

BIBLIOGRAPHY

BIBLIOGRAPHY ON WOMEN AND MEDICINE

This bibliography on Women and Medicine builds on earlier contributions to *MFN*: no. 10 (Fall 1990), pp. 23–24; no. 11 (Spring 1991), pp. 25–26; no. 13 (Spring 1992), pp. 32–34; no. 15 (Spring 1993), pp. 42–43; no. 19 (Spring 1995), pp. 39–42; and no. 21 (Spring 1996), pp. 39–41.

Barkaï, Ron. *A History of Jewish Gynaecological Texts in the Middle Ages* (Leiden: Brill, 1998). Barkaï continues his ground-breaking work on the history of medieval Jewish gynecology (see *MFN* 13, p. 33) with this book. After an extended general introduction in which he surveys Hebrew medical literature in general and gynecology in particular, Barkaï presents critical editions and English translations of six of the most important Hebrew and Judaeo-Arabic texts. The product of enormous scholarly labor, this collection will be valuable to scholars not only of medieval Jewish traditions but to others as well, since several of these Hebrew texts derive from as-yet-unpublished Latin texts.

Bos, Gerrit. *Ibn al-Jazzar on Sexual Diseases and Their Treatment*, The Sir Henry Wellcome Asian Series (London: Kegan Paul, 1997). An English translation of Book VI of Ibn al-Jazzar's *Zad al-musafir wa-qut al-hadir* (Provision for the Traveller and Sustenance for the Settled). This tenth-century Arabic work was translated into Latin in the late eleventh century as the *Viaticum*, where it became one of the most widely circulating medical encyclopedias in the West. The gynecological section from Book VI also served as the basis for the Salernitan *Liber de sinthomatibus mulierum* (see entries under Green below).

Bosselmann-Cyran, Kristian. "Ein weiterer Textzeuge von Johann Hartliebs 'Secreta mulierum'- und 'Buch Trotula'-Bearbeitung: Der Mailänder Kodex AE.IX.34 aus der Privatbibliothek des Arztes und Literaten Albrecht von Haller," *Würzburger medizinhistorische Mitteilungen* 13 (1995), 209–15. Describes a recently discovered Milan manuscript of Johannes Hartlieb's German translations of the *Secreta mulierum* (which was edited by Bosselmann-Cyran in 1985) and the *Trotula*. The author then offers a new stemma for the manuscript tradition of the *Secreta*.

Cadden, Joan. "Western Medicine and Natural Philosophy," in Vern L. Bullough and James A. Brundage, eds., *Handbook of Medieval Sexuality* (New York and London: Garland, 1996), pp. 51–80. Written as a general introduction to research for graduate students, this essay surveys sources in which medieval attitudes towards sexuality can be found and offers hints about obtaining access to them. While Cadden notes that there is no single "medieval" view of

sexuality nor even regular textual loci in which the multiple views on sexuality were commonly found, she summarizes a variety of viewpoints on such topics as sexual pleasure, the role of sexual activity in health, masturbation, birth control, and homosexuality.

Dumas, Geneviève. "Les femmes et les pratiques de la santé dans le 'Registre des plaidoiries du Parlement de Paris, 1364-1427,'" *Canadian Bulletin of Medical History/Bulletin canadien d'histoire de la médecine* 13 (1996), 3-27. Dumas finds eight cases concerning women and medicine in the register of pleas of late 14th- and early 15th-century Paris. Dumas examines in particular the cases of Jeanne Pouquelin, who was tried for illicit practice of barbering, and Perette la Pétone, who was tried for illegal surgical practice. The essay includes transcripts of the original French documents. Without question, this is one of most original and important contributions to the history of women in medieval medicine in quite some time.

Green, Monica H. "The Development of the Trotula," *Revue d'Histoire des Textes* 26 (1996), 119-203. Based on a survey of 122 extant manuscripts of the so-called *Trotula* texts, this article analyzes the 15 different versions of the three most important medieval Latin works on women's medicine as they circulated from the 12th through the 15th centuries. It is argued that the three works—*Liber de sinthomatibus mulierum*, *De curis mulierum*, and *De ornatu mulierum*—first circulated independently of one another. Around the end of the twelfth century, however, they were fused into a single ensemble, which took on the title *Trotula*. Only the central text, *De curis mulierum*, derives from the work of the historic Salernitan female healer, Trota. The other two texts are anonymous.

