
discusses the public activities of Jewish women in the areas of dress, public visibility, prayer and disruption of services, ritual slaughtering, witnessing, and business.


using both responsa and literary sources, Adelman shows the ambivalence of the Italian community in forcing a husband to divorce his wife in clear cases of wife-beating.


states that medieval rabbis rarely condemned wife-beating and rarely forced divorce in the cases of abusive husbands.


contains sections on women in the public sphere, women and worship, published women writers, women as ritual slaughterers, women and business, and education and private life.


includes sections on ambivalent attitudes toward Jewish women’s learning, women’s literacy in Italy among Jewish women, and published women writers.


in addition to extensive analysis of the lives of Beatrice de Luna (Do a Gracia Nasi) and Sara Coppio Sullam this article examines Jewish women’s testaments and various aspects of Jewish marriage laws in sixteenth and seventeenth century Venice.

includes texts that discuss the activities of women at prayer and in the synagogues of early modern Italy. Not footnoted but includes suggestions for further reading.


includes text that discuss fasting, ritual slaughtering, and prayers and rituals of childbirth in early modern Italy.


examines the Jewish woman and the Jewish family using legal texts dealing with: clandestine betrothals and marriages; adultery, especially the treatment of the adulterous woman; the abused wife and her ability to initiate divorce; and testaments left by Jewish women with Christian notaries.


emphasizes women's economic role.


contains responsa on ketubbah and inheritance problems of women and also on their economic activities.


describes both marriage arrangements and the high status of women due to large dowries and their activity in business.
Cheryl Tallan
March, 2006


includes excerpts from chronicles, law codes, ethical wills, and responsa which reflect the lives of European Jewish women from 1096-1470.


a listing of female descendants of Rashi, a sage of eleventh century France, and examples of their scholarship.


quotations about women from Biblical, Talmudic, and medieval sources, rather apologetic in tone.


pages 115-138 list prominent women: 115-130, women learned in Torah (117-121, medieval); 130-133, writers of responsa, responders to responsa for women of their cities, heads of yeshivot; 134, ritual slaughterers; 135-6, scribes; 137, women who wore tallit and tefillin.


pages 174-176 lists medieval Jewish women, mainly teachers.

discusses the sexual relationships among Jews in medieval Spain under the headings of courtship and love, husbands and wives, concubines, premarital and extra-marital sex, prostitution, adultery, illegal marriages and incestuous relations, rape, and homosexuals.


describes the lives and especially the business activities of Chera, Belia, and Licoricia.


discusses the education of girls and also mentions some learned women, both Christian and Jewish.


examines the lives of Jewish women both in Moslem lands and in Christian Europe. A revised and condensed version of this is:


a very complete description of the education of Jewish women in both religious and secular fields and accounts of some learned women.


after an insightful introduction this essay includes sections of translated medieval texts pertaining to the laws of menstrual purity. Not footnoted but includes suggestions for further reading.


includes documents on the life of Dolce of Worms and her daughters. Not footnoted but includes suggestions for further reading.


a thorough investigation of the practices and rituals of childbirth and the feeding and caring for young children in the Ashkenazic communities of medieval Europe featuring some of the changes which occurred over time and the comparisons and contrasts with the practices of the surrounding Christian communities.

emphasizes Donna Gracia’s economic activities.


the archival sources and their analysis of a celebrated adultery case in fourteenth-century Zaragoza.


contains historical information about Jewish women in medieval Germany and portrayals of those women as found in Sefer Hasidim.


though very traditional in tone, this book contains much material of historic interest.


numbers 62, 78, 88, 122, and 177 list Jewish women in Sicily that owned manuscripts. The woman mentioned in #177, Gaudiosa, the widow of Nissim de Randagio of Palermo owned 72 Hebrew manuscripts in 1478.

discusses the deeds of the women in the persecutions of 1096 and reasons why women were so much more prominent as martyrs than in other religious activities.


a contract concerning a Jewish woman, Donadona, selling a black slave, Ibrahim, in Barcelona in 1286. The discussion is on pp. 146-148, the contract on pp. 153-154.


describes the status of women as depicted in the archives of the Moslem court of Jerusalem.


a gendered analysis of women’s position in Jewish society through a look at halakhic, historical, visual, and architectural sources from medieval Ashkenaz.


describes the magnitude and extent of Jewish women's economic activities.

includes Jewish women's commercial and legal activities and a comparison of some aspects of the lives of Jewish and of Christian women in thirteenth-century England.


analysis of the relationship between gender and certain aspects of the home among conversas of the early 15th century as shown by the records of the Inquisition.


discusses age at marriage, length of marriage, and length of widowhood of 285 Jewish widows.


interesting material on women's lives from rabbinical replies to questions from communities.


emphasizes women's economic position and compares Jewish women's and Christian women's rights to act as femes soles.


discusses the rulings on rebellious wives from Talmudic to medieval times and how they reflect the historical realities of those times and places.

