

Medieval Jewish Women in History, Literature, Law, and Art:
A Bibliography.

History

Adelman, Howard Tzvi. 1991. "Rabbis and Reality: Public Activities of Jewish Women in Italy During the Renaissance and Catholic Restoration." *Jewish History* 5(1): 27-40.

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

---. 1993. "The Educational and Literary Activities of Jewish Women in Italy During the Renaissance and the Catholic Restoration." In *Shlomo Simonsohn Jubilee Volume: Studies on the History of the Jews in the Middle Ages and Renaissance Period*. Ed. Aharon Oppenheimer et al. Tel Aviv: Tel Aviv U. P. 9-23.

---. 1994. "Custom, Law, and Gender: Levirate Union among Ashkenazim and Sephardim in Italy after the Expulsion from Spain." In *The Expulsion of the Jews: 1492 and After*. Ed. Raymond Waddington and Arthur Williamson. New York & London: Garland. 107-125.

---. 1994. "Wife-Beating among Early Modern Italian Jews, 1400-1700." *Eleventh World Congress of Jewish Studies: Proceedings (1993)*. Division B, Volume I, 135-142 (English section).

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.

---. 1995. "Servants and Sexuality: Seduction, Surrogacy and Rape: Some Observations Concerning Class, Gender, and Race in Early Modern Italian Jewish Families." In *Gender and Judaism: The Transformation of Tradition*. Ed. Tamar Rudavsky. New York & London: New York U. P. 81-97.

Cheryl Tallan
March, 2006

---. 1996. "'A Disgrace for all Jewish Men': Preliminary Considerations for the Study of Wife-Beating in Jewish History." *Medieval Feminist Newsletter* 21: 21-23.

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

-. 1998. "Italian Jewish Women." In *Jewish Women in Historical Perspective*. 2nd ed. Ed. Judith R. Baskin. Detroit: Wayne State U. P. 150-168.

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.

-. 1999. "The Literacy of Jewish Women in Early Modern Italy." In *Women's Education in Early Modern Europe A History, 1500-1800*. Ed. Barbara J. Whitehead. New York and London: Garland. 133-158.

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

-. 2001. "Jewish Women and Family Life, Inside and Outside the Ghetto." In *The Jews of Early Modern Venice*. Ed. Robert C. Davis and Benjamin Ravid. Baltimore and London: The Johns Hopkins U.P. 142-165, 176-179.

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.

-. 2001. "Italian Jewish Women at Prayer." In *Judaism in Practice: From the Middle Ages through the Early Modern Period*. Ed. Lawrence Fine. 52-60. Princeton and Oxford: Princeton University Press.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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.

-. 2001. "Religious Practice among Italian Jewish Women." In *Judaism in Practice: From the Middle Ages through the Early Modern Period*. Ed. Lawrence Fine. 203-209. Princeton and Oxford: Princeton University Press.

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

-. 2001. "Law and love: the Jewish family in early modern Italy." *Continuity and Change* 16.2: 283-303.

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.

Adler, Michael. 1939. "The Jewish Woman in Medieval England." In idem, *Jews of Medieval England*. London: Edward Goldston. 17-42.

emphasizes women's economic role.

Agus, Irving A. 1965. *Urban Civilization in Pre-Crusade Europe*. 2 vols. New York: Yeshiva U. P.

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

---. 1969. "The Family". In idem, *The Heroic Age of Franco-German Jewry*. New York: Yeshiva U. P. 277-309.

describes both marriage arrangements and the high status of women due to large dowries and their activity in business.

Cheryl Tallan
March, 2006

Amt, Emilie, ed. 1993. "Jewish Women." In *Women's Lives in Medieval Europe: A Sourcebook*. New York and London: Routledge. 279-296.

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

Ashkenzi, Shlomo. 1940. "Nashim lamdanot be-mishpachot Rashit [Learned Women in the family of Rashi]." *Be-Mishur*, A 27-28, (Feb. 8, 1940), Jerusalem. 18-19.

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

---. 1964-65. "Ma'amadah shel ha-'ishah bi-yeme ha-benayim [The Status of the Woman in the Medieval Period]." *Mahanayim* 98: 60-67.

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

---. 1979. *Ha-Ishah be-Aspaqlariat ha-Yahadut* [The Woman in the Mirror of Judaism]. 2nd ed. Tel Aviv: Zion. v.1.

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*.

---. 1991-1992. "Ha-'ishah ha-yehudiah be-mesheq u-ve-kalkalah [The Jewish Women in Business and the Economy]." *Mahanayim* 2: 172-183.

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

Assis, Yom Tov. 1988. "Sexual Behaviour in Mediaeval Hispano-Jewish Society." In *Jewish History: Essays in Honour of Chimen*

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

Abramsky. Eds. Ada Rapoport-Albert and Steven J. Zipperstein.
London: Peter Halban. 25-59.

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.

Bartlet, Suzanne. 2000. "Three Jewish Businesswomen in Thirteenth Century Winchester." *Jewish Culture and History* 3.2: 31-54.

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

Baskin, Judith R. 1991. "Some Parallels in the Education of Medieval Jewish and Christian Women." *Jewish History* 5(1): 41-51.

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

---. 1998. "Jewish Women in the Middle Ages." In eadem, *Jewish Women in Historical Perspective*. 2nd ed. Detroit: Wayne State U. P. 101-127.

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

-. 1999. "Medieval Jewish Women." In *Women in Medieval Western European Culture*. Ed. Linda E. Mitchell. New York and London: Garland. 65-80.

-. 2000. "Hinukh nashim yehudiot u-haskalatan bi-yame ha-binayim bi-artsot ha-islam u-ha-notsrot [The Education of Jewish Women in the Lands of Medieval Islam and Christendom]." *Pe'amim* 82: 31-49.

Cheryl Tallan
March, 2006

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

-. 2000. "Dolce of Worms: Women Saints in Judaism." In *Women Saints in World Religions*. Ed. Arvind Sharma. Albany NY: SUNY P. 39-69.

-. 2001. "Women and Ritual Immersion in Medieval Ashkenaz: The Sexual Politics of Piety." In *Judaism in Practice: From the Middle Ages through the Early Modern Period*. Ed. Lawrence Fine. 131-142 . Princeton and Oxford: Princeton University Press.

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.

-. 2001. "Dolce of Worms: The Lives and Deaths of an Exemplary Medieval Jewish Woman and Her Daughters." In *Judaism in Practice: From the Middle Ages through the Early Modern Period*. Ed. Lawrence Fine. 429-437. Princeton and Oxford: Princeton University Press.

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

Baumgarten, Elisheva. 2004. *Mothers and Children: Jewish Family Life in Medieval Europe*. Princeton and Oxford: Princeton University Press.

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.

Birnbaum, Marianna D. 2003. *The Long Journey of Gracia Mendes*. Budapest; New York: Central European University Press.

emphasizes Donna Gracia's economic activities.

Blasco Martínez, Asunción. 1989. "El Adulterio de Doña Lumbre, Judia de Zaragoza: Causas y Consecuencias (1368) [The adultery of Dona Lumbre, Jewess of Zaragoza: Causes and Consequences (1368)]." *Michael* 11: 99-120.

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

Borchers, Susanne. 1998. *Jüdische Frauenleben im Mittelalter: die text des 'Sefer Chasidim' [Jewish Women's Lives in the Medieval Period: The Text of 'Sefer Hasidim']*. Frankfurt am Main and New York: Peter Lang.

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

Brayer, Menachem. 1986. *The Jewish Woman in Rabbinic Literature*. 2 vols. Vol. 2. *A Psychohistorical Perspective*. Hoboken NJ: Ktav.

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

Bresc, Henri. 1971. *Livre et Sociétés en Sicile (1299-1499)*. Palermo: Centro di Studi Filologici e Linguistici Siciliani.

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.

Breuer, Mordechai. 2000. "Nashim be-Qidush ha-Shem [Women in Jewish Martyrology]." In *Yehudim mul ha-Tselav [Facing the Cross: The Persecutions of 1096 in History and Historiography]*. Ed. Yom Tov Assis, Michael Toch, Jeremy Cohen, Ora Limor, Aaron Kedar. 141-149. English summary, XIII. Jerusalem: The Hebrew University Magnes P.

Cheryl Tallan
March, 2006

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.

Burns, Robert I., S.J. 1999. "Interactive Slave Operations: Muslim-Christian-Jewish Contracts in Thirteenth-Century Barcelona." *Medieval Encounters* 5: 135-155.

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.

Cohen, Amnon. 1984. "Status of the Jewish Woman". In idem. *Jewish Life under Islam: Jerusalem in the Sixteenth Century*. Cambridge MA and London: Harvard U. P. 127-137.

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

Cohen-Harris, Elisheva. 2000. "Where Did Medieval Jewish Women Stand? Visual Sources, Halakhic Writings and Architecture." *Conservative Judaism* 52(4): 3-13.

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

Courtemanche, Andrée. 1987. "Les femmes juives et le crédit à Manosque tournant du XIVe siècle [Jewish Women and Credit in Manosque at the turn of the Fourteenth Century]." *provence historique* 150: 545-558.

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

Dobson, R. Barrie. 1992. "The Role of Jewish Women in Medieval England (Presidential Address)." In *Christianity and Judaism Studies in Church History* 29. Ed. Diana Wood. Oxford: Blackwell. 145-168.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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.

Ellis, Deborah S. 1998. "Domesticating the Spanish Inquisition." In *Violence against Women in Medieval Texts*. Ed. Anna Roberts. Gainesville FL: University Press of Florida. 195-209.

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.

Emery, Richard. 1987. "Les veuves juives de Perpignan (1317-1416) [The Jewish Widows of Perpignan (1317-1416)]." *provence historique* 150: 559-569.

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

Epstein, Isidore. 1970. "The Jewish Woman in the Responsa, 900 C.E.- 1500 C.E." In *The Jewish Library* 3: Woman. Ed. Leo Jung. London and New York: Soncino. 41-62.

