

[Theory and History of Ontology \(ontology.co\)](#) by Raul Corazzon | e-mail: rc@ontology.co

Selected bibliography on the Philosophical Work of Theophrastus

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Bibliography

Abbreviations:

FR = Fragments

FHS&G = *Theophrastus of Eresus. Sources for his life, writings, thought and influence.*
Edited by Fortenbaugh William W. et al. Leiden: Brill 1992 (two volumes)

RUSCH = *Rutgers University Studies in Classical Humanities*

Ancient editions of the Collected Works of Theophrastus

1. Theophrastus. 1541. *Theophrasti Opera*. Basileae.
Edited with a preface by Hieronymus Gemusaeus and Joachim Camerarius (the first printed edition of Theophrastus' works).
2. ———. 1605. *Theophrasti Opera pleraque graeca et latina*. Hanoveri.
3. ———. 1818. *Theophrasti Eresii quae supersunt opera et excerpta librorum quatuor tomis comprehensa*. Lipsiae.
Edited by Gottlob Schneider (1818-1821).
4. ———. 1854. *Theophrasti Eresii Opera quae supersunt omnia*. Lipsiae.
Edited by Friedrich Wimmer (3 volumes, 1854-1862); reprint: Frankfurt am Main, Minerva, 1964.
5. ———. 1890. *Theophrasti De prima philosophia libellus*. Bonn: C. Georg.
Edited by Hermann Usener.

Modern editions and translations of Theophrastus' philosophical works

1. Fortenbaugh, William W., Gutas, Dimitri, Huby, Pamela, and Sharples, Robert W., eds. 1992. *Theophrastus of Eresus. Sources for His Life, Writings, Thought and Influence. I. Life, Writings, Various Reports, Logic, Physics, Metaphysics, Theology, Mathematics*. Leiden: Brill.
 Contents: Preface VII-VIII; Introduction 1; Abbreviations 15; Texts. Life (FR 1-36) 20; Writings (FR 37-55) 90; Various reports (FR 56-67) 104; Logic (FR 68-136) 114; Physics (FR 137-245) 276; Metaphysics (FR 246-250) 436; Theology (FR 251-263) 442; Mathematics (FR 264) 456; Appendix 460-465.
 "These two volumes represent the first fruits of an international project to produce a new collection - text, translation and commentary - of the fragments and testimonia relating to Theophrastus (c. 370-288/5 B.C.), Aristotle's pupil and successor as head of the Lyceum. The need for a new collection was apparent: the standard collection, by Wimmer, is already 120 years old, whereas we now have far better texts of many of the ancient authors in which fragments and testimonia of Theophrastus occur. Whilst classicists have devoted the past hundred years to bringing into the light the work of the major post-Aristotelian schools, the contribution of Theophrastus has remained obscure. The second printing contains corrections to the first.
 This first stage of the project presents the texts, critical apparatus and English translation of the fragments and testimonia. It contains a long methodological introduction, an index of Theophrastean texts and concordances with other collections (Scheider, Wimmer and the several recent partial editions).
 The second stage of the project, which Brill will also publish, will consist of 9 commentary volumes, planned at present as follows:
 1. Life, Writings, various reports (M. Sollenberger, Mt. St. Mary's College)
 2. Logic (P.M. Huby, Liverpool University)
 3. Physics (R.W. Sharples, University College London)
 4. Metaphysics, Theology, Mathematics, Psychology (P.M. Huby, Liverpool University)
 5. Human Physiology, Living Creatures, Botany (R.W. Sharples, University of London)
 6. Ethics, Religion (W.W. Fortenbaugh, Rutgers University)
 7. Politics (J. Mirhady)
 8. Rhetoric, Poetics (W.W. Fortenbaugh, Rutgers University)
 9. Music, Miscellaneous Items and Index of proper names, subject index, selective index of Greek, Latin and Arabic terms (several authors/editors).
 Most of the nine commentary volumes will include significant discussion of Arabic texts, with contributions by Dimitri Gutas (Yale University) and Hans Daiber (Free University of Amsterdam).
2. ———, eds. 1992. *Theophrastus of Eresus. Sources for His Life, Writings, Thought and Influence. II. Psychology, Human Physiology, Living Creatures, Botany, Ethics, Religion, Politics, Rhetoric and Poetics, Music, Miscellanea*. Leiden: Brill.
 Contents: Texts. Psychology (FR 264-327) 2; Human physiology (FR 328-349) 106; Living creatures (FR 350-383) 134; Botany (FR 384-435) 188; Ethics (FR 436-579) 254; Religion (FR 580-588) 400; Politics (FR 589-665) 438; Rhetoric and Poetics (FR 666-713) 508; Music (FR 714-726) 560; Miscellaneous items (FR 727-741) 584; Appendix Nos. 5-9 600; Concordances 619; Index of Theophrastean texts 629.
3. Huby, Pamela M., ed. 2007. *Theophrastus of Eresus. Commentary Volume 2: Logic. Sources for His Life, Writings, Thought and Influence*. Leiden: Brill.
 "This volume contains commentary on the sections concerned with logic (texts 68-136) of the collection of texts published in 1992 (*Theophrastus of Eresus: Sources for his Life, Writings, Thought and Influence*, edited and translated by William W. Fortenbaugh, Pamela M. Huby, Robert W. Sharples (Greek and Latin) and Dimitri Gutas (Arabic) and five others, 2 vols., Leiden: Brill, 1992). It was comparatively easy to isolate those texts connected with logic, though in a few cases there was

