This detailed examination of gender and performance in medieval Iberian secular lyric between 1250 and 1550 is the first extensive monographic study on the topic. Its title is deliberately ambiguous, indicating that its scope includes both women who performed and men and women who staged women’s voices. Performing Women is infused with the awareness that this poetry was not composed for private reading, but for performance spaces and occasions, largely unrecorded, involving public display of bodies, erotic gestures, taboo language, and representations of the voices of women. While her discussion is steeped in the necessary references to analyses of this poetic tradition by generations of medievalists, there is no mistaking the impact of Filios’ research. She challenges the concept of a single masculine perspective and simple misogyny in medieval lyric. Although she reminds her readers that the decoding of some texts is still ongoing and that there are numerous unanswerable questions, a rich diversity of sexualities and identities, including class hierarchies and ethnicities, is revealed when the place of women is the focus of analysis.

The idea of the written texts of lyric poetry as a partial record of a lively scene that might include music and dance is not new among approaches to other European literatures, but the process of inferring the circumstances of performance from the written evidence is still controversial among medievalists in Iberian studies. Filios’ approach is new enough to warrant the acknowledgement of contested interpretations. She offers a balanced argument that the gaps in the written record can be filled in by other means: manuscript illustrations; laws regarding performers and performances; and references within the poetic texts. This volume’s contribution to the ongoing discussion is its gendered approach, structured by Judith Butler’s theorizing of gender as performance. While Queer Iberia (1999) was a pathbreaking collection of studies on sexuality and gender, most of them focused on masculinities. In the process of integrating Butler’s theory into the specific circumstances of medieval Iberia, Filios’ study builds upon Louise O. Vásvari’s research on misogyny, ethnicity, sexual aggression, and double-
entendres in medieval Iberian
texts. Filios explains her use of
the concept of “double-voiced”
performance: “when an individual
soldadeira uttered the words put
into her mouth by a trovador” and
ironically impersonated herself
(3). She also introduces a term
from the study of Mexican-
American performance artists,
“parodic mimicry,” to “underline
the exaggerated, partial imitation
of one’s offstage identity in an
onstage performance” (3).

After an introductory chapter
outlining her theoretical
approach, Filios addresses three
types of poetry and the female
figures associated with them.
Chapter 2 focuses on soldadeiras,
female dancers or singers who
performed at court and were
commonly depicted as prostitutes.
Filios examines thirteenth-
century Galician-Portuguese
cantigas d’escarnho e de mal dizer
(satiric-obscene songs) in which
soldadeiras are central figures.
Although in court settings these
poems are most likely to have
been recited by a male trovador,
the presence of soldadeiras in the
audience or onstage complicated
the ventriloquism of the male
performer.

While the soldadeiras earned
money by displaying their bodies,
another source of income was
available to the panaderas, female
bakers or bread-sellers. Filios
discusses the association of these
highly visible figures in the urban
marketplace with excessive sexual
desire and prostitution in the
popular imagination in Chapter 3.
Here Filios takes on the Libro
de buen amor, long-established as
canonical and notoriously resistant
to interpretation. Among the
Libro’s moral fables, narratives
of a priest’s illicit love intrigues
and problems with go-betweens,
praise of the Virgin Mary, and
Goliardic satires, the panadera
episode has been the object of
intense scholarly scrutiny. Filios
productively reads the panadera’s
challenge to male power and
authority in the Libro together
with other, less thoroughly
examined poems: Antón de
Montoro’s “Señor, non pecho
ni medro” (“Sir, I neither pay
tribute not prosper”), in which the
speaker is attacked by panaderas
demanding to be paid; Sebastián
de Horozco’s “Dama de gentil
aseo” (“Lady of noble condition”),
in which the panadera is a wily
negotiator; and the Coplas de la
panadera (Couplets of the bread-
baker), which voices popular
unrest through the panadera’s
grotesquely satirical depiction of
the Battle of Olmedo (1445).

Literary serranas, the topic of
Chapter 4, are aggressive women
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Literary serranas, the topic of
Chapter 4, are aggressive women
of mythic sexual appetite who prey (comically) upon urban males traveling in the harsh environment of the mountainous regions of Spain. While these women, like the *panaderas*, appear in comic-erotic narratives in the *Libro de buen amor*, victory over them in the Marqués de Santillana’s *serranillas* construes sex as conquest. Filios addresses the role of women at court, in towns, and in (or personifying) the wilderness, as they appear in distinct types of poetry. In all three types of lyric, female sexuality, whether insatiable or rejecting, mocks the alleged power of the masculine, and the taboo subjects alluded to in sexual double-entendres are revealed to be the outraged and outrageous voices of women singing the weakness rather than the praises of men.

The translations from Galician-Portuguese and Old Spanish convey the sly wittiness of the poems as well as accurate meaning. A somewhat distinctive feature of the volume is the announcement of the topic to be discussed in the next section, made unnecessary by section titles, but this is a minor criticism. Filios’ comparative background and her use of anthropological approaches to performance make this a significant volume for scholars in other literatures. The effect of this study of medieval Iberian lyric might be summarized in the words of the *panadera* in Sebastián de Horozco’s “Dama de gentil aseo” regarding her most treasured attribute: “que no hay naide [sic] que se escape / si alguna vez lo ha probado” (113). (There’s no one who can escape from it once he’s tried it.) Masculinity in Iberian lyric can never be the same again.

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