

to treat simply as pious fraud, without however actually committing himself to that opinion. "No monk is required to tell thee of the shortness and precariousness of human life. Of the advice received accept what is good; abandon worldly cares, conquer thy passions, and reform thy soul and life of degraded habits. But do not give up the studies which are the true food of a healthy mind." Boccaccio seems to have acted on this valuable advice. His later works, although written in Latin and scientific in character, are by no means of a religious kind. It seems, however, that his entering the church in 1362 is connected with the events just related.

In 1363 Boccaccio went on a visit to Naples to the seneschal Acciajuoli (the same Florentine who had in 1344 persuaded the elder Boccaccio to permit his son's return to Naples), who commissioned him to write the story of his deeds of valour. On his arrival, however, the poet was treated with shameful neglect, and revenged himself by denying the possibility of relating any valorous deeds for want of their existence. This declaration, it must be confessed, came somewhat late, but it was provoked by a silly attack on the poet himself by one of the seneschal's indiscreet friends.

During the next ten years Boccaccio led an unsettled life, residing chiefly at Florence or Certaldo, but frequently leaving his home on visits to Petrarch and other friends, and on various diplomatic errands in the service of the Republic. He seems to have been poor, having spent large sums in the purchase of books, but his independent spirit rejected the numerous splendid offers of hospitality made to him by friends and admirers. During this period he wrote four important Latin works—*De Genealogia Deorum libri XV*, a compendium of mythological knowledge full of deep learning; *De Montium, Silvarum, Lacuum, et Marium nominibus liber*, a treatise on ancient geography; and two historical books—*De Casibus Virorum et Feminarum Illustrum libri IX*, interesting to the English reader as the original of John Lydgate's *Fall of Princes*; and *De Claris Mulieribus*. To the list of his works ought to be added *Il Ninfale Fiesolano*, a beautiful love-story in verse, and *Il Corbaccio ossia Il Laberinto d'Amore*, a coarse satire on a Florentine widow who had jilted the poet, written about 1355, not to mention many eclogues in Latin and miscellaneous *Rime* in Italian (the latter collected by his biographer Count Baldelli in 1802).

In 1373 we find Boccaccio again settled at Certaldo. Here he was attacked by a terrible disease which brought him to the verge of death, and from the consequences of which he never quite recovered. But sickness could not subdue his intellectual vigour. When the Florentines established a chair for the explanation of the *Divina Commedia* in their university, and offered it to Boccaccio, the senescent poet at once undertook the arduous duty. He delivered his first lecture on the 23d of October 1373. The commentary on part of the *Inferno*, already alluded to, bears witness of his unabated power of intellect. In 1374 the news of the loss of his dearest friend Petrarch reached Boccaccio, and from this blow he may be said to have never recovered. Almost his dying efforts were devoted to the memory of his friend; urgently he entreated Petrarch's son-in-law to arrange the publication of the deceased poet's Latin epic *Africa*, a work of which the author had been far more proud than of his immortal sonnets to Laura.

In his last will Boccaccio left his library to his father confessor, and after his decease to the convent of Santo Spirito in Florence. His small property he bequeathed to his brother Jacopo. His own natural children had died before him. He himself died on the 21st of December 1375 at Certaldo, and was buried in the church of SS.

Jacopo e Filippo of that town. On his tombstone was engraved the epitaph composed by himself shortly before his death. It is calm and dignified, worthy indeed of a great life with a great purpose. These are the lines:—

"Hac sub mole jacent cineres ac ossa Joannis;  
Mens sedet ante Deum, meritis ornata laborum  
Mortalis vita. Genitor Boccaccius illi;  
Patria Certaldum; studium fuit alma poesis."

A complete edition of Boccaccio's Italian writings, in 17 vols., has been published by Moutier (Florence, 1834). The life of Boccaccio has been written by Tiraboschi, Mazzuchelli, Count Baldelli (*Vita di Boccaccio*, Florence, 1806), and others. The first printed edition of the *Decameron* is without date, place, or printer's name; but it is believed to belong to the year 1469 or 1470, and to have been printed at Florence. Besides this, Baldelli mentions eleven editions during the 15th century. The entire number of editions by far exceeds a hundred. A curious expurgated edition, authorized by the Pope, appeared at Florence, 1578. Here, however, the grossest indecencies remain, the chief alteration being the change of the improper personages, from priests and monks into laymen. The best old edition is that of Florence, 1527. Of modern reprints, that by Porfoni (Florence, 1857) deserves mention. Manni has written a *Storia del Decamerone* (1742), and a German scholar, M. Landau, has published (Vienna, 1869) a valuable investigation of the sources of the *Decameron*. An interesting English translation of the work appeared in 1624, under the title *The Model of Mirth, Wit, Eloquence, and Conversation*. (F. H.)

