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Abominable Mixtures The Liber Vaccae

After the prologue of the Liber vaccae, the scribe left several lines blank and then added two experiments of the Liber vaccae Major. The first (Liber aneguemis, 1.15) proposes a procedure to make rain cease; the second (Liber aneguemis, 1.16) describes the construction of a magical house in which people faint or die.

"Abominable Mixtures": The Liber vaccae in the Medieval ...

"ABOMINABLE MIXTURES": THE LIBER VACCAE IN THE MEDIEVAL WEST, OR THE DANGERS AND ATTRACTIONS OF NATURAL MAGIC By MAAIKE VAN DER LUGT In his magnum opus on the history of magic, Lynn Thorndike devoted a few pioneering pages to the Liber vaccae or Book of the Cow. He identified and described several of the manuscripts of this singular Arabic compilation

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Abominable Mixtures The Liber Vaccae In The Medieval

While the Picatrix is largely based upon harnessing the natural Astrological properties of various substances, inscribing them to optimise their powers and then using incantations to activate the latent energy, the Liber Vaccae is largely concerned with its own rather fringe ideas about the miscibility of the soul and the transmissibility of magical energies.

Liber Vaccae — The Book of WTF?!? – Jon Kaneko-James

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"Abominable Mixtures": the "Liber vaccae" in the Medieval West, or The dangers and attractions of natural magic. Autores: Maaike Van der Lugt; Localización: Traditio: Studies in ancient and medieval history, thought, and religion, ISSN 0362-1529, Nº 64, 2009, págs. 229-277; Idioma: inglés

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The placement of this portion of the Liber vaccae immediately after the medical remedies and magical recipes contained in the De proprietatibus in Corpus Christi College 125 may show, according to Page, that its owner saw similarities between the two works and with the study of natural magic and medicine, despite earlier condemnation of it for encouraging practitioners to act like demons in ...

Magic in the Cloister: Pious Motives, Illicit Interests ...

Description: Traditio: Studies in Ancient and Medieval History, Thought, and Religion is an international journal, published annually. TRADITIO was founded in 1943 by émigré German scholars as a venue for publishing high-quality original research in antiquity and the Middle Ages. TRADITIO began as an independent publication; Fordham University took over publication of the journal in 1951 ...

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During the late thirteenth and early fourteenth centuries a group of monks with occult interests donated what became a remarkable collection of more than thirty magic texts to the library of the Benedictine abbey of St. Augustine's in Canterbury. The monks collected texts that provided positive justifications for the practice of magic and books in which works of magic were copied side by side with works of more licit genres. In Magic in the Cloister, Sophie Page uses this collection to explore the gradual shift toward more positive attitudes to magical texts and ideas in medieval Europe. She examines what attracted monks to magic texts, in spite of the dangers involved in studying condemned works, and how the monks combined magic with their intellectual interests and monastic life. By showing how it was possible for religious insiders to integrate magical studies with their orthodox worldview, Magic in the Cloister contributes to a broader understanding of the role of magical texts and ideas and their acceptance in the late Middle Ages.

Exploring what theologians at the University of Paris in the thirteenth century understood about the boundary between humans and animals, this book demonstrates the great variety of ways in which they held similarity and difference in productive tension. Analysing key theological works, Ian P. Wei presents extended close readings of William of Auvergne, the Summa Halensis, Bonaventure, Albert the Great and Thomas Aquinas. These scholars found it useful to consider animals and humans together, especially with regard to animal knowledge and behaviour, when discussing issues including creation, the fall, divine providence, the heavens, angels and demons, virtues and passions. While they frequently stressed that animals had been created for use by humans, and sometimes treated them as tools employed by God to shape human behaviour, animals were also analytical tools for the theologians themselves. This study thus reveals how animals became a crucial resource for generating knowledge of God and the whole of creation.

Secrets played a central role in transformations in medical and scientific knowledge in early modern Europe. As a new fascination with novelty began to take hold from the late fifteenth century, Europeans thirsted for previously unknown details about the natural world: new plants, animals, and other objects from nature, new recipes for medical and alchemical procedures, new knowledge about the human body, and new facts about the way nature worked. These 'secrets' became popular items of commerce and trade, as the quest for new and exclusive bits of information met the vibrant early modern marketplace. Whether disclosed widely in print or kept more circumspect in manuscripts, secrets helped drive an expanding interest in acquiring knowledge throughout early modern Europe. Bringing together international scholars, this volume provides a pan-European and interdisciplinary overview on the topic. Each essay offers significant new interpretations of the role played by secrets in their area of specialization. Chapters address key themes in early modern history and the history of medicine, science and technology including: the possession, circulation and exchange of secret knowledge across Europe; alchemical secrets and laboratory processes; patronage and the upper-class market for secrets; medical secrets and the emerging market for proprietary medicines; secrets and cosmetics; secrets and the body and finally gender and secrets.

