

Paula Findlen
Folger Shakespeare Library

Th and Fri 1-4:30
Spring 2003

**WOMEN ON THE VERGE OF SCIENCE:
GENDER AND KNOWLEDGE IN EARLY MODERN EUROPE**

Between the sixteenth and eighteenth centuries both men and women investigated the natural world with renewed intensity. They did so for a variety of different reasons and this seminar explores some of the ways in which questions of gender and questions of knowledge emerged simultaneously in the age of the Scientific Revolution. Looking closely at a sample of the source materials that have recently been made available, we will look critically at how and why women philosophers, naturalists, alchemists, mathematicians, astronomers, and medical practitioners contributed to the growth of knowledge in the early modern period. We will also discuss the broad context in which men and women shared in the possibilities for new knowledge at this time by considering questions of the location of scientific work, experimentation, and teaching in an era in which new institutions of science and learning arose in relationship to more traditional venues for knowledge. Finally, we will consider the most recent work by scholars interested in this subject in relation to the (now classic) studies of historians such as Londa Schiebinger (*The Mind Has No Sex? Women in the Origins of Modern Science*), Carolyn Merchant (*The Death of Nature: Women, Ecology, and the Scientific Revolution*), and Evelyn Fox Keller (*Reflections on Gender and Science*). We will also discuss the work on gender and knowledge in light of the current historiography of the Scientific Revolution (see, for example, Steven Shapin, *The Scientific Revolution*; and Peter Dear, *Revolutionizing the Sciences*).

Fundamentally this seminar is concerned with two basic questions: Where is the discussion about gender and knowledge today in light of the work of the past two decades? What role should it play in articulating a more dynamic and broad-ranging account of the making of knowledge in the early modern period?

The following books should be purchased before the seminar:

Sylvia Bowerbank and Sara Mendelson, eds., *Paper Bodies: A Margaret Cavendish Reader*
Bernard le Bovier de Fontenelle, *Conversations on the Plurality of Worlds*
Anne Conway, *The Principles of the Most Ancient and Modern Philosophy*
Natalie Zemon Davis, *Women on the Margins*
Moderata Fonte, *Women's Worth*
Anna Maria Van Schurman, *Whether a Christian Woman Should Be Educated*

While not required reading, two additional books are highly recommended as background reading in preparation for this seminar:

Steven Shapin, *The Scientific Revolution*

Londa Schiebinger, *The Mind Has No Sex*

Week One

Optional Library Orientation (meet Betsy Walsh in the Registrar's Office, 5/15 11-12)

May 15: Gender and the Nature of Knowledge in Early Modern Europe

This first seminar is concerned with establishing an image of the male philosopher in early modern Europe. We will particularly examine Francis Bacon's image of the philosophical community and knowledge in light of recent work on the gender of the male philosopher in other contexts. What are the diverse models for the male philosopher at this time? What questions of gender do they raise? (Steven Shapin's *The Scientific Revolution* is good background reading for this first meeting).

Reading:

Francis Bacon, *The Masculine Birth of Time* (1603), in Benjamin Farrington, *The Philosophy of Francis Bacon* (Chicago: University of Chicago, 1964), pp.61-72.

Francis Bacon, *New Atlantis* (1627), in Sylvia Bowerbank and Sara Mendelsohn, eds., *Paper Bodies: A Margaret Cavendish Reader* (Ontario, Canada: Broadview Press, 2000), pp. 264-300.

Sarah Hutton, "The Riddle of the Sphinx: Francis Bacon and the Emblems of Science," in Lynette Hunter and Sarah Hutton, eds., *Women, Science, and Medicine 1500-1700* (Phoenix Mill Thrupp, U. K.: Sutton Publishing, 1997), pp. 7-28.

Mario Biagioli, "Knowledge, Freedom, and Brotherly Love: Homosociality in the Accademia dei Lincei," *Configurations* 3 (1995): 139-166.

