Holy Bones, Holy Dust

Medieval Islamic Medicine

The Healing Hand

Health, Disease and Healing in Medieval Culture

Wounds and Wound Repair in Medieval Culture

Medieval and Early Renaissance Medicine

Herbs for the Medieval Household for Cooking, Healing and Divers Uses

Healing and Society in Medieval England

Cultures of Healing

Wounds in the Middle Ages

Human Osteology

Medieval English Nunneries

Health and Wellness in Antiquity through the Middle Ages

The Sacred and the Secular in Medieval Healing

Miracle Cures

The End of the Middle Ages

The Medieval Hospital and Medical Practice

Health and Healing from the Antiquity to the Later Middle Ages

Contextualizing Miracles in the Christian West, 1100-1500

Trauma in Medieval Society

The Ends of the Body

Medicine, Society, and Faith in the Ancient and Medieval Worlds

The Healing Arts

Religion and Gender in Medieval Culture

Medicine for the Soul

Magic and Religion in Medieval England

The Art of Healing: Painting for the Sick and the Sinner in a Medieval Town

Boundaries in Medieval Romance

Forgotten Healers

Three Receptaria from Medieval England

The Enchanted April

State and Rural Society in Medieval Islam

Poisons

Confluences of Medicine in Medieval Japan

Medicine in the Middle Ages

Acts of Care

An exploration of the relations between medical and religious discourse and practice in medieval culture, focussing on how they are affected by gender. This great interdisciplinary title goes far beyond medicine, revealing much about society at large. Covering nearly seventy different herbs, this book details each plant’s specific role in several aspects of medieval society including cooking, healing, and pest control. Illustrated with 16th century prints which highlight the practical applications and symbolic significance of botanicals in the household as well as prints of the featured plants from a 15th century manuscript, this book provides a clear but thorough introduction to herbs and their diverse uses in medieval Europe. This journey to the beginnings of the physician's art brings to life the civilizations of the ancient world—Egypt of the Pharaohs, Greece at the time of Hippocrates, Rome under the Caesars, the India of Ashoka, and China as Mencius knew it. Probing the documents and artifacts of the ancient world with a scientist's mind and a detective's eye, Guido Majno pieces together the difficulties people faced in the effort to survive their injuries, as well as the odd, chilling, or inspiring ways in which they rose to the challenge. In asking whether the early healers might have benefited their patients, or only hastened their trip to the grave, Dr. Majno uncovered surprising answers by testing ancient prescriptions in a
modern laboratory. Illustrated with hundreds of photographs, many in full color, and climaxing ten years of work, The Healing Hand is a spectacular recreation of man's attempts to conquer pain and disease. The study represents an edition of just over 1500 medical receipts transmitted in three fourteenth-century compendia. The particular interest of these multilingual compilations lies in their date - earlier than most published receipts - and their showing the three languages of medieval England in vigorous and simultaneous use. The language of the Middle English receipts reveals distinctive features which add indispensably to our knowledge of the English language in this period. There are detailed indexes, including a survey of the medical conditions covered, and the notes provide comprehensive references to analogous receipts in other published collections, so shedding light on the processes of compilation and transmission. The first part of this collection brings together a selection of Peregrine Horden's papers on the history of hospitals and related institutions of welfare provision from their origins in Late Antiquity to their medieval flourishing in Byzantium and the Islamic lands as well as in western Europe. The hospital is seen in a variety of original contexts, from demography and family history to the history of music and the liturgy. The second part turns to the history of healing and medicine, outside the hospital as well as within it. These studies cover a period from Hippocratic times to the Renaissance, but with a particular focus on the Mediterranean region - Byzantine, Middle Eastern and Western - in the Middle Ages. This volume brings together innovative research on miracles in the Christian West 1100-1500, and includes chapters on Anglo-Norman saints’ cults, late medieval Portugal and the legacy of medieval hagiography in the immediate Post-Reformation period. Contributors investigate miracle narratives in conjunction with broader socio-cultural ideals, practices and developments in medieval society. They also reassess the legacy of Peter Brown, challenge established dichotomies such as 'medicine and religion', and examine relics, lay beliefs and the liturgical evidence of a saint's cult, moving beyond the traditional focus on canonization. Medical history features prominently alongside other approaches; these clarify the contexts of our sources, and demonstrate the methodological vibrancy in this field. "Scott has written a magnificent book on the realities of religious healing. He brings sensibility, reason, impressive insight, and the best information to bear—qualities seldom manifested in the centuries of claim, cynicism, and controversy on the topic. His analysis is destined to raise the level of discourse on dramatic religious experiences."—Neil Smelser, author of The Odyssey Experience

