

(1873) p. 52; *Unitar. Rev. (Amer.)*, ii. (1874) pp. 243, 447, art. by Prof. R. E. Thomson. Boetius's MSS. went to Holland. His works, having been separately printed at Amsterdam, 1631-82, by Hen. Boets and others, were first uniformly edited by J. G. Gichtel, Amst. 1682-3, in 24 pts. 8vo, bound in 6, 7, or 9 vols.; reprinted Amst. 1715, 2 vols. 4to; again, Amst. 1730-1, in 21 pts. 8vo, bound in 6 vols. They were re-edited by K. W. Schiebeler, Lips. 1831-47, in 7 vols. 8vo; reprinted 1861, *ff.*

BOEOTIA (*Bouwtia*) a country of Central Greece, bounded on the S. by the Gulf of Corinth, Megaris, and Attica; on the E. by Attica and the Euripus, which separates it from Euboea; on the N. by the territory of the Locri Opuntii; and on the W. by Phocis. Its surface is estimated at 1119 English square miles. Surrounded nearly on all sides by mountains, it divides itself naturally into three parts, the low country about Lake Copais, or, as it is now called, the Lake of Topolias, the valley of the River Asopus (now Oropo), and the coast district between Mount Helicon and the Corinthian Gulf. The country about the lake is a large valley, so completely surrounded by hills that it is connected with the Euboean Sea by subterranean passages only. The natural passages, or *katavothra*, not being sufficient to carry off the great masses of water accumulating in the valley, which is traversed by the Cephissus, the principal river in the country, the early inhabitants often suffered severely from inundations; and at a very remote period large artificial drains were constructed, probably by the Minyans of Orchomenos, to supplement the natural outlets. Remains of these works, as stupendous as any that were executed in antiquity, still excite the admiration of the traveller. They formerly rendered that part of Boeotia one of the most fertile districts of Greece, but being neglected for centuries, the shores of the lake became an extensive marsh. A large stretch of country is still often under water during the winter, but it begins to dry up in spring, and in summer forms fine wheat-fields and meadows. Between this valley of the Copais and the basin of the Asopus is situated the Theban plain, which is still distinguished for its fertility, especially in grain. The lowlands and valleys of Boeotia were notorious in antiquity for their moist and thick atmosphere, which was believed to render the inhabitants dull and stupid. For these characteristics the Boeotians are frequently satirized by the Attic writers; and it is certain that comparatively few names were added to the long roll of Greek literature from this portion of the Greek soil. One writer alone, perhaps, the poet Pindar, stands out in striking contrast to the national character; the two others who alone of his fellow-countrymen can claim to be also his intellectual kinsmen, Hesiod and Ptolemy, bear no small trace of a Boeotian origin. The dialect spoken by the Boeotians was a broad Æolic. In the earliest times of history Boeotia was inhabited by various tribes, such as the Aonians, Temnicians, Thracians, Leleges, Phlegians, and the Minyans of Orchomenos. Of these we know almost nothing, but the last-mentioned appear to have formed a great centre of civilization at a very remote period. All these tribes were gradually expelled or absorbed by the Boeotian Æolians, who immigrated from Thessaly about sixty years after the destruction of Troy, according to the ordinary chronology. The country, which had previously possessed no common name, henceforth is always spoken of as Boeotia, and the several cities and towns, with Thebes at their head, formed a sort of confederation, in which, however, the Thebans and the other Boeotians frequently came into hostile collision, Thebes claiming the supremacy of the whole country, and the other cities insisting on their independence. The confederation was administered by a number of officers called Boeotarchs, of whom two were chosen by Thebes and one by each of the remaining confederate communities. The federal temple was that of Athene Itonica

at Coronea, and there a religious festival was held. The political history of the country is inseparable from that of ORCHOMENOS, THEBES, PLATÆÆ, and THESPÆÆ, to which the reader must be referred for details. The confederacy continued its nominal existence even under the Roman emperors, although the country was so reduced that, about the time of Augustus, Tanagra and Thespæ alone could be considered towns, the other cities having either been entirely destroyed, or existing only as villages. The more important of the towns which had formerly existed, besides those already mentioned, were Tegyra, Arne, Haliartus, Alalcomenæ, and Lebadea in the Copaic valley; Anthedon, Mycaleus, and Oropus along the Euripus; Thisbe and Creusis on the Corinthian Gulf; Aspera and Leuctra further inland; and Sidæ, Tanagra, and Phæra in the valley of the Asopus. During the Middle Ages and under the Turkish domination, Livadia, the ancient Lebadea, was the capital of the country, which indeed was frequently called after that city. The district is now united in one *Nomos* with Attica (Attikiviotia), and is divided into two eparchies that take their names from Thebes and Livadia. The population in the eastern part is largely Albanian, and is engaged in the growing of grain and culture of the vine. See the *Travels of Clarke, Wheler, Dodwell, Sir W. Gell, Hobhouse, Holland, Leake, and Mure*; Thiersch, *État actuel de la Grèce*, 1833; Forchhammer, *Hellenika*, 1837; Kruse, *Hellas*, 1825-28; Klütz, *De federe Boeotico*, 1821; Ten Breugel, *De federe Boeotico*, 1834; Francke, *Der Bœotische Bund*, 1843; and Bursian's *Geographie von Griechenland*, 1863.