uncertainty about whether an item was to be assigned to rhetoric rather than logic. There was also little difficulty with problems of texts where the attribution to Theophrastus is doubtful.

The texts on which we are commenting are nearly all ones that contain the name of Theophrastus, along with a few in which only "the colleagues of Aristotle" are mentioned in a context where it is clear that Theophrastus is intended, usually with Eudemus. They are evidence for works now lost, even in translation. We have taken account, either by actual quotation or by giving references in the upper apparatus, of all such passages up to the cut-off date of 1450. Two items printed in the appendix are without attribution, and are included only as possibly by Theophrastus. To facilitate access to contexts we have added references to English translations of some passages quoted or referred to, and have given short accounts of most of the items mentioned in the upper apparatus.

Within the commentary in some cases several items are grouped together for a general discussion, but then individual items are also treated separately. Lists of relevant literature are given either under the heading of a group or with individual items. We have transliterated short items of Greek, but quoted longer ones in the original script.

(...)

It was only after the bulk of this work had been written that I became aware of the important study of De Rijk, entitled *Aristotle Semantics and Ontology*, which in fact contains a great deal of valuable work on Aristotle's logic. I have however been able to incorporate many references to it, either in the text or in footnotes." (from the Preface).

4. Sharples, Robert W., ed. 1998. *Theophrastus of Eresus. Commentary Volume 3.1: Sources on Physics (Texts 137-223)*. Leiden: Brill.

This volume contains commentary to the section concerned with physics (texts 137-223) of the collection of texts relating to Theophrastus compiled and edited under the leadership of W.W. Fortenbaugh and published in 1992 (*Theophrastus of Eresus: Sources for his Life, Writings, Thought and Influence*). The collection of texts was arranged by subject matter, rather than by the known or conjectured relation of testimonia to particular Theophrastean works (cf. the Introduction to the collection of texts, vol.1 pp. 7-8), and the arrangement of topics was broadly that familiar from the ordering of Aristotle's writings in Bekker's edition. The subject matter of the present commentary might thus be loosely described as the Theophrastean counterpart to the Baker pages of Aristotle 184-390 (*Physics, On Heaven, On Coming-to-Be and Passing Away and Meteorology*). Commentary by Han Baltussen on the texts relating to physical doxography (224-245) will appear in a separate volume, 8.2, along with that by Pamela Huby on texts on metaphysics, theology and mathematics (246-264).

It should be emphasised at the outset that our collection of texts is confined, with a very few exceptions, to those passages where Theophrastus is actually named, and that it is explicitly concerned with material that does not survive in Theophrastean works transmitted in MSS. We are concerned, in other words, with reports of Theophrastus' views -- sometimes quotations, but more often paraphrases -- in other authors." (from the Preface).

5. Huby, Pamela M., ed. 1999. *Theophrastus of Eresus. Commentary Volume 4: Psychology (Texts 265-327)*. Leiden: Brill.

"This will eventually be the fourth of nine volumes of commentary by various authors, each relating to a part of the collection of texts relating to Theophrastus compiled and edited under the leadership of W.W. Fortenbaugh and published in 1992 (*Theophrastus of Eresus: Sources for his Life, Writings, Thought and Influence*). This volume covers texts 265-327, which relate to psychology and epistemology.

