

APPLICATION FOR FEDERAL DOMESTIC ASSISTANCE - Short Organizational

*** 1. NAME OF FEDERAL AGENCY:**
 National Endowment for the Humanities

2. CATALOG OF FEDERAL DOMESTIC ASSISTANCE NUMBER:
 45.161
CFDA TITLE:
 Promotion of the Humanities_Research

*** 3. DATE RECEIVED:** 12/05/2014 **SYSTEM USE ONLY**

*** 4. FUNDING OPPORTUNITY NUMBER:**
 20141209-RQ
*** TITLE:**
 Scholarly Editions and Translations Grants

5. APPLICANT INFORMATION

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*** State:** FL: Florida **Province:**

*** Country:** USA: UNITED STATES *** Zip/Postal Code:** 33620-7926

c. Web Address:
 http://

<p>* d. Type of Applicant: Select Applicant Type Code(s): H: Public/State Controlled Institution of Higher Educa Type of Applicant: Type of Applicant: * Other (specify):</p>	<p>* e. Employer/Taxpayer Identification Number (EIN/TIN): 59-3102112 * f. Organizational DUNS: 0696872420000 * g. Congressional District of Applicant: FL 015</p>
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6. PROJECT INFORMATION

*** a. Project Title:**
 A New Historical-Critical edition of Descartes' Correspondence

*** b. Project Description:**
 We are proposing to produce a new historical and critical edition of René Descartes' correspondence together with a complete English translation of it. The standard edition of of Descartes' Correspondence is more than a hundred years old and inadequate for many reasons. There is no complete English translation, just a one-volume selection of partial translations. Descartes is a crucial figure in modern philosophy; his views are also most important for the study of history of science and history of mathematics. One cannot fully appreciate these without delving into his correspondence. We expect our edition to be published in print and on-line, a volume a year, from 2015 to 2020, by Oxford University Press.

c. Proposed Project: * Start Date: 08/01/2016 *** End Date:** 07/31/2019

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7. PROJECT DIRECTOR

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* Country: USA: UNITED STATES	* Zip/Postal Code: 33620-7926	

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* State: FL: Florida	Province:	
* Country: USA: UNITED STATES	* Zip/Postal Code: 33612-9445	

APPLICATION FOR FEDERAL DOMESTIC ASSISTANCE - Short Organizational

9. * By signing this application, I certify (1) to the statements contained in the list of certifications** and (2) that the statements herein are true, complete and accurate to the best of my knowledge. I also provide the required assurances** and agree to comply with any resulting terms if I accept an award. I am aware that any false, fictitious, or fraudulent statements or claims may subject me to criminal, civil, or administrative penalties (U.S. Code, Title 218, Section 1001)

** I Agree

** The list of certifications and assurances, or an internet site where you may obtain this list, is contained in the announcement or agency specific instructions.

AUTHORIZED REPRESENTATIVE

Prefix: <input type="text"/>	* First Name: <input type="text" value="Rebecca"/>	Middle Name: <input type="text"/>
* Last Name: <input type="text" value="Puig"/>	Suffix: <input type="text"/>	
* Title: <input type="text" value="Assist VP for research and Innovation"/>	* Email: <input type="text" value="research-awards@usf.edu"/>	
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* Signature of Authorized Representative: <input type="text" value="Michelle Phillips"/>	* Date Signed: <input type="text" value="12/05/2014"/>	

Supplementary Cover Sheet for NEH Grant Programs

1. Project Director	Major Field of Study	Philosophy: History of Philosophy
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2. Institution Information	Type	1330: University
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3. Project Funding		<i>Challenge Grants Applicants Only (\$)</i>	
<i>Programs other than Challenge Grants (\$)</i>		Fiscal Year #1	
Outright Funds	233,011.00	Fiscal Year #2	
Federal Match		Fiscal Year #3	
Total from NEH	233,011.00	Fiscal Year #4	
Cost Sharing		Total from NEH	
Total Project Costs	233,011.00	Non-Federal Match	
		Total	
		Matching Ratio	to 1

4. Application Information

Will this proposal be submitted to another NEH division, government agency, or private entity for funding? Yes No

If yes, please explain where and when:

Type of Application New

Supplement If supplement, list current grant number(s).

Project Field Code	Philosophy: History of Philosophy
	Interdisciplinary: History and Philosophy of Science, Technology, and Medicine

Project/Performance Site Location(s)

Project/Performance Site Primary Location I am submitting an application as an individual, and not on behalf of a company, state, local or tribal government, academia, or other type of organization.

Organization Name:

DUNS Number:

* Street1:

Street2:

* City: County:

* State:

Province:

* Country:

* ZIP / Postal Code: * Project/ Performance Site Congressional District:

Additional Location(s)

Budget Narrative File(s)

* Mandatory Budget Narrative Filename:

To add more Budget Narrative attachments, please use the attachment buttons below.

Attached at least one Optional Budget Narrative?:

ATTACHMENTS FORM

Instructions: On this form, you will attach the various files that make up your grant application. Please consult with the appropriate Agency Guidelines for more information about each needed file. Please remember that any files you attach must be in the document format and named as specified in the Guidelines.

Important: Please attach your files in the proper sequence. See the appropriate Agency Guidelines for details.

1) Please attach Attachment 1	<input type="text" value="Statement.pdf"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
2) Please attach Attachment 2	<input type="text" value="Contents.pdf"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
3) Please attach Attachment 3	<input type="text" value="Participantslist.pdf"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
4) Please attach Attachment 4	<input type="text" value="Narrative.pdf"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
5) Please attach Attachment 5	<input type="text" value="Budget.pdf"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
6) Please attach Attachment 6	<input type="text" value="Appendices.pdf"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
7) Please attach Attachment 7	<input type="text" value="Grantshistory.pdf"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
8) Please attach Attachment 8	<input type="text"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
9) Please attach Attachment 9	<input type="text"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
10) Please attach Attachment 10	<input type="text"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
11) Please attach Attachment 11	<input type="text"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
12) Please attach Attachment 12	<input type="text"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
13) Please attach Attachment 13	<input type="text"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
14) Please attach Attachment 14	<input type="text"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>
15) Please attach Attachment 15	<input type="text"/>	<input type="button" value="Add Attachment"/>	<input type="button" value="Delete Attachment"/>	<input type="button" value="View Attachment"/>

ii. Budget Summary

Year 1:

Ariew salary (10% of academic year salary plus fringes)	\$16,712
Adjunct Researcher (25% of salary plus fringes)	\$10,179
Bos (40% subcontract to Radboud University)	\$35,000
Workshop I (3 flights to Utrecht from Tampa and Newark, plus local expenses for 5 @ \$120/day, 4 days)	\$ 7,000
Total direct costs	\$68,891
Indirect costs (@49.5% on the subcontract, only the first \$25,000)	\$26,676
Total, year 1	\$95,567

Year 2:

Ariew salary (10% of academic salary, plus fringes)	\$16,712
Bos (40% subcontract to Radboud University)	\$35,000
Workshop II (3 to flights to Tampa from Amsterdam and Newark, plus local expenses for 6 @ \$150/day, 4 days)	\$ 8,500
Total direct	\$60,212
Indirect costs	\$10,005
Total, year 2	\$70,217

Year 3:

Ariew salary (10% of academic year salary, plus fringes)	\$16,712
Bos (40% subcontract to Radboud University)	\$35,000
Workshop III (3 flights to Utrecht from Tampa and Newark, plus local expenses for 4 @ \$150/day, 4 days)	\$ 6,500
Total direct (minus subcontract)	\$58,212
Indirect costs (@47%)	\$ 9,015
Total, year 3	\$67,227

Direct Costs, 2016-2019	\$187,315
Indirect Costs, 2016-2019	\$ 45,969
Total Costs, 2016-2019	\$233,011

A NEW HISTORICAL-CRITICAL EDITION OF DESCARTES' CORRESPONDENCE

1. Significance and Impact of the Project

It is difficult to overstate the importance of René Descartes (1596-1650) to philosophy, even these days. Descartes always rates among the top two or three most important thinkers of the modern era, along with Immanuel Kant, David Hume, and Isaac Newton. There is hardly any student of philosophy who has not read the *Meditations on First Philosophy*. And even those students and scholars who prefer Kant and/or Hume find it nearly impossible to understand their favorite thinkers without making sense of Descartes, who forms the background to their philosophies.

Philosophers are not alone in appreciating Descartes' works; historians of science and mathematics—intellectual historians in general interested in the early modern period, or how we came to be who and what we are at present—need to come to grips with this imposing figure. Now, when one goes beyond a first, superficial understanding of one of Descartes' primary works, whether the *Meditations*, *Discourse on Method*, or the *Passions of the Soul*, one begins to realize that the basis for many of Descartes' doctrines cannot be found in the primary works themselves. For that, one needs to consult his correspondence. To capture Descartes' thoughts on the supreme good and happiness, one must read his letters to Princess Elisabeth or Queen Christina (4 August 1645 or 20 November 1647); to understand what he thinks is the relation of God to his creation, one needs to read from his early letters to Marin Mersenne (15 April, 6 May, and 27 May, 1630); to capture his notions of "freedom of indifference" or of "principle of knowledge," one needs to examine one of the letters to Denis Mesland (9 February 1645) and to Claude Clerselier (June or July 1646). Thus, Descartes' correspondence is absolutely crucial for understanding Descartes, the great philosopher, mathematician, and scientist.

Unfortunately, the standard edition of Descartes' correspondence (by Adam and Tannery) is a century old; its second edition, almost fifty years old, improved upon the first edition significantly, but made it extremely difficult to use. And there is no complete English translation of the correspondence, just a one-volume selection of partial translations from the French and Latin (Cottingham *et al.*). A new historical-critical edition (displaying the best texts and all variants) and complete English translation of Descartes' correspondence is badly needed. Members of this research team have been working on such a project for over a decade and have made significant progress with it. They have demonstrated that they can produce an edition vastly superior, more informative and useful than the standard one.

With this end in mind, we have constituted ourselves into a new research team to finish the edition of the correspondence and to produce an English translation of it. We are confident that we will succeed in completing the task in another three years, if awarded an NEH Scholarly Editions and Translations grant, publishing the last three volumes (of a total of six volumes) with Oxford University Press by December 2020. We are gratified that the Senior Philosophy Editor at Oxford University Press calls this project "one of today's most important scholarly project in the history of philosophy and in early modern intellectual history

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3. List of Participants

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University of South Florida
Principal Investigator

Bellis, Delphine

Radboud University Nijmegen
Consultant and Workshop Participant

Bos, Erik-Jan

Radboud University Nijmegen
Co-Principal Investigator

Garber, Daniel

University of Chicago
Consultant and Workshop Participant

Jesseph, Douglas

University of South Florida
Consultant and Workshop Participant

Maronne, Sébastien

Université Paul-Sabatier, Toulouse III
Consultant and Workshop Participant

Palmerino, Carla Rita

Radboud University Nijmegen
Consultant and Workshop Participant

Verbeek, Theo

Utrecht University
Consultant and Workshop Participant

4. Narrative Description

A NEW HISTORICAL-CRITICAL EDITION OF DESCARTES' CORRESPONDENCE

i. Substance and Context

The modern standard edition of Descartes' works and correspondence was prepared by two French scholars, Charles Adam (1857–1940), a literary historian, and Paul Tannery (1843–1904), a historian of science and mathematics. It was published between 1897 and 1913 in eleven volumes, completed by a biography (written by Adam) and a volume of supplements and indices (this edition is usually referred to as AT). Although most of the texts incorporated in that publication are reasonably well edited, it has become increasingly difficult to use this edition, not only because of its old-fashioned typography (two kinds of *s*, one of which has a confusing resemblance with *f*, use of '&' instead of 'et', use of *i* for *j*, and *u* for *v* — and vice versa —, use of ligatures like æ and œ, etc.) and its sometimes strange decisions on spelling and punctuation, but also, and mainly, because of its erratic and sometimes incomplete way in which the texts are presented. The texts are given in their original language only (French, Latin and a few pages of Dutch); they are accompanied by notes in French; and critical information is often lacking. The editors frequently intervene in the text (spelling, paragraph division, etc.). Apart from the fact that by now notes and commentaries are more than a hundred years old, they are often lacking where they are needed, and if they do contain useful information, it is usually buried under a lot of extraneous material. New texts have been discovered or rediscovered after the first publication of this edition, and more has become known of the history of Descartes' works and ideas, as well as more details about his life and contacts (especially in the Low Countries). This useful information, however, is dispersed in difficult to retrieve publications and is not normally available in English. These problems can become enormous obstacles for those interested in

Descartes, the “Father of Modern Philosophy,” who in fact is an object of great interest, not only to philosophers and historians of philosophy, but also to historians of science, medicine, and mathematics. Descartes’ name and works provoke interest all over the world; it is virtually impossible to deal with the intellectual history of the early modern, and even the modern period without examining his ideas.

