects this was the period of Theophrastus' greatest influence, since it was the only time when a wide range of his writings were still extant. His influence, direct and indirect, was quite significant, even in fields of thought where his writings at present survive only in a few fragments preserved by later writers. Consequently, his thought exerted a strong influence even in areas such as physics, moral philosophy, rhetoric and literary theory, in which the presently surviving fragments are very meagre indeed.

Of the numerous ancient writers who discussed and utilized writings of Theophrastus were Epicurus, Eratosthenes, Posidonius, Dionysius of Halicarnassus, Plutarch, Alexander of Aphrodisias, Athenaeus, and Porphyry among the Greeks ; and Lucretius, Cicero, Varro, Vergil, Vitruvius, Seneca, Pliny the Elder, Quintilian, Aulus Gellius, and Apuleius among the Latins. A very wide range of works of Theophrastus and information regarding him was still available to Diogenes Laertius, writing in the third century, who brought together the most extensive biographical and bibliographical compilation on Theophrastus still extant from antiquity. His influence seems to have continued to be a potent force in both the Greek and Latin worlds until the end of antiquity. His works were still known and discussed by Greek writers such as Proclus, Ioannes Philoponus, Simplicius, Olympiodorus, and Priscianus Lydus and by Latin writers such as Macrobius, Martianus Capella, and Boethius.

(2) *Patristic*. The writings of Theophrastus were not as well known to the Fathers as one might expect and, for the most part, were not very influential on them. There are a few scattered references to be found in Clement of Alexandria and Origen, but the

one patristic writer who seems to have made relatively wide use of Theophrastus was Jerome. In addition to preserving the *De nuptiis* fragment — which goes back to Theophrastus directly or indirectly and which had an enormous *fortuna* during the Middle Ages — Jerome also frequently referred to Theophrastus and his writings throughout his works.

(3) *Byzantine*. Theophrastus does not seem to have been one of the most influential ancient authors in Byzantium, but certain of his works were known and read. This is evident from the fact that it was largely in the Byzantine Empire that Theophrastus' works were preserved and from there were transmitted to Italy at the beginning of the fifteenth century, at which time they began to have a renewed life. In addition to the numerous surviving manuscripts, dating from the ninth to the fifteenth century, which were written in Byzantium, there are also several other indications of interest in and knowledge of Theophrastus among Byzantine writers. Important fragments of Theophrastus' writings are preserved in the compilations of Stobaeus and Photius. In the twelfth century Ioannes Tzetzes and Eustrathius still referred to the *Characteres*, and several Theophrastan writings were known to Michael of Ephesus.

(4) *Jewish*. After one significant quotation concerning the eternity of the world was discussed in detail by Philo of Alexandria, there seems to have been little or no use of Theophrastus by Jewish authors. There is no indication that any of his works were translated into Hebrew during the Middle Ages.

(5) *Syriac and Arabic*. Theophrastus' writings were probably taken to the East by Priscianus Lydus, who by his own testimony still knew quite a number of Theophrastus' original works in the sixth century. On the whole, however, Theophrastus' *fortuna* was not very great among Syriac and Arabic authors, although probably greater than among the Latins. According to Arabic doxographical works a number of Theophrastus' writings were known and translations had been made of several of these. Among the works which are reported to have been

known in Arabic translation is the *De sensibus* and at least a part of the botanical works were translated in the tenth century by Ibrâhim b. Bakkûsh. The *Metaphysica* was also translated into Arabic in the tenth century by Yahya ibn Adi. The latter may have been translated directly from the Greek or may have come through an earlier Syriac translation. In addition there was both a Syriac and an Arabic translation (made from the Syriac) of the no longer extant *Metarsiology* (i.e. *Meteorology*). There remain references to other Theophrastan works by several Arabic writers (e.g. Ibn an-Nadîm and Ibn Abi Uṣaibî‘ah), but all trace of the translations seems to have been lost.

Some doctrines of Theophrastus were also known through intermediary sources. For example, Averroes knew certain of his teachings relating to the soul from the testimony of other Greek authors, especially Themistius; and some moral sayings of Theophrastus were included in the anthology of sayings of the wise entitled *Muḥlār al-ḥikam*, compiled by al-Mubaššir b. Fâtik.

(6) *Western Medieval*. Theophrastus was practically unknown to western medieval thinkers. Three small fragments from an otherwise undocumented *Peplus* are cited by Johannes Scotus Eriugena and by writers of his school. Further, several of the writings now attributed to Theophrastus were known in Latin translation after the thirteenth century, but these seem to have always circulated under the name of Aristotle. They include *De signis* (which sometimes went under the title of *De astrologia navalı*), the *Metaphysica* (called *Aristotelis de principiis*), and the *De coloribus*. The one substantial fragment which was known and identified with Theophrastus was the *De nuptiis* fragment preserved in Jerome's *Adversus Jovinianum*, widely known and used during the later Middle Ages. This fragment, besides being known to readers of Jerome, was also incorporated *in toto* into Hugo de Folieto's *De nuptiis* [sometimes attributed to Hugh of St. Victor], circulated as an independent work in many manuscripts, was translated into Italian and Czech, and was influential on English (e.g. Chaucer), Italian

(e.g. Boccaccio), and German (e.g. Albrecht von Eyb) vernacular writings, as well as upon many Latin works (e.g. those of Walter Map and John of Salisbury).

Although the remainder of Theophrastus' writings were not directly known to the West, certain of his doctrines were accessible indirectly. St. Thomas Aquinas (e.g. *Tractatus de unitate intellectus contra Averroistas*) and other scholastic writers knew something of his doctrine of the soul through William of Moerbeke's translation of Themistius. Walter Burley included a section on Theophrastus in his *De vita et moribus philosophorum*. This contains a number of specific doctrines, particularly on moral problems, attributed to Theophrastus. Various moral positions were also attributed to Theophrastus by a wide range of Latin writers, including John of Wales, Vincent of Beauvais, and Thomas Hibernicus, and by the *florilegia* tradition in general.

(7) *Fifteenth and Sixteenth Centuries.* It was during the course of the fifteenth century that Theophrastus again emerged as an independent philosophical and scientific authority. His reemergence, however, occurred even then in a somewhat diminished form, for only a small fraction of his works were recovered. Nevertheless, with few exceptions, all of Theophrastus' works which are now known to be extant were recovered during the fifteenth century, many of them were translated during the century, and by its end the largest portion had appeared in print.

The first evidence for the reappearance of the writings of Theophrastus in the West seems to date from Giovanni Aurispa's trips to Constantinople (1405 f.). Among manuscripts brought back by Aurispa were some which contained writings of Theophrastus, including the botanical works and nine fragmentary works. There was a manuscript of the *Characteres* (chaps. 1-15) in the possession of Antonio Corbinelli (d. 1425). Several references to Theophrastus and to manuscripts of his writings are to be found in the early fifteenth century correspondence of humanists such as Ambrogio Traversari and Francesco Filelfo.

The first of the writings to be rendered into Latin was the *Characteres* (chaps. 1-15),

which was translated by Lopus Castellinus about 1434-35; the translation survives in a number of manuscripts which predate the first printed edition of 1517. The *De historia plantarum* and *De causis plantarum*, which reestablished Theophrastus as a scientific author of major importance and which represent the major botanical works extant from antiquity, were recopied many times during the years between the time of Aurispa's bringing the first manuscript to Italy and the *editio princeps* of 1497. These works were first translated into Latin for Pope Nicolas V by Theodorus Gaza about 1450 and the first of the many printed editions of this version appeared in 1483. The patronage of Nicolas V also produced translations of *De igne*, *De vertigine*, *Metaphysica*, and *De piscibus* by Gregorius Tiphernas and a further translation of the *Metaphysica* by Cardinal Bessarion. Toward the end of the century Marsilius Ficinus translated Priscianus Lydus' *Metaphrasis*, which contains many significant fragments of Theophrastus' psychological doctrines. The *editio princeps* of the Greek text of most of Theophrastus' extant works appeared in 1497 at Venice as part of the famous Aldine edition of Aristotle (1495-98).

Although Theophrastus' literary remains were for the most part recovered during the fifteenth century and a number of works had been translated into Latin by the end of the century, it was only in the next century that he began to exert a significant influence. Nevertheless, by the second half of the fifteenth century works of Theophrastus were known and discussed by Giovanni Pico della Mirandola, Marsilio Ficino, Ermolao Barbaro and other humanists. Copies of various works of Theophrastus were to be found in the libraries of Bessarion, Gaza, Palla Strozzi, Francesco Filelfo, Federigo d'Urbino, Giovanni Pico, Lorenzo de' Medici and others.

The fifteenth century also saw the recovery of Diogenes Laertius' *De vita et moribus philosophorum* (translated into Latin by Ambrogio Traversari about 1431; first printing Rome, ca. 1470). The section of the work dealing with Theophrastus gives the most complete extant list of his writings as well as a relatively detailed account of

his life and teachings. This is noteworthy, for it gives much important information on Theophrastus which cannot be obtained from his writings.

In the sixteenth century there was the first printing of the Greek text of the *Characteres* (chaps. 1-15 in 1527; 16-23 in 1552; 24-28 in 1599), which had been bypassed in the Aldine edition. In the edition of Theophrastus' *Opera* by Camotius (Venice, 1552) there appeared in print for the first time the important fragment *De sensibus* and in 1557 Henricus Stephanus printed six Theophrastan fragments preserved in Photius' *Bibliotheca*, before the latter itself had been printed as a whole. Also in the course of the century there were numerous new Latin translations, vernacular translations of several works, and reprints of both the Greek text and of existing translations.

The Greek text of the *Characteres* was reprinted several times during the century and no less than six Latin translations of all or part of the known chapters were made. It was only at the end of the century, however (1592 and 1599), when Isaac Casaubon's edition with Latin translation and very extensive commentary appeared, that this work began to exert a significant influence on the various vernacular literatures. Indeed, the direct influence of the *Characteres* on sixteenth century literature was quite limited. It was only in the next century that the work was widely read, often reprinted, and led to the development of an independent literary *genre*, particularly in English and French literature.

The botanical works were reprinted often during the sixteenth century, both in Greek and in Gaza's translation, and several commentaries were written on them. In addition, several scholars in the course of the century (e.g. Conrad Gesner and Cesare Odoni) prepared botanical compendia based on Theophrastus' works, a practice which continued in the next century with Ildefonsus Sorolla and Domenico Vigna. The major significance of the botanical works during the century, however, was that their reintroduction furnished a solid foundation upon which more comprehensive, more accurate, and more systematic works on the science

could be based. The sixteenth century saw a major revival of interest in botany and all of the important figures in this science became well versed in the writings of Theophrastus and discussed them extensively, often in highly critical terms. The important botanists of the century, who in one way or another went back to Theophrastus' *De historia plantarum* and *De causis plantarum* as a starting point and who often concerned themselves with a very detailed study of the texts, include Otto Brunfels, Leonhart Fuchs, Hieronymus Tragus (Bock), Conrad Gesner, Caspar Bauhin, Pietro Andrea Mattioli, Andrea Cesalpino, Jacobus Dalechampius, and Ulisse Aldrovandi. Theophrastus' authority on botanical matters was enormous during the sixteenth century and his influence in this area far outstripped that of his other extant works. An interesting sidelight to his botanical influence is the fact that the new botanical terms which his writings introduced — both in Greek and Latin — became incorporated into the existing dictionaries, beginning with the *Lexicon graecolatinum* (Paris: Aegidius Gourmontius, 1512; BN, Rés. X. 544).

The minor and fragmentary works were also read, studied, and discussed during the century. Especially popular was the *Metaphysica*. It was commonly printed in conjunction with Aristotle's *Metaphysica*, one of the most popular and widely printed philosophical works of the century. Near the end of the century, the meteorological works were given especially careful consideration by Federicus Bonaventura.

Besides Greek editions and Latin translations, several works were translated into vernacular languages during the sixteenth century. Willibald Pirckheimer translated the *Characteres* into German (published only in 1606, Ansaldo Ceba translated them into Italian (Ms. Milano, Ambrosiana, Q. 115. sup. and R. 102. sup.; printed Genoa, 1620), there were anonymous Italian translations of the *De odoribus*, *De ventis*, and *Characteres* (Ms. Milano, Ambrosiana, S. 85. sup.), Michelangelo Biondo translated Books I-III of the *De historia plantarum* into Italian (Venice, 1549), and other vernacular translations of several works (e.g. into French by

Pierre Belon, Jean de l'Estrade, and Louis LeRoy) have been reported, but there seems to remain no trace of them.

During the course of the fifteenth and sixteenth centuries, while the newly discovered works of Theophrastus were gaining in importance, the 'Theophrastus' known to the Middle Ages continued to flourish. The *De nuptiis* fragment was still being copied in manuscript throughout the fifteenth and into the beginning of the sixteenth century, particularly in Italy; there are fifteenth century manuscript copies (e.g. Florence, Biblioteca Nazionale, Magl. VI. 132 and Magl. VII. 786) of an Italian translation; a Czech translation was printed in 1509; and the fragment was still used in Albrecht von Eyb's *Ehebüchlein* (first ed. Nürnberg, 1472 and reprinted eleven times by 1540). The tradition of *sententiae* attributed to Theophrastus in medieval *florilegia* continued, for example, in William Baldwin's *Treatise of Morall phylosophie* (first incorporated into the third edition, London, 1547, and often reprinted thereafter). The medieval translation of the *De signis* continued to be printed up to at least 1528 under the name of Aristotle, in spite of the fact that the Greek text had been printed as early as 1497, in the collection of Theophrastus' writings under the rubric *incerti authoris*.

(8) *Seventeenth Century and Later.* In many respects the seventeenth century represents the high point of Theophrastus' influence after antiquity. His writings were reprinted frequently during the century, new translations and commentaries were published, and his purely literary influence reached an apogee which it has attained neither before nor since.

Two editions of the Greek text of his *opera* with Latin translations appeared early in the century (Hanau, 1605 and Leiden, 1613) and the latter, edited by the great Daniel Heinsius, remained standard until Schneider's edition two centuries later. In the 1605 edition a number of fragmentary works were printed in Latin translation for the first time and several new commentaries and translations were also included.

Although botanical thought grew to be based more and more on direct observation

and new conceptual schemata and less to depend upon ancient authority, there nevertheless continued to be a strong interest in the *De historia plantarum* and *De causis plantarum*. A monumental edition of the former, with very extensive and detailed notes and commentaries, was prepared by Ioannes and Egbertus Bodaeus a Stapel (printed Amsterdam, 1644). About the same time a new Latin translation of the work, as well as important critical comments on both botanical works, was prepared by Caspar Hofmann (d. 1648); this was never published (extant in ms. Göttingen, Universitätsbibliothek, philol. 44), but was utilized by Schneider in his nineteenth-century edition.

The *Characteres* was enormously popular throughout the seventeenth century and was reprinted many times, both in Greek and in numerous translations. Particularly the Casaubon version was widely read and influential, being reprinted more than thirty times before 1800. Moreover, the work was widely anthologized, particularly in combination with moral treatises of Epictetus and Cebes. The *Characteres*' major impact was on English and French literature. In England, from about 1600 onward, there developed a literary fashion of 'character writing' which produced an enormous number of works imitative of the Theophrastan model. Early practitioners of this *genre* were Joseph Hall, Thomas Overbury, and John Earle, but they had many followers in later years. In fact, 'character writing' ultimately became one of the most practiced literary forms in England. The first known English translation of the *Characteres*, by John Healey (d. 1610) also appeared early in the century (London, 1616). About the same time the first French translation, by Hierosme de Benevent (or Bienvenu), appeared at Paris (1613). The really important impetus to Theophrastianism in French literature, however, came from Jean de La Bruyère's French translation (Paris, 1688), which was accompanied by a number of further 'characters' written by La Bruyère himself. This work gained immediate popularity, has remained a classic of French literature down to the present, and itself inspired a number

of imitators. In fact, the *Characteres* have had a significant influence on most of the Western vernacular literatures from the seventeenth century onward, and the frequent reprinting of the Greek text, with or without translation and commentary, indicates a continued interest in the work, both as a school text and as a literary work to be read for its own merits.

Other works of Theophrastus also attained unprecedented attention during the seventeenth century. The *De lapidibus* was reprinted with an important commentary and Latin translation by Joannes de Laet at Leiden in 1647. Even more important and influential was the edition, with English translation and commentary, by John Hill published in the next century (London, 1746), reprinted, and translated into French (Paris, 1754) and German (Nürnberg, 1770).

During the seventeenth century there also appeared posthumously (Paris, 1640) a long commentary and discussion of the *De vertigine* fragment by Guillaume Baillou (Ballonius; d. 1616), a companion of the many seventeenth century medical treatises on vertigo. Even more significant was the edition and detailed commentary of the *De piscibus* by Marco Aurelio Severino at Naples in 1655. Much attention was focused on this brief fragment during the century and it was widely discussed in reference to the problem of the meaning of fossil remains, one of the central points debated in the scientific, theological, and philosophical literature of the time.

With the exception of the instances already referred to (the *De lapidibus* and the continued influence of the *Characteres*), Theophrastus' influence seems to have diminished during the eighteenth century. It is worth mentioning, however, that two new chapters of the *Characteres* (29-30) were discovered in a Vatican manuscript and published by Amaduzzi at Parma in 1786.

Only in the nineteenth century with the rise of classical scholarship and an interest in the history of philosophy was there a renewed interest in Theophrastus and his works. Early in the century J. G. Schneider published his monumental edition of the *Opera* (Leipzig, 1818-1821), which remains

the basis of later studies. Wimmer's edition (Leipzig, 1854-62), although having a marginally better text, has no commentary, few discussions of textual problems, and no adequate historical introduction. Moreover, Wimmer's collection of fragments is very incomplete. Wimmer reprinted the Greek text (omitting the *Characteres* and *Metaphrasis Theophrasti* of Priscianus Lydus) with a Latin translation (Paris, Didot, 1866). The translations are largely the work of Wimmer, but in some cases seem to be based on earlier translations. With few exceptions there do not exist critical annotated editions of most of the *corpus Theophrasteum* and there is nothing like a comprehensive collection of the smaller fragments.

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This bibliography is highly selective, especially Section II, where only a small portion of the relevant literature is mentioned. An attempt has been made to list those items which are absolutely fundamental for the study of Theophrastus. Editions of Theophrastus' works are listed only where there is an important commentary, notes, or introductory material. The most recent and best editions of the individual works are listed below in the body of the article.

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II. THOUGHT AND WRITINGS OF THEOPHRASTUS

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I. *Characteres*

The history of the text of the *Characteres* is rather long and complicated. The *editio princeps* of the work edited by Bilibaldus Pirckheimerus in 1527 at Nuremberg (see below I 2) contained only the preface and

first fifteen chapters of the work. This was also all of the work known to Lapus Castelliunculus, the only earlier translator whom we have discovered (see below I 1). When Joannes Baptista Camotius produced his edition of the works of Aristotle and Theophrastus (Venice : Apud Aldi filios, 1551-52) he printed for the first time eight additional chapters (vol. VI, 623-28). This is indicated in Federicus Turrisanus' Preface to volume VI (fol. *ⁱⁱⁱr) which reads as follows : . . . itemque characteres quosdam perquam utiles [Camotius curavit]. Five additional chapters were discovered and printed for the first time by Isaacus Casaubonus in 1599 (in his second edition ; see below I 7). Finally, in 1786 two further chapters were added by J. C. Amadutius in his edition : *Characterum ethicorum Theophrasti Eresii capita duo hactenus anecdota quae ex codice ms. Vaticano saeculi XI. Graece edidit, Latine vertit praefatione et adnotationibus illustravit J. C. Amadutius* (Parma : ex Regio Typographo, 1786).

Critical editions : There are many modern, critical editions. The most recent are : Theophrast, *Charaktere*, ed. Peter Steinmetz (Munich : Max Hueber Verlag, 1960), 2 vols. ; *The Characters of Theophrastus*, ed. R. G. Ussher (London : Macmillan, 1960).

TRANSLATIONS

1. LAPUS CASTELLIUNCULUS (nos. 1-15)

Lapus Castelliunculus translated the Introduction and first fifteen chapters of Theophrastus' *Characteres* into Latin sometime during the period of his active scholarly life, i.e. 1430-1438 (see *Wiener Studien*, XXIV 1902, 216). F. Luiso, 'Studi sul'epistolario e le traduzioni di Lapo da Castiglionchio juniore' *Studi italiani di filologia classica* VII (1899) 205-99, at p. 285 dates the translation as 1434-35, but the evidence which he cites does not seem to definitively pinpoint this date. The work was dedicated to Franciscus Patavinus.

Although the translation was clearly attributed to Lapus Castelliunculus in the first printed edition of 1517 (see below for further details on the printed editions), it was printed without name of translator in 1531,

and in 1583 was reprinted under the name of Angelus Politianus. Through most of the sixteenth century the translation was generally attributed to Politianus. The source of this misattribution seems to go back to Conradus Gesnerus, *Bibliotheca universalis* (Zürich, 1545), fol. 614^v, which reads: *Characteres etiam sive notae morum a Cratandro [i.e. the 1531 printing] impressae sunt seorsim, Graece et Latine, Angelo Politiano interprete.* Gesnerus, however, seems later to have withdrawn this attribution when he himself reprinted the translation in his second edition of Joannes Stobaeus, *Sententiae...a Conrado Gesnero...in Latinum Sermonem traductae* (Basel, 1549). In the preface to that edition (fol. a. 6^v), he writes: *Theophrasti de Notis libellum, in brevia aliquot et elegantissima capita divisum, sed parum foeliciter ab anonymo quodam olim interprete in Latinam linguam derivatum, qua potui diligentia emendavi, et pro argumenti ratione passim inserui.* Gesnerus' earlier false attribution of the translation to Politianus has, unfortunately, been very influential and widely repeated, misleading later writers even into the twentieth century (see, for example, B. Milt, 'Schweizerische Theophrastforschung und schweizerische Theophrasteditionen im 16. Jahrhundert und ihre Bedeutung', *Gesnerus* III 1946, 72-93, at 86; Sesto Prete, *Two Humanist Anthologies*, Vatican City, 1964, p. 59, contends, despite the editions cited below: 'The translation of the text of Theophrastus' *Characters*...has not been published'). For further information see R. Pfeiffer, 'Zu Übersetzungen der theophrastischen Charaktere', *Bayerische Blätter für das Gymnasialschulwesen*, LIV (1918), 122-25.

As stated above, Gesner printed both the Greek text and Lapus Castelliunculus' Latin translation of the *Characteres* in his second edition of Joannes Stobaeus' *Sententiae* [Florilegium]. The various parts are distributed in the 1549 edition as follows:

*Chapter and pages in
Stobaeus ed.*

II. De malitia	p. 33	chap. 6
	p. 33-34	chap. 11

*Chapter
of Characteres*

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Letter of Dedication (ed. *Wiener Studien*, XXIV 1902).

Ad eruditissimum virum dominum Franciscum Patavinum, summi pontificis cubiculum Lapi Casteliunculi praefatio in Theophrasti librum de impressionibus.

[Inc.]: (p. 217) Etsi perindignum esse ducarem, eruditissime Francisce, cum in optimarum artium studiis et in curiae muneribus maximis pulcherrimisque vehementer michi te occupatum esse constaret [Expl.]: (p. 218) id autem una re potissimum iudicabo, si dabis operam, ut apud summum pontificem quam gratiosum tua commendatione factum me esse cognoscam.

Theophrastus, *Characteres*.

[Inc.]: (p. 219) Cum antea saepe mecum animo et cogitatione reputans mirari soleo, tum fortasse numquam desinam mirari. . . . [Expl.]: (p. 230, no. 15) Idem neque cantu neque sermonibus neque saltatione oblectatur. Nec ut diis vota faciat aut supplicet, adduci potest.

Bibl.: R. Pfeiffer, 'Zu Übersetzungen der theophrastischen Charaktere', *Bayerische Blätter für das Gymnasialschulwesen*, LIV (1918), 122-25.

Manuscripts:

(*) Bologna, Biblioteca Universitaria, 2948 (Miscellanea Tioli), vol. 26; s. XVII, pp. 91 f. (preface only) (Kristeller, *Iter*, II, 499).

Firenze, Biblioteca Laurenziana, 89 inf. 13; s. XV, fols. 153^r-162^v (Bandini, Catalogus, III, 364).

Firenze, Biblioteca Riccardiana, 149 (N. II. 13) ; s. XV, fols. 47^r-55^v (Kristeller, *Iter I*, 187).

New York, Academy of Medicine, 58 ; s. XVI, 4 pp. (fragment) (De Ricci, 1311).

Oxford, Bodleian Library, 17,024 (D'Orville 146) ; 1483, fols. 15^r-36^v (Madan, IV, 72).

Paris, Bibliothèque Nationale, lat. 1616 ; s. XV, fols. 33^r-40^v (Lauer, II, 90-92).

(*) Pisa, Biblioteca Cateriniana del Seminario, 36 (37) ; s. XV (preface only) (Mazzatinti XXIV, 74).

(*) Rimini, Biblioteca Comunale, 4. A. II. 25 (C. S., 31) ; s. XV, fols. 12-23 (Mazzatinti, II, 157 ; Kristeller, *Iter*, II, 88).

(*) Vaticano, Città del, Barb. lat. 42 (VIII. 42) ; s. XV, fols. 75 f. (S. Prete, *Two Humanist Anthologies* (Rome, 1964), 58-72, esp. 59 ; Kristeller, *Iter*, II, 457).

Vaticano, Città del, Ottob. lat. 1348 ; s. XV, fols. 131^v-142^v (Kristeller, *Iter*, II, 429).

Venezia, Biblioteca Marciana, Marc. lat. XIV. 30 (4594) ; s. XV, fols. 49^v-60 (Kristeller, *Iter*, II, 263 ; J. Morelli, *Biblioteca manoscritta di T. G. Farsetti*, Venice, 1771, II, 29-36).

(*) Wien, Oesterreichische Nationalbibliothek, 199 ; s. XV, fols. 4^r-16^v (Tabulae, I, 27-28).

Editions :

(*) 1517, Vienna : Hieronymus Vietor. With verses by Phil. Gundelius and a letter of Jo. Gremporius to Adr. de Burgo Caesareae Maiestatis Consiliarius. Panzer, IX, 34. 184. See *Zentralblatt für Bibliothekswesen* XXX (1913), pp. 204-05 for a complete description.

1531, Basel : In officina And. Cratandri. BM, BN.

1549, Basel : Ex officina Ioannis Oporini. (Gr.-Lat.). In Joannes Stobaeus, *Sententiae . . .*, ed. C. Gesnerus, *passim* [see above for precise page references]. BM, BN.

1559, Zürich : Apud Christophorum Frosch [overum]. (Gr.-Lat.). In Joannes Stobaeus, *Sententiae . . .*, ed. C. Gesnerus. BM, BN.

1581, Frankfurt : Ex officina typographica Andreae Wechelii. (Gr.-Lat.). In *Loci communes sacri et profani sententiarum . . . congestarum per Ioannem Stobaeum . . .* BM.

1583, Paris : apud F. Morellum. BM, BN.
1608, Lyon : Paulus Frellon. (Gr.-Lat.).

In Ioannes Stobaeus, *Sententiae . . . a Conrado Gesnero . . . in Latinum sermonem traductae . . .* BM, BN.

1633, Franeker : U. Balck. BM.

1902, Vienna : Karl Müllner, 'Zur humanistischen Übersetzungsliteratur', *Wiener Studien*, XXIV (1902), 216-230.

Biogr. :

Lapus Castelliunculus (Lapo da Castiglionchio), the Younger, was an early Quattrocento humanist, probably better known for his translations than for his original works. He was born at Florence about 1405 and died at Ferrara in 1438, while participating in the Council as a secretary to Pope Eugene IV. He was a student of Filelfo in Florence and later became professor at Bologna (1436-38). Little is known of his life, but he was in correspondence with a number of prominent humanists of his time, including Francesco Patrizi, Antonio Panormita, Leonardo Bruni, Francesco Barbaro, and Pier Candido Decembrio.

Among his original works are a dialogue, *De curiae Romanae commodis* (1438), and several orations, including *Oratio de laudibus philosophiae*. His numerous translations from the Greek include works of Plutarch, Lucian, Flavius Josephus, Theophrastus, Isocrates, Xenophon, and Demosthenes.

Bibl. : M. Cosenza, III, 1928-30 ; V, 981-82 ; E. Garin, *Prosatori latini del Quattrocento* (Milan, 1952), 169-211 ; F. Luiso, 'Studi su l'epistolario e le traduzioni di Lapo da Castiglionchio juniore', *Studi italiani di filologia classica* VII (1899), 205-99 ; K. Müllner, *Reden und Briefe italienischer Humanisten* (Vienna, 1899), 129-42, 249-59 ; R. Scholz, 'Eine humanistische Schilderung der Kurie aus dem Jahre 1438', *Quellen und Forschungen aus italienischen Archiven und Bibliotheken* XVI (1914), 108-53 ; Lauro Martines, *The Social World of the Florentine Humanists* (Princeton, 1963), 339.

2. BILIBALDUS PIRCKHEIMERUS (nos. 1-15)

Willibald Pirckheimer translated the first 15 *Characteres* of Theophrastus into Latin sometime between September 8, 1515, when

a Greek manuscript of the work was sent to him from Italy by Gianfrancesco Pico della Mirandola ('En tibi Theophrasti Characteres exscriptos graece'. Letter from Pico to Pirckheimer, in *Willibald Pirckheimers Briefwechsel*, ed. E. Reicke, II Munich, 1956, 566-67), and 1527 when the first printed edition appeared (see dedication letter below).

Letter of Dedication to Albrecht Dürer (ed. Nuremberg, 1527).

[Inc.] : (fol. av) Lepidum hunc libellum, a lerido quondam mihi amico donatum, mi lepidissime Alberte, dono dare constitui. . . . Accepi illum dono olim Graecum a doctissimo et amicissimo principe, a Iohanne Francisco Pico Mirandulae Comite et Domino Concordiae. Nunc autem tibi quoque amicissimo et Graecum pariter dedico et Latinum, ut studiosi habeant, quo se in utraque lingua valeant oblectare. Tametsi plerisque in locis scriptoris incuria, aut etiam cura, non parum fuerit corruptus, restitui tamen illum, quantum licuit, donec emendatius aliquando prodierit exemplar. Proinde etsi eum stilo elegantiori vertere potuissem, nolui tamen longius a Graeca discedere phrasim, etiamsi eam ob causam obscurior nonnunquam videri possit; sed mox, ut Graeca cum Latinis fuerint collata, omnia reddentur clariora. Tametsi in dictionibus quibusdam transferendis, nec mihi ipsi satisfacere potuerim. Quod quidem non tam culpa propria, quam Latinae linguae accidit penuria. . . . [Expl.] : (fol. a₂v) Tu vero, mi Alberte, benigne graphicam hanc Theophrasti picturam accipe et, si illam penicillo imitari nequis, mente saltem diligenter revolve; nam praeterquam, quod non parum proderit, abunde risum praebet ac multum oblectare poterit. Bene vale. Ex aedibus nostris, Kal. Septembribus anno Salutis MDXXVII.

Theophrastus, *Characteres*.

[Inc.] : (fol. b₃v) Iam pridem saepius animo revolvens, admiratus sum et forsitan mirari non desinam, qui nam, quum Graecia sub eodem sita sit aere ac omnes graeci aequaliter sint instituti, accidat nobis. . . . [Expl.] : (fol. c₇r, no. 15) et recordari nec ullum longo tempore expectare, sed qui neque cantare, nec iocari, nec saltare velit, potens autem nec diis vovere etc.

Editions :

1527, Nuremberg : Ioannes Petreius. (Gr.-Lat.) BM ; Brunet, V, 797.

1610, Frankfurt : Iohannes Bringerus impensis Iacobi Fischeri. In Pirckheimer, *Opera*, 212-18. BM, BN.

1642, Frankfurt : Ioannes Theobaldus Schonwetter. In Pirckheimer, *Tractatus politici, historici et philologici*, 212-18. BM.

Biogr. :

See above, under Gregorius Nazianzenus I. 9.

3. LEONHARDUS LYCIUS (nos. 1-23)

Leonhardus Lycius translated the first 23 of Theophrastus' *Characteres*, being the first to translate more than the 15 known to Lopus Castelliunculus and Willibald Pirckheimer. He published his translation, along with the Greek text and some brief annotations, mostly of a philological character, for the first and, apparently, only time in 1561. The text and translation were meant to serve as a 'scholastic edition' for boys engaged in classical studies (see the dedication letter below).

Letter of Dedication to Gottfridus Camerarius, son of Ioachim Camerarius (ed. Leipzig, 1561).

[Inc.] : (fol. A₂r) Praeclare dicitur in quodam epigrammate de Epicharmo, magnam huic viro deberi gratiam. . . . Nam scripto Graeco, cum quo conversio Latina, siquidem Latina videbitur, conferetur, ut linguae utriusque proprietas una eademque opera perspiciatur, quid inquam fingi aut cogitari libello hoc elegantius potest? quid ad imbuendum teneros puerorum animos bonis opinionibus et honestis moribus accommodatius aut utilius? Quis enim non intelligit, quantum exempla valeant et ad declarandum ea de quibus praecipitur et ad afferendum motus auditoribus atque discipulis et non illa quidem tantum exempla, quae rerum gestarum autoritate nituntur, sed etiam, quae, ut patent latius, ita vim non minorem habent, εἰκόνες et χαρακτῆρες earum praesertim rerum, quae res vulgo turpiter ac nequier fieri solent, cuiusmodi in hoc libello tanquam in tabula expressae discentibus proponuntur. . . . [Expl.] : (fol. A₆r)

Quam cum adhuc in bibliothecis Italicis extare cognovissem, valde illam coepi expertere animo meo, non tam ea de caussa, ut minuerentur molestiae quae fuere perferendae, cum multa impedimenta et quasi salebrae progressionis alacritatem retardarent; sed ut exemplar, id quod in primis cupiebam, perfectum et perpolitum in manus puerorum traderetur. Sed cum nulla nobis fieri posset libri illius copia et exempla libelli Theophrastei eiusmodi, ut sic dicam, vulneribus essent deformata, quibus adhiberi a me medicina vel posset vel etiam deberet nulla; malui de iis, quae notanda existimabam coniecturas potius nostras exponere et in vertendo sequi, quod maxime verisimile videretur, quam temere aliquid mutando praescribere aliis, quod sequerentur. Quantum autem cunque id est, quod et studio diligentiae nostrae et alienae doctrinae subsidio praestitimus in interpretando explicandoque hoc scripto, de eo ut alios iudicia facere, ita conatus nostros boni consulere, voluntatemque bene interpretari par est ac decet. Visum autem mihi est, libellum hunc ab autore vel Theophrasto vel alio quopiam studiis perutilibus dedicatum et superiorum temporum barbarie a scholarum possessione alienatum, iam quasi postliminio redeuntem, cum accessione quantulacunque conversionis Latinae et annotationum nostrarum denuo conciliare ingenuis pueris et tibi quidem, Gottfride carissime, in primis, cum quia eximiā de te spem habeo et expectationem, ut qui generis eius, quo nasci tibi contigit, praestantiam atque splendorem optimarum artium studiis et virtutum exercitatione sis conservaturus; tum quia tibi tuisque omnibus debeo plurimum pro singulari erga me patris tui mihi perspectissima benevolentia. Tu quod facturum te spero et opto, bono animo, quod offertur, accipies et operam dabis, ut multum ex eo percipias utilitatis. Vale. Datae Lipsiae anno a Christo nato, MDLXI.

Theophrastus, *Characteres*.

[Inc.]: (fol. B^v) Quod ante hoc tempus saepe sum miratus, cum cogitare caepissem, quid sit, cum Graecia sub eundem aera sit subiecta, eodemque modo graeci omnes a puero instituamus.../[Expl.]: (fol. C₅^r, no. 23) Et quas aedes pretio habitat

eas paternas esse ait ad huius rei ignarum et velle se eas vendere, quod minores sint quam ut hospites recipere possit.

Edition:

1561, Leipzig: Johannes Rhamba. (Gr.-Lat.). With *Annotationes* by Lycius. Oxford, Bodleian (Byw. T. 6. 33); Graesse, VI, II, 125.

Biogr.:

Leonhardus (or Leonhartus) Lycius (Leonhard Wolf) was born in Hippolstein early in the sixteenth century and died on June 11, 1570. He seems to have spent most of his later life in Leipzig, where he held a number of academic posts. In 1556 he was Dean of the Faculty of Philosophy at the University of Leipzig, in 1562 he was Moderator of the Nicolai-Schule, and in 1568 he became Professor of Physics at the University, a post he held until his death.

Works: In addition to translating Theophrastus, Lycius also translated the pseudo-Homeric *Batrachomyomachia* and the *Dicta septem sapientium* into Latin.

Bibl.: Jöcher, II, 2618; *Fortsetzung...* zu... Jöcher, IV, 242; Zedler, XVIII (1738), 1447.

Georg Erler, *Die jüngere Matrikel der Universität Leipzig, 1559-1809* (Leipzig, 1909), I, xii, xiv, LXXXVI, LXXXVII.

