

BOOK REVIEWS

Cynthia R. Chapman, *The Gendered Language of Warfare in the Israelite-Assyrian Encounter* (Winona Lake, IN: Eisenbrauns, 2004), pp. xii + 203. ISBN 157 5069202 (hb).

The theme of engendering nations with masculine or feminine traits in relation to war is an old one, as is the relationship between manliness and the military. In this book, Chapman shows just how ancient such ideas of masculinity and femininity are in relation to nation and identity. She plays off the ways in which masculinity embodies the imperial drive and success of the Assyrian kings on the one hand and how the feminisation of Jerusalem reflected different phases in Israelite power on the other. By feminising Jerusalem, the authors of the Old Testament managed to explain the failure of kings like Hezekiah to stem the tide of Assyrian military success without undermining their God. Jerusalem became feminised in defeat by a masculine and aggressive Assyria.

In the first chapter, Chapman discusses the performance of masculinity in Assyrian royal inscriptions and reliefs. This lays a foundation for the ideological basis of the study in which masculinity is synonymous with bravery and victory, and ultimately with the justification of kingship. This is perhaps a laboured truism in relation to the ancient world; most ancient cultures associated military success with manliness and bravery with masculinity. Words for bravery or warrior are interchangeable with words for man. What would have been interesting is whether notions of the feminine played any role in the language of military advantage of the Assyrian kings. As it was, their enemies, the defeated kings and forces, were likened to women. Their inability in battle turned them into women, who did not (and by association in ancient ideology could not) fight on the battlefield. Victory was male, defeat female. Furthermore, the Assyrian king's conquests enabled him to appropriate the resources of defeated enemies, including their women. The defeated towns were laid open to him, sexually as well as militarily. Interestingly, however, Chapman identifies the depiction of women filing out of defeated towns clothed and unharmed as symbolic of the Assyrian King's ability to protect them, which their own men have failed to do.

The most interesting second and third chapters discuss the response to Assyrian domination found in the Bible. In what is called the Jerusalem Complex, the writers of

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