

## BIBLIOGRAPHY: WOMEN AND MEDICINE

For earlier bibliography on Women and Medicine, see *Medieval Feminist Forum* (formerly, *Medieval Feminist Newsletter*) no. 10 (Fall 1990), 23–4; no. 11 (Spring 1991), 25–26; no. 13 (Spring 1992), 32–34; no. 15 (Spring 1993), 42–43; no. 19 (Spring 1995), 39–42; no. 21 (Spring 1996), 39–41; and no. 26 (Fall 1998), 8–11.

Becela-Deller, Christine. "Die Wirkung von *Ruta graveolens* L. auf die Fertilität: Eine Gegenüberstellung von medizinhistorischen Quellen und naturwissenschaftlichen Studienergebnissen," *Würzburger medizinhistorische Mitteilungen* 17 (1998), 187–95. A survey of the fertility control uses of *Ruta graveolens* L. (rue) in the Middle Ages together with the results of modern scientific studies of its efficacy.

Caballero Navas, Carmen. "Las mujeres en la medicina hebrea medieval. El *Libro de amor de mujeres* o *Libro del régimen de las mujeres*," Ph.D. dissertation, Department of Semitical Studies, University of Granada, 1999. Not yet seen. Describes a late medieval Hebrew compendium of magic and women's medicine that includes material also found in Catalan and French sources.

Cabré, Montserrat. "From a Master to a Laywoman: A Feminine Manual of Self-Help," *Dynamis: Acta Hispanica ad Medicinæ Scientiarumque Historiam Illustrandam* 20 (2000), 371–393. Cabré discusses a unique Catalan text on women's health and cosmetics written probably in the late 14th century by certain master Joan. Although entitled *Trotula*, the text is largely a translation (from the Latin) of a Catalan text on women's cosmetics attributed to an earlier Catalan physician, Arnau of Villanova, and other sources. Cabré argues that the text was probably composed for a woman at the Catalan-Aragonese court. This is a wonderful "sampler" of Cabré's forthcoming edition.

Clin, Marie-Véronique. "Joan of Arc and Her Doctors," in *Fresh Verdicts on Joan of Arc*, eds. Bonnie Wheeler and Charles T. Wood (New York: Garland, 1996), 295–302. A brief, useful account of the medical care Joan received while in captivity. Not up-to-date, however, for general medical background.

Dettelbacher, Werner. "Die jüdische Ärztin Sara und ihre Tätigkeit in Würzburg (1419)," *Würzburger medizinhistorische Mitteilungen* 17 (1998), 101–103. Not yet seen.

Gibson, Gail McMurray. "Blessing from Sun and Moon: Churching as Women's Theater," in Barbara A. Hanawalt and David Wallace, eds., *Bodies and Disciplines: Intersections of Literature and History in Fifteenth-Century England* (Minneapolis: University of Minnesota Press, 1996), 139–54. Traces the transformation of the ritual of churching (the ceremony that reintegrates a woman back into the Christian community after childbirth) from a preoccupation with pollution of the female body into a ritual experience of regeneration.

Gibson, Gail McMurray. "Scene and Obscene: Seeing and Performing Late Medieval Childbirth," *Journal of Medieval and Early Modern Studies* 29 (1999), 7-24. Gibson analyzes several late medieval English dramas (particularly the N-Town cycle) to explore the thesis that "neither the private parts of the female childbearing body nor the domestic space in which an intimate community of women presided at the labor of childbirth and the ritual postpartum confinement or lying-in was fit object for the male gaze" (pp. 8-9). Gibson argues that although males were excluded from the birthing room itself, patriarchal concerns made men deeply interested in childbirth, producing what she sees as "late medieval drama's obsessive interest in performing the childbearing of Mary" (p. 16).