BOERHAAVE, HERMANN, one of the most celebrated physicians of modern times, was born at Voorhout near Leyden, December 31, 1668. Destined for the clerical profession, to which his father belonged, he received a liberal education, and early displayed unusual abilities. At the age of sixteen he entered the University of Leyden, where he studied under Gronovius, Ryckius, Trigland, and other distinguished men, and obtained the highest academical honours. In 1690 he took his degree in philosophy; on which occasion he delivered an inaugural dissertation *De distinctione mentis a corpore*, wherein he attacked the doctrines of Epicurus, Hobbes, and Spinoza. Being left, on the death of his father, without any provision, he was compelled to support himself by teaching mathematics. By the advice of Vandenberg, the burgomaster of Leyden, Boerhaave now applied himself with ardour to the study of medicine, to which indeed he had early manifested a decided inclination. The works of Hippocrates among the ancients, and those of Sydenham among the moderns, were the especial objects of his study; but his reading was by no means confined to these authors. In 1693 he took his degree of M.D. at Harderwyck in Guelderland, and immediately entered on the studies of his profession. His merits were soon recognized, and in 1701 he was appointed by the University of Leyden to supply the place of Drelincourt as lecturer on the institutes of medicine. His inaugural discourse on this occasion was entitled *De commendando Hippocratis studio*, in which he recommended to his pupils that great physician as their model. In 1709, the university appointed him successor to Hotton in the chair of botany and medicine, in which capacity he did good service, not only to his own university, but also to botanical science, by his improvements and additions to the botanic garden of Leyden, and by the publication of numerous works descriptive of new species of plants. He was appointed in 1714 rector of the university. In the same year he succeeded Bidloo in the chair of practical medicine, and in this capacity he had the merit of introducing into modern practice the system of clinical instruction. Four years later he was appointed to the

chair of chemistry, and delivered an inaugural discourse, which contains the germs of his celebrated *Elements of Chemistry*. In 1728 he was elected into the Royal Academy of Sciences of Paris, and two years later into the Royal Society of London; to both of which he communicated his chemical researches. In 1729 declining health obliged him to resign the chairs of chemistry and botany; and in 1731 he resigned the rectorship of the university, to which office he had been re-elected. On this occasion he delivered a discourse *De Honore Medici Servitutis*. This great and good man died, after a lingering and painful illness, on the morning of the 23d September 1738.

From the time of Hippocrates, no physician had more justly merited the esteem of his contemporaries and the admiration of posterity than Boerhaave. To uncommon intellectual abilities he united those amiable qualities of the heart which give them so great a value to society. His personal appearance was simple and venerable. He taught very methodically, and with great precision; his style was eloquent, and his delivery dignified and graceful. He sometimes also gave his lectures a lively turn; but his raillery was never coarse or satirical. He possessed remarkable powers of memory, and was an accomplished linguist. A declared foe to all excess, he considered decent mirth as the salt of life. He was fond of music, with which he had a scientific acquaintance; and during winter he had a weekly concert in his house. It was his daily practice throughout life, as soon as he rose in the morning, which was generally very early, to retire for an hour to private prayer and meditation on some part of the Scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, that it was this practice which gave him spirit and vigour in the business of the day.

Of his sagacity, and the wonderful penetration with which he often discovered and described, at first sight, such distempers as betray themselves by no symptoms to common eyes, very surprising accounts have been transmitted to us. Yet so far was he from having presumptuous confidence in his own abilities, or from being puffed up by prosperity, that he was condescending to all, and remarkably diligent in his profession. His great skill and celebrity as a physician brought him a large fortune. He left his only surviving daughter two millions of florins.

The genius of Boerhaave raised the fame of the University of Leyden, especially as a school of medicine, so as to make it a resort of strangers from every part of Europe. All the princes of Europe sent him disciples, who found in this skilful professor not only an indefatigable teacher, but an affectionate guardian. When Peter the Great went to Holland in 1715, to instruct himself in maritime affairs, he also took lessons from Boerhaave. The reputation of this eminent man was not confined to Europe; a Chinese mandarin wrote him a letter directed "To the illustrious Boerhaave, physician in Europe," and it reached him in due course. The city of Leyden raised a splendid monument to his memory in the church of St Peter, inscribed "To the health-giving genius of Boerhaave," SALUTIFERO BOERHAAVI GENIO SACRUM.

The principal works of Boerhaave are—(1.) *Institutiones Medice*, Leyden, 1708; (2.) *Aphorismi de cognoscendis et curandis Morbis*, Leyden, 1709,—on this work, which was the text-book of Boerhaave's lectures, Van Swieten published a commentary in 5 vols. 4to; (3.) *Libellus de Materia Medica et Remediorum Formulæ*, Leyden, 1719; (4.) *Institutiones et Experimenta Chemice*, Paris, 1724.

BOETIUS, ANICIUS MANLIUS SEVERINUS, is described by Gibbon "as the last of the Romans whom Cato or Tully could have acknowledged for their countryman." The events of his life are involved in uncertainty. The

historians of the day give us but imperfect records or make unsatisfactory allusions. Later chroniclers indulged in the fictitious and the marvellous, and it is almost exclusively from his own books that trustworthy information can be obtained.

