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## BOOK REVIEWS

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**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

**Related Lives Confessors And Their Female Penitents**  
**1450 175**

**Katherine A. McIver**



## **Related Lives Confessors And Their Female Penitents 1450 175:**

Related Lives Jodi Bilinkoff,2018-07-05 In early modern Catholic Europe and its colonies priests frequently developed close relationships with pious women serving as their spiritual directors during their lives and their biographers after their deaths In this richly illustrated book Jodi Bilinkoff explores the ways in which clerics related to those female penitents whom they determined were spiritually gifted and how they conveyed the live stories of these women to readers The resulting popular literatures of hagiography and spiritual autobiography produced hundreds of texts designed to establish models of behavior for the Catholic faithful in the period between the advent of printing and the beginning of the modern age Bilinkoff finds that confessional relations and the texts that document them reveal much about gender and social values She uses life narratives primarily from Spain but also from France Italy Portugal Spanish America and French Canada to examine the ways in which clerics presented female penitents as exemplary and how they constructed their own identities around their interactions with exceptional women These multilayered texts she suggests offer compelling accounts of individuals caught up in the pursuit of holiness and provide a key to understanding the resilience of Catholic culture in an age of religious change and conflict

**Wives, Widows, Mistresses, and Nuns in Early Modern Italy** Katherine A. McIver,2016-12-05 Through a visually oriented investigation of historical in visibility in early modern Italy the essays in this volume recover those women wives widows mistresses the illegitimate who have been erased from history in modern literature rendered invisible or obscured by history or scholarship as well as those who were overshadowed by male relatives political accident or spatial location A multi faceted invisibility of the individual and of the object is the thread that unites the chapters in this volume Though some women chose to be invisible for example the cloistered nun these essays show that in fact their voices are heard or seen through their commissions and their patronage of the arts which afforded them some visibility Invisibility is also examined in terms of commissions which are no longer extant or are inaccessible What is revealed throughout the essays is a new way of looking at works of art a new way to visualize the past by addressing representational invisibility the marginalized or absent subject or object and historical in visibility to discover who does the looking and how this shapes how something or someone is visible or invisible The result is a more nuanced understanding of the place of women and gender in early modern Italy

*Women, Religion, and the Atlantic World (1600-1800)* William Andrews Clark Memorial Library,2009-01-01 Through a thoughtful consideration of the complexity of the religious landscape of the Atlantic basin the collection provides an enriching portrayal of the intriguing interplay between religion gender ethnicity and authority in the early modern Atlantic world

*The Strange Case of Ermine de Reims* Renate Blumenfeld-Kosinski,2015-06-05 In 1384 a poor and illiterate peasant woman named Ermine moved to the city of Reims with her elderly husband Her era was troubled by war plague and schism within the Catholic Church and Ermine could easily have slipped unobserved through the cracks of history After the loss of her husband however things took a remarkable but frightening turn For the last ten months of her

life Ermine was tormented by nightly visions of angels and demons In her nocturnal terrors she was attacked by animals beaten and kidnapped by devils in disguise and exposed to carnal spectacles on other nights she was blessed by saints even visited by the Virgin Mary She confessed these strange occurrences to an Augustinian friar known as Jean le Graveur who recorded them all in vivid detail Was Ermine a saint in the making an impostor an incipient witch or a madwoman Renate Blumenfeld Kosinski ponders answers to these questions in the historical and theological context of this troubled woman s experiences With empathy and acuity Blumenfeld Kosinski examines Ermine s life in fourteenth century Reims her relationship with her confessor her ascetic and devotional practices and her reported encounters with heavenly and hellish beings Supplemented by translated excerpts from Jean s account *The Strange Case of Ermine de Reims* brings to life an episode that helped precipitate one of the major clerical controversies of late medieval Europe revealing surprising truths about the era s conceptions of piety and possession

