

Roland Wittwer

Plenary Agenda Report for Research Group D-III-E-II-2

Mapping Body and Soul

Members:

- Philip van der Eijk (Classics/History of Science, Humboldt-Universität zu Berlin; beginning 2010)
- Dieter Harlfinger (Aristoteles Archiv, Freie Universität Berlin)
- Dominik Perler (Theoretical Philosophy, Humboldt-Universität zu Berlin)
- Roland Wittwer (Corpus Medicorum Graecorum / Latinorum, Berlin-Brandenburgische Akademie der Wissenschaften; beginning October 2009, member, Director of the Junior Research Group)

Associate Members:

- Christian Brockmann (Greek Studies, Universität Hamburg)
- Klaus Corcilus (Ancient Philosophy, Universität Hamburg; until Oct 2009, Director of the Junior Research Group)

Doctoral Candidates:

- Florian Gärtner (History of Science in Antiquity, Humboldt-Universität zu Berlin and Berlin-Brandenburgische Akademie der Wissenschaften)
- Jakub Krajczynski (Ancient Philosophy, Humboldt-Universität zu Berlin)
- Francesca Pedriali (Ancient Philosophy, Humboldt-Universität zu Berlin)
- Romy Schmidt (Medieval Philosophy, Humboldt-Universität zu Berlin)

Fellows:

- Pavel Gregoric (Ancient Philosophy, Zagreb: Sept 1, 2008 to Jan 31, 2009, Feb 14 to 26 and July 11 to 27, 2010)
- Christina Savino (History of Ancient Medicine, Udine: April 1, 2008 to March 31, 2009)
- Jessica Gelber (Ancient Biology and Philosophy, Berkeley: June 2009)
- Hinrich Biesterfeldt (Arabic Studies, Bochum: Sept 13 to Oct 8, 2010)
- Inna Kupreeva (Late Antique Philosophy, Edinburgh: Oct 18–19, 2010)
- Jim Hankinson (Ancient Philosophy and History of Science, Austin: Dec. 1, 2011 to Jan. 31, 2012)

Keywords: Structure of Intra-Corporeal Space
• Localization of Mental Capacities • Philosophical Psychology • Life Sciences
• History of Medicine
• History of Philosophy
• Editorial Studies • Reception of Antiquity • Aristotelianism • Galenism

Abstract: a) *Topics and Goals.* »Mapping Body and Soul« is an interdisciplinary working group of researchers from the Humboldt-Universität zu Berlin, Freie Universität Berlin, and Berlin-Brandenburgische Akademie der Wissenschaften, along with affiliated members in Hamburg. The group studies the spatial concepts employed in ancient philosophical and medical theories of the relation between body and soul, and those found in the medieval, renaissance, and early modern reception of these theories. Central texts are subjected to systematic analysis with a focus on questions of the location of psychic capacities and the structure of intra-corporeal space; some of these texts are now receiving their very first philological reconstructions. In this context, the group is examining the psychological works of Aristotle; the reception of these works in the era of the Roman Empire (Alexander of Aphrodisias), the middle ages (Ockham), and the Renaissance (Pomponazzi, Zabarella); and finally, critical responses to them from the early modern period (Hobbes, Leibniz, Spinoza). In connection with medical traditions, special attention is given to the writings of Galen and their afterlife in the Medieval Latin and Arabic worlds and in the Renaissance. For this purpose, a selection of key texts is being critically edited for the first time.

b) *Methods.* The group is interdisciplinary in three respects; the questions sketched above are addressed through the joint application of (i) medical history and philosophy, (ii) fundamental philological research and systematically oriented interpretation, (iii) ancient history and the history of later reception. A reading group provides opportunities for exchanging codicological, linguistic, historical, medical, and philosophical knowledge, and thereby contributes to a comprehensive understanding of the central texts. An international conference (Corcilus/Perler in print) helped the group achieve international visibility while also functioning internally as an important reference point for discussion.

c) *State of the Discussion.* Initially, conceptual issues concerning the division of the soul stood in the foreground; in the second half of Topoi I, our work is focused more concretely on how and where psychic capacities are localized in the body. In the future, we will be placing increased emphasis on the inclusion of medical texts, while of course maintaining the group's interdisciplinary approach.

