THEOPHRASTUS

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INTRODUCTORY NOTE

Fortuna.

Bibliography.

Works of Theophrastus (The order in which the works are here listed is after Wimmer. The numbers which he assigned to the fragmentary works are listed in parentheses).

I. Characteres.
Translators.
1. Lapus Castelliunculus (1-15).
3. Leonhardus Lycius (1-23).
4. Jacobus Dalechampius (1-23).
5. Claudius Auberius (1-23).
7. Isaacus Casaubonus (1-28).
9. Anonymus (fragment)
Commentaries.
a. Leonhardus Lycius.
b. Isaacus Casaubonus.
c. Daniel Furlanus.

II. De historia plantarum.
Translators.
1. Theodorus Gaza.
2. Jacobus Dalechampius.
3. Guilelmus (Doubtful).
4. Julius Caesar Scaliger (doubtful).
Commentaries.
a. Julius Caesar Scaliger.
b. Robertus Constantinus.
c. Benedictus Manzolius.

III. De causis plantarum.
Translators.
1. Theodorus Gaza.
2. Jacobus Dalechampius.
3. Guilelmus (doubtful).
Commentaries.
a. Julius Caesar Scaliger.
b. Isaacus Casaubonus (doubtful).
IV. **De sensibus** (fr. I).

Translations.
1. Jacobus Dalechampius.
2. Julius Sanctucius.

V. **De lapidibus** (fr. II).

Translations.
1. Adrianus Turnebus.
2. Jacobus Dalechampius.
3. Daniel Furlanus.

Commentary.
a. Daniel Furlanus.

VI. **De igne** (fr. III).

Translations.
1. Gregorius Tiphernas.
2. Adrianus Turnebus.
4. Petrus de Valentia
5. Ioannes Franciscus Picus Mirandulanus (doubtful).

Commentaries.
1. Daniel Furlanus.
2. Benedictus Manzolius.

VII. **De odoribus** (fr. IV).

Translations.
1. Adrianus Turnebus.
2. Jacobus Dalechampius.
3. Benedictus Manzolius (doubtful).

Commentaries.
1. Adrianus Turnebus.
2. Daniel Furlanus.

VIII. **De ventis** (fr. V).

Translations.
1. Adrianus Turnebus.
2. Jacobus Dalechampius.
3. Federicus Bonaventura.

Commentaries.
1. Federicus Bonaventura.
2. Daniel Furlanus.

IX. **De signis** (fr. VI).

Translations.
1. Bartholomaeus de Messana.
2. Jacobus Dalechampius.
3. Federicus Bonaventura.

Commentaries.
1. Federicus Bonaventura.
2. Daniel Furlanus.

X. **De lassitudine** (fr. VII).

Translations.
1. Jacobus Dalechampius.
2. Daniel Furlanus.
Commentary.
a. Daniel Furlanus.

XI. De vertigine (fr. VIII).
Translations.
1. Gregorius Tiphernas.
2. Jacobus Dalechampius.
Commentaries.
a. Bonaventura Grangerius.
b. Daniel Furlanus.

XII. De sudore (fr. IX).
Translations.
1. Jacobus Dalechampius.
2. Bonaventura Grangerius.
3. Daniel Furlanus.
Commentaries.
a. Bonaventura Grangerius.
b. Daniel Furlanus.

XIII. De animi defectione (fr. X).
Translations.
1. Jacobus Dalechampius.
2. Anonymus.

XIV. De nervorum resolutione (fr. XI).
Translations.
1. Jacobus Dalechampius.
2. Anonymus.

XV. Metaphysica (fr. XII).
Translations.
1. Bartholomaeus de Messana.
2. Gregorius Tiphernas.
4. Jacobus Dalechampius.

Note 1. Camotius' Greek Commentary on the Metaphysica.

XVI. De piscibus in sicco degentibus (fr. CLXXI).
Translations.
1. Gregorius Tiphernas.
2. Conradus Gesnerus.
Commentaries.
a. Daniel Furlanus.
b. Timotheus Camotius (doubtful).

XVII. De animalibus quae colorem mutant (fr. CLXXII).
Translations.
1. Jacobus Dalechampius.
2. Anonymus.

XVIII. De animalibus quae repente apparent (fr. CLXXIV).
Translations.
1. Jacobus Dalechampius.
2. Anonymus.
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XIX. *De animalibus quae dicuntur invidere* (fr. CLXXV).
Transl.
1. Jacobus Dalechampius.
2. Anonymus.

XX. *De melle* (fr. CXC).
Transl.
1. Jacobus Dalechampius.
2. Anonymus.

XXI. *Liber de nuptiis*.
Transl.
1. Hieronymus.

XXII. *De sensu* and *De phantasia et intellectu* (preserved in Priscianus Lydus' *Metaphrasis Theophrasti*).

XXIII. *Peplus*.
Transl.
1. Johannes Scotus.

APPENDIX: Work attributed to Theophrastus.

I. *De coloribus*.
Transl.
1. Anonymus A.
2. Anonymus B.
3. Caelius Calcagninus.
4. Simon Portius.
5. Maximus Margunius.
Commentary.
a. Simon Portius.

Note 1. Philippus Bechius' translation of the abridgement of Theophrastus, *De coloribus*, found in Georgius Pachymeres, *In universam fere Aristotelis philosophiam*.

Note 2. Margunius' translation of Michael of Ephesus' commentary on the *De Coloribus*.

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.

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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. Harlinger, 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. Cranze, 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.
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Theophrastos 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; Indemans, 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 preserved 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
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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 Ibrahim b. Bakkush. 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-Nadim and Ibn Abi Ushaibi’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 Muhtur al-hikam, compiled by al-Mubasir b. Fattik.

(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 navali), 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 Lapus Castellulanus 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 pisicibus by Gregorius Tiphernas and a further translation of the Metaphysica by Cardinal Bessarian. 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, Ernolao 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 Pho- tius' 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 Issac 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 Elyb’s *Ehebuchlein* (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 Bodaevus 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 Theophrastian 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
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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.

BIBLIOGRAPHY

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.


II. THOUGHT AND WRITINGS
OF THEOPHRASTUS

A. Theophrastus and His Thought

G. Arrighetti, ‘Problem di letteratura meteorologica greca’, Maia 15(1963), 399-441; E. Barbotin, La theorie aristotelicienne

B. Problems of the Authorship of Writings of Aristotle and the Peripatetic School


III. INFLUENCE OF THEOPHRASTUS

A. General


B. Ancient and Byzantine(*)


(*) Especially for this section see the many other relevant materials listed in Section II A, where often Theophrastus’ lost works are reconstructed on the basis of his subsequent influence.

C. Patristic


D. Arabic and Syriac

E. Barbotin, ‘Autour de la nôtétique aristotélicienne: l’interprétation du témoignage

E. Western Medieval


F. Fifteenth and Sixteenth Centuries


G. Seventeenth Century and Later

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 Turrisianus’ Preface to volume VI (fol. *94v) 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. Amaduti in his edition: Characterum ethicorum Theophrasti Eresius capita duo haecus ancedota quae ex codice ms. Vaticano saeuli XI. Graece edidit, Latine vertit praejatione et adnotationibus illustravit J. C. Amaduti (Parma: ex Regio Typographo, 1786).


Translators

1. LAPUS CASTELLIUNCULUS (nos. 1-15)

Laput 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 su l’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. 614v, which reads: Characteres etiam sive notae morum a Cratandro [i.e. the 1531 printing] impressae sunt seorsim, Graece et Latine, Angelo Politianno 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 Geserno . . . in Latinum Sermonem traductae (Basel, 1549). In the preface to that edition (fol. a 6v), he writes: Theophrastii 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 Gymnasiumschulwesen, LIV (1918), 122-25.

As stated above, Gesner printed both the Greek text and Lapus Castellianculus’ 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:

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<th>Chapter and pages in Stobaeus ed.</th>
<th>Place and pages in Characteres</th>
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<td>II. De malitia (p. 33): chap. 6</td>
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<td>IV. De imprudentia (p. 61-62): chap. 14</td>
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<td>XV. De prodigalitate (p. 148-49): chap. 2</td>
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Ad eruditissimum virum dominum Franciscum Patavinum, summi pontificis cubiculiarium Lapi Castellianculi praefatio in Theophrasti librum de impressionibus.

[Inc.]: (p. 217) Etsi perindignum esse ducerem, eruditissime Franciscse, cum in optimarum artium studiis et in curiae muneriis 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 saepè 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 dis vota faciat aut supplicet, adducì potest.


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. 153v-162v (Bandini, Catalogus, III, 364).
THEOPHRASTUS

Firenze, Biblioteca Riccardiana, 149 (N. II. 13); s. XV, fols. 47r-55v (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. 15r-36v (Madan, IV, 72).

Paris, Bibliothèque Nationale, lat. 1616; s. XV, fols. 33r-40v (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. 131v-142v (Kristeller, Iter, II, 429).

Venezia, Biblioteca Marciana, Marc. lat. XIV. 30 (4594); s. XV, fols. 49v-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. 4r-16v (Tabulae, I, 27-28).

Editions:

(*) 1517, Vienna: Hieronymus Veton. With verses by Phil. Gundelius and a letter of Jo. Gremporius to Dr. de Burgo Caesareae Malestatis Consiliarius. Panzer, IX, 34. 184. See Zentralblatt für Bibliotheksweisen (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 Ioannes Stobaeus, Sententiae . . . ed. C. Gesnerus, passim [see above for precise page references]. BM, BN.

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

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

1583, Paris: apud F. Morellum. BM, BN.

1608, Lyon: Paulus Freillon. (Gr.-Lat.). In Ioannes Stobaeus, Sententiae. . . a Conrado Gesnero . . . in Latinum sermonem traductae . . . BM, BN.

1633, Franeker: U. Balck. BM.


Biogr.:

Lapus Castellinculus (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. BIBLIALDUS PIRCKHEIMERUS (nos. 1-15)

Willibald Pirkheimer 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 Pirkheimer, in Willibald Pirckheimer’s Briefwechsel, ed. E. Reicke, II Munich, 1956, 566-67), and 1527 when the first printed edition appeared (see dedication letter below).


[Inc.]: (fol. a²) Lepidum hunc libellum, a lepido quondam mihi amico donatum, mi lepidissime Alberte, dono dare constitui... Accepi illum dono olim Graecum a doctissimo et amicissimo principe, a Ioanne 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, emendatius aliquando prodierit exemplar. Proinde etsi eum stilo elegantiori vertere potuisse, nolui tamen longius a Graeca discedere phrasii, 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 Latinis linguae accidit penuria... [Expl.]: (fol. a³) 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 ruisum praebet ac multum oblectare poterit. Bene vale. Ex aedibus nostris, Kal. Septembribus anno Salutis MDXXVII.

Theophrastus, Characteres.

[Inc.]: (fol. b₂) Iam pridem saepius animo revolvens, admiratus sum et forsan mirari non desinam, qui nam, quam Graecia sub eodem sita sit aere ac omnes graeci aequalitatem instituti, accidat nobis... [Expl.]: (fol. c₂, no. 15) et recordari nec illum longo tempore expectare, sed qui neque cantare, nec locari, nec saltare velit, potens autem nec diis vovere etc.

Editions:

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

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


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 Lupus Castellionculus and Willibald Pirckheimer. He published his translation, along with the Greek text and some brief annotations, mostly of a philological character, for the first time, 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. A₄) Praeclare dicitur in quodam epigrammate de Epicarmo, magnam huic viro deberi gratiam... Nam scripto Graeco, cum quo conversio Latina, siquidem Latina videbitur, conferetur, ut linguae utriusque proprietas una eademque opera perspicuiatur, quid inquam fingi aut cogitari libello hoc elegantius potest? quid ad iambicum teneros fuerunt animos bonis opinionibus et honestis moribus accommodati aut utilius? Quis enim non intelligit, quantum exempla valesse 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 καὶ χορακτήρες earum praeestim rerum, quae res vulgo turpiter ac nequiter fieri solent, cuiusmodi in hoc libello tanquam in tabula expressae discentibus proponuntur... [Expl.]: (fol. A₅)
THEOPHRASTUS

Quam cum adhuc in bibliothecis Italicis extare cognovisset, valde illam coepi expectere animo meo, non tam ea de causa, ut minuerentur molestiae quae fuere perferenda, cum multa impedimenta et quasi salebrae progressionis alacritatem retardarent; sed ut exemplar, id quod in primis cupiebam, perfectum et perplicitum in manus puerorum traderetur. Sed cum nulla nobis fieri posset libri illius copia et exempla libelli Theophrasti eiusmodi, ut sic dicam, vulneribus essent deformata, quibus adhiberi a me medicina vel posset vel etiam debetur nulla; malui de ipsis, quae notanda existimabam coniecturas potius nostras exponere et in vertendo sequi, quod maxime verisimile videretur, quam temere aliquod mutando praescribere aliis, quod sequentur. Quantum autem cumque id est, quod et studio diligentiae nostrae et alienae doctrinae subsidio praestitimus in interpretando explicandoque hoc scripto, de eo ut alios judicia facere, ita conatus nostros boni consulere, voluntatemque bene interpretari par est ac debeat. Visum autem mihi est, libellum hunc ab autore vel Theophrasto vel ait quipiam studiiis perutilibus dedicatum et superiorum temporum barbarie a scholarum possessione alienatam, iam quasi postliminio redeuntem, cum accessione quantulacunque conversionis Latinae et annotationum nostrarum denuo conciliare ingenuis pueris et tibi quidem, Gottfriede carissime, in primis, cum quia eximiam de te spem habeo et expectationem, ut qui generis eius, qui nasci tibi contigit, praestantiam atque splendorem optimarum artium studios et virtutum exercitatione suis conservarurus; tum quia tibi tuisque omnibus deb eo plurimum pro singulari erga me patris tui mihiqve perspectissima benevolentia. Tu quo facturum te spero et opto, bono animo, quoque affertum, accipies et operam dabis, ut multum ex eo percipias utilitatis. Vale. Datae Lipsiae anno a Christo nato, M D L X I.

Theophrastus, Characteres.

[Inc.]: (fol. B') Quod ante hoc tempus saepe sum miratus, cum cogitare caepissem, quid sit, cum Graecia sub eundem aera sit subjecta, eodemque modo graecii omnes a puero instituamur./.../[Expl.]: (fol. C5r, 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.


4. JACOBUS DALECHAMPUS (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 suspectat, cuius operis ego membrum a toto vel ut corpore divulsum et lacerum in bibliotheca habeo sed nullius operaet pretii. Reliqueae...
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 quaesigna et iudicia: Χαμαξαρηγες... [Inc.] (fol. 254r) Antehac quidem frequenter cogitatione hic defixa miratus sum, nec mirari fortassisi posthaec desinan... [Expl.]: (fol. 263v, no. 23) commodo hospitibus sint angustiores.