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

Falk, Ze'ev. 1960-1961. "Ma'amad ha-'ishah bi-qehillot Ashkenaz ve-Zorfat bi-yeme ha-benayim [The Status of Women in the Communities of Germany and France during the Middle Ages]." *Sinai* 48: 361-367.^*

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

---. 1960-1961. "Ha-moredet al ba'alalah [The Wife who rebels against her Husband]". *Sinai* 49: 183-187.

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

Cheryl Tallan
March, 2006

Firestone, Tirzah. 2003. *The Receiving: Reclaiming Jewish Women's Wisdom*. San Francisco: HarperCollins.

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.

Fisher, Moshe. 1993-1994. "Hinukh ha-bat be-ashkenaz be-me'ot ha-yud bet-yud dalet [Education of the Girl in Ashkenaz in the 12th-14th Centuries]". *Mikhlol; iyunim be-Yahadut, be-hinukh uve-mad'a* 7: 5-40.

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

Freimann, Alfred. 1964/1944. *Seder qiddushin ve-nisu'in [The book of betrothal and marriage]*. Jerusalem: Mosad ha-Rav Kook. 24-100.

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

Friedman, Mordechai Akiva. 1974. "The Ethics of Medieval Jewish Marriage." In *Religion in a Religious Age*. Ed. S.D. Goitein. Cambridge MA: Association for Jewish Studies. 83-101.

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

---. 1980. *Jewish Marriage in Palestine: A Cairo Geniza Study*. 2 vols. Tel Aviv: Tel Aviv U. P.

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.

-. 1981. "Match-making and Betrothal According to the Cairo Genizah Documents" [Hebrew]. *Divre ha-Qongress ha-Olami ha-shevii le-Mad`ei ha-Yahadut: Mehqarim be-Talmud, Halakhah u-Midrash* [Proceedings of the Seventh World Congress of Jewish Studies] (Jerusalem, 1981), 157-173.

-. 1982. "Polygyny in Jewish Tradition and Practice: New Sources from the Cairo Geniza." *American Academy for Jewish Research: Proceedings* 49: 33-68.

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

---. 1986. *Ribui ha-nashim be-Yisrael* [Jewish Polygyny in the Middle Ages]. Jerusalem: Mosad Bialik.

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

---. 1989. "Marriage as an Institution: Jewry Under Islam." In *The Jewish Family: Metaphor and Memory*. Ed. David Kraemer. Oxford and New York: Oxford U. P. 31-45.

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.

-. 1990. "Ha-rehaqat ha-niddah ve-ha-minut `etsel ha-ge'onim, ha-Ramban u-veno Avraham `al-pi kitve Genizat Qahir [Menstrual Impurity and Sectarianism in the Writings of the Geonim and of Moses Maimonides and his son Abraham according to documents from the Cairo Genizah]." *Maimonidean Studies*. Ed. Arthur Hyman. New York: Yeshiva U. P. 1: 1-21 (Hebrew section).

-. 2002. "On Marital Age, Violence and Mutuality in the Genizah Documents". In *The Cambridge Genizah Collections*:

Cheryl Tallan
March, 2006

Their Contents and Significance. Ed. Stefan C. Reif. 160-177.
Cambridge: Cambridge University Press.

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.

Frishtik, Mordechai. 1990. "Violence Against Women in Judaism." *The Journal of Psychology and Judaism* 14(3): 131-153.

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.

Garshowitz, Libby. 1995. "Gracia Mendes: Power, Influence, and Intrigue." In *Power of the Weak: Studies on Medieval Women*. Ed. Jennifer Carpenter and Sally-Beth MacLean. Urbana & Chicago: U. of Illinois P. 94-125.

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.

Goitein, Shelomo D. 1961-62. "Hinukh ha-banot. morot, ve-talmidot [The education of daughters, teachers, and students]." *Sidre Hinukh*. Jerusalem: Makhon Ben Zvi. 63-74.

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.

---. 1967-1993. *A Mediterranean Society: the Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza*. 6 vols. Berkeley: U. of California P.

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.

---. 1968. "Emdat ha-'ishah lefi kitve ha-Genizah [The Status of the Woman according to the Genizah Writings]." *Fourth World Congress of Jewish Studies: Proceedings (1965)*. Jerusalem: World Union of Jewish Studies. Volume B: 177-179.

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.

---. 1974. "The Jewish Family in the Days of Moses Maimonides." *Conservative Judaism* 29(1): 25-35.

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.

---. 1977. "Three Trousseaux of Jewish Brides from the Fatamid Period." *AJS Review* 2: 77-110.

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

---. 1979. "The Sexual Mores of the Common People." In *Society and the Sexes in Medieval Islam* Ed. Afaf Lutfi al-Sayyid-Marsot. Malibu CA: Undena Publications. 43-61.

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

---. 1980. "The Jewish Family of the High Middle Ages as revealed by the Documents of the Cairo Geniza." *Gli Ebrei nell'Alto Medioevo*. Vol. 26 of *Settimane di Studio del Centro Italiano di Studi Sull'Alto Medioevo*. 2 parts. Spoleto: Presso la Sede del Centro. 2: 713-733.

Cheryl Tallan
March, 2006

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

Goodblatt, Morris S. 1952. *Jewish Life in Turkey in the XVI Century: as Reflected in the Legal Writings of Samuel de Medina*. New York: Jewish Theological Seminary. 94-100, 111-117, 169-175.

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

Graetz, Naomi. 1998. *Silence is Deadly: Judaism Confronts Wifebeating*. Northvale NJ: Jason Aronson.

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

Gross, Susan. 1983. "Jewish Women in a Christian World." In *Women in Medieval/Renaissance Europe*. Ed. Susan H. Gross and Marjorie W. Bingham. St. Louis Park MN: Glenhurst Publications. 107-116.

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.

Grossman, Avraham. 1988. "The Historical Background to the Ordinances on Family Affairs Attributed to Rabbenu Gershom Me'or ha-Golah ('The Light of the Exile')." *Jewish History: Essays in Honour of Chimen Abramsky*. Ed. Ada Rapoport-Albert and Steven J. Zipperstein. London and New York: Peter Halban. 3-23.

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

---. 1990. "Nisu'im boser ba-hevrah ha-Yehudit bi-yeme ha-benayim ad ha-me'ah ha-shlosh-esreh [Child Marriage in Jewish Society in the Middle Ages up to the Thirteenth Century]." *Pe`amin* 45: 108-125.

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.

-. 1990. "Yahasam shel hakhme Yisrael bi-yeme ha-benayim 'al hak'at nashim (me'ot 8-13) [medieval rabbinic views of wife-beating (8th-13th centuries)]." *Tenth World Congress of Jewish Studies (1989): Proceedings*. Jerusalem: World Union of Jewish Studies. Division B, Volume 1: 117-124.

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

---. 1991. "Medieval Rabbinic Views on Wife-Beating, 800-1300." *Jewish History* 5(1): 53-62.

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

---. 1993. "The Status of Jewish Women in Germany (10th-12th Centuries)." In *Zur Geschichte der jüdischen Frau in Deutschland*. Hrsg. Julius Carlebach. Berlin: Metropol-Verl. 17-35.

emphasizes the favourable situation of Jewish women in medieval Germany.

---. 1995. "'Alimut klapei nashim be-hevrah ha-yehudit ha-yam tikhonit bi-yeme ha-benayim [Violence Against Women in Medieval Mediterranean Jewish Society]." In *'Eshnav le-haiyehen shel nashim be-hevrot yehudiyot [A View into the Lives of Women in Jewish Societies]*. Ed. Yael Azmon. Jerusalem: Zalman Shazar. 183-207.

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-yehudiyah ba-Ashkenaz ha-qedumah [The Connection between Religion and Economy in the Status of the Woman in Early

Cheryl Tallan
March, 2006

Ashkenaz]." In *Dat ve-Kalkalah* [Religion and Economy]. Ed. Menahem Ben-Sasson. Jerusalem: Mercaz Zalman Shazar. 139-159.

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.

---. 1998. "Me-morashtah shel yahadut Sefarad: ha-yahas 'el ha-'ishah ha-'qatlanit' be-yeme ha-benayim [From the Legacy of Sefardi Jewry: The Attitude towards to 'Killer Wife' in the Middle Ages]." *Tarbiz* 67: 531-561.

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.

-. 2001. *Hasidot ve-Morrodot: Nashim Yehudiot be-'Eyropah be-Yeme ha-Benayim* [Pious and Rebellious: Jewish Women in Europe in the Middle Ages]. Jerusalem: Zalman Shazar.

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

Hassoun, Jacques. 1986. "Féminin singulier: En Egypte, du Xe au Xve siècle: Un Judaïsme au Féminin" *Les nouveaux cahiers*. 86: 6-14.

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

-. 1989. "La femme juive dans l'Égypte médiévale." *Les nouveaux cahiers*. 96: 47-48.

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

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

—. 1998. "Sobre algumas feministas e seu destino no egipto medieval [About some feminists and their destiny in the medieval context] (Portuguese)." In *A Paixão de Ser: Depoimentos e ensaios sobre a identidade judaica [The Passion of Being: Statements and Essays about the Jewish Identity]*. Ed. Abrão Slavutzky. 293-310. Porto Alegre-RS Brazil: Artes Ofícios.

a Portuguese version of Hassoun's articles in *Les nouveaux cahiers* in 1986 and 1989.

Hoffman, Lawrence A. 2001. "The Role of Women at Rituals of Their Infant Children." In *Judaism in Practice: From the Middle Ages through the Early Modern Period*. Ed. Lawrence Fine. 99-114. Princeton and Oxford: Princeton University Press.

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.

Henry, Sondra and Emily Taitz. 1990. *Written Out of History: Our Jewish Foremothers*. 4th ed. rev. New York: Biblio P.