Henry Daniel, fourteenth-century medical writer, Dominican friar, and contemporary of Chaucer, is one of the most neglected figures to whom we can attribute a substantial body of extant works in Middle English. His Liber Uricrisiarum, the earliest known medical text in Middle English, synthesizes authoritative traditions into a new diagnostic encyclopedia characterized by its stylistic verve and intellectual scope. Drawing on expertise from a range of scholars, this volume examines Daniel's capacious works and demonstrates their significance to many scholarly conversations, including the history of late medieval medicine. It explains the background for Daniel's uroscopic and herbal work, describes all known versions of the Liber Uricrisiarum and traces revisions over time, analyses Daniel's representations of his own medical practice, and demonstrates his influence on later medical and literary writers. Both a companion to the recently published reading edition of the Liber Uricrisiarum and a work of original scholarship in its own right, this collection promotes a wider understanding of Daniel's texts and prompts new discoveries about their importance.

The Routledge History of Medieval Magic brings together the work of scholars from across Europe and North America to provide extensive insights into recent developments in the study of medieval magic between c.1100 and c.1500. This book covers a wide range of topics, including the magical texts which circulated in medieval Europe, the attitudes of intellectuals and churchmen to magic, the ways in which magic intersected with other aspects of medieval culture, and the early witch trials of the fifteenth century. In doing so, it offers the reader a detailed look at the impact that magic had within medieval society, such as its relationship to gender roles, natural philosophy, and courtly culture. This is furthered by the book's interdisciplinary approach, containing chapters dedicated to archaeology, literature, music, and visual culture, as well as texts and manuscripts. The Routledge History of Medieval Magic also outlines how research on this subject could develop in the future, highlighting under-explored subjects, unpublished sources, and new approaches to the topic. It is the ideal book for both established scholars and students of medieval magic.

There are no clear demarcation lines between magic, astrology, necromancy, medicine, and even sciences in the pre-modern world. Under the umbrella term 'magic,' the contributors to this volume examine a wide range of texts, both literary and religious, both medical and philosophical, in which the magical topic is discussed from many different perspectives. The fundamental concerns address issue such as how people perceived magic, whether they accepted it and utilized it for their own purposes, and what impact magic might have had on the mental structures of that time. While some papers examine the specific appearance of magicians in literary texts, others analyze the practical application of magic in medical contexts. In addition, this volume includes studies that deal with the rise of the witch craze in the late fifteenth century and then also investigate whether the Weberian notion of disenchantment pertaining to the modern world can be maintained. Magic is, oddly but significantly, still around us and exerts its influence. Focusing on magic in the medieval world thus helps us to shed light on human culture at large.

Similarities between esoteric and mystical currents in different religious traditions have long interested scholars. This book takes a new look at the relationship between such currents. It advances a discussion that started with the search for religious essences, archetypes, and universals, from William James to Eranos. The universal categories that resulted from that search were later criticized as essentialist constructions, and questioned by deconstructionists. An alternative explanation was advanced by diffusionists: that there were transfers between different traditions. This book presents empirical case studies of such constructions, and of transfers between Judaism, Christianity, and Islam in the premodern period, and Judaism, Christianity, and Western esotericism in the modern period. It shows that there were indeed transfers that can be clearly documented, and that there were also indeed constructions, often very imaginative. It also shows that there were many cases that were neither transfers nor constructions, but a mixture of the two.

Wonder and Skepticism in the Middle Ages explores the response by medieval society to tales of marvels and the supernatural, which ranged from firm belief to outright rejection, and asks why the believers believed, and why the skeptical disbelieved. Despite living in a world whose structures more often than not supported belief, there were still a great many who disbelieved, most notably scholastic philosophers who began a polemical programme against belief in marvels. Keagan Brewer reevaluates the Middle Ages' reputation as an era of credulity by considering the evidence for incidences of marvels, miracles and the supernatural and demonstrating the reasons people did and did not believe in such things. Using an array of contemporary sources, he shows that medieval responders sought evidence in the commonality of a report, similarity of one event to another, theological explanations and from people with status to show that those who believed in marvels and miracles did so only because the wonders had passed evidentiary testing. In particular, he examines both emotional and rational reactions to wondrous phenomena, and why some were readily accepted and others rejected. This book is an important contribution to the history of emotions and belief in the Middle Ages.

This is an open access title available under the terms of a CC BY-NC-ND 4.0 International licence. It is free to read at Oxford Scholarship Online and offered as a free PDF download from OUP and selected open access locations. Middle English Medical Recipes and Literary Play, 1375-1500 is the first detailed, book-length study of Middle English medical recipes in their literary, imaginative, social, and codicological contexts. Analysing recipe collections in over seventy late medieval manuscripts, this book explores how the words and structures of recipes could contribute to those texts' healing purpose, but could also confuse, impede, exceed, and redefine that purpose. The study therefore presents a challenge to recipes' traditional reputation as mundane, unartful texts written and read solely for the sake of directing practical action. Crucially, it also relocates these neglected texts and overlooked manuscripts within the complex networks forming medieval textual culture, demonstrating that—though marginalized in modern scholarship—medical recipes were actually linguistically, formally, materially, and imaginatively interconnected with many other late medieval discourses, including

devotional writings, romances, fabliaux, and Chaucerian poetry. The monograph thus models for readers modes of analysis and close reading that might be deployed in relation to recipes in order to understand better their allusive, fragmentary, and playful qualities as well as their wide-ranging influence on medieval imaginations.

These essays address how narratives unfolded in time and space when a body or object moved through premodern architectural or natural environments. Such narratives encompass interpretations of topography, change in built environments over time, and spaces for public assembly.

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