Manuscript:
Paris, Bibliothèque nationale, lat. 11, 857, ca. 1575, folios 254r-263v (L. Delisle, Bibliothèque de l'école des chartes, XXVI 1865, 208).

Biogr.:
Jacobus Dalechampius (Dalecambius, Jacques Daléchamps, Jacques d'Alechamps) was born at Caen in 1513 and died at Lyon on March 1st, 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 française (1570) and the Historia generalis plantarum (1586-87). Besides Theophrastus, he also translated from Greek into Latin Athenaeus' Deipnosophostae 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.


5. Claudius Auerius (nos. 1-23)

Claudius Auerius 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 Auerius, 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 Boeuff), whom he had met during his studies in Paris in the 1560's.


[Inc.]: (p. 690 [misnumbered 790])
Quoi dono lepidum novum libellum?
Mi Bovi tibi. Namque tu solebas
Nostras esse alicuid putare nugas.
Liceat versibus isdem te affari, quibus Catullus olim suum Cornelium affatus est.
Nam tametsi novus non sit hic Theophrasti libellus, equidem fatores non esse expolitum eo modo, quo fuit olim expolitus a Theophrasto, quorum Polycli donaretur; ut ea praestitimus tamen, quae praestari potuerunt a nobis, qui vigesimum aetatis annum nondum attigeramus. Namque iam tum latine reddere et scholiis declarare coeperam, quum Lutetiae iacta sunt fundamenta amicitiae nostrae firmissimae et fidelissimae, cuius fuit tanta vis, ut me in hanc civitatem pertractoris. Itaque cum vir clarissimus Theodorus Zvingerus scriptis ad me litteris rogaret me, ut interpretationem et scholia ad se mittarem (cui vire de me omnium
optime merito ne Aristoteleae quidem occupationes nostrae possunt quicquam dene
gare) cumque facta mentione Characterum Theophrasti lucundissima recordatio initae
amicitiae nostrae renovata esset...[/Expl.]: (p. 690) Sed haec et alia tua multa
beneficia agnoscant boni; si qui sunt qui non
agnoscant, ingrati sunt. Vale, mi Bovi, et
me ama, ut facis. Lausanseae Latobrigorum,
Idibus Ianuarii 1582.

Theophrastus, Characteres.
[Inc.]: (p. 691 [mисnumbered 791]) Cogiti-
tanti mihi saepenmero iam et antea mirari
venit in mentem, neque demirari fortasse
desinam, qui fiat, cum praesentim Graecia
sub eadem coeli regione locata sit, Graecia
quoque similiter erudiantur, ut non liceat
eandem morum rationem in nobis cere
...[/Expl.]: (p. 710, no. 23) Aedes
conductitas habitans ignaro dicere, in haere-
ditatem eas sibi obtigisse, easdem quoque se
velle proscribere, eo quod ad hospites exci-
piendos non sint satis amplae.

Editions:
1582, Basel: Eusebii Episcopii opera ac
impensa. In Aristotelis Ethicorum Nico-
machiorum libri decem ex Dionysii Lambini
interpretatione Graecolatini...690 [mисnum-
bered 790]-710. BN; (CTY; MH).
1589, Lyon and Geneva: Apud Ioannem
Tornaesium. In Thesaurus philosophiae mor-
alis (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
Auber) was born about 1545 at Triaucourt
(Meuse), near Châlons-sur-Marne, and died
in April, 1596 at Dijon. He began his uni-
versity 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 Zwingier.
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 Mar-
cuard. 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, medi-
cine, and theology. He also published an
extensive paraphrase and discussion of
Aristotle’s Organon. He translated from
Greek, besides Theophrastus, works of The-
dorus Ducas Lascaris, Simmias, and certain
writings attributed to Pythagoras and the
Pythagoreans. There are also unpublished
letters between him and Theodore Zwingier
in the Frey-Grynaeus Stiftung of the Uni-
versitätsbibliothek in Basel.

Bibli: Dictionnaire de Biographie Fran-
çaise, IV (1951), 100-02; Hoefer, III, 571;
Michaud, II, 380.
E. and E. Haag, La France protestante,
2nd. ed. (Paris, 1877-88), 11, 440-41; Henri
Meylan, Claude Aubery: l’affaire des ‘ora-
tiones’ (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, trans-
lated 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 Castellion-
culus’ Latin translation of nos. 1-15 (which
he prints under the name of Angelus Poli-
tianus), and his own translation of nos. 16-23.

[Inc.]: (fol. 12r) Animus erat, candidiss-
ime lector, aureolum hunc Theophrasti
libellum et singulas morum notas quae in
eo continentur, aptissimis et undequaque ex
optimis quibusque authoribus collectis exemp-
plis illustrare. ...[/Expl.]: (fol. 12r) Haec
interim nondum quemadmodum quidem
vellem emendata, sed quam potui accurate
fideliterque edita, cuiuimodi sint, boni con-
sule. Vale et Morelli tui opella utere, fruere.
Theophrastus, Characteres.

[Inc.]: (fol. 9r, no. 16) Superstitio quidem utique videi possit inanis timor numinis divini. Superstitios autem talis est, qui posteaquam abluuerit manus sequa aqua lustrali consperserit e sacra aede laurum decorptam ori inserat itaque tote die incedat. . . . [Expl.]: (fol. 11r, 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 hospitii 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. 13r) Doctrinam morum, quae vel utilissima philosophiae pars est, Brularde praestantissime, non una ratione veteres sapientes traiderunt. . . . Nam quod ille [i.e. liber Characterum Theophrasti] integer ad nos non pervenerit, adeo non debet ea calamitas reliquiarum istorum pretium apud nos imminuere; ut contra potius eo maiore cura ac studio ceu tabulae aliquaee ex ingenti naufragio superstites colligendae nobis colligandaeque videantur. Neque sane vereri unquam subit, ne quas horas in emendando, vertendo, et explicando hoc fragmento ponebamus, eas docti viri quale nos collocasse judicarent. . . . [Expl.]: (fol. 13v) Quo hanc sive temeritatem sive audaciam aequi boni consule. Vale. A.D. IV Kalend. Febr. MDXCI.

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

[Inc.]: (fol. 14r) Isaacus Casaubonus, cui nec desunt vires nec languent animi ad studiorum fulciendas ruinas, Lugdunum venit. . . Habes ergo, vel me tacentc, amice lector, librum multo quam antea castigatorem innumeris mendis ita olim scatentem, ut de eo dicere liceret. . . Addidit [i.e. Isaacus Casaubonus] aliquot capita quae hactenus desiderabantur, eiusdem auctoribus et ea dem forma percussa ex lascis reliquis vetustissimi codicis quern nactus est ante aliquot annos ex locupletissima Principis Palatini Bibliotheca a Marquardo Frehero I. C. praestansissimo, viro utraque lingua maximo, studiis iuvandis, et vindicandis ab interitu, situ et pulvere veterum monimentis nato. Promiserat equidem ea maturius edere, nec per eum stetit quod citius hoc nomen in aspero et probo non expunerit; sed cum per typographos et tempora commodum non posset, solo tempore lapsam fidem excoluit cum foenore. Nam singulis capitalibus notas adiecit, ad lucem plurium scriptorum, in quorum sententiis semper caligassemus, nisi haec fax praeluxisset, quae glaucomam obsidentem oculos prohiberet. Uberiores autem et auctores essent, nisi eorum librorum subsidio, in exculendi variis locis qui ab his tantum qui multum et multa legerunt tractati volunt, caruisset . . . . [Expl.]: (fol. 14v) Sed ne diutius te detineam, candide lector, his praeclaris ingenii deliciae 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 quem Graecia omnis eidem cælo subiecta sit... [Exp.] (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.

Editiones:
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.
1612, Lyon: Apud viduam Antonii de Harsy. (Gr.-Lat.). With Casaubon's commentary. BM, BN.
1613, Geneva: Apud J. Tornaesium. (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, Leiden: Apud viduam Antonii de Harsy. (Gr.-Lat.). With Casaubon's commentary. BM, BN; (NJP).
1618, Frankfurt: Impensis Johannis Thymi II Bibliopolae typis Nicolae Voltzi (Gr.-Lat.). In Homo-Diabolus, ed. Caspar Dornavius, fols. A₁r-A₉r (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).
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; (NNP).
1669, Upsala: Henricus Curio. (Gr.-Lat.). Oxford, Bodleian (Jur. 8º.P.85(4)).
1680, Oxford: E Theatro Sheldoniano. (Gr.-Lat.). In Epicteti Enchiridion... Theophrasti Charactares ethic. i. 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 Charactares Ethici... 2-79. BM; (CtY).
1707, Oxford: E Theatro Sheldoniano. (Gr.-Lat.). In Epicteti Enchiridion... Theophrasti Charactares ethic. i. 3-46. BM; (CtY).
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.

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1737, Utrecht: Apud J. Evelt. (Gr.-Lat.).
BN; (Ct.Y).
(Gr.-Lat.). In Epicteti Manucale. .Theo-
Phrasti Characters ethici. .7-110. BN; Hoeff-
mann BL, II, 15.
1743, Glasgow: Robert Foulis. (Gr.-Lat.).
BN; (Ct.Y; MH).
1748, Glasgow: Robert Foulis. (Gr.-Lat.).
BM; (NN).
1758, Glasgow: Robert and Andrew Foul-
is. (Gr.-Lat.). BM; BN; (NNC).
1785, Glasgow: Andrew Foulis. (Gr.-Lat.).
BM.
1794, Parma: In aedibus Palatinis, typis
Bodonianis. (Gr.-Lat.). BN; (Ct.Y; 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, Upsala: 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. Fabri-
cius BG, 436.
(*) 1744, London: s.t. (Gr.-Lat.). Fabri-
cius BG, III, 437; Hoffmann BL, II, 16.
(*) 1751, Leipzig and Halle: s.t. Fabri-
cius BG, III, 438; Hoffmann BL, III, 526.
(*) 1762, London: s.t. (Gr.-Lat.). Fabri-
cius 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.

He returned to Geneva in 1578, where he
began to study Greek, law, theology, and
oriental languages at the university. In
1582 Casaubonius 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 Uni-
versity of Montpellier. In 1600 Casaubon
was called by King Henry IV to the Uni-
versity 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, Arch-
bishop of Canterbury, and King James I.

Works: Casaubon's classical studies encom-
passed nearly the whole range of Greek and
Latin literature. In addition to translating
works of Aeschylus, Gregory of Nyssa, Poly-
bius, and Theophrastus into Latin he pro-
duced important editions of or commentaries
on works of a wide range of ancient authors,
including Aristotle, Athenaeus, Diogenes
Laertius, Persius, Pliny the Younger, Polyae-
nus (editor 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. Coraseno, Bibliographie de la littérature
française du seizième siècle (1959) 185-186;
Dictionary of National Biography 9 (1887)
257-61; G. Grete, ed. Dictionnaire des
lettres françaises (XVIe siècle) (Paris, 1951)
158-160; E. and E. Haag, La France Pro-
testante, 2nd ed., (Paris, 1877-88) III, 809-
824.

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

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

8. Daniel Furlanus

Daniel Furlanus translated the Preface and first 23 chapters of the Characters 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, Characters (ed. Hanau, 1605).

[Inc.]: (p. 297) Iam pridem cogitanti mihi saepenumbero non parum subiti admirari (forte vero nec unquam admirari desinam) quid est, quod cum in eodem aeris tractu Graecia sit omnesque Graeci similibiter insti-tuantur, contingit tamen nobis non esse isdem 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; (NNG).

Biogr.:

Daniel Furlanus (Gr. Δανιήλ ὁ φωνάλά-νος; Daniello Furlani, Furlano, Furlanti) was born in Rhethymnos, 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); Le Grand BH, II, 18-23; Zedler, IX (1735), 2332.


9. Anonymous (Fragment)

An anonymous translation of the Proemium and part of the first chapter, written in a sixteenth century hand, is found in ms. Leiden, Bibliotheca der Rijksuniversiteit, Scal. 57, fol. 16v-16r. 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 ἀφτί παραγεγονέναι καὶ... (Ussher ed., p. 39, lines 11-12).

Theophrastus, Characters (Leiden, Bibliotheca der Rijksuniversiteit, Scal. 57).

[Inc.]: (fol. 16v) 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 deger Graecia in eisdemque institutis et legibus fere omnes educati fuerint Graeci...[Chapter one begins] Dissimulat. Dissimulantia itaque videtur esse (si crassius et radius definimus).../. . .[Expl.]: (fol. 16v) qui modo [?] advenisse se simule, qui...[text breaks off here].

Manuscript:


Commentaries.

a. Leonhardus Lycius

Lycius included in his edition of the Characters (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.
GREEK AUTHORS

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. Leipzīg, 1561).

[Inc.]: (fol. E₂r) Quod Graeci de circumspetione quodam in accipiendis muneribus usurpanda dixerunt.../. [Expl.]: (fol. F₇r) Sunt pueri cordi tibi sunt puerilia curae Spem regni pueros deliciumque vocas.

Edition:


Biogr.:

See above I. 3.

b. ISAAECUS 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, Θεοφράστου Ἡθικοί Χαρακτήρες, tribus verbis tria declarat [1617 ed. has melioribus libris for codicibus]: autorem scripti istius; materiam eius, sive subiectum; formam sive tractandi modum: de quibus omnibus aliud est nobis hoc loco dicendum.../. . . [Expl.]: (p. 91) Sunt et apud alios aurisque linguæ optimos scriptores similem in modum accuratae descriptiones: quas diligenter observasse, non ad eloquentiae solum studia, sed (quod antiquius esse debet) ad naturam virtutem et vitiorum penitus cognoscendam utile fuerit et conducibile.

Ad Theophrasti Characteres ethicos liber commentarius.

[Inc.]: (p. 92) Ἡθικὰ μὲν πρατερὸν πολλάκις. Ostendit Theophrastus non imparatum 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 δ ἢ γένοιτο οοδ' ἐσται 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 Iurisconsultus, altae eruditionis vir, Germaniae suae cellus. Vere Theophrasta esse nemo dubitaverit sanus, qui diligentius illa cum superioribus contendiderit. Et res et verba eum scriptorem manifestissime, si attendimus, χαρακτηριζοιν. . ./. . . [Expl.]: (p. 338) Iliud saepe sum miratus, Ioannem Stobaeum qui ante tot saecula vixit, quae nunc primum publicamus, in suis codicibus non habuisse: insurruisset 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 Italics bibliothecis primus in lucem protulit optime ut si quis alius de literis meritus δ μοναρχίς 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 auctoribus mentem assequi perquam difficile fuerit, et prope τῶν ἀδυνάτων ἔν. Viri docti et acuti ingenii vires, spero, periclitabantur. Nos, sublatis mendis quae tuto corrigi poterant, in caeterorum versione quid secuti simus, raptim et breviter indicabimus. ὂδ' ἔδρας γὰρ ἕγων οὖθ' ἀμβολᾶς, ut ait vetus poeta.