This commentary is designed to be used in conjunction with the volume of texts and translations; that includes both an apparatus of parallels for each text and an apparatus of textual variations and emendations. In the commentary isolated words

or phrases of Greek have been given in transliteration, with longer passages being given in Greek script. The titles of ancient works have generally been given in the same English versions as used in the text and translation volume.

The procedure adopted in writing the commentary varies according to the nature of the passage involved. At the start of each passage there is usually a short list of pieces of modern literature; for references to such works the reader should consult first that list and then the general bibliography at the end of this volume." (from the Preface).

6. Sharples, Robert W., ed. 1994. *Theophrastus of Eresus. Commentary Volume 5: Sources on Biology (Human Physiology, Living Creatures, Botany: Texts 328-435)*. Leiden: Brill.

"This is the first to appear of a projected nine volumes of commentary by various authors, each relating to a different part of the collection of texts relating to Theophrastus compiled and edited under the leadership of W.W. Fortenbaugh and published in 1992 (*Theophrastus of Eresus: Sources for his Life, Writings, Thought and Influence*). The present volume of commentary, no. 5 in the eventual series, cover texts 328-435 in the second volume of that collection, relating to human physiology, zoology and botany. The collection of texts was arranged by subject matter rather than by the known or conjectured relation of testimonia to particular Theophrastean works (cf. the Introduction to the collection of texts, vol. 1 pp. 7-8), and the arrangement of topics was broadly that familiar from the ordering of Aristotle's writings in Bekker's edition. The subject matter of the present commentary might thus be loosely described as the Theophrastean counterpart to the Bekker pages of Aristotle 436-789 (i.e. starting with the *Parva Naturalia*; Theophrastus' writings on general psychology will be dealt with in volume 4 of the commentary).

It should be emphasised at the outset that our collection of texts is confined, with a very few exceptions, to those passages where Theophrastus is actually named, and that it is explicitly concerned with material that does not survive in Theophrastean works transmitted in MSS. We are concerned, in other words, with reports of Theophrastus' views, sometimes quotations but more often paraphrases, in other authors."

7. Fortenbaugh, William W., ed. 2011. *Theophrastus of Eresus. Commentary Volume 6.1: Sources on Ethics*. Leiden: Brill.

With contributions on the Arabic material by Dimitri Gutas.

8. ———, ed. 2005. *Theophrastus of Eresus. Commentary Volume 8: Sources on Rhetoric and Poetics (Texts 666-713)*. Leiden: Brill.

"The present volume (...) concerns the rhetorical and poetic fragments that are found in the second of the two text-translation volumes.

The central sections of the commentary, i.e., III and IV, are ordered in accordance with the material presented in the second text-translation volume. Section III covers the twenty-four titles that have their primary listing in the section on the "Titles of Books." That section carries the number 666. It also includes discussion of nine titles that have their primary listing elsewhere (under logic, mathematics, physics, ethics, religion and miscellaneous items) but for one reason or another have or might be thought to have a connection with rhetoric and poetics. Each of these related titles is referred to in 666 and appears in this commentary in the same position in which it is found in 666. For example, the mathematical title *In Reply to Aeschylus* (137 no. 42) appears both in the source volume and in this commentary after the second work *On the Art of Poetry* (666 no. 21) and before *On Comedy* (666 no. 22).

Section IV on "The Texts" is also ordered in accordance with the second text-translation volume: i.e., the discussion of texts 667-713 proceeds in numerical order. There are, however, occasional interruptions, ten in all, when texts whose primary listing occurs elsewhere (under life, logic and ethics, among the miscellaneous items and in the appendix to the second text-translation volume) are discussed. In each

case, the text is referred to in the second text-translation volume within the section on rhetoric and poetics, and discussion occurs in accordance with the position of the reference. For example, a logical text from Alexander of Aphrodisias (135) is referred to after one from Cicero (672) and before one from the codex Parisinus Graecus 3032 (673A), and discussion of the text occupies a similar position in this commentary.