Green, Monica H. "Books as a Source of Medical Education for Women in the Middle Ages," *Dynamis: Acta Hispanica ad Medicinae Scientiarumque Historiam Illustrandam* 20 (2000), 331-69. A companion piece to Green's essay "Possibilities of Literacy" (see below), this article surveys evidence from throughout western Europe for the ownership and use of medical books by professional female practitioners and by female religious institutions. Green argues that evidence for both is slim, reflecting the same limited engagement with medical literature documented for laywomen.

———. "From 'Diseases of Women' to 'Secrets of Women': The Transformation of Gynecological Literature in the Later Middle Ages," *Journal of Medieval and Early Modern Studies* 30 (2000), 5-39. Using a variety of unpublished gynecological texts in Latin and various vernaculars, this essay locates a shift toward the use of the title "Secrets of Women" beginning in the early or mid-thirteenth century. It is argued that this shift reflects new uses of gynecological material to inform male readers about the "secrets" of generation.

———. "In Search of an 'Authentic' Women's Medicine: The Strange Fates of Trota of Salerno and Hildegard of Bingen," *Dynamis: Acta Hispanica ad Medicinae Scientiarumque Historiam Illustrandam* 19 (1999), 25-54. Argues that the alternate dismissal or romanticization of Trota and Hildegard as medical practitioners is not due to a simple contest between feminist and anti-feminist tendencies. Rather, issues of gender have intersected in varying ways with other agendas (e.g., intellectual and nationalist). Recent philological researches help clarify how these earlier interpretations were generated.

———. "The Possibilities of Literacy and the Limits of Reading: Women and the Gendering of Medical Literacy," in *Women's Healthcare in the Medieval West* (see below), essay VII. A broad-ranging survey of evidence for women's ownership of medical books from the 12th through the early 16th centuries. Includes tables listing women who owned medical books as well as medical texts commissioned by or addressed to women.

———. “‘Traittié tout de mençonges’: The *Secrés des dames*, ‘Trotula,’ and Attitudes Towards Women’s Medicine in Fourteenth- and Early Fifteenth-Century France,” in Marilyn Desmond, ed., *Christine de Pizan and the Categories of Difference* (Minneapolis: University of Minnesota Press, 1998), 146-78; repr. in Green, *Women’s Healthcare in the Medieval West* (see below), essay VI. Argues that de Pizan’s silence about “Trotula” (to whom one of the most well-known texts on women’s medicine was ascribed) may be due to a negative attitude toward scientific and medical discourses on the female body. It is argued that a French translation of the pseudo-Albertan *Secreta mulierum* was available to de Pizan when she wrote the *Cité des dames* in 1405.

———. *Women’s Healthcare in the Medieval West: Texts and Contexts* (Aldershot: Ashgate, 2000). Reprints six of Green’s earlier essays; readers who have used these essays previously will wish to consult the *Corrigenda et Addenda* for updated information. In addition, two new pieces are offered: “The Possibilities of Literacy and the Limits of Reading: Women and the Gendering of Medical Literacy” (see above), and a comprehensive listing of all currently known medieval gynecological texts (approx. 175 different texts). An index of manuscripts and a general index for the whole volume are included.

Gualdo, Riccardo. *Il Lessico medico del ‘De regimine pregnantium’ di Michele Savonarola* (Florence: Accademia della Crusca, 1996). Re: the *Regimen for Pregnant Women* by the grandfather of the famous 15th-century Franciscan friar. A comprehensive glossary and interpretive study of this important Italian text on pregnancy and neonatal care.

Jiménez Brobeil, Sylvia A. “A Contribution to Medieval Pathological Gynaecology,” *Journal of Paleopathology* 4, no. 3 (1992), 155-61. Recounts the discovery during an archeological excavation in Seville of a grave of a Muslim woman who suffered from a calcified growth in her uterus. This piece is an excellent example of the types of analyses and data made available by paleopathological researches.

Johnson, Willis. “The Myth of Jewish Male Menses,” *Journal of Medieval History* 24 (1998), 273-95. Argues that the myth of the menstruating Jewish male was universalized to encompass all Jewish males by the end of the 15th century. Cf. the related study of Resnick below.

