Meteorology for Courtiers and Ladies: Vernacular Aristotelianism in Renaissance Italy

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From the time of Petrarch onward, a number of humanist thinkers criticized Aristotelian scholasticism for its inflexibility and conservatism. Aristotelianism, in Petrarch’s eyes, was the philosophy of the universities and, as a result of its fealty, reacted to the needs of the institution rather than of society itself. The conservatism of Aristotelianism was, and is, notorious, evident in the continuing use of *quaesitiones* and textual commentaries in discussions of the natural world well into the seventeenth century. While it is true that large portions, even most, of Aristotelian treatises were composed within the institutional settings of universities, or later Jesuit colleges, Aristotelians nevertheless reacted to larger societal issues, and Aristotelian writings had audiences beyond universities.

1. The Use of Italian

While famous seventeenth-century opponents of natural philosophy of the schools, such as Galileo, Descartes, Pascal, Bacon, wrote at least some works in the vernacular, the shift from Latin to vulgar languages was not necessarily an attack on Aristotelian phi-


Ilosophy. Even though Paracelsus lambasted the Latin learning of the universities, and legal authorities struck back, not all followers of the Stagirite were staunch defenders of the use of Latin. In Sperone Speroni’s *Dia-

logo delle lingue* (1542), it is a character based on perhaps the most famous university professor of the previous generation who makes some of the strongest arguments for dropping the study of Greek and Latin. The character, named Peretto, which was the nickname of Pietro Pomponazzi, the famed and at times controversial professor at Padua and Bologna, argues that studying Greek and Latin is “the cause of our ignorance,” and that if all books were translated into the vernacular, philosophers could dedicate more time to *scientia* and less to the study of language. Speroni’s dialogue, with Pomponazzi as the spokesman for the vernacular, indicates that writing Aristotelian natural philosophies in the vernacular in sixteenth-century Italy was not necessarily considered a threat to the intellectual hegemony of universities. Accordingly, its practice became widespread for meteorological writings by the end of the sixteenth century.

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By the sixteenth century, meteorology was a subject that already diffused in Italian and French, although Aristotle’s *Meteorology* was by no means the only work of Aristotle that was a basis for writings in the vernacular.\(^6\) Meteorology had stood at the forefront of vernacular translation movements during the Middle Ages. In the 1270s, Mahieu le Vilain translated *Meteorology* I-III, a century before Nicole Oresme composed vernacular commentaries on the *Ethics*, *Politics*, *Economics*, and *De caelo*.\(^7\) An anonymous translation brought the medieval commentary tradition to the Italian vernacular in the fourteenth century by paraphrasing Thomas Aquinas’s and Albertus Magnus’s commentaries in the Florentine dialect.\(^8\) In the fifteenth century, Evrart de Conty paraphrased in French parts of the *Problemata*, which included considerations of the nature of the winds and the effects of climate on health.\(^9\) The growth of the genre of problem literature during the Renaissance further spread meteorological knowledge during the sixteenth century, when several authors addressed meteorological issues in Italian.\(^10\)

Several authors of Renaissance vernacular meteorological works felt obliged to justify the use of Italian. Some undoubtedly hoped their writings would enjoy prominence in courts and thereby emphasized the pleasure that the study of meteorology affords. For example, Girolamo Borro, a professor of philosophy at Pisa, has the interlocutors of his dialogue on the nature of tides and the flooding of the Nile recognize that vernacular books, while not as serious as Latin ones, are good for passing the time in a pleasant manner. In his dialogue, a speaker, named Nozzolino, offered a jocular anticlerical excuse for reading the vernacular. After confessing that he knew that his more learned interlocutor, named Talascopio, never spends even the hottest days reading Dante, Petrarch, or Boccaccio but rather the books of Cicero, Julius Caesar, and Terence, he observed that books of philosophy require

