

Chapter 1 : Bibliography Graeco Roman Islamic Egypt

Medieval Bibliography. Go to Animals, (Sch69b v) proceedings of the International Seminar on Replicas of Ancient and Medieval Vessels. Roskilde.

Aspects of Ancient Modal Paradigms In speaking about the general features of the universe, ancient philosophers were inclined to think that all generic possibilities will be actualized, a habit of thinking called the principle of plenitude by Arthur O. Correspondingly, it was natural for them to think that the invariant structures of reality are necessary. This line of thought is found, e. Even though Aristotle did not define modal terms with the help of extensional notions, examples of this habit of thought can be found in his discussion of eternal beings, the natures of things, the types of events, and generic statements about such things. Modal terms refer to the one and only world of ours and classify the types of things and events on the basis of their actuality. This paradigm suggests that actualization is the general criterion of the genuineness of possibilities, but the deterministic implications of this view compelled Aristotle to seek ways of speaking about unrealized singular possibilities. However, it is not clear that Aristotle had any such distinction in mind. For different interpretations and evaluations of the role of this model in Aristotle, see Hintikka , Sorabji , Seel , Waterlow a, van Rijen , Gaskin In Posterior Analytics I. Some ancient commentators took this to mean that Aristotle operated with a distinction between strong essential per se necessities and weak accidental necessities in the sense of non-essential invariances, such as inseparable accidents see also Porphyry, Isagoge 3. See the commentaries on the Prior Analytics by Alexander of Aphrodisias This was also the view of Averroes and some Latin authors in the Middle Ages. Another Aristotelian modal paradigm was that of possibility as potency. The types of potency-based possibilities belonging to a species are recognized as possibilities because of their actualization "no natural potency type remains eternally frustrated. Aristotle says that when the agent and the patient come together as being capable, the one must act and the other must be acted on Met. In De Caelo I. He argues that the alleged unactualized potencies are not potencies at all because they cannot be assumed to be realized at any time without contradiction. Aristotle applies here the model of possibility as non-contradictoriness which is defined in Prior Analytics I. In speaking about the assumed non-contradictory actualization of a possibility, Aristotle thinks that it is realized in the real history. This argument excludes those potentialities which remain eternally unrealized from the set of genuine possibilities. Aristotle applies here and in some other places for example, Met IX. The argument has created much controversy about how possibilities are supposed to obtain. See Judson ; Rini , " Aristotle refers to potencies in criticizing some of his contemporaries who claimed that only that which takes place is possible Met. The model of possibility as potency prima facie allowed him to speak about all kinds of unrealized singular possibilities by referring to passive or active potencies, but taken separately they represent partial possibilities which do not guarantee that their actualization can take place. More is required for a real singular possibility, but when the further requirements are added, such as a contact between the active and passive factor and the absence of an external hindrance, the potency model suggests that the potency can really be actualized only when it is actualized Met. In discussing future contingent statements in In Chapter 9 of De interpretatione, Aristotle says that what is necessarily is when it is, but he then qualifies this necessity of the present with the remark that it does not follow that what is actual is necessary without qualification. Another interpretation is that Aristotle wanted to show that the necessity of an event at a certain time does not imply that it would have been antecedently necessary. Aristotle discusses such singular diachronic modalities in some places Met. Aristotle did not elaborate these ideas, which might have been his most promising attempt to formulate a theory of unrealized singular possibilities. The importance of this model is particularly stressed in Waterlow a; see also von Wright ; Weidemann ; Gaskin Analogous discussions were not unusual in later ancient philosophy. The Stoics revised this definition by adding the condition of the absence of external hindrance, thinking that otherwise the alleged possibility could not be realized. They did not add that an activator is needed as well, because then the difference between potentiality and actuality would disappear. According to the deterministic world view of the Stoics, fate as a kind of active potency necessitates everything, but they did not accept the Master