In Renaissance Italy women from all walks of life played a central role in health care and the early development of medical science. Observing that the frontlines of care are often found in the household and other spaces thought of as female, Sharon Strocchia encourages us to rethink women's place in the history of medicine. This volume of studies seeks an anthropological view of medicine and the healing arts as they were situated within the lives of medieval people. Miracle cures and charms as well as drugs and surgery fall within the scope of the authors represented here, as does advice about diet and regimen. As well, the volume looks at wellness and illness in broad contexts, avoiding the tendency of modern medicine to focus on the isolation and definition
of pathological states. Wounds were a potent signifier reaching across all aspects of life in Europe in the middle ages, and their representation, perception and treatment is the focus of this volume. Following a survey of the history of medical wound treatment in the middle ages, paired chapters explore key themes situating wounds within the context of religious belief, writing on medicine, status and identity, and surgical practice. The final chapter reviews the history of medieval wounding through the modern imagination. Adopting an innovative approach to the subject, this book will appeal to all those interested in how past societies regarded health, disease and healing and will improve knowledge of not only the practice of medicine in the past, but also of the ethical, religious and cultural dimensions structuring that practice.Originally composed in Latin by Gilbertus Anglicus (Gilbert the Englishman), his Compendium of Medicine was a primary text of the medical revolution in thirteenth-century Europe. Composed mainly of medicinal recipes, it offered advice on diagnosis, medicinal preparation, and prognosis. In the fifteenth-century it was translated into Middle English to accommodate a widening audience for learning and medical “secrets.” Faye Marie Getz provides a critical edition of the Middle English text, with an extensive introduction to the learned, practical, and social components of medieval medicine and a summary of the text in modern English. Getz also draws on both the Latin and Middle English texts to create an extensive glossary of little-known Middle English pharmaceutical and medical vocabulary. The medical tradition that developed in the lands of Islam during the medieval period (c. 650-1500) has, like few others, influenced the fates and fortunes of countless human beings. It is the story of contact and cultural exchange across countries and creeds, affecting caliphs, kings, courtiers, courtesans, and the common crowd. In addition to being fascinating in its own right, it formed the roots from which modern Western medicine arose. Contrary to the stereotypical picture, medieval Islamic medicine was not simply a conduit for Greek ideas, but was a locus for innovation and change. The book is organised around five topics: the emergence of medieval Islamic medicine and its intense cross-pollination with other cultures, the theoretical medical framework, the function of physicians within the larger society, the medical care as seen through preserved case histories, and the role of magic and devout religious invocations in scholarly as well as everyday medicine. A concluding chapter on the 'afterlife' concerns the impact of medieval Islamic medicine upon the European medical tradition and its continued practice today. The aim of this book is not to compress the entire history of medieval Islamic medicine into a single small volume. Rather, it presents an overview, highlighted with particular examples. This volume brings together essays that consider wounding and/or wound repair from a wide range of sources and disciplines including arms and armaments, military history, medical history, literature, art history, hagiography, and archaeology across medieval and early modern Europe. Indeed, all the Church Fathers were convinced that healing sometimes came from evil sources: Satan and his demons were able to heal, for example, and Asclepius was a demon “to be taken very seriously indeed.” Western Europe supported a highly developed and diverse medical community in the late medieval
and early Renaissance periods. In her absorbing history of this complex era in medicine, Siraisi explores the inner workings of the medical community and illustrates the connections of medicine to both natural philosophy and technical skills. Early medical practices are not just a historical curiosity, but real stories about people and health that may teach us much about the 21st century. This intriguing volume offers a comparative examination of early medicine and health care in regions as varied as ancient Mesopotamia, Egypt, Greece, Rome, India, China, the Islamic world, and medieval Europe.

