

## CURRICULUM VITAE

### ABRAHAM P. BOS



**Abraham P. Bos** is a Professor of Ancient and Patristic philosophy at the Vrije Universiteit Department of Philosophy, in Amsterdam.

#### **Special fields of study:**

Aristotle

Christian faith and Greek philosophy

Gnosticism / Basilides

#### **Studies and career**

1976 – 2006: professor in ancient and patristic philosophy

1971: Ph.D.-thesis on Aristotle's *De Caelo*

1960-1966: Classics, VU-University Amsterdam

1962-1968: Philosophy, VU-University Amsterdam

#### **Research:**

My research has focussed on the philosophical theology of Plato and Aristotle. A second topic regards the influence of Plato and Aristotle on Philo of Alexandria, the early Churchfathers, and the Gnostics (Basilides of Alexandria).

During the last ten years most attention was given to Aristotle.

In collaboration with prof. G. Reale (Milan, Italy) I published a commentary on the treatise *On the Cosmos (De Mundo)*, in which we defended the authenticity of the writing and its importance for the study of Aristotle.

Recently I have developed a new view on Aristotle's psychology. The developmental view of W. Jaeger (1923) that distinguished three different phases in Aristotle's philosophical career has to be abandoned. Aristotle in his lost dialogues as well as in his preserved treatises

defended one and the same philosophical view. In it the soul is taken to be inseparably connected with an ‘instrumental body’ (*pneuma* or vital heat) that is used by the soul to produce and to direct the visible body. He sharply distinguishes the intellect from the soul in as far as the intellect does not need any corporeal instrument.

The most recent project was the writing of a commentary on *On the Life-Bearing Spirit (De Spiritu)* that has been handed down as part of the Corpus Aristotelicum. According to all modern scholars this work dates from 250 BC, i.e. from long after Aristotle’s death. In a new translation of that writing with introduction and commentary that has been prepared in collaboration with dr. R. Ferwerda we defend the thesis that its author is Aristotle himself who is discussing with Plato and some presocratic philosophers the question whether breath is the central factor in living beings or *pneuma* in the sense of vital heat that pervades the whole living being through the blood (or its equivalent).

#### **Key publications:**

*Aristotle, On the Life Bearing Spirit (De spiritu). A discussion with Plato and his predecessors on pneuma as instrumental body of the soul.* Introduction, translation and commentary (Leiden: Brill, 2008) – in cooperation with dr. R. Ferwerda.

*The Soul and its Instrumental Body. A Reinterpretation of Aristotle's Philosophy of Living Nature* (Leiden: Brill, 2003) 429 pp.

*Il Trattato Sul Cosmo per Alessandro attribuito ad Aristotele*, monografia introduttiva, testo greco con traduzione a fronte, commentario (Milano: Vita e Pensiero, 1995) (in cooperation with prof. G. Reale) 534 pp.

‘*Immanenz u. Transzendenz*’, in: *Reallexikon für Antike und Christentum*, Lieferung 135 (Stuttgart 1995) Kol. 1041-1092.

*Cosmic and Meta-Cosmic Theology in Aristotle's Lost Dialogues* (Leiden: Brill, 1989) 242 pp.

**On the Elements. Aristotle's early cosmology** (Assen: Van Gorcum, 1973) 154 pp.

#### **Some recent publications:**

‘Plutarch on the Sleeping Soul and the Waking Intellect and Aristotle’s Double Entelechy Concept,’ in: L. Roig Lanzillotta and Israel Muñoz Gallarto (eds), *Plutarch in the Religious and Philosophical Discourse of Late Antiquity* (Leiden: Brill, 2012a) 25-42.

‘Aristotle’s Definition of the Soul: Why Was it Misunderstood for Centuries? The Dubious Lines *Anim.* II 1, 412b1-4’, *Museum Helveticum* 69 (2012) 140-55.

‘Perception as a Movement of the Instrumental Body of the Soul in Aristotle’, *Rheinisches Museum für Philologie* 154 (2011) 22-42.

‘Aristotle on God as Principle of Genesis’, *British Journal for the History of Philosophy* 18 (2010) 363-77.

‘The Soul’s Instrument for Touching in Aristotle, *On the Soul* II 11, 422b34-3a21’, *Archiv für Geschichte der Philosophie* 92 (2010) 89-102.

‘The Ears are not the Subject of Hearing in Aristotle’s *On the Soul* II 8, 420a3-12’, *Philologus* 154 (2010) 171-86.

‘A Lost Sentence on Seed as Instrument of the Soul in Aristotle, *On the Soul* II 4, 415b7’, *Hermes* 138 (2010) 276-87.

‘Aristotle on the Differences between Plants, Animals and Human Beings and on the Elements as Instruments of the Soul (*Anim.* II 4, 415b18)’, *Review of Metaphysics* 63 (2010f) 821-41.

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