Books II and III of Galen’s De placitis Hippocratis et Platonis (hereafter PHP) are devoted to a critique of the Stoic view that the seat of the regent part is in the heart, and a defence of the Hippocratic and Platonic doctrine that it is in the head, or brain. In the course of his argument Galen quotes numerous passages from great Stoics such as Posidonius and Chrysippus, the doctrines and arguments of the latter being his main target. Of particular interest are the verbatim quotations from Chrysippus’ On the Soul;2 the following passage must be quoted in full because it is of primary importance: 3

(9) λέγω δὴ ὅτι ὁ Χρύσιππος κατὰ τὸν πρώτον αὐτοῦ Περὶ ψυχῆς λόγον τῶν μερῶν αὐτῆς τοῦ ἡγεμονικοῦ μνημονεύειν ἀρχόμενος, ἔνθα δὴ δεικνύει πειράται τὴν ἀρχήν τῆς ψυχῆς ἐν τῇ καρδίᾳ, μόνη περιέχεσθαι οὕτως λέγει.

(10) “ἡ ψυχή πνεῦμα ἐστὶ συμφωνών ήμιν συνεχῶς παντὶ τῷ σώματι διήρκον ἐστὶ’ ἐὰν ἡ τῆς κυρίας εὔπνων παρῇ ἐν τῷ σώματι.

(11) ταύτῃς οὖν τῶν μερῶν ἐκάστῳ διατεταγμένον μορίῳ τὸ διήρκον αὐτῶν εἰς τὴν τραχεῖαν ἀρτηρίαν ψωμίθην εἶναι, τὸ δ’ εἰς ὀρθαλμοὺς ὄψιν, τὸ δ’ εἰς ὡτα ἀκοήν, τὸ δ’ εἰς ἄνω ὀρθησθαι, τὸ δ’ εἰς γλῶσσαν γεῦσθαι, τὸ δ’ εἰς ὀλὴν τὴν σάρκα ἀφῆναι, καὶ τὸ δ’ ὅσα ἐντερὸν τιν’

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1 A dissertation devoted to the study of Galen’s methodology in these books is being prepared by T.H. Tieleman (Utrecht).
2 Cf. SVF II § 12, pp. 235 ff., Chrysippi περὶ ψυχῆς librorum reliquiae.
3 Galen PHP III 1.9–17, p. 170.9–30 De Lacy = SVF II 885, pp. 237.27–238.21 (§§ 11–14 are summarized at p. 152.19–23, and § 15 is quoted, in a slightly different wording—again as a ῥῆσις—, p. 152.23–27, and in exactly the same way κατὰ λέξιν p. 220.5–9). The reference in Chrysippus’ De an. to Plato’s tripartition is paraphrased p. 234.26–30. In some places I have modified the punctuation; italics of course are mine.—This fragment is discussed by J.B. Gould, The Philosophy of Chrysippus (Philosophia antiqua 17, Leiden 1971), 134, 136 f., who has not seen the connection with the Placita.
ἐχον τοιούτον λόγον ὑπερματικόν· εἰς δὲ [312] συμβαίνει πάντα ταύτα ἐν τῇ καρδία εἶναι μέρος ὑπὸ αὐτῆς τὸ ἤγεμονικόν.

(12) οὖτω δὲ ἐχόντων αὐτῶν τὰ μὲν λοιπὰ συμφωνεῖται· περὶ δὲ τοῦ ἤγεμονικοῦ μέρους τῆς ψυχῆς διαφωνοῦσαν, ἄλλοι ἐν ἄλλοις λέγοντες αὐτὸ εἶναι τόποις· οἱ μὲν γὰρ περὶ τὸν δώρακα φαίνει εἶναι αὐτὸ, οἱ δὲ περὶ τὴν κεφαλῆν.

(13) κατὰ τὰ αὐτὰ δὲ ταύτα διαφωνοῦσα ποῦ τῆς κεφαλῆς καὶ τοῦ δώρακος ἐστίν, οὗ συμφωνοῦντες αὐτοῖς.

(14) Πλάτων δὲ καὶ τριμερῆ τὴν ψυχῆν φήσας εἶναι τὸ μὲν λογιστικόν ἔλεγεν ἐν τῇ κεφαλῇ εἶναι, τὸ δὲ θυσμείδες περὶ τὸν δώρακα, τὸ δὲ ἐπιθυμητικόν περὶ τὸν ὑμωλόν.

(15) οὖτω φαίνεται διαφεύγειν ὁ τόπος ἦμας οὔτε αἰσθήσεως ἐκφαννοῦς γενομένης, ὅπερ ἐπὶ τῶν λοιπῶν ὑπετυχθηκέν, οὔτε τῶν τεκμηριωμένων δι’ ὅν ἄν τις συλλογίσαμαι τοῦτο· οὔδε γὰρ ἄν αὐτολογία ἐπὶ τοσοοῦτον προῆλθεν καὶ ἐν ἀτροφία καὶ ἐν φυλοσόφῳ.

(16) αὐτή πρώτη ὑπὸ Ωυρώππου περὶ ἤγεμονικοῦ κατὰ τὸ πρότερον Περὶ ψυχῆς· τὸ μὲν γὰρ ἦμα μέρος αὐτῶ τῆς βίβλου τὸ πρότερον ὑπὲρ οὐναίς ψυχῆς ἔχει τὴν σκέψιν· (17) κατὰ δὲ τὸ ἐφεξῆς ἦμα τὸ ἀπὸ τῆς γεγενεμένης ψυχῆς ἀρχομένῃ ἐπιδεικνύει τοιάντα τὴν ψυχῆς ἤγεμονον ἐν καρδίᾳ περιέχεται. [313]

4 Scil., the location of the regent part of the soul.
5 Scil., the other parts of the soul; it is immediately and clearly (cataleptically) perceived that tasting takes place in the tongue, etc.
6 Arguments that would disclose things that are hidden.
7 Transl. (De Lacy’s, modified): ‘(9) I tell you that Chrysippus in the first book of his On the Soul, as he begins to speak of the regent (part) among its (scil., the soul’s) parts in the section where he attempts to prove that the soul’s principle of command is contained in the heart alone, speaks as follows: “(10) The soul is a pneuma connate with us, extending as a continuum throughout the whole body as long as life’s healthy breath is present in the body. (11) Now of the parts thereof (scil., of the soul) that are located in each part (of the body), that of them which extends to the windpipe is the voice, that to the eyes is sight, that to the ears is hearing, that to the nostrils is smell, that to the tongue is taste, that to the entire flesh is touch, whereas that which extends to the testicles is spermatic and can be conceived in about the same way (as the others, i.e., as a part of the soul). The (part) where all these (other parts) come together is located in the heart, which is the part of the soul that is the regent part. (12) This being so, there is agreement about the other parts, but about the regent part of the soul they disagree, some putting it in one place and others in another. For some say it is located in the chest, others in the head. (13) Furthermore, they also disagree as to these locations themselves, viz. as to where in the head and where in the chest it is, not agreeing among themselves. (14) Plato affirms that the soul has three parts, and said that the rational part is in the head, the spirited part in the region of the chest, and the appetitive part in the region of the navel. (15) The place (of the regent part) therefore seems to be beyond our reach, as we have neither a clear perception, as was the case with the other (parts), nor indications from which a solution might be conclusively inferred by means of argument; otherwise