The problems faced by those interested in Descartes’ main works become an absolute nightmare for those interested in his correspondence. Although many letters must be regarded as lost, a considerable number (about 800) survive in some form or another: as autograph manuscript (some 270), as contemporary copy, as contemporary printed text (in that case often based on the drafts kept by Descartes himself), or as quotations and abstracts in 17th century sources. The letters, written in Latin, French and a few in Dutch, are occasionally dated; the addressee is sometimes known; references to contemporary events and persons are at times clear. Before even beginning to use the letters, there are lots of questions to be answered, about biography and chronology, about the quality and reliability of the text, about historical events and circumstances, and about scientific and philosophical context. Still, if this vast body of letters is properly ordered and edited and adequately annotated, it allows us to follow the evolution of Descartes’ ideas, the details of his life, and the genesis of his treatises. The letters provide necessary background to the main works and make it possible to situate these in a wider intellectual and historical context. Like the correspondences of Mersenne, Locke, Oldenburg, Leibniz and many others, they are indispensable material for those interested in the various networks of philosophers and scientists that came to give rise to what is now called the scientific revolution. An edition of Descartes’ correspondence should stimulate new research and build an interdisciplinary bridge to the sciences, mathematics, and to larger historical themes.

The editors of the standard edition, Adam and Tannery, were not the first to procure a “complete” edition of Descartes’ works and correspondence. The first collective editions of Descartes’ works started to appear almost immediately after Descartes’ death (1650). After a period of neglect, there was a revival of interest in Descartes in the 19th century, the French philosopher Victor Cousin (1792–1867) providing the first modern edition of letters and works (11 vols., 1824–1826). The Adam and Tannery project, on the other hand, was clearly conceived in the tradition of the monumental “national editions,” to which also belong the Italian edition of Galileo (the *Edizione Nazionale*) and the Prussian edition of Kant (*Akademie-Ausgabe*). Their editorial practice was, roughly, that of “classical philology”: a text is presented as “cleanly” as possible and provided with a critical apparatus containing the main text variants, with at best a few notes identifying quotations from classical authors. As a result, all information on the genesis of the text and on its philosophical and scientific significance was relegated to the biography of Descartes by Charles Adam, which was added as vol. 12 of the edition. As to the edition of the letters, which occupies the first five volumes of Adam and Tannery, their practice was somewhat different, in part because the date of many letters had to remain conjectural. Instead of soberly presenting their reasons for assigning a particular date to a letter, the editors frequently provided a wealth of material that was often irrelevant and sometimes false.

The first edition of Descartes’ letters, which for a long time remained the only edition, and is still the only source for many letters, was given by Claude Clerselier (1614–1684) who, between 1657 and 1667, published a total of 372 letters in three volumes. A few more letters were published by Cousin. Adam and Tannery managed to retrieve much unknown material, the number of published letters increasing to almost 600. However, their edition of the letters (which again, apart from a few letters in vol. 10 and in the supplement, occupies their first five volumes)

is far from complete. It does not contain Descartes' correspondence with Constantijn Huygens (1596–1687), a collection of 141 letters which is unique insofar as it consists not only of Descartes' letters to Huygens, but also of Huygens' letters to Descartes (which, in the case of Descartes, is rather exceptional); not only does the Huygens correspondence span a large portion of Descartes' active life, but most of the letters are carefully dated (the complete collection was published by Leon Roth in 1926). Many of the letters to Mersenne, which are extremely important for the history of science, were known only as they had been published by Clerselier, that is, incompletely or in a corrupt form and without a date.

Adam, who was still alive when Roth published the Huygens correspondence (Tannery died before even the AT-project was completed), realized that this publication made it necessary to revise extensively the dates of many other letters. His conclusions, first published in the *Revue philosophique de la France et de l'Étranger* of 1933, found their way into a new edition of the correspondence in 8 volumes, which he undertook together with Gérard Milhaud (referred to as AM). This project was interrupted by World War II (the first volume was published in 1936 and the last in 1963) and the edition is little known outside France. It is, in some ways, better than the AT edition, though not a critical edition, and it does not contain any notes; all Adam and Milhaud added were very brief biographies of Descartes' correspondents. Needless to say, the only translations in the edition are from Latin to French and the collection does not contain the letters discovered after 1963. Moreover, the dating of the letters is still far from perfect.

Significant progress was also made by Cornelis de Waard (1879–1963), who published the “Journal” of Isaac Beeckman (1588–1637), containing much material (including a few letters) on Descartes' early period. In 1932 de Waard published the first volume of his edition of the voluminous correspondence of Marin Mersenne (1588–1648), one of Descartes' principal

correspondents. Apart from the fact that these projects, too, were interrupted by World War II, De Waard died more than 20 years before his edition of Mersenne's correspondence could be completed. His immediate successors, René Pintard and Bernard Rochot, who could still profit from the materials collected by De Waard, also died prematurely, and the project was finally completed by Armand Beaulieu, whose main goal seems to have been to finish the project as quickly as possible — the last volume being published in 1988. As a result, the quality of the volumes is very unequal. There is abundant, and (most of the time) useful, information in the earlier volumes, whereas the later volumes provide little more than the text of the letters.

Finally, in the 1960s, when the original AT edition was sold out and complete copies of the AM edition of Descartes' correspondence became rare even in France, it was realized that a new edition of the works and the letters was necessary. However, a new edition would be a work for many years and would involve the collaboration of many specialists. Since the old Adam/Tannery edition was no longer in print, something had to be done fairly quickly. Accordingly, a provisional solution was found. The original edition was reprinted photographically, with supplements at the end of each volume, containing the letters published after 1913 as well as critical notes in which more recent scholarship was taken into account (that is, the Roth edition of the Huygens-Descartes correspondence, the AM-edition, the edition of the Mersenne correspondence, and so forth). The result is a labyrinth of texts and notes, which constitutes a Herculean undertaking even for specialists; old notes with erroneous information are kept and new notes with contradictory information are placed in the supplements. Many imperfections remain in the new edition and letters discovered after 1970 are specifically not included, not even in the latest 1996 reprint.

For the Anglophone world the problems are even more serious. Anyone who does not feel comfortable with 17th century French and Latin (and there are relatively few who do these days) is positively discouraged from using the AT or the out of print AM edition. Until recently the largest selection was the single volume by Anthony Kenny (*Philosophical Letters*, Oxford: Oxford UP, 1970), in which “scientific” and mathematical letters were deliberately left out. The situation improved slightly with the publication of a selection of *Descartes’ Philosophical Writings* by John Cottingham *et al.* (2 vols., Cambridge: Cambridge UP, 1984–1985), which followed in 1991 with a one volume selection of the correspondence, an expanded version of the Kenny selection. Again, it should be emphasized that the selection by Cottingham *et al.* is limited to a small part of the letters (no more than 208 letters), most of them partially translated. In fact only those dealing with subjects that, from a modern point of view, are recognizably “philosophical” are given, and even these often in an incomplete form. Still, Cottingham *et al.* have given students of Descartes all over the world a tool that proves to be extremely useful, even if limited. As a result, it has stimulated a renewal of interest in Descartes’ works and especially in his correspondence. The same can be said of separate editions in English of individual correspondences, mainly that with Princess Elizabeth (*The Correspondence between Princess Elisabeth of Bohemia and René Descartes*, ed. and trans. Lisa Shapiro, Chicago: Chicago UP, 2007), or of separate texts (*The World and other Writings*, ed. and trans. Stephen Gaukroger, Cambridge: Cambridge UP, 1998), not to mention editions and translations of other relevant source material (*Descartes’ Meditations: Background Source Materials*, ed. and trans. Roger Ariew, John Cottingham, Tom Sorrell, Cambridge: Cambridge UP, 1998). Each and any of those publications fulfill an obvious need of students, teachers and scholars in philosophy, history of philosophy and history of science, but their very success shows how welcome a

complete translation of the correspondence would be. If this shows how necessary translations have become, it is also an indirect demonstration of the importance of a good critical edition; indeed, a good translation presupposes a reliable text. That a new international edition and a complete English translation of all of Descartes' letters is necessary is hardly controversial: it will be welcomed by all historians of philosophy, science, medicine, and mathematics and can be expected to give new impetus to studies on Descartes, not only as a philosopher, but also as a physicist, medical theorist, and mathematician.

The new edition and translation of the letters must be accompanied by two additional tools: a calendar of Descartes' life and a biographical lexicon of Descartes' correspondents.

1. The *Calendar* contains testimonies, documentary and archival material, contemporary letters (or fragments) on Descartes' life and contacts as well as reports on historical events that have been helpful either to explain references in the text of the letters or to justify their chronology. Texts in the calendar are primarily given in the original language — English translations are given either between brackets or, if they are longer, in an appendix.

2. The *Biographical Lexicon* contains biographies of Descartes' correspondents, his main contacts (and adversaries) and persons frequently referred to in the letters — brief biographical information on persons referred to in one or two letters is relegated to an explanatory note with the letter in question. Although in principle the entries of the Lexicon cover the subject's entire life (especially for figures not generally known and on whom there is little or no secondary literature), they concentrate on their philosophical or scientific importance and role in the biography of Descartes. Each entry is accompanied by bibliographical information on the subject's works, manuscript remains, and other correspondences, as well as secondary literature.

Again, this will be done in a sober and economic way. The reader should not be referred to a great number of smaller articles all repeating each other.

The entire publication should be made accessible with a number of indices: of persons, places, works cited or referred to, and concepts. A concordance, tying each epistle to its place in Adam and Tannery, should also be added in order to facilitate the use of the older literature.

ii. History and Duration of the Project

The basis for this project was initiated by Theo Verbeek, professor of the history of modern philosophy at Utrecht University, who has written extensively on the philosophy of Descartes, his connections with Dutch scholars, and his influence on University teaching in the 17th century. In 2002 one of his students, Erik-Jan Bos graduated with a thesis aiming at a reconstruction of the correspondence of Descartes and the Utrecht professor of medicine Henricus Regius (1598–1679), using the disputations supervised by Regius at Utrecht University to redate much of that correspondence, a large part of which survives in the form of fragmentary quotations by others. This Ph.D. project was part of larger project in which other aspects of Descartes' works were studied with a view to assessing the problems connected with a new critical edition of Descartes' works and correspondence. Another student, Matthijs van Otegem, created a bibliographical analysis of the early editions of Descartes' works (also finished in 2002), whilst yet another student, Corinna Vermeulen, prepared a study of the differences between the original French edition of the *Discours de la méthode* (1637) and its Latin edition (1644). Meanwhile, Verbeek and his team (Erik-Jan Bos, Jeroen van de Ven, Carla Rita Palmerino) produced a pilot edition of one year of the correspondence (1643), which was printed as part of the collection of the Utrecht Research Institute of Philosophy (2003). Apart from setting right quite a number of facts,

establishing new dates for 13 out of 68 letters and giving a new text for six letters (two on the basis of a rediscovered manuscript; three others on the basis of newly discovered contemporary copies and part of the Latin text of a letter which so far had been known only in French), the format adopted in this volume proved enlightening.

The reactions to the pilot edition *1643* were highly encouraging. This gave Oxford University Press the confidence that an edition of the entire correspondence along more or less the same lines would fulfill the need of many scholars all around the world as well as satisfy the high standards of reliability, accuracy, and scholarship they adopt for their publications. The 1643 volume prepared the way for a further project on Descartes' correspondence as vehicle of scientific communication and debate, part of which could also be used for making a start with a new critical edition of Descartes' correspondence. Other parts of the project were devoted to a biographical study of one of Descartes' main contacts in the Netherlands, the Utrecht professor of philosophy Henricus Reneri (1593–1639) and to a study of the various experiments and observations commented on in the correspondence.

Since 2003 Verbeek and his team (especially Erik-Jan Bos) retrieved and relocated several letters of Descartes: four letters that were completely unknown; the autograph manuscript of 15 letters that were believed to be lost, as well as a codex, also believed to be lost, containing the copies of 26 letters of Princess Elisabeth Palatine to Descartes. Their latest find concerned an autograph letter (4 pages) of Descartes to Mersenne in the library of Haverford College (Pennsylvania), which was completely unknown and shed an important light on the genesis of one Descartes' main works, the *Meditations on First Philosophy* (1641). This discovery attracted worldwide media attention, not only because of its intrinsic importance, but also because the

administration of Haverford College decided to restore the letter to its original owner, the *Institut de France*.