Kruse, Britta-Juliane. *‘Die Arznei ist Goldes wert’: Mittelalterliche Frauenrezepte* (Berlin / New York: Walter de Gruyter, 1999). This volume recycles material from Kruse’s earlier book, *Verborgene Heilkünste* (see MFN no. 21 [Spring 1996]), rendering her previously-published editions of several medieval German texts into modernized German. The publisher’s blurb describes it as follows: “In this history of gynecology in the late Middle Ages, Britta Kruse analyzes hitherto unknown recipe collections and treatises that provide basic information on how female physicians and midwives treated

diseases and how women treated themselves. The daily life of women, sexual relations, sexuality, menstruation, infertility, pregnancy and birth are treated in these texts, as well as the medical activities of women in the late Middle Ages." Deals exclusively with German-speaking territories. Most of this same material is also available in Kruse's essay, "'Das ain fraw snell genes': Frauenmedizin im Spätmittelalter," in *Lustgarten und Dämonenpein: Konzepte von Weiblichkeit in Mittelalter und Früher Neuzeit*, ed. Annette Kuhn and Bea Lundt (Dortmund: Ebersback, 1997), 130-53.

———. "Women's Secrets: Health and Sexuality of Women in Unpublished Medieval Texts," in *Sex, Love and Marriage in Medieval Literature and Reality: Thematische Beiträge in Rahmen des 31th International Congress on Medieval Studies an der Western University (Kalamazoo-USA) 8.-12. Mai 1996* (Greifswald: Reineke, 1996), 33-40. An English précis of Kruse's 1996 book, *Verborgene Heilkünste*.

Montero Cartelle, Enrique. "Lengua médica y léxico sexual: La constitución de la lengua técnica," in *Tradicón e innovación de la medicina latina de la antigüedad y de la alta edad media: Actas del IV Coloquio Internacional sobre los 'textos médicos latinos antiguos'*, ed. Manuel Enrique Vázquez-Buján (Compostela: Universidad de Santiago de Compostela, 1994), 207-21. Abstract: "The object of this study is to analyze the typology of sexual language in certain semantic fields from Antiquity to the Middle Ages, focusing on Latin medical language. Its development is traced through the individual contributions of the most important authors of the periods concerned, and a comparison is drawn between this language and its literary counterpart. In the light of these investigations, we are able to observe a progressive technicalism of the medical language used, which might be characterized in the following way: connotative terms are avoided in preference for neutral or euphemistic ones, while there is a clear tendency towards the selection of univocal and specific vocabulary."

Morrison, Susan Signe. "Don't Ask, Don't Tell: The Wife of Bath and Vernacular Translations," *Exemplaria* 8 (1996), 97-123. Argues the Chaucer's reference to "Trotula" (and to Heloise) in the Wife of Bath's Prologue (3 [D], 669-85) is a positive approbation of women's access to new knowledge in the vernacular. (Cf. the very different interpretations of this same passage in Green, "'Traittie'," cited above.) A technical error mars this analysis: Morrison doesn't realize that the Middle English gynecological text *Knowyng of Womans Kynd* is the same as *Trotula* translation A, nor does she recognize that "Trotula's" name was never attached to this Middle English text in any of its five extant manuscripts.

Moulinier, Laurence. "Deux fragments inédits de Hildegarde de Bingen copiés par Gerhard von Hohenkirchen (d. 1448)," *Sudhoffs Archiv* 83 (1999), 224-38. Moulinier continues her exemplary philological researches into

Hildegard's medical writings (see *MFN* 21, Spring 1996). Here she edits excerpts from the *Physica* from Vatican, Biblioteca Apostolica, MS Pal. lat. 1207. She demonstrates how brief excerpts such as these raise textual problems related to the overall history of these important texts.