4. JACOBUS DALECHAMPIUS (nos. 1-23)

Jacobus Dalechampius translated the *Characteres*, as well as all of the other known works of Theophrastus, during the period 1574-1575 and, perhaps, later (for evidence of the dating see C. B. Schmitt, 'Some Notes on Jacobus Dalechampius and His Translation of Theophrastus (Manuscript: BN, lat. 11, 857)', *Gesnerus*, XXVI (1969), 36-53).

There seems to be little evidence that Dalechampius' translations were ever very widely known and they have largely been lost sight of during the past several centuries. They were still known, however, in 1643 when Renatus Moreau wrote to Caspar Hofmann: 'Jacobus Dalechampius olim totum Theophrastum illustrandum suscep-erat, cuius operis ego membrum a toto velut corpore divulsum et lacerum in bibliotheca habeo sed nullius operae pretii. Reliquae

partes locupletiores et integriores extant in bibliotheca Illustrissimi Cancellarii Dn. Seguieri ; sed non video, qua arte eximi illinc possint.' (Georgius Richter, *Epistolae selectiores*, Nuremberg, 1662, p. 626).

Theophrastus, *Characteres* (Paris, Bibliothèque nationale, lat. 11, 857).

Expressa morum animi quae signa et iudicia : *Xaρακτῆρες* . . . [Inc.] : (fol. 254^r) Antehac quidem frequenter cogitatione hic defixa miratus sum, nec mirari fortassis posthac desinam. . . . [Expl.] : (fol. 263^r, no. 23) commode hospitibus sint angustiores.

Manuscript :

Paris, Bibliothèque nationale, lat. 11, 857, ca. 1575, fols. 254^r-263^r (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

Jacobus Dalechampius (Dalecampius, Jacques Daléchamps, Jacques d'Alechamps) was born at Caen in 1513 and died at Lyon on March 1(?) 1588. He entered the University of Montpellier in 1545 and took both a bachelor's (1546) and a doctor's (1547) degree in medicine there, under Guillaume Rondelet. He taught and practiced medicine at Grenoble and Valence, before being named *médecin de l'Hôtel-Dieu* at Lyon in 1552. He spent most of the remainder of his life in that city, maintaining contact with scholars and scientists throughout Europe by means of a substantial correspondence (unpublished, contained in Paris, BN, lat. 13, 063).

Works : Dalechampius' two major works are a *Chirurgie françoise* (1570) and the *Historia generalis plantarum* (1586-87). Besides Theophrastus, he also translated from Greek into Latin Athenaeus' *Deipnosophistae* and from Greek into French several of Galen's works. He also prepared editions of works of Dioscorides, Pliny the Elder, Paulus Aegineta, the two Senecas, and Raymond Chalmel de Viviers.

Bibl. : Hoefer, XII, 804-06 ; Michaud, X, 40-41.

Georges Grente (ed.), *Dictionnaire des lettres françaises : Le seizième siècle* (Paris, 1951), 211 ; E. Gurlt, *Geschichte der Chirurgie* (Berlin, 1898), II, 786-90 ; Philippe-Louis

Joly, *Éloges de quelques auteurs françois* (Dijon, 1742), 350-68 (fundamental) ; Antoine Magnin, *Prodrome d'une histoire des botanistes lyonnais* (Lyon, 1906), 14-15 [also in *Mémoires de la société botanique de Lyon*, XXXI (1906), 14-15] ; Ernst H. F. Meyer, *Geschichte der Botanik* (Königsberg, 1857), IV, 395-99 ; Charles B. Schmitt, 'Some Notes on Jacobus Dalechampius and His Translation of Theophrastus (Manuscript : BN, lat. 11, 857)', *Gesnerus*, XXVI (1969), 36-53.

5. CLAUDIO AUBERIUS (nos. 1-23)

Claudius Auberius began to translate the preface and the first twenty-three chapters of the *Characteres* toward the middle of the 1560's, when he was a student at Paris and not yet twenty, but the translation was not published until 1582. The translation is also accompanied by a series of brief notes by Auberius, which deal mostly with philological points and which do not seem to qualify as a 'commentary'. The translation is dedicated to his friend Joannes Bovius (Jean Boeuf), whom he had met during his studies in Paris in the 1560's.

Prefatory letter : Cl. V. Ioanni Bovio Lausannensi Patricio, Ecclesiae Lausannensis Pastori vigilantissimo S. (ed. Basel, 1582).

[Inc.] : (p. 690 [misnumbered 790])

Quo dono lepidum novum libellum ?
Mi Bovi tibi. Namque tu solebas
Nostras esse aliquid putare nugas.

Liceat versibus iisdem te affari, quibus Catullus olim suum Cornelium affatus est. Nam tametsi novus non sit hic Theophrasti libellus, equidem fateor non esse expolitum eo modo, quo fuit olim expolitus a Theophrasto, quum Polycli donaretur ; at ea praestitimus tamen, quae praestari potuerunt a nobis, qui vigesimum aetatis annum nondum attigeramus. Namque iam tum latine reddere et scholiis declarare cooperam, quum Lutetiae iacta sunt fundamenta amicitiae nostrae firmissimae et fidelissimae, cuius fuit tanta vis, ut me in hanc civitatem pertraxeris. Itaque cum vir clarissimus Theodorus Zvingerus scriptis ad me literis rogaret me, ut interpretationem et scholia ad se mitterem (cui viro de me omnium

optime merito ne Aristoteleae quidem occupationes nostrae possunt quicquam dene-
gare) cumque facta mentione Characterum Theophrasti iucundissima recordatio initae amicitiae nostrae renovata esset. . . . [Expl.]: (p. 690) Sed haec et alia tua multa beneficia agnoscunt boni ; si qui sunt qui non agnoscant, ingrati sunt. Vale, mi Bovi, et me ama, ut facis. Lausanne Latobrigorum, Idibus Ianuarii 1582.

Theophrastus, *Characteres*.

[Inc.]: (p. 691 [misnumbered 791]) Cogitanti mihi saepenumero iam et antea mirari venit in mentem, neque demirari fortasse desinam, qui fiat, cum praesertim Graecia sub eadem coeli regione locata sit, Graeci quoque similiter erudiantur, ut non liceat eandem morum rationem in nobis cernere [Expl.]: (p. 710, no. 23) Aedes conductitias habitans ignaro dicere, in haereditatem eas sibi obtigisse, easdem quoque se velle proscribere, eo quod ad hospites excipiendos non sint satis amplae.

Editions :

1582, Basel : Eusebii Episcopii opera ac impensa. In *Aristotelis Ethicorum Nicomachiorum libri decem ex Dionysii Lambini interpretatione Graecolatini*. . . . 690 [misnumbered 790]-710. BN ; (CtY ; MH).

1589, Lyon and Geneva : Apud Ioannem Tornaeum. In *Thesaurus philosophiae moralis* (without the prefatory letter), 92-140. BN ; (MH).

1653, Genoa : Typis Benedicti Guaschi. In *Thesaurus philosophiae moralis* (without the prefatory letter), 154-225. Biblioteca Vaticana ; Library of C. B. Schmitt.

Biogr. :

Claudius Auberius (Claude Aubery or Auberi) was born about 1545 at Triaucourt (Meuse), near Châlons-sur-Marne, and died in April, 1596 at Dijon. He began his university studies at Geneva in 1563, and later studied at Paris, Lausanne (1568), Basel (1570), and Tübingen. He completed his studies at Basel and took a degree in medicine there in 1574 under Theodore Zwinger. After a short period of medical practice at Bar-le-Duc and in Champagne, he was named Professor of Philosophy at the Academy of Lausanne in 1576, succeeding Blaise Maruard. He taught at Lausanne until 1593,

when he was forced to leave because of the theological disputes which he had had over the past several years. He went to Dijon, under the protection of King Henry IV of France, where he continued his study of Aristotle and Hippocrates and practiced medicine until his death.

Works : Among Auberius' writings are several short treatises on philosophy, medicine, and theology. He also published an extensive paraphrase and discussion of Aristotle's *Organon*. He translated from Greek, besides Theophrastus, works of Theodorus Ducas Lascaris, Simmias, and certain writings attributed to Pythagoras and the Pythagoreans. There are also unpublished letters between him and Theodore Zwinger in the Frey-Grynaeus Stiftung of the Universitätsbibliothek in Basel.

Bibl.: *Dictionnaire de Biographie Française*, IV (1951), 100-02 ; Hoefer, III, 571 ; Michaud, II, 380.

E. and E. Haag, *La France protestante*, 2nd. ed. (Paris, 1877-88), II, 440-41 ; Henri Meylan, *Claude Aubery : l'affaire des 'orationes'* (Lausanne, 1937) ; Henri Vuilleumier, *Histoire de l'église réformée du Pays de Vaud sous le régime bernois*, II (Lausanne, 1929), 134-54.

6. FEDERICUS MORELLUS JUNIOR (nos. 16-23)

Federicus Morellus, the Younger, translated chapters 16-23 of the *Characteres* sometime shortly before bringing out his edition of the work in 1583. In this edition Morellus prints the Greek text of the Preface and *Characteres* 1 to 23, Lapus Castellunculus' Latin translation of nos. 1-15 (which he prints under the name of Angelus Politianus), and his own translation of nos. 16-23.

Letter to the Reader (ed. Paris, 1583).

[Inc.]: (fol. 12^v) Animus erat, candidissime lector, aureolum hunc Theophrasti libellum et singulas morum notas quae in eo continentur, aptissimis et undequaque ex optimis quibusque autoribus collectis exemplis illustrare. . . . [Expl.]: (fol. 12^v) Haec interim nondum quemadmodum quidem vellem emendata, sed quam potui accurate fideliterque edita, cuicuimodi sint, boni consule. Vale et Morelli tui opella utere, fruere.

Theophrastus, *Characteres*.

[Inc.] : (fol. 9^r, no. 16) Superstitio quidem utique videri possit inanis timor numinis divini. Superstitiosus autem talis est, qui posteaquam abluerit manus seque aqua lustrali consperserit e sacra aede laurum decerp tam ori inserat itaque toto die incedat. . . . [Expl.] : (fol. 11^v, no. 23) An mercede conductam domum habitans asserit eam esse paternam domum et apud eum qui ignoret quare venditurus eam sit, queritur minorem esse quam ut hospitiis sufficere possit.

Edition :

1583, Paris : Federicus Morellus. (Gr.-Lat.). With translation of Characters 1-15 by Lapus Castelliunculus. BM, BN.

Biogr. :

See above under *Oracula Chaldaica* 5, vol. I, 162.

7. ISAACUS CASAUBONUS (nos. 1-28)

Isaacus Casaubonus published his Latin translation of the first 23 of Theophrastus' *Characteres* at Lyon in 1592. A second edition appeared, also at Lyon, in 1599, in which was contained for the first time a printed edition of the Greek text of Characters nos. 24-28. This edition was also accompanied by the first Latin translation of the newly discovered chapters. The new sections were edited by Casaubon from a manuscript in the Palatine Library in Heidelberg, communicated to him by Marquard Freher (now in Biblioteca Vaticana, Pal. gr., 149. See N. G. Wilson, 'The Manuscripts of Theophrastus', *Scriptorium*, XVI [1962], 96-102, at 98, and H. Stevenson, *Codices manuscripti palatini graeci* [Rome, 1885], 80-81). See also *Praefatio ad lectorem* and section I b below.

Letter of Dedication to Nicolaus Brulardus a Sileri, French Legate to Switzerland (ed. Lyon, 1599).

[Inc.] : (fol. ā₂^r) Doctrinam morum, quae vel utilissima philosophiae pars est, Brularde praestantissime, non una ratione veteres sapientes tradiderunt. . . Nam quod ille [i.e. liber Characterum Theophrasti] integer ad nos non pervenerit, adeo non debet ea calamitas reliquiarum istarum pretium apud

nos imminuere ; ut contra potius eo maiore cura ac studio ceu tabulae aliquae ex ingenti naufragio superstites colligendae nobis colligandaeque videantur. Neque sane vereri unquam subiit, ne quas horas in emendando, vertendo, et explicando hoc fragmento ponebamus, eas docti viri male nos collocasse iudicarent. . . . [Expl.] : (fol. ā₆^v) meamque hanc sive temeritatem sive audaciam aequi boni consule. Vale. A.d. IV Kalend. Febr. MDXCII.

Praefatio ad lectorem, by Petrus Matthaeus of Lyon [not contained in 1592 edition].

[Inc.] : (fol. ā₇^r) Isaacus Casaubonus, cui nec desunt vires nec languent animi ad studiorum fulcendas ruinas, Lugdunum venit. . . Habes ergo, vel me tacente, amice lector, librum multo quam antea castigatiorem innumeris mendis ita olim scatentem, ut de eo dicere licet. . . Addidit [i.e. Isaacus Casaubonus] aliquot capita quae hactenus desiderabantur, eiusdem auctoris et eadem forma percussa ex laceris reliquiis vetustissimi codicis quem nactus est ante aliquot annos ex locupletissima Principis Palatini Bibliotheca a Marquardo Frehero I. C. praestantissimo, viro utraque lingua maximo, studiis iuvandis, et vindicandis ab interitu, situ et pulvere veterum monumentis nato. Promiserat equidem ea maturius edere, nec per eum stetit quod citius hoc nomen in aspero et probo non expunxerit ; sed cum per typographos et tempora commodum non posset, solo tempore lapsam fidem excoluit cum foenore. Nam singulis capitibus notas adiecit, ad lucem plurium scriptorum, in quorum sententiis semper caligassemus, nisi haec fax praeluxisset, quae glaucomam obsidentem oculos prohiberet. Uberiores autem et auctiores essent, nisi eorum librorum subsidio, in excutiendis variis locis qui ab his tantum qui multum et multa legerunt tractari volunt, caruisset. . . . [Expl.] : (fol. e₃^v) Sed ne diutius te detineam, candide lector, his praeclaris ingenii deliciis plane, plane tuis diu fruere et vale.

Theophrastus, *Characteres*.

[Inc.] : (p. 1) Saepe equidem iam ante, quum hac de re attentius cogitare coepissem, miratus sum, sed nec mirari fortasse desinam,

quid causae sit, cur quum Graecia omnis eidem celo subiecta sit. . . . [Expl.]: (p. 74, no. 28) Moris etiam habet, sedens inter plures, surgere ut aliquem accuset; plurimaque alia de amicis et familiaribus suis male loqui: et de ipsis etiam mortuis detrahere.

Editions:

1592, Lyon : Franciscus Le Preux. (Gr.-Lat.). With Casaubon's commentary (contains translation of nos. 1-23 only). BM, BN. [According to P. Chaix, A. Dufour, and G. Moeckli, *Les livres imprimés à Genève de 1500 à 1600*, new ed. (Geneva, 1966), 135, this edition was actually printed at Geneva].

1593, Lyon : Franciscus Le Preux. (Gr.-Lat.). With Casaubon's commentary (contains translation of nos. 1-23 only). BN. [This is actually the same edition as the preceding, but there are some exemplars with date as 1593; see Schweiger, *Handbuch der classischen Bibliographie* (Leipzig, 1830-34), I, 320].

1599, Lyon : Antonius de Harsy. (Gr.-Lat.). Enlarged edition. With Casaubon's commentary. BM, BN.

1604, Rostock : Stephanus Myliander. (Gr.-Lat.). (The Hague, Koninklijke Bibliotheek, 583 J 24).

1612, Lyon : Apud viduam Antonii de Harsy. (Gr.-Lat.). With Casaubon's commentary. BM, BN.

1613, Geneva : Apud J. Tornaeum. (Gr.-Lat.). In *Thesaurus philosophiae moralis*, 92-147. BN.

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In *Theophrastus, Opera omnia*, ed. D. Heinsius, 476-94. BM ; BN ; (CtY ; NNC ; NjP).

1617, Lyon : Apud viduam Antonii de Harsy. (Gr.-Lat.). With Casaubon's commentary. BM, BN ; (NjP).

1618, Frankfurt : Impensis Johannis Thymii Bibliopolae typis Nicolae Voltzii (Gr.-Lat.). In *Homo-Diabolus*, ed. Caspar Dornavius, fols. A^r-A₈^r (nos. 1, 8, 28 only). BM.

1632, Leiden : J. Maire. (Gr.-Lat.). With Casaubon's commentary and notes by Angelus Werdenhagen. BM, BN ; (NNC).

1638, Lyon : Sumptibus Petri Ravaud. (Gr.-Lat.). With Casaubon's commentary. BM, BN ; (CtY ; NNC ; NjP).

(*) 1638, London : s.t. (Gr.-Lat.). Hoffmann *BL*, III, 525; H. Palmer, *List of English Editions*. . . (London, 1911), 107.

1653, Leiden : J. Maire. (Gr.-Lat.). With Casaubon's commentary and notes by Angelus Werdenhagen. BM ; (CtY).

1659, Braunschweig : C. Gerlachius et S. Beckensteinius. (Gr.-Lat.). With Casaubon's commentary. BM ; BN ; (NjP).

(*) 1668, Uppsala : s.t. (Gr.-Lat.). Ed. by Jo. Schefferus. Fabricius *BG*, II, 436 ; Bodl. Libr., III, 617.

1669, Uppsala : Henricus Curio. (Gr.-Lat.). Oxford, Bodleian (Jur. 8^o.P.85(4)).

1670, Oxford : E Th[eatro] Sheld[oniano]. In *Epicteti Enchiridion*. . . *Theophrasti Characteres ethici*. John Rylands Libr., I, 623 ; Madan, *Oxford Books*, no. 2853.

1670-71, Cambridge : Ex officina J. Hayes impensis J. Creed. (Gr.-Lat.). In Thomas Gale, *Opuscula mythologica, ethica, et physica*, 1-35. BM ; (MH).

1680, Oxford : E Theatro Sheldoniano. (Gr.-Lat.). In *Epicteti Enchiridion*. . . *Theophrasti Characteres ethici*. . . 1-79. BM ; (NNC).

1686, Helmstedt : Typis et sumptibus Georg-Wolfgangi Hammii. (Gr.-Lat.). Rome, Bibliotheca nazionale (Misc. Valenti, 787, int. 15) ; Fabricius, *BG*, III, 436 ; Hoffmann, *BL*, III, 525.

1688, Amsterdam : H. Wetstenius. (Gr.-Lat.). In Thomas Gale, *Opuscula mythologica, ethica, et physica*, 567-610. BM ; BN ; (MH).

1690, Leipzig and Bautzen : Sumptibus Friderici Arnstii. (Gr.-Lat.). BM.

1702, Oxford : E Theatro Sheldoniano. (Gr.-Lat.). In *Epicteti Enchiridion*. . . *Theophrasti Characteres Ethici*. . . 2-79. BM ; (CtY).

1707, Oxford : E Theatro Sheldoniano. (Gr.-Lat.). In *Epicteti Enchiridion*. . . *Theophrasti Characteres ethici*. . . 3-46. BM ; (CtY).

1708, Uppsala : Typis Wernerianis. (Gr.-Lat.). Bodl. Libr. III, 617 ; Fabricius *BG*, III, 436-37 ; Hoffmann *BL*, III, 525.

1712, Cambridge : Typis Academicis. (Gr.-Lat.). With commentaries. BM ; BN ; (CtY ; MH).

1726, Leipzig : Ioannes Georgius Schniebesius. (Gr.-Lat.). Vatican Library (Ferr. V. 7293. int. 15) ; Fabricius *BG*, III, 438 ; Hoffmann *BL*, III, 525.

1737, Utrecht : Apud J. Evelt. (Gr.-Lat.). BN ; (CtY).

1738-39, Oxford : E Theatro Sheldoniano. (Gr.-Lat.). In *Epicteti Manuale...Theophrasti Charakteres ethici...* 7-110. BN ; Hoffmann *BL*, II, 15.

1743, Glasgow : Robert Foulis. (Gr.-Lat.). BM ; BN ; (CtY ; MH).

1748, Glasgow : Robert Foulis. (Gr.-Lat.). BM ; (NN).

1758, Glasgow : Robert and Andrew Foulis. (Gr.-Lat.). BM ; BN ; (NNC).

1785, Glasgow : Andrew Foulis. (Gr.-Lat.). BM.

1794, Parma : In aedibus Palatinis, typis Bodonianis. (Gr.-Lat.). BN ; (CtY ; NjP).

1840, Paris : A. Firmin-Didot. (Gr.-Lat.). With other works. BM ; BN.

1842, Paris : A. Firmin-Didot. (Gr.-Lat.). With other works. BN.

1877, Paris : A. Firmin-Didot. (Gr.-Lat.). With other works. BN.

Doubtful Editions :

(*) 1666, Uppsala : s.t. Hoffmann *BL*, III, 525.

(*) 1679, Leipzig : s.t. (Gr.-Lat.). Ed. Adam Rechenberg. Fabricius *BG*, III, 436 ; Hoffmann *BL*, III, 525.

(*) 1707, Bologna : Typis P. M. Monti. In *Thesaurus philosophiae moralis*. Fabricius *BG*, 436.

(*) 1744, London : s.t. (Gr.-Lat.). Fabricius *BG*, III, 437 ; Hoffmann *BL*, II, 16.

(*) 1751, Leipzig and Halle : s.t. Fabricius *BG*, III, 438 ; Hoffmann *BL*, III, 526.

(*) 1762, London : s.t. (Gr.-Lat.). Fabricius *BG*, III, 437.

Biogr. :*

Isaacus Casaubonus (Hortibonus, Isaac Causaubon), one of the most distinguished classical scholars of the later Renaissance, was born of French parents at Geneva on February 18, 1559 ; he died on July 1, 1614 in London, where he was buried in Westminster Abbey. His family moved to Crest in Dauphiné, while Isaac was still very young (1561), and there he received his early education, largely from his father.

(*) The biography is based in part on information supplied by Vera A. Lachmann (Brooklyn College).

He returned to Geneva in 1578, where he began to study Greek, law, theology, and oriental languages at the university. In 1582 Casaubonus was named Professor of Greek there to replace Franciscus Portus (d. 1581), who had been his own teacher of Greek at the university. In 1583 he married Marie Prolyot (d. 1585) of Geneva and, after her death, he married Florence, daughter of Henri Estienne in 1586. He retained his position at Geneva until 1596, at which time he accepted a post at the University of Montpellier. In 1600 Casaubon was called by King Henry IV to the University of Paris as a *Lecteur du Roi*. In 1604 he was appointed sub-librarian of the Royal Library under Jacques-Auguste de Thou. After the assassination of Henri IV he went to England where the religious climate was more favorable to his views. There he was given support by Richard Bancroft, Archbishop of Canterbury, and King James I.

Works : Casaubon's classical studies encompassed nearly the whole range of Greek and Latin literature. In addition to translating works of Aeschylus, Gregory of Nyssa, Polybius, and Theophrastus into Latin he produced important editions of or commentaries on works of a wide range of ancient authors, including Aristotle, Athenaeus, Diogenes Laertius, Persius, Pliny the Younger, Polyaeenus (*editio princeps*), Strabo, Suetonius, and Theocritus. In addition he left behind a voluminous correspondence ; *Ephemerides*, (ed. J. Russell, Oxford, 1801), which are of great value for the cultural history of his age ; sixty volumes of *Adversaria* (comments, emendations, and annotations on classical literature) ; and various minor works.

Bibl. : Sandys, II, 204-210 and *passim* ; A. Cioranescu, *Bibliographie de la littérature française du seizième siècle* (1959) 185-186 ; *Dictionary of National Biography* 9 (1887) 257-61 ; G. Grente, ed. *Dictionnaire des lettres françaises (XVI^e siècle)* (Paris, 1951) 158-160 ; E. and E. Haag, *La France Protestante*, 2nd ed., (Paris, 1877-88) III, 809-824.

E. Fraenkel, ed. Aeschylus, *Agamemnon* I, 36-38 ; 62-78 ; L.-J. Nazelle, *Isaac Casaubon : sa vie et son temps* (Paris, 1897) ; C. Nisard, *Le triumvirat littéraire au XVI^e*

siècle : *Juste Lipse, Joseph Scaliger, Isaac Casaubon* (Paris, 1852), 309-456 ; *Mark Pattison, Isaac Casaubon (1559-1614)*, 2nd ed. (Oxford, 1892).

8. DANIEL FURLANUS

Daniel Furlanus translated the Preface and first 23 chapters of the *Characteres* at some undetermined time before the first and only printing of 1605.

For the Prefatory Letter, which apparently serves also for Furlanus' commentary on the same work, see below section I c.

Theophrastus, *Characteres* (ed. Hanau, 1605).

[Inc.] : (p. 297) Iam pridem cogitanti mihi saepenumero non parum subiit admirari (forte vero nec unquam admirari desinam) quid est, quod cum in eodem aeris tractu Graecia sit omnesque Graeci similiter instituantur, contingit tamen nobis non esse iisdem moribus praeditis. . . . [Expl.] :

(p. 327, no. 23) Praeterea si amicorum aliquis ingressus hilarem illum dicat, suum dicit argentum dandum cuique, et illi ob acceptum beneficium habendam gratiam.

Edition :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 297-327. BM ; BN ; (NNC).

Biogr. :

Daniel Furlanus (Gr. Δανιὴλ ὁ φονδαῖος ; Daniello Furlani, Furlano, Furlanti) was born in Rethymnos, Crete sometime in the first half of the sixteenth century and apparently died about 1600. His later life was spent both in Crete and in Italy, where he studied at the University of Padua under Federicus Pendasius (who taught there from 1564 to 1570). He was a member of the *Academia Cretensis* and also practiced medicine in Crete. Part of his life was spent in the service of Joannes Vincentius Pinellius, for whom he translated and commented upon Theophrastus.

Works : Besides his Theophrastus studies, Furlanus has left a Latin commentary on Aristotle's *De partibus animalium* and several letters.

Bibl. : Jöcher II, 812-13 (not wholly reliable) ; Legrand *BH*, II, 18-23 ; Zedler, IX (1735), 2332.

D. G. Morhof, *Polyhistor* . . 4th ed. (Lübeck, 1747), II, 58 ; U. Viviani, *Medici. . . della provincia Aretina. . .* (Arezzo, 1923), 131 (imprecise on some details).

9. ANONYMUS (FRAGMENT)

An anonymous translation of the *Prooemium* and part of the first chapter, written in a sixteenth century hand, is found in ms. Leiden, Bibliotheek der Rijksuniversiteit, Scal. 57, fol. 16^v-16^r. This folio is bound into the manuscript upside down with reference to the remainder. There is no indication of the translator or how it came to be included in the manuscript. The translation breaks off, in the middle of a page, with the text καὶ προσποιήσασθαι ἄρτι παραγεγονέναι καὶ . . . (Ussher ed., p. 39, lines 11-12).

Theophrastus, *Characteres* (Leiden, Bibliotheek der Rijksuniversiteit, Scal. 57).

[Inc.] : (fol. 16^v) Theophrasti. Saepe quidem ego antea re diligenter apud me considerata miratus sum (forsan nec mirari atque [?] desinam), qui factum est, ut cum sub uno coelo tota degat Graecia in eisdemque institutis et legibus fere omnes educati fuerint Graeci. . . [Chapter one begins] Dissimulat. Dissimulantia itaque videtur esse (si crassius et rudius definimus) [Expl.] : (fol. 16^r) qui modo [?] advenisse se simulet, qui. . . [text breaks off here].

Manuscript :

Leiden, Bibliotheek der Rijksuniversiteit, Scal. 57, s. XVI, fols. 16^v-16^r (Cf. Catal. Leyden, II, 18).

COMMENTARIES.

a. LEONHARDUS LYCIUS

Lycius included in his edition of the *Characteres* (see above I. 3) a brief commentary, or series of *Annotationes*, as he called them. This seems to be the first of a long line of commentaries and critical annotations written on the work.

Letter of Dedication : See above I 3, which serves as the prefatory letter for the translation and the *Annotationes*.

Annotationes a Leonharto Lycio ad libellum Theophrasti continentem notas atque descriptiones morum vitiosorum (ed. Leipzig, 1561).

[*Inc.*] : (fol. E₃^v) Quod Graeci de circumspectione quadam in accipiendo muneribus usurpanda dixerunt. . . . [*Expl.*] : (fol. F₇^r) Sunt pueri cordi tibi sunt puerilia curae Spem regni pueros deliciumque vocas.

Edition :

1561, Leipzig : Johannes Rhamba. With translation of *Characteres* by Lycius. Oxford, Bodleian ; Graesse, VI, II, 125.

Biogr. :

See above I. 3.

b. ISAACUS CASAUBONUS (to nos. 1-28)

Isaacus Casaubonus published a commentary to Characters 1-23 in 1592 with the first edition of his translation. In 1599 he added a commentary also on the five new Characters printed and translated by him for the first time (see section I. 7 above and Casaubonus' introduction to the second part of the commentary as quoted below).

In *Theophrasti Characteres ethicos prolegomena* (ed. Lyon, 1599).

[*Inc.*] : (p. 83) Inscriptio huius libelli, quae in omnibus codicibus haec est, Θεοφράστον Ἡθικοὶ Χαρακτῆρες, tribus verbis tria declarat [1617 ed. has *melioribus libris* for *codicibus*] : auctorem scripti istius ; materiam eius, sive subiectum ; formam sive tractandi modum : de quibus omnibus aliquid est nobis hoc loco dicendum. . . . [*Expl.*] : (p. 91) Sunt et apud alios utriusque linguae optimos scriptores similem in modum accuratae descriptiones : quas diligenter observasse, non ad eloquentiae solum studia, sed (quod antiquius esse debet) ad naturam virtutum et vitiorum penitus cognoscendam utile fuerit et conducibile.

Ad *Theophrasti Characteres ethicos* liber commentarius.

[*Inc.*] : (p. 92) Ἡδη μὲν πρότερον πολλάκις. Ostendit Theophrastus non impunitum se ad huius operis scriptionem accedere ; sed re saepius secum considerata

expensaque. . . . [*Expl.*] : (p. 336) Qua opera si doctorum virorum studia promerui, iuniorum etiam promovi, bene habet : feci quod volui ; sin autem δὴ μὴ γένοιτο οὐδὲ ἔσται feci quod potui.

[Additions made in the 1599 edition].

Ad postrema quinque capita Ἡθικῶν χαρακτήρων Theophrasti Notae.

[*Inc.*] : (p. 337) Quinque haec postrema capita nacti sumus e Serenissimi Principis Palatini bibliotheca, quae Heidelbergae visitur. Descripsit illa accurate manu sua nobisque donavit Marquardus Freherus Jurisconsultus, altae eruditio vir, Germaniae suae ocellus. Vere Theophrastea esse nemo dubitaverit sanus, qui diligentius illa cum superioribus contenderit. Et res et verba eum scriptorem manifestissime, si attendimus, χαρακτηρούσοντι. . . . [*Expl.*] : (p. 338) Illud saepe sum miratus, Iohannem Stobaeum qui ante tot saecula vixit, quae nunc primum publicamus, in suis codicibus non habuisse : inseruisset enim ea operi suo absque dubio, si ad manum fuissent, non minus quam illa XV capita, quae in primis editionibus sola extabant ; et item illa octo quae ex Italicis bibliothecis primus in lucem protulit optime ut si quis alias de literis meritus δὴ μακρίτης Henricus Stephanus noster. Multum igitur debemus bibliothecae Palatinae Illustrissimi Principis, in qua sola, quod sciam, hoc pulcherrimum fragmentum hodie reperias. Sed dolendum est, tam turpiter deformatum id ad nos pervenisse ; nullum enim est caput ex his quinque non adeo mendis inquinatum, ut auctoris mentem assequi perquam difficile fuerit, et prope τῶν ἀδυνάτων ἐν. Viri docti et acuti ingenii vires, spero, periclitabuntur. Nos, sublatis mendis quae tuto corrigi poterant, in caeterorum versione quid secuti simus, raptim et breviter indicabimus. Οὐχ ἔδρας γὰρ ἔργον οὐδὲ ἀμβολᾶς, ut ait vetus poeta.

Commentary on Characters 24-28.

[*Inc.*] : (p. 338) to no. 24. Ἔστι δὲ ὑπερηπανία. Vitium cuius hic est character, magnam habet adfinitatem cum duobus aliis ante descriptis. . . . [*Expl.*] : (p. 351, no. 28) At in alio codice eiusdem bibliothecae, quae ista quinque capita non habet, subiecta sunt characteri ostentatoris

verba cuiusdam semidocti Graeculi Theophrastum hoc modo compellantis : . . . [There follows a long Greek quotation].

Editions :

1592, Lyon : Franciscus Le Preux. With Greek text of *Characteres* and Casaubonus' translation, part II, 3-270. BM ; BN (to nos. 1-23 only).

1593 Lyon : Franciscus Le Preux. Identical with 1592 edition. BN (to nos. 1-23 only).

1599, Lyon : Antonius de Harsy. With Greek text of *Characteres* and Casaubonus' translation, 81-351. BM ; BN.

1612, Lyon : Apud viduam Antonii de Harsy. With Greek text of *Characteres* and Casaubonus' translation, 83-350. BM ; BN.

1617, Lyon : Apud viduam Antonii de Harsy. With Greek text of *Characteres* and Casaubonus' translation, 83-367. BM ; BN ; (NjP).

1638, Lyon : Sumptibus Petri Ravaud. With Greek text of *Characteres* and Casaubonus' translation. BM ; BN ; (CtY ; NN ; NjP).

1659, Braunschweig : C. Gerlachius et S. Beckensteinius. With Greek text of *Characteres* and Casaubonus' translation. BM ; BN ; (NjP).

1712, Cambridge : Typis Academicis. With Greek text of *Characteres*, Casaubonus' translation, and Jacobus Duportus' *Praelectiones in Theophrasti Characteres*, 3-175. BM ; BN ; (CtY ; MH).

1763, Coburg : Iohannes Carolus Finde-sius. With Greek text of *Characteres*, II, 1-240. (University of Manchester Library ; CtY ; MH).

Biogr. :

See above under I. 7.

c. DANIEL FURLANUS

Furlanus' commentary on the *Characteres* appeared at the same time as his translation of the work (see above I 8) and was presumably of the same general date as the translation, although we have no precise information on the date of either.

Prefatory letter to Marcus Antonius Viarus (ed. Hanau, 1605).

[Inc.] : (p. 298) Non erat mihi diutius quaerendus aliquis, Marce Antoni nobilis-

sime, cui libellum Theophrasti, qui Notae morales inscribitur, in latinum a me conversum dedicarem, tu enim occurrebas unus, qui cum optimis moribus sis praeditus virtutibus omnibus et singulari prudentia perornatus in familiaribus autem colloquiis omnibus gratissimus merito vel iure tuo poteras exigere et tanquam tuum vendicare [Expl.] : (p. 298) Itaque tu, cuius proprium est non modo litteratos aut virtutis amatores, verum omnes paene homines iuvare iisque omni officio ac liberalitate benefacere, ut me in amicorum aut clientum habes numero, ita versionem hanc meam et annotationes accipe et nominis splendore ac auctoritate ne graveris illustiores tutioresque reddere. Munus exiguum est (fateor), si dignitatem tuam, si tuorum in me meritorum cumulum, si quae tibi debeo velimus severius intueri, tamen et mea qualiacunque sunt, non parvipendis, et si vita suppetit, dabimus aliquando et maiora et nobiliora. Interea, vir magnanime, nec Cretae modo tuae verum et totius Venetae nobilitatis lumen, hoc habeto meae in te pietatis et observantiae testimonium. Vale.

Commentary on Theophrastus, *Characteres*.

[Inc.] : (p. 298) Libellus hic ad eam philosophiae partem pertinet, quae moralis appellatur, explicat enim vitia quaedam ac affectus, qui cernuntur in ipsis moribus, valde autem necessarius, quod quae in universum docent alii, hic particulatim non modo doceat, sed describat. . . . [Expl.] : (p. 328) Notat id et Aristophanis interpres equitibus illo versu *οὐπω...γενόμενον*.

Edition :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, pp. 298-328. BM ; BN ; (NNC).

Biogr. :

See above, under I. 8.

II. *De historia plantarum*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : Apud Aldum, III (1497) 1-119.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 1-163 [the Loeb

edition, ed. A. Hort (London, 1916), 2 vols. essentially reproduces Wimmer's text].

TRANSLATIONS

1. THEODORUS GAZA

Theodorus Gaza completed his Latin translation of the *De historia plantarum* and *De causis plantarum* sometime in 1453 or early 1454. It was during the winter of 1453-54 that a letter was sent to Gaza by Cardinal Bessarion, congratulating him on having completed his translation (for evidence see Ludwig Mohler, *Kardinal Bessarion als Theologe, Humanist und Staatsmann* (Paderborn, 1923-42), I, 330; III, 485-87).

