

## Annotated Bibliography

CARTWRIGHT, JANE. "DEAD VIRGINS: FEMININE SANCTITY IN MEDIEVAL WALES."

Medium aevum 71.1 (2002): 1–28. Web.

Peer Reviewed: Yes - This source explores the daily lives of Medieval nuns in Wales and specifically examines the sanctity of the female body in the Celtic Church and the Cult of the Virgin Mary. Generally, this source charts the history of nuns in Wales from the beginning of the Celtic Church through the conversion to Christianity by the Romans. I'm interested in this source because it focuses specifically on nuns and their daily life, and attempts to understand their concepts of their bodies in a religious context. This source also mentions several specific nuns who were made saints and charts how nuns were treated by external communities, specifically monastic communities.

Chabas, Jose. "Characteristics and Typologies of Medieval Astronomical Tables." *Journal for the history of astronomy* 43.3 (2012): 269–286. Web.

Peer Reviewed: Yes - This source examines and classifies Medieval astronomical tables from the tenth to the sixteenth century. It discusses various types of classification ranging from content to chronology and gives detailed descriptions of each classification and its importance. While several of the categories in this source relate to mathematics and probably won't be useful to me (although they might be), there are many - including astrology, eclipses, fixed stars, planetary conjunctions, and other similar categories - that I can draw inspiration from. Additionally, this source gives me more background knowledge on how Medieval scholars documented and understood astronomical findings, which will be incredibly useful in the development of my setting and characters, many of which are astronomical scientists in a similar sense.

Cohen-Hanegbi, Naama. "A Moving Soul: Emotions in Late Medieval Medicine." *Osiris (Bruges)* 31.1 (2016): 46–66. Web.

Peer Reviewed: Yes - This source focuses on how ideas about the soul-influenced medical practices in the Medieval era. Specifically, this text references a popular question of the time, which dealt with the interaction between the soul and the body. Some believed the body could only be affected by the soul, and some believed the opposite. Others believed the body and soul were one. I am interested in this source because it examines how these ideas about the soul influence ideas about emotions, and how emotions were treated medically. The magic system in my novel relies on the existence and movement of emotions, and I want to take inspiration from Medieval perceptions of emotions. One question I find particularly interesting is where emotions come from. Medieval scholars and doctors debated whether it was the soul, the body, external influences, or a combination of two or more sources. One widely accepted theory (outlined in this source) states that human emotions were based on "humours" or different types of fluids in the body that contributed to a person's "complexion," or what we might call now a disposition. This idea is very interesting to me, especially since emotions were often considered sinful by the church and therefore treated medically through blood lettings or other similar medical procedures. I want to integrate these ideas into the medical elements of my book.

Diggelmann, Lindsay. "Gardens as 'Emotional Communities': Three Medieval French Examples." *Digital philology* 1.2 (2012): 253–267. Web.

Peer Reviewed: Yes - This source examines representations of gardens in Medieval literature and poses the argument that they often symbolize emotional connections

between characters. She uses examples from literary figures such as Chrétien de Troyes and Marie de France. I am interested in this source because it discusses Medieval notions of emotional intelligence, something that plays directly into my magic system which is based on human emotion. One of my key takeaways was that emotions were often represented as incredibly dramatic in Medieval literature and other art forms of this time. In the case of Romance literature, emotions such as desire and bravery are particularly dramatized and exaggerated. This source provides more background for me on Medieval perceptions of emotions and inspires me to consider the construction of the knightly archetype and how I might comply with or defy these conventions in my work.

Fredericks, S. C. "Problems of Fantasy." *Science Fiction Studies*, vol. 5, no. 1, 1978, pp. 33–44. *JSTOR*, <http://www.jstor.org/stable/4239155>. Accessed 27 Nov. 2024.

Peer Reviewed: Yes - This source discussed various literature surrounding fantasy fiction, most of which attempts to define the genre. By assimilating these sources, this article demonstrates the indefinable nature of fantasy fiction, even as it attempts to trace its contours. This source is helpful as it summarizes various theories on fantasy fiction, and it also produces some interesting comments on the genre. However, it is also quite disparaging in terms of the genre and the authors writing about it.

Gentili, Graziano, Luisa Simonutti, and Daniele Struppa. "The Mathematics of the Astrolabe and Its History." *Journal of humanistic mathematics* 10.1 (2020): 101–144. Web.

Peer Reviewed: Yes - This text maps the history of the astrolabe from two perspectives, the scientific and the cultural. An astrolabe is an instrument used to map the universe under the assumption that the earth was a point at the center of the universe and the stars and planets moved around it. The astrolabe was invented in Greece around the 2nd

century BCE, but it was used in the Western world through the early Renaissance. This text charts the journey of the astrolabe from Greece to Europe and also touches on the role of Arab thinkers in Western astronomy. For my purposes, this source provides useful background knowledge on the science of astronomy as it was understood in the Middle Ages in Europe. I will use it to get a better understanding of how my characters understand and interact with celestial bodies. Although my book takes place in the present day, I will take considerable inspiration from medical, cultural, and scientific practices in the Middle Ages to form my setting in Scotland and flesh out my magic system. Astronomy and astronomical tools will play a huge part in these aspects of my story so it is important to have some background knowledge on them.

Mecham, J. "Reading between the Lines: Compilation, Variation, and the Recovery of an Authentic Female Voice in the Dornenkron Prayer Books from Wienhausen." *Journal of medieval history* 29.2 (2003): 109–128. Web.

