Healing And Society In Medieval England A Middle English Translation Of The Pharmaceutical Writings Of Gilbertus Anglicus | b0854d101d24ac629074afdb00a0bac3

Magic and Religion in Medieval England
Confluences of Medicine in Medieval Japan
Medicine, Society, and Faith in the Ancient and Medieval Worlds
Demonic Possession and Lived Religion in Later Medieval Europe
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Trauma in Medieval Society
Wounds and Wound Repair in Medieval Culture
The Ends of the Body
Satan's Counterfeit Healing
Medicine in Society
The Oxford Handbook of Christian Monasticism
Founding Feminisms in Medieval Studies
Boundaries in Medieval Romance
Medicine, Religion and Gender in Medieval Culture
Medieval Science, Technology, and Medicine
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Medicine in the Middle Ages
Contextualizing Miracles in the Christian West, 1100-1500

Magic and Religion in Medieval England

Forges innovative connections between monastic archaeology and heritage studies, revealing new perspectives on sacred heritage, identity, medieval healing, magic and memory. This title is available as Open Access.

Confluences of Medicine in Medieval Japan

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.

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

Essays using feminist approaches to offer fresh insights into aspects of the texts and the material culture of the middle ages.

Demonic Possession and Lived Religion in Later Medieval Europe
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.

Health and Healing from the Medieval Garden

An exploration of the relations between medical and religious discourse and practice in medieval culture, focussing on how they are affected by gender.

Healing and Society in Medieval England

Trauma in Medieval Society

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."

Wounds and Wound Repair in Medieval Culture

These essays synthesises many of the most significant findings of recent research from ancient Greece to the present day.

The Ends of the Body

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.

Satan’s Counterfeit Healing

This volume brings together for the first time an updated collection of articles exploring poverty, poor relief, illness, and health care as they 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.
**Medicine in Society**

The transmission of Buddhism from India to China was one of the most significant cross-cultural exchanges in the premodern world. This cultural encounter involved more than the spread of religious and philosophical knowledge. It influenced many spheres of Chinese life, including the often overlooked field of medicine. Analyzing a wide variety of Chinese Buddhist texts, C. Pierce Salguero examines the reception of Indian medical ideas in medieval China. These texts include translations from Indian languages as well as Chinese compositions completed in the first millennium C.E. Translating Buddhist Medicine in Medieval China illuminates and analyzes the ways Chinese Buddhist writers understood and adapted Indian medical knowledge and healing practices and explained them to local audiences. The book moves beyond considerations of accuracy in translation by exploring the resonances and social logics of intercultural communication in their historical context. Presenting the Chinese reception of Indian medicine as a process of negotiation and adaptation, this innovative and interdisciplinary work provides a dynamic exploration of the medical world of medieval Chinese society. At the center of Salguero's work is an appreciation of the creativity of individual writers as they made sense of disease, health, and the body in the context of regional and transnational traditions. By integrating religious studies, translation studies, and literature with the history of medicine, Translating Buddhist Medicine in Medieval China reconstructs the crucial role of translated Buddhist knowledge in the vibrant medical world of medieval China.

**The Oxford Handbook of Christian Monasticism**

Whether it is the binding of shattered bones or the creation of herbal remedies, human agency is a central feature of the healing process. Both archaeological and anthropological research has contributed much to our understanding of the performative aspects of medicine. The papers contained in this volume, based on a session conducted at the 2010 Theoretical Archaeology Conference, take a multi-disciplinary approach to the topic, addressing such issues as the cultural conception of disease; the impact of gender roles on healing strategies; the possibilities afforded by syncretism; the relationship between material culture and the body; and the role played by the active agency of the sick.

