

DYNAMIS

*Acta Hispanica ad Medicinae Scientiarumque
Historiam Illustrandam*

Vol. 20

2000

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LEARNING MEDIEVAL MEDICINE:
THE BOUNDARIES OF UNIVERSITY TEACHING
(Guest Editors Cornelius O'Boyle, Roger French and Fernando Salmón)

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Abstract

This paper shows how the two earliest Latin expositions of Theophilus' *De urinis* understood diagnosis in different ways. The «Chartres» commentator sees urine as a sign of physiological process and something which is derived from a disease state. By contrast, the Digby commentator is more concerned with how uroscopy functions at the bedside as a tool that enables us to

infer disease states from urine. Though they understand the role of diagnosis differently, both commentaries reflect the new intellectual context of twelfth century medicine, where physical signs cease to be mere prognostic omens, and become tools for attaining knowledge of processes otherwise inaccessible to the senses.

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Abstract

In the thirteenth century the English universities were different from others, particularly those in the south of Europe, in two important ways: they taught more natural philosophy and less medicine. But the survival of students' notes from the second half of the century shows that in the formal course of lectures on natural philosophy attention was paid to medicine inside the arts course. The present discussion examines the nature of this medical material and the institutional and intellectual relationship between medicine and philosophy.

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Abstract

The *dicta* from medical and philosophical authorities appearing in commentaries on the *Isagoge* of Johannitius may be classified according to the different roles they play in the exposition of the text. This paper establishes that the opinions of the philosophical and medico-philosophical authorities were used more frequently as the constituent elements of inferences, whereas the *dicta* of purely medical authorities were quoted straightforwardly as *sententiae*. An exception to this is Peter of Spain who does not follow any hierarchical organization of authorities; instead, he freely quotes Aristotle in opposition to the physicians as well as in support of them. These observations are explained with specific reference to Peter's ideas on the relationship between medicine and philosophy.

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Abstract

By 1300, university medical masters were introducing their students to a culturally distinctive reality. This reality was based on the twin pillars sustaining institutional medical knowledge: authority and a logical apparatus based on Aristotelian principles. Traditionally, attention has been paid to the relationship of the medical author with his classical authorities. This paper analyzes the strategies developed by the university medical master for establishing himself as an authority, which entailed treating his contemporaries as authorities as well. It is suggested that a tendency can be traced in the medical classroom from the 1340s onwards to turn attention away from the classical authors towards contemporary writers.

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Abstract

To challenge the opinion that in the second half of the fourteenth century there was a gap in the production of scholastic exegetical works, this paper discusses nine commentaries on the *Tegni* that were produced in Padua, Perugia and Bologna and transmitted mostly in the form of *recollectiones* by students. Their authors were Giovanni Dondi dall'Orologio, Albertino Rinaldi da Salso, Giovanni Santasofia, Antonio da Scarperia, Cristoforo Degli Onesti, Marsilio Santasofia, and the author of Vatican Lat. MS 4472. The interpretation of the Galenic *latitudo sanitatis* was of central importance in these commentaries and was the focal point for two brief introductions to the first book of the *Tegni*, written by Bolognino and Pietro d'Arezzo. Bolognino's text is edited in an appendix to this paper.

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Abstract

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Research into the oral and literary traditions of scholastic education usually emphasizes the significance of the word in late medieval pedagogy. This paper suggests that coded hand signals provided early university scholars with an important non-verbal means of communication too. Using illustrations of classroom scenes from early university manuscripts, this paper analyzes the artistic conventions for representing gestures that these images embody. By building up a typology of these gesticulations, it demonstrates that the producers of these images and their audience shared a perception of scholastic education that embraced a sophisticated understanding of the activities associated with university education.

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Abstract

The new surgical texts of the thirteenth century suggest that their authors wished their subject to appear as a learned discipline, yet it was still communicated by individual practitioners privately to one or two disciples, not in a university setting. But by 1300, surgery was beginning to be taught formally as part of medicine in many Italian *studia*, for example, by Dino del Garbo at Siena, though Henri de Mondeville's programme to accomplish the same at Paris (1306-16) was unsuccessful. Surgery continued to be

taught in Italian schools in the fourteenth and fifteenth centuries, though it was of much lower status than medicine, as it revealed at Bologna and Padua; during the same period, surgeons in Paris eventually achieved a limited association with the faculty of medicine there. Dissections and models were perhaps used in university teaching of surgery, which nevertheless appears to have been primarily text-based.

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This paper discusses where Portuguese physicians studied medicine. The careers of two thirteenth-century physicians, Petrus Hispanus and Giles of Santarém, indicate that the Portuguese travelled abroad to study in Montpellier or Paris. But it is also possible that there were opportunities for study in Portugal itself. Particularly significant in this respect is the tradition of medical teaching associated with the Augustinian house of Santa Cruz in Coimbra and the reference to medical texts found in Coimbra archives. From these sources it can be shown that there was a suitable environment for medical study in medieval Portugal, encouraging able students to further their medical interests elsewhere.

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The development of philosophical medicine in the high and late Middle Ages brought with it a powerful association of medical knowledge with the written word. To possess books, or at least to have access to books, was both a prerequisite for and a symbol of the kind of theoretical learning that distinguished the learned practitioner from the empiric. This study examines evidence for women's access to medical books, raising the question of what difference gender made. I argue that, for the most part, women did not own medical books, whether they were laywomen or religious. I suggest that this was largely due to the limits on advanced education for women, a factor that would have effected both laywomen and nuns.

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Abstract

The aim of this article is to show how the Portuguese welfare system was organised and how it survived for several centuries. It was rebuilt by the monarchy in the late 15th century, a process that coincided with the birth of the *Misericórdias* under the protection of the King. After the Council of Trent, these fraternities ran the health system, which was financed by people who believed in the power of perpetual Masses to evade Purgatory. These institutions were run by the political elite, who exploited them for their own benefit. The article also analyses the main measures taken by the state in the 18th century to change the old and weak system of public care. These laws were ineffectual and unable to change the real situation: the *Misericórdias* were alone—the elite had run away when money was short—and they received no support from the public purse or from the faithful, who at that time had less faith in the perpetual Mass.

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Abstract

The object of this research is the study of the different kinds of relationships between medicine and religion that appear in the Spanish anti-superstition

discourse from the 16th to the 18th century. Despite the relationship of alliance and collaboration between the two professional groups proposed by the Spanish theologians in their essays, situations of conflict and mutual distrust could also arise. The professional physician could be an ally of the Christian priest but also a dangerous rival.

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Abstract

This paper is a part of a general research project on Spanish pharmacology during the 19th century. Among other issues, this project addressed the role that chemistry played in transforming *materia medica* into experimental pharmacology. Within this general framework, this paper deals with chemistry textbooks aimed at students of medicine and surgery during the late 18th century and the first half of the 19th century. Our purpose is to shed light on the institutional context in which these books were read, written and published during this period. The study begins in 1788, the year in which several important chemistry textbooks were published, including various French translations and the textbooks of Pedro Gutiérrez Bueno. After highlighting Fourcroy's influence on Spanish chemistry, we study the debate on the medical applications of chemistry by analysing a substantial text written by Juan M. de Aréjula. In addition, some of the most important characteristics of medicine and surgery teaching institutions are outlined by paying special attention to the syllabus and textbooks employed in their classrooms. Our study ends in 1845 with José Pidal's so-called educational reforms.

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The Chinese were less interested in such second-order questions, but consistently gave greater institutional support for inquiry in such areas as astronomy, seen as important for the welfare of the state.

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