I have created a separate section on the ancient sources - Demetrius Rhetor, Philodemus, Cicero, etc. - and placed it at the beginning of the commentary proper, i.e., as Section II. An alternative would have been to reserve discussion on any given source until a text taken from that source is commented upon. Were that procedure adopted, Cicero *qua* source would be discussed at the very outset, for the first text among the rhetorical and poetic texts is taken from Cicero (667). In contrast, discussion of Philodemus, Cicero's contemporary, would occur much later (689A). "

9. ———, ed. 2018. *Theophrastus of Eresus. Commentary Volume 9.1: On Music*. Leiden: Brill.
10. ———, ed. 2014. *Theophrastus of Eresus. Commentary Volume 9.2: Sources on Discoveries and Beginnings, Proverbs et al. (texts 727-741)*. Leiden: Brill. With contributions on the Arabic material by Dimitri Gutas.
11. Ross, Wiiliam David, and Fobes, Francis Howard, eds. 1929. *Theophrastus. Metaphysics*. Oxford: Clarendon Press.
With translation, commentary and introduction by W. D. Ross and F. H. Fobes. Reprint: Hildesheim, Georg Olms, 1967.
Contents: Preface VIII; Introduction IX; Sigla XXXIII; Text and translation 2; Commentary 41; Index verborum 77; Index to the Introductiona and Commentary 84-87.
"The text as here given, the English translation, the greater part of the Introduction, and all the Commentary are the work of Mr. Ross; for that part of the Introduction which deals with the MSS., for the *apparatus criticus*, and for the Indexes Mr. Fobes is responsible." (from the Preface)
"All the Greek manuscripts of this work assign it to Theophrastus. A scholion at the end adds that it was unknown to Hermippus (*c.* 200 B.C.) and to Andronicus (*c.* 85 B.C.) and does not occur in their lists of Theophrastus' writings, but that Nicolaus (i.e. Nicolaus of Damascus) ascribed it to Theophrastus. Thus the tradition that Theophrastus was its author goes back to about 25 B.C. (...)
The title *ta meta ta phusika* must have been imposed on the work at some time after Andronicus' edition of Aristotle's works, from which the phrase took its origin; and may have been imposed by Nicolaus, who was the first, so far as we know, to refer to Aristotle's *Metaphysics* by that name. (...)
The essay is printed in the *editio princeps* of Aristotle (Aldus, 1498); in the edition of Theophrastus published at Basel in 1541 by Hieronymus Gemusaeus or Oporinus (a reprint of the Aldine), and in a reprint of this (bearing the same date) in which Priscian's *Metaphrasis* is added; in the Camotian Aristotle (Venice, 1552), and in the Sylburg Aristotle (Frankfurt, 1585). It is omitted in the edition of Theophrastus' shorter works by H. Stephanus (Paris, 1557), in the editions of Theophrastus by Furlanus and Turnebus (Hanover, 1605), by Daniel Heinsius (Leyden, 1613), and by J. G. Schneider (Leipzig, 1818-21), but was printed by Brandis (1) with Aristotle's *Metaphysics* (Berlin, 1823), and in Wimmer's two editions of Theophrastus (Leipzig, 1862, and Paris, 1866), and finally has been edited separately by H. Usener (Bonn, 1890). It is the subject of a Greek commentary by Camotius (Venice, 1551)." (from the Introduction)
(1) Who summarizes and discusses its contents in his *Handbuch der Geschichte der Griechisch-Römischen Philosophie* (1835-1866).
12. van Raalte, Marlein ed. 1993. *Theophrastus. Metaphysics*. Leiden: Brill. With an introduction, translation and commentary by M. van Raalte.

Contents: Preface XI; Abbreviations XV; Introduction 1; Text and translation 35; Commentary 67; Chapter One (4 a 2 - 5 a 13) 69; Chapter Two (4 a 14 - 6 a 15) 164; Chapter Three (6 a 15 - 6 b 22) 250; Chapter Four (6 b 23 - 7 b 8) 285; Chapter Five (7 b 9 - 8 a 7) 330; Chapter Six (8 a 8 - 8 a 20) 362; Chapter Seven (8 a 21 - 8 b 9) 277; Chapter Eight (8 b 10 - 10 a 21) 393; Chapter Nine (10 a 22 - 12 a 2) 485; References and author index 588; Index of passages cited 598; Index of Theophrastus *Metaphysics* 628; General Index: English 659; Greek 668-657.

"The history of this book is like that of the best of relationships in that it was started lightheartedly and lasted much longer than foreseen.

Initially serving mainly as a counterbalance to the study of Greek stichic verse, the project was meant to be completed in 1983-1985, during which years the Netherlands Organisation for the Advancement of Pure Research granted me a post-graduate scholarship for that purpose. In the course of time it became increasingly clear that Theophrastus' argument, in spite of the deceptive familiarity of its idiom, defies any easy access to a consistent interpretation-even allowing for its obviously dialectical nature. This made the commentary grow to its present size, my extensively quoting of parallel passages testifying to the experience that without a careful study both of the idiom and of the kind of reasoning involved the purport of the argument remains elusive.