Commentary on Characters 24-28.

[Inc.]: (p. 338) to no. 24. Ἐστι δὲ οὕτως ηπειρησανία. Vitium culus hic est character, magnam habet adfinitatem cum dubos alius ante descriptis.../. . . [Expl.]: (p. 351, no. 28) At in alo codice eiusdem bibliothecae, quae ista quinque capita non habet, sujecta sunt characteri ostentatoris.
VERBA CUIUSDAM SEMIDOCTI GRAECULI THEOPHRASTUM HOC MONDO 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).
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; (CyY; 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; (CyY; MH).
1763, Coburg: Johannis Carolus Findeius. With Greek text of Characteres, II, 1-240. (University of Manchester Library; CyY; MH).
Biogr.:
See above under I. 7.

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

SIME, CUI LIBELLUM THEOPHRASTI, QUI NOTAE MORALES INSCRIPTUR, IN LATINUM A ME CONVERSUM DEDICAREM, TUI ENIM OCCURREBAS UNUS, QUI CUM OPTIMIS MORIBUS SISpraeditus virtutibus omnibus et singulari prudentia perornatus in familiaribus aut colloquios 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 illustriores tutior res reddere. Munus exiguum est (fateor), si dignitatem tuam, si tuorum in me meritorum cumulam, si quae tibi debere velitrus severius intueri, tamen et mea qualiaque sunt, non parvipendis, et si vita suppedit, dabimus aliando et maiora et nobiliora. Interea, vir magnanime, nec Creatae modo tuae verum et totius Venetae nobilitatis lumen, hoc habeo 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, hoc particulatim non modo doceat, sed describat. ./. . . [Expl.]: (p. 328) Notat id et Aristophanes interpres equitibus illo versu οὖτω...γενόμενον.

Edition:
1605, Hanau: Typis Wechelians apud Claudium Marnium et haeredes Ioannis Aubrii. In Theophrastus, Opera, pp. 298-328. BM; BN; (NCC).
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.
GREEK AUTHORS


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 Bessa- rion 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 satri- tem, fol. K VI), 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 fere solet librariorum insicia et incuria, legentur, collatim (read: col- latis) nostris exemplaribus cum graeco codice, quem unicum et mendosum Gaza conquiritur, vere lectioni et dignitati interpretatopem aliquam tulimus. Cf. BMC, 5, 894.

[Inc.1: (fol. 109)] Quam magna exultare laetitia possit homines nostrae aetatis, pater sanctissime, non absens nunc, ut tem- pore 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 consiliiis perfuuntu; et clari-issima quietis munera, id est, studia litterarum, quae diuturna bella eripuerunt, tuo pontificatu reflorescere pulcherrime incepere...Sed nihil clarius, nihil sanctius, nihil denique humanae vitae commodius, quam ea tua cura, et diligentia, qua literae florent et homines pluri mil docti eruditique evadunt, quaque doctis nihil omnino deest, quod vel honoris vel pecuniae consequi debeant. Qua 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 degenti- bus conquirenda magno cum sumptu curas; sed etiam Graecorum numerosa opera con- vertenda in latinum sermonem percesses; idque tanto cum desiderio agis, ut brevi pauci vix libri insignes restent linguae illius, qui late legi non possint. O rem perutilem et summo pontifice dignam. Haec enim ut homines eruditos omne barbarie perpur- gatos reddere potest, ita etiam humaniores iustioresque reddat necessce est. Haec tuas bibliothecas, summe princeps, non paucis quibusdam Iudaeorum libellis, ut de Ptolemaeo Philadelpho scribitur, sed plurimis amplissimisque Graecorum codicibus gentis nobilissimae omne literarum genere praestantissimae facit pleniores. Quocirca ratione optima bibliothecas istas, quae tantum luminis affereant linguae latinae, tantumque utilitatis praestent hominibus, thesauros longe meliores illis existimari oportet, quos pontifices quosdam semper custodisse, modoque Colchidici illius draco- nis, absque ulla utilitate super eis assidue invigilasse accepermus. Quae cum icta sint, te iure optimo fundatorem quietis, aucto- remque aurei cuiusdam saeculi, non solum Quirites, verum etiam omnes Europae in- colae appellant, et summis laudibus extollunt, et honoribus perinde ac deum in terris al- rum sequuntur. Sed haec quanquam plenius explicare magnopere cupidio, clementissime princeps, tamen Theophrasti opus, quod mihi interpretandum decreveras, me iam ad se trahit, ut insipici a te celerius possit; quapropter de his alias latius, uti debeo, referre pro virili mea conabor. Nunc Theophrasti libros de plantis fronte hiliar, pro tua solita humanitatem 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) Inspect
igitur et lege, quod tuae occupationes per-
mittant, libros quos iussu tuo in latinam
convertimus linguam, atque in tuo nomine
edidimus; et si quid recte dixisse videamur,
id divino tuo auxilio tribue. Te enim non
secus ac deum piissime invocantes opus
inceptum.

Praefatio in libros Theophrasti de plantis,
by Theodorus Gaza.

[Inc.]: (fol. 109r) Praefandum illud Hera-
clitii dictum arbitror, quo abiectae cuisiudam
domunculae aditum breviter simul et pulchre
minus asperandum asserruit. . . Cum enim
ex latinis litteris in graecam linguam verten-
dum aliquid est, libenter id vertimus; 
minore enim cum labore plura linguae usu
paternae conficere possimus; an etiam non
inpe ne, sit hoc aliorum iudicium. At cum
latinis hominibus, quibuscumque nunc vivimus,
aliud nostrae linguae interpreteri necesse
est, hoc profecto libenter hauququaquam
suscipimus. Sumus enim inter latinos, non
minus lingua, quam patria peregrini.QUa-
propter non solum amplum ac plerumque
quoddam opus vertendum in linguam latinam
nunquam meo arbitrio mihi sumerem, sed
etiam nec parvum quoddam aggredi auderem.
Verum mihi quodque idem evenire planissime
video, quod actu sponte, sed animo invitvo
refert Homerus. Quod enim alias nollem,
cacit ut vellem divus Nicolaus, quem nostra
aetas summum habere pontificem merito
gloriatur. Hic enim ut libros Theophrasti de
stiripibus latino aperirem sermone iussit; 
rem vehementer arduam, non tantum homini
graeco, verum etiam latino. Nam et genus
istud scribendi longe copiosis, ut omnia,
graeca lingua obtinet, quam latina; 
et latinis auctoribus cura defuit, qua suis
hominibus plius haec, et quod romana
possit oratio, sineceri explicaretur. Licet
id videre, cum in aliis singulis, tum in ipsis,
quae Plinius secundus exposuit. . . At com-
notationem plantarum attingere nemo
ausus est: ob eam credo difficultatem, quae
plus laboris, quam laudis afferrit. Elyum
enim et zeam et olyram et caetera generis
eiusdem quibusnam nominibus latinis appel-
lient, invenisse non est, qui non summo
labori tribuerit. . . Inter uniuniores vero
scilicet nostrae aetatis homines, aut paulo
antiquiores, qui elegantissi interpretari stu-
duerint, alia quaedam sibi traducenda sump-
serunt: plantarum vero laborum 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 ignorantia, seu ignorantia, ut magna cum
difficultate converti haec possint in linguam
latinam. . . Sed omnium durissimum illud
certe accidit, quod textus propositi operis
mendosus adeo est, ut nulla fere pars sit
exemplaris, quod unum tantum habere
possimus, quae vel librariorum inscitia, vel
alia temporum offensa non tam depravata
sit, ut et summa cum difficultate sit emen-
dandum; et nonnulla intermitte necessi sit,
quae vix congrue intelli possint; praesert-
tim in iis libris, qui de plantarum historia
describuntur. Quas ob res difficillimam
porro provinciam nobis hanc summum pon-
tifex delegavit, remque profecto nostras
vires penitus superantem expediendam
mandavit. . . Aggrediar igitur, quae visus hic
dulcis tyrannus interpretari coegit; et par-
tim plantarum nomina, quibus latina lingua
non caret, diligenter pro viribus quaeam; 
partim nova rebus novis nomina imponam,
ubi id non inpe ne pro meo modulo facere
possim, et ex fonte deducendo Graecorum,
quo liceat, Latinorum succurrarum inopiae.
Nonnusquam etiam graecis utar, aut quia
usitata latinis hominibus sint, aut quia
proferri aliter nequeant. Denique singula
textus graecae orationis adeo persequeam,
ut ne minimum quidem praetermittere vide-
mur, quod scilicet sine absa et barbara
illa Gulielmi interpres 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, percommodam ducimus;
quippe cum rerum rationes naturalium
dilucide potius traduci quam eleganter desi-
derent. Saepn nansque rationes rerum elegans
latina pervertit traductio; praesertim eas,
quas Peripateticorum ille aequabilis, eruditus, severus, minusque benignus sermo exposuit. . . . [Expl.]: (fol. 111v) Ergo tu, dive Nicolae, nonque deus iam mihi es, adiss obseco, et fructum nonnullum noster hic labor pariat hominibus facias.

Theophrastus, De historia plantarum.


Manuscripts:


(*) Cesena, Biblioteca Malatestiana, S XXIV 3, mbr. s. XV ‘per me Joannem Antonium de Spinaulo pro. . . Malastea Novello de Malastestis’. Without the preface to Nicolas V. (J. M. Mucchioli, Catalogus codicum manuscriptorum Malastetianae Coasenatis Bibliothecae, Cesena 1780-84, II, 158-159; R. Lazzari, Sui codici et libri a stampe della Biblioteca Malatestiana di Cesena, Cesena 1887, 452-454.


(*) 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. 1-108v (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:


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

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

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


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


1552, Lyon: Apud G. Rovillium et G. Gazelium [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.

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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. 3r) Plantarum differentias ac reliquam naturam ex earum partibus affectionibus . . . . . [Expl.] : (fol. 100r) quam vim in multis manifestam herbarii vocare herbam consueverunt. Manuscript:
Paris, Bibliothèque nationale, lat. 11,857, ca. 1575, fols. 3r-100r (L. Delisle, Bibliothèque de l'école des charles, XXVI 1865, 208).

Biogr.:
See above, under I 4.

3. GUILIELMUS (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 barbaram Gulielmi, 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 Gulielmi, quam solus in Praefatione memoravit, cuique notitiam aliunde nullam potuit investigare atque exquirere, tum demum patefiet, quando e latebris bibliothecarum protracta in lucem ista probit, ut comparari cum opera Gazae possit (II, p. 1v). 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 Gulielmi interpretis locutione quaque graeca latine aliqua 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. rv) 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 fidel commissit'. Constan-
GREEK AUTHORS

...invidebant nobis, eam totam adimebant illi; etenim quidnam aliiud Theodorus, quam loquitur aliena? Quocirca nos quoque, sive quae sunt autors dicimus, eadem in laude versari permittant, sive melius asciscere cognat etiam meliorem. Quod si vel dictonis modum vel etiam sententias castigavimus iam non aliena, sed nostra cum eloquamur, ne per Deum immortalem pro tanto beneficio ab obtractatoribus ignominiam potius accipiamus, quam a bonis bona cum venia accipiamur. Atque ad haec quidem quo posse modo conficienda cum me saepenu-
mero et accinxissem et variis bellorum tumultibus oppressus, assiduis negotiis civilibus impeditus ididentem substituisse, tua, Gottofride Caumonti, magnanimitate excitatus, auctoritate insipsus, id uti, quod a tempore non dabatur, aut animi vi extorsi aut insidiae exceptum suffaturus sum, in quo partier curas quotidianas cum officiis litterariis; a quibis quandiu non decederem, tandiu me bene beateque vivere putarem... [Exp.] (p. 10) qui non legent, maximas nihilominusuisse 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.... [Exp.] (p. 12) Porro cum ab eo summo virete et iuvandei 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 directa, partim surrepta, quorum sane iacturam hae sine causa deflemus ac querimus. Inter eius opera fuit et istud, quod ab amico nactus, Iosepho Scaligero eiusmod filio, Lugduni cum esset, tan-
quam haereditas paternae quandam portiunculam reddere volui, et ut acciperet, haberet, auferret, institi. At candidissimus ille Musarum cunctis amisus 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 con-
tendit et rogavit: quod feci libens, tum ut hoc officium praestarem manibus viri genere,
doctrina, scriptis, stirpe ac liberis cum primis suspiciendi, tum ut Josephi, quem unice diligio ac colo reverenter, precibus osbeerque, ac denique Republica litteraria hoc thesauro tam locupleti ne fraudaretur, cuius divitiae quantae sint, ut tu ipse iudices, cum legeris, satius esse putavi quam multum id verbis expicandre, praesertim cum sit comportissimum 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 diligentissimae ac exactissimae viri cuiusdam in ea tractanda materia perspicacissim et exercitatissim. Vale.

Julius Caesar Scaliger, Animadversiones in historias Theophrasti.

[Inc.]: (p. 13) "Εδὸν τὰ... τὰ ζόον .] Sed παὶ[θ]η quoniam θηη sunt principia agendi, παὶ[θ]η patiendi. ./. ./. [Expl.]: (p. 343) Praestare multis utilitatis. Theodoris va bene non intellexerim, 'Numeroso referre usu'. [to chap. 22 of Book X. This is followed by:] Ex libro decimo. Quae vero circumferuntur 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. Constantinus’ 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 lecturership 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.


D. 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.


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

Editions:

1584, Lyon: Joannes Jacobus Junta. With J. G. 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 Orthez) in the Bèarn, 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.


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., fol. 405r-408v).
THEOPHRASTUS

[Inc.]: (fol. 405r) Mores et actiones plantae non sortiuntur. At quinto de causis 12 cap. inquit frumentum quod in Thracia sero erumpit, non adeo inclementi coelo, ne multo quidem citius venire, quod consuetudo velut natura effecta sit. ./. ./. [Expl.]: (fol. 408v) Theophrastus autem eo in loco praeter semem habere negat δηνων, 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. 408v, 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. 405r-408v (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


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.157r) Plantarum complures esse generationes, et quot et quae sint, inter historias antea exposuimus. Sed quom non omnes omnibus conveniant, apto profecto agetur. ./. ./. [Expl.]: (fol. 204v) Ergo de odoreaporeque plantarum et fructuum contemplari ex prae dictis 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 Czimjegyzeke (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. 146-176v (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. 139-262v (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 Confalonierius de Salodio. With Theophrastus, De historia plantarum, fols. a*-k4v. BM; BN; (MH); Goff T-155.

