REPERTORY ON BODY HISTORY: AN ANNOTATED BIBLIOGRAPHY

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INTRODUCTION

This repertory grew out of my attempt to interpret the "Weiberkrankheiten" of Dr. Johannes Storch.* In his seven-volume text this small-town physician records the complaints of more than 1600 women whom he met in his practice between 1720 and 1740. To understand these complaints I had to grasp the meaning these women gave to their aches and pains, and the more I grappled with their sufferings the more I myself began to feel strange. The sense of existence their recorded complaints express, are foreign to the bodily identity as a woman I have been taught to "have." On the other hand my training as a historian, so far, had not equipped me with the methods by which I could penetrate the quivering darkness beneath the skin. I was forced to look for tools by which I could trespass over a frontier which our discipline had established between the domain of history and the body, a frontier so far usually considered as a natural fact. To breach this frontier I began to explore the scholarly literature for methods and approaches to move across this border and soon found myself in the company of others who knew paths into the new territory that start from disciplines very distant from mine.

This list contains literature that has been used in current research on body history in which I have been involved. It consolidates my own files with those of Ivan Illich and those of Ruth & Lenz Kriss Rettenbeck. It also incorporates elements contributed by participants in two seminars; one at the Dallas Institute of the Humanities & Culture in 1985 and the other, (the first of five planned consultations on Body History), held in 1986 at Pitzer College in Claremont.

The items listed do not necessarily have as their subject our main theme, namely the Historicity of the Human Body. However, they have all been helpful to one of us in dealing with the perceived body and with the perceptual milieu as subjects which deserve historical study. While teaching this subject at the California Institute of

* B. Duden, Geschichte unter der Haut (Stuttgart: Klett-Cotta, 1987).
Technology, I was encouraged by Professor John Benton to consolidate this file and make it accessible to other colleagues. Thanks to the personal interest which he took in bringing the manuscript to completion it is now possible to publish it as a working paper in the Division of Humanities.

In every sense this is a Working Paper: a call for corrections, additions and weeding. Especially the annotations, taken from notes meant for each other, need further editing. Upon reading proofs, I was embarrassed to notice that some of those items which all of us knew and had built upon precisely for this reason, went without an annotation. Further, this repertory has been prepared as part of a larger project: the formal publication of this repertory as a guide to the study of the emerging field of Body History. Towards this guide almost a dozen colleagues have by now volunteered to prepare short bibliographic essays: each will comment on recent scholarship in her or his field of interest that leads into the new territory we want to explore.

It was not easy to prepare this list, because almost everything ever written can be understood as an embodiment of its time and related to body perception. On the other hand, reflections that concentrate directly on the *Gestalt* of the human body in a given epoch are rather scarce. The epoch-specific everyday experience of the lived body has rarely become a subject of research.

Books and articles written during the last hundred years and dealing more or less directly with the everyday experience of the body in past times constitutes the bulk of my list. I draw on the history of medicine, religion, alchemy, philosophy and architecture, but mainly when I judge it relevant to the everyday experience and meaning of bodies. It was particularly difficult to draw a line in medical history; most modern authors dealing with medical concepts, themes or images touch on body experience only in tangential ways.

It was even more difficult for me, as a social historian, to distinguish body history from some of the subjects with which I am most familiar: the enclosure of women into the domestic sphere; the gender specific definition of industrial work; the
new kinds of violence experienced by women, soldiers, inmates and prostitutes since
the mid-nineteenth century; the history of alcoholics; the marginalization of the aged
and the experience of the raped in our time. From studies in this area I could only
pick and choose. The history of the industrial milieu and its social or technical aspects
which shape the body experience we now "have" is—in my opinion—a territory so vast,
that it calls for separate treatment.

This list is weak in references on contemporary body perception: studies done
in psychology, psychoanalysis, motivational research or proxemics. Some of this might
be useful to the historian in shaping his concepts, but I would need advice to make the
right selections.

This list focuses on the body in Western society. I often regretted that this
decision stopped me from including valuable studies in extra-European cultural
anthropology. But I quote studies from archeology, Near Eastern philology, Islamic or
Biblical studies when they seem relevant to the sociogenesis of the characteristically
Western body. Some items are included primarily because of their methodological
value, like the great monographs on Chinese sexual techniques, the linguistic
representation of Hopi space or Navajo directions. For this same reason, items from
word field studies (semantics) reaching beyond the Western realm are occasionally
included.

The selection of subject headings for the index reflects the themes which have
been taken up in the conversations from which this repertory has grown. When a
proper name was used as a subject heading, it has been spelled in capital letters.

The preparation of this repertory has not been funded in any way: it would
not have come into existence without the assistance of librarians at many institutions.
To prepare this bibliography and the documentary basis for the guide into which it
should grow, it has been necessary to assemble Xerox copies from widely dispersed and
sometimes rare materials. A copy of these Xeroxed materials has been deposited by
me, filed and bound, in the Main Library of the Pennsylvania State University,
together with one marked copy of this Repertory which serves as a catalogue to the collection. This was done at the invitation and with the help of Dr. Joseph Kockelmans of the Graduate School of Philosophy at Penn State. Dirk v. Boetticher and Jean Robert volunteered many days of their visit to the U.S. to execute the details necessary for the creation of these archives. The acquisition of the first copies became possible through the competent and patient help of many people, among whom I want to thank very particularly:

Mr. Gregory Olsen, who directs the BAKER service at the Berkeley Library. Through his assistance and the hospitality extended to Ivan Illich by the University in the department of Civil Engineering, Illich was enabled to do his part of the research which appears in this Repertory.

Mrs. Gesine Bottomley, Librarian of the Wissenschaftskolleg zu Berlin, for her advice and guidance.

Mrs. Mary Rice-Lively of the Dallas Central Library, who gathered for me an unusual body of literature relevant to the etymology and semantics of terms referring to the body.

Mrs. Jane Finney, of the Honnold Library at Claremont, California, who went far beyond the call of duty to assist a visiting faculty member to satisfy her seemingly scurrilous curiosities.

I wished that I had had more time to take advantage of the hospitality of the Huntington Library, which was extended to me through Virginia Renner; its organization allowed me to accomplish much in a brief time.

Notwithstanding all efforts and help the transformation of the manuscript into a finished working paper proved to be a major task. For the final preparation of the manuscript I am extremely grateful to Mrs. Rosy Meiron.


------. "Midwives as Experts in Court." Bulletin of the New York Academy of Medicine 52, no. 10 (1976): 1224-1228. Midwives were not recognized as a guild, yet necessary as court experts in case of rape. In the attempt to make them unnecessary "medical authorities for centuries denied the existence of the hymen."


AGUIRRE BELTRAN, G. Medicina y magia: el proceso de aculturación y el curanderismo en México. Mexico, 1955. Extensive examination of inquisitorial proceedings in Mexico for references to folk medical practice and magic. Respondents are very often indios or black slaves.


ALSTON, Mary Niven. "The attitudes of the Church toward dissection before 1500." Bulletin of the History of Medicine 16 (1944): 221-238. Prospero Lambertini, later Pope Benedict XIV, in 1737 stated that the Church, always in favor of arts and sciences, never would have opposed anything as beneficial as dissection. Alston reviews both conflicting opinions of historians and of late medieval evidence.


ANNALES DE BRETAGNE 86,2 (1979). "La médicalisation en France du XVIIe au début du XXe siècle." (Special issue)

ANNALI di MEDICINA NAVALE e TROPICALE. "Pagine di storia della scienza e della


ARMSTRONG, David. *Political Anatomy of the Body: Medical Knowledge in Britain in the Twentieth Century.* New York: Cambridge Univ. Press, 1983. The goodenough commission which reorganized medical education in England after WW II barely mentions the patient; only 20 years later the Todd report challenged medical schools to focus this education on the doctor/patient relationship. The fabrication of the patient as a subject became the goal of good practice. First medicine became concerned with the patient's "compliance". The clinical examination that had been used as a mere device for constituting the body as an object of treatment turned into the medical interview for analyzing and thereby fabricating idiosyncratic patients. Insistence on compliance, sensitivity, meaning and subjectivity had the effect of constituting the patients subjectivity as the object of the medical enterprise. Together with ARNEY this is one of the important reminders that we might be living at the hinge-time of body-history.

ARNEY, William Ray, BERGEN, Bernard J. *Medicine and the Management of Living: Taming the Last Great Beast.* Chicago: Univ. of Chicago Press, 1984. Points towards a major transformation in US attitudes towards the body--if not a new way of perceiving it. At the end of WW II the major criticism of mainline medicine was, that its professional perspective objectified and alienated the patient's body, forcing the patient to look at himself through the physicians eye. By 1980 the substance of medical discourse has shifted: the patient is wooed as a partner of his therapist - and the therapist often presents himself in an ancillary function in the maintenance or recovery of the patient's body. This transformation might be hailed by pupils of Szasz or Balinas as transitions from a model of passive to one of active interactions, thus obscuring the unprecedented newness of the ways
in which patients now objectify themselves. The author claims that it would be more
fruitful to follow Foucault's analytic model, and speak of a successful discourse that has
created the body as object, analogous to the 19th century discourse that created "sexuality".

ARNOLD, Odile. Le corps et l'âme: La vie des religieuses au 19e. siècle. Paris: Le Seuil,
1982.


ARON, Jean Paul, KEMPF, Roger. Le pénis et la démoralisation de l'occident. Paris:

ARTELT, Walter. Studien zur Geschichte der Begriffe 'Heilmittel' und 'Gift': Urzeit-Homer-
Corpus Hippocraticum. Darmstadt: Wissenschaftliche Buchgesellschaft, 1968. (original
Leipzig 1937).

----. "Bemerkungen zum Stil der Anatomischen Abbildungen des 16. und 17. Jahrhunderts."
In Acta del XV Congresso internacional de Historia de la Medecina Madrid-Alcala 1956.,
vol. 1: 393-961, Madrid, 1958. A sequence of aperçus on the artistic intent in anatomical
paintings, especially mannerism.

Whitman repeatedly stated that poetry involves the reciprocal relationship between language
and the human body. The study concentrates on the physiological ideas and connotations
of Whitman's poetry and explores their provenance. Whitman was a keen observer of
nineteenth century medical practice, hospitals and U.S. healing cults. He transmutes decade-
specific lore and scientific opinion (chaps. 4 & 5 - phrenology, physiognomy, electrical
biology, magnetism, spiritism and chap. 6 - sexual-eugenic themes related to motherhood)
into a gestic gospel of the body.

ATKINSON, Clarissa W. "Precious Balsam in a Fragile Glass: The Ideology of Virginity in the

ATKINSON, J.W. "E.G. Conklin on Evolution: The Popular Writings of an Embryologist."


Interpreting Illness).

----, and HERZLICH, Claudine. Le sens du mal: Anthropologie, histoire, sociologie de la

AZOUVI, F. "Woman as a Model of Pathology in the eighteenth century." Diogenes 115

BAADER, Gerhard, KEIL, Gundolf, Hg. Medizin im mittelalterlichen Abendland. Darmstadt:
Wissenschaftliche Buchgesellschaft, 1982. (Wege der Forschung 363.). A high class reader
that gathers hitherto dispersed articles, which reflect on centuries progress in the history of
medieval medicine.
"Die Entwicklung der medizinischen Fachsprache im hohen und spaeten Mittelalter."
In Fachprosaforshung, ed. by G. KEIL and P. ASSION, 88-123. Berlin: 1974. In classical Rome medical terminology was nourished from popular speech, not from high Latin, this notwithstanding Cicero’s efforts. The medical Latin taken for granted by humanists is of twelfth century origin. Constantinus Africanus, a North African drug merchant and later monk at Monte Cassino, who had studied in Baghdad and who translated Galen from Arabic into the best then available Latin began to create the abstract technical language capable of rendering the strongly "aristotelian" arabic Galen. The physician's response was soon doubly removed from the patient’s complaint: it was in a foreign and also in a new language.


An odd yet influential epistemologist concerned with the perception of "elements" (earth, water, space, fire) as "stuff", and the history of this stuff as imagined. The approach to body history taken by the author of this bibliography has been influenced decisively by this author.


BAEUMKER, Clemens, Hg. Des Alfred von Sareshel-Alfredus Anglicus-Schrift De motu cordis. Zum ersten Male vollstaendig herausgegeben und mit erlaubenden Anmerkungen versehen. Muenster, 1923. (Beitrage zur Geschichte der Philosophie 23/1,2.). Alfred’s prescholastic treatise became known due to Thomas Aquinas’ refutation of its thesis, that the heart is the seat of the soul. It also seems to have been known to Harvey. "Motus" here explicity refers to a spinning movement, not to a beating or pumping.

BAKAN, David. Disease, Pain and Sacrifice: Towards a Psychology of Suffering. Univ. of Chicago, 1968. The practice of clinical psychology, the study of the history of religion and philosophical acumen make this an important text for the phenomenology of the body. It is mostly pain or discomfort which attracts attention to body perception. The distinction between pain and disease, stimulus and response is based on the rather clean-cut distinction between organism and environment--while it is precisely this distinction which breaks down when we have pain. Pain has no other locus but the conscious ego--it is literally the price for the "possession of a conscious ego".


BARDY, G. art: "Catherine, Sainte", *Dictionnaire d'histoire et de géographie ecclésiastique*. Paris: Letauzey, 1912 f. Catherine of Alexandria is supposed to have bled milk when decapitated.

BARGHEER, Ernst. *Eingeweide: Lebens- und Seelenkraefte des Leibesinneren im deutschen Glauben und Brauch*. Berlin, 1931. The major encyclopedia of European lore, folk and medical, religious, superstitious and scientific beliefs about the human guts: heart and brains, urine and blood, gall and excrement serve as the seat of life, and mantic device, as magic tool or as remedy and as the seat of illness.

BARKAN, Leonard. *Nature's work of art: The human body as image of the world*. New Haven: Yale Univ. Press, 1975. "An attempt to define a habit of thought ... the cause (of which) is to be found in the history of ideas and the effect in poetic imagery and metaphor" (p. 7). The habit in question is that of thinking the body as a microcosmos relative to the cosmos, the commonwealth and the domain of esthetics and architecture. The study examines the Fairie Queene, and the idea that men are multiple rather than single beings.


BARREL, John. *The idea of landscape and the sense of place, 1730-1840: An Approach to


BASKETT, William Denny. Parts of the Body in the later Germanic dialects. Chicago: Univ. of Chicago Press, 1920. (Linguistic Studies in Germanic 5.) How words came to have their present meaning rather than to show the original meaning. Besides each word the author places related words from the same and other dialects in order to exhibit the primary meaning. Extremely rich in varieties, e.g., "penis", pp. 106-111 contains seventeen different fields of meaning, that are all not even related to scrotum or testicle.


BATHE, Johannes. Die Bewegungen und Haltungen des menschlichen Koerpers in H. von Kleists Erzaehlungen. Diss. Tuebingen: Laupp, 1917. One in every 36 words in KLEIST'S opus designates a movement or posture of the human body - more so in his early work. Compared with C. F. MEYER, G. KELLER. Kleist stresses gesture over posture and describes it to tell a story rather than to express the feelings of his protagonist.


BAUER, Veit Harold. Das Antonius-Feuer in Kunst und Medizin. Berlin: Springer, 1973. A social history of the crippling epidemic resulting from ergot poisoning. What was known in antiquity and the Middle Ages about its etiology. The main part of the book is a detailed analysis of paintings by Mathias Gruenewald, Hieronymus Bosch and Peter Breughel. The Altar of Isenheim was commissioned by the "Order of St. Anthony", a religious foundation originating in 1049, which specialized in the care of ergot-cripples and for long periods maintained more than 350 hostels. Sixty-one excellent reproductions.


-----. Ueber die Bezeichnung der sinnlichen Wahrnehmungen in den indogermanischen Sprachen. Ein Beitrag zur Bedeutungs Geschichte. Weimar: H. Boehlau, 1879. The study deals with the etymology of words that designate experience rather than with the field of words that refer to an experience. Author concludes that in indogermanic languages the words designating sensual experience take their origin from those which designate the experienced object rather than the act of experience: the smell, taste, sound of the object leads to the designation of the sense perception. Frequently in indogermanic languages, the experience of hearing and sight are expressed with the same word.


BEER, Ellen, J. Die Rose der Kathedrale von Lausanne und der kosmologische Bilderkreis des Mittelalters. Bern: Benteli Verlag, 1952. An iconographic study of the rosette window of the Cathedral of Lausanne in which early Christian doctrine, geometrical semantics and medieval exegesis unite: four elements, seasons, rivers in Paradise, eight winds and monsters combine with trinitarian symbolism to give the twelve months which project the mysteries of the liturgical year into the zodiac. All this is reflected in the geometrical rules according to which (p. 47ff) the human figure is constructed.


BEINHAUER, Werner. "Ueber 'Piropos' (Eine Studie ueber spanische Liebessprache)."
Volkstum und Kultur der Romanen 7, nos. 2-3 (1934): 111-162. A rich and varied collection of those exclamations that Spanish men cultivated when passing a woman on the street. The metaphor used to suggest body type and carriage are manifold and surprising.


BELMONT, Nicole. *Les signes de la Naissance: étude des représentations symboliques associées aux naissances singulières.* Paris: Plon, 1971. A major attempt to gather interpretations of two exceptional forms of birth: cowl and feet-first. The first part deals with European folklore and medical tradition, first descriptive then interpretative. The second analyzes African and Oceanic materials. A comparison leads the author to assign a world-wide central mythopoetic function to these strange births, and to compare the inductive-folklorist approach with the systemic approach of the enlightened mythologist who has learned where to look for relevant details in folklore.

BENEDEK, Thomas G. "Beliefs about Human Sexual Function in the Middle Ages and Renaissance." In *Human Sexuality in the Middle Ages and Renaissance,* ed. by Douglas RADCLIFF-UMSTEAD, 97-119. Pittsburgh, 1978. A judicious choice of a few illustrations and texts. The difference between men’s and women’s anatomies is primarily established through symbolic reference to such dualities as warm/cold; right/left.


BENSON, R.G. *Medieval Body Language. A Study of the Use of gestures in Chaucer’s Poetry,* Copenhagen: Rosenkilde and Bagger, (Anglistika XXI) 1980. Scholars have, in the main, overlooked Chaucer's innovative use of gesture, which he developed in Troilus and in the Canterbury Tales into a complex and flexible artistic device.


BENVENISTE, Émile. "Termes gréco-latins d'anatomie." *Revue de Philologie* 39 (1965): 8-13. Several of the most common body terms in later Latin are the result of medical translations from the Greek, e.g., stomachus, colon.


BENZ, Ernst. *Die Vision: Erfahrungsformen und Bilderwelt.* Stuttgart: Klett, 1969. The author taught religious sciences and was firmly rooted in the Erans-Circle (Zuerich), yet criticized the psychological interpretation of visions current in C. G. Jung’s school of its methodology. It is unhistorical to assume that the "imaginings" of pictures and symbols of
all epochs and religions can be deciphered by referring them to the same set of Archetypes. Hence the author stresses the specificity in form and content which distinguishes and characterizes visions—very often those of bodies—in different cultures.

-----. Urbild und Abbild: Der Mensch und die mythische Welt. Leiden, 1974. (Gesammelte Beitraege zum Eranos Jahrbuch.)


BERG, Alexander. Der Krankheitskomplex der Kolik- und Gebaermutterleiden in der Volksmedizin und Medizingeschichte. Berlin, 1935. The perceived similarity between "stomach" and "womb", between digestion and gestation finds its expression in three ways: the pain in the two organs is designated by the same terms; the same herbs are used in therapeutic practice and votive-offerings of the same shape are made. Ethnological testimonies (mainly from Eastern Prussia and the Baltic) are interpreted by ample reference to earlier medical tradition.


-----. "Bemerkungen zu einigen Darstellungen des Erloesers als Schmerzensmann." Das Muenster 9, nos. 3-4 (1956): 1-21. Important contributions to the iconography of Christ's crucified body, that is first represented as that of a dead man in the twelfth century.


BETEROUS, Paule-V. "A propos d'une des legendes mariales les plus repandues: Le lait de
la Vierge." Bulletin de l'association Guillaume BUDÉ 4 (1975): 403-411. Miracles performed by the breastmilk of the Virgin Mary are widely reported during the XIII century. Reports are contained in eight collections examined here.


BLACKING, John, Ed. The Anthropology of the Body. London, New York, San Francisco: Academic Press, 1977. Outcome of a gathering of British social anthropologists who began to react against a trend within anthropology to monopolize the body as a subject of a new physical anthropology, esp. ethology and social biology. The one common aim of the 9 contributors is a focus on the symbolic dimension: the interface between body and society.


BLACKMAN, Janet. "Popular Theories of Generation: The Evolution of Aristotle's Works: The Study of an Anachronism." In Health Care and Popular Medicine in Nineteenth-Century England, 56-88, ed. by John WOODWARD, David RICHARDS, London, 1977. A pamphlet that has often been titled "The Works of Aristotle" was widely read from the 15th century until well into the 20th. Its text changed from edition to edition and arguably it "provides a barometer of ideas on sexual relations and childbirth". This vernacular pamphlet was certainly one agent that kept alive long obsolete beliefs. In the turn to the 19th century references to the seat of lust are omitted when the womb is described and also this organ ceases to be pictured as a phallus turned inside.

BLAICHER, Guenther. Das Weinen in mittelenglischer Zeit: Studien zur Gebaeude des Weinens in historischen Quellen und literarischen Texten. Diss. Phil. Fak. Universitaet des Saarlandes, 1966. Mainly concerned with the analysis of the occasions at which tears are shed, and the words with which weeping is expressed, contains many passages in which the bodily expression of sorrow in middle English has been described.

Muenchen: Fink Verlag, 1984. Konrad is doubly important to understand the transformation of hermetic tradition during the fourteenth century: he adapted it to German expression, and to late-scholastic concern about "free will." Distinguishing between cosmological correspondence and determinist influence.

BLASISIUS, D. "Geschichte und Krankheit: Sozialgeschichtliche Perspektiven der Medizengeschichte." Geschichte und Gesellschaft 2, no. 3 (1976): 397-402.


critique of the current scientific model. Eighteenth-century midwives are his example for a different, albeit then receding mode of knowledge.


BOLTANSKI, Luc. La découverte de la maladie: la diffusion du savoir médical. Paris: Centre de Sociologie Européenne, 1968. Based on empirical data supports the thesis of the class-specific diffusion of modern medical civilization in France. Argues that the origin of the poorer man's "hardyness" toward suffering is economic, and contrasts it with the growing middle class struggle to eliminate pain.

-----. Consommation médicale et rapport au corps. Paris: Centre de Sociologie Européenne, 1970. The author uses an analysis of class-specific attitudes in consumership of medical services to reach conclusions about their symbolic effect on the construction of a class-specific body-percept.


-----. Prime éducation et morale de classe. La Haye-Paris: Mouton, 1969. (Cahiers du Centre de Sociologie Européenne.) Pp. 141ff. The author studies the class-specific retardation in the spread of eighty manuals on infant care. Any important manual reaches working-class homes when the upper classes have already discarded it. The cumulative tendency of these tracts is the transformation of "infants" into "babies".


------. "Note sui nomi della 'guancia' e della 'mascella' in Italia." Biblos 27 (1951): 361-396.


BONNE, J.C. "Depicted Gesture, Named Gesture: Postures of the Christ on the Autun Typanum." History and Anthropology I, pt. I (November 1984): 77-96. A comparison between Christ's posture depicted in sculpture and the description of this same pose in written contemporary texts. The sculpture shows at one glance, simultaneously what linear descriptions can report only as a succession. "The depicted gesture is ambivalent because it is polymorphic: this gesture can even stand up to contradiction consistently".


BOROVICZENY, Ch.G., SCHIPPERGES, H., SEIDLER, E., Hg. Einfuehrung in die Geschichte der Haematologie. Stuttgart: Thieme, 1974. A serious introduction to the history of "Haematology" rather than a guide to further research. Contributions by H. SCHRENK (pp. 1-16) on the ritual use of blood; by SCHIPPERGES (pp. 17-30) on the perception of blood in Antiquity and the Middle Ages; by K.E. ROTHSCUH (pp. 31-46) on the
discovery of blood-corpuscles and by E. SEIDLER (pp. 44-47) on the state of knowledge around 1800.

BOSCHUNG, Urs. "Geburtshilfliche Lehrmodelle: Notizen zur Geschichte des Phantoms und der Hystero-plasma." Gesnerus 1, no. 2 (1981): 59-68. "phantoms", later "pelviarium" then "hystero-plasma" are terms to designate increasingly complex models of woman's organs used in the training of midwives since the eighteenth century.

---- and STOIBER, E. Wachbildnerei in der Medizin. Zurich, 1979.

BOSWELL, John. Christianity, Social Tolerance and Homosexuality. Chicago: Univ. of Chicago Press, 1981. With broad scope and immense learning the author documents but does not explain the appearance of an unprecedented image of the "homosexual" toward the end of the twelfth century, reflected in the rise of universal intolerance toward him.


BOUGHALI, Mohammad. La représentation de l'espace chez les marocains illettrés: Mythes et traditions orales. Préface de Germaine Tillion. Paris: Ed. Anthropos, 1974. Thoughtful interpretation of oral testimony about space perception given by illiterate Moroccans: distinct layers of qualitatively different "space" lead from the home, the neighborhood, the town into the Muslim universe. Gender specifically different postures, gestures are exacted in each of these spaces.

BOULLOSA, Virginia H. "La concepción del cuerpo en la Celestina." In La idea del cuerpo en las letras españolas, ed. by D. CVITANOVIC. Bahia Blanca (Argentina): Instituto de Humanidades, Argentina, Univ. Nacional del Sur, 1973. The anonymous "tragicomedia de Calisto y Melibea" (1499/1502) places the demonic go-between, Celestina, at the center of interest. Widely translated. Had an immense influence on Spanish, but also generally European letters. Four situations in which Celestina reflects on the body. Parmeno and its suitability for love are studied.


----. Un art moyen. Essai sur les usages sociaux de la photographie. 2nd ed. Paris: Editions de Minuit, 1970. Contains some of the most influential observations on the sociological conditions through which a class-specific body is shaped.

----. Le sens pratique. Paris: Editions de Minuit. 1980. See Ch. 4: "La croyance et le corps." (pp. 3-134). Claudel said "con-naitre c'est naître avec" (p. 112). The "hexis" or state of the body is the realization of a political mythology: the embodiment of what the man or
the woman do. The most elementary movements of everyday "gymnastics" inculcate the equivalence between physical and social space.


BOURGEOS, A. Lépreux et maladriers du Pas-de-Calais du Xe au XIIIe s. Psychologie collective et institutions charitables: Mémoires de la Commission départementale des Monuments historiques du Pas-de-Calais, Tome XVI. Arras, 1972.


-----. Zur Geschichte der Entmannung. Eine religions- und rechtsgeschichtliche Studie. Breslau, 1936. The author's primary concern is the attitude of the Western and Eastern Church to castration. But the careful quotations from sources which are often unrelated to the Church make this a valuable reference. The Church pronounced itself formally against ascetic self-castration, but explicitly accepted penal and therapeutic forms. It also tolerated--and in the Renaissance de facto promoted--the castration of sopranos.

BROWN, E. A. "Death and the Human Body in the later Middle Ages: The Legislation of Boniface VIII on the division of the corpse." Viator 12 (1981): 221-70. Since Charles the Bald died in 877 crossing the Alps, the practice of dividing and boiling the body had come into use. Barbarossa's boiled remains accomplished the pilgrimage which his death had threatened to interrupt. In 1299, Boniface VIII in the Bull "De testandae feritatis" with horror forbids the practice--but with little success. The powerful became increasingly concerned to divide their body in various burial places, a practice rooted in belief that the body continues to live, desires to be near relatives, obtain their prayers, rise with them.


-----. The Cult of the Saints: Its Rise and Function in Late Antiquity. The Haskell Lectures on History of Religions, vol. 2. Chicago: Univ. of Chicago Press, 1982. Together these constitute a sensitive study on the change of attitudes towards the body as a relic from Roman antiquity into the Middle Ages.

-----. "The Saint as Exemplar in late Antiquity". Representations nos. 1-2 (Spring 1983).

-----. "Antiquité tardive." In P. ARIÈS and G. DUBY eds., Histoire de la vie privée, vol. 1: 225-301. Paris: Le Seuil, 1985. A contribution to the 3-volume History of Privacy launched at the initiative of P. Ariès. This essay deals mainly and directly with the convergence of late Imperial and Christian trends in Italy by which an entirely new perception of "flesh" came into existence. Insists on the different evolutions in Byzantine Christianity.


BRUAIRE, Claude. Philosophie du corps. Paris: Editions du Seuil, 1968. An important French attempt to recognize the "body" as a central philosophical theme, speculative rather than historical, epistemological rather than phenomeno-logical. Valuable for body history especially the historical steps by which the "body" becomes the object of a silent gaze (pp. 193-230) and of a language which makes the body into "something" rather than somebody (chap. III, pp. 231 ff.).


"Hand und Heil im Schutzbehaelter und auf volkstuemlicher Graphik." Anzeiger des Germanischen Nationalmuseums (1965): 60-109. Well illustrated and documented study by an outstanding religious ethnologist of the representation of the hand (especially of drawings which show nothing else) --since the Middle Ages. The hand is a symbol of God, integral to gesture. But the left hand has also been used widely and intensively as a mnemotechnic device.