To date, 50 percent of the letters of Descartes' correspondence have been processed — that is, their text was established on the basis of the most authentic sources, their date was either confirmed or newly established, a critical apparatus containing the main variants (if any) was composed and the necessary notes and commentaries were added. For the commentaries and the notes the team have assured themselves of the collaboration of Carla Rita Palmerino (who specializes in early modern physics at Radboud University Nijmegen), Delphine Bellis (who specializes in Descartes' optics, on a post-doctorate appointment at Radboud University Nijmegen), Sébastien Maronne (a specialist in the history of mathematics at the University of Toulouse III), Rudolf Rasch (a specialist in musicology, Utrecht University). The properly editorial work was done by Erik-Jan Bos. Biographical and historical information for the biographical lexicon and the calendar was collected and processed by Theo Verbeek. The work was coordinated by Verbeek and Bos.

Although much has been done, much remains to be done. We expect that by the summer of 2015, more than 50 percent of the letters will have been processed. An estimate based on the experience of the past years suggests that, if funded by the NEH, the three years would be sufficient to complete the scholarly edition and English translation. (See the **Workplan**, below.)

iii. Staff

There is no formal advisory board for the project. So far it has profited from the advice of the scholars mentioned above plus Profs. Henk Bos and Jan Pieter Hogendijk (Utrecht University — both history of mathematics), Chris Heesakkers (Leiden University — Neo-Latin philology),

Roger Ariew (University of South Florida — history of philosophy), Noel Malcolm (Oxford University — intellectual history and history of philosophy), and Mordechai Feingold (California Institute of Technology — history of science).

The principal investigator, Roger Ariew, has considerable experience in translating 17th century philosophical texts, having published selections and translations of the works of Descartes, Leibniz, Pascal, Montaigne, and others (see his résumé in the appendices). He will spend more than 25% of his calendar year time acting as translator and consultant for the project (he will charge an average of 10% of his academic year salary to the project during 2016-2019).

Co-principal investigator, Erik-Jan Bos (see résumé) will continue acting as editor for the project. He will contribute more than 40% of his time for each of the next three years. A subcontract with Radboud University in Nijmegen, will enable him to continue his work for the project at 40% of his time during 2016-2019.

Co-principal investigator Theo Verbeek (see résumé) will continue as consultant to the project and workshop participant. He will devote 40% of his time to the project for the next three years (2016-2019), but will not charge the grant (given that he is emeritus).

Delphine Bellis, Daniel Garber, Douglas Jesseph, Sébastien Maronne, and Carla Rita Palmerino will all act as consultants (résumés and letters of commitment are all available, but are not attached). They will charge the grant only their cost of traveling to summer workshops about the editions and translations. Bellis, as we have said, is a specialist in the history of optics, Marrone, in the history of mathematics, and Palmerino, in the history of physics. Garber is a well-known scholar in the history and philosophy and science, the Stuart Professor of Philosophy at Princeton University, and author of numerous books, including *Descartes' Metaphysical Physics* (Chicago: Chicago UP, 1992), *Descartes Embodied* (Cambridge: Cambridge UP, 2001),

and *Leibniz: Body, Substance, Monad* (Oxford: Oxford UP, 2009). Jesseph is an equally reputed scholar in the history of philosophy and mathematics, Professor of Philosophy at the University of South Florida, and author of *Berkeley's Philosophy of Mathematics* (Chicago: Chicago UP, 1993) and *Squaring the Circle: The War between Hobbes and Wallis* (Chicago: Chicago UP, 1999).

iv. Methods: General Remarks

Given the fact that a new edition of Descartes' correspondence would be a second generation edition, it should be used to give new impetus to Cartesian scholarship. Accordingly, much care should be given to notes and commentaries and to correcting the still imperfect chronology of the correspondence. For all letters one should go back to the sources and, if there is more than one, decide which one should be the copy text. In the case of Descartes there is not a single obvious rule that can be followed, except that, if a signed autograph letter is available it should be the copy text, given the fact that it was the version sent to, and received by, the addressee of the letter. Even in that case, other versions (particularly, the drafts or copies as they were published by Clerselier) are usually relevant, for example because, when making the definitive version (as it would be sent to his correspondent) Descartes imperfectly copied his own draft. A choice of the text variants from those other versions should be given in a critical apparatus.

In a new critical edition the letters must be arranged chronologically, the rank number of each letter corresponding to its place in the chronology. Each letter would start on a new page. The text of each letter would be headed by its number in the edition, its author as well as the addressee, together with a specification of the date of the letter and the place from where the letter was sent, as well as the place where the addressee was living (dates, places and addressees in square brackets if they are conjectural), followed by a short reference to the source(s) and the

main previous editions. The main arguments (or problems) concerning the identity of the correspondent would be briefly summarized, as well as for the date of the text and the choice of the copy text. Line numbers in the left margin would facilitate the use of the critical apparatus; in the right margin the page or folio numbers of the copy text would be indicated (corresponding to a vertical line in the text) as well as the volume and page numbers of AT and, if called for, CM (*Correspondance de Mersenne*) — this in order to facilitate the use of the older literature for which these are the reference editions. At the bottom of the page there must be two apparatuses: one of text variants, keyed to the line numbers, and the other containing brief explanatory notes, keyed to references (in superscript numbers) in the main text. Illustrations and figures in the source text must be photographically reproduced after the copy text.

An English translation of all French, Latin and Dutch letters is to be given on the page facing the original text (at least it will be in the final printing)—additional material cited in the notes is immediately translated into English (if necessary the original text is given as well). More elaborate discussions of central or frequently recurring issues will be placed after the text and its translation. The aim of these longer notes would be to provide information that could be relevant to users of the edition. Even so, that information should be given in an economic and transparent way, without overwhelming the reader with a mass of material — an edition cannot replace a scholarly study.

v. Methods: Principles of Transcription and the Critical Apparatus

Manuscript sources are personally collated anew, except when high resolution color scans of letters without difficult passages are available. Printed sources are equally examined afresh, and,

if necessary, several copies of a single edition are collated. The several editions of Clerselier's publication of the correspondence (3 vols., 1657–1667) are compared.

In the transcription of manuscripts and printed sources alike the following principles are being observed. The original lineation is not being adhered to, except for the signature and the address. If a paragraph was inserted by the editor this is indicated. The spelling of the long *s*, and of *u/v* is made conform to modern usage. The distribution of *i/j* follows the sources, except when *j* is used before a consonant, and, if there is no system at all in the distribution of *i/j*, we prefer the spelling most frequently used in the letter. The ampersand (&) is always replaced by *et* (it should be noted that AT always changed *et* in the manuscripts into an ampersand). In Latin texts the ligatures *æ* and *œ* are resolved into *ae/oe*. Insignificant contractions and abbreviations are silently expanded. Not expanded are abbreviations that are still in use (for example, *etc.*), abbreviated titles (Mr., Rev.) and names of months (Jan.). Unusual abbreviations are expanded. When only an initial is given, the full name is added between angle brackets if there is no doubt about the identity of the person meant (e.g. St<ampioen>). Accents are reproduced as they appear in the original, except for the accents on *à*, *là* and *où*, which are supplied if absent. A cedilla is added before *a*, *o* and *u*. Emphasis in the original (underlining or written/printed in a different style) is rendered by italics. Words and passages in a different language are silently italicized even if they are not emphasized in the original. In general, original punctuation is respected, except when this causes confusion (for example in detailed discussions of experiments in letters to Mersenne). After each full stop the first letter of the new sentence is set in capitals. The first letter after the salutation has also been set in capital. Apart from that, the original capitalization is respected, except when it is erratic.

For manuscripts the following additional rules apply. Apostrophes are silently added; if an apostrophe is deleted this is noted in the critical apparatus. Words written as one in the original are been separated if modern usage demands it. Similarly, words separated in the original are written as one following modern usage. Exception to these rules are combinations of words which are nowadays written as one, but for which there was no general rule in the 17th century (*par ce que*, etc.); in those cases the original text is respected. The use of hyphens between words is not normalized according to modern usage.

In printed sources, evident printing errors are silently corrected.

In the critical apparatus variant readings are indicated, corrections and conjectures justified, and, if the primary source is a manuscript, details concerning the constitution of the text mentioned. The source of a variant reading is indicated by a siglum, unless the variant reading is from the primary source. Indeed, any text in the critical apparatus without siglum is from the primary source. If more than a single manuscript source is available, the different sources are represented by the sigla defined in the introduction to every letter (usually the first letter of the name of the collection). If necessary, a numeral is added (e.g. B1, B2).

If the main text is based on a manuscript, deletions and additions in the source are indicated as follows:

<-a> 'a' was deleted

<a>>b> 'a' was changed into 'b' (via deletion and addition or conversion)

<+a> 'a' was added (the exact place of the addition—above, in the margin, etc.—is not indicated for small additions)

A combination of different textual notes is possible. For example, ‘<dont>>ou] dont *Cle*’ explains that in the manuscript ‘dont’ was changed into ‘ou,’ while the 17th century editor Clerselier gives ‘dont.’

vi. Final Product and Dissemination

A new edition of Descartes’ correspondence conceived along these lines described above potentially remains a major reference for at least fifty, if not a hundred, years. We have a contract from Oxford University Press to produce one volume a year for each of 2015, 2016, 2017, 2018, 2019, and 2020. Once the paper edition has been realized, OUP will also make the edition digitally available via OUP Online. OUP has agreed that the on-line edition be open-access after a five-year window.

Since the publication of the pilot edition *The Correspondence of Descartes: 1643*, the text of the letters and the annotation have been set in XML markup, based upon TEI guidelines, which allows us to use the same data set both for a paper edition and a digital edition, so it can be re-used for a digital publication.

A separate publication of the translations of the whole correspondence and of particular correspondences for the general public can be anticipated.

v. Work plan

August 2016 to June 2017. Finish the critical edition and English translation of volume III of the correspondence (years 1641-1643), together with the relevant sections of the Calendar and Biographical Lexicon. (Volume I should have been published in December 2015 and Volume II in December 2016.) Work on year 1641 the first six months and 1642-43 the second six months.

Ariew will translate and edit; Bos will establish the texts; and Verbeek will annotate. July 2017, meet in Utrecht or Tampa to put final touches on volume III and discuss volume IV.

August 2017 to June 2018. Work on the critical edition and English translation of volume IV of the correspondence (years 1644-1645), together with the relevant sections of the Calendar and Biographical Lexicon. (Volume III should have been published in December 2017.) Work on year 1644 the first six months and 1645 the second six months. Ariew will translate and edit; Bos will establish the texts; and Verbeek will annotate. July 2018, meet in Utrecht or Tampa to put final touches on volume IV and discuss volume V.

August 2018 to June 2019. Work on the critical edition and English translation of volume V of the correspondence (years 1646-1647), together with the relevant sections of the Calendar and Biographical Lexicon. (Volume IV should have been published in December 2018.) Work on year 1646 the first six months and 1647 the second six months. Ariew will translate and edit; Bos will establish the texts; and Verbeek will annotate. July 2019, meet in Utrecht or Tampa to put final touches on volume V and discuss volume VI.

August 2019 to June 2020. Work on the critical edition and English translation of volume VI of the correspondence (years 1648-1650), together with the relevant sections of the Calendar and Biographical Lexicon. (Volume V should have been published in December 2019 and volume 6 is scheduled for December 2020.) Work on year 1648 the first six months and 1649 the second six months. Ariew will translate and edit; Bos will establish the texts; and Verbeek will annotate.