Projects:

Research projects of members

- »The Division of the Soul in Aristotle« (Study, Klaus Corcilus)
- »Hylemorphism and Cardiocentrism in Aristotle« (Study, Klaus Corcilus)
- »Medicine of the Mind, Philosophy of the Body: Discourses of Health and Well-being in the Ancient World« (Alexander-von-Humboldt Project, Philip van der Eijk)
- »Theories of the Division of the Soul in the 14th and 16th–17th Centuries« (Study, Dominik Perler)
- »Transformations of Mind: Philosophical Psychology 1500–1750« (Leibnizpreis project, Dominik Perler)
- »Edition: Translation of and Commentary on Galen's *Quod animi mores corporis temperamenta sequantur*« (Roland Wittwer)
- »Edition: Translation of and Commentary on Galen's *De locis affectis* III–IV« (under the supervision of Roland Wittwer)
- »Diagrams and Their Transmission in the Manuscripts of *De anima*« (under the supervision of Dieter Harlfinger)

Topoi-sponsored qualifying projects:

- Stemmatic Investigations into the textual transmission of Galen's *De locis affectis* (Florian Gärtner, research seminar paper for the first state exam for the office of secondary school teacher; concluded)
- »Diagrams and Schemata in the Manuscript Transmission of Aristotle's *De anima*« (Stefan Sadecki, BA-Arbeit Aristoteles Archiv Freie Universität Berlin, concluded)
- »Editions, Translation of and Commentary on Galen's *De locis affectis* I–II« (Florian Gärtner, dissertation Humboldt-Universität zu Berlin/Berlin-Brandenburgische Akademie der Wissenschaften [Philip van der Eijk/Christian Brockmann])
- »The Theory of the Division of the Soul in Alexander of Aphrodisias« (Jakub Krajczynski, dissertation Humboldt-Universität zu Berlin [Dominik Perler, Philip van der Eijk])
- »Aristotle's Parts of the Soul« (Francesca Pedriali, dissertation Humboldt-Universität zu Berlin [Dominik Perler, Klaus Corcilus])
- »The Theory of the Division of the Soul in Ockham« (Romy Schmidt, dissertation Humboldt-Universität zu Berlin [Dominik Perler])

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1 Results

In spite of their differing opinions on the nature of the soul, both Plato and Aristotle assume that the soul has multiple parts. This manner of speaking, borrowed from references to objects in space, has had a lasting influence on the subsequent course of theory construction in philosophy and medicine. The foreground of the research was occupied, first of all, by a conceptual clarification of how such a division and such talk of parts was understood in the philosophical and medical tradition, and by examination of the consequences that follow for the interdependence of these parts and their respective localization in the body.

The core texts examined in the light of these questions were Aristotle's work *On the Soul*, its reception in the era of the Roman Empire (Alexander of Aphrodisias), the Middle Ages (Ockham), the Renaissance (Pomponazzi, Zabarella) and modern critical texts arguing against it (Hobbes, Leibniz, Spinoza), as well as Galen's treatise *That the Faculties of the Soul follow the Mixtures of the Body* (2nd c. AD) and its later influence in the Latin and Arabic Middle Ages and the Renaissance.

In pursuing the research, it became clear that the question of localization takes up far more space in these authors' works than one would initially expect from a theoretical perspective, if one attributes to these authors, uncontroversially enough, a functionalist conception of the soul, i.e. a view that sees the soul not as a thing, but rather as a multitude of powers or faculties belonging to a functioning organism as a whole. The consequences of this fact, whose significance in numerous research contexts has not yet been adequately considered, is of not merely historical, but also theoretical, interest: in the defense of functionalism, which since the mid 20th century has become an attractive philosophical position in opposition to increasingly influential materialistic theories of mind, questions regarding effective material realisation are once again given increasing attention.

Already in antiquity, case studies of pathological cases were brought in to help clarify such questions. Losses of functionality connected with localizable wounds or diseases led in fact to important conclusions regarding the localization of organs or tissue structures responsible for certain organic processes. In antiquity, the central work devoted to examining such connections was Galen's *On the Affected Parts*. This text, which also reflects methodologically on ways in which the localization of function-bearers can be more precisely determined, and which develops an interesting theory of semiotics, is, within the framework of the research, subjected here to philological and theoretical analysis for the first time.

The results obtained from our interdisciplinary research – which have been discussed at workshops and more informal exchanges between members and graduate students of the Groups D-I-1 *Cosmology*, D-I-2 *Anima Mundi*, D-II-1 *Ontology of Space*, and D-II-2 *Place, Space and Motion* – can be divided into four thematic foci: theories of the partition of the soul in Aristotle and in the classical tradition (see 1.1); theories of the partition of the soul in ancient medicine (see 1.2); the analysis in Galen of the body's internal spatial structure (see 1.3); the posthumous influence of philosophical and medical theories of the partition of the soul in the Middle Ages and the modern age (see 1.4).

1.1 Theories of the Partition of the Soul in Aristotle and in the Classical Tradition

Research in this area focused on the following set of questions: how does the soul exist in space? How do the parts of the soul relate to one other? And how is a functional theory based on hylomorphism connected with questions regarding the localization of the faculties of the soul?

1.1.1 The Soul in Space

The first problem follows from Aristotle's claim that the soul, as the form of an organic body, is itself incorporeal and inextensible, and therefore neither takes up space nor occupies a place. Accordingly, the group's first task was to explain in what sense the soul, in Aristotle's view, can exist *spatially in a body*. As the first interim result obtained in the course of periodic workshops, it was determined that souls (in Aristotelian terminology) have only a *accidental* spatial existence in a body. According to Aristotle's theory of space, only physical bodies surrounded by another body are, in a real rather than an accidental sense, *in a space*, because the space of a body is defined as the inner boundary of the body that surrounds it.