The opportunity offered by Project Theophrastus to present a paper at its 1985 conference at the Institute of Classical Studies of the University of London triggered a choice of focus which is at the base of the present interpretation of the treatise. As if infected by Theophrastus' way of proceeding I have made an attempt to expose each and every question that is posed by the text, and to detect the reasons for preferring one interpretation rather than another-my prevailing criterion being the internal consistency of the argument.

A side-effect of the somewhat unusual set-up of this book might be that it could be used as a kind of sourcebook for Peripatetic idiom; in order to help those who may want to explore this way of making a virtue out of necessity full indices have been provided.

During all these years I had the opportunity to profit from the wisdom and erudition, and certainly did profit from the assistance and support of many people.

First of all I have to acknowledge my indebtedness to the authors of the forthcoming Budé-edition of the *Metaphysics*, and especially to Professor Andre Laks for generously sending me a copy of their completed manuscript in 1990 (and of a revised version of it in 1992), and for allowing me to make use of their *apparatus criticus* and to incorporate references to their interpretation of the text; in this way we have tried to minimize the drawbacks of our simultaneously working on a treatise which had been waiting for attention for so long. It will be clear that the present work heavily relies on Laks & Most's study especially where the manuscript tradition is concerned." (from the Preface).

13. Gutas, Dimitri, ed. 2010. *Theophrastus On First Principles (known as his Metaphysics)*. Leiden: Brill.
Greek Text and Medieval Arabic Translation, edited and translated with introduction, commentaries and glossaries, as well as the medieval Latin translation (by Bartholomew of Messina), and with an Excursus on Graeco-Arabic editorial technique by D. Gutas.
Contents: Preface XIII; Acknowledgments XVII; Abbreviations and Reference Works XXI; Abbreviations of Works by Aristotle and Theophrastus XXIII; Part I. Introduction to the Texts. Chapter One. Introduction to the Essay 3; Chapter Two. The Greek Text: Manuscripts, Translations, Stemma Codicum 45; Chapter Three. The Arabic Text: Manuscripts, Transmission, Editions 75; Part II. The Texts and Translations 105; Part III. Commentary Introduction 247; Aporia 1-25 248-395; Scholium 395; Appendix. "Known by Being Unknown" (9a18-23) 401; Word Indices and Glossaries 409; Bibliography 481; Index Nominum 491; Index Locorum 499.

14. Priscian. 1997. *On Theophrastus on Sense-perception*. Ithaca: Cornell University Press.
Translated by Pamela Huby; with Simplicius, *On Aristotle's On the soul 2. 5-12*, translated by Carlos Steel; in collaboration with J. O. Urmson; notes by Peter Lautner.