Firestone combines historical, mythical and semi-mythical, and literary information on Hannah Rachel of Ludomir, Beruriah, Malkah of Beltz, Asnat Barzani, Dulcie of Worms, and Francisca Sarah and the female visionaries of Safed in this book.


much general information about women both in Ashkenaz and in the Islamic lands, not too much on women’s education.


laws, customs, and practices of engagements and marriages from the thirteenth to the fifteenth centuries.


using Cairo Genizah documents, Friedman describes marriage formulae, age at marriage, wife's freedom of movement, divorce procedures and ethics of divorce.


volume I contains a general introduction and a detailed study of Palestinian marriage contracts found in the Cairo Genizah; volume II contains complete texts of the documents, translations into English, and comments.


discusses incidents of polygyny, rights of wives, ketubbah stipulations, and other factors concerning bigamous marriages found in the material from the Cairo Genizah.


transcriptions and discussions of Cairo Genizah documents concerned with multiple marriages of Jewish men.


poses the question was the legal relationship between husband and wife among Jews in the Near East of the tenth to the thirteenth centuries that of property or partnership.


discusses age of bride and groom at marriage, extreme domestic violence, and marriage contract formulas using sources from the Cairo Genizah written during the classical Genizah period, the 10th to 13th centuries.


deals with different types of violence by husbands against their wives in the Jewish family in the past, includes references made to this violence by Jewish sages.


for a description of the life and financial affairs of this most famous of the sixteenth-century Portugese conversas, Garshowitz draws on material from the responsa literature and other traditional Jewish sources.


includes material from some Genizah documents of the eleventh to the fourteenth centuries describing the conditions of education of girls and the activities of teachers and students.


Goitein's monumental 6 volume work on the medieval Jewish society of Egypt and other countries of the Arab world taken from original sources found in the Cairo Genizah contains much material on women.

a general overview of the kinds of questions about women that could be answered by the Genizah documents and what some of the answers might be.


although lacking in citations of the original sources, this article, under the headings of personal letters, agnate bonds, siblings and cousins, and the independence of women, emphasizes the strength of the bonds between members of the natal family over those between members of the nuclear family.


lists and comments on three trousseaus from lower middle-class, wealthy, and very wealthy brides, of the eleventh and twelfth century Egyptian Jewish community.


discusses seclusion of women, concubinage with slave girls, marriage contracts, adultery, divorce, and homosexuality.

a general report of material covered in Conservative Judaism 29 (1974) and more fully in volume 3 of A Mediterranean Society.


information on women from the writings of Samuel De Medina of Salonika.


pp. 97-134 give the writings of medieval rabbis, both Ashkenazi and Sefardi, on wife-beating.


probably written for high school students, this short section containing references and quotes from original sources gives a general overview of medieval and early modern Jewish women, mainly European.


Rabbenu Gershom’s (d. @1028) ordinances on family matters and their effects on Jewish communities are discussed.

discusses child marriages both in the east and in the west of both males and females, possible reasons for them, and likely consequences of them.


similar material to Grossman’s article in Jewish History listed below.


shows the changes in Rabbinic attitudes on wife-beating over the centuries and in differing locations.


emphasizes the favourable situation of Jewish women in medieval Germany.


discusses frequency and strictures against wife beating in medieval Jewish societies in lands bordering the Mediterranean.

---. 1995. "Ha-ziqah bin halakhah ve-kalkalah be-ma’amad ha'-ishah ha-yehudyah ba-Ashkenaz ha-qedumah [The Connection between Religion and Economy in the Status of the Woman in Early

includes sections on: monogamy and polygamy, age of marriage, the factors in the frequency of early marriages, women's modesty and their opportunity to leave their homes, and changes in the legal status of the woman through [changes in] the monetary laws.


discusses views of various medieval rabbis, both Sefardic and Ashkenazic, on the possibilities and lack thereof of remarriage of a woman whose two previous husbands have died.


507 pages of text with a wide-ranging bibliography draws extensive information from traditional Jewish sources on medieval European Jewish women.


using Genizah sources, material concerning the women of medieval Egypt including marriage contracts and the affairs of al-Wushah, the broker, are discussed.


discusses the opportunities of the woman suing for divorce during the classical Genizah period (10th-13th centuries) and before.


the translated documents show the gradual exclusion of women from the rituals of their baby sons which took place in the medieval period. Not footnoted but includes suggestions for further reading.


prominent Jewish women from the Bible to the 20th century.


Only a few pages, 110-112, deal with women before 1500 and those have to do with sexual relations between householders and their maidservants.


gender roles of the women accused in the ritual murder of Simon of Trent, 1475.

a discussion of the distinctiveness in both dress and jewelry of northern Italian Jewish women as a result of Jews having to wear special signs or distinctive clothing


describes the imposition of distinguishing signs, both earrings and clothing, on Jews as a result of Franciscan sermons in northern Italian cities of the fifteenth century.


a description of a dowry of a Jewish bride of Aix-en-Provence in the late fifteenth century with a discussion of that dowry and those of her sisters.


discusses the marriage contracts of the Jews of Provence in the last decades of the 15th century and what can be learned from them.

prominent medieval Jewish women including, Kahena, Rachel the martyr, Jewish women in medieval England including Licoricia, and Donna Gracia are discussed.


includes material on Christian women borrowers and Jewish women creditors and the relations between them.


pp. 149-150 have information on women, both Jewish and Christian, as borrowers and creditors.


pp. 46-7 have information on the Jewish female lender in medieval Europe.


part one, pp. 13-49, emphasizes the importance of Jewish women moneylenders/pawnbrokers in medieval Europe.