Jan Golinski, "The Care of the Self and the Masculine Birth of Science," *History of Science* 40 (2002): 125-145.

May 16: In the Neighborhood of Science

What does it mean to participate in the creation of scientific knowledge? This seminar explores this question, using a variety of case studies. Read excerpts from Moderata Fonte's account of an imaginary conversation among Venetian patrician women. How might we understand conversation about the natural world in this dialogue in light of the questions about the role of gender and knowledge in domestic and civic life that these other case studies raise?

Reading:

Paula Findlen, "Masculine Prerogatives: Gender, Space and Knowledge in the Early Modern Museum," in *The Architecture of Science*, ed. Peter Galison and Emily Thompson (Cambridge, MA: MIT Press, 1999), pp. 29-57.

Deborah Harkness, "Managing an Experimental Household: The Dees of Mortlake and the Practice of Natural Philosophy," *Isis* 88 (1997): 247-262.

Tara Nummedal, "Alchemical Reproduction and the Career of Anna Zieglerin," *Ambix* 48 (2001): 56-68.

Frances Harris, "Living in the Neighborhood of Science: Mary Evelyn, Margaret Cavendish, and the Greshamites," in Lynette Hunter and Sarah Hutton, eds., *Women, Science, and Medicine 1500-1700* (Phoenix Mill Thrupp, U. K.: Sutton Publishing, 1997), pp. 198-217.

Moderata Fonte, *Women's Worth*, ed. and trans. Virginia Cox (Chicago: The University of Chicago Press, 1997), pp. 43-57, 129-189.

3:30-4:30 *Presentation by Yari Perez Marin on women and medicine in sixteenth-century New Spain*

Week Two

May 22: Bodies of Knowledge

Medicine was perhaps the most complex and contested terrain in which women claimed expertise in key aspects of the natural world, in particular female reproduction and the world of medicinal recipes. This seminar examines questions of gender in relations to knowledge of the human body. How did midwives and male-midwives present their expertise in female reproduction? How did popular medical guides present male and female knowledge of the body?

Reading:

Jane Sharp, *The Midwives Book or the Whole Art of Midwifery Discovered*, ed. Elaine Hobby (Oxford: Oxford University Press, 1999), pp. 1, 5, 11-13.

Sarah Stone, *A Complete Practice of Midwifery* (London, 1738), v-xx.

Mary E. Fissell, "Hairy Women and Naked Truths: Gender and the Politics of Knowledge in Aristotle's Masterpiece," *William and Mary Quarterly* ser. 3, 60/1 (2003): 43-74.

Isobel Grundy, "Sarah Stone: Enlightenment Midwife," in Roy Porter, ed., *Medicine in the Enlightenment* (Amsterdam: Rodopi, 1995), pp. 128-145.

Nina Gelbart, "Midwife to a Nation: Mme due Corday Serves France," in Hilary Marland, ed., *The Art of Midwifery: Early Modern Midwives in Europe* (New York: Routledge, 1993), pp. 131-151.

Adrian Wilson, *The Making of Man-Midwifery: Childbirth in England 1660-1760* (Cambridge, MA: Harvard University Press, 1995), pp. 1-7, 47-62, 175-183.

2:10-2:50, 3:10-4:30 *Presentations by Elaine Leong, Alisha Rankin and Catherine Field on women, medicine, and recipes (40 minutes each) and examination of Folger recipe collection*

May 23: Collecting and Representing Nature

During the early modern period natural history emerged as one of the most important forms of scientific activity. Consider the ways in which the study of nature and art intertwined in the work of Maria Sibylla Merian and the rise of botanical books by and for women in eighteenth-century England. Which aspects of natural history especially attracted female participants?

Reading:

Natalie Zemon Davis, *Women on the Margins: Three Seventeenth-Century Lives* (Cambridge, MA: Harvard University Press, 1995), pp. 140-202.

Ann Shteir, *Cultivating Women, Cultivating Science: Flora's Daughters and Botany in England 1760 to 1860* (Baltimore: Johns Hopkins University Press, 1996), pp. 1-

7, 35-89.