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

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

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

1529, Paris: Apud Egidium Gourmonciu. With Theophrastus, De historia plantarum II, 2-354. BM; BN; (CtY; NN).
1534, Basel: apud A. Cratandum. With other works of Theophrastus and Aristotle, 129-256. BM; BN; (MH).
1552, Lyon: Apud G. Rovillium et G. Gazesium [There are several variants of this edition: some have the imprint of Rovillius, others that of Gazesium, 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); Graesce, VII, 127; Mattiara, III, 707.
1613, Leiden: Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, Opera, ed. D. Heinsius, 198-388. BM; BN; (CtY; NNG; NJP).
1818, Leipzig: Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, Opera, 201-394. BM; BN; (CtY; NNG; NJP). The translation has been edited and emended by J. G. Schneider.
Doubtful edition:
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. 100r) Plantarum generationes multitae esse et quot sint et quales in historiis supra nos exposuimus. . . . . [Exp.] (fol. 209r) mutua illorum coitione [cancelled: e confusione] prodeuntes inde que nascentes vires seorsim examinandum id est.

Manuscript:
Paris, Bibliothèque nationale, lat. 11, 857, ca. 1575, fols. 100v-209r (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).
[Inc.]: (fol. 11r) Si ea scripta merito pro-bantur, quae cum rei cognitione coniunctam habent doctam et exquisitam orationem, hi sane libri quos IULIUS SCALIGER πολυίστωρ scripsit, et quos nunc exibemus, nominibus istis commendabiles esse debent. . . . Accedit interpretationis exquisita proprietas, concisi still et compositionis brevitate condita, cui nihil possis detrahere. Memineris ergo hic te legere non vulgarem aliquem interpretarum, 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. . . . 
Iulius Caesar Scaliger, Commentarii in libros de causis plantarum Theophrasti.
Preface, [Inc.]: (fol. 11v) Tres esse particularis philosophiae tradendae rationes diximus in commentaris, qui nuper editi sunt
in libros de plantis Aristotelii attributos... /[Expl.]: (fol. 1r) Ac posthaec morborum, seu vitiorum considerationi postremus fuerat relictus locus.

Commentary, [Inc.]: (p. 1) Caput primum continet rationem consilii sui, quare causas plantarum sit tractatus. Cur e semen prodeant... /[Expl.]: (p. 395) nos croci conculationem, sicut et alibi πατοσία. 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: IoannesCrispinus. BM ; BN. 
Biolgr.: 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: Scripsum autem ex quo in gratiam cum Musis nostris redidimus, ea in Theophrasti libros de causis 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 ali etiam decipiantur (Georgii Richteri. . . . .Epistola selectiores. . . .Nuremberg, 1662, 624). See also Fabricius, BG, 111, 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, V1,483-511.


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 Philipsson (’YAH ‘ANΩΡΩΠΗΝH, Berlin, 1831), Wimmer, and Diels. A new investigation of the text has been undertaken in the twentieth century by J. B. McDarmid.

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 Damascio in primum librum de coelo et mundo. Epitome per modum commentarii (sic) in quatuor primos et octavum physicus 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. 266v) De sensu multae in universum sententiae iactantur, sed praecipuae duae sunt. . . . [Expl.]: (fol. 280r) caussis suis inscribere, eget ratione et amploari fide.

Manuscript:
Paris, Bibliothèque nationale, lat. 11, 857, ca. 1575, fols. 266v-280r (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. 1r) 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 Angelium medicorum suae aetatis facile principem, et in philosophia Flaminium Nobilem civem meum, ab is didici non solum latinos sed etiam graecos aurores evolvere. Quare cum prae manibus haberem Theophrasti opusculum idque perutile ac valde necessarium philosophiam profinetibis esse cognoscerem, illud e graeco in latinum transtuli, quod a nemine factum fuit ob hanc forte causam . . . . [Expl.]: (fol. 1v) pro singulari tua humanitate hos libenter accipias, rogo, quo nihil mihi gratius, nihil iucundius unquam accidere poterit. Vale.

Theophrastus, De sensibus.

[Inc.]: (fol. 2v) De sensu autem quae quidem multos sectatores habent et communes opiniones duae sunt. . . . [Expl.]: (fol. 38v) 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,
THEOPHRUSTUS


Biogr.:
Essentially nothing is known either of Sanctucius’ life or his activities other than what is contained in his Dedication Letter, preface 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 Nobilius, 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 Nobilius 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.

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 when 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).


[Inc.]: (p. 3) Eorum quae in terra concrescent, quaedam ex aqua spissantur, alia ex terra. Ex aqua sane argentum, aurum et metallorum.../[Exp.]: (p. 15) Non semel incensum omnium facile calidissimum est duique durat. Torrefactum in calcis morem tundunt. Ex quo perspicuum est, igneam plane istam esse naturam.
Editions:
1818, Leipzig: Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, Opera, II, 424-35. 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 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, Bibliothèque Nationale, lat. 11, 857).

[Inc.]: (fol. 211<r>) Eorum quae in terra concrescent, quaedam ex aqua spissantur, alia ex terra. Ex aqua sane argentum, aurum et metallorum.../[Exp.]: (fol. 217<r>) Ustim id ad hominum usum tunditur calicis modo. Ex his liquere videtur gypsum prorsus ab igne generari.

Manuscript:
Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 211<r>-217<r> (L. Delisle, Bibliothèque 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 concre- cunt, alia ex aqua sunt, alia ex terra, ac metalla quidem ex aqua, qualia aurum, argentum et reliqua. ./. .{Expl.}: (p. 14) Hoc cum excpectum sit, terunt veluti cinerem. Atque ex hoc manifestum esse videatur or- tum 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. Heinsius, 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. ****. BM; BN; (CtY; NN; NjP).

Biogr.:

See above, under I 8.

COMMENTARY

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 dedica- tion letter of about 1600 or shortly before.

Prefatory letter to Ioannes Vincentius Pinellius (ed. Hanau, 1605).

[Inc.]: (p. 15) Commentarios meas et emendationes in librum Theophrasti de lapidibus tibi offero dicoque, Pinelle nobilissime ac doctissime, debui autem non uno nomine. Nam cum summa me benevolentia procesoquis soleasque meas, ut ait ille, nugas aliquid existimare, idem autem in omni doctrinarum genere eruditissimus sis, nihil non noveris, quod ad naturae historiam, graeaea latinaeque linguae reconditam et exquisitam cognitionem, philosophiae, medi- cineae, matheseos, postremo disciplinarum omnium et artium absolutissimum orbem pertinere videatur, profecto et ingratus habere et ignarus, si te unum vere non eligam cui donem foetus hos meos, quos tuo iure postulare potes et mecum agere. Nam cum Theophrasti opuscula omnia in latum conversa commentariisque et emendationibus aucta amicorum praecepits donare statuerim, inter illos autem et optimum et praeceptum locum habeas, cui omni officiorum genere adstrictissimum me esse et agnosco et fateor, iure videor elegisse libellum eximum, quem tui iuris omnino facerem. Ad illius autem editionem cum me docti aliquot viri iam pri- dem fuerint adhortati, ita in tua(m) familia(m) transiturum illum existimo, ut non illi modo lucem tuo nomine, sed et a malevolis praebas 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 eis et temporum inuria perierunt; bene autem cum iis ageretur, si extarent saltam Theophrasti libri, quos de hoc eodem argu- mento scriperat. Fuit enim hic ut scholae ita et doctrinae successor et eodem philosophiae locos diligentissime pertractavit. Pervenit tamen ad nos liber hic de lapidibus in quo non de lapidibus modo, verum etiam de terrarum insignium generis fossilsibusque pluriis disputat, mirum autem quam lacer, quam mutilus, quam mendosus. Hunc cum innumeris maculis, partim colla- tione aliorum locorum, partim ipsius Plinii, partim coniectura perpurgassem, scholiis etiam ornare volui, tum ut difficiliores locos declararem, tum etiam ut emendatio- num rationem redderem. Scio autem ita me pluris sustulisse, ut innumerata fortasse reliqua sint (nolo autem de Adriani Turnebi, viri sine controversia doctissimi, laude quid- quam detractum sit, qui locos aliosque felici- sissime restituit) et tamen quando in hanc segetem, ne sentecin (sic ; read : sentecem) dicam sarrcum immisimus, non deernunt eruditi aliqui qui adhuc runcabunt, si quid spinarum me latuit. Verum cum metalto- rum et lapidum reliquirumque fossilium ortus et causae maximas habeant contro- versias, nec desint, qui maximum philoso- phorum Aristotelem damnent, quod de ies improbabilia litteris tradidit, laudent autem.

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Theophrastum in nonnullis, damnent tamen et illum in plurimis, poterunt vero inter hos ne minimum quidem de causis et generatione metallorum ac lapidum convenire, id unum praecipue facere studi, ut et convenire philosophi 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 videbro nonnullis actualisse πάγωδον ξα; sed legant illi attento et sedato animo; reperient enim me et probabiliter loquitum et ex medio fortasse Peripato. Sic damnarque desinent Aristotelem, sic ab illo aliena non docere Theophrastum iudicabunt, sic Alberti non magni facient rationes, et Georgium Agricolam, qui in hoc argumento declarando praecclare se gessit, si non in alius, in interpretandis tamen horum philosophorum sententiae reprehendent halucinari. In emendandis autem corruptis depravatione vocibus, cum nullius manuscripti aut alioquin incurrupti codicis mihi aut esset aut sperari posset auxilium, ita versari volui in critice, ut summam cautionem et animadversionem omnem adhibuisse me facile videant, si tamen et conjectura me feellit et iudicium in nonnullis, ut lubenter ab eruditis peto veniam, ita lubentissime doceri velim, quae animadversione nequii. Homo enim cum sim, facillime errasse potui, et humanae infirmitatis non essem conscius, 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 fidiissime 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 doctrisque, ea qua me prosequeris benevolentia, librum excipere, quem sub tui nominis auspiciis publicare volui, et me qui te viginti iam annos patronum habeo, tuere ac dilege. Vale.

Commentary on Theophrastus, De lapidibus.

Praefatio to Commentary: [Inc.]: (p. 16) Libellus hic Theophrasti de lapidibus inscribatur estque ex eorum librorum numero, qui non certo quodam ordine, cum aliis coniungantur, editi sunt, quales sunt illi, in quibus naturalium rerum causae atque principia pertractantur . . . . [Excl.] (p. 27) Reliqua sunt deinceps accidentia omnium 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) τώρ...γης. A materia videtur hic fossilia partiri omnia, quod alia ex aqua, alia e terra constant. . . . . [Excl.] (p. 54) Sed quod Theophrastus de Cyprio ac Phoenicio tradit, ille in universum de omni gypso praceptum voluit.

Manuscript:

Milano, Biblioteca Ambrosiana, Q 113 sup., s. XVI, fols. 65r-82v, 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 omitit, non omissit autem ubi ponit agriculturae principia, quae . . . ipsa ex libris de plantarum causis (fol. 82v).

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.

**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. 127v) Ignis natura proprias quasdam ex simplicibus potestates habet. Terra enim aqua et aer naturales dumtaxat adinvicem transmutationes faciunt.../. . .
[Expl.]: (fol. 136f) Ignis enim maxime spira-tile quiddam est. Sed de his haec tenus satis dictum est, diligentius vero in aliis dicemus. Theophrastus de natura ignis explicit.

**Manuscripts:**

- Firenze, Biblioteca Laurenziana, pl. LXXIX, cod. 15, s. XV, fols. 180r-202v (Bandini,Catalogus, III, 175-76).
- Vaticano, Città del, Biblioteca Vaticana, Urb. lat. 208, s. XV, fols. 127f-136v (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 1430s he transferred to Mistra in the Byzantine Empire where he studied with Georgius Gemistus Pletio. 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.


2. **Adrianus Turnebus**

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


[Inc.]: (* ff*) Ignis inventio artes omnes, quibus vita partim ad necessitatem, partim ad elegantiam utitur, mortalibus extulit (qua?) inter se naturae commutationem exercent, neque quicquam eorum se ipsum creat.../. . .[Expl.]: (* ff*) Eum esse Theophrastum malim ex eius oratione quam ex mea praedicatione cognoscas. Fidem enim tibi faciet nemini rem eam compertorem unquam fuisset eius commentarius, quem tametsi pluribus prope sectat mendis quam verbis (vide quo prorupunt 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 tractare. Itaque veniam eo mihi faciliorem spondeo, quod et culpae depreciationem libros errores mihi pollicentur et interpretationem meam rudimentum quoddam operis quod ali perpilant habere volo. Non dubito tamen quin existimationis periculo istud a me suspetum sit; verum tanti mihi fuerit famae dispensium, dum bono publico consulatur. Hac mercede et omne invidis et malevolis quod obrodant a me nunquam derit. Hoc autem quicquid interpretationis est, idcirco tibi dico, quod ita literas sacras et eclesiasticas 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 singularium maxime peculiariusque potestatibus praedita est. Nam aer, aqua, terra mutuum tantum inter se naturae commutationem exercent, neque quicquam eorum seipsum procreat. ./. . . [Expl.]: (p. 25) sed his de rebus haecenus dictum satis in praesentia sit; accuratissim 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 Claudium Marnium et haeredes Joannis Aubrii. (Gr.-Lat.). In Theophrastus, Opera, 131-49 (with some changes). BM; BN; (NCC).


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

Doubtful Editions:


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. 220v) Ignis quidem natura ex simplicibus corporibus maxime peculiare virtutibus habet. Aer enim, aqua, terra cum naturali mutatione. ./. . . [Expl.]: (fol. 229v) sed de his abunde hucusque tractatum; alibi etiam nos accuratius rursus de his agemus.

Manuscript:

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. 359v) Inter simplicia corpora
ignis natura egregie singulares facultates
habet; Namque aer quidem et aqua et
terra alia mutuo converti sunt nata... .

[Expi.]: (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. 259v-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 trans-
lations 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.

Bibli:

Enciclopedia universal ilustrada Euro-
peo-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
filosofia española. Epoca del Renacimien-
to (Siglo XVII) (Madrid, 1941), 1, 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. JOANNE 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 Graecu
veritus in Latinum... .Theophrasti’ presum-
ably 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 Characters which
he sent to Pirckheimer and which served as
the basis for the latter’s edition and trans-
lation of the work (see above, I 2).

Conrad Gesner also refers to Pico’s trans-
lation, saying: ‘Joannes Francisicus Picus
Mirandula... .transstulit 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 manu-
scripts were also destroyed. For further
information see Charles B. Schmitt, Gian-
francesco 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 Lolini doctissime, quaeque possunt ingeniorum aciem potissimum excitare, est, ut optime nosti, ignis natura, quam cum tu aureo illo tuo libello de igne elegantissime complexxus sis, non vereor, quin vel curiosorum vel etiam aemulorum invidiam et spem omnem ad te proxime accedendi eripueris. Interita tamen dnum tu illum nescio quo consilio supprimis tenesque eruditorum animos, quos non decebat, tam dulci desiderio cruciari, mittio ad te commentarium meum in librum Theophrasti de hoc odem argumento, summo labore ac studio a me confectum, quem tibi a principio destinaram, et tamen doctissimi philosophi, quos Theophrastus est, opus non nisi Aloysio Lolino doctissimo aetatis nostrae philosophi dignum esse iudicavi; et quod labores mei ac studia merito te patronum et exposcunt et vindicant...

