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**WILLIAM HARVEY, SOUL SEARCHER: TELEOLOGY AND PHILOSOPHICAL
ANATOMY**

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University of Pittsburgh, 2012

The goal of this dissertation is to understand the ways in which teleology structures the natural philosophy of William Harvey (1578-1657), who announced the circulation of the blood in his *De motu cordis* (1628). I shall incorporate new archival research, as well as the study of a number of texts that have not yet received due attention, including the *Prelectiones anatomie universalis* (1616-1627) and the *De generatione animalium* (1651). My study is divided into three parts. The first two parts focus upon on the role of two sorts of teleology. I first discuss the teleology of being, which characterizes the functioning and material organization of the parts of the body, what one would call today ‘physiology and anatomy’. I then turn to examine the teleology of becoming, which characterizes the process of the generation of those parts, what one would call today ‘embryological development’. The third section shifts to examining Harvey’s methods in light of this conception of the subject matter. I start by articulating how, in general, Harvey conceives of anatomy not as a body of pre-existing knowledge, but rather as an active ability, combining skills of hand, eye, and mind. I then turn to look in detail at Harvey’s particular methods. Harvey’s methodology was an innovative reinterpretation and extension of Aristotle and Galen, mediated by certain Renaissance trends in medicine and natural philosophy. I focus specifically on how experience and experiment are used to determine final causes.

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