3:30-4:30 *Trip to the National Museum of Women in the Arts (1250 New York Ave N.W.; 202-783-5000)*

Week Three

May 29: Women and the Republic of Letters

This seminar explores the place of women in the republic of letters. What were the constituent features of the republic of letters as a mechanism for organizing conversations about knowledge and exchange of information? What possibilities existed for women who wished to participate in this imagined community of scholars? How did they understand their place within the republic of letters?

Reading:

Anna Maria Van Schurman, *Whether a Christian Woman Should Be Educated and Other Writings*, ed. and trans. Joyce Irwin (Chicago: University of Chicago Press, 1998), pp.1-56.

Bathsua Makin, *An Essay to Revive the Ancient Education of Gentlewomen* (1673), in Frances Teague, *Bathsua Makin, Woman of Learning* (Lewisburg: Bucknell University Press, 1998), pp. 109-150.

Maarten Ultee, "The Republic of Letters: Learned Correspondence 1680-1720," *The Seventeenth Century* 2/1 (1987): 95-112.

Lorraine Daston, "The Ideal and Reality of the Republic of Letters," *Science in Context* 4 (1991): 367-386.

3:30-4:30 *Presentation by Carol Pal on women and the republic of letters*

May 30: Patrons and Philosophers

Looking closely at Descartes' famous correspondence with Elisabeth of Bohemia, this seminar explores the possibilities for philosophical conversation between men and women. To what degree did the woman philosopher emerge in the seventeenth century? What role did this famous exchange play in the growth of philosophical conversation at this time?

Reading:

Lisa Shapiro, "Princess Elizabeth and Descartes: The Union of Soul and Body and the Practice of Philosophy," *British Journal of the History of Philosophy* 7 (1999): 503-520.

Lisa Shapiro, ed. and trans., *Correspondence between Elisabeth, Princess of Bohemia, and René Descartes* (partial draft translation forthcoming in "The Other Voice" series of the University of Chicago Press).

Paula Findlen, "Ideas in the Mind: Gender and Knowledge in the Seventeenth Century," *Hypatia* 17 (2002): 183-196.

3:30-4:30 *Presentation by Scott Maisano on Descartes and female automata*

Week Four

June 5: Imagining Science, Observing Nature

Margaret Cavendish is probably the most discussed and well studied woman natural philosopher of the seventeenth century. Yet we tend to view her in isolation, a singular mind in an era of scientific revolution. How might we place Cavendish at the center of these developments rather than on the margins? What contributions did she make to the growth of natural philosophy at this time?

Reading:

Margaret Cavendish, *Description of a New Blazing World* (1666), in Sylvia Bowerbank and Sara Mendelsohn, eds., *Paper Bodies: A Margaret Cavendish Reader* (Ontario, Canada: Broadview Press, 2000), pp. 151-251.

Margaret Cavendish, *Observations on Experimental Philosophy* (1668), pp.3-22, 46-53, 58-62, 74-87.

Letters and Poems in Honour of the Incomparable Princess, Margaret Duchess of Newcastle (1676), in Sylvia Bowerbank and Sara Mendelsohn, eds., *Paper Bodies: A Margaret Cavendish Reader* (Ontario, Canada: Broadview Press, 2000), pp. 301-313.

Lisa Sarasohn, [new article on Margaret Cavendish and Thomas Hobbes]

Peter Dear, "Totius in verba: Rhetoric and Authority in the Early Royal Society" *Isis* 76 (1985): 145-161.

3:30-4:30 *Presentation by Lara Dodds on Cavendish and genres of writing*

June 6: Philosophical Systems

Early modern women are often presented as commentators on knowledge rather than creators of new knowledge. Anne Conway is an example of a woman who sought to create her own philosophy, in strikingly different ways than Cavendish. Should we see Conway as an important philosopher of the late seventeenth century? If so, how might we integrate her into a general history of knowledge?