In the next step, it was necessary to explain what is meant, in the case of the soul, by the expression that something exists *only per accidens in space*, since in a key passage in his discourse on space in the *Physics* Aristotle maintains that *not only* the soul, *but also* the heavens, i.e. the Cosmos, exist in space *per accidens* (*Phys. IV 5.212b11–12*). This was accomplished in part at an international workshop on Aristotle's *On the Heavens*, organized by Pavel Gregoric in Zadar, Croatia, on which occasion it was demonstrated that it is *conceptually* impossible for the Cosmos or the soul to exist *in space* in a real sense, although for different reasons: *As the totality of all extended bodies*, the Cosmos exists in space only per accidens, in the sense that no further containing body can exist. By contrast, the soul cannot, in the relevant sense, as an *inextensible and incorporeal entity*, adjoin a body, nor can it therefore be bounded by the same.

1.1.2 Parts of the Soul

A second set of problems arises from the conclusion that Plato, Aristotle and the entire classical tradition of the partition of the soul speak, e.g. of parts responsible for nourishment, perception and thought. On the one hand, it is clear that this manner of speaking of »parts« of the soul is largely based on images originally borrowed from the sphere of spatially extended objects and their parts. On the other hand, it follows from the Aristotelian conception of the soul as an incorporeal and inextensible entity that the relation of the soul's parts to each other cannot be understood as the relation of parts to an extended body; in Aristotle's terminology, the parts of the soul are expressed not according to place, but rather are distinguished from one other on a conceptual basis, and must therefore be understood as conceptual parts.

With regard to spatiality, the research group found it striking that, in an important place in *De Anima*, which addresses the relationship of the parts of the soul to each other and to the soul as a totality (DA II 3.414b20–33), Aristotle draws a comparison with two-dimensional

geometrical figures. What should be visualized through this comparison is an abstract priority- and inclusion-relation that holds for geometrical figures and parts of the soul in relation to each other, namely that the latter contains the former *in potentia* (inclusion), and cannot exist without it (priority).

The priority- and inclusion-relation of the soul's parts to each other is crucial to understanding Aristotle's theory of the soul in that it explains why Aristotle, unlike Plato, expressly speaks *only of parts* and not of *kinds* of souls. For a soul understood as an accumulation of various kinds of souls cannot be conceived as a unity in the strong sense, which is necessary if the soul is to serve as the unifying principle of the body. However, the Aristotelian model in which the parts of the soul stand in a hierarchically inclusive relation to each other resolves this problem. A comprehensive analysis of the conceptual distinction between kinds of souls on the one hand and parts of the soul on the other will be undertaken in Francesca Pedriali's dissertation. She has already presented her first interim results at a lecture given during the workshop »Parts of the Soul and Methodology in Aristotle« (Nov 2009).

The distinction between parts and faculties of the soul was analyzed in an article co-authored by Corcilius and Gregoric in connection with an intensive seminar led by Pavel Gregoric (Jan 2009). The article has since appeared in the renowned *Oxford Studies in Ancient Philosophy*. The research field was expanded to include international experts on Platonic (Jennifer Whiting, Olivier Renaut), stoic (Brad Inwood) and Neoplatonic (Christoph Helmig) theories of the partition of the soul, all of whom presented new papers on the problem at a conference entitled »Partition of the Soul in Ancient, Medieval and Early Modern Philosophy.« Competing views challenging the Aristotelian theory were also presented (Victor Caston, Thomas Johansen) and discussed during the conference.

1.1.3 Functionalism and Localization

The third set of problems eventually arose due to the following two considerations: on the one hand, it is admittedly correct that the soul, in a hylomorphic sense, exists in the body as form does in matter. However, this leaves open the question whether the soul's existence depends equally on all of the parts of the body, or whether certain parts should be distinguished. For an arm or an eye can be destroyed without the soul itself or its faculties being affected. However, the destruction of the heart and brain necessarily entails the destruction of the soul and the death of the organism. On the other hand, it is natural to assume that certain parts of the soul, such as, e.g. the perceptive parts, are more closely related to certain body parts, e.g. the perceptive organs. The question then arises how the soul and its various parts should be coordinated to the various parts of an organic body.

This question of coordination served as the theme of a workshop on Aristotle's cardio-centrism organized at the Berlin-Brandenburgische Akademie der Wissenschaften (Feb 2010). One fundamental finding of the workshop was that an understanding of Aristotelian hylomorphism, according to which the soul is the form of the whole living body, is compatible with the thesis that the soul and all of its parts is primarily present in the central part of the body, namely, the heart. This systematic insight confirmed and expanded upon interim results which the research group had obtained as a result of a workshop with Jessica Gelber (Berkeley) on Aristotelian embryology, including considerations

presented during the workshop »Parts of Soul and Methodology in Aristotle« (Nov 2009) by Jakub Krajczynski which were derived from Aristotle's study of the vital functions following the dissection of certain plants and insects. An expanded version of this lecture was presented at a graduate studies conference at Princeton (April 2010).