**Founding Feminisms in Medieval Studies**

The Oxford Handbook of Medieval Christianity takes as its subject the beliefs, practices, and institutions of the Christian Church between 400 and 1500AD. It addresses topics ranging from early medieval monasticism to late medieval mysticism, from the material wealth of the Church to the spiritual exercises through which certain believers might attempt to improve their souls. Each chapter tells a story, but seeks also to ask how and why 'Christianity' took particular forms at particular moments in history, paying attention to both the spiritual and otherworldly aspects of religion, and the material and political contexts in which they were often embedded. This Handbook is a landmark academic collection that presents cutting-edge interpretive perspectives on medieval religion for a wide academic audience, drawing together thirty key scholars in the field from the United States, the UK, and Europe. Notably, the Handbook is arranged thematically, and focusses on an analytical, rather than narrative, approach, seeking to demonstrate the variety, change, and complexity of religion throughout this long period, and the numerous different ways in which modern scholarship can approach it. While providing a very wide-ranging view of the subject, it also offers an important agenda for further study in the field.

**Boundaries in Medieval Romance**

"The Christian church worldwide has been taken prisoner by Satan's counterfeit healing."
This statement is based on the author's personal experience, modest exposure to the Toronto Blessing, observation of parachurch healing ministries, and extensive historical reconstructions. Satan's Counterfeit Healing presents and evaluates Satan's supernatural healing from the Paleolithic period (ca. 45000 BCE) to the contemporary church. The guiding thesis is that Satan and his demonic surrogates perform miracles which are evident as psi paranormal phenomena. These manifestations include physical and exorcistic supernatural healings. Paleolithic and Neolithic periods produced Great Mother goddess worship and healing, which have persisted ever since. These idolatries, combined with OT nature gods, were a backdrop to Jesus' true miracles. For two thousand years of church history there's been a tug-of-war between true and false healing. Mother goddess as Mariological shrine healing joined with natural and demonic magic, and esoteric energy psi. Alongside these the Holy Spirit has raised up genuine healers and their ministries. Modern healing is marked by energy counterfeits and faith healing, the latter especially accompanied by trance, false prophecy, and psi transformations. True divine healing can be recovered when Christians repudiate nature gods, reject false prophecy, and restore proper eschatology.

**Medicine, Religion and Gender in Medieval Culture**

Medieval Science, Technology, and Medicine details the whole scope of scientific knowledge in the medieval period in more than 300 A to Z entries. This resource discusses the research, application of knowledge, cultural and technology exchanges, experimentation, and achievements in the many disciplines related to science and technology. Coverage includes inventions, discoveries, concepts, places and fields of study, regions, and significant contributors to various fields of science. There are also entries on South-Central and East Asian science. This reference work provides an examination of medieval scientific tradition as well as an appreciation for the relationship between medieval science and the traditions it supplanted and those that replaced it. For a full list of entries, contributors, and more, visit the Routledge Encyclopedias of the Middle Ages website.

**Medieval Science, Technology, and Medicine**

"Admundsen explores (the) tensions and compatibilities between medicine and Christianity, including suicide and early Christian values, caring and curing in the second century, medical deontology and pestilential disease in the late Middle Ages, and the moral stance of the earliest syphilographers."--"Book News, Inc."

**The Oxford Handbook of the History of Medicine**

"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.

**Jews, Medicine, and Medieval Society**

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.

**The Healing Arts**
**Medicine in the English Middle Ages**

**The Oxford Handbook of Medieval Christianity**

Explores how clergy employed mural painting in the Middle Ages to cure body and soul.

**Medicine for the Soul**

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.

**Medicine, Healing and Performance**

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.