Letter of Dedication to Pope Nicolas V (ed. Venice, 1504. I have generally followed this edition rather than the earlier one of Treviso, 1483. The Venice edition seems far superior, although I have made some emendations on the basis of the 1483 ed. MSS. Urb. lat. 250 and Chigi F VII 193 have also been checked. The 1483 edition was edited by Georgius Merula, who seems to have recognized the shortcomings of his edition. The letter (Georgius Merula Alexandrinus Dominico Sanuto patricio salutem, fol. K VI^r), which was meant to follow at the end of the volume, though in some copies it is bound near the beginning, reads in part as follows: Ergo cum in recentissima editione multa depravata, ut fere fieri solet librariorum inscitia et incuria, legerentur, collatim (read: collatis) nostris exemplaribus cum graeco codice, quem unicum et mendosum Gaza conqueritur, vere lectioni et dignitati interpraetis opem aliquam tulimus. Cf. BMC, 5, 894.

[Inc.l: (fol. 109^r) Quam magna exultare laetitia possint homines nostrae aetatis, pater sanctissime, non absens nunc, ut tempore elapso, relatum accipio; sed iam annum apud te manens, rerum ipsarum experimento plene intelligo...omnisque inter se gentes reconciliatae, pace tranquillissima ex tua opera tuisque consiliis perfruuntur; et clarissima quietis munera, id est, studia literarum, quae diuturna bella eripuerunt, tuo pontificatu reflorescere pulcherrime incepere

...Sed nihil clarus, nihil sanctius, nihil denique humanae vitae commodius, quam ea tua cura, et diligentia, qua literae florent et homines plurimi docti eruditique evadunt, quaque doctis nihil omnino deest, quod vel honoris vel pecuniae consequi debeant. Quia in re peculiarem profecto laudem illam quoque tibi reddere licet, quod non solum volumina omnia, quae lingua latina praebere possit, summa cum diligentia colligenda, et usque a barbaris ultra Aquilonem degentibus conquirienda magno cum sumptu curas; sed etiam Graecorum numerosa opera convertenda in latinum sermonem percenses; idque tanto cum desiderio agis, ut brevi pauci vix libri insignes restent linguae illius, qui latine legi non possint. O rem perutilem et summo pontifice dignam. Haec enim ut homines eruditos omnię barbarie perpurgatos reddere potest, ita etiam humaniores iustioresque reddat necesse est. Haec tuas bibliotecas, summe princeps, non paucis quibusdam Iudeorum libellis, ut de Ptolemaeo Philadelpho scribitur, sed plurimis amplissimisque Graecorum codicibus gentis nobilissimae omnię literarum genere praestantissimae facit pleniores. Quocirca ratione optima bibliotecas istas, quae tantum luminis afferant linguae latinae, tantumque utilitatis praestent hominibus, thesauros longe meliores illis existimari oportet, quos pontifices quosdam semper custodisse, modoque Colchidici illius draconis, absque ulla utilitate super eis assidue invigilasse accepimus. Quae cum ita sint, te iure optimo fundatorem quietis, auctoremque aurei cuiusdam saeculi, non solum Quirites, verum etiam omnes Europae incolae appellant, et summis laudibus extollunt, et honoribus perinde ac deum in terris alterum prosequuntur. Sed haec quanquam plenus explicare magnopere cupio, clementissime princeps, tamen Theophrasti opus, quod mihi interpretandum decreveras, me iam ad se trahit, ut inspici a te celerius possit; quapropter de his alias latius, uti debedo, referre pro virili mea conabor. Nunc Theophrasti libros de plantis fronte hilari, pro tua solita humanitate accipies; quos, credo, traduci a me iusseras, non quod me satis id facere posse putaveris (parum enim ea in re me valere, tu minime ignoras) sed ut homi-

nem graecum latine dicentem aliquando audires. . ./. . .[Expl.]: (fol. 109r) Inspice igitur et lege, quoad tuae occupationes permittant, libros quos iussu tuo in latinam convertimus linguam, atque in tuo nomine edidimus ; et si quid recte dixisse videamus, id divino tuo auxilio tribue. Te enim non secus ac deum piissime invocantes opus incepimus.

Praefatio in libros Theophrasti de plantis, by Theodorus Gaza.

[Inc.] : (fol. 109v) Praefandum illud Heracliti dictum arbitror, quo abiectae cuiusdam domunculae aditum breviter simul et pulchre minus aspernandum asseruit. . . Cum enim ex latinis literis in graecam linguam vertendum aliquid est, libenter id vertimus ; minore enim cum labore plura linguae usu paternae conficere possumus ; an etiam non inepte, sit hoc aliorum iudicium. At cum latinis hominibus, quibuscum nunc vivimus, aliquid nostrae linguae interpretari necesse est, hoc profecto libenter haudquaquam suscipimus. Sumus enim inter latinos, non minus lingua, quam patria peregrini. Quapropter non solum amplum ac difficile quoddam opus vertendum in linguam latinam nunquam meo arbitrio mihi sumerem, sed etiam nec parvum quoddam aggredi auderem. Verum mihi quoque idem evenire planissime video, quod actum sponte, sed animo invito refert Homerus. Quod enim alias nolle, facit ut vellem divus Nicolaus, quem nostra aetas summum habere pontificem merito gloriatur. Hic enim ut libros Theophrasti de stirpibus latino aperirem sermone iussit ; rem vehementer arduam, non tantum homini graeco, verum etiam latino. Nam et genus istud scribendi longe copiosius, ut omnia, graeca lingua obtinet, quam latina ; et latinis auctoribus cura defuit, qua suis hominibus plenius haec, et quoad romana posset oratio, sincerius explicarent. Licet id videre, cum in aliis singulis, tum in iis, quae Plinius secundus exposuit. . . At commentationem plantarum attingere nemo ausus est : ob eam credo difficultatem, quae plus laboris, quam laudis afferret. Elymum enim et zeam et olyram et caetera generis eiusdem quibusnam nominibus latini appellant, invenisse non est, qui non summo labore tribuerit. . . Inter iuniores vero

scilicet nostrae aetatis homines, aut paulo antiquiores, qui elegantius interpretari stuperint, alia quaedam sibi traducenda sumpserunt : plantarum vero laborem nec isti pati ullo pacto voluerunt. Qui autem, ut latine singula dictitarent, minus curarunt, graecis ipsis vocabulis usi adeo sunt, ut nullum fere fructum ex eorum interpretatione homo latinus capere possit. Itaque si eos quoque difficultatis potissimum causa nihil de plantis aperuisse putaveris, haudquaquam mea sententia erres. Fit ergo et auctorum seu ignavia, seu ignorantia, ut magna cum difficultate converti haec possint in linguam latinam. . . Sed omnium durissimum illud certe accedit, quod textus propositi operis mendorosus adeo est, ut nulla fere pars sit exemplaris, quod unum tantum habere possumus, quae vel librariorum inscritia, vel alia temporum offensa non tam depravata sit, ut et summa cum difficultate sit emendandum ; et nonnulla intermitti necesse sit, quae vix congrue intelligi possint ; praesertim in iis libris, qui de plantarum historia describuntur. Quas ob res difficillimam porro provinciam nobis hanc summus pontifex delegavit, remque profecto nostras vires penitus superantem expediendam mandavit. . . Aggrediar igitur, quae meus hic dulcis tyrannus interpretari coegit ; et partim plantarum nomina, quibus latina lingua non caret, diligenter pro viribus quaeram ; partim nova rebus novis nomina imponam, ubi id non inepte pro meo modulo facere possim, et ex fonte deducendo Graecorum, quoad liceat, Latinorum succurram inopiae. Nonnusquam etiam graecis utar, aut quia usitata latinis hominibus sint, aut quia proferri aliter nequeant. Denique singula textus graecae orationis adeo persequemur, ut ne minimum quidem praetermittere videamus, quoad scilicet sine absona et barbara illa Gulielmi interpretis locutione quaeque graeca latine aliquo pacto exprimi possint. Hanc enim normam (Urb.) cum in his omnibus Theophrasti libris probemus, tum maxime in his sex, quos de generatione sive de causis plantarum addidit, percommadam ducimus ; quippe cum rerum rationes naturalium dilucide potius traduci quam eleganter desiderent. Saepe nanque rationes rerum elegans latina pervertit traductio ; praesertim eas,

quas Peripateticorum ille aequabilis, eruditus, severus, minusque benignus sermo expavit. . . . [Expl.] : (fol. 111^v) Ergo tu, dive Nicolae, nanque deus iam mihi es, adsis obsecro, et fructum nonnullum noster hic labor pariat hominibus facias.

Theophrastus, *De historia plantarum*.

[Inc.] : (fol. A 1^{iv}^v) Plantarum differentias reliquamque naturam ex partibus affectionibus generationibus vitaque petere oportet; mores enim et actiones quemadmodum animalium genus minime plantae sortiuntur [Expl.] : (fol. K 1^r, the fragment of Book X) Sed non desunt quae in foliis quoque habeant, et quidem foliis insitas vires herbas magna ex parte vocare herbarii solent. Theophrasti liber decimus cuius paucula quaedam habentur; et quod apud graecos habetur, id Theodorus traduxit.

Manuscripts :

(*) Budapest, Egyetemi Könyvtár (University Library), 1, s. XV, fols. 1-127 (*A Budapesti Magyar Kir. Egyetemi Könyvtár Codexeinek Czímjegyzéke*, Budapest, 1881, 1-2 ; L. Mezey and A. Bolgar, *Codices Latini Medii aevi Bibliothecae Universitatis Budapestinensis* (Budapest, 1961) 23-24.

(*) Cesena, Biblioteca Malatestiana, S XXIV 3, mbr. s. XV. 'per me Joannem Antonium de Spinalo pro . . . Malatesta Novello de Malatestis'. Without the preface to Nicolas V. (J. M. Muccioli, *Catalogus codicium manuscriptorum Malatestianae Cesenatis Bibliothecae*, Cesena 1780-84, II, 158-159 ; R. Zazzeri, *Sui codici e libri a stampa della Biblioteca Malatestiana di Cesena*, Cesena 1887, 452-454.

London, British Museum, Harley 3414, s. XVI (Catal. Harleian MSS. III, 24).

(*) New York, Pierpont Morgan Library, M 118, ca. 1470 (De Ricci, 1388).

Valencia, Biblioteca Universitaria, cod. 729, s. XV, fols. 1-142 (Gutierrez III 230-231).

Vaticano, Città del, Biblioteca Vaticana, Chigi F VIII 193 (1483), s. XV, fols. 1-135 (Kristeller, *Iter II*, 474).

—, —, Urb. lat. 250, s. XV. fols. 1-108^v (Stornaiolo I, 239-240).

Venezia, Biblioteca Nazionale Marciana, Zan. lat. 265 (1677), s. XV, fols. 1-141 (Valentinelli V, 61 ; Kristeller, *Iter II*, 212).

Editions :

1483, Treviso ; Bartholomaeus Confalonierius de Salodio. With *De causis plantarum*, fols. A_{ii}^v-K_{vi}^r. BM ; BN ; (MH). Goff T-155.

1504, Venice : Aldus. With other works of Theophrastus and Aristotle, fols. 109^r-156^v. BM ; Renouard, Alde, 45.

ca. 1505, Lyon : the Counterfeitors of the Aldine Edition. With other works of Theophrastus and Aristotle, II, fols. 1^r-142^v. BM ; BN ; (CtY ; MH).

1513, Venice : In aedibus Aldi et Andreae Asulani. With other works of Theophrastus and Aristotle, fols. 109^r-156^v. BM ; BN ; (CtY ; MH).

1525, Venice : Heredes Octaviani Scoti. With other works of Theophrastus and Aristotle, fols. 72^r-102^v. Oxford, Bodleian (Byw. A. 5. 14) ; Legrand, BH, III, 302-03.

1528, Strasbourg : Henricus Sybold. BM ; BN. (Books VI-IX only).

1529, Paris : Apud Egidium Gourmoncium. With Theophrastus, *De causis plantarum*, fol. *_{ii}^r-p. 343. BM ; BN ; (CtY ; NN).

1534, Basel : A. Cratander. With other works of Theophrastus and Aristotle, 1-128. BM ; BN ; (MH).

1550, Basel : Apud haeredes A. Cratandri. With other works of Theophrastus and Aristotle, 1-128. BN ; (MH).

1552, Lyon : Apud G. Rovillium et G. Gazeium [There are several variants of this edition : some have the imprint of Rovillius, others that of Gazeius, and some the imprint of both. For details see Baudrier, IX, 194]. With other works of Theophrastus and Aristotle, 201-399. BM ; (CtY ; MH).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Heinsius, 1-197. BM ; BN ; (CtY ; NNC ; Njp).

1644, Amsterdam : Henricus Laurentius. (Gr.-Lat.). With commentaries. BM ; BN ; (CtY).

1818, Leipzig : Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, *Opera*, II, 1-200. BM ; BN ; (CtY ; NNC ; Njp). The translation has been edited and emended by J. G. Schneider.

Biogr. :

See above, under Alexander Aphrodisiensis, XVII 2 ; vol. I, 130.

2. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De historia plantarum* c. 1574-75. For further information on dating and circumstances of translation see my article referred to above under I 4.

Theophrastus, *De historia plantarum* (Paris, Bibliothèque nationale, lat. 11,857).

[*Inc.*] : (fol. 3^r) Plantarum differentias ac reliquam naturam ex earum partibus affectionibus . . . / . . . [*Expl.*] : (fol. 100^r) quam vim in multis manifestam herbarii vocare herbam consueverunt.

Manuscript :

Paris, Bibliothèque nationale, lat. 11,857, ca. 1575, fols. 3^r-100^r (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

3. GULIELMUS (DOUBTFUL)

Fabricius BG V, 417, when he speaks of Gaza's translation seems to imply that there had been an earlier one when he says : Latine historiam plantarum post barbarem Guilhelmi, nescio cuius, (forte de Moerbeke) interpretationem iussu Nicolai V Pontificis Romani vertit Theodorus Gaza... When J. G. Schneider published his important Theophrastus edition (Leipzig, 1818), he said in the Preface to Volume II, where he discusses Gaza's translation of the botanical works : Quid Gaza ipse profecerit e versione Guilelmi, quam solus in Praefatione memoravit, cuiusque notitiam aliunde nullam potui investigare atque exquirere, tum demum patet, quando e latebris bibliothecarum protracta in lucem ista prodibit, ut comparari cum opera Gazae possit (II, p. iv). This statement would lead one to believe that there was a Latin translation of Theophrastus' botanical writings before that of Theodorus Gaza and that Gaza looked upon his translation as improving on the previous one. What, in fact, Gaza says in the Preface is : Denique singula textus graecae orationis adeo persequemur, ut ne minimum quidem praetermittere videamus, quoad scilicet sine absona et barbara illa Guilelmi interpretis

locutione quaeque graeca latine aliquo pacto exprimi possint (for page reference and further context of this statement see above, under II 1). What this statement seems to say is not that there had been a previous Latin translation of Theophrastus' botanical works by someone named Guilelmus, but that the earlier technique of translation used by Guilelmus (de Moerbeke) in his versions of Aristotle and of other ancient authors was found by Gaza to be unsatisfactory. At any rate, there does not seem to survive any direct evidence to indicate a translation of the botanical works into Latin before Gaza's.

4. JULIUS CAESAR SCALIGER (DOUBTFUL)

J. G. Schneider (*Theophrasti Eresii Opera quae supersunt omnia*, Leipzig, 1818-21 ; II, p. iv) states : 'Memoravit quidem I. C. Scaliger versionem librorum Theophrasteorum a se factam in annotatione ad historiae libri 9, 19, 4 his verbis : 'Quae tamen verba (a Gaza omissa) referuntur ad historias superiores, et sumus interpretati in translatione nostra' : sed nusquam alibi eius mentionem factam reperi : et potuit Scaliger intellegi voluisse translationem annotationibus vel antepositam vel intermixtam.' Unfortunately, a careful study of the text indicated by Schneider fails to reveal the words of Scaliger which he quotes. It may be that the words occur in Scaliger's commentary (see below under II a, for details), but that Schneider has given an incorrect reference. In any case, all trace of the translation, if ever there was one, has vanished.

COMMENTARIES

a. JULIUS CAESAR SCALIGER

Among the unpublished manuscripts left behind at Scaliger's death in 1558 were some *Animadversiones in historias Theophrasti*. This material was published for the first time in 1584, apparently under the editorship of Robertus Constantinus, who was also responsible for the first printing of Scaliger's *Poetice* ('Julius Caesar Scaliger... hoc opus... meae fidei commisit'. Constan-

tinus' letter to Joannes Crispinus in the 1561 [Lyon] ed., fol. aii^r) and his *Commentarii et animadversiones in sex libros de causis planitarum Theophrasti* (see below II b and III a). Although there is no clear indication of the editor of the 1584 edition of the work, the Letter to the Reader (see below), which seems unduly to avoid mentioning the author of the *Adnotationes* written by Constantinus and appended to this edition (for evidence see below II b), seems to suggest that it was written by the same person who wrote the *Adnotationes* (viz. Constantinus).

Preface by J. C. Scaliger to Gotofridus a Caumonte Cleracen. Abbas (ed. Lyon, 1584).

[Inc.] : (p. 3) Inter ea genera officiorum quae omnibus artibus omnibusque operibus adhiberi solent, princeps esse videtur diligentia. . . Qui libri propterea quod a Theodoro Gaza opera plus quam humana, iudicio divino latini facti essent, deterruit me saepe ac diu recepta de viro illo opinio ab ea provincia suscipienda, quae in illius castigatione vel tantillum gloriae aucupari videretur. Misera vero fortunam, si nos, qui benevoli admonitoris praferimus nomen, reorum modo caussam dicere cogamus. Caeterum defensionem meam, ut est ingenua ac pura, ita his paucissimis verbis contineri posse mihi persuadeo. Si vel ille vel alius quivis (neque enim aut Theodorum aut Theophrastum ipsum, denique ullum alium hominis temere tumentem titulo excipiendum censeo), si quis inquam, errarit, is cuiusvis alterius vel prudentiam admittat volens vel patiatur invitus animadversionem; sin recte omnia ab omnibus inventa, digesta, dicta sunt, in me unum merito recidat ista castigatio. Verum multos sane taedet deponere illam, quam et imbiberant ipsi et aliis de Theodoro tradiderant opinionem. Ego vero cum plurimis maximisque argumentis illum summum virum iudico, tum et memini fuisse hominem et agnosco peregrinum; et scio in codices, quemadmodum nos quoque, madosos incidisse; et animadverto inter primos eiusmodi provinciam suscepisse. Quae res ei ut ad veniam caussas habebant multas, ita docebunt nos ipsum errare potuisse. Nam quod strepebant barbari quidam verborum tenus a nobis convexatum, et utebantur ii vocibus calumniatorum, et cuius laudis par-

tem invidebant nobis, eam totam adimebant illi; etenim quidnam aliud Theodorus, quam loquitur aliena? Quocirca nos quoque, sive quae sunt autoris dicimus, eadem in laude versari permittant, sive melius asciscere cogant etiam meliorem. Quod si vel dictionis modum vel etiam sententias castigavimus iam non aliena, sed nostra cum eloquamur, ne per Deum immortalem pro tanto beneficio ab obtrectatoribus ignominiam potius accipiamus, quam a bonis bona cum venia accipiamur. Atque ad haec quidem quo possem modo confienda cum me saepenumero et accinxissem et variis bellorum tumultibus oppressus, assiduis negotiis civilibus impeditus identidem substitissem, tua, Gotofride Caumonti, magnanimitate excitatus, auctoritate impulsus, id otii, quod a tempore non dabatur, aut animi vi extorsi aut insidiis exceptum suffuratus sum, in quo partirer curas quotidiana cum officiis litterariis; a quibus quandiu non decederem, tandiu me bene beateque vivere putarem. [Expl.] : (p. 10) qui non legent, maximas nihilominus fuisse putent, quae tuo nomini consecrare ausus sim.

Prefatory letter : Benigno Lectori.

[Inc.] : (p. 11) Quantum ingenio valuerit, doctrina floruerit, ac plurimis scribendis promptissima dexteritate clarus fuerit Iulius Scaliger, nostri saeculi decus. [Expl.] :

(p. 12) Porro cum ab eo summo viro et iuvandae reipublicae nato innumera fere litteris prodita et conscripta fuissent, quaedam utilissima nobis exierunt, quaedam post illius excessum bello civili in omnibus Galliae partibus accenso et furente perierunt, ut fama est, partim direpta, partim surrepta, quorum sane iacturam haud sine causa deflemus ac querimur. Inter eius opera fuit et istud, quod ab amico nactus, Iosepho Scaligero eius filio, Lugduni cum esset, tanquam haereditatis paternae quandam portiunculam reddere volui, et ut acciperet, haberet, auferret, insti. At candidissimus ille Musarum cunctis amicis et alumnis propter insignem eruditionem charus et quamvis plena, quod dicitur, manu ab illis omnibus, non tamen pro merito, laudatus, ut excudendum id curarem, magnopere contendit et rogavit: quod feci libens, tum ut hoc officium praestarem manibus viri genere,

doctrina, scriptis, stirpe ac liberis cum primis suspiciendi, tum ut Iosephi, quem unice diligo ac colo reverenter, precibus obsequerer, ac denique Respublica litteraria hoc thesauro tam locupleti ne fraudaretur, cuius divitiae quantae sint, ut tu ipse iudices, cum legeris, satius esse putavi quam multis id verbis explicare, praesertim cum sit compertissimum nihil ab ingenio tam excellenti profectum, quod egregium, rarum et numeris omnibus absolutum non sit. Adiectae sunt et in Plantarum historiam, quas Theophrastus memoravit, Adnotationes diligencissimae ac exactissimae viri cuiusdam in ea tractanda materia perspicacissimi et exercitatissimi. Vale.

Julius Caesar Scaliger, *Animadversiones in historias Theophrasti.*

[Inc.] : (p. 13) "Εθη τὰ... τὰ ζῶα .] Sed πάθη quoniam ζῆται sunt principia agendi, πάθη patiendi. . . . [Expl.] : (p. 343) Praestare multis utilitatibus. Theodori verba non intellexerim, 'Numeroso referre usu'. [to chap. 22 of Book X. This is followed by :] Ex libro decimo. Quae vero circunferuntur pro initio decimi nihil novi vel afferunt vel promittunt. Diogenes tamen decem tradit ab eo scriptos historiarum libros.

Editions :

1584, Lyon : Joannes Jacobus Junta. With R. Constantin's *Adnotationes*, pp. 1-343. BM ; (CtY ; NN).

1644, Amsterdam : Henricus Laurentius. With Theophrastus, *De historia plantarum* and other commentaries on the work, pp. 2-1179, *passim*. BM ; BN ; (CtY).

Biogr. :

Julius Caesar Scaliger was born about 1484 in Padua under the name of Julius Bordonius (Bordonus, Bordon), the son of Benedetto Bordon, who was an illuminator and graphic artist and an editor of Lucian, and who also wrote on geography. He spent his youth in Venice, lived for some years as a soldier, and addressed around 1515 a Latin poem to Alfonso d'Este in which he calls himself Julius Caesar Bordonius. He studied for several years at the University of Padua where he obtained his doctorate in arts in 1519, and perhaps also his doctorate in medicine. In 1520, he was offered a lectureship in logic at

Padua, but did not accept it. Between 1521 and 1524 he lived in Venice where he worked on an Italian translation of Plutarch's biographies that was printed in 1525. In 1524, he accompanied bishop Antonio della Rovere as his personal physician to France and settled in Agen. In 1528, he obtained his French naturalization as Julius Caesar de l'Escale de Bordons. He claimed to descend from the Scaliger family that had ruled Verona, and had this claim subsequently recognized as a basis for his nobiliary title. During his life in Agen, he acquired great wealth and an international reputation as a scholar and writer. He died in Agen on October 21, 1558. Among his students was Robertus Constantinus. One of his sons was Joseph Justus Scaliger, whose scholarly fame eventually surpassed that of his father.

Works : Scaliger's writings include letters, orations, and poems, as well as works on philosophical, literary, philological and scientific subjects (see V. Hall, *Life*, for complete list). He also translated and/or commented on writings of Aristotle, Hippocrates, and Plutarch.

Bibl. : Hoefer, XLIII, 446-50 ; Michaud, XXXVIII, 144-146 ; Sandys, II, 177-78 and *passim*.

A. Buck, 'Einleitung', in Julius Caesar Scaliger, *Poetices libri septem* (Stuttgart-Bad Cannstatt, 1964), V-XX ; G. Grenet (ed.), *Dictionnaire des lettres françaises* (xvi^e siècle) (Paris, 1951), 635-37 ; Vernon Hall, *Life of Julius Caesar Scaliger (1484-1558)*, in *Transactions of the American Philosophical Society*, new series, XL (1950), 85-170 ; cf. the review by P. O. Kristeller, *American Historical Review*, LVII (1952), 394-396 ; J. F. C. Richards, 'The Elysium of Julius Caesar Bordonius,' *Studies in the Renaissance*, IX (1962), 195-217 ; Myriam Bilanovich, 'Benedetto Bordon e Giulio Cesare Scaligero,' *Italia Medioevale e Umanistica*, XI (1968), 187-256.

b. ROBERTUS CONSTANTINUS

In the same edition in which Robertus Constantinus published Julius Caesar Sca-

liger's commentary on the *De historia plantarum* (see above II a), he also printed a series of annotations, covering only Book I to Book IV, chapter 13, which were called : In eosdem libros viri maxima doctrina praediti annotationes. These were printed without indication of author. In the prefatory letter, addressed to the reader of the 1584 edition, Constantinus merely says (p. 12) : Adiectae sunt et in plantarum historiam, quas Theophrastus memoravit, Adnotationes diligentissimae ac exactissimae viri cuiusdam in ea tractanda materia perspicacissimi et exercitatissimi. Constantinus' authorship of the *adnotationes* was recognized in 1643 in a letter of Caspar Hofmann to Th. Reinesius (see Reinesius, *Epiſtolae*, Leipzig, 1690, pp. 317-318). When the *adnotationes* were reprinted in the monumental edition of the *De historia plantarum* at Amsterdam in 1644, they were correctly attributed to Constantinus (see the works of Haag, col. 608, and Roger, p. 43, listed below).

Prefaces : See above under II a.

Robertus Constantinus, *Annotationes in libros de historia plantarum* (ed. Lyon, 1584).

[Inc.] : (p. 345) Ἀκρόμονας. Videtur Plinius lib. XVII, cap. XIV arborum humeros ; et Columella lib. 3 cap. 10 semina, i. Theophrasti τὰ φυτευτήρια de caussis lib. 3 cap. 6 legenda esse ait ex locis humerosis, ubi locus de arborum partibus. . . / . . . [Expl.] : (p. 424, lib. IV, cap. 13) Et quod ἀρωθεῖ infra ponitur, ad iunci cacumen referri non potest aut debet, sed ad radicis partem supernam bulbosam et capitatam [1644 ed. reads : capitalem].

Editions :

1584, Lyon : Joannes Jacobus Junta. With J. C. Scaliger's *Animadversiones*, 345-424. BM ; (CtY ; NN).

1644, Amsterdam : Henricus Laurentius. With Theophrastus' *De historia plantarum* and other commentaries on the work, 6-486, *passim*. BM ; BN ; (CtY).

Biogr. :

Robertus Constantinus (Robert Constantin), was born at Caen about 1530 and died at Montauban on December 27, 1605. He studied language and literature first under G. Clutin at Bayeux and then under Julius

Caesar Scaliger at Agen. After the latter's death (in 1558) he went to Germany, but returned to Caen in 1561. There he taught Greek and Latin at the *Collège des arts*, also studying medicine at the University, taking a doctorate in that subject in 1564. Shortly later, however, he was forced to leave his native city because of the supposedly unorthodox character of his religious views. He then taught Greek at Orthèz (or Orthès) in the Béarn, before settling in Montauban in 1571, where he was made director of the schools. He remained at Montauban most of the rest of his life, it seems, although we know that he was principal of the college at Castres from 1581 to 1588.

Works : In addition to his often reprinted *Lexicon graecolatinum* and several other lexical works, he edited and/or annotated works by Dioscorides and Amatus Lusitanus, Celsus, Q. Serenus Sammonicus, and J. C. Scaliger. He reportedly also left many works in manuscript, but all trace seems to have been lost.

Bibl. : Hoefer, XI, 632-33 ; Michaud, IX, 98 ; Nicéron, XXVII, 245-51.

Bulletin de la société de l'histoire du protestantisme français XVIII (1869), 27-33 ; XXIII (1874), 558-59 ; XLIX (1900), 277 ; LIV (1905), 439-40 ; and *passim* ; *Dictionnaire de biographie française* IX (1961), 517-18 ; G. Grenet (ed.), *Dictionnaire des lettres françaises (XVI^e siècle)*, Paris, 1951) 199-200 ; E. and E. Haag, *La France Protestante*, 2nd ed. (Paris, 1877-88) IV, 605-09 ; P. D. Huet, *Les origines de la ville de Caen*, 2nd ed. (Rouen, 1706) 351-54 ; J. Roger, *Les médecins normands du XII^e au XIX^e siècle* (Paris, 1890-95) II, 42-43.

c. BENEDICTUS MANZOLIUS

Benedictus Manzolius began a commentary on the *De historia plantarum*, which covers only a part of the first book of the work (see the *Explicit*, below). It was presumably written at the same time (1571) as his more extensive commentary on the *De igne* (for further details see below, VI b).

Commentary on Theophrastus, *De historia plantarum* (Ms., Milano, Biblioteca Ambrosiana, S 98 sup., fols. 405^r-408^v).

[*Inc.*] : (fol. 405^r) Mores et actiones plantae non sortiuntur]. At quinto de causis 12 cap. inquit frumentum quod in Thracia sero erumpit, non adeo inclemens coelo, ne multo quidem citius venire, quod consuetudo velut natura effecta sit. . . . [Expl.] : (fol. 408^v) Theophrastus autem eo in loco praeter semen habere negat ὅπόν, porro locus ille in primo de historia cap. 15 initio.

Note : Manzolius apparently continued to have an interest in this commentary even later in his life. On fol. 408^r, there is a marginal annotation beside a cancelled passage, which reads as follows : non placet 1581 6 Aug. Reg.

Manuscript :

Milano, Biblioteca Ambrosiana, S 98 sup., s. XVI, fols. 405^r-408^v (A. Martini and D. Bassi, *Catalogus codicum graecorum Bibliothecae Ambrosianae*, Milan, 1906, p. 852 ; A. Rivolta, *Catalogo dei codici pinelliani dell'Ambrosiana*, Milan, 1933, pp. 184-86 ; P. O. Kristeller, *Iter I*, 314.).

Biogr. :

See below, under VI b.

III. *De causis plantarum*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : apud Aldum, IV (1497) 119-226.

Most recent editions : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 165-319 ; a revised edition of Book I only by R. E. Dengler, Philadelphia, 1927 (University of Pennsylvania thesis).

TRANSLATIONS

1. THEODORUS GAZA

For information on the date and circumstances of the translation see above, under II 1.

Letter of Dedication : See above, under II 1.

Preface : See above, under II 1.

Theophrastus, *De causis plantarum* (ed. Venice, 1504).

[*Inc.*] : (fol. 157^r) Plantarum complures esse generationes, et quot et quae sint, inter historias antea exposuimus. Sed quum non

omnes omnibus convenient, apte profecto agetur. . . . [Expl.] : (fol. 204^r) Ergo de odore saporeque plantarum et fructuum contemplari ex praedictis debemus ; quae autem ex mistione affectioneque mutua et viribus oriuntur haec seorsum per se explanari dignius est. Theophratis de causis plantarum liber sextus et ultimus explicit.

Manuscripts :

(*) Budapest, Egyetemi Könyvtár (University Library), 1, s. XV, fols. 127-250 (*A Budapesti Magyar Kir. Egyetemi Könyvtár Codexeinek Czímjegyzéke* (Budapest, 1881), 1-2 ; L. Mezey and A. Bolgar, *Codices Latini Medii aevi Bibliothecae Universitatis Budapestinensis* (Budapest, 1961) 23-24).

(*) Cesena, Biblioteca Malatestiana, S XXIV 3, s. XV (Mucciolus II 158-159 ; Zazzeri 452-454).

Valencia, Biblioteca Universitaria, cod. 729, s. XV, fols. 146-176^v (incomplete ; Book I and part of Book II only) (Gutierrez III 230-231).

Vaticano, Città del, Biblioteca Vaticana, Chigi F VIII 193 (1483), s. XV, fols. 139-262^v (Kristeller, *Iter II* 474).

—, —, Urb. lat. 250, s. XV, fols. 109-204 (Stornaiolo I, 239-240).

Venezia, Biblioteca Nazionale Marciana, Zan. lat. 265 (1677), s. XV, fols. 143-279 (Valentinelli V, 61 ; Kristeller, *Iter II*, 212).

Editions :

1483, Treviso : Bartholomaeus Confalonieri de Salodio. With Theophrastus, *De historia plantarum*, fols. ar-kvi^r. BM ; BN ; (MH) ; Goff T-155.

1504, Venice : Aldus. With other works of Theophrastus and Aristotle, fols 157^r-204^r. BM ; Renouard Alde I, 45.

ca. 1505, Lyon : The Counterfeitors of the Aldine Edition. With other works of Theophrastus and Aristotle, II, fols. 143^r-284^r. BM ; BN ; (CtY ; MH).

1513, Venice : In aedibus Aldi et Andreae Asulani. With other works of Theophrastus and Aristotle, fols. 157^r-204^r. BM ; BN ; (CtY ; MH).

1525, Venice : Heredes Octaviani Scoti. With other works of Theophrastus and Aristotle, fols. 103^r-133v. Oxford, Bodleian (Byw. A. 5. 14) ; Legrand BH, III, 302-3.

GREEK AUTHORS

1529, Paris: Apud Egidium Gourmoncium. With Theophrastus, *De historia plantarum* II, 2-354. BM ; BN ; (CtY ; NN).

1534, Basel : apud A. Cratandrum. With other works of Theophrastus and Aristotle, 129-256. BM ; BN ; (MH).

1550, Basel : Apud haeredes A. Cratandri. With other works of Theophrastus and Aristotle, 129-256. BN ; (MH).

1552, Lyon : Apud G. Rovillium et G. Gazeium [There are several variants of this edition : some have the imprint of Rovillius, others that of Gazeius, and some the imprint of both. For details see Baudrier, IX, 194]. With other works of Theophrastus and Aristotle, 201-399. BM ; (CtY ; MH).

(*) 1558, Paris :?. Book VI only. Univ. of Edinburgh Libr. (*V. 34. 64) ; Graesse, VII, 127 ; Maittaire, III, 707.

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Heinsius, 198-388. BM ; BN ; (CtY ; NNC ; NjP).

1818, Leipzig : Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, *Opera*, 201-394. BM ; BN ; (CtY ; NNC ; NjP). The Translation has been edited and emended by J. G. Schneider.

Doubtful edition :

(*) 1588, Paris :?. (Gr.-Lat.). Book VI only. Fabricius, *BG*, III, 422 ; A. Haller, *Bibliotheca Botanica* (London, 1771-72), I, 37.

Biogr. :

See above, under Alexander Aphrodisiensis, XVII 2 ; vol. I, 130.

2. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De causis plantarum* c. 1574-75. For further information on the dating and circumstances of translation see my article referred to above under I 4.

Theophrastus, *De causis plantarum* (Paris, Bibliothèque nationale, lat. 11, 857).

[Inc.] : (fol. 100^v) Plantarum generationes multas esse et quot sint et quales in historiis supra nos exposuimus. . . . [Expl.] : (fol. 209^r) mutua illorum coitione [cancelled : e confusione] prodeunt inde que nascentes vires seorsim examinandum id est.

Manuscript :

Paris, Bibliothèque nationale, lat. 11, 857, ca. 1575, fols. 100^v-209^r (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

3. GULIELMUS (DOUBTFUL)

On this supposed translation see above, under II 3.

COMMENTARIES

a. JULIUS CAESAR SCALIGER

At his death in 1558 Julius Caesar Scaliger left behind a commentary on Theophrastus' *De causis plantarum*, which was first published in 1566. Robertus Constantinus, who had been one of Scaliger's students at Agen, prepared the work for publication (see closing of Joannes Crispinus' letter, quoted below, and section II a).

Prefatory letter by Joannes Crispinus to *Studiosus Lector* (ed. Geneva, 1566).

[Inc.] : (fol. ii^r) Si ea scripta merito probantur, quae cum rei cognitione coniunctam habent doctam et exquisitam orationem, hi sane libri quos IULIUS SCALIGER πολνίστωρ scripsit, et quos nunc exhibemus, nominibus istis commendabiles esse debent. . . . Accedit interpretationis exquisita proprietas, concisi stili et compositionis brevitate condita, cui nihil possis detrahere. Memineris ergo hic te legere non vulgarem aliquem interpretem, de lexicis sapientem, et aliena scrupulose insectantem, sed SCALIGERUM, id est, priscum illum et germanum sermonem, quem Varro cum Scaligero aut Scaliger cum Varrone locutus est. . . . [Expl.] : (fol. iii^r) Interim, Lector, accipies hoc nostrae fidei ἐρέχυρον et pignus a R. CONSTANTINO viro doctissimo profectum, et Theophrasti cum Scaligero modo coniunctissimi amicitia et societate frueris. Vale et nostris studiis fave.

Iulius Caesar Scaliger, *Commentarii in libros de causis plantarum Theophrasti*.