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

Horowitz, Elliot. 1997. "The Worlds of Jewish Youth in Europe, 1300-1800." In *A History of Young People in the West*. Vol. 1. *Ancient and Medieval Rites of Passage*. Ed. Giovanni Levi and Jean-Claude Schmitt. Trans. Camille Naish. Cambridge MA and London: Belknap P. 1: 83-119.

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

Hsia, R. Po-chia. 1992. "The women." In idem, *Trent 1475: Stories of a Ritual Murder Trial*. New Haven and London: Yale U. P. 105-116.

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

Cheryl Tallan
March, 2006

Hughes, Diane Owen. 1985. "Earrings for Circumcision: Distinction and Purification in the Italian Renaissance City." In *Persons in Groups: Social Behavior as Identity Formation in Medieval and Renaissance Europe*. Ed. Richard C. Trexler. Binghamton NY: Medieval and Renaissance Texts and Studies. 155-177.

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

---. 1986. "Distinguishing Signs: Ear-Rings, Jews and Franciscan Rhetoric in the Italian Renaissance City." *Past & Present* 112: 3-59.

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.

Iancu, Danièle. 1990. "Le trousseau de Mayrone, Aix-en-Provence, 1482." *Les nouveaux cahiers* 101: 24-28.

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.

-. 1992. "Femmes juives en Provence médiévale. Dots et pratiques matrimoniales à fin du XVe siècle." In *Histoire et Société: Mélanges offerts à Georges Duby*. Vol.1 *Le couple, l'ami et le prochain*. Aix-en-Provence: Publications de l'Université de Provence. 69-78.

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

Ichud Habonim. 1973. "Sketches from Early History." *Sisters in Exile*. New York: Ichud Habonim, Labor Zionist Youth. 31-39.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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

Jordan, William C. 1978. "Jews on Top: Women and the Availability of Consumption Loans in Northern France in the Mid-Thirteenth Century." *Journal of Jewish Studies* 29(1): 39-56.

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

---. 1983. "An Aspect of Credit in Picardy in the 1240s: The Deterioration of Jewish-Christian Financial Relations." *Revue des études juives* 142(1-2): 141-152.

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

---. 1988. "Women and Credit in the Middle Ages: Problems and Directions." *The Journal of European Economic History* 17(1): 33-62.

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

---. 1993. *Women and Credit in Pre-Industrial and Developing Societies*. Philadelphia: U. of Pennsylvania P.

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

Keil, Martha. 2000. "'Maistrin' (Mastress) and Business-Woman: Jewish Upper Class Women in Late Medieval Austria." In *Jewish Studies at the Central European University, Public Lectures, 1996-2000*. Eds. Andras Kovacs and Eszter Andor: 93-108. Budapest: Central European University.

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

Cheryl Tallan
March, 2006

-. 2002. "Business Success and Tax Debts: Jewish Women in Late Medieval Austrian Towns." In *Jewish Studies at the Central European University, Public Lectures II, 1999-2001*. Eds. András Kovács and Eszter Andor. 103-123. Budapest: Central European University.

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).

-. 2004. "'She Supplied Provisions for her Household': Jewish Business Women in Late Medieval Ashkenaz." In *The Jews of Europe in the Middle Ages*. Ed. Historische Museum der Pfalz. 83-89. Speyer: Hatje Cantz.

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.

-. 2004. "Public Roles of Jewish Women in Fourteenth and Fifteenth-Century Ashkenaz: Business, Community and Ritual." In *The Jews of Europe in the Middle Ages (Tenth to Fifteenth Centuries)*". Ed. Christoph Cluse. 317-330. Turnhout: Brepols.

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.

Klein, Elka. 2000. "The Widow's Portion: Law, Custom and Marital Property among Medieval Catalan Jews." *Viator* 31: 147-163.

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

-. 2002. "Splitting heirs: Patterns of inheritance among Barcelona's Jews." *Jewish History* 16: 49-71.

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

Kracauer, I. 1916. "Ein jüdisches Testament aus dem Jahre 1470 [A Jewish will written in 1470]." *Monatsschrift für Geschichte und Wissenschaft des Judentums* 60: 295-301.^*

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

Lamdan, Ruth. 1994. "Haye ha-yom yom shel nashim yehudiot be-Erets Yisrael u-ve-Mitsraim be-me'ah ha-shesh-esreh [Daily Life of Jewish Women in Egypt and Palestine in the Sixteenth Century]." *Eleventh World Congress of Jewish Studies: Proceedings (1993)*. Division B, Vol. I, 147-153 (Hebrew section).

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.

---. 1995-6. "Ribui nashim be-hevrah ha-yehudit be-'Erets Yisrael u-ve-Mitsrayim be-dorot ha-smukhim le-girush Sefarad [Polygamy in the Jewish Societies of Erets Israel and Egypt in the Generations just after the Expulsion from Spain]." In *Sefer ha-yovel le-Daniel Carpi [Festschrift in Honour of Daniel Carpi]*. Ed. Dina Porat, Mina Rozen, Anita Shapira. Tel Aviv: Tel Aviv U. P. 73-89.

---. 1996. "Child Marriage in Jewish Society in the Eastern Mediterranean during the Sixteenth Century." *Mediterranean Historical Review* 11(1): 37-59.

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*

Cheryl Tallan
March, 2006

People: Jewish Women in Palestine, Syria and Egypt in the 16th Century]. Tel Aviv: Bitan Publishers.

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

---. 1996. "Hazaqat shevahot be-hevrah ha-yehudit be-'Erets Yisrael, Suriah, u-Mitsrayim be-me'ah ha-shesh-`esreh [The Possession of Female Slaves in the Jewish Societies in Erets Israel, Syria, and Egypt in the Sixteenth Century]." In *Yeme ha-Sahar*. Ed. Minna Rozen. Tel Aviv: Chair to Investigate the Jews of Salonika and Greece. 355-371.

---. 2005. "Communal Regulations as a Source of Jewish Women's Lives in the Ottoman Empire." *The Muslim World* 95.2: 249-263.

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.

Leroy, B. 1981. "Recherches sur les Juifs de Navarre à la fin du Moyen Age." *Revue des études juives* 140(3-4): 319-432.

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.

Marcus, Ivan. 1986. "Mothers, Martyrs, and Moneymakers: Some Jewish Women in Medieval Europe." *Conservative Judaism* 38(3): 34-45.

Marcus, Jacob R. 1974/1938. *The Jew in the Medieval World. A Source Book: 315-1791*. New York: Atheneum.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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.

Marín Padilla, Encarnación. 1992. "Inútil rebeldía de Ceti Leredi en relación con su matrimonio (siglo XV)." *Sefarad* 52 (2): 501-512.

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

Mehuyas Ginio, Aliza. 1991. "Nashim bi-qehilat ha-mumarim le-natsrut bi-Sefarad shel ha-me'ah ha-tet-zayin [Women in the Converso Community of Fifteenth Century Spain]." *Pe`amin* 46-47: 169-89.

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

Melammed, Renée Levine. 1986. "The Ultimate Challenge: Safeguarding the Crypto-Judaic Heritage." *American Academy for Jewish Research: Proceedings* 53: 91-109.

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.

---. 1986. "Sixteenth Century Justice in Action: the Case of Isabel López." *Revue des études juives* 145(1-2): 51-73.

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.

---. 1991. "Some Death and Mourning Customs of Castilian *Conversas*." In *Exilio y Diáspora [Exile and Diaspora]: Studies in the History of the Jewish People Presented to Professor Haim Beinart*. Ed. A. Mirsky, A. Grossman, Y. Kaplan. Institute Ben-

Cheryl Tallan
March, 2006

Zvi and Consejo Superior de Investigaciones Científicas Madrid:
Jerusalem. 157-167.

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

---. 1991. "Hanhalat ha-masoret ha-yehudit be-hevrat ha-anusot
bi-Sefarad (ba-meah ha-16) [Transmission of Jewish Tradition by
Spanish Conversas (in the 16th Century)]." In *Society and
Community, Proceedings of the Second International Congress for
the Research of the Sephardi and Oriental Jewish Heritage
(Jerusalem, 1984)*. Ed. Abraham Haim. 161-172.

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

---. 1992. "Women in (Post-1492) Spanish Crypto-Jewish
Society." *Judaism* 41(2): 156-168. For a version in Hebrew see,
"Nashim be-hevrat ha-'anosim be-Sefarad be-shalhe ha-meah ha-
16." In *'Ashnav le-haiyahan shel nashim be-hevrot yehudiot [A
View into the Lives of Women in Jewish Societies]*. Ed. Yael
Azmon. Jerusalem: Zalman Shazar, 1995. 209-222.

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

---. 1994. "A Sixteenth-Century Castilian Midwife and her
Encounter with the Inquisition." In *The Expulsion of the Jews:
1492 and after*. Ed. Raymond Waddington and Arthur Williamson.
New York and London: Garland. 53-72.

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.

-. 1996. "Hommes et femmes: leur rôle respectif dans la
pérennité de l'identité juive au sein de la société
conversa." *Mémoires juives d'Espagne et du Portugal*. Ed.
Esther Benbassa. Paris: Publisud. 39-50.^*

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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.

---. 1997. "He Said, She Said: A Woman Teacher in Twelfth-Century Cairo." *AJS Review* 22 (1): 19-35.

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

---. 1997. "Les femmes crypto-juives face à l'Inquisition espagnole." *Transmission et passages en monde juif*. Ed. Esther Benbassa. Paris: Publisud. 229-245.^*

---. 1998. "Judaizers and Prayer in Sixteenth-Century Alcázar." In *In Iberia and Beyond: Hispanic Jews between Cultures*. Ed. Bernard Cooperman. Newark DE: U. of Delaware P. 273-295.

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

---. 1998. "Castilian *Conversas* at Work." In *Women at Work in Spain: from the Middle Ages to Early Modern Times*. Ed. Marilyn Stone and Carmen Benito-Vessels. New York and London: Peter Lang. 81-100.