"Das Bildnis in Rechtlichen Zwangsmitteln." In Festschrift fuer Harald KELLER, Darmstadt, 1963: 111-129. Well into the Renaissance public enemies and criminals were ridiculed or punished through the debasing exposition of their effigies. In this juridical use of (frequently naked) pictures, old magical belief about the presence of the real body in the image continues.


Das Herz im aegyptischen Glauben, 1967. Two key words refer in Egypt to the heart; it is the seat of life, the source of movement and feeling, and also a divine entity that reigns over man, unless he looses it--and with it his afterlife. This is the up-to-date monography by a recognized egyptologist.

BRYK, Felix. Circumcision in Man and Woman: its History, psychology and ethnology. Originally published in German, 1931; English repr. AMS, 1972. Very dated, and still a good survey. Among the literature on body markings that on circumcision (of the western body) holds a special place: it is vast and mostly interpretative of Jewish self-image, Christian theological legitimation, psycho-analytic significance of a sexist ritual, etc. For bibliographic guidance see the major specialized encyclopedias. Among these, notice: G. KITTEL, Theological Dictionary "Peritomino"; for biblical archeology, Dictionnaire de Theologie Catholique (vol. II, 2, 1938, pp. 2519-2527); for Christian theological metaphors, the four articles in Religion in Geschichte und Gegenwart (1957). For recent bibliography The Encyclopedia of Islam. vol. 5 "khitān."

BUCHER, Bernadette. Icon and conquest: a structural analysis of the illustrations of de Bry's Great Voyages. Translated by Basia Miller GULATI. Chicago: Univ. of Chicago Press, 1981. Members of the Dutch Protestant Du Bry family published a monumental series of books on the new world while in exile in Germany. Bucher examines the human figure in the illustrations of the first volumes, that appeared at the beginning of the 17th century. She applies the theories of E. LEACH and M. DOUGLAS in a structural analysis of the unconscious, symbolic thinking that develops in these images when ideas about the body have to be graphically expressed, that fail to fit into the preconceived order of a northern Protestant.


---- and BRUNDAGE, James, eds. Sexual Practices and the Medieval Church. Buffalo, New York: Prometheus Books, 1982. Collection of essays that touch on themes related to the body in the Middle Ages: transvestism, asceticism, homosexuality, impotence. Canon law and scholastic disputes are used as sources.


BUNGE, Mario. The Mind-Body Problem: A psycho-biological approach. New York: Pergamon, 1980. "The psycho-physical dualism embedded in European languages" renders them inept to examine the intersection of mental and body experience. The author constructs a formal and abstract "space-state language" to explore this intersection of science and philosophy.


of words for these three fields in the ancient Greek and Hebrew writers up to and
including the New Testament, but not in later Christian writers. Not a history of the
psychology or anthropology of Semites or Greeks, but narrowly a lexical study, to make
further research into cultural history more solid and precise.

BURTON, Robert. The Anatomy of Melancholy: What it is, with all the Kindes, Causes,

BUSCH, Theodor. Der leibliche Mensch im Leben der Sprache: Teil I stehen, sitzen, liegen.
What do those action words which primarily refer to the human body say about the rest of
the world? The author examines what "goes" or "stands" in analogy to the human body, but
since he does not avert to the historical change in such attributions, his article is of limited
value.

BUYTENDIJK, Frederik Jacobus Johannes. Allgemeine Theorie der menschlichen Haltung und
Bewegung: als Verbindung und Gegenuberstellung von physiologischer und psychologischer
Betrachtungsweise. Berlin: Springer, 1956. A central theme: the distinction between "the"
body that science constructs and the body of one concrete person in that person's
perception. See pp.46-63 for specific aspects: invisibility of the experienced body; the
body as record of personal past.


BYDLOWSKI, Monique. "Essai sur les coutumes entourant l'accouchement." Revue de
medecine psychosomatique et de psychologie medicale. 18, no. 1 (1976): 9-18 (Special issue
on: La naissance).

BYLEBYL, Jerome J. "The Medical Side of Harvey's Discovery: The Normal and the
Abnormal." In William Harvey and His Age, ed. by Jerome J. BYLEBYL, 28-102.
Baltimore: Johns Hopkins, 1979. Social circumstances had to change to enable Harvey to
create a new conception of the body's interior mostly out of elements which had been
known and described already before 1600.

BYLOFF, Fritz. "Nestelknuepfen und -loesen." Archiv fuer Geschichte der Medizin 19

BYNUM, Caroline Walker. Jesus as Mother: Studies in the Spirituality of the High Middle


BYNUM, William. "The anatomical method, Natural Theology, and the Functions of the

BYRDE, Penelope. The male image: Men's fashion in Britain 1300-1970. London: Batsford,
1979. The most striking fact about men's clothes in the modern West is that they are quite
different from women's: reports on the sociogenesis of this unique polarisation of body
perception through dress.


CABRAL, Oswaldo. *A medicina teologica e as benzeduras*. São Paulo, (Brasil) Departamento de Culturas, 1958. "Benzeduras" are the therapeutic and preventive prayers addressed to specific saints, very common in rural Brasil, that survive within urban cultures. 186 texts from the southern state of St. Catarina are compared with 90 of other origin. These prayers are inherited secrets of certain families though some have become public domain. Author establishes structural correlations between saints, body parts and objects used in the ritual concomitant with the recitation of the prayer.


CALLOT, Émile. *La Renaissance des sciences de la vie au XVe s*. Paris: Presses Universitaires de France, 1951. Anatomy is a science which constitutes its object: an organization which is at the same time analytic and synthetic. It separates constituent parts of the organism and creates liaisons between the entities thus manufactured. Callot deals with the evolution of this methodological approach to body-description rather than with the facts which resulted from it.


CAMERON, Sharon. *The corporeal self: allegories of the body in Melville and Hawthorne*. Baltimore: Johns Hopkins Univ. Press, 1981. A major contribution of American literary scholarship. This many layered, short and lucid text sets new standards for the critical techniques by which the body as percept, analogue and metaphor can be studied in one author. (Moby Dick takes monster bodies apart in order to examine of what they are made. Hawthorne in his tales takes human bodies apart, in order to reveal of what they are made.)


CAMPORESI, Piero. *Il sugo della vita: Simbolismo e magia del sangue*. Milano: Saggia tore,
1984. Through commentaries of Italian sources of the sixteenth through eighteenth century (medical, literary, religious and poetic) the author in great detail and in a most readable way reconstructs the symbolic meaning and power of the blood. Memorable pages on the exhibition of blood at executions; the miracles involving Christ's blood; the changing perception of life–blood under the influence of New Philosophy.


-----. Le officine dei Sensi: il corpo, il cibo, i vegetali: La cosmografia inteiore dell' uomo ... iconologia e antropologia. Milano: Garzanti, 1985.


CARDINI, Franco. "Magia e stregoneria nella Toscana del Trecento." Quaderni Medievali 5 (1978): 121-148. A Florentine synodal decree of the early fourteenth century induces the author to speculate on the dissociation of witchcraft from magic, as church authorities effectively claim competence over the control of certain age-old practices, define these in a new way, and thereby disembody witchcraft from magic.


CATTERMOLE, Tally Frances. From the Mystery of Conception to the Miracle of Birth: a historical Survey of Beliefs and Rituals surrounding the pregnant Woman in German Folk Tradition, including Modern American Folklore. PhD UC California, 1978, Los Angeles Univ. Micro. RPC 78-20302.


Charlton, Donald. New Images of the Natural in France: A Study in European Cultural History 1750-1800. Cambridge: Cambridge Univ. Press, 1985. The outlook on landscape, the sea, mountains, wildlife, the "sublime" and the concept of wilderness and "the wild" underwent profound changes at the end of the Ancient Regime. This new attitude transformed the attitude to "nature" and to man within it.


Châtelet, Noelle. Le corps à corps culinaire. Paris: Seuil, 1977. References to a relationship between certain foods and their preparation on the one hand and the body-percepts on the other are frequent in this study on French kitchen folklore.


"Situation Humaine: Corporalité et Temporalité." In L'Homme et son destin by Chenu, M.D., 23-49. Paris: 1960. In the Augustinian and also Thomist tradition, man's nature is historically determined, because it consists in the embodiment of spirit. Augustin insists more on the aspect of the temporal element of the incarnation, Thomas on embodiment.

Chollet, A. "Corps Glorieux," article in Dictionnaire de Théologie Catholique v. III, col. 1879-1906. The resurrection of the body is a fundamental Christian belief. This particular article from a vast, early 20th century encyclopedia reports on 1800 years of writings about the appearance, faculties, characteristics of this body after time will have come to an end. Many major quotes--even from unpublished sources--make it into a useful repertory.


CIAVARELLI, Marica Elise. *El tema de la fuerza de la sangre: antecedentes europeos: Siglo de oro español: Juan de la Cueva, Cervantes, Lope, Alarcon.* Madrid: Porrúa-Turranzas, 1980. Without understanding the nature of "blood" neither the concept of "honor" nor the bonds tying people to each other can be understood. Both are basic in Spanish literature 1500-1700.

CLAES, Jacques. "Metabletica or a psychology of History." *Humanitas* 7 (1971): 269-278. Karl MANNHEIM asked: "Why did completely different types of people emerge in the Middle Ages than at the time of the Renaissance?" And answered: "up to now we have never had historical psychology." VAN DER BERG followed HUSSERL's advice to inquire into "the reality of the diversity of things" and concentrated his attention on "discovering words and deeds before they have been smoothed out by the events that followed." By engaging in "historical psychology" rather than "psychological history" he called attention to epoch specific reality--above all, that of the body.

CLARK, Kenneth. *The Nude: a study in ideal form.* New York, 1956. A delightful reformulation of lectures accompanied by 300 excellent reproductions of paintings and sculpture since early Greece. The naked figure in this European tradition always evokes a connection with garment (contemporary, or, as often in the late 16th century, the drapery of past epochs).


CLAVERIE, E. "Temporal sickness, spiritual healing: Therapeutic remedies and itineraries in Margeride, Lozère," *History and Anthropology,* vol. 2, 1983: 155-172. Margeride is a mountainous province in Southern Central France. When people feel ill they simultaneously pick therapeutic offerings from three distinct curative systems: physicians, healers and "heaven" (esp. pilgrimages). The author believes that this expresses the peasant's view of the body's place simultaneously in three spheres. It would be inconceivable to entrust "oneself in illness" to just one of these, least of all medicine alone.

CLERCQ, C. de. "Ordines uctionis infirmi' des IXe et Xe siècles." *Ephemerides Liturgicae* 44 (1930): 100-122. The last rites administered by the Catholic Church to its dying members consist of an anointing of various body parts with consecrated olive oil. The prayers that accompany these symbolic actions have changed over the centuries, and reflect the changing symbolism of hands, feet, eyes, ears, front and lips.

COCCHIARA, Guiseppe. *Il linguaggio del Gesto.* Torino: Bocca, 1932. Attempts neither to develop a complete theory of gesture, nor to provide a vocabulary or dictionary, but to provide an "introduction to the grammar of gesture."


-----. *Death is a social disease: Public Health and Political Economy in early Industrial France*. Madison: Univ. of Wisconsin, 1982. The emerging scientific approach to public health in early nineteenth century France through men committed to biological inquiry and the tenets of political economy. The intellectual development of the foremost hygienic investigator (L.R. VILLERMÉ) and his contribution to the concept "population" is discussed. The concept of "population" is essential for understanding the new body-perception. It results--originally--from a pathological approach to society. The clinical gaze engages in the anatomy from which the individual patient emerges, and the hygienic synthesis integrates the patients in an analogy with eighteenth century physiological organisms--into a population.

-----. "The People's Health: Medical Themes in Eighteenth-Century French Popular Literature." *Bulletin of the History of Medicine* 51 (1977): 55-74. From popular tracts especially calendars, astrological forecasts and the *secreta mulierum* the author culls passages incorporating certain themes: micro-macrocosmos; herbal remedies; prayers; astrological precautions. Anatomy and physiology as such are not mentioned, neither the pursuit of health nor its preservation are represented as goal. And yet these text-fragments abound with references to the body, and its botanical, meteorological and culinary correlates.


CONGAR, Yves M.-J. "Cephas, céphale, caput." *Revue du Moyen Âge Latin* 8 (1952): 5-42. The fascinating story of the political use of folk-etymology: in the gospel Peter is called Kephas (the rock) on which the Church will be built. The claim to the Pope's primacy is built substantially on this passage. Through Isidore the Hebrew "kēfas" (Rock-Petra-Petrus) and the Greek "Kefale" (head) are semantically identified.


-----. *Le miasme et la jonquille: L'odorat et l'imaginaire social XVIIIe-XIXe siècles*. Paris, Aubier: Collection historique, 1982. A pioneer study on the history of odour-perception in France, during the late 18th century, written in a popular style and well documented. Attitudes towards the bodily presence of the dead within the city; towards the disposal of excrements; towards the body's exhalations and odours, are here interpreted by a competent social historian.


----. "De la 'disputa' medieval al 'pleito' calderoniano." In La *idea del cuerpo en las letras españolas: 11-45.* Bahia Blanca, Argentina, 1973. A new literary genre was born under Innocent III: the conversation between body and soul. It began as an ascetical exercise, in which the soul belittles the body. By the end of the 13th century it became increasingly macabre. In the 17th century in Spain the original scholastic dispute and gory wrangle under CALDERON became "el pleito matrimonial (the marital squabble) del cuerpo y del Alma".


----. "L’homme comme symbole. Le microcosme." *Settimana di studio del centro italiano dell’Alto Medioevo* 23, no. 1, (1976): 123-183. While all civilizations have a set of beliefs about a correspondence man/universe, only the Greek have imagined man as a "résumé" of the cosmos. The idea, expressed in Plato’s *Timaeus* was transmitted by Boëtius, Macrobius and Calcidius. The author examined the texts, especially those which support an "anatomical" correspondence between macro- and microcosm from early hermetic authors down to HONORIUS AUGUSTODUNENSIS. The analogy between the *imago mundi* and the human body, pp. 179ff.


DARNTON, Robert. "Workers Revolt: The great Cat Massacre of the Rue Saint-Séverin," In DARNTON, Robert, *The Great Cat Massacre and other Episodes in French Cultural
History, pp. 75-104. New York: Random House, 1985. Darnton uses his training in archival research to tell credible stories that stand up to the criticism of his colleagues, who are historians. And he angers literary critics by incorporating methodological sections into his racy stories that read like fiction. This procedure allows him to place the direct speech and action of illiterates into the center of his stories, rather than using them as illustrations for statements, made about them. As a result, the almost unbearable otherness of past attitudes to cats or to people is made very clear.


DAVID-DANEL, Marie-Louise. Iconographie des Saints médecins Come et Damien. (Préface de M. Louis Réau.) Lille, 1958. St. Cosmas and St. Damian, always mentioned in one breath, have inherited the mythical function of the Twins as Healers; since the late middle ages they are represented explicitly as physicians, often as medical men from the East. Their iconography allows many inferences about each epoch’s peculiar view of the body.

DAVIDSON, J.R. "The Shadow of Life: Psychosocial Explanations for Placenta Rituals." Culture, Medicine and Psychiatry 9 (1985): 75–92. Most societies have established rituals for the disposal of the placenta, which figures prominently in folk belief and practice (Africa and Peru are studied). The author interprets these procedures as the anxiety releasing delimitation of an important portion of reality.


DEBONGNIE, P. "Essai critique sur l’histoire des stigmatisations au Moyen Âge." Études carmélitaines 21 (1936): 22-59. The stigma (bleeding wounds on hands, feet and sometimes above the heart) become a widely reported and frequently verified bodily phenomenon during the later Middle Ages. The appearance correlates with a change in iconography: the appearance of Christ’s wounded and dead body on the cross.


DEIMEL, Anton P. "Zur Erklärung sumerischer Wörter und Zeichen." Orientalia 14 (1945): 70-82 und 259-272. Note especially paragraph 17 for "blood" and in relation to it paragraph 21 for "water" and 26 for "spook".


DELORME, Fr. A. "La Morphogénèse d'Albert le Grand dans l'Embryologie Scolastique." Revue Thomiste 36, 65 (1931): 352-60. Commentary of De Animalibus XVI, I, 16. Only when the 'virtus formativa' of the male seed has so nourished the female seed that all the members of the future human being have taken their form, the human soul is infused.

DELPORTE, Henri. L'image de la femme dans l'art préhistorique. Paris: Picara, 1979. Contains 136 splendid reproductions of mostly neolithic female figures. Analyzes their style and the techniques used. Reviews former interpretations of their meaning, and develops a new theory: the consciousness about a specific otherness of humans in relation to all animals has developed through the opposition between figures of women and animals.

DELUMEAU, Jean. La Peur en Occident XIVe-XVIIIe siècles. Paris, 1978. The author sets out to go beyond L. Fèvere in constituting the experience of anguish and fear into an object of historical research. The social communitary aspects of both feelings (which psychology usually distinguishes only on the level of individual expression) and different ways they were experienced by the literate few and by the great masses are the subject of this book. Both fear and anguish create new images of the flesh—-primarily the flesh of others: women, demons, poor souls, ghosts—-outsiders, Jews and Muslims.

----. Le péché et la peur. La culpabilisation en Occident XIII-XVIIIe s. Paris: Fayard, 1983. The entire community's concern with sin—-as distinct from guilt—-is a characteristic feature of the period that goes from the declining Middle Ages to the Enlightenment. And public concern with sin is equivalent with an intense and scrupulous, deeply ambiguous and constant presence of "God" in everyday life: worries about his goodness, justice and hatred. Sin and God shape body experience: macabre (98-128), evil and monstrous (143ff), make the body the place of imagined torture (331ff), not only in this but in the next world.
DEMISCH, Heinz. *Erhobene Haende: Geschichte einer Gebaerde in der bildenden Kunst.* Stuttgart: Urachhaus, 1984. The artistic representation of one gesture, that of uplifted hands, is studied in thirteen "situations" in which it occurs from prehistory to the twentieth century, and an interpretation is attempted.


----. "Aphrodite à la coquille." *Revue archéologique,* 5 ser., vol. 6 (1917).


DESHAYES, Gabriel. *L’Esthétique du Pathologique.* Paris: Presses Universitaires de France, 1947. Frequently an artist, who tries to represent disease, suffering or pain, has as his object something, which in his society is considered as ugly. In the aesthetic representation of the ugly (pathological) three cases ought to be distinguished: its beautiful representation, its sickening (morbid) representation, and its representation as a "beautiful medical case." The author deals with the aesthetics of this third case.


DHORME, Édouard. *L’emploi métaphorique des noms des parties du corps en hébreu et en accadien.* Paris: Gabalda, 1923. Reprint, Paris, 1963. An important and beautifully written study that stresses the several layers of reference from organs to passions, desires, souvenirs; from these organs to the physiognomy (eyes, nose, mouth, neck, front, feet) and to the external world... the heavens have a heart, a face, a skull, horns, that can be seen at sunrise and a tongue which flashes as lightening; they open their eyes at dawn... Excellent conclusion, pp. 161ff.


-----. *Studien zur Geschichte der Beziehungen zwischen Theologie und Medizin im Mittelalter.* Berlin: Grunewald, 1922.


DIERAUER, U. *Tier und Mensch im Denken der Antike.* Amsterdam: 1977. The zoological tradition within which Pliny wrote.


D'ONOFRIO, Cesare. *La papessa Giovanna: Roma e papato tra storia e leggenda*. Rome: Romana societa Editrice, 1979. A detailed study of a legend: that of a woman-pope. D'Onofrio believes that he can find the origins of this legend in early medieval liturgy: the newly elected pope was seated on a birthstool in the Lateran, and in a solemn gesture widely spread his legs—mother church renewing herself in the birth of a new pontificate. Page 24ff. deals with the explicit collaboration between Urban VIII, Barberini and Bernini on the St. Peter Baldachine; on the stone-bases of the bronze baldachine over Peter's tomb, the same birth is represented.


DOOB, Penelope B.R. *Nebuchadnezzar's Children: Conventions of Madness in Middle English Literature*. New Haven: Yale Univ. Press, 1974. Covers drama, romance, lyric, theological and medical debate in the Middle Ages that deal with the mad man and the bodily signs by which he is recognized. Nebuchadnezzar is the prototype for the sinner who is punished through madness like Herod, the tyrant; the man who is part of wilderness like Merlin; and the holy man, like Sir Orfeo who goes out into wilderness. The lovelorn man like Ywain or the wise fool do not fit the pattern.


DUBOIS, P. "Phallocentrism and its subversion in Plato's Phaedrus." *Arethusa* 18 (1985): 91–101. In Phaedrus, in a passage on friendship, reproduction seems ascribed exclusively to men, who inseminate each other with philosophy in an act in which women have no place. Against DERRIDA, the author sees here not phallocentrism but a mimesis of the female and maternity.

DUBOS, René, DUBOS, Jean. *The white plague: tuberculosis, man and society.* Boston: Little Brown, 1953. A seminal work on the social construction of one disease (tuberculosis) that has been consistently misread as nothing but a study of the social consequence of its incidence.

DUDLEY, Edward, NOVAK, Maximilian, eds. *The wild man within: an image in western thought from the Renaissance to Romanticism.* Univ. of Pittsburgh Press, 1972. The book focuses on the importance of wildness and wild man during the period of Western experience which came to hold up ideals of culture and civilization as its finest accomplishments. While madness at this time became something to be cast out, the savage became something to come to terms with, to be discovered beneath clothes and possibly below the skin. In the mirror of the wild man the historical nature of civilized flesh and blood was reflected.


-----. "Kleiner Beitrag zu einer verkannten Herz-Metapher des Wilden Mannes." *Germanische-Romanische Monatsschrift* 14 (1964): 421–423. In middle high German literature the "heart" is imagined sometimes as having not only eyes but other senses and members of its own.


DURAND, J. L. "Le faire et le dire: vers une anthropologie des gestes iconiques." *History and anthropology* 1, pt. I, November 1984, 29-48 (special issue on "gestures").


EASLEA, Brian. *Witch-Hunting, Magic and the New Philosophy: An Introduction to Debates of the Scientific Revolution 1450-1750*. Brighton: Harvester-Humanities Press, 1980. Changes in descriptive (scientific) paradigm can be understood only when they are placed into the much wider-ranging environment of contemporary changes in basic social themes. From the ways in which the new "scientific" paradigm fits into this wider milieu of simultaneously evolving everyday perceptions, it depends, if and how this paradigm will be accepted and repeated. For Easlea the phenomenon of witchcraft in the 17th century is representative of this context for new science. Aristotelian cosmology (hyle-morphism) finds in witchcraft its last embodiment.


ECKERT, R. "Litauisch 'antis' etc. 'Brust, Busen' und hetitisch hant 'Vorderseite, Stirn'." *Baltistica* 6, T170. 33-41.


EHRHARD, Peter. *Anatomie de Samuel Beckett*. Basle/Stuttgart: Birkhaeuser, 1976. Schriftenreihe der Eidg. Technischen Hochschule Zurich. Abt. f. Geistes- und Sozialwissenschaften. For Samuel Beckett "anatomy" is more than a simple theme: it is the constitutive element, the very substance of an imaginary world and of a language out of which his opus is constructed. In successive chapters quotations from Beckett are densely interwoven about fingers, hands, feet, eyes, mouth, ears, nose, genitals, skin ... which make
Beckett appear analogous to Rabelais.


EINHORN, Juergen Werinhard. "Der Begriff der 'Innerlichkeit' bei David von Augsburg und Grundzuge der Franziskanermystik." Franziskanische Studien 48 (1966): 336-376. Semantic analysis of writings in Latin and middle high German by David of Augsburg (+1272). A large and differentiated vocabulary refers to the "inner" or "interior" life. This new dimension of experience can be traced to St. Francis of Assisi.

EIS, Gerhard. Medizinische Fachprosa des späten Mittelalters und der frühen Neuzeit. Amsterdam: Rodogsi, 1982. An attempt to identify the terminology actually used by practitioners during the late Middle Ages, rather than that characteristic for academic discussion.


ERICH, Oswald A. *Die Darstellung des Teufels in der christlichen Kunst.* Berlin, 1931. (Kunstwissenschaftliche Studien 8.)


-----. "Die Dame im Herzen und das Herz bei der Dame: Zur Verwendung des Begriffes 'Herz' in der höfischen Liebeslyrik des 11. und 12. Jh." *Zeitschrift fuer deutsche Philologie* 84 (1965): 6-46. During the 12th century the "heart", so far the innermost locus that is open to the encounter with God, becomes also the place in which the experience of courtly love is located.


FAHRAEUS, Robin. "Basic facts concerning Humoral Pathology and Relicts of these in the Language and in Folk Medicine." *ARV Tidsskrift foer Nordisk Folkminnesforskning* 18/19 (1962/63): 165-179.


----. "Signes de vie, risques de mort. Essai sur le sang et la ville au 18e siècle." URBI 2 (1979). Literally deals with the blood flowing on eighteenth century streets: from murder, slaughter, wounds. Also speaks about perceptions of women's monthly blood.


FERRANTE, Joan M. Woman as Image in Medieval Literature: from the Twelfth Century to Dante. New York: Columbia Univ. Press, 1975. In twelfth century literature women are presented not as persons but as symbols that personify those cosmological forces that govern man's life. The fictional world is dominated by women: historical figures, particularly Eve, and interpretations of the bride of the Song of Songs: if they are portrayed as "good" they inevitably are symbols for the Church, if "bad" for carnal desire, for inconsistency (both of the male) and later the threat of heresy (which like woman attracts with superficial beauty). Dante picks up these strains, both positive and negative symbols and particularly can see both, good as well as bad, aspects of himself as female (p. 141ff.). In the "Commedia" Dante creates a world of "bodies" that are shadows, and provides from Thomist theory the intellectual framework for the reality of this disembodied flesh.

FEUDALE, Caroline. "The iconography of the Madonna del parto." Masyas 7 (NY 1957): 8-
26.


FIELHAUER, P. "Volksmedizin-Heilkulturwissenschaft." Mitteilungen der anthropologischen Gesellschaft in Wien 102, (1973): 114-136. A proposal formulated by a medical folklorist to abandon the analytic division now separating his field from that of medical social science and to recognize "healing" as an overarching cultural category. Based on observations from agrarian Eastern Austria.


-----, "Theories of perception and the physiology of mind in the late Eighteenth Century." History of Science 12 (1975): 177-212.


FIGLIO in these articles views "science" as the label for an activity that pursues the naturalization of both experience and ideology by expressing this achievement in ordinary language. Science thus is a collage whose persuasiveness rests on the assertion that what has been formulated is natural - and just could not be otherwise. Rather than being concerned with the social construction of reality, FIGLIO explores the social origin of those 19th century axioms that generate 20th century mental topologies. The idea of "organization" and even more, that of "life" are such axioms.


-----. Les amours paysannes: amour et sexualité dans les campagnes de l'ancienne France (XVI-XIXe s.). Paris: Gallimard (Collections Archives). 1975. The first attempt by a cultural historian to survey the sexual behaviors in rural France in early modern times.


-----. "Similitudo templi. Zur Geschichte einer Metapher." Deutsche Vierteljahrschrift f. Literaturwissenschaft und Geistesgeschichte 23 (1949): 81-125. The temple as metaphor especially for body and soul; survival of antique themes; influence of the Pauline simile; the use of the metaphor in European literature.


FLEISCHHAUER, Wolfgang. "Zur Geschichte des Wortes 'innig' und seiner Verwandten." Monatshfte fuer Deutschen Unterricht: Deutsche Sprache und Literatur 27 (1945): 40-52. Believes that the suffix -ig, and -ig-lich became important only during the twelfth century. Combined with the term referring to the interior "in" they were cultivated by mystics and spread to popular speech. Current lexica (1945) underrepresent the usage of the term.


FOA, Anna. "Il ventre sterile. Religione e medicina tra XVI e XVII secolo." Memoria 3
(March 1982): 50-60, Torino: Rosenberg and Sellier. Sterility has for ever been frightening and interpreted as either divine punishment or magical aggression. During the 16th century two new ideas become prevalent in medical writing: the barren womb brings forth monsters and the "mother" is blamed.


Foster has strongly influenced historical anthropology of Latin America by focusing attention on two processes: only by colonizing the huge areas of this continent could the various rapidly ethnocentric cultures of the Iberian Peninsula generate the image of a "Spanish" culture that came into existence in the colonies (1960). The evolution of Spanish American patterns was complicated further through contact with local traditions (1953 on "medicine"). Though dated, this article remains valuable because of its wisely chosen references.


----. "Les déviations religieuses et le savoir médical." In Hérésies et sociétés, 19-29. Paris: La Haye, 1968. Explores the analogy between three "rationales" for ostracism: incest, madness and religious status. At the beginning of the 16th century a new, intense concern with the third ostracises those who have contact with the devil.


FRICKE, Gerhard. Die Bildlichkeit in der Dichtung des Andreas Gryphius: Materialien und Studien zum Formproblem des deutschen Literaturbarock. Berlin: Juncker und Duennhaupt, 1933. Andreas Greif, the Baroque poet of the 30-years war has been credited with the first bourgeois tragedies in German. Fricke examines a wealth of imagery and metaphors (also explicitly those relating to the human body) in two perspectives: where do the images originate? And to what kind of experience do they refer?