BOCCALINI, TRAJANO, an Italian satirist, was born at Loretto in 1556. The son of an architect, he himself adopted that profession, and it appears that he commenced late in life to apply to literary pursuits. Pursuing his studies at Rome, he had the honour of teaching Bentivoglio, and acquired the friendship of the cardinals Gaetano and Borghesi, as well as of other distinguished personages. By their influence he obtained various posts, and was even appointed by Gregory XIII. governor of Benevento in the states of the church. Here, however, he seems to have acted imprudently, and he was soon recalled to Rome, where he shortly afterwards composed his most important work, the *Ragguagli di Parnaso*, in which Apollo is represented as receiving the complaints of all who present themselves, and distributing justice according to the merits of each particular case. The book is full of light and fantastic satire on the actions and writings of his eminent contemporaries, and some of its happier hits are among the hackneyed felicities of literature. To escape, it is said, from the hostility of those whom his shafts had wounded, he returned to Venice, and there, according to the register in the parochial church of Sta Maria Formosa, died of colic, accompanied with fever, on the 16th of November 1613. It was asserted, indeed, by contemporary writers that he had been beaten to death with sand-bags by a band of Spanish bravadoes, but the story seems without foundation. At the same time, it is evident from the *Pietra del Paragone*, which appeared after his death in 1615, that whatever the feelings of the Spaniards towards him, he cherished against them feelings of the bitterest hostility. The only Government, indeed, which is exempt from his attacks is that of Venice, a city for which he seems to have had a special affection. The *Ragguagli*, which was first printed in 1612, has frequently been republished; but its popularity seems exceeded by that of the *Pietra*, which has been translated into French, German, English, and Latin. The English translator was Henry earl of Monmouth, and the title of his version, *The Politicke Touchstone*, London, 1674. Another posthumous publication of Boccacini was his *Commentarii sopra Cornelio Tacito*, Geneva, 1669, which ought rather to be called observations than commentaries, and has not done much for his fame. Many of his manuscripts are preserved still unprinted in various Italian libraries. (See Mazzuchelli's *Scrittori d'Italia*.)

BOCHART, SAMUEL, a learned writer of the 17th century, specially distinguished as an Oriental scholar, was born at Rouen in Normandy, May 30, 1599. He was many years pastor of a Protestant church at Caen, and became tutor to Wentworth Dillon, earl of Roscommon, author of the *Essay on Translated Verse*. While at Caen he particularly distinguished himself by his public disputations with Father Veron, a Jesuit, and celebrated as a polemic. The dispute was held in the castle of Caen, in the presence of a great number of Catholics and Protestants, the duke of Longueville being among the former. In 1646 Bochart published his *Phaleg* and *Chanaan*, which are the titles of the two parts of his *Geographia Sacra*. His *Hierozoicon*, which treats of the sacred animals of Scripture, was printed at London in 1675. In 1652, Christina, queen of Sweden, invited him to Stockholm, whither he repaired, accompanied by Huet. On his return to Caen he resumed his duties as a minister of the gospel, married, and was received into the academy of that city. Bochart was a man of profound erudition; he possessed a thorough knowledge of the principal Oriental languages, including Hebrew, Syriac, Chaldaic, and Arabic; and such was his zeal for extending his acquirements, that at an advanced age he wished to learn Ethiopic. He was remarkable for modesty and candour; but so absorbed was he in his favourite study, that he saw Phœnician, and nothing but Phœnician, in everything, even in the words of the Celtic, and hence the prodigious number of chimerical etymologies which swarm in his works. He died at Caen, May 16, 1667. A complete edition of his works was published at Leyden, under the title of *Sam. Bochart Opera Omnia: hoc est; Phaleg, Chanaan, seu Geographia Sacra, et Hierozoicon, seu de Animalibus sacris Sacre Scripture, et Dissertationes Variæ*, 1675. 2 vols. folio; 1692, 1712, 3 vols. folio.

BOCHNIA, the chief town of a district in Austrian Galicia, on the River Raba or Uswica, a tributary of the Vistula. It is built principally of wood, and has a gymnasium, a hospital, and various public offices. Its importance is mainly due to its extensive salt mines, entrance to which is obtained by a shaft in the very heart of the town. The excavations, carried on at different levels, have completely undermined the whole area of the place, which was greatly damaged by a subsidence of the ground in 1843, occasioned by heavy floods. About 290,000 cwts. of salt are obtained annually. Population in 1869, 7480.

BOCHUM, the chief town of a circle in the Prussian province of Westphalia and government of Arnsberg, on the railway between Duisburg and Dortmund. It is a busy industrial town, with manufactures of cassimeres, woollen cloth, carpets, and hardware of various descriptions. About 27,000 hand coffee-mills are turned out annually. There is an extensive steel factory in the hands of a company; coal-mines are worked, and coke is manufactured; and a considerable trade is carried on in grain. Population in 1871, 21,192.