Reading:

Anne Conway, *The Principles of the Most Ancient and Modern Philosophy* (1690), ed. and trans. Allison P. Coudert and Taylor Corse (Cambridge, U. K.: Cambridge University Press, 1996), pp. 1-70 (skim introduction).

Marjorie Hope Nicolson, ed., *The Conway Letters*, revised edition with a new introduction by Sarah Hutton (Oxford: Clarendon Press, 1992), pp.52-55, 70-77, 80-83, 90-98, 484-494.

Sarah Hutchison, "Anne Conway, Margaret Cavendish and Seventeenth-Century Scientific Thought," in Lynette Hunter and Sarah Hutton, eds., *Women, Science, and Medicine 1500-1700* (Phoenix Mill Thrupp, U. K.: Sutton Publishing, 1997), pp. 218-234.

3:30-4:30 *Presentation by Denise Albanese on Lucy Hutchinson's translation of Lucretius*

Week Five

June 12: Fictions of the Scientist

If the Cartesian woman was a reality in the middle of the seventeenth century, she had become an entertaining fiction by the century's end. Read Fontenelle's dialogue and Aphra Behn's preface to her translation in light of Harth and Shelford's comments on gender and knowledge in the Ancien Regime. How might we compare the situation in France to that in England?

Reading:

Erica Harth, *Cartesian Women: Versions and Subversions of Rational Discourse in the Old Regime* (Ithaca: Cornell University Press, 1992), pp. 64-122.

April G. Shelford, "'Others Laugh, Even the Learned': An Erudit's View of Women and Learning in Seventeenth-Century France," *Proceedings of the Western Society for French History* 24 (1997): 221-232.

Bernard le Bovier de Fontenelle, *Conversations on the Plurality of Worlds* (1686), trans. H. A. Hargreaves (Berkeley: University of California Press, 1990), pp. 3-73

(skim

introduction).

Aphra Behn, "Preface to Her Translation of Fontenelle's *Entretiens sur la Pluralité des Mondes* (1688)," in Sylvia Bowerbank and Sara Mendelsohn, eds., *Paper Bodies: A Margaret Cavendish Reader* (Ontario, Canada: Broadview Press, 2000), pp. 314-327.

3:30-4:30 *Presentation by Sandy Feinstein on Marie de Meurdrac's chemistry*

June 13: Women on the Verge of Science?

During the eighteenth century a number of women sought to participate in the new scientific culture, practices, and institutions that emerged in the age of Enlightenment. This final seminar offers several different case studies of what was possible (and what was not). Taken together, can we come to any conclusions about the circumstances for women's participation in science? (You might consider this question in light of the argument of Schiebinger's *The Mind Has No Sex*).

Reading:

Londa Schiebinger, "Maria Winkelmann at the Berlin Academy: A Turning Point for Women in Science," *Isis* 78 (1987): 174-200.

Mary Terrall, "Emilie du Châtelet and the Gendering of Science," *History of Science* 33 (1995): 283-310.

Paula Findlen, "Becoming a Scientist: Gender and Knowledge in Enlightenment Italy," *Science in Context* 16 (2003): 59-88.

Rebecca Messbarger, "Waxing Poetic: Anna Morandi Manzolini's Anatomical Sculptures," *Configurations* 9 (2001): 65-97.

3:30-4:30 *Trip to Dibner Library of the History of Science and Technology (in the National Museum of American History; 202-357-1568)*

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**WOMEN ON THE VERGE OF SCIENCE:
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SOME FURTHER READING**

The Scientific Revolution: Surveys

Peter Dear, *Revolutionizing the Sciences*
Allen Debus, *Man and Nature in the Renaissance*
Margaret Jacob, *The Cultural Meaning of the Scientific Revolution*
Lisa Jardine, *Ingenious Pursuits*
Thomas Kuhn, *The Copernican Revolution*
Steven Shapin, *The Scientific Revolution*
Charles Webster, *From Paracelsus to Newton*
Richard Westfall, *The Construction of Modern Science*

