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This index includes names of authors (except those of modern authors) and other personal names, gods, places and races. Anonymous and pseudonymous texts, and those better known by their titles than by their authors are listed in alphabetical order of their titles.

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SUMMARIES

ANNA AKASOY, *Arabic Physiognomy as a Link between Astrology and Medicine*

In the ancient Near East, the discovery of hidden meanings in bodily features was part of divination. In addition to such an understanding of physiognomy, the Arabic tradition adopted its scientific use from Greek literature with humoural physiology as a causal link between astrology and medicine. Planets determine our physical constitution and which diseases we are prone to, and our physiognomical constitution allows experts to recognise such risks. This article explores various ways in which physiognomy was connected to astrology and medicine in medieval Arabic literature, points out parallels in East and West and contextualises these elements within the exchanges between the Islamic and these other cultures.

AUDRIUS BEINORIUS, *Astral Hermeneutics: Astrology and Medicine in India*

The intention of this article is to show that astrological prognosis occupied a more prominent place in the Indian medical curriculum and healing practices than might be expected. Astral prognosis as a divinatory practice shared the challenges and strategies of medicine as an art that beckoned physicians who sought certainty in traditional science. It was closely implicated in cultural, social, even political, activity. Given the scope allowed for the interplay of destiny and free will, the doctrine of *karma* offers a theoretically sophisticated model to support the application of astrology in medical practices. The article reveals that in classical medical works the subject of astrology usually appears only in some specific, restricted contexts. At the same time we find much more on medical topics in astrological treatises than *vice versa*.

HILARY M. CAREY, *Medieval Latin Astrology and the Cycles of Life: William English and English medicine in Cambridge, Trinity College MS O.5.26*

Throughout its long history in the west, astrology has been employed to provide guidance and analysis of the cycles of life from birth to death. In the

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Middle Ages, the Latinised and vernacular corpus of Arabic and Greek astrology provided extensive information on the means to moderate and predict the ebb and flow of biological processes according to the stars. At the level of the individual, it was understood that the progress of the heavenly bodies in their courses had direct effects on the balance of humours in the body and, consequently, personal health and well being. This chapter analyses the place of medicine in Latin astrology and the various forms of astrological medicine that were available to medieval astrologers, patients and practitioners as represented in one manuscript, Cambridge, Trinity MS O.5.26. The manuscript includes unique translations of many of the major works of astrology by Ptolemy, Alcabitius, Zael and others as well as two works on astrological medicine attributed to William English of Marseilles (*fl.* 1219–1231) including his widely distributed *De urina non visa*. The chapter considers the ways in which astrology shaped mentalities and governed the social ordering of the human life cycle in the later Middle Ages. It includes a transcription of the unique Middle English translation of William English's *De urina non visa* ("Of urine not seen") in Trinity O.5.26, fols. 39v–44.

DORIAN GIESELER GREENBAUM, *From Lilly to Steiner and Jung: Temperament in Astrology and Psychology, Seventeenth and Twentieth Centuries*

This contribution considers the lineage of temperament analysis during its heyday in the seventeenth century and its reinvention in the twentieth by C. G. Jung in psychology and Rudolf Steiner in Waldorf education and anthroposophy. Based on Greek roots, temperament analysis was an enduring component of medical practice, as well as a popular guide to psychological character. Temperament as delineated from the medieval to early modern periods was also devised astrologically from the birthchart, whence it could be applied by astrologers and medical practitioners (often the same). This paper examines some of the formulae used to delineate temperament astrologically through the seventeenth century, considers its dependence on Greek sources such as Ptolemy, and then shows how it came into the twentieth century in the different guises of Jung and Steiner.

NILS P. HEEBEL, *Astrological Medicine in Babylonia*

Astrological influence on medicine is often viewed as a relatively late development in Babylonia, occurring only in Persian and Hellenistic times. However, it is shown in this overview of astrological medicine in Babylonia that the combination of astrology with the art of healing is first attested as early as the beginning of the second millennium BCE. Here, stars and planets play a key role in disease aetiology as senders of disease but are also con-

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sidered helpful in removing disease by making medications more efficacious. In the sixth and fifth centuries BCE new astrological concepts like the zodiac and the trine-aspect were introduced and offered numerous possibilities of correlation with traditional medical knowledge, but also with new concepts like the stone, plant, and tree-scheme. This transformed Babylonian medicine at a time when new ways for therapies were opening up.

