

If the message to women encoded in the story of Jephthah's daughter was: yield to the paternal word and you will be remembered and celebrated for generations to come; and that of Michal's story was: a woman who does not remain in her place courts disaster; the message in our two 'rape' stories is a cautionary one: since the way men perceive you determines the way they treat you, do not do anything that might arouse male sexual aggression.

Corpus delicti

The woman who is gang-raped in Judges 19 has no name and no voice. After the initial identification of the bathing woman in 2 Samuel 11 as Bathsheba the daughter of Eliam, the wife of Uriah the Hittite, Bathsheba becomes nameless. Throughout the events that follow, she is referred to as either Uriah's wife or 'the woman'. Only when the child born of the adulterous union is dead do we again hear her name: 'then David comforted his wife Bathsheba' (12.24).³⁹ In the crucial scene, the initial brief sexual encounter with David, Bathsheba has no voice (nor does David, for that matter).

In the absence of voice, can the body speak? And can the speaking body provide evidence that a crime has occurred? Bathsheba's body 'speaks' in an obvious way, giving her voice: 'I am pregnant' (11.5). David, throughout the narrative, is shown exercising power, controlling people's movements like pawns on a chessboard: he *sends* and inquires about Bathsheba and *sends* messengers to take her. He *sends* word to Joab to *send* him Uriah, and he *sends* Uriah's death letter to Joab by Uriah's own hand. The speaking body gives Bathsheba power over David; she *sends* word to David, informing him of her condition. The king must act because

39. The infant's death is presented as *David's* punishment for his crime of adultery and considerable attention is given to David's reaction to the child's illness and death (2 Sam. 12.16-23). We see David's mourning, but except for being 'comforted', Bathsheba's perspective is ignored.

he cannot ignore the witness her body provides against him. Earlier the female body was exposed to his voyeuristic gaze; now he risks exposure by that same body because it makes visible a crime that otherwise would have remained hidden.

Surely Bath-sheber's body is the speaking body *par excellence*. Her body, dismembered and scattered, is used semiotically to call a full-scale assembly of the Israelite tribes. At this tribal gathering, however, Bath-sheber's body is not allowed to speak; rather, the Levite gives his testimony.⁴⁰ We have seen how he distorts the evidence of the crime and also how his dismemberment of the evidence symbolically repeats the crime. Although Bath-sheber's body does not convict the Levite of a crime, as Bathsheba's body convicts David, the narrator casts suspicion upon the Levite, and thus himself, by dropping a clue: by providing no clear referent for 'such a thing' (19.30) and 'this evil' (20.4) other than the dismemberment itself, he has failed to provide the Levite with an alibi. Paradoxically, in destroying the evidence of the crime by dismembering the body, the Levite brings to light the evidence against himself, so that all who see it ask how such an evil could come to pass. Betrayed by a guilty narrative conscience, the text in this instance criticizes its own ideology.

As we saw above, the dismemberment functions to de-sexualize Bath-sheber by violently opening up the mystery of woman and diffusing her threat by scattering the parts. Through pregnancy, Bathsheba, the sensual woman, is de-sexualized in a different way: by being transformed into a mother. In the discussions of Samson's mother, as well as of Michal, Jephthah's daughter, and the matriarchs, we observed how patriarchy severs the relationship between eroticism and procreation in order to render non-threatening the mother's sexuality. In the phallogentric economy, when women become mothers, their desire is denied and they become less desirable.⁴¹ Pregnancy 'redeems' Bathsheba for

40. For an analysis of speech-acts and 'the scandal of the speaking body' in this account, see Bal (1988c).

41. Like all generalizations, this one is subject to exceptions. There is, for example, a pornography of pregnancy; see Dworkin (1981: 218-

patriarchy; though her first child dies for David's sins, immediately thereafter she conceives a second son, Solomon, who will be king. She takes on the role of mother, which patriarchy values so highly, and recedes into the harem not to be heard from again until her son has grown to adulthood, ready to become king, and she is called upon to play a role in furthering his interests (1 Kgs 1-2). The pregnant body of Bathsheba and the body of Bath-sheber, whose sexuality has been mutilated, bear witness in different ways to male attraction to and fear of female sexuality, ambivalence that in both cases results in crimes against women. And the two stories—the one in which rape takes place and the one by means of which a woman is violated—represent two different responses to women's powerful and dangerous sexuality: the one destroys the threat; the other incorporates and transforms female sexuality into something more manageable.