FUERST, L. "Das Pathologische auf der Buehne." Buehne und Welt 5 (1903)


GANDOLFO, Francesco. *Il "dolce tempo." Mistica, Ermetismo e Sogno nel Cinquecento.* Prefazione di Eugenio BATTISTI. Bulzoni Ediz., 1978. The representation of dreams and of dreamers from fifteenth century Florence, Giorgione's Venice, to the Counter-Reformation. A history of bodies as they appear when they are represented as the content of dreams. Attempts to relate these to epoch-specific courtly ritual and literary iconology.

GANUZA, Maria Christina. "El sensualismo y la dificultad del equilibrio en 'El Esclavo del Demonio'". In *La Idea del cuerpo en las letras españolas* ed. by D. CVITANOVIC. 181-201. Bahía Blanca, Argentina: Instituto de Humanidades, Univ. Nac. del Sur. 1973. In baroque art the artist is aware that the part of the lover's body which brings the beloved body into existence is the lover's eyes. From the description of the lover's eyes the beloved body can be known.

GAOS, Jose. *Dos exclusivas del hombre: la mano y el tiempo.* Mexico: Universidad Nacional de México, 1945. A phenomenological essay which connects the hand with the awareness of time.


GARRISON, Fielding H. "The Romantic Episode in the History of German Medicine." *Bulletin of the New York Academy of Medicine* 7 (1931): 841-864. Describes both the influence of romantic literature on German physicians during the first half of the 19th century and the literary works by noted German physicians under the influence of romanticism.


GEERTZ, Clifford. "The impact of the concept of culture on the concept of man." In *New Views of the Nature of Man*, ed. by John R. PLATT. Chicago: Chicago Univ. Press, 1965. Men unmodified by the customs of particular places do not, did not and cannot exist. If we want to avoid to search with evolutionists for Man with a capital M behind his customs, or to dissolve Man with relativists into his culture, we arrive at two ideas: culture is best
seen not as a complex of behavior patterns but as a set of rules, symbolically mediated programs (for producing artifacts, organizing social life, expressing emotions) by which men or women determine and achieve their biological destiny.

GEFFRIAUD, J. Montesquieu et la femme. Pisa: Libreria Goliardica Editrice, 1977. Useful introduction to recent French literary studies on the contributions made by literature to "gynecomysthie": the perception of "femininity", "feminine destiny" and new myths about the female body.

GÉLIS, Jacques. "De la mort à la vie: Les sanctuaires à répit." Ethnologie française 11 (1981): 211-224. In Catholic France a perinatal death saddened parents for two reasons: the loss of the "fruit" and of the unbaptized soul unable to enter heaven. At special sanctuaries, special Saints specialized since the 15th century in resurrection of such infants for just the few moments necessary to baptize them. Church authorities looked askance at the rituals.


-----. "Refaire le corps. Les déformations volontaires du corps de l'enfant à naissance." Ethnologie française 14, no. 1 (1984):7-28. The infant's body is plastic. Evidence of its routine deformation by bandaging, massage, manipulation is studied by anthropologists by observation or through the statistical analysis of skeletal remains. GELIS studies deformation as a historian in contemporary France, dealing with techniques (pointed skull, crusted ears, pulled nose, shaped tits, disarticulated fingers, "circumsised" tongue), their geographic distribution in France and the evolution of medical opinion on the subject. Illustrated with contemporary photographs.


GENZEL, Peter. Die Lebensfunktionen der Menschen und Saugetiere im Spiegel der englischen Sprache. Halle: VEB Niemeyer, 1959. Based on the study of dictionaries, medical literature new and old, literary texts since the Middle Ages to contemporary newspapers. The theme are designations for body functions, and body parts related to them. The author selects some 80 subjects (that can be indicated by one or several German words) and then searches for the English designations, and their historical evolution. Dialects are excluded, but all language-levels, to the most vulgar are documented, primarily with words that refer to the human body, but not excluding those referring to domestic animals or venery. Individual terms are not only contrasted with synonyms in English but with their equivalents in German.


GITTER, Elisabeth G. "The Power of Women's Hair in Victorian Imagination," Proceedings of the Modern Language Association 99, no. 5 (October 1984): 936-954. From novels and poetry, scientific texts and the observation of figurative art the author weaves a tight account of the importance and ambiguity of hair in the Age of Rossetti and Baudelaire. The aureole of the woman as angel and the glittering snare, web or noose of woman as demon.


GLATIGNY, M. "Le champ sémantique des parties du corps dans la poésie amoureuse de 1550." Le français moderne 37 (1969): 7-34. First the author establishes, which of the terms referring to the body in RONSARD, BAIF, du BELLAY and contemporaries are used idiosyncratically—and which forms of usage reflect the epoch's standard. Particularly for the latter, patterns of associations are identified.


GLOOR, B. Die kunstlicherchen Mitarbeiter an den naturwissenschaftlichen und medizinischen Werken Albrecht von Hallers. Berner Beiträge z. Geschichte der Medizin und der Naturwissenschaften, No. 15. Bern: Paul Haupt Verlag, 1958. Haller dissected and prepared anatomical specimens at Goettingen 1736-1753. Three of his craftsmen are studied, and four artists who etched his famous plates. This allows to distinguish three stages at which the epoch's perceptions and taboos shaped the style of representation in the copper plates. Many plates remained normative for medical studies for over a century.


Aristotelian doctrine of the "mas occasionatus" than their Dominican contemporaries, especially Thomas Aquinas.

-----. *Metaphysik und Heilsgeschichte: eine theologische Untersuchung der Summa Halensis.* Muenchen: Max Huber, 1964. Pp. 215-229 ("Der Mensch als Mann und Frau") are outstanding not only for the commentary on the text but for the balanced introduction to 13th century thought on gender difference.


-----. *Relations in public places: microstudies of the public order.* New York: Basic Books, 1971. From patient, careful personal observation and frequent reference to creative literature the author creates a taxonomy of interactions, that forces the historian to look with more attention at the gestures of past times.

GOLDBECK, Ingeborg. "Die Jungfrau." *Muttersprache* (1953): 50-55. A collection of phrases, composed words and names in which equivalents for "virgin" appear in French, German, and English; In geography, botany, culinary arts, etc.

GOLDSCHMID, Edgar. *Entwicklung und Bibliographie der pathologisch-anatomischen Abbildung.* Leipzig: Hieremann, 1925. Though dated as a history of medical illustrations, still invaluable because of its bibliography of more than 600 illustrated medical texts since 1517.

GOLDSTEIN, Jan. "Moral contagion": A Professional Ideology of Medicine and Psychiatry in 18th and 19th century France." In *Professions and the French State. 1700-1900*, ed. by G.L. GEISON, University of Pennsylvania Press, (1984): 181-222. As witchcraft trials were abandoned a new secular theory about the dangers of moral contagion developed which was clearly formulated by early nineteenth-century French psychiatrists. A Dr. Bouchut wrote in 1857: "There ought to be in society a sort of moral lazaretto where could be hidden away as soon as they manifest themselves, the mental and nervous disorders whose contagious properties have been established (p. 214ff.). The trained eye easily recognizes the 'pathognomic signs . . .' of persons susceptible to reciprocal inflammation."


GRABNER, Elfriede. "Der 'Wurm' als Krankheitsvorstellung: Sueddeutsche und Suedeuropäische Beiträge zur allgemeinen Volksmedizin." Zeitschrift fuer deutsche Philologie 81 (1962): 224ff. Worms can originate within the body. They settle especially in the heart or in the brain. They also eat away at hollow teeth, in the scalp and under inflamed nails. Evidence from Austrian ethnology.

-----. "Menschenfett' und 'Mumie' als Heilmittel: Volksmedizin, Volksgläube und Schaueraerchen um die medizinische Verwertung menschlicher Leichen." Neue Chronik zur Geschichte und Volkskunde der innerösterreichischen Alpenlaender 64 (1961). The touch of the executioner was ascribed healing power throughout the Middle Ages; fat from a beheaded criminal was used for otherwise incurable conditions. Later, powdered mummy was commercialized.


-----. "Der Mensch als Arznei. Alpenlaendische Belege zu einem Kaerntner Schaueraerlein. In Festgabe fuer Oskar Moser. Beiträge zur Volkskunde Kaerntens, 81-95. Klagenfurt, 1974. Anthropophagy as therapy in folklore (Alps) and in medical opinion. Particularly powdered mummy was appreciated and led to advice on pharmaceutical embalming.

-----. "Die 'transplantatio Morborum' als Heilmethode in der Volksmedizin." Oesterreichische Blaetter fuer Volkskunde 21 (1972): 178-195. 'Transplantatio' of disease is an important magical tradition in Western medicine. It consists in the 'implantation' of a part of the sick body into the cosmologically appropriate element of the environment. According to Plini,
the glance of an *Amsel* (Latin *icterus*) suffices to heal a person afflicted with hepatitis. A fresh catskin worn around the chest until it decomposes draws consumption out of the lungs. The tradition is surveyed.

----. "Schnurziehen" und 'Fontanellensetzen': Kuenstliche Wunden als Krankheitsableitung im Wechselspiel von Schul- und Volksmedizin." *Schweiz. Archiv fuer Volkskunde* 62 (1966): 141ff. Since antiquity artificial wounds have been inflicted to allow evil to drip out of the body. The practice remained a standard procedure in European folk medicine into our days. The various methods for keeping incisions "wetting" are discussed.


----. "Volkstuehmliche Fiebervorstellungen: Ein Beitrag zur steirischen Volksmedizin." *Oesterreichische Zeitschrift f. Volkskunde N.S.* 15 (1961): 84ff. Alpine folk-beliefs about fever: these are frequently connected with number-symbolism and magic; transfer of fevers (of which there are 68 or 77 or 99 kinds) onto certain plants and objects; fever is imagined as a being that takes possession of the person and must be exorcised.


GRABOWSKI, S.J. "St. Augustine and the doctrine of the mystical body of Christ." *Theological Studies* 7 (1946): 72-125. The paper deals with the theological content of the body metaphor—only indirectly of relevance to understand Augustine's perception of the human body.

GRAF, H. *Bibliographie zum Problem der Proportionen: Literatur ueber Proportionen, Mass und Zahl in Architektur, bildender Kunst und Natur*. Speyer: Pfaelzische Landesbibliothek, 1958. Teil I: von 1800 bis zur Gegenwart. (Pfälzische Arbeiten zum Buch- und Bibliothekswesen und zur Bibliographie 3.) An unusual bibliography which contains many items that link body proportion (or the perception of these proportions) to Nature and Architecture. Part II on earlier literature seems never to have been published.


GREVERUS, Ina-Maria. *Der territoriale Mensch: ein literaturanthropologischer Versuch zum Heimatphanaomen*. Frankfurt: Athenaeum, 1972. A thorough study on the role that the theme "Heimat" has had on the portraiture of main figures in modern German literature.
GRIMES, Larry M. *El tabú lingüístico: su naturaleza y función en el español popular de México*. Cuernavaca: CIDOC, 1971. (CIDOC Cuaderno 64.) From field notes by Oscar Lewis and his own observations in the slums of Mexico City, Grimes assembles the vocabulary used to designate body orifices and their functions. His special interest focuses on euphemisms and their symbolism.


GUICCIARDI, Jean Pierre. "L'Hermaphrodite et le Prolétaire." *Dix-Huitième Siècle* 12 (1980): 49-77. Observes in some French authors of the mid 18th century two things: an obsessive interest in the hermaphrodite and the lack of a vocabulary and concepts fit to express this fascination with "otherness".


GUILLEMINET, P. "Les sens des noms du coeur dans l'Antiquité." *Études Carmélitaines* 29 (1950): 41-81. The entire issue of this journal is dedicated to the perception of the "heart in Christian mysticism."


GUTH, Klaus. *Guibert von Nogent und die hochmittelalterliche Kritik an der*
Reliquienverehrung. Ottobeuren: Kommissionsverlag Winifried Werk, 1970. A doctoral thesis that attempts to clarify the place and function of relics within a history of piety during the twelfth century, which, in turn is perceived as just one aspect of the century’s reality-perception. Abbot Guibert and his unprecedented historical and critical attitude towards the authenticity of relics is at the center of study.

HABICHT, Werner. Die Gebärden in englischen Dichtungen des Mittelalters. Muenchen, 1959. Still the major monograph on gesture in old and middle English poetry: expressive gesture which translates emotion into behavior; demonstrative gesture which is intentional movement or pose and ceremonial or liturgical gesture. The word gesture does not come into use before the fifteenth century, and even then meant bearing, carriage, deportment and pose in addition to some of its still current definitions.

----. "Zur Bedeutungsgeschichte des englischen Wortes countenance". Archiv fuer das Studium der neueren Sprachen und Literaturen 203 (1966): 32-51. 'Countenance' in Middle English means bearing, conduct 'Haltung', 'Gebaren' or occasionally a gesture ("with his hands made countenance"). It's current meaning emerges late in the Renaissance.


HAGER, Gertrud. Gesundheit bei Goethe: Eine Wortmonographie. Berlin: Akademie-Vlg., 1955. Goethe's life-span coincides with the discovery of "health" as a goal, as a public concern and finally as a pursuit which ought to be regulated by policy. This study of Goethe's use of the word "gesund" might therefore give further clues to the history of "health" and the body that needs it. The author assembles 1300 passages in Goethe where the word occurs, examines the field the word covers, its content and context, as opposite to disease, its positive aesthetic value. It is a key word in Goethe.

HAHN, Ingrid. Raum und Landschaft in Gottfrieds Tristan: Ein Beitrag zur Werkdeutung. Muenchen, 1963. (Medium Aevum 3.) Valuable for understanding the correlations between the medieval perception of space with posture, carriage and gesture.


HALL, Edward. The silent language. Fawcett World Library Greenwich, Connecticut 1957. "The clumsy ethnographic illustrations" and "tendentious misleading hunches" (Edm. Leach) with which this and subsequent volumes by the author are filled, have had a strong influence on general readers, and the adoption of stereotypes about "proxemics" have created an obstacle to the interdisciplinary discussion of body and space perceptions.

HALLPIKE, C. R. "Social Hair," MAN N.S. 4 (1969): 256-264. Symbols can be studied as being "about" the unconscious or as being "about" the world and man's place in it. Opposing E.R. Leach's approach the author tries to explain the social symbolism of hair in relation to society and the physical environment.


-----. *Popular Beliefs and Superstitions. A Compendium of American Folklore,* ed. by Wayland HAND, A. CASETTA, and S.B. THIEDERMAN. From the Ohio Collection of Newbell Niles PUCKETT, vol. 1, Boston: Hall, 1981. Volume I introduces to the beliefs about body parts (from cane p. 53 to Skin, dimples, p. 64); Functions (from Crying p. 64, to Yawning, p. 67); Attributes (pp. 67-74). The corresponding documentation (pp. 161-253).

HANDELY, E.W. "Words for 'soul', 'heart' and 'mind' in Aristophanes". *Rheinisches Museum fuer Philologie* 99 (1956): 205-225. The words used for "soul," "heart" and "mind" used by Aristophanes enter very little into the ordinary vocabulary of 5th century B.C. everyday life. For the young Aristophanes they are--with the possible exception of "heart"--words to play with.


HARTE, N.B. & PONTING, K. G., eds. *Cloth and clothing in medieval Europe: Essays in*

HARTLAUB, G. F. Zauber des Spiegels: Geschichte und Bedeutung des Spiegels in der Kunst. Muenchen: Piper, 1951. On the mirror, mainly as the painter has dealt with it. Iconography of several motifs: man and woman as they look into the mirror; what the mirror reflects, the magical mirror ... the mirror as a tool and the mirror as a symbol. For the historical evolution of body perception chapter 4 is particularly valuable: it deals with the gesture, posture and expression of the person seeing what the mirror reflects--the flesh, the background, the viewer's own bones or the devil.


----. "The Corporeality of Shame: Fx and Hx at the Bedside." The Journal of Medicine and Philosophy 9 no. 1 (1984): 63–74. In order to appreciate the role of the phenomenon of shame in the context of medical treatment, a philosophical, anthropological description of shame is offered. The author takes up biblical metaphors and more recent phenomenological-psychological description from Max Scheler and others. The corporeality of shame is constituted as "what envelopes the body."


----. Der Boese Blick: Ideengeschichtliche und Sozialpsychologische Untersuchungen.


HAYES, Francis. "Gesture: A Working Bibliography." *Southern Folklore Quarterly* 21 (December 1957): 218-317. Well over a thousand items, one sixth are annotated. However, first of all the author calls gesture any non-vocal expression (folk or "technical"), even if it is not meant to tell another (autistic) and second, literature dealing with these expressions is listed, no matter if academic (social sciences or humanities) or journalistic and amateurish.


HEINTEL, Helmut, ed. *Quellen zur Geschichte der Epilepsie*. Berlin, Stuttgart, Wien: Huber, 1975. (Hubers Klassiker der Medizin und der Naturwissenschaften 14). 37 European texts, since antiquity, two thirds since 1783 dealing with the perception of epilepsy. Most translations were prepared for this publication.

HELGELAND, John. "The symbolism of Death in the Later Middle Ages." *Omega* 15, no. 2 (1984-1985): 145-160. Starts from the assumptions that previous authors have failed to explain the gruesome images of death occurring during the late Middle Ages. The author builds on his understanding of Mary Douglas that the human body is the most natural symbol for describing social institutions. By means of gruesome images the artists and poets symbolized the disintegration of medieval institutions in analogy with the decomposition of bodies.

HELLERMANN, Fritz. *Mienenspiel und Gebaerdenspiel in Conrad Ferdinand Meyers Novellen: Die Ausdrucksbewegungen mit besonderer Beruecksichtigung der Augen*. Hamburg: Fremdblatt Druckerei Broschek & Co., 1912. A contemporary of C. Darwin (the author of "The expression of Emotions in Man and Animal" 1872) was the Swiss German novelist C.F. Meyer. Hellermann indicates an analogy in body perception of the two. Meyer pioneered German symbolist techniques by avoiding to describe emotions, and letting them be expressed in the gesture, facial expression and—especially—the play of the eyes.

HELM, Rudolf. *Skelett- und Todesdarstellungen bis zum Auftreten der Totentaenze*. Dissertation, Marburg, 1927. The "Dance of the Dead" is a very common motif in paintings during the waning Middle Ages. A careful study of the skeletons, represented in many dancing postures reveals, that many of the bones do not at all look like those with which the painter must have been acquainted from cemeteries. Sometimes the pelvis is missing, Holbein even doubles the thigh bone. Helm argues that before Vesalius there was no sufficient terminology for the skeleton to be able to reason about it, and that artists often painted what they could neither name nor see as an entity apart.

HELMAN, Cecil G. "Feed a Cold, Starve a Fever"- Folk Models of Infection in an English Suburban Community and Their Relation to Medical Treatment." *Culture, Medicine and Psychiatry* 2 (1978): 107-137. Some folk beliefs survived almost intact until the Health Act (1949) in England. Some of them, since then, have been actually reinforced by modern biomedical treatment and are now presented by physicians to gain the trust of patients.

HELTEN, W.L. von. "Zu einigen germanischen Benennungen fuer 'cunnus' und 'veretrum'."
Zeitschrift fuer deutsche Wortforschung 10 (1908/9): 195-197. A careful examination of the oldest and most traditional terms for these organs.


HENTIG, Hans von. *Vom Ursprung der Henkersmahlzeit*. Tuebingen: Mohr, 1958. Instead of being given a last cigarette, people condemned to death were feasted. In this unusual monograph on this last meal the author records many details on the victim’s body in this liminal stage, especially in postmedieval Europe.

HERMANN, Alfred. "Das steinharte Herz: Zur Geschichte einer Metapher." *Jahrbuch fuer Antike und Christentum* 4 (1961): 77-107. Explicitly the author pursues only the history of the hard or stony heart, up to and in Augustine, in whom that tradition has been bundled and from which later, Western heart-metaphors derive. Classical, biblical and egyptian sources are identified. The 186 notes, however, make this article into a bibliography on this theme.


HILLMAN, James. The thought of the heart. Dallas: Spring Publ., 1984. The American director of studies at the C.G. Jung-Institute in Zuerich writes with erudition and clarity, to develop Jung's thought on the heart as it is imagined, as distinct from the heart that scientists describe. "The scientific outlook requires the heart it sees. The act of demonstration creates what it demonstrates". As Harvey reached into the body of his dogs, he noticed that the heart "may be felt to become harder during its action". Even today it is difficult to imagine a good heart as "hard" or "divided".


-----. Volksmedizinische Botanik der Germanen. Wien: R. Ludwig, 1908. (Quellen und Forschungen zur Deutschen Volkmedizin 5.)


Medieval medical sources are examined for diseases that are caused by magic.


HOLLANDER, Anne. Seeing through clothes. Original 1975. New York: Avon, 1980. Formulates and supports a decisive insight: the experience of one's naked body inevitably implies a reference to clothes. Historically the "inner eye" is pleased only when the clothed self fits the epoch's pictorial convention. Equally, the self-perception of the naked body is based on the pictorial cannon of the moment, which in turn is based on the pictorial ideal of the period. For the history of body-perception this thesis leads to two insights: 1) the percept of the body always implied its wrappings; and 2) Hollander distinguishes distinct epochs in the history of clothing: the drapes of antiquity; the stitched-together rectangles typical, for instance, for the Early Middle Ages, and the tailored dress, which first appears in the 12th century. Distinct kinds of self-perception correspond to these stages in the history of clothing.


213. "Aristotle's biological, psychological ideas about women parallel his political and ethical ideas about women. Together, these ideas are circular, self-supporting and antifeminist to the core". (p. 210).


HUBSCHMID, Johannes. "Auffaellige Ubertragungen von Gegenstaenden und Koerperenteilen auf Gelaendeformen." Revue Internationale d'Onomastique 12 (1960): 85-91. Body parts can not only be used as a metaphor for geographic entities, but as their names.


HYRTL, J. Die alten deutschen Kunsworte der Anatomie. Gesammelt und erlauteert mit Synonymenregister. Wien: W. Braumuller, 1884. Dictionary of more than 150 German terms, synonym register giving approximate modern equivalents, and a careful discussion of each term. Many, otherwise submerged associations and metaphors come to light in these etymological mini-essays.


---- "The birthmark in folk belief, language, literature and fashion." Romance Philology 10 (1956/57): 307-342. Not only the words used for the "birthmark" but also their spread and meaning are touched upon: superstition, designation, literary function (323ff./1956/57) and the artificial beauty spot.

---- "Krankheitsnamen: Metaphorik und Daemonie." Schweizerisches Archiv fuer Volkskunde: (Festschr. K. Meuli) 47 (1951): 77-113. Combines linguistic and ethnological method in the analysis of Central European expressions or words for body-experience that imply a "supernatural" etiology for the phenomenon: Hexenschuss, Boestier, Grille, Haarwurm, ingrillito...


JACOB, Wolfgang. Medizinische Anthropologie im 19. Jahrhundert: Mensch-Natur-Geist. Beitrag zu einer theoretischen Pathologie; zur Geistesgeschichte der sozialen Medizin und allgemeinen Krankheitslehre von Virchow. Stuttgart: Enke, 1967. Virchow, remembered as a pathologist, statesman and by historians as a revolutionary in 1848, referred to the 'cells' in his own tissue as "tiers etat." Many of the analogies now seen between society and human organism have grown from his texts. Jacob focuses on Virchow to explore the transformation in the concept of "nature during the latter part of the nineteenth century. In his opinion DIEPGEN, SUDHOFF, SIGERIST and even PAGEL have not noticed how far from contemporary conception, nature was around 1850 (see p. 11ff) and therefore have been unable to grasp how the object of modern medicine was brought into being.


JOFFE, Natalie F. "The Vernacular of Menstruation." Word. Journal of the Linguistic Circle of New York 4, no. 3 (Dec., 1948): 181-186. It appears that, where the fact of menstruation is concealed, as among the Irish, the vocabulary is meager. In France and today's U.S. it is vivid and luxuriant, except among groups like Orthodox Jews. Pp. 185ff. list of expressions.


JONAS, Hans. The Phenomenon of Life: Toward Philosophical Biology. New York: Harper & Row, 1966. Eleven previously published philosophical essays all use the tools of phenomenological description and critical analysis upon the originally obscure and implicit knowledge of the author's own "inwardness". Jonas revives and critically reconstructs the Aristotelian idea that existence can be arranged in a hierarchy with non-living matter at the bottom; merely living "plants" that metabolically interact above this; tapped by "animals" free to move through distance and perceive from a distance, but also compelled to do so; and finally man, capable of purposely constructing a likeness of reality which then is viewed as a likeness, and not as reality. A careful, critical and lucid philosophy of biology.


----. "La donna di cera." KOS 1, no. 4 (1984): 82-89.


a new desire with naturalistic visualization and representation of their specimen.

JOUSSE, Marcel. *Le style oral rythmique et mnémotechnique chez les verbo-moteurs.* Paris: Beauchesne, 1925. A Jesuit scholar who spent most of his life in the Middle Eastern villages studying the speech of illiterates, was the first who sharply differentiated between oral composition and any written arrangement of texts. By his recognition of the "verbo-motoric" origin of pre-alphabetic speech and remembrance he preceded--and probably influenced--the discoveries of Milman PERRY. (Alphabetization of cultures literally leads to a disembodiment of speech, a disembedding from its bodily verbo-motor matrix.)

-----. *L'anthropologie du geste.* Paris: Gallimard, 1974. A manuscript finished in 1955, just before the author was struck by a disease from which he died 7 years later, published with a 20-year delay. The author studies Hebrew and Aramaic *Targums. Hellenic and contemporary sayings to develop his earlier theory on the verbo-motor (body-based) nature of speech and remembrance. He argues persuasively that pre-alphabetic speech flows essentially from body rhythms which by their very nature (breathing, gestures) are bilateral.

JUD, Jakob. "Acerca de 'ambuesta' y 'almuerza'." *Revista de Filologia Española* 7 (1920): 339-350. Etymological controversy about words that in Spanish (and Raeto-Roman) designate the cupped or partially folded hands.


KAESEMANN, Ernst. Leib und Leib Christi: Eine Untersuchung zur paulinischen Begrifflichkeit. Diss. Tuebingen: Mohr, 1933. (Beitraege zur Historischen Theologie.)


-----. "Designations of the cheek in the Italian dialects." *Language* 17 (1941): 212-222. The ethnographic atlas of Italy and southern Switzerland records 447 equivalents for the Italian 'guancia' ("cheek"), representing 20 types.


KEES, H. "Herz und Zunge als Schoepferorgane in der aegyptischen Goetterlehre." Studium Generale (1966): 124-126. Heart and tongue respectively are the organs by which Thot and Horus created the world.


----. "Les médecins et la 'nature féminine' au temps du Code Civil." Annales E.S.C. 31, no. 4 (1976): 424-445. Examines medical encyclopedias and manuals 1780-1830 for the image of women that emerges. The result: by the end of the epoch concerns with "female nature" overshadow all discussion of the women's body; tota mulier in utero now means that female nature determines the body, the soul and the person. Finally medical authority can be used to determine the sphere into which woman by nature fits.

----, and FOUQUET, Catherine. La femme et les Médecins. Paris: Hachette, 1983. The authors are competent historians specializing in the fate of women's image during the 18th and 19th century. In this volume the authors relate sequentially medical perception of women since the early Egyptian empire in an evolutionist, progressive perspective. Basically the history of the female body that issued from male fears and the demise of these fears.


KOTY, J. Die Behandlung der Alten und Kranken bei den Naturvoelkern. Stuttgart, 1934. Still the most comp rehensive collection of materials reporting on the ways and circumstances in which, throughout history, the old, the sick and the dying have been killed.


KRISS, Rudolf. *Das Gebaermutternotiv: Ein Beitrag zur Volkskunde nebst einer Einleitung uber Arten und Bedeutung der deutschen Opfergebräuche der Gegenwart*. Augsburg: Filser, 1929. A toad-like object has been (and is) offered frequently as a votiv-gift imploring relief or expressing acknowledgment for it. It consistently represents the womb—as the womb and its functions are frequently imagined in the image of a toad. The metamorphoses of this "womb" can be followed, as it torments men and becomes a "crab" (cancer) and as men seek to rid themselves of it by a ritual wedding to a toad.


----. "Vorbemerkungen zu einer volkskundlichen Gebildelehre." Following CASSIRER and WEISSGERBER, Kriss-R. formulates in his lecture the hypotheses, that have been adopted by the authors of this bibliography: understanding and perception of the flesh is the result of self-embodiment in expressions and signs, which corresponds to the embodiment of the time and place specific environment. Elaborating on A. SCHUETZ and T. LUCKMANN, the author proposes a schema for the ethnological study of physiognomy, posture and gesture that includes neuromotoric activities such as goose pimples, red face, sweat, tears or sneezing and turboration.