Y. TZVI LANGERMANN, *The Astral Connections of Critical Days. Some Late Antique Sources Preserved in Hebrew and Arabic*

Crises, pivotal turning points in the development of fevers, play an important role in Hellenistic medicine. Medical authorities noticed that crises occur at fairly regular intervals and sought to explain this. Galen utterly rejected the arithmological etiology of the Pythagoreans; he was more open to explanations that connected crises to astral cycles, though he had his doubts. In late antiquity “Galenism” continued to develop, not always in complete agreement with the words of the great authority. Three epitomes of Galen’s *On Critical Days*, which survive only in Hebrew or Arabic translation, indicate an increasing acceptance of astrological explanations as well as a certain rehabilitation of Pythagoreanism. Similar trends may be found in Pallaadius, whose commentary to Hippocrates’ *Aphorism* is extant only in Hebrew and Arabic.

VIVIENNE LO, *Heavenly Bodies in Early China: Astro-Physiology in Context*

This article describes how medical ideas in China were influenced by changing impressions of the Heavens and calculations according to both lunar and solar calendars. As Chinese bureaucrats at the dawn of empire sought to establish Heavenly authority for their regime through complex rituals that embodied the movement of the Heavenly Bodies, so medical practitioners and theorists borrowed their language and concepts to shape the form and functions of the body. From imagining its surfaces encrusted with stars and constellations to measuring the progress of *qi* according to the circuits of the sun or locating the spirits of the constellations in the inner organs to medical divinations, every aspect of medicine, from understanding its surface, its internal structure and physiology to diagnosis, prognosis and prohibitions, must be read against the underlying culture of astronomy and astrology.

VIVIAN NUTTON, *Greek Medical Astrology and the Boundaries of Medicine*

From the 1530s onwards learned doctors argued that the best medicine of Antiquity, by which they meant that of Hippocrates and Galen, had no place for astrological medicine, but preferred instead to emphasise meteorology, the

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effects of climate and weather, on health and disease. This opinion, which was strongly advocated by Galen, is misleading on several counts. Many doctors in Antiquity accepted a much more direct influence of the stars, especially in predicting the course of a disease, and Galen himself shows a considerable knowledge of the technicalities of astrological forecasting, even praising Egyptian horoscopists for the accuracy of their observations, although denying their conclusions. This paper explores some of the convergences and differences between Galenic medicine and that found in astrological handbooks, and argues that a Galenic perspective underestimates the wider acceptability of astrological medicine in Antiquity. The final section discusses the pseudo-Galenic text *De spermate*, a tract on astrological medicine from late Antiquity, and not, as has often been supposed, from the eleventh or twelfth century.

CONCETTA PENNUTO, *The Debate on Critical Days in Renaissance Italy*

This paper aims at giving an account of the debate on the doctrine of critical days in Italian Renaissance medicine, particularly focusing on Giovanni Pico, Giovanni Mainardi and Girolamo Fracastoro. During the Middle Ages, the Hippocratic and Galenic doctrine of critical days was developed, among others, by Pietro d'Abano, who enriched the astrological basis of this theory. Since the criticism of Giovanni Pico towards astrological medicine, it is possible to find two different medical attitudes towards critical days in Renaissance medicine: the first one concerns the reliability of the Galenic doctrine and of the series of critical days (this is the case of Mainardi's letters); the second does not deny the doctrine and the series of critical days, but looks for a causal explanation which is not based on astrology (as it appears in Fracastoro's *De causis criticorum dierum*).

VESNA A. WALLACE, *A Convergence of Medical and Astro-Sciences in Indian Tantric Buddhism: A Case of the Kālacakratantra*

The essay discusses the relevance of the Buddhist tantric branch of astronomy to Buddhist esoteric healing arts as represented in the Kālacakra tantric tradition of India. It begins with a brief comparative analysis of the *Kālacakratantra's* astronomy with that of ancient Greece, and it continues with the presentation of the Indian Buddhist conceptions of time and its division. The essay further discloses the tradition's view of the planetary influences on human psychophysiology and of the method of astrological calculations in predicting illnesses, death, and the course and outcome of healing. On the basis of the given evidence, it argues that the Kālacakra tradition in India did not approach astrology in a purely fatalistic manner; instead, it looked upon illness and recovery from the point of view of the individual's actions as the inner and fundamental cause of illness or recovery and of the celestial events as correlates to and outer indicators of the inner causes of illness or recovery.

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RONIT YOELI-TLALIM, *Tibetan Medical Astrology*

Contemporary Tibetan doctors often describe the association of medicine and astrology as found in their tradition, as something uniquely Tibetan. A closer look at the theories and practices of Tibetan medical astrology suggests that they are not only very similar to practices found in other traditional medicines, but also in many cases are directly linked to them. This paper discusses some aspects of Tibetan medical-astrology as they are described in the Tibetan medical literature. The paper focuses on the lunar cycle of vital energy as well as divination practices associated with urine analysis, and traces some of their foreign links. The paper concludes with a short discussion on the inherent overlap between diagnosis and prognosis in Tibetan medicine and beyond.