Jewish women as moneylenders in Austria from the mid-thirteenth to the fifteenth-century concentrating on the wives of rabbis.

includes information on loans given by women; behind the figures (rights of disposal, literacy); women in court; mobility and contact with Christians; and the tax system and tax cases (taking the oath, the tax collector Selda from Radkersburg).


a fairly general overview, in an exhibition catalog, of the business activities, money and power, women prominent in financial matters, and exclusion from the synagogue of Jewish women in mid and late medieval Ashkenaz.


after giving a general overview of the roles of Jewish women in late medieval Ashkenaz Keil gives us particulars of a few prominent women and details some changes that occurred in certain of these roles during this period.


emphasizes the influence that the interplay between Catalan custom and prescriptive Jewish law had on the rights of widows.

uses Jewish wills from thirteenth- and fourteenth-century Barcelona to illustrate the patterns of inheritance and the provisions for wives and daughters.


in addition to the will, this article contains information on the life of Ryke of Frankfurt in the Germany of the 1470s.


describes kinds and conditions of women's work, their education, clothing, and situates it all within the context of Jewish life in Moslem Egypt and Erets Israel.


contains sections on the father's authority and child marriage, the reasons for the early age of marriage, and the results of child marriages. Uses material from the responsa literature.

---. 1996. `Am bi-fene `azman; nashim yehudiot be'erets Yisrael, Suriah u-Mitsrayim be-me'ah ha-shesh-`esreh [A Separate

an extensive discussion, using both Jewish and Moslem religious legal sources, of the position of the Jewish woman in the 16th century Middle East.


discusses three types of regulations concerning women in the Ottoman Empire of the sixteenth and seventeenth centuries and the women’s reactions to them: regulations concerning daily life, regulations concerning matrimonial and inheritance laws, and economic regulations.


pp. 417-421 list an inventory of the furniture, linen, and books (including a medical book and religious books) of Due a, a Jew of Estella, Navarre, (d.1407). Jewish women’s occupations are mentioned on p. 352 and p. 367.


two sections, pp. 302-303 (Rashi Defends an Unfortunate Woman, before 1105) and pp. 389-393 (The Woman Who Refused to Remain: the Wife of an Innkeeper, Pavia, Italy, 1470) deal with medieval women.


describes the nonconformist Ceti Leredi who tried to rebel against her marriage.


after a very general background, Mehuyas Ginio discusses three fifteenth century crypto-Jewish women.


lists the characteristics of the transmission of knowledge of Judaism as found in the Spanish records of the trials of 111 women charged with Judaizing between 1492 and 1520.


the report of the trial of a conversa, Isabel Lopez. A popular version of this case is, "Legajo 162: The Rediscovered Case of Isabel Lopez, Burned at the Stake November 30, 1518," by Claudia Wise with Susan Schnur, Lilith 17(3), Summer 1992, 18-24.


describes some mourning customs observed by crypto-Jewish women in Spain at the turn of the sixteenth century.


details the methods of transmission of Jewish rituals and who taught them to young conversa girls.


discusses the level of Jewish observances of two families of Alcazar.


analyses and expands on accounts of the investigations of the Inquisition between 1514 and 1563 of a Castilian conversa midwife, Beatriz Rodriguez, who was accused of Judaizing.

concludes that among those of the first generation after conversion both men and women acted so as to continue the tradition. In succeeding generations the women took the primary role.


a detailed discussion of two Maimonidean responsa dealing with a woman teacher and her controversy with her husband.


using inquisition records Levine Melammed gives accounts of some Jewish practices and prayers handed down by *converso* women.


details the work of *conversas* both within the family and without.


in a general overview of many aspects of the lives of Sefardi women, material on crypto-Jewish women is included.


recounts events in the lives and the Jewish practices of several conversa women in post-1492 Spain, from the records of the Inquisition.


three women named Kira in the court of the Sultan of Turkey in the sixteenth century.


includes sections on courtship and marriage, marriage customs and ceremonies, and domestic life.


an archival document from the Crown of Aragon in 1325 reports on a plea from Ceti, Jewess, rabbess. Various possibilities of the meaning of "rabbess" are discussed.

emphasizes the crucial role played by Jewish women in their communities' resistance during the Crusades.


using material from the Sicilian archives, Oliveri discusses sexual activity, marriage relationships, and faithfulness to Judaism, of medieval Jewish Sicilian women.


contains material from the state and city archives on the social and marital status of Jewish women in fifteenth-century Cagliari, Sardinia.


57 Karaite marriage documents found in the Cairo Genizah, originating in Egypt and Land of Israel from the 980s until 1201 with much additional information on Karaite history and practices.


includes a section on the position of women.

information on the teaching and learning of girls and women from traditional sources.


on pages 104-114 Rivlin surveys the contributions of women to the social life of the Italian Jewry including women who belonged to Holy Societies.


accounts in the Latin original of property confiscated from Jews convicted of coinage offences, many of whom were women, by the English government in the 1270's.


discusses divorce, abandonment, business dealings, education, and religious rights of medieval Ashkenazic women.


names of Jewish women in medieval England as found in tallage lists and Hebrew documents.

a description of several incidents in the life of a Jewish woman including information on her family and business relationships and her interactions with the surrounding community as found in archival documents of Manosque, France.


describes women's garments mentioned in the trousseau lists of the Cairo Genizah.


uses trousseau lists to describe and put into historical perspective, patterns, textiles, and garments worn by Jewish women in the Fatimid, Ayyubid, and Mamluk periods (969-1517 C.E.).


contains similar material to Stillman’s 1976 paper but also compares the Jewish women’s trousseaus with what Moslem women wore. Also uses descriptions of clothing from travelers’ accounts and other sources.


includes a description of Venguessona, mother of Isaac Nathan, as a money lender, merchant, and owner of both Hebrew and Latin books.

description of cases in the archives dealing with the social life of women and children in sixteenth-century Rome.


describes the medieval Jewish Ashkenazic woman as a family member, wife, and sexual partner.


contrasts the rights of Jewish women to those of Christian women in terminating engagements in sixteenth-century Rome.