BODE, JOHANN ELERT, a celebrated German astronomer, born January 19, 1747, at Hamburg, where his father kept a commercial academy. From his earliest years he was devoted to the mathematical sciences, especially astronomy. In the garret of his father's house, with the aid of a telescope constructed by himself, he eagerly made observations of the heavens; and at eighteen years of age he had acquired so great a knowledge of astronomy, that when Dr Reimarus visited his father, young Bode was found occupied in calculating an eclipse of the sun. This incident was the means of introducing him to the notice of Professor Bischoff, who at once afforded him every facility for prosecuting his labours with success. Shortly afterwards Bode

gave the first public proof of his knowledge by a short work on the solar eclipse of August 5, 1766; and this was followed by his *Anleitung zur Kenntniss des gestirnten Himmels*, an elementary treatise on astronomy, which was eminently successful, and has since gone through numerous editions. In 1772, being called to Berlin by Frederic II., he was made astronomer to the Academy of Sciences, and afterwards a member of that institution. The well-known periodical work entitled *Astronomische Jahrbücher*, which is continued to the present day, was commenced by Bode in 1774; but that on which his fame chiefly rests is the *Uranographia*, published in 1801, in which the industrious author has given observations of 17,240 stars, or 12,000 more than are to be found in any older charts. This veteran observer, who may justly be said to have been the first to diffuse a general taste for astronomy in Germany, died at Berlin, Nov. 23, 1826. For the curious empirical law which bears Bode's name, see ASTRONOMY, vol. ii. p. 806.

BODIN, JEAN, one of the ablest political thinkers in France during the 16th century, was born at Angers in 1530. He studied law at Toulouse, and, after taking his degree, lectured there for some time on jurisprudence. Thence he proceeded to Paris, and began to practise at the bar. His want of success is said to have been the reason of his applying himself to literature; but this we may reasonably doubt, as he was only twenty-five years of age when he published his first work, a translation of Oppian's *Cynegeticon* into Latin verse, with a commentary. Almost immediately on its publication the celebrated scholar, Turnebus, complained that some of his emendations had been appropriated without acknowledgment. A discourse on public instruction, *Oratio de Instituenda in Republica Juventute*, which Bodin had delivered at Toulouse, was printed in 1559, and his *Methodus ad Facilem Historiarum Cognitionem* appeared in 1566. The latter is a work of considerable interest and value. It has, indeed, no title to the high honour which M. Baudrillart assigns to it of having laid the foundation of the philosophy of history; but it contains several thoughts of essential importance to that philosophy, as, for example, those relative to the nature of history, to progress and law in history, and to historical causation. Two years later Bodin published a work in refutation of the views of M. de Malestroict, who maintained that there had been no rise of prices in France during the three preceding centuries. The *Responsio ad Paradoxa Malestroicti* not only completely established the contrary, but for the first time explained in a nearly satisfactory manner the revolution of prices which took place in the 16th century, pointing out not only its primary but most of its secondary causes with remarkable perspicacity. This tract, the *Discours sur les causes de l'extrême cherté qui est aujourd'hui en France* (1574), and the disquisition on public revenues in the sixth book of the *Republic*, undoubtedly entitle Bodin to a distinguished position among the earlier cultivators of political economy. His learning, genial disposition, and conversational powers recommended him to the favour of Henry III. and of his brother, the duke of Alençon. The former appointed him to the office of king's attorney at Laon in 1576. This was the most eventful year of his life, being that in which he married, performed his most brilliant service to his country, and completed his greatest literary work. Elected by the Tiers État of Vermandois to represent it in the states-general of Blois, he contended with great skill and boldness in extremely difficult circumstances for freedom of conscience, justice, and peace. The nobility and clergy favoured the League, and urged the king to force his subjects to abjure Protestantism and profess the Catholic religion. When Bodin found he could not prevent this