/. . .[Expl.]: (p. 150) Verum audio et eruditissimum quendam virum in haec eadem Theophrasti opuscula parare commentarios, qui si eduntur meis meliores et accuratiores, non aegre feram, quando non sum nescius multos esse quibus et plus conceditur ocell et ingenium est felicissimi; quod si forte plus ego quam ille praeestitero, 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. Adaycum erat praecipe coniecturis quae in hoc commentandi genere infimum habent locum sine dubio; quod si problematum sectiones defuissent, si Plinius aliquid locis non audiuvesset, infelicissime omnem operam collocassem. 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 instruccionis, translationem aggressum esse reprehenderet. In commentario brevior fui, nihil tamen praetire studui, quod ad philosophi sententiam imo ad hoc argumentum explicandum pertinere existimavi. Illum si probes tu et tu similis, hoc est docti et sapientes viri, maximum vigiliumarum meum praemium consequutum me iudicabo. Nam illos philosophos nihil moror, qui sine linguarum et antiquitatis cognitione, sine librorum Platonis, Aristotelis, Theophrasti assidua lectione ex nescio quibus barbarorum philosophorum dispositionibus nihil se in philosophia non optimse scire et credunt et iactant. Interita tu quos libros parturis, ede feliciter, nam (crede mihi) nihil potest hae tempestate aut charius aut iucundius studiosi omnibus contingere. Vale.

*Præfatio de ignis natura.*

[Inc.]: (p. 150) De igne inscribuit hic libellus. Ignis autem et elementar is et hic, quo in artibus utimur et in usu vitae. . . .

[Expl.]: (p. 153) quae ante operis explicationem cognitum necessaria videbantur. Ad ipsa iam auctoris verba transeamus.

Commentary on Theophrastus, *De igne.*

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

*Edition*:


*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 bletium. 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).


Manuscript:


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.


VII. De odoribus

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


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’.


[Inc.]: (fol. 2) Putaresne futurum, illustrissima princeps, eximium huius aevi ornamentum et decus, ut philosophus unguentarium unquam faceret aut illius hulsumodii mercis insitor 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 alium in ambitutid tua facere viderer, si tibi totum Theophrasti myrothecium, omnes arcaus, omnia scrinia unguentorum referta mitteter. Et quoniam olim censores edictum Romaee proposuerunt, ne quis unguentis uteretur extricos (hoc enim verbo edixerunt), haec ut minus peren...
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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 exquisitatem sed voluntatis tibi deditae devotaque propensione interpretabere.

Theophrastus, De odoribus.

[Inc.]: (fol. 47): Odores admixtione quodam omnino constant, ut sapores. Quod enim admixtionis est expers, protinus etiam omni vacat odore, ut et sapore. . . .

[Expl.]: (fol. 15r): nonnihil autem intercedere rationis et affinitatis cum stanza, conici autem non ob capacitatem, sed ob amaritudinem.

Editions:
1556, Paris: Michael Vascosanu. (Gr.-Lat.). With Turnebus’ Annotationes. BM; BN; (Cy).  
1600, Strasbourg: Lazarus Zetzner. (Gr.-Lat.). In Adrianus Turnebus, Opera, II, 5-18. BM; BN.
1605, Hanau: Typis Wechelianis apud Claudium 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; (Cy; NNC; NjP). (Without Prefatory Letter).
1818, Leipzig: Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, Opera II, 397-411. BM; BN; (Cy; 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:

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

2. JACOBUS DALECHAMPUS

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. 330v) Odores prorsus mixtione fiunt, velut et sapores. Nam quod mixtum non est, odore caret. . . .

[Expl.]: (fol. 340v) ferrum autem inibi non ut eius moles augeatur sed ut durius sit.

Manuscript:

Biogr.:
See above, under I 4.

3. BENEDICTUS MANZOLIUS (DOUBTFUL)

According to Girolamo Tiraboschi, Biblioteca modenesi (Modena, 1781-86), III, 152, included in the works left behind by Benedictus Manzolus 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.


[Inc.]: (fol. 16v) Ἄγαθέζις C Um Theophrastum esse scirem unum ex philosophis illis, qui tanquam maiorum gentium numerarum merito possunt, quidem semper, ut quam emendatissimus in hominum manus veniret, optavi... . . .

[Expl.]: (fol. 32r) Haec autem quae dicit, quorum pertinente, non satis constat, cum libri finis desideretur, in quo id explicabat. Haec habui quae in Theophrastum breviter annotarem.

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Editions:
1556, Paris: Michael Vascosanu. With Greek text of De odoribus and Turnebus’ Latin translation, fols. 16r-32r. 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.


[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 universae de odorum natura disputet, tamen totum paene in unguentorum compositione, viribus, effectis est occupatus. Illum ego cum ab Adriano Turnebus viro doctissimo emendatiorem editum et in latinum conversum animadverterem, dubitavi mecum saepenunerno, an quemadmodum alios magni huilus philosophi libros, ita hunc quoque et latinitem redderem et commentariis explicarem. Sciebam enim futuros qui me reprehenderent, quod lucis aliquid huic libro sperarem post Turnebum afferre posset; quem ut in alius absolutae eruditionis partibus, ita in hac nihil latuise credibile est. Tamen cum hic codex ita esset maculis refertus, ut multa fugisse potuerint virum illum aliquin diligentiissimum, in conversione autem aliquando sententiam non omnino reddat, qualem philosophus habere voluit, existimavi operae precium me facturum, si commentariis librum locupletarem, quibus et aliquas emendationes non infelici coniectura excogitatatas adderem et adnotarem, ubi potuit et verior et fidelior esse translatio. Nec ego quidem eo inficias maximum fuisses in omni litterarum genere Adriam Turnebum, hominem illum tamen agnosco, cuius naturae consentaneum est frequentem 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 Academicæa tanquam Palladis aut Apollinis templo consecrare, ut et quae mea in illam sit pictas significarem et me aliqua ex parte liberarem ab illo nomine, quod iam pridem ex vestris legibus mihi contraxeram. De vestrum autem omnium laudibus inprimisque clarissimi viri Andreae Corneli, eloquentissimi et doctissimi academicæa principis, aliqua dicerem, si et illæ paene notae non essent omnibus et ego possem in epistola oratorem agere. Ut autem caetera sileam, illud nuncum 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 alii praetulistis, ut tandem aliquando vestro exemplo discant sapere; itaque vos eloquentia studia excolitis, poesim, dialecticam, mathematica, philosophiam . . . . . .[Expl.] (p. 199): Interea commentarium hunc accipite et a malevolentorum 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 properea varias habuere sententias, quod odor sit divina res; obscura tamen et involuta . . . . . .[Expl.]: (p. 202) De his agit singillatim post universalem apparatum, in quo docetur odoris natura et species.

Commentary on Theophrastus, De odoribus.

[Inc.]: (p. 202) Proposito 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 aliu de
huc irreperunt. Propterea abolenda omnino
censui. Desunt autem nonnulla in hoc
libro.

Edition:
1605, Hanau: Typis Wechelianis apud
Claudium Mariani 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 Ari-
stotle 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 disputationem est.../
...[Expl.]: (p. 48) Igitur Caecium ali
Olympiam, ali Scirone nominant, Siculi
Circum. Subsolanum autem ali Hellesponti-
urn, 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 trans-
lation 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, Biblio-
thèque Nationale, lat. 11, 857).

[Inc.]: (fol. 230v) Venorum natura ex
quibus, quomodo et quas ob causas gignitur,
antea nos examinavimus.../[Expl.]: (fol.
238v) alii Scirone, Siculi Pereian: Apelio-
ren vero Hellespontian: Phoenices Carban,
* (sic) incolae Ponti Beri.

Manuscript:
Paris, Bibliothèque Nationale, lat. 11,
857, ca. 1575, fols. 230v-238v (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 trans-
lation 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 ver-
sion 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 VII
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 Turn-
ебus' emendations from a copy in Gianvin-
cenzo Pinelli's library ('Iam vero, cum exem-
pliarunt veterum nulla nobis esset copia,
et ipsa per omnes illustres Italiae bibli-
othercas diligenter conquisiverimus; emenda-
GREGORIUS APOSTOLUS

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 scient 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 autors verba et sententiam... ' *Ibid.*, p. 62).

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

[Inc.]: (fol. 70v) Magnus ille Alexander (Princeps serenissime) qui philosophiae ar
dore virtutem bellicam aequavit, Aristoteli
successusse dictum... At ego contra, ne
nu mihi laudabiliiora longe affecto commotus
successeret, quod Theophrasti opus de ven
sis elegantissime, iam pridem latinate a
me donatum tibique dicatum, in vulgus
non proferrem, et suspicious sollicitus et
suspens metu superioribus mensibus diu
multumque fui... vereri caepi, ne difficile
patereris praecelarum summli philosophus opus
tui gratia primum latino sermoni enatum
diuitis mea culpa delitescere. Iam enim
sexto anno exeunte librum hunc tibi, Prin
cipi meo, cui me ipsum ac mea omnia debeo,
calamo exaratum dono miseram optime
sane de optimo philosopho meritum me esse
ratus, si tantummodo Principi optimo illum
latine loquentem consecere maioremque
me inde laudem esse adepturum, quam si
impessum curassem (a qua re semper ahbor-
rui) ad manus hominum perveniendum.
Hae autem dum ante oculos obversabantur
meos, ecce audio nonnullus doctos viros
edem sumpto labore librum hunc translu-
uisse et una cum alius lucracionibus brevi
esse edituros. Quamobrem alius me rursus
timor occupavit, ne studiosi omnes littera-
rum, immo et Theophrastus ipsa moleste
ferrent ea, quae tibi uni vel maxime debentur
tuoque pridem nominii dedicata fuere, alius
nuncupata circumferri. Itaque illud facere
his de causis coactus sum, a quo longe
aberam animo quodve flagitantibus saepe
amici recusaveram, nimium opus hoc in
lucem edere, quod iusti legitimique domini
nomen praeferens tanquam tuum agnos-
ceretur ab omnibus ac legeretur, tuaque
autoritate fultum calumniantium quaerelas
nedum facile sustinere, sed et penitus arcere
possit... [Expl.]: (fol. 71r) qui pro
vetere instituto sacrantur Principi viro,
summa humanitate amplexaris. Vale.

Letter: Auctor candido lectori.

[Inc.]: (fol. 71v) En habes amicum (sic, read: amice) lector priorem ANEMOLOGI-
AE nostrae partem in hoc volumine, videlicet
de ventorum affectionibus, De affectioni-
bus enim liber Theophrasti de ventis
tractat, atque in illum Annotationes, in
quo interpretando eo maiorem sustini labor-
rem, quod et primus (quod sciam) provinci-
anciam hanc suscepi; 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 illustra-
verim vel multo aliter quam Theodorus
interpretatus sim, linguae graecae studiosi,
quibus nostram operam sporre fore non ini-
cundam, facile cognoscunt. De sighis tam
meteorologicis et naturalibus (ut ita loquar)
quam coelestibus, quae e syderum inerran-
tium ortu et obitu sumuntur, libri quatuor
agunt: Theophrasti de pluviarum, vent
orum, serenitatis, ac tempestatis signis
(serenitates nanque, imbris, ac tempestatas
a ventis maxime pendent ventosque comites
fere semper habent), item alter ille Ptolemael
cum duobus opusculis ex Columella et
Plinio excerptis de significationibus stellaram
inerrantium ac super illis annotationes, quos
etiam primus ego non parvo labore propter
rei obscuritatem in latimum sermonem trans-
tuli atque in annotationibus veteres illos
imitatus ac supra vires meas audax naturales
causas earum rerum adducere conatus sum,
quas patentur fere omnes humanum ingen
nium non reperire; utpote quae latere cre-
duntur obscuritate involutae naturae, quasi
Deus non ista nos scire, sed tantummodo ad-
mirari voluerit... cum iam mihi iter instaret
ad graviora studia perdiscenda, parentibus fato eretris ad domesticam gubernationem revocatum nullum alium in litteris ac philosophia habuisse praeceptorem, ad quam, prae- tertim ad peripateticam, summe a tenera aetate propensus fui, praeferquam assiduos meos dierum noctiumque labores et incredibilem ac flagrantissimam discendi cupiditatem; nisi quantum doctissimorum virorum congressus interdum et colloquia quodammodo magistri loco mihi exiturunt. . . . [Expl.]: (fol. ††v) Vale, et si haec nostra tibi non dis- plicere intelligemus, graviora fortasse in dies expectare poteris.

Further letter: Lectori.
[Inc.]: (fol. ††v) Hoc tibi, candide lector, compertum est volo, cum dixi in meis Annotationibus in libros de signis pluriarum, ventorum, serenitatis ac tempes- tatis me ex omnibus recentioribus fere. . . . [Expl.]: (fol. ††v) 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 causas oriatur, antea contemplati sumus. . . . [Expl.]: (p. 34) Sed qui Siciliam incolunt Iapygam, Subsolanum autem Hellespontiam, Carbam autem Phoenices, Berecynthiam demum in Ponto.

Editions:
1593, Urbino: Apud Bartholomaeum et Simonem Ragusios fratres. In Federici Bonaventura, Anemologiae pars prior, fol. ††-p. 34. BM; BN.
1594, Venice: Apud Franciscum de Franciscis Senensem. In Federicus Bonaventura, Meteorologicae affectiones, fol. ††-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.


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 Pendiasius (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).
GREEK AUTHORS


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) Ἡ τῶν ἄνεμων 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 Berecyntia 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 Franciscis 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 Pendasius, 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 Pendasius, First Professor of Philosophy at Bologna (ed. Hanau, 1605).