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\(^10\) For the growth of problem literature see: Ann Blair, “The *Problemata* as a Natural Philosophical Genre,” in *Natural Particulars: Nature and the Disciplines in Early Modern Europe*, ed. Anthony Grafton and Nancy Siraisi (Cambridge, MA: MIT Press, 1999), 171-204; Ann Blair, “Authorship in the Popular Problemata Aristotelis,” *Early Science and Medicine* 4 (1999): 189-227. The tradition of writing on meteorology in the Italian vernacular includes the problem literature of the fifteenth century. Girolamo Manfredi’s *Il perche*, composed in the 1470s, is an example of one of the most frequently printed of such encyclopedias, which asked obscure questions often directed toward uncovering the answers to largely practical issues.
an extreme amount of diligence. So much effort, in fact, that Tuscan priests did not spend their time reading serious tracts related to Church doctrine but rather filled their days with the perusal of amorous tales and poems. In this manner, Borro distinguished serious philosophy written in Latin from easier and more enjoyable vernacular dialogues.

Similarly, delight was a chief concern of the courtier Sebastiano Fausto da Longiano, who maintained that he chose to write a short book on meteorology because, “The material, by its own power is not only delightful, but also useful to many.” The choice of Italian for this treatise was made not just for “universal benefit,” but also so that readers would be able to “walk on this very path where in brief all the concepts of philosophy could be apprehended without Greek and Latin, and in little time they could enjoy the sweet fruits of the philosophical garden.” According to Fausto, native words, with the inclusion of the occasional Latin terminuccio, display their meaning more easily. On the contrary, reading Greek and Latin causes fatigue, which in turn creates diffidence and eventually desperation.

Other authors of vernacular meteorological treatises sought slightly more sober justifications for their use of Italian. Francesco de’ Vieri, a professor at Pisa and presence in Florentine courts, justified his use of what he called the “Tuscan, or even better the Florentine tongue,” by contending that the use of this language makes his work available for everyone to enjoy. The preface stresses the utility and pleasure found in meteorological studies and thereby its suitability for courtly audiences and the Prince in particular: “A science of so many beautiful and delightful things is well suited better for no one other than the Grand Prince of Tuscany.” He asserted that everyone is curious to know the causes of such honored and marvelous effects and that the knowledge of these effects could aid agriculture, medicine, and maritime war. Giacomo Buoni justified his use of Italian for a dialogue that discussed the recent earthquakes at Ferrara by appealing to the locality of the subject and the de-

11 Girolamo Borro, Dialogo del flusso e reflusso del mare (Lucca: Busdragho, 1561), 13.
12 Sebastiano Fausto da Longiano, Meteorologia, cioè discorso de le impressioni humide & secche (Venice: n.p. 1542), sig. aii r: “Perche tra l’altr’ cose de la filosofia me parve questa particella de la meteora per la materia sua potere essere non solamente dilettovole, ma utile a molti.”
13 Fausto da Longiano, Meteorologia, sig. aii v: “Potria forse avenire che altri s’incaminarino per questo medesimo sentiero onde in breve tutti i concetti de la filosofia s’apprenderebbono senza la lingua greca, e senza la latina: & in poco spatio di tempo si goderebbe de li frutti soavi del filosofico giardino.”
14 Francesco de’ Vieri, Trattato delle Metheore (Florence: Marescotti, 1573), 4v: “Emmi piaciuto parlare di queste cose, non meno in questa nostra lingua Toscana, ò per dir meglio Fiorentina, che io mi faccia ancora nella latina: pergiovare, & dilettearsi insieme ognuno.”
15 Vieri, Trattato delle Metheore, 2v: “la scienza di tante belle cose, & si dilettevoli, si convenga piu, che ad altra person a V. S.A. Gran Prencipe della Toscana.”
sire to spread knowledge of it. He wrote, “I am Italian and I speak of a matter that happened in Italy: desiring, that the matter be better known also to many of intelligence, and not only those who have a been well introduced to the knowledge of Latin.” Lest one think that the use of Italian in philosophy runs against the desires of the Church, Buoni asserted that his uncle, a canon, advised him to do so.