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

---. 1998. "Sephardi Women in the Medieval and Early Modern Periods." In *Jewish Women in Historical Perspective*. 2nd ed. Judith R. Baskin. Detroit: Wayne State U. P. 128-149.

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

Cheryl Tallan
March, 2006

---. 1999. "Crypto-Jewish Women Facing the Spanish Inquisition: Transmitting Religious Practices, Beliefs, and Attitudes." In *Christians, Muslims, and Jews in Medieval and Early Modern Spain*. Ed. Mark D. Meyerson and Edward D. English. Notre Dame IN: U. of Notre Dame P. 197-219.

---. 1999. *Heretics or Daughters of Israel? The Crypto-Jewish Women of Castile*. New York and Oxford: Oxford U. P.

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

Mordtmann, J[ohannes] H[einrich]. 1929. "Die jüdischin Kira im Serai der Sultane [the Jewish Kira in the Sultan's seraglio]." *Mitteilungen des Seminars für Orientalische Sprachen zu Berlin. Zweite Abteilung - Westasiatische Studien*. XXXII (32): 1-38.

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

Neuman, Abraham A. 1969/1942. *The Jews in Spain: Their Social, Political, and Cultural Life during the Middle Ages*. New York: Octagon Books. 2 vols. 2: 19-63.

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

Nirenberg, David. 1991. "A Female Rabbi in Fourteenth Century Zaragoza? *Sefarad* 51: 179-182.

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.

Noble, Shlomo. 1971. "The Jewish Woman in Medieval Martyrology." In *Studies in Jewish Bibliography, History, and Literature in Honor of I. Edward Kiev*. Ed. Charles Berlin. New York: Ktav. 347-355.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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

Oliveri, Fabio. 1994. "Jewish Women in Ancient and Medieval Sicily. *Eleventh World Congress of Jewish Studies: Proceedings (1993)*. Division B, Vol. I, 130-134 (English section).

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

Olla Repetto, Gabriella. 1988. "La Donna Ebreica a Cagliari nel '400 [The Jewish Woman in Cagliari in the 1400s]. *Anuario de Estudios Medievales* 18: 551-562.

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

Olszowy-Schlanger, Judith. 1997. *Karaite Marriage Documents from the Cairo Geniza: Legal Tradition and Community Life in Medieval Egypt and Palestine*. Leiden and New York: E.J. Brill.

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

Rabinowitz, Louis. 1938. *The Social Life of the Jews of Northern France in the XII-XIVth Centuries as Reflected in the Rabbinical Literature of the Period*. London: Edward Goldston. 41, 137-165.

includes a section on the position of women.

Reines, Hayim. 1975. "Limud ha-Nashim ba-Dorot ha-Qodmin [Women's Learning in Previous Generations]". *Shevile ha-Hinukh* XXXV 3-4: 172-176.

Cheryl Tallan
March, 2006

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

Rivlin, Bracha (Ardos). 1991. *'Arevim zeh la-zeh ba-Ghetto ha-Italqi: Hevrot GM"H 1516-1789 [Mutual Responsibility in the Italian Ghetto: Holy Societies 1516-1789]*. Jerusalem: Magnes P.

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.

Rokeah, Zefira Entin. 1973. "Some Accounts of Condemned Jews' Property in the Pipe and Chancellor's Rolls." *Bulletin of the Institute of Jewish Studies* 1: 19-42.

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.

Scherr, Lilly. 1976. "La femme juive à travers les siècles [the Jewish woman across the ages]." *Les nouveaux cahiers* 46:24-35. III. Le moyen age, 28-31.

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

Seror, Simon. 1995. "Les noms des femmes juives en Angleterre au moyen age [The names of Jewish women in medieval England]." *Revue des études juives* 154(3-4): 295-325.

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

Shatzmiller, Joseph. 1992. "Une 'matriarche' juive au tournant du XIVE siècle: Rosa de Grassa [A Jewish 'matriarch' at the turn of the fourteenth century, Rosa de Grassa]." In *Femmes: Mariages-Lignages, XIIe-XIVE siècles: Mélanges offerts à Georges Duby*. Bruxelles: De Boeck Université. 325-340.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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.

Stillman, Yedida K. 1974. "The Wardrobe of a Jewish Bride in Medieval Egypt." In *Studies in Marriage Customs*. Ed. I. Ben-Ami and D. Noy. Folklore Research Center Studies IV. Jerusalem: Magnes P. 297-304.

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

---. 1976. "The Importance of the Cairo Geniza Manuscripts for the History of Medieval Female Attire." *International Journal of Middle East Studies* 7: 579-589.

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.).

-. 1980. "Kettubot Genizah ke-maqor li-lbush ha-'ishah bi-yeme ha-benayim [The Geniza Kettubot as a Source for Medieval Female Attire]." *Hiqre genizah kahir [Cairo Genizah Studies]*, Te'udah 1. Ed. Mordechai A. Friedman. 149-160.

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.

Stouff, Louis. 1987. "Isaac Nathan et les siens. Une famille juive d'Arles des XIVe et XVe siècles [Isaac Nathan and his relations. A Jewish family of Arles during the fourteenth and fifteenth centuries]." *provence historique* 150: 499-512.

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

Cheryl Tallan
March, 2006

Stow, Kenneth and Sandra Debenedetti Stow. 1986. "Donne ebreë a Roma nell'età del ghetto: affetto, dipendenza, autonomia [Jewish women in Rome at the time of the establishment of the Ghetto]." *La Rassegna Mensile di Israel* 52(1): 63-116.

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

Stow, Kenneth R. 1987. "The Jewish Family in the Rhineland in the High Middle Ages: Form and Function." *American Historical Review* 92: 1085-1110.

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

---. 1995. "Marriages are Made in Heaven: Marriage and the Individual in the Roman Jewish Ghetto." *Renaissance Quarterly* 48(3): 445-491.

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

Tabory, Joseph. 2001. "The Benedictions of Self-Identity and the Changing Status of Women in Orthodoxy." *Kenishta: Studies of the Synagogue World*. Ramat Gan: Bar Ilan University Press. 1: 107-138.

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.

Taitz, Emily. 1992. "Women's Voices, Women's Prayers: Women in European Synagogues of the Middle Ages." In *Daughters of the King: Women and the Synagogue: A Survey of History, Halakhah, and Contemporary Realities*. Ed. Susan Grossman and Rivka Haut. Philadelphia: Jewish Publication Society. 59-71.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

---. 1998. "Jewish-Christian Relations in the Middle Ages: The Underside of a Shared Culture." In *Yahar le'Mordecai: Jubilee Volume in Honor of Rabbi Mordecai Waxman*. Ed. Zvia Ginor. 189-201. Hoboken NJ: Ktav.

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.

Tallan, Cheryl. 1987-1988. "Medieval Jewish Women in History, Law, Literature, and Art: A Bibliography." *Medieval Feminist Newsletter* 4: 9-10; 5: 28; 6: 24-25.

---. 1990. "The Position of the Medieval Jewish Widow as a Function of Family Structure." *Tenth World Congress of Jewish Studies (1989): Proceedings*. Division B, Vol. II, 91-98.

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.

---. 1990. "Medieval Jewish Widows." *Jewish Folklore and Ethnology Review* 12(1-2): 34.

---. 1991. "Medieval Jewish Widows: Their Control of Resources." *Jewish History* 5(1): 63-74.

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

---. 1992. "Opportunities for Medieval Northern-European Jewish Widows in the Public and Domestic Spheres." In *Upon My Husband's Death: Widows in the Literature and Histories of Medieval Europe*. Ed. Louise Mirrer. Ann Arbor: U. of Michigan P. 115-127.

---. 1994. "The Economic Productivity of the Medieval Jewish Widow." *Eleventh World Congress of Jewish Studies: Proceedings (1993)*. Division B, Volume I, 151-158 (English section).

Cheryl Tallan
March, 2006

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

-. 2000. "Structures of Power Available to Two Jewish Women in Thirteenth-Century England." *Twelfth World Congress of Jewish Studies, Proceedings (1997)* Division B: 85*-90* (English section).

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.

Toch, Michael. 1993. "Die jüdische Frau im Erwerbsleben des Spätmittelalters [The Jewish woman in the working world of the late middle ages]." In *Geschichte der jüdischen Frau in Deutschland [History of the Jewish woman in Germany]*. Hrsg. Julius Carlebach. Berlin: Metropol-Verl. 37-48.

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.

-. 1999. "Selbstdarstellung von mittelalterlichen Juden [Self-portrayal of Medieval Jews]." In *Bild und Abbild vom Menschen im Mittelalter* Akten der Akademie Friesach "Stadt und Kultur im Mittelalter," Friesach (Kärnten), 9.-13. September 1998. Hrsg. Elisabeth Vavra. Klagenfurt: Wieser Verlag. 173-192.

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.

Uitz, Erika. 1990. *Women in the Medieval Town*. Trans. Sheila Marnie. London: Barrie & Jenkins.

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.

Wallach-Faller, Marianne. 1985. "Veränderungen im Status der jüdischen Frau [Changes in the Status of the Jewish Woman]. 3. Der Status der jüdischen Frau im Mittelalter [The status of the Jewish woman in the middle ages]." *Judaica* 41(3): 160-166.

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

Winer, Rebecca L. 2002. "Family, community, and motherhood: Caring for fatherless children in thirteenth-century Perpignan." *Jewish History* 16: 15-48.

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.

Yuval, Israel. 1983. "Taqqanot neged ribui gerushin be-Germaniah ba-meah ha-hamesh-esreh [An Appeal against the Proliferation of Divorce in Fifteenth Century Germany]." *Zion* 48(2): 177-216.

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

---. 1995. "Ha-hesdarim ha-kesefim shel ha-nisu'in be-'Ashkenaz bi-yeme ha-benayim [The Financial Arrangements of Marriage in Ashkenaz in the Middle Ages]." In *Dat ve-Kalkalah [Religion and Economy]*. Ed. Menahem Ben-Sasson. Jerusalem: Zalman Shazar. 191-207.