Musacchio, Jacqueline Marie. *The Art and Ritual of Childbirth in Renaissance Italy* (New Haven & London: Yale University Press, 1999). A lavishly illustrated account of the use of domestic objects (bedding, clothes for the mother, birth trays and other furnishings) to enhance the success of reproduction. A richly contextualized study based on both art-historical and documentary evidence. An exemplary achievement.

Neff, Amy. "The Pain of *Compassio*: Mary's Labor at the Foot of the Cross," *Art Bulletin* 80 (1998), 254-73. A survey of artistic renderings of Mary's swoon at the foot of the cross at the moment of Christ's death. Neff argues that these images as well as theological texts from the twelfth century on show new beliefs that Mary literally underwent a second, more painful birth of humankind on Calvary.

Park, Katharine. "Medicine and Magic: The Healing Arts," in Judith C. Brown and Robert C. Davis, eds., *Gender and Society in Renaissance Italy* (London: Longman, 1998), 129-49. Covers the period from the 14th century to the 17th and so is useful for comparative purposes for late medieval medicine. This essay is especially good for showing how multiple medical systems (formal, theoretical, religious, etc.) operated simultaneously in late medieval society.

Rawcliffe, Carole. "Hospital Nurses and their Work," in *Daily Life in the Late Middle Ages*, ed. Richard Britnell (Phoenix Mill: Sutton, 1998), 43-64 (and notes, 202-6). A useful survey of women's work as hospital attendants, primarily in France and England.

Resnick, Irven. "Medieval Roots of the Myth of Jewish Male Menses," *Harvard Theological Review* 93 (2000), 241-63; a revised version of "On the Roots of the Myth of Jewish Male Menses in Jacques de Vitry's *History of Jerusalem*," *International Rennert Guest Lecture Series* 3 (Bar-Ilan University, 1998). Resnick argues that the myth of menstruating Jewish males (a fantasy that survived well into the modern period) has its roots in the 12th century. In particular, Resnick shows the role that natural science played in contributing to theological views on the nature of Jews.

Rieder, Paula M. "The Implications of Exclusion: The Regulation of Churching in Medieval Northern France," *Essays in Medieval Studies* 15 (1998), 71-80. Rieder puts forward a fascinating argument that French parish priests used the ceremony of churching (the reintegration of a woman into the community after childbirth) as a way of censoring and controlling women's sexual activities. Compare this to the more sanguine views advanced by Gibson (above).

Salmón, Fernando and Montserrat Cabré. "Fascinating Women: The Evil Eye in Medical Scholasticism," in Roger French et al., eds., *Medicine from the Black Death to the French Disease* (Aldershot: Ashgate Press, 1998), 53-84. Salmón and Cabré discuss a series of medical texts from the late 15th and early 16th centuries that attempt to give rationalized explanations of the phenomenon of the evil eye. This essay provides an excellent survey of medieval theories (including those found in pseudo-Albertus Magnus, *Secreta mulierum*) about the evil eye and the allegedly poisonous properties of menstrual blood and postmenopausal women.

Sherwood-Smith, Maria. "God and Gynaecology: *Women's Secrets* in the Dutch *Historiebijbel van 1360*," *German Life and Letters* 50 (1997), 390-402; repr. in Margaret Littler, ed., *Gendering German Studies* (Oxford: Blackwell, 1997), 12-24. Examines two passages in a glossed Dutch Bible which are said to come from "Aristotle's Book of Women's Secrets" and which discuss issues of menstruation and multiple births. The author compares these passages with a Dutch translation of the pseudo-Albertus Magnus, *Secreta mulierum*; although the latter is clearly not the exclusive source, the parallels are intriguing. (See also Green, "Traittié tout de mençonges," cited above.)

Toubert, Héléne. "La Vierge et les deux sages-femmes. L'iconographie entre les Evangiles apocryphes et le drame liturgique," in *Georges Duby: L'Écriture de l'histoire*, ed. Claudie Duhamel-Amado and Guy Lobrichon (Brussels: De Boeck Université, 1996), 401-23.

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