[Inc.]: (p. 72) In omni philosophandi genere illud unum, Federice Pendasii, maxime desiderare soleo atque etiam admirari quod, ut agendis rebus prudentiae videtur proprium, ita intelligendis et explanandis iudicium appellatur. . . . [Expl.]: Cum e- nim te Patavii audirem Aristotelis de natura libris explicantem, illa videbar audire, quae nunquam alias aut ab aliis animadversa aut etiam intellecta sunt. In via ac ratione docendi, quae methodos appellatur, nullum tuo verius, nullum exquisitus iudicium. In obscuris dictionibus philosophi, pensi- tatis graecorum interpretum, qui in hoc genere solent esse diligentiores, declaratio- nibus, quod a te definitum est, illud sine dudubio nemo non sanus amplexatur et teneat. At in disputationibus et controversiis, quae vel doctissimos viros haesitare faciunt quae- que properea 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 de- clarare se putent, obscurare videntur atque confundere. Iam vero quantum es in diu- dicandis veterum philosophorum et Aristotelis praesertim germanis operibus? Quo laudis genere multi olim gravissimi Peri- patetici floruerunt. Quid de oratone 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 ser- monis puritas atque proprietas. Quamobrem adeo videris tu veterum peripateticorum gloriam unus adaequasse, ut feliciissimi merito debeant existimari quibus datum est, ut te praecipitore usi fuerint aliquando; et profecto hoc ego felicitatis genere maxime

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glorior, quod etsi non diutiuis, aliquandiu
tamen mihi contigit tuo esse auditori, a quo
cum multas habuerim privatim acceptas
praecceptiones de studiorum meorum ratione,
ita illas servasse videor, ut etiam profecisse
mihi persuadeam. Quamobrem cum post
multas vigilias laboresque quos in medicor-
um philosophorumque libros posui illa,
qua a me fuerunt elucubrata velim cum
studioosis communicare, quorum utilitati
maxime studui, non potui non ex iis aliqua
tibi offere 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 alius eius opusculis.
Continet vero liber hic (ut optime nosti)
particulares quaestiones de ventis, quas in
Meteoris non explicavit magnus ille philosop-
hus, quod commodus separato opere illas
declaraturum se cogitari, Aristotelis exam-
plum imitatus, qui quaecunque ad affectus
ventorum pertinet in Meteorologicois libris
non explicata, in problematum sectionibus
declarare voluit. Librum autem hunc non
semel adduct et Alexander Aphrodisiaceus et
Olympiodorus Alexandrinus in Commentariis
in Meteorologicae. Iacuit ille neglectus hac-
tenus, quod ita scateret mendis ac maculis,
ut Augiae stabulum purgare velle videretur,
qui suam in illo operam poneret. Neque ego
plus aliiis potuisse mihi persuadeo, ut prop-
terea hunc librum lacerum et mutilum aggre-
derer, sed vicerunt me et iuvandi studiosos
desiderium et magnam in Theophrastum
pietas, cuius cum temporum iniuria elegan-
tissimi doctissimique libri perierint, quos con-
scriptis 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 tan-
quam tabulas ex naufragio restituta latina
et emendatoria publicarem et studiosos
philosophiae et illum philosophum demeren-
do qui post magistrum illum eximium Arist-
tolem in Lyceao praecclare docuit ex eius
libris ita profecerunt peripatetici, qui Aris-
totelis libris diiutius caruerunt, ut nihil
amiserint ex priscis illis divini philosophi
praecipientis 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 place-
rint, non recuso, quin ita de libro statuas,
ute re eius existimationisque meae visum
fuerit; quod si in luce edetur, tuum fuerit
et me a malevolorum tueri calumniis et au-
toritate tuae facere, ut ille in studiosorum
veretur manibus. Interea ut ego neque
locorum neque temporis intervallor 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 proble-
matiis resarciatur, quod nos in praesentia
paramus facere.

Commentary on Theophrastus, De ventis.

[Inc.]: (p. 74) In Meteorologicois libris
declaravit Theophrastus omnem ventorum
material generationemque, praeterea gene-
rationis modum et efficientem causam, et
communiores quasdam affectiones magis-
trum Aristotelem imitatus.../.../[Expl.]:
(p. 108) Est autem et urbs in Phrygia eodem
nome unde et Cybele et Atys Berecynthia
vocantur apud poetas.

Edition:

1605, Hanau: Typis Wecheliani 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 Theophras-
tus, Venice, apud Aldum, II (1497), 261-
67.

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

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 navali*.

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


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

Bibl. See the items listed below under the biography of Bartholomaeus.

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. 19r-21v. BM; Index Aureliensis, no. 107. 833.

1520, Paris: In Secreta secretorum Aristotelis, fols. 49r-60v. BM; Index Aureliensis, no. 107. 867.


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 Problemati Physica’, Aevum XXXVI (1962), 268-83 (bibliography); L. Minio-Paluello, ‘Note sull’ Aristotele...’, Rivista di filo-

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. 239f) Aquarium, ventorum, tempestatum, serenitatis nos equidem signa hac [cancelled: descriptione] commentatione descripsimus qua maxime.../. ./. [Expl.]: (fol. 245f) solstitialia, non quidem tantisper dum fiunt, sed paulo ante vel post.

Manuscript:

Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 239f-245f (L. Delisle, Bibliothèque de l'école des charles, 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 aggregimus quorum alia nosmetipsi observavimus, alia vero ex probatis auctoribus acceperimus.../. ./. [Expl.]: (p. 60) sub astris, ut plurimum praenunciari consuevit. Item et aequinoctii et solstitialiis non quidem statis horum temporum diebus, verum paulo ante, aut paulo post.

Editions:

1593, Urbino: Apud Bartholomaeum et Simonem Raguosios 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 Margunios 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 solstitialiis, aequinoctiisque, non iis quidem ipsis, sed aut ante aut post.

Editions:

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


1818, Leipzig: Frid. C. G. Vogelius. (Gr.-Lat.). In Theophrastus, Opera, II, 466-76. BM ; BN ; (ClY ; NCC ; 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) Σημεία όδατον] Nulla fortasse pars est in universa Meteorologia disciplina pulchrior, nulla humano generi conducibilior. . . . [Expl.]: (p. 442) admissa ad nobilem hanc contemplationem nos excitaret 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 Maximus Margunius as ‘Bishop of Cythera’, a position which he held between these dates. The commentary was not printed, however, until 1605.

[Inc.]: (p. 114) Cum inter meos in Theophrastum commentarios annotationes aliquot in libellos de signis ventorum, temperatuum, pluviarum ac serenitatum a me latine redditos publicare vellem, non erat mihi praeter te quae rendus alius cui illas offerrem libentius. Nam si quae sunt huinis generis scriptiones aut erudito 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 annotationibusque aucti, quibus et difficiliores locos explicco 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 syncerusque 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 mendingos locos satis fuerat emendasse, obscurores declarasse. Habes meam et interpretandi et explicandi rationem, quam si probaris, maximum me consequutum praemium existimabo. Qui cum multis gravibusque distinuar occupationibus, si quid datur ocelli, soleo huius generis comminationibus libenter impedire; atque utinam, ut in caeteris paene Europae regionibus, sic in calamitosas miseriaeque Graecia florecent bonarum artium studia. . . . [Expl.]: (p. 115) Sed ut ad Theophrastum veniamus illum, praesul opetime, et emendationem 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) ὥτε . . . έιαὶ. Sic restitu, cum prius male legeretur εἰτεγάγ ( ? ). quod autem ait de ortu et occasu syderum, a veteribus etiam Astronomiae scriptoribus notatum est. . . . [Expl.]: (p. 130) Notavit etiam id Scholastes nisi διανθη γρω συνανθη 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; (NCC).

Biogr.: See above, under I 8.
THEOPHRASTUS

X. De lassitudine


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

Manuscript:
Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 247v-249v (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 existimavit, in venis et nervis an tantum in nervis . . . [Expl.]: (p. 271) Habet labor vim attrahendi et contundendi, nam in mutatione incessus habet omnia et continuatatem.

Editions:

1605, Hanau: Typis Wechelianis apud Claudium Marnium et haeredes Ioannis Aubrii. (Gr.-Lat.). In Theophrastus, Opera, 267-71. 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.


Cum Theophrasti magni illius Peripatetici, quae hactenus iacere videbantur, opuscula latine conversa et commentariis explicata amicorum adhortationibus in publicum edere constituerim, noli 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 libertius 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 ideon non est utilis. Argumentum, cum et gymnastis et medicis commune videatur esse, a physicus tamen tractandi docendique ratione tanquam suum agnosciatur et pertractatur. Sane vero siquid est, cui ex veteribus philosophis debere se posteritas fateri debet ingenue, iste 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 ἑπάλληλος. 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 perfererunt et omnino locupletarunt; quot libri ab illo editi sunt, qui particularis philosophiae locos accurate pertractat, quique medicinam ita adiuvent, ut non minus videatur huic debere oportere, quam Praxagorae, Philotimo, Diocli, Athenaeo, Apollonio, Herodoto? Ex illis omnibus pauci hi libelli tanquam tabulae ex naufratio servati sunt, sed Dii boni quam mutili, quam foedis ulceribus horridi. Illos igitur cum summo studio ac labore emendare conatus essem commentariisque explicacsem, partem illorum non exiguiam tuam esse volui. Is enim ex cui et propter veterem necessitudinem nostram plurimum debeo et propter singularem doctrinam et sapientiam. Quis enim vel mediocris in litteris versatus est, qui te non agnoscat, non celebret? Quamobrem cum generis nobilitate possis et gaudere et praepotenti Deo gratis 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 mathematicae studia accessisses, ita profecti, ut cum in philosophia locum alius principem reliqueres, in mathematicis tamen pares fortasse paucos, superiorem habeas neminem. Demonstrat id opera tua, quae et iuvenis edidisti et iam aetate provector, in quibus, quae ab alius aut obscure aut male tradita demonstrataque sunt, adeo clare et bene doces, ut plurimum aetas nostra propter obscura mathematicae theorematata declarata tibi debeat. Debebit autem et ipsa posteritas ad quam ingenii tui foetum 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 αὕτωσ ἀναπτας 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 clariorem redire.

Commentary on Theophrastus, De lassitudine.

[Inc.]: (p. 274) Sic emendavi corruptae scripturae sequutus vestigia, εἰγένης autem pro εἰγενων 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 sicca et ad trahendum et ad fellendum magis apta sunt, minus igitur delassabuntur haec, magis illa.

Manuscript:

Milano, Biblioteca Ambrosiana, Q 113 sup., s. XVI, fols. 55v-63r, without the prefatory letter (Kristeller, Itel, I, 308; A. Rivotto, Catalogo dei codici pinelliani dell’ Ambrosiana, Milan, 1933, 46-48).

Edition:


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.


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. 125v) Vertigo fit, quum aut extrarius spiritus aut superfius humiditas ad caput venit, quum vel a nutrimento aliquo ut vino././.[ExpL]: (fol. 126v) quoniam quiescentibus humiditas in cerebro unitur; quum vero moventur, certum quod etiam ea dimota vertiginem efficit.
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Manuscripts:
Firenze, Biblioteca Laurenziana, plut. LXXIX, cod. 15, s. XV, fols. 177r-180r (Bandini, Catalogus, III, 175-76).
Città del Vaticano, Biblioteca Vaticana, Urb. lat., 208, s. XV, fols. 125v-126v (Stornaiolo, I, 201-2).

Biogr.:
See above, under VI 1.

2. JACOBUS DALECHAMPUS

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, Bibliotheque Nationale, lat. 11, 857).

[Inc.]: (fol. 246v) Vertigines sunt cum alienus spiritus in caput ascenderit, aut supervacuos humor vel ab alimento quodam ...

[Expl.]: (fol. 247) velut in lubrico non consistit et coactum in unum locum vertiginem excitat.

Manuscript:
Paris, Bibliotheque Nationale, lat. 11, 857, ca. 1575, fols. 246r-247r (L. Delisle, Bibliotheque de l'ecole 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 Balloiu), 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.


[Inc.1]: (fol. A1r) Summa tua auctoritas, amplissime Birage, omniumque perpetuum de tua singulari virtute judicum mihi pro suo iure eam cogitationem in aliquo poterat, ut magnopere mea interesse putarem, tibi Theophrastum suam de sudoribus et vertigine sententiam Latinis verbis explicantem, velut fructuum quos ex litteris, quorum summo studio semper sum incensus, referre potui, primitias consecrare. ...Quare quem Theophrasti hos duos libellos, quos per id tempus quod ab aegrorum curandum exercitatione mihi reliquum fuerat (tantum autem fuerat, ut illud male perdere mihi sine scelere non lieuerit) ex Attico sermone in Latinum converteram et scholiis illustraveram, in apertura proferrem, occasionem peropportune mihi oblatam existimans ad meritam tibi gratiam debitamque referendum, hos in tuo illustrissimo nomine appareare volui. Munus autem istud, si ex tua dignitate spectetur, eiusmodi esse non sum nescius, ut apud te summam gratiam, partim propter chartarum quibus continetur perexiguum numerum, partim propter rudem fortasse nec satis explicatam eorum quae hic tractantur rationem, quam libros depravatio in summa exemplarium inopia attulit, inire (add: non) possit; morum tamen tuorum facilitas et suavidas me in eam spem adducunt, ut tibi istud ex propensa animi mei voluntate aestimanti maximum futurum putem. ...[Expl.]: (fol. A11v) quasi testificatio quaedam apud te maneat, te etiam atque etiam rogo. Bene vale. Lutetiae Paris. Cal. Quintil.

Letter, Candido lectori s.

[Inc.]: (fol. A4r) Quod olim a Cicerone eorum causa qui de gravissimis rebus in frequenti hominum corona verba. .../...

[Expl.]: (fol. A6r) 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 entendum 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 posuisse. Unum Adrianum Turnebum excipio, qui cum iis quaee ex Graecis Latinisque literis hauriri possunt ita abundare, ut omnes scientiae doctrinaeque numeros explerre 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 possumus, emendatissimi tamen in manus nostras venerint. Mihi vero cum ipsius industriae referre, nendum aequare, conscinum non esse abunde intelligerem, a propisito susceptisse 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 munum 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 mutili, ut Delii cuiusdam natatoris operam (ut est in proverbio) efflagaretur, quaedam immutaverim, quaedam addiderim, quaedam etiam sustulerim, quoties et re ipsa existimavi, ne cum meam interpretationem planissime et aperitissimem quantum in me fuisse Theophrasti sententiam explicaram exibiarem, si huius Graeca qualia omnium manibus tractantur afferrem, quantus eorum inter se consensus esset iudicandi facultas studiosi loci praepetam viderebatur. Quod ne quis arrogantia quadam factum fuisset existimaret, singulorum locorum emendationes in meis scholiis expressi, ut quibus rationibus adductus quidque fecissem intelligeret. An vero omnibus in quorum manus incident satis sim facturus nescio; nec profecto id unquam futurum putavi cum mihi exploratum satis sit in omnibus rebus quae dubitationis habent aliquid fere usu venire, ut unusquisque suum sensu coniecturare quaepriatur. 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 octodecem 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 Durette, Regium medicum et medicinae professorem, et Gerardum Denisotum, inter principes non solum huius urbis florentissimae, sed totius etiam Galliae medicos et doctrinarum studiis ornatisssimos et medendi gloria clarissimos consuli. Quorum iudicio in locis implicatis explicandis, obscursis illustrandis, corruptis restituendis, vacuis explendis cum in plerisque steterim, te (candide Lector) tanti ipsorum in me merit me nescium esse nolui, ut quando parem gratiam illis referre non possum, retulisse tamen videar, cum commendatione perpetua persecutus fuero. Bene vale.

Theophrastus, De vertigine.