The Scientific Revolution: Recent Edited Volumes

Mordechai Feingold, ed., *Jesuit Science and the Republic of Letters*
J.V. Field and Frank A. J. L. James, eds., *Renaissance and Revolution*
Paula Findlen, ed., *Athanasius Kircher: The Last Man Who Knew Everything*
David Lindberg and Robert Westman, eds., *Reappraisals of the Scientific Revolution*
Margaret Osler, ed., *Rethinking the Scientific Revolution*
Pamela Smith and Paula Findlen, eds., *Merchants and Marvels*

The Scientific Revolution: Recent and Classic Monographs

Svetlana Alpers, *The Art of Describing*
Domenico Bertoloni Meli, *Equivalence and Priority: Newton versus Leibniz*
Mario Biagioli, *Galileo Courtier*
Ann Blair, *The Theater of Nature: Jean Bodin and Renaissance Science*
James Bono, *The Word of God and the Languages of Man*
Edwin Burtt, *The Metaphysical Foundations of Modern Science*
Andrea Carlino, *Books of the Body: Anatomical Ritual and Renaissance Learning*
John Robert Christianson, *On Tycho's Island: Tycho Brahe and His Assistants*
Lesley Cormack, *Charting an Empire: Geography at the English Universities*
Alfred Crosby, *The Measure of Reality: Quantification in Western Europe 1200-1600*
Lorraine Daston and Katharine Park, *Wonders and the Order of Nature*
Peter Dear, *Discipline and Experience: The Mathematical Way in the Scientific Revolution*
Allen Debus, *The English Paracelsians*
-----, *The French Paracelsians*
B. J. T. Dobbs, *The Foundations of Newton's Alchemy*
-----, *The Janus Faces of Genius*
William Eamon, *Science and the Secrets of Nature*
Deborah Harkness, *John Dee's Angel Conversations*

- Mordechai Feingold, *The Mathematician's Apprenticeship*
 Rivka Feldhay, *Galileo and the Church*
 J.V. Field, *Kepler's Geometric Cosmology*
 Paula Findlen, *Possessing Nature: Museums, Collecting and Scientific Culture in Early Modern Italy*
 David Freedberg, *The Eye of the Lynx: Galileo, His Friends, and the Beginning of Modern Natural History*
 Roger French, *William Harvey's Natural Philosophy*
 Daniel Garber, *Descartes Embodied*
 Stephen Gaukroger, *Francis Bacon and the Transformation of Early-Modern Philosophy*
 Anthony Grafton, *Cardano's Cosmos: The World and Works of a Renaissance Astrologer*
 Roger Hahn, *The Anatomy of a Scientific Institution: The Paris Academy of Sciences, 1666-1803*
 Fernand Hallyn, *The Poetic Structure of the World: Copernicus and Kepler*
 Deborah Harkness, *John Dee's Angel Conversations*
 Owen Hannaway, *The Chemists and the Word*
 John Heilbron, *Science in the Church*
 Toby Huff, *The Rise of Early Modern Science : Islam, China and the West*
 Michael Hunter, *Science and Society in Restoration England*
 -----, *Establishing the New Science: The Experience of the Early Royal Society*
 Arthur Koestler, *The Watershed: A Biography of Johannes Kepler*
 Alexandre Koyré, *From the Closed World to the Infinite Universe*
 Margaret Jacob, *The Newtonians and the English Revolution*
 Nicholas Jardine, *The Birth of the History and Philosophy of Science*
 Adrian Johns, *The Nature of the Book*
 David Lux, *Patronage and Royal Science in Seventeenth-Century France*
 William Newman, *Gehennical Fire*
 Walter Pagel, *Paracelsus*
 -----, *Johann Baptista van Helmont*
 Larry Principe, *An Aspiring Adept*
 Pietro Redondi, *Galileo Heretic*
 Eileen Reeves, *Painting the Heavens: Art and Science in the Age of Galileo*
 Rose-Mary Sargent, *The Diffident Naturalist: Robert Boyle and the Philosophy of Experiment*
 Steven Shapin, *A Social History of Truth*
 Steven Shapin and Simon Schaffer, *Leviathan and the Air-Pump: Hobbes, Boyle and the Experimental Life*
 Pamela Smith, *The Business of Alchemy*
 Alice Stroup, *A Company of Scientists: Botany, Patronage and Community at the Seventeenth-Century Parisian Royal Academy of Sciences*
 Mary Ellen Waite, ed., *A History of Women Philosophers. Vol. 3. Modern Women Philosophers 1600-1900.*
 Charles Webster, *The Great Instauration*
 Richard Westfall, *Never at Rest: A Biography of Isaac Newton*
 Frances Yates, *Giordano Bruno and the Hermetic Tradition*