Argument of Diodorus Cronus for determinism, which was meant to show that there cannot be possibilities which will not be realized. The number of passive potencies with respect to a definite future instant of time is greater than what will be realized. As long as these possibilities are not prevented from being realized by other things, they in some sense represent open possibilities. Alexander of Aphrodisias thought that it was misleading to speak about unrealized diachronic possibilities if everything is determined. See Sharples ; Bobzien , ; Hankinson Neither Aristotle nor later ancient thinkers had any considered conception of simultaneous alternatives. They thought that what is necessarily is when it is, and that the alternative possibilities disappear when the future is fixed. Aristotle often made use of indirect arguments from false or impossible positions by adding hypotheses which he himself labelled as impossible. For this controversy, see Kukkonen Some late ancient authors were interested in impossible hypotheses as tools for conceptual analysis. In the arguments which were called Eudemian procedures something impossible was assumed in order to see what followed. These hypotheses were not regarded as formulations of possibilities in the sense of what could be actual; they were counterpossible and not merely counterfactual Martin It was apparently based on various assumptions which were not fully compatible Hintikka , Smith , Striker There are also several formal reconstructions such as Rini modern predicate logic , Ebert and Nortmann possible worlds semantics , various set-theoretical approaches discussed in Johnson , and Malink , mereological semantics. One of the Aristotelian modal paradigms occurring in Boethius is that of possibility as potency potestas, potentia. Some potencies are never unrealized. They are said to be necessarily actual. When potencies are not actualized, their ends are said to exist potentially In Periherm. Necessarily actual potencies leave no room for the potencies of their contraries, for they would remain unrealized forever and the constitution of nature does not include elements which would be in vain In Periherm. The potencies of non-necessary features of being do not exclude contrary potencies. They are not always and universally actualized, but as potency-types even these potencies are taken to satisfy the actualization criterion of genuineness In Periherm. This is another Boethian conception of necessity and possibility. He thought that modal notions can be regarded as tools for expressing temporal or generic frequencies. According to the temporal version, what always is is by necessity, and what never is is impossible. Possibility is interpreted as expressing what is at least sometimes actual. Correspondingly, a generic property of a species is possible only if it is exemplified at least in one member of that species In Periherm. Like Aristotle, Boethius often treated statement-making utterances as temporally indeterminate sentences. The same sentence can be uttered at different times, and many of these temporally indeterminate sentences may sometimes be true and sometimes false, depending on the circumstances at the moment of utterance. If the state of affairs the actuality of which makes the sentence true is omnitemporally actual, the sentence is true whenever it is uttered. In this case, it is necessarily true. If the state of affairs associated with an assertoric sentence is always non-actual, the sentence is always false and therefore impossible. A sentence is possible only if what is asserted is not always non-actual I. See Mueller , 23â€” Correspondingly, 3 shows how the necessity of the present was understood in ancient thought. Boethius thought that the temporal necessity of p can be qualified by shifting attention from temporally definite cases or statements to their temporally indeterminate counterparts I. But he also made use of the diachronic model according to which the necessity of p at t does not imply that, before t, it was necessary that p obtains at t. Boethius developed the diachronic ideas as part of his criticism of Stoic determinism. If it is not true that everything is causally necessitated, there must be genuine alternatives in the course of events. Free choice was the source of contingency in which Boethius was mainly interested, but he thought in addition that according to the Peripatetic doctrine there is a real factor of indeterminacy in the causal nexus of nature. When Boethius refers to chance, free choice, and possibility in this context, his examples include temporalized modal notions which refer to diachronic prospective possibilities at a given moment of time. A temporally determinate prospective possibility may not be realized at the time to which it refers, in which case it ceases to be a possibility. Boethius did not develop the idea of simultaneous alternatives which would remain intact even when diachronic possibilities had vanished, insisting that only what is actual at a certain time is at that time possible at that time cf. Kretzmann in the same volume, with essays by R. According to the majority interpretation, Ammonius and Boethius ascribe to Aristotle the view that the predictions of future contingent

