the Roman MS. identifies with a certain Domnio, bishop of Sardica in 517 (see Marcellinus Comes, *Chronicon,* ad ann. 517), ever existed at all. Mr Bryce has printed this Roman MS., with his observations thereon, in the *Archivio Storico* of the R. Società Romana di Storia Patria, 1887.

THEOPHRASTUS, the successor of Aristotle in the Peripatetic school, was a native of Eresus, in Lesbos. The date of his birth is a matter of inference, and has been fixed between 373 and 368 b.c. It is said that his original name was Tyrtamus, and that the name Theo­phrastus was given him by Aristotle on account of his eloquence, but this story is quite as likely to be an after­thought suggested by the name at a later date. After receiving his first introduction to philosophy in Lesbos from one Leucippus or Alcippus, he proceeded to Athens, and became a member of the Platonic circle. After Plato’s death he attached himself to Aristotle, and in all probability accompanied him to Stagira. The intimate friendship of Theophrastus with Callisthenes, the fellow­pupil of Alexander the Great, the mention made in his will of an estate belonging to him at Stagira, and the repeated notices of the town and its museum in the *History of Plants* are facts which point to this conclusion. Aristotle’s affectionate confidence in his pupil and friend is proved by his making Theophrastus guardian of his children in his will, and designating him as his philosophic successor at the Lyceum on his own removal to Chalcis. Eudemus of Rhodes was not without claims to this posi­tion, but the master, according to the well-known story, delicately indicated his preference by the remark that the wines of Lesbos and Rhodes were both excellent, but the Lesbian was the sweeter. Aristotle also bequeathed to Theophrastus his library and the originals of his own works. Theophrastus presided over the Peripatetic school for thirty-five years, and died in 288 b.c. Under his guidance the school flourished greatly in point of numbers, and at his death he bequeathed to it his garden with house and colonnades as a permanent seat of instruction. His popularity was also shown in the regard paid to him by Cassander and Ptolemy and by the complete failure of a charge of impiety brought against him. He was honoured with a public funeral, in which the whole people took part.

Theophrastus’s philosophical relation to Aristotle and his place in the development of Peripatetic doctrine have been sketched under the head Peripatetics. It remains to say a few words about his works From the lists of the ancients it appears that the activity of Theophrastus extended over the whole field of con­temporary knowledge. Logical, physical, biological, psychological, ethical, political, rhetorical, and metaphysical treatises are men­tioned, most of which probably differed little from the Aristotelian treatment of the same themes, though supplementary in details. On the whole, Theophrastus seems to have developed by preference the observational and scientific side of his master, and of this character are the books and fragments that have come down to us. The most important of these are two large botanical treatises, On the History of Plants (περì φυτών íστoρías), in nine books (originally ten), and On the Causes of Plants (πepς φυτών αιτιών), in six books (originally eight). These constitute the most important contribu­tion to botanical science till we come to modern times, and furnish proof of the author’s extensive and careful observation combined with a considerable critical sagacity. We also possess fragments of a History of Physics, a fragmentary treatise On Stones, a work On Sensation (περì aìσθήσεωs) in the same condition, certain meta­physical àπoρíaι, which probably once formed part of a systematic treatise, and the well-known Ethical Characters (ήθικοί χαρακτήρες), containing a delineation of moral types, probably an extract or compilation by a later hand from a larger ethical work of Theo­phrastus. Various smaller scientific fragments have been collected in the editions of J. G. Schneider (1818-21) and F. Wimmer (1886) and in Usener’s Analecta Theophrastea.

THEOPHYLACT, a well-known Biblical commentator, was born most probably at Euripus, in Euboea, about the middle of the 11th century. He became a deacon at Con­stantinople, and attained a high reputation as a scholar, as is shown by the fact that he became the tutor of Constantine Porphyrogenitus, son of Michael VII., for whom he wrote his ∏αιδεíα *βασιλική.* About 1078 he went into Bulgaria as archbishop of Achris. In his letter he complains much of the rude manners of the Bulgarians, and he sought to be relieved of his office, but apparently without success. His death took place after 1107.