There is considerable diversity among authorities as to the name of Boetius. One editor of his *De Consolatione*, Bertius, thinks that he bore the prænomen of Flavius, but there is no authority for this supposition. His father bore the name of Flavius, and it is probable that the Flavius Boetius who was prætorian præfect, and who was put to death in 455 A.D., by order of Valentinian III., was the grandfather of the subject of our notice; but these circumstances form no good reason for supposing that he also had the prænomen of Flavius. Many of the earlier editions inserted the name of Torquatus, but it is not found in any of the best manuscripts. The last name is generally written Boethius, from the idea that it is connected with the Greek *βοηθός*; but here, again, the best manuscripts agree in reading Boetius, and the latest editors have adopted this form.

The date of his birth is unknown; but it is conjectured on good grounds that he was born at Rome somewhere about the year 475 A.D. He was, therefore, too young to see the last of the Roman emperors (476), and his boyhood was spent in Rome while Odoacer, king of the Heruli, was monarch of that city. We know nothing of his early years. A passage in a treatise falsely ascribed to him (*De Disciplina Scholarium*) and a misinterpretation of a passage in Cassiodorus, led early scholars to suppose that he spent a long time in Athens pursuing his studies there; but later biographers have seen that there is no foundation for this opinion. His father, Flavius Manlius Boetius was consul in the year 487. It is probable that he died soon after; for Boetius states that, when he was bereaved of his parent, men of the highest rank took him under their charge (*De Con.*, lib. ii. c. 3). He soon became well known for his energy and ability, and his high rank gave him access to the noblest families. He married Rusticiana, the daughter of the senator Symmachus. By her he had two sons, Anicius Manlius Severinus Boetius and Q. Aurelius Memmius Symmachus. When Theodoric, the king of the Ostrogoths, displaced Odoacer no change of fortune for the worse seems to have befallen Boetius. On the contrary he became a favourite with that monarch, and was one of his intimate friends. Boetius attained to the consulship in 510, and his sons, while still young, held the same honour together (522). Boetius regarded it as the height of his good fortune when he witnessed his two sons, consuls at the same time, conveyed from their home to the senate-house by a crowd of senators amidst the enthusiasm of the masses. On that day, he tells us, while his sons occupied the curule chairs in the senate-house, he himself had the honour of pronouncing a panegyric on the monarch, and placed between his two sons he distributed largesses among the people in the circus. But his good fortune did not last, and he attributes the calamities that came upon him to the ill-will which his bold maintenance of justice had caused, and to his opposition to every oppressive measure. "How often," he says, "have I opposed the attacks of Conigastus on the property of the weak? how often have I kept Trigguilla, the chamberlain of the palace, from perpetrating acts of injustice? how often have I protected, by influence exercised at my own peril, the miserable whom the licensed avarice of the barbarians always harassed with endless insults?" And then he mentions several particular cases. A famine had begun to rage. The prefect of the prætorium was determined to satisfy the soldiers, regardless altogether of the feelings of the provincials. He accordingly issued an edict for a *coemptio*, that is, an order compelling the provincials



to sell their corn to the Government, whether they would or not. This edict would have utterly ruined Campania. Boetius interfered. The case was brought before the king, and Boetius succeeded in averting the *coemptio* from the Campanians. He also rescued Paulinus, a man of consular rank, from the jaws of those whom he calls *palatine canes* (dogs of the palace), and who, he says, had almost devoured his riches. And he gives as a third and crowning instance in that he exposed himself to the hatred of the informer Cyprianus by preventing the punishment of Albinus, a man of consular rank. He mentions in another place that when at Verona the king was anxious to transfer the accusation of treason brought against Albinus to the whole senate, he defended the senate at great risk. In consequence of the ill-will that Boetius had thus roused, he was accused of treason towards the end of the reign of Theodoric. Three accusers appeared against him. The first, Basilius, had been expelled from the monarch's service, and in consequence of debt he had become an informer and now appeared against Boetius. The other two were Opilio and Gaudentius, on whom sentence of banishment had been pronounced on account of innumerable frauds. They first took refuge in a church, but when this fact became known, a decree was issued that if they did not leave Ravenna before a prescribed day, they were to be driven out with a brand upon their forehead. On the very last day allowed them they gave information against Boetius, and their information was received. The accusation which these villains brought against him was that he had conspired against the king, that he was anxious to maintain the integrity of the senate, and to restore Rome to liberty, and that for this purpose he had written to the Emperor Justin. Justin had, no doubt, special reasons for wishing to see an end to the reign of Theodoric. Justin was orthodox. Theodoric was an Arian. The orthodox subjects of Theodoric were suspicious of their ruler; and many would gladly have joined in a plot to displace him. The knowledge of this fact may have rendered Theodoric suspicious. But Boetius denied the accusation in unequivocal terms. He did indeed wish the integrity of the senate. He would fain have desired liberty, but all hope of it was gone. The letters addressed by him to Justin were forgeries, and he had not been guilty of any conspiracy. Notwithstanding his innocence he was condemned and sent to Ticinum (Pavia) where he was thrown into prison. It was during his confinement in this prison that he wrote his famous work *De Consolatione Philosophiae*. His goods were confiscated, and after an imprisonment of considerable duration he was put to death in 525. Procopius relates that Theodoric soon repented of his cruel deed, and that his death, which took place soon after, was hastened by remorse for the crime he had committed against his great counsellor.