events and their denials differ from other contradictory pairs of propositions, because truth and falsity are not definitely distributed between them and the propositions are consequently neither true nor false. For various interpretations of how Boethius restricted bivalence, see Frede ; Craig ; Gaskin , Kretzmann No qualification of the principle of bivalence is involved Mignucci , ; for related interpretation of Ammonius, see Seel Peter Abelard and John Buridan were among those who read Aristotle as holding that future contingent propositions are true or false. Peter Auriol argued that these propositions lack a truth-value; even God is aware of the future in a way which does not imply bivalence. This was an exceptional view. See Normore , ; Lewis ; Schabel ; Knuuttila Boethius, Aquinas, and many others thought that God can know future contingents only because the flux of time is present to divine eternity. Some late medieval thinkers, for example John Duns Scotus and William of Ockham, found the idea of atemporal presence of history to God problematic and tried to find other models for foreknowledge. These discussions led to the so-called middle knowledge theory of the counterfactuals of freedom Craig ; Freddoso ; Dekker From the point of view of the history of modal thought, interesting things took place in theology in the eleventh and twelfth centuries. Augustine had already criticized the application of the statistical model of possibility to divine power; for him, God has freely chosen the actual world and its providential plan from alternatives which he could have realized but did not will to do potuit sed noluit. This way of thinking differs from ancient philosophical modal paradigms, because the metaphysical basis is now the eternal domain of simultaneous alternatives instead of the idea of one necessary world order. This was the dominating conception of theological modal metaphysics until Duns Scotus departed from it. While the new idea of associating modal terms with simultaneous alternatives continued to be used in thirteenth-century theology, it was not often discussed in philosophical contexts. In addition to Augustinian theological issues, one can find some theoretical considerations of the new modal semantics in the twelfth century. Even though Abelard made use of traditional modal concepts, he was also interested in the philosophical significance of the idea of modality as alternativeness. Assuming that what is actual is temporally necessary at a certain point of time as no longer avoidable, he adds that unrealized counterfactual alternatives are possible at the same time in the sense that they could have happened at that time. See Martin , ; Marenbon , “”, is sceptical about this interpretation. Gilbert of Poitiers stressed the idea that natural regularities which are called natural necessities are not absolute, since they are freely chosen by God and can be overridden by divine power. The modal element of the individual concept was probably needed in order to speak about Plato in alternative possible histories Knuuttila , 75” An interesting early thirteenth-century philosophical analysis of Augustinian modalities was put forward by Robert Grosseteste Lewis

Chapter 2 : Medieval Bibliography

Bibliography for Philosophy (In general it may be easier to simply Google a topic or author since all of the Ancients and Medieval writers works are on line in original languages as well as various translations.

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Chapter 3 : Internet History Sourcebooks Project

1. *Ancient Sources. The philosophical analysis of emotions was introduced by Plato and developed further by Aristotle. In the fourth Book of his Republic, Plato famously divided the soul into three parts: the rational part (logistikón), the spirited part (thumoeides), and the appetitive part (epithumátikon).*

Alcock, L Dinas Powys: Second conference proceedings, Avebury Worldwide Archaeology Series no. University of Calgary Press: Accessed 12 December Scottish Archaeol J Birley, A R a Tacitus. Birley, R Vindolanda. Collected Papers, Titus Wilson: Past, Present and Future. Bishop, M C ed b Roman Inveresk: Bishop, M C Inveresk Gate: Black, E W University of Exeter Press: Boece, H Scotorum historiae a prima gentis origine. Breeze, D J b Roman Scotland: Frontier Country second edition. Comm Monograph Series No 7: National Museum of Scotland: Edinburgh Breeze, D J. A report on excavations carried out by J. Burnham, B et al. Campbell, L A study in culture contact: Unpublished PhD thesis, University of Glasgow. Essays in memory of Michael G. Excavations at Kintore, Aberdeenshire Scottish Trust for Archaeological Research Monograph 8: Volume 2, Other Sites. Scott Trust for Archaeological Research Monograph: Cramp, L J E. Crummy, N The Roman small finds from excavations in Colchester Curle, J A Roman frontier post and its people: Davies, R The Roman military diet, Britannia 2, Society of Antiquaries of Scotland. Fincham, G Landscapes of imperialism: Roman and native interaction in the East Anglian Fenland. British Archaeological Reports British series Aspects of west European prehistory in the first millennium B. From the later Republic to late Antiquity. Gardner, A a An Archaeology of Identity: Green, K The Archaeology of the Roman economy. Back to top Haggarty, G. University of Edinburgh, Fieldwork and Excavations, , Society of Antiquaries of Scotland: Past, Present and Future, Armatura Press: Council for British Archaeology Occasional Paper 1. Council for British Archaeology: Excavations in , Tyne and Wear Museums: Breaking down the boundaries, London. Armatura Press; Duns, Hunter, F a Beyond the edge of the Empire: Caledonians, Picts and Romans. Journal of Roman Archaeology: Hunter, F and Keppie, L eds in press Newstead: Society of Antiquaries of Scotland: Edinburgh, and Edinburgh Ireland, S Roman Britain: Understanding Aerial Archaeology, Tempus: Jones, S The archaeology of ethnicity. Society for the Promotion of Roman Studies: Keppie, L b The Legacy of Rome. Keppie, L J F Burnswark: Sci 10 2 , Det Kongelige Nordiske Oldskriftselskab:

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Speculum Historiale; New York: The reprint includes a supplementary bibliography by Brynley F. Roberts; the pages given print Latin records but no Welsh ones. Also appears in Other Scholarly Writing, infra. English Historical Documents c. U of Wales P, Has an enormous amount of historical material in the notes. The Celtic Heroic Age: Koch, in collaboration with John Carey. Celtic Studies Publications 1. Celtic Studies Publications, A collection of primary materials about or by Celtic peoples, all in English translation, including translations of Welsh material on Arthur. The Celtic Sources for the Arthurian Legend. Coe and Simon Young. Popular anthology; includes some Latin items as well as Celtic-language ones, all with translations. Single Items Corpus Inscriptionum Latinarum: This is said to contain the principal inscription referring to Lucius Artorius Castus, but I have been unable to locate it. Burgess Other Scholarly Writing infra, includes years as an appendix, and promises a forthcoming edition. Collections ; supra. De excidio Britanniae, fragmenta, liber de Paenitentia, accedit et lorica Gildae. Nutt for the Honourable Society of Cymmrodorion, The primary texts are in Latin with facing page translation. The Ruin of Britain and Other Works. Arthurian Period Sources 7. See stanza 99, 1. The Oldest Scottish Poem. Edinburgh, Edinburgh UP, Bede records a British victory at the siege of Mt Badon: In his note to this passage Plummer places the battle circa Ecclesiastical History of the English People. Bertram Colgrave and R. Colgrave and Mynors date Badon circa Les Plus Anciens Textes. British History and The Welsh Annals. Arthurian Period Sources 8. The Historia Brittonum, Vol. John Williams ab Ithel. Rerum Britannicarum medii aevi scriptores. Reprinted in Arthurian Sources 5 Texts: Rachel Bromwich and D. The Historia regum Britanniae of Geoffrey of Monmouth: The Historia regum Britannie of Geoffrey of Monmouth. The Text of Caxton. Interesting as an early identification of Camelot with Cadbury xvi-xviii. Map of Roman Britain. English Place-Name Elements Cambridge: Map of Britain in the Dark Ages. Rivet and Colin Smith. The Place-Names of Roman Britain. Batsford; Book Club Associates, A Companion to Roman Britain. The bibliography lists about a hundred books on Roman Britain. The New Arthurian Encyclopedia. St James P, A Welsh Classical Dictionary: People in History and Legend up to about A. National Library of Wales, Oxford University Press, [paperback edn]. Elizabeth Archibald and Ad Putter. Cambridge University Press, University of Wales Press, England before the Norman Conquest: Roman Britain and the English Settlements. Oxford History of England 1. The Heritage of Early Britain. A History of the Anglo-Saxons. An Introduction to Anglo-Saxon England. The Barbarian West The Emergence of England and Wales. Roman Britain and Early England, 55 B. Ancient People and Places The Later Roman Empire A Social Economic and Administrative Survey. Oxford History of England 2. Dawn of the Middle Ages. Oxford History of England 1A. Roman Britain to Saxon England: A History of the Welsh. Oxford History of England 1B. A History of Roman Britain. The Ending of Roman Britain. A History of Wales: From the Earliest Times to the Edwardian Conquest. The Fall of the Roman Empire. Rome, Britain, and the Anglo-Saxons. The Struggle for Britain AD British Political Continuity, Gildas and Britain in the Fifth Century. The Age of Arthur: A History of the British Isles from The End of Roman Britain. An Age of Tyrants: Britain and the Britons, A. Pennsylvania State UP, Edward James, Britain in the First Millennium. For Badon see pp. Higham and Martin J. New Haven and London: Yale University Press,

Chapter 5 : Libraries in the Medieval and Renaissance Periods - Wikisource, the free online library

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Chapter 6 : Gender and Identity in Medieval and Premodern Islam – Babayan & Bernstein

(A useful survey of medieval philosophy's historical antecedents, including the philosophical movements of late antiquity, and of the main figures of the medieval period through the beginning of the twelfth century.)

