When discussing Chaucer, Professor Ellis distributes copies of p. 9 and p. 67 of the EETS Margery Kempe. The first passage, according to Professor Ellis, "reminds students of the Wife of Bath in terms of social arrogance (clothing, pride, and intransigence). The second...shows the side of pilgrimages not represented in Alice's wide experience. None of this sounds very relevant, but actually students_remember_and_refer_to_Margery_Kempe_all_semester" (my underlining).

My thanks to Joan Gibson and Deborah Ellis for taking the time to send their views to "Commentary." Readers are encouraged to send in reactions to these comments, to my question in the last "Commentary" (copies available from me if you haven't got yours anymore), or to raise still other issues of interest. "Commentary" is designed to be a forum for the exchange of ideas, so send them in! Write to: Thelma S. Fenster, Medieval Studies Center, Fordham University, Bronx, N.Y. 10458.

BIBLIOGRAPHY

THANKS to Anne Barstow, Judith Bennett, Deborah Ellis, Anne Eggbroten, Joan Gibson, Penny Gold, Elisabeth Gossman, Monica Green, Elaine Tuttle Hansen, Sandra Hindman, Sylvia Huot, Penelope Johnson, Carol Meale, Mary Speer, Harriet Spiegel, Susan Mosher Stuard, Katarina Wilson, Connie Wright and Mary Wack for their contributions. And special thanks to those who annotated the entries they submitted. Some of the items listed below appeared in the previous bibliographic issue (#2). We decided to print everything that was submitted to us, largely for the benefit of new subscribers.


------------- "Women as Healers, Women as Witches." Old Westbury Review 2 (Fall 1986).


Bennett, Judith. Women_in_the_Medieval_English_Countryside: Gender_and_Household_in_Brigstock_Before_the_Plague (1987). Argues that women's lives changed dramatically with changes in marital status (daughter, wife, widow), but that women were always profoundly subordinated to men.


Green, Monica H. "The De genicia Attributed to Constantine the African." Speculum 62 (1987), 299-323. Argues that the gynecological text included in Constantine’s (d. ca. 1087) opera is apurpos, and that another text—an excerpt from his large medical encyclopedia, the Panteogn— is the De genecia ("Concerning Women’s Matters") listed among his works by Peter the Deacon, his biographer.


Hindman, Sandra, Christine de Pizan’s “Epistre Othea”: Painting and Politics at the Court of Charles VI. Toronto: Pontifical Institute (1986). Analysis of Christine’s political commentaries in light of the miniatures accompanying the manuscripts of her texts.


Klapisch-Zuber, Christiane. Women, Family and Ritual in Renaissance Italy (1985). A collection of diverse but wonderful essays that trace the extreme subordination of women in the agnatic lineages of Italy from the 14th to the 16th centuries.


Stuard, Susan Moaher. *Women in Medieval History and Historiography*. Philadelphia: Univ. of Pennsylvania Press (1987). Contains essays on the historical traditions of England, Italy, France, Germany, the Low Countries and North America. Substantial bibliographies. These essays ask how historians have addressed the problem of medieval women's place in their world. The national traditions of historical writing are responsible both for what we know of those women and what has been suppressed about their roles and lives. We intended these essays (by Barbara Hanawalt, Diane Owen Hughes and Martha Howell with the help of Suzanne Wemple and Denise Kaiser) as a tool for our colleagues. This year the volume is being used by graduate students preparing their orals and in at least one undergraduate course at Yale.


Weinzer, Mary E. *Working Women in Reformation Germany*. Focuses on south German cities in the 15th through 17th centuries.


Women's Studies 11 (1984). This volume, guest edited by Hope Weissman is devoted to medieval women and tries to combine medieval studies and feminist studies and/or theory. Essays by Jo Ann McNamara, Joan Ferrante, and Caroline Bynum among others.


A Bibliography of Medieval Jewish Women in History, Literature and Art