These justifications provide a sense of the larger motivations of vernacular meteorological works. While the vernacularization of natural philosophy was pan-European, the authors’ goals and the character of the vernacular treatises at times exhibit local interests, just as many Latin treatises did. The writers of sixteenth-century Italian meteorological work wanted to transfer and transform the teachings from the highly developed Italian universities to a broader audience that was often courtly in nature, and, at times, consisted of both sexes. Italian universities, most famously those at Bologna and Padua, attracted students from across Europe because of the renown of their faculty, who often published their lectures in the form of Aristotelian commentaries. Vernacular meteorological treatises often quoted and cited these Latin works, at times consciously modeling themselves on the ideas of well-known professors; and, well-known professors wrote vernacular treatises, sometimes modifying the form and content for the courtly audience.

In the sixteenth century women were increasingly central to the intellectual discourse of the courts, and many of these meteorological dialogues reflected that growth, as their characters and dedicatees were often female. Aristotelian meteorology had been concerned with practical endeavors throughout the Renaissance as commentaries and handbooks often mixed theoretical discussions with explanations of their relevance to alchemy and medicine. The intermingling of these fields also marks a number of vernacular treatises, whose courtly audience was likely to have had stakes in navigational, agricultural, or military projects.

Although practical utility and delight in the wondrous were motives for rendering the subjects of the Meteorology into Italian, they were not the only ones. The numerous accessible examples of elements and their

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16 Giacomo Buoni, Terremoto dialogo (Modena: Gadaldini, 1571), preface 2: “Il Dialogo ho giudicato esser bene, che sia scritto in lingua volgare Italiana, poiche io sono Italiano, & parlo di cosa avenuta in Italia; desiderando, che la cosa possa esser nota ancora a molti begli ingegni, che non sono così bene introdotti alla intelligenza della lingua Latina, & essendo questo parimente stato parere del Canonico mio Zio, che me n’ha consigliato.”


mixtures in meteorology rendered it a subject suitable as an introduction to natural philosophy. Technical language and complex concepts of Aristotelian thought easily can confuse those untrained in philosophy.

Yet, some vernacular writings on meteorology introduced the basics of natural philosophy while limiting the proliferation of obscure terms. In this manner, fundamentals of Aristotle’s thought, such as the four elements, the prime qualities, and the division between the heavens and the terrestrial world are illustrated by examples found in thunder, vapors, and the tides. The relative ease of this topic, however, does not mean that all the Italian vernacular commentaries were written to those with a low level of education or philosophical sophistication.

2. Authors and Audiences

Both established courtiers and university professors wrote vernacular meteorological treatises and dialogues. An example of such a courtier is Sebastiano Fausto da Longiano, who in 1542 with the patronage of the Pallavicino family at Cornemaggiore in the Piacentino published five books, all written in Italian. The topics of several of these books clearly correspond to the exigencies of life at the court, where he gained his support. His Gentil’huomo discussed virtù in light of aristocratic custom, a topic that he would later discuss in more detail in a book on dueling and honor (Duello regolato a le leggi de l’honore, 1552). His De lo istituire il figlio argued that examples from history, literature, and religion should be used to educate male nobility. Added to these three treatises were two efforts in transporting knowledge originally written in Greek into Italian: one was a translation of Dioscorides; the second was a compendium based on the first three books of Aristotle’s Meteorology.

Fausto’s meteorological compendium is brief and not fashioned for a scholarly audience. Rather, pleasure and ease best define his motive and tone. The work provides an introduction to natural philosophy, starting with the elements, the nature of the heavens, before moving on to the divisions of air, the exhalations, and other meteorological phenomena. While the dedication emphasizes pleasure, the treatise itself does not dwell on the marvelous and there are few obvious concessions to entertainment, beyond the pleasures inherent in learning the foundations of natural philosophy, in general, and meteorology, in particular.