Preface, [Inc.] : (fol. iii^v) Tres esse particularis philosophiae tradendae rationes diximus in commentariis, qui nuper editi sunt

in libros de plantis Aristoteli attributos.../...[Expl.]: (fol. iv^r) Ac posthaec morborum, seu vitiorum considerationi postremus fuerat relictus locus.

Commentary, [Inc.] : (p. 1) Caput primum continet rationem consilii sui, quare causas plantarum sit tractaturus. Cur e semine prodeant.../[Expl.] : (p. 395) nos croci conculationem, sicut et alibi πατοῦσι. Itaque dixit τὰ δὲ non autem τοῖς δὲ. [Followed by a brief synopsis of the commentary, Expl., p. 396] variari secundum anni et diei partes repetit a locis odorum varietates.

Edition :

1566, Geneva : Ioannes Crispinus. BM ; BN.

Biogr. :

See above under II a.

b. ISAACUS CASAUBONUS (DOUBTFUL)

Isaacus Casaubonus was active about 1597 on some sort of study of the *De causis plantarum*. There seems to be some evidence that this may have resulted in a commentary or at least some *animadversiones*. In a letter from Montpellier to Iacobus Augustus Thuanus, dated 'VI Kal. Jan. 1598', Casaubonus says : Scripsimus autem ex quo in gratiam cum Musis nostris rediimus, ea in Theophrasti libros de caassis plantarum, quae tibi posse probari non diffidimus. (*Isaaci Casauboni Epistolae...* The Hague, 1638, 289). The precise whereabouts of Casaubon's 'notes' was already in question, however, before the middle of the next century, when Renatus Moreau, in a letter to Caspar Hofmann, dated 'Id. Mar. 1643', said : Ill. Casauboni notas ad causas plantarum Theophrasti non pervenisse ad Ill. item Thuanum miror equidem. Sed quid faciam? Id fortassis, quod solum superest, monebo publice, ne alii etiam decipientur (*Georgii Richteri. . .Epistolae selectiores. . .Nuremberg, 1662, 624*). See also Fabricius, BG, III, 422 and Mark Pattison, *Isaac Casaubon, 1559-1614* (2nd. ed., Oxford, 1892), 121.

IV. *De sensibus*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : Aldi Filii, 1551-52, VI, 483-511.

Most recent editions : Hermannus Diels, *Doxographi Graeci* (Berlin, 1879), 497-527 ; G. M. Stratton, *Theophrastus and Greek Physiological Psychology before Aristotle* (London, 1917), 66-150.

For some reason this very important fragmentary work did not play a very significant role in either philosophy or classical scholarship until the nineteenth century. The Greek text was printed in neither the *editio princeps* of Theophrastus' [and Aristotle's] *Opera* (Venice, 1495-98) nor in the Basel edition of 1541. After Camotius' printing of the work in his edition of the *Opera*, it was reprinted by Henricus Stephanus in his miscellaneous volume, *Aristotelis et Theophrasti scripta quaedam, quae vel nunquam antea vel minus emendata quam nunc edita fuerunt* (Paris, 1557). It was not included, however, in the editions of Theophrastus' *Opera* at Hanau in 1605 and at Leiden in 1613, which were standard until the early nineteenth century. At that time a more serious interest was taken in the fragment. C. A. Brandis studied several manuscripts of the work early in the century and made his notes available to Johannes Schneider, who incorporated them into his edition of Theophrastus' *Opera* (Leipzig, 1818-21). Later in the century the text was more carefully edited by Gustav Philippson ('ΥΛΗ ΑΝΘΡΩΠΙΝΗ, Berlin, 1831), Wimmer, and Diels. A new investigation of the text has been undertaken in the twentieth century by J. B. McDiarmid.

It should be noted that the Greek text is not contained in the following edition (which predates the *editio princeps* cited above), even though it is mentioned on the title page : *Questiones Alexandri Aphrodisiensis naturales, de anima, morales. Metaphrasis ex Damasco in primum librum de coelo et mundo. Epitome per modum comentarii (sic) in quatuor primos et octavum physices libros. Theophrasti liber de sensu. Prisciani Lydi metaphrasis in libros de sensu et phantasia, ed. V. Trincavellus, Venice 1536* (the present writer has examined two copies of this edition at the Vatican Library and one at the Bibliothèque Nationale and one at the British Museum). In this edition apparently the Theophrastus item was never printed,

although listed on the title page. See Schneider's edition of Theophrastus' *Opera* IV, 515; BN catalogue, vol. 185, 778-779. Fabricius BG III, 444, seems to have believed that the Theophrastus works were contained in this edition.

The Latin translations also show a peculiar history which parallels that of the Greek text. Although there were two Renaissance translations of the work, by Sanctucius (see below IV 1) and Dalechampius (see below IV 2), neither has ever been printed and neither seems to have exerted any traceable influence. Not only was a translation not printed in any of the sixteenth century collections of translations of Theophrastus's writings, but it was also omitted from the collected editions of the *Opera* (1605 and 1613). In fact the first Latin translation of the work to appear in print was that of Wimmer (1866). Consequently, it alone of the works discussed in the present article was not generally available in Latin translation until long after 1605.

For further information on the textual history of the work see J. B. McDiarmid, 'The Manuscripts of Theophrastus' *De sensibus*', *Archiv für Geschichte der Philosophie* XLIV (1962) 1-32.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De sensibus* ca. 1574-75. This is evidently the first Latin translation of this important fragmentary work of Theophrastus. For further information on the date and circumstances of the translation see above, under I 4.

Theophrastus, *De sensibus* (Paris, Bibliothèque nationale, lat. 11, 857).

[Inc.]: (fol. 266^v) De sensu multae in universum sententiae iactantur, sed praecipuae duae sunt. . . . [Expl.]: (fol. 280^r) caussis suis adscribere, eget ratione et ampliori fide.

Manuscript:

Paris, Bibliothèque nationale, lat. 11, 857, ca. 1575, fols. 266^v-280^r (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr.:

See above, under I 4.

2. JULIUS SANCTUCIUS

The *De sensibus* fragment was translated sometime during the reign of Francesco de' Medici, Grand Duke of Tuscany (1574-87), by Julius Sanctucius of Lucca. We have little information concerning either the translator or the use to which his translation was put. It seems to have not attracted any attention whatever until McDiarmid cited it in 1962 (see below).

McDiarmid's studies seem to indicate that Sanctucius' translation was made from the text contained in Stephanus' edition of 1557 (see article cited below).

Letter of dedication to Franciscus Medicus, Grand Duke of Tuscany (Firenze, Biblioteca Nazionale, Magl. XII 10).

[Inc.]: (fol. 1^r) Tua eximia et singularis virtus, serenissime princeps, ita in omnibus rebus semper aparuit (sic). . . nam cum plures annos versatus sim in nobilissimo gymnasio Pisano et audiverim multos homines in omni scientiarum genere peritissimos, in medicina doctissimum Vidum Vidium, nec non Michaelem Angelum Angelum medicorum suae aetatis facile principem, et in philosophia Flaminium Nobilem civem meum, ab iis didici non solum latinos sed etiam graecos autores evolvere. Quare cum prae manibus haberem Theophrasti opusculum idque perutile ac valde necessarium philosophiam profitentibus esse cognoscerem, illud e greco in latinum transtuli, quod a nemine factum fuit ob hanc forte causam [Expl.]: (fol. 1^v) pro singulari tua humanitate hos libenter accipias, rogo, quo nihil mihi gratius, nihil iucundius unquam accidere poterit. Vale.

Theophrastus, *De sensibus*.

[Inc.]: (fol. 2^r) De sensu autem quae quidem multos sectatores habent et communes opiniones duae sunt. . . . [Expl.]: (fol. 38^r) et nigrum contrarium videtur, et tollere aliorum mistionem, non debet omnino assignare causis, sed indiget aliqua ratione et fide.

Manuscript:

Firenze, Biblioteca Nazionale, Magl. XII 10, between 1574 and 1587 (Kristeller, *Iter*,

I, 118 ; J. B. McDiarmid, 'The Manuscripts of Theophrastus' *De sensibus*', *Archiv für Geschichte der Philosophie*, XLIV 1962, 5, 22).

Biogr. :

Essentially nothing is known either of Sanctucius' life or his activities other than what is contained in his Dedication Letter, prefaced to the translation of *De sensibus*. This tells us that Julius Sanctucius was from Lucca and that he studied medicine and philosophy at the University of Pisa, during the decade of the 1560's, under Flaminius de Nobilibus, Vidus Vidius, and Michael Angelus Angelius Bargaeus. The fact that Sanctucius was a student at Pisa under the first of these indicates that he studied there during the year 1563-64, for Flaminius de Nobilibus taught there only during that one year (see A. Fabronius, *Historia Academiae Pisanae*, Pisa, 1791-95 II, 469).

V. *De lapidibus*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : Apud Aldum II (1497), 254-60.

Critical edition : ed. D. E. Eichholz, Oxford, Clarendon Press, 1965.

TRANSLATIONS

1. ADRIANUS TURNEBUS

Adrianus Turnebus was presumably the first to translate Theophrastus' *De lapidibus* into Latin. The translation is of uncertain date, but must be before 1565 in which year Turnebus died. It was not printed, however, until 1578 at which time it was brought out by the Parisian printer Federicus Morellus in an edition uniform with a printing of the Greek text of the same work (1577).

Theophrastus, *De lapidibus* (ed. Paris, 1578).

[*Inc.*] : (p. 3) Eorum quae in terra prove- niunt, partim aquae, partim terrae alumna sunt. Aquae genera metallorum omnia, ut argentum, aurum, alia.../[*Expl.*] : (p. 15) Non semel incensum omnium facile calidis- simum est diuque durat. Torrefactum in

calcis morem tundunt. Ex quo perspi- cuum est, igneam plane istam esse naturam.

Editions :

1578, Paris : Federicus Morellus. BM ; BN.

1600, Strasbourg : Lazarus Zetzner. In Adrianus Turnebus, *Opera*, II, 27-32. BM ; BN.

1818, Leipzig : Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, *Opera*, II, 424-35. BM ; BN ; (CtY ; NNC ; NjP). The transla- tion has been edited and emended by J. G. Schneider.

Biogr. :

See vol. I, 150, and above, Aeschylus IV, 2.

2. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De lapidibus* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De lapidibus* (Paris, Biblio- thèque Nationale, lat. 11, 857).

[*Inc.*] : (fol. 211^r) Eorum quae in terra concrescunt, quaedam ex aqua spissantur, alia ex terra. Ex aqua sane argentum, aurum et metallorum.../[*Expl.*] : (fol. 217^v) Ustum id ad hominum usum tunditur calcis modo. Ex his liquere videtur gypsum prorsus ab igne generari.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 211^r-217^v (L. Delisle, *Biblio- thèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

3. DANIEL FURLANUS

Furlanus' translation of the *De lapidibus* was completed at some uncertain date toward the end of the sixteenth century or very early in the seventeenth. It was perhaps done about the same time as his commentary on the same work (see below V a), which, being dedicated to Ioannes Vincentius Pinellius, must have been completed before the latter's death in 1601.

Theophrastus, *De lapidibus* (ed. Hanau, 1605).

[*Inc.*] : (p. 1) Eorum quae in terra concrescent, alia ex aqua sunt, alia ex terra, ac metalla quidem ex aqua, qualia aurum, argentum et reliqua. . . . [Expl.] : (p. 14) Hoc cum excoccum sit, terunt veluti cinerem. Atque ex hoc manifestum esse videatur ortum eius omnino igneum existere.

Editions :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 1-14. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Hein-sius, 391-401. BM ; BN ; (CtY ; NNC ; NjP).

1647, Leiden : Ex officina J. Maire. (Gr.-Lat.). In Anselmus Boethius de Boodt, *Gemmarum et lapidum historia*. . . II, **r. ****v. BM ; BN ; (CtY ; NN ; NjP).

Biogr. :

See above, under I 8.

COMMENTARY

a. DANIEL FURLANUS

Furlanus' commentary on the *De lapidibus* was certainly completed before the death of Ioannes Vincentius Pinellius in 1601, to whom it is dedicated. In his dedication letter (see below) he mentions having been under the patronage of Pinellius for 'twenty years'. Although the precise date of Furlanus' gaining the patronage of Pinellius does not yet seem to have been discovered, it would seem to suggest a date for the dedication letter of about 1600 or shortly before.

Prefatory latter to Ioannes Vincentius Pinellus (ed. Hanau, 1605).

[*Inc.*] : (p. 15) Commentarios meos et emendationes in librum Theophrasti de lapidibus tibi offero dicoque, Pinelle nobilissime ac doctissime, debui autem non uno nomine. Nam cum summa me benevolentia prosequaris soleasque meas, ut ait ille, nugas aliquid existimare, idem autem in omni doctrinarum genere eruditissimus sis, nihil non noveris, quod ad naturae historiam, graecae latinaeque linguae reconditam et exquisitam cognitionem, philosophiae, medicinae, matheseos, postremo disciplinarum omnium et artium absolutissimum orbem

pertinere videatur, profecto et ingratus habear et ignarus, si te unum vere non eligam cui donem foetus hos meos, quos tuo iure postulare potes et tecum agere. Nam cum Theophrasti opuscula omnia in latinum conversa commentariisque et emendationibus aucta amicorum praecipuis donare statuerim, inter illos autem et optimum et praecipuum locum habeas, cui omni officiorum genere adstrictissimum me esse et agnosco et fateor, iure video elegisse libellum eximium, quem tui iuris omnino facerem. Ad illius autem editionem cum me docti aliquot viri iam pridem fuerint adhortati, ita in tua(m) familia(m) transiturum illum existimo, ut non illi modo lucem tuo nomine, sed et a malevolis praebreas securitatem. . . . [Expl.] : (p. 16) Venio ad commentarium. Inter illa, quae desiderant studiosi philosophiae a fonte ingeniorum Aristotele, sunt sine dubio τὰ μεταλλευόμενα, quod libri in quibus de his egit temporum iniuria perierunt; bene autem cum iis ageretur, si extarent saltem Theophrasti libri, quos de hoc eodem argumento scripserat. Fuit enim hic ut scholae ita et doctrinae successor et eosdem philosophiae locos diligentissime pertractavit. Pervenit tamen ad nos liber hic de lapidibus in quo non de lapidibus modo, verum etiam de terrarum insignium generibus fossilibusque plurimis disputat, mirum autem quam lacer, quam mutilus, quam mendosus. Hunc cum innumeris maculis, partim collatione aliorum locorum, partim ipsius Plinii, partim coniectura perpurgassem, scholiis etiam ornare volui, tum ut difficiliores locos declararem, tum etiam ut emendationum rationem redderem. Scio autem ita me plura menda sustulisse, ut innumera fortasse reliqua sint (nolo autem de Adriani Turnebi, viri sine controversia doctissimi, laude quidquam detractum sit, qui locos aliquos felicissime restituit) et tamen quando in hanc segetem, ne senticenin (sic; read: senticem) dicam sarculum immisimus, non deerunt eruditii aliqui qui adhuc runcabunt, si quid spinarum me latuit. Verum cum metallorum et lapidum reliquorumque fossilium ortus et causae maximas habeant controversias, nec desint, qui maximum philosophorum Aristotelem damnent, quod de iis improbabilia litteris tradidit, laudent autem

Theophrastum in nonnullis, damnent tamen et illum in plurimis, putent vero inter hos ne minimum quidem de causis et generatione metallorum ac lapidum convenire, id unum praecipue facere studui, ut et convenire philosophis demonstrarem et optime de metallis quemadmodum et de aliis naturae rebus et sensisse illos et scripsisse declararem. Res quidem non adeo in promptu erat, quod varios locos opus erat colligere, conferre, perpendere, nonnunquam et divinum Platonem tanquam in subsidium accersere; conatus tamen sum praestare quod nemo voluit ante hac, potuisse enim multos certum est. Atque fortasse videbor nonnullis attulisse παράδοξα; sed legant illi attento et sedato animo; reperient enim me et probabilitate loquutum et ex medio fortasse Peripato. Sic damnare desinent Aristotelem, sic ab illo aliena non docere Theophrastum iudicabunt, sic Alberti non magni facient rationes, et Georgium Agricolam, qui in hoc argumento declarando praeclare se gessit, si non in aliis, in interpretandis tamen horum philosophorum sententiis deprehendent hallucinari. In emendandis autem corruptis depravatisque vocibus, cum nullius manuscripti aut alioquin incorrupti codicis mihi aut esset aut sperari posset auxilium, ita versari volui in critice, ut summam cautionem et animadversionem omnes adhibuisse me facile videant, si tamen et conjectura me fefellit et iudicium in nonnullis, ut lubenter ab eruditis peto veniam, ita lubentissime doceri velim, quae animadvertisse nequii. Homo enim cum sim, facilime errasse potui, et humanae infirmitatis non essem conscientius, si veniam recusem deprecari; id quod non in emendationibus tantum, verum et in declarationibus atque adeo in ipsa versione dictum velim. Nam in iis philosophi verba breviter explanare studui et, si quid erat obscurius aut quod non esset omnibus obvium, diligenter aperire. In hac vero neque verba fidissime sequutus sum, neque neglexi, quod plurimi faciunt. Nam ita sententiam expressisse arbitror, ut verborum quod in artibus atque scientiis maxime necessarium est summa mihi ratio habita sit. Haec an praestiterim, nescio; certe praestare maximo studio conatus sum. Tu vero, Pinelle doctissime, ea qua me prosequeris benevolentia,

librum excipe, quem sub tui nominis auspiciis publicare volui, et me qui te viginti iam annos patronum habeo, tuere ac dilige. Vale.

Commentary on Theophrastus, *De lapidibus*.

Praefatio to Commentary : [Inc.] : (p. 16) Libellus hic Theophrasti de lapidibus inscribitur estque ex eorum librorum numero, qui non certo quodam ordine, ut cum aliis coniungantur, editi sunt, quales sunt illi, in quibus naturalium rerum causae atque principia pertractantur [Expl.] : (p. 27) Reliqua sunt deinceps accidentia omnia metallorum, locusque in quo fiunt, et nonnulla alia huiusce instituti, quae tamen in praesentia missa facio, quod interpretis munus servandum mihi esse arbitror et alioquin pro verborum Theophrasti occasione satis videor evagatus, nunc alio properandum est.

Commentary.

[Inc.] : (p. 27) τῶν. . . γῆς. A materia videtur hic fossilia partiri omnia, quod alia ex aqua, alia e terra constant. . . . [Expl.] : (p. 54) Sed quod Theophrastus de Cyprio ac Phoenicio tradit, ille in universum de omni gypso praeceptum voluit.

Manuscript :

Milano, Biblioteca Ambrosiana, Q 113 sup., s. XVI, fols. 65^r-82^v, with a different *explicit* (A. Rivolta, *Catalogo dei codici pinelliani dell' Ambrosiana*, Milan, 1933, 46-48; Kristeller, *Iter*, I, 308). It reads : Sic noster hic tanquam alienas omittit, non omisit autem ubi ponit agriculturae principia, quae . . . ipsa ex libris de plantarum causis (fol. 82^v).

Edition :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, 15-54. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

VI. *De igne*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : Apud Aldum, II (1497) 236-45.

Critical edition : ed. Alfred Gercke, Greifswald, 1896 (Universitätsprogramm).

TRANSLATIONS

1. GREGORIUS TIPHERNAS

Gregorius Tiphernas translated the *De igne*, *De piscibus*, *De vertigine*, and *Metaphysica* of Theophrastus into Latin during the papacy of Nicolas V (1447-1455) to whom he dedicated his translations, probably between 1453 and 1455. The Theophrastus translations were probably made at the same time as Tiphernas' translations of Aristotle's *Magna Moralia* and *Ethica Eudemia* (see G. Mancini, 'Gregorio Tifernate', *Archivio storico italiano*, LXXXI 1923, 78).

Theophrastus, *De igne* (Città del Vaticano, Biblioteca Vaticana, Urb. lat. 208).

[Inc.] : (fol. 127^r) : Ignis natura proprias quasdam ex simplicibus potestates habet. Terra enim aqua et aer naturales dumtaxat adinvicem transmutationes faciunt. . . . [Expl.] : (fol. 136^r) Ignis enim maxime spiratile quiddam est. Sed de his hactenus satis dictum est, diligentius vero in aliis dicemus. Theophrastus de natura ignis explicit.

Manuscripts :

Firenze, Biblioteca Laurenziana, plut. LXXIX, cod. 15, s. XV, fols. 180^r-202^v (Bandini, Catalogus, III, 175-76).

Vaticano, Città del, Biblioteca Vaticana, Urb. lat. 208, s. XV, fols. 127^r-136^r (Stornaiolo, I, 201-2).

Biogr. :

Gregorius Tiphernas (Gregorio Tifernate, Gregorio Tifernio, Gregorio da Città di Castello, Gregorio Castellano; not to be confused with Lilius Tiphernas) was born in 1413 or early 1414 near Cortona and died after 1462 (ca. 1464?), probably at Venice. He moved to Città di Castello while still a boy, and studied there and, later, at Perugia. Sometime in the 1430's he transferred to Mistra in the Byzantine Empire where he studied with Georgius Gemistus Pletho. Upon his return to Italy, Gregorius went to Naples, where he practiced medicine and taught Greek. There he befriended Antonio Panormita and was also one of the teachers of Giovanni Pontano (1447). He spent part of the next ten years at Rome and Milan, in the service of Pope Nicolas V and the

Sforza. He travelled to France in 1456, stopping first at Tours (1456), and then at Paris (1457-59), where he taught Greek and Latin language and literature at the university. Gregorio returned to Italy in 1459, passing his time at Venice, Mantua, and Ferrara until his death.

Works : Gregorius Tiphernas' own writings are principally poems, orations, and letters, including an *Elegy* on the death of Pope Nicolas V. He also translated a number of Greek writings into Latin, including works of Aristotle, Dion Chrysostom, Strabo, and pseudo-Timaeus Locrus.

Bibl. : Enc. Ital., XXXIII, 832 ; Hoefer, XLV, 367-68 ; Michaud, XLI, 534-35.

L. Delaruelle, 'Une vie d'humaniste au XVe siècle', *Mélanges d'archéologie et d'histoire*, XIX (1899), 10-33 ; F. Gabotto, *Ancora un letterato del Quattrocento, Publio Gregorio da Città di Castello* (Città di Castello, 1890) ; G. Mancini, 'Gregorio Tifernate', *Archivio storico italiano*, LXXXI (1923), 65-112 ; F. M. Staffa, *Delle traduzioni dal greco in latino di Gregorio e di Lilio Tifernati* (Gubbio, 1758).

2. ADRIANUS TURNEBUS

Turnebus' translation, with brief *Annotatiunculae* on the same work, was first printed at Paris in 1553 (the colophon has : 1552 Pridie Cal. Ianuar.). There is no indication that the translation was completed long before this first printing.

Prefatory letter to Stephanus Poncerius, Archbishop of Tours (ed. Paris, 1553).

[Inc.] : (* ii^r) Ignis inventio artes omnes, quibus vita partim ad necessitatem, partim ad elegantiam utitur, mortalibus extulit (quae?) inter se naturae commutationem exercent, neque quicquam eorum se ipsum creat. . . . [Expl.] : (* ii^v) Eum esse Theophrastum malim ex eius oratione quam ex mea praedicatione cognoscas. Fidem enim tibi faciet nemini rem eam compertiores unquam fuisse eius commentarius, quem tametsi pluribus prope scatet mendis quam verbis (vide quo prorumpat audacia mea) non solum in Latinum convertere, verum etiam tibi mittere ausus sum. Quemadmodum autem orator quidam fractis Athenien-

sium opibus se Reipublicae naufragia administrare dicebat, ita mihi quoque hic accidit, ut disiecta literarum naufragia quaedam tractarem. Itaque veniam eo mihi faciliorem spondeo, quod et culpae deprecationem librorum errores mihi pollicentur et interpretationem meam rudimentum quoddam operis quod alii perpoliant haberi volo. Non dubito tamen quin existimationis periculo istud a me susceptum sit; verum tanti mihi fuerit famae dispendium, dum bono publico consulatur. Hac mercede et omine invidis et malevolis quod obrodant a me nunquam deerit. Hoc autem quicquid interpretationis est, idcirco tibi dico, quod ita literas sacras et ecclesiasticas colis, ut philosophiam tamen observes, et tua in me beneficia huiusmodi extant ut prope sine scelere non potuerim oblivisci tui. Vale.

Theophrastus, *De igne*.

[*Inc.*] : (p. 1) Ignis natura omnium simplicium singularibus maxime peculiaribusque potestatis praedita est. Nam aer, aqua, terra mutuam tantum inter se naturae commutationem exercent, neque quicquam eorum seipsum procreat. . . . [*Expl.*] : (p. 25) sed his de rebus hactenus dictum satis in praesentia sit; accuratius postea de his alio loco disseremus.

1553, Paris : Apud Adrianum Turnebum. With Turnebus' *Annotatiunculae*. BM ; BN.

1600, Strasbourg : Lazarus Zetzner. In Adrianus Turnebus, *Opera*, II, 32-40. BM ; BN.

1605, Hanau : Typis Wechelianis apud Claudio Marnium et haeredes Joannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 131-49 (with some changes). BM; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Hein-sius, 422-37. BM ; BN ; (CtY ; NNC ; NjP). (Without Prefatory Letters).

1656, Harderwyck : Ex officina societatis typographicae. In Theophrastus, *Libelli duo*, I, fol. A₃^r-p. 29. BM.

1818, Leipzig : Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, *Opera*, ed. Schneider, II, 435-50. BM ; BN ; (CtY ; NNC ; NjP).

Doubtful Editions :

(*) 1556, Paris :?. (Gr.-Lat.). Fabricius BG, III, 425.

(*) 1567, Paris :?. (Gr.-Lat.). Fabricius BG, III, 425.

Biogr. :

See vol. I, 150 and above, Aeschylus IV. 2.

3. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De igne* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De igne* (Paris, Bibliothèque Nationale, lat. 11, 857).

[*Inc.*] : (fol. 220^r) Ignis quidem natura ex simplicibus corporibus maxime peculiares virtutes habet. Aer enim, aqua, terra cum naturali mutatione. . . . [*Expl.*] : (fol. 229^v) sed de his abunde hucusque tractatum; alibi etiam nos accuratius rursum de his agemus.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 220^r-229^v (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

4. PETRUS DE VALENTIA

Petrus de Valentia completed his translation of the *De igne* on June 2, 1591, as indicated in the *explicit* cited below. This translation was never printed, but survives in what is presumably a unique and autograph copy in ms. Madrid, Biblioteca Nacional, 6322. The translation seems to have been made from the Aldine edition of Theophrastus (Venice, 1495-98), since numbers in the margin of the ms. are the same as the folio numbers of the work in that edition (i.e. 236-245). There are also various marginal annotations in the manuscript, discussing textual problems, problems of translation, and sometimes giving cross references to other works of Theophrastus or of other authors. The translation seems to have been missed by Theophrastus scholars, but is known to writers on Petrus de Valentia. See the following [full citations given below] : Ser-

rano y Sanz, p. 78; Menéndez Pelayo, p. 252; Solana, I, 366. (I am indebted to Mr. J. A. Jones of Hull University for information on the manuscript and to the Biblioteca Nacional for providing me with a xerox copy of the relevant portion).

Theophrastus, *De igne* (Madrid, Biblioteca Nacional, 6322).

[*Inc.*] : (fol. 359r) Inter simplicia [corpora] ignis natura egregie singulares facultates habet: Namque aer quidem et aqua et terra alia mutuo converti sunt nata. . . . [*Expl.*] : (fol. 370v) Ceterum de his satis nunc dictum est. exactius vero rursus de illis in loco agemus alio(?). Benedictus qui dat lasso virtutem. Zafrae Junii 2. id est Pentecoste anni 1591.

Manuscript:

(Photo.) Madrid, Biblioteca Nacional, 6322, s. XVI, fols. 259r-370v.

Biogr.:

Petrus de Valentia (Pedro de Valencia) was born in Zafra in Estremadura, Spain, on November 17, 1555. He studied Latin in his native city, the arts curriculum with the Jesuits in Cordoba, and law at the University of Salamanca. He also studied Hebrew with Benito Arias Montano, with whom he had a close friendship. For part of his life he practiced law in Zafra, but in 1607 he was named chronicler to King Philip III, a position which he held until his death. He died in Madrid on April 4, 1620.

Petrus wrote numerous philosophical, historical, religious, social, economic and literary works, the larger portion of which have never been printed. For details see the works of Menéndez Pelayo and Solana, cited below. He also made numerous translations including works of Thucydides, St. Macarius the Egyptian, and St. Epiphanius of Constantia into Latin; and of Homer, Dio Chrysostomus, and particularly Arias Montano, into Spanish.

Bibl.:

Enciclopedia universal ilustrada Europeo-Americana (Bilbao, 1908-30), LXVI (1930), 661-62.

M. Menéndez y Pelayo, 'Apuntamientos biográficos y bibliográficos de Pedro de Valencia', in *Ensayos de crítica filosófica*

(*Obras completas*, vol. 43, Santander, 1948), 235-56; B. Rebers, *Benito Arias Montano (1527-1598)* (Amsterdam Ph. D., 1961; printed Groningen, s. d., in Dutch), 209-12 and *passim*; M. Solana, *Historia de la filosofía española. Epoca del Renacimiento (Siglo XVI)* (Madrid, 1941), I, 357-76; M. Serrano y Sanz, *Pedro de Valencia, estudio biográfico-critico* (Badajoz, 1910); [no editor given], 'Cartas inéditas de Pedro de Valencia al P. José de Sigüenza', *Ciudad de Dios*, 41 (1896), 341-50, 490-503; 42 (1897), 127-35, 292-96; 43 (1897), 364-68, 437-41; 44 (1897), 354-58.

5. JOANNES FRANCISCUS PICUS (DOUBTFUL)

Gianfrancesco Pico della Mirandola (1469-1533) mentioned, as early as 1505 in a letter to Thomas Wolf, having made a translation of Theophrastus' *De igne* (see Pico's *Opera*, Basel, 1601, 865). His reference in 1514, in a letter to Lilio Gregorio Giraldi (Pico, *Opera*, 880), of 'nonnulla quae de Graeco veritimus in Latinum... Theophrasti' presumably refers to the same translation, although it is possible that he translated also other works of Theophrastus. Pico, for example, had a manuscript of the *Characteres* which he sent to Pirckheimer and which served as the basis for the latter's edition and translation of the work (see above, I 2).

Conrad Gesner also refers to Pico's translation, saying: 'Joannes Franciscus Picus Mirandula... transtulit e Graeco sermone Theophrasti librum de igne...' (*Elenchus scriptorum omnium...*, Basel, 1551, 547-48). There seems to remain no trace of this translation; it presumably perished with Pico, for at his death many of his manuscripts were also destroyed. For further information see Charles B. Schmitt, *Gianfrancesco Pico della Mirandola (1469-1533) and His Critique of Aristotle* (The Hague, 1967), 27, 29, 201.

COMMENTARIES

a. DANIEL FURLANUS

Daniel Furlanus wrote his commentary on the *De igne* at some unspecified date, prob-

ably in the last two decades of the sixteenth century. He indicates in his commentary a knowledge of the translation of the *De igne* by Adrianus Turnebus (see above, VI 2).

Prefatory letter to Aloysius Lolinus (ed. Hanau, 1605)

[Inc.] : (p. 149) : Inter illa, quae praesertim admirantur homines, Aloysi Loline doctissime, quaeque possunt ingeniorum aciem potissimum excitare, est, ut optime nosti, ignis natura, quam cum tu aureo illo tuo libello de igne elegantissime complexus sis, non vereor, quin vel curiosorum vel etiam aemulorum invidiam et spem omnem ad te proxime accedendi eripueris. Interea tamen dum tu illum nescio quo consilio suppressis tenesque eruditorum animos, quos non decebat, tam dulci desiderio cruciari, mitto ad te commentarium meum in librum Theophrasti de hoc eodem argumento, summo labore ac studio a me confectum, quem tibi a principio destinaram, et quod doctissimi philosophi, qualis Theophrastus est, opus non nisi Aloysio Lolino doctissimo aetatis nostrae philosopho dignum esse iudicavi ; et quod labores mei ac studia merito te patronum et exposcunt et vendicant.../. . . [Expl.] : (p. 150) Verum audio et eruditissimum quendam virum in haec eadem Theophrasti opuscula parare commentarios, qui si edentur meis meliores et accuratiores, non aegre feram, quando non sum nescius multos esse quibus et plus conceditur ocii et ingenium est felicius ; quod si forte plus ego quam ille praesttero, gaudebo, quod non lusi operam in qua multos annos versatus sum. Opus enim fuit in his Theophrasti libris (iam enim de omnibus mihi sermo est) labore paene incredibili, quod erant vulnera, quae vel Aesculapius perhorresceret, quibus ego manum admovi et aliqua fortasse sanasse videor. Nam quaedam ne attingere quidem fas putavi. Nullum aderat auxilium aut manuscripti codicis aut typis excusi. Aendum erat praecipue coniecturis quae in hoc commentandi genere infimum habent locum sine dubio ; quod si problematum sectiones defuisse, si Plinius aliquot locis non adiuvasset, infelicissime omnem operam collacasse. Librum autem hunc emendavit Adrianus Turnebus non infeliciter, quem et latinitate donavit una cum libro de odoribus ;

propterea etsi menda quaedam, quae illum fugerant, animadverti locosque aliquos in translatione aut clarius aut simplicius exprimi posse adnotavi, tamen conversionem parare nolui, ne quis me post Turnebum, hoc est virum omnigena eruditione linguarumque cognitione instructissimum, translationem aggressum esse reprehenderet. In commentario brevior fui, nihil tamen praeterire studui, quod ad philosophi sententiam imo ad hoc argumentum explicandum pertinere existimavi. Illum si probes tu et tui similes, hoc est docti et sapientes viri, maximum vigiliarum mearum praemium consequutum me iudicabo. Nam illos philosophos nihil moror, qui sine linguarum et antiquitatis cognitione, sine librorum Platonis, Aristoteles, Theophrasti assidua lectione ex nescio quibus barbarorum philosophorum disputationibus nihil se in philosophia non optime scire et credunt et iactitant. Interea tu quos libros parturis, ede feliciter, nam (crede mihi) nihil potest hac tempestate aut charius aut iucundius studiosis omnibus contingere. Vale.

Praefatio de ignis natura.

[Inc.] : (p. 150) De igne inscribitur hic libellus. Ignis autem et elementaris et hic, quo in artibus utimur et in usu vitae.../. . . [Expl.] : (p. 153) quae ante operis explicacionem cognitu necessaria videbantur. Ad ipsa iam auctoris verba transeamus.

Commentary on Theophrastus, *De igne*.

[Inc.] : (p. 153) Ἰδιαιτάτας vocat maxime peculiares et proprias facultates, quae aliis corporibus non conveniunt.../. . . [Expl.] : (p. 180) Ita vero halitum interpretabimur. Si cui placet Turnebi versio sententia non obscura est.

Edition :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, pp. 149-80. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

b. BENEDICTUS MANZOLIUS

Benedictus Manzolius completed his commentary on the *De igne* in 1571, as is indicated by the following note at the top of

the manuscript : '1571 die 4 Novembris in pago cui Madon inditum est nomen prope blesium [or *bletum*. Blesum=Blois, but is not near to the River Madon] Gallia confirmata nondum valitudine' (Ms., Milano, Biblioteca Ambrosiana, S 98 sup., fol. 371). The authorship of this commentary, as well as the partial commentary on the *De historia plantarum* (see above II c, for details), is indicated in the manuscript (fol. 368) by a note, written in a hand different from that of the commentaries themselves. It reads as follows : 'del Manzolo Vescovo in Aristotelis problemata, in Theophrasti de igne, de historia plantarum. non so che altro.'

Scholia in Theophrasti librum de igne (Ms., Milano, Biblioteca Ambrosiana, S 98 sup., fols. 371-385v).

[*Inc.*] : (fol. 371) Singularibus maxime peculiaribusque potestatibus]. Non desunt quae adeo peculiaria sint caeteris elementis, ut haec ignis proinde. . . . [*Expl.*] : (fol. 385v) Sed de his rebus]. Accuratus de his se dicturum pollicetur quod sane mirum, cum inscriptio sit de igne, neque enim hoc πάρεγγον. Nisi hoc perinde est atque illud Apelles faciebat.

Manuscript :

Milano, Biblioteca Ambrosiana, S 98 sup., s. XVI, fols. 371-385v (A. Martini and D. Bassi, *Catalogus codicum graecorum Bibliothecae Ambrosianae*, Milan, 1906, p. 852 ; A. Rivolta, *Catalogo dei codici pinelliani dell' Ambrosiana*, Milan, 1933, pp. 184-86 ; Kristeller, *Iter I*, 314).

Biogr. :

Benedictus Manzolius was born at Modena about 1530 and died at Rome on August 26, 1585. He was a student of Castelvetro as a young man and later studied at the University of Padua (ca. 1553), where he was a companion of Francesco Patrizi of Cherso. About 1567 he entered the service of the d'Este family as a secretary and in 1571 accompanied Cardinal Luigi d'Este on a trip to France. In 1578 he was named bishop of Reggio Emilia. He was called to Rome in 1585, where he died soon afterward.