NATIONAL ENDOWMENT FOR THE
Humanities

Budget Form

OMB No 3136-0134
Expires 7/31/2015

[click for Budget Instructions](#)

Applicant Institution: *University of South Florida*
Project Director: *Roger Ariew*
Project Grant Period: *8/1/2016 through 7/31/2019*

	Computational Details/Notes	(notes)	Year 1 08/01/2016-07/31/2017	(notes)	Year 2 08/01/2017-07/31/2018	(notes)	Year 3 08/01/2018-07/31/2019	Project Total
1. Salaries & Wages								
Project Director Roger Ariew	Academic year salary: \$143,485	10%	\$14,349	10%	\$14,349	10%	\$14,349	\$43,047
Co-Project Director Erik-Jan Bos	Academic year salary: \$87,500	40%	\$35,000	40%	\$35,000	40%	\$35,000	\$105,000
Adjunct Researcher	Academic year salary: \$40,000	25%	\$10,000	%		%		\$10,000
		%		%		%		\$0
		%		%		%		\$0
		%		%		%		\$0
2. Fringe Benefits								
Project Director Roger Ariew	16.44% of funded portion of salary		\$2,542		\$2,363		\$2,363	\$7,268
								\$0
3. Consultant Fees								
								\$0
4. Travel								
Project Director Roger Ariew	Attend workshops at Utrecht		\$2,000				\$1,500	\$3,500
Project co-director Erik-Jan Bos	Attend workshop at USF				\$1,750			\$1,750
Project co-director Theo Verbeek	Attend workshop at USF				\$1,750			\$1,750
Workshop participants	Attend workshops at USF or Utrecht	3 participants	\$5,000		\$5,000		\$5,000	\$15,000
5. Supplies & Materials								

										\$0
6. Services										\$0
7. Other Costs										\$0
8. Total Direct Costs	Per Year		\$68,891		\$60,212		\$58,212			\$187,315
9. Total Indirect Costs										
Indirect Cost Calculation:		indirect cost on the								
a. Rate: 49.5% of direct cost per year.		\$108,000 subcontract is calculated only on the first								
b. Federal Agency: DHHS		\$25,000								
c. Date of Agreement: 6/1/10	Per Year		\$26,676		\$10,005		\$9,015			\$45,696
10. Total Project Costs									(Direct and Indirect costs for entire project)	\$233,011
11. Project Funding										
		a. Requested from NEH							Outright:	\$233,011
									Federal Matching Funds:	\$0
									TOTAL REQUESTED FROM NEH:	\$233,011
		b. Cost Sharing							Applicant's Contributions:	\$0
									Third-Party Contributions:	\$0
									Project Income:	\$0
									Other Federal Agencies:	\$0
									TOTAL COST SHARING:	\$0
12. Total Project Funding										\$233,011

Total Project Costs must be equal to Total Project Funding -----> (\$233,011 = \$233,011 ?)
 Third-Party Contributions must be (\$0 ≥ \$0 ?)
 greater than or equal to Requested Federal Matching Funds -----> (\$0 ≥ \$0 ?)

ii. Budget Summary

Year 1:

Ariew salary (10% of academic year salary plus fringes)	\$16,712
Adjunct Researcher (25% of salary plus fringes)	\$10,179
Bos (40% subcontract to Radboud University)	\$35,000
Workshop I (3 flights to Utrecht from Tampa and Newark, plus local expenses for 5 @ \$120/day, 4 days)	\$ 7,000
Total direct costs	\$68,891
Indirect costs (@49.5% on the subcontract, only the first \$25,000)	\$26,676
Total, year 1	\$95,567

Year 2:

Ariew salary (10% of academic salary, plus fringes)	\$16,712
Bos (40% subcontract to Radboud University)	\$35,000
Workshop II (3 to flights to Tampa from Amsterdam and Newark, plus local expenses for 6 @ \$150/day, 4 days)	\$ 8,500
Total direct	\$60,212
Indirect costs	\$10,005
Total, year 2	\$70,217

Year 3:

Ariew salary (10% of academic year salary, plus fringes)	\$16,712
Bos (40% subcontract to Radboud University)	\$35,000
Workshop III (3 flights to Utrecht from Tampa and Newark, plus local expenses for 4 @ \$150/day, 4 days)	\$ 6,500
Total direct (minus subcontract)	\$58,212
Indirect costs (@47%)	\$ 9,015
Total, year 3	\$67,227

Direct Costs, 2016-2019	\$187,315
Indirect Costs, 2016-2019	\$ 45,969
Total Costs, 2016-2019	\$233,011

ORIGINAL

COLLEGES AND UNIVERSITIES RATE AGREEMENT

EIN: 1593102112A1
 ORGANIZATION:
 University of South Florida
 4202 East Fowler Avenue
 ADM147
 Tampa, FL 33620-5800

DATE:06/30/2014
 FILING REF.: The preceding
 agreement was dated
 05/08/2013

The rates approved in this agreement are for use on grants, contracts and other agreements with the Federal Government, subject to the conditions in Section III.

SECTION I: INDIRECT COST RATES

RATE TYPES:	FIXED	FINAL	PROV. (PROVISIONAL)	PRED. (PREDETERMINED)	
<u>EFFECTIVE PERIOD</u>					
<u>TYPE</u>	<u>FROM</u>	<u>TO</u>	<u>RATE(%)</u>	<u>LOCATION</u>	<u>APPLICABLE TO</u>
PRED.	07/01/2014	06/30/2016	49.50	On-Campus	Organized Research
PRED.	07/01/2014	06/30/2016	26.00	Off-Campus	Organized Research (A)
PRED.	07/01/2014	06/30/2016	27.50	Off-Campus	Organized Research (B)
PRED.	07/01/2014	06/30/2016	46.00	On-Campus	Instruction
PRED.	07/01/2014	06/30/2016	26.00	Off-Campus	Instruction (A)
PRED.	07/01/2014	06/30/2016	27.50	Off-Campus	Instruction (B)
PRED.	07/01/2014	06/30/2016	34.50	On-Campus	Other Sponsored Activities
PRED.	07/01/2014	06/30/2016	26.00	Off-Campus	Other Sponsored Activities (A)
PRED.	07/01/2014	06/30/2016	27.50	Off-Campus	Other Sponsored Activities (B)

ORGANIZATION: University of South Florida

AGREEMENT DATE: 6/30/2014

<u>TYPE</u>	<u>FROM</u>	<u>TO</u>	<u>RATE (%)</u>	<u>LOCATION</u>	<u>APPLICABLE TO</u>
PROV.	07/01/2016	Until Amended			Use same rates and conditions as those cited for fiscal year ending June 30, 2016.

*BASE

Modified total direct costs, consisting of all salaries and wages, fringe benefits, materials, supplies, services, travel and subgrants and subcontracts up to the first \$25,000 of each subgrant or subcontract (regardless of the period covered by the subgrant or subcontract). Modified total direct costs shall exclude equipment, capital expenditures, charges for patient care, student tuition remission, rental costs of off-site facilities, scholarships, and fellowships as well as the portion of each subgrant and subcontract in excess of \$25,000.

(A) Off-campus, remote includes locations outside the commuting distance of Tampa, Florida.

(B) Off-campus, adjacent includes locations within the commuting distance of Tampa, Florida.

ORGANIZATION: University of South Florida
AGREEMENT DATE: 6/30/2014

SECTION I: FRINGE BENEFIT RATES**

<u>TYPE</u>	<u>FROM</u>	<u>TO</u>	<u>RATE(%)</u>	<u>LOCATION</u>	<u>APPLICABLE TO</u>
FIXED	7/1/2014	6/30/2015	1.10	All	Full Benefits Employees
FIXED	7/1/2014	6/30/2015	0.20	All	Other Personal Services Employees
PROV.	7/1/2015	6/30/2017			Use same rates and conditions as those cited for fiscal year ending June 30, 2015.

** DESCRIPTION OF FRINGE BENEFITS RATE BASE:
Salaries and wages.

ORGANIZATION: University of South Florida
AGREEMENT DATE: 6/30/2014

SECTION II: SPECIAL REMARKS

TREATMENT OF FRINGE BENEFITS:

Certain fringe benefits are charged using the effective rates(s) listed in the Fringe Benefits section of this Agreement. Retroactive payroll transfers will use the rates in effect at the time of transfer. The fringe benefits included in the rate(s) are listed below.

TREATMENT OF PAID ABSENCES

Vacation, holiday, sick leave pay and other paid absences are included in salaries and wages and are claimed on grants, contracts and other agreements as part of the normal cost for salaries and wages. Separate claims are not made for the cost of these paid absences, except for terminal leave pay which is included in the benefits rate and is paid out after separation of employment.

OFF-CAMPUS DEFINITION: For all activities performed in facilities not owned by the institution and to which rent is directly allocated to the project(s), the off-campus rate will apply. Actual costs will be apportioned between on-campus and off-campus components. Each portion will bear the appropriate rate.

Fringe Benefits include: Worker's Compensation, Unemployment Insurance, and Terminal Leave Pay. Other employee benefits, such as FICA, Retirement, Health Insurance, and Life Insurance, are charged based on actual incurred costs.

Equipment means an article of nonexpendable tangible personal property having a useful life of more than one year. Through 06/30/2011, the threshold was \$1,000 or more per unit. Effective 07/01/2011, the threshold is \$5,000 or more per unit.

The rates contained in this Agreement reflect the combined cost of the University of South Florida and the University of South Florida Research Foundation, Inc., and will apply to grants and contracts awarded to the Foundation.

** This Rate Agreement updates the Fringe Benefits Rates only. All other terms and conditions per Rate Agreement dated 08/20/2012 are to remain in effect.

ORGANIZATION: University of South Florida
AGREEMENT DATE: 6/30/2014

SECTION III: GENERAL

A. LIMITATIONS:

The rates in this Agreement are subject to any statutory or administrative limitations and apply to a given grant, contract or other agreement only to the extent that funds are available. Acceptance of the rates is subject to the following conditions: (1) Only costs incurred by the organization were included in its facilities and administrative cost pools as finally accepted; such costs are legal obligations of the organization and are allowable under the governing cost principles; (2) The same costs that have been treated as facilities and administrative costs are not claimed as direct costs; (3) Similar types of costs have been accorded consistent accounting treatment; and (4) The information provided by the organization which was used to establish the rates is not later found to be materially incomplete or inaccurate by the Federal Government. In such situations the rate(s) would be subject to renegotiation at the discretion of the Federal Government.

B. ACCOUNTING CHANGES:

This Agreement is based on the accounting system purported by the organization to be in effect during the Agreement period. Changes to the method of accounting for costs which affect the amount of reimbursement resulting from the use of this Agreement require prior approval of the authorized representative of the cognizant agency. Such changes include, but are not limited to, changes in the charging of a particular type of cost from facilities and administrative to direct. Failure to obtain approval may result in cost disallowances.

C. FIXED RATES:

If a fixed rate is in this Agreement, it is based on an estimate of the costs for the period covered by the rate. When the actual costs for this period are determined, an adjustment will be made to a rate of a future year(s) to compensate for the difference between the costs used to establish the fixed rate and actual costs.

D. USE BY OTHER FEDERAL AGENCIES:

The rates in this Agreement were approved in accordance with the authority in Office of Management and Budget Circular A-21, and should be applied to grants, contracts and other agreements covered by this Circular, subject to any limitations in A above. The organization may provide copies of the Agreement to other Federal Agencies to give them early notification of the Agreement.

E. OTHER:

If any Federal contract, grant or other agreement is reimbursing facilities and administrative costs by a means other than the approved rate(s) in this Agreement, the organization should (1) credit such costs to the affected programs, and (2) apply the approved rate(s) to the appropriate base to identify the proper amount of facilities and administrative costs allocable to these programs.

BY THE INSTITUTION:

University of South Florida

(INSTITUTION)

Jennifer Condon
(SIGNATURE)

Jennifer Condon
(NAME)

Assistant Vice President + Controller
(TITLE)

07/11/14
(DATE)

ON BEHALF OF THE FEDERAL GOVERNMENT:

DEPARTMENT OF HEALTH AND HUMAN SERVICES

(AGENCY)

Darryl W. Mayes
(SIGNATURE)

Darryl W. Mayes
(NAME)

Deputy Director, Cost Allocation Services
(TITLE)

6/30/2014
(DATE) 0318

HHS REPRESENTATIVE: Steven Zuraf

Telephone: (301) 492-4855

Donner par le C. M. 109 du 2. Juin 1745

(44) (44)



Monsieur le Comte de Caylus
Paris le 17 Juin 1745

Monsieur de la Motte

Je suis bien aise de ce que vous sçavez que je ne suis
 de même ne sçavez pas plus d'un autre chose que
 car c'est la principale partie de votre expérience
 touchant l'Ecliptique, et de quel il faut être bien assuré
 car cela effraye il y a point de doute que c'est la
 tout plus l'usage de votre expérience est de dire que
 fonde sur la seule réflexion de l'air qui est dans
 et ainsi que le jugement de l'air est formé. il y a
 dans l'air un autre point de vue qui est si l'on
 l'Ecliptique est expérimentalement elle est de l'air
 si l'on ne sçait pas l'air est dans l'air, mais si elle est
 quelque chose d'autre que l'air, mais comme c'est la
 voir fort évidemment. La preuve en est que l'air
 blanc car si elle est dans l'air, elle se fondra
 plus avant dans l'air, et ainsi elle sera plus
 plus plus de l'air si l'on est sûr de ce point plus
 que l'air est dans l'air, mais comme c'est la
 plus possible de fait, mais comme c'est la
 il est certain que l'air est dans l'air, mais
 de l'air est dans l'air, mais comme c'est la
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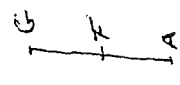
370

conduite

condenser le lait, en ce qu'on n'a pas besoin de respirer
 tout le lait condensé, mais seulement une petite
 partie, au lieu qu'à chaque moment qu'on veut s'en
 servir, on a le lait qui n'est pas condensé, il faut avoir toute
 la force qu'on a eue à le plier, ainsi qu'il est, pour le rendre
 en ce même point et quelque chose de plus pour
 le plier davantage. Je voy que deux copies de cette
 matière passées de bas en haut et entrées dans
 de même vitesse, j'en ai aussi si haut lorsque
 l'autre est le lait respirer, toujours davantage au plus
 haut. Ce qui fait que j'ai fait remplir de lait
 qu'on le veut, est qu'on le veut ou chose de lait
 ou entre le lait et le lait qu'on le veut, et que cet
 air se trouve en place ou aller en tout le reste
 de même si on le veut, et de même de la force, et
 en ce point il y a point de vitesse pour recevoir
 ce lait en aucun autre lieu de même.
 Je voy à votre seconde lettre que j'ay reçu qu'il
 n'est pas que l'autre, et principalement pour ce qu'il
 n'est pas de même, et en ce point il y a quelque chose
 de ce que j'ay écrit, et de même qu'il n'est pas
 entièrement à votre disposition, et vous avez pour
 de même tout ainsi qu'il est, et de même de
 de même, et de même, et de même en ce point.
 Or le lait qui fait que le lait est en ce point, et
 de même de la vitesse pour expliquer la force de l'autre
 et de même de même, et de même que la vitesse
 proportion de vitesse, et de même de même.