In a subsequent workshop (Oct 2010) featuring Inna Kupreeva (Edinburgh), the formulation of the problem was further broadened to include Alexander of Aphrodisias and Plotinus.

1.1.4 Illustrations in Manuscripts

Fundamental research in this area included a bachelor's thesis by Stefan Sadecki, who searched the various *De anima* manuscripts of the Aristotelian archive for pictorial representations with references to the philosophy of the soul. This research, which also served to advance the heuristics of the *De anima* manuscripts, reveals that only a small number of extant diagrams feature illustrations of structures or functionalities of the soul. More often, one encounters representations of the mathematical and geometrical facts that appear sporadically throughout the text (these diagrams admittedly constitute a frame of reference for analogies with psychophysical mechanisms). One also frequently encounters syllogism schemata (a feature common to other Aristotle manuscripts), which were used to systematize the predominantly dialectical argumentation at key points.

1.2 Theories of Partition of the Soul in Ancient Medicine

Concerning questions regarding the nature, structure and localization of the soul, there was a longstanding debate involving both ancient doctors and philosophers. This development reached its zenith in Galen of Pergamum, who saw himself as both a doctor and a philosopher, and who not only called for an interdisciplinary approach to these questions, but also adopted such an approach himself. He never tired of reproaching philosophers with the charge that their theories ignore anatomical and psychological facts; on the other hand, he made it clear to other doctors that in examining such problems, knowledge of philosophical methodology was indispensable. The most important Galenic writings dealing with the localization and functionality of the parts of the soul are: *De placitis Hippocratis et Platonis* (PHP), in which he takes a critical look at the philosophers' theory of the soul, and *Quod animi mores corporis temperamenta sequantur* (QAM), in which he develops his own theory while referring to the works of Aristotle, Plato and Hippocrates. PHP is available in a meticulous CMG-edition, which was made available digitally on an Open-Access basis in 2010, together with all of the other CMG-Editions [<http://cmg.bbaw.de/epubl/online/editionen.html>]. The primary manuscript source for this edition was made accessible online as a high-resolution, digital copy within the framework of the TEUCHOS-Projekt (Hamburg), which develops electronic solutions in the field of philological manuscript research [<http://teuchos.uni-hamburg.de>]. For QAM, no critical edition exists as yet which incorporates all of the extant sources. Consequently, and in consideration of the text's exceptional relevance to the research field »Mapping Body and Soul,« the Corpus Medicorum Graecorum has decided to include QAM in its work plan. A collation of all Greek manuscripts is well underway. The Medieval

Latin translation by Nicolaus of Reggio, of particular importance to the manuscript tradition, has been collated and thoroughly studied by Christina Savino within the framework of a Topoi Postdoc Fellowship. Recruited for work on the surviving Arabic manuscripts – which have yet to be adequately studied – was an established specialist, Hinrich Biesterfeldt (Bochum), who examined a newly discovered Arabic manuscript within the framework of a four-week residence as a Topoi fellow. A weekly seminar held at the Berlin-Brandenburgische Akademie der Wissenschaften during the 2010 summer semester and involving the entire research group advanced our philological and theoretical understanding of the first five chapters of the text, in which Galen explains his own theory, which (in keeping with Aristotle) deals with both functional analysis and the localization of the functions in bodily organs. An exegetical analysis is being pursued in a series of papers already published by Philip van der Eijk, and through the project »Medicine of the Mind, Philosophy of the Body Discourses of Health and Well-being in the Ancient World,« which van der Eijk and his colleagues have been working on since winter semester 2010 within the framework of an Alexander von Humboldt Research Award (cf. also [section 3](#) below).

1.3 Galen's Analysis of the Body's Internal Spatial Structure

Alongside considerations of the dependency of disease on geographical location, the question of place in ancient medicine is raised as a rule in a twofold manner. In the first place, a doctor must know where in the body a disease is concealed, and to this, secondly, must have some idea of how a body is constructed, and of the locations of the parts of the body which are responsible for specific life processes. Conversely, the study of disease teaches him much about the localization of important life processes in the body, from which it follows that progress in pathology and anatomy often go hand in hand. The problem remains relevant: medical studies of the precise locations of inflammations, ruptures, fractures, or deformities are performed today at great expense. In antiquity, the technical capabilities were obviously much more modest: hi-tech screening procedures were not available to aid the search for disease-affected areas, and knowledge of the body's internal spatial structure was generally attainable only by means of subtly differentiated diagnoses. Consequently, conclusions about their origin in concealed places within the body's interior could be drawn only through visible signs such as functional disorders, excretions, reports of pain, skin discolorations or other symptoms. Required in order to reach such conclusions and to initiate the appropriate therapy was a basic knowledge of anatomy, of the locations of the individual parts of the body and their interconnection. Much of this knowledge had already been acquired in antiquity through the performance of dissections and vivisections. In ancient medicine, however, the parts of the body were not defined primarily as localizable, material, unified tissue structures, but instead as components which performed specific functions. The question of which function is located in which organ cannot usually be resolved on the basis of observation alone. Case studies of certain diseases and traumata that cause functional disorders proved – (and continue to prove) – highly instructive in this context. If it can be demonstrated that a functional disorder is connected in some essential way to a disease or trauma which is located in a specific part of the body, it should be possible to conclude on this basis that the part of the body in question is the seat of the function that has been disrupted. This holds for bodily functions and their correlation with parts of the body, well as for the faculties of the soul.