----. "Probleme der volkskundlichen Gebaerdensforschung." *Bayrisches Jahrbuch fuer Volkskunde* (1964-65): 14-46. This introduction to the ethnography of gesture is unparalleled for two reasons: (1) the exceptional philosophical grounding enables the author to define the almost unexplored territory of ethnopsychological research on gesture integrating phenomenological and behavioristic approaches; (2) and his formation in religious anthropology enables him to map the contributions of over a century to the analysis of meaningful gestures and their representations.


KRITZMAN, Lawrence. "My body, my text: Montaigne and the rhetoric of sexuality." *Journal of Medieval and Renaissance Studies* 13, 1 (1983): 75ff. Montaigne carefully avoids to divorce language from the reality he purports to describe: he seeks to give body to this thought in clear language: to regenerate his flesh through the pleasure of the text.


KUGELMANN, Robert. *The windows of Soul: Psychological Physiology of the Human Eye and Primary Glaucoma.* London: Associated Univ. Presses, 1982 (Studies in Jungian Thought). For the author 20th century culture's image of the body is expressed in the descriptive language of anatomy and physiology. Kugelmann listens to the metaphors of scientific language—"by seeing the world with glaucomatous eyes . . . he peers into the blind spots of the flesh"; by quoting from medical texts as if they were myths he reconstructs the myth of glaucoms in a new dress.


KURDZIALEK, Marian. "Der Mensch als Abbild des Kosmos," In ZIMMERMANN, A. ed., *Der Begriff der Repräsentatio im Mittelalter, Stellvertretung, Symbol, Zeichen, Bild*, 35-75. Berlin, 1971. The definition, taken from Holy Scripture, that man is "omnis creatura" enables medieval philosophers and theologians to interpret the human being along the lines of neoplatonic conceptions: in the whole of man, in his soul as much as in his body, and in his actions, the cosmos is mirrored with its order, its proportions and its harmonies.


KUTZELNIGG, Arthur."Die Verarmung des Geruchswortschatzes seit dem Mittelalter." *Mutter sprache* 94, nos. 3-4 (1983/4): 328-345. "Ware", that is commodity, was a term which
in German, well into the 19th century, referred mainly to merchandise brought from distant places, mostly the colonies. The author of this unusual paper who died in 1984 was professor of "use-oriented commodity sciences" (Waren-kunde) and concentrated on the historical terminology of commodity designations. The aroma of the commodity until recently was one of its decisive characteristics. Author identifies 158 words in Middle German that designate different smells (and often tastes) which fall into about 62 major categories. At best 32 of these categories are still recognized, many of them only in local dialects.


LACHAL, J.-C1. "Infirmes et infirmités dans les proverbes italiens." Ethnologie française 1-2, (1972), 67-96. Proverbs fix and transmit over generations a concrete experience of life: they sometimes originate as quotations from learned sources, and more often rise from popular roots, but, once they are current, they become a mainstay of collective representation. The author culs 367 proverbs referring to illness from 40 collections and 10 other sources, some in dialects. The list of original quotations is in the appendix.


LAGET, Mireille. "La césarienne, ou la tentation de l'impossible." Annales de Bretagne 68, no. 2 (1979): 177-189. During the 16th century the caesarean operation emerges from myth into controversial practice, but is performed only after the woman's death. First to baptize the "fetus" while it still might be alive, then to "save" the child. During the 17th century it is exceptionally attempted on alive women, during the 18th century documented instances multiply. A lengthy 1746 description (pp. 184-187) of an operation is discussed. Guide to the scarce secondary literature.


LANGAGES (Paris) *Pratiques et langages gestuels.* Special issue on gesture. No. 10 (June 1968). Note particularly the selective and annotative bibliography by J. KRISTEVA and M. LACOSTE, pp. 132-149.


LAQUEUR, Thomas. "Bodies, Death, and Pauper Funerals." *Representations* 1, no. 1 (February 1983): 109-131. "How (1750-1850) the commemoration of the soul's departure from the body and the body's return to dust became an occasion to represent ... the possibility of social worthlessness, earthly failure, and profound anonymity." (109) The pauper's funeral is analyzed as a "looking glass in which a person's life and his relationship to society could be viewed with a certainty and finality that only death could bring." (120).

------. "Orgasm, Generation, and the Politics of Reproductive Biology." *Representations* 14 (April, 1986). Until the Renaissance the anatomical understanding of gender difference was vertical: woman was a less perfect male, having a smaller amount of bodily heat. Her internal organs were an inverted version of the male's. Author follows the demise of this view, prior to new scientific discoveries and attests for the inherently political function of bodily description. The new horizontal polarization of sex differences in the bodies mirrors a social polarization between men and women.


LASH, Scott. "Genealogy and the Body: Foucault, Deleuze, Nietzsche." *Theory, Culture and Society* 2, no. 2 (1984): 1-17. A social-theoretical analysis of the body. Criticizes FOUCAULT's genealogy of the body as one-sided: by neglecting "desire" which DELEUZE, following LACAN had stressed, Foucault's "body" becomes a passive result of "discourse".


LEACH, E.R. "Magical Hair." Journal Royal Anthropological Institute 88 (1958): 147-61. The seminal paper on hair in social anthropology. Starts from the psychoanalytic assumption of a basic equivalence between hair and male genitals, which makes hair-cutting into an analogue of castration. Though the ethnographer's subject is of a different type than that of the psychoanalyst, the latter can contribute to his understanding of the rituals that are his subject.

LE BRETON, David. "Corps et symbolique sociale." Cahiers internationaux de Sociologie 73 (1982): 223-232. To be aware is equivalent to the transformation of the environment into socially coded gestures, and the translation of the sensations thus provoked into meanings. The other person's gestures are experienced as an echo of one's own sensations. If, however, the other is a fool, cripple or monster this correspondence and, with it, one's own bodily balance is upset.


LEBRUN, François. Les Hommes et la mort en Anjou aux 17e et 18e siècles: Essai de démographie et psychologie historique, Paris, 1971. Chapter 11 (pp. 391-415) deals with the meaning attributed to disease (God's will/result of magic), recourse to faith and/or superstition, the sanctuary, conjurer or witch. Only during the 18th century, and then only for a minority, the local church tries to enlighten the prevalent magical view, that can only be overcome at the cost of an abolition of most of the church's own beliefs and practices.


Monastic (especially cistersian) piety in the 12th century expressed itself unashamedly in metaphors, analogies and expressions recalling the body. Arguably the ascetical, mystical and epistolarly literature of that age is a much richer source for the history of body perceptions than the contemporary medical texts. Jean LECLERCQ's almost in numerable contributions to monastic history of that period provide trustworthy guidance.


LEGROS, Elisée. "Les maladies portant le nom du saint guérisseur." Enquêtes du Musée de la Vie Wallone (1948): 90-119. In Ancien Régime France for a certain number of diseases you knew that doctors were powerless while a certain saint was in charge of them. They were mères d’int’s. Three dozen patron saints, sanctuaries and attributes are discussed.


----. "The stars and human sexuality: some medieval scientific views." Isis 71 (1980): 127-137. Astrology was an integral part of that Arabic scientific corpus that shaped western intellectual and medical thought during the 13th century. According to the authoritative centiloquium (Cairo 9th century) the stars determine each man's attraction (to black women), proclivity (woman to woman), preference (on coarse blanket of goats hair), destiny (man changes into woman), behavior (adulterous inclination). Western astrologers were extremely wary of falling into the trap of determinism (unlike a mule man is free under the reign of the stars). Thus philosophers and physicians could look for "cures" of sexual predisposition.


----. Montaillou, village occitan de 1294-1324, Paris: 1975. See especially Ch. 8 (gestures and sex), Ch. 11-13 (marriage, childhood and aging) and Ch. 20 (magic).


LINEBAUGH, Peter. "The Tyburn Riots against the Surgeons." In Albion's Fatal Tree: Crime and Society in Eighteenth Century England, ed. by D. HAY, et al., 65-111, New York, 1975. A respectful treatment of the dead was profound and explicit concern of early 18th century crowds, also when the corpse was that of a criminal. The Crown (which granted the bodies of the condemned felons to anatomy) regarded their dissection not from the viewpoint of science but as a means to dishonor the "scum of the people". In a lively way the article documents the attitudes towards the corpse and survival which underlay this conflict.

LIPPE, Rudolf zur. Naturbeherrschung am Menschen. Bd. I: Koerpererfahrung als Entfaltung von Sinnen und Beziehungen in der Aera des Italienischen Kaufmannskapitals. Bd. II: Geometrisierung des Menschen und Repraesentation des Privaten im franzoesischen Absolutismus. 2. rev. ed. Frankfurt, Syndikat, 1981. One part of this thesis makes a significant and original contribution to body history: the section which treats the methods used under French Absolutism to interiorize the perception of the Cartesian 3-dimensional, totally visual space: a new kind of fencing, in which opponents conceive of their movements as circumscribed within an imaginary globe, a new kind of dancing, and, for the commoners, a new kind of military drill, in which the loading and shooting of the recruit's rifle is broken down into 168 successive movements.

----. "Wiederbegegnung der Industriegesellschaft mit dem Koerper." Neue Sammlung 20, no. 4 (1980):

LLOMPART, Gabriel. "Longitudo Christi Salvatoris: una aportación al conocimiento de la piedad popular catalana medieval." Analecta Sacra Tarraconensis 40 (1967): 1-23. Focuses on Catalan instances of a devotional practice that is widespread in all of Europe: the cutting of a belt or string to the length of a sacred object, which is worn by pregnant women as a belt (cintura, en-cinta). The name of this object is "length of Christ" and Llompart explores the meaning given to it: involvement of the pregnant woman in the "Incarnation".


----. *Polarity and analogy: Two types of argumentation in early Greek thought*. Cambridge: Univ. Press, 1966. A large number of the theories in early Greek thought belong to one of two simple logical types: 1) objects are classified by being likened or assimilated to something, and 2) objects are explained by their relation to one or another of a pair of opposite principles. Lloyd studies the steps which led to the formulation of the principle of contradiction, the law of excluded middle, the recognition of degrees of similarity. This evolution coincides historically with the dis-embedding of the "soma" in contrast with the world.


----. "The Hot and the Cold, the Dry and the Wet in Greek Philosophy." *Journal of Hellenistic Studies* 84 (1964): 92-106. Explores the stages in which binary oppositions came to correspond to preconceived notions of value--especially in Aristotle. The view that males are hotter than females depends first on the notion that semen and menses are the end products of strictly comparable processes. Aristotle's view that males are hot (positiv) depends on his arbitrary decision that woman is a deformed man, and semen the natural product of concoction while menses are the impure residue.


LOCKER, David. *Symptoms and Illness: The Cognitive Organization of Disorder*, London, New York: Tavistock Publ. 1981. Argues that illness is a social phenomenon constituted by the meaning actors employ to make sense of observed or experienced events. Thesis explored by means of case studies. An approach to the sociology of illness that tries to move beyond (1) Parson's theory of the sick-role; (2) the study of illness behavior and (3) labelling theory.

LOCKER, Ernst. "Être et avoir: Leurs expressions dans les langues." *Anthropos* 49 (1954): 481-510. This article is important for body history, because subtle but important changes have been observed in the use of possessive expressions in regard to the body ("my" body). Locker suggests cultural and anthropological differences which are expressed and supported by the register of possibilities which language affords to express the "copula", (i.e. the "is"-statement) of the sentence. Some languages can do without a special word--the tone of voice indicates it. Others can express the copula with (something akin to) a personal pronoun. The predominance of the verbal copula is a characteristic of Indo-Germanic languages, which makes the distinction between the "have" and "is" sentence so important. Locker (p. 501ff.) suggests the evolution of "imperialist tendencies" in relation to all reality based on this verbal copula and its evolution.


LOEFSTEDT, Bengt. "Bemerkungen zum Problem Genus: Sexus im Lateinischen." *Symbolae*


LOPEZ AUSTIN, Alfredo. Cuerpo Humano e Ideología. Las concepciones de los antiguos Nahua. 2 Vol. México: Instituto de Investigaciones Antropológicas, 1980. Nahuat is the language spoken by the Aztecs. All preserved texts that refer to the body are gathered and examined and their metaphorical use is explored. However, the author gives the impression that the Nahua spoke essentially about the tables of our anatomical atlas, even though its organs and functions carried a different meaning.


seller in 1972. Collates what was then known about bodily time perception in a technocratic perspective.


LUERS, Grete. Die Sprache der Deutschen Mystik des Mittelalters im Werke der Mechtild von Magdeburg. Muenchen: Einhardt, 1926. Very rich and sensitive study of symbolism and metaphor in the commentary to the Song of songs by an exceptionally feminine mystic of the mid-13th century. The first half of the book places her writings within a tradition, the last 200 pages order and comment passages under about three dozen key words, among which many body-terms: ouge (129), atem (131), blöz (143), brennen (147), "connubium" (160), hant (194), kösen-kuss (208), man (226), mark (228), spiegel (245), sweben, smilzen, swimmen, smeken, sügen (248-260), vliezen (278-285).


MacLEAN, Ian. The Renaissance Notion of Women: A Study in the Fortunes of Scholasticism and Medical Science in European Intellectual Life. Cambridge, 1980. What is the relationship between the notion of women and that of sex difference, and how is sex difference related to other differences? Examines the Aristotelian and scholastic loci communi from legal, medical, mystical and ethical sources: certainties about women's inferiority, limited humanity, bodily incompleteness do fade during the Renaissance. Yet "the difference of sex continues to retain the association of deprivation", and acquires greater prominence in discourse. Chapter III (pp. 47-68) on medicine describes the gradual shift from "woman as an imperfect male" towards a "sexual, functional view of women's distinct nature."

MacRAE, Donald G. "The Body and Social Metaphor." In POLHEMUS, Ted, ed., The Body as a Medium of Expression, 59-73, London 1975. "For our purposes the body exists only in
so far as it is known and experienced . . . like metaphors, it has its being in society and history," (p. 63).


MAGIN, N. _Ethos und Logos in der Medizin: Das anthropologische Verhältnis von Krankheitsbegriff und medizinischer Ethik_. Freiburg, Muenchen: Alber Verlag, 1981. A 1980 version of a phenomenology of disease initiated by German anthropological medicine in the Thirties, with the first major bibliography (318-337) to this, often forgotten, tradition. In a major chapter on the history of nosology the usual approach is turned topsy-turvy. What view about the patient has been shaped and propagated by successive disease-conceptions? What are the relationships between an epoch's view of disease and its ethics?

MAHR, August C. "Anatomical terminology of the Eighteenth-Century Delaware Indians: A study in semantics." _Anthropological Linguistics_ 2, no. 5 (1960): 1-65. Explores the assumptions that are reflected in the contrast between two ways of naming and thus grasping the body: Algonquin versus Greco-Roman.


MAJNO, Guido. _The healing Hand: Man and wound in the ancient world_. Harvard Univ. Press, 1975. A lavishly produced and illustrated book on the wound throughout history, as a modern doctor visiting the past sees it. The lack of historical perspective in the text makes it useful mainly because of the artwork and the quotations.

MAJUT, Rudolf. "Zur Geschichte der Verzehrwoerter im Englischen: Vom Altinglischen bis zum Beginn der Neuzeit." _Germanisch-Romanische Monatsschrift_ 54 N.F. 23 (1973): 423-449. The choice of the verb with which a human activity is referred to can imply a profound interpretation of the body. In Old English _fretan_ (in German "fressen")--in oppositon of _etaan_, to eat--implied an activity which is common to man and beast. It soon connoted eating too much; connoted then eating what is due to others; and finally ceased to refer to nourishment (where it was substituted by by _devour_) and was used only metaphorically.

MALLARDO, Domenico. "L'incubazione nella christianza medievale napoletana." _Analecta Bollandiana_ 57 (1949): 465-98. The healing sleep in the temple of antiquity has a medieval parallel around Naples. Sources are reproduced and studied: the disease, circumstances and events.


MANDROU, Robert. "L’homme physique: santé, maladies, 'peuplades.'" In *Introduction à la France Moderne 1500-1640.* Paris: Albin Michel, 1961 à 1974. Mandrou was one of the first professional historians who called attention to the historicity (1) of the very mode of perception of the sense organs (historicity of smell or taste perception), and (2) of the concepts and categories with which the social historian organizes past biological facts. However, Mandrou's reflections on this subject are dispersed throughout his work. (See esp. ch. 2, 55-74).


----. *Medicina e antropologia nella tradizione antica.* Torino, 1980.

----. "Elogio alla castita. La ginecologia di Sorano." *Memoria* 3 (March 1983). (Torino: Rosenberg and Sellier), 39-49. The broad tradition from Hippocrates well into the 18th century attributes to the womb a double metaphor: it is the womb as the furrow or a wild roaming beast, in need of being filled like a vessel by the male and in need to be quieted down by male touch. In the author's reading Soranus stands outside this tradition: the discharges of blood, of fetus and the intercourse upset women's balance, remove her from the human ideal she shares with men. Thus Soranus recommends to her abstention and chastity.


MARITAIN, Jacques. *Quatre essais sur l'esprit dans sa condition charnelle.* Paris, 1939. Neo-
Thomist philosophical reflections on corporeality and incarnation at their best.

MARROU, Henri-Irénée. *L'ambivalence du temps de l'histoire chez Saint Augustine.* Montréal, Paris: Vrin, 1950. Augustine of Hippo belongs to the small number of thinkers who have left a profound imprint on the evolution of the Western body perception. This is reflected in the recent growth of studies on the subject. Though Marrou has dealt with the body in Augustine only here and there (pp. 24–27 e.g.) his opus remains important to put the newer studies into perspective.

MARSELLA, Anthony. "Depressive Experience and Disorder across Cultures." *Handbook of Cross-Cultural Psychology* 5 (1980): 237ff. Non-Western people generally do not label depression as a "psychological" experience. They perceive it "only" in somatic terms. As a consequence, it is less common, less severe, and leads less frequently to suicide.


MAUSS, Marcel. "Les Techniques du corps." *Journal de Psychologie* 32, nos. 3–4 (1936) (engl.: "Techniques of the Body" in MAUSS, *M. Economy and Society* 2, no. 1, 1973, 70–88). The seminal article by which half a century of social-science research on the body has been influenced. Every society has its way of sitting and walking, standing and swimming. Polynesians do not swim like us, and my generation does not swim like that of today. As obvious and central as these facts are, ethnology has treated them under the rubric "varia". When writing this article Mauss complained that his colleagues treated him as an outsider, because he made this congery of observations into the object of his discipline.


MAZZI, Maria Serena. *Salute e società nel Medio Evo.* Firenze, 1978. The special aspects of "health" during the Middle Ages are the theme of the book. Disease is studied as a mass-phenomenon, and defined by projection of modern categories into medieval Italy.


McKEON, Richard. "Medicine and Philosophy in the Eleventh and Twelfth Centuries; the Problem of Elements." *The Thomist* 24 (1961): 211-256. The problem of 'elements' which make up the whole (body) is seen as the counterpart of the problem of 'universals'. Questions about the universals arose from the opposition of different conceptions of logical and scientific method. Questions about elements arose in the opposition of different interpretations of data. The author deals with the alternating stress on the two positions: well documented on the opposition of twelfth century pre-scholastic concern with "elements" of the body.


McVAUGH, Michael. "The 'Humidum Radicale' in Thirteenth-Century Medicine." *Traditio* 30 (1974): 259-283. Classical antiquity developed the concept of "radical moisture" to explain how the flame of life is extinguished in fevers, and in old age. Author deals with the fate of this motif during the 12th and 13th centuries.


MEEKS, Wayne A. "The image of the androgyn: some uses of a symbol in earliest Christianity." *History of Religions* 13 (1973): 165-208. Conclusion: "an extraordinary symbolization of the Christian sense of God's eschatological action in Christ proved too dangerously ambivalent for the emerging church. After a few meteoric attempts to appropriate its power, the declaration that in Christ there is no more male and female faded into innocuous metaphor."

MEHL, Erwin. "Zur Fachsprache der Leibesübungen." *Muttersprache* (1954): 240-242, 299-302, 396-397. Deals explicitly with the technical terminology of sports and its evolution during the last 150 years. But the ample bibliography makes this article a good starting point for the evolution of body perceptions.


MÉNARD, Michèle. *Une histoire des Mentalités religieuses aux 17e et 18e siècles: Mille Retables de l'ancien diocèse du Mans*. Foreword Pierre CHAUNU. Beauchesne, 1980. Reconstruction of religious mentalities from an analysis of 1000 figurative contemporary (17th and 18th c.) paintings, that are still preserved within one French diocese.


MERCIER, Roger. "Image de l'autre et image de soi-même dans le discours ethnologique." Studies On Voltaire 154 (1976): 1417-1435. The novel and the travelogue into exotic lands are complementary documents of the 18th century's search for an image of the self, that stands in contrast to the very different other.

MERINGER, Johannes. "Das Blut in Kult und Glauben der vorgeschichtlichen Menschen." Anthropos 71 (1976). A survey of the literature that deals with the perception, ritual uses and representation of blood--human or animal--in prehistoric times.


-----, "Lat. cucurbita ventosa, ital. ventosa, franz. ventouse--'Schroepfkopf'." Woerter und Sachen 4 (1912): 177-197. Venesection and cupping were an almost universal custom. The words and instruments used in the beneficial bleeding lead to the archeology of blood.


-----, Phénoménologie de la perception. Paris: Gallimard, 1945. The leading French phenomenologist grounds his theory of knowledge (other than his teacher HUSSERL) on the perception of bodily behavior that results from a stimulus.

MESSER, Ellen. "Hot-Cold Classification: Theoretical and Practical Implications of a Mexican Study." Social Science and Medicine 15 B (1981): 133-145. Makes a point (from ethnography) that is crucial for any history of "humours": structural principles of a hot-cold (or other binary classification) can be shared, their cosmological referents can remain analogous, while contents vary. Discusses research from Mexico and Asia, how hot-cold serves as a "major idiom for discussing moral, social, ritual states in addition to qualities of food and medicine."


MILANESI, Claudio. "Tra la vita e la morte: Religione, cultura popolare e Medicina nella
seconda Meta del '700.' *Quaderni Storici* 50 (1982), 615-628.


----- "Le sexe des anges: de l'ange amoureux à l'amante angélique." In *Romanticisme* 6, 11 (1976): 55-67. During the late 20's of the last century, the theme of love between human and angel acquires importance in romantic poetry and prose (BYRON, T. MOORE). Author believes that a new articulation between "body" and "desire" is implied.

MITTERER, A. "Mas occasionatus oder zwei Methoden der Thomas-Deutung." *Zeitschrift fuer katholische Theologie* 72 (1950): 80-103. Aristotle had first recognized that woman is the result of a not-quite-successful ensouling of seminal matter. Aquinas picked up this idea and influenced half a millennium. Mitterer gathers and interprets the key texts and the history of their transmission.


MONSACRE, Hélène. "Weeping Heroes in the Iliad." *History and Anthropology* I (1984): 57-75. By studying the language of sorrow and deploration (images and comparisons, "biology" of tears, gestures), it is possible to show that in epic poems men do not mourn and weep as women do. Their suffering is more active and displays more vigor. The virile ideology of the *Iliad* coins new masculine expressions of men's grief. Tears are one of the constituents of the warrior's heroic nature.


MOREL, Louis. *De vocabulis partium corporis in lingua Graeca metaphorice dictis.* Diss.
Leipzig: Fick, 1875.


MOULÉ, L. "Glossaire vétérinaire médiéval." *Janus* 18 (1913): 265-331 and 40 (1936): 49-64; 95-98; 218-232. A careful search for expressions that deal with animal pathology, written before 1500, with quotations for each term. The 1936 articles deal with the veterinary vocabulary during the 16th century.


MOULINIER, Louis. *Le pur et l'impur dans la pensée des Grecs d'Homère à Aristote.* Paris: Klincksieck, 1952. A high degree of critical detachment is necessary in order to penetrate early Greek thought on purity and impurity: impurity neither refers to the modern perception, nor is it comparable to the sense of impurity attested in the Old Testament in the 5th or even 4th century B.C. The author of this learned and penetrating study cannot find even one Hellenic text testifying to belief in (1) impure animals; (2) impurity that arises from intercourse; (3) impurity of women during menses; (4) impurity that derives from contact with strange Gods or inherited impurity. Nor is there any reason to project "primitive" mentalities onto Classical Greece. Impurity for the Greek affects the murderer, child and mother for some time after birth, the adulterer and those who touch or even look at a corpse. It affects the whole moral person—it has nothing to do with a modern "soul".


MURDOCH, John E. Album of Science. Vol. I: Antiquity & the Middle Ages. New York: Scribner, 1984. Illustrations in Chapters 15, 17, 18 and 23 give a broad survey of the styles and forms in which the human body was represented. Each picture is accompanied by a detailed commentary as to the mental and social background.


-----, *Circumstantial Deliveries*. Berkeley: Univ. California Press, 1981. See Ch. 2: "Physiological symbols". "Each symbolic tradition, considered at the level of the particular, speaks to itself" ... about the body; yet the different traditions rely on a common repertory of symbolic components. Physiological factors may be responsible for the unconscious selection of these symbolic vehicles, such as the predominance of the right; the prevalence of white-black-red over other colors; the use of percussion to gain access to the spirit world.


NICCOLI, Ottavia. "'Menstruum quasi Monstruum': parti mostruosie tabu' mestruale nel '500." *Quaderni storici* 44 (1980): 402-428. The birth of the idea that intercourse during the menstrual period leads to the conception of a monster can be traced to the second part of the 16th century. Three converging motifs merge in this idea: 1) belief in menstrual impurity; 2) the replacement of the medieval "phantastic" monster (belief in monstrous races) by the realistic obstetric monster; 3) the theological disputations about the need to baptize monsters.


NOONAN, J.T.J. *Contraception: A History of its Treatment by the Catholic Theologians and Canonists*. Cambridge, Mass: 1967. On the theme stated in the title this study has remained unsurpassed. The first part of the book brilliantly summarizes the impact of Christianity on classical perceptions of genital activity.


OBEYESEKERE, Gananath. *Medusa's Hair: an essay on personal Symbols and Religious Experience*. Chicago: Univ. of Chicago Press, 1981. The "subjectification" of images and symbols through the private experience of public cults legitimates individual action, but does not objectify it. Many very odd bodily phenomena that result from the possession, trance or ecstasy in Sri Lanka lead the author to this thesis.


-----. "Cor Amantis non angustum." In *Schriften zur mittelalterlichen Bedeutungsforschung*, by F. OHLY, 128-155, Darmstadt: Wissenschaftliche Buchgesellschaft 1977. Twelfth century language develops a new grasp on the image, a new power to make believe that the metaphor actually corresponds to reality. Ohly illustrates in this article, how as a result the "heart" is actually understood as a space that can accommodate the beloved.

-----. *Hohelied-Studien. Grundzüge einer Geschichte der Hohenliedauslegung des Abendlandes bis um 1200*. Wiesbaden: F. Steiner. 1958. Half of all the classical Christian commentaries of Salomon's Song of Songs were written between the mid-11th and early 13th century (about three dozen are here examined). The kiss of the Shulamite is a prominent feature in almost every instance, and an important and complex evolution of its nature and meaning can be observed during this century.

OHM, Thomas. *Die Gebetsgebraeder der Voelker und das Christentum*. Leiden: Brill, 1948. Written by a Benedictine missiologist. Dated, but still the most thorough survey of gestures used in prayers and the conflict of their interpretation within their own tradition and by Christians upon first contact with a new religion.


ONIANS, Richard Broxton. The origins of European thought about the body, the mind, the soul, the world, time and fate: New interpretations of Greek, Roman and kindred evidence also of some basic Jewish and Christian beliefs. Cambridge: Cambridge Univ. Press, 1951.


ORBÉ, A. Antropologia de Sant'Ireneo. Madrid: La EditorialCatolica, 1969. Theological study of an early Church father who seriously reflected on the nature of "the flesh".

OSTEN, Gert von der. Der Schmerzensmann: Typengeschichte einesdeutschen Andachtsbildwerkes von 1300 bis 1600 (Forschungen zur deutschen Kunstgeschichte Bd. 7) Berlin 1935. Iconographic study on the transformation in the representation of Christ's pained and suffering body during the Renaissance and Reformation in Germany.


OTT, Sandra. "Aristotle Among the Basques: The 'Cheese-Analogy' of Conception." MAN N.S. 14 (1979): 699-711. As rennet curdles the milk to form cheese, so male semen curdles women's blood to shape the fetus. Ott discusses the equivalence between ideas about conception, the sexual division of labor, notions of male and female "procreativity" and cultural transvestism in the Basque village of St. Engrâce. Important for the analogies between body-percept and social percept.


-----. "The Position of Harvey and Van Helmont in the History of European Thought."


PARAY, Pierrette. "Angoisse collective et miracles au seuil de la mort: resurrections et baptemes d'enfants morts-nes en Dauphine au XVème siecle." In La mort au Moyen Age, Strasbourg 1976, 87-102. Analysis of recorded miracles in two sanctuaries in central France. The thaumaturgical power of these sanctuaries revives stillborn infants. A vivid description of the bodily signs of this early resurrection. Resurrection lasts at least long enough to baptize the child.


PEIL, Dietmar. Die Gestaerde bei Chrétien, Hartmann und Wolfram. Muenchen: Fink Vlg. 1975 (Medium Aeum. Philologische Studien 28). From the description of gestures in three Middle High German authors their evolution is studied, as well as their changing significance. Careful attention to body-symbolism. Excellent bibliography.