-----, *The Rosicrucian Enlightenment*

Women in Early Modern Europe: Some Introductory Readings

Judith Brown and Robert Davis, eds., *Gender and Society in Renaissance Italy*

Natalie Zemon Davis and Arlette Farge, eds., *A History of Women in Europe*. III.

Renaissance and Enlightenment Paradoxes (Harvard: Belknap, 1993).

Dena Goodman, *The Republic of Letters: A Cultural History of the Enlightenment*

Carla Hesse, *The Other Enlightenment: How French Women Became Modern*

Margaret King, *Women of the Renaissance*

Paul Hoffman, *La femme dans la pensée des Lumières*

Richard Kagan, *Lucrecia's Dreams*

Patricia Labalme, ed., *Beyond Their Sex: Learned Women of the European Past*

Joan Landes, *Women and the Public Sphere in the Age of the French Revolution*

Cynthia Lawrence, ed., *Women and Art in Early Modern Europe*

Barbara K. Lewalski, *Writing Women in Jacobean England*

Carolyn Lougee, *Le Paradis des femmes: Women, Salons, and Social Stratification in
Seventeenth-Century France*

Sara Mendelsohn, *The Mental World of Stuart England*

Ottavio Niccoli, *Rinascimento al femminile*

Hilda Smith, *Reason's Disciples: Seventeenth-Century English Feminists*

-----, *All Men and Both Sexes: Gender, Politics, and the False Universal in England,
1640-1832*

Lieselotte Steinbrügge, *The Moral Sex: Woman's Nature in the French Enlightenment*

Amanda Vickery, *A Gentleman's Daughter*

Merry Weisner, *Women and Gender in Early Modern Europe*

Gender, Science, and Medicine in Early Modern Europe: Additional Readings

Susanna Åkerman, *Queen Christina of Sweden and Her Circle*

Margaret Alic, *Hypatia's Heritage*

Sally G. Allen and Joanna Hubbs, "Outrunning Atalanta: Feminine Destiny and
Alchemical Transmutation," in *Sex and Scientific Inquiry*, ed. Sandra Harding and
Jean F. O'Barr (Chicago: University of Chicago Press, 1987), pp.79-98.

Margaret Atherton, ed., *Women Philosophers of the Early Modern Period*

Marina Benjamin, ed., *A Question of Identity: Women, Science and Literature*

idem, ed., *Science and Sensibility: Gender and Scientific Inquiry 1780-1945*

Anna Battigelli, *Margaret Cavendish and the Exiles of the Mind*

Gabriella Berti Logan, "The Desire to Contribute: An Eighteenth-Century Italian
Woman

of Science," *American Historical Review* 99 (1994): 785-812.

Gisela Bock and Giulian Nobili, eds., *Il corpo delle donne*

Marta Cavazza, "Woman's Dialectics, or the Thinking Uterus: An Eighteenth-Century
Controversy on Gender and Education," in Gianna Pomata and Lorraine Daston,
eds., *The Faces of Nature in Enlightenment Europe* (forthcoming).