The key ancient text to pursue these questions and reflect on them methodologically is Galen's *On the Affected Parts* (*De locis affectis*). In the context of his work as a student research assistant of Topoi in the CMG project group, Florian Gärtner was able to present the results of his study of this text in a degree thesis in summer of 2009. He has assembled all of the 18 manuscripts which contain this text and – in cooperation with the working group – has produced the first stemmatic analysis of the introduction to this treatise (VIII 1.1–13.8 K.). In the process, he has succeeded in classifying the manuscripts according to a provisional stemma. Because the textual tradition was not given full consideration in the most recent edition, prepared by C.G. Kühn during the 19th century, nor in any of the preceding editions, this research enabled Gärtner to emend the text substantially. Gärtner is continuing his research within the framework of his dissertation, which will involve an interpretive commentary on and a historico-critical edition of the first two of the six books of *De locis affectis*, which together comprise a thematic unity, and which outline the methodological principles followed by the author. From a research-group perspective, the methodological orientation of the first two books makes them especially important parts of the text. However, in order to facilitate study of the text as a whole within the framework of the research group, an employee of the CMG has been released from his previous assignment in order to allow him to work on books 5 and 6, a task for which his previous work experience makes him particularly well-qualified. Research on the remaining books 3 and 4 is at a preparatory stage in the working group of the CMG. The philological groundwork for the entire text will thus be largely completed prior to the conclusion of the first phase, and exegetic work will then proceed on a sound basis.

1.4 The Posthumous Influence of Philosophical and Medical Theories of the Partition of the Soul in the Middle Ages and the Modern Age

Research into the history of reception of theories of the soul – which has been intensively and consistently linked to research into antiquity thanks to numerous lecture seminars, colloquia and conferences – has focused on three contexts.

1.4.1 Debates in the 14th Century

Here, the focus was Ockham's theory of the soul, which will be reconstructed and analyzed in a dissertation by Romy Schmidt, supervised by Dominik Perler. This study will examine how Ockham justifies the thesis of a real distinction between parts of the soul and defends this thesis against competing models (Thomas Aquinas, Duns Scotus). Portions of the dissertation, for which a more detailed interim report is available, were presented at a colloquium in May 2010. Dominik Perler has also devoted several essays (published in 2010, forthcoming) to the debate on the parts of the soul. Moreover, in a monograph scheduled for publication 2011 entitled *Transformationen der Gefühle. Philosophische Emotionstheorien 1270–1670* [*Transformations of the Feelings. Philosophical Theories of Emotion*], he examined how this debate has influenced the discussion of emotions through the attribution of various types of emotions to various parts of the soul (sensory, intellectual, and volitional). A partial attempt was also made to localize the emotions in specific parts of the body. This »topology« of the emotions was researched with reference to sample cases.

1.4.2 Debates in the 16th and Early 17th Centuries

The research, which was also embedded in a Leibniz-project (cf. below [section 3](#)), focused on the one hand on the continuation and transformation of the Aristotelian scholastic model, especially by Pietro Pomponazzi, Jacobus Zabarella and Jesuit authors; a conference held in June of 2010 was dedicated to these authors. Examined in this project on the other hand are motives and arguments of anti-Aristotelian authors (Montaigne, Descartes, Spinoza, Leibniz) who attempted to refute the traditional model. Of particular interest in this context was a comparison between Aristotle's cognitive theory and the early modern theory of ideas. The results of this research are documented in the anthologies *Transformations of the Soul. Aristotelian Psychology 1250–1650* (2008) and *Sehen und Begreifen. Wahrnehmungstheorien in der Frühen Neuzeit* (2008), as well as in the comprehensive, two-volume *Ideen. Repräsentationalismus in der Frühen Neuzeit* (2010), which brings together text and commentary. Several essays by Dominik Perler (on Spinoza and Leibniz) and Klaus Corcilius (on Hobbes) have also been published. On the occasion of the conference »Partition of the Soul in Ancient, Medieval and Early Modern Philosophy,« new studies devoted to the question were published by leading international representatives (Christopher Shields on Suárez, M. Rozemond on Descartes, Christia Mercer on Leibniz). A collection of articles based on the conference and edited by Klaus Corcilius and Dominik Perler is forthcoming.