Manzolius left behind a variety of philosophical and theological works, as well as translations of various Greek authors. Apparently, practically nothing of his has been

published, save a few letters (for a list of his works see G. Tiraboschi, *Biblioteca modenese* III, 151-52).

Bibl. : Tiraboschi (Venice, 1822-25) VII, 598 ; Zedler XIX, 1151.

E. Garin, *Storia della filosofia italiana* (Turin, 1966), 576 ; G. Tiraboschi, *Biblioteca modenese*, Modena, 1781-86, vol. III, 146-52 ; F. Ughelli, *Italia sacra*, Venice, 1717-22, vol. II, 317 ; Ms. Milano, Biblioteca Ambrosiana, S 105 sup. (letter to Pinelli).

VII. *De odoribus*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : Apud Aldum, II (1497), 441-451.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 364-76 [the Loeb edition, ed. A. Hort (London, 1916), II, 326-88, copies Wimmer's text].

TRANSLATIONS

1. ADRIANUS TURNEBUS

Adrianus Turnebus' translation of the *De odoribus* first appeared at Paris in 1556 in an edition which includes the Greek text, as well as *scholia et annotationes* (see below VII a) by Turnebus. It is possible that the translation was completed a few years earlier, for the Privilege to print the work is dated 'VII Idus Feb. MDLIII'.

Prefatory letter to Margareta Valesia, sister of King Henry II of France (ed. Paris, 1556).

[*Inc.*] : (fol. 2r) : Putaresne futurum, illustrissima princeps, eximium huius aevi ornamentum et decus, ut philosophus unguentariam unquam faceret aut ullius huiusmodi mercis institor unquam esset. . . . [*Expl.*] (fol. 3v) : Itaque cum hoc argumentum et Dei auctoritate tutum viderem et ad philosophiae cognitionem pertinere intelligerem, non sum veritus, illustrissima princeps, ne quid alienum ab amplitudine tua facere viderer, si tibi totum Theophrasti myrothecium, omnes arculas, omnia scrinia unguentorum referta mitterem. Et quoniam olim censores edictum Romae proposuerunt, ne quis unguentis uteretur exoticis (hoc enim verbo edixerunt), haec ut minus pere-

grina videantur et pro vernaculis habeantur ad Romanam consuetudinem, quando Latina lingua in religione et disciplinis nobis prope vernacula est, traduxi et latine ut potui expressi. Huius autem munusculi aestimationem non libri exiguitate sed voluntatis tibi deditae devoteaque propensione interpretabere.

Theophrastus, *De odoribus*.

[*Inc.*] : (fol. 4^r) : Odores admixtione quadam omnino constant, ut sapores. Quod enim admixtione est expers, protinus etiam omni vacat odore, ut et sapore.../[*Expl.*] : (fol. 15^v) : nonnihil autem intercedere rationis et affinitatis cum stanno, coniici autem non ob capacitatem, sed ob amaritudinem.

Editions :

1556, Paris : Michael Vascosanus. (Gr.-Lat.). With Turnebus' *Annotationes*. BM ; BN ; (CtY).

1600, Strasbourg : Lazarus Zetzner. (Gr.-Lat.). In Adrianus Turnebus, *Opera*, II, 5-18. BM ; BN.

1605, Hanau : Typis Wechelianis apud Claudio Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 181-98. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Heinsius, 441-54. BM ; BN ; (CtY ; NNC ; NjP). (Without Prefatory Letter).

1656, Harderwyck : Ex officina societatis typographicae. In Theophrastus, *Libelli duo*, II, fol. C₂^r-p. 28. BM.

1818, Leipzig : Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, *Opera* II, 397-411. BM ; BN ; (CtY ; NNC ; NjP). The translation has been edited by Schneider, so that the Explicit is hardly recognizable, but the translation which he prints is basically that of Turnebus.

Doubtful :

1567, Paris : ?. (Gr.-Lat.). Fabricius *BG*, III, 425.

Biogr. :

See vol I, 150 and above, Aeschylus IV, 2.

2. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De odoribus* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De odoribus* (Paris, Bibliothèque Nationale, lat. 11, 857).

[*Inc.*] : (fol. 330^v) Odores prorsus mixtione fiunt, velut et sapores. Nam quod mixtum non est, odore caret.../[*Expl.*] : (fol. 340^r) ferrum autem iniici non ut eius moles augeatur sed ut durius sit.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 330^v-340^r (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

3. BENEDICTUS MANZOLIUS (DOUBTFUL)

According to Girolamo Tiraboschi, *Biblioteca modenese* (Modena, 1781-86), III, 152, included in the works left behind by Benedictus Manzolius was 'Theophrasti de odoribus versio'. Tiraboschi based his statement on an earlier list and did not actually have evidence for the translation's existence in his own time.

COMMENTARIES

a. ADRIANUS TURNEBUS

Turnebus' commentary on the *De odoribus* (called by him *scholia et annotationes*) was first printed with his translation of the same work in 1556. It may have been finished a few years earlier (see above, under VII 1).

Prefatory Letter : see above, under VII 1.

Scholia et annotationes in librum Theophrasti de odoribus (ed. Paris, 1556).

[*Inc.*] : (fol. 16^r) Ἀηδεῖς) Cum Theophrastum esse scirem unum ex philosophis illis, qui tanquam maiorum gentium numerari merito possunt, equidem semper, ut quam emendatissimus in hominum manus veniret, optavi.../[*Expl.*] : (fol. 32^r) Haec autem quae dicit, quorum pertineant, non satis constat, cum libri finis desideretur, in quo id explicabat. Haec habui quae in Theophrastum breviter annotarem.

Editions :

1556, Paris : Michael Vascosanus. With Greek text of *De odoribus* and Turnebus' Latin translation, fols. 16^r-32^r. BM ; BN ; (CtY).

1600, Strasbourg : Lazarus Zetzner. In Turnebus, *Opera*, II, 18-27. BM ; BN.

Biogr. :

See vol I, 150 and above, Aeschylus IV 2.

b. DANIEL FURLANUS

Daniel Furlanus wrote a commentary on the *De odoribus* which was included in the 1605 edition of Theophrastus' *Opera* along with Turnebus' translation of that work (see above VII 1). There does not seem to be further evidence which would allow us to date the commentary more precisely.

Prefatory letter, 'Nobilissimis doctissimisque viris Academicis Cretensibus' (ed. Hanau, 1605).

[Inc.] : (p. 198) Inter illa, quae nostro saeculo desita, priscorum usitata temporibus magnam habent. . . Nam Theophrastus, summus philosophus, qui in hoc philosophandi genere quemadmodum in omni philosophia admirabilem sese praestitit, librum edidit in quo, ut optime nostis, ut quaedam universe de odorum natura disputet, tamen totus paene in unguentorum compositione, viribus, effectis est occupatus. Illum ego cum ab Adriano Turnebo viro doctissimo emendatiorem editum et in latinum conversum animadverterem, dubitavi mecum saepenumero, an quemadmodum alios magni huius philosophi libros, ita hunc quoque et latinum redderem et commentariis explicarem. Sciebam enim futuros qui me reprehenderent, quod lucis aliquid huic libro sperarem post Turnebum afferre posse; quem ut in aliis absolutae eruditionis partibus, ita in hac nihil latuisse credibile est. Tamen cum hic codex ita esset maculis refertus, ut multa fugisse potuerint virum illum alioquin diligentissimum, in conversione autem aliquando sententiam non omnino reddat, qualem philosophus habere voluit, existimavi operae precium me facturum, si commentariis librum locupletarem, quibus et alias emendationes non infelici coniectura excogitatas adderem et adnotarem, ubi potuit et verior

et fidelior esse translatio. Nec ego quidem eo inficias maximum fuisse in omni litterarum genere Adrianum Turnebum, hominem illum tamen agnosco, cuius naturae consenteum est frequenter decipi. Hanc lucubrationem meam vobis dedico, viri nobilissimi ac doctissimi ; cum enim illa sit Academia vestra, quae non Cretae modo, verum etiam omnibus civitatibus ubi vigent doctrinarum studia possit esse decori et ornamento, egoque inter Academicos locum habeam vestra liberalitate non postremum, debui donum hoc Academiae tanquam Palladis aut Apollinis templo consecrare, ut et quae mea in illam sit pietas significarem et me aliqua ex parte liberarem ab illo nomine, quod iam pridem ex vestris legibus mihi contraxeram. De vestrum autem omnium laudibus in primisque clarissimi viri Andreae Cornelii, eloquentissimi et doctissimi académiae principis, aliqua dicerem, si et illae paene notae non essent omnibus et ego possem in epistola oratorem agere. Ut autem caetera sileam, illud nunquam desinam admirari et extollere, quod cum hoc saeculo, quo vigent litterae, quo omnes paene scientiae reviviscunt, soli paene Cretenses quidvis potius sectentur quam studia, vos quorum plurimis maxima sunt publica privataque negotia facem aliis praetulitis, ut tandem aliquando vestro exemplo discant sapere ; itaque vos eloquentiae studia excolitis, poem, dialecticam, mathematica, philosophiam [Expl.] (p. 199) : Interea commentarium hunc accipite et a malevolorum calumniis non auctoritate modo, verum etiam doctrina defendite. Valete.

Praefatio, in qua et odoris natura et philosophi propositum explicatur.

[Inc.] (p. 199) : Odoris naturam non eodem modo veteres cognoverunt, qui prop-

terea varias habuere sententias, quod odor sit divina res ; obscura tamen et involuta [Expl.] : (p. 202) De his agit singulatim post universalem apparatum, in quo docetur odoris natura et species.

Commentary on Theophrastus, *De odoribus*.

[Inc.] : (p. 202) Propositio haec in libris naturalibus probata est. Siquidem et in libro de sensu et in sexto de plantarum causis demonstratum est, ex sicco terreo atque

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humido simul commistis saporem fieri. . . / . . . [Expl.] : (p. 230) Haec omnia aliunde
huc irrepserunt. Propterea abolenda omnino
censui. Desunt autem nonnulla in hoc
libro.

Edition :

1605, Hanau : Typis Wechelianis apud
Claudium Marnium et haeredes Ioannis
Aubrii. In Theophrastus, *Opera*, pp. 198-
230. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

VIII. *De ventis*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : Apud Aldum II (1497), 245-54.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 376-89.

TRANSLATIONS

1. ADRIANUS TURNEBUS

Adrianus Turnebus translated the *De ventis* at some time before his death in 1565. The translation did not appear during Turnebus' lifetime, but was first printed only in the posthumous edition of his *Opera* (Strasbourg, 1600).

Theophrastus, *De ventis* (ed. Strasbourg, 1600).

[Inc.] : (p. 41) Quibus e rebus ventorum natura constet, quoque pacto et quibus de causis existant iam ante disputatum est. . . / . . . [Expl.] : (p. 48) Igitur Caecium alii Olympiam, alii Scironem nominant, Siculi Circam. Subsolanum autem alii Hellespontium, Phoenices Carbam, Berecyntiam in Ponto.

Editions :

1600, Strasbourg : Lazarus Zetzner. In Adrianus Turnebus, *Opera*, II, 41-48. BM ; BN.

1818, Leipzig : Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, *Opera*, II, 451-65. BM ; BN ; (CtY ; NNC ; Njp). The translation has been edited and emended by J. G. Schneider.

Biogr. :

See vol. I, 150 and above, Aeschylus IV 2.

2. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De ventis* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De ventis* (Paris, Bibliothèque Nationale, lat. 11, 857).

[Inc.] : (fol. 230^r) Ventorum natura ex quibus, quomodo et quas ob caussas gignitur, antea nos examinavimus. . . . [Expl.] : (fol. 238^v) alii Scironem, Siculi Percian : Apelion vero Hellespontian : Phoenices Carban, * (sic) incolae Ponti Beri.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 230^r-238^v (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

3. FEDERICUS BONAVENTURA

The first Latin translation of the *De ventis* to appear in print was that of Federicus Bonaventura, translated for Francesco Maria II, Duke of Urbino. Bonaventura's translation was first printed in 1593 although it had been completed six years earlier (see Preface cited below). The translator himself, however, seems to have realized that his translation was not the first as he indicates in his Prefatory Letter (see below). This translation, along with Bonaventura's version of *De signis* (see below IX 3) and his commentaries on the two works (see below VIII a and IX a) form part of his extensive writings on meteorological topics.

That Bonaventura was aware of Adrianus Turnebus' interest in the *De ventis* (see VIII 1) is clear from the opening of Bonaventura's commentary on the work (ed. Urbino, 1593, pp. 61-62). He also states that he was unable to find an ancient manuscript of the work in the Italian libraries, but did know of Turnebus' emendations from a copy in Gianvincenzo Pinelli's library ('Iam vero, cum exemplarium veterum nulla nobis esset copia, etsi ipsa per omnes illustres Italiae bibliothecas diligenter conquisiverimus ; emenda-

tiones nonnullae Adriani Turnebi, quas ex bibliotheca literatissimi ac integerrimi viri Vincentii Pinelli habuimus', *Ibid.*, pp. 61-62). Bonaventura, moreover, acknowledges that he got aid in the study of the text from several scholars and states that in his translation he has striven for accuracy, rather than elegance ('*Illud etiam sciant lectores velim, nos in multis doctissimorum virorum opera et iudicio fuisse usos; videlicet ex nostris Petri Pauli Florii et Alexandri Georgii; item Aloisii Lolini Patritii Veneti, viri omnibus artibus et disciplinis ornati et graeci sermonis scientissimi; in hoc autem opusculo convertendo non orationis nitorem, sed nuda autoris verba et sententiam...*' *Ibid.*, p. 62).

Prefatory Letter to Franciscus Maria Secundus, Urbini Dux Sextus (ed. Urbino, 1593).

[*Inc.*] : (fol. †_{ii}^r) Magnus ille Alexander (Princeps serenissime) qui philosophiae ardore virtutem bellicam aequavit, Aristoteli succensuisse dicitur... At ego contra, ne tu mihi laudabiliiori longe affectu commotus succenseris, quod Theophrasti opus de ventis elegantissimum, iam pridem latinitate a me donatum tibique dicatum, in vulgus non proferrem, et suspicione sollicitus et suspensus metu superioribus mensibus diu multumque fui... vereri caepi, ne difficile patereris praeclarum summi philosophi opus tui gratia primum latino sermoni enatum diutius mea culpa delitescere. Iam enim sexto anno exeunte librum hunc tibi, Principi meo, cui me ipsum ac mea omnia debeo, calamo exaratum dono miseram optime sane de optimo philosopho meritum me esse ratus, si tantummodo Princi optimo illum latine loquentem consecrarem maioremque me inde laudem esse adepturum, quam si impressum curassem (a qua re semper abhorri) ad manus hominum perveniendum. Haec autem dum ante oculos obversabantur meos, ecce audio nonnullos doctos viros eodem sumpto labore librum hunc transstilisse et una cum aliis lucrubrationibus brevi esse edituros. Quamobrem alias me rursus timor occupavit, ne studiosi omnes litterarum, immo et Theophrastus ipse moleste ferrent ea, quae tibi uni vel maxime debentur tuoque pridem nomini dedicata fuere, aliis

nuncupata circunferri. Itaque illud facere his de causis coactus sum, a quo longe aberam animo quodve flagitantibus saepe amicis recusaveram, nimirum opus hoc in lucem edere, quod iusti legitimique domini nomen praeseferens tanquam tuum agnoscetur ab omnibus ac legeretur, tuaque autoritate fultum calumniantium quaerelas nedum facile sustinere, sed et penitus arcere posset... . . . [Expl.] : (fol. †_{iii}^r) qui pro vetere instituto sacrantur Princi viro, summa humanitate amplexaris. Vale.

Letter : Auctor candido lectori.

[*Inc.*] : (fol. †_{iii}^v) En habes amicem (sic, read : amice) lector priorem ANEMOLOGIAE nostrae partem in hoc volumine, videlicet de ventorum affectionibus, . . . De affectionibus enim liber Theophrasti de ventis tractat, atque in illum Annotationes, in quo interpretando eo maiorem sustinui laborem, quod et primus (quod sciam) provinciam hanc suscepit; et nullum fere in graecis exemplaribus verbum extat, quod mendis non scateat. Quam profecto rem Annotationes ipsae satis docent, in quibus quot loca emendaverim, quot ex sectione vigesima sexta Problematum restituerim et illustraverim vel multo aliter quam Theodorus interpretatus sim, linguae graecae studiosi, quibus nostram operam spero fore non iniucundam, facile cognoscent. De signis tam meteorologicis et naturalibus (ut ita loquar) quam coelestibus, quae e syderum inerrantium ortu et obitu sumuntur, libri quatuor agunt: Theophrasti de pluviarum, ventorum, serenitatis, ac tempestatis signis (serenitates nanque, imbres, ac tempestates a ventis maxime pendent ventosque comites fere semper habent), item alter ille Ptolemai cum duobus opusculis ex Columella et Plinio excerptis de significationibus stellarum inerrantium ac super illis annotationes, quos etiam primus ego non parvo labore propter rei obscuritatem in latinum sermonem transluli atque in annotationibus veteres illos imitatus ac supra vires meas audax naturales causas earum rerum adducere conatus sum, quas fatentur fere omnes humanum ingenium non reperire; utpote quae latere creduntur obscuritate involutae naturae, quasi Deus non ista nos scire, sed tantummodo admirari voluerit. . . cum iam mihi iter instaret

ad graviora studia perdiscenda, parentibus fato ereptis ad domesticam gubernationem revocatum nullum alium in litteris ac philosophia habuisse praeceptorem, ad quam, praesertim ad peripateticam, summe a tenera aetate propensus fui, praeterquam assiduos meos dierum noctiumque labores et incredibilem ac flagrantissimam discendi cupiditatem; nisi quantum doctissimorum virorum congressus interdum et colloquia quodammodo magistri loco mihi extiterunt. . . . [Expl.]: (fol. ††²^r) Vale, et si haec nostra tibi non displicere intelligemus, graviora fortasse in dies expectare poteris.

Further letter: Lectori.

[Inc.]: (fol. ††²^r) Hoc tibi, candide lector, compertum esse volo, cum dixi in meis Annotationibus in libros de signis pluviarum, ventorum, serenitatis ac tempes-tatis me ex omnibus recentioribus fere. . . . [Expl.]: (fol. ††²^r) quae tamen facile vel levi adhibita attentione ac vigilantia conformare poteris et emendare. Bene vale.

Theophrasti de ventis liber a Federico Bonaventura Urbinate Latinitate donatus.

[Inc.]: (p. 1) Ventorum natura, ex quibus constet, quomodo et quas ob caussas oriatur, antea contemplati sumus. . . . [Expl.]: (p. 34) Sed qui Siciliam incolunt Iapygam, Subsolanum autem Hellespontiam, Carbam autem Phoenices, Berecyntiam demum in Ponto.

Editions:

1593, Urbino: Apud Bartholomeum et Simonem Ragusios fratres. In Federicus Bonaventura, *Anemologiae pars prior*, fol. †²^r-p. 34. BM; BN.

1594, Venice: Apud Franciscum de Franciscis Senensem. In Federicus Bonaventura, *Meteorologiae affectiones*, fol. †²^r-p. 34. BN.

Biogr.:

Federicus Bonaventura (Federigo Bonaventura) was born in Ancona of a family from Urbino in 1555 and died in Urbino in 1602. His early studies were at Rome in the court of Giulio della Rovere, but at 18 he returned to Urbino where he continued his studies, particularly in philosophy and Greek. When Francesco Maria II became Duke of Urbino in 1574 he favored Federicus, with whom he had studied at school, and acted as his patron. Most of Bonaventura's life was

spent at the Court of Urbino, although he did carry out several diplomatic missions on behalf of his benefactor. Among his friends and correspondents are to be numbered Annibale Caro, Girolamo Mercuriale, Gianvincenzo Pinelli, and Torquato Tasso.

Works: In addition to various writings on meteorology, Bonaventura published several works on philosophy, medicine, and politics and translated Themistius' *Paraphrasis in tertium librum Aristotelis de anima* (for more extensive lists see the works of Mazzuchelli and Vecchietti cited below).

Bibl.: Hoefer, IV, 550; Jöcher, I, 1221; Mazzuchelli, II, 1563-64; Michaud, IV, 687.

P. Gherardi, *Degli uomini illustri di Urbino commentario del P. Carlo Grossi con aggiunte scritte dal conte Pompeo Gherardi* (Urbino, 1856), 72-78; E. Narducci, *Giunte all'opera. . . del. . . Mazzuchelli* (Rome, 1884), 95; C. B. Schmitt, article forthcoming in *Dictionary of Scientific Biography*; F. and T. Vecchietti, *Biblioteca picena* (Osimo, 1790-96) III, 1-6.

4. DANIEL FURLANUS

Daniel Furlanus seems to have translated Theophrastus' *De ventis* and to have written his commentary on the same work (see below VIII.b) about 1591, the date of his Prefatory Letter to Federicus Pendarius (see below VIII.b). Neither the translation nor the commentary were printed until the 1605 edition of Theophrastus' *Opera*.

Prefatory Letter: see below, under VIII.b. Perhaps it relates to the translation as well as the commentary.

Theophrastus, *De ventis* (ed. Hanau, 1605).

[Inc.]: (p. 55) Ventorum naturae quae sit materies, quae ortus ratio, quae causae, prius nobis traditum est. . . . [Expl.]: (p. 71) Argestem autem alii Olympium, alii Scironem nominant, Derciam Siculi, Ape-liotem Hellespontium, Phoenices Carban; in ponto Berecynthium.

Editions:

1605, Hanau: Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 55-71. BM; BN; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Hein-sius, 402-15. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

COMMENTARIES

a. FEDERICUS BONAVENTURA

Federicus Bonaventura published his extensive commentary on the *De ventis* at the same time he published his translation of the same work (see above VIII 3).

Prefatory Letters : see above, under VIII 3, which serve as introductory letters for all of the works contained in the 1593 edition.

Commentary on Theophrastus, *De ventis* (ed. Urbino. 1593)

[*Inc.*] : (p. 61) 'H τῶν ἀνέμων φύσις. Cum maior pars operum Theophrasti, maxima philosophiae iactura, amissa sit, certe quae ad nostras manus pervenit, adeo vitiata est ac mutila (quemadmodum iure et merito doctissimus vir Adrianus Turnebus aliquando conquerebatur), ut verus ipsius sensus fere pro deplorato videatur habendus. . . . [*Expl.*] : (p. 221) olim enim Phrigia Berecynthia dicebatur. Haec habui, quae in librum hunc de ventis annotarem. Laus Deo.

Editions :

1593, Urbino : Apud Bartholomaeum et Simonem Ragusios fratres. In Federicus Bonaventura, *Anemologiae pars prior*, 61-221. BM; BN.

1594, Venice : Apud Franciscum de Francisca Senensem. In Federicus Bonaventura, *Meteorologicae affectiones*, 61-221. BN.

Biogr. :

See above, under VIII 3.

b. DANIEL FURLANUS

Daniel Furlanus' commentary on Theophrastus' *De ventis* was completed sometime before 1591, the date of his prefatory letter addressed to Federicus Pendarius, who had been one of Furlanus' teachers at the University of Padua (see above, under I 8, and the Prefatory letter below). The commen-

tary, however, was not published until 1605.

Prefatory letter to Federicus Pendarius, First Professor of Philosophy at Bologna (ed. Hanau, 1605).

[*Inc.*] : (p. 72) In omni philosophandi genere illud unum, Federice Pendasi, maxime desiderare soleo atque etiam admirari quod, ut agendis rebus prudentiae videtur proprium, ita intelligendis et explanandis iudicium appellatur. . . . [*Expl.*] : Cum enim te Patavii audirem Aristotelis de natura libros explicantem, illa videbar audire, quae nunquam alias aut ab aliis animadversa aut etiam intellecta sunt. In via ac ratione docendi, quae methodus appellatur, nullum tuo verius, nullum exquisitus iudicium. In obscuris dictionibus philosophi, pensatatis graecorum interpretum, qui in hoc genere solent esse diligentiores, declarationibus, quod a te definitum est, illud sine dubio nemo non sanus amplectatur et teneat. At in disputationibus et controversiis, quae vel doctissimos viros haesitare faciunt quaeque propterea in causa sunt, ut imbecilla quaedam ingenia nugacem arguant et vanam philosophiam, non ille es tu, qui probabilibus quibusdam argumentis aut tuam confirmes sententiam aut illos, qui non idem sentiunt, confutes atque redarguas? Ex ipso naturae penu, cuius promus condus videtur vir divini ingenii Aristoteles extitisse, reconditas affers inauditasque sententias paucisque definis et explicas, quae multi quos vulgus admiratur innumeris controversiis, cum declarare se putent, obscurare videntur atque confundere. Iam vero quantus es in diuidicandis veterum philosophorum et Aristotelis praesertim germanis operibus? Quo laudis genere multi olim gravissimi Peripatetici floruerunt. Quid de oratione tua dicam, non fucata illa quidem aut forensi et oratoria, sed gravi et philosophia vere digna, in qua non ornamenta sunt a rhetorum officinis accersita, sed e naturae thesauris hausta; sunt autem haec praesertim sermonis puritas atque proprietas. Quamobrem adeo videris tu veterum peripateticorum gloriam unus adaequasse, ut felicissimi merito debeant existimari quibus datum est, ut te praceptor usi fuerint aliquando; et profecto hoc ego felicitatis genere maxime

glorior, quod etsi non diutius, aliquandiu tamen mihi contigit tuo esse auditori, a quo cum multas habuerim privatim acceptas praceptiones de studiorum meorum ratione, ita illas servasse videor, ut etiam profecisse mihi persuadeam. Quamobrem cum post multas vigilias laboresque quos in medicorum philosophorumque libros posui illa, quae a me fuerunt elucubrata velim cum studiosis communicare, quorum utilitati maxime studui, non potui non ex iis aliqua tibi offerre ac dedicare, si velim ab omnibus non ingratissimus existimari. Sunt haec commentarii et emendationes in Theophrasti librum de ventis, quem nuper in Latinum convertimus una cum aliis eius opusculis. Continet vero liber hic (ut optime nosti) particulares quaestiones de ventis, quas in Meteoris non explicavit magnus ille philosophus, quod commodius separato opere illas declaraturum se cogitarit, Aristotelis exemplum imitatus, qui quaecunque ad affectus ventorum pertinent in Meteorologicis libris non explicata, in problematum sectionibus declarare voluit. Librum autem hunc non semel adducit et Alexander Aphrodisiaeus et Olympiodorus Alexandrinus in Commentariis in Meteorologica. Iacuit ille neglectus hactenus, quod ita scateret mendis ac maculis, ut Augiae stabulum purgare velle videretur, qui suam in illo operam poneret. Neque ego plus aliis potuisse mihi persuadeo, ut propterea hunc librum lacerum et mutilum aggrederer, sed vicerunt me et iuvandi studiosos desiderium et magna in Theophrastum pietas, cuius cum temporum iniuria elegan- tissimi doctissimique libri perierint, quos conscripsit de natura, de Deo, de moribus, de republica, de poetica, de studio dicendi, postremo de variis omnium disciplinarum argumentis, magnum me operae precium facturum existimavi, si haec opuscula tanquam tabulas ex naufragio restituta latina et emendatoria publicarem et studiosos philosophiae et illum philosophum demerendo qui post magistrum illum eximium Aristotelem in Lycaeum praeclare docuit ex cuius libris ita profecerunt peripatetici, qui Aristotelis libris diutius caruerunt, ut nihil amiserint ex priscis illis divini philosophi praeceptis ac placitis. Hunc igitur librum ita velim accipias, ut si iudicio tuo satis-

faciant, quae in illum commentatus sum, permittas in vulgas edi; nam si non placuerint, non recuso, quin ita de libro statuas, ut e re eius existimationisque meae visum fuerit; quod si in lucem edetur, tuum fuerit et me a malevolorum tueri calumniis et auctoritate tua facere, ut ille in studiosorum versetur manibus. Interea ut ego neque locorum neque temporis intervallo unquam impedior, quin tui semper non meminerim, sic tu ne graveris memor esse mei, qui te mirifice colo ac diligo. Vale. Rhethymna a Creta Anno MDXCI.

Preface to Commentary on Theophrastus, *De ventis*.

[*Inc.*] : (p. 73) In hoc etiam Theophrasti libello, qui de ventis inscribitur, eandem aut etiam incertiorem interpretationis aleam subibimus. [*Expl.*] : (p. 74) Id quod optimo factum fato censeo, ut quando hic liber lacer est, et paene mutilus, ex problematis resarcitur, quod nos in praesentia paramus facere.

Commentary on Theophrastus, *De ventis*.

[*Inc.*] : (p. 74) In Meteorologicis libris declaravit Theophrastus omnem ventorum materiam generationemque, praeterea generationis modum et efficientem causam, et communiores quasdam affectiones magistrum Aristotelem imitatus. [*Expl.*] : (p. 108) Est autem et urbs in Phrygia eodem nomine unde et Cybele et Atys Berecynthii vocantur apud poetas.

Edition :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, pp. 73-108. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

IX. *De signis*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice, apud Aldum, II (1497), 261-67.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 389-98 [the Loeb edition, ed. A. Hort (London, 1916), II, 390-432, copies Wimmer's text].

TRANSLATIONS

1. BARTHOLOMAEUS DE MESSANA

Bartholomaeus de Messana translated the *De signis* sometime during the reign of King Manfred of Sicily (1258-66). In the manuscripts of this translation, as well as in the sixteenth century printings, this work is either attributed to Aristotle or it appears without indication of authorship. In some of the manuscripts of this work it goes under the title of *De astrologia navalı*.

Although the *De signis* was included in Diogenes Laertius' list of Theophrastus' works (V, 45), it was already attributed to Aristotle by some writers in antiquity (see V. Rose, *Aristoteles pseudopigraphus*, Leipzig, 1863, 244-246; Aristotle, *Fragmenta*, ed. V. Rose, Leipzig, 1886, 198; O. Regenbogen, in *PW* Supplementband VII 1940, 1412 f.)

Theophrastus, *De signis* (ed. Würzburg, 1936).

[Inc.] : (p. 43) Signa aquarum et ventorum et tempestatum et serenitatum sic scripsimus in quantum possibile fuit, quae quidem nos ipsi perspicentes, quae autem ab aliis non inexpertis accipientes . . . [Expl.] : (p. 60) stellis autem consuevit ut frequenter significare et aequinoctiis et conversionibus, non in ipsis [text: ipsis; corrected by *Aristoteles Latinus*, specimen no. 77], sed aut ante ipsa aut parum postea.

Bibl.: See the items listed below under the biography of the translator.

Manuscripts: Ten manuscripts are known (2 = s. XIII; 1 = s. XIII-XIV; 3 = s. XIV; 2 = s. XV; 1 = s. XVI); see *Aristoteles Latinus* Nos. 176 (I, 319-21), 542 (I, 499), 895 (I, 666), 1006 (I, 717-18), 1413 (II, 967), 1441 (II, 983-84), 1503 (II, 1031-32), 1609 (II, 1100-01), and 1717 (II, 1162-64). In addition to these nine there is one further manuscript listed in the *Aristoteles Latinus* (no. 360; I, 409), called in the Index of that work 'alia translatio' (II, 1353). The text of this manuscript, however, shows only minor differences from the critical text and is not to be counted as a separate version. In fact, it appears to offer essentially the same text as manuscripts L (no. 542) and R

(no. 1717), as can be gathered from Kley's edition. Consequently there are ten manuscripts of the translation. For further information on textual variants of the manuscripts see W. Kley, *Theophrasts Metaphysisches Bruchstück und die Schrift Περὶ σημείων in der lateinischen Übersetzung des Bartholomaeus von Messina* (Würzburg, 1936), 29-81, esp. 29-42.

Editions:

1501, Bologna: Benedictus Hectoris. In a miscellaneous volume entitled, *Aristotelis philosophorum maximi secretum secretorum*. . . BN; *Index Aureliensis*, no. 107. 691.

1516, Bologna: Benedictus Hectoris. In a miscellaneous volume entitled *Aristotelis . . . secretum secretorum*. . . fols. 19^r-21^r. BM; *Index Aureliensis*, no. 107.833.

1520, Paris: In *Secreta secretorum Aristotelis*, fols. 49^r-66^r. BM; *Index Aureliensis*, no. 107.867.

1528, Lyons: Antonius Blanchard. In *Secreta secretorum Aristotelis*, fols. 43^r-47^v. BN; DK 6.6029.

Bibl.: See the works listed below under the Biography of Bartholomaeus.

Biogr.:

Bartholomaeus de Messana (Bartolomeo da Messina, Bartholomew of Messina) flourished in Sicily at the court of Manfred of Sicily (1258-1266). We have no other precise information concerning his life. He is primarily known for his translations from Greek into Latin of various works attributed to Aristotle, as well as works by Hierocles and Hippocrates.

Bibl.: Sarton II, 829.

Dizionario Biografico degli Italiani, VI (1964), 729-30 (recent bibliography); E. Franceschini, 'Le traduzioni latine aristoteliche e pseudaristoteliche del codice Antoniano XVII, 370', *Aevum* IX (1935), 3-26; W. Kley, *Theophrasts Metaphysisches Bruchstück und die Schrift περὶ σημείων in der lateinischen Übersetzung des Bartholomaeus von Messina* (Würzburg, 1936); G. Marenghi, 'Un capitolo dell' Aristotele medievale: Bartolomeo da Messina traduttore dei *Problemata Physica*', *Aevum* XXXVI (1962), 268-83 (bibliography); L. Minio-Paluello, 'Note sull' Aristotele. . .', *Rivista di filo-*

sofia neo-scolastica, XLII (1950), 222-37 ; R. Seligsohn, *Die Übersetzung der ps. aristotelischen Problemata durch Bartholomaeus von Messina* (Berlin, 1934).

2. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De signis* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De signis* (Paris, Bibliothèque Nationale, lat. 11, 857).

[Inc.] : (fol. 239^r) Aquarium, ventorum, tempestatum, serenitatis nos equidem signa hac [cancelled : descriptione] commentatione descriptsimus quanta maxime. . . . [Expl.] : (fol. 245^r) solsticia, non quidem tantisper dum fiunt, sed paulo ante vel post.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 239^r-245^r (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

3. FEDERICUS BONAVENTURA

Federicus Bonaventura published his translation of the *De Signis* at the same time as he published his translation of the *De ventis* and his commentaries on these two works (see above VIII 3).

Prefatory Letters : See above, under VIII 3, which serve as introductory letters for all of the works contained in the 1593 edition.

Theophrastus, *De signis* (ed. Urbino, 1593).

[Inc.] : (p. 35) Pluviarum ventorumque signa, tempestatum ac tranquillitatis pro virili scribere impraesentia aggredimur quorum alia nos meti ipsi observavimus, alia vero ex probatis auctoribus accepimus. . . . [Expl.] : (p. 60) sub astris, ut plurimum praenunciari consuevit. Item et aequinoctiis et solsticiis non quidem statis horum temporum diebus, verum paulo ante, aut paulo post.

Editions :

1593, Urbino : Apud Bartholomaeum et Simonem Ragusios fratres. In Federicus

Bonaventura, *Anemologiae pars prior*, 35-60. BM ; BN.

1594, Venice : Apud Franciscum de Franciscis Senensem. In Federicus Bonaventura, *Meteorologicae affectiones*, 35-60. BN.

Biogr. :

See above, under VIII 3.

4. DANIEL FURLANUS

Daniel Furlanus probably translated Theophrastus' *De signis* at the same time as — or perhaps slightly before — he prepared his commentary on the same work. This was done (see below IX b) between 1584 and 1602 since Maximos Marginios is addressed as the 'Bishop of Cythera' in the Prefatory letter to the work.

Prefatory Letter : See below, under IX b, which seems to serve for the translation as well as the commentary.

Theophrastus, *De signis* (ed. Hanau, 1605).

[Inc.] : (p. 109) Pluviarum, ventorum, tempestatum ac serenitatum praesagia, quatenus assequi potuimus ita scripsimus, quorum alia nos observavimus, alia habuimus ab hominibus non vulgaribus. . . . [Expl.] : (p. 129) In stellis etiam plerunque signa et in solsticiis, aequinoctiisque, non iis quidem ipsis, sed aut ante aut post.

Editions :

1605, Hanau : Typis Wechelianis apud Claudio Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 109-29. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Heinrichs, 416-22. BM ; BN ; (NNC).

1818, Leipzig : Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, *Opera*, II, 466-76. BM ; BN ; (CtY ; NNC ; Njp). The translation has been edited and emended by J. G. Schneider.

Biogr. :

See above, under I 8.

COMMENTARIES

a. FEDERICUS BONAVENTURA

Federicus Bonaventura published his extensive commentary on the *De signis* at the

same time as he published his translation of the same work (see above VIII 3).

Prefatory Letters : See above, under VIII 3, which serve as introductory letters for all of the works contained in the 1593 edition.

Commentary on Theophrastus, *De signis* (ed. Urbino, 1593).