Section C. Women’s Response in Medieval Times, pp. 121-125, gives various substitutes used by women in medieval times for the blessing “Thanks be to God who has not made me a woman” used by men.

examines two areas of interaction between Jewish and Christian women: the personal practices and beliefs specifically common to both groups of women, and those activities initiated by men but directed to or organized for those women.


from a study of the widow and her relationship to her family, this study raises the possibility of a small shift in family structure from a slightly bilateral form to a more patriarchal one.


outlines the sources of widows' income, from work and from family assets.


details several ways of earning income by medieval Jewish widows and discusses the effects of both religion and gender on these occupational roles.


discusses the two wives of David of Oxford (d. 1244), Muriel and Licoricia, and the way they used or attempted to use the power available to them.


women as moneylenders, servants, doctors and midwives, and active in printing, food and textile production, women prostitutes and other underworld figures in fourteenth and fifteenth century Germany.


about Minna of Zurich and her family, both written evidence of their activities and archeological evidence of the wall-paintings in the house in which they lived in the 1430s.


contains information on Jewish women in late-medieval towns: pp. 67-68, Jewish women doctors; p. 116, Jewish women lenders; p. 98, Jewish woman giving a house for a school.

comparisons Jewish women with Christian and Moslem women in areas of family rights and service to God.


investigates wills, royal charters, and transactions generated by panels of guardians, concerning provisions for fatherless children.

Wernham, Monique. 1987. La communauté juive de Salon-de-Provence d'après les actes notariés, 1391-1435 [The Jewish community of Salon-de-Provence according to the notarial registers, 1391-1435]. Toronto: Pontifical Institute of Mediaeval Studies.

p. 137 has information on women moneylenders, pp. 191-205 details a broken promise of marriage between Astrugue of Salon-de-Provence and Isak of Manosque, @1430.


concludes that the phenomenon of divorce among the Ashkenazim at the end of the middle ages was widespread.

in Germany at the end of the 12th century a reverse dowry began to be paid.


includes the history of the Sanchez family of conversos that migrated from Aragon to Sicily.


about Reynette (d. @1395), a very prominent Jewish moneylender in Koblenz, Germany.

Older Historical Writings


includes material on games of women, women's attire, marriage settlements and learned women.


education of girls, learned women, household management, and women's work are discussed.


These two books were reprinted together as:

these responsa of R. Solomon ben Adret of Barcelona and of R. Simon ben Zemah Duran of North Africa include information on matrimony, betrothal, weddings, dowry, wills, death, and divorce.


discusses education of girls, marriage of minors, and learned women.


a list of women involved in all aspects of printing.


pp. 60-98 report on medieval women of historical interest, pp. 142-170 list medieval women in literature.

differences in the wedding customs concerning unmarried women and widows.


information on education of girls, young age of marriage, women donating money for scholarship, learned women, modesty, martyrdom, and wife beating.


accounts in rough chronological order of Jewish women mentioned in various Calendar Rolls from 1230 to 1267.

Literature

Writing and Printing by Women


women, from the thirteenth to the nineteenth centuries, who led women's prayers and wrote various religious compositions.


includes information about women scribes, printers, patrons from the thirteenth to the twentieth centuries.

contains information on the wills of five Jewish women, most of them widows.


contains four women's wills from Puigcerdá, Spain, in Latin and a discussion of them and also some information on women’s wills found in the Genizah.


describes and gives in its entirety a contract in Yiddish between a certain man and a widow with her three sons, in which she and her sons promise not to engage in selling certain articles.


includes three petitions from two poor women to the head of the community, Masliah ha-Kohen ben Solomon, asking for aid.

David, Avraham. 1991. "Te'udot hadashot min ha-genizah le-toldot ha-qesharim ben yehudei Erets-Israel ve-yehudei Mitsraim be-me'ot ha-tet'zayn-yod'zayn [New Genizah documents: Ties of
Egyptian Jewry with Eretz Israel in the 16th and 17th centuries." Cathedra 59: 19-55.^

three letters: one from Donna Gamila in Jerusalem to her brothers in Egypt, 2\textsuperscript{nd} half of the 16\textsuperscript{th} century; from the widow of R. Yosef `E`ata`la, to R. Yosef Arukh, 16\textsuperscript{th} century, Safed; from Esther in Egypt to her mother-in-law in Safed, 16\textsuperscript{th} century.


Fleisher ascribes a Hebrew poem formerly attributed to Dunash ben Labrat to Dunash's wife and presents and discusses this poem.


Qasm na's poems in Spanish translation with some commentary are on 121-123. The introduction, on medieval women who wrote in Arabic, contains some information on Qasm na.


on pp. 119-127 a will of pious women written in 1006; on pp. 270-274 a death bed will of the wife of a scholar, Sitt al-Husan probably written in 1151 C.E.