Cheryl Tallan
March, 2006

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

Zeldes, Nadia. 1996. "Dunah 'Eulalia Tamarit Sanchez 'ha-qorban ha-r'ishon' shel ha-'Inquizisiah be-Sicilia [Donna Eulalia Tamarit Sanchez 'the first victim' of the Inquisition in Sicily]." *Pe'amim* 69: 43-55.

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

Ziwes, Franz-Joseph. 1994. "Reynette-eine jüdische Geldhändlerin im spätmittelalterlichen Koblenz [Reynette, a Jewish woman moneylender in late medieval Koblenz]." *Koblenzer Beiträge zur Geschichte und Kultur* 4:25-40.

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

Older Historical Writings

Abrahams, Israel. 1969/1896. *Jewish Life in the Middle Ages*. New York: Atheneum.

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

Berliner, Abraham. 1968-69/1900. *Haye ha-Yehudim be-Ashkenaz bi-yeme ha-benayim [The Lives of the Jews in Ashkenaz in the Middle Ages]*. Tel Aviv: Zion.

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

Epstein, Isidore, ed. 1925. *The "Responsa" of Rabbi Solomon ben Adreth of Barcelona*. London: K. Paul, Trench, Trubner.
---, ed. 1930. *The "Responsa" of Rabbi Simon ben Zemah Duran*. London: K. Paul, Trench, Trubner.

These two books were reprinted together as:

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

Epstein, Isidore, ed. 1968. *Studies in the Communal Life of the Jews of Spain, as Reflected in the Responsa of Rabbi Solomon ben Adreth and Rabbi Simon ben Zemach Duran*. 2nd ed. New York: Hermon P.

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

Güdemann, Moritz. 1971-72/1896-7. *Ha-Torah veba-hayim be-artsot ha-ma'arav be-yeme ha-benayim [Torah and Life in the West during the Middle Ages]*. 3 vols. Jerusalem: Makor. 1: 186-195.

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

Habermann, A[braham] M[eir]. 1933. *Nashim `ivriot be-tor madpisot, mesadrot, motsi'ot le-'or, ve-tomkhot bi-mehabrim [Jewish Women as Printers, Typesetters, Publishers, and Supporters of Writers]*. Berlin: Reuben Maas.

a list of women involved in all aspects of printing.

Karpales, Gustav. 1890/1871. *Die Frauen in der jüdischen Literatur [The woman in Jewish literature]*. 2nd ed. Berlin: Hermann Engel.

on pp. 19-22 Karpales lists learned women of medieval France, Italy, Andalusia, Provence, and the Orient.

Kayserling, Meyer. 1991/1879. *Die jüdischen Frauen in der Geschichte, Literatur und Kunst [Jewish women in history, literature and art]*. Hildesheim, Zürich and New York: Georg Olms Verlag.

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

Cheryl Tallan
March, 2006

Krauss, Shmu'el. 1925-26. "Torat ha-almanah be-Yisrael [Laws concerning the widow in Judaism]." *Ha-Atid* 6: 73-76.

differences in the wedding customs concerning unmarried women and widows.

Poznanski, Shmu'el "Avraham. 1889-90. "Hayye ha-ishah be-Yisra'el bi-yeme ha-benayim [The life of the Jewish woman in the medieval period]." Part 1. *Knesset ha-Gedolah* 2: 93-99.

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

R., J. H. 1934 (July-December). "Notes on Jews in XIII Century England. 1. Jewesses." *Notes and Queries* 167: 255-257.

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

Literature

Writing and Printing by Women

Ashkenazi, Shlomo. 1966-67. "Mehabrot piyutim, tehinot u-tefilot [Women as writers of *piyutim*, *tehinnot*, and prayers]." *Mahanayim* 109: 75-82.

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

Breger, Jennifer. 1993. "The Role of Jewish Women in Hebrew Printing." *AB Bookman's Weekly* 91.13 (March 29, 1993): 1320-1329.^

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

Blasco Martinez, Asunción. 1990. "Testamentos de Mujeres Judias Aragonesas, 1401-1418 [Wills of Jewish Aragonese Women, 1401-1418]." *Tenth World Congress of Jewish Studies (1989): Proceedings*. Division B, Vol. II, 127-134.

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

Burns, Robert Ignatius S. J. 1996. *Jews in the Notarial Culture: Latinate Wills in Mediterranean Spain 1250-1350*. Berkeley, Los Angeles and London: U. of California P. 100-117.

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.

Carpi, Daniel. 1993. "Shtar 'bi-leshon Ashkenaz' she-na'asah be-Verona bi-shenat shin"mem [A bill in *leshon Ashkenaz* drawn up in Verona in the year 1580]. *Ke-Minhag Ashkenaz u-Polin: Sefer Yovel le-Chone Shmeruk [Studies in Jewish Culture in Honour of Chone Shmeruk]*. Ed. Israel Bartal, Ezra Mendelsohn, and Chava Turniansky. Jerusalem: Mercaz Zalman Shazar. 81-94 (Hebrew section).

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.

Cohen, Mark R. 2000. "Four Judaeo-Arabic petitions of the poor from the Cairo Geniza." *Jerusalem Studies in Arabic and Islam*: 24: 446-471.

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

Cheryl Tallan
March, 2006

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, 2nd half of the 16th century; from the widow of R. Yosef `E'ata'la, to R. Yosef Arukh, 16th century, Safed; from Esther in Egypt to her mother-in-law in Safed, 16th century.

Fleisher, Ezra. 1983-84. "'Al Dunash ben Labrat ve-ishto u-veno [On Dunash ben Labrat, his wife, and his son]." *Mehqere yerushalayim be-sifrut `ivrit [Jerusalem studies in Hebrew literature]* 5: 189-202.

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

Garulo, Teresa. 1986. *Diw n de las poetisas de al-Andalus*. Madrid: Hiperión

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.

Gil, Moshe, ed. 1976. *Documents of the Jewish Pious Foundations from the Cairo Geniza*. Leiden: Brill.

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.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

---. 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.

---. 1967. "A Jewish Business Woman of the Eleventh Century." *The Seventy-Fifth Anniversary Volume of the Jewish Quarterly Review*. Ed. A[braham]. A. Neuman and S[olomon]. Zeitlin. Philadelphia: Jewish Quarterly Review. 229-239.

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

---. October 1973. "Jewish Women in the Middle Ages." *Hadassah Magazine*. 14-15, 38-39.

contains letters from medieval Jewish women found in the Genizah.

---. 1967-1993. *A Mediterranean Society: the Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza*. 6 vols. Berkeley: U. of California P.

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.

Gutwirth, Eliezer. 1985. "A Judeo-Spanish letter from the Genizah." In *Judeo-Romance Languages*. Ed. Isaac Benabu and J. Sermoneta. Jerusalem: The Hebrew University and Misgav Yerushalayim. 127-138.

Cheryl Tallan
March, 2006

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.

---. 1986. "The Family in the Judeo-Spanish Genizah Letters of Cairo (XVIth to XVIIIth C.)." *Vierteljahrsschrift für Sozial- und Wirtschaftsgesichte* 73(2): 210-215.

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

Habermann A[braham] M[eir]. 1981. "Meshorerot be-Yeme Qodem [Women Writers of Early Times]." In idem, *Me-Prey ha-`Et u-ha-`Et [From the Fruit of the Pen and the Pen]*. Jerusalem: Reuben Mas. 93-99.

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.

Henry, Sondra and Emily Taitz. 1990. *Written out of History: Our Jewish Foremothers*. 4th ed. New York: Biblio P.

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.

---. 1987. "Une vente de livres hébreux à Arles en 1434: Tableau de l'élite juive Arlesienne au milieu du XVe siècle [The sale of Hebrew books in Arles in 1434: A picture of the elite Jewish woman of Arles at the middle of the 15th century]." *Revue des études juives* 146: 5-62.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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.

---. 1994. "Juives et néophytes aixoises: Leurs testaments, 1467-1525 [Jewish women and converts of Aix; Their wills, 1467-1525]." *Eleventh Congress of Jewish Studies: Proceedings (1993)*. Division B, Vol. 1, pp. 165-172.

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.

Kobler, Franz, ed. 1953. *A Treasury of Jewish Letters: Letters from the Famous and Humble*. 2 vols. Philadelphia: Jewish Publication Society.

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.

Kracauer, I. 1916. "Ein jüdisches Testament aus dem Jahre 1470 [A Jewish will written in 1470]." *Monatsschrift für Geschichte und Wissenschaft des Judentums* 60: 295-301.

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

Kraemer, Joel L. 1991. "Spanish Ladies from the Cairo Genizah." *Mediterranean Historical Review* 6(2): 237-67. The same article is in, Alisa Mehyugas Ginio, ed. 1992. *Jews, Christians and Muslims in the Mediterranean World after 1492*. London and Portland OR: Frank Cass. 237-267.

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.

Cheryl Tallan
March, 2006

---. 1995. "'Iggarot nashim min ha-genizah ha-qahirit: sqirah khlalit [Women's letters from the Cairo Genizah: A preliminary study]." In *'Eshnav le-hayahen shel nashim be-hevrot yehudiyot [A View into the Lives of Women in Jewish Societies]*. Ed. Yael Azmon. Jerusalem: Zalman Shazar. 161-181.

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.

-. 2002. "Women Speak for Themselves." In *The Cambridge Genizah Collections: Their Contents and Significance*. Ed. Stefan C. Reif. 178-216. Cambridge: Cambridge University Press.

women's letters from the Cairo Genizah.

Landau, Alfred and Bernhard Wachstein, Hrsgs. 1911. *Jüdische Privatbriefe aus dem Jahre 1619 [Private letters written by Jews in 1619]*. Wein und Liepzig: Wilhelm Braumüller.

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.

Mann, Jacob. 1931-1935. *Texts and Studies in Jewish History and Literature*. 2 vols. Cincinnati: Hebrew Union College P. 1(2): 507-515.