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Chapter 7 : Archimedes Book List

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Chapter 8 : Reading Lists - Islamic Manuscript Studies - Research Guides at University of Michigan Library

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Lexique roman ou dictionnaire de la langue des troubadours. Le grand Robert de la langue française: Lasch, Agathe et al. Glossarium ad scriptores mediae et infimae graecitatis. D8 a Lampe, G. A Patristic Greek Lexicon. E5 L6 Sophocles, E. Greek lexicon of the Roman and Byzantine periods from B. Grande dizionario della lingua italiana. Dictionnaire latin-français des auteurs chrétiens. Glossarium mediae et infimae latinitatis. Mediae Latinitatis lexicon minus. A glossary of later Latin to A. Grand Dictionnaire de Droit du Moyen Age. Medievalists should be aware of: Morris, The prosopography of the later Roman Empire. Henri Marrou, Prosopographie chrétienne du Bas-Empire. Paris, [AM], which takes the church down to c. The 11 extant vols. Hierarchia catholica medii aevi. Monasterii, sumptibus et typis Librariae Regensbergianae, The work is badly out-of-date and contains many errors. Series episcoporum Ecclesia Catholica. Geschichte der lateinischen Literatur des Mittelalters. Les noms latins ou transmis par le latin. Les noms de personne contenus dans les noms de lieux. Bibliotheca historica medii aevi: Wegweiser durch die Geschichtswerke des europäischen Mittelalters bis Repertorium fontium historiae medii aevi. Istituto storico Italiano, -. An updating of Potthast above. Far more detailed, but still incomplete - only goes to K. Deutschlands Geschichtsquellen im Mittelalter. This bibliography has been redone in parts by W. There are several periodicals devoted to onomastics and the narrower subject of place names: Commission royale de toponymie et dialectologie. An international bibliography of work in onomastics. Zeitschrift fuer Namenforschung, continues Zeitschrift fuer Ortsnamenforschung. Places and other geographic names. It is being replaced by Hausner below. Comité des travaux historiques et scientifiques. Dictionnaire topographique de la France, comprenant les noms de lieu anciens et modernes. Carlo Battisti et al. Issued by the Istituto di glottologia della R. Lexicon lateinischer geographischer Namen. The 3-volume set, not the single volume abridgement. Dictionnaire de géographie historique de la Gaule et de la France. Historisch-geographisches Wörterbuch des deutschen Mittelalters. Lexikon der deutschen Burgen und Schloesser. B Boyle, Leonard E. B75 g - Also: B Brown, Michelle. A Guide to Technical Terms. ND50 B81 Cappelli, A. Cronologia, cronografia e calendario perpetuo: Répertoire des sources historiques du moyen âge. Répertoire topo-bibliographique des abbayes et prieures. Hachette, - rp. R M98 Reynolds, Leighton D. R4 Wattenbach, Wilhelm. Das Schriftwesen im Mittelalter. Z W34 - still useful. Major source collections Background: Problems in monastic history. A22 - This is really a continuation of: Académie des Inscriptions et Belles-Lettres. Recueil des historiens des croisades. Lois, Historiens occidentaux, Historiens grecs, Historiens orientaux, Documents arméniens. Recueil des historiens de la France. There are three series: Documents financiers et administratifs. The series began anew under the same title in Recueil des historiens des Gaules et de la France. B76 - Begun by Martin Bouquet, reprinted by Leopold Delisle and continued by the Académie, the series is actually incomplete, though in some respects it is continued by Recueil des historiens de la France above. Comité des Travaux historiques et scientifiques. Chroniques, mémoires, journaux, récits et compositions historiques². Cartulaires et recueils de chartes³. Correspondances et documents politiques et administratifs⁴. Documents de la période révolutionnaire⁵. Documents philologiques, philosophiques, juridiques Publications archéologiques Gallia christiana in provincias ecclesiasticas distributa. A unique collection of sources on the French church, and each volume also contains a number of charters [instrumenta] as an appendix. Germany Monumenta Germaniae Historica Subseries: Deutsches Archiv, Archiv and Neues Archiv. Great Britain Rerum Britannicarum medii aevi scriptores. For information on how to navigate the chronicles in many of the above- mentioned sources, see M. Corpus Christianorum Corpus scriptorum ecclesiasticorum latinorum. Published by the Oesterreichische Akademie der Wissenschaften and often simply termed the Vienna corpus, this series parallels the Corpus Christianorum in its efforts to improve upon Migne. Series Latina vols. Supplementum, by Adalbert Hamman. Concilia generalia et provincialia, quaecunq̄ reperiri potuerunt; item epistolae decretalis, et Romanor. Acta

conciliorum et epistolae decretales, ac constitutiones summorum pontificum. Sacrosancta concilia ad regiam editionem exacta quae nunc quarta parte prodit auctior. Sacrorum conciliorum nova, et amplissima collectio in qua praeter ea quae Phil. Cossartius et novissime Nicolaus Coleti in lucem edidit, ea omnia exhibentur, quae Johannes Dominicus Mansi divulgavit. Die Regesten des Kaiserreichs: Regesta pontificum romanorum inde ab a. Regesten der kaiser und paepste fuer die jahre bis n. Frankfurt am Main,