- Excerpts from significant original texts to illustrate the concepts discussed
- Illustrations drawn from many different ancient and medieval cultures portraying health care providers and the treatment of patients
- Photographs depicting medical instruments and medicinal herbs
- A bibliography that puts special emphasis on identifying English-language translations of original documents for those who would like to read the primary materials themselves

During the Middle Ages, many occult rituals and beliefs existed and were practiced alongside those officially sanctioned by the church. While educated clergy condemned some of these as magic, many of these practices involved religious language, rituals, or objects. For instance, charms recited to cure illnesses invoked God and the saints, and love spells used consecrated substances such as the Eucharist. Magic and Religion in Medieval England explores the entanglement of magical practices and the clergy during the Middle Ages, uncovering how churchmen decided which of these practices to deem acceptable and examining the ways they persuaded others to adopt their views. Covering the period from 1215 to the Reformation, Catherine Rider traces the change in the church’s attitude to vernacular forms of magic. She shows how this period brought the clergy more closely into contact with unofficial religious practices than ever before, and how this proximity prompted them to draw up precise guidelines on distinguishing magic from legitimate religion. Revealing the necessity of improving clerical education and the pastoral care of the laity, Magic and Religion in Medieval England provides a fascinating picture of religious life during this period. This path-breaking collection offers an integrative model for understanding health and healing in Europe and the Mediterranean from 1250 to 1550. By foregrounding gender as an organizing principle of healthcare, the contributors challenge traditional binaries that ahistorically separate care from cure, medicine from religion, and domestic healing from fee-for-service medical exchanges. The essays collected here illuminate previously hidden and undervalued forms of healthcare and varieties of body knowledge produced and transmitted outside the traditional settings of university, guild, and academy. They draw on non-traditional sources -- vernacular regimens, oral communications, religious and legal sources, images and objects -- to reveal additional locations for producing body knowledge in households, religious communities, hospices, and public markets. Emphasizing cross-confessional and multilingual exchange, the essays also reveal the multiple pathways for knowledge transfer in these centuries. Gender, Health, and Healing, 1250-1550 provides a synoptic view of how gender and cross-cultural exchange shaped medical theory and practice in later medieval and Renaissance societies. Using an innovative approach to
evidence for the medieval hospital and medical practice, this collection of essays presents new research by leading international scholars in creating a holistic look at the hospital as an environment within a social and intellectual context. The research presented creates insights into practice, medicines, administration, foundation, regulation, patronage, theory, and spirituality. Looking at differing models of hospital administration between 13th century France and Spain, social context is explored. Seen from the perspective of the history of Knights of the Order of Saint Lazarus, and Order of the Temple, hospital and practice have a different emphasis. Extant medieval hospitals at Tonnerre and Winchester become the basis for exploring