BIBLIOGRAPHY

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General Bibliography from MFN Bibliographer Chris Africa.

[A reminder to the readership: This bibliography is compiled primarily on the basis of what I encounter in the course of my work as the European history/women’s studies bibliographer at the University of Iowa Libraries. I do not have the time to read everything I see (who does?), which is why some entries are annotated and others are not.]


Bennett, Judith M. “Misogyny, Popular Culture, and Women’s Work.” History Workshop 31 (Spring 1991): 166-188.


Literary new historicism, with its recognition of the dialectic between “text,” broadly applied to events and acts as well as written sources, offers a means of getting past the study of gender roles to the study of how gender hierarchies are constructed and maintained. For the historian, any text is also the context for the production of subsequent facts—texts, acts, events—which are the data historians use in answers to questions about causality and agency in history.


With the publication of a good English translation of Hildegard of Bingen’s Scivias


Otranto discusses Galasius I’s fifth-century (494) epistle against women’s participation in liturgical activities. Otranto’s argument is based upon a reading of Galasius’s letter in the context of the usual referents of the terms Galasius used to describe the activities that women should not be involved in: “some women . . . were exercising a true and proper ministerial priesthood in a vast area of southern Italy,” if not elsewhere. A later bit of evidence for women’s exercise of priestly functions comes from Atto, bishop of Vercelli. At the Council of Laodicea, Atto acknowledged the prohibitions against women priests, but states that in the early church, women as well as men were ordained, preached, taught, and provided spiritual direction. Otranto’s article is primarily directed to present
debates over ordination of women but does so through argument from history and language.


Thought, Fordham University Quarterly, 64 (September 1989), “Gender and the Moral Order in Medieval Society.”


Responding in part to Caroline Bynum, suggests that medieval women constructed positive concepts of femininity with Mechthild of Magdeburg, Hadewijch, and Beatrijs von Nazareth as examples. All used mystic bridal imagery that associated the feminine with power, authority, and freedom.

BIBLIOGRAPHY FROM SUBSCRIBERS
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More on Art History from Mary Erler:


The daughter of Low Countries illuminator Simon Henninck, Teerlinc was recruited into the service of Henry VIII in 1546 and worked as a limner under both Mary I and Elizabeth I. Additional bibliography: Erna Auerbach, Tudor Artists, London, 1954.

On Women in Medicine from Monica Green:


Chapter 2, “Physiological Motherhood,” provides a lucid summary of medical and
scientific theories of maternity that will be especially useful for undergraduate teaching. One error merits correction: in discussing a Middle English gynecological text (p. 54), Atkinson follows the translator, Beryl Rowland, into error in reading "moder" as mother, when it clearly means the womb itself. Hence, the text in question is about physical uterine pain, not emotional grieving.


The first half of this excellent new book surveys the theories of medieval Jewish scholars on female anatomy, physiology, and sexuality. The second half offers a critical edition and French translation of a thirteenth-century text, the Sefer ha-Toledet ("The Book of Generation"), a Hebrew translation of the Latin Gynecologia of Muscio which is set in the form of a dialogue between the Biblical tragic heroine Dina and her father.


A brief analysis (with full-color photos) of medieval ob/gyn illustrations, with special emphasis on the series of fetus-in-utero diagrams from Muscio's Gynaecia.


Greilsammer's arguments are not always backed up by the evidence she presents, but the primary documents (mostly midwives' oaths) are valuable. Much the same material can be found in her book, L'Envers du tableau: mariage et maternité en Flandre médiévale (Paris: Armand Colin, 1990). Note that by "medieval" Greilsammer means the fourteenth through the seventeenth centuries!


An incisive analysis that shows how historians have been misled by taking literally the rhetoric of the witch-hunters who wrote The Hammer of Witches (Malleus maleficarum, 1496). Harley calls for solid research rather than mere speculation about the impact of the witch-hunts on midwives.


A useful (though often uncritical) survey of medical attitudes toward fertility, pregnancy,
and birth; uses primarily French sources. Good bibliography and selection of medieval illustrations of birth and the female genitalia.


Using modern chemical analyses of the properties of botanical pharmaceuticals, Riddle argues that many substances prescribed in medieval herbals (e.g., rue, juniper, and pennyroyal) do indeed have the menses-inducing and abortifacient effects that they were claimed to have.

On Female Literacy from Linda Lomperis:


On Sexual Orientation from Jacqueline Murray:


On Christine de Pizan from Thelma Fenster:


_____. “Höfische-Autorinnen: Von der karolingischen Kulturreform bis zum Humanismus.” In Brinker-Gabler, Ursula, ed. Deutsche Literature von Frauen I: Vom Mittelalter bis zum Ende des 18 Jahrhunderts. Munich: C. H. Beck, 1988. (“L-G’s article on Christine and courtly women writers most pertinent, although entire volume highly informative on religious and secular German women writers in particular; chapter also good for its discussion of lesser-known . . . German women writers of fourteenth to sixteenth centuries.”—Nadia Margolis)


Additional Bibliography:


MS CUL Kk 1.6, a collection of mainly devotional texts written by Richard Fox between 1449 and 1454, attributes to Eleanor Hull (?1394-1460) the translation from French of a lengthy commentary on the seven penitential psalms, and shorter collection of prayers for each day of the week. A widow with one son, she was associated with the court, belonged to the lay fraternity of St. Albans, and lived at the nunneries of Sopwell and of Cannington. Barrett concludes: “If so unlikely a text turns out to have been the work of a woman, we should be wary of automatically excluding the possibility of a woman's authoring any medieval text on a priori grounds.”


Delany translates Osbern Bokenham's Legendys of Hooly Wummen (1443-47), making available in modern English the first all-female hagiography. Contains the Augustinian friar's version of the stories of 13 women saints from gospel, apocrypha, martyrology, and high-medieval history.


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