resolution being carried, he contrived to get inserted in the petition drawn up by the states the clause "without war," which practically rendered all its other clauses nugatory. While he thus resisted the clergy and nobility and their dependents, he opposed the demand of the king to be allowed to alienate the public lands and royal demesnes, and had influence sufficient to get it refused, although the chief deputies had been won over to assent to it. This lost him the favour of the king, who wanted money on any terms. His *magnum opus*—*Les six livres de la République* (Paris, 1576)—passed through various editions in its author's lifetime, that of 1583 having as an appendix *L'apologie de René Herpin* (Bodin himself). In 1586 he issued a Latin version, for the use chiefly of English students of law and politics. It is the first elaborate attempt in modern times to construct a system of political science. "From the time," says Sir William Hamilton, "when Aristotle wrote his eight books of *Politics*, until the time when Montesquieu wrote his thirty-one books on *The Spirit of Laws*, the six books of the *Republic* of Bodinus is the ablest and most remarkable treatise extant on the philosophy of government and legislation; and even until the present day these three authors stand out as the great political triumvirate." Bodin was, of course, greatly indebted to Aristotle for his knowledge of the working of political causes, but he made use of what his illustrious predecessor taught him in no servile way, and added much from his own reflections, his large acquaintance with history, and his vivid personal experience. The *Republic* is a work of which it is quite impossible to give a brief account, and as there have been many lengthened summaries of it, it may suffice to say that those to be found in Hallam's *Lit. of Europe* (vol. ii. 1st ed.), Heron's *History of Jurisprudence*, Lermnier's *Introduction à l'histoire du Droit*, and Bluntschli's *Geschichte des Staatsrechts*, give a good general view of its character, while that in Professor Baudrillart's *J. Bodin et son Temps* is so exceedingly careful and excellent that scarcely a thought of any value in the original has escaped being indicated. With all his breadth and liberality of mind Bodin was an exceedingly credulous believer in witchcraft, the virtues of numbers, and the power of the stars, and in 1580 he published the *Demonomanie des Sorciers*, a work which is a most humbling evidence that even the greatest men may not be exempt from the most irrational prejudices of their age. Although he was himself regarded by most of his contemporaries as a sceptic, and by some as an atheist, he denounced all who dared to doubt of sorcery, and zealously urged the burning of witches and wizards. It might, perhaps, have gone hard with himself if his counsel had been strictly followed, as he confessed to have had from his thirty-seventh year a friendly demon who, if properly invoked, touched his right ear when he purposed doing what was wrong, and his left when he meditated doing good. To the duke of Alençon Bodin owed several important preferments. In 1581 he accompanied his patron as secretary when that prince came over to England to seek the hand of Queen Elizabeth. Here he had the pleasure of finding that the *Republic* was studied at London and Cambridge, although in a barbarous Latin translation. This was what determined him to translate his work into Latin himself. The latter part of Bodin's life was spent at Laon, the inhabitants of which he is said to have persuaded to declare for the League in 1589, and for Henry IV. five years afterwards. He died of the plague in that city in 1596, and was buried in the church of the Carmelites. In the year during which he died there appeared his *Universale Naturæ Theatrum*, which was translated into French by Fongerolles in the following year. He left behind him a very famous MS., the *Colloquium Heptaplomeris de abditis rerum sublimium arcanis*, which

was published for the first time in a complete form by Noack in 1857, although it had been previously studied by others, e.g., Grotius, Huët, Ménage, Diekmann, &c. It is composed in the form of a conversation between seven learned men—a Jew, a Mahometan, a Lutheran, a Zwinglian, a Roman Catholic, an Epicurean, and a Theist. The conclusion to which they are represented as coming is that they will live together in charity and toleration, and cease from further disputation as to religion.

*Authorities.*—The works of Bodin above mentioned; H. Baudrillart, *J. Bodin et son Temps* (Paris, 1853); N. Planchenaull, *Études sur Jean Bodin* (Angers, 1858); and Thierry, *History of the Tiers Etat* (Engl. Transl.) As to the political philosophy of Bodin, see the works of Hallam, Heron, Lermnier, and Bluntschli, already indicated; as to his political economy, Kautz, *Geschichte der National-Oekonomie*, ii. 269-271; as to his ethical teaching, A. Desjardins, *Les Moralistes Français du seizième siècle*, ch. v.; and as to his historical views, Flint's *Philosophy of History in Europe*, i. 69-76. (R. F.)

**BODLEY, SIR THOMAS**, founder of the Bodleian library at Oxford, was born at Exeter in 1544. When he was about twelve years of age, his father, John Bodley, being obliged to leave the kingdom on account of his Protestant principles, settled with his family at Geneva, and continued there till the death of Queen Mary. In that university, then in its infancy, young Bodley studied under several eminent professors. On the accession of Queen Elizabeth he returned with his father to England, and was soon after entered of Magdalen College, Oxford. In 1563 he took the degree of bachelor of arts, and the year following was admitted a fellow of Merton College. In 1565 he read a Greek lecture in the hall of that college, took the degree of master of arts the year after, and read natural philosophy in the public schools. In 1569 he was one of the proctors of the university, and for some time after officiated as public orator. Quitting Oxford in 1576, he made the tour of Europe; and on returning to his college after four years absence he applied himself to historical and political studies. He became gentleman-usher to Queen Elizabeth and in 1585 he married Anne Ball, a widow lady of considerable fortune, whose father, named Carew, was of Bristol. He was soon after sent as ambassador to the king of Denmark, and to several German princes. He was next despatched on a secret mission to France; and in 1588 he went as ambassador to the United Provinces. On his return to England in 1597, finding his preferment obstructed by the jarring interests of Burleigh and Essex, he retired from court, and could never afterwards be prevailed on to accept of any public employment. He now began the foundation of the Bodleian library; and soon after the accession of King James I. he received the honour of knighthood. He died at his house in London, January 28, 1612, and was buried in the choir of Merton College chapel, where a monument of black and white marble was erected to him, on which stands his effigy in a scholar's gown, surrounded with books. Sir Thomas wrote his own life to the year 1609, which, with the first draught of the Statutes and his Letters, has been published from the originals in the Bodleian library, by Hearn, under the title of *Reliquiæ Bodleianæ, or Authentic Remains of Sir Thomas Bodley*, London, 1793, 8vo. For a particular account of the Bodleian library, see **LIBRARIES**.

