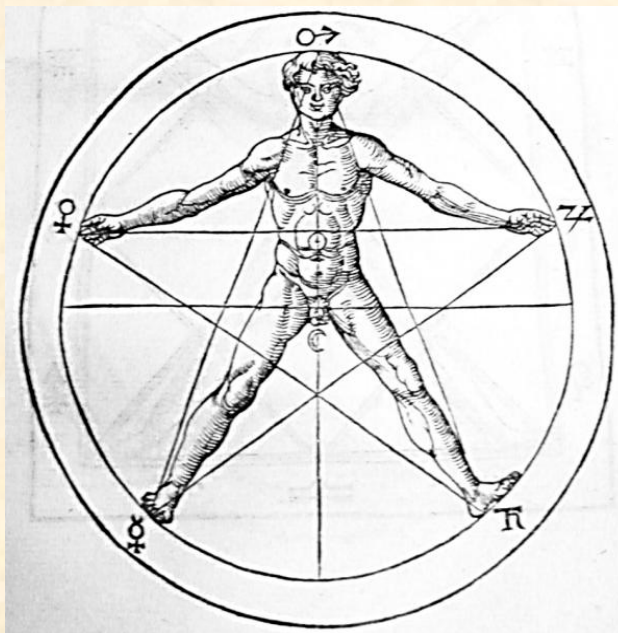


ARS EFFECTIVA ET METHODUS: THE BODY IN EARLY MODERN SCIENCE AND THOUGHT

Conference at the Herzog August Library Wolfenbüttel, 30 June – 1 July 2014

Organisers: Prof. Karin Friedrich (Aberdeen) with the support of the Herzog August Library, Wolfenbüttel, the Aberdeen Humanities Fund/Hunter Caldwell Awards and the Centre for Early Modern Studies, University of Aberdeen (Scotland)



This conference focuses on the influence of Melanchthon's *methodus et ars* on the definition and meaning of the body – both real and metaphorical and across the disciplines. Following Renaissance medicine's approach, we see *ars medica* penetrating all innermost parts of nature and combining all disciplines, from medicine to cosmography to ethics, and employing empirical observation. Triggered first by epidemics such as the Black Death and, in the sixteenth century, the 'French Disease', trust in Aristotelian and Galenic medical traditions suffered a setback in favour of the rise of broadly Neo-Platonist occult concepts, reflected in the work of Paracelsus, Fracastoro, Fernel and other innovators. Alongside this shift, empirical approaches began to flourish, especially in relation to anatomy and the physical body, just as Aristotelianism began to give way to the new philosophy. In *Liber de anima* (1540), for example, Melanchthon insisted that knowledge of our bodies' anatomy gave us self-knowledge about our souls and revealed God's workmanship within us. Anatomy became a natural philosophical endeavour that could help to maintain doctrinal coherence in the church.

As Humanist scholars of medicine and related disciplines explored the possibilities of new epistemologies and methodologies, a growing European republic of letters gained significance.¹ With a particular interest in the role of polymathic networks and their discourses, particularly Lutheran and humanist networks, we need to ask how, during the sixteenth and seventeenth centuries, new concepts of the human body contributed to the development and differentiation of scientific disciplines in the post-medieval world, right up to what was later labelled the 'Scientific Revolution'.

Sunday 29 June 2014: Arrival of participants

Monday 30 June 2014, Bibelsaal Augusta

9.15 Welcome and Introduction -- Karin Friedrich, Centre for Early Modern Studies, University of Aberdeen

9.30-11.00 Panel 1: Bodies physical and metaphysical

Leitung: Karin Friedrich (University of Aberdeen)

Tricia Ross (Duke University, Durham): *Secrets of Soul and Body. Jacob Horst and the Wonders of Nature*

Giovanni Gellera (University of Glasgow): "Hoc est corpus meum". *There is not more than what meets the eye*

Julia Kotzur (University of Aberdeen): *Bridging the Sacred and the Secular. A critical investigation into the relationship between sacramental eating and Galenic humoral medicine in Titus Andronicus*

11.00-11.15 Tea, Coffee

11.15-12.45 Panel 2: Knowledge of bodies and bodies of knowledge: the development of disciplines

Leitung: Jonathan Regier (Université Paris 7)

Jetze Touber (Universiteit Utrecht): *Boundary Stones of Embodiment. Internal Stones and Disciplines of the Human Body 1500-1700*

Christine Pappelau (Humboldt Universität, Berlin): *Der Körper als „Ding“ des Erkennens. Die materielle Architektur des Wissens bei Leonardo da Vinci*

¹ The conference builds on a symposium on the formation of scholarly disciplines and networks spun between Scotland and Northern Europe around the Scottish polymath Duncan Liddel (1561-1613) which was held at the University of Aberdeen 8-10 May 2013. Supported by the Wellcome Trust, it initiated a research project on Liddel's library (held in Aberdeen) and his time at the University of Helmstedt from 1595-1607.

Kuni Sakamoto (Radboud Universiteit Nijmegen): *The Concept of the Body in Scaliger, Cardano and Fernel*

12.45-14.15 Lunch

14.30-15.30 Key Note /Plenarvortrag

Professor Robert Jütte (Direktor des Instituts für die Geschichte der Medizin der Robert Bosch Stiftung, Stuttgart) : *Das Leibhaftige des Fremden - Vorstellungen vom jüdischen Körper in der Frühen Neuzeit*

15.30-16.00 Tea, Coffee

16.00-17.30 Panel 3: Teaching the Body

Leitung: Ulrike Gleixner (HAB)

Elizabethann Boran (Edward Worth Library, Dublin): *Reading and Teaching Anatomy in Early Modern Dublin*

Kimbell Kornu (Vanderbilt University, Tennessee): *"Know Thyself": The Soul of Anatomical Dissection*

Sebastian Pranghofer (Helmut-Schmidt-Universität, Hamburg): *The dissected body and the body of the anatomist in the seventeenth century*

18.30 Dinner in Ladomenica im Leibnizhaus

Tuesday 1 July

8.30-10.00 Panel 4: Heavenly bodies and down to earth

Leitung: Hartmut Beyer (HAB)

Tobias Winnerling (Universität Düsseldorf): *The Herbal as Protestant Phenomenon*

Marcin Konik (Unwersytet Jagielloński w Krakowie): *Athanasius Kircher and his Typus sympaticus Microcosmi cum Migacosmo*

Jonathan Regier (Université Paris 7): *The Universality of Medicine: Liddel's Ars Medica (1607)*

10.00-10.15 Kaffee/Tee

10.15-11.15 Key Note/Plenarvortrag

Professor Michael Stolberg (Institut für Geschichte der Medizin, Universität Würzburg): *Humanist medicine and the rise of the clinical gaze (1540-1560)*

11.30-13.00 Panel 6: 'Body of Proof': Medicine, Method and Humanist discourses

Leitung: Pietro Omodeo (MPIWG Berlin)

Yvonne Kiddle (University of Western Australia): *The Early Modern Body and the Political as Pathogenic Agent*

Igor Kaufmann (St Petersburg State University): *Spinoza's philosophy of science and the historiography of early modern natural philosophy*

Justin Smith (Université Paris 7): *Race as Deviation in Bulwer and Buffon*

End of Conference ca. 13.00