-----, "Laura Bassi e il suo gabinetto di fisica sperimentale: Realtà e mito," *Nuncius*
10 (1995): 207-231.

-----, "Laura Bassi maestro di Spallanzani," in *Il cerchio della vita*, pp. 185-202.

- Beate Ceranski, "Und sie fürchtet sich vor niemanden." *Die Physikerin Laura Bassi (1711-1778)*.
- William Clark, "The Misogyny of Scholars," *Perspectives on Science* 1 (1993): 342-357.
- Lorraine Daston, "The Naturalized Female Intellect," *Science in Context* 5 (1992): 209-235.
- Barbara Duden, *The Woman Beneath the Skin: A Doctor's Patients in Eighteenth-Century Germany*
- Esther Ehrman, *Mme du Châtelet: Scientist, Philosopher and Feminist of the Enlightenment*
- Alberto Elena, " 'In lode della filosofessa di Bologna': An Introduction to Laura Bassi," *Isis* 82 (1991): 510-518.
- Paula Findlen, "A Forgotten Newtonian: Women and Science in the Italian Provinces," in *The Sciences in Enlightenment Europe*, ed. William Clark, Jan Golinski and Simon Schaffer (University of Chicago Press, 1999), pp. 313-349
- , "The Scientist's Body: The Nature of a Woman Philosopher in Enlightenment Italy," in Gianna Pomata and Lorraine Daston, eds., *The Faces of Nature in Enlightenment Europe* (Berlin, forthcoming).
- , "Scandals of Their Sex: Aristocratic Women and Science in Eighteenth-Century Italy," in Sarah Knott and Barbara Taylor, ed., *Women, Equality and Enlightenment* (London: Palgrave Press, forthcoming).
- Alan Gabbey, "Anne Conway et Henry More: Lettres sur Descartes (1650-1651)," *Archives de philosophie* 40 (1977): 379-404.
- Nina Gelbart, *The King's Midwife: A History and Mystery of Madame du Coudray*
- Ingrid Guentherodt, " 'Dreyfache Verenderung' und 'Wunderbare Verwandlung': Zu Forschung und Sprache der Naturwissenschaftlerinnen Maria Cunitz (1610-1664) und Maria Sibylla Merian (1647-1717)," in Gisela Brinkler-Gabler, ed., *Deutsche Literatur von Frauen. Vol. 1. Vom Mittelalter bis zum Ende des 18. Jahrhunderts*, pp. 197-221.
- Sally Gregory Kohlstedt, ed., *History of Women in the Sciences: Readings from Isis*
- David Hillman and Carla Mazzio, eds., *The Body in Parts: Fantasies of Corporeality in Early Modern Europe*
- Wilhelm Hoerner, *Der Schmetterling: Metamorphose und Urbild. Eine naturkundliche Studie mit einer Lebensbeschreibung und Bildern aus dem Werk der Maria Sibylla Merian*.
- Sarah Hutton, "Of Physic and Philosophy: Anne Conway, F. M. van Helmont and Seventeenth-Century Medicine," in *Religio Medici: Medicine and Religion in Seventeenth-Century England*, pp. 228-246.
- Evelyn Fox Keller, *Reflections on Gender and Science*
- Susan James, "The Philosophical Innovations of Margaret Cavendish," *British Journal for the History of Philosophy* 7 (1999): 219-244.
- Kathleen Jones, *A Glorious Fame: The Life of Margaret Cavendish, Duchess of Newcastle*
- Ludmilla Jordanova, *Sexual Visions*
- Keiko Kawashima, "Researches in 'Chemistry' by Madame du Châtelet and Voltaire" [in Japanese], *Kagakushi* 24 (1994): 261-280.