Fausto’s interest in meteorology was common to other courtiers, such as the Milanese courtier Camillo Agrippa, who shared interests besides meteorology with Fausto. Both wrote on martial arts. While Fausto was concerned with the relation between honor and dueling, Agrippa improved the techniques of sword-fighting, writing a treatise on fencing.19 His dialogue on meteorology, which was published in 1584 and dedicated

19 Camillo Agrippa, Trattato di scienza d’arme. Et un dialogo in detta materia (Venice: Pinargenti, 1568).
cated to Cardinal Aloisio d’Este, used Aristotelian concepts to explain the generation of winds and their role in the production of meteorological phenomena such as thunder, lightning, and floods. The content hardly corresponds to the preface that emphasizes that this work will demonstrate the order of God’s creation. The dialogue, however, reflects Agrippa’s interest in navigation. The winds are a primary subject as are the effects of the moon, sun, and other planets and explained in a manner that refrained from excessive exploration of scholarly distinctions and theoretical disputes.

Emphases on utility and awe characterized the intent of many other vernacular meteorological works. For example, the courtier Annibale Romei identified the purpose of his work on meteorology as to explain the causes of stupendous natural appearances to common, semi-learned, and learned individuals. Stefano Brevantano’s work on the


\[21\] Annibale Romei, *Dialogo ... si tratta delle cause universali del Terremoto, e di tutte le impressioni, & apparenze, che, con stupor del volgo nell’Aria si genarano....* (Ferrara: Baldini, 1587), sig. *3v.

winds maintained that his work could be useful to sailors. The relation between practical endeavors and meteorology stands out in Nicolò Sagri’s *Reasoning on the Variety of Tides in the Western Ocean.* Sagri was a sea captain from Ragusa and the characters in the dialogue reflect his naval background. The use of Italian probably reflects the lack of Sagri’s knowledge of Latin -- he cites no Latin sources, or even Aristotle – as well as the potential audience of sailors, who would most likely prefer a vernacular treatise.

Initially the interlocutors of Sagri’s dialogue set off on an empirical discussion. The character Pedotto Biscaino, a sailor, says that he does not know enough to determine the causes of the tides and so he has “left similar speculations to the philosophers, and astrologers, and only applied himself to know the effects, since for our art (the art of navigation) it is more necessary to understand how, when, and where the water moves, than the cause of its movement.”

Nocchiero, also a sailor, agrees with Pedotto’s judgment, and in the first two books they chart out times and places where they experienced different tides, in relation to the sun, moon, and season, in an effort to pre-

\[22\] Stefano Brevantano, *Trattato del’origine della venti* (Venice: Camotio, 1571), 5r.

\[23\] Nicolò Sagri, *Ragionamenti sopra la varietà de i flussi et riflussi del mare occidentali* (Venice: Guerra, 1574), 4: “ho lasciati simili speculazioni a Filosofi, & Astrologi, e solo mi son forzato di sapere gli effetti suoi, poi che all’arte nostra piu bisogna intendere come, quando, & in che luoco si muovono l’acque (ilche più facilmente si conosce) che la causa del suo movimento.”
dict where the tides will be in the future. In the third book a more learned speaker, named Ambrosio di Goze, gives a natural philosophical explanation for the variety of tides. He explains that the water’s natural instinct is to follow the moon, and it is even more likely to follow the moon when it receives more light from the sun, that is, when it is full.24 Yet Sagri’s dialogue stays fairly true to its commitment to practical empirical knowledge. The causes for the tides have little impact on the entire treatise that applies knowledge taken from voyages to Flanders, Lisbon, and Dublin. Sagri stuck to the subject and the tides are not an excuse for discussing marvels, the harmony of the universe, or Aristotle’s theory of prime matter.