His commentaries on the Gospels, Acts, the Pauline epistles, and the Minor Prophets are founded on those of Chrysostom, but deserve the considerable place they hold in exegetical literature for their appositeness, sobriety, accuracy, and judiciousness. His other extant works include seventy-five letters and various homilies and orations and other minor pieces. A splendid edition of the whole in Greek and Latin, with a preliminary dissertation, was published in 1754-63 by J. F. B. Μ. de Rossi (4 vols. fol., Venice).

THEOPHYLACT of Simocatta. See vol. iv. p. 613.

THEOPOMPUS of Chios, a celebrated historian and rhetorician, was born about 378 B.c. In early youth he seems to have spent some time at Athens, along with his father, who had been exiled on account of his Laconian sympathies. Here he became a pupil of Isocrates, and rapidly made great progress in rhetoric : we are told that Isocrates used to say that Ephorus required the spur but Theopompus the bit (Cic., *Brutus,* § 204). At first he appears to have composed epideictic speeches, in which he attained to such proficiency that in 352-351 he gained the prize of oratory given by Artemisia in honour of her husband, although Isocrates was himself among the com­petitors. It is said to have been the advice of his teacher that finally determined his career as an historian,—a career for which his abundant patrimony and wide knowledge of men and places (Fr. 26) had singularly fitted him. Through the influence of Alexander, he was restored to Chios about 333, and figured for some time as one of the boldest and most uncompromising leaders of the aristocratical party in his native town. After Alexander’s death he was again expelled, and took refuge with Ptolemy in Egypt, where he appears to have met with a somewhat cold reception. The date of his death is unknown.

The works of Theopompus were chiefly historical, and later writers frequently cite them as authorities. They included an Epitome of Herodotus's History, the Hellenics ('Ελληνικά, 'Ελληνικάì ίστορίαι), the History of Philip (Φιλιππικά), and several panegyrics and hortatory addresses, the chief of which was the Letter to Alexander. The genuineness of the epitome of Herodotus has been called in question ; we possess only five quotations from it, preserved by grammarians or lexicographers, and consisting only of single words. The Hellenics was a somewhat ambitious work in 12 books, extending from 411 (where Thucydides breaks off) to 394 —the date of the battle of Cnidus. A few insignificant fragments remain, but do not suffice to give us any idea of the general character of the work. By far the most ambitious history written by Theopompus was the Φιλιππικά. In this he narrated the history of Philip’s reign (360-336) in 58 books, with frequent digressions on the names and customs of the various races and countries of which he had occasion to speak. So numerous were these digres­sions that Philip III. of Macedon reduced the bulk of the history from 58 to 16 books by cutting out those parts which had no connexion with the achievements of the king. It was from this history that Diodorus and Trogus Pompeius derived much of their materials. Several fragments, chiefly anecdotes and strictures of various kinds upon the character of nations and individuals, are preserved by Athenæus, Plutarch, and others. Of the Letter to Alexander we possess one or two fragments cited by Athenæus, animadverting severely upon the immorality and dissipations of Harpalus. The Attack upon Plato, and the treatise On Piety, which are sometimes referred to as separate works, were perhaps only two of the many digressions in the history of Philip ; some writers have doubted their authenticity.

The nature of the extant fragments fully bears out the criticisms of antiquity upon Theopompus. Their style is clear and pure, full of choice and pointed expressions, but lacking in the weight and dignity which only profound thought can supply. As we might expect in a pupil of Isocrates, he is especially careful to avoid hiatus. The artistic unity of his work suffered severely from the frequent episodes with which it was interspersed ; his account of Sicily, for example, extended over several books. Another fault was his excessive fondness for romantic and incredible stories (Fr. 33, 66, 76, &c.); a collection of some of these was afterwards made aud published under his name, with the title of Θαυμάσια