ACADEMIE ROYALE DE MÉDECINE
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 SANS AUTORISATION ÉCRITE

mais pour ce que cette vitesse comprend pas la vis
 pour laquelle la force augmente ou diminue, comme
 fait la quantité de la force, et qu'il y a plusieurs
 autres choses à considérer touchant la vitesse qui ne
 font pas assés à expliquer. Comme pour ce que voy
 d'ici qu'une force qui pourra élever un pied d'air
 F en un moment, le pourra aussi élever en un moment
 d'air en G, si elle est double, ie rien voy seulement
 la vitesse, et ie voy que voy pourvez assés
 expérimenter le contraire, si, ayant une balance
 en équilibre voy, mettre dedans le poids point
 qui la puisse faire travailler, car alors elle tombera
 chavir fort, tant que on lie que si voy y met
 le double de ce même poids elle tombera bien
 plus de deux fois aussi vite, et au contraire hauffer
 un ancreuil en ce point, voy le pourra hauffer
 ou hauffer de la même vitesse qu'il pourra hauffer
 de voy, même de voy, si voy le hauffer, voy
 fait qu'il voy y fait employer aucune force, voy
 celle qu'il fait pour le hauffer, voy pour le hauffer
 ou hauffer deux fois plus vite il voy y faudra
 employer quelque force qui sera plus que double de
 la force, puisqu'elle étoit nulle. Je voy point besoin
 pour maintenant de voir la Géométrie de la
 Figure. Pour ma Philosophie ie commenceray à
 la faire imprimer, et elle, mais ie ne puis dire que
 on la pourra voir car cela dépend de la vitesse et
 voy faire que la Dioptrique fut plus de même
 la presse. ie suis
 Monsieur. Père
 et de même de même
 Des Santes



22 Fev. 1743

Descartes, [Endegeest], to Marin Mersenne, [Paris]

2 February 1643

Sources

1. ALS. Brussels, Académie Royale des Sciences, des Lettres et des Beaux-Arts de Belgique, Fonds Baron de Stassart, Autographes, n° 1533. Single sheet folded in two (196x148 mm). Text on fos. 1r–2r. No address; no seal.
2. MS copy. Paris, BnF, n.a.f. 10556, fos. 49v–50r (MS Vicq d'Azyr).
3. Cle II, 514–516.

Editions

The ALS was not previously published.

Other publications: AT III, 612–615 (MS copy); AM V, 253–255; CM XII, 38–41 (MS copy); P. Borel, *Vitae Renati Cartesii ... compendium* (Paris: Billaine and Dupuis, 1656), p. 42 (fragments in Latin translation, ll. 2–12, and 24–31 (till '... ce soufflet')).

Printed in Cle as the second part of another letter to Mersenne (7 December 1642). The *Exemplaire de l'Institut* notes that it is another letter, no. 50 in the La Hire collection, and dates it 2 February 1643. The BnF holds a copy of the letter, which is the principal source text for AT and CM. The ALS was acquired by G.J.A. Baron de Stassart (1780–1854), Belgian politician and president of the Académie Royale de Belgique, who bequeathed his library and autograph collection to the Académie. Mentioned in P. O. Kristeller, *Iter Italicum*, vol. III (Leiden: Brill, 1983), p. 88. Fo. 1r of the ALS shows the following notes and marks: in the upper right corner the Poirier no. '(44)' is given two times, one being corrected from '42' into '44'; Poirier's date is found in the left margin: '(2 fevrier 1643 v.d.)'. In the left upper corner in an unidentified 17th c. hand: 'Derniere partie de la lettre 109^e du 2^e tome, page 514'. The original La Hire no. '34 C' in the left bottom corner (no. 50 on the definitive list). On fo. 2v, in a modern hand (pencil), the addressee 'Au Père Mersenne'.

Summary

Reply to two letters from Mersenne (lost). Further discussion of Mersenne's experiments on the proportional weight of air and water. Descartes comments on some mechanical experiments, and gives permission to publish parts of his tract on the subject. He has no desire to see Fermat's recent work in geometry. The printing of the *Principia* will start this summer.

Mon Reverend Pere,

1r

5 Il est bien aysé de ce que vous m'avez appris qu'une lame de cuivre ne pese point plus estant froide que chaude, car c'est le principal point de toute vostre experience touchant l'Eolipile,^a et duquel il faut estre bien assuré; car, cela estant, il n'y a point de doute que ce qui la rend plus legere de 4 ou 5 grains estant chaude que froide, est la seule rarefaction de l'air qui est dedans, et ainsy que le moyen de peser l'air est trouvé. Je voudrois bien aussy que vous prissiez garde si, lorsque l'Eolipile est extremement chaude, elle attire de l'eau si tost que son bout est mis dedans, ou bien si elle attend quelque tems ainsy que vous m'aviez mandé, ce qui se peut voir fort aysement en la tenant en equilibrio en la balance, car si elle attire elle s'enfoncera incontinent plus avant dans l'eau à cause qu'elle deviendra plus pesant(e).^b

CM XII.39

2 bien] tres Cle

Correspondence of Descartes

15 Le ne puis deviner si l'air ordinaire se peut plus rarefier que condenser par
 les forces naturelles, car c'est une question purement de fait, mais par une force
 Angelique ou surnaturelle il est certain qu'il peut estre rarefié à l'infini, au lieu
 qu'il ne peut estre condensé que iusques à ce qu'il n'ait plus de pores et que toute
 la matiere subtile qui les remplit en soit chassée. Je ne sçay aussy en quelle pro-
 portion doit estre augmentée la force pour le condenser de plus en plus, si non
 que c'est le mesme qu'à bander un arc, excepté qu'il peut y avoir des applications
 20 plus faciles pour | condenser l'air, en ce qu'on n'a pas besoin de repousser tout
 l'air desia condensé mais seulement une petite partie, au lieu qu'à chasque mo-
 ment qu'on veut plier un arc plus qu'il n'est desia plié, il faut avoir toute la force
 qu'on a euë à le plier iusques là, pour le retenir en ce mesme point et quelque
 chose de plus pour le plier davantage.

AT III, 613

1v

25 Le croy que deux cors de diverse matiere poussez de bas en haut et com-
 menceans à monter de mesme vitesse n'iront iamais si haut l'un que l'autre, car
 l'air resistera tousiours davantage au plus leger.

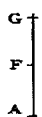
Ce qui fait qu'un soufflet s'emplit d'air lors qu'on l'ouvre, c'est qu'en l'ou-
 vrant on chasse l'air du lieu où entre le dessus du soufflet qu'on hausse, et que
 30 cet air ne trouve aucune place où aller en tout le reste du monde sinon qu'il entre
 au dedans de ce soufflet, car *ex suppositione* il n'y a point de vuide pour recevoir
 cet air en aucun autre lieu du monde.^c

CM XII, 40

35 Le viens à vostre seconde letre que i'ay receuë quasi aussy tost que l'autre, et
 premierement pour ce qu'il vous plaist d'employer en vos escrits quelque chose
 de ce que i'ay escrit des mechaniques, ie m'en remets entierement à vostre discre-
 tion, et vous avez pouvoir d'en faire tout ainsy qu'il vous plaira. Plusieurs l'ont
 desia vû en ce país, et mesme en ont eu copie.^d Or la raison qui fait que ie repris
 ceux qui se servent de la vitesse pour expliquer la force du levier et autres sem-
 blables, n'est pas que ie nie que la mesme proportion de vitesse ne s'y rencontre
 40 tousiours, | mais pourceque cete vitesse ne comprend pas la raison pour laque-
 lle la force augmente ou diminue, comme fait la quantité de l'espace, et qu'il y
 a plusieurs autres choses à considerer touchant la vitesse qui ne sont pas aysées
 à expliquer. Comme pour ce que vous dites qu'une force qui pourra elever un

AT III, 614

2r

45 
 pois d'A en F en un moment, le pourra aussy elever en un moment d'A
 en G si elle est doublée, ie n'en voy nullement la raison, et ie croy que
 vous pourrez aysement experimenter le contraire, si ayant une balance
 en equilibre vous mettez dedans le moindre poids qui la puisse faire tre-
 buscher, car alors elle trebuschera fort lentement, au lieu que si vous
 50 y mettez le double de ce mesme poids elle trebuschera bien plus de deux fois
 aussy viste. Et au contraire, prenant un evantail en vostre main, vous le pourrez
 hausser ou baisser de la mesme vitesse qu'il pourroit descendre de soy mesme
 dans l'air si vous le laissies tomber, sans qu'il vous y faille employer aucune force
 excepté celle qu'il faut pour le soustenir; mais pour le hausser ou baisser deux
 55 fois plusviste, il vous y faudra employer quelque force qui sera plus que double
 de l'autre puisqu'elle estoit nulle.^e

CM XII, 41

13 par. E 25 par. E 28 par. E 32 autre om. Cle 34 premiere] principalement Cle

Descartes to Mersenne, 2 February 1643

60 Je n'ay point besoin pour maintenant de voir la Geometrie de M^r Fermat.¹ AT III, 613
Pour ma Philosophie, ie commenceray à la faire imprimer cet esté mais ie ne puis
dire quand on la pourra voir, car cela depend des libraires et vous sçavez que la
Dioptrique fut plus d'un an sous la presse.² Je suis,

Mon revnd Pere,

Vostre tres obeissant
et tres affectionné serviteur,

Des Cartes

65 Du 2 Fev. 1643

TRANSLATION

My Reverend Father,

I am very pleased that you have taught me that a plate of copper does not weigh any more cold as hot, as it is the main point of your experiment regarding the aeolipyle,^a about which we must be very confident. For, this being so, there is no doubt that what makes it lighter than 4 or 5 grains, being hot rather than cold, is the only rarefaction of the air within it, and thus the means of weighing the air is found. I wish also that you would note whether, when the aeolipyle is extremely hot, it draws water as soon as its tip is placed inside it, or if it waits a while, as you had told me, which may be seen very easily by holding it in equilibrium in the balance, for if it attracts, it will straightway sink further into the water, because it will become heavier.^b CM XII, 39

I cannot guess whether ordinary air may become more rarefied than condensed by natural forces, because this is purely a matter of fact; but by means of an angelic or supernatural force, it is certain that it can be rarefied to infinity, while it can only be condensed until it has no more pores and all the subtle matter filling the pores is expelled. I also do not know in what proportion the force to condense it more and more must be increased, other than that it is the same as banding a bow, except that there may be easier ways to condense the air, in that AT III, 613

57 par. E 61–65 Mon ... 1643 not in *Cle*

1 On 13 January 1643 Pierre de Fermat (1601–1665) informed Mersenne that he had sent his *Isagoge ad locos ad superficiem* to Pierre Carcavi (1600–1684), who would show it to Mersenne (CM XII, 24). Printed in P. Tannery and Ch. Henry (eds.), *Œuvres de Fermat*, I, 1891, 111–117.

2 The actual printing of the *Principia* did not start before the end of 1643, see Descartes to Pollot, 1 January 1644, AT IV, 73. The work was ready on 10 July 1644. Cf. Van Otegem, I, 255. Descartes' remark on the printing of the *Dioptrique* is exaggerated. The printing started in the first half of September 1636, and it was nearly done towards the end of October. However, problems with the cutting of the figures for the *Meteores* and *Geometrie*, and the difficulties in obtaining the French privilege delayed the publication till June 1637. Cf. Van Otegem, I, 6–12.