Interest in wonder and pleasure was common to academics who participated in courtly life, while transforming university teachings. Vieri wrote the most comprehensive and learned Italian meteorological tract of the sixteenth century. His intellectual output followed a Florentine tradition that tried to reconcile the works of Plato and Aristotle.25 Although for the most part he followed Aristotle, there are traces of this conciliatory stance in his commentary on the

24 Sagri, *Ragionamenti*, 103: “la Luna move quelle virtualmente, e l’acque seguono à quella per istinto naturale; e piu quella volta quando la Luna riceve maggior lume dal sole nella parte risguardante l’acque à atta à riverberare quello maggiormente à esse ch’in altro te po, ciòe piu nel tempo della quintadecima e congiontione, e sui vicini,”


*Meteorology*. The preface, dedicated to Francesco de’ Medici, advertizes the author’s erudition and thus his reliability. He wrote, “In order that everyone can have faith that this doctrine is true and secure, I will follow Aristotle, the master of those that know, and his best interpreters, such as all the Greeks, and among the Arabs, the great commentator Averroes, and among the Latin, Saint Thomas Aquinas, whose doctrine is brief, easy, and very secure.”26 In fact he does follow these interpreters. In addition, he cited more recent predecessors as examples of great philosophers, Pomponazzi, Lodovico Boccadifero, and Simone Porzio, all of whom lectured on the *Meteorology*.27

There are few concessions in Vieri’s treatise to simplify the material, and except for the choice of language it is difficult to find grounds to distinguish his efforts from contemporary commentaries in Latin. Vieri brought the learning of the university, in a nearly identical form and filled with citations to writings available only in Latin or Greek,

26 Vieri, *Trattato delle Metheore*, 4v: “finalmente per che ogn’uno presti fede à questa dottrina come vera, & sicura, io seguirò Aristotele Maestro di coloro che sanno, & i suoi migliori interpreti, come sono tutti i greci, & tra li arabi il gran comentatore Averroys, & tra i latinì San Thomaso d’Aquino, la cui dottrina è breve, facile, & tanto sicura, ...”

27 Pomponazzi’s lectures are extant, Boccadifero’s printed, and Porzio’s attested to. Allegedly, Porzio’s lectures on the *Meteorology* were interrupted by students who wanted to hear his controversial views on the materiality of the human soul. See Angelo Maria Bandini, ed., *Clarissimorum Italorum epistolae ad Petrum Victorium* (Florence: n.p., 1758–60), 1:43.
to an audience not trained in the university. The citations of Averroes, Alexander, Olympiodorus, suggest that he thought that these views would be valued by, or at least authoritative to, those who did not have training in Latin, but who would nonetheless recognize that these commentaries were essential to contemporary interpretations of Aristotle.

While Vieri, brought the university to the court, Girolamo Borro appears to have had his own persona changed by the court. Many of the positions found in his Latin works are absent or appear to have been reversed in his Dialogo del flusso et reftusso del mare. Borro, a professor at Pisa in the 1550s and later during the years 1575-1586, was combative and as a result frequently entangled in disputes with Vieri; the Pisan professor Francesco Buonamici; Andrea Cammuzzi, a translator of many Greek treatises; and the Inquisition.28 In his short unpublished treatise Multae sunt nostrarum ignorationum causae he attacked those who combine Plato with Aristotle, attempt to use mathematics to understand nature, and philologists who waste time over their obsession with corrupt texts, which Borro contended were easy to emend.29 His two Latin printed works often follow the lines of thought proposed in Multae sunt causae. In De motu gravium et levium, he defended Averroes’ interpretation of Aristotle over Themistius’s or Avempace’s, both of whom integrated Platonic teaching with Aristotle. In his treatise De peripatetica docendi atque addiscendi methodo he attacked Platonic diairesis while endorsing Aristotelian analysis and synthesis.30

Borro’s vernacular works seem to be the product of an entirely different personality than that of the academic polemicist. In his Italian writings, he is witty, politic, and conciliatory. These writings include a highly positive, if not sycophantic, biography of Cosimo I de’ Medici and two similar versions of a dialogue on the motions of the tides and the flooding of the Nile, two standard meteorological topics.31 The first of these two dialogues was published under the hardly credible pseudonyms of Alseforo Talscopio and Filogenio Telifilo and dedi-


30 Girolamo Borro, De motu gravium, & levium (Florence: Marescotti, 1576), 49-51; Girolamo Borro, De peripatetica docendi atque addiscendi methodo (Florence: Sermartelli, 1584), 37-40.

icated to Alberico I Cybo-Malaspina and Elisabetta della Rovere, the Marchesana of Massa.\footnote{Borro, \textit{Dialogo del flusso} (1561), sig. A ii r.} That one of the dedicatees is a noble lady is not the only clue that Borro tried to write a treatise that would appeal to female readers. After the discussions on the causes of the tides and the flooding of the Nile, a new dialogue begins in which Filogenio addresses six female characters on the issue of the perfection of women.

