

Wie bringe ich das Kamel meines Nachbarn zu Fall? Fremde Körper in der griechisch-arabisch-lateinischen Tradition
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Long-distance effects on other bodies have been subjected to explanatory inquiry by a good number of Greek, Arabic and Latin philosophers. How is it possible that, apparently, some among us are able to ruin the camel of their neighbour by sheer will-power? Some authors adopt their explanation from a passage in Aristotle's *De insomniis*, where long-distance effects on mirrors by menstruating women are explained by an alteration of the medium. Others, such as al-Kindi and Roger Bacon, opted for an extramission theory: human beings may emit material rays that are able to change other bodies. But there are also philosophers who hold, with Avicenna, that nonmaterial causation of material effects is possible in principle and that, hence, very powerful souls may influence bodies without contact. The paper attempts to delineate the main lines of discussion and to assess Aristotle's influence on medieval and Renaissance solutions.