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

Majarelli, Stanislao and Ugolino Nicolini, eds. 1962. *Il Monte dei Poveri di Perugia, Periodo della Origini (1462-1474)*. Perugia: Banca de Monte di Credito. 218-222.

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

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.

Marcus, Jacob R. 1974/1938. *A Jew in the Medieval World. A Source Book: 315-1791*. New York: Atheneum. 399-400.

letter from Anna of Rome, a Jewish "Beautician", 1508.

Melammed, Uri and Renée Levine Melammed. 2000. "Ha-rabbanit 'Asnat: R'osh ha-yeshiva be-Kurdistan [Rabbi Asnat - A Female Yeshiva Director in Kurdistan]." *Pe'amim* 82: 163-178.

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

Motzkin, Aryeh. 1971-72. "Mikhtave nashim min ha-Genizah [Women's letters from the Genizah]." In *Mehqarim be-toldot 'am Yisrael ve-Erets-Israel [Studies in the history of the Jewish people and the Land of Israel]*. Ed. B. Oded, U. Rappoport, A. Shohat, Y. Shatzmiller. Vol. 2. Haifa: Haifa U. P. 83-92 English summary p. xi.

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

Nichols, James. 1981. "The Arabic Verses of Qasm nah bint Ism 'il ibn B gdalah" *International Journal of Middle East Studies*. 13(1): 155-158.

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

Sáenz-Badillos, Angel. 1985. "Poetas judíos en Córdoba." In *De Abrahán a Maimónides III. Los judíos en Córdoba (ss. X-XIII)*. Ed. J. Peláez del Rosal. Córdoba : El Amendro.

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

Cheryl Tallan
March, 2006

Sirat, Colette. 1990. "Les femmes juives et l'écriture au moyen age [Jewish women and writing during the middle ages]." *Les nouveaux cahiers* 101: 14-23.

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

Spiegel, Marsha and Deborah Kremsdorf. 1987. *Women Speak to God: The Prayers and Poems of Jewish Women*. San Diego: Women's Institute for Continuing Jewish Education. 17-19.

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

Turniansky, Chava. 1984. "Tseror 'iggerot be-Yiddish me-Yerushalayim, mi-shenot ha-shishim shel ha-me'ah ha-shesh-esreh [A correspondence in Yiddish from Jerusalem, dating from the 1560's]." *Shalem* 4: 149-210.

Umansky, Ellen M. and Dianne Ashton, eds. 1992. *Four Centuries of Jewish Women's Spirituality: A Sourcebook*. Boston: Beacon P. 39-55.

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

Adelman, Howard. 1990. "Images of Women in Italian Jewish Literature in the Late Middle Ages." *Tenth World Congress of Jewish Studies: Proceedings (1989)*. Division B, Volume II, 99-106.

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.

---. 1994. "Finding Women's Voices in Italian Jewish Literature." In *Women of the Word: Jewish Women and Jewish Writing*. Ed. Judith R. Baskin. Detroit: Wayne State U.P. 50-69.

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

Aizenberg, Edna. 1984. *Una judía muy hermosa: The Jewess as Sex Object in Medieval Spanish Literature and Lore.* *La Corónica* 12(2): 187-194.

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.

Baskin, Judith R. 1994. "From Separation to Displacement: The Problem of Women in *Sefer Hasidim*." *AJS Review* 19(1): 1-18.

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

-. 1993. "Images of Women in *Sefer Hasidim*." In *Mysticism, Magic, and Kabbala in Ashkenazi Judaism: International Symposium held in Frankfurt a. M. 1991*. Ed. Karl E. Grözinger and Joseph Dan. Berlin and New York: Walter de Gruyter. 93-105.

a shorter version of the article in the *AJS Review*.

Bellamy, James A. 1983. "Qasm nah the Poetess: Who Was She?" *Journal of the American Oriental Society* 103(2): 423-4.

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).

Cheryl Tallan
March, 2006

Bitton-Jackson, Livia. 1981. *Madonna or Courtesan? The Jewish Woman in Christian Literature*. New York: The Seabury P.

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

Cohen, Jeremy. 2004. "Mistress Rachel of Mainz." In idem, *Sanctifying the Name of God: Jewish Martyrs and Jewish Memories of the First Crusade*. 106-129.

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.

Cohen, Jeremy. 2004. "The Rape of Sarit." In idem, *Sanctifying the Name of God: Jewish Martyrs and Jewish Memories of the First Crusade*. 142-156.

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.

Cohen, Judith. 2002. "*Canosoe joglaresa: Women and Music in Medieval Spain's Three Cultures*." In *Medieval Woman's Song: Cross-Cultural Approaches*. Eds. Anne Klinck and Ann Marie Rasmussen. 66-80, 223-228. Philadelphia: U. of Pennsylvania P.

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

Dishon, Judith. 1985. "Sipure nashim [Stories about Women]." In eadem. *Sefer sha'ashu'im le-Yosef ben Me'ir ibn Zabara [The Book of Delights of Joseph ibn Zabara]*. Jerusalem: Reuben Maas. 53-92.

in his book, ibn Zabara, the twelfth-century Spanish writer, includes stories about women that can be understood on two

Cheryl Tallan
March, 2006

© Copyright 2006 by Cheryl Tallan. All rights reserved. Copyright belongs to the author. Paper may be downloaded for personal use only.

planes, both as denunciation of the wife and, cryptically, as censure of the husband.

---. 1994. "Images of Women in Medieval Hebrew Literature." In *Women of the Word: Jewish Women and Jewish Writing*. Ed. Judith R. Baskin. Detroit: Wayne State U.P. 35-49.

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

Einbinder, Susan L. 1998. "Pucellina of Blois: Romantic Myths and Narrative Conventions." *Jewish History* 12(1): 29-46.

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.

-. 2001. "Signs of Romance: Hebrew Prose and Twelfth-Century 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.

Cheryl Tallan
March, 2006

-. 2004. "Jewish Women Martyrs: Changing Methods of Representation." In *'Turn it Again': Jewish Medieval Studies and Literary Theory*. Ed. Sheila Delany. 97-118. Asheville NC: Pegasus P.

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.

Fishman, Talya. 1988. "A Medieval Parody of Misogyny: Judah ibn Shabbetai's *Minhat Yehudah sone ha-nashim*." *Prooftexts* 8: 89-111.

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

---. 1992. "A Kabbalistic Perspective on Gender-Specific Commandments: On the Interplay of Symbols and Society." *AJS Review* 17(2): 199-245.

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.

Gershenzon, Shoshanna and Jane Litman. 1995. "The Bloody 'Hands of Compassionate Women': Portrayals of Heroic Women in the Hebrew Crusade Chronicles." In *Crisis & Reaction: the Hero in Jewish History*. Ed. Menahem Mor. Omaha NB: Creighton U. P. 73-91.

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

Lazar, Moshe, ed. 1995. *Siddur Tefillot: A Woman's Ladino Prayer Book* [Paris B.N., Espt 668; 15th C.]. Culver City: Labyrinthos.

Cheryl Tallan
March, 2006

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

Levine, Yael. 2003. "Nashim Yehudiyot she-Hibru Tefillot le-Klal Yisra'el-Iyyun Histori [Jewish Women who Composed Prayers for the Jewish Community—A Historical Study]". *Kenishta* 2P 89-97.

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

Mirrer, Louise. 1996. "The Beautiful Jewess: Marisaltos in Alfonso X's *Cantiga* 107." In eadem. *Women, Jews and Muslims in the Texts of Reconquest Spain*. Ann Arbor MI: U. of Michigan P. 31-44.

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

Poorthuis, Marcel and Chana Safrai. 2001. "Fresh Water for a Tired Soul: Pregnancy and Messianic Desire in a Mediaeval Jewish Document from Sicily." In *Women and Miracle Stories: A Multidisciplinary Exploration*. Ed. Anne-Marie Korte. 123-144. Leiden, Boston, Köln.

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

Rosen, Tova. 1988. "On Tongues Being Bound and Let Loose: Women in Medieval Hebrew Literature." *Prooftexts* 8: 67-87.

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

Roth, Norman. 1978. "The 'Wiles of Women' Motif in the Medieval Hebrew Literature of Spain." *Hebrew Annual Revue* 2: 145-165.

Cheryl Tallan
March, 2006

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

---. 1982. "The K hina: Legendary Material in the Accounts of the 'Jewish Berber Queen'." *The Maghreb Review* 7(5&6): 122-125.

discusses various treatments of the K hina story and the mythical elements in them.

Scheindlin, Raymond. 1986. *Wine, Women, & Death/Medieval Hebrew Poems on the Good Life*. Philadelphia: Jewish Publication Society.

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 woman who died without surviving children the right to inherit half of her estate.

Assis, Yom Tov. 1981. "'Herem Rabbenu Gershom' ve-nisu'ai kefel be-Sefarad [The 'ordinances of Rabbenu Gershom' and polygamous marriages in Spain]." *Zion* 46(4): 251-277.

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.

Berger, Michael, S. 2001. "Two Models of Medieval Jewish Marriage: A Preliminary Study." *Journal of Jewish Studies* 52: 59-84.

compares and contrasts laws and rituals of marriage in the Genizah documents and among the medieval Ashkenazim.

Biale, Rachel. 1984. *Women & Jewish Law: An Exploration of Women's Issues in Halakhic Sources*. New York: Schocken.

contains information on rulings affecting women by medieval rabbis on the subjects of: women and the *mitsvot*; 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.

Blidstein, Gerald. 1976-1977. "Ma`amadan ha-ishi shel nashim shevuyot u-meshumadot" [The personal status of apostate and ransomed women in medieval Jewish law]. *Shenaton ha-mishpat ha-ivri* 3/4: 35-116.

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

Cohen, Esther and Elliot Horowitz. 1990. "Marriage of Widows in the Middle Ages: In Search of the Sacred: Jews, Christians, and Rituals and Marriage in the Later Middle Ages." *The Journal of Medieval and Renaissance Studies* 20: 225-249.

laws and customs of the marriages of widows and virgins.