French

1. Tricot, Jules, ed. 1948. *Théophraste. La Métaphysique*. Paris: Vrin.
Traduction et notes par J. Tricot.
2. Laks, André, and Most, Glenn W., eds. 1993. *Théophraste. Métaphysique*. Paris: Les Belles Lettres.
Table des matières: Avant-propos VII; Notice IX ; I. La question du titre et du caractère fragmentaire de l'opuscule IX; II. Caractères généraux de l'opuscule XVIII; III. Sommaire de l'argument de l'opuscule XXVII; IV: La transmission de l'opuscule XL; Bibliographie LXXXI; Sigla LXXXIX-XC; Texte et traduction 1; Notes complémentaires 25; Index nominum 91-101.
Texte édité, traduit et annoté par A. Laks et G. W. Most avec la collaboration de Charles Larmore et Enno Rudolph et pour la traduction arabe de Michel Crubellier.
"Le travail que nous présentons ici a débuté, en décembre 1983, par un séminaire sur la Métaphysique de Théophraste réunissant André Laks (Centre de recherche philologique de l'Université Charles de Gaulle-Lille III/Princeton University, Grec), Charles Larmore (Columbia University, Philosophie), Glenn W. Most (Université de Heidelberg, Philologie classique), Enno Rudolph (Forschungsslatte der Evangelischen Studiengemeinschaft et Université de Heidelberg, Théologie). Pendant quatre ans, ce séminaire s'est réuni à intervalles variés, à Heidelberg, Florence ou Paris, pour approfondir le travail d'interprétation. En 1987, Michel Crubellier (Centre de recherche philologique) s'est adjoint au groupe de travail, quand nous nous sommes rendu compte de l'importance de la version arabe conservée à la bibliothèque de Téhéran. Les discussions intensives qui se sont prolongées pendant cette période fournissent la base de ce travail. Si deux auteurs signent finalement le livre, c'est qu'ils se sont chargés de l'établissement du texte grec et de la rédaction de cette édition. G. W. Most a relu les manuscrits grecs et latins et établi le texte avec l'apparat. Il a préparé les parties de l'introduction relatives à l'histoire de la transmission du texte (I et IV), à l'exception de la partie arabe, due à M. Crubellier (qui a aussi collationné les manuscrits arabes), et élaboré un premier état du sommaire (III). Une première version de la traduction, des notes, et de la section II de l'Introduction, rédigée par A. Laks (qui a également révisé l'Index des mots figurant dans l'édition Ross-Fobes), a été soumise à la critique des membres du séminaire. La mise en forme finale de l'ensemble, qui résulte du travail commun des signataires, a tiré profit des remarques de tous." (Extrait de l'Avant-propos)
(...)
(*) En janvier 1993, Marlein van Raalte a mis à notre disposition le manuscrit du volumineux commentaire de l'opuscule qu'elle publie chez Brill, et qui se réfère au manuscrit de la présente édition. Nous n'avons pu comparer et utiliser les résultats obtenus que dans un cas (cf. p. 69, n. 41). Elle n'a pu, de son côté, tenir compte des dernières modifications apportées à notre propre travail (cf. e.g. notre texte en 11a19-20, notre interprétation de 10b25 ou notre note 37, p. 57).

Italian

1. Reale, Giovanni. 1964. "Traduzione integrale con commento de "la Metafisica" di Teofrasto." In *Teofrasto e la sua aporetica metafisica*, 165-207. Brescia: La Scuola. English translation by John Catan of Reale's translation of Theophrastus' *Metaphysics* in: G. Reale, *The concept of first philosophy and the unity of the Metaphysics of Aristotle*, Albany, State University of New York Press, 1980, pp. 392-423.
2. Romani, Silvia, ed. 1994. *Teofrasto. La Metafisica*. Milano: La vita Felice. Testo greco a fronte, introduzione, traduzione e note a cura di S. Romani.
3. Repici, Luciana, ed. 2013. *Teofrasto. Metafisica*. Roma: Carocci. Testo greco a fronte. Introduzione, traduzione e commento di L. Repici.
4. ———. 1977. "Teofrasto. Testimonianze e frammenti." In *La logica di Teofrasto. Studio critico e raccolta dei frammenti e delle testimonianze*, 193-223. Bologna: Il Mulino.
A cura di Luciana Repici (testi greci e latini di 77 frammenti).

German

1. Henrich, Jörn, ed. 2000. *Die Metaphysik Theophrasts. Edition, Kommentar, Interpretation*. München: K. G. Saur.
2. Theophrast. 2012. *Metaphysik*. Hamburg: Meiner. Griechisch-deutsch. Übersetzt und mit Anmerkungen herausgegeben von Gregor Damschen, Dominic Kaegi und Enno Rudolph. Mit einer Einleitung von Gregor Damschen und Enno Rudolph. Griechischer Text nach der Edition "Théophraste: Métaphysique" von André Laks und Glenn W. Most.
3. Graeser, Andreas, ed. 1973. *Die Logischen Fragmente des Theophrast*. Berlin: Walter de Gruyter.
4. Fortenbaugh, William W., ed. 1984. *Quellen zur Ethik Theophrasts*. Amsterdam: B. R. Grüner.

Selected bibliography on Theophrastus' philosophical works

For the logical works see: [Peripatetic Logic: The Work of Eudemus of Rhodes and Theophrastus](#) on the website "History of Logic".