**BODMIN**, a parliamentary and municipal borough and market-town of England, in the county of Cornwall, 235 miles from London, and 30 from Plymouth by rail. It is situated between two hills, and consists of one narrow but well-paved street, about a mile in length. The church of St Petrock, which formerly belonged to the monastery of that name, is a spacious building dating from 1472; and the town-hall consists partly of remains of the convent of the Grey Friars. A lunatic asylum, erected in 1866, the

county jail, rebuilt in 1859, and a market-house of recent date, are among the chief buildings. The principal manufacture is shoes. Four annual fairs for cattle and horses are held in the town, and at St Lawrence, one mile to the S.W., there is a fair in October for cattle and sheep. Bodmin returned two members to Parliament from the time of Edward I till 1868, when its representation was reduced to one member. The assizes and quarter-sessions are held in the town, and it is one of the polling-places for the east division of the county. Bodmin or, as the name appears in charters, *Bosmana* or *Bod-minian*, grew up in the neighbourhood of a monastic building, which is said to have been founded as early as 926. At the time of the Conquest it was a flourishing town, but fell into decay at the Reformation, and only recovered its prosperity in the course of last century. In 1498 the Cornish insurrection was originated by the people of Bodmin, who again, in the reign of Edward VI., expressed their discontent at the change of religion by resorting to arms. Population of municipal borough in 1871, 4672, and of parliamentary borough, 6758.



Arms of Bodmin.

**BODONI, GIAMBATTISTA**, superintendent of the royal press at Parma, chief printer to his Catholic Majesty, member of various academies in Italy, and knight of several orders, was born in 1740, at Saluzzo in Piedmont, where his father owned a printing establishment. While yet a boy he began to engrave on wood. He at length went to Rome, and there became a compositor for the press of the Propaganda. He made himself acquainted with the Oriental languages, and thus was enabled to render essential service to the Propaganda press, by restoring and accurately distributing the types of several Oriental alphabets which had fallen into disorder. The Infante Don Ferdinand having established at Parma, about 1760, a printing-house on the model of those in Paris, Madrid, and Turin, Bodoni was placed at the head of this establishment, which he soon rendered the first of the kind in Europe. The beauty of his typography &c., leaves nothing further to be desired; but the intrinsic value of his editions is seldom equal to their outward splendour. His Homer, however, is a truly magnificent work; and, indeed, his Greek letters are faultless imitations of the best Greek manuscript. His editions of the Greek, Latin, Italian, and French classics are all highly prized for their typographical elegance, and some of them are not less remarkable for their accuracy. Bodoni died at Padua in 1813, aged 73. In 1818 a magnificent work appeared in two volumes quarto, entitled *Manuale Tipografico*, containing specimens of the vast collection of types which had belonged to this celebrated typographer. See De Lama, *Vita del Cavaliere Giambattista Bodoni*, 1816, 2 vols.

**BOECE, or BOYCE, HECTOR**, a distinguished Scottish historian, was born at Dundee, about the year 1465, being descended of a family which for several generations had possessed the barony of Panbride or Balbride. The orthography of his surname is extremely fluctuating; it is to be found under the various modifications of Boece, Boeth, Boeis, Boys, Boyse, Boyis, Boiss, and Boyce. He received his early education at Dundee, and completed his course of study in the university of Paris, where he took the degree of B.D. He was appointed a professor of philosophy in the college of Montaigu; and in this seminary he became intimately acquainted with Erasmus,

who in two epistles has testified his esteem for Boece's character (*Erasmii Opera*, tom. i. tom. iii. col. 1784, edit. Clerici). In his academical station he had already distinguished himself when King's College was founded at Aberdeen by the munificence of William Elphinstone, bishop of the diocese. The Papal bull for the erection of a university had been obtained in the year 1494, but the buildings were not sufficiently advanced, nor did the lectures commence, till about the year 1500. It was not without some degree of hesitation that he consented to quit the lettered society of Paris, and to become principal of this new college; but having at length accepted the conditions, he proceeded to Aberdeen, and experienced a kind reception from the canons of the cathedral, several of whom he has commemorated as men of learning. It was a part of his duty as principal to read lectures on divinity. The common branches of science and literature were taught with zeal and success; and the prosperity of the institution was greatly promoted by the influence of Boece.

The emoluments of his office were not such as appear very dazzling to modern eyes. "Boethius, as president of the university," says Dr Johnson, "enjoyed a revenue of forty Scottish marks, about two pounds four shillings and sixpence of sterling money. In the present age of trade and taxes, it is difficult even for the imagination so to raise the value of money, or so to diminish the demands of life, as to suppose four and forty shillings a year an honourable stipend; yet it was probably equal not only to the needs but to the rank of Boethius. The wealth of England was undoubtedly to that of Scotland more than five to one, and it is known that Henry the Eighth, among whose faults avarice was never reckoned, granted to Roger Ascham, as a reward of his learning, a pension of ten pounds a year." But it is necessary to recollect that this was not the only preferment which Boece enjoyed: he was not only principal of King's College, but was likewise a canon of Aberdeen, and rector of Tyrie in the same county. Under the date of July 14, 1527, we find a "grant to Maister Hector" of an annual pension of £50, to be paid by the sheriff of Aberdeen out of the king's casualties; and on the 26th of July 1529 was issued a "precept for a lettre to Mr Hector Boys, professor of theology, of a pension of £50 Scots yearly, until the king promote him to a benefice of 100 marks Scots of yearly value; the said pension to be paid him by the customers of Aberdeen." In 1533 and 1534, one-half of his pension was, however, paid by the king's treasurer, and the other half by the comptroller; and as no payment subsequent to that of Whitsuntide 1534 has been traced in the treasurer's accounts, he is supposed to have obtained his benefice soon after that period.