———. "A Handlist of the Latin and Vernacular Manuscripts of the So-Called *Trotula* Texts. Part I: The Latin Manuscripts," *Scriptorium* 50, no. 1 (1996), 137-175. This article provides detailed descriptions of 122 Latin manuscripts of the three texts that came to circulate under the generic title *Trotula*. Other contents of the manuscripts are briefly listed, and pertinent citations to catalogs and other secondary literature are included.

———. "A Handlist of the Latin and Vernacular Manuscripts of the So-Called *Trotula* Texts. Part II: The Vernacular Texts and Latin Re-Writings," *Scriptorium* 51, no. 1 (1997), 80-104. This article offers detailed descriptions of all 23 known medieval vernacular translations or Latin re-writings of the three *Trotula* texts as they are found in sixty different manuscripts. Included are translations into Dutch, English, French, German, Hebrew, Irish and Italian. An appendix lists erroneous citations and attributions.

Jütte, Robert. "Bader, Barbieri und Hebammen: Heilkundige als Randgruppen?," in Bernd-Ulrich Hergemöller, ed., *Randgruppen der spätmittelalterlichen Gesellschaft*, 2nd rev. ed. (Warendorf: Fahlbusch, 1994), pp. 89–120. Jütte argues from evidence of marriage and godparenting relationships that while bath attendants and barbers may have been low on the social scale, neither they nor midwives were in any real sense marginal. More importantly, Jütte points out that his findings agree with most recent scholarship that there is no persuasive evidence that midwives in general in the late Middle Ages and early modern period were ever stigmatized or systematically persecuted as witches.

Kinzelbach, Annemarie. "'wahnsinnige Weyber betrogen den unverständigen Poeffel': Anerkennung und Diffamierung heilkundiger Frauen und Männer, 1450 bis 1700," *Medizinhistorisches Journal* 32 (1997), 29–56. Surveys data from four southern German towns (Augsburg, Nördlingen, Überlingen, and Ulm) for evidence of suppression of marginal medical practitioners. She finds that aside from midwifery (which was tightly organized and regulated by this period), women rarely practiced medicine legally except as widows of deceased male practitioners. This essay offers an excellent overview of recent German scholarship on medieval and early modern women in medical practice.

MacLehose, William. "Nurturing Danger: High Medieval Medicine and the Problem(s) of the Child," in John Carmi Parsons and Bonnie Wheeler, eds., *Medieval Mothering* (New York: Garland, 1996), pp. 3–24. MacLehose surveys attitudes towards the maternal "menstrual" blood that nourished the fetus in utero.

Müller, Irmgard. "Zur Verfasserfrage der medizinisch-naturkundlichen Schriften Hildegards von Bingen," in Margot Schmidt, ed., *Tiefe des Gotteswissens-Schönheit der Sprachgestalt bei Hildegard von Bingen* (Stuttgart-Bad Cannstatt: Frommann-Holzboog, 1995), pp. 1–17. Not yet seen.

Schäfer, Daniel. "Embryulkie zwischen Mythos, Recht und Medizin: Zur überlieferungsgeschichte von *Sectio in mortua* und *Embryotomie* in Spätantike und Mittelalter," *Medizinhistorisches Journal* 31 (1996), 275–97. Argues that medical, legal, and mythic traditions all transmitted different ideas about excision of the (usually dead) fetus from the womb of a living woman (*embryotomy*), on the one hand, and extraction of the living fetus from the womb of a dead woman (*sectio in mortua*), on the other. A learned and fascinating article that has important implications for the history of childbirth and obstetrics (cf. the discussion on medfem-1 in Feb–Mar. 1996).

Stoertz, Fiona Harris. "Suffering and Survival in Medieval English Childbirth," in Cathy Jorgensen Itnyre, ed., *Medieval Family Roles* (New York: Garland, 1996). Discusses the concern for female suffering during childbirth in miracle stories and medical texts.

Weiss Adamson, Melitta. "Der deutsche Anhang zu Hildegard von Bingens 'Liber simplicis medicinae' in Codex 6952 der Bibliothèque Nationale in Paris (fol. 232v-238v)," *Sudhoffs Archiv* 79 (1995), 173-92. Provides a transcription of a late medieval German translation of part of Hildegard's medical writings.

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