form and function in relation to health theory (spiritual and non-spiritual) as well as the influence of patronage and social context. In the case of the Ospedale Maggiore in Milan, this line of argument is taken further to demonstrate aspects of the building based on a concept of epidemiology. Evidence for the practice of medicine presented in these essays comes from a variety of sources and approaches such as remedy books, medical texts, recorded practice, and by making parallels with folk medicine. Archaeological evidence indicates both religious and non religious medical intervention while skeletal remains reveal both pathology and evidence of treatment. Arabic and Persian sources state that soldiers were eager to hold better "iqt" in Iraq, Syria and Egypt. This thorough study on the "iqt" system enables us to comprehend the evolution of state and rural society in medieval Islam. Drawing on Arabic, English, French, Irish, Latin and Spanish sources, the essays share a focus on the body's productive capacity - whether expressed through the flesh's materiality, or through its role in performing meaning. The collection is divided into four clusters. 'Foundations' traces the use of physical remnants of the body in the form of relics or memorial monuments that replicate the form of the body as foundational in communal structures; 'Performing the Body' focuses on the ways in which the individual body functions as the medium through which the social body is maintained; 'Bodily Rhetoric' explores the poetic linkage of body and meaning; and 'Material Bodies' engages with the processes of corporeal being, ranging from the energetic flow of humoural liquids to the decay of the flesh. Together, the essays provide new perspectives on the centrality of the medieval body and underscore the vitality of this rich field of study. Driven to action by the dreariness of their lives in London, two not-quite friends, in the hopes of finding renewal, plan to rent a medieval Italian castle for a month. They are joined by two other women, a socialite and a dowager, each also seeking a remedy for their dissatisfaction. As the quartet eventually (though not necessarily gracefully) settles in together, they share the beauty and joy of their springtime palace, and each becomes reacquainted with the self they had forgotten. Whether or not the enchantment can carry into their lives and loves in the "real" world is the question. The basis for the film, of the same name, this is a classic to cherish. Relics were everywhere in medieval society. Saintly morsels such as bones, hair, teeth, blood, milk, and clothes, and items like the Crown of Thorns, coveted by Louis IX of France, were thought to bring the believer closer to the saint, who might intercede with God on his or her behalf. In the first comprehensive history in English of the rise of relic
cuits, Charles Freeman takes readers on a vivid, fast-paced journey from Constantinople to the northern Isles of Scotland over the course of a millennium. In "Holy Bones, Holy Dust," Freeman illustrates that the pervasiveness and variety of relics answered very specific needs of ordinary people across a darkened Europe under threat of political upheavals, disease, and hellfire. But relics were not only venerated—they were traded, collected, lost, stolen, duplicated, and destroyed. They were bargaining chips, good business and good propaganda, politically appropriated across Europe, and even used to wield military power. Freeman examines an expansive array of relics, showing how the mania for these objects deepens our understanding of the medieval world and why these relics continue to capture our imagination.