Cohen, Shaye J. D. 1999. "Purity, Piety and Polemic: Medieval Rabbinic Denunciations of 'Incorrect' Purification Practices." In *Woman and Water: Menstruation in Jewish Life and Law*. Ed. Rahel R. Wasserfall. Hanover and London: Brandeis U. P. 82-100.

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

Cheryl Tallan
March, 2006

Corinaldi, Michael. 1979-80. "The Problem of Divorce by Judicial Decree in Karaite Halakhah." *Diné Israel* 9(English section): 101-144.

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.

Duschinsky, C. 1936. "May a Woman be a Sho'eteth." *Occident and Orient, Being Studies in Semitic Philology and Literature, Jewish History and Philosophy and Folklore in the widest sense: Gaster Anniversary Volume*. Ed. Bruno. Shindler. London: Taylor's Foreign Press. 96-106.

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

Falk, Ze'ev. 1966. *Jewish Matrimonial Law in the Middle Ages*. London: Oxford U. P.

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

Feldman, David. 1974/1968. *Marital Relations, Birth Control, and Abortion in Jewish Law*. New York: Schocken Books.

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:

Cheryl Tallan
March, 2006

The covering of the face and temporary marriages]." *Pe`amin* 45: 89-107.

—. 1997. "Developments in Jewish Marriage and Family Law as Reflected in the Cairo Geniza Documents." In *Judaeo-Arabic Studies* (Studies in Muslim-Jewish Relations, #3). Ed. Norman Golb. 123-133. Amsterdam: Harwood Academic Publishers.

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.

Libson, Gideon. 1999. "Legal Status of the Jewish Woman in the Geonic Period: Moslem Influence—Overt and Covert." In *Developments in Austrian and Israeli Private Law*. Ed. H. Hausmaniger et al. Wien NewYork: Springer. 215-243.

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

Morrell, Samuel. 1982. "An Equal or a Ward: How Independent is a Married Women According to Rabbinic Law." *Jewish Social Studies* 44: 189-210.

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

Reinitz, Yaakov K. 1985. "Minnui ishah le-apotropa'" [Appointment of a woman as a guardian]. *Mehqare mishpat [Bar Ilan Law Studies]* 4: 167-203.

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.

Riskin, Shlomo. 1989. *Women and Jewish Divorce*. Hoboken NJ: Ktav. 47-133.

Cheryl Tallan
March, 2006

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.

Rivlin, Yosef. 1997. "Ha-ishah be-dine ha-yerushah `al-pi te`udot min ha-genizah [Women and the law of inheritance as reflected in documents from the Cairo Genizah]." *Ishut u-mishpahah ba-halakhah u-ve-mahashevet Yisra'el [Marriage and the family in halakhah and Jewish thought]* Te`udah 13 Ed. Mordechai A. Friedman. 135-154.

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.

Spiegel, Jacob S. 1989. "The Woman as Ritual Circumciser: The Halakhah and its Development." *Sidra* 5: 149-157.

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).

Westreich, Elimelech. 1988. "Ribui ha-nashim u-kefiyat ha-ishah le-hitgaresh bi-fesiqat hakhme Ashkenz ba-me'ah ha-ahat-esreh u-va-me'ah ha-shtem-esreh [Polygamy and compulsory divorce of the wife in the decisions of the rabbis of Ashkenaz in the 11th and 12th centuries]." *Mekhqare mishpat [Bar Ilan Law Studies]* 6: 118-164.

Cheryl Tallan
March, 2006

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?

---. 1991-92. "Ilot le-hatarat herem de-Rabbenu Gershom bi-yemei ha-benayim ha-me'uharim [Grounds for the relaxation of the ban of Rabbenu Gershom during the later middle ages]." *Diné Israel* 16: 39-95.

evidence from both Ashkenaz and Sefarad.

-. 1998-2000. "Alyyatah u-shehyqatah shel `aylat ha-moredet [The rise and decline of the wife's right to leave her husband without fault in medieval Jewish law." *Shenaton ha-mishpat ha`Ivri [Annual of the Institute for Research in Jewish Law]* 21: 123-147.

-. 2002. *Temurot be-ma`amad: ha-'ishah bi-mishpat ha-`ivry [Transitions in the Legal Status of the Wife in Jewish Law: A Journey among Traditions]*: Jerusalem: The Hebrew University Magnes Press.

contains chapters on: 1. Legal Structures and Elements; 2. Crystallization of Legislation: Ashkenaz in the 11th and 12th Centuries; 3. R. Gershom's Enactments at their Peak: Ashkenaz in the 12th -15th Centuries; 4. First Ethnic Interactions in Medieval Spain; 5. The Rise and Decline of Ashkenazi Imperialism in 15th and 16th Century Italy; 6. Pluralism in 16th Century Balkan; 7. Ethnic Polarity and Sephardic Domination: Israel and Egypt in the 16th Century; 8. Continuity and Change of the Ashkenazic Traditions in Poland in the Late Middle Ages.

Woolf, Jeffrey R. 2000. "Medieval Models of Purity and Sanctity: Ashkenazic Women in the Synagogue." In *Purity and Holiness: The Heritage of Leviticus*. Ed. Marcel J. H. M. Poorthuis & Joshua Schwartz. 263-280. Leiden . Boston . Köln: Brill.

Cheryl Tallan
March, 2006

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

Yuval, Yisrael Y. 1998. "Ha-hesderim ha-kesefym shel ha-nysu'in be-Ashkenaz be-yemei ha-benayim" (The financial arrangements of marriage in medieval Ashkenaz). In *Dat ve-kalkalah (Religion and Economy: Connections and Interactions)*. Ed. Menachem ben Sasson. 191-207.

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

Bresc, Henri. 1971. *Livre et Société en Sicile (1299-1499)*. Palermo: Centro di Studi Filologici e Linguistici Siciliani.

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

Hillgarth, Jocelyn N. 1991. *Readers and Books in Majorca, 1229-1550*. Paris: CNRS.

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

Leroy, Beatrice. 1981. "Recherches sur les Juifs de Navarre à la fin du Moyen Age." *Revue des Études juives*, CXL (3-4), juill.-déc., pp. 319-432.

Duena who owned a medical book is mentioned on p. 352, p. 367, and p. 417ff.

Medieval Hebrew books about women's health

Cheryl Tallan
March, 2006

Barkai, Ron. 1991. *Les Infortunes de Dinah: Le Livre de la Génération: la gynécologie juive au Moyen Age*. Paris: Cerf.

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.

---. 1998. *A History of Jewish Gynaecological Texts in the Middle Ages*. Leiden, Boston: Brill.

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.

Caballero-Navas, Carmen. 2003. "The Hebrew production on women's healthcare in the Mediterranean West at the end of the Middle Ages." *Wellcome History* 22: 5-6.

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.

—, ed. and trans. 2004. *The 'Book of Women's Love' and Jewish Medieval Medical Literature on Women: Sefer Ahavat Nashim*. London - New York - Bahrain: Kegan Paul.

Cheryl Tallan
March, 2006

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.

Women Doctors.

Ashkenazi, Shlomo. 1969-70. "Rofe'ot yehudiyot mefursamot [Famous Jewish women doctors]." *Mahanayim* 123: 146-157.

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

Baumgarten, Elisheva. 2000. "'Kakh 'omrot ha-meyaldot ha-hakhamot': meyaldot u-meyaldut be-Ashkenaz bi-me'ah ha-shlosh esre ['Thus say the wise midwives': midwives and midwifery in thirteenth-century Ashkenaz]." *Zion* 65(1): 45-74.

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

Cardoner Planas, A[ntonio]. 1949. "Seis mujeres hebreas practicando la medicina en el reino de Aragón." *Sefarad* 9(2): 441-445.

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

Dettelbacher, Werner. 1998. "Die jüdische Ärztin Sara und ihre Tätigkeit in Würzburg (1419)." *Würzburger medizinhistorische Mitteilungen* 17: 101-103.

on Sarah of Würzburg.

Friedenwald, Harry. 1967/1944. "Jewish Doctoresses in the Middle Ages." In idem, *The Jews and Medicine: Essays*. 2 vols. New York: Ktav. 1: 217-220.

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

Goitein, S[helomo] D. 1967-1993. *A Mediterranean Society: the Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza*. 6 vols. Berkeley-Los Angeles-London: U. of California P. 1: 127-128, 430 footnote 8.

female doctors, including a female oculist, *kahhāla*, are mentioned.

Kriegk, Georg Ludwig. 1969/1886. *Deutsches Bürgerthum im Mittelalter: Nach urkundlichen Forschungen und mit besonderer Beziehung auf Frankfurt am Main*. Frankfurt am Main: Sauer & Auvermann.

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

Lipinska, Melanie. 1900. *Histoire des Femmes Medecins*. Paris: G. Jacques.

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

López de Meneses, Amada. 1957. "Cinco Catalanas Licenciadas en Medicina por Pedro ed Ceremonioso (1374-1383)." *Correo Erudito* V, No. 37: 252-254.

four Jewish women doctors licenced to practice medicine in Catalonia.

Maimon, Arye, ed. 1987. *Germania Judaica* Band III (1350-1519). Teilband 1. Aach - Lychen. Tübingen: J.C.B. Mohr (Paul Siebeck).

Maimon, Arye, Mordechai Breuer, and Yacov Guggenheim, eds. 1995. *Germania Judaica* Band III (1350-1519). Teilband 2. Maekrisch-Budwitz - Zwolle. Tübingen: J.C.B. Hahr (Paul Siebeck).

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

Münz, Isak. 1922. *Die jüdischen Ärzte im Mittelalter, ein Beitrag zur Kulturgeschichte des Mittelalters [Jewish doctors in the middle ages: A contribution to the cultural history of the middle ages]*. Frankfurt a. M.: J. Kauffmann V.