Goitein, Shelomo D. 1962-63. "'Otogr'aft shel ha-Rambam u-mikhtav 'alav me'et ahoto Miriam [Autograph of the Rambam and a letter to him from his sister Miriam]." Tarbiz 32: 184-94.

in this letter Miriam asks her brother, the Rambam, to look into the whereabouts of her son and to ask her son to contact her.
---. 1963-64. "Tsev'ot me-Mitsraim me-tequfot ha-genizah [Wills from Egypt from the period of the Genizah]." Sefunot 8: 107-126.

two wills (Sitt al-Husn, @1151; Sitt al-Ahl, wife of Abu-Netzer, @1143) and one statement in preparation for giving birth (Sitt al-Ahl, wife of R. Zadok, @1137) written by women in twelfth-century Egypt, all in Judeo-Arabic with translations into Hebrew.


contains the will of Kar ma bint `Amm r al-Wuhsha, the broker, who died @1100 in Fustat, Egypt.


contains letters from medieval Jewish women found in the Genizah.


vol. 3: pp. 115, 117, 175-176, 186, 193-194, 197, 217-218, 353-354, are letters written by or dictated by women; vol. 5: pp. 146-147 the will of a pious woman, pp. 153-155, the will of Sitt al-Hasan the wife of a scholar, pp. 468-470, the poem by the wife of Dunash ben Labrat.

a detailed description and translation of a letter written in Judeo-Spanish to a son in Cairo from a mother, Dona Gamila, in sixteenth-century Safed.


letters in Judeo-Spanish between brother and sister, husband and wife, and one woman to another.


about Jewish women who wrote both in Hebrew and in other languages from Devora the prophetess to Rachel Morpurgo. Includes poems by Bat ha-Levi, Qasamuna, Asnath Barazani, and others.


contains poems and religious writings by medieval Jewish women.

Iancu-Agou, Danièle. 1983. “Autour du testamente d’une juive marseillaise (1480) [About the will of a Jewish woman from Marseille (1480)].” Marseille, revue municipale 133-134: 30-35.

the will of Boniaqua, widow of Boniac Salamias.

contains two women's wills, Venguessone Nathan, the widow of Crescas Nathan, written on June 6, 1436, pp. 43-52; Mossone, wife of Bendich Borrian, written on October 29, 1441, pp. 57-61.


contains information about three Jewish women's wills, Régina de la Garde who wrote her will in May, 1467, Astrugie Orgier who wrote her will in March, 1472, and Salamona de Berre (who later converted) who wrote her will on April 9, 1500.


vol. 1, pp. 145-146 (Lady Maliha), 233-234 (Donna Sarah); vol. 2, pp. 364-367 (Rachel, widow of R. Eliezer Ashkenazi), 391-392 (Esperanza Malchi), 464-474 (women of Prague), are letters from women.


the will of the Jewess, Ryke of Frankfurt, written on the 9th of November, 1470.


includes letters from wife to husband, daughter to father, mother to son, sister to brother, daughter-in-law to mother- and father-in-law by people from Sefardic families who left Spain after 1492.
includes introduction; knowledge of reading and writing among women; language and style; motifs a) separation 1) the absent husband, 2) the absent wife, 3) longings, b) love 1) husband and wife, 2) brother and sister, 3) mother and son, 4) mother and daughter, c) women's suffering 1) transition to husband's family 2) working wife 3) women's complaints; bibliography.


women’s letters from the Cairo Genizah.


contains the original letters in Hebrew and Yiddish and translations and transcriptions of 47 letters, many by women, sent from Prague to Vienna in November, 1619.


a letter from Asnath Barazani, the widow of Jacob Mizrahi the scholar, written at the beginning of the 16th century, in Mosul.

will, in Latin, of Ora di Guiseppi, 1547, Perugia. Information about this will is found in Ariel Toaff. 1996. Love, Work, and Death: Jewish Life in Medieval Umbria. Leiden: Brill. 45-46.


letter from Anna of Rome, a Jewish “Beautician”, 1508.


a thorough discussion the life and writings of Asnath Barazani including a not-previously published letter.


two letters in Judeo-Arabic with translations into Hebrew from 'Om Machin and 'Om Daud, in Bylbos, Egypt, early part of the thirteenth century.


information and poems of the twelfth-century Spanish Jewish poet, Qasm na.


p. 87 contains information about and a translation of her poem into Spanish by the wife of Dunash ibn Labrat.

evidence from Egypt, 1000-1250, and from Europe, 1250 and later, that some medieval Jewish women could write.


poems by 16th and 17th century Jewish medieval women, Roselle Fishels, Sarah Copia Sullam, and Deborah Ascarelli.


this section, of material from the years 1560-1800, includes interesting letters, poetry, and prayers by Rachel, widow of R. Eliezer Ashkenazi; Sarel, daughter of Moses; Henele, daughter of Abraham Heller; Sara Copia Sullam; Glückel of Hameln; and four tkhine writers.