The tone of the dialogue on the tides is playful, far removed from the humorless \textit{quaestiones} or belligerent attacks found in his Latin treatises. The meteorological subjects that Borro had chosen to be the basis for his dialogue are not intended to be read with the same diligence that is required for his treatises on logical method and kinematics. Rather they are topics suitable for provoking wonder and gaining an understanding of the harmony of the world. In the 1577 version of the dialogue, where the interlocutors, including Borro and Giovanna, the Grand Duchess of Tuscany, meet in the Gardens of Pitti Palace, Borro used the problem of the tides to explain the basics of Platonic philosophy, to which he showed great hostility to in his academic writings. The inclusion of a female interlocutor, who, in the words of Virginia Cox is “guaranteed by [her] sex the right to be decorously ignorant,” permits the character Borro to explain natural philosophy in a simplified yet dignified way.\footnote{Virginia Cox, \textit{The Renaissance Dialogue: Literary Dialogue in its Social and Political Contexts}, Cas-}

dial discussion emerges, while the rivalry between Plato and Aristotle disappears. The tides demonstrate the similarities between the terrestrial world and the divine mind and are evidence that God is a perfect architect who used universal ideas to create the universe.\footnote{Girolamo Borro, \textit{Dialogo del flusso e reflusso del mare, & dell’inondazione del Nilo} (Florence: Marscotti, 1577), 22: “Questa similitudine . . . i Filosofi Platonici chiamano Idea: & vogliono, che l’esser dello edificio nella mente dell’architetto sia molto più perfetto, . . .”} Later in the dialogue, Borro elaborated on Plato and Aristotle in more detail, explaining that he did not want to engage in the perpetual war of those who claim all Plato’s or Aristotle’s positions are right or wrong, as is the custom, he alleges, of those who become “very affectionate of one sect of philosophy.”\footnote{Borro, \textit{Dialogo del flusso} (1577), 36-37} This seemingly polite neutrality was well suited to the civil pleasures characteristic of courtly conduct.

The question of the flooding of the Nile gave Borro the opportunity to digress into the geography, customs, and history of Egypt, a country well known for its marvels. The question also offered him the chance to explain that Aristotle believed two vapors, one wet, the other dry and smoky, were the physical causes of all of the wondrous meteorological effects that simple people believe are miraculous. After giving the numerous views of Greek philosophers on why the Nile floods, Borro put forth his own solu-
tion: the sun pulls a large amount of vapors into high mountains where they condense and then turn into rain when the sun reaches a certain point in the zodiac. These dialogues, despite being fairly simple in terms of argument, nevertheless, deal with many of the basics of Aristotelian natural philosophy, including the layout of the cosmos, the nature of the elements and their natural motions, and material and efficient causation. Many complex issues are left out. For example, he claims that it is the light of celestial bodies, particularly the sun that cause the motion of the vapors, not letting the reader know that this position would be controversial among many Aristotelians who believed the motion of the sun, not its light, heats the earth. In sum, Borro replaced scholarly dispute with topics of wonder and awe meant to charm and entertain.