Correspondence of Descartes

we do not need to push back all the air already condensed, but only a small part, whereas every time you want to bend a bow more than it is already bent, you need all the strength you had to bend so as to keep him at the same point, and a bit more to bend further.

I believe that two bodies of diverse matter pushed upwards, beginning to climb with the same speed, will never go as high as one another, because the air will always resist the lighter one more.

What makes a bellows fill with air when opened is that by opening it one chases away the air from the place where the top of the bellows raises up, and that this air can find no place to go in the rest of the world, unless it enters inside the bellows. For *by the assumption*, there is no vacuum to receive the air in any other place in the world.^c CM XII. 40

I come to your second letter that I received almost as soon as the other one, and first, about your wish to use something that I wrote about mechanics in your writings, I leave this entirely up to you, and you have power to do with it as you please. Many have already seen it in this country, and even had a copy of it.^d But the reason that I take issue with those who use speed to explain the force of the lever and like things is not that I deny that the same proportion of speed is not always found there, but because this speed does not cover the reason why the force increases or decreases as does the quantity of space, and there are several things to consider regarding the speed, which are not easy to explain. As for what you say that a force that can raise a weight from A to F in a moment may also

G +
F |
A |

raise it from A to G, if doubled, I do not see any reason in it. And I think you can easily experience the contrary, if having a balance in equilibrium you put in the least weight that could cause it to trip, for then it would trip very slowly, whereas if you put double that weight it would trip more than twice as fast. And, instead, taking a fan in your hand, you can raise or lower it with the same speed it could descend by itself in the air, if you let it fall without your using any force, except what it takes to sustain it; but to raise or lower twice as fast, you will need to use some force that will more than double the other, since it was zero.^e CM XII. 41

I have no need for now to see the Geometry of Mr. Fermat.¹ As for my philosophy, I will begin to have it printed this summer, but I can not tell when one can see it, because that depends on the booksellers, and you know that the *Dioptrics* was more than a year in the press.² I am, AT III. 615

My Reverend Father,

Your much obliged
and affectionate servant,

Des Cartes

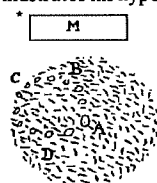
2 February 1643

Descartes to Mersenne, 2 February 1643

a — p. 1, l. 4. The *aeolipyle* is an instrument that was first described by Heron of Alexandria (c. 10–70 AD) in his *Pneumatica* and that was supposed to be able to turn water into air. The aeolipyle was a round vase made of a heat resistant material and containing only a very small opening through which it could be filled with water. If the aeolipyle was put on the fire, the water contained in it would come to boil and would be vehemently expelled from the vase in the form of vapour. At the beginning of the fourth *discours* of his *Meteores*, Descartes explains the cause of winds by analogy with the behaviour of aeolipyles (AT VI, 265).

b — p. 1, l. 12. In the letter of 4 January 1643, Descartes had asked some supplementary information about an experiment Mersenne had performed with a leather aeolipyle with the intention of determining the ratio between the weight of air and the weight of water. More precisely, Descartes wanted Mersenne to verify whether a sheet of leather did not become lighter upon being heated. Having been assured that this is not the case, Descartes is now forced to admit that the variation in weight that Mersenne has detected is only due to the rarefaction of the air contained in the aeolipyle. [CRP].

c — p. 2, l. 32. Both in his correspondence and in his published works, Descartes repeatedly maintains that the displacement of a physical object must always cause the circular motion of the bodies surrounding it. This idea, which resembles the Platonic theory of *antiperistasis* (see *Timaeus* 79b, 79e, 80a–c, 90d), stems from Descartes' denial of the possibility of a vacuum: 'Since there is no void in nature—Descartes writes in a letter to Mersenne of 16 October 1639—there cannot be any movement without there being a whole circle of bodies moving at the same time' (AT II, 588/CM VIII, 540). In a letter of 11 June 1640, Descartes illustrates his hypothesis by means of a drawing that shows that if a stone is pushed from A to



B the particles of the air surrounding it will move according to the circles BCD (AT III, 76/CM IX, 396) In the fourth chapter of his *Le Monde*, Descartes claims that many experiences have convinced him of the fact that 'all the motions in the world are in some way circular, which is to say that when a body leaves its place, it always enters into the place of another, and the latter into the place of another, and so forth until the last, which occupies at the same instant the place abandoned by the first, so that there is no more void among them when they move, as when they are stopped' (AT XI, 19; see also Descartes to Reneri, 2 June 1631, AT I, 205–208; Descartes to Reneri, 2 July 1634, AT I, 300–302). [CRP].

d — p. 2, l. 37. It is not clear whether Descartes is here referring to the *Explication des engins par l'aide desquels on peut avec une petite force lever un fardeau fort pesant*, which he had sent to Constantijn Huygens on 5 October 1637, or to the *Examen de la question savoir si un corps pèse plus ou moins, étant proche du centre de la terre qu'en étant loin* of 1638, which was included in a long letter sent to the Minim on 13 July 1638. Descartes' claim that many people in Holland have seen the work has led Adam and Tannery to opt for the first hypothesis; some copies of the *Explication* are in fact still extant in Holland. As the editors of Mersenne's *Correspondence* point out (CM XII, 42) it was, however, from the *Examen de la question geostatique* that Mersenne borrowed material for his *Cogitata physico-mathematica* of 1644. Mersenne would have liked to print the *Examen* already in 1638, but Descartes stopped him from doing so: 'As for my examination of the Geostatic question, it will not be printed, if you please: for I did not write it for that purpose, and it is not quite complete or comprehensive enough to go forth alone. (...) And if my writing contains something that will be worth seeing, I believe it would be better inserted in the collection of objections made to me, or that will be made soon thereafter' (AT II, 392/CM VIII, 107). [CRP].

e — p. 2, l. 56. Among those 'who use speed to explain the force of the lever' (l. 38) there was Galileo, whose early work on mechanics was translated by Mersenne in 1634.³ In a letter to

³ *Les Mécaniques de Galilée ... avec plusieurs additions rares et nouvelles ... traduites de l'italien par le Père Marin Mersenne* (Paris: Guenon, 1634).

Correspondence of Descartes

the Minim, dated 12 September 1638, Descartes had already criticized those who 'normally confuse the consideration of space with that of time or speed (...); for it is not a difference in speed that makes these weights double one another, but a difference in space, as it appears from the fact that, for example, in order to lift weight F with one's hand up to G, we do not need to use a force exactly twice the one we used the first time, if we wish to raise it twice as fast; but we must use one more or less greater than twice, according to the various proportion that this speed can have with respect to the causes that resist it.' (AT II, 353–354/CM VIII, 72). Two months later, Descartes returned to the same subject, this time explicitly criticizing Galileo's explanation of simple machines: 'As for what Galileo wrote concerning the balance and lever, he explains very well that *the thing is so*, but not *why it is so*, as I do with my principle. And for those who say that I ought consider speed, as does Galileo, rather than space, to account for mechanisms, I believe, between us, that these are people who only talk about it fancifully, without understanding anything in this matter' (Descartes to Mersenne, 15 November 1638, AT II, 433/CM VIII, 197–198).

Descartes' decision to exclude speed from his consideration of simple machines has been the object of many different scholarly interpretations. According to Duhem, Descartes took displacement rather than speed as his fundamental quantity because he wanted to render statics autonomous from the Aristotelian dynamics, which was based on the false assumption that speeds are proportional to motive forces.⁴

Shea believes instead that Descartes' insistence on displacement may have been 'prompted by his reluctance to get involved in a discussion of velocity, a notion that presupposed a consideration of weight and, hence, in his system, a full account of the action of interlocking whirlpools of matter'. Whatever its motivation, Descartes' distinction between velocity and displacement produced, according to Shea, 'a major step forward in conceptual clarity'. For Galileo had not realized that the proportionality between velocities and displacements does not hold for all simple machines, but only 'for the lever and analogous instances in which a mechanical connection ensures that each body moves for the same time, and in which, because of equilibrium, the motion involved is virtual motion, not accelerated motion'.⁵

Recently Sophie Roux has put forward the hypothesis that Descartes' main reason for excluding speed might have been his dependence on the Archimedean tradition. Before Descartes, Stevin and other Archimedean adversaries of the Aristotelian school had in fact already expressed the conviction that virtual motions cannot be the true cause of an equilibrium, that is of an absence of motion. To this, Roux adds the fact that in Descartes' system of the world the natural speed of a body, which in the present letter is defined as that with which the fan 'pourroit descendre de soy mesme dans l'air sy vous le laissez tomber' (II. 52–53) depends on too many variables to be mathematically calculated.⁶ [CRP].

⁴ P. Duhem, *Les Origines de la statique*, 2 vols. (Paris: Hermann, 1905–1906), vol. I, pp. 342–348; vol. II, pp. 291–296.

⁵ W. Shea, 'Descartes as Critic of Galileo', in R.E. Butts and J.C. Pitt (eds.), *New Perspectives on Galileo* (Dordrecht: Reidel, 1978), pp. 139–159, esp. pp. 155–157.

⁶ S. Roux, 'Cartesian Mechanics', in C.R. Palmerino and J.M.M.H. Thijssen (eds.), *The Reception of the Galilean Science of Motion in Europe* (Dordrecht: Kluwer, 2004), pp. 25–66.

nis aurorem, cui fallò notionem aut nomen Dei, utpote non rei sic conceptæ ullo modo conveniens, aptatum vit-opponens, (cum dum talem conciperet, nullo modo verus Deus, sed quàm maxime Deo dissimilis, Ethnicis tamen licet fallò, talis crederis aut dictus, menti ejus obverfaretur,) noster, conceptus ad veritatem repetens, sic ut ille concepit. Tali verò modo concipere aut fingere, si ex tua Theologia tam horribile flagitium, blasphemia, & Atheismus temporarius, indirectus, participatus, jam ipsum tuum caput eisdem criminibus obstrinxisti, si modo unquam in eo fuit quod charis ille visti, obstrinxere omnes Theologi, qui contra Atheos disputavere, & ut quis ab illo vestro anathemate securus esse queat, nunquam hos vel similes atrocioresque, ac magis blasphemias objectiones, vel mente concipere, vel solvere copari debet, nisi forte modum quem scias, ut solvatur non conceptum, ut respondeatur de non apprehendo aut percepto, (quod tamen vobis si praxin vestram spectem, verecogis minime absurdum videatur, at saltem iam omnes mihi assentientur esse longè absurdissimum), & sic Scepticus atque Atheis, ex sacrosanctæ facultatis hujus Theologicæ Decreto, regnum sapientias concedendum, clausisque oculis Scepticismus atque Atheismus, quos hi heroes debellare solos se idoneos deputant, admittendus fuerit. Adjiciam in gratiam verè philosophi adeoque & philosophi excerptum ex epistola quâ ipsius, ad

Ornatissimum

Ornatissimum Juvenem N. N. quo tota hæc res non parum illustratur, ut vel morosissimos ac maxime habetes, quid ultra lucis minime desideraturos, considam. Sic igitur scribit. *Tu in literis quæ apud me adisti Tavenis ornatissime, quæssiones invenio, quæ ex studio & candore tuum ita demerstrant, ut mihi non posset non esse gratissimum ad eas respondere. Prima est, an liceat de Deo in illo statu qui naturaliter habitat, ubi existimo esse distinguendum id, quod in habitacionis partem ad intellectum, ab eo quod pertinet ad voluntatem. Num quæquam ad intellectum queri non debeat, an aliquid ei licet, nec ne, quæ non est facultas electiva, sed tantum an possit. Multos autem esse, quorum intellectus de Deo potest dubitare, perspicuum est, atque ex eorum numero sunt omnes, qui ejus existentiam evidentè demonstrare nequeunt, quamvis nihilominus habeant veram fidem. Fides enim est voluntatis, qua spoliata fidelis examinare potest rationa naturali, an sit D. E. D. s. atque ut de Deo habitare. Quantum ad voluntatem, rursus distinguendum est, inter eam quæ respicit suam & inter eam quæ respicit mediam. Num si quis sibi proponat divinationem de Deo tanquam suam, ut in ad consistat, graviter peccat, quod de re tanti momenti manere vellet incertus. Sed si quis, eandem sumat, ut mediam, quæ possit ad clarioris veritatis cognitionem pervenire, rem plane piam & honestam facit, quæ, utpote potest, velle finem, nisi vela media, & in ipsa facta. Scripsit & sèpe invitaverit homines, ad cognitionem de Deo, ratione naturali sibi acquirendam. Num etiam mihi facit qui in*