PELLICER, André. Natura: Étude sémantique et historique du mot Latin. Paris: Presses Universitaires de France, 1966. With great frequency the body as object of experience is referred to a "human nature". This is a detailed historical-semantic study of the multiple traditions within which this term has been transmitted from Latin into contemporary languages.

PEREIRA, Michela. "Maternità e sensualità femminile in Ildegardia di Bingen: Proposte di lettura." Quaderni storici 44 (1980): 564-579. Perceptive commentaries to complete passages of relevant texts from Hildegard's opus which are quoted according to the Migne Edition.

PERELLA, Nicholas J. The Kiss, sacred and profane: An interpretative History of Kiss-Symbolism and related erotic Themes. Univ. of California Press, 1969. The only monographic attempt to follow the evolution of the kiss throughout Western history: both the iconography of the gesture and the significance attributed to it.

PERROT, Philippe. Les dessus et les dessous de la bourgeoisie. Paris: Fayard, 1981. A cultural history of underwear in the 19th century when the intricate covering up of the body was of prime importance.


REVEL, Jaques. "Le Corps: L'Homme malade et son histoire." In *Faire de l'histoire*, ed. par J. LE GOFF, P. NORA, Vol. 3. 169-191. Paris, 1974. One of the rare contributions of two major French social historians to the epistemology of the "body" as a category used in history. The discipline has yet--this is the argument--not made it a point to explore the body itself as a past experience. The historian is tempted to colonize the past with body concepts elaborated by social sciences on the basis of 20th century thought.


PEZA, Edgardo de la. "El significado de 'cor' en San Agostin." *Revue des Études Augustiniennes* 7 (1961): 339-368. Surveys previous research on heart-symbolism in Augustine. Focuses on the neologisms, -cordia, re-cordatio; the uses of con-cordia; discordia; as well as the "lap" (sinus) and the lips (labia) of the heart.


PIASCHEWSKI, Gisela. *Der Wechselbalg. Ein Beitrag zum Aberglauben der nordeuropäischen Vöelker*. Deutschkundliche Arbeiten, A.S. Breslau. 1935. Belief in the changeling is widespread in Northern European countries: he is either born from the intercourse with non-humans or the replacement of a new-born through a non-human being. Pp. 27-41 refer to hundreds of names and many descriptions of changelings--before the concept of the "abnormal" was available to brand a child.


----- "Italiano 'potta', tedesco 'Fotze'." *Neuiophilologische Mitteilungen* 80 (1979): 85-87.


PLATELLE, H. "Le problème du scandale: les nouvelles modes masculines aux XIe et XIIe siècles." *Revue belge d'histoire et de philologie* 53 (1975): 1071-10. Deals with the widespread scandal given by men using training gowns, flowing hair and groomed beards in the area between the Northern Rhine and Norman England. Insights into the new meaning given to hair and beard.

PLESSNER, Helmut. *Philosophische Anthropologie: Lachen und Weinen. Das Laecheln: Anthropologie der Sinne*. Frankfurt: Fischer, 1970. The phenomenological anthropology of laughter and crying lays bare the ambiguous frontier between the body as an object of experience in line with other objects and the body as the location of self-perception (see esp. pp. 44ff and 232ff.).


----. "Lay Medical Knowledge in the Eighteenth-Century: The Evidence of the 'Gentleman's Magazine', Medical History 29 (1985): 138-168. Articles from a moderately enlightened magazine, advising its readers on health, diet, temperance and death enable the author to explore the history of illness from the sufferer's point of view. In the Georgian educated elite self-diagnosis and self-help were taken for granted. During the 19th century the Journal reflects a growing distance between the practitioners and clients and a new dependence on the doctor. By mid-century the Journal ceases to advise the readers on--then professional--medical matters.

----. "The patient's view: Doing medical history from below," Theory and Society 14 (1985): 175-198. "We lack an historical atlas of sickness-experience and response, graduated by age, gender, class, religious faith..." (p. 181). Author substantiates his thesis with 18th century examples, recognizes that such a departure would require to "defamiliarize" the 20th century researcher from cultural--biological certainties, and the dissociation of the history of healing from that of professional healers.

----. ed., Patients and Practitioners. Lay Perceptions of medicine in pre-industrial societies. Cambridge: Cambridge Univ. Press 1985. This collection aims at two issues: 1) to uncover pre-medical beliefs about health and sickness; 2) to investigate "traditional", varied ways of dealing with bodily discomfort. The articles draw mainly from autobiographic material (16th - 18th century England) and thus concentrate on the experience of private individuals. An encompassing introduction with an overview of medicine and healing. PORTER argues against long-held beliefs in historiography, namely the division between lay and medical beliefs, oral and literary traditions, "high" and "low" culture prior to the 18th century. Some articles, e.g., BARRY, GEYER-KORDESCH, WILSON explicitly or implicitly try to relate pain perception and body-perception.


-----. "La prise en charge de la mort: medicine, medecins et chirurgiens devant les problemes lies a la mort a la fin du Moyen Age (XIII/XVe s)." *Archives Europeennes de Sociologie XVII*, 2 (1976): 249-278. Since the Gregorian reform (XIC.) canon law forbids monks to practice medicine. This fosters the emergence of two specialists wrangling for precedence at the sickbed: the physician for the flesh and the confessor for the soul. By the 14th century, for the first time, the surgeon challenges the hitherto firm monopoly of the Church over the remains. Slowly dissection transmogrifies the "body abandoned by its soul" into a corpse: insightful discussions of the cultural obstacles against the entirely new "object" which anatomy constitutes.


-----. "Representations du corps dans la Legende dorlee." *Ethnologie Francaise* 6, nos. 3-4 (1976). How does popular hagiographic literature (de VORAGINE) represent the body in the waning Middle Ages. It reflects obsessional clerical attempts to define it in stark contrast to (largely unexplored) popular motifs.


-----. *Corps et chirurgie a l'Apophee du Moyen-Age*, Paris: Flammarion, 1983. Outstanding French historical anthropologist with psychoanalytic training. Examines one text: Mondeville's "Chirurgia". Marshalls a broad range of contemporary materials for its exegesis. This allows her to reconstruct the symbolic and psychic dimensions of body perceptions. At the center of her quest lies the relationship of body metaphor and the macrocosm in its social, architectural and "natural" dimensions. The author conjures up a rich texture of correspondences that forever surprise by its logic. A sensitive model for the re-construction of past body perception that will be difficult to match.


PRADEL, F. "Zur Vorstellung von der hyster a. *Archiv f. Religionswissenschaft* 12 (1909). Marcellus Empiricus, (around 400, influenced by Pliny, reporter on many folk-medicinal beliefs of Gall otherwise undocumented) recommends the amulet in form of a dolphin for cramps in the womb-belly. The Greek origin of such a belief can be explained because "womb" and "dolphin" are homophones. Author speculates on the parallelism with the toad
motif ... and of the Italian description of pains which swim like a fish.


PREISER, Gert. *Allgemeine Krankheitsbezeichnungen im Corpus Hippocraticum: Gebrauch und Bedeutung von Neusos und Nosema.* Berlin: de Gruyter, 1976. (Ars Medica 2,5.) A detailed philological analysis restricted to the various historical layers that can be distinguished in the Corpus Hippocraticum. Under the influence of the Sophists a new term, "nosema" began to compete with the old nousos; the first terminological manifestation of something like a "disease-entity."

PREMUDA, Loris. *Storia dell- iconografia anatomica.* Milano 1957. A history of anatomical illustration that is explicitly written as a history of a special art form rather than as a history of medicine. Antiquity and Middle Ages are dealt with in a cursory way. The convergence of art and morphology before Leonardo gets a special chapter (pp. 25-50). In the next six chapters the iconographic traditions and innovations are followed up into the late XIX century. The bibliography lists often neglected secondary literature. 140 full-page illustrations.


QUEMADA, Bernard. *Introduction à l'étude du vocabulaire médical 1600-1710.* Paris: Besançon, 1955. (Annales Littéraires de l'Université de Besançon, 2. ser. vol. II. fasc. 5). A collection of terms from medical and general dictionaries (pp. 42-129). A thorough bibliography of books and articles dealing with the medical vocabulary (17th and 18th c.), folk medicine and superstitions in French (pp. 129-139), and with the French medical literature published, year by year from 1600 until 1710 (pp. 139-179).


-----. "Words for nose, smell etc." In Indo-Asian studies, ed. by RAGHU-VIRA, 181-192, New Delhi: International Academy of Indian Culture, 1963. (Sata-Pitaka Series 31.) Deals with Southeast Asian languages. See also his references on further literature in English on words for smell, nose, etc.


RAHNER, Karl. "Le debut d'une doctrine des cinq sens spirituels chez Origene." Revue d'Ascetique et de Mystique 13 (1932): 113-145. The "interior senses" by which non-corporeal realities are sensually experienced by the soul play an important role in Christian reflection on mystical phenomena.


-----. "Toward a philosophical study of the idea of Disease." In The Historical Development of Physiological Thought, ed. by BROOKS, Chandler McC. and CRANEFIELD, Paul F., New York: Hafner 1959.


RAWLINSON, Francis. Semantische Untersuchung zur medizinischen Krankheitsterminologie. Diss. Marburg: Elwert, 1974. (Marburger Beitraege zur Germanistik). Studies the names for disease of those organs that are associated with breathing, and explores the homonymy,
synonymy and polysemy of those terms.


REFF, Theodore. Manet: Olympia. Penguin Books, 1976. Analyzes the first ambiguous reactions of ZOLA in front of Manet's picture, and compares it with Zola's Nana, written sixteen years later, where woman is discussed "less as a female than as an idol."

REICHLER, Claude ed. Le corps et ses fictions. Paris: Ed. Minuit, 1983. Proust and some of his contemporaries engage in the literary creation of a "subtle body" that is identified with the "subject"--and which can be easily opposed to a new kind of 'obscene' body.

REIS, Horst. Die Vorstellung von den geistig-seelischen Vorgaengen und ihrer koerperlichen Lokalisation im Altlatein. Muenchen: Kitzinger, 1962. A meticulous and well-indexed study of classical Latin words used to designate the soul or the spirit with particular implication to the implication or reference of these terms to an organic event or localization.


REM, Henri. "La chiromancie à travers les âges." Voile d'Isis 20/21 (1921). Introduction to the history of palm reading and to the perception of the palm.


-----. "Bayrische Schluckbildlin." Schoenere Heimat 2 (Muenchen) (1957): 322-332. Texts have been eaten with therapeutic intent in many places: Richter studies a particular format of devotional pictures and texts from Bavaria, specifically printed for the purpose of being swallowed.

-----. "Kopfweh-Votive." Oesterreichische Zeitschrift fuer Volkskunde, N.S. 5, nos. 1-2, (1951): 45-55. Votive offerings that either implore delivery from headaches, or express
thanks for remissions or are used for the relief of headaches are discussed. Ethnological evidence allows to identify Gothic objects--hollow heads (that can be filled with grain)--certain gestures and arrangements as related to headache.


RICHTSTAETTER, Karl S.J. Die Herz-Jesu Verehrung des deutschen Mittelalters. Muenchen: Koesel und Pustet, 1924. During the German Middle Ages the Heart of Jesus became an object of imagination, representation and intense devotion. The author only touches upon the origins of the motif (pp. 31-50) and concentrates mainly on the latter Middle Ages.


ROE, F. Gordon. The Nude from Cranach to Etty and Beyond Leigh-On-Sea. Essex, 1944.


1670) seed and conception are central; learned philosophy (1670-1745) ovism, animalculism and spontaneous generation; and finally the science of Enlightenment--Buffon.

----. "Réflexions sur l'histoire de la biologie (XVIIe-XVIIIe s.): problèmes de méthodes." Revue d'Histoire des Sciences 17 (1964): 25-40. Historical research on the scientific discovery of facts creates a special obstacle for the historian of past perceptions, when these facts are biological, hence constitute the disembedding of one element from an inextricably holistic past experience. "L'histoire de la biologie, et même l'histoire des découvertes biologiques, ne peut donc pas être qu'une histoire de la pensée biologique dans sa totalité, ... c'est-à-dire qu'elle doit tenter de descendre le plus profondément possible dans la conscience et dans l'inconscient des individus et des époques." (38f.)


ROSENTHAL, Oskar. Wunderheilungen und aerztliche Schutzpatrone in der bildenden Kunst. Leipzig: Vogel, 1925. About 100 reproductions of paintings, all posterior to the Middle Ages, representing miracles performed by physicians who have been canonized as saints.


ROYET, Pierre. "Observation féminine et idéologie masculine: le corps de la femme d'après les médecins grecs." *Annales E.S.C.* 35, no. 2 (1980): 1089-1114. The Hippocratic corpus contains many references to women. These passages are all too frequently and uncritically interpreted as male perceptions. Roussel attempts to make the contrary plausible: "the cnidian texts frequently record female experience and oral tradition."


SALLMANN, Klaus. "Studien zum philosophischen Naturbegriff der Roemere mit besonderer


SARLES, Harvey B. "Facial Expression and Body Movement." Current Trend in Linguistics 12 (1980): 297-310. This report on the state of linguistic research notes that "linguistics have tended to consider gestural and other body movement phenomena either as commentary on language per se, or as some kind of uninteresting independent communicational system." Only very slowly linguists include research of "what happens in the faces and in the bodies of the interactors".


SAXL, F. "Macrocosm and Microcosm in medieval pictures." In Lectures, by SAXL, F. vol. 1, 58-72. London: Warburg Institute, 1957. Between the time of Hildegard of Bingen and Alphonse the Wise a great change happened concerning man's attitudes to fate. This change is reflected in the microcosm-pictures which show a revival of ancient cosmology in theory and practice. "The step from a metaphorical use to the practical application of the images is not a sign of a new superstition, but an example of regressive evolution" back to "fate".

SCARRY, Elaine. "Work and the Body in Hardy and Other Nineteenth Century Novelists." Representations 3 (Summer 1983). 90-123. Three novels of HARDY are looked at. The body is at the center of HARDY's writing: "What is particular to and remarkable about him is... his representation of man as embodied maker. That all human acts take place through and out of his body never ceases to intrigue and quietly amaze him."


SCHAEFER, Thomas. Die Fusswaschung im monastischen Brauchtum in der lateinischen Liturgie. Beuron: Kunstverlag 1956 (Texte und Arbeiten, ed. Erzabtei Beuron, I. Abt. Heft. 47). The washing of the feet is an old Christian ritual. The prayers that accompany the ritual interpret the historical significance of the feet: of those to be baptized (early Western Christendom), of guests (4th to 11th cent.), of the poor (9th cent.) and as a sign of mutual family-charity within household and monastery.


SCHAMA, S. "The unruly realm: Appetite and Restraint in Seventeenth-Century Holland." Daedalus 108, Nr. 3 (1979): 103-123. Interprets 17th century Dutch paintings, mostly those of Jan Steen. Their iconography reveals a clash of values inherent in Dutch culture: the conflict between austerity and festivity. Interprets these as "complementary symbiosis" (p. 114).

SCHARFE, Martin. Evangelische Andachtsbilder: Studien zur Intention und Funktion des


SCHIEFFCZYK, Leo, ed. Der Mensch als Bild Gottes. Darmstadt: Wissenschaftliche Buchgesellschaft (Wege der Forschung 124), 1969. Genesis relates that Adam was shaped from clay in the image of God. The figure of man is made in the image of the one, invisible, totally uncorporeal Creator. What "image" and "likeness" can mean in this case has been intensely debated at all times within Christian theology. This volume is an anthology of modern studies, mostly concerned with the treatment of the theme throughout history.


SCHIEBINGER, Londa. "Skeletons in the Closet: The First Representations of the Female Skeleton in Eighteenth-Century Anatomy." Representations 14 (April 1986). Around the turn of the century anatomists attempted to discover the biological foundations of gender difference. One result was the conceptual creation of a "female skeleton" through which gender was rooted beyond the skin and the entrails and cemented within the bone structure. Illustrations and examples from German and French literature.


SCHILLING, H. Das Ethos der Mesotes: Eine Studie zur Nickomacheischen Ethik des Aristoteles. Diss. Tuebingen, 1930. (Heidelberger Abhandlungen zur Philosophie und ihrer Geschichte 22.) The major study on "mesotes" (i.e., the "middle" or "balance") without which the classical terms related to "health" cannot be understood.


SCHNUERER, Gustav, and RITZ, Joseph M. *Sankt Kuemmnis und Volto Santo: Studien und Bilder.* Dusseldorf: Schwann, 1934. No historical study of the crucified body would be complete without attention to a mysterious but not infrequent icon: that of a bearded, crucified young woman.


SCHOENE, Wolfgang. "Die Bildgeschichte der christlichen Gottesgestalten in der abendlaendischen Kunst." In *Das Gottesbild im Abendland* by W. SCHOENE. Berlin: Eckart Verlag, 1959. Jews and Muslims do not picture God. Though they are also Monotheists, Christians did so until about 1800 (p. 54). Schoene attempts to write the history of Western Christian art as a history of God's image – or, rather, as the history of picturing man in his bodily likeness to God.


Bavarian countryside deny their bodily changes when "pregnant" and subsequently dispose of the outcome of their bellies under notions of disposing "lumps of blood". The court-trials show the contrasting views of "pregnancy" between medical scientific definitions and personal perceptions. A fine analysis of mentalities and living conditions.


SCHWEITZER, Bernhard. Vom Sinn der Perspektive. Tuebingen: Niemeyer, 1953. Things drawn in perspective can be considered as objects created by the eye: as parts of a world in the grasp of the eye. Before the 14th century objects were conceived as parts before they were welded into a whole. Perspectival habits created "space" that is prior to the things within it: the whole now "jumps" into view. What makes post-medieval perspective unique is not, that it refers everything to the viewing subject, but that it changes the temporal element in perception: enables to view "all at once".


SCOTT, Robert A. The making of blind men: A study of adult socialization. New York: Russel Sage Foundation, 1969. In modern America there is only a weak correlation between visual impairment and socially perceived blindness. To be recognized by one's milieu as "blind" and to perceive oneself as "blind" one needs first to establish a client-relationship with one or several professional bodies that are in charge of the blind. The author continued to study the hiatus between the realms studied by academic sociology (e.g., blindness) and the groups in need of public policy (those suffering from impaired sight).


SELMANN, K. Der boese Blick und Verwandtes. Ein Beitrag zur Geschichte des Aberglaubens aller Zeiten und Völker. Berlin: Verlag Barsdorf, 1910. 2 Vols. The author was an occultist with a life-long passion: he collected reports and tidbits on the evil eye from around the world. This is his major work.


SHEPARD, Paul. Nature and Madness. San Francisco: Sierra Club Books, 1982. "The earth/body analogy, the vision of nature-as-physiology, of human kinship as a kind of ecological system, the projection of sexual dimorphism on the non-human world--all such analogies are fundamental to healthy human consciousness" (p. 84). But, these analogies dawn only slowly on the child as it distinguishes between mother and Mother Earth acquiring symbols to retain his intuition of a common structure underlying the individual body and the world. Shepard sees history as a progressive "civic gardening" which led to a progressive "peeling back of the psyche". Civilized cultures have abandoned the ceremonies of adolescent initiation that affirm the metaphoric qualities of nature, and have reduced them to esthetic amenities. As a result the individual is out of touch with both body and world. SHEPARD calls for a historic treatment of this alienation (p. 14).

----. Thinking animals: animals and the development of human intelligence. New York: Viking, 1978. Shepard does not deal with body history, but attempts to lay foundations for the history of a mental menagerie through which an epoch's body comes into existence. Historically animal images and forms have been essential for the shaping of personality, identity and social consciousness. They are the unavoidable mediators which allow the child to detach itself from mother and grow into its body/earth analogy. Mind and brain are dependent on the survival of these animals. Shepard suggests a historical zoology of this mental menagerie of animal protagonists and of monsters.


SHRYLOCK, Richard. "The History of Quantification in Medical Science." In Quantification. A history of the meaning of measurement in the natural and social sciences, ed. by H. WOOLF, 85-107. New York: Bobbs & Merrill 1961. Contribution to a dated but still outstanding volume. What has been studied as the "medicalization" of the body could also be presented as the quantification of the body that began, as an ideal, in the 16th century, but only after 1850 became decisive.


SIGAL, Pierre-Andre. L'homme et le miracle dans la France medievale, XI-XIIe siecles. Paris: Cerf Histoire 1985. Based on 5000 reports on miracles. Much of it clerical hagiographic propaganda. This might explain a relative underrepresentation of women beneficiaries. Most miracles are not spectacular: majority either related to sickness or to captivity. Toward the end of the period the miracle more often happens at a distance and touches more secret affliction: while in the 10th century the afflicted person must touch the thaumaturge, in the 12th century devout contemplation suffices.


SONNTAG, Susan. *Illness as Metaphor.* New York: Farrar, Strauss & Giroux, 1978. "I want to describe, not what it is really like to emigrate to the kingdom of the ill and live there, but the positive or sentimental fantasies concocted about that situation: not real geography but stereotypes of national character . . . my subject is not physical illness itself, but the uses of illness as a figure and metaphor . . . the lucid metaphor with which (the kingdom of the ill) has been landscaped."


SPIERENBURG, Pieter. *The spectacle of suffering. Execution and the evolution of repression: from a pre-industrial metropolis to the European experience.* Cambridge Univ. Press. 1984. Punishment in the 16th century consisted in the public, ostentatious infliction of pain or of mutilation. The torture by the method used and the body part affected was meant to project social symbolism unto the flesh. This use of the body as a screen on which the state demonstrates its ideology recedes in the XVII century; slower in France than elsewhere.


SPRIGADE, Klaus. "Abschneiden des Koenigshaares und kirchliche Tonsur bei den Merovingern." *Welt und Geschichte* 22 (1963): 142-161. By cutting his hair the king can be deprived of his dignity and be placed among the commoners; through his tonsure the layman is removed from the "world" and made into a cleric; by scalping, a prince can be made permanently unfit for succession to the throne.


STAROBINSKI, JEAN. "The Inside and the Outside." *Hudson Review* 28 (1975): 333-351. Deals with ancient texts that treat the opposition between lips and heart, outside and inside: concealing in the heart was made possible by the reality of a visceral 'Inside' where breath can be trapped. Inside comes about at the moment a form asserts itself by setting its own boundaries.


TELLENBACH, Hubert. "Die Räumlichkeit des Melancholischen. Ueber Veraenderungen des Raumerlebnisses in der endogenen Melancholie." *Nervenarzt* 27, No. 1 (1956). A phenomenological study of the effect which depression has on the perception of space: by observing how deeply depression cancels the directedness (tensors) in space perception their presence in ordinary space perception is highlighted.
TEMKIN, Oswei. *Galenism: Rise and Decline of a Medical Philosophy*. Ithaca, London: Cornell Univ. Press, 1973. Considers "Galenism" as a permanent intellectual phenomenon in Western history. Places it next to Platonism and Aristotelism. Unlike in these, a practical focus was central to Galenism, which gave profound popular roots to its set of more-or-less cogently connected principles, beliefs and facts.


TENGERS, J. "Les pratiques anticonceptionnelles dans le mariage au XIXe et XXe siècles: problèmes humains et attitudes religieuses." *Revue belge de philologie et d'histoire* 49, no. 2 (1971): 403-481. The article is documented with a large number of lengthy quotes from Church documents--many in Latin--which speak in great detail about contraception and the Churches' opinion about the body.


THOMAE, Karl. *Das Herz: Eine Monographie in sechs Einzeldarstellungen*. K. Thomae G.M.B.H., Biberach. Six volumes each of 36 pages: published by a pharmaceutical family corporation; the common theme is the heart: as represented in one or another medium used in folk culture.
THOMALLA. Die "femme fragile." Ein literarischer Frauentypus der Jahrhundertwende, Duesseldorf: Bertelsmann, 1972. What Mario PRAZ and others have done for the study of the literary type of the "femme fatale" the author wants to do for its counterpoint, which--though so far unnamed--he believes to have been of equal importance during the closing decade of the 19th century. He focuses on the female figure who seduced through her fragility in literature and in painting from Germany, France and Italy.


THOMASSET, C. "La représentation de la sexualité et de la génération dans la pensée scientifique médiévale." In Love and Marriage in the 12th-Century, ed. by W. van HOECKE, A. WELKENHUYSSEN, 1-17. Louvain, 1981.


-----. El mundo secreto de los Dientes. México: Ed. Tajín 1972. The National Museum of Mexico owns the world's largest collection of ornamented, mutilated and inlaid teeth. The inlays are made of jade, turquoise or pyrites giving testimony of a high level of precision work by the stone-age dental artisans of Mesoamerica. The author speculates on the symbolic function of these inlays.


TOELLNER, Richard. "Die Umbewertung des Schmerzes im 17. Jh. in ihren Voraussetzungen und Folgen." Medizinhistorisches Journal 6 (1971): 36-44. During the 17th and 18th century the meaning of "pain" in medical-philosophical writing changed dramatically. Formerly pain was conceived as the inescapable outcome of nature's deficiency. Pain of the soul and pain of the body were merged. With and after Descartes pain becomes an isolable bodily phenomenon, and a bodily indication, useful as a "guardian and protector of life." (Haller: dolorem Deus homini fidelem custodem dedit, qui de causa corporis destructrice moneat [p. 43]).


TRIER, Jost. "Pflanzliche Deutung des Menschen." In Jahrbuch der Akademie der Wissenschaften, 39-56, Goettingen: 1965. Cultural history combined with etymology are used to reconstruct the botanical origins of designations referring to the human body.


The Threshold covenant, New York: Schribners 1896.

TUAN, Yi-Fu. Landscapes of Fear. New York: Pantheon, 1979. The author is a geographer whose central interest is the experience of space, place (and landscape). This
book deals with the incorporation of fear in the perception of landscape. For instance, Chapter 13 (pp. 175-186) on the use of human bodies, humiliated, torturd or dead to create foci of horror which also change with time. The pillory, unlike the stocks, became monumental; gallows define the perception of geographic features.

---. "Body, personal relations and spatial values." In Space and Place: the perspective of experience by TUAN, Yi-Fu. Minneapolis: Univ. of Minnesota Press 1972. People of different cultures differ in how they divide up their world, assign values to its parts and measure them. The upright human being imposes schema on space: up or prone, high or low, home (Middle) or at the end of the world. These vertical-horizontal polarities define the ambient space as front-back, right-left, the front larger and illuminated, the back smaller, dark. Only the modern, economic city has no planned front and back.


URBACH. "Die Heimsuchung Mariae, ein Tafelbild des Meisters MS. Beiträge zur mittelalterlichen Entwicklungsgeschichte des Heimsuchungsthemas." In Acta Historiae Artium 10 (1964) 69-123 and 229-320. The mutual embrace between Mary, in her early pregnancy and her cousin Elizabeth, much older and in the second half of her pregnancy, is an iconographic motif over many centuries.


VAN BROCK, Nadia. *Recherches sur le vocabulaire médical du grec ancien: soins et guérison*. Paris: Klincksieck, 1961. A history of the word-fields of the Greek medical vocabulary. Half of the terms do not refer to "disease," "diagnosis" and "therapy" but to various emphases of well-being, starting from "hygies" (health, pp. 143-173), through about twelve complex notions for some of which several words with different shades were available (pp. 177-236).


VAN GULIK, Robert. *La vie sexuelle dans la Chine ancienne*. Transl. by ÉVRARD, L. Paris: Gallimard, 1971. Written by a Dutch diplomat, collector and somewhat romantic amateur, the book remains an invaluable source to an attitude towards pleasure and the body that, by its contrast, throws light on the otherness of the West.


VAUCHEZ, André. "Les stigmates de Saint François et leurs détracteurs dans les derniers siècles du moyen âge." *Mélanges d'Archéologie et d'Histoire*. École Française de Rome 80, no. 2 (1968): 595-625. Two years before his death, while praying on Mount Alverna, the wounds on hand, feet and side of which Christ is represented on the cross, appeared on the body of Francis of Assisi. This is the first instance of "stigmatisation", soon to be followed by several hundred other cases. The article by Vauchez is doubly valuable: it introduces to the literature and examines the negative opinion about this "miracle" which was voiced during the thirteenth century, notwithstanding papal recognition of its authenticity.


----. and MANULI, Paola. *Cuore, Sangue e Cervello: biologia e antropologia nel pensiero antico*. Milano, 1977. With growing oligarchy in the Greek polis, an encephalocentric (brain centered) view of the body tended to replace the cardio-centric image. An analysis of body perception as a mirror of political thought and constellation.


VENOT, Bernard. *L'écorché. Exposition.* Rouen 1975/76. Ed. Musée des Beaux-Arts de Rouen, 1977. Catalogue to an exposition of art works representing the skinned human figure: of the live criminal, of the teaching model, or in contemporary (sometimes abstract) art. Besides the descriptive catalogue and the illustrations a lexicon on French terms (pp. 23-37) and the bibliography (pp. 113-118) are unusual.