The dedication of Nicolò Vito de Gozze’s Discorsi, sopra le Metheore d’Aristotele, published in 1584, suggests that this volume might have been of interest to women and that he was following Borro’s general direction in producing a dialogue suitable for courtly audiences composed of both sexes. Gozze’s wife, Maria Gondola, dedicated the book to Fiore Zuzori, a gentil donna from Ragusa, Gozze’s native city. Gondola’s dedication argues that women are more physiologically disposed than men to receive the intelligible forms because their temperament is more humid and their complex-

36 Borro, Dialogo del flusso (1577), 225-26.
37 Borro, Dialogo del flusso (1577), 240-41.

38 Nicolò Vito di Gozze, Discorsi sopra le Metheore d’Aristotele, Ridotti in dialogo & divisi in quattro Giornate (Venice: Ziletti, 1584), sigs. *4r- *2r. He used similar arguments to justify the practice of including women speakers in his Dialogo della bellezza, detto Antos, see Cox, The Renaissance Dialogue, 123.
ing how the air and water affect health.\textsuperscript{39} Examples of precisely how this book can be used in such endeavors are lacking. Nevertheless, the work appears to have intended to bring the Latin teachings of the university to a broader audience in the form of an Italian dialogue.

3. Conclusion

The mere fact that an author chose the vernacular to address meteorological issues in no way determined the form, content, or complexity of a work. The motivations for choosing meteorology coincided for some who wrote in the vernacular. It was a topic that lent itself to elementary discussions of natural philosophy, its utility was manifest and broad, and its subject often marvelous. Even though most of these treatises were products of Renaissance courts, the methods of teaching the topic and its perceived usefulness were varied, yet not too distant from the scholarly disputations of the universities. The method of presentation, however, was often far removed from that of lecture halls. Fausto used Aristotle’s Meteorology as a source to compose a brief compendium that discussed the sublunary world. Vieri brought the erudite discussion of university lectures to the courts elites. While Borro used meteorology to entertain the ladies of the court with marvels and educate them in the basics of natural philosophy. Gozze also tried to appeal to female readers, but kept closer to the Aristotelian treatise that he was transforming. Sagri’s work, however, fit closer to the world of practical learning, in which he used his knowledge of the tides gained from voyages to produce charts that aided in prediction rather than causal knowledge.

Even though there are commonalities among vernacular meteorological writing, they display a diversity of positions and goals. Vernacular Aristotelianism perhaps was no more unified or homogenous than Latin Renaissance Aristotelianism, and in these books we can find a multiplicity of objectives, including: the education of women, the preservation of medieval traditions, the distribution of the fruits of academic discussion and erudition to the courts and other locales, the demonstration of the utility of the field to practical and political domains, and even the questioning of the authority of Aristotle.\textsuperscript{40}

\textsuperscript{39} Gozze, Discorsi, 5v.

\textsuperscript{40} For the multiplicity of Aristotelianisms of the Renaissance see Charles Schmitt, Aristotle in the Renaissance (Cambridge, MA: Harvard University Press, 1983).
Meteorology for Courtiers and Ladies: Vernacular Aristotelianism in Renaissance Italy. Craig Martin Oakland University Department of History (United States). From the time of Petrarch onward, a number of humanist thinkers criticized Aristotelian scholasticism for its inflexibility and conservatism. Aristotelianism, in Petrarch's eyes, was the philosophy of the universities and, as a result of its fealty, reacted to the needs of the institution rather than of society itself. The conservatism of Aristotelianism was, and is, notorious, evident in the continuing use of quaestiones and te View Vernacular Aristotelianism Research Papers on Academia.edu for free. An examination of the ways in which Aristotelian natural philosophy circulated in Renaissance France shows that the development of a natural science written in the vernacular lagged behind that of other countries, such as Italy. Moreover, it bears out that the vernacularization of Aristotle's works occurred at an unequal pace. The thesis underpinning this book is that Italian vernacular Aristotelianism, especially in the field of logic, made fundamental contributions to the thought of the period, anticipating many of the features of early modern philosophy and contributing to a new conception of knowledge. Marco Sgarbi is the Principal Investigator of the ERC Starting Grant 2013 "Aristotle in the Italian Vernacular: Rethinking Renaissance and Early-Medieval Intellectual History (c. 1400-c. 1650)". He has published monographs on the impact of Aristotelianism on the making of Renaissance and early-modern philosophy, focusing on British Empiricism and Kantian Philosophy. He edited for Brill Translatio Studiorum. Ancient, Medieval, and Modern Bearers of Intellectual History (2012).