[Inc.]: (fol. 33°) Vertigo nascitur, quum vel alienus spiritus in caput ascenderit vel humor excrementius, sive is alieius alimenti propria vi, ut vini, sive alterius cuiusdam suci vitio genus fuerit, vel etiam quod tertium est, quum caput quisquam in gyrum circumgerit. . . . . [Expl.]: (fol. 42°) Qui autem assurgunt magis quam qui sedent vertigine tentantur, quia in quiescentibus humor capitis unitas manet, cum vero moventur, instabill est atque in partem unam confertim traductus vertiginem parit.

Editions:
1576, Paris: Ioannes de Bordeauxx. (Gr.-Lat.). With another work and commentaries, folia. 33r-43v. BM; BN.
1640, Paris: Jacobus Quesnel. (Gr.-Lat.). With the commentary of G. Balloni on this work, 13-38. BM; BN; (NJP).
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1734, Venice: Apud Angelum Jeremiam. (Gr.-Lat.). In Gulielmus Balonius, Opera omnia medica. I, 279 [misnumbered 269] - 296. BN.

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

Biogr.:
Bonaventura Grangeri (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. Gurtt 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 h, which relates to both Furlanus' translation of the work and his commentary on it.

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

[Inc.] : (p. 257) Vertigines fiant, quando aut alienus spiritus aut excrementitia humiritas ad caput venerit, sive ab alimento aliquo ut a vino sive ab homore quovis alio. . . . {Exp.} : (p. 260) Quiescentibus enim humor capitis consistit et in se permanet, contra vero ipsis, qui moventur, turbatur et unum in locum confertim lapsus ciet vertiginem.

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

1613, Leiden: Henricus ab Haestens. (Gr.-Lat.). In Theophrastus, Opera, ed. D. Heinsius, 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. 34r) Οἱ ἰατροὶ γίνονται.
Cum symptomati de quo isto libello suscepta est disputatio duo inesse solet, nempe tenebrae oculis observantur, et omnium rerum. . . . {Exp.} : (fol. 43r) Utrum quoniam in quiescentibus collectus humor unum in locum inclinat? Caetera ex eo loco repete.

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

Biogr.:
See above, under XI 3.

b. DANIEL FURLANUS


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 debeat, quantum doctrinae, quantum affinitati nostrae, quantum amicitiae. Nam si quae mihi praeter arctissimam affinitatem cum patre tuo viro nobili atque magnanimo sint necessitidinis officia, velim recolare, tibi tantum debeat, quantum nunquam aut ego solvere aut ipse poteris exigere. Libellus hic physicus est explicatque non inutiles quaestiones, quas non ignorare aequum est. Arborit enim te non modo perlegisse libros Aristotelis, in quibus rerum naturae principia, prima

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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, quò tibi futurus est gratior propter emendationes meas et scholia. Leges autem non hunc modo, verum et alias libellos huius philosophi, qui iam in lucem prodeunt a me restituti et aucti commentariis, quorum singulos cum optimis amicorum dicatos vellem, hunc, qui neque sententis 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. Properea si probaris librum, non vereor, quin doctis omnibus probandus sit. Vale.

Preface to commentary on Theophrastus, De vertigine.

[Inc.]: (p. 260) De vertigine inscribuit hic libellus περί ἥλυσμων, est autem legitimus Theophrasti quod et ex charactere et sententis facile cognoscimus. . . . [Expl.]: (p. 261) Et tamen quando eandem et hic cum aliis fortunam subiit, conabimus eius vulnera si non omnino sanare, splenii saltatem tegere et obtinere, ut aliis possint interim persanare, quibus aut emendator codice continget, aut erit felicior ingenium.

Commentary on Theophrastus, De vertigine.

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

Edition:


Biogr.:

See above, under I 8.

XII. De sudore


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. 250v) An sudor fit excreto statim humore, an spiritu, qui cum per carnes meaverit. . . . [Expl.]: (fol. 253v) caloribus 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 charles, 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).


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

Edition:
1576, Paris: Ioannes de Bordeaux. (Gr.-Lat.). With another work and commentaries, fols. 1r-29r. 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 XI 2 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 carmen pertransit extra consistit ac cogitetur. ... /[Expl.]: (p. 238) Caeterum in somno (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; (NNG).

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

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. 2r) 'Υψωτητος. Ita legere malui, quam veterem lectionem sequi, quae habet μεθ' υψωτητος. ... /[Expl.]: (fol. 29r) Sic legendum esse suadet Aristot [eles]. Probluematum 3, sectione 38, ubi quaestio habe disceptatur, pro si quae hic perierunt in alis exemplaribus. Non multo post pro [four Greek works illegible in the copy used] ex eodem reposui.

Edition:
1576, Paris: Ioannes de Bordeaux. With other works, fols. 2r-29r. 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.


Decimus quinto 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; admirar in te maximam ingenuitatem, singularem modestiam, probitatem, humanitatem, sed praecipue παρακαλεῖαν, πιθανότητι et ardens discendi desiderium. Cum vero te coepi familiariter uti, nihil mihi aut contigisse felicior aut iucundius exoptari tua potuit amicitia. In te uno videbar priscae probitatis exemplar agnosceret et virtutum omnium άντακολοθηθαι, doctrinam vero supra aetatem; in omni scriptorum genere exerciendo accuratum iudicium, ingenium natum ad omnia; multa enim in poesi, multa in historia, multa etiam in bene ornatque 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 τον έγκυκλίων 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 retinui frigescere aut paulum desinere viderentur, ut eo maiore in me benevolentiae stimulos 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 scriberas, verum etiam per litteras communicabas, 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 teneor 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 surripere, 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 Aristotelii. Mira vero ardebam cupiditate libros hos studiosis omnibus communicandi, quod scirem a multis non legi, aut quod nondum aliiqui ex iis in latum conversi sint, aut quod ferantur depravatissimi. Quare cum in omnes illos libello me conversos commentarios emendationisque instituierim, 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 ponenter; quod enim ad me attinet, ut multis me et ingenio et doctrina inferiorum 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 sudoribis inscriptur ex eorum est librorum numero quos προβληματικός 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 alius humor sit, sudor alius. . . . [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 animadverteri.

Edition:

1605, Hanau: Typis Wecheliani 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 dejectione


Translations

1. Jacobus Dalechampius

Jacobus Dalechampius translated the De animi dejectione 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 dejectione (Paris, Bibliothèque Nationale, lat. 11, 857).
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[Inc.]: (fol. 264v) Animi deliquium est calor is vel privatio vel refrigeratio circa respirationis instrumenta. . ././. [Expl.]: (fol. 264r) ad respirationis officinam profuit, animum eripit.

Manuscript:
Paris, Bibliothèque Nationale, lat. 11,857, ca. 1575, fols. 264r-264v (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 defecio est privatio aut refrigeratio calor is innati in locis, quae respirationi servivit. . ././. [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


Translations

1. JACOBUS DALECHAMPUS

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

Manuscript:
Paris, Bibliothèque Nationale, lat. 11, 857, fol. 264v (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 X 3 II 2.

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

[Inc.]: (p. 291) Resolutio nervorum a refrigeratione omnino fit. Eam alií dicunt a
flatu fieri (flatuosa enim est affectio), aliī
a spiritus defectu et privatione. . . .
[Expl.] : (p. 291) Intercipitur enim spiritus,
qui cum nequeat suum obire motum, firma-
tur, 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 Aris-
 totle and other works of Theophrastus,
Venice : apud Aldum IV (1497), 117-21.
Critical edition : ed. W. D. Ross and
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 Theo-
phrastus, 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’ Meta-
physica 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. Würz-
burg, 1936).

Incipit liber Aristotelis de principiis trans-
latus de greco in latinum a magistro Bartho-
loimeo de Messana in curia illustrissimis
Maynfredi serenissimi regis Sicilie scientie
amatoris de mandato suo.
[Inc.] : (p. 3) Quomodo determinare oport-
et et quibus speculationem que est de primis
que enim utique est . . . . [Expl.] : (p. 13)
hoc enim principi (o estinentum) universi
considerationis in quibus entia et quomodo
se habent ad invicem. Explicit.

Manuscript :
(*) Padova, Biblioteca Antoniana XVII
370, s. X IV, fols. 62v-64v (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. quattuor
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 Tritsch. In Walter
Kley (ed.), Theophrast Metaphysisches
Bruchstück und die Schrift περὶ σημείων
in der lateinischen Übersetzung des Bartho-
lomaeus von Messina, 3-13.

Biogr. :
See above, under IX, 1.

2. Gregorius Tiphernas

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

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

(fol. 118v) Hunc librum, Nicolae quinte
pontifex maxime, nec Andronicus, ut videtur,
nec Hermippus, nec Laertius Diogenes
notum habent. Nam in dinnurjionem libro-
rum Theophrasti, quos ille tam multos tam
accurate de rerum natura conspersit, 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 at-
que ipsum scribendi genus elegans et accu-
ratum Theophrasti est. In hoc autem libro
qui unus isque mendojis in manus nostras
pervenit paucam quaedam totius sequentis
operis quesita ac dubitata attinguntur.

Ta meta ta physica Theophrasti.

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

Manuscripts:

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

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

Biogr.:

See above, under VI 1.

3. Joannes Bessarion

Bessarion translated the Metaphysica frag-
ment 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 transla-
tion 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 Iudaeorum regi, Augus-
toque Caesari familiaris) in speculatione
τὸν μετὰ τὰ φυσικὰ Aristotelis eius me-
minit Theophrastique esse asserit. Sunt
autem paucae quaedam in eo praeviae
tractatus universi dubitationes.

Theophrastus, Metaphysica.

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

Editions:

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

1516, Venice: In aedibus Aldi et Andreea
soceri. In Bessarion, Quae in hoc volume
tractantur, II, 50v-53r [mismemberd 55].
BM ; BN ; (MH).

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

1539, Lyon: Joannes Frellonius. In
Aristoteles, Opera, II, 1537-46. BN ; Bau-
drier 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. 185v-188r. BM ; BN ; (MH).

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

1560, Venice: Cominus de Tridino. In
Aristoteles, Opera, VIII, 400r-404r. 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. 396r-400v. BM.

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

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

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

s. a., Lyon : apud haeredes Jacobi Iuntae.

In Aristoteles, Metaphysica (apparently vo-
lume III of a collected edition of Aris-
totle's works). Biblioteca Vaticana.
Biogr.:
Joannes (or Basilios) 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 Plethon, until he was called to Constantinople in 1436 by Emperor John Palaeologus. 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 calumniatorum 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.


4. JACOBUS DAELECHAMPIUS

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°) De primis rerum initiis contemplatio quibusnam et qualibus est finibus circumscirenda. . . . [Expl.]: (fol. 291v) in quibus sint ea quae sunt, ad invicem quo modo se habeant.

Manuscript:
Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fols. 286r-291v (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.

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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 Baptistarum Camotii philosophi commentariorum in primum metaphysicae Theophrasti libri tres*. Venetiis, apud Federicium Turrisonum, 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*


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

Manuscripts:

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

Vaticano, Città del, Biblioteca Vaticana, Urb. lat. 208, s. XV, fols. 123v-125v (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 *Oî d' ògynxot*, 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) *Piscis (inquit) alicubi fossiles sunt, ut circa Heraealem et alibi in Ponto. Nascentur 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 amphibii secundum Democritum, ut et aliae quaedam animantes. Utuntur enim aere quaedam (ex aquaticis) sicut praeidictum est.*

Editions:


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


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

Biogr.:

Conradus Gesnerus (Conrad Gesner, Konrad Gesner, 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.:

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 sicio degentibus (Paris, Bibliothèque Nationale, lat. 11, 857).

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


Biogr.: See above, under I 4.

4. Daniel Furlanus

Daniel Furlanus translated the fragmentary De piscibus in sicio 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 sicio degentibus (ed. Hanau, 1605).

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

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

Editions:
1605, Hanau: Typis Wechelianis apud
Claudium Marianum 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. Hein-
sius, 467-70. BM; BN; (NNC).
1655, Naples: Camillus Cavallus. With
other works, published as a fascicule to
follow Marcus Aurelius Severinus, Antiper-
patias, 1-3. BM; BN.

Biogr.:
See above, under I 8.

Commentaries

a. Daniel Furlanus

Daniel Furlanus’ commentary on The-
ophrastus’ 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 ante a vel
minus emenda quam nunc edita fuerunt
(Paris, 1557). The commentary itself, how-
ever, was not printed until the 1605 edition
of Theophrastus’ Opera.

Prefatory letter to Andreas Furlanus
patrues (ed. Hanau, 1605).

[Inc.] : (p. 286) Cum multa sunt in naturae
rerum scientia, quae homines admirantur ac
nose cupiunt. ./. .[ExpL]: (p. 286) Ex
ii autem rario quaedam selegit Theophras-
tus philosophus in hoc libello, quom de pisci-
bus in sicco degentibus inscriptis, quorum et
afferret historiam et declararet, quem cum
go una cum alii eius opusculis latium fece-
rim annotationibusque illustramur, volui pro
arctissima nostra consanguinitate tibi dicare,
Andrea eruditissime. Is enim es, quem non
illa modo detectare solita sunt, quae sunt
eloquentiae ac iuris civilis, verum etiam
discipliniae paene omnes quae liberales appel-
luntur et una omnium mater et altrix
philosophia. Accesserunt autem huic libello
fragmenta nonnullorum librorum Theophras-
ti, quae primus Henricus Stephanus annis
abhinc xxiii publicavit, quae etsi nihil
aliud quam fragmenta sunt, tamen ex ii
alia qua ad ortus et mores nonnullorum perti-
nent animalium. Haece ita velim accipias
hilare, ut certo tibi persuades munus qui-
dem, quod tibi offero, exiguum esse, meas
autem in te voluntatem ac benevolentiam
esse maximam, quam non nostris modo,
verum etiam exteris testatam volui poste-
ritatisque memoriae commendatam. Vale.

Commentary on Theophrastus, De piscibus
in sicco degentibus.

[Inc.]: (p. 286) Huius libri titulus apud
Athenaeum et Diogenem est περὶ τῶν
ιχθύων ἐν τῷ ξηρῷ διαμενόντων, 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 Marianum 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 Camoti
Ioannis Baptistarum 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 ante a vel
minus emenda quam nunc edita fuerunt,

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. 263v) In animalium census quae mutato colore admotis saxis, locis, plantis similia. . . . [Expl.]: (fol. 263v) et inflatus, qua magnitudine sit, ostendit.

Manuscript:
Paris, Bibliothèque Nationale, lat. 11, 857, ca. 1575, fol. 263v (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 Scythas 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. Heinsius, 470-71. BM; BN; (NNC).

XVIII. De animalibus quae repente apparent


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.264r) Animalium quae apparent multa non omnium eadem caussa est . . . . [Expl.]: (fol. 265v) verum manuum loco, et cum aufugient subsuntent.