Images of Jewish Women in Literature


examines works from several genres of Italian Hebrew literature about women and compares them with Italian halakhic texts, works about Jewish women in medieval Spain, and contemporaneous Italian literature on women.

analyzes descriptions of women by Italian Jewish authors from the late middle ages to the nineteenth century.


illustrates the Jewess as sex object in certain medieval Spanish texts under the headings of prohibition, domination, and sexualization with reference to Foucault's History of Sexuality and other theoretical considerations.


stresses the German pietists' concern with illicit liaisons and some of the reasons for it.


a shorter version of the article in the AJS Review.


identifies Qasm nah as the daughter of Ism `il b. Naghrilla, i.e., Samuel ha-Nagid (933-1055 or 1056) and lists some corrections to the Nichols’ article on Qasm na (see above).

gives information on appearances of medieval Jewish women both in literature and in history.


in the three versions of the Rachel story in the Jewish chronicles of the First Crusade and in the piyyut by Kalonymous bar Judah, Cohen finds evidence of Biblical imagery and also traces of Christian symbology.


in the account in the chronicle of Solomon bar Samson of the murder by Master Judah ben Rabbi Abraham of Atenahr who kills his son’s intended bride Cohen finds similarities to the killing of the virgins in the Christian bible and to the sacrifice of Isaac.


mentions Qasmùna and the wife of Dunash ibn Labrat, also images of women in men’s Hispano-Jewish poetry


in his book, ibn Zabara, the twelfth-century Spanish writer, includes stories about women that can be understood on two
planes, both as denunciation of the wife and, cryptically, as
censure of the husband.

In Women of the Word: Jewish Women and Jewish Writing. Ed.

investigates the images of women in the secular Hebrew
literature of the middle ages including maqamat, tales, and
short stories.


in the successive narrative accounts of the auto da fe in Blois,
spring 1271, the figure of Pucellina changes from that of a
source of political and economic power to that of a failed
Esther.

—. 2000. “Jewish Women Martyrs: Changing Models of
Representation”. Exemplaria 12(1): 105-127.

argues that during the centuries that the martyrological
literature was being written the strong, energetic, and
independent female martyr disappeared and was replaced with a
more passive and ambivalent model.

Renaissance.” In Jews and Christians in Twelfth-Century Europe.
Ed. Michael A. Signer and John Van Engen. 221-233. South Bend
IN: U. of Notre Dame P.

within a general comparison of romance literature and
martyrological writings Einbinder describes how, over the course
of the twelfth century, the portrayal of women in the Hebrew
Crusader chronicles changes from the positive and active
participation of Rachel, the mother, in the early @1096 chronicle
of Solomon ben Samson to the passive and negative response of the
sister of Shimon bar Yitzhaq in the Sefer Zekhirah of Ephraim of
Bonn, @1177.
Einbinder documents the change from the mid-twelfth to the later twelfth and thirteenth centuries from the energetic female type to a more passive model in the portrayal of Jewish women in several genres of martyrological literature and discusses possible reasons for it.


describes an early Hebrew example of a theme found in often in medieval eastern literature, the "wiles of women".


an examination of Sefer Ha-kanah, a Kabbalistic work written in late fourteenth or early fifteenth century Byzantium, shows the author depriving women of opportunities accorded to them under Jewish law.


examines the portraits of women in the Crusade chronicles and the attitudes and assumptions of their chroniclers.

a transcription in both Hebrew and Roman letters of a prayer book written in Ladino for a Spanish woman before the expulsion.


discusses evidence some indisputable and some doubtful for women who wrote prayers in medieval and early modern times.


depiction of the deliverance and conversion of a Jewess by the Virgin Mary.


discusses the story of a Jewish woman prophesizing in Sicily using both literary and feminist analyses.


describes the "mute beauty" in male love lyrics, the "garrulous shrew" in magama literature, the bride's speech in wedding poems, and the kharjas as "maiden songs".

many examples are taken from Judah ibn Shabbetai’s Minhat Yehudah sone ha-nashim.


on pages 77-89, Scheindlin outlines characteristics of the genre of Jewish love poetry from Spain of the tenth- to twelfth-century, on pages 90-134, he gives a selection of those poems in Hebrew with English translations on the facing pages and discusses them.

Law

Abramson, Shraga. 1995. "`Al takanat Tuletula (Toledo) be-yerushat ha-ba`al 'et 'ishto [On the takanah of Tuletula (Toledo) regarding the husband's inheritance of his wife's estate]." Zion 60(2): 201-224.

this thirteenth-century Spanish ordinance gave the family of a women who died without surviving children the right to inherit half of her estate.


a discussion of to what extent the ordinances of Rabbenu Gershom were known in Spain towards the end of the thirteenth century. Also includes overviews of the possible number and kind of polygamous marriages which occurred.
comparing and contrasts laws and rituals of marriage in the Genizah documents and among the medieval Ashkenazim.

contains information on rulings affecting women by medieval rabbis on the subjects of: women and the mitzvot; marriage; divorce; the agunah and the yevamah; sexuality and marital relations; niddah: laws of the menstruant; sexuality outside of marriage: incest, adultery, promiscuity and lesbianism; procreation and contraception; abortion; rape.

a detailed discussion of the problem of a ransomed or apostate woman returning to her husband.

laws and customs of the marriages of widows and virgins.

includes evidences of deviations from rabbinic law by women of Ashkenaz, Spain, Byzantium, and Egypt.

a discussion of Karaite rulings on divorce by judicial decree in cases where the husband refuses to obey the divorce decree of the judicial court, from eighth century Babylon to twentieth century Israel.


discusses rulings by various medieval and early modern Jewish authorities on whether or not women can act as ritual slaughterers.


describes medieval Jewish law and practice in areas of monogamy, matrimony, the matrimonial match, divorce, and the status of woman.


among material from the third to the twentieth centuries, the rulings of many medieval Jewish sages on these topics are presented.

