



Universalitas & Pervasivitas

il costituirsi e diffondersi della S.J. e suoi echi (1540 - 1773)
di A. Pisani

Schede autori Sotto attacco

Nicholas Fuller

Nicholas Fuller (c. 1557 – 1626) was an English Hebraist and philologist.

Life

The son of Robert Fuller by his wife Catharine Cresset, he was a native of Hampshire, and was born about 1557. He was sent to schools at Southampton, kept by John Horlock and Adrian Saravia. He entered, in the capacity of secretary, the household of Robert Horne, bishop of Winchester; and on his death through the influence of William Barlow who was Horne's brother-in-law, continued as secretary to John Watson.

On Watson's death in 1584, he determined to live a scholar's life. His means were insufficient for his purpose, but he obtained an appointment as tutor to William and Oliver Wallop, sons of Henry Wallop, and, accompanying them to Oxford, instructed them by day, while he pursued his own studies at night. He was a member of Hart Hall, Oxford and graduated B.A. 30 January 1586, and M.A. 30 March 1590. He found a friend in Robert Abbot, took orders, and was presented to the ill-paid living of Allington, Wiltshire. The duties were light, and Fuller applied himself to the study of languages, especially in their bearing on theology.

He corresponded with foreign scholars, and in 1612 he published at Heidelberg, at Sir Henry Wallop's expense, *Miscellaneorum Theologicorum*.^[1] Fuller in 1616 corrected and had printed another at Oxford under his own supervision. To this he added a fourth book and a preface, partly autobiographical. He had in the meantime, 14 October 1612, become a prebendary of Salisbury Cathedral through Henry Cotton. A third edition of the *Miscellaneorum* was published at Leyden in 1622, with the addition of an *Apologia*, a good-humoured reply to Drusius who had attacked him in his *Notes on the Pentateuch*. Another edition issued in 1650, after Fuller's death, contained two more books. The work was also reprinted in John Pearson's *Critici Sacri*.

Fuller left several manuscripts; his '*Dissertatio de nomine*' was published in Adriaan Reland's *Decas exercitationum philologicarum* (1707). He also compiled a lexicon, which may not have been completed, and was not published. He died in 1626. He is spoken of in high terms of admiration by Buxtorf (*Dissertatio de Nominibus Hebrais*) and by Edward Pocock (*Nota Miscellanea in Portam Mosis*). Thomas Fuller describes him as 'happy in pitching on (not difficult trifles, but) useful difficulties tending to the understanding of scripture,' and adds that 'he was most eminent for humility'. Fuller was married, and had a son and daughter named Michael and Catharine.

Notes

1. *Miscellaneorum Theologicorum, quibus non modo scriptures divinae sed et aliorum classicorum auctorum plurima monumenta explicantur atque illustrantur, libri tres.*

References

* This article incorporates text from a publication now in the public domain: "Fuller, Nicholas". *Dictionary of National Biography*, 1885–1900 . London: Smith, Elder & Co.

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“A parte l’importanza di aver intuito il tragitto attraverso la Groenlandia... vi è qui da sottolineare che, supponendo un popolamento dell’America da parte dei popoli del nord, Du Bartas sottrae agli spagnoli tanto i diritti di prima occupazione quanto i diritti ereditari sui privilegi di Jafet, per attribuirli alle potenze nordiche, vale a dire a quella che ormai si era configurata come area protestante. Questa possibilità aperta alle emergenti potenze protestanti viene ulteriormente sviluppata, all’inizio del Seicento, dal teologo anglicano Nicolas Fuller. Partendo dal presupposto che ‘tutte le genti, in qualsivoglia plaga della terra, sono derivate all’inizio, a mo’ di colonie, dal continente che abitiamo noi’, Fuller si domanda a quale delle molteplici stirpi che popolano l’Europa debba ascrivere il merito di aver per prima popolato le Indie Occidentali: l’ormai prevedibile risposta è che il più adatto a compiere l’impresa fu certamente il popolo giapetico settentrionale, variamente denominato scitico, sarmatico o celtico. Infatti, mentre le regioni settentrionali d’Europa furono sempre abitate da popolazioni robustissime e audacissime che, come dilagarono più volte nel meridione europeo, così possono essersi spinte ‘per istinto divino’ fino alle terre americane, i popoli europei meridionali sono sempre stati ‘più timidi e meno bellicosi’, e indotti dalla stessa amenità dei loro paesi ad una vita sedentaria piuttosto che migratoria. Ciò è sufficiente, secondo Fuller, per affermare che ‘sicuramente l’America incominciò per la prima volta ad essere popolata dai discendenti di Jafet abitanti nelle parti settentrionali del nostro continente’. A questo punto, pur non escludendo altri successivi contributi al popolamento dell’America, il teologo inglese pensa di poter concludere che il Nuovo Mondo ‘divenne possesso perpetuo di Jafet e, per diritto ereditario, dei suoi discendenti’. Pochi anni prima, in Francia, questa tematica aveva assunto una espressione originale per opera del viaggiatore-propagandista dell’impresa coloniale Marc Lescarbot.”

Cfr.: Giuliano Gliozzi *Adamo e il Nuovo Mondo* Firenze, La Nuova Italia, 1977, p. 31-32.