



# Hairy Legs

**Christian G. Meyer**



## **Hairy Legs:**

**A new and accurate system of natural history, etc. [The preface and the introductions to vol. 1-4 by Oliver Goldsmith.]** Richard BROOKES (M.D.),1763      **Voices of the Women's Health Movement, Volume 2** Barbara Seaman, Laura Eldridge, 2012-02-14 An unprecedented and definitive collection of rabble rousing writings on women's health. Voices of the Women's Health Movement explores a range of provocative topics from reproductive rights to sexuality to motherhood. Trail blazing advocate Barbara Seaman and health activist Laura Eldridge bring the revolutionary ideas of several generations together in this powerful new book celebrating women's bodies and women's voices. The more than two hundred contributors include Jennifer Baumgardner, Susan Brownmiller, Phyllis Chesler, Angela Y. Davis, Barbara Ehrenreich, Germaine Greer, Shulamith Firestone, Charlotte Perkins Gilman, Erica Jong, Molly Haskell, Shere Hite, Susie Orbach, Judith Rossner, Alix Kates Shulman, Gloria Steinem, Sojourner Truth, Rebecca Walker, Naomi Wolf and many others. With Voices of the Women's Health Movement for the first time every woman and girl can experience in one place the powerful history of stirring words and strong female perspectives that have inspired countless women to take control of their health and their lives. Volume Two highlights include influential writings on sex, rape and violence against women, body image, informed consent, self-help, gynecology, patient advocacy and the mind-body connection.

**Textual Mirrors** Dina Stein, 2012-10-08 As they were entering Egypt, Abram glimpsed Sarai's reflection in the Nile River. Though he had been married to her for years, this moment is positioned in a rabbinic narrative as a revelation. Now I know you are a beautiful woman, he says. At that moment, he also knows himself as a desiring subject and knows too to become afraid for his own life due to the desiring gazes of others. There are few scenes in rabbinic literature that so explicitly stage a character's apprehension of his or her own or another's literal reflection. Still, Dina Stein argues, the association of knowledge and reflection operates as a central element in rabbinic texts. Midrash explicitly refers to other texts; biblical texts are both reconstructed and taken apart in exegesis and midrashic narrators are situated liminally with respect to the tales they tell. This inherent structural quality underlies the propensity of rabbinic literature to reflect or refer to itself and the self that is the object of reflection is not just the narrator of a tale but a larger rabbinic identity, a coherent if polyphonous entity that emerges from this body of texts. *Textual Mirrors* draws on literary theory, folklore studies and semiotics to examine stories in which self-reflexivity operates particularly strongly to constitute rabbinic identity through the voices of Simon the Just and a handsome shepherd, the daughter of Asher, the Queen of Sheba and an unnamed maidservant. In Stein's readings, these self-reflexive stories allow us to go through the looking glass where the text comments upon itself; it both compromises the unity of its underlying principles, textual, religious and ideological, and confirms it.

**Transactions and Proceedings of the Royal Society of New Zealand**, 1917. Includes proceedings of member institutes of the Society and of the Society's Science Congress through v. 84, 1956-57.

Transactions and Proceedings of the New Zealand Institute, 1890      **Transactions and Proceedings** Royal Society of

New Zealand,1917      **Transactions** Royal Society of New Zealand,1917      *Clare Island Survey* Royal Irish Academy,1912  
**Forest Entomology** Alexander Thomson Gillanders,1908      **Bulletin of Entomological Research** Commonwealth  
Institute of Entomology,1917      **Journal of the New York Entomological Society** New York Entomological Society,1910  
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