

## MESSAGE FROM THE EDITOR

Marginalization in medieval culture took many forms. Members of racial and ethnic minorities, religious outsiders such as mystics, recluses or lay religious people, prostitutes, singlewomen, gays and lesbians, etc., were relegated to the margins of medieval society. This occurred in literature and art as well as in everyday life.

In this issue, Renate Blumenfeld-Kosinski writes about Christine de Pizan's advice to prostitutes in her *Livre de trois vertus* of 1405. This advice not only seeks to reform prostitutes morally, but also goes against the grain of tradition by recommending paths to economic independence for these women. Cathy C. Darrup examines the linkage of gender, skin color and place in the medieval Dutch *Romance of Moriaen*, part of the medieval Dutch *Lancelot* from the second half of the thirteenth century. The title figure, a black knight, is defined through his skin color and masculinity and in contrast to the European knights Gawain and Lancelot. While he succeeds in achieving a position of power, he is ultimately consigned to the (non-threatening) Moorish land. That the marginalization of a literary figure can take place at the hands of critics, finally, is suggested by Berit Åström's note on "Murdering the Narrator in *The Wife's Lament*." Her contribution, moreover, draws attention to the situation of adulterous women in Anglo-Saxon society.

I would like to draw your attention to the Call for Papers for *MFF* 28 (Carnival Issue) in this issue.

Finally, I would like to thank the Managing Editor, Gina Psaki; Associate Editors, Nancy Jones, Sarah Stanbury and Mary Suydam; and Book Review Editor, Clare Lees; as well as the University of Oregon production team.

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