1.4.3 The Reception of Galen's *Quod animi mores corporis temperamenta sequantur* (QAM) in the Middle Ages and the Renaissance

The reception of Galen's *Quod animi mores corporis temperamenta sequantur* (QAM) in the Middle Ages and the Renaissance. Within the framework of a fellowship, Christina Savino was able to analyze the Medieval Latin translation of QAM in two manuscripts and four printed versions and to examine five Renaissance-era translations of the text. She has also published an interpretive analysis of a 16th century commentary on the text which casts light on the reception of Galenic theory in the Renaissance.

2 Publications

Books

Corcilius, Klaus. 2008. *Streben und Bewegen. Aristoteles' Theorie der animalischen Ortsbewegung*. Berlin/New York: de Gruyter.

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Perler, Dominik – Haag, Johannes (eds.). 2010. *Ideen. Repräsentationalismus in der Frühen Neuzeit*, 2 Bände. Berlin/New York: de Gruyter.

Articles

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Corcilius, Klaus – Gregoric, Pavel. Forthcoming. *Aristotle's Model of Animal Motion*. Paper presenting results of the Workshop on Aristotle's Cardiocentrism, 15.–25.02.2010.

van der Eijk, Philip. 2010. »Galens Auseinandersetzung mit Aristoteles' Ansichten zum Gesichts- und Geruchssinn«. In Jochen Althoff – Sabine Föllinger – Georg Wöhrle (eds.), *Antike Naturwissenschaft und ihre Rezeption*, Vol. 20. Trier: Wissenschaftlicher Verlag. 81–107.

van der Eijk, Philip. Forthcoming. »Modes and Degrees of Soul-Body Relationship in *On Regimen*«. In Lorenzo Perilli – Klaus-Dieter Fischer (eds.), *Officina Hippocratica*. Berlin/New York: de Gruyter.

van der Eijk, Philip. Forthcoming. »Fortpflanzung«. In Klaus Corcilius – Christof Rapp (eds.), *Aristoteles-Handbuch: Leben – Werk – Wirkung*. Stuttgart: Metzler.

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Conferences

Corcilius, Klaus. »Parts of the Soul and Methodology in Aristotle,« International Workshop in Berlin 13.11.–14.11.2009.

Corcilius, Klaus – Gregoric, Pavel. »Workshop on Aristotle's Cardiocentrism,« Research Group D-III-E-II-2 *Mapping Body and Soul*, Berlin 15.–25.02.2010.

Corcilius, Klaus – Perler, Dominik. »Partition of the Soul in Ancient, Medieval and Early Modern Philosophy,« International Conference in Berlin, 22.–23.10.2009.

Lectures

(Doctoral Candidates)

Krajczynski, Jakub. »What did Aristotle Learn about the Soul by Cutting Plants and Insects,« Workshop »Parts of Soul and Methodology in Aristotle,« Research Group D-III-E-II-2 *Mapping Body and Soul*, Humboldt-Universität zu Berlin, 14.10.2009.

Krajczynski, Jakub. »Franz Brentano, Aristoteles' Nous Poietikos und der Berliner Aristotelismus,« *Berliner Aristotelismus Workshop*, Humboldt-Universität zu Berlin, 04.12.2009.

Krajczynski, Jakub. »Synaesthesia in Alexander,« University of Toronto/Canada, Workshop »Perceiving Ourselves (and One Another) Perceiving in the Platonic-Aristotelian Tradition,« 23.03.2010.

Krajczynski, Jakub. »Making Sense of Evidence, What Did Aristotle Learn about the Soul from the Dissection of Plants and Insects?« Princeton/USA, Princeton University Ancient Philosophy Graduate Conference, 18.04.2010.

Krajczynski, Jakub. »Aristotle on the Bodily Localization of the Soul,« Graduate Colloquium in Ancient Philosophy, Humboldt-Universität zu Berlin, 08.06.2010.

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Pedriali, Francesca. »Parts of Soul in Stoic Philosophy,« Workshop on Ancient Moral Psychology, Berlin, 08.06.2008.

Pedriali, Francesca. »Presentation of Aristotle's *De Motu Animalium* 6,« Workshop on Aristotle's *De Motu Animalium*, Budapest, organized by Prof. Istvan Bodnar and Prof. Gabor Betegh, 11.09.2009.

Pedriali, Francesca. »Homogeneity and Partition of the Soul. Two Related Problems of DA A.1,« Workshop »Parts of the Soul and Methodology in Aristotle,« Humboldt-Universität zu Berlin, organized by Jun.-Prof. Klaus Corcilius, 14.11.2009.

Pedriali, Francesca. »Right and Wrong about Aristotelian Parts of the Soul,« Colloquium for Ancient Philosophy, Humboldt-Universität zu Berlin, 27.04.2010.