Friedman, Mordechai A. 1990. "Ha-halakhah ke-edut le-hayye ha-min 'etzel ha-Yehudim she-be-artsot ha-Islam by-yeme ha-benayim: kissui ha-panim ve-nissu’ei ‘met’ah [Halakhah as evidence of sexual life among Jews in Muslim countries in the middle ages:
The covering of the face and temporary marriages].” *Pe'amim* 45: 89-107.


a discussion of the elements of revision of the standard marriage and family law in the practices of the Jews living under Islam and whether and where these revisions bore the imprint of Islamic law or the use of non-normative earlier Jewish traditions.


presents some early medieval Jewish judgements in Babylon which show influence of Moslem law.


discusses the legal capacities of a married woman in the rabbinic and medieval eras, with extensive notes.


within a development of Jewish legal opinion from Talmudic to modern times on whether the widow could be named as guardian of the orphans, several sections cite medieval sources.

a discussion of the rulings issued between 700 to 1564 C.E. on the moredet (the rebellious wife), on the agunah (the deserted wife), and on the right of women to initiate divorce.


some women could give gifts and also will their assets away from their husbands. This may be because they had control through a condition of their ketubbah document of what they brought into the marriage.


analyses Sefardic and Ashkenazic texts on allowing women to circumcise and finds the Sefardic commentators allow the woman to do this while the Ashkenazic ones are divided.

Ta-shma, Israel M. 1996. Halakhah, minhag u-metsyut be-Ashkenaz, 1000-1350 [Ritual, custom and reality in Franco-Germany, 1000-1350]. Jerusalem: Magnes P.

two chapters of this book deal with laws concerning women: one on the question of the woman going out of the house on the Sabbath wearing jewelry (130-148); the other on the problem of women who voluntarily perform time-bound commandments (262-279).

after ten years with no children is a man commanded to marry another woman to fulfill the commandment, be fruitful and multiply? How does this fit with Rabbenu Gershom’s prohibition of bigamy?


evidence from both Ashkenaz and Sefarad.


rulings and explanation why women of Franco-Germany did not enter the synagogue at the time of their menstruation.


charts the change in contributions to the marrying couple of the family of the groom and the family of the bride both in the case of dowry and in the case of inheritance from the twelfth to the fifteenth centuries.

MEDICINE

Women owning medical books


the two women mentioned in #88, Rebecca and Musuta, the daughters of the late Vita Xifuni, owned medical books.


on pp.449, #127; and 1001, Allegra of Majorca who owned a medical book is listed.


Medieval Hebrew books about women’s health

contains two sections: a survey of medieval Jewish writings on the nature of woman, her anatomy, sexuality, fertility and pregnancy, and treatment of female illnesses; the Hebrew original and a translation into French of *Sefer Toledet*, a treatment of a Greek gynecological text by Soranus of Ephesus.


contains two sections: a discussion of Hebrew medical literature emphasizing Jewish gynaecological texts, those originally in Hebrew, those translated from the Arabic, and those translated from the Latin; the Hebrew original and the translation into English of six medieval Jewish gynecological texts, 1. Dinah's Book on all that Concerns the Womb and its Sicknesses, 2. A Record of the Diseases Occurring in the Genital Members, 3. Galen's Book on the Womb, which is Called *Genicias*, 4. The Hebrew Version of *Liber de sinthomatibus mulierum*, 5. Medicament for Pregnancy Called the Head Shield, 6. The Treatise on Procreation Called the Secret of Conception and it is Divided into Three Parts.


in this short article Caballero-Navas emphasizes that medieval Jewish texts on women’s healthcare can include matters relating to magic, sexuality and ornamentation, and gynaecology. In addition to ideas of Soranus of Ephesus transmitted through Latin adaptations the Hebrew texts also show the influence of the Graeco-Arabic texts written under the influence of Salerno and circulating in both Latin and vernacular languages.

after a historical study of the medieval writings on western-European Jewish women’s healthcare Caballero-Navas gives us an edition and translation into English with a commentary of Sefer Ahavat Nashim, a compilation found in a late medieval manuscript from Catalonia-Provence. This compilation contains recipes dealing with three areas of concern to women: magic, sexuality and cosmetics, and gynaecology and obstetrics.


lists Jewish women doctors and midwives from the Talmud to modern times.


mostly about midwives and midwifery, but two women doctors are mentioned on pp. 63-64.


midwives and women doctors practicing medicine in the Crown of Aragon during the fourteenth century.


on Sarah of Würtzburg.

lists Jewish women practicing medicine in Paris, Montpellier, Germany, Italy, and Turkey from 1292 to 1603.


female doctors, including a female oculist, kahhâla, are mentioned.


lists all doctors, including Jewish men and women, that practiced medicine in Frankfurt between the late 1300s and 1500.


lists Jewish women doctors on pp. 16-18 in France and pp. 123-124 in Germany.


four Jewish women doctors licenced to practice medicine in Catalonia.


both parts contain information on Jewish women doctors listed under their places of habitation.


pages 56-57 contain information about women doctors in medieval Germany and page 102 contains similar information about Italy.