[*Inc.*] : (p. 223) *Σημεῖα νόστων*] Nulla fortasse pars est in universa Meteorologica disciplina pulchrior, nulla humano generi conducibilior. [*Expl.*] : (p. 442) admissa ad nobilem hanc contemplationem nos excitarunt et quodammodo coegerunt.

Editions :

1593, Urbino : Apud Bartholomaeum et Simonem Ragusios fratres. In Federicus Bonaventura, *Anemologiae pars prior*, 223-442. BM ; BN.

1594, Venice : Apud Franciscum de Franciscis Senensem. In Federicus Bonaventura, *Meteorologiae affectiones*, 223-442. BN.

Biogr. :

See above, under VIII. 3.

b. DANIEL FURLANUS

Daniel Furlanus wrote his commentary on Theophrastus' *De signis* sometime between 1584 and 1602. We know this because the Prefatory Letter is addressed to Maximos Margunios as 'Bishop of Cythera', a position which he held between these dates. The commentary was not printed, however, until 1605.

Prefatory letter to Maximus Margunius, Bishop of Cythera (ed. Hanau, 1605).

[*Inc.*] : (p. 114) Cum inter meos in Theophrastum commentarios annotationes aliquot in libellos de signis ventorum, tempes-tatum, pluviarum ac serenitatum a me latine redditos publicare vellem, non erat mihi praeter te quaerendus aliis cui illas offerrem libentius. Nam si quae sunt huius generis scriptiones aut eruditio aut amico dicandae sunt, tu unus et eruditione praestas et mihi non amicus es modo, verum etiam amicissimus. . . Libelli hi cum graece tantum mendo-sique circumferrentur, a me pluribus locis emendati sunt et in latinum conversi anno-tationibusque aucti, quibus et difficiliores locos explico et mendosos corrigo et ea, quae

ab aliis quoque scriptoribus tradita sunt, collata in medium affero. An praestiterim, quod laude dignum sit, iudicabis tu, cuius in his rebus accuratum iudicium est, et agnoscent illi, qui candide legunt aliena scripta et sine invidia. Nam qui ita legunt, ut in quavis re Aristarchum agant, illis melior potius animus synceriusque iudicium optandum est. In translatione ea mihi servata fuit interpretandi ratio, quam ut laudo proboque in veterum philosophorum scriptis interpretandis, ita velim potuisse illam assequi. Laudo autem illud interpretationis genus, quod clarum sit, proprium, quodque auctoris sententiam exprimat, si non calamistris ornatum, non tamen horridum aut incultum. Annotationes breves esse volui quod pauca sunt quae egent interpretis opera, et mendosos locos satis fuerat emendasse, obscuriores declarasse. Habes meam et interpretandi et explicandi rationem, quam si probaris, maximum me consequutum praemium existimabo. Qui cum multis gravibusque distinear occupationibus, si quid datur ocii, soleo huius generis commentationibus libenter impendere; atque utinam, ut in caeteris paene Europeae regionibus, sic in calamitosa miserri-maque Graecia florerent bonarum artium studia. [*Expl.*] : (p. 115) Sed ut ad Theophrastum veniamus illum, praesul op-time, et emendatiorem et latine loquentem hilariter excipe tibique ita persuade nihil esse, quod a me possit aliquando praestari in studiis doctrinarum, quod tibi non cupiam communicare. Vale.

Commentary on Theophrastus, *De signis*.

[*Inc.*] : (p. 115) οἵτε. . . εἰσι. Sic restitu, cum prius male legeretur εἴτεγάρ (?) quod autem ait de ortu et occasu syderum, a veteribus etiam Astronomiae scriptoribus notatum est. [*Expl.*] : (p. 130) Notavit etiam id Scholastes nisi διανθῆ pro συνανθῆ velimus accipere.

Edition :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, pp. 114-17, 121-23, 126-27, 130. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

X. *De lassitudine*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : apud Aldum II (1497), 439-41.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 398-401.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De lassitudine* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De lassitudine* (Paris, Bibliothèque Nationale, lat. 11, 857).

[Inc.] : (fol. 247^v) In quibusnam corporis partibus lassitudo est? et quas prime vexat et occupat? an venas simul ac nervos?.../[Expl.] : (fol. 249^v) et enim magis ac minus percutiuntur, contra vero dura.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 247^v-249^v (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

2. DANIEL FURLANUS

Furlanus probably translated the *De lassitudine* about the same time as he wrote his commentary on the same work (see below under X a). It was not printed until the 1605 edition of Theophrastus' *Opera*.

Prefatory Letter : See below, under X a, for the letter which seems to apply to both Furlanus' translation and his commentary.

Theophrastus, *De lassitudine* (ed. Hanau, 1605).

[Inc.] : (p. 267) In qua sit corporis parte lassitudo, quaestio est, an, ut Epigenes existimat, in venis et nervis an tantum in nervis.../[Expl.] : (p. 271) Habet labor vim attrahendi et contundendi, nam in mutatione incessus habet omnia et continuitatem.

Editions :

1605, Hanau : Typis Wechelianis apud Claudio Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 267-71. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Hein-sius, 463-67. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

COMMENTARY

a. DANIEL FURLANUS

Daniel Furlanus probably prepared his commentary on the *De lassitudine* at the end of the sixteenth century. The prefatory letter is addressed to Franciscus Barocius, who died in 1604. The first, and only, printing of the commentary is in the 1605 edition of Theophrastus' *Opera*.

Prefatory letter to Franciscus Barocius (ed. Hanau, 1605, p. 272).

Cum Theophrasti magni illius Peripatetici, quae hactenus iacere videbantur, opuscula latine conversa et commentariis explicata amicorum adhortationibus in publicum edere constituerim, nolui committere, ut tu mihi vir et nobilitate generis et doctrina clarissime indictus abires. Librum enim in quo de lassitudine egit tibi dicare volui, quem eo libentius dico ac offero, quo magis meam fidem, quam tibi dedi, de commentariis Procli Lycii in Alcibiadem Platonis de hominis natura in latinum convertendis, haud longe post liberaturum me facile spero. Libellus est plane aureus in quo etsi multa sint quae in Aristotelis sectione περὶ κόπων reperias, non tamen ideo non est utilis. Argumentum, cum et gymnastis et medicis commune videatur esse, a physicis tamen tractandi docendique ratione tanquam suum agnoscitur et pertractatur. Sane vero si quis est, cui ex veteribus philosophis debere se posteritas fateri debet ingenue, is est Theophrastus meo iudicio. Nam cum eosdem locos quos et Aristoteles divina prorsus eloquentia declarasset, nihil etiam intactum aut intentatum reliquit eorum quae tanquam particularia ac minuta complectitur naturalis scientia, praesertim qua medicinam attingit, quae illi succedit ὑπάλληλος. Quam-

obrem ne plantarum causas historiamve afferamus in praesentia, qui libri philosophiam sine dubio ab Aristotele (nescio an casu, an quod etiam morte praeventus non potuit) non absolutam perfecerunt et omnino locupletarunt; quot libri ab illo editi sunt, qui particularis philosophiae locos accurate pertractant, quique medicinam ita adiuvant, ut non minus videatur huic debere oportere, quam Praxagorae, Philotimo, Diocli, Athenaeo, Apollonio, Herodoto? Ex illis omnibus pauci hi libelli tanquam tabulae ex naufragio servati sunt, sed Dii boni quam mutili, quam foedis ulceribus horridi. Illos igitur cum summo studio ac labore emendare conatus essem commentariisque explicassem, partem illorum non exiguum tuam esse volui. Is enim es cui et propter veterem necessitudinem nostram plurimum debo et propter singularem doctrinam et sapientiam. Quis enim vel mediocriter in litteris versatus est, qui te non agnoscat, non celebret? Quamobrem cum generis nobilitate possis et gaudere et praepotenti Deo gratias agere, tamen est quod magis doctrina laeteris, quod ingenio, haecque a Deo Optimo Maximo et agnoscere et illi accepta referre. Nam cum graecis latinisque litteris optime institutus ad philosophiae ac mathematics studia accessisses, ita profecisti, ut cum in philosophia locum aliis principem reliqueris, in mathematicis tamen pares fortasse paucos, superiorem habeas neminem. Demonstrant id opera tua, quae et iuvenis edidisti et iam aetate proiectior, in quibus, quae ab aliis aut obscure aut male tradita demonstrataque sunt, adeo clare et bene doces, ut plurimum aetas nostra propter obscura mathematics theoremata declarata tibi debeat. Debebit autem et ipsa posteritas ad quam ingenii tui foetus pervenient viventque seclis, ut ait ille, innumerabilibus. Vale.

Preface to Commentary on Theophrastus, *De lassitudine*.

[Inc.] : (p. 273) *ΚΟΠΟΣ* a graecis, a latinis lassitudo dicitur molestus quidam sensus aut a labore nimio contractus, aut sponte veniens et propterea Hippocrati *αδρόματος* appellatus [Expl.] : (p. 274) Et tamen quando in his libellis operam nostram, quantumcumque est, ponere statuimus, ut melius quam prius possint intelligi, conabimur et

locos corruptos castigare et laceros restituere et obscuros clariores reddere.

Commentary on Theophrastus, *De lassitudine*.

[Inc.] : (p. 274) Sic emendavi corruptae scripturae sequutus vestigia, ἐπιγένης autem pro ἐπιγων restitui, quod sciam Epigenem veterem fuisse physicum, cuius et apud Plutarchum in placitis mentio est et Clementem Alexandrinum in Stromatis non uno loco. . . . [Expl.] : (p. 281) Contra siccata et ad trahendum et ad pellendum magis apta sunt, minus igitur delassabuntur haec, magis illa.

Manuscript:

Milano, Biblioteca Ambrosiana, Q 113 sup., s. XVI, fols. 55^r-63^r, without the prefatory letter (Kristeller, *Iter*, I, 308; A. Rivolta, *Catalogo dei codici pinelliani dell'Ambrosiana*, Milan, 1933, 46-48).

Edition:

1605, Hanau: Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, pp. 272-81. BM; BN; (NNC).

Biogr.:

See above, under I 8.

XI. *De vertigine*

Editio princeps: With the works of Aristotle and other works of Theophrastus, Venice: apud Aldum, II (1497) 437-39.

Most recent edition: ed. F. Wimmer, Paris: Firmin-Didot, 1866, 401-03.

TRANSLATIONS

1. GREGORIUS TIPHERNAS

For information on the date and circumstances of this translation see above, under VI 1.

Theophrastus, *De vertigine* (Città del Vaticano, Biblioteca Vaticana, Urb. lat. 208).

[Inc. :] (fol. 125^v) Vertigo fit, quum aut extrarius spiritus aut superflua humiditas ad caput venit que vel a nutrimento aliquo ut vino. . . . [Expl.] : (fol. 126^v) quoniam quiescentibus humiditas in cerebro unitur; quum vero moventur, certum quod etiam ea dimota vertiginem efficit.

Manuscripts :

Firenze, Biblioteca Laurenziana, plut. LXXIX, cod. 15, s. XV, fols. 177^r-180^r (Bandini, Catalogus, III, 175-76).

Città del Vaticano, Biblioteca Vaticana, Urb. lat., 208, s. XV, fols. 125^v-126^v (Stornaiolo, I, 201-2).

Biogr. :

See above, under VI 1.

2. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De vertigine* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De vertigine* (Paris, Bibliothèque Nationale, lat. 11, 857).

[*Inc.*] : (fol. 246^r) Vertigines fiunt cum alienus spiritus in caput ascenderit, aut supervacuus humor vel ab alimento quodam [Expl.] : (fol. 247^r) velut in lubrico non consistit et coactum in unum locum vertiginem excitat.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 246^r-247^r (L. Delisle, *Bibliothèque de l'école des chartes* XXVI 1865, 208).

Biogr. :

See above, under I 4.

3. BONAVENTURA GRANGERIUS

Bonaventura Grangerius translated Theophrastus' *De vertigine*, along with the *De sudore*, and wrote commentaries on both works about 1575. This is evident from his reference (see below: Candido lectori) to Henricus Stephanus' Greek edition of some of Theophrastus' minor works (Paris, 1557) as having come out eighteen years before. The first printed edition of Grangerius' translations and commentaries appeared at Paris in 1576, dedicated to Renatus Biragus. From the tone of his Preface to the Reader, it seems as though he was forced to rely completely on Stephanus' edition as the source of the Greek text to be translated. The translations were reprinted in 1640 by Gulielmus Ballonius (Guillaume Baillou),

who edited the works and wrote extensive commentaries on them. This fact apparently misled the later editors of Ballonius's works to consider the translations to be by Ballonius himself, for they included them in the editions of 1734 and 1762 of his *Opera omnia medica*.

Prefatory letter to Renatus Biragus (ed. Paris, 1576).

[*Inc.*] : (fol. A₁₁^r) Summa tua authoritas, amplissime Birage, omniumque perpetuum de tua singulari virtute iudicium mihi pro suo iure eam cogitationem iniicere poterat, ut magnopere mea interesse putarem, tibi Theophrastum suam de sudoribus et vertigine sententiam Latinis verbis explicantem, velut fructuum quos ex literis, quarum summo studio semper sum incensus, referre potui, primitias consecrare. . . Quare quum Theophrasti hos duos libellos, quos per id tempus quod ab aegrorum curandorum exercitatione mihi reliquum fuerat (tantum autem fuerat, ut illud male perdere mihi sine scelere non licuerit) ex Attico sermone in Latinum converteram et scholiis illustraveram, in apertum proferrem, occasionem peropportune mihi oblatam existimans ad meritam tibi gratiam debitamque referendam, hos in tuo illustrissimo nomine apparere volui. Munus autem istud, si ex tua dignitate spectetur, eiusmodi esse non sum nescius, ut apud te summam gratiam, partim propter chartarum quibus continetur per exiguum numerum, partim propter rudem fortasse nec satis explicatam eorum quae hic tractantur rationem, quam librorum depravatio in summa exemplarium inopia attulit, inire (add: non) possit; morum tamen tuorum facilitas et suavitas me in eam spem adducunt, ut tibi istud ex propensa animi mei voluntate aestimanti maximum futurum putem. . . [Expl.] : (fol. A₁₁₁^v) quasi testificatio quaedam apud te maneat, te etiam atque etiam rogo. Bene vale. Lutetiae Paris. Cal. Quintil.

Letter, Candido lectori s.

[*Inc.*] : (fol. A_{1v}^r) Quod olim a Cicerone eorum causa qui de gravissimis rebus in frequenti hominum corona verba. [Expl.] : (fol. A_{vi}^r) Cum enim nescio quo facto Theophrastum tam male acceptum viderem, ut operum ipsius plurima pars

periisset, quae autem tanquam e miserrimo naufragio ad nos appulerat tam sui dissimilis esset, ut in huius colligendis reliquis pauci admodum sibi enitendum putarent, tantam de mea industria, si qua est, opinionem concipere non audebam, ut iis reficiendis par esse possem, cum eorum nemo qui scribendo docendoque patriae utilitates augere antea studuerunt, in illius explicanda sententia, rei eventum fortasse pertimescens, operam posuissest. Unum Adrianum Turnebum excipio, qui cum iis quae ex Graecis Latinisque literis hauriri possunt ita abundaret, ut omnes scientiae doctrinaeque numeros explere posset, in duobus libellis quid posset expertus est, quorum alter de odoribus alter de igne inscriptus est. In quibus Latinis literis illustrandis talem se praestitit, ut quamvis eorum cognitionem merito desperare possemus, emendatissimi tamen in manus nostras venerint. Mihi vero cum ipsius industriam referre, nedum aequare, concessum non esse abunde intelligerem, a proposito susceptoque consilio facile revocari poteram, nisi utilitatis publicae ratio quam existimationis meae periculum plus apud me potuisset: quae me in eam cogitationem impulit ut si perfectum et omni ex parte absolutum opus bonarum literarum studiosis dare non possem, at certe talia rudimenta proponerem, ut ei postremam manum imponere difficile non esset. In eo autem convertendo ita me gessi, ut cum plerique loci sese offerrent, qui superiorum temporum iniquitate vel ita depravati essent vel mili, ut Delii cuiusdam natatoris operam (ut est in proverbio) efflagitarent, quaedam immutaverim, quaedam addiderim, quaedam etiam sustulerim, quoties e re ipsa existimavi, ne cum meam interpretationem planissime et apertissime quantum in me fuissest Theophrasti sententiam explicantem exhiberem, si huius Graeca qualia omnium manibus tractantur afferrem, quantus eorum inter se consensus esset iudicandi facultas studioso lectori praerepta videretur. Quod ne quis arrogantia quadam factum fuisse existimaret, singulorum locorum emendationes in meis scholiis expressi, ut quibus rationibus adductus quidque fecissem intellegeret. An vero omnibus in quorum manus incident satis sim facturus nescio; nec

projecto id unquam futurum putavi cum mihi exploratum satis sit in omnibus rebus quae dubitationis habent aliquid fere usum venire, ut unusquisque suo sensu coniecturaque rapiatur. Hoc tamen affirmare possum me nullo labori unquam pepercisse quo voti ab initio suscepti compos fierem. Nec vero in eo praesidium omne ad eam rem necessarium collocavi. Cum enim aliorum exemplarium auxilium expectare non possem, si operum Theophrasti fragmenta quaedam ab Henrico Stephano ante annos octodecim edita et Aristotelis problemata quaedam excepero, quorum comparatione, quod eiusdem essent argumenti, interdum sum adiutus, viros eruditos quorum singularem in me benevolentiam antea expertus fueram, cum multos alios, tum vero Ludovicum Duretum, Regium medicum et medicinae professorem, et Gerardum Denisotum, inter principes non solum huius urbis florentissimae, sed totius etiam Galliae medicos et doctrinarum studiis ornatissimos et medendi gloria clarissimos consului. Quorum iudicio in locis implicatis explicandis, obscuris illustrandis, corruptis restituendis, vacuis explendis cum in plerisque steterim, te (candide Lector) tanti ipsorum in me meriti nescium esse nolui, ut quando parem gratiam iis referre non possum, retulisse tamen videar, cum commendatione perpetua persequutus fuero. Bene vale.

Theophrastus, *De vertagine*.

[Inc.] : (fol. 33^v) Vertigo nascitur, quum vel alienus spiritus in caput ascenderit vel humor excrementius, sive is alicius alimenti propria vi, ut vini, sive alterius cuiusdam succi vitio genitus fuerit, vel etiam quod tertium est, quum caput quispiam in gyrum circumegerit. . . . [Expl.] : (fol. 42^v) Qui autem assurgunt magis quam qui sedent vertigine tentantur, quia in quiescentibus humor capitinis unitus manet, cum vero moventur, instabilis est atque in partem unam confertim traductus vertiginem parit.

Editions :

1576, Paris : Ioannes de Bordeaulx. (Gr.-Lat.). With another work and commentaries, fols. 33^r-43^v. BM ; BN.

1640, Paris : Jacobus Quesnel. (Gr.-Lat.). With the commentary of G. Ballonius on this work, 13-38. BM ; BN ; (NjP).

1734, Venice : Apud Angelum Jeremiam. (Gr.-Lat.). In Gulielmus Ballonius, *Opera omnia medica.* . . I, 279 [misnumbered 269] - 296. BN.

1762, Geneva : Apud fratres de Tournes. (Gr.-Lat.). In Gulielmus Ballonius, *Opera omnia medica.* . . I, 299-316. BN.

Biogr. :

Bonaventura Grangerius (Bonaventure Grangier) was born in the first half of the sixteenth century and died, probably at Paris, in 1589. He received the Doctor of Medicine degree at Paris in 1572 and was dean of the Faculty of Medicine there from 1582 to 1584. Besides his works on Theophrastus, Grangerius wrote several medical works and was editor of Girolamo Mercuriale's *Variae lectiones*.

Bibl. : Jöcher, II, 1129 ; Zedler, X, 589.

E. Gurlt et al., *Biographisches Lexikon der hervorragenden Ärzte*, 2nd ed. (Berlin-Vienna, 1929-35), II, 830.

4. DANIEL FURLANUS

Daniel Furlanus prepared his translation of the *De vertigine* toward the end of the sixteenth century. It was first printed in the 1605 edition of Theophrastus' *Opera*.

Prefatory Letter : See below, under XI b, which relates to both Furlanus' translation of the work and his commentary on it.

Theophrastus, *De vertigine* (ed. Hanau, 1605).

[*Inc.*] : (p. 257) Vertigines fiunt, quando aut alienus spiritus aut excrementitia humitas ad caput venerit, sive ab alimento aliquo ut a vino sive ab humore quovis alio. [*Expl.*] : (p. 260) Quiescentibus enim humor capititis consistit et in se permanet, contra vero iis, qui moventur, turbatur et unum in locum confertim lapsus ciet vertiginem.

Editions :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 257-60. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Hein-sius, 461-63. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

COMMENTARIES

a. BONAVENTURA GRANGERIUS

For information on the date and circumstances of this commentary see above, under XI 3.

Prefatory letters : See above, under XI 3 for the letters which relate also to this commentary.

Commentary on Theophrastus, *De vertigine* (ed. Paris, 1576)

[*Inc.*] : (fol. 34^r) *Oι ἡλιγγοι γίνονται.* Cum symptomati de quo isto libello suscepta est disputatio duo inesse soleant, nempe tenebrae oculis observantur, et omnium rerum. [*Expl.*] : (fol. 43^v) Utrum quoniam in quiescentibus collectus humor unum in locum inclinat ? Caetera ex eo loco repe-

Edition :

1576, Paris : Ioannes de Bordeaulx. With other works, fols. 34^r-43^v. BM ; BN.

Biogr. :

See above, under XI 3.

b. DANIEL FURLANUS

Daniel Furlanus prepared his commentary on the *De vertigine* toward the end of the sixteenth century. It was first printed in the 1605 edition of Theophrastus' *Opera*.

Prefatory letter to Hieronymus Lombar-dus, son of Franciscus (ed. Hanau, 1605, p. 260).

Libellum de vertigine Theophrasti a me latine redditum et commentariis explicatum mitto ad te, mi Hieronyme, ita vero mitto, ut sub tuo nomine lucem aspiciat. Non enim ignoras, quantum virtutibus tuis debeam, quantum doctrinae, quantum affinitati nos-trae, quantum amicitiae. Nam si quae mihi praeter arctissimam affinitatem cum patre tuo viro nobili atque magnanimo sint neces-situdinis officia, velim recolere, tibi tantum debo, quantum nunquam aut ego solvere aut tu poteris exigere. Libellus hic physicus est explicatque non inutiles quaestiones, quas non ignorare aequum est. Arbitror enim te non modo perlegisse libros Aristotelis, in quibus rerum naturae principia, prima

corpora illorumque affectiones declarantur, sed et in libris de animalibus et in libris de plantis operam aliquam posuisse; postremo nihil a te alienum existimare quod naturalis scientia complectitur. Sunt autem, quae scientia haec pertractat, paene innumera (nihil enim est paene in rerum universitate, quod non physice amplectatur, non agnoscat suum, non doceat); itaque eo libentius perlecturum libellum hunc facile spero, quo tibi futurus est gratior propter emendationes meas et scholia. Leges autem non hunc modo, verum et alios libellos huius philosophi, qui iam in lucem prodeunt a me restituti et aucti commentariis, quorum singulos cum optimis amicorum dicatos vellem, hunc, qui neque sententiis neque argumenti praestantia caeteris inferior est, tuum esse volui. Accipe igitur et lege, es enim eo iudicio praeditus, quo decet esse Piccolomini viri doctissimi ac praestantissimi discipulum. Propterea si probaris librum, non vereor, quin doctis omnibus probandus sit. Vale.

Preface to commentary on Theophrastus, *De vertigine*.

[Inc.]: (p. 260) De vertigine inscribitur hic libellus περὶ ἡλίγων, est autem legitimus Theophrasti quod et ex charactere et sententiis facile cognoscimus. . ./. . .[Expl.]: (p. 261) Et tamen quando eandem et hic cum aliis fortunam subiit, conabimur eius vulnera si non omnino sanare, spleniis saltem tegere et oblinere, ut alii possint interim persanare, quibus aut emendatior codex continget, aut erit felicius ingenium.

Commentary on Theophrastus, *De vertagine*.

[Inc.]: (p. 261) Multitudinis numero vocavit etiam Hippocrates tertio aphorismorum, quemadmodum in libro de acutis morbis eodem numero vocavit δίνοντος. . ./. . .[Expl.]: (p. 266) Notum enim est a quiete sedari humores et spiritus, qui in motu sunt. Contra autem agitari ac perturbari a motu et agitatione, cum prius in quiete fuerint.

Edition:

1605, Hanau: Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, 260-66. BM; BN; (NNC).

Biogr.:

See above, under I 8.

XII. *De sudore*

Editio princeps: With the works of Aristotle and other works of Theophrastus, Venice: Apud Aldum III (1497), 451-55.

Most recent edition: ed. F. Wimmer, Paris: Firmin-Didot, 1866, 403-08.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De sudore* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De sudore* (Paris, Bibliothèque Nationale, lat. 11, 857).

[Inc.]: (fol. 250r) An sudor fit excreto statim humore, an spiritu, qui cum per carnes meaverit. . ./. . .[Expl.]: (fol. 253v) caloris intro recessum. Ex illis vero duobus sudor fit, ut saepe diximus.

Manuscript:

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 250r-253v (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr.:

See above, under I 4.

2. BONAVENTURA GRANGERIUS

For information on the date and circumstances of this translation see above, under XI 3.

Prefatory letter to Renatus Biragus (see above, under XI 3).

Letter, Candido Lectori s. (see above, under XI 3).

Theophrastus, *De sudore* (ed. Paris, 1576).

[Inc.]: (fol. 1v) Utrum ex humore, qui subito atque repente excernitur, sudor existat, an vero ex spiritu, utpote qui carnem permeat, deinde extra cogatur, atque ubi refrixit concrescat, alias esto disserendi locus. . ./. . .[Expl.]: (fol. 27r) Ab iis enim duobus sudor fit, ut persaepe antea dictum est.

Edition :

1576, Paris : Ioannes de Bordeaulx. (Gr.-Lat.). With another work and commentaries, fols. 1^r-29^r. BM ; BN.

Biogr. :

See above, under XI 3.

3. DANIEL FURLANUS

Daniel Furlanus probably translated the *De sudore* sometime during the decade of the 1580's, at which time he wrote his commentary on the same work (for evidence of the dating see below, under XII b). The translation was not printed until the 1605 edition of Theophrastus, *Opera*.

Theophrastus, *De sudore* (ed. Hanau, 1605).

[Inc.] : (p. 231) De sudore erit nobis alio loco disputatio, an statim cum humore excreto fiat, an cum halitu, qui cum carnem pertransit extra consistit ac cogitur. . . . [Expl.] : (p. 238) Caeterum in sommo (read : somno) magis sudamus, quam vigilantes, quod caloris in intimis partibus cohibitio humidissima et calidissima reddat omnia, ex utroque autem sudor fit, ut saepe diximus.

Editions :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 231-38. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Heinsius, 454-60. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

COMMENTARIES

a. BONAVENTURA GRANGERIUS

For information on the date and circumstances of this commentary, see above, under XI 3.

Prefatory letters : See above, under XI 3, for the letters which relate also to this commentary.

Commentary on Theophrastus, *De sudore* (ed. Paris, 1576).

[Inc.] : (fol. 2^v) 'Υφ' ὑγρότητος.] Ita legere malui, quam veterem lectionem sequi, quae habet μεθ' ὑγρότητος. . . . [Expl.] :

(fol. 29^r) Sic legendum esse suadet Aristot[eles]. Probl[ematum] 3, sect[ione] 38, ubi quaestio haec disceptatur, pro iis quae hic perierunt in aliis exemplaribus. Non multo post pro [four Greek works illegible in the copy used] ex eodem reposui.

Edition :

1576, Paris : Ioannes de Bordeaulx. With other works, fols. 2^v-29^r. BM ; BN.

Biogr. :

See above, under XI 3.

b. DANIEL FURLANUS

Daniel Furlanus' Commentary on the *De sudore* seems to date from the decade of the 1580's. We know that Furlanus attended the University of Padua between 1564 and 1570 (for evidence see above, under I 8) and in the prefatory letter to Paulus Aicardus (see below) he mentions that it has been fifteen years since they had studied together at Padua. This would make the date of composition of the commentary 1579 at the earliest. The work was not printed, however, until 1605.

Prefatory letter to Paulus Aicardus (ed. Hanau, 1605, p. 238-9).

Decimus quintus annus agitur, Paule Aicarde, cum Patavii studiorum causa commorabamur, ubi adeo tui sum amore inflammatus, ut ex omni studiosa iuventute in te unum oculos figerem, te unum observarem atque suspicerem; admirabar in te maximam ingenuitatem, singularem modestiam, probitatem, humanitatem, sed praeципue πολυμάθειαν, φιλοπονίαν et ardens discendi desiderium. Cum vero te coepi familiariter uti, nihil mihi aut contigisse felicius aut iucundius exoptari tua potuit amicitia. In te uno videbar priscae probitatis exemplar agnoscere et virtutum omnium ἀντακολούθειαν, doctrinam vero supra aetatem; in omni scriptorum genere excutiendo accuratum iudicium, ingenium natum ad omnia; multa enim in poesi, multa in historia, multa etiam in bene ornateque dicendi studio observaras. In philosophia vero ea fuit tuorum studiorum ratio, ut imitari te vix possit aliquis, superare nemo meo iudicio. Attulisti enim ad illa studia optimam τῶν ἐγκυκλιῶν cognitionem, et medicinam ita

cum philosophia coniunxeras, ut te numeris omnibus absolutum medicum atque philosophum futurum omnes facile speraremus. Hinc illa mihi in te benevolentia maiora indies incrementa sumpsit, quae tantum abest, ut post meum in Cretam redditum frigescere aut paulum desinere viderentur, ut eo maiores in me benevolentiae stimulus sentiam, quo longius absum a te, quo tempora procedunt ulterius. Nec defuit tibi eadem, quam in me semper habuisti, voluntas optima. Non enim modo familiariter ad me scribebas, verum etiam per litteras communicias, quae ad doctrinarum studia pertinebant. Quare cum longe abessem ab Italia, procul ab litteratorum gratissima consuetudine, tamen tuae litterae adeo et Italiae et litteratorum desiderium leniebant, ut sine iis acerbissimam mihi vitam esse cognoscerem. Ego enim etsi assiduis facienda medicinae in hac insula tenear occupationibus, semper tamen ad illa studia rapior, quae ut nosti fuerunt ab ineunte aetate mihi gratissima. Quamobrem cum illas horas, quas alii male collocant, a quotidianis laboribus surriperem, nihil antiquius habui, quam eos philosophiae medicinaeque locos tractare, quos alii nescio qua de causa videntur aliquo modo neglexisse. Ita post absolutos commentarios, quorum primus adolescenti mihi excidit in libros de partibus animalium, Theophrasti opuscula coepi diligenter relegere et librum illum de spiritu, quem multi tribuunt Aristoteli. Mira vero ardebam cupiditate libros hos studiosis omnibus communicandi, quod scirem a multis non legi, aut quod nondum aliqui ex iis in latinum conversi sint, aut quod ferantur depravatissimi. Quare cum in omnes illos libellos a me conversos commentarios emendationesque insti-tuerim, tandem periculum temeritatis meae facere cum velim, tibi dedico scholia in libellum de sudoribus qui in finibus est naturalis scientiae et medicinae, quae velim accipias tanquam amicitiae nostrae perpetuum monumentum. In eundem aliquot locis emendatum extant Benedicti Grangerii Galli scholia et translatio, quae ut non damno aut improbo, ita non habeo cur me laboris mei unquam poeniteat. Utinam in eiusmodi libris illustrandis eruditissimi aliqui viri studium omne suum ponerent; quod

enim ad me attinet, ut multis me et ingenio et doctrina inferiorem esse fateor, ita qui magis cupiant litterarum studia promoveri, a paucis superari arbitror. Vale.

Preface to Commentary on Theophrastus, *De sudore*.

[Inc.] : (p. 239) Libellus hic Theophrasti, qui de sudoribus inscribitur ex eorum est librorum numero quos προβληματικόν appellavimus superius. . . . [Expl.] : (p. 239) Hac methodo et differentias sudorum explicat et quaestiones omnes diluit. Nunc difficiliores solas annotabimus.

Commentary on Theophrastus, *De sudore*.

[Inc.] : (p. 240) Non ita censendum est auctorem loqui, quod velit cum humore sudorem excerni, quasi alias humor sit, sudor alias. . . . [Expl.] : (p. 256) Ex iis, quae superius dicta sunt de sudore, qui nonnumquam in somno, nonnumquam in vigilia magis fit, locus hic facile potest intelligi, distinctiones autem, quae ibi posita sunt, debent animadverti.

Edition :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, pp. 238-56. BM ; BN ; (NNC).

Biogr. :

See above, under I 8.

XIII. *De animi defectione*

Editio princeps : *Aristotelis et Theophrasti scripta quaedam*, quae vel nunquam antea vel minus emendata quam nunc edita fuerunt, ed. H. Stephanus (Paris : H. Stephanus, 1557), 48-49.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 409.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De anima defectione* c. 1574-75. For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De animi defectione* (Paris, Bibliothèque Nationale, lat. 11, 857).

[Inc.] : (fol. 264^r) Animi deliquium est caloris vel privatio vel refrigeratio circa respirationis instrumenta. . ./. . . [Expl.] : (fol. 264^v) ad respirationis officinam profluit, animum eripit.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11,857, ca. 1575, fols. 264^r-264^v (L. Delisle, *Bibliothèque de l'école des chartes*, XXVI 1865, 208).

Biogr. :

See above, under I 4.

2. ANONYMUS

This translation appeared for the first time, along with a few brief *annotationes*, in the 1605 edition of Theophrastus' *Opera*. Otherwise we have no information concerning the date of its completion.

It is possible that this translation was made by Daniel Furlanus, who translated and commented on a number of Theophrastus' works for the 1605 edition. Although the translator is not named in this case, there is one instance in the 1605 edition in which Furlanus is not named as the translator (i. e. the *Characteres*) in the title above the work, but his identity is learned only by reading the letter prefaced to his commentary on the work (1605 ed., p. 298). Since this, and several other of the Theophrastus fragments are so brief, it may be that Furlanus translated them and grouped them together with his brief *annotationes*, but did not think them to be of significant size to warrant a separate dedication letter. When they went to press, quite possibly, the identity of the translator became lost. It is worth noting that Fabricius BG V, 428 attributed all of these translations and commentaries to Furlanus.

Theophrastus, *De animi defectione* (ed. Hanau, 1605).

[Inc.] : (p. 292) Animi defectio est privatio aut refrigeratio caloris innati in locis, quae respirationi serviunt. . ./. . . [Expl.] : (p. 293) A dolore autem quod adstringit et densat. Irruens autem humor ad inspirationis locum animum facit deficere.

Editions :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 292-93. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Heinsius, 472. BM ; BN ; (NNC).

XIV. *De nervorum resolutione*

Editio princeps : *Aristotelis et Theophrasti scripta quaedam, quae vel nunquam antea vel minus emendata quam nunc edita fuerunt*, ed. H. Stephanus (Paris : H. Stephanus, 1557), 49.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 409-10.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De nervorum resolutione* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De nervorum resolutione* (Paris, Bibliothèque Nationale, lat. 11, 857).

[Inc.] : (fol. 264^r) Ob refrigerationem aiunt, ut in universum id exponatur nervos resolvi et hoc quidem. . ./. . . [Expl.] : (fol. 264^r) sistit densatque ac refrigerat sanguinem.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fol. 264^r (Delisle, *Bibliothèque de l'école des chartes* XXVI 1865, 208).

Biogr. :

See above, under I 4.

2. ANONYMUS

This translation first appeared in the 1605 edition of Theophrastus' *Opera*, along with some brief *annotationes*. On the problem of the identity of the translator see above, under XIII 2.

Theophrastus, *De nervorum resolutione* (ed. Hanau, 1605).

[Inc.] : (p. 291) Resolutio nervorum a refrigeratione omnino fit. Eam alii dicunt a

flatu fieri (flatuosa enim est affectio), alii a spiritus defectu et privatione...[Expl.]: (p. 291) Intercipitur enim spiritus, qui cum nequeat suum obire motum, firmatur, sanguinemque refrigerat.

Editions:

1605, Hanau: Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 291. BM; BN; (NNC).

1613, Leiden: Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Heinsius, 471. BM; BN; (NNC).

XV. *Metaphysica*

Editio princeps: With the works of Aristotle and other works of Theophrastus, Venice: apud Aldum IV (1497), 117-21.

Critical edition: ed. W. D. Ross and F. H. Fobes, Oxford: Clarendon Press, 1929.

This work was known to the Middle Ages through the translation of Bartholomaeus de Messana, at which time it went under the title and authorship of *Aristotelis de principiis* (see below, under XV 1, where further information and bibliography is given). In the middle of the fifteenth century, during the Papacy of Nicolas V (1447-1455), the work was twice translated into Latin by Bessarion (see below, XV 3) and Gregorius Tiphernas (see below, XV 2). In both of these translations, however, the work was attributed to Theophrastus. This seems to have firmly established the tradition of attributing the work to Theophrastus, for it is credited to him in all later translations and editions, at least until the basic question of authenticity was raised anew during the nineteenth and twentieth centuries.