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

Ringelblum, Emanuel. 1932. *Zydzi w Warszawie*. Warsaw: Druk Renoma. 41, 102-3, 126.

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

Schönfeld, Walther. 1947. *Frauen in der abendländischen Heilkunde von klassischen Altertum bis zum Ausgang des 19 Jahrhunderts [Women in western medicine from the classical period until the end of the 19th century]*. Stuttgart: Ferdinand Enke V.

medieval Jewish women doctors mentioned on 75-77.

Segre, Marcello. 1970. "Dottorresse ebree nel medioevo [The Jewish woman doctor in the middle ages]." *Pagina di storia della medicina* 14: 98-106.

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

Shatzmiller, Joseph. 1982. "Doctors and Medical Practice in Germany around the year 1200: The Evidence of Sefer Hasidim." *Journal of Jewish Studies* 33: 583-593.

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

Cheryl Tallan
March, 2006

-. 1983. "On Becoming a Jewish Doctor in the High Middle Ages." *Sefarad* 43: 239-250.

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 Salvat.

---. 1984. "Doctor's Fees and Medical Responsibility." *Sources of Social History: Private Acts of the Late Middle Ages*. Ed. P. Brezzi and E. Lee. Toronto: Pontifical Institute of Mediaeval Studies. 201-208.

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

-. 1992. "Femmes médecins au Moyen Age. Témoignages sur leurs pratiques, (1250-1350) [Women doctors in the middle ages: Evidence of their practices]." *Histoire et société, Mélanges offerts à Georges Duby*, 4 vols. Aix en Provence: Université de Provence. Vol. 1 *Le couple, l'ami et le prochain*. 167-175.

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

---. 1994. "Women in the Medical Profession." In *idem. Jews, Medicine, and Medieval Society*. Berkeley, Los Angeles, and London: U. of California P. 108-112.

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

Stoudt, Debra L. 1997. "Medieval German women and the Power of Healing." In *Women Healers and Physicians: Climbing a Long Hill*. Ed. Lilian R. Furst. 13-42. Lexington KY: U. of Kentucky P.

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 Würzburg.

Cheryl Tallan
March, 2006

Wachendorf, Helmut. 1934. *Die wirtschaftliche Stellung der Frau in den deutschen Städten des späteren Mittelalters*. Quakenbrück i. H.: C. Trute.

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

Abramson, Henry. 1996. "A Ready Hatred: Depictions of Jewish Women in Medieval Antisemitic Art and Caricature." *American Academy for Jewish Research: Proceedings* 62: 1-18.

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

Ameisenowa, Z[ofia]. 1958-1959. "Sefer ha-minhagim metsuyar me-yeme ha-benayim ha-me'uharim [An illustrated book of customs from the later middle ages]." *Tarbits* 28: 197-200.

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

Baskins, Cristelle. 1993. "Typology, Sexuality and the Renaissance Esther." In *Sexuality and Gender in Early Modern Europe*. 31-54. Ed. James Turner. Cambridge UK: Cambridge U.P.

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

Feuchtwanger, Naomi. 1986-87. "The Coronation of the Virgin and the Bride." *Jewish Art* 12/13: 213-24.

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.

Cheryl Tallan
March, 2006

Friedenberg, Daniel. 1987. *Medieval Jewish Seals from Europe*. Detroit: Wayne State U. P.

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

Gidal, Nachum T[im]. 1988. *Die Juden in Deutschland von der Römerzeit bis zur wiemarar Republik*. Gütersloh: Bertelsmann.

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

Gutmann, Joseph. 1978. *Hebrew Manuscript Painting*. New York: George Braziller.

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

---. 1989. "Jewish Medieval Marriage Customs in Art: Creativity and Adaptation." In *The Jewish Family: Metaphor and Memory*. Ed. David Kraemer. New York and Oxford: Oxford U. P. 47-62.

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

Haraszti-Takács, Marianne. 1989. "Fifteenth-Century Painted Furniture with Scenes from the Esther Story." *Jewish Art* 15: 14-25.

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

Metzger, Mendel. 1973. *La Haggada enluminée [The illuminated haggadah]*. I Leiden: E.J. Brill.

Cheryl Tallan
March, 2006

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

Metzger, Thérèse and Mendel Metzger. 1982. *Jewish Life in the Middle Ages. Illuminated Hebrew Manuscripts of the Thirteenth to the Sixteenth Centuries*. New York: Chartwell.

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

Narkiss, Bezalel. 1969. *Hebrew Illuminated Manuscripts*. Jerusalem: Keter.

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.

---. 1982. *Hebrew Illuminated Manuscripts in the British Isles: A Catalogue Raisonné*. Vol. I, The Spanish and Portuguese Manuscripts: pt. 1 Text, pt. 2 Plates. Jerusalem and London: Oxford U. P.

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*.

Narkiss, Mordechai. 1958. "An Italian Niello Casket of the Fifteenth Century". *Journal of the Warburg and Courtauld Institutes* 21: 288-295.

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*.

Rubens, Alfred. 1973/1967. *A History of Jewish Costume*. London: Weidenfeld and Nicolson.

Cheryl Tallan
March, 2006

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.

Sabar, Shalom. 1990. "Bride and Courtesan: Images of the Jewish Woman in Hebrew Manuscripts of Renaissance Italy." *Tenth World Congress of Jewish Studies, Proceedings*, Jerusalem, Division D, Volume II, 63-70.

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.

Sed-Rajna, Gabrielle. 1987. *The Hebrew Bible in Medieval Illuminated Manuscripts*. New York: Rizzoli.

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.

Schubert, Kurt, Hrsg. 1978. *Judentum im Mittelalter [Jews in the middle ages]*. Eisenstadt: Kulturabteilung des Amtes d. Burgenländ Landesregierung.

catalogue of an exhibition in Schloss Halbturn. A few of the illustrations portray women.

Schultz, Magdalena. 1988. "Das Bild der Frau in mittelalterlichen hebräischen Handschriften [The image of the woman in medieval Hebrew manuscripts]." In *Frauenalltag-Frauenforschung: Beiträge zur 2. Tagung der Kommission Frauenforschung in der Deutschen Gesellschaft für Volkskunde, Freiburg, 22-25, Mai 1986*. Frankfurt a. M., Bern, Paris: V. Peter Lang. 242-257.

Cheryl Tallan
March, 2006

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.

Shire, Michael, ed. 1998. *The Illustrated Haggadah*. London: Frances Lincoln.

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

Sparti, Barbara. 1996. "Dancing Couples Behind the Scenes: Recently Discovered Italian Illustrations, 1470-1550." *Imago Musicae* 13: 22-33.^

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

Wigoder, Geoffrey, ed. 1972. *Jewish Art and Civilization*. 2 vols. Fribourg: Office du Livre.

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

Wischnitzer, Rachel. 1964. "The Esther Story in Art." In *The Purim Anthology*. Ed. Philip Goodman. Philadelphia: Jewish Publication Society. 224-228.

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

Music

Harrán, Don. 1995. "Madama Europa, Jewish Singer in Late Renaissance Mantua." *Festa Musicologica: Essays in Honor of George J. Buelow*. Ed. Thomas J. Mathiesen and Benito V. Rivera. Stuyvesant NY: Pendragon P. 197-231.

Cheryl Tallan
March, 2006

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

---. 1996. "Doubly Tainted, Doubly Talented: The Jewish Poet Sara Copio (d. 1641) as a Heroic Singer." In *Musica Franca: Essays in Honor of Frank A. D'Accone*. Ed. Irene Alm, Alyson McLamore, and Colleen Reardon. Stuyvesant NY: Pendragon P. 367-422.

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

Heskes, Irene. 1994. "Miriam's Sisters: Jewish Women and Liturgical Music." In eadem. *Passport to Jewish Music: Its History, Traditions and Culture*. Westport CN: Greenwood P. 325-334. The same article is found under the same title in *[Music Library Association] Notes*. 1992. 48(4): 1193-1202.

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.

Sendrey, Alfred. 1970. *The Music of the Jews in the Diaspora (up to 1800)*. New York: Thomas Yoseloff.

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 Hebraea).

Taitz, Emily. 1986. "Kol Ishah - The Voice of the Woman: Where was it heard in medieval Europe." *Conservative Judaism* 38(3): 46-61.

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.

Mintz, Sharon L. 1988. "A Selected Bibliography of the Hebrew Book." In *A Sign and a Witness. 2,000 Years of Hebrew Books and Illuminated Manuscripts*. Ed. Leonard S. Gold. New York and Oxford: The New York Public Library and Oxford U. P. 177-197.

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

Shunami, Shlomo. 1969/1965. "Women." In his *Bibliography of Jewish Bibliographies*. 2nd ed. enlarged. Jerusalem: Magnes P. 298-300.

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

Steinschneider, M[oritz]. 1968/1888. "Zur Frauenliterature [About women in literature]." *Israelitische Letterbode* XII 49-95. Rpt. ed. A.M. Habermann, Jerusalem.

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

---. 1905. "Allgemeine Einleitung in der Jüdische Literatur des Mittelalters [A general introduction to medieval Jewish literature]. III Frauen [Women]." *Jewish Quarterly Review*. O.S. 17:552-553.

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

Cheryl Tallan
March, 2006

Tallan, Cheryl. 2000. *Medieval Jewish Women in History, Literature, Law and Art: A Bibliography*. Waltham MA: Hadassah International Research Institute on Jewish Women at Brandeis University.

Wachstein, Bernhard. 1931. "Die Frau im Mittelalter bis gegen Ende des XVIII Jahrhunderts [The woman in the middle ages to the end of the 18th century]." In *Literature über die jüdische Frau*. Wein: Selbstverlag der Blbliothek der Israel Kulturgemeinde. 15-16.

a short bibliography on works about medieval Jewish women.

Ysmah, Moshe. 1988-89. "Ha-`ishah be-halakhah - bibliografiah [The woman in Jewish law - a bibliography]." *Shenaton Mikhlalat 'Orot Yisra'el*. I: 72-82.

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