Chapter 9 : Bibliography for Girdle, Ancient & Medieval

A research guide to scholarly resources on ancient & medieval history. Brill's New Pauly ASU Web Access The New Pauly is a Reallexikon or encyclopaedia of the ancient world.

Indiana University Press, *Women and Gender in Islam: Historical Roots of a Modern Debate*. Yale University Press, *The Problem of Interpretation. Shifting Boundaries in Sex and Gender*. Keddie and Beth Baron. Servicio de Publicaciones de la Universidad de Cordoba, S7 A] Atkin, Muriel. *Expressions of Identity and Change*. Edited by Jo-Ann Gross. Duke University Press, *An Analysis of the Istanbul Tahris of Papers on Inner Asia, The Social Organization of Culture Difference*. Cross-Cultural Psychology 8 4 Cross-Cultural Psychology 19 3 Presses Universitaires de France, *Women, Sex, and Torah Study. Reading Sex in Talmudic Culture*. University of California Press, *Paul and the Politics of Identity. The Cultural Construction of Sexuality*. L68 C54 Reference work, with short articles. Presses universitaire de France, I74 C] Coulson, Noel J. *A Social History from to D] DeVos, George A. Cross-Cultural Psychology 11 1 D Mostly modern, but seems to be a good survey. An Agenda for Historical Research. Sex and Sexuality in the Premodern West*. Jacqueline Murray and Konrad Eisenbichler. University of Toronto Press, *Ethnic and Racial Studies 2 1 The Private World of Ottoman Women*. G] Haaland, Gunnar. Haddad, Yvonne and A. *Roles of Muslim Women and Men*. Oxford University Press, M88 H] Hagendoorn, Louk. Alexandre Popovic and Gilles Veinstein. *Der Fruhlingsgarten von Mawlana Abdurrahman Dschami*. Kaiserlich-konigliche Hof- und Staats-Druckerei, *History of the Orient 18 Muslim Women in Medieval India*. Muslim Women throughout the World: Lynne Rienner Publishers, I74 K Not as useful as it could be; I found a bunch of mistakes and nothing is periodized. *Demonizing the Queen of Sheba*: University of Chicago Press, S48 L] Lazzarini, Edward J. *Race, Femininity and Representation*. The text that the work is about is from the early 17th century. *Social and Economic History of the Orient 26 University of Texas Press, Gender and Discourse in Arabo-Islamic Writing*. Princeton University Press, Marsot, Afaf al-Sayyid, ed. *Society and Sexes in Medieval Islam. Nature and Sexuality in Persian Poetry*. Merguerian, Gayane Karen and Afsaneh Najmabadi. *The Veil and the Male Elite: State University of New York Press, Culture History, and Literature*. New York University Press, *Sex and Society in Islam: Birth Control before the Nineteenth Century*. Cambridge University Press, I M] Nichols, Patricia C. Columbia University Press, *The Politics and Erotics of Culture. The Cultural Construction of Gender and Sexuality. The Message in the Bottle: Women and Sovereignty in the Ottoman Empire*. Nomads in the Cultural Evolution of the Old World. *Masters of the Eurasian Steppe. Women in Islamic Biographical Collections: R61 Nice survey of biographical literature, section on mystical women. The Cultural Politics of Gender Ambiguity*. Julia Epstein and Kristina Straub. *Women in the Muslim Unconscious*. S42 S Good for comparing Islamic world to Europe. Includes index for century. *Hermaphrodites in Medieval Islam*. Also published in *Women in Middle Eastern History: Society and the Sexes in Medieval Islam*. *Islam, Sexuality and Sacrifice*. M6 C] Schippers, Arie. *Eros in Sufi Literature and Life*. *My Soul is a Woman: The Feminine in Islam*. Verlag Rosa Winkel, *Identity in Central Asia: Gender and the Politics of History*. *Legal and Literary Perspectives. Anthropological Approaches to Second Language Use. Politics, Gender and the Islamic Past: The Homoerotic Tale in Arabic and Persian*.