VERDIER, Yvonne. *Façons de dire, façons de faire: La laveuse, la couturière, la cuisinière.* Paris: Gallimard 1979. This book is the result of ten years observation by three French anthropologists in the village of Minot in Central France. It sets new standards for historically oriented social anthropology. Three women, each with a special ritual charge occupy center stage: the "washerwoman" in charge of deliveries and the last cleansing of the dead; the seamstress in charge of erotic initiation, and the cook, responsible for the wherewithals of successful marriage. By a discriminating use of oral history Verdier reconstructs the symbolic cosmos of Minot in the early 20th century. Against this now fading mental background the actions, habits, references and interpretations of the three women conjure up a female body that mirrors time and space in the village.


VIGARELLO, Georges. *Le propre et le sale: L'hygiène du corps depuis le Moyen Âge.* Paris: Le Seuil, 1985. The first monography that deals directly with the correspondence in the change of body-perceptions and social cleanliness in France since the Middle Ages. The Middle Age bath that had served relaxation and pleasure rather than hygiene is perceived as a serious threat for the open-pored baroque body whose interior is in constant flux and upheaval. Dry methods are first used to extend the message of cleanliness from the face or hands to a suggestion about the body: frequently changed white linens must show from beneath clothes. Particularly strong on 17th & 18th century documentation.


----. *Le corps redressé: Histoire d'un pouvoir pédagogique.* Paris: Delarge Edit., 1978. Three stages of the public and normative perception of the body are reflected in the techniques used to shape posture. During the early 18th century aristocratic adornment and courtly skills (dance, fencing) called for spectacular posturing, representing status, and for the silencing of emotional expression. By 1750 a new concern with the "population" leads to attempts at improving it organically. The bourgeoisie exacts from its members a body that is disciplined for efficient work and a posture that signals self-control. Posture becomes less a sign of status and more a proclamation of the body's usefulness. During the 20th century pedagogical techniques deal with the body as meeting place between the unconscious it expresses and outside demands that repress it. Techniques ought to open the body in all its aspects to conscious awareness and free availability to the self. The body becomes a territory that must be explored, visualized, and worked on by each one.
Vigne, Louise. *The five senses: Studies in a literary tradition.* Lund: Liber Laromeda, 1975. Sight, hearing, smell, taste and touch: that the senses should be enumerated in this way is not "self-evident". Both the choice and their order of enumeration is studied as an "artificial series of natural elements". When was this arrangement first used? To what purpose? In which literary genre? A thorough study of the tradition and its historiography so far.

Villette, J. *L'Ange dans l'Art d'Occident du XIe au XVle siècles,* Paris: Laurens, 1940. During the early Middle Ages, angels were shown mostly as adolescent males; during the eleventh and twelfth century the female traits became more prominent, even when the angel was shown as a warrior. Only then the neutral figure took over, and the childlike angel appeared.


Ward, Benedicta. *Miracles and the Medieval Mind.* *Theory, Record and Event, 1000-1215.* Univ. of Pennsylvania Press, 1982. Outside of modern society it would be difficult to discover a culture, in which miracles are not part of reality. However, the dividing line between the marvellous and the miraculous shifts, and with it changes both the popular perception and the learned concept of the miracle. Ward attempts a history of attitudes (theoretical, but also emotional) towards the miracle, which underwent profound changes
between the 11th and 14th centuries. Since miracles are overwhelmingly related to the body, a transformation of thought and perception of the body is reflected in their history.


-----, "Der Geruchsinn in unseren Sprachen." Indogermanische Forschungen 46 (1928): 121-150. A seminal article on the methodology by which semantic fields and the shape of experience can be related.


WENZEL, Siegfried. The sin of sloth: "acedia" in medieval thought and literature. Chapel Hill: Univ. of North Carolina Press 1960. The bodily expression of sloth throughout the ages can be read from the iconography of sloth, depression, despondency.


WISWE, Hans. Kulturgeschichte der Kochkunst: Kochbuecher und Rezepte aus zwei Jahrtausenden und einem lexikalischen Anhang zur Fachsprache von Eva Hepp. Muenchen, 1970. A large amount of information on epoch- and tradition-specific body lore is hidden in cookbooks. This is a well-researched introduction to the social history of recipes and their collections.


----- Les seins à l'église. Paris: Edit. A. Maloine. The author, a Polish gynecologist from Paris, published several volumes stuffed with odds and ends from art history, folklore and theology referring to birth rituals, breastmilk, denudation of the nipples, etc. These are mainly of interest as a sample of the late 19th century collector's mentality.


WOLF, Joern Henning, HABRICH, Christa, ed. Aussatz, Lepra. Hansen-Krankheit: Ein


WOLFSON, Harry A. "The internal senses in Latin, Arabic, and Hebrew Philosophical Texts." Harvard Theological Review 28 (April 1935): 69-133. "Internal senses" complement the body's sense organs. Aristotle launched the ideas taken up by Augustin, Gregory the Great, Erigena. These "post-sensational" faculties play an important role in Arabic and Hebrew texts. Thorough philological summary of the various terminologies and classifications with emphasis on Judeo-Arabic schools.


ZAHLTEN, Johannes. Creatio mundi: Darstellung der sechs Schoepfungstage und naturwissenschaftliches Weltbild im Mittelalter. Stuttgart: Klett-Cotta, 1979. (Stuttgarter Beitrage zur Geschichte und Politik 13). The iconography of Genesis with emphasis on the relationship between pictorial representation and contemporary literary sources. Explores the correspondences and discrepancies between written and figurative representation. Attempts to make the result of this comparison fruitful on the analysis of the same period's scientific texts.


ZIJDERVELD, Anton. "The Sociology of Humour and Laughter." *Current Sociology* 13, no. 3 (1983), 1-101. Annotated bibliography of 225 items is included in this article, pp. 61-101, see especially sec. IV, nos. 82-95 "History and Literature".


ZOLA, Irving K. "Pathways to the Doctor - From Person to Patient." *Social Science and Medicine* 7 (1973): 677-689. Interviews with patients in the Massachusetts General Hospital as to their body-perception and reasons for consulting medical help. Great differences as to ethnic origin: the Irish complain mostly about eyes, ears, noses, head, whilst there are no noticeable preferences given by Italian-American groups. It becomes clear that the pathway to the doctor is shaped and channeled through the cultural perception of one's body.

"Culture and symptoms--an analysis of patient's presenting complaints." *American Sociological Review* 31 (1966): 615-630. Surveys the literature which shows how socio-cultural background may lead to different perception, definitions and responses to essentially the same "biological" process.
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HOLLANDER (---- & nudity)
HAULOTTE (symbolism of ---- in the Bible)
CERULLI (---- as tool of transvestism)
BYRDE (men's ---- 1300-1970)
HARTE (medieval ----)
WITOWSKI & BROWNE (---- & body perception)

cold, see humor

compassion

HARTMANN, 1984 (medical ----)
SCHIPPERGES, 1981 (---- as cure in HILDEGARD von BINGEN)

conception, contraception, see gestation, sexuality, monster

PARK & DASTON (teratology, 16-17th c.)
OTT (cheese paradigm of ----)
NOONAN (history of contraception)
McLAREN, 1984 (contraception, England, 16-18th c.)
LOEFFLER (sterility, canon law, MA)
DARMON 1979 (impotency, France, 18th c.)
LE ROY-LADURIE (magical castration)
LESKY, 1950 (doctrine of ---- in Antiquity)
HEWSON (GILES of Rome)
FOA (sterility)
DELcourt (mysterious sterility, classical Antiquity)
BYLOFF (impotence through witchcraft, Europe)
DARMON, 1984 (17th c. beliefs)
GRANQUIST (Palestine, Arabic perception of ----)
MAASS (terminology for castration, Antiquity)
McDANIEL (---- in oral tradition, Antiquity—modern time, Italy)
MICHl (female semen, Judaism & early Christianity)
TENgers (Church & contraception, 19th c.)

cook books

WISWE

corpse

POUCHELLE, 1976 (emergence of secular ----)
PIECHOCKI (---- supply, Halle, 18th c.)
LINEBAUGH (resistance against anatomy)
KUDLIEN, 1969 (anatomy, Antiquity)
HUMPHREY (racial discrimination, USA)
FINUCANE (late MA)
ADOLF (medieval Germany)
GRABNER, 1961 (---- as remedy)
BROWN, E.A. (medieval treatment)
HELGELAND (late MA)
MOHR, R. (as object of funeral speeches)

COSMAS & DAMIAN

FICHTNER (---- in iconography)
DAVID-DANEL (---- in iconography)

countenance

HABICHT, 1966 (semantics)
couvade, see gestation
cripple

KRANEMANN (semantics, Germany)
SCHLEGEL (---- in art & mythology)
cunt

PISANI, 1974
PISANI, 1979 (---- in Italian and German vocabularies)
DEONNA (---- as shell)
GOBERT (magical ----, Africa)
RADTKE (---- in Italian slang)

cursing

OTIS (late MA)
PISANI (cunt as ---- term in Italian & German)

DANTE

FERRANTE (images of women)

DARWIN

BALAN

DAVID of AUGSBURG

EINHORN

death and dying

WHALEY (anthology, MA)
SCHMID (facies hippocratica)
POUCHELLE, 1976 (MA)
MILANESI (Italy, 18th c.)
HELM (dance of the dead)
FINUCANE (corpse in MA)
DOEHNER (---- in funeral speeches)
ACKERKNECHT, 1968
LEBRUN (France, 17-18th c.)
KOTY (treatment of the old)
ADLER, H. (---- in German lit., 1850-1880)
BROWN, E.A. (---- in MA)
GRUMAN (medical ideas about prolongevity)
HELGELAND (symbolism of ----, MA)
HUIZINGA ("danse macabre", MA)
KOERNER (image of ----, late MA)
LAQUEUR, 1983 (pauper funerals, 19th c.)
MOHR, R. (funeral sermons, Germany, 17-18th c.)

DELEUZE

LASH, S.
demons

JABERG, 1951 (terminology of diseases and metaphors)
KUNZE (the ---- of diseases, German oral customs)
BOULLOSA (Celestina in Spanish lit.)
DONTENVILLE (apparitions of ----, France)

DESCARTES

WEINBERG (change of semantics, "heart," instinct)

devils

DELUMEAU, 1978 (fear of ----)
ERICH (body, Christian art)

dictionaries, see glossary

dietetics, see also food. mesotes

SMITH, W.D. (Antiquity)
KUEHN (commentaries to HIPPOCRATES, early MA)
EDELSTEIN, 1967 (Antiquity)
SCHMITT (the "regimen sanitatis", MA)

discipline

DRESEN (resistance to ----, 20th c.)
ELIAS (the ---- of manners in the "civilization process")
LIPPE, 1981 (---- in body movements, 16-18th c.)
MUCHEMBLED, 1983 (15-18th c.)
VIGARELLO, 1978
EVREINOV (bodily punishment, Russia)
QUANTER (bodily punishment, cross-cultural)
SPIERENBURG (execution, tortures, 16-18th c.)

disease

AUGÉ (folk perception of ----)
BERG (womb & stomach, folk beliefs)
BERGHOFF (medical nosology, history)
BISILLIAT (classification, Songhay)
DIEPGEN, GRUBER & SCHADEWALDT (nosology, history)
EISENBERG (folk & professional concepts & theories)
FIGLIO, 1983 (chlorosis as metaphor)
FUERST (---- in theatre)
GAUPP (---- in art)
GEBHARDT-WAEGER (---- in 18th c. literature)
GRMEK, 1983 (early history of ----)
HERZLICH & PIERRET (folk vs. med. perceptions of ---- in hist.)
JABERG, 1951 (folk terminology of ----)
JEWSON, 1974 (---- and patient, 18th c.)
KING (historical pathologies)
PETER, 1971 (medical terminology of ----, 18th c.)
POMATA, 1983 (---- in Bologna, 17th c.)
PROSEK (Slavonic terminology of ----)
PREISER (terminology of ---- in the Corpus Hippocraticum)
RAWLINSON (medical nosology and semantics)
RIESE (history of concepts of ----)
ROTHSCHUH, 1975 (medical concepts in history)
SIGERIST, 1970 (perceptions)
TAYLOR (medical concepts, theory and history)
VOGT, 1960 (physiognomies of the sick, 16-20th c.)
AUGÉ & HERZLICH, 1984 (introd. to hist., anthrop. & soc. of ----)
GEYER-KORDESCH (perceptions of ----, Germany, 18th c.)
LOCKER (perceptions of ----)
MUELLER, J. (---- in HILDEGARD von BINGEN)
RATHER, L.J., 1959 (philosophy of ----)
SCHIPPERGES, 1978 (concepts of ---- in PARACELSUS)
SHELP (the experience of ---- and metaphors)
SONNTAG, 1978 (---- as metaphor)
ZOLA, 1973 (perception of ---- in U.S. ethnic groups)
MAGIN (---- in ethics, history of nosology)

dream

GANDOLFO (iconography of ----, 15-17th c.)
GAETJE (philosophical in Islam)

drugs, see therapy

dry, see humor

DURER

HOLZINGER (body and space in ----)

ear

LAMBRECHTS & VAN DEN BERGHE (---- in myths)
FRISK, 1950 (---- in Indo-European)
BLUMENBERG (---- metaphor in philosophy)

embryo, see also gestation

SCHOEFLER (MA)
OPPENHEIMER (historiography, bibliography)
NEEDHAM, J. (history of ----logy)
HERRLINGER (early illustrations of the ----)
DELORME (scholastic ----logy in ALBERTUS MAGNUS)
DEMAITRE (----logy in ALBERTUS MAGNUS)
CHURCHILL (intellectual history of ----logy)
BODEMER, 1968 (concepts of the ----, England, 18th c.)
BORD (pregnancy in Christian art)
DOELGER (perception of ---- in law, Antiquity)

epilepsy, see fits

epistemology

ZANER, 1973
VAN DEN BERG
TRENN (on Ludwik FLECK)
UEXKUELL, T. von (frontiers of the body)
TEMKIN, O. 1959 (medicine's dependence on scientific thought)
TAYLOR, F. (----- of disease concepts)
SPICKER, 1978
RICOEUR
POMATA, 1983 (women’s body, historiography)
POERKSEN (linguistic, in natural sciences)
PETER & REVEL (----- of sick body in history)
MERLEAU-PONTY (----- of phenomenology)
MAUSS
MERCHANT (literary ---- of "women as nature")
MacRAE (----- & the metaphor)
MacCORMACK (body events as social events)
LLOYD, 1979, 1983 (Greece)
LOCK (comparative ---- of Japanese & Western body concepts)
LEROI-GOURHAN, 1964-5 (gesture & speech)
LADNER, 1979 (----- of symbolism)
KRIS-Rettenbeck, R. (women’s bodies)
ILLICH, 1985 (toward a history of "stuff": the historicity of water)
HERTZ (the right–left polarity)
FOUCAULT, 1973
FLECK (genesis of a scientific fact)
FIGLIO (----- of medicine)
ELLEN (body classification)
DELAPORTE (----- of plants, 18th c.)
CEREAU, 1979
BYLEBYL (dead & alive before Harvey)
BUECHNER
LE BRETON (body symbolism)
BACHELARD
BOURDIEU, 1977
BRUAIRE
LAROCQUE (16th c.)

ergotism

POITOUP (perception of ----, 18th c.)
BAUER (----- in art and medicine)
ESCHYLUS

DUMORTIER (medical vocabulary of ----)

EVE, see MARY

excreta, secretions

HERSHMANN (anthropology of ----)
GUILLEME (disposal of ----, 18th c.)
BOURKE (an encyclopedia on ----)
BARGHEER (folk beliefs on the healing power of ----)
MUTH (popular beliefs on ----, Antiquity)

execution

HENTIG (origin of the last meal)
LINEBAUGH (---- and anatomy)
MANN, 1984 (---- and medical experimentation)
SPIERENBURG (16-18th c.)
FOUCAULT, 1975

eye

WEISGERBER (sight, verbs & adjectives)
SCOTT (blindness, sociology)
SEILGMANN (evil eye)
SCHLEUSENER-EICHHOLZ, 1972 (on Jacob BOEHME)
SCHLEUSENER-EICHHOLZ, 1985 (semantics, MA)
MERLEAU-PONTY (interior)
MARTIN ("looking" in paintings)
KUGELMANN (phenomenology of ----)
JABERG, 1917 (onomasiology: eyebrow, lid)
HIRSCHBERG (occulist's terms)
HAUSCHILD, 1979 (evil eye, historiography)
GOTTLIBE (---- & window metaphor)
DEONNA, 1960 ("manus oculatae")
GONDA (gaze in Vedas)
ELWORTHY (evil eye)
DOLCH (eyebrow in German)
DEONNA, 1965 (---- symbolism)
COHEN (the blind in French lit.)
HELLERMANN (---- in German lit., 19th c.)
MALTEN (---- in early Greece)
BLUMENBERG (---- metaphor in philosophy)
BREMER (light in art & lit., a bibliography)
PRAUSNITZ (disease & healing, religion, iconography)
ROMANYSHYN, 1984 (the rise of central perspective)
face

MALTEN (terms for ----, early Greek)
HARTNACKE ("Fratze": German terms for ----)
DE ZORDI (English terms for ---- expressions)
SARLES (linguistics of ---- expressions in speech)
WILSON, J.M. (iconography of the ----)

facies hippocratica

SCHMID

fantastic ideas, fantasies about the body, see also monster, zoomorph, vision

MILNER, 1982 (fantastic body in modern French lit.)
DONTEVILLE (French fairy tales)
LAROQUE (grotesque body, England, 16th c.)

fast

STROUD (anorexia)
HENISCH (medieval ----ing)
BELL (medieval anorexia)
BYNUM, C. 1985 (---- nuns, MA)

feet

AIGREMONT (---- eroticism in folklore)
SCHAEFER, Th. (washing ---- ritual)

feminization, see also medicalization, woman

FEE (Victorian anthropology)
HARAWAY, 1978 (sociobiology)

fevers

GRABNER, 1961 (popular beliefs of ----)
HELMAN (folk models of ----, England, 20th c.)
KAPFERER (HIPPOCRATES & ----)

FIELDING

BROOKS-DAVIES (venereal iconography in ----)

finger, see also hand

TIKKANEN (gesture )
KAHANE, 1960 (small ---- in Romanic languages)
NIEDERMANN (terms for ----, German)
CARNOY (numbering and the ---- in Indo-European semantics)
AIGREMONT (---- in erotic symbolism)

fits, see also ergotism

VEITH (hysteria)
TEMKIN, 1971 (falling mother)
SIGNORINI (susto, Nahuatl & mestizo Mexico)
MAIRE (patron saints)
GOULEMOT, 1980 (hysteria)
HEINTEL (sources)
CRANDON (---- in anthropological theories)
DIDI-HUBERMANN (Charcot & ----, 19th c.)
DIELS (---- in classical doctrines and folk traditions)
PRADEL (---- and the concept of "hysteria")

FLAUBERT

WOESTELAND (women’s bodies in ----)

FLECK. Ludwik, see epistemology: FLECK, TRENH

flesh

SAND (---- in New Testament, PAUL)
LOT-BORODINE (sanctity of ----, MA)
GREIVE (lexical differentiations of ----, French)
LOTTIN (movements of the ----, 12th c.)
CAMPORESI, 1983
BROWN, P., 1985

folk etiology

FAVRET (20th c., France)
GRUTTMANN (---- in English proverbs and sayings)
McDANIEL (pregnancy, Italy)

folk healing, popular therapies, see also folklore, miracles

RICHTER, 1954 (---- by invocation of MARY)
O’NEIL (remedies, Italy, 16th c.)
MILANESI (Italy, 1700)
LOUX, 1977 (French ----)
LOUX & RICHARD, 1978 (---- in French proverbs)
LOYOLA (---- in Brazil)
LEBRUN (----, France, 17-18th c.)
LAPLANTINE (theories on ----, France)
HAND, 1980
HANSMANN & KRISS-RETENBECK (amulets)
GRABNER, 1984 (an anthology of ----)
GABKA (first teeth & folk medicine)
FIELHAUER (theory, definitions of ----)
CLAVIERE (---- in the Lozère mountains, France)
BOUTEILLER (----, France)
AGUIRRE, Beltran (---- in Mexico)
AUGÉ (a general introduction to the ethnology of ----)
CALVI (the Florence plague, 17th c.)
DOUGLAS, 1970 (anthropologist Victor TURNER on ----)
FOSTER, 1953 (Spanish vs. Spanish-American ---- traditions)
SHABOU (women in ----, Tunisia)
THOMAS, K. (---- in 16-17th c.)
ARCHIVES des Sciences Sociales des Religions, 1982
AUGÉ & HERZLICH, 1984
BOUTEILLER, 1950 (shamanism)
BROWN, P., 1982 (healing power of saints, late Antiquity)
HAND, 1981 (folklore)
RICHTER, E., 1951 (offerings in headache)
RICHTER, 1954 (therapeutic virtues of Mary’s milk)
BUETTNER (---- in Franconia, Germany)
FINUCANE, 1981 (medieval shrine & saints)

folklore

BROWN, F. (---- of North Carolina, U.S.A., collection)
HAND (---- Ohio, U.S.A.)
PUCKETT (---- of U.S. Blacks)
AIGREMON (plants & eroticism in ----)
SAINTYVES, 1937 (moon in ----, France)

food

WISWE (cookbooks)
TEMKIN, 1960 (nutrition: Antiquity to Baroque)
SCHAMA (Holland, 17th c.)
SABEAN (Eucharist vs. everyday ----)
POUCHELLE, 1983 (digestion, MA)
JONES (function of ----, medieval German lit.)
HENISCH (medieval society & ----)
HENTIG (last meal before execution)
LOUX & RICHARD (---- in French proverbs)
FISCHER-HOMBERGER (soul’s function)
FLANDRIN (the diversification of taste, 16-18th c.)
DOUGLAS (in U.S.A., anthropology)
CHATELET (cookbooks, ---- symbols)
CAMPORESI, 1985 (Italian humanism)
BLOND
BARREAU (the transformation of tastes)
BYNUM, C. 1985 (fasting nuns, MA)
LANGE, K. (spiritual ---- in biblical metaphors)
FOUCAULT

FRASER (the body in -----’s language)
LASH, S. (critique of -----’s body)

FRANCIS OF ASSISI

EINHORN
MERKT (stigmata)
VAUCHEZ (stigmata)

freckles

DELCOURT, 1965 (Antiquity)

funeral sermons

MOHR, R.
DOEHNEN, R.

fur, see also skin

POUCHELLE, 1981 (the ---- metaphor, MA)

GALEN

WALZER (Jews & Christian)
TEMKIN, 1973 (galenism)
HARRIS (heart)
GARCIA (biography on ----)

gall-bladder, see bile

gall-stones

GRABNER, 1978

GAUB. Jerome

RATHER, 1965 ("de regimine mentis", 18th c.)

gender

BORDIEU (----- in Kabyle space)
HAMMER (body & ----- in philosophy)
HARTOG (----- in Antiquity, HERODOTE on inversion)
FREYTAG (orientation, disturbances)
ILLICH, 1982
KESTENBERG (inside/outside)
KUCHENBUCH (peasant, work, 9th c.)
LLOYD, 1966 (-----ed polarity, Antiquity)
LOEFS TEDT (---- in Latin semantics)
MAERTENS, 1978 (----ed marks through tatoo)
FURTH (body ascriptions & ---- in China)
LAQUEUR, 1986 (---- in anatomy & biology, 16-19th c.)

genitalia, see also conception, semen, stomach, womb

STEINBERG ("ostentatio genitalium Christi")
SCHERTEL (phallus & cunnus in language and myths)
RADTKE (female ---- till VESALIUS)
PISANI, 1974, 1979 (female ---- in Italian & German)
PIERRUGUES (Latin terms for ----)
MUELLER, K. (German terminology for ----)
HEL TEN (German terms for ----)
GUENTHER (German terms for ----)
ELWIN ("vagina dentata")
BENEDEK (description of ----, MA & Renaissance)
BETTELHEIM (puberty rites)
BROWE, 1936 (in religion & law: the attitude of the Christian Church on castration)
BRYK (history of circumcision)
GOBERT (Africa)
DEONNA (female ---- as shell)
KILMER (phobia of ----, Greek Antiquity)
LAQUEUR, 1986 (visions of ----, 16-19th c.)
MAASS (terms for castration, Antiquity)
RADTKE (terms for ---- in Italian slang)
RANCOUR-LAFERRIÈRE (the semiotics of the penis)

geometrization

OHLY (Deus Geometra)
LIPPE (---- in French Absolutism)
JACOBS (phenomenology & geometries: Euclidean & non-Euclidean)

gestation, see also embryo

VINATY (---- in ALBERTUS MAGNUS)
THOMASSET (medieval concepts on ----)
ROGER (scientific concepts on ----, France, 18th c.)
KELLERSMANN (cravings during gestation)
JORDANOVA, 1980 (the creation of "life", 1800)
FISCHER-HOMBERGER, 1983 (---- in court)
FEUDALE (iconography of ---- in PIERO della FRANCESCA)
DEORME (---- in ALBERTUS MAGNUS)
DEMAITRE & TRAVILL (---- in ALBERTUS MAGNUS)
CATTERMOLE (folk representations of ----, Germany)
BLACKMAN (ARISTOTELES' Works, 16-19th c.)
BELKHODJA (North Africa)
NOONAN (contraception in history of canon law)
BORD (visible ---- in Christian art)
DAWSON (couvade)
HAND, 1957 (couverde, U.S.A.)
LECHNER (Maria gravida)
MARTIN (perception of ----, U.S.A., 20th c.)
PETERS (lay attitudes toward ----, England, 18th c.)
SCHULTE (sociohistory of unwed mothers, Germany, 19th c.)
URBACH (Mary & Elizabeth, golden gate iconography)
WASSERSTEIN (beliefs concerning ---- time, Antiquity)

gesture

TREXLER (prayer, MA)
STETTIS (---- of hesitation)
SCHNAPP (---- of homosexual seduction, vase painting)
SCHMITT, 1984 (prayer, St. DOMINIC)
MARTINO (ritual mourning)
MAUSS (epistemology)
PERELLA (the kiss)
LEROI-GOURHAN, 1964-65 (theory)
LA BARRE (anthropology)
LADNER (iconography of prayer, MA)
KRIS-RETENBECK, 1953 (fig)
JUD (folded hand, Spanish)
FUMAROLLI (rhetoric, 17th c.)
FIRTH (symbols)
BONNE (---- in medieval sculpture)
BEYERLE (---- in German medieval law)
BENSON (---- in CHAUCER)
BAXANDALL (---- in painting, 15th c.)
DURAND (iconography of ----)
HELLERMANN (---- in Conrad-Ferdinand MEYER)
BARASCH (---- of despair, MA & Renaissance)
BIAICHNER (weeping ----, England, MA)
BOURDIEU 1970 (---- in photography, France, 20th c.)
BRUECKNER, W. 1965 (hand in popular culture: its symbolic usage since the late MA)
COCCHIARA (grammar of ----)
DEMISCH (history of the lifted hand in prayer)
FEHR (---- in law, Germany, MA to 18th c.)
HABICH, 1959 (---- in medieval English lit.)
HAYES (bibliography)
JARECKI ("ars tacendi": ---- language in monastic silence)
JOUSSE, 1974 (anthropology of ----)
KRIS-RETENBECK, 1964-65 (methods in conceptualizing ----)
LANGAGES (bibliography on ----)
MONSACRE (weeping of men in Iliad)
OHM (---- of prayer, Christian & cross-cultural)
PEIL (---- in medieval literature)
SARLES (linguistic research on ----)
SCHMIDT-WIEGAND (---- in medieval jurisdiction)
SCHULTZE, W. (history of praying hands)
WILSON (iconography of "passions", France, 18th c.)
GILES of ROME

HEWSON

glaucoma

KUGELMANN (mythology)

glossary

QUEMADA (medical terminology 1600-1700)
VAN BROCK (classical Greek medicine)
PIERRUGUES (Latin, erotic, mythical ----)
MUELLER (medical ----, middle English)
MOULE (veterinary ----, MA)
DEIMEL (etymology of body terms)
ALTIERI-BIAGI (---- of medieval medicine)
ONIANS (---- of archaic Greek)
HOEFLER (---- of disease names, German)
HOFFMANN, W. (---- of words for pain in German dialects)
FLOREZ (---- of the spoken Spanish of Bogota, Colombia)
DUMORTIER (---- of Hippocratic terms in ESCHYLUS)
BUCK (synonyms in Indo-European languages)
PROSEK (Slavonic terminology on disease)
BASKETT (---- use of low German dialects)
DE ZORDI (---- words for facial expressions, contemporary English)
GENZEL (English ---- of life functions)
MARAGI (anatomical ----, 9th c.)
BENVENISTE, 1965 (vocabulary of Indo-European institutions)

GOETHE

HAGER (health in ----)

goiter

KRANEMANN (semantics, German)

GOTTFRIED of Strasbourg

HAHN (space perception)

GREGORY of Nyssa

DANIELOU, 1944
GRIEN, Hans Baldung

KOERNER, J.L.