- , "Madame du Châtelet dans le journalisme," *Llull* 18 (1995): 471-491.
- , "Les idées scientifique de Madame du Châtelet dans ses 'Institutions de physique,'" *Historia scientiarum* 3 (1993-94): 63-82.
- , "La participation de Madame du Châtelet à la querelle sur les forces vives," *Historia scientiarum* 40 (1990): 9-28.
- Helmut Kaiser, *Maria Sibylla Merian: Eine Biographie*
- Andreas Kleinert, "Maria Gaetana Agnesi und Laura Bassi: Zwei italienische gelehrte Frauen im 18. Jahrhundert," in Willi Schimdt and Christoph J. Scriba, eds., *Frauen in den exakten Naturwissenschaften*, pp. 71-85.
- Ulrike Klens, *Mathematikerinnen im 18. Jahrhundert: Maria Gaetana Agnesi, Gabriell-Emilie du Châtelet, Sophie Germain.*
- Lisbet Koerner, "Goethe's Botany: Lessons of a Feminine Science," *Isis* 84 (1993): 470-495.
- Thomas Laqueur, *Making Sex: Body and Gender from the Greeks to Freud*
- Christopher Lawrence and Steven Shapin, eds., *Science Incarnate: Historical Embodiments of Natural Knowledge*
- Linda Lopez McAlister, ed., *The History of Women in Philosophy* [Special issue of *Hypatia* 4 (1989)]
- Heidrun Ludwig, "Von der Betrachtun zur Beobachtung: Die künstlerische Entwicklung der Blumen- und Insektenmalerin Maria Sibylla Merian in Nürnberg (1670-1682)," in John Roger Pass, ed., "*Der Franken Rome*": *Nürnberg's Blütezeit in der zweiten Hälfte des 17. Jahrhunderts*, pp. 95-113.
- Ian Maclean, *The Renaissance Notion of Woman*
- Hilary Marland, ed., *The Art of Midwifery: Early Modern Midwives in Europe*
- Massimo Mazzotti, "Maria Gaetana Agnesi: The Unusual Life and Mathematical Work of an Eighteenth-Century Woman." *Isis* 92 (2001): 657-683.
- Carolyn Merchant, *The Death of Nature: Women, Ecology and the Scientific Revolution*
- Gerald Dennis Meyer, *The Scientific Lady in England 1650-1750*
- Franco Minonzio, "Chiarezza e metodo: indagine scientifica di Maria Gaetana Agnesi," *Periodico della Società storica comense* 62 (2000); 47-184.
- Samuel Mintz, "The Duchess of Newcastle's Visit to the Royal Society," *Journal of English and Germanic Philology* 51 (1952): 168-176.
- Kathryn Neeley, *Mary Somerville: Science, Illumination, and the Female Mind*
- David Noble, *A World without Women*
- Andrea Nye, *The Princess and the Philosopher*
- Vittoria Ottani, "L'opera di Anna Morandi Manzolini nella ceroplastica anatomica bolognese," in *Alma mater studiorum*, pp. 81-103.
- Dorinda Outram, *The Body and the French Revolution*
- Katharine Park, "The Criminal and Saintly Body: Autopsy and Dissection in Renaissance Italy," *Renaissance Quarterly* 47 (1994): 1-33.
- Octavio Paz, *Sor Juana, or The Traps of Faith*
- Teri Perl, "The Ladies' Diary or Women's Almanack, 1704-1841," *Historia Mathematica* 6 (1979): 36-53.
- Ruth Perry, *Mary Astell*
- , "Radical Doubt and the Liberation of Women" *Eighteenth Century Studies* 18

- (1985): 472-493.
- Jeanne Pfiesser, "La littérature scientifique pour les femmes au siècle des lumières," in *Sexe et genre. De la hiérarchie entre les sexes*, ed. Marie-Claude Hurtig, Michèle Kail and Hélène Rouch, pp. 137-146.
- Patricia Phillips, *The Scientific Lady: A Social History of Women's Scientific Interests 1520-1918*
- Elizabeth Potter, *Gender and Boyle's Law of Gases*
- Lisa Sarasohn, "A Science Turned Upside Down: Feminism and the Natural Philosophy of Margaret Cavendish," *Huntington Library Quarterly* 47 (1984): 289-307.
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