**Epics and Romances of the Middle Ages**

Demonic possession was a spiritual state that often had physical symptoms; however, in Demonic Possession and Lived Religion in Later Medieval Europe, Sari Katajala-Peltomaa argues that demonic possession was a social phenomenon which should be understood with regard to the community and culture. She focuses on significant case studies from canonization processes (c. 1240-1450) which show how each set of sources formed its own specific context, in which demonic presence derived from different motivations, reasonings, and methods of categorization. The chosen perspective is that of lived religion, which is both a thematic approach and a methodology: a focus on rituals, symbols, and gestures, as well as sensitivity to nuances and careful contextualizing of the cases are constitutive elements of the argumentation. The analysis contests the hierarchy between the 'learned' and the 'popular' within religion, as well as the existence of a strict polarity between individual and collective religious participation. Demonic presence disclosed negotiations over authority and agency; it shows how the personal affected the communal, and vice versa, and how they were eventually transformed into discourses and institutions of the Church; that is, definitions of the miraculous and the diabolical. Geographically, the volume covers Western Europe, comparing Northern and Southern material and customs. The structure follows the logic of the phenomenon, beginning with the background reasons offered as a cause of demonic possession, continuing with communities' responses and emotions, including construction of sacred caregiving methods. Finally, the ways in which demonic presence contributed to wider societal debates in the fields of politics and spirituality are discussed. Alterity and inversion of identity, gender, and various forms of corporeality and the interplay between the sacred and diabolical are themes that run all through the volume.
Forgotten Healers

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.

The Sacred and the Secular in Medieval Healing

Jews were excluded from most professions in medieval, predominantly Christian Europe. Bigotry was widespread, yet Jews were accepted as doctors and surgeons, administering not only to other Jews but to Christians as well. Why did medieval Christians suspend their fear and suspicion of the Jews, allowing them to inspect their bodies, and even, at times, to determine their survival? What was the nature of the doctor-patient relationship? Did the law protect Jewish doctors in disputes over care and treatment? Joseph Shatzmiller explores these and other intriguing questions in the first full social history of the medieval Jewish doctor. Based on extensive archival research in Provence, Spain, and Italy, and a deep reading of the widely scattered literature, Shatzmiller examines the social and economic forces that allowed Jewish medical professionals to survive and thrive in thirteenth- and fourteenth-century Europe. His insights will prove fascinating to scholars and students of Judaica, medieval history, and the history of medicine.

Sex, Aging, & Death in a Medieval Medical Compendium

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.

Sacred Heritage

This great interdisciplinary title goes far beyond medicine, revealing much about society at large.

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

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
**Translating Buddhist Medicine in Medieval China**

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.

**Medieval Embryology in the Vernacular**

A wide-ranging collection on one of the most interesting features of medieval romance.

**Health, Disease and Healing in Medieval Culture**

Explores how clergy employed mural painting in the Middle Ages to cure body and soul.

**Medieval Europe**

The Handbook takes as its subject the complex phenomenon of Christian monasticism. It addresses, for the first time in one volume, the multiple strands of Christian monastic practice. Forty-four essays consider historical and thematic aspects of the Catholic, Eastern Orthodox, Oriental Orthodox, Protestant, and Anglican traditions, as well as contemporary 'new monasticism'. The essays in the book span a period of nearly two thousand years—from late ancient times, through the medieval and early modern eras, on to the present day. Taken together, they offer, not a narrative survey, but rather a map of the vast terrain. The intention of the Handbook is to provide a balance of some essential historical coverage with a representative sample of current thinking on monasticism. It presents the work of both academic and monastic authors, and the essays are best understood as a series of loosely-linked episodes, forming a long chain of enquiry, and allowing for various points of view. The authors are a diverse and international group, who bring a wide range of critical perspectives to bear on pertinent themes and issues. They indicate developing trends in their areas of specialisation. The individual contributions, and the volume as a whole, set out an agenda for the future direction of monastic studies. In today's world, where there is increasing interest in all world monasticisms, where scholars are adopting more capacious, global approaches to their investigations, and where monks and nuns are casting a fresh eye on their ancient traditions, this publication is especially timely.

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

**Medieval Embryology in the Vernacular**

**Cultures of Healing**

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.

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

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.

**Medicine in the Middle Ages**

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."

**Contextualizing Miracles in the Christian West, 1100-1500**

In three sections, the Oxford Handbook of the History of Medicine celebrates the richness and variety of medical history around the world. It explore medical developments and trends in writing history according to period, place, and theme.

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