GRUENEWALD

HOLZINGER (body & space in ---- painting)

GRYPHIUS

FRICKE

guts

RAHDER (words for abdomen, entrails)
HOEFLER (therapeutic use)
FAWKES (etymology, German)
BOLELLI (terms for ---- in Greek epos)
BEHM ("koilia" in New Testament)
BENVENISTE, 1965 (Greek origin of some Latin terms)
BARGHEER (semantic, magic, healing)

gymnastics

MEHL (professional terminology)
ENGLERT (HIERONYMUS MERCURIALIS)
GARDINER (---- in Antiquity)

gynaecology, see also anatomy, autopsy, birth

SPEERT (illustrated history of ----)
WEINDLER (illustrated history)
JORDANOVA, 1985 (atlas by HUNTER, 18th c.)
DIEPGEN, 1963 (the beginnings of ---- in the MA)
BARKER-BENFIELD (U.S.A., 19th c.)
ECCLES (Tudor & Stuart England)
GÉLIS, 1979 (practices of ----, France, 18th c.)
LAGET, 1979 (Cesarian delivery, France, 16-18th c.)

hair

SOMMER (Greek beliefs on ----)
SPRIGADE (Merovingians, king's ----, tonsure)
POUCHELLE, 1981 (fur)
POMATA, 1982 (---- symbols, barber)
OBEESEKERE (---- symbols, Sri Lanka)
HERTER (---- in Greek mythology)
HERSHMAN (---- in anthropology)
HALLPIKE (---- in social anthropology)
GITTER (Victorian imagination of ----)
FIRTH (as private and public symbol)
DELCOURT, 1965 (red ----, red color, Antiquity)
COOPER (---- symbolism in anthropology)
BRUECH (---- in Romance languages)
GRABNER, 1963 (red ---- in folklore)
KILMER (pubic depilation in Antiquity)
PLATELLE (men's, 11-12th c.)
LEACH (anthropology)

HALLER, Albrecht von

TOELLNER (mechanism)
GLOOR

hand

LEROI-GOURHAN, 1967
JUD (terms for folded ---- in Spanish)
HILDBURGH (amulet, Spain)
HATTENHAUER (God's ---- since Late Antiquity)
REM (chiromancy)
FRIEDRICH (terms for ---- in Hittite)
DEONNA, 1960 ("manus oculatae")
BRUN (phenomenology)
BOLELLI (terms for ---- in Greek epic)
AHRENS (---- in Greek & Latin etymology)
AIGREMONT (erotic symbolism of the ----)
BRUNNER (palm, Egypt)
KIRIGIN (iconography of God's ----)
HERTZ, 1928 (right-left dichotomy: its symbolism)
BRUECKNER, W., 1965 (---- and salvation in popular culture)
DEMISCH (---- in prayer gesture)
FEHR (---- gestures in law)
SCHULTE, V. 1892 (---- in prayer)
SCHUPBACH (---- symbolism from Aristotle to Rembrandt)

HARDY, Thomas

SCARRY

HARTMANN of Aue

PEIL (gesture)

HARVEY, William

PAGEL, 1958
PAGEL, 1967
HILL (idea of monarchy)
SIGERIST, 1928/1960 (Baroque body)
TOELLNER, 1981 (circulation)
HAWTORNE

CAMERON (allegories of the body)

head

MUELLER, J. (German vocabulary on ----)
D'ALVARENGA (popular perception of the head, Portuguese)
CONGAR (folk etymologies, MA)
BRAUN ("Kopf", ---- in German toponymy)
BONFANTE, 1951 (cheek, jaw in Italian)
BERNITT (French word, field)
BEDALE (---- in the Pauline Epistles)
RichtER, E. (votive offerings, headache)

health

COLEMAN, 1974 (---- in the Encyclopedie)
COLEMAN, 1977 (folk concepts of----, 18th c. France)
FARGE, 1982 (---- manuals, 18th c.)
HAGER (---- & GOETHE)
JORDANOVA, 1982 (---- ideology, late 18th c.)
SCHIPPERGES, 1963 (medical efforts since Antiquity)
SCHMITT, W. (medieval "regimen sanitatis")
COLEMAN, 1982 (----, public & political, France, 19th c.)

heart

THOMAE (---- in popular art)
SARDELLA (the ---- in phenomenology)
ROMANYSHYN (historical phenomenology)
VEGETTI & MANULI (---- in social metaphors, Greece)
KEES (---- in Egyptian mythology)
HUTTMAN (imagined tumor)
HILLMAN (---- in historical phenomenology)
HINTZE (Egyptian vocabulary for ----)
HARRIS, C.R. (---- functions in Antiquity)
HATTENHAUER (the King's ----, MA)
GUILLEMINET (---- in semantics, Antiquity)
HANDLEY (---- in ARISTOPHANES)
GOEDEL (---- in medical terminology of Egypt)
FLASCHE (Pascal)
FICKEL (---- in early German)
ERTZDORF, 1963 (---- in religious Latin, MA)
ERTZDORF, 1965 (---- in courtly love)
DUEWEL, 1964 (---- in medieval metaphors)
DUEWEL, 1974 (in KLEIST)
CABASSUT (a medieval theme: the interchange of ----s)
BAEUMKER (MA)
BRUNNER (Egyptian beliefs on ----)
HERMANN, A. (---- life stone, Antiquity)
OHLY, 1977 (---- as a chamber for the beloved)
PEZA (symbols of the ---- in AUGUSTINE)
STAROBINSKI (the perception of the interior)
WEINBERG (changing semantics, 17th c.)

herbs, see plants

heredity

LESKY (medical concepts since Antiquity)

HERODOTE

HARTOG, 1980, 1981

HIERONYMUS MERCURIALIS

ENGLERT

HILDEGARD von BINGEN

SCHIPPERGES, 1958
SCHIPPERGES, 1963 (angels in ----’s work)
SCHIPPERGES, 1981 (compassion as cure)
PEREIRA (maternity)
GOESSMANN (numbers & proportions in ----)
MUeller, J., 1979 (healing in ----’s works)

cosmology and body

BECK, 1976
DOUGLAS (pollution beliefs)
WAYMANN, 1982 (body as microcosm)
GONDA (eye & gaze in Veda)
O’FLAHERTY (women in ----)

Hippocratic tradition

SMITH, 1979
SOQUEES (pain in the Hippocratic corpus)
PREISER (Hippocratic terminology: nousos, nosema)
DUMORTIER (medical terms in the ----)
ARTELT (poison & drugs in ----)
CAMBIANO (political metaphors)
GOUREVITCH (doctor & patient)
KAPFERER (fever & inflammation)
HOBES

SAWDAY (the body as machine)

homo oeconomicus

FEATHERSTONE (embodied)

HONORIUS AUGUSTODUNENSIS

D'ALVERNY, 1976 (micro-macro)

hot, see humor

human figure

SCHEFFCZYK (man as God's image)
REUDENBACH (the proportion of the ----: VITRIVIUS)
RINGBOM (approach to 15th c.)
REFF (MANET's Olympia)
PIPONNIER & BUCAILLE (peasants, France, MA)
PANOFSKY (proportions of the ----)
LADNER, 1953 (iconoclasm)
LADNER, 1962 (---- in medieval art)
JANSON (---- in the art of the Renaissance)
ENCYCLOPAEDIA OF WORLD ARTS (---- in art)
BRUECKNER (pictorial representation of the ----: the "effigie")
HASKELL (the ---- in sculpture, 1500-1800)
LURKER, 1981 (---- and circle symbolism)
TORRILHON (---- in Breughel's painting)

humors: hot-cold, humid-dry

SCHAEFER, J. (---- in Elisabethan comedy)
McVAUGH ("drying up", 13th c.)
LLOYD, 1964 (---- in archaic Greece)
KLIBANSKI (iconography of ----: the bile)
JEAY (---- in ALBERTUS MAGNUS)
FAHRAEUS (---- in folk traditions)
CAMPORESI, 1984 (---- in Italian humanism)
SCHOENER (the fourfold division of ----al medicine, Antiquity)
QUEIROZ (hot-cold, Mexico)
ROTHSCHUH, K. E., 1974 (medical-scientific ideas 16-18th c.)

HUNTER, William

JORDANOVA, 1985
hygiene

COLEMAN, 1974 (concepts of ----, France, late 18th c.)
CORBIN, 1978 (urban ----, 19th c.)
GOUBERT, 1979 (France, end. 19th c.)
GOUBERT, 1978 (city)
GOUBERT, 1982 (sense of ----)
GOUDSBLOM (medicalization)
MANN, 1967 (between Renaissance & Baroque)
MURARD & ZYLBERMAN (urban ----, 19th c.)
THISSEN (terminology of ----, German)
VIGARELLO, 1985 (body ---- since the MA)
THUILLIER (bodily cleanliness, 19th c.)
COLEMAN, 1982 (public ----, France, 19th c.)
SIEFERT (---- in utopian thought, 17th c.)

hymen

ACKERKNECHT (testimony of midwives)
FISCHER-HOMBERGER (the medical discovery of the ----)
SISSA (non-existence in Greek Antiquity)

hysteria, see fits

illness, see disease

image, representation, iconography

ZIMMERMAN (representation, MA)
SCHOENE (God's ---- in the arts)
SCHEFFczyk (man as God's ----)
LADNER, 1962 (man as God's ----)
KURDZIALEK (man as microcosm)
BOESPFLUG (God's ---- & Holy Spirit)
FLASCHE (body as temple)
JANSON

impotence, see conception

incantation

HAMPP (---- in folklore)
LAIN ENTRALGO, 1970 (classical Antiquity)

incubation

HAMILTON
MALLARDO
infant

PARAY (stillborn, resurrection for baptism)
GÉLIS, 1981 (the stillborn)
BOLTANSKY, 1969 (the "baby" France, 19th c.)
GÉLIS, LAGET & MOREL, 1978 (Ancien Régime)
McDANIEL (folk ideas about the ----, Italy, Antiquity to modernity)

infection

GRMEK, 1980 (concepts about ----, Antiquity to MA)
GOLDSTEIN (19th c. moral: its concept of "mental disorder")
GOUDSBLOM (anxiety, 19th c.)

Inquisition

ACCATI
AGUIRRE BELTRAN (Mexico)

instinct

WEINBERG (changing semantics, 17th c.)

interiority

EINHORN (DAVID of Augsburg & FRANCIS of Assisi)
BAUER, G. (claustrum animae)
FLEISCHHAUER (history of the German word "innig")
OHLY, 1977 (heart of the lover)
STAROBINSKI, 1975 (inside-outside in ancient texts)

Islam

SCHIPPERGES (microcosmos, 12th c.)
KRIS, 1962 (folk beliefs on ----)
GAETJE (philosophy of dream in ----)

jaw

NARTEN (Indo-European terms)
KAHANE (Indo-European vocabulary)
FOSTER, B. (---- in English & French)
BONFANTE, 1951 (Italian names for ----)

JESUS

BAUERREISS (----'s, MA iconograhy)
STEINBERG (iconography, genitals)
OSTEN (----'s suffering)
NEUHEUSER (----'s body, eucharistic)
McLAUGHLIN (---- as mother in medieval spirituality)
LECLERQ (----'s body crucified, 12th c.)
LECLERQ (----'s heart in Benedictine tradition)
LEFÈVRE (wound)
HEIN (represented as "drugist")
BYNUM, C. (feminine images, MA)
BONNE (----'s image in sculpture, 12th c.)
BERLINER, 1956 (----'s suffering body in medieval iconography)
SCHIPPERGES, 1965 (----'s body as medicus in iconography)
BERLINER, 1958 (----'s body on the cross in iconography)
DEBONGNIE (stigmata, MA)
HAMBURGH (descent from cross in iconography)
MEEKS (androgeneity in early Christianity)

Jewish medicine

JAKOBOVITS (history of medical ethics)

JUNG, Carl Gustav

BENZ, 1969
BERRY (mother image)
HILLMANN (heart)
KUGELMANN (eye)
THOMAS & STROUD (virginity)

KANT

KAULBACH
GLOCKNER

kiss

JONES
PERELLA (symbolism)
OHLY, 1958 (Song of Songs)

KLEIST

DUEWEL, 1974 (the heart metaphor in ----)
BATHE (gestures)

KONRAD OF MEGENBERG

BLANK

knee

NARTEN (Indo-European words)
MERINGER, 1928
HAMP, 1954 (Latin terms for ----)
HAMP, 1970 (---- paradigm)
GUENTERT (semantics)
GALANT-PERNET (knee & power, Berber)
DUEWEL, 1974 (the ---- of the heart in Kleist)
COHEN (---- in kinship metaphors)
CAHEN (---- in metaphor for adoption)

landscape

GLACKEN
FABRICANT, 1979
FABRICANT, 1983
HAHN (---- in GOTTFRIED of Strasbourg)
HUBSCHMID (onomasiology)
BARRELL (---- in 18th c. poetry)
TUAN, 1979 (---- of fear)
WAGNER, W.L. (anthropomorphic words for ---- in S. American languages)

laughter

KELLER, H. (anthropologic analysis of ---- in literature)
ZIJDERVELD (bibliography & sociology of ----)

law

BEYERLE (gesture in ----, MA)
CAHEN (kinship & adoption ----, old German)
CANNING (Italian ----, 13-14th c.)
COHEN (family & ----)
DARMON (---- on impotence, Ancien Regime)
FISCHER-HOMBERGER (---- & medicine, AR)
POMATA, 1983 (court procedures: healers & patients)
EVREINOV (bodily punishment, Russia)
FEHR (---- and gestures, Germany, MA to 18th c.)
SCHMIDT-WIEGAND (gesture in jurisdiction, MA)

left-right

LLOYD, 1973 (archaic Greece)
Hertz
NEEDHAM, R. (anthology)

LEONARDO da Vinci

O'MALLEY
FUSCO (use of anatomy)
MAYOR (anatomic drawing)
ANNALI DI MEDICINA NAVALE
leprosy

WOLF & HABRICH
UYTTERBROUCK
GRON (---- in art)
BRODY (the ---- in medieval literature)
BOURGEOIS (10-13th c.)
WAGNER-MUELLER (---- in iconography)

lesbian

BONNET (France, 16-20th c.)

life force

LOHFF (history of the idea of the ----, German)
MUTH (excretion as ----, Antiquity)

limbs

KOLLER (Greek etymology)
DIETRICH (semitic vocabulary)

linguistics, see body: words for ----, glossary

ANDRESEN (popular etymologies)

liver

HAGEN (---- in Antiquity)

loins

GAMILLSCHEK ("dorsum", "renes", Latin)

love-sickness

GIEDKE (history of medicine)
BIRCHLER (potions)

lungs

MOECKLE (terms for ---- functions in French)

machine, body as ----

QUIGUER (---- and women in iconography, 1900)
MORAVIA (---- as metaphor, 18th c.)
LOCK (---- metaphor)
SAWDAY (---- metaphors, 17th c.)
macrocospm, see microcosm

madness

MacDONALD, 1981 (---- in England, 17th c.)
DOOB (medieval England)

magic, see also eye (evil ----), witchcraft

THOMAS, K. (---- & religion, 16-18th c.)
ROMILLY (---- & rhetoric, ancient Greece)
Le ROY LADURIE, 1978 (castration)
KRISS-RETENBECK, 1963 (amulets)
HOEFLER, 1909 (innards)
HAND, 1980
BIRCHLER (love-sickness)
ELWORTHY (evil eye)
EASLEA (magic & scientific thought, 1450-1750)
CAMPORESI (blood)
BLOCH (---- through Royal Touch)
BARGHEER (---- with body parts)
ACCATI (---- performed by women with their body, Italy)
AGUIRRE BELTRAN (---- in Mexico)
BOUTEILLER, 1950 (folk healing & shamanism)
CARDINI
GRABNER, 1972 (transplantatio morborum)
HAND, 1972/73 ("measuring" in folk healing)
HAND, 1981
Le ROY LADURIE, 1975 (---- in France, 14th c.)
McDANIEL, 1948 (---- through female innards)

Mandragora

RAHNER (Christian & Antique - symbol)

mantic

MAIRE (Paris, 18th c.)
HOEFLER, 1909 (innards)
CHARMASSON (medieval)
BARGHEER (innards)
BOUTEILLER, 1958

MARY

TRAMOYERES, L. (milk)
RONIG (breastfeeding)
RICHTER, E. (healing, popular piety)
LECLERC (marial devotion)
KASSING (apocalypse)
FEUDALE (iconography of the Madonna del parto)
EICH (Maria lactans until 13th c.)
BETEROUS (legends of her milk)
CIGOLI (the iconography of swooning, around 1500)
GULDAN (---- & Eva, iconography)
LECHNER (---- Gravida in iconography)
MUTHMANN (---- as spring, as fountain)
RICHTER, E. 1954 (----'s milk as therapy)
SCHEWE, J. (iconography of birthing)
STEINBERG (pietas)
URBACH (---- & Elisabeth)

masks

SCHMIDT, 1972 (Austria)
CAILLOIS, 1960

measuring

GRABNER, 1964 (---- in folk therapeutics)
FEE (craniology, 19th c.)
HAND, 1972–73 (folk medicine)
LLOMPART (length of Christ, Catalonia, MA)
SHROYOCK, R. (history of quantification in medicine)

med*: an Indo-European root

BENVENISTE, 1965 (root of moon, of measure and healing)

medical aesthetics

DESHAIES

medical terminology see also glossary, linguistics

ALTIERI-BIAGI (medieval ----)
EIS (----, late MA)
BAADER (----, MA)

medicalization

ANNALES DE BRETAGNE (France, 18–19th c.)
ARMSTRONG (20th c., Britain)
ARNEY-BERGEN (---- of childbirth, 20th c.)
OAKLEY (---- of the womb)
BLEKER (19th c., Germany)
BOLTANSKY, 1968 (epistemology)
BRANCA (social history, 19th c.)
BRUEGELMANN, 1982 (social history, Germany)
CLARKE (women & ----, literature review)
COLEMAN (---- in Encyclopédie)
CORBIN, 1978 (syphilis, France, 19th c.)
DESAIVE (France, Ancien Régime)
EHRENREICH & ENGLISH (---- of women 19th c.)
L'ESPÉRANCE (---- of women 19th c.)
FOUCAULT, 1973
GABKA (---- of teething)
GOUBERT, 1977 (France, Ancien Régime, 18th c.)
HERZLICH & PIERRET (history of disease perception)
ILLICH, 1977 (concept of ----)
KNIBIEHLER, 1976 (---- of female genitals, 19th c.)
FLANDROU (---- in early modern France)
PETER, 1975/76 (utopian dream)
BOLTANSKI (class-specific consumption of medicine)
ZOLA, 1973 ("patient-roles", U.S.A.)

medicine: medieval ----

ALTIERI-BIAGI (terminology of medieval medicine)
BAAADER & KEIL (a reader on ----)
DIEPGEN, 1922 (relation to theology)
----, 1958 (influence of theology on ----)
----, 1963 (on women)
EIS (terminology of ---- in prose, late MA)
JACQUARD (France, 12-15th c.)
MacKINNEY (medical illustration in medieval manuscripts)
SISTO (historiography of ----, Italy)
MUELLER, J. (St. HILDEGARD)
MURDOCH (illustration in science)
SCHIPPERGES, 1985
BENTON (---- about women)

melancholy

POUCHELLE, 1983
KLIBANKSY & SAXL
BURTON
MacDONALD (England, 17th c.)
SCHIPPERGES, 1967 (medieval ----)
MARSELLA (depression, cross-cultural, methodology)
JEHL (in BONAVENTURA)
CERTEAU, 1985 (17th c.)
MAUZI (18th c.)

MELVILLE

CAMERON (allegory of body)
menopause, menarche

WILBUSH (19th c.)
SKULTANS (symbolism)
LASLETT (---- since 18th c.)

menstruation

WINSLOW (---- in Sri Lanka)
WOOD (medieval thought on ----)
VERDIER (rural France, 19th c.)
SKULTANS (symbolism in anthropology)
SHOWALTER (Victorian ----)
NICCOLI (monster, conception, 16th c.)
MUELLER-HESS (medical views on ----)
MacCORMACK (symbolism, anthropology)
JOFFE (vernacular views on ----, NY, 20th c.)
FLANDRIN, 1983 (6-11th c.)
FIGLIO, 1983 (amenorrhea, 19th c.)
DELANEY (cultural history of ----)
CRAWFORD (England, 17th c.)
FISCHER-HOMBERGER (medical views on ----)
BULLOUGH (medieval ----)
BULLOUGH & VOGHT (19th c.)
BIRKE
HARRELL (---- in cultural perspective)
Le ROY LADURIE (famine, amenorrhea)
POMATA, 1984 (---- & bloodletting, 16-17th c.)
SAINTYVES, 1937 (popular belief about the "moons", France)
VALDESSERI (medical theory of ----)

MERLEAU-PONTY

ANCHIETA
MAIER, W.
HAMMER (body & gender in ----)

mesotes

SCHILLING (ARISTOTLE)

metabletica, see phenomenology

metaphor: social, architectural, spatial ----

VEGETTI & MANULI
MARCOVICH
FRUHEHSORGE (body ---- in novel, 17th c.)
DEMANDT (---- for "History")
CANNING (incorporation)
BAUER (claustrum animae)
TEMKIN, 1979 (biological ----)
POUCHELLE, 1983 (medieval ----)
FLASCHE (temple as a ---- for the body)
HALE (politic & body, England, Renaissance)
WAGNER, W.L. (---- for body and landscape in American languages)
CAMBIANO (political ----, Antiquity)

Methodology

MacDONALD, 1983 (anthropological perspective in medical history)
LEROY-GOURHAN, 1973 (environment & technique)
FALK (sociological history)
LOWRY (the transference of "themes": e.g. "circulation")
ROGER, 1964 (---- of biological history)

MEYER, Conrad Ferdinand

HELLERMANN (gestures in ----)

MICHELANGELO

STEINBERG, L., 1970
STEINBERG, 1982

MICHELET

MOREAU (---- on women)

Micro-cosmos

KRANZ (history of ideas and concepts of ----)
VICKERS (demise of ---- since 1580)
SCHIPPERGES, 1962 (Arab influence on 12th c.)
POUCHELLE, 1979 (---- and social cosmos)
POUCHELLE, 1983 (in MONDEVILLE)
NOBIS (medieval ----)
MUCHEMBLED (women in a French village, 18th c.)
LOCK (Japan vs. Europe)
KURDZIALEK (representation of ----, MA)
HERTZ, 1928
CONGER (philosophical aspects of the ----)
CAMPORESI, 1985 (Italy, 15-17th c.)
WETHERBEE (in Bernhard Sylvesteris)
BENZ, 1974
BARKAN (---- in English lit.)
ALLERS (conceptual taxonomy)
TIBON, 1981
HANSMANN & KRISS-RETTEINBECK (---- & amulet)
JORDANOVA, 1979 (environmental medicine, late 18th c.)
D'ALVERNY, 1953 & 1976 (medieval concepts)
BECK, 1976 (Hindu cosmology)
BEER (iconography, MA)
BLANK (on KONRAD of Megenberg)
GIVRY, de
GRABNER, 1972 (----- as part of folk healing)
SAXL, 1957 (----- in medieval pictures)
WAYMANN (----- in India, Greece and 16th c. Europe)

*milk, lactation*

WYSS (lactation in Antiquity)
VAN BAVEL (lac parvulorum)
TRAMOYERES (Mary's ----- in art)
RONIG (Mary's ----- in theology)
POMATA, 1980 (orphanage, Italy, 19th c.)
HILDBURGH (Spanish amulets)
HARRELL (lactation, anthropology)
EICHER (Mary's lactation until 13th c.)
DEWEZ & ITESON (St. Bernard's lactation, iconography)
DEONNA, 1954 (lactation of adults)
DEICHGRAEBER (----- in Hippocratic therapies)
BETEROUS (Mary's ----, medieval sources)
BARDY (St. Catherine)
LANGE, K. (biblical metaphors of ----)
RICHTER, E., 1954 (Mary's ---- as therapy)

*mind*

RATHER (body & mind, 18th c.)

*miracles*

VOVELLE
ROUSSELLE (thaumaturgical ----, Gaul, 4th c.)
ROSENTHAL (healing, iconography)
MAIRE (convulsions, Paris, 18th c.)
GÉLIS & REDON, 1983 (popular beliefs, France)
GÉLIS, 1981 (resurrection of the stillborn)
BLOCH (----- by Royal Touch)
BERNARDS (protocols of ----)
BETEROUS (Mary's milk)
FINUCANE, 1981 (----- by invocation of the saints, MA)
HOFMANN, S. (healing, testimony, 18th c.)
VAUCHEZ (St. Francis & stigmata)
WARD (history of attitudes, 11-12th c.)

*mirror*

SCHWARZ (----- in art)
HARTLAUB (history of art)
HARTOG (----- image, Herodote)
NAHOUM (----- of women's beauty)
MONDEVILLE

POUCHETTE, 1983

monkey

JANSON (iconography)

monster, terata

PETER, 1976 (France, 18th c.)
PARK & DASTON (teratology, 16-18th c.)
HINTZSCHEN (teratology since 18th c.)
DELCOURT, 1938 (classical Antiquity)
CEARD (16th c.)
CAILLIOIS (imagination, MA)
NICCOLI (conception & menses, 1500)
BERNHEIMER (wild men, MA)
JANSON (ape, MA & Renaissance)
DARLON, 1984 (conception, 17th c.)