Two or three centuries after the death of Boetius writers began to view his death as a martyrdom. Several Christian books were in circulation which were ascribed to him, and there was one especially on the Trinity which they regarded as proof that he had taken an active part against the heresy of Theodoric. It was therefore for his orthodoxy that Boetius was put to death. And these writers delight to paint with minuteness the horrible tortures to which he was exposed and the marvellous actions which the saint performed at his death. He was canonized as Saint Severinus. The brick tower in Pavia in which he was confined was a hallowed building. And finally, in the year 996, Otho III. ordered the bones of Boetius to be taken out of the place in which they had lain hid, and to be placed in the church of St Augustine within a splendid marble tomb, for which Gerbert, who afterwards became Pope under the name of Silvester II., wrote an inscription.

It should be mentioned also that some have given him a decidedly Christian wife, of the name of Elpis, who wrote hymns, two of which are still extant (Daniel, *Theo. Hymn.*, i. p. 156). This is a pure supposition inconsistent with chronology, unauthenticated by authority, and based only on a misinterpretation of a passage in the *De Consolatione*.

The contemporaries of Boetius regarded him as a man of profound learning. Priscian the grammarian speaks of him as having attained the summit of honesty and of all sciences. Cassiodorus, the chancellor of Theodoric and the intimate acquaintance of the philosopher, employs language equally strong. And Ennodius, the bishop of Pavia, knows no bounds for his admiration. "You surpass," he says to Boetius, "the eloquence of the ancients in imitating it." The king Theodoric had a profound idea of his great scientific abilities. He employed him in setting right the coinage. When he visited Rome with Gunibald king of the Burgundians, he took him to Boetius, who showed them, amongst other mechanical contrivances, a sundial and a water-clock. The foreign monarch was astonished, and, at the request of Theodoric, Boetius had to prepare others of a similar nature, which were sent as presents to Gunibald. It was Boetius also whom Theodoric consulted when Clovis, king of the Franks, wished a musician who could sing to the accompaniment of the lyre, and Boetius was charged with the duty of selecting him.

The fame of Boetius increased after his death, and his influence during the Middle Ages was exceedingly powerful. His circumstances peculiarly favoured this influence. He appeared at a time when contempt for intellectual pursuits had begun to pervade society. In his early years he was seized with a passionate enthusiasm for Greek literature, and this continued through life. Even amidst the cares of the consulship he found time for commenting on the *Categories* of Aristotle. The idea laid hold of him of reviving the spirit of his countrymen by imbuing them with the thoughts of the great Greek writers. He formed the resolution to translate all the works of Aristotle and all the dialogues of Plato, and to reconcile the philosophy of Plato with that of the Stagirite. He did not succeed in all that he designed; but he did a great part of his work. "Through your translations," says Cassiodorus to him, "the music of Pythagoras and the astronomy of Ptolemaeus are read by the Italians; the arithmetic of Nicomachus and the geometry of Euclid are heard by the Westerns; the theology of Plato and the logic of Aristotle dispute in the language of Quirinus; the mechanical Archimedes also you have restored in a Latin dress to the Sicilians; and whatever discipline or arts fertile Greece has produced through the efforts of individual men, Rome has received in her own language through your single instrumentality." Boetius translated into Latin Aristotle's *Analytica Priora et Posteriora*, the *Topica*, and *Elenchi Sophistici*; and he wrote commentaries on Aristotle's *Categories*, on his book *περί ἐμπυκνείας*, also a commentary on the *Isagoge* of Porphyrius. These works formed to a large extent the source from which the Middle Ages derived their knowledge of Aristotle. (See Stahl, *Aristoteles bei den Römern*, pp. 196-234.)

But Boetius did not confine himself to Aristotle. He wrote a commentary on the *Topica* of Cicero; and he was also the author of independent works on logic:—*Introductio ad Categoricos Syllogismos*, in one book; *De Syllogismo Categorico*, in two books; *De Syllogismo Hypothetico*, in two books; *De Divisione*, in one book; *De Definitione*, in one book; *De Differentiis Topicis*, in four books.

We have also seen from the statement of Cassiodorus that he furnished manuals for the quadrivium of the schools of the Middle Ages (the "quattuor matheseos disciplinar

as Boetius calls them) on arithmetic, music, geometry, and astronomy. The statement of Cassiodorus that he translated Nicomachus is rhetorical. Boetius himself tells us in his preface addressed to his father-in-law Symmachus that he had taken liberties with the text of Nicomachus, that he had abridged the work when necessary, and that he had introduced formulæ and diagrams of his own where he thought them useful for bringing out the meaning. His work on music also is not a translation from Pythagoras, who left no writing behind him. But Boetius belonged to the school of musical writers who based their science on the method of Pythagoras. They thought that it was not sufficient to trust to the ear alone, to determine the principles of music, as did practical musicians like Aristoxenus, but that along with the ear, physical experiments should be employed. The work of Boetius is in five books, and is a very complete exposition of the subject. It remained a text-book of music in the Universities of Oxford and Cambridge till within comparatively recent times. It is still very valuable as a help in ascertaining the principles of ancient music, and gives us the opinions of some of the best ancient writers on the art. The manuscripts of the geometry of Boetius differ widely from each other. The latest editor, Godofredus Friedlein, thinks that there are only two manuscripts which can at all lay claim to contain the work of Boetius. He has published the *Ars Geometrica*, in two books, as given in these manuscripts; but critics are generally inclined to doubt the genuineness even of these.