Peer Reviewed: Yes - While there is precious little information about Medieval nuns that has survived to this day, this source attempts to recover some of the information lost by analyzing prayer books of nuns recovered from the convent of Wienhausen in Lower Saxony. In 1530, the convent was forcibly converted from Cistercian to Lutheran, and the prayer books in this paper are seemingly a result of increased religious fervor resulting from the conversion. I am specifically interested in this source because it analyzes accounts told directly by nuns and not through the writings of monks. This source gives me a better idea of how Medieval nuns lived their daily lives and what was important to them. I will use these accounts as inspiration for the convent in my story.

Ostling, Michael. "Witches' Herbs on Trial." *Folklore*, vol. 125, no. 2, 2014, pp. 179–201.

*JSTOR*, <http://www.jstor.org/stable/43297753>. Accessed 27 Nov. 2024.

Peer Reviewed: Yes - This is a very interesting source that discusses herbs cited in sources pulled from the Polish witch trials. It qualifies that most witches were not actually accused of using herbs associated with witchcraft, as most herbs used by peasants in Poland were more deeply associated with Catholicism and actually fended off witchcraft. However, the various herbs in this source are also surrounded by folklore. I found it interesting in the context of my magic system and I hope to use it going forward.

Power, Rosemary. "Dating Iona's Nunnery." *Scottish historical review* 100.2 (2021): 277–284.

Web.

Peer Reviewed: Yes - This source examines the ruins of a nunnery near Columba's abbey on the Isle of Iona in Scotland's Inner Hebrides. While this nunnery was originally dated 1220 CE, this author believes it may have been established earlier. The dating is of essential importance as it determines whether this nunnery was Benedictine or Augustinian. The author uses architectural clues to support their argument that the nunnery was established late in the twelfth century, making it most probably Augustinian. While incredibly interesting, I am specifically interested in the author's description of the nunnery as it contains practical information about the daily life of nuns at this time, including celebrations, wealth, interaction with the nearby monastery, and dangers (specifically Viking raiders). One of the primary mystical settings in my book is inspired by a Medieval nunnery, and this source provides useful inspiration that gives me some idea of how the nuns on this isle might have lived their lives. I am also interested in the nunnery's Irish roots (as Columba originally came from Ireland) and have used this

source as a springboard to further research the Book of Kells, which may have been produced in Iona.

Ralley, Robert. "Stars, Demons and the Body in Fifteenth-Century England." *Studies in History & Philosophy of Biological & Biomedical Sciences*, vol. 41, no. 2, June 2010, pp. 109–16. *EBSCOhost*,  
<https://doi-org.ezproxy2.library.colostate.edu/10.1016/j.shpsc.2010.04.006>.

Peer Reviewed: Yes - This source examines a case in the fifteenth century in which participants were accused of plotting to kill the king, in reality, they were practicing astrology. The essay examines the relationship between the concepts of astrology, astronomy, and necromancy in the late Middle Ages. It specifically interprets the role the human body played in these practices and how the body acted as a connection between them. For my purpose, this source gives me some very interesting and niche knowledge surrounding a fascinating case and interesting concepts. All three of the aforementioned theories play a role in my book, and I can use these as a springboard for developing my setting and magic system.

Rosenwein, Barbara H. "Thinking Historically about Medieval Emotions." *History compass* 8.8 (2010): 828–842. Web.

Peer Reviewed: Yes - This source attempts to call attention to the importance of emotions in historical texts and details how they may enhance the reader's understanding of the text. The author discusses how emotions were utilized as tools of manipulation in the Middle Ages and emphasizes the importance of understanding this aspect of Medieval culture if one is to better understand Medieval texts. I am interested in how emotions became an essential part of Medieval culture and the tendency to view the Middle Ages

as emotionally childish or dramatic. Because my magic system relies heavily on emotions, I am excited to get a better idea of how this historian interprets emotions in the Middle Ages. In my book, controlling one's emotions is a form of power as it controls one's magic. However, explosive emotion can also be powerful because of its sheer force. I am going to use this text to get a better understanding of how Medieval people used emotions as a form of power in one way or another.

Stöber, Karen. "Monasticism in the British Isles: A Comparative Overview." *Religions (Basel, Switzerland)* 12.9 (2021): 767-. Web.

Peer Reviewed: Yes - This source provides a succinct overview of how monastic life entered the British Isles - including Ireland, Scotland, England, and Wales - and its subsequent development in each geographic location. The text covers Benedictine monasticism, Augustinian canons, the Cistercians, the Gilbertines, and the Friars. It also examines the role of women in each successive form of Christianity, and finally summarizes the impact Christianity had on communities in the British Isles. For my purposes, the background information on monasticism will be incredibly useful, especially when it's summarized in this way. However, I am most interested in the articles section on religious women, which states that although nunneries remain in the "margins of historical study," there was still a clear demand for religious spaces from women in the Medieval period. Additionally, the article mentions a considerable amount of scholarship on Irish nunneries, a topic on which I plan to further my research.

Vaninskaya, A. (2020). Introduction: The Game of Life and Death. In: *Fantasies of Time and Death*. Palgrave Macmillan, London. [https://doi.org/10.1057/978-1-137-51838-5\\_1](https://doi.org/10.1057/978-1-137-51838-5_1)

Peer Reviewed: No - This was fascinating for me to read as I took a class on fantasy fiction with the author. I really like how Vaninskaya demonstrates the importance of the themes of time and death, as I agree they are essential to the genre (especially the early renditions of it). While I have not yet considered how my book fits into the earliest traditions of fantasy fiction, I will be interested in exploring this going forward.