MONTAIGNE

KRITZMAN

MONTESQUIEU

GEFFRIAUD

morphology

d'ARCY THOMPSON
BALAN (comparative anatomy, 19th c.)
BEHLING (iconography of plants, MA & Renaissance)

mouth

MAJUT (terms for functions of the ---- in Antiquity)
JUQUOIS (semantics, Indo-European)
HESSELING (palate: semantic comparison)
BATTISTI (uvula in Italian dialects)
JAGER, B., 1985

movement

BATHE (---- in KLEIST)
BESTOR (semantics of ----)
BUYTENDIJK (phenomenology)
BALDWIN (bibliography of ----)
SARLES (linguistic research on ----)
mummy

GRABNER, 1961, 1974 (as remedy)

muscle

MEYER, A.W. (allantois)

music & disease

SIGERIST, 1943

mutilation

SEGAL, 1971 (mutilation of corpses, Ilias)
GÉLIS (deformation of newborns, France)
BROWE, 1936 (castration)
TUAN, 1979 (body ----, effect on landscape perception)
VENOT (the skinned body in art)
MAERTENS, 1978

mystical body, see also body, words for ----, biblical

SCHLIER (NT, Paul to Ephesians)
RINNA (on Ambrose)
KAESERMANN (NT, Paul)
HOFMANN (on Augustine, on Church)
HEINE (NT)
GRABOWSKI (Augustine)
BERGER (unio mystica)

mythology

JAYNE (healing gods)
CONTENEAU (Babylonian naked Goddess)
DIESTER (body in Nazi propaganda)
SCHLEGEL (cripple in mythology)

nakedness, see nudity

nature

CHARLTON (images of ----, France, 1750-1800)
FABRICANT, 1979 (18th c. landscape design)
GLACKEN (concept of nature-culture dichotomy until 18th c.)
GUILLERME (18th c. perception of ----)
NEUBURGER (-----'s healing powers in the body)
NOBIS (medieval concepts of ----)
PELLICER (semantics of "natura")
SALLMANN (philosophy of ----, Antiquity)
JACOB, W. (biology, 19th c.)
SHEPARD, 1982

Navajo space

PINXTEN

navel

TIBON, 1980
MERINGER, 1913
HERMANN, H.V. (---- in Greek myth)

neck

KNETSCHKE (German words in geography)

NIETZSCHE

SCHIPPERGES, 1981 (philosophy of the body in ----)
ROOS (problem of illness)
HAMMER (body & gender)
LASH, S.
REMMERT (aesthetics & the body in ----)

nimbus

KRUECKE (iconography, early christianity)
COLLINET-GUÉRIN

NOGENT, Guibert of

GUTH (critic of relics)

non-naturals

RATHER, 1968
NIEBYL, 1971

nose

RAHDER (words for ---- & smell, India)
CORBIN, 1982 (sense of smell, stench in Ancien Régime)
PFEIFFER (---- & smells in Balzac)
KUTZELNIGG (loss of vocabularies for smell)
WEISGERBER (words for sense of smell in Indo-European languages)
NOVALIS

SCHIPPERGES, 1981

nudity

ROE
LUCIE-SMITH
JANSON (neo-classical period)
HUDSON (psychological significance)
HOLLANDER (unclad
FUSCO (LEONARDO & ----)
EISLER
CLARK (---- vs. nakedness)
ABLEMAN
van LIERE (---- in 19th c. painting)

nuns

ARNOLD (19th c., France)
BYNUM, C. 1985 (medieval fasting)

obesity

GUGGENHEIM (in SORANUS)

organism

CALLOT (France, 16th c.)
SCHLAGER (metaphor)
LAUER (philosophy)
MEYER (---- as metaphor in political philosophy)
JACOB (the cell metaphor, Germany, 19th c.)

orientation

BOUGHALI (space and ----, Morocco)
FRANCASTEL, 1976 (---- of figures in medieval painting)
FREYTAG (---- of the gendered body)
KESTENBERG (the inside-outside and the male-female dichotomies)
MacRAE (body as a means of ----)
VERDEN-ZOELLER
TUAN, 1972 (bodily ---- & space)

ORIGENES

RAHNER, K. (---- & the spiritual senses)
outsiders, see also monsters, wild men

DELUMEAU, 1978 (fear of ---- in the West, 14-18th c.)

pain

TOELLNER, 1971 (17th c.)
SOUQUES (corpus hippocraticus)
KIEFER (expression of ---- in Greek theatre)
DARNTON (---- on animals, France, 18th c.)
BILZ
BAKAN (psychology of ----)
MOULIN, de, 1974 (perception of ---- & its expression in lit.)

palm, see hand, gesture

PARACELSUS

WEIMANN (centrality to German language)
VICKERS (criticism of his language)
SCHIPPERGES, 1981, 1978
ALLERS (---- on microcosm)
KAEMMERER (---- on soul & body)

PASCAL

FLASCHHE (heart)

pathology

CANGUILHEM, 1972 (Claude BERNARD's ----)
AZOUVI (women as ----, 18th c.)
CAMBIANO (---- as political metaphor, Greek Antiquity)
GOLDSTEIN (mental illness, 19th c.)

patristic, see also ascetism, theology

BALTHASAR (body metaphors)
BAMBERG, 1954 (bride symbolism)
BEATRICE (continence & marriage)
DANIELOU, 1961 (2nd-3rd c., ORIGENES)
ORBE (anthropology)
RUESCHE (blood)
FLASCHHE (temple as metaphor)
MICHL (female semen)
TROMP (Church as woman)

patrons, see saints
PERO

DEONNA

perspective

BUNIM (medieval painting)
FRANCASTEL, 1967 (medieval painting)
GINZBUERG (PIERO della FRANCESCA)
GOMBRICH, 1982 (painting)
RINGBOM, "close up" in 15th c. painting
ROMANYSYHYN, 1984 (phenomenology of ----)
SCHWEITZER
HOLZINGER (DUERER & GRUENEWALD)
ROMANYSYHYN, 1985 (psychology of central ----)

phenomenology

ZANER, 1974 (---- & theology)
ZANER, 1981 (historiography)
VAN DEN BERG, 1964
STRAUSS, 1966 (metabletic reflections)
PORTMANN, 1956
POdlech (philosophical)
MERLEAU-PONTY
LHERMITTE
KRUGER (metabletic reflections)
BUYTENDIJK, 1956 (---- of posture & movement)
JAGER
ROMANYSYHYN

philosophy

MICHAEL (analytical ----)
SPICKER, 1973, 1978
VAN DEN BERG
SIEWERT ("Leib")
SCHMITZ ("Leib")
SCHIPPERGES, 1981 (PARACELSUS, NOVALIS, NIETZSCHE)
PLUEGGE
POdlech
MELCHIORE & CASCETTA (representation)
MARITAIN
MACH (---- of space)
LAUER
JONAS (---- of biology)
GLOCKNER (KANT)
KAULBACH (KANT)
CONGER (microcosm in ----)
CHRISTIAN (concepts of person in medical thought)
BOURDIEU, 1980)
BRUAIRE (---- of the body)
BUNGE (mind & body)
DYBWIG
LASH, S. (FOUCAULT, NIETZSCHE, theory)

phlegma, see *humors*

*physiognomony*

HERSANT (Charles LE BRUN)

*physiology*

BROWN (bibliography to subject)
ROGER (theory, France, 18th c.)
ROTHSCHUH, 1953 (history)
----, 1969 (concepts, 16-19th c.)
NEUBERGER (healing powers of the body)
MORAVIA (---- in 18th c. lit.)
LAWRENCE (----, Scotland, 18th c.)
COOTER (popular ----, 18th c.)
CALLOT (France, 16th c.)
BROOKS (anthology of ----)
CANGUILHEM, 1953 (reflex)

*pietism*

GEYER-KORDESCH, 1985

*piety: popular iconography of --*, see also *religiosity*

SCHARFE (Protestant pictures of ----)
RICHTER, 1954 (Mary as healer)
KRIS-RETENBEC, 1963 (popular iconography)
ERTZDORFF, 1963 ("heart" in ----)
EICH (Maria lactans, until 13th c.)
EINHORN (interiority, FRANCIS of ASSISI)
BAUERREIS (medieval ----, to the suffering Christ)
KRIS-RETENBEC, 1972
LECLERQ (medieval ---- and the suffering Christ)
LECLERQ (marian devotion, MA)
ARNOLD (women's ----, France, 19th c.)

placenta, see *afterbirth*

*plant*

RAHNER, H. (Mandragore, a metaphor)
DELAPORE (---- taxonomy, 18th c.)
HOEFFLER, 1908 (popular terms for ----, German)
RIDDLE (medieval & female botany)
ARANO (medieval herbs)
AIGREMONT (folk, on erotics)
BEHLING (---- in iconography, ---- symbols in painting)

PLATO

CAMBIANO (political metaphors)
DUBOIS (Phaedrus)

PLINY

OENNERFORS, 1954 & 1963 (medieval reception of ----)

pneuma, see spirits

POPE

FABRICANT, 1977 (representation of women in ----)
BROOKS-DAVIES (venereal iconography)

postcards

CRELIN (medical care on ----)

posture

WERNER
VIGARELLO, 1978 (education, 19th c.)
TIKANEN (crossed feet)
STRAUS (upright, phenomenology)
BUESCH (German terms for stand, sit, etc.)
BUYTENDIJK (phenomenology)
BATH (in KLEIST)
VAN DEN BERG (phenomenology of movements)
BOURDIEU, 1984

prolonevity

GRUMAN (history of medical theories on ----)

proportions

GOESSMANN, 1984 (---- in HILDEGARD von BINGEN)
PANOFSKY (---- in human figures)
HERRLINGER, 1949 (---- in 14th c.)

PROUST

REICHLER (---- & the "subtle body")
proverbs

LOUX & RICHARD, 1972 (on food & illness)
-----, 1978 (French ----)
LACHAL (Italian ---- on disease)
KNORTZ (German ----)
HAND, 1980 (---- on folk healing, Europe & America)
GOTTSCHALK (---- in Romance languages)
BROWN, T. (---- in U.S. folklore)
PIRES DE LIMA (Portuguese ----)
GRUTTMANN (English folk medicine)
SEGALEN (---- on women & marriage, France, 19th c.)

psyche, see spirits

purity, see also hygiene, space

MOULINIER (Greek thought on ----)
PARKER (---- & pollution in early Greek religion)
DOUGLAS, 1984 (anthropology)

RABELAIS

BAKHTIN (French transliteration BAKHTINE quoted when title in French)

"regimen sanitatis", see also dietetics

RATHER, 1965 (mind & body, 18th c.)
SCHMITT, W. (medieval ----)
ZIMMERMANN, G., 1973 (---- in monastic orders, high MA)

rejuvenation

EDSMAN (myths & legends on ---- through fire)

religiosity

SCHARFE (Protestant pictures of piety)
MILANESI (---- in Italy, 1700)
MÉNARD (iconography, 17-18th c.)
LAPLANTINE (healing, contemporary France)
KRIS-RETTEMBECK, 1963
GÉLIS & REDON (miraculous healing)
ARCHIVES DES SCIENCES SOCIALES DES RELIGIONS
HOFFMAN, S. (miraculous healing, 18th c., Germany)
RICHTER, E., 1954 (Mary's milk as therapy)
-----, 1957 (devotional pictures to be swallowed)
SIGAL (miraculous healing, 11-12th c.)
REMBRANDT

SCHUPBACH

resurrection

PARAY (---- of the stillborn, France, 15th c.)
GÉLIS, 1981 (---- of the stillborn)
CROIX
CHOLET ("corps glorieux")

RICHARDSON

PETERS (pregnant PAMELA)

rituals

OBEYESEKEERE (theory, anthropology, religion)
MARTINO (mourning)
DAVIDSON (placenta ----)
LECLERQ (last unction, 9-10th c.)
MERINGER (blood, prehistoric ----)
SCHAEFER (---- of monastic feet-washing, MA)

sacred heart

RICHTSTAETTER (---- in German art, MA)
LECLERCQ (---- in Benedictine tradition, MA)
DI CORI (devotion to the ----, Italy, 19th c.)

saints

TRUEB (patrons)
ROSENTHAL (patron -- as healers, iconography)
POUCHELLE, 1976 (lives of ----, legenda aurea)
MÉNARD (---- in folk painting, 17-18th c.)
LEGRÉ (intervention of ---- patrons in diseases)
KRIS-RETENBEC, R & L, 1985 (relics, MA)
GÉLIS & REDON, 1983 (miraculous healing, France)
DEWEZ & ITERSON (St. Bernard in iconography)
DAVID-DEAN (iconography of St. COSMAS & DAMIAN)
ALLAN (thaumaturgical ----)
BARDY (St. CATHERINE)
BEISSEL (medieval devotion)
BROWN, P., 1975, 1982 (late Antiquity, MA)
COURCELLES (medieval Catalan, body)
FINUCANE, 1981
GRABNER, 1973 (St. CLARE, & gall stones)
GUTH (medieval critic on relics)
KRIS-RETENBEC, 1954 (images of ---- in votive offerings)
WILSON, ST. (anthology of essays on ----)
WARD (miracles and ----, 1000-1215)

SARTRE

MAIER

Secreta Mulierum

LÉVI, 1976 (semantics of "secret")
KUSCHE

semen, female ----

GERLACH (Antiquity & MA)
MICHL (Judaism & early Christianity)

senses, see also eye, nose

VIGNÉ (the five ---- in literature)
RAHNER, H. 1932 (the spiritual ----: ORIGINES & BONAVENTURA)
BECHTEL (Indo-European etymology)
WOLFSON (internal ----, ancient terminology)

sexuality

ARON (obsessions, France, 19th c.)
KRITZMAN (Montaigne)
BATAILLE
O'BROWN
FOUCAULT, 1980
BEATRICE (on continence & marriage, 1st-2nd c.)
BROWE (sexual ethics, MA)
LOTTIN (sexual ethics, MA)
BOUCE (literature, 18th c.)
BRANDL (sexual ethics, ALBERTUS MAGNUS)
BRISSON (bisexuality, Greece)
BOSWELL (homosexuality)
COMMUNICATION (Special Issue: Western History)
THOMASSET (12th c.)
ROUSSELLE (new discipline of body, 2nd-4th c.)
PORTER, 1984 (sexual education, 18th c.)
FLANDRIN (history of ---- in France)
ELSAESSER (lack of coitus, endangers health, MA)
DEROUET-BESSON (11th c.)
AIGREMONT (feet-eroticism, folklore)
BULLOUGH & BRUNDAGE, 1982 (medieval ---- & Church)
JACQUART & THOMASSET (ALBERTUS MAGNUS)
LEMAI, H.R., 1982 (12-15th c.)
Le ROY LADURIE (---- in rural France, 14th c.)
MANSIELI (---- in medieval penitentials)
REITZENSTEIN (erotic language in Ancient Rome)
SHAKESPEARE

KNIGHT (metaphors of soul & body)

shame

HARTMANN, F., 1984 (in medical treatment)

sickness, see disease

skeleton, see also anatomy

HELM (---- in pictorial representation, early MA)
FEE, 1979 (female skull, 19th c.)
SCHIEBINGER, 1986 (---- in 18th c. iconography)

skin, see also fur

SCHOENFELD (therapeutic opening of the ----)
UEXKUELL, Th. (the body-frontier: phenomenology)
HUNZIKER (semantics of colors, Switzerland)
GRON (leper in art and literature)
DEMUTH (---- in the German dialect of Luxembourg)
BUGNA (black skin in art)
BRODY (leprosy, disease of soul)
BOURGOIS (lepers, 10-13th c.)
BLOCH (King’s touch)
ANZIEU (---- in psychoanalysis)
HARTMANN, F., 1974 (shame, on the ----, medical treatment)
VENOT (skinned human in art)
WAGNER-MUELLER (healing in art)

sleep

SCHALK (vocabulary of ----, Romanic languages)
HAMILTON (therapy, incubation)
CVITANOVIC (---- in Baroque Spanish literature)
MALLARDO (therapy, incubation, Italy, MA)

smell, see also nose

KUTZELNIGG (loss of vocabulary for distinct smells -German)

social anthropology, medical ----, see also folk healing

ACKERKNECHT (medical and folk beliefs)
AUGÈ, 1985 (interpreting illness)
BISILLIAT (body & outer world)
BLACKING (reader)
DOUGLAS, 1972
KLEINMAN (illness percept)
LANDY (medical anthropology)
LOUDON (medical anthropology)
OBEYESEKERE, 1967
AUGÉ & HERZLICH, 1984 ("sens du mal")

social history

BLASIUS (19th c. historiography, medical history)
CALVI (plague of Florence, 17th c.)
CORBIN, 1978 (venereal disease, 19th c., concepts)
DARNTON (popular mentality, Ancien Régime)
GOUBERT (disease & medicalization in Ancien Régime France)
LAQUEUR, 1983 (pauper funerals, England, 19th c.)
SCHULTE, R. (infanticide in rural Germany, 19th c.)

society & body, see also metaphor, social ----

VEGETTI-MANULI (heart, blood, brain)
VERDIER (village, France, 20th c.)
TURNER
TEMKIN, 1949 (biological metaphor)
ROSSI (time analogies)
POLHEMUS (reader)
MOREL (Greek metaphors)
MARKOVICH (18th c.)
LAWRENCE (sensibility, irritability)
HOFMANN (AUGUSTINE)
DAVIS, 1981 (space, France, 16th c.)
BLACKING (anthology, anthropology)
DOUGLAS, 1972
MORAVIA (sensibility, machine metaphor)
COOTER, 1979 (anthropology of knowledge)
MacCORMACK, 1977 (biology - woman)
BETTELHEIM (puberty rites)
BOURDIEU, 1970 (photography, body percept)
CAMBIANO (political metaphor, Greek Antiquity)
DOUGLAS, 1984 (pollution beliefs)
HALE ("body politics", English Renaissance)
JACOB (medical anthropology, 19th c.)
SUTHERLAND (symbols among gypsies)
CORBIN (---- in 18th c.)

soma

SCHWARZ, R. (medieval ----)
KAEMMERER (Paracelsus, body & soul)
ADOLF (semantics history, German)
ALP (Hittite)
BASKETT (German dialects)
BERGMANN (words, cultural history)
BONFANTE, 1956 (Latin) & 1958 (animism)
BURROW (Dravidian)
BUESCH, Th. (action words, German)
DEIMEL (Sumerian)
DHORME (Hebrew, Akkadian)
EBERS (Egypt)
EHRISMANN (MA)
ERNOUT (Latin)
FLOREZ (Colombia)
FRANKLIN (terms, Kewa)
FRENK ALATORRE (terms for ----, Mexico)
GENZEL (English terms for functions)
HINTNER (terms, Tyrol)
HOEFLER (terms of disease & body parts)
HOLMA (terms in Assyrian & Babylonian)
JANNE (metaphors, Hellenistic)
KAISER (New Testament)
LESCHHORN (in English syntax)
LOPEZ AUSTIN (Mexico)
MAHR (Delaware semantics)
OKSAAR (Baltic languages)
ONIANS (archaic Greek)
PAULI (Indo-European)
PETTINATO (mythology)
REIS (localization of functions, Latin)
SCHUSTER-SEWC (Slavonic terms)
SCHWEIZER (New Testament)
STARK, L.R. (Quechua)
AMES, R.S. (classical Chinese)
DELAMARRE, 1984 (Indo-European terms)
DYBWIG (ontology)
FIERZ (slang images)
GALIMBERTI (anthropology)

SORANUS

MANULI, 1983
GUGGENHEIM (---- on obesity)

soul, see spirits

source, see water

space

ARDENER (social anthropology, women)
BACHELARD (epistemology of ----, poetics of ----)
BISILLIAT (relation body to outer world in disease)
BOUGHALI (Morocco)
BOURDIEU (Kabyle ----)
BUNIM (---- in medieval painting)
CAYROL (philos.)
DAVIS, N.Z. (space & religion: Protestant, 16th c.)
DOCKÈS (---- in 18th c. economic thought)
DORFLES (interior-exterior in architecture)
DUDLEY (wild man, 16-18th c.)
FABRICANT, 1979 (female symbols in landscape, 18th c.)
FRANCASTEL (---- in medieval painting)
GINZBURG (---- in the painting of PIERO della FRANCESCA)
GREVERUS (---- as milieu)
GRINNEL (---- concepts, MA)
HAHN (---- perception, German, MA)
HALL (proxemics)
JACOBS (phenomenology of ----)
JAGER (phenomenology of embodiment)
MACH
MALOTKI (Hopi ---- concept)
MANN, 1971 (hygienic ----)
CORBIN, 1978 (hygienic ----, 19th c.)
PINTSEN (Navajo)
SARDELL (city & disease, a phenomenology)
SCHERER (---- in language)
SCHWEITZER
TELENBACH (experience in melancholy)
VERDEN-ZOELLER
BECK, 1976 (Hindu cosmology)
CHOAY (---- as body in the thought of Renaissance architects)
HOLZINGER (---- & body in DÜERER & GRUENEWALD)
TUAN, 1972 (spatial orientation)

_spirits, soul, pneuma, ruah (Hebr.), etc._

HANDLEY (terms for ---- in ARISTOPHANE)
FISCHER-HOMBERGER (in digestion)
BURTON (pneuma)
PUTSCHER, 1957 (pneuma)
CHENU, 1957 (soul, 12th c.)
CVITANOVIC, 1973 (dispute between soul and body in Spanish literature)
KAEMMERER (body & soul in PARACELSUS)
SCHWARZ (medieval soul-body)

_spirituality_

McLAUGHLIN (medieval ----, Christ as mother)
LOT-BORODINE (tears)
GUILLEMINET (heart, Antiquity)
BYNUM, C. (feminine images in medieval ----)
CABASSUT (exchange of hearts)
LUERS (feminine mystics, 13th c.)
SCHEWE (medieval devotion, Mary's delivery)

sterility, see conception
STERNE, Laurence

BROOKS-DAVIES (venereal iconography)
CASH (Tristam Shandy, birth)

stomach

HINTZE (Egyptian vocabulary)
GOEDEL (medical terms, Egypt)
CAMPORESI, 1985 (Italian humanism)
BERG (cramps, folk perception)
BECHTEL (names of the ----- in Greek)
FLANDRIN, 1983 (digestion, 17-18th c.)

STRABO, Walafriedus

MARAGI

style nouveau

QUIGUER (women & machines)
HOFSTAETTER (women symbolism, 1900)
THOMALLA

sufferings

DOEHNTER (German, 17th c.)
CAMPORESI, 1983
BERLINER (Jesus)
BAUERREIS (Jesus, MA)
BAKAN (psychology)
ALBERT (mystic, 17th c.)
FERGUSON (Hebrew & classical attitudes towards ----)
AUER (medieval theology)
SPIERENBURG (execution, 16-18th c.)
ALBERT (German lyric, 17th c.)
BRAUER (sculpture, Antiquity)
PLEUSER (German, 16th c.)
OSTEN (Jesus, 13-16th c.)
NORTH (Old Testament, Prophets)
ZAPPERT (MA)
ROWLEY (east)
NATH (Ghandi)
MAURER (MA)
KERN (cultural history)
HOFFMANN, W. (German terms for ----)
HARTMANN, F., 1984 (medical anthropology)
GOLTZ (language of ----)
FRANKL (medical interpretation)
"susto" see fits

SWIFT

FABRICANT, 1983

symbolism

BAUDRILLARD, 1972
BAUER, G. (medieval)
BENZ, 1974
LE BRETON
COOPER (hair)
DOUGLAS, 1971
HAULOTTE (--- of cloth in Bible)
LADNER (epistemology MA and modern times)
BALDWIN (bibliography)
LUERS (mystical expressions, 13th c.)
HERTZ (right-left dichotomy)
NEEDHAM, R., 1981 (physiological symbols, anthropology)
SUTHERLAND (gypsy ---)
BEHLING, L. 1975 (plants, MA)

TACUINUM SANTITATIS

ARANO

talisman, see amulet

taste, see also food

PFEIFFER (---- in Balzac's novels)
FLANDRIN (16-18th c.)
BARREAU (change of ----)

tattoo

OETTERMANN
MAERTENS, 1978
HAMBLY (history)
BRAIN
THEVEZ
EBIN

TAULER

PLEUSER (terms for suffering)
tears

WEINAND (literature, MA)
LOT-BORODINE (gift of tears, Greek Christianity)
BLAICHER (weeping, MA)
GARDEIL
KELLER, H. (weeping)
MONSACRE (--- in the Iliad)

tooth

GABKA (superstitions)
SACHS (history of the tooth pick)
KOBUSCH (a teeth worm, folk medical belief, 19-20th c.)
TIBON (inlays in ----, Ancient Mesoamerica)

temple

FRISK, 1951 (Indo-European)

teratology, see monster

theology, see also patristic

ZANER, 1974 (---- & epistemology)
STEINBERG (---- & iconography)
SCHWEIZER (soma)
SCHOENEN (God's image)
SHEILS (Church & healing)
PAGEL (religious motifs in 17th c. biology)
BOTTOMLEY (attitudes)
AUER (---- of suffering, MA)
BALTHASAR (patristic metaphors)
DANIELLOU, J., 1944 (platonism & mystical theology)
DIEPGEN, 1958 (influence of ---- on medicine)
D'ALVERNY, 1977 (view of women, MA)
LANGE, K. (spiritual food in biblical hermeneutics)
LEMAY, H. R. (view of sexuality, 12-15th c.)
ROBINSON (Pauline body perception)
SCHAEFER (feet symbolism, liturgy, MA)
TENGERS (contraception, 19th c.)
BULLOUGH & BRUNDAGE, 1982 (views of medieval ---- on sexuality)

therapy. see also bloodletting, folk healing, plants

ACKERKNECHT, 1973 (overview)
ARTELT (drug & poison in Antiquity)
BENEDICENTI (history of pharmacopoeia)
HAMILTON (incubation)
LAIN ENTRALGO, 1970 (words for therapies, Antiquity)
LOYOLA (popular Brazil)
WATSON (Theriac)

THOMAS AQUINAS

MITTERER (mas occasionatus)
JEAY

time

GAOS (hand & ----)
LUCE (body ----)
ROSSI

TISSOT

TARCZYLO (onanism)

toad as offering in popular piety

RICHTER, E., 1967
KRISS

tongue

KEES (mythology, Egypt)

transplantatio morborum

GRABNER, 1972

TROTULA

TUTTLE
BENTON

tuberculosis

DUBOS (social history of ----)
FIGLIO (19th c. women)

twins

ADLER, A. (ethnology)

ulcers, see wounds

umbilical cord

STORM (---- and clothing)
TIBON (also navel, afterbirth in the Neolithics)
underwear

PERROT, 1981
CUNNINGTON (history of ----)
EWING, 1978

urin, see excreta

VAN DEN BERG

KRUGER
CLAES

veil

HAULOTTE (symbolism in Bible)

VENETTE, Nicholas

PORTER, 1984 (conjugal love)

VESALIUS

CAVANAUGH (vesalian landscape)
CUSHING (bio-bibliography)

VIRCHOW

JACOB (metaphors)

virginity

SISSA (---- in archaic Greece)
THOMAS & STROUD (Jungian psychology & phenomenology)
KOEHLER (earth as virginal mother)
GOLDBECK (German terms)
FISCHER-HOMBERGER, 1983 (legal medicine)
ATKINSON (late MA)

vision

BENZ, 1969
CHRISTIAN (apparitions, Spain, MA & Renaissance)
STAELIN (Spanish)

VITRUVIUS

REUDENBACH (proportions of the human figure)
volto santo

SCHNUERER & RITZ
DOERRER (Austria)

VORAGINE

POUCHELLE (body in the "legenda aurea")

totive offerings

VOVELLE (Provence, Purgatory)
SIRONI (Italy)
RICHTER (toad offered by men)
MUeller (German)
LOUSIN
KRiSS
KRiSS-RETtenbeck, l. 1972 (---- and piety)
RETtenbeck, 1954
RICHTER, E., 1951 (---- in case of headache)

water

BASTIEN (Andes, ---- symbolismo)
BEHM (---- symbolismo in NT)
ILLICH, 1985 (historicity of ----)
MUTHMANN (mother as spring, well, fountain, source inAntiquity & MA)
ONGARO (amniotic ----, history)
SCHAEFER (the medieval ritual of feet washing)

WEISE, Christian

FRUEHSORGE

wet, see humors

WHITMAN, Walt

ASPIZ

wild men, see also monsters

BERNHEIMER (---- in iconography & literature, MA)
BUCHER (---- in France, 18th c., iconography)
DElon (---- in the 18th c., epistemology)
DOOB (medieval concepts of ---- in English literature)
DUDLEY (images of ----, Renaissance, Romanticism)
HAUSCHILD, 1982 (women)
MERCIER (18th c. travellogue)
witchcraft

HOFFMAN, G. (disease causation, MA)
HAMPP (folk beliefs, folk healing)
FAVRET, 1971 (---- in contemporary France)
ACCATI (---- with body parts: with the female genitals, Italy)
O'NEIL (magic therapies, Italy)
LE ROY LADURIE (impotence)
BOUTEILLER, 1958 (---- in contemporary France)
BYLOFF (impotence)
CARDINI

WOLFRAM of ESCHENBACH

PEIL (gestures)

woman's body: its nature as theme of discourse

UTLEY (index to controversy in England, 16th c.)
SPELMAN (---- in epistemology)
SHORTER (body)
ROUSSELLE (---- in Greek medical discourse)
POMATA, 1982 (polysemic concepts)
PETER, 1980 (---- in medical discourse, France, 19th c.)
PETER, 1978 (---- in medical discourse, France, 17th c.)
MUCHEMBLED (---- in a village, France)
MITTERER (Thomas Aquinas)
MERCHANT, 1980
MANULI (---- in hippocratic corpus)
MANULI, 1983 (SORANUS)
McLEAN (Renaissance: law, theology, medicine)
QUIGGER (style noveau, 1900)
LLOYD, 1983 (ancient Greece)
LODOLO (---- in medieval iconography)
KNIBIEHLER (medicalization, 19th c.)
KNIBIEHLER, 1976 (medicalization, 18th c.)
KNIBIEHLER & FOUQUET (since antiquity until 20th c.)
JORDANOVA, 1980 (woman as nature, 1800)
JEAY (racism, MA)
HOROWITZ (Aristotle)
HONEGGER (medicalization, 19th c.)
HOFFMAN, P. (DESCARTES)
GOUREVITCH (medical views on ---- in the Roman Empire)
GOESSMANN, 1979 (Summa Halensis)
FEE (sexual politics of Victorian anthropology)
L'ESPERANCE (medicalization, 19th c.)
EHRENREICH & ENGLISH (manuals)
DUFFIN (women as invalid, 19th c.)
DIEPGEN, 1950 (MA, BYZANTIUM)
DIEPGEN, 1949, 1963 (MA)
DARMON (mythology, Ancien Régime)
CLARKE (sexism & medicalization: bibliography)
EASLEA (the end of hylemorphism)
CAMPESI, MANULI & SISSA (biology, women, Greece)
BULLOUGH (medical views, MA)
BULLOUGH & VOGT (medical views, 19th c.)
BENTON (Trotula, first medicalization)
BARKER & BENFIELD (gynecology, U.S.A., 19th c.)
ALLEN (---- in alchemical symbols)
ACCATI (women, Italy, Inquisition)
FARGE (---- in popular manuals)
DELUMEAU, 1978 (---- in literature, 16-18th c.)
FIGLIO, 1985 (chlorotic, 19th c.)
HUBBARD, et. al. (---- in biological mythology)
D'ALVERNY 1977 (---- in medieval theology)
ARDENER, 1978, 1982
AZOUVI (---- as pathology, 18th c.)
DIDI-HUBERMAN (hysteric bodies, 19th c.)
FEE, 1979 (craniology, 19th c.)
FERRANTE (medieval images, DANTE)
MOSEDALE (19th c. biologists)
SCHIEBINGER (skeleton, 18-19th c.)
SEGALEN, 1975 (---- in proverbs, France, 19th c.)
WOESTELAND (---- in FLAUBERT)
MEMORIA, 1982 (special issue on ---- )

womb, female, see also genitalia

TERMER (Mesoamerica, esp. Maya)
O'MEARA (iconography, 14th c.)
OAKLEY
LA TORRE (encyclopedia)
KUDLIEN, 1965 (seven cells, hippocratic tradition)
KRIS (iconography)
GOULEMOT (hysteria)
BODEMER, 1973 (history of perception, esp. 19th c.)
BERG (folk medicine)
BARB (iconography, amulet)
McDANIEL, 1948 (magic, ancient medicine)
MEYER, A.W. (human allantois)
ONGARO (history of amniotic waters)
PRADEL (concept of "hysteria")

womb, male

RICHTER, 1967

worm

GRABNER (cause of pain)
KOBUSCH (---- in teeth)
wood

MERINGER, 1924 (---- as metaphor)
MUCH (---- as metaphor)

wound

SCHOENFELD (therapeutic wound)
GRABNER, 1966 (therapeutic wound)
MAJNO (throughout history)
LOUDON, 1981-82 (leg ulcers, England, 18-19th c.)
LEFEVRE (Christ's side wound)
BETTELHEIM (puberty rites)
DEBONGNE (stigmata, MA)
MERKT (stigmata St. FRANCIS)
VAUCHEZ, 1968 (stigmata St. FRANCIS)

zoomorph

LE GOFF & LE ROY LADURIE (Melusine)
DONTEVILLE (---- in France)