Manuscript:
Paris, Bibliothèque Nationale, lat. 11,857, ca. 1575, fols. 264r-265v (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 antiquorum ipsa etiam generatio statim manifesta est, ut muscarum, quae in castris et frequentibus nundinis oriuntur ac prae—
sertim iis ablatis.../. . . [Expl.] (p. 295)
Ferunt in Aegypto magnos illos bipedes
mures nasci, habere autem et antiores
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 DALECHAMPUS

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 dicunt-	ur invidere (Paris, Bibliothèque Nationale,
l. 11,857).
Ex libro de animalibus quae aianti invidere.

[Inc.]: (fol. 266v) Stellionem aiant co-
rium (?) cum exuerit utile morbo sacro illud
devorare. . . . . [Expl.]: (fol. 266v) Haec
reconsentibus idem de lynce atque cervo
existimandum.

Manuscript:
Paris, Bibliothèque Nationale, lat. 11,857,
c. 1575, fol. 266v (L. Delisle, Bibliothè-
que de l’école des chartes XXVI 1865,
208).

Biogr. :
See above, under I 4.

2. ANONYMUS

This translation first appeared in the 1605
dition of Theophrastus' Opera. On the
problem of the identity of the translator see
above, under XIII 2.
Theophrastus, De animalibus quae dicunt-	ur invidere (ed. Hanau, 1605).

[Inc.]: (p. 295) Stellionem ferunt exutum
corio vorare illud propter invidia 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,

TRANSLATIONS

1. JACOBUS DALECHAMPUS

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, Bibliothè-
que Nationale, lat. 11, 857).
Ex libro de apibus.
[Inc.]: (fol. 266v) Mel profecto tribus
modis gignitur, vel a floribus et foliis quibus
inest dulcedo. . . . . [Expl.]: (fol. 266v) quercus
amicitia quaedam familiaris intercedit.

Manuscript:
Paris, Bibliothèque Nationale, lat. 11,857,
c. 1575, fol. 266v (L. Delisle, Bibliothèque
GREEK AUTHORS

dé 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 mells 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 quercum familiarem propensionem.
Editions:
1605, Hanau: Typis Wechelians 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. Heinius, 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. CLXXXVI, 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 θέασις κλ. 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 nuptiis angustiss. 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 quaeritur, an vir sapiens ducat uxorem, et cum definito, si pulchra esset, si bene morata, si honestis parentibus, si ipse sanus et dives, sic sapientem inire aliquando matrimonium, statim intuirit: haec autem raro in nuptiis concurrent universa; non est igitur uxor ducenda sapienti. . . . [Expl.]: (p. 64) Heredes autem meliores et certiores sunt amici et propinqui, quos iudicio eligas, quam quos velis nolis habere cogaris, licet certior hereditas sit, dum advivis bene uti substantia tua, quam tuo labore quaesita in incertis usus relinquere.


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. 110v-111v. (H. Hagen, Catalogus codicum Bernensium, Berne, 1875, 446).

(*) Bologna, Biblioteca Comunale dell’Archiginnasio, A 1415, s. XVI, fols. 15v-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, 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. 67v-69r (James, Trinity College III, 1348-50).


(*) Ferrara, Biblioteca Comunale, II, 10; s. XV, fols. 126v-127v.

(*) Firenze, Biblioteca Laurenziana, plnt. XXIX, 8, s. XIV, fol. 50v (Bandini, Catalogus II, 9-28, at 23).


(*) 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).


Paris, Bibliothèque Nationale, lat. 2927 ; s. XV, fols. 3-4 (Lauer, III, 290-94).


Paris, Bibliothèque Nationale, lat. 18, 130 : s. XV, fols. 100-101v (Delisle, Bibliothèque de l'Ecole des Chartes 31, 543).

(*) Sankt Gallen, Vadianische Bibliothek, 483 (B. Milt, ‘Schweizerische Theophrast-


Vatican, Città del, Dat. lat. 1769 ; s. XIV, fols. 196v-197 (Cod. Dat. Lat. III 1912, 229-30).

Vatican, Città del, Dat. lat. 1934 ; s. XV, fols. 85v-88v (Cod. Dat. lat. III 1912, 362).

Vatican, Città del, Dat. lat. 6966 ; s. XVI, fols. 212-214.

Vatican, Città del, Dat. lat. 7179 ; s. XVI, fols. 58-60v.

Vatican, Città del, Dat. lat. 11,515 ; s. XIV, fols. 196v-200 (Cod. Dat. Lat. VIII 1959, 197).

Vatican, Città del, Reg. lat. 148 ; s. XIV, fol. 134v (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.


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 Jerome, 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 'Ex tov Πέπλου θεοφράστου, id est ex Peplō Teofrasti; τέχνην, id est artem, λόγων verborum, Κόραξ corvus, Συρακούσιος εὐφρατο invenit.*

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 Peplō Theophrasti legitur quendam serpentem prophetaesse 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.


*Biogr.*:

See below, Martianus Capella I 2.

Appendix

1. *De coloribus*

Editio princeps: With the works of Aristotle and other works of Theophrastus, Venice: Apud Aldum III (1497), 385v-394.


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. vii]) attributed it to Strato,
saying: ‘praeter duos illos, ut nos quidem
putamus Stratonis Lampasceni de spiritu
ac de coloribus, qui inter Aristotelicos
reponebantur...’ This position was also
held in the next century by Hermannus
Conringius (De habitus corporum germanico-
rum 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 Theophras-
tus 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 Theo-
phrastus' 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
(Variarumlectionum in medicinasescrip-
toribus et aliislibri sex, Venice, 1598, p. 70
[III, 13]), who said, ‘... in libro de coloribus
(sive Aristotelis sive Theophrasti) scriptum
habet...’ 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
Theophrastaeum. The recent scholar who has
investigated the matter most carefully con-
siders Theophrastus to be the author (see
H. B. Gottschalk, 'The De coloribus and
its author', Hermes XCII 1964, 59-84).

Translations

1. Anonymus A

(Bartolomaeus de Messana?)

This translation, extant in a single manu-
script 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 ἦττον).
Its date and the identity of the translator
are uncertain, but the stylistic analysis
undertaken by E. Franceschini ('Sulleversione latine medievalidel'Περὶχρωσμάτων',
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 Ano-
nymus A is independent of Anonymus B
(see art. cit).


[Inc.]: (p. 454) Simplicia colorum sunt
quecumque elementis <coasequentur>(co-
seruntur ms.) ut puta igni et aeri et aque
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 puncte et
albus et aliorum unusquisque secundum
magis et minus.

Bibli.: Aristoteles Latinus I, 90, 189-91;
E. Franceschini, 'Sulle versioni latine medie-
vali del περὶ χρωσμάτων', in Autour d'Aris-
tote: Recueil d'études de philosophie ancienne
e t médiévale offert à Monseigneur A. Mansion
(Louvain, 1955), 451-69.

Manuscript:

(*) Firenze, Biblioteca Laurenziana, S.
Croce XIII. sin. 6; s. XIII, fols. 238r-239r
(Aristoteles Latinus, no. 1367; II, 939-40; Bandini, Catalogus, IV, 105-06).

Edition:

2. ANONYMUS B

(Guilelmus de Moerbeke?)

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 Caelcinus 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 Moerbeke (c. 1215-1285/86).

De coloribus (Incipit from Franceschini, art. cit., 454; explicit from Aristoteles Latinus I, 191).

[Inc.]: Simplices colorum sunt quicunque elementis consequuntur, ut igni et aeri et aque et terre. Aer quidem et aqua secundum se ipsos natura albi; ignis vero et sol rubicundis...[Expl.]: Considerationem igitur quidem est ex his que sunt circa colores maxime utique alicuis que dicta sunt potest videre.


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.

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.


[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 exercerit...[Expl.]: (p. 260) Ut gratiam ultra sim habiturus, si quis in hanc caliginem, quam vel culpa ingenii, vel necessitate caoactus 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 ipsis quae dicta sunt, possit quispiam colorum speculacionem agnoscer...

Editions:
1538, Basel: ?. In Aristoteles, Opera I, 836-43. BN; Index Aureliensis 107.968; (NCG).
1548, Paris: Iacobus Gazellus. With other works, in Ioannes Actuarius, De urinis...260-81. BM; BN; DK, 6.6447.
1590, Lyons: Guillelmus Laemarius. (Gr.-Lat.). In Aristoteles, Opera, ed. I. Casaubon, I, 736-43. BM; BN.
1605, Geneva: Petrus de la Rovière. (Gr.-Lat.). In Aristoteles, Opera, I, 916-25. BM; BN; (N.NC).
1607, Geneva: Petrus de la Rovière. (Gr.-Lat.). In Aristoteles, Opera, II, 1158-73. BM; BN.
1619, Paris: Typgis Reis. (Gr.-Lat.). In Aristoteles, Opera, I, 1207-20. BM; BN.
1654, Paris: Ioannes Billaine, Simon Piget, Federicus Leonard. (Gr.-Lat.). In Aristoteles, Opera, III, 793-808. BM; BN.
1670, Utrecht: Gisbertus a Zyll. With other works, in Ioannes Acturarius, De unris . . . , 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, antiquarian, grammatical and rhetorical character. One treatise is entitled Quod caelum stet, terra moveatur (cf. F. Hipler, Die Vorlauter des Nikolaus Coppenicus, Thorn, 1882). He wrote an attack on Luther, paraphrases of Aristotle (Meteorology I-111, Ethica Nicomachia 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; Tiraboschi (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 enciclopedico 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 Epistolae Des. Erasmi III (1913) 26; F. Lauchert, Die italischen 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...
THEOPHRASTUS

(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.


[Inc.]: Cum nuper Florentius reversus, Princeps magnumine, in Filettulanum agrum me recepissem... [Expl.]: tum ut aeris Pisani autumno fere in bonarum artium professorum saevientis inclemantium 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 superiores anno illis diebus, quibus ab Acroamaticis Aristotelis lectioneibus fieriari licebat, fueram leviter interpre- tatus. Quem simul atque relegissem, visus est mihi, quod ante semper, continere id, quod philosophorum prope nullus ausus est aggregi. Quare non philosophiae modo, sed humaniorum quoque literarum studiosis, quibus id argumentum placere cognosebamus, rem gratam me facturam arbitratus quantum potui sum conatus libellum commentariis serio illustrare. A quo poterat quidem ditterere et rei difficultas, quam nemo quod equidem sciam haecens attigit, et exemplaria mutila, quae praeter impressum duo contigit habere manu scripta, nec ea quidem integra; quorum alterius copiam fecit Cardinalis Rodolphus, vir in iuvanda re literaria indefessus et mei amantisissimus. Sed malui pericilitari, ut meo exemplo alios ad eum suscipiendum et interpretandum invitarem studiosis hoc tantisper gratificatus, dum intelligentior codex offeratur. Reliquum est, Princeps Illustrissime, ut hunc qualemquene conatum et operam nostram honi consulas et eodem complectaris animo, quo ego eam tibi dedico, si non eruditione insignem, grati tamen aniorn significacione minime obscurem testemque tuae erga me benevolentiae et meae perpetuae erga te observantiae indicem. Vale quam foelicissime ex Filletulano nostro.

Praefatio in libellum de coloribus, de natura coloris.

[Inc.]: (p. 5) Diu multumque philosophi non ignobiles, quanam coloris esset natura quaesiverunt, quod cum Academicorum prae- cipuis, qui inter se in hac re non parum dissidere videntur... [Expl.]: Atque haec sunt, quae de colorum natura paucis praevidisse voluimus, ut authoris sententia dehinc facilius perspici quet.

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 quispam potissimum ex dictis posit perspicere.

Epilogue: Ad lectorem.

[Inc.]: (p. 198) Non co, studiose Lector, existimes aliquid in nostro authore desiderari posse, quod urinaram et ocularum colores praetermisserit, quin potius id dedita opera iustaque de causa factum esse tibi persuadeas velim... [Expl.]: (p. 198) Interim vale et quae inter excedendum obrepersere errata, sic correge.

Editions:

1548, Florence: Ex officina Laurentii Torrentini. (Gr.-Lat.). With Portius’ commentary on the De coloribus, 23-193. BM ; (MH); DK 6. 6444.


1552, Venice: Apud Iuntas. In Aristoteles, Opera... VII, 76v-79v. BM ; (MH); DK 6.5963.


1574, Venice: Apud Iuntas. In Aristoteles, Opera... VII, fols. 140-145v. BM.

1818, Leipzig: Frid. C. G. Vogelius. (Gr.- Lat.). In Theophrastus, Opera, ed. J. G. Schneider, II, 412-24. BM ; BN ; (CtY ; NNC ; NJP).

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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 (1525-29), 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 fiet; De coloribus oculorum; De configuratione agri Puteloani 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 intelligentibus, and a Quaestio an detur sensus agens.


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.


[Inc.]: (fol. a4r) Quamquam ea sit ingeniorum diversitas, Aloysius doctissime, ut non eadem omnibus placeat, sed suum omnes proprium appetendi modum habeat, nemo tamen usque adeo inustus rerum aestimatur inventus est, qui virtutem ipsam non modo laudibus afficiendam, verumetiam summo cuique studio conquirendam esse non judicet . . . Hinc itugit 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 brevissimae Michaelis Ephesi commentarius explicatvm (quem ex Bibliotheca Ioannis Vincentii Pinelli viri nobilissimi simul atque doctissimi omniumque honorum patrorni excerspi) in manus hominum sub tuo nomine non emitterem, exiguum sane munus (fateor) si cum iis conferatur, quae a me tibi debentur, magnam si ad animam respicias. . . .

[Expl.]: (fol. a4r) Vale meque tibi dedissimum et fuisse semper certo scias et futurum esse confidas. Patavii. MDLXXV.

De coloribus

[Inc.]: (fol. 1r) Inter colorei ii simplices sunt, quique elementa concerniuntur, utpura ignem, aerem, aquam, et terram. Nam aer quidem et aqua per se natura propria alia sunt, ignis vero et sol flava. . . .

[Expl.]: (fol. 38r) Speculacionem igitur quae circa colores versatur, in iis quae iam dicta sunt, maxime quis possit conspicere.

Edition:

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
THEOPHRASTUS

Venice on July 1, 1602. He studied both Greek and Latin as a boy under Josaph 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, xxxii-lxxxvii 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:


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 jere Aristotelis philosophiam.

In 1560 there appeared Georgii Pachymerii...In universam jere Aristotelis philosophiam epitome in qua et aliorum philosophorum, qui ante et post ipsum clarius...e Graeco in Latinum sermonem nune 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 Baptist 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, quicumque elementorum naturam consequuntur, ignis verbi gratia, aeris, aquae et terrae. Nam aer quidem et aqua suapte natura alba sunt, ignis autem et sol flav. Terra item natura alba est, sed propter tincturam multicolor apparat. . . . [Expl.]: (p. 345) Propterea reliqua quoque animantes, tam aquatiles quam reptiles, conchyilia 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 incept and explicit of Margunius’ translation of the work.

Michael Ephesus, 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, absuamatur omino atque excoquat. Laus Deo Opt. Max.