TRANSLATIONS

1. BARTHOLOMAEUS DE MESSANA

Bartholomaeus de Messana translated the extant fragment of Theophrastus' *Metaphysica* for King Manfred of Sicily (1258-1266) sometime during the latter's reign. In the single manuscript of the work which is extant it is given the title of *De principiis*

and is attributed to Aristotle. For further information see the modern edition by Kley, listed below.

Theophrastus, *Metaphysica* (ed. Würzburg, 1936).

Incipit liber Aristotelis de principiis translatus de greco in latinum a magistro Bartholomeo de Messana in curia illustrissimi Maynfredi serenissimi regis Sicilie scientie amatoris de mandato suo.

[Inc.]: (p. 3) Quomodo determinare oportet et quibus speculationem que est de primis que enim utique est...[Expl.]: (p. 13) hoc enim principi (o *existentum*) universi considerationis in quibus entia et quomodo se habent ad invicem. Explicit.

Manuscript:

(*) Padova, Biblioteca Antoniana XVII 370, s. XIV, fols. 62^r-64^v (*Aristoteles Latinus*, no. 1503 [I, 1031-32]; see also I, 185-86, where there is an extended specimen with a slightly different Incipit, e.g. *qualiter* for *quibus*. See also the article on this ms. by Franceschini cited above, in the General Bibliography Sect. III E.)

Edition:

1936, Würzburg: Dissertationsdruckerei und Verlag Konrad Triltsch. In Walter Kley (ed.), *Theophrasts Metaphysisches Bruchstück und die Schrift περὶ σημείων in der lateinischen Übersetzung des Bartholomaeus von Messina*, 3-13.

Biogr.:

See above, under IX, 1.

2. GREGORIUS TIPHERNAS

For information on the date and circumstances of this translation see above, under VI 1.

Ad Nicolaum Quintum Pontificem Maximum. Ta meta ta physica Theophrasti a Gregorio Tiphernio e Greco in latinum translata (Città del Vaticano, Biblioteca Vaticana, Urb. lat. 208).

(fol. 118^r) Hunc librum, Nicolae quinte pontifex maxime, nec Andronicus, ut videtur, nec Hermippus, nec Laertius Diogenes notum habent. Nam in dinumeratione librorum Theophrasti, quos ille tam multos tam accurate de rerum natura conscripsit, nullam de eo prorsus mentionem faciunt. Nico-

laus vero super iis libris qui ta meta ta physica Aristotelis inscribuntur eius meminit dicens Theophrasti esse. Stilus profecto atque ipsum scribendi genus elegans et accuratum Theophrasti est. In hoc autem libro qui unus isque mendosus in manus nostras pervenit pauca quedam totius sequentis operis quesita ac dubitata attinguntur.

Ta meta ta physica Theophrasti.

[*Inc.*] : (fol. 118^r) Quomodo et quibus rebus determinanda est ea speculatio que de primis est : nam que de natura pertractat diffusior quidem. . . . [*Expl.*] : (fol. 123^v) Hoc enim initium est ut de universo speculemur, in quibus sint ea quae sunt et quomodo invicem se habeant.

Manuscripts :

Firenze, Biblioteca Laurenziana, plut. LXXIX, cod. 15, s. XV, fols. 160^r-172^v (Bandini, Catalogus, III, 175-76).

Vaticano, Città del, Biblioteca Vaticana, Urb. lat. 208, s. XV, fols. 118^r-123^v (Storniolo, I, 201-02).

Biogr. :

See above, under VI 1.

3. JOANNES BESSARIUS

Bessarion translated the *Metaphysica* fragment of Theophrastus into Latin, along with Aristotle's *Metaphysica* during the period 1447-1450 (for evidence of the dating see L. Mohler, *Kardinal Bessarion als Theologe, Humanist und Staatsmann* I (Paderborn, 1923) 343-44, 404. These translations were among the many done for Pope Nicolas V, being included in his plan for a new translation of all of the works of Aristotle, as Bessarion's dedication letter to Aristotle's work, directed to King Alphonsus of Naples, indicates (see Mohler, *op. cit.*, III, Paderborn, 1942, 453-54). The brief Theophrastus fragment was translated along with the longer and more important Aristotelian work to which it refers.

Prologus (ed. Venice, 1562).

Libellum hunc Andronicus et Hermippus non agnoscent. Nec enim prorsus de eo mentionem fecere in librorum Theophrasti descriptione. At Nicolaus (is enim ex Suda creditur e Damascenorum urbe philosophus peripateticus, Herodi Iudeorum regi, Augus-

toque Caesari familiaris) in speculatione τῶν μετὰ τὰ φυσικὰ Aristotelis eius meminit Theophrastique esse asserit. Sunt autem paucae quaedam in eo praeviae tractatus universi dubitationes.

Theophrastus, *Metaphysica*.

[*Inc.*] : (fol. 396^v) Quo pacto ac quibus eam quae de primis est speculationem determinare oportet? Etenim ea, quae naturae est. . . . [*Expl.*] : (fol. 400^v) et quoniam inter se modo sese habeant; hoc eius quae de universo speculationis exordium fuit.

Editions :

1515, Paris : Henricus Stephanus. With Aristoteles, *Metaphysica*, fols. 121^r-24^v. BM ; BN ; (MH).

1516, Venice : In aedibus Aldi et Andreae socii. In Bessarion, *Quae in hoc volumine tractantur*, II, 50^v-53^r [misnumbered 55]. BM ; BN ; (MH).

1538. Basel : s.t. In Aristoteles, *Opera* II, 571-76. BN ; (NNC) ; *Index Aurelien-sis*, 107.968.

1539, Lyon : Joannes Frellonius. In Aristoteles, *Opera*, II, 1537-46. BN ; Baudrier V, 214 ; *Index Aureliensis*, 108.160.

1542, Basel : J. Oporinus. In Aristoteles, *Opera*, III, 524-29. BM.

1550-52, Venice : Junta. In Aristoteles, *Opera*, VIII, fols. 185^v-188^r. BM ; BN ; (MH).

(*) 1560, Lyon : Apud haeredes J. Juntae excudebat I. Faures. With the works of Aristotle. BM.

1560, Venice : Cominus de Tridino. In Aristoteles, *Opera*, VIII, 400^r-404^r. BM ; (NNC) ; *Index Aureliensis*, 108.404.

1561, Lyon : Joannes Frellonius. In Aristoteles, *Opera*, II, 1537-46. BN ; *Index Aureliensis*, 108.429.

1562, Venice : Junta. In Aristoteles, *Opera*, VIII, fols. 396^r-400^v. BM.

1574, Venice : Junta. In Aristoteles, *Opera*, VIII, fols. 396^r-400^v. BM.

1577, Ingolstadt : David Sartorius. In Aristoteles, *Metaphysica*, fols. 208^r-217^v. Legrand BH, IV, 206 (no. 717) ; (MH).

1962, Frankfurt : Minerva. Photographic reprint of 1562 edition.

s. a., Lyon : apud haeredes Jacobi Juntae. In Aristoteles, *Metaphysica* (apparently volume III of a collected edition of Aristotle's works). Biblioteca Vaticana.

Biogr.:

Joannes (or Basilius) Bessarion, one of the foremost figures in the revival of Greek learning in Italy during the fifteenth century, was born at Trebizond on January 2, 1403 and died at Ravenna on November 18, 1472. He studied at one of the schools of rhetoric at Constantinople (ca. 1415-1423), took the monastic habit in 1423, was made a deacon in 1426, and was ordained a priest in 1431. During the period 1423 to 1431 he studied theology at Selymbria; he then passed to Mistra where he studied with the eminent Platonist, Georgius Gemistus Pletho, until he was called to Constantinople in 1436 by Emperor John Paleologus. In 1437 he was named bishop of Nicaea. Bessarion arrived at Ferrara in 1438 with the Greek delegation to participate in the Council of Ferrara-Florence, a meeting in which he played a major role. At the close of the Council in 1439 he went to Greece, was named a cardinal in his absence by Pope Eugenius IV, and returned to Italy in 1440, nevermore to return to his native land. The remainder of his life was divided between his scholarly interests in philosophical, theological, and literary subjects and his diplomatic activities in behalf of the Papacy. He travelled several times north of the Alps on diplomatic missions and was named Patriarch of Constantinople in 1463. Cardinal Bessarion was associated, in one way or another, with most of the important humanists and churchmen of his time. His important collection of Greek and Latin manuscripts went to the Library of San Marco in Venice and forms the basis of the present Biblioteca Marciana.

Works: Besides various philosophical, theological, and political works in Greek and Latin, including *In calumniatorem Platonis*, Bessarion had an extensive correspondence. He also translated from Greek into Latin works of the following authors: Demosthenes, Xenophon, Aristotle, Theophrastus, and Basil, as well as some of his own Greek works.

Bibl.: *Dictionnaire de théologie catholique* II (1923) 801-07; *Dictionnaire d'histoire et de géographie ecclésiastique* VIII (1935) 1181-99; *Encyclopædia Britannica* III (1966) 547-48; Fabricius, *BG*, XI, 422-35; *Lexicon*

für Theologie und Kirche, 2nd ed., II (1958) 310; Voigt II 123-32.

C. H. Clough, 'Cardinal Bessarion and Greek at the Court of Urbino', *Manuscripta* VIII (1964), 160-71; D. J. Geanakoplos, *Greek Scholars in Venice* (Cambridge, Mass., 1962); Joseph Gill, *Personalities of the Council of Florence* (Oxford, 1964), 45-54; Lotte Labowsky, 'Bessarion Studies', I, II, III, *Mediaeval and Renaissance Studies* V (1961) 108-62; the same, 'Bessarion Studies IV and V', *ibid.*, VI (1968), 173-205; the same, 'Bessarione', *Dizionario Biografico degli Italiani* IX (1967), 686-96 (further bibliography); Migne, *PG*, CLXI; Ludwig Mohler, *Kardinal Bessarion als Theologe, Humanist und Staatsmann* (*Quellen und Forschungen aus dem Gebiete der Geschichte*, 20, 22, 24; Paderborn, 1923-42; reprint, Paderborn, 1967); Henri Omont, 'Inventaire des manuscrits grecs et latins donnés à Saint-Marc de Venise par le Cardinal Bessarion (1468)', *Revue des Bibliothèques*, IV (1894), 129-87; H. Vast, *Le Cardinal Bessarion* (Paris, 1878).

4. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *Metaphysica* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *Metaphysica* (Paris, Bibliothèque Nationale, lat., 11, 857).

Theophrasti De suprema philosophiae parte.

[*Inc.*] : (fol. 286^r) De primis rerum initiosis contemplatio quibusnam et qualibus est finibus circumscribenda.../[*Expl.*] : (fol. 291^v) in quibus sint ea quae sunt, ad invicem quo modo se habeant.

Manuscript:

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 286^r-291^v (L. Delisle, *Bibliothèque de l'école des chartes* XXVI 1865, 208).

Biogr.:

See above, under I 4.

Note 1: Camotius' Greek commentary on Theophrastus' *Metaphysica*.

Although it is not specifically within the scope of this list, it is, nevertheless, worth mentioning that Joannes Baptista Camotius wrote a commentary in Greek on Theophrastus' *Metaphysica*. Camotius, the editor of the so-called *Aldina minor* edition of Theophrastus and Aristotle (Venice, 1551-52, 6 vols.), published in 1551 (the colophon has 1550) the following work : *Ioannis Baptiste Camotii philosophi commentariorum in prium metaphysics Theophrasti libri tres*. Venetiis, apud Federicum Turrisanum, 1551 (copy in BM).

On Camotius see *Catalogus translationum* I, 100. For an evaluation of his commentary see H. Usener, *Kleine Schriften* (Leipzig, 1912) I, 91-111 ('Zu Theophrasts Metaphysischem Bruchstück'), at 94.

XVI. *De piscibus in sicco degentibus*

Editio princeps : With the works of Aristotle, and other works of Theophrastus, Venice : Apud Aldum, III (1497), 435-37.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 455-58.

TRANSLATIONS

1. GREGORIUS TIPHERNAS

For information of the date and circumstances of this translation see above, under VI 1.

Theophrastus, *De piscibus in sicco degentibus* (Città del Vaticano, Biblioteca Vaticana, Urb. lat. 208).

[Inc.] : (fol. 123^v) Pisces quidam in sicco manent, quod praeter naturam quidem videtur ut que aerem non recipiunt ab aere refrigerentur. . . . [Expl.] : (fol. 125^v) ut alii simplices, alii iuxta Democritum indiferentes sint, quod in aliis evenit. Nam quidam, ut prius dictum est, aere utuntur.

Manuscripts :

Firenze, Biblioteca Laurenziana, plut. LXXIX, cod. 15, s. XV, fols. 173^r-176^v (Bandini, Catalogus, III, 175-76).

Vaticano, Città del, Biblioteca Vaticana, Urb. lat. 208, s. XV, fols. 123^v-125^v (Stornaiolo, I, 201-02).

Biogr. : See above, under VI 1.

2. CONRADUS GESNERUS

Gesnerus included a partial translation of the fragment, *De piscibus in sicco degentibus* (from the Greek words *Oι δ' ὁρνητοί*, ed. Wimmer, 1866, p. 456, line 56, to the end of the fragment) in the section of his work *Historia animalium* (Zurich, 1558) which deals with fishes. The fragmentary translation was later reprinted several times in Caspar Schott, *Physica curiosa*.

Theophrastus, *De piscibus in sicco degentibus* (ed. Zurich, 1558).

[Inc.] : (p. 442) Pisces (inquit) alicubi fossiles sunt, ut circa Heracleam et alibi in Ponto. Nascuntur autem circa fluvios et aquosa loca, quae cum siccantur paulatim, pisces subinde humorem sectando terram subeunt. . . . [Expl.] : (p. 442) Ergo piscium alii simplicis naturae videri debent, alii amphibia secundum Democritum, ut et aliae quaedam animantes. Utuntur enim aere quaedam (ex aquaticis) sicuti praedictum est.

Editions :

1558, Zurich : Christophorus Froschoverus. In Conrad Gesner, *Historia animalium*, IV, 442. BM ; Fabricius, III, 427.

1655, Naples : Camillus Cavallus. With other works, published as a fascicule to follow Marcus Aurelius Severinus, *Antiperipatias*, 3-4. BM ; BN.

1662, Würzburg : Sumptibus Johannis Andreae Endteri et Wolfgangi Jun. Haeredum. In *Gasparis Schotti. . . Physica curiosa. . .*, 1342. BM ; BN.

(*) 1667, Würzburg : Sumptibus Johannis Andreae Endteri et Wolfgangi Jun. Haeredum. In *Gasparis Schotti. . . Physica curiosa. . .* BM ; BN.

(*) 1697, Würzburg : Sumptibus W. M. Endteri. In *Gasparis Schotti. . . Physica curiosa. . .* BM ; BN.

Biogr. :

Conradus Gesnerus (Conrad Gesner, Konrad Gessner, etc.), a voluminous writer on the biological sciences, medicine, theology, law, philosophy, and bibliography, was born at Zurich on March 26, 1516 and died there on December 13, 1565. He rose from

a childhood of poverty to become one of the most distinguished intellectual figures of the sixteenth century. Gesner's early education was in Zurich with Oswald Myconius, Johannes Jacobus Ammann, and others. In 1531, largely through the help of Huldrych Zwingli, Gesner received a scholarship to further his education. During the years 1533 and 1534 he studied, principally theology, at the universities of Bourges and Paris. In 1535 he took a position as a schoolmaster in Zurich. The following year he began medical studies at Basel and in 1537 he was called to the Chair of Greek at the Academy of Lausanne, where he remained until 1540. In that year Gesnerus went to Montpellier to study anatomy. He received the Doctor of Medicine degree from the University of Basel in 1541. Later in the same year he was named a lecturer in natural philosophy and ethics at Zurich (professor in 1546). In 1554 Gesnerus was named City Physician of Zurich. He spent the remainder of his life — except for a few brief journeys outside — in the city of his birth, continuing his scholarly and scientific studies until his death from the plague at the age of 49.

Gesnerus wrote extensively on a wide range of subjects. His scientific writings include treatises on practically all branches of the biological and medical sciences. In addition, he edited and translated many works of earlier writers and compiled several enormous bibliographies, notably his *Bibliotheca universalis*. His correspondence shows him to have been in contact with an extremely wide range of scholars from all disciplines and throughout Europe. Much fundamental research is still required before we can have a proper evaluation of his significance.

Bibl.:

Allgemeine Deutsche Biographie, IX, 107-20 ; J. C. Bay, 'Conrad Gesner (1516-1565) the Father of Bibliography', *Papers of the Bibliographical Society of America*, X(1916), 53-86 ; Hans Fischer et al., *Conrad Gessner (1516-1565) : Universalgelehrter, Naturforscher, Arzt* (Zurich, 1967) ; Hans Fischer, 'Conrad Gessner (1516-1565) as Bibliographer and Encyclopedist', *The Library*, 5th series,

vol. XXI (1966), 269-81 ; *Gesnerus*, XXII (1965), 115-227 (Sonderheft zur Erinnerung an Conrad Gessner, 1516-1565) ; J. Hanhart, *Conrad Gessner* (Winterthur, 1824) ; H. Fischer, *Conrad Gessner (26. März 1516-13. Dezember 1565), Leben und Werk* (Zürich, 1966) ; R. Steiger, 'Erschliessung des Conrad-Gessner-Materials der Zentralbibliothek Zürich', *Gesnerus* XXV (1968) 29-63.

3. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De piscibus* ca. 1574-75. For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De piscibus in sicco degentibus* (Paris, Bibliothèque Nationale, lat. 11, 857).

[*Inc.*] : (fol. 218^r) Admirandum sane quod aquis educti pisces in sicco vivi perdurent ; hoc enim adversari videtur illorum naturae [*Expl.*] : (fol. 219^v) quemadmodum et aliorum piscium, qui ut supra nos indicavimus etiam libero praeter aquas utuntur aere.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11,857, ca. 1575, fols. 218^r-219^v (L. Delisle, *Bibliothèque de l'école des chartes* XXVI 1865, 208).

Biogr.:

See above, under I 4.

4. DANIEL FURLANUS

Daniel Furlanus translated the fragmentary *De piscibus in sicco degentibus* in 1581 at which time he also completed his commentary on the same work. It was not printed until the 1605 edition of Theophrastus' *Opera*. See below, under XVI a, for further information.

Prefatory Letter : See below, under XVI a, for the letter which relates also to Furlanus' translation of this work.

Theophrastus, *De piscibus in sicco degentibus* (ed. Hanau, 1605).

[*Inc.*] : (p. 282) Ex iis piscibus, qui solent in sicco degere (videtur enim quasi illorum naturae adversari, aere refrigerescere) sunt

aliqui, qui magis aerem attrahunt, quicunque scilicet et aquam accipiunt et hac ratione servantur.../[Expl.]: (p. 285) Quod item et aliis accidit; nonnulli enim utuntur aere, ut superius dictum est.

Editions:

1605, Hanau: Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 282-85. BM; BN; (NNC).

1613, Leiden: Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Heinrichus, 467-70. BM; BN; (NNC).

1655, Naples: Camillus Cavallus. With other works, published as a fascicule to follow Marcus Aurelius Severinus, *Antiperipatias*, 1-3. BM; BN.

Biogr.:

See above, under I 8.

COMMENTARIES

a. DANIEL FURLANUS

Daniel Furlanus' commentary on Theophrastus' *De piscibus in sicco degentibus*, as well as his Latin translation of the same work, seems to date from the year 1581. We know this because in the Prefatory Letter addressed to Andreas Furlanus (see below) he refers to Henricus Stephanus' first publication of the fragment as having happened twenty-four years before. The edition referred to is *Aristotelis et Theophrasti scripta quaedam, quae nunquam antea vel minus emendata quam nunc edita fuerunt* (Paris, 1557). The commentary itself, however, was not printed until the 1605 edition of Theophrastus' *Opera*.

Prefatory letter to Andreas Furlanus patruelis (ed. Hanau, 1605).

[Inc.]: (p. 286) Cum multa sunt in naturae rerum scientia, quae homines admirantur ac nosse cupiunt.../[Expl.]: (p. 286) Ex iis autem rariora quaedam selegit Theophrastus philosophus in hoc libello, quem de piscibus in sicco degentibus inscripsit, quorum et afferret historiam et declararet, quem cum ego una cum aliis eius opusculis latinum fecerim annotationibusque illustrarim, volui pro arctissima nostra consanguinitate tibi dicare, Andrea eruditissime. Is enim es, quem non

illa modo delectare solita sunt, quae sunt eloquentiae ac iuris civilis, verum etiam disciplinae paene omnes quae liberales appellantur et una omnium mater et altrix philosophia. Accesserunt autem huic libello fragmenta nonnullorum librorum Theophrasti, quae primus Henricus Stephanus annis abhinc XXIII publicavit, quae etsi nihil aliud quam fragmenta sunt, tamen ex iis aliqua ad ortus et mores nonnullorum pertinent animalium. Haec ita velim accipias hilare, ut certo tibi persuadeas munus quidem, quod tibi offero, exiguum esse, meam autem in te voluntatem ac benevolentiam esse maximam, quam non nostris modo, verum etiam exteris testatam volui posteritatisque memoriae commendatam. Vale.

Commentary on Theophrastus, *De piscibus in sicco degentibus*.

[Inc.]: (p. 286) Huius libri titulus apud Athenaeum et Diogenem est περὶ τῶν ἰχθύων ἐν τῷ ξηρῷ διαμερόντων, hoc est de iis piscibus, qui in sicco degunt.../[Expl.]: (p. 289) in humidis autem circa Ascanium lacum, qui post Chion est, nihil clarum afferens.

Edition:

1605, Hanau: Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, *Opera*, pp. 286-89. BM; BN; (NNC).

Biogr.:

See above, under I 8.

b. TIMOTHEUS CAMOTIUS (DOUBTFUL)

Philippe Labbé in his inventory of the library of René Moreau (*Nova bibliotheca MSS. librorum*, Paris, 1653), 213, lists the following item: Timothei Camotii Ioannis Baptistae filii commentaria in librum Theophrasti de piscibus. This information is repeated by Fabricius, BG, III, 427. All trace of this commentary seems to have been lost.

XVII. *De animalibus quae colorem mutant*

Editio princeps: *Aristotelis et Theophrasti scripta quaedam, quae vel nunquam antea vel minus emendata quam nunc edita fuerunt,*

ed. H. Stephanus (Paris : H. Stephanus, 1557), 47-48.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 458.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De animalibus quae colorem mutant* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De animalibus quae colorem mutant* (Paris, Bibliothèque Nationale, lat. 11,857).

[Inc.] : (fol. 263^v) In animalium censu quae mutato colore admotis saxis, locis, plantis similia. . ./. . .[Expl.] : (fol. 263^v) et inflatus, qua magnitudine sit, ostendit.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fol. 263^v (L. Delisle, *Bibliothèque de l'école des chartes* XXVI 1865, 208).

Biogr. :

See above, under I 4.

2. ANONYMUS

This translation first appeared in the 1605 edition of Theophrastus' *Opera*, along with some brief *annotationes*. On the problem of the identity of the translator see above, under XIII 2.

Theophrastus, *De animalibus quae colorem mutant* (ed. Hanau, 1605).

[Inc.] : (p. 290) Animalia, quibus mutatur color similisque redditur plantis, lapidibus iisque locis, ad quae accesserint, sunt polypus et clamaeleon (sic ; emended in Corrigenda to *chamaeleon*) illaque belua, quae vocatur Tarandus, quae apud Scythes aut Sarmatas nasci traditur. . ./. . .[Expl.] : (p. 209) itaque etiam illo mortuo extractus, si impletur, magnitudinem suam facile prodit.

Editions :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 290. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Hein-sius, 470-71. BM ; BN ; (NNC).

XVIII. *De animalibus quae repente apparent*

Editio princeps : *Aristotelis et Theophrasti scripta quaedam, quae vel nunquam antea vel minus emendata quam nunc edita fuerunt*, ed. H. Stephanus (Paris : H. Stephanus, 1557), 52-54.

Most recent edition : ed. F. Wimmer, Paris : Firmin-Didot, 1866, 458-60.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De animalibus quae repente apparent* c. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De animalibus quae repente apparent* (Paris, Bibliothèque Nationale, lat. 11,857).

[Inc.] : (fol. 264^r) Animalium quae apparent repente multa non omnium eadem caussa est . . ./. . .[Expl.] : (fol. 265^v) verum manuum loco, et cum aufugiunt subsultent.

Manuscript :

Paris, Bibliothèque Nationale, lat. 11,857, ca. 1575, fols. 264^r-265^v (L. Delisle, *Bibliothèque de l'école des chartes* XXVI 1865, 208).

Biogr. :

See above, under I 4.

2. ANONYMUS

This translation first appeared in the 1605 edition of Theophrastus' *Opera*. On the problem of the identity of the translator see above, under XIII 2.

Theophrastus, *De animalibus quae repente apparent* (ed. Hanau, 1605).

[Inc.] : (p. 293) Non eadem est omnium quae repente apparent animalium causa. Nam aliquorum ipsa etiam generatio statim manifesta est, ut muscarum, quae in castris et frequentibus nundinis oriuntur ac praet-

sertim iis ablatis.../[Expl.]: (p. 295)
Ferunt in Aegypto magnos illos bipedes
mures nasci, habere autem et anteriores
pedes. sed illis non incedere, imo uti pro
manibus, saltu vero fugere.

Editions:

1605, Hanau: Typis Wechelianis apud
Claudium Marnium et haeredes Ioannis
Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*,
293-75. BM; BN; (NNC).

1613, Leiden: Henricus ab Haestens. (Gr.-
Lat.). In Theophrastus, *Opera*, ed. D. Hein-
sius, 473-74. BM; BN; (NNC).

XIX. *De animalibus quae dicuntur invidere*

Editio princeps: *Aristotelis et Theophrasti scripta quaedam, quae vel nunquam antea vel minus emendata quam nunc edita fuerunt*, ed. H. Stephanus (Paris: H. Stephanus, 1557), 54-55.

Most recent edition: ed. F. Wimmer,
Paris: Firmin-Didot, 1866, 460.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De animalibus quae dicuntur invidere* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De animalibus quae dicuntur invidere* (Paris, Bibliothèque Nationale, lat. 11,857).

Ex libro de animalibus quae aiunt invidere.

[Inc.]: (fol. 266^r) Stellionem aiunt co-
rium(?) cum exuerit utile morbo sacro illud
devorare. . ./. . .[Expl.]: (fol. 266^r) Haec
recensentibus idem de lynce atque cervo
existimandum.

Manuscript:

Paris, Bibliothèque Nationale, lat. 11,857,
ca. 1575, fol. 266^r (L. Delisle, *Bibliothèque de l'école des chartes* XXVI 1865,
208).

Biogr.:

See above, under I 4.

2. ANONYMUS

This translation first appeared in the 1605 edition of Theophrastus' *Opera*. On the problem of the identity of the translator see above, under XIII 2.

Theophrastus, *De animalibus quae dicuntur invidere* (ed. Hanau, 1605).

[Inc.]: (p. 295) Stellionem ferunt exutum
corio vorare illud propter invidiam quam
habet in homines. . ./. . .[Expl.]: (p. 296)
Cur capra sumpto ore eryngio et ipsa maneat
et alias immanere faciat. Eadem ratio in
lynce et cervo fuerit.

Editions:

1605, Hanau: Typis Wechelianis apud
Claudium Marnium et haeredes Ioannis
Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*,
295-96. BM; BN; (NNC).

1613, Leiden: Henricus ab Haestens. (Gr.-
Lat.). In Theophrastus, *Opera*, ed. D. Hein-
sius, 474-75. BM; BN; (NNC).

XX. *De melle*

Editio princeps: *Aristotelis et Theophrasti scripta quaedam, quae vel nunquam antea vel minus emendata quam nunc edita fuerunt*, ed. H. Stephanus (Paris: H. Stephanus, 1557), 57.

Most recent edition: ed. F. Wimmer,
Paris: Firmin-Didot, 1866, 462.

TRANSLATIONS

1. JACOBUS DALECHAMPIUS

Jacobus Dalechampius translated the *De melle* ca. 1574-75.

For further information on the date and circumstances of this translation see my article referred to above, under I 4.

Theophrastus, *De melle* (Paris, Bibliothèque Nationale, lat. 11, 857).

Ex libro de apibus.

[Inc.]: (fol. 266^v) Mel profecto tribus
modis gignitur, vel a floribus et foliis quibus
inest dulcedo. . ./. . .[Expl.]: (fol. 266^v) quer-
cus amicitia quedam familiaris intercedit.

Manuscript:

Paris, Bibliothèque Nationale, lat. 11,857,
ca. 1575, fol. 266^v (L. Delisle, *Bibliothèque*

de l'école des chartes XXVI 1865, 208).

Biogr. :

See above, under I 4.

2. ANONYMUS

This translation first appeared in the 1605 edition of Theophrastus' *Opera*. On the problem of the identity of the translator see above, under XIII 2.

Theophrastus, *De melle* (ed. Hanau, 1605).

[Inc.] : (p. 296) *Triplex mellis generatio est, a floribus prima aut alii* (read : aliis) *in quibus dulcedo sit. . . .* [Expl.] : (p. 296) *Illae autem et humidiusculae sunt et densae. Quin et tiliae frondes dulces sunt. Habet tamen apis ad querum familiarem propensionem.*

Editions :

1605, Hanau : Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, *Opera*, 296. BM ; BN ; (NNC).

1613, Leiden : Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, *Opera*, ed. D. Hein-sius, 475. BM ; BN ; (NNC).

XXI. Fragment of *Liber de nuptiis*.

The Greek text of the work by Theophrastus from which this fragment is derived has not been recovered. See below for a further discussion of the source of the Latin fragment.

TRANSLATION

1. HIERONYMUS

The surviving fragment of Theophrastus' *De nuptiis* is preserved in S. Hieronymus, *Adversus Jovinianum* I, 47(P. L. XXIII, 288-91) from whom it was quoted verbatim by Hugo de Folieto, *De nuptiis libri duo* I, 1 (P. L. CLXXVI, 1203 ; see Delhaye, *art. cit.*, 83, n. 36). In addition to appearing in the various manuscripts and printed editions of these works, it also circulated independently in manuscript during the Middle Ages. There are many problems concerning the source and the transmission of the fragment, of which only the bare essentials can be discussed here (for further

information see the works cited in the Bibliography below).

It is not clear from which lost work of Theophrastus the fragment derives. Ancient lists of Theophrastus's writings (e.g. Diogenes Laertius, lib. V, cap. 2) do not mention a work *περὶ γάμου* or one of a similar title. Usener (*Analecta Theophrastea*, Leipzig, 1858, 22 ; repr. in *Kleine Schriften*, Leipzig, 1912, I, 68) argued that it was perhaps a part of the lost *περὶ βίων*. Bock (*op. cit.*, 43-44), following his teacher Immisch, argued that it was a rhetorical thesis from the lost *Θέσεις καὶ διαλέξεις*. Grossgerge (*op. cit.*, 56-58) held that there was an independent work of Theophrastus entitled *περὶ γάμου* of which a part is preserved by Hieronymus. Bickel (*op. cit.*, 6-20) held that the work on marriage was not independent, but was part of a larger work. Moreover, he argued that it could not be merely a rhetorical thesis. Regenbogen (*PW*, Suppl. VII, 1487-88), following Grossgerge, lists the *περὶ γάμου* as a legitimate and independent work.

In addition to the problem just discussed, there is an equally disputed question regarding the precise process by which the fragment reached its present form in Hieronymus. F. Haase (*L. Annaei Senecae opera quae supersunt*, Leipzig, 1853, III, pp. XV, 428-30) considered it to have come to Hieronymus via Seneca's lost treatise *De matrimonio*. According to Bock (*op. cit.*, 50) it did not come directly to Hieronymus through Seneca, but through an intermediary source, Tertullian's lost *Liber de nuptiarum angustiis*. Bickel (*op. cit.*, 6-20), however, argued that (1) the Latin style of the fragments points to Hieronymus as the translator rather than Seneca, and (2) that Hieronymus's direct source was probably a lost work by Porphyrius on chastity.

In the absence of more unambiguous information, it seems best to work on the hypotheses that the fragment preserved in Hieronymus (1) is a fragment of a legitimate work of Theophrastus and (2) was translated from Greek into Latin by Hieronymus himself. For the influence of this fragment as an independent work during the Middle Ages, the reader is referred to the *Fortuna* section of this article.

Theophrastus, *De nuptiis* [fragment] (ed. Leipzig, 1899)

[*Inc.*] : (p. 60) Fertur aureolus Theophrasti liber de nuptiis, in quo quaerit, an vir sapiens ducat uxorem, et cum definisset, si pulchra esset, si bene morata, si honestis parentibus, si ipse sanus et dives, sic sapientem inire aliquando matrimonium, statim intulit : haec autem raro in nuptiis concurrunt universa ; non est igitur uxor ducenda sapienti. [*Expl.*] : (p. 64) Heredes autem meliores et certiores sunt amici et propinquui, quos iudicio eligas, quam quos velis nolis habere cogaris, licet certior hereditas sit, dum advivis bene uti substantia tua, quam tuo labore quae sita in incertos usus relinquere.

Bibl. : (see also the General Bibliography above). E. Bickel, *Diatribes in Senecae philosophi fragmenta*. Vol. I, *Fragmenta de matrimonio* (Leipzig, 1915) ; F. Bock, *Aristoteles, Theophrastus, Seneca, De matrimonio* (Leipzig, 1899 ; *Leipziger Studien*, XIX, 1) ; P. Delhaye, 'Le dossier antimatrimonial de l'*Adversus Jovinianum* et son influence sur quelques écrits latins du XII^e siècle', *Mediaeval Studies* XIII (1951), 65-86 ; G. Grossgerg, *De Senecae et Theophrasti libris de matrimonio* (Königsberg, 1911) ; H. Hagendahl, *Latin Fathers and the Classics* (Göteborg, 1958 ; *Göteborgs Universitets Årsskrift* LXIV, 2), esp. 150-56 ; A. Lübeck, *Hieronymus quos noverit scriptores et ex quibus hauserit* (Leipzig, 1872) ; E. Zeller-R. Mondolfo, *La filosofia dei greci nel suo sviluppo storico*, vol. VI, par. II (Florence, 1966), 404-11, *passim*.

Manuscripts :

In addition to being contained in various manuscripts of S. Hieronymus, *Adversus Jovinianum* (D. S. Silvia and John P. Brennan, 'Medieval Manuscripts of Jerome against Jovinian,' *Manuscripta* 13,3, November, 1969, 161-166. Just received.) and Hugo de Folieto, *De nuptiis libri duo*, the fragment is also preserved independently in a number of manuscripts. Many of the following manuscripts were kindly communicated to me by Professor Robert A. Pratt.

(*) Bern, Burgerbibliothek, 531, s. XV, fols. 110^r-111^v. (H. Hagen, *Catalogus codicum Bernensium*, Bern, 1875, 446).

(*) Bologna, Biblioteca Comunale dell' Archiginnasio, A 1415, s. XVI, fols. 15^v-18 (Mazzatinti, XXXVI, 32).

(*) Cambridge, Corpus Christi College Library, 177, s. XV, fol. 83 (M. R. James, *A Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge* I, Cambridge, 1912, 407).

Cambridge, Gonville and Caius College Library, 154, s. XII-XIII, pp. 150-52 (M. R. James, *A Catalogue of the Manuscripts in the Library of Gonville and Caius College, Cambridge*, London-Cambridge, 1895, 179).

(*) Cambridge, Peterhouse, 197, s. XIV, fols. 150-151 (M. R. James, *A Descriptive Catalogue of the Manuscripts in the Library of Peterhouse*, Cambridge, 1899, 231-33).

(*) Cambridge, Trinity College, 1335, s. XIII, fols. 67^v-69^r (James, *Trinity College III*, 1348-50).

(*) Cambridge, University Library, Ff. VI. 12, s. XIV, fols. 154^v-157^v (Catal. Univ. Cambridge II, 515-516).

(*) Ferrara, Biblioteca Comunale, II, 10 ; s. XV, fols. 126^v-127^v.

(*) Firenze, Biblioteca Laurenziana, plut. XXIX. 8, s. XIV, fol. 50^v (Bandini, *Catalogus II*, 9-28, at 23).

London, British Museum, Royal 6.E. III ; s. XV, fol. 49 (Warner I, 152).

(*) London, British Museum, Royal 8. C. IX, s. XIII, fols. 101^v-102^v (Warner, I, 236-37).

London, British Museum, Sloane, 2478 ; s. XIII, fols. 69-70 (E.I.L. Scott, *Index to the Sloane Manuscripts*, 1904, 528).

London, British Museum, Add. 18,459, s. XIII, fol. 14 (Catal. Add. MSS. 1848-1853, 111 ; but Theophrastus fragment not listed. Inclusion of *De nuptiis* verified by C. B. Schmitt after communication by R. A. Pratt).