His earliest publication, the lives of the bishops of Aberdeen, appeared under the following title—*Episcoporum Murthlacensium et Aberdonensium per Hectorem Boetium Vitæ. Impressa sunt hæc prelo Ascensiano ad Idus Maias anno Salutis, M.D.XXII.*, 4to. This little volume, which is of great rarity, was reprinted for the members of the Bannatyne Club—*Hectoris Boetii Murthlacensium et Aberdonensium Episcoporum Vitæ iterum in lucem editæ*, Edin., 1825, 4to. Of this diocese the seat was originally at Murthlack, or Mortlach, in the county of Banff, but it was afterwards transferred to Aberdeen. His notices of the early prelates are necessarily brief and unsatisfactory, and the most interesting portion of the book is that which relates to his liberal patron Bishop Elphinstone, of whose private history and public services he has given a circumstantial detail, which occupies nearly one-third of the volume. Here we likewise find an account of the foundation and constitution of the college, together with some notices of its earliest members. His more famous work, the *History of Scotland*, was published after an interval of



five years:—*Scotorum Historia a prima gentis origine cum aliarum et rerum et gentium illustratione non vulgari: promissa epistola nuncupatoria, tabellisque amplissimis, et non penitenda Isagoge, quæ ab hujus tergo explicabitur diffusius. Quæ omnia impressa quidem sunt Iodoci Badii Ascensii typis et opera; impensis autem nobilitis et prædocti viri Hectoris Boethii Deilonani, a quo sunt et condita et edita, fol.* The title and colophon have no date, but the commendatory epistle by Alexander Lyon, precentor of the cathedral of Elgin, bears the 15th of March 1527. This edition contains seventeen books. Another edition, containing the eighteenth book and a fragment of the nineteenth, was published by Ferrerius, who has added an appendix of thirty-five pages; Paris, 1574, fol. Though published at Paris, the latter edition appears from the colophon to have been printed at Lausanne.

The composition of Boece's history displays much ability, and if the style does not always reach the standard of ancient purity, it displays a certain vein of elegance which generally renders it attractive. The author's love of his native country, and his anxiety to emblazon the heroic deeds of his countrymen, are conspicuous in every part of the work; nor must we leave unnoticed those aspirations after political freedom, by which he was honourably distinguished at a period when the human mind was so generally chained to the earth by the most slavish maxims of submission. It may be recorded as commendation instead of reproach, that his principles of polity have been represented as no better than those of Buchanan. Boece's imagination was, however, stronger than his judgment: of the extent of the historian's credulity, his narrative exhibits many unequivocal proofs; and if this circumstance admits of a sufficient excuse from the common propensity of the age in which he lived, his work presents strong indications of another fault, for which it is not so easy to find an apology. According to Bishop Lloyd, he put Fordun's tales "into the form of an history, and pieced them out with a very good invention, that part in which he chiefly excelled." (Lloyd's *Historical Account of Church Government in Great Britain and Ireland*, pref.) He professes to have obtained from the monastery of Icolmkill, through the good offices of the earl of Argyll, and his brother the treasurer, certain original historians of Scotland, and among the rest Veremundus and Campbell, of whose writings not a single vestige is now to be found. In his dedication to the king, he is pleased to state that Veremundus, a Spaniard by birth, was archdeacon of St Andrews, and that he wrote in Latin a history of Scotland from the origin of the nation to the reign of Malcolm III., to whom he inscribed his work. According to Bishop Stillingfleet, whose opinion has been adopted by many other writers, these historians never existed except in Boece's fertile imagination. His propensity to the marvellous was at an early period exposed in the following tetrastich of Leland:—

"Hectoris historici tot quot mendacia scripsit,  
Si vis ut numerem, lector amice, tibi,  
Me jubeas etiam fluctus numerare marinos,  
Et liquidi stellas connumerare poli."