By far the most important and most famous of the works of Boetius is his book *De Consolatione Philosophiae*. Gibbon justly describes it as "a golden volume, not unworthy of the leisure of Plato or Tully, but which claims incomparable merit from the barbarism of the times and the situation of the author." It was a favourite book of the Middle Ages, and deserves to be a favourite still. The high reputation it had in mediæval times is attested by the numerous translations, commentaries, and imitations of it which then appeared. Among others Asser, the instructor of Alfred the Great, and Robert Grosseteste, bishop of Lincoln, commented on it. Alfred translated it into Anglo-Saxon. Versions of it appeared in German, French, Italian, Spanish, and Greek before the end of the 15th century. Chaucer translated it into English prose before the year 1382; and this translation was published by Caxton at Westminster, 1480. Lydgate followed in the wake of Chaucer. It is said that, after the invention of printing, amongst others Queen Elizabeth translated it, and that the work was well known to Shakespeare.

This famous work consists of five books. Its form is peculiar, and is an imitation of a similar work by Marcianus Capella, *De Nuptiis Philologiae et Mercurii*. It is alternately in prose and verse. The verse shows great facility of metrical composition, but a considerable portion of it is transferred from the tragedies of Seneca. The first book opens with a few verses, in which Boetius describes how his sorrows had turned his hair grey, and had brought him to a premature old age. As he is thus lamenting, a woman appears to him of dignified mien, whom for a time he cannot distinguish in consequence of his tears, but at last he recognizes her as his guardian, Philosophy. She, resolving to apply the remedy for his grief, puts some questions to him for that purpose. She finds that he believes that God rules the world, but does not know what he himself is; and this absence of self-knowledge is the cause of his weakness. In the second book Philosophy presents to Boetius Fortune, who is made to state to him the blessings he has enjoyed, and after that proceeds to discuss with him the kind of blessings that fortune can bestow, which are shown to be unsatisfactory and uncertain. In the third book Philosophy promises to lead him to true happiness, which is to be found in God alone, for since God is the highest good, and the highest good is true happiness, God is true happiness. Nor can real evil exist, for since God is all-powerful, and since he does not wish evil, evil must be non-existent. In the fourth book Boetius raises the question, Why, if the governor of the universe is good, do evils exist, and why is virtue often punished and vice rewarded? Philo-

sophy proceeds to show that this takes place only in appearance; that vice is never unpunished nor virtue unrewarded. From this Philosophy passes into a discussion in regard to the nature of providence and fate, and shows that every fortune is good. The fifth and last book takes up the question of man's free will and God's foreknowledge, and, by an exposition of the nature of God, attempts to show that these doctrines are not subversive of each other; and the conclusion is drawn that God remains a foreknowing spectator of all events, and the ever-present eternity of his vision agrees with the future quality of our actions, dispensing rewards to the good and punishments to the wicked.

Several theological works have been ascribed to Boetius, as has been already mentioned. The *Consolatio* affords conclusive proof that the author was not a practical believer in Christianity. The book contains several expressions, such as *daemones*, *angelica virtus*, and *purgatoria clementia*, which have been thought to be derived from the Christian faith; but they are used in a heathen sense, and are explained sufficiently by the circumstance that Boetius was on intimate terms with Christians, and could not help being influenced to some extent by their language. The writer nowhere finds consolation in any Christian belief, and Christ is never named in the work. It is not impossible, however, that Boetius may have been brought up a Christian, and that in his early years he may have written some Christian books. This is the conjecture to which the latest editor of his Christian treatises has had recourse. Peiper thinks that the first three treatises are the productions of the early years of Boetius. The first, *De Sancta Trinitate*, is addressed to Symmachus (Domino Patri Symmacho), and the result of the short discussion, which is of an abstract nature, and deals partly with the ten categories, is that unity is predicated absolutely, or, in regard to the substance of the Deity, trinity is predicated relatively. The second treatise is addressed to John the deacon ("Ad Joannem Diaconum"), and its subject is "Utrum Pater et Filius et Spiritus Sanctus de divinitate substantialiter prædicentur." The treatise is shorter than the former, occupying only two or three pages, and the conclusion of the argument is the same. The third treatise bears the title, *Quomodo substantia in eo quod sint bonæ sint cum non sint substantialia bona*. It contains nothing distinctly Christian, and it contains nothing of great value; therefore its authorship is a matter of little consequence. Peiper thinks that, as the best MSS. uniformly assign these treatises to Boetius, they are to be regarded as his; that it is probable that Symmachus and John (who afterwards became Pope) were the men of highest distinction who took charge of him when he lost his father; and that these treatises are the first-fruits of his studies, which he dedicates to his guardians and benefactors. He thinks that the variations in the inscriptions of the fifth treatise, which is not found in the best manuscript, are so great that the name of Boetius could not have originally been in the title. The fourth book is also not found in the best manuscript, and two manuscripts have no inscription. He infers, from these facts, that there is no sure evidence for the authorship of the fourth and fifth treatises. The fifth treatise is *Contra Eutychen et Nestorium*. Both Eutyches and Nestorius are spoken of as living. A council is mentioned, in which a letter was read, expounding the opinion of the Eutychians for the first time. The novelty of the opinion is also alluded to. All these circumstances point to the Council of Chalcedon (451). The treatise was therefore written before the birth of Boetius, if it be not a forgery; but there is no reason to suppose that the treatise was not a genuine production of the time to which it professes to belong. The fourth treatise, *De Fide Catholica*, does not contain any distinct chronological data; but the tone and opinions of the treatise produce the impression that it probably belonged to the same period as the treatise against Eutyches and Nestorius. Several inscriptions ascribe both these treatises to Boetius. It will be seen from this statement that Peiper bases his conclusions on grounds far too narrow; and on the whole it is far more probable that Boetius wrote none of the four Christian treatises, particularly as they are not ascribed to him by any of his contemporaries. Three of them express in the strongest language the orthodox faith of the church in opposition to the Arian heresy, and these three put in unmistakable language the procession of the Holy Spirit from both Father and Son. The fourth argues for the orthodox belief of the two natures and one person of Christ. When the desire arose that it should be believed that Boetius perished from his opposition to the heresy of Theodoric, it was natural to ascribe to him works which were in harmony with this supposed fact. The works may really have been written by one Boethus, a bishop of Africa, as Jourdain supposes, or by some Saint Severinus, as Nitzsch conjectures, and the similarity of name may have aided the transference of them to the heathen or neutral Boetius.

