

concomitant understandings of health, healing, and the body that took place at this time are conspicuously absent; the focus of this collection is decidedly Italian Catholic. Such a comparison would be outside the remit of this volume, but since the ground of Renaissance Italy is well-trodden in the history of health, comparative approaches will bear useful fruit in the future, particularly when utilizing new approaches to the history of health, as this collection does. In the introduction, the editors describe *Representing Infirmary* as a contribution to a still fairly new specialism. In its stated aim of developing approaches to the use of visual sources in the depiction of ill health, it will provide an important benchmark for scholars who will find the methodologies and objects of study here a source of great interest and inspiration.

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Visualizing Household Health: Medieval Women, Art, and Knowledge in the Régime du corps. Jennifer Borland.

University Park: Pennsylvania State University Press, 2022. xvi + 220 pp. \$114.95.

Jennifer Borland's *Visualizing Household Health* analyzes the historiated initials in seven illustrated copies of the *Régime du corps*, composed in 1256 by Aldobrandino of Siena. Aldobrandino's text was one of the first vernacular healthcare regimens, a genre of medical literature that became popular in the thirteenth century and was premised on the Galenic theory that health depended in part on regulating the six "non-naturals": air, food and drink, exertion and rest, sleep and wakefulness, evacuation and repletion, and emotions. By extracting and distilling medical advice from Latin texts by Joannitius and Avicenna, among others, Aldobrandino produced one of the first vernacular healthcare manuals of its kind. He did so, according to the prologue of the *Régime*, at the behest of Beatrice of Savoy, Countess of Provence, in advance of her travels to visit her four daughters, who were queens of England, France, Sicily, and Germany. The French text became enormously popular, surviving in seventy-five manuscripts.

Borland's focus in this book is on images rather than text, however, and as such she analyzes only the seven copies of the *Régime* that feature numerous historiated initials: three composed between 1265 and 1350 and another four composed in the fifteenth century. Though separated by more than a century, Borland contends that these two groups of manuscripts share a "visual language" that sheds light on their wealthy, lay—and, perhaps, female—readership (8). Borland admits that she cannot definitively place any one of these seven manuscripts in the hands of a female patron or reader, but her careful explication of the domestic scenes within their historiated initials, and her attention

to each manuscript's "object itinerary," enables her to postulate that these manuscripts are "compelling evidence for women as active agents within the household" (16).

Emphasizing the many roles that women took on as healers, managers, and caregivers within the domestic space, Borland's study builds on the important scholarship of Montserrat Cabré and Monica Green and joins recent publications by Elaine Leong, Sharon Strocchia, and Sara Ritchey that extend our understanding of premodern medicine beyond professional practitioners. What Borland contributes to this wealth of scholarship is an art historian's eye: though the text of the *Régime* conveys very little of domestic social hierarchies, Borland compellingly demonstrates in chapter 1, "The Visual Language of the *Régime du Corps*," that the numerous historiated initials in these seven manuscripts do.

In this first chapter, by far Borland's strongest, she advances an argument that the spare illustrations within the constrained space of each historiated initial (there were upwards of 130 in later manuscripts) were full of narrative possibility. Their "freeze-frame" composition invited readers to imagine the outcome of medical treatments and reflect on the social relationships that made those treatments possible. Her careful reading of status in these images, represented through clothing or gesture, reveals the intimacy of household healthcare as organized and sometimes practiced by women. Chapter 2, "The Illustrated Manuscripts and their Audiences," extends Borland's argument about female networks of care to suggest possible female patrons for the manuscripts themselves. Though none of the three earliest manuscripts in her study can be directly linked to Beatrice of Savoy, Borland traces their movements from centers of manuscript production in northern France across the Channel to England, arguing that these object itineraries reflect the familial ties between Beatrice's daughters. The later group of manuscripts also circulated within the English court, crossing the Channel from sites of production in France and Flanders.

In chapter 3, Borland describes the hierarchy of the medieval medical economy, broadly surveys Aldobrandino's textual sources, and describes other contemporary medical illustrations. Unfortunately, the specifics of Borland's seven manuscripts get lost in a chapter that too often reads like a literature review. Chapter 4, "Household Management, Status, and Care of the Body," argues that the illustrated *Régime* manuscripts confirm that "mundane" household bodily care was an integral part of medieval medicine. Borland concludes that the *Régime*'s "wider range of household knowledges" challenges "conventional thinking" about the nature of medieval medicine (155). However, given that recent work by Strocchia and Cabré, among others, has shown that medieval healthcare included precisely these mundane household practices, Borland might have framed her argument as a confirmation rather than a challenge to existing scholarship.

Overall, however, Borland's beautiful book, ornamented with eighty-five illustrations and appended with three excellent tables describing the *Régime* manuscripts and their illustrations, will be a valuable resource for historians of medieval art and

scholars of medieval medicine intent on understanding how women labored in service of their own health and that of their households.

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Coping with Life during the Thirty Years' War (1618–1648). Sigrun Haude.
Studies in Central European Histories 69. Leiden: Brill, 2021. xvi + 312 pp. \$91.

At the outset of her monograph, Sigrun Haude stresses that the Thirty Years' War has long served as a focal point for historians discussing how conflict impacted the development of statehood and supranational structures in Europe. Her assertion that its study gains new relevance in the current climate of political fragmentation is of course only compounded by the outbreak of the war in Ukraine some months after the publication of this book. The study focuses on the varied stories of actors on the ground and how they responded to the threats and upheaval of warfare, and thus offers us a timely reminder that, although the strategies and technical details of warfare are important, it is—in the end—the resistance, ingenuity, and suffering of regular people that effects lasting political change.

The geographical focus of the analysis lies in the southeast of the Holy Roman Empire, thus deliberately choosing Protestant city states and principalities such as Nuremberg and Brandenburg-Ansbach, as well as the Catholic Duchy of Bavaria, to offer scope for contrast and comparison between polities that offered quite different parameters to its inhabitants. It builds on self-narratives by well-known ecclesiastic writers, such as Maurus Friesenegger, Dietwar Bartholomäus, Maria Anna Junius, and Klara Staiger, as well as some lesser-known personal narratives, and new and compelling archival evidence. Besides a concise introduction and conclusion, the main part of the monograph is structured into three chapters of uneven length.

Chapter 2, “Experiences of War,” explores the bodily and mental stressors of warfare, including fear, hunger, and vulnerability. This section builds exclusively on self-narratives to explore how, in the everyday experience of warfare, the lines between friends and enemies became increasingly blurred over time. While the section is engagingly written and uses compelling quotations to make its points, specialist audiences will be familiar with the themes discussed here.

In the subsequent chapter, “Governmental Support: Hopes, Measures, and Realities,” Haude focuses on the support subjects could expect from local authorities. The list is not long, but it includes some measure of physical protection through city walls or other fortifications, ideally soldiers, as well as efforts to mitigate the effects of disease and poverty, and the provision of a modicum of spiritual care. Particularly interesting here is Haude’s analysis of supplication records from Nuremberg and elsewhere,