Lhuyd, who attacked him in different works, spoke of his fabrications with unsparing severity, nor did he experience much better treatment from Stanhurst, an Irish writer of considerable reputation. Of his merits as an historian a very unfavourable estimate was formed by Lord Hailes and Mr Pinkerton. But in the opinion of Wallace, a learned lawyer, his "elegant style and correct composition, not to add beautiful genius and fine fancy, are conclusive proofs that his understanding could not be inaccurate." And, as Maitland, the editor of Bellenden's translation of Boece's history, has remarked, "in forming a final estimate of the literary character of Boece, we must bear

in mind that, when scholar-craft in this country at least was rare, he was a scholar, and contributed, by reviving ancient learning, to dispel the gloom of the Middle Ages; and that, while the history of his country existed only in the rude page of the chroniclers who preceded him, or in the fading records of oral tradition, he embodied it in narrative so interesting and language so beautiful, as to be worthy of a more refined age."

Boece's *History of Scotland* was translated into the Scottish language by John Bellenden, archdeacon of Moray and canon of Ross. While the learned archdeacon was engaged in translating the work into prose, another individual was engaged in the more formidable task of translating it into verse. A copy of this metrical version, containing about 70,000 lines, is preserved in the library of the University of Cambridge; a leaf seems to be wanting at the beginning, and the manuscript has suffered some other mutilations. The name of the versifier does not appear, nor has it been ascertained from any other document; but we learn from the prologue that his labours, like those of Bellenden, were intended for the benefit of the young monarch. From the concluding lines, it is ascertained that he began his task in April 1531, and concluded it in September 1535. His verses are not distinguished by any considerable degree of energy or elegance, and the writer is chiefly to be commended for his perseverance.

In 1528, soon after the publication of his history, Boece took the degree of D.D. at Aberdeen; and on this occasion the magistrates voted him a present of a tun of wine when the new wines should arrive, or, according to his option, the sum of £20 to purchase a new bonnet. He appears to have survived till the year 1536; for on the 22d of November in that year, the king presented John Garden to the rectory of Tyrie, vacant by the death of "Mr Hector Boiss." He died at Aberdeen, and, according to the most probable conjecture, he had then attained, or at least approached, the age of seventy.

BOECKH, AUGUST, one of the greatest scholars that Germany has produced in modern times, was born in Karlsruhe, November 24, 1785. He was sent to the gymnasium of his native city, and remained there until he left for the University of Halle. There he devoted himself to the study of theology, as his intention was to enter the church. He had the privilege of listening to the lectures of Schleiermacher and other eminent theologians; but at this time in Halle F. Wolf was exercising a spell over the young men and creating an enthusiasm for classical studies. August Boeckh felt the spell, passed from theology to philology, and became the greatest of all Wolf's scholars. At Easter of 1806 he went to Berlin to study in the seminary for secondary teachers, conducted by Gedike; but the disturbances which then agitated the country sent him home. In the summer of 1807 he came out as privat-docent in the University of Heidelberg, and in the autumn of the same year he was appointed a professor extraordinary. Two years after (1809) he was nominated ordinary professor. In 1811 he removed to Berlin, having been appointed professor of eloquence and ancient literature in the university newly established there. Here he remained till his death, which took place August 3, 1867. He was elected a member of the Academy of Sciences of Berlin in 1814, and for a long time acted as its secretary. Many of the speeches contained in his *Kleine Schriften* were delivered in this latter capacity.

Boeckh worked out the ideas of Wolf in regard to philology, and illustrated them by his practice. Discarding the old notion that philology lay in a minute acquaintance with words and the exercise of the critical art, he believed it to be the entire knowledge of antiquity, historical and philosophical (*esse eam universæ antiquitatis comitionem*

*historicam et philosopham*). He divides philology into five parts: first, an inquiry into public acts, with a knowledge of times and places, into civil institutions, and also into law; second, an inquiry into private affairs; third, an exhibition of the religions and arts of the ancient nations; fourth, a history of all their moral and physical speculations and beliefs, and of their literatures; and fifth, a complete explanation of the language. These ideas in regard to philology Boeckh gave out in a Latin oration delivered in 1822 (*Gesammelte Kleine Schriften*, vol. i. p. 104). He repeats them in somewhat different language in the speech which he delivered at the opening of the congress of German philologists in 1850. He there defines philology to be the historical construction of the entire life,—therefore, of all forms of culture and all the productions of a people in its practical and spiritual tendencies. He allows that such a work is too great for any one man; but the very infinity of subjects is the stimulus to the pursuit of truth, and men strive because they have not attained (vol. ii. p. 189). Even before Boeckh had published anything on this subject, his oral expositions had become widely spread, and were much discussed. (Lübker, "De Partitione Philologiae," *Gesammelte Schriften zur Philologie und Pædagogik*, vol. i. p. 8.) Freund gives the following account of Boeckh's division of philology:—

"Boeckh distinguishes two chief parts of philological discipline—a formal and a material part. To the formal part belong only interpretation and criticism; to the material all the other disciplines, even grammar. More particularly the material part embraces—I. the practical life; II. the theoretical life of the ancients. I. The practical, again, falls into the two divisions of—1. Public life, including (1) political history, (2) political antiquities, (3) chronology, and (4) geography; 2. Private life, which is considered as (1) external life, in agriculture, commerce, trades, domestic economy, and metrology; (2) internal life, including marriage, education, slaves, &c. II. Theoretical life is divided into two parts—1. The life in which the thought of man is presented externally through a symbol—worship, plastic art, music, *Orchestik*; 2. Life in which the thought remains pure within the mind—science. In the case of the last (1) the contents, and (2) the form of acquisition are distinguished. The contents lie originally in mythology, out of which philosophy developed itself, and out of philosophy came the other sciences, which are partly physical, including mathematics, and partly ethical. The form of knowledge is language, and it must be considered first in itself, in its inner structure through grammar, and then in its formation and application to the various artistic forms which the history of literature has to exhibit" (*Wie studirt man Philologie*, p. 29).