Open access edition: DOI 10.6069/9780295749013

At first glance, medicine and poison might seem to be opposites. But in China's formative era of pharmacy (200-800 CE), poisons were strategically employed as healing agents to cure everything from abdominal pain to epidemic disease. Healing with Poisons explores the ways physicians, religious figures, court officials, and laypersons used toxic substances to both relieve acute illnesses and enhance life. It illustrates how the Chinese concept of du—a word carrying a core meaning of potency—led practitioners to devise a variety of methods to transform dangerous poisons into effective medicines. Recounting scandals and controversies involving poisons from the Era of Division to the Tang, historian Yan Liu considers how the concept of du was central to how the people of medieval China perceived both their bodies and the body politic. He also examines the wide range of toxic minerals, plants, and animal products used in classical Chinese pharmacy, including everything from the herb aconite to the popular recreational drug Five-Stone Powder. By recovering alternative modes of understanding wellness and the body's interaction with foreign substances, this study cautions against arbitrary classifications and exemplifies the importance of paying attention to the technical, political, and cultural conditions in which substances become truly meaningful. Healing with Poisons is freely available in an open access edition thanks to TOME (Toward an Open Monograph Ecosystem) and the generous support of the University of Buffalo.

This is a study of madness in the medieval Islamic world. Using a wide variety of sources, from the fields of history, literature, and art, the late Michael Dols explores beliefs about madness in Islamic society, and examines attitudes towards individuals afflicted by mental illness or disability. The book demonstrates the links between Christian and Muslim medical beliefs and practices, and traces the influence of certain Christian beliefs, such as miracle-working, on Islamic practices. It breaks new ground in analysing the notions of the romantic fool, the wise fool, and the holy fool in medieval Islam within the framework of perceptions of mental illness. It shows that the madman was not regarded as a pariah, an outcast, or a scapegoat. This is a comprehensive and original work, whose insights into magic, medicine, and religion combine to open up our understanding of medieval Islamic society. 'Medieval English Nunneries' from Eileen Power. British economic historian and medievalist (1889-1940). In Acts of Care, Sara Ritchey recovers women's healthcare work by identifying previously overlooked tools of care: healing prayers, birthing indulgences, medical blessings,
liturgical images, and penitential practices. Ritchey demonstrates that women in premodern Europe were both deeply engaged with and highly knowledgeable about health, the body, and therapeutic practices, but their critical role in medieval healthcare has been obscured because scholars have erroneously regarded the evidence of their activities as religious rather than medical. The sources for identifying the scope of medieval women's health knowledge and healthcare practice, Ritchey argues, are not found in academic medical treatises. Rather, she follows fragile traces detectable in liturgy, miracles, poetry, hagiographic narratives, meditations, sacred objects, and the daily behaviors that constituted the world, as well as in testaments and land transactions from hospitals and leprosaria established and staffed by beguines and Cistercian nuns. Through its surprising use of alternate sources, Acts of Care reconstructs the vital caregiving practices of religious women in the southern Low Countries, reconnecting women's therapeutic authority into the everyday world of late medieval healthcare. Thanks to generous funding from the University of Tennessee, Knoxville, and its participation in TOME (Toward an Open Monograph Ecosystem), the ebook editions of this book are available as Open Access (OA) volumes from Cornell Open (comellopen.org) and other Open Access repositories.

This advanced textbook provides the reader with an up-to-date account of recent developments and future potential in the study of human skeletons from both an archaeological and forensic context. It is well-illustrated, comprehensive in its coverage and is divided into six sections for ease of reference, encompassing such areas as palaeodemography, juvenile health and growth, disease and trauma, normal skeletal variation, biochemical and microscopic analyses and facial reconstruction. Each chapter is written by a recognised specialist in the field, and includes in-depth discussion of the reliability of methods, with appropriate references, and current and future research directions. It is essential reading for all students undertaking osteology as part of their studies and will also prove a valuable reference for forensic scientists, both in the field and the laboratory.

The medieval English hospital held a mirror to society, reflecting its preoccupations and anxieties, not only about charity and health in this world, but salvation in the next. Using a combination of contemporary documentary and architectural evidence, this text presents an in-depth assessment of one specific institution - St Gile's Hospital, Norwich - and sets it firmly in its historical context.