The best editions of the entire works of Boetius are the Basel edition of 1570, and Migne's in his *Patrologia Cursus Completus, Series Latina*, vols. lxxii., lxxiv. There are many editions of the *Consolatio*. The most recent are—(1.) In Valpy's *Delphin Classics*, Nos. 54 and 55. This contains the lives of Boetius by Bertius and



by Rota, and a list of the various editions of Boetius. It has also numerous notes. (2.) An edition by Theodorus Obbarius, Jenæ, 1843. This contains prolegomena on the life and writings of Boetius, on his religion and philosophy, and on the manuscripts and editions, a critical apparatus, and notes. (3.) An edition by Rudolphus Peiper, Lipsiæ, 1871. This edition has the fullest collation of manuscripts, though a considerable number of manuscripts still remain to be collated. In addition to an account of the MSS. used, it gives the Book of Lupus "De Metris Boetii," the "Vita Boetii" contained in some MSS., "Elogia Boetii," and a short list of the commentators, translators, and imitators of the *Consolation*. It contains also an account of the metres used by Boetius in the *Consolation*, and a list of the passages which he has borrowed from the tragedies of Seneca. The work also includes the five treatises, four of them Christian, of which mention has been made above. In 1867 appeared a very satisfactory edition of Boetius's works, *De Institutione Arithmetica. Libri Duo, De Institutione Musica Libri Quinque, Accedit Geometria quæ fertur Boetii: e libris manu scriptis edidit Godofredus Friedlein*, Lipsiæ. (J. D.)

BOGHAZ-KEUY, or BOGHAS-KOZI (i.e., the Village of the Gorge), a small hamlet in Asia Minor, remarkable for its ruins, which are identified with the ancient Pterium or Pteria. It stands 3515 feet above the sea level, about half-way between Angora and Amassia, almost in the 40th parallel of N. lat., on the banks of a small tributary of the Kizil Irmak. The present village contains about 150 houses, but the remains give evidence of its former importance. Almost all the heights they occupy bear traces of fortification; extensive chambers have been excavated in the rocks; many portions of escarpment are elaborately sculptured; and the massive foundations of a vast temple or palace can still be traced. The date and origin of these ruins have given rise to much discussion. Dr Barth thinks the city was probably founded by Cyaxares, the Mede, and explains the groups of sculpture as commemorating the peace between Cyaxares and Alyattes, which is described by Herodotus in the 74th chapter of his 1st book. M. Texier's hypothesis, on the other hand, is that the carvings represent the introduction of the worship of Astarte into Phrygia; and this interpretation has been provisionally accepted by Van Lennep, in whose *Travels in Asia Minor*, 1870, carefully-drawn copies of the sculptures will be found. (See also Barth, *Reise von Trapezunt nach Scutari*, 1860, and in *Monatsbericht der Berl. Akad. der Wissensch.*, Febr., 1859.)

BOGODUKHOFF, a town of Russia, in the government of Kharkoff, about 43 miles N.W. of that city, in 50° 10' N. lat. and 36° 32' E. long., on the sandstone heights along the River Merl. There seems to have been a settlement on this site as early as 1571, and in 1681 it is spoken of as a town. In 1709, at the time of the Swedish war, Bogodukhoff was taken by Menschikoff and the Emperor Alexis Petrovitch. There are still remains of the ramparts and ditches with which it was formerly surrounded. The town contains four churches and a cathedral (of the Assumption, built in 1793), a hospital, and an almshouse. The inhabitants are chiefly engaged in agriculture and gardening, and in the manufacture of boots, caps, and furred gowns. Tanning also is carried on to some extent. The trade is principally in grain, cattle, and fish. There are two weekly markets and six annual fairs. Population in 1860, 10,522.