From 1806 till the time of his death, Boeckh's literary activity was unceasing. His principal works were—(1.) An edition of Pindar, the first volume of which (1811) contains the text of the Epinician odes; a treatise *De Metris Pindari*, in three books; and *Notæ Criticæ*: the second (1819) contains the *Scholæ*; and part ii. of volume ii. (1821) contains a Latin translation, a commentary, the fragments, and indices. It is the most complete edition of Pindar that we have. But it was especially the treatise *De Metris Pindari* in the first volume which placed Boeckh in the first rank of scholars. This treatise forms an epoch in the treatment of Greek metres. In it the author threw aside all attempts to determine the Greek metres by mere subjective standards, pointing out at the same time the close connection between the music and the poetry of the Greeks. He investigated minutely the nature of Greek music as far as it can be ascertained, as well as all the details regarding Greek musical instruments; and he explained the statements of the ancient Greek writers on

rhythm. In this manner he laid the foundation for a new treatment of Greek metres. (2.) *Die Staatsaushaltung der Athener*, 2 vols., Berlin, 1817 (2d improved edition, Berlin, 1851), translated into English by Sir George Cornewall Lewis, 2 vols., Lond., 1828. Boeckh shows in this work an imperfect acquaintance with the principles of the modern science of political economy. The book might have been written by an ancient Greek. But this imperfection does not much impair its great value and extraordinary merits. Boeckh has in it investigated a subject of peculiar difficulty with profound learning. He has amassed information from the whole range of Greek literature, he has carefully appraised the value of the information given, and he shows throughout every portion of it rare critical ability and insight. Similar and supplementary to his work on the political economy of Athens, was his *Urkunden über das Seewesen des Attischen Staats*, Berlin, 1840. Allied to it also was his work *Metrologische Untersuchungen über Gewichte, Münzfusse, und Maasse des Alterthums*, Berlin, 1838. (3.) His third great work arose out of his second. In regard to the taxes and revenue of the Athenian state he derived a great deal of his most trustworthy information from inscriptions, and many of these inscriptions are given in his book. It was natural, therefore, that when the Berlin Academy of Sciences projected the plan of a *Corpus Inscriptionum Græcarum*, Boeckh should be chosen as the principal editor. This great work (1825–1859) is in four volumes, the last being incomplete. Boeckh's resources as a scholar have full scope in the treatment of these inscriptions, and though a new edition is now necessary and has been begun, Boeckh's explanations of them will form the basis of all subsequent commentaries.

These were Boeckh's great works; but his activity was continually digressing into widely different fields. He has gained for himself a foremost position amongst investigators into ancient chronology, and his name will occupy a parallel place with those of Ideler and Mommsen. His principal work on this subject was called *Zur Geschichte der Mondcyclen der Hellenen*, Leipsic, 1855; but another, *Epigraphisch-chronologische Studien*, 1856, and several papers which he published in the *Transactions of the Berlin Academy*, throw light on the subject. Boeckh also occupied himself with philosophy. One of his earliest papers was on the Platonic doctrine of the world (*De Platonica corporis mundani fabrica*, 1809), and *De Plat. System. celestium globorum et de versa indole astronomia Philolaica*, 1810. In opposition to Gruppe he denied that Plato affirmed the diurnal rotation of the earth, *Untersuchungen über das kosmische System des Platon*, Berlin, 1852, and when in opposition to him Grote published his opinions on the subjects (Plato and the Rotation of the Earth) Boeckh was ready with his reply. Another of his earlier papers, and one frequently referred to, was *Commentatio Academica de similitate quæ Platoni cum Xenophonte intercessisse fertur* (1811).

Boeckh did not do much in the way of editing the classics. We have already noticed his edition of Pindar. He also published an edition of the *Antigone* of Sophocles, with a poetical translation. (*Antigone, Griechisch und Deutsch: Nebst Abhandlungen über diese Tragödie in Ganzen und über Einzelne Stellen derselben*, Berlin, 1843). He also collected and arranged the fragments ascribed to Philolaus (Berlin, 1819), and endeavoured to show that they were genuine. The force of his arguments in this direction has, however, been recently weakened by Schaarschmidt, and the genuineness of the fragments is open to grave doubt.

The smaller writings of Boeckh began to be collected in his lifetime. Three of the volumes were published before his death, and four after (*Gesammelte kleine Schriften*, 7 vols., 1859–1873). The first two consist of orations