Pedriali, Francesca. »Presentation of Aristotle's *De Caelo* I.1,« together with Prof. Gabor Betegh and Christian Pfeiffer. Workshop on Aristotle's *De Caelo*, Zadar, organized by Prof. Pavel Gregoric and Dr. Luka Borsic, 20.09.2010. The paper will be submitted to *Rhizai. Journal for Ancient Philosophy and Science*.

Schmidt, Romy. »Deskriptive Zugänge zur Seele,« Conference »Ockhams Theoretische Philosophie,« Humboldt-Universität zu Berlin, 18.05.2010.

Courses/Supervision Doctoral Candidates

Corcilius, Klaus, WS 2009/10: advanced seminar »Aristoteles, *De anima*.«

Corcilius, Klaus, WS 2009/10: proseminar »Aristoteles, Nikomachische Ethik.«

Corcilius, Klaus – Gregoric, Pavel, 15.01.–12.02.2009: intensive seminar and reading group »Aristoteles, *De Anima* I 411a24 to DA II 4, DA III 9 and the partition of soul.«

Corcilius, Klaus – Gelber, Jessica, 10.–19.06.2009: intensive seminar and reading group »Aristotle's *De generatione animalium* and the notion of soul.«

Corcilius, Klaus, SS 2009: advanced seminar »Theorien der Seelenteilung in der Antike.«

Corcilius, Klaus, SS 2009: proseminar »Platon, *Politeia*.«

Corcilius, Klaus, WS 2010/11: advanced seminar »Aristoteles, *De motu animalium*.«

van der Eijk, Philip, WS 2010/11: seminar »Hippokrates, *De morbo sacro*.«

van der Eijk, Philip, WS 2010/11: reading seminar »Galen, in *Hipp. De natura hominis*.«

Perler, Dominik, SS 2008: lecture »Ideentheorien.«

Perler, Dominik, SS 2008: advanced seminar »Repräsentationalismus in der Frühen Neuzeit.«

Perler, Dominik, WS 2008/09: Colloquium »Rationalistische Theorien des Geistes.«

Perler, Dominik, SS 2009: Colloquium »Probleme der Theoretischen Philosophie: Geist und Repräsentation.«

Perler, Dominik, WS 2009/10: reading seminar »Ockhams Theorie der Seele.«

Wittwer, Roland, SS 2010: reading seminar »Galen, *Quod animi mores corporis temperamenta sequantur*.«

Recorded data

Aristotelianism in the 16th century

- catalogue of late Aristotelian texts (16th century) concerned with the question of the partition of the soul. A source book is in preparation on the basis of this catalogue (Perler, Seiberth).

Galen, *De locis affectis*

- collection of microfilm copies of the 18 extant Greek manuscripts (Wittwer, Gärtner).
- collation of the Greek manuscripts for book I (Gärtner), book II (Gärtner in preparation), book III–IV (Wittwer in preparation), book V–VI (CMG in preparation).
- digital copies of the palimpsest manuscript in the Vatican Library with autoptic annotations (Harlfinger).

Galen, *Quod animi mores corporis temperamenta sequantur*

- collection of microfilm copies of the extant Greek and Latin manuscripts and Renaissance print editions (Wittwer).
- collation of the 7 extant Greek manuscripts (Wittwer).
- collation of the middle Latin translation, 6 textual sources (Savino).
- collation of the Renaissance translations, 7 textual sources (Savino).
- collation of the Arabic translation, 2 manuscripts (Biesterfeldt).

Zabarella, *De facultatibus animae*

- preparatory studies for a translation of Zabarella's *De facultatibus animae* (Corcilius; to be continued in the context of an externally-funded project by Dominik Perler).

3 Externally-Funded Projects

The work conducted in the research group is closely related to that of the Leibniz-Prize research group »Transformations of Mind: Philosophical Psychology 1500–1750.« This collaboration has culminated in several international congresses and conferences partially financed by additional, external funding.

- May 29–30, 2008: »The History of Inferentialism,« a workshop with Robert Brandom.
- July 3–4, 2008: »Leibniz’s Philosophy of Mind,« an international workshop.
- Oct 23–24, 2009: »Partitioning the Soul in Ancient, Medieval, and Early Modern Philosophy,« an international workshop.
- Nov 27–29, 2009: »How Do Teleological Explanations Work? Historical Perspectives on Final Causes,« an international workshop, additional funding provided by the DFG.
- Feb 15–17, 2010: »Mind in Nature,« the Second International Congress of the European Society of Early Modern Philosophy, additional funding provided by the DFG.
- May 18, 2010: »Ockhams Theoretische Philosophie,« a workshop.
- June 3–4, 2010: »Metaphysics and Cognition in Late Aristotelianism,« an international conference.
- May 12–14, 2011: »Consciousness in Early Modern Philosophy,« an international conference, additional funding by the Fritz Thyssen Foundation (pending approval).