O O O

finitiam

eundem finem, ad tempus omnem ex animo suo numinis cognitionem expellit; neque enim tenemur semper attendere ad hoc, quod Deus existat, alioquin nunquam nobis dormire, aut aliud aliquid agere nobis liceret, quia quoties aliud agimus omnem de Numine cognitionem pro eo tempore sponimus. *Altera questio est an fas sit aliquid falsi de Deo supponere? Vbi distinguendum inter verum Deum clarè perceptum, & falsos Deos. Nam pro Deo clarè percepto, non modo non licet sed ne fieri quidem potest, ut humanus intellectus quicquam falsi affingat, quemadmodum in Medit. explicui, p. 152. 159. 269. & alibi in locis. Falsis autem Diis id est, vel malignis genis, vel idolis, vel quibuslibet Numinibus per errorem intellectus male efficitur (hac enim omnia in S. Livetis Deorum nomine saepe indignantur) nec non vero Deo, sed confuse tantum intellecto, per hypothesein aliquid falsi affingere, bonum esse potest vel malum, prout finis propter quem illa suppositio fit bonus est vel malus. Quicquid enim hoc pacto per hypothesein fingitur, non ideo à voluntate affirmatur, inquam verum, sed intellectui tantum exhibetur considerandum, atque ideo in se nullam continet rationem malitiae vel bonitatis, sed à sine propter quem ista confederatio fit illam mutatur. Ita ergo qui fingit Deum deceptorum etiam verum Deum, sed nondum sibi vel illi propter quos ista fictio fit, distinctè cognitum, qui non utitur eâ fictione ex malâ voluntate, ut aliquid falsi de Deo persuaideat, sed tantum ut intellectum illustrat, atque ut ipsius Dei naturam etiam agnoscat, vel alius demonstrat, non facit malum, ut eveniat bonum, quia*

quia nulla in eâ re malitia est, sed absolute facit bonum, nec ab ullo nisi per calumniam potest reprehendi. Tercia questio de motis, quem putas ire animo loco brutis tribuere, &c. Videamus nunc illud partim falsum, quod de suo agglutinare vero conatur Revius, & ostendamus, hoc ut cetera omnia ipsius, etiam planè totumque falsum esse.

Verum est in eo, quod ut Deum negaret, deceptorem genium ei succedaneum fecerit, falsum in eo, quod hunc genium iis dotibus ornarit, que soli Deo conveniunt, ut eam vocat eum summè potentem, & eam QUI IPSUM CREAVIT. Quæ duo de nullo nisi de verò Deo possunt affirmari. De ultimo nullum est dubium; primum etiam ipse profitetur Medit. 3. pag. 40. Vbi in descriptione Dei ponit, quod sit summè potens. Et RESPONS. ad primas obj. p. 128. Vbi ait, existentiam necessariam, in idea enim SUMME POTENTIS. contineri.

R. Falsum est, quod ipse Deum negarit vel ut Deum negaret quidquam egerit. Falsum ipsum Deo vero succedaneum fecisse deceptorem genium, cum Deum verum, ut deceptorem nunquam conceperit, finxeritve, aut concipere vel fingere potuerit, adeoque non in eius locum succedaneum fecerit, sed Atheo fictum examinaret, succedaneum datum ignoto & falso Deo, à Sceptico conficto, qui deceptor verè esse posset & esset: cui quæ falso à Sceptico tribuuntur, soli vero convenientia, Summè potentem & creatorem omnium esse, qualia

de ce que j'ay à mauvais dessein pour s'acher de persuader
aux autres quelque chose de faux touchant la Divinite, mais
seulement pour leclairer de davantage l'Entendement, & aussi
afin de conuoistre luy mesme, ou de donner à conuoistre aux
autres plus clairement la Nature de Dieu; celuy-là, dit-je,
ne fait point de mal, afin qu'il en vienne du bien, pour ce qu'il
n'y a point du tout de Malice en cela, mais il fait absolument
un Bien; & personne ne le peut reprendre, si ce n'est par ca-
lomie.

La troisieme question est touchant le mouvement, que
vous croyez que j'attribue pour Ame aux Bestes. Mais je ne
me souviens point d'avoir jamais écrit, que le mouvement
fust l'Ame des brutes, & je ne me suis pas encore explique
ouvertement là dessus. Mais d'autant que par le mot d'Ame
nous avons coutume d'entendre une Substance, & que ma
pensée est, que le mouvement est seulement un Mode du
Corps (au reste je n'admet pas divers sortes de mouvemens,
mais seulement le mouvement Local, qui est commun à tous
les Corps, tant animez qu'inanimez); je ne voudrois pas dire,
que le mouvement fust l'Ame des brutes, mais plustost avec
la sainte Escriture, au Deuteronome chap. 12. verset 23. que le
sang est leur Ame. Car le sang est un Corps fluide, qui se meut
tres-vite; duquel la partie la plus subtile s'appelle Esprit, &
qui coulant continuellement des Arteres par le cerveau dans
les nerfs & dans les muscles, meut toute la machine du Corps.

Adieu. Je vous prie de me conter au nombre de vos lectu-
reurs.

BENE DESCARTES

~~*****~~

A MONSIEUR

LETTRE XL

MONSIEUR

Je differois de repondre à ce que vous m'avez écrit de p-

Descartes to Van Buitendyck

[1642–1649]

Sources

1. Tobias Andreae, *Methodi cartesianae assertio opposita Jacobi Revii ... Methodi Cartesianae Considerationi Theologicae*, vol. 1 (Groningen: Cöllén, 1653), pp. 947–948 (text A).
2. Cle II, 53–55 (text B).

Editions

Jacobus Revius, *Kartestomania, hoc est, furiosum nugamentum, quod Tobias Andreae, sub titulo Assertionis Methodi Cartesianae, orbi literato obtrusit, succincte ac solide confutatum* (Leiden: Lopez de Haro, 1654), pp. 364–367 (A); AT IV, 62–65; AM VI, 82–86.
English translation, based upon AT: CSMK, 229–230.

The letter was first published by the Groningen professor of Greek Tobias Andreae (1604–1676) without date or the name of the addressee, only indicating that it is an 'ornatissimus iuvenis N.N.'. Clerselier published a French translation of the letter, being addressed 'A Monsieur de Buitendijk'. AT reproduce the text from the *Epistolae* (1668, vol. II, pp. 33–35, 'Ad Dominum à Buitendijk'), wrongly assuming that that is the original Latin text. It is in fact a translation from Clerselier, as the comparison with Andreae's text proves. Andreae does not give the complete text of the letter (text A); for the last part the translation of Clerselier is used (text B). Clerselier's version of the first part shows that it is a faithful translation of the text given by Andreae; indeed, it cannot be excluded that Andreae, who submitted copies of the letters he received from Descartes to Clerselier, sent a copy of this letter as well (cf. P. Dibon, 'Clerselier, éditeur de la correspondance de Descartes', *Regards sur la Hollande du Siècle d'Or* (Napels: Vivarium, 1990), pp. 495–521, esp. pp. 497–508).

AT place the letter in 1643, as Descartes refers to his 1642 edition of the *Meditationes*, but not to his *Principia* (1644). Their conjecture is weak, and the letter may in fact date from any time after the publication of the second edition of the *Meditationes*. AT's hypothesis that the addressee is Gosuinus van Buytendyck (c.1585–1661), minister and a curator of the Latin School at Dordrecht, can safely be excluded as 'iuvenis ornatissimus' is a title usually reserved for students. There are two serious alternative candidates, Petrus and Samuel van Buytendyck, both being sons of Gosuinus; see the Biographical lexicon.

Summary

Descartes replies to the following three questions posed to him by a student. First, is it ever permissible to doubt about God? Second, is it permissible to suppose anything false in matters pertaining to God. The final question is about the motion which the student mistakenly believes Descartes regards as the soul of animals.

[A]

Tres in literis quas ad me dedisti, Iuvenis ornatissime, quaestiones invenio, quae et studium et candorem tuum ita demonstrant, ut mihi non posset non esse gratissimum ad eas respondere. Prima est, an liceat de Deo in ullo statu aut naturaliter dubitare? Ubi existimo esse distinguendum id, quod in dubitatione pertinet ad intellectum, ab eo quod pertinet ad voluntatem. Nam quantum ad intellectum quaeri non debet, an aliquid ei liceat, nec ne, quia non est facultas electiva, sed tantum an possit. Multos autem esse, quorum intellectus de Deo potest, dubitare,

1 Iuvenis ornatissime] Monsieur Cle (on top of the letter)

Correspondence of Descartes

perspicuum est, atque ex eorum numero sunt omnes qui ejus existentiam evi-
denter demonstrare nequeunt, quamvis nihilominus habeant veram fidem. Fides
10 enim est voluntatis, qua sepositâ fidelis examinare potest ratione naturali, an sit
Deus? atque ita de Deo dubitare. Quantum ad voluntatem, rursus distinguen-
dum est, inter eam quae respicit finem et inter eam quae respicit media. Nam
si quis sibi proponat dubitationem de Deo tanquam finem, ut in eâ consistat,
graviter peccat, quod de re tanti momenti manere velit incertus. Sed si quis ean-
15 dem sumat ut medium, quo possit ad clariorem veritatis cognitionem pervenire,
rem planè piam et honestam facit, quia nemo potest velle finem, nisi velit media,
et in ipsa sacrâ Scripturâ saepe invitantur homines, ad cognitionem de Deo, ra-
tione naturali sibi acquirendam. Non etiam malè facit qui in | eundem finem, ad 948
tempus omnem ex animo suo numinis cognitionem expellit; neque enim tenemur
20 semper attendere ad hoc, quod Deus existat, alioquin nunquam nobis dormire,
aut aliud aliquid agere nobis liceret, quia quoties aliud agimus omnem de Nu-
mine cognitionem pro eo tempore seponimus.

Altera quaestio est *an fas sit aliquid falsi de Deo supponere*? Ubi distinguen-
dum inter verum Deum clarè perceptum, et falsos Deos. Nam vero Deo clarè
25 percepto, non modo non licet sed ne fieri quidem potest, ut humanus intellectus
quicquam falsi affingat, quemadmodum in *Medit. explicui*, p. 152, 159, 269, et
aliis in locis.¹ Falsis autem Diis, id est, vel malignis geniis, vel idolis, vel quibusli-
bet Numinibus per errorem intellectus malè effectis (haec enim omnia in *S. Literis*
Deorum nomine saepe indignantur) nec non vero Deo, sed confusè tantùm intel-
30 lecto, per hypothesin aliquid falsi affingere, bonum esse potest vel malum, prout
finis propter quem illa suppositio fit bonus est vel malus. Quicquid enim hoc
pacto per hypothesin fingitur, non ideo à voluntate affirmatur, tanquam verum,
sed intellectui tantùm exhibetur considerandum, atque ideo in se nullam con-
tinet rationem malitiae vel bonitatis, sed à fine propter quem ista consideratio
35 fit illam mutuatur. Ita ergo qui fingit Deum deceptorem etiam verum Deum,
sed nondum sibi vel illis propter quos ista fictio fit, distinctè cognitum, quique
non utitur eâ fictione ex malâ voluntate, ut aliquid falsi de Deo persuadeat, sed
tantùm ut intellectum illustret, atque ut ipsius Dei naturam clarius agnoscat, vel
40 aliis demonstret, non facit malum, ut eveniat bonum, | quia nulla in eâ re malitia 949
est, sed absolutè facit bonum, nec ab ullo nisi per calumniam potest reprehendi.

Tertia quaestio de motu, quem putas me in animae locus brutis tribuere, etc.²

[B]

La troisieme question est touchant le mouvement, que vous croyez que i'attri-
buë pour Ame aux Bestes. Mais ie ne me souviens point d'avoir iamais écrit,
que le mouvement fust l'Ame des brutes, et ie ne me suis pas encore expliqué
ouvertement là dessus. Mais dautant que par le mot d'*Ame*, nous avons coûtume
5 d'entendre une Substance, et que ma pensée est, que le mouvement est seule-

23 par. E 41 par. E

¹ AT VII, 138, 144, 233.

² The end of the text given by Andreae.

Descartes to Van Buitendyck, [1642–1649]

ment un Mode du Cors (au reste ie n'admets pas diverses sortes de mouvemens, mais seulement le mouvement Local, qui est commun à tous les Cors, tant animez qu'inanimez) ie ne voudrois pas dire que le mouvement fust l'Ame des brutes, mais plutost avec la sainte Ecriture, au Deuteronomie chap. 12, verset 23, *que le*
10 *sang est leur Ame.*³ Car le sang est un Cors fluide, qui se meut tres-viste, duquel la partie la plus subtile s'appelle Esprit, et qui coulant continuellement des Arteres par le cerveau dans les nerfs et dans les muscles, meut toute la machine du Cors. Adieu. Je vous prie de me conter au nombre de vos serviteurs.

RENÉ DESCARTES.