BOGOMILI, a heretical sect of the Greek Church, who came into notice during the 12th century. In origin they are probably Bulgarian, and their name appears to be a compound of the Slavonic words *Bog*, God, and *milui*, have mercy. In doctrine they are closely assimilated to the Euchites of the preceding century, and they may be looked on as an offshoot of that older sect. The peculiarity of their system of belief is the place assigned to Satan, who, under his original name Satanael, is held by them to be the first-born son of God. But Satanael, though seated at the right hand of his father and endowed with universal sway, was discontented and desired to become independent. He

led away a section of the angels from their allegiance, and with their aid formed out of chaos a new world—the earth, and a new race—man. But he was unable to give to man a portion of his own living spirit, and therefore besought God to bestow life on this new creation, promising that the vacant places of the seceded angels should be filled up by the spirits of men. Repenting of this promise, however, he resolved to bring forth an evil race which should overwhelm the good among mankind. He accordingly seduced Eve, who gave birth to Cain, the first of the descendants of the evil principle. His power also enabled him to deceive the greater part of mankind, particularly the Jews, to whom he represented himself as Jehovah. At last God sent out from himself the *Logos*, or angel Michael, who came upon earth in an ethereal form which was in appearance only an earthly body. Christ overcame Satanael, and deprived him of his creative power, *El*, from which time he is called Satan. Christ then ascended and took his place beside the Father, who again sent forth an emanation, the Holy Ghost, for the comfort and edification of believers. In church observances the Bogomili were equally heterodox. They rejected baptism by water only, and made the ceremony consist of prayer, and of laying on the head of the convert the gospel (probably apocryphal) of St John, and the hands of the congregation. As they rejected the symbol of water in baptism so they refused to admit such symbolic rites as the Lord's supper, which they looked upon as an offering to evil spirits. They were averse to all images, even to the cross. The Bogomili suffered persecution from Alexius Comnenus, who put to death their leader Basilus, and they were condemned by a synod of Constantinople in 1140. They lingered on, however, in and about Philippopolis, and opinions nearly identical with theirs are to be met with among the later Catharists. (See the *Church Histories* of Neander and Gieseler.)

BOGOTA, or SANTA FÉ DE BOGOTA, the capital of the United States of Colombia, in South America, is situated in the state of Cundinamarca, in 4° 6' N. lat. and 78° 30' W. long. It occupies a fine position at the base of the mountains La Guadalupe and Montserrat, on a table-land that forms part of the eastern ridge of the Andes, between the extensive valley of the Magdalena and the plains that are watered by part of the Orinoco system. The surrounding country is exceedingly fertile, and produces abundant crops of wheat and barley and the leguminous plants cultivated in Europe. The city of Bogota is the finest in the republic; its streets are well built, and run at right angles to each other; and within recent years most of them have been supplied with side pavements. The private houses are built of sun-dried bricks, and white-washed; and owing to the prevalence of earthquakes they are mostly of one story in height. Of the streets the largest and finest is the Calle-Real or Calle de la Republica, which ends in a large square or plaza containing some of the chief buildings in the city. The cathedral, rebuilt in 1814, possesses very little external beauty; but its interior is fitted up with considerable elegance, its ornaments are rich and valuable, and the image of the Virgin, the patron saint, is covered with a profusion of precious stones. There are about thirty other churches in the city, but many of them are in a state of decay, while several of the monastic buildings are appropriated to secular uses,—the religious communities having been dissolved by Mosquera, and their revenues devoted in great measure to educational purposes. The convent of San Francisco is of great extent, and contains some of the productions of Vasquez, a native artist of merit. A large and elegant building—a capitol, for the reception of Congress and for the various offices of state—is now (1875) in course of erection. Besides the university there are three endowed colleges, a school of

chemistry and mineralogy, a national academy, a public library, a botanic garden, and a military school, which is supported out of the public funds, and has produced some good engineers. The mint, one of the three in the republic, is a large and handsome building, and is well supplied with the necessary machinery. There are manufactures of soap, cloth, leather, and the precious metals; an active trade is carried on; and the neighbourhood is rich in minerals of various kinds. The population in 1800 amounted to 21,464, exclusive of strangers and temporary residents; in 1821 it was estimated at 30,000, and in 1870 at about 52,000. Santa Fé de Bogota was founded in 1538 by Gonzalez Ximenes de Quesada, and received its name from his birthplace Santa Fé, with the addition of Bogota, in honour, it is said, of a native prince of that time. It soon increased in size and importance, and became the capital of the Spanish vice-royalty of New Granada. In 1811 the citizens threw off the Spanish yoke and a republic was proclaimed; the city, however, in 1816, fell into the hands of Murillo the Spanish general. Delivered by Bolivar in 1819 it was made capital of the republic of Colombia; on the separation of the three states it remained the chief city of New Granada, and it is now the capital of the United States of Colombia, forming itself an independent federal territory. It is the seat of the supreme court and the other offices of the Federal Government, and the residence of the foreign diplomatic representatives.