In 2010, the research group initiated two new research projects:

- A project for a book entitled *Faculties*, to be published as part of the Oxford University Press series »Oxford Philosophical Concepts«: a detailed proposal has been drawn up and approved by the publisher. In five comprehensive chapters, theories of the faculties from antiquity to the present will be presented and subjected to historical as well as systematic analysis.
- A research project entitled »Italienischer Aristotelismus im 16. Jahrhundert« [»Italian Aristotelianism in the 16th Century]: a detailed research proposal, to be submitted to the DFG, has already been drawn up. The goal of the project is to subject the most important texts by Pomponazzi (the commentary on *De anima*) and Zabarella (*De facultatibus animae*) to philological and philosophical, analysis.

The Topoi Research Groups and the Leibniz-Prize Groups have together succeeded in recruiting several foreign researchers, who have come to Berlin and participated in research activities thanks to funding from the Alexander von Humboldt Stiftung and the DAAD:

- 2007–2008: Justin Smith (Montreal), Alexander von Humboldt fellow, research project on Leibniz’s theory of animal souls.
- SS 2010: Véronique Decaix (Tours), DAAD fellow, research project on Dietrich von Freiberg’s theory of intentionality.
- SS 2010: Elena Baltuta (Bucharest), DAAD fellow, research project on Thomas Aquinas’ theory of intentionality.
- WS 2010/11: Leopold Hess (Krakow), DAAD fellow, research project on Leibniz’s representationalism.

The publication of critical editions of Galenic texts relevant to the work of the research groups will be pursued in parallel by the BBAW. A long-term project proposal by the Corpus Medicorum Graecorum (CMG) entitled »Galen als Vermittler, Interpret und Vollender der antiken Medizin« [»Galen as Transmitter, Interpreter, and Completer of Ancient Medicine«] was approved on Oct 25, 2010 and will be devoted during the initial five years primarily to research in psychology and the topology of the body. In addition to these investigations, the proposal also calls for the editing of the following texts, all of particular importance to the research group:

- Editing of, and commentary on Galen's *De locis affectis* III–VI (CMG, BBAW).
- Editing of, and commentary on, Galen's *Quod animi mores corporis temperamenta sequantur* (CMG, BBAW).

Christina Savino, who came to Berlin in 2008 as a Topoi fellow, was able to continue her research in 2010 (and most likely in 2011) at the BBAW within the framework of the CMG thanks to external funding from the Fritz Thyssen Stiftung.

In 2009, on a joint invitation from the CMG and the Chair of Ancient Philosophy at the Humboldt-Universität zu Berlin, the »CMG-Lecture on Ancient Medicine« was established at the BBAW. In subsequent years, thanks to the Schering Stiftung's support of the Distinguished Lecture Series, invitations have been extended to high-profile researchers who have succeeded during visits to Berlin in casting new and relevant light on the field of the history of ancient medicine.

- Jonathan Barnes (Paris-Sorbonne): »Galen on Medicine and Philosophy,« April 15, 2009.
- Heinrich von Staden (Princeton): »Tierversuche in der antiken Medizin,« June 9, 2010.
- Sir Geoffrey Lloyd (Cambridge): »The Scientificity of Ancient Medicine,« March 17, 2011.

The following electronic projects have been carried out using external funds:

- Funding from the BBAW has enabled the Corpus Medicorum Graecorum to make all of the volumes of the ancient medical corpus published thus far available online at: <http://cmg.bbaw.de/epubl/online/editionen.html>
- In cooperation with TEUCHOS, the most important Galenic manuscripts were also made available: Berlin, Staatsbibliothek Hamilton 270 (Galen, *De placitis Hippocratis et Platonis*): <http://teuchos.uni-hamburg.de>
- Support for the digitalization of microfilm copies of Topoi-relevant manuscripts was provided to the CMG by the Max-Planck-Institut für Wissenschaftsgeschichte.

Since 2010, research into the history of medicine has also been conducted through an exchange with the Alexander-von-Humboldt Prize Project »Medicine of the Mind, Philosophy of the Body Discourses of Health and Well-Being in the Ancient World« by Philip van der Eijk. Van der Eijk is editor of the series »Cambridge Galen Translations,« which will feature English translations of and commentary on crucial Galenic texts of relevance to the group. Preparations for the first two collected volumes (»Psychological Writings« and »Works on Human Nature«) is already well advanced. In this context, van der Eijk has organized the following international workshop in close interaction with the Topoi group:

- »Galen's Work on Human Nature,« Berlin, Aug 16–17, 2010.

4 Citation

Roland Wittwer, »Plenary Agenda Report for Research Group D-III-E-II-2 »Mapping Body and Soul«.« In Friederike Fless – Gerd Graßhoff – Michael Meyer (eds.), *Reports of the Research Groups at the Topoi Plenary Session 2010*. eTopoi. Journal for Ancient Studies, Special Volume 1 (2011). <http://journal.topoi.org>.