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2. Anton, John P. 1998. "The concept of causality in Theophrastus' *Metaphysics*." *Journal of Neoplatonic Studies* no. 7:1-31.
3. Baltussen, Han. 1992. "Peripatetic dialectic in the *De Sensibus* in Theophrastus." In *Theophrastus: His Psychological, Doxographical, and Scientific Writings*, edited by Fortenbaugh, William W. and Gutas, Dimitri, 1-19. New Brunswick: Transaction Publishers.
"The nature and purpose of the *De sensibus* have remained unstudied ever since the text was printed as a fragment of the lost (so-called) *Physikon doxai* in Hermann Diels's *Doxographi graeci* (1879). In this paper its general structure and argument are studied from a Peripatetic point of view by using recent insights in Aristotle's

use of dialectic. This procedure provides tools for testing reputable views' (*endoxa*), which may then serve as a starting-point for a systematic exposition. It is shown that Theophrastus also makes use of dialectical moves to examine the theories on perception."

4. ———. 1993. *Theophrastus on theories of perception: Argument and purpose in the De sensibus*. Utrecht: Department of philosophy Utrecht University.
5. ———. 1998. "The Purpose of Theophrastus' de Sensibus Reconsidered." *Apeiron* no. 31:167-199.
6. ———. 2000. *Theophrastus against the Presocratics and Plato. Peripatetic dialectic in the De sensibus*. Leiden: Brill.
7. ———. 2002. "Theophrastean echoes? The *De Sensibus* in the Platonic and Aristotelian tradition." In *On the Opuscula of Theophrastus*, edited by Fortenbaugh, William W. and Wöhrle, Georg, 39-58. Stuttgart: Franz Steiner Verlag.
8. ———. 2014. "The Peripatetics after Aristotle." In *The Routledge Companion to Ancient Philosophy*, edited by Warren, James and Sheffield, Frisbee, 1211-1246. New York: Routledge.
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 "To sum up, the layout of the text pages would be as follows:
 1. The text, each fragment introduced by a reference to the primary source; it would use two sizes of print, one for the fragments themselves and the other for the context, but only one font each for Greek, Roman and Italic.
 2. Three, or less ideally two, *apparatus*, of references to earlier publications, of secondary attestations, and *apparatus criticus*.
 This gives all the information needed for a first reading of the fragments: the actual quotations, enough of the context to make them intelligible, and the basic facts about the constitution of the texts and their *fortuna* up to the present. But it would not answer all the questions a reader may legitimately ask, and so a commentary would be unavoidable. It will have to deal with several kinds of questions:
 1. Textual problems, involving choices between the readings of different manuscripts and also, where the same fragment has been transmitted independently by several intermediaries, between the versions they present.
 2. The accuracy and extent of the quotation. This may involve some discussion of the intermediate author's motive for quoting Theophrastus and the distortions or adaptations, particularly of terminology, he may have imported.
 3. The relationship of each fragment to the others, especially those belonging to the same work or subject-group. This will necessitate some consideration of the form and subject-matter of the book from which each fragment was originally taken, and where there is sufficient evidence, its arrangement and method of treatment. But in view of the available evidence, this will in most cases fall far short of anything that could be called a "reconstruction".
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 Plato and the Pythagoreans make the distance [between the first principles and everything else] a great one, and they make all things desire to imitate fully; and yet, they set up a certain opposition, as it were, between the Indefinite Dyad and the One. In the former [resides] the Unlimited and the Unordered and, as it were, all Shapelessness as such; and they make it altogether impossible for the nature of the universe to exist without this [that is, the Indefinite Dyad] – it [that is, the Indefinite Dyad] could only have an equal share in things, or even exceed the other [first principle, that is, the One] – whereby they also make their first principles contrary [to one another]. Therefore, those who ascribe causation to the god claim that not even the god is able to reduce all things to the best, but, even if at all, only in so far as is possible. And perhaps he wouldn't even choose to, if indeed it were to result in the destruction of all existence, given that it [that is, existence] is constituted from contraries and consists of contraries. ((Theophrastus, *Metaphysics*, 11a26–b12)."
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 "The so-called theological excursus in the Arabic translation of Theophrastus' *Meteorology* shows a division between two kinds of causation that gives rise to serious doubts concerning the authorship of the passage. Whereas from the *Metaphysics* it may be inferred that Theophrastus was inclined to consider the mode of being of the cosmos, by its very essence consisting of both order and disorder, as good and divine, the excursus maintains that god is responsible only for the order in the world (which is good), whereas the nature of the world itself, with its plurality of causes, accounts for the disorder (which is bad). It is argued that those passages adduced as a parallel for the excursus (from the *Metaphysics* and *De pietate* in particular) do not bear out this claim, and that other Theophrastean texts and sources make it unlikely that Theophrastus is the author of the excursus in its present form."
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