BOGRA, correctly BAGURÁ, a district in the Rájsháhí division, within the Lieutenant-Governorship of Bengal, situated between 25° 20' and 24° 20' 28" N. lat., and 88° 55' 30" and 89° 49' 25" E. long. It is bounded on the N. by the districts of Dinájpúr and Rangpur, on the E. by the districts of Rangpur and Maimansinh, on the S. by the district of Pabná, and on the W. by the districts of Rájsháhí and Dinájpúr. The revenue area of the district in 1870 was 2000 square miles, of which 1750 were returned as under cultivation, 125 as cultivable but not actually cultivated, and 125 as uncultivable waste. The census of 1872 returned the police area of the district at 1500 square miles, and disclosed a population of 689,467 souls, of whom 556,620, or 80 per cent., were Mahometans; 130,644, or 19 per cent., Hindus; 22 Christians; and 2181 were classified as "others." Density of population in the census area, 59 per square mile. The district stretches out in a level plain, intersected by numerous streams and dotted with patches of jungle. The Karatoyá River flows from north to south, dividing the district into two portions, possessing very distinct characteristics. The eastern tract consists of rich alluvial soil, well watered, and subject to fertilizing inundations, yielding heavy crops of coarse rice, oilseeds, and jute. The western portion of the district is high-lying and produces the finer qualities of rice. The principal rivers are formed by the different channels of the Brahmaputra, which river here bears the local names of the Konái, the Dáokobá, and the Jamuná, the last forming a portion of the eastern boundary of the district. Its bed is studded with alluvial islands. The Brahmaputra and its channels, together with three minor streams, the Bángál, Karatoyá, and Alai, afford admirable facilities for commerce, and render every part of the district accessible to native cargo boats of large burden. The rivers swarm with fish,—the value of the fisheries being estimated at £45,000 a year. The principal products of the district are rice, pease, pulses, oilseeds, jute, sugar-cane, mulberry, red pepper, and hemp for smoking (*Cannabis indica*). These products, together with clarified butter and a little silk, form the chief articles of export. The imports consist of salt, cloth, tobacco, areca-nuts, copper and brass utensils, spices, iron and piece goods. The chief trading markets are Bográ, Lakshmiganj, Buriganj,

Dhupcháchia, &c. A silk factory has been established at Naodápára, and is conducted with European capital, with an annual outlay of about £4500. The revenue and expenditure of the district have steadily increased of late years. In 1853 the total revenue of the district amounted to £48,431, and the civil expenditure to £7282; in 1860, revenue £57,744, and civil expenditure £11,013; in 1870–71 the revenue had risen to £59,979. In 1870–71 the district contained 1064 separate estates held by 2497 proprietors, paying a total Government land revenue of £44,347. The machinery for protecting person and property consists of six magisterial and six civil courts, with (1) a regular police force, numbering 54 officers and 252 men, and costing Government £5975; (2), a rural constabulary or village watch, numbering 2552 men, and costing £6635, paid by the landholders and villagers; and (3), municipal police, numbering 36 men, and costing £251. In 1871–72 there were 41 Government and aided schools in the district, attended by 1492 pupils, and maintained at a total cost of £1398, of which £692 was contributed by the state. The total number of aided and unaided schools in the district is returned in the census of 1872 at 169, attended by 1685 pupils. The only town containing upwards of 5000 inhabitants in the district is Bográ, the administrative headquarters, situated on the Karatoyá River; population in 1872, 5872; municipal income, £282; expenditure, £208; rate of taxation per head, 11½d. There is one other municipality, Sherpur, formerly a place of importance when the East India Company had silk filatures in its neighbourhood. A great part of this town is now overgrown with jungle; the municipal income in 1869 was £246, the expenditure £174. The climate of Bográ is mild during the winter, but sultry and oppressive at other seasons. The average annual rainfall for the five years ending 1869 was 82 inches, and the average annual temperature 77° Fahr.

BOHADDIN, or, more properly, BOHA-EDDYN, an eminent Arabian writer and statesman, better known in the East under the appellation of IBN-SJEDDAD. He was born at Mosul 1145 A.D. (539 A.H.), and early became eminent in the study of the Koran, as well as in jurisprudence. At the age of twenty-seven he obtained the place of lecturer at Baghdad, and, soon after, a professor's chair at Mosul. In 1187 he made the pilgrimage to Mecca, and then proceeded to visit Jerusalem and Hebron. In passing through Damascus he was sent for by Saladin, who was then employed in the siege of Kancab. Bohaddin observed, as he himself mentions (*Vita Saladini*, c. v.), that the whole soul of the monarch was engrossed by the war which he was then waging against the enemies of the faith, and saw that the only mode of acquiring his favour was by urging him to its vigorous prosecution. With this view he composed a treatise on the *Laws and Discipline of Sacred War*; and this work, on his return, he presented to Saladin, who received it with peculiar favour. Bohaddin, from this time, remained constantly attached to the person of the sultan, and was employed in various important embassies and departments of civil government. He was also appointed judge of the army, and judge of Jerusalem. After Saladin's death Bohaddin was active in securing the throne to his son, Melik-al-Dhaker, and was by that prince created cadi of Aleppo. He then founded a college in that city of which he himself was the principal professor. When Melik-al-Dhaker died, his son Melik-al-Aziz was a minor, and Bohaddin obtained the principal sway in the regency. This gave him an opportunity of introducing learned men at court, and loading them with honours. As the prince, however, approached to manhood, Bohaddin, though he still retained his offices, found it expedient to retire from court. Even after he was unable to go to college, he continued to