London, British Museum, Add. 34,749 ; s. XIII, fols. 83^r-84^v (Catal. Add. MSS. 1894-99, 69-70).

(*) London, British Museum, Arundel 1 (Communication of R. A. Pratt).

(*) London, British Museum, Burney 360, s. XV, fols. 70^v-72^v (Catal. MSS. BM. New Series, II, 97-98).

(*) London, British Museum, Harley 218, fols. 68^v ff. (Catal. Harleian MSS., I, 69-70).

(*) Manchester, John Rylands Library, Lat. 150, s. XIII, fols. 227-29 (M. R. James, *A Descriptive Catalogue of the Latin Manuscripts in the John Rylands Library at Manchester*, Manchester, 1921, I, 257-58).

Oxford, Bodleian Library, Digby 166 (S. C. 1767) ; s. XIII-XIV, fol. 50 (Oxford. Quarto Catal., 9, cols. 166-71).

(*) Oxford, Bodleian Library, Add. A. 44, fols. 29^r-30^r (R. Weiss, *Il primo secolo dell'Umanesimo*, Rome, 1949, 34, n.13).

Paris, Bibliothèque Nationale, lat. 2927 ; s. XV, fols. 3-4 (Lauer, III, 290-94).

(*) Paris, Bibliothèque Nationale, lat. 6387, a. 1381 (Catal. Bibl. Regiae IV, 237).

Paris, Bibliothèque Nationale, lat. 18, 130 : s. XV, fols. 100-101^v (Delisle, *Bibliothèque de l'Ecole des Chartes* 31, 543).

(*) Sankt Gallen, Vadianische Bibliothek, 483 (B. Milt, 'Schweizerische Theophrastforschung. . .', *Gesnerus* III 1946, 89-90) ; Scherer, *Vadianische Bibliothek*, 1864, p.135).

Vaticano, Città del, Vat. lat. 1769 ; s. XIV, fols. 196^v-197 (Cod. Vat. Lat. III 1912, 229-30).

Vaticano, Città del, Vat. lat. 1934 ; s. XV, fols. 85^v-88^v (Cod. Vat. lat. III 1912, 362).

Vaticano, Città del, Vat. lat. 6966 ; s. XVI, fols. 212-214.

Vaticano, Città del, Vat. lat. 7179 ; s. XVI, fols. 58-60^v.

Vaticano, Città del, Vat. lat. 11,515 ; s. XIV, fols. 196^v-200 (Cod. Vat. Lat. VIII 1959, 197).

Vaticano, Città del, Reg. lat. 148 ; s. XIV, fol. 134^v (Wilmart I, 355-57).

(*) Vicenza, Biblioteca Bertoliana, 63 (1. 7.6) ; s. XV (Mazzatinti II, 12).

Editions :

The fragment is contained in the printed editions of the writings of S. Hieronymus and Hugo de Folieto in which it is preserved. It was also included in Schneider's edition of Theophrastus (V, 221-24), but not in that of Wimmer. I list below only two recent attempts at a critical edition of the fragment.

1899, Leipzig. In F. Bock, *Aristoteles*,

Theophrastus, Seneca, De matrimonio, 60-64 [in *Leipziger Studien*, XIX, 1]. BM ; BN.

1915, Leipzig : Teubner. In E. Bickel, *Diatrībe in Senecae philosophi fragmenta*, vol. I, *Fragmenta de matrimonio*, 388-90. BM ; BN.

Biogr. :

Hieronymus (Jerome) was born ca. 347 at Stridon near the present Italian-Yugoslavian border and died at Bethlehem, Palestine, in 419/420. Hieronymus was born with the name of Sophronius Eusebius of a wealthy Christian family. At an early age he travelled to Rome to study grammar, rhetoric and the liberal arts under Donatus. Apparently his first introduction to monasticism came at Treves which he visited during a trip through Gaul. About 370 he joined a group of ascetics in Aquileia. He travelled for the first time to the Near East about 373. He spent three years (ca. 375-378) in the Desert of Chalcis, near Aleppo. After being ordained a priest in 379, he continued his travels for several more years, visiting Rome, the Greek Islands and several places in the Near East. About 386 he settled in Bethlehem, where he remained for most of the remainder of his life and where he wrote the major part of his works.

Works : Hieronymus wrote voluminously, leaving behind letters, homilies, polemical works, biographies, exegetical studies, and various theological and spiritual writings. In addition to his famous translation of the Scriptures, he also translated into Latin writings of Didymus the Blind, Epiphanius, Eusebius, Origen, Orsiesius, Pachomius, Theodorus the Abbot (d. 368), and Theophilus Alexandrinus.

Bibl. : Altaner, Engl. trans. (Freiburg, 1960), 462-76 (recent bibliography) ; Bardenhewer III, 605-55 ; *Dictionnaire de théologie catholique* VIII, 894-983 ; *Lexicon für Theologie und Kirche* V (1960) 327.

F. Cavallera, *Saint Jérôme, sa vie et son ouvrage* (Louvain-Paris, 1922) ; G. Grützmacher, *Hieronymus. Eine biographische Studie* (Leipzig, 1901-08) ; H. Hagendahl, *Latin Fathers and the Classics* (Göteborg, 1958 ; Göteborgs Universitets Årsskrift LXIV. 1).

XXII. *De sensu and de phantasia et intellectu*

Important fragments of Theophrastus' writings (i.e. of the chapters *De sensu* and *De phantasia et intellectu* from Book V of his *Physica*) are contained in Priscianus Lydus, *Metaphrasis in Theophrastum*; for details, see the article on Priscianus Lydus.

XXIII. *Peplus.*

Diogenes Laertius does not mention a *Peplus* among the writings of Theophrastus, and there is no ancient evidence for such a work.

TRANSLATION

1. JOHANNES SCOTUS

Johannes Scotus in his *Annotationes* on Martianus Capella (ed. C. Lutz p. 110) cites in Greek and Latin from the *Peplus* the statement that Corax the Syracusan invented rhetoric: *DE GENTE CORVINI* 'Εκ τοῦ Πέπλου Θεοφράστου, id est ex Peplo Teofrasti; τέχνην, id est artem, λόγων verborum, Κόραξ corvus, Συρακόσιος εὗρατο inventit.

The same quotation is found in the Dunchad commentary (cited by Lutz, *op. cit.* p. 233) and, in a garbled form, in a ninth century manuscript of Remigius' commentary on Martianus.

A second fragment occurs in a manuscript of Scotus' *Annotationes*, which contains material not in the manuscript used by Miss Lutz in preparing her edition. This manuscript, which has been studied by L. Labowsky, 'A New Version of Scotus Eriugena's Commentary on Martianus Capella', *Mediaeval and Renaissance Studies* I (1941-43), 187-193, has the following section on the *Peplus*: *Augur Pithius*. In Peplo Theophrasti legitur quendam serpentem prophe-tasse in Delo insula, quem occidit Apollo, et inde cepit postea prophetare, ideoque augur Pithius vocatus est (Labowsky, *art. cit.*, 189).

A somewhat longer quotation in Latin

on the origin of the alphabet is found in a ninth-century manuscript written by Martinus Laudunensis, who belonged to the same school as Johannes Scotus (cited by Lutz, *op. cit.* p. 227, n. 4).

In the absence of other information, the likeliest assumption is that the school of Johannes Scotus had access to the Greek text of a *Peplus* attributed to Theophrastus or to another work containing fragments of the *Peplus*. The most likely candidate as translator of the fragments we possess is Johannes Scotus himself.

Bibl. : Johannes Scottus, *Annotationes in Martianum*, ed. Cora E. Lutz (The Mediaeval Academy of America, Publication 34. 1939) Appendix II, 'The πεπλὸς of Theophrastus', pp. 227-228; Dunchad, *Glossae in Martianum*, ed. C. Lutz (American Philological Association, Philological Monographs, no. 12. 1944), xxiii, 40, 55-56; L. Labowsky, 'A New Version of Scotus Eriugena's Commentary on Martianus Capella', *Mediaeval and Renaissance Studies* I (1941-43), 187-193; Remigius Autissiodorensis, *Commentum in Martianum Capellam*, ed. C. Lutz (Leiden, 1962-65) II, 70; H. Usener, 'Lectiones Graecae, nr. XXVIII', in *Kleine Schriften* (Leipzig-Berlin, 1912) I, 191-193.

Biogr. :

See below, *Martianus Capella* I 2.

APPENDIX

I. *De coloribus*

Editio princeps : With the works of Aristotle and other works of Theophrastus, Venice : Apud Aldum III (1497), 385^v-394.

Recent Editions : (*) *Aristoteles über die Farben*, ed. C. Prantl, Munich, 1849; Aristotle, *De coloribus, de audibilibus, physiognomonica*, ed. C. Prantl, Leipzig, 1881, pp. 1-19.

This work was known during the Middle Ages when it was considered to be a legitimate part of the *corpus Aristotelicum* (see below Appendix I 1 and 2). During the Renaissance the work generally continued to pass under the name of Aristotle and was usually included in the many editions of

the Stagirite's *Opera*. Beginning in the sixteenth century, however, there were certain doubts in the minds of some editors concerning its legitimacy. Francesco Patrizi (*Discussiones peripateticae*, Basel, 1581, p. 74 [lib. I, cap. viii]) attributed it to Strato, saying: 'praeter duos illos, ut nos quidem putamus Stratoni Lampsaceni de spiritu ac de coloribus, qui inter Aristotelicos reponebantur...' This position was also held in the next century by Hermannus Conringius (*De habitus corporum germanicorum antiqui ac novi causis*, 3rd ed, Helmstedt, 1666, p. 148; and *Epistolae...* Helmstedt, 1666, p. 442: to Samuel Rachelius, dated 1662. See also Fabricius BG, III, 245).

The attribution of the work to Theophrastus seems to have begun with Simon Portius in his edition, translation, and commentary of 1548 (see below Appendix I 4, for details). This attribution was not generally accepted, however, for the work continued to be printed in the editions of Aristotle's *Opera* and was omitted from the various editions of Theophrastus' works (e.g. those of Basel, 1541; Venice, 1552; Hanau, 1605; and Leiden, 1613). In some editions of Aristotle's works (e.g. Venice, 1562, vol. III, fol. 140), however, there is a marginal comment, which seems to give the work to Theophrastus: 'Libri huius phrasis Theophrastum potius aut alium quam Stagiritam sapere videtur.' This seems to derive from Portius' statement to the same effect (quoted below in Appendix I 4). Others, such as Hieronymus Mercurialis (*Variarum lectionum in medicinae scriptoribus et aliis libri sex*, Venice, 1598, p. 70 [III, 13]), who said, '...in libro de coloribus (sive Aristotelis sive Theophrasti) scriptum habetur...', seem to consider Theophrastus as possibly the author.

Later scholars have been equally puzzled about the authorship of the work. It was included by J. G. Schneider in his edition of Theophrastus and by Bekker in his edition of Aristotle, but has been omitted by Wimmer, the most recent editor of the *corpus Theophrasteum*. The recent scholar who has investigated the matter most carefully considers Theophrastus to be the author (see H. B. Gottschalk, 'The *De coloribus* and its author', *Hermes* XCII 1964, 59-84).

TRANSLATIONS

1. ANONYMUS A

(BARTHOLOMAEUS DE MESSANA?)

This translation, extant in a single manuscript dating from the thirteenth century, is incomplete, containing only about one fourth of the work (from the beginning to 793a9, to the words *κατὰ τὸ μᾶλλον καὶ ἡπτον*). Its date and the identity of the translator are uncertain, but the stylistic analysis undertaken by E. Franceschini ('Sulle versioni latine medievali del *Περὶ χρωμάτων*', in *Autour d'Aristote: Recueil d'études de philosophie ancienne et médiévale offert à Monseigneur A. Mansion*, Louvain, 1955, 451-69) indicates that with all probability it can be assigned to Bartholomaeus de Messana (fl. 1258-66), who translated other Aristotelian and pseudo-Aristotelian works into Latin (see above IX 1 for further information and bibliography).

This particular translation shows great similarities, especially the incipit, with the second known medieval translation of the work (my Anonymus B; see below, under Appendix I 2). Franceschini, however, has shown through a careful analysis that Anonymus A is independent of Anonymus B (see *art. cit.*).

De coloribus (ed. Louvain, 1955).

[Inc.]: (p. 454) Simplicia colorum sunt quecumque elementis <coassequntur> (coasseruntur ms.) ut puta igni et aeri et aquae et terre. Aer quidem et aqua secundum se ipsos natura albi; ignis vero et sol xantha [Expl.]: (p. 460) Multas enim et alurgus habet differencias et puniceus et albus et aliorum unusquisque secundum magis et minus.

Bibl.: *Aristoteles Latinus* I, 90, 189-91; E. Franceschini, 'Sulle versioni latine medievali del *περὶ χρωμάτων*', in *Autour d'Aristote: Recueil d'études de philosophie ancienne et médiévale offert à Monseigneur A. Mansion* (Louvain, 1955), 451-69.

Manuscript:

(*) Firenze, Biblioteca Laurenziana, S. Croce XIII. sin. 6; s. XIII, fols. 238^r-239^r

(*Aristoteles Latinus*, no. 1367 ; II, 939-40 ; Bandini, Catalogus, IV, 105-06).

Edition :

1955, Louvain : Publications universitaires. In E. Franceschini, 'Sulle versioni latine medievali del περὶ χρωμάτων,' in *Autour d'Aristote : Recueil d'études de philosophie ancienne et médiévale offert à Monseigneur A. Mansion*, 451-69, at 454-60.

2. ANONYMUS B

(*GUILELMUS DE MOERBEKA ?*)

This translation, which dates from the second half of the thirteenth century and which is extant in many medieval manuscripts, was the *versio vulgata* of the work up to the time of the translations of Calcagninus and Portius. The date of the translation and the identity of the translator are uncertain, but the stylistic analysis undertaken by E. Franceschini ('Sulle versioni latine medievali del περὶ χρωμάτων,' in *Autour d'Aristote : Recueil d'études de philosophie ancienne et médiévale offert à Monseigneur A. Mansion*, Louvain, 1955, 451-69) indicates that with all probability it can be assigned to Guilelmus de Moerbeka (c. 1215-1285/86).

De coloribus (*Incipit* from Franceschini, *art. cit.*, 454 ; *explicit* from *Aristoteles Latinus I*, 191).

[*Inc.*] : Simplices colorum sunt quicumque elementis consequuntur, ut igni et aeri et aquae et terre. Aer quidem et aqua secundum se ipsos natura albi ; ignis vero et sol rubicundi... . . . [*Expl.*] : Consideracionem igitur que quidem est ex hiis que sunt circa colores maxime utique aliquis que dicta sunt potest videre.

Bibl. : *Aristoteles Latinus I*, 90, 189-90 ; E. Franceschini, 'Sulle versioni latine medievali del περὶ χρωμάτων,' in *Autour d'Aristote : Recueil d'études de philosophie ancienne et médiévale offert à Monseigneur A. Mansion* (Louvain, 1955), 451-69.

Manuscripts :

There are 79 manuscripts listed in the *Aristoteles Latinus* (25 = s. XIII ; 13 = s. XIII-XIV ; 39 = s. XIV ; 2 = s. XV).

Editions :

(*) 1482, Venice : Philippus Petri. In *Aristoteles, Opera*. GW 2236.

1496, Venice : Gregorius de Gregoriis. In *Aristoteles, Opera*. GW 2341 ; BMC, V, 349.

1955, Louvain : Publications universitaires. In E. Franceschini, 'Sulle versioni latine medievali del περὶ χρωμάτων,' in *Autour d'Aristote : Recueil d'études de philosophie ancienne et médiévale offert à Monseigneur A. Mansion*, 451-69, at 454-60 (partial : beginning to 793a9).

3. CAELIUS CALCAGNINUS

Caelius Calcagninus translated the *De coloribus* at some indeterminate time before 1538, at which time it seems to have been printed for the first time. It was reprinted many times thereafter, both in collected editions of Aristotle's works and elsewhere.

Prefatory letter : Coelius Calcagninus Lectori S. (ed. Paris, 1548).

[*Inc.*] : (p. 260) Quam operosum sit de coloribus agere, et quam sinuosa sit ea materia quae colores pertractat, nemo profecto intelligit, nisi qui se privatim in illa exercuerit. [*Expl.*] : (p. 260) Ut gratiam ultro sim habiturus, si quis in hanc caliginem, quam vel culpa ingenii, vel necessitate coactus parum extersi, faces aliquando invexerit. Bene vale.

De coloribus

[*Inc.*] : (p. 261) Ex coloribus hi simplices sunt, quicunque elementorum naturam consequuntur, ignis puta aeris, aquae, terrae. [*Expl.*] : (p. 281) Et ex iis quidem quae dicta sunt, possit quispiam colorum speculationem agnoscere.

Editions :

1538, Basel : ?. In *Aristoteles, Opera I*, 836-43. BN ; *Index Aureliensis* 107.968 ; (NNC).

1542, Basel : Apud Ioannem Oporinum. In *Aristoteles, Opera III*, 571-79. BM ; BN ; DK, 6.5960.

1548, Paris : Iacobus Gazellus. With other works, in Ioannes Actuarius, *De urinis*. . . 260-81. BM ; BN ; DK, 6.6447.

1549, Lyon : Frellonius. In *Aristoteles, Opera*, II, 1609-22. BN ; Baudrier V, 214 ; *Index Aureliensis* 108.160.

1561, Lyons : Frellonius. In Aristoteles, *Opera* II, 1509-1522. BN ; DK, 6.5966.

1590, Lyons : Guillelmus Laemarius. (Gr.-Lat.). In Aristoteles, *Opera*, ed. I. Casaubon, I, 736-43. BM ; BN.

1597, Geneva : Guillelmus Laemarius. (Gr.-Lat.). In Aristoteles, *Opera*, II, 1158-73. BM ; *Index Aureliensis*, 108.755.

1605, Geneva : Petrus de la Rovièrē. (Gr.-Lat.). In Aristoteles, *Opera*, I, 916-25. BM ; BN ; (NNC).

1607, Geneva : Petrus de la Rovièrē. (Gr.-Lat.). In Aristoteles, *Opera*, II, 1158-73. BM ; BN.

1619, Paris : Typis Regiis. (Gr.-Lat.). In Aristoteles, *Opera*, I, 1207-20. BM ; BN.

1654, Paris : Ioannes Billaine, Simon Piaget, Federicus Leonard. (Gr.-Lat.). In Aristoteles, *Opera*, III, 793-808. BM ; BN.

1670, Utrecht : Gisbertus a Zyll. With other works, in Ioannes Actuarius, *De urinis . . .*, II, 409-36. BM ; BN.

1831-70, Berlin : Academia Regia Borussica. (Gr.-Lat.). In Aristoteles, *Opera*, ed. Bekker, III, 384-88. BM ; BN.

Biogr. :

Caelius Calcagninus (Celio Calcagnini) was born on September 17, 1479, the natural son of Lucrezia Costantini of the noble Rovigo family and of a protonotary apostolic named Calcagnini, and died at Ferrara on April 17, 1541. He studied Greek with Battista Guarino. After a period of military service (ca. 1494-1506), Calcagninus acted as secretary to the Duke of Ferrara, before being called to the chair of Greek and Latin at the University of Ferrara in 1509. A year later he entered the service of the Church as a canon of the Cathedral of Ferrara. During the next ten years he served the Church on various diplomatic missions, in Venice, Rome, and Hungary. He returned to Ferrara and to his university chair in 1520 and the remainder of his life was largely spent there in a variety of humanistic activities.

Most of Calcagnini's works were printed in his *Opera aliquot* (Basel, 1544). They include many letters, orations and dialogues, and many treatises of a moral, anti-quarian, grammatical and rhetorical character. One treatise is entitled *Quod caelum stet, terra moveatur* (cf. F. Hippler, *Die*

Vorlaeufer des Nikolaus Coppernicus, Thorn, 1882). He wrote an attack on Luther, paraphrases of Aristotle (*Meteorology* I-III, *Ethica Nicomachea* I, *Politica*, *De sensu et sensili*), and a commentary on Cicero's *De Officiis*. He also annotated Dionysius Periegetes, translated Lucian, and worked for many years on Pliny's *Historia naturalis*.

Bibl. : Nicéron XXVII, 233-44 ; Tira-boschi (Venice, 1822-25) VII, 317-18 ; 1162-65 ; Cozenza I, 763-765.

G. A. Barotti, *Memorie istoriche di letterati ferraresi* (Ferrara, 1777), 231-46 ; Q. Breen, 'Celio Calcagnini (1479-1541)', *Church History* XXI (1952), 225-38 ; (*) T. G. Calcagnini, *Della vita e degli scritti di Monsignor Celio Calcagnini protonotario apostolico* (Rome, 1818) ; (*) A. Lazzari, 'Un encyclopédico del secolo XVI : Celio Calcagnini', *Atti e memorie della deputazione ferrarese di storia patria* XXX (1936), 83-164 ; (*) E. Piana, *Ricerche e osservazioni sulla vita e sugli scritti di Celio Calcagnini* (Rovigo, 1899) ; *Opus Epistolarum Des. Erasmi* III (1913) 26 ; F. Lauchert, *Die italienischen literarischen Gegner Luthers* (Freiburg, 1912) 311-315.

4. SIMON PORTIUS

Simon Portius published his edition of the *De coloribus*, along with a Latin translation and an extensive commentary on the work in 1548. In the Dedication Letter to Cosimo I de' Medici, Portius states that he was able to do this edition while on vacation from his teaching at the University of Pisa (see below). This means that it was completed sometime between his return to Pisa in 1546 and 1548, when the work was printed for the first time.

Portius, apparently, was the first editor to attribute the work to Theophrastus. While no indication of author is carried on the title page of the first edition (Florence, 1548 : *De coloribus libellus a Simone Portio Neapolitano latinitate donatus . . .*), the reprint of a year later attributes the work to 'Aristotle or Theophrastus' (Paris, 1549 ; *Aristotelis vel Theophrasti de coloribus libellus a Simone Portio Neapolitano latinitate donatus . . .*). Moreover, in his commentary on the work

(Florence ed., p. 25) Portius says : Phrasis Theophrastum potius quam Aristotelem mihi sapere videtur (see also Fiorentino, *Studi...*, p. 128 and Theophrastus, *Opera*, ed. Schneider, Leipzig, 1818-21, vol. IV, 864).

For further information on the attribution of this work during the Renaissance see the general introduction to this Appendix.

Prefatory letter : Cosmo Medici Florentinorum principi magnanimo Simon Portius s. (ed. Florence, 1548 ; fol. Aii).

[Inc.] : Cum nuper Florentia reversus, Princeps magnanime, in Filettulanum agrum me recepisset... [Expl.] : tum ut aeris Pisani autumno fere in bonarum artium professores saevientis inclem tam fugerem, tum ut honestissimo ocio, quod singularis tua erga me benevolentia incredibilisque humanitas concedebat, fruerer ibique meos commentarios, quos mecum adduxeram, evolverem, obtulit sese mihi libellus de coloribus, quem superiori anno illis diebus, quibus ab Acroamicis Aristotelis lectionibus feriari licebat, fueram leviter interpretatus. Quem simul atque relegisset, visus est mihi, quod antea semper, continere id, quod philosophorum prope nullus ausus est aggredi. Quare non philosophiae modo, sed humaniorum quoque literarum studiosis, quibus id argumentum placere cognoscebam, rem gratam me facturum arbitratus quantum potui sum conatus libellum commentariis serio illustrare. A quo poterat quidem deterrire et rei difficultas, quam nemo quod equidem sciam hactenus attigit, et exemplaria mutila, quae praeter impressum duo contigit habere manu scripta, nec ea quidem integra ; quorum alterius copiam fecit Cardinalis Rodulphus, vir in iuvanda re literaria indefessus et mei amantissimus. Sed malui periclitari, ut meo exemplo alios ad eum suscipiendum et interpretandum invitarem studiosis hoc tantisper gratificatus, dum integror codex offeratur. Reliquum est, Princeps Illustrissime, ut hunc qualemcunque conatum et operam nostram boni consulas et eodem complectaris animo, quo ego eam tibi dedico, si non eruditione insignem, gratiam tamen animi significatione minime obscuram testemque tuae erga me benevolentiae et meae perpetuae erga te observantiae indicem. Vale quam foelicissime ex Filettulano nostro.

Praefatio in libellum de coloribus, de natura coloris.

[Inc.] : (p. 5) Diu multumque philosophi non ignobiles, quaenam coloris esset natura quae siverunt, quod cum Academicorum praecepit, qui inter se in hac re non parum dissidere videntur. . ./. . [Expl.] : Atque haec sunt, quae de colorum natura paucis praedixisse voluimus, ut authoris sententia deinceps facilius perspici queat.

De coloribus

[Inc.] : (p. 23) Simplices colores sunt, qui elementa, puta ignem, aerem, aquam et terram sequuntur. Aer enim et aqua per se sunt natura alba. . ./. . [Expl.] : (p. 193) Speculationem igitur circa colores quispiam potissimum ex dictis possit perspicere.

Epilogue : Ad lectorem.

[Inc.] : (p. 198) Non eo, studiose Lector, existimes aliquid in nostro authore desiderari posse, quod urinarum et oculorum colores praetermisserit, quin potius id dedita opera iustaque de causa factum esse tibi persuadeas velim. . ./. . [Expl.] : (p. 198) Interim vale et quae inter excudendum obrepse errata, sic corrige.

Editions :

1548, Florence : Ex officina Laurentii Torrentini. (Gr.-Lat.). With Portius' commentary on the *De coloribus*, 23-193. BM ; (MH) ; DK 6. 6444.

1549, Paris : Apud Vascosanum, via Iacobea ad insigne fontis. (Gr.-Lat.). With Portius' commentary on the *De coloribus*, fols. 11-102. BN ; DK 6.6445.

1552, Venice : Apud Iuntas. In Aristoteles, *Opera...*, VII, 76^v-79^v. BM ; (MH) ; DK 6.5963.

1560, Venice : Apud Cominum de Tridino Montisferrati. In Aristoteles, *Opera*, VII, 290-295. BM ; DK 6.5964 ; (NNC).

1562, Venice : Apud Iuntas. In Aristoteles, *Opera...*, VII, 140-145^v. BM ; DK 6.5968.

1563, Basel : Per Ioannem Hervagium. In Aristoteles, *Opera...*, III, 965-983. BM ; DK 6.5969.

1574, Venice : Apud Iuntas. In Aristoteles, *Opera...*, VII, fols. 140-145^v. BM.

1818, Leipzig : Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, *Opera*, ed. J. G. Schneider, II, 412-24. BM ; BN ; (CtY ; NNC ; NJP).

1962, Frankfurt : Minerva. Photographic reprint of 1562 edition.

s.a., Lyon : Apud haeredes Jacobi Juntae. In *Aristotelis... Metaphysicorum libri XIII* . . . , 456-74. Vatican Library (Chigi. VI. 1705(3)).

Biogr.:

Simon Portius (Simone Porzio, Porta) was born at Naples in December, 1496 and died there on August 27, 1554. He studied philosophy and medicine at the University of Pisa with Agostino Nifo, among others. He then taught logic and physics at the same university (1520-25), before being called to the University of Naples. In 1546 he returned to Pisa, where he taught for the remainder of his life.

Portius wrote important works on philosophical and scientific subjects: *An homo bonus vel malus volens fiat*; *De coloribus oculorum*; *De conflagratione agri Puteolani epistola*; *De dolore*; *Formae orandi Christianae enarratio*; *De humana mente disputatio* (1551, a work in which he followed Pomponazzi); *De puella Germanica*; *De rerum naturalium principiis*. A posthumous edition of his *Opuscula* (1578) also contains a *Quaestio de speciebus intelligibiliibus*, and a *Quaestio an detur sensus agens*.

Bibl.: Enc. Ital., XXVII, 964-65; Tira-boschi (Venice, 1822-25), VII, 578-80.

F. Fiorentino, *Pietro Pomponazzi* . . . (Florence, 1868), 270-89; F. Fiorentino, *Studi e ritratti della Rinascenza* (Bari, 1911), 83-153 [also in *Nuova antologia*, feb.-mar., 1879]; E. Garin, *Storia della filosofia italiana* (Turin, 1966), 540-46, 576, and *passim*; G. Di Napoli, *L'immortalità dell'anima nel Rinascimento* (Turin, 1963); G. Saitta, 'L'aristotelico Simone Porzio', *Giornale Critico della Filosofia Italiana* XXVIII (1949), 279-306.

5. MAXIMUS MARGUNIUS

The *De coloribus* was translated into Latin by Maximus (who at this time went under the name of Emmanuel) Margunius and published for the first, and apparently only, time in 1575. The edition contains also Margunius' translation of Michael of Ephesus' Greek commentary on the *De coloribus* (see note

2, below) and was dedicated to Aloysius Lollinus, who had been a friend of Margunius since their boyhood days in Crete. There is no indication that the translation was completed much before its appearance in print.

Prefatory letter: Aloysio Lolino Patritio Veneto, Pauli clarissimi atque ornatissimi viri filio, Emmanuel Margunius S. P. D. (ed. Padua, 1575).

[*Inc.*] : (fol. a₂^r) Quamquam ea sit ingeniorum diversitas, Aloysi doctissime, ut non eadem omnibus placeant, sed suum omnes proprium appetendi modum habeant, nemo tamen usque adeo iniustus rerum aestimator inventus est, qui virtutem ipsam non modo laudibus afficiendam, verum etiam summo cuique studio conquirendam esse non iudicet . . . Hinc igitur fit, ut cum egregias tuas virtutes suavissimosque mores cognoscam atque tuorum in me officiorum non sim immemor, indignum existimaverim, si libellum hunc Aristotelis de Coloribus brevibus Michaelis Ephesii commentariis explicatum (quem ex Bibliotheca Ioannis Vincentii Pinelli viri nobilissimi simul atque doctissimi omniumque bonorum patroni excerpti) in manus hominum sub tuo nomine non emitterem, exiguum sane munus (fateor) si cum iis conferatur, quae a me tibi debentur, magnam si ad animum respicias. . . .

[*Expl.*] : (fol. a₄^r) Vale meque tibi deditissimum et fuisse semper certo scias et futurum esse confidas. Patavii. MDLXXV.

De coloribus

[*Inc.*] : (fol. 1^r) Inter colores ii simplices sunt, quicunque elementa concomitantur, utputa ignem, aerem, aquam, et terram. Nam aer quidem et aqua per se natura propria alba sunt, ignis vero et sol flava. . . .

[*Expl.*] : (fol. 38^v) Speculationem igitur quae circa colores versatur, in iis quae iam dicta sunt, maxime quis possit conspicere.

Edition:

1575, Padua: L. Pasq(ualius). With Michael Ephesius' commentary on the *De coloribus*. BM; DK 6.6448.

Biogr.:

Maximus Margunius (Gr. Μάξιμος Μαργούνιος; Massimo Margunio or Margugni) was born about 1549 in Candia, Crete, of a Greek father and Italian mother and died in

Venice on July 1, 1602. He studied both Greek and Latin as a boy under Joasaph Doryanos at St. Catherine's monastery in Candia and under Gaspare Viviano, Bishop of Sitia. He continued his studies at the University of Padua, where he remained for eight years (ca. 1569-1577), studying philology, philosophy, theology, and medicine. He was ordained a priest and took monastic vows after his return to Crete in 1578, at the same time changing his name from Emmanuel to Maximus. For the next five years he taught and preached at the monastery of St. Catherine. After short stays in Constantinople (1583) and Venice (1584), he accepted a post at Venice to teach Latin and Greek. There he remained for the rest of his life, channeling much of his effort toward a realization of a permanent reunion of the Eastern and Western branches of Christendom.

Works: In addition to a voluminous correspondence in Greek, Latin, and Italian, Margunius wrote a number of theological and poetic works. He also contributed to an edition of Photius' *Bibliotheca* and translated into Latin works of St. Gregory of Nyssa, St. Maximus, St. John Damascene, and Michael Psellos.

Bibl.: Fabricius BG, X 536-538; Legrand BH, II, xxiii-LXXVII and *passim*.

D. J. Geanakoplos, *Byzantine East and Latin West* (Oxford, 1966), 165-93, 199-200 (this bibliography lists the important secondary literature up to 1963; the reader is referred to it for further bibliography).

COMMENTARY

a. SIMON PORTIUS

Simon Portius published his commentary on the *De coloribus* at the same time at which he published his Latin translation of the same work. For details see above under Appendix I 4.

Dedication letter: see above under Appendix I 4.

Preface: See above under Appendix I 4.
Commentary on De coloribus (ed. Florence, 1548).

[*Inc.*]: (p. 24) *Propositum authoris est*

omnium colorum tam apparentium quam eorum, qui rerum naturas sequuntur, causas reddere tum materiales, tum efficientes. . . / . . . [Expl.]: (p. 197) Atque haec inquit et tot dici possunt in hac speculacione de coloribus, quoad veritatem et causas naturales.

Editions:

1548, Florence: Ex officina Laurentii Torrentini. With Portius' edition and translation of the *De coloribus*, 24-197. BM; (MH); DK 6.6444.

1549, Paris: Apud Vascosanum, via Iacobea ad insigne fontis. With Portius' edition and translation of the *De coloribus*, fols. 11v-102. BN; DK 6.6445.

Biogr.:

See above, under Appendix I 4.

Note 1. Philippus Bechius, translation of the abridgement of Theophrastus, *De coloribus*, found in Georgius Pachymeres, *In universam fere Aristotelis philosophiam*.

In 1560 there appeared *Georgii Pachymerii...In universam fere Aristotelis philosophiam epitome in qua et aliorum philosophorum, qui ante et post ipsum claruere...e Graeco in Latinum sermonem nunc primum...conversa a...Philippo Bechio...Basileae*: Froben. Included in Book XII of this work is a section devoted to the *De coloribus*. Comparison of this with the *De coloribus* itself indicates that the Pachymeres section does not seem to be a mere paraphrase or abstract, but an *epitome* in the sense of an abridgement. A line by line comparison of sections of the two shows that the Pachymeres version as translated by Bechius is essentially the same as the *De coloribus*, but with some parts of the text omitted. The *incipit* and *explicit*, which are given below, indicate that Bechius' translation was made independently of any known earlier translation of the *De coloribus*.

Unfortunately, the Greek text of Pachymeres' work has not been printed, so direct comparison of the text of the *De coloribus* with the *Epitome* is difficult. On Georgius Pachymeres (1242-1310) and his work see esp. Fabricius BG VII, 775-87; Krumbacher, 90-92; *Dictionnaire de théologie catholique* XI, 1713-18, by V. Laurent; B. Tatakis,

La philosophie byzantine (Paris, 1949), 239-40. Philippus Bechius (Freiburg i. Br. 1521-Basel 1560) was professor of Greek, Logic and Medicine at the University of Basel. Besides translating Pachymeres into Latin, he also translated a work of Georgius Agricola into German, and wrote a commentary on a work of Joannes Baptista Montanus. See Joecher I, 888; *Dictionnaire historique et biographique de la Suisse* II (1929), 29; Georgius Agricola, *Ausgewählte Werke* II (Berlin, 1955), 270.

Georgius Pachymeres, *Epitome in Aristotelem*, liber XII, titulus primus

[Inc.]: (p. 338) Colores simplices sunt, quicunque elementorum naturam consequuntur, ignis verbi gratia, aeris, aquae et terrae. Nam aer quidem et aqua suapte natura alba sunt, ignis autem et sol flavi. Terra item natura alba est, sed propter tincturam multicolor appetat. . . . [Expl.]: (p. 345) Propterea reliquae quoque animantes, tam aquatiles quam reptiles, conchylia item omnigenas obtinent colorum formas, quum ipsis quoque multa fuerit facta concoctio. Eam igitur contemplationem, quae in coloribus versatur, possit quis ex his, quae exposita sunt, optime cognoscere.

Note 2: Margunius' translation of Michael of Ephesus' commentary on the *De coloribus*.

With Margunius' translation of the *De coloribus* (see above Appendix I 5) there also appeared a translation of a commentary on the work attributed to Michael of Ephesus. Of this commentary there seems to be little further trace up to the present day. There has been no printed edition of the Greek text and there seems to be no further Latin edition of it beyond the single printing of Margunius' translation. It has been thought that the Greek original has been lost or, in fact, never existed (see Fabricius BG III, 245; and, more recently, H. B. Gottschalk, 'The *De coloribus* and its author', *Hermes* XCII 1964, 59-84, at 60). It has been recovered, however, and is being edited by Prof. Dieter Harlfinger of Berlin (private communication).

Consequently, I shall give below the *incipit* and *explicit* of Margunius' translation of the work.

Michael Ephesius, commentary on *De coloribus* (ed. Padua, 1575).

[Inc.]: (fol. 1v) Inter colores etc.] De coloribus etiam acturus Aristoteles atque huiuscemodi sibi speculationem proponens non finalem sed efficientem. . . . [Expl.]: (fol. 39v) Quod celeriter alimentum prius quam inveterascat, absumatur omino atque excoquatur. Laus Deo Opt. Max.