*Gendering the Portuguese-Speaking World*, 2021-05-25 This book explores the significance of gender in shaping the Portuguese speaking world from the Middle Ages to the present Sixteen scholars from disciplines including history sociology anthropology linguistics literature and cultural studies analyse different configurations and literary representations of women s rights and patriarchal constraints Unstable constructions of masculinity femininity queer homosexual bisexual and transgender identities and behaviours are placed in historical context The volume pioneers in gendering the Portuguese expansion in Africa Asia and the New World and pays particular attention to an inclusive account of indigenous agencies Contributors are Darlene Abreu Ferreira Vanda Anastacio Francisco Bethencourt Dorothe Boulanger Rosa Maria dos Santos Capelo Maria Judite Mrio Chipenembe Gily Coene Philip J Havik Ben James Anna M Klobucka Chia Longman Am lia Pol nia Ana Maria S A Rodrigues Isabel dos Guimar es S Ana Cristina Santos and Jo o Paulo Silvestre

**Confession** Patrick W. Carey, 2018-09-05 Confession is a history of penance as a virtue and a sacrament in the United States from about 1634 when Catholicism arrived in Maryland to 2015 fifty years after the major theological and disciplinary changes initiated by the Second Vatican Council Patrick W Carey argues that the Catholic theology and practice of penance so much opposed by the inheritors of the Protestant Reformation kept alive the biblical penitential language in the United States at least until the mid 1960s when Catholic penitential discipline changed During the nineteenth and early twentieth centuries American Catholics created institutions that emphasized in opposition to Protestant culture confession to a priest as the normal and almost exclusive means of obtaining forgiveness Preaching teaching catechesis and parish revival type missions stressed sacramental confession and the practice became a widespread routine in American Catholic life After the Second Vatican Council the practice of sacramental confession declined suddenly The post Vatican II history of penance influenced by the Council s reforms and by changing American moral and cultural values reveals a major shift in penitential theology moving from an emphasis on confession to emphasis on reconciliation Catholics make up about a quarter of the American population and thus changes in the practice of penance had an impact on

the wider society In the fifty years since the Council penitential language has been overshadowed increasingly by the language of conflict and controversy In today s social and political climate Confession may help Americans understand how far their society has departed from the penitential language of the earlier American tradition and consider the advantages and disadvantages of such a departure

**International Bibliography of Book Reviews of Scholarly Literature Chiefly in the Fields of Arts and Humanities and the Social Sciences** ,2006 2006/2007 ,2011-09-15 Die seit 1971 wieder erscheinende interdisziplinäre internationale Rezensionbibliographie IBR ist eine einmalige Informationsquelle Die Datenbank weist über 1,1 Millionen vornehmlich die Geistes und Sozialwissenschaften berücksichtigende Buchrezensionen in 6000 vorwiegend europäischen wissenschaftlichen Zeitschriften nach 60000 Eintragungen kommen jedes Jahr hinzu bieten dem Benutzer Daten zum rezensierten Werk und zur Rezension

**Sor Juana Inés de la Cruz** Francisco Ramírez Santacruz,2019-03-07 La vida de sor Juana Inés de la Cruz estuvo llena de paradojas nacida en la Nueva España hija de una madre analfabeta se encerraba por horas en una biblioteca durante su infancia aunque no fue reconocida por su padre gozó de fama y publicidad en la corte virreinal donde se codeó con los más poderosos fue una exégeta de la Biblia si bien en su tiempo la teología estaba reservada al sexo masculino inclinada a las letras humanas los hombres de Iglesia más prominentes de México le recordaron con insistencia que su obligación era obedecer y vivir como buena esposa de Cristo En el convento de San Jerónimo de la Ciudad de México sor Juana intentó con mayor o menor éxito reconciliar sus dos personalidades la de letrada y la de monja Sor Juana encarna en su siglo la libertad intelectual y una forma extraordinaria de ser mujer

Joyce in the Belly of the Big Truck; Workbook Joyce A. Cascio,2005-05 Teresa de Jesús Jesús García Rojo,2015 **The British National Bibliography** Arthur James Wells,2006

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