TRANSLATION

Dear Sir,

In your letter I find three questions, which are proofs of your industry and your straightforwardness in a way that makes it impossible for me not to take pleasure in answering them. The first is, whether in any state, or at least in our natural state, it is permissible to doubt God. I think that one should make a distinction between doubt insofar as it concerns the intellect and insofar as it concerns the will. For given the fact that the intellect is not a faculty of choice, we must not ask whether it can be permitted something, but only whether it is capable of something. However, it is clear there are many people whose intellect can have doubts about God, among others, those who cannot demonstrate his existence in an evident way, despite the fact that they have a true faith. Faith indeed, pertains to the will, so if it is set aside, someone with faith can examine with his natural reason whether there is a God, and thus doubt about God. As for the will, we must make a second distinction, namely between what pertains to the end, and what to the means. For if someone sets out to doubt about God as an end, with the aim of persisting in it, then he commits a grave sin, since he wishes to remain uncertain about a matter of such importance. But if someone uses doubt as a means by which to arrive at a clearer knowledge of truth, then he clearly does something pious and good, because nobody can will the end without willing the means, and even in Scripture people are often invited to acquire knowledge of God by natural reason. And even if someone, for the same purpose, temporarily puts out of his mind all the knowledge he can have of God, he does nothing wrong; nor are we obliged to be attentive to the fact that God exists — for then we would never be allowed to sleep or to do anything else, since, as often as we do something else, we put aside for that time all the knowledge we can have of the Godhead.

³ Deut. 12:23: 'Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh,' *King James translation*.

Correspondence of Descartes

The second question is *whether it is permissible to suppose anything false about God*. Here we must distinguish between the true God, of whom we have a clear perception, and false gods. For as soon as the true God is clearly perceived, not only is it not allowed for the human intellect to falsely attribute something to him, but it cannot even be done, as I have explained in my *Meditations* on pages 152, 159, 269 and elsewhere.¹ As for the false gods, however, that is, either evil spirits or idols, or other such gods erroneously and viciously invented by the human mind (all of which are called gods in Holy Scripture) — and even as to the true God, provided he is known only in a confused way — it can be either good or bad to suppose something false about them, depending upon whether the aim for which it is done is good or bad. For whatever is thus supposed and imagined, is not thereby affirmed by the will as true, but merely proposed to the intellect for consideration. Accordingly, it is not good or bad in itself but only insofar as the aim for which it is considered is good or bad. As a result, someone who imagines a deceiving god, even if it relates to the true God, provided he is as yet not sufficiently known either to himself or to those for whom he imagines it — someone who does not use this fiction with evil intentions, for example, to instill something false about God, but only to illuminate his intellect, and to acquire a better knowledge of, or to demonstrate to others, the nature of God himself — such a one does not even do something evil in order to something good, because there is nothing evil in it, but he does something good in the absolute sense, so cannot be blamed by anyone, except someone with a calumnious purpose.

The third question is about the motion you think I give the animals for a soul.² However, I do not remember ever having written that motion is the soul of animals; in fact I have not yet openly explained myself about it. But given the fact that by the word 'soul' we usually understand a substance, as well as the fact that I think that motion is only a mode of the body (I do not admit for that matter there are different kinds of motion, but only local motion, which is common to all bodies, animate as well as inanimate), I would not wish to say that motion is the soul of animals, but rather, with Holy Scripture, Deuteronomy 12:23, *that blood is their soul*.³ For blood is a fluid body that moves very rapidly, and whose most subtle part is called spirit, which by flowing from the arteries through the brain into the nerves sets the entire machine of the body into motion. Farewell. Pray count me among your servants,

René Descartes

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Current and past positions

1976–1978, Visiting Lecturer, Physical Sciences, University of Illinois at Urbana-Champaign.
1978–1980, Harper Fellow, Humanities Collegiate Division, University of Chicago.
1980–2004 (1980–1986, Asst. Prof.; 1986–1991, Assoc. Prof.; 1991–2004, Prof.), Department of Philosophy, Virginia Tech. 1998–2001, Head, Department of Philosophy.
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Education

1969, B. A. (High Honors in Arts and Sciences with Distinction in Philosophy); 1972, M.A.;
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Awards

1981–1982, NEH Division of Research Grant (\$20,000), to translate Martial Gueroult, *Descartes selon l'ordre des raisons*, 2 vols (trans. published 1984-85).
1986–1987, NEH Fellowship (\$30,000), for research on Cartesians and Scholastics.
1991–1994, NEH Division of Research Grant and NSF Research Grant, Co-PI: Daniel Garber (\$184,000), for research on Aristotelians and Anti-Aristotelians in Paris in the 1620s.
1997–1998, NEH Fellowship (\$30,000), to work on *Descartes and the Last Scholastics*.
1999–2000, NEH Grant for Directors of Summer Seminars, Co-PI: Daniel Garber (\$88,000).
2001–2002, NEH Fellowship (\$35,000), for research on Descartes and his critics.
2002–2003, NEH Grant for Directors of Summer Seminars, Co-PI: Daniel Garber (\$94,000).
2009-2010, NEH Grant for Directors of Summer Seminars, Co-PI: Daniel Garber (\$180,000).
2011-2014, NEH Division of Research, Scholarly Editions and Translation Grant (\$235,000).

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Awards

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1997–2001. NWO (Netherlands Organisation for Scientific Research) Fellowship, for research on the correspondence between Descartes and Regius.
2007–2010. NWO (Netherlands Organisation for Scientific Research) Fellowship, for research on Descartes' correspondence.
2011–2013. National Endowment for the Humanities, Fellowship (USD 100,000) for research and editing Descartes' correspondence.

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Additional Information

- Editor of the new French edition, *Œuvres complètes de Descartes*, French translation of Descartes' works and correspondence published by Gallimard, Paris.
- Editor in Chief of the *Bibliotheek Descartes*, Dutch translation of Descartes' works and correspondence published by Boom, Amsterdam.
- Member of the Advisory Board of the *Journal for Early Modern Studies (JEMS)*.

Curriculum Vitae Theo Verbeek (Emeritus, Department of Philosophy, Utrecht University, Utrecht, The Netherlands)

Theo Verbeek (1945) studied French and philosophy at the University of Amsterdam before being appointed assistant professor at Leiden (1971) and Utrecht University (1977). In 1988 he took his degree on a critical edition of La Mettrie's *Histoire naturelle de l'âme* (aka *Traité de l'âme*) and a study on the various sources of La Mettrie's philosophy. In 1992 he was appointed associate professor in the history of modern philosophy. In 1993 he obtained a personal professorship funded by the Dr. C. Louise Thijssen-Schoute Foundation; in 2003 he became a full professor and in 2005 a faculty professor — all the time at Utrecht University. October-December 2002 he was visiting professor at the *École pratique des Hautes Études* (Paris). For his work on behalf of scientific coöperation between France and the Netherlands he was awarded the Prix Descartes-Huygens in 2000; in 2002 he was awarded the Légion d'honneur; and in 2010 the *École normale supérieure de Lyon* gave him a doctorate *honoris causa*. Since 2002 he has been a member of the *Koninklijke Nederlandse Akademie* (Dutch Royal Academy of the Arts and Sciences).

Since 1988 most of his work has been on Descartes, the Cartesians, the influence of Descartes' philosophy on university teaching, and Spinoza. His main publications are:

- *La Querelle d'Utrecht*, Paris: Les impressions nouvelles, 1988, 540 pp. — French translation of the main documents concerning Descartes' conflict with the theologians of Utrecht University, with a study on the importance of that conflict.
- *Descartes and the Dutch: Early Reactions to Cartesian philosophy (1637–1650)*, Carbondale Ill.: Southern Illinois University Press, 1992
- *Spinoza's Theologico-political Treatise: Exploring "The Will of God"* Aldershot: Ashgate 2003.
- (with R. Ariew, et al.) *Historical Dictionary of Descartes and Cartesian Philosophy*, Lanham/Oxford: Scarecrow Press, 2003. Reprint: *The A to Z of Descartes and Cartesian Philosophy*, Lanham: The Scarecrow Press, 2010 (new revised and considerably expanded edition underway).
- (with E.-J. Bos and J. van de Ven) *The Correspondence of René Descartes 1643*, Utrecht: Zeno Research Institute, 2003.

Among his articles the following can be cited:

- 'Tradition and Novelty: Descartes and Some Cartesians,' in: T. Sorell (ed.), *The Rise of Modern Philosophy*, Oxford: The Clarendon Press, 1993, pp. 167–96.
- 'Regius's *Fundamenta physices*,' *Journal of the History of Ideas*, 55 (1994), 533–51.
- 'The invention of nature: Descartes and Regius,' in: S. Gaukroger (ed.), *Descartes' Natural Philosophy*, London: Routledge and Kegan Paul, 2000, 149–67.
- 'Probleme der Bibelinterpretation: Clauberg, Meyer und Spinoza,' in: J. Schönert and F. Vollhardt (eds.), *Geschichte der Hermeneutik und die Methodik der textinterpretierenden Disziplinen*, Berlin: De Gruyter, 2005, pp. 187–201.
- 'Spinoza on Natural Rights,' *Intellectual History Review*, 17 (2007), 257–75.
- 'Imagination and Reason in Spinoza,' in: S. Heinämaa and M. Reuter, eds., *Psychology And Philosophy*, Studies In The History of Philosophy of Mind, vol. 8, Dordrecht: Springer, 2008, pp. 83–96.
- (with E.-J. Bos), 'Conceiving the Invisible. The Role of Observation and Experiment in Descartes's Correspondence, 1630-1650,' in: D. van Miert (ed.), *Communicating Observations in Early Modern Letters (1500–1675). Epistolography and Epistemology in the Age of the Scientific Revolution*, London/Savigliano: The Warburg Institute/Nino Aragno Editore, 2013, pp. 161–77.

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Prof. Roger Ariew
Philosophy Department
University of South Florida
4202 E. Fowler Avenue, FAO226 - Tampa, FL 33620

Date

1 December 2014

**Faculty of Philosophy, Theology
and Religious Studies**

Dr. Erik-Jan Bos

Telephone

00 31 30 236 4885

E-mail

erik-jan.bos@xs4all.nl

Dear professor Ariew,

I am very pleased to continue the collaboration in the project "A New Historico-Critical Edition of Descartes' Correspondence," the completion of which will be an important event in Cartesian scholarship. I am excited that we can submit the first volume of the edition to the publisher next summer.

Should NEH fund the project, I commit myself to spending 40% of my time to the project, as a research fellow at Radboud University, during academic years 2016–2019.

I am also looking forward to discuss our work during the three meetings in Utrecht and Tampa to be held in conjunction with the project (July 2017, July 2018, and July 2019).

I am strongly committed to seeing the project successfully completed, offering the last volume to the publisher in 2020.

Sincerely yours,



Dr. Erik-Jan Bos

Kon. Emmastraat 42
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The Netherlands

Radboud Universiteit Nijmegen





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Prof. Roger Ariew
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Date
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Subject
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Our reference
TV/svv/EI14-063

Your reference

Page
1

Dear Roger,

The completion of the project "A New Historico-Critical Edition of Descartes' Correspondence" would be a major event for all historians of philosophy, mathematics and science, and it would even arouse the interest of contemporary philosophers. Should NEH fund the project, I will devote at least 40% of my time to it. It goes without saying that I would participate in the workshops organized in conjunction with the project. You know that I am dedicated to seeing the project successfully completed.

Best wishes,

Theo Verbeek,
Professor emeritus in the History of Modern Philosophy

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6500 HD Nijmegen
The Netherlands

Professor Roger Ariew
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1 December 2014

Dear Professor Ariew,

The Faculty of Philosophy, Theology and Religious Studies at Radboud University Nijmegen is happy to contribute to the successful implementation of the tasks described in the joint grant proposal "A New Historico-Critical Edition of Descartes' Correspondence" (partners: Roger Ariew, *University of South Florida*, Erik-Jan Bos, *Radboud University*, Theo Verbeek, *Utrecht University*).

If the National Endowment for the Humanities (NEH) decides to fund your highly important and relevant Descartes project, the amount specified therein of US\$ 105,000 will allow us to employ Dr. Bos on a 40% research basis (= 0.4 fulltime equivalent) between ca. August 2016 and July 2019.

Should NEH decide on a lower amount, we will adjust the contract according to the means put at our disposal.

Sincerely yours,



Professor J.M.M.H. Thijssen
Faculty Dean

7. STATEMENT OF HISTORY OF GRANTS

In the initial stages of the project, Professor Verbeek received some grants from Utrecht University and from the Netherlands Organization for Scientific Research. The project was also fortunate enough to receive the support of a \$235,000 grant from the National Endowment for the Humanities, Scholarly Editions and Translations, for 2011-2014.