Confluences of Medicine is the first book-length exploration in English of issues of medicine and society in premodern Japan. This multifaceted study weaves a rich tapestry of Buddhist healing practices, Chinese medical knowledge, Asian pharmaceuticals, and Islamic formulas as it elucidates their appropriation and integration into medieval Japanese medicine. It expands the parameters of the study of medicine in East Asia, which to date has focused on the subject in individual countries, and introduces the dynamics of interaction and exchange that coursed through the East Asian macro-culture. The book explores these themes primarily through the two extant works of the Buddhist priest and clinical physician Kajiwara Shozen (1265–1337), who was active at the medical facility housed at Gokurakuji temple in Kamakura, the capital of Japan’s first warrior government. With access to large
numbers of printed Song medical texts and a wide range of materia medica from as far away as the Middle East, Shozen was a beneficiary of the efflorescence of trade and exchange across the East China Sea that typifies this era. His break with the restrictions of Japanese medicine is revealed in Ton’isho (Book of the simple physician) and Man’apo (Myriad relief formulas). Both of these texts are landmarks: the former being the first work written in Japanese for a popular audience; the latter, the most extensive Japanese medical work prior to the seventeenth century. Confluences of Medicine brings to the fore the range of factors—networks of Buddhist priests, institutional support, availability of materials, relevance of overseas knowledge to local conditions of domestic strife, and serendipity—that influenced the Japanese acquisition of Chinese medical information. It offers the first substantive portrait of the impact of the Song printing revolution in medieval Japan and provides a rare glimpse of Chinese medicine as it was understood outside of China. It is further distinguished by its attention to materia medica and medicinal formulas and to the challenges of technical translation and technological transfer in the reception and incorporation of a new pharmaceutical regime. “The book will appeal to students, teachers, health workers and general readers who wish to develop a critical awareness of medicine in the past. The essays are complemented by a selection of primary and secondary readings in the companion volume, Health, Disease and Society in Europe, 1500-1800: A Source Book.”—BOOK JACKET. This volume challenges and redefines the traditional distinction made between the sacred and the secular in medieval healing, medical practice, and theory as evidenced in the historic, text record, and by material culture (sites and objects). The studies here are interdisciplinary and are grouped into two parts. The first focuses on secular and religious texts, demonstrating how the language of sacred and secular healing blurs and merges in both Latin and vernacular textual traditions. Chapters critically examine how medieval English literature draws directly from medical discourse when representing the physical and moral consequences of wrath; the reasons why empirical experience in medical education is central to the writings of Valesco de Tarenta; the narrative significance of Bede’s representation of plague in his eighth-century prose Life of Cuthbert; and the implications of distinctions between late medieval religious sermons and secular discourse on plague. Authors also discuss how secular medicine and religious faith intersect in two, recorded, late medieval English miracles and present the largely unexplored impact of access to food on people’s everyday health. The second part investigates how the concepts of the sacred and the secular are seen in material culture. Chapters explore how the practice of lapidary medicine by early practitioners and midwives used the protective and healing properties ascribed to gemstone amulets, eagle-stones, and lodestones. At pilgrimage sites, the dynamic nature of cure and spiritual interaction is evidenced in art and artifact. One type of object, pilgrim badges from English sites, is used to explore statistically the wider social context of faith and healing. “A wide-ranging collection on one of the most interesting features of medieval romance. This volume brings together for the first time an updated collection of articles exploring poverty, poor relief, illness, and health care as they
Acces PDF Healing And Society In Medieval England A Middle English Translation Of The Pharmaceutical Writings Of Gilbertus Anglicus intersected in Western Europe, the Mediterranean and the Middle East, during a ‘long’ Middle Ages. It offers a thorough and wide-ranging investigation into the institution of the hospital and the development of medicine and charity, with focuses on the history of music therapy and the history of ideas and perceptions fundamental to psychoanalysis. The collection is both sequel and complement to Horden’s earlier volume of collected studies, Hospitals and Healing from Antiquity to the Later Middle Ages (2008). It will be welcomed by all those interested in the premodern history of healing and welfare for its breadth of scope and scholarly depth. The edited volume, Trauma in Medieval Society, draws upon skeletal and archival evidence to build a picture of trauma as part of the literary and historical lives of individuals and communities in the Middle Ages. Fresh examinations of the role of medicinal plants in medieval thought and practice and how they contributed to broader ideas concerning the body, religion and identity. This book presents an engaging, detailed portrait of the people, ideas, and beliefs that made up the world of English medieval medicine between 750 and 1450, a time when medical practice extended far beyond modern definitions. The institutions of court, church, university, and hospital—which would eventually work to separate medical practice from other duties—had barely begun to exert an influence in medieval England, writes Faye Getz. Sufferers could seek healing from men and women of all social ranks, and the healing could encompass spiritual, legal, and philosophical as well as bodily concerns. Here the author presents an account of practitioners (English Christians, Jews, and foreigners), of medical works written by the English, of the emerging legal and institutional world of medicine, and of the medical ideals present among the educated and social elite. How medical learning gained for itself an audience is the central argument of this book, but the journey, as Getz shows, was an intricate one. Along the way, the reader encounters the magistrates of London, who confiscate a bag said by its owner to contain a human head capable of learning to speak, and learned clerical practitioners who advise people on how best to remain healthy or die a good death. Islamic medical ideas as well as the poetry of Chaucer come under scrutiny. Among the remnants of this far distant medical past, anyone may find something to amuse and something to admire.

Copyright code: b0854d101d24ac629074afdb00a0bac3