Slawa, widow of Alexander, practiced medicine in Warsaw in 1432.


medieval Jewish women doctors mentioned on 75-77.


lists the Jewish women doctors active in Italy and in other European countries.


an exemplum from *Sefer Hasidim* shows women using herbs and magic to cure their children.

mentions apprenticeship and then licensing as the way to become a doctor in Spain, southern France, and Italy. Some women doctors were fined for not being licensed. Details the apprenticeship agreement between Sarah de Saint-Gilles and Salvet.


Mira of Borja, Aragon, mentioned on pp. 206-207.


contains information on Jewish women doctors who received a kind of partial authorization from medieval authorities.


lists medieval female Jewish doctors in Provence, Spain, Sicily, and Italy who worked as ophthalmologists, surgeons, gynecologists and obstetricians, and in general medicine.


a few Jewish women doctors are mentioned on p. 14 including Barbara, the daughter of the physician Hans Wolff who healed soldiers and Sara of Würtzberg.

under *die Ärztinnen*, pp. 22-28, lists many of the women doctors in Germany from about 1300 to 1600 including many of the Jewish ones.

**ART**


contains drawings which depict Jewish women as mutilators of Jesus, rejected lovers, and bestial women.


a book of customs of the Hungarian ritual containing many illustrations some of them showing women, from @1490.


images of Esther on 15th century Tuscan painted dowry chests and a wall panel and their meanings.


the custom of placing a crown or wreath on the head of a bride in medieval Germany is depicted in illustrations of the bridal couple in prayer books for the middle of the early fourteenth to the fifteenth centuries and later.

seals probably used by Jewish women are on pp. 79-82, 137-39, and 198-199.


in the medieval section, this book contains several plates illustrating German Jewish women.


some Biblical women, such as Miriam and Ruth, and some women from medieval Jewish life are portrayed in the illuminations.


includes two portrayals of the wedding ceremony from a prayer book of the Italian rite of 1481.


scenes from the Esther story including some from *midrashic* commentaries to Esther on panels and wedding chests which were commissioned by Jewish patrons.

contains 481 small illuminations from various haggadot of the thirteenth to the seventeenth centuries, a few of these illuminations portray women.


the miniatures portray aspects of women's lives: marriage, childbirth.


p. 126 contains the illumination of women reading and learning from the Darmstadt haggadah. Other women are seen in the plates on pages 57, 69, 71, 85, 87, 89, 103, 109, 119, 121, 123, 141, 143, 145, 149, and 159.


in the plates of illuminated haggadot mainly from fourteenth century Spain, many women are depicted including Miriam, Eve, Lot's daughters, also participants in seders.


on a silver plate with representations and inscriptions in niello work attached to the front of the casket, three women are portrayed observing the commandments of hallah, niddah, and hadlakat ha-ner.

the medieval section is divided according to articles of apparel, hat, belt, etc. Several plates contain portrayals of medieval Jewish women in frescos, sculpture, paintings, drawings, engravings, and miniatures.


no illustrations, but a good description of the images and a bibliography on them. Using the images, Sabar posits a higher status for the woman of Renaissance Italy than that of the Ashkenazic and Sefardic women.


in addition to portraits of women in "The Women of Worth" chapter, pp. 147-154, other women are also depicted in illuminations from 13th to 15th century German, French, Spanish, and Italian manuscripts.


discusses the illustrations under the classifications of women in the Bible; women in public; women in the family; women with children, in the kitchen, and in the synagogue.


using material from six manuscripts (1300-1475) in the British Museum, two plates contain depictions of women.


contains illustrations of couples dancing from manuscripts of the Arba`a Turim and the Rothschild Miscellany with other illustrations connected to the topic.


some plates illustrate medieval women, at work, during holidays, and at festive occasions, especially in art of Italy and Byzantium.


a history of the depiction of Esther in Jewish and non-Jewish art.

Music

an account all the information that is known about this professional singer.


gives a biographical sketch of Sara and then concentrates on her as a singer of epic poetry.


musical activities of medieval women are found on pp. 328-331 of the book and on pp. 1197-1199 of the Notes. The activities include groups of women singing at weddings, feasts, and funerals; women singing in the vernacular; and the well-known women singers of early modern Italy.


women making music are mentioned on pages 98, 104, 227-8, 257, and 330. These include juglaresas, wailing women, firzogern, and 16th and early 17th Italian singers (Madame Europa, Rachel, and Madonna Bellina Hebrea).


women in music: in domestic settings; as entertainers and singing teachers; as mourners; and as leaders and participants in women’s religious services.
Bibliographies

Cohen, Boaz. 1932. "Hosafot le-bibliografiah hadashah `al ha-ishah ha-`ivriah [New additions to the bibliography of Jewish women]." Kiryat Sefer 9(2) 239-250.

an addition to Wachstein’s article (see below) it contains a small amount of material on medieval women.


contains bibliographical sections on manuscripts and manuscript illustrations and a list of manuscripts reproduced in facsimile.


some items in this list of bibliographies about women contain information on medieval women.


a list of sources, both in print and in manuscript, of books, articles, and poems in praise, or defense, or critical of women.


lists articles on the Ehe (couple) and the Stellung (position) and Ansehen (reputation) of the woman, not all medieval.


A short bibliography on works about medieval Jewish women.


Mostly general, but lists a few articles which contain medieval material.