The Spiral of Violence

Feminist critics have argued that woman occupies a position at the border of the patriarchal symbolic order. She is the seductive and dangerous other. This view of women relates to the tendency on the part of phallogentric texts like ours to attribute the introduction of disorder to women, as, for example, when the Genesis narrator holds Eve responsible for the expulsion from Eden. In both our 'rape' stories, episodes involving women seem to trigger a chain of violence, as if the women had disrupted things. Bathsheba's bath, because it is viewed by David, sets off a series of disasters for David and his house. When Bath-sheber leaves her husband and returns to her father's house, she, too, sets in motion a sequence of fateful events: because her husband goes after her to bring her back, and because they begin their journey late in the evening, they end up in Gibeath, where their presence invites assault. In both stories violence escalates as male aggression is replayed on an ever larger

6. *Raped by the Pen*

scale. David's sins are reenacted by his children. Rapes within the Davidic house, echoing the Bathsheba episode (Tamar's by Amnon and ten of David's wives by Absalom), are only part of the evil that God promised to raise up against David from within his house as a consequence of his transgression. God also said, 'The sword shall never depart from your house', and, one by one, David's sons fall by the sword—first Amnon, then Absalom, and finally Adonijah.⁴²

Nor does the violence stop with the Davidic house. The whole kingdom is torn apart by strife: no sooner is Absalom's revolt against his father put down than Sheba calls the northern tribes to revolt. When David Gunn, following the lead of Joseph Blenkinsopp, identifies one of the traditional motifs in the story of King David as 'the woman who brings death', he is both expressing and reinscribing the text's androcentric ideology.⁴³ It is men in this story who bring death and who shift the blame onto women through an encoded message that holds women responsible for male aggression.

Like Bathsheba's story, Bath-sheber's story culminates in full-scale war, and here, too, the Israelite men end up fighting among themselves. Just as the taking of Bathsheba and the murder of Uriah are replayed in various permutations in David's house and kingdom, so too the rape and murder of Bath-sheber are reenacted in mass rape and murder. When the Israelites realize that they have almost destroyed the tribe of Benjamin, they have a change of heart. In order for Benjamin to continue to exist as a tribe, the surviving Benjaminites need wives. But because the other Israelites have sworn not to give their daughters to the Benjaminites as wives, they procure wives for Benjamin by carrying out the ban against Jabesh-gilead, sparing only four hundred virgins. To punish the violence threatened against a man and committed against his property, Israelite men kill many innocent women. Women from Benjamin are obviously

42. On the disruptive events within the Davidic house, see the discussion in Exum (1992: 127-49).

43. Gunn (1978: 43); Blenkinsopp (1966).

killed in the destruction of Benjaminite cities, and women from Jabesh-gilead who are not virgins die also. Nor does the sexual violence end with the abduction of the four hundred virgins from Jabesh: because yet more wives are needed for the Benjaminites, the Israelites instruct the Benjaminite men to lie in wait and capture wives from the dancers in the yearly festival at Shiloh. Male violence reinscribes the story of female violation, as Israelite men repeat on a mass scale the crimes of the men of Gibeah.

Blaming women for violence of which they are the victims is one of the ways patriarchy seeks to avoid facing and having to deal with its own violent legacy. Dworkin argues that men become advocates of violence in order to master their fear of violence. They *do* violence in order not to be victimized by it; in other words, to prove their manhood by distinguishing themselves from women, who are victims by definition.⁴⁴ Exposing the strategy of scapegoating women in our texts allows us to look beneath it and see that male violence begets male violence; it needs no women to give it birth.

Behold, the Woman

Let us consider a point in each narrative where the woman is focalized through the male gaze and ask, What is seen and what is the response of the one who sees? And we may also ask, What is our response, and our responsibility? What is seen in both cases is the female body, 'before and after sex', we might say; that is, before sexual intercourse takes place and after repeated acts of sexual brutality.

... and he saw a woman bathing, and the woman was very beautiful (2 Sam. 11.2).

... behold [*hineh*], the woman, his wife, fallen at the door of the house, with her hands on the threshold (Judg. 19.27).

How do the men in our stories, through whose eyes we see the women's bodies, react to what they see? The sight of

44. Dworkin (1981: 51-53).

Bathsheba's body arouses David's desire, and he acts on it: he sends for her and has sex with her. Voyeurism, which is passive and one-sided, leads in this case to involvement on the part of the voyeur. Lustful looking is the prelude to possessing. The story thus raises the question of the relationship between looking, desiring, and acting on the basis of desire.⁴⁵ For women who may be raped, this relationship is serious and dangerous. Fortunately, not every voyeur acts on his lustful impulses. The text condemns David for doing so, but only because the woman is another man's property. The voyeuristic gaze at the female body that can lead to appropriation is permanently inscribed in the text, and we have already considered the ways readers are implicated in it. With all this looking, it is little wonder Bathsheba has become the quintessential object of the gaze in literature and art through the ages. Her 'punishment' for being desired is to be forever visualized as the sensual woman who enflames male lust.

Unlike David, the Levite is not spying on the woman. Quite the contrary, he is portrayed as though he were casually leaving his host's house the next morning to go on his way and as if he practically stumbles over the woman at the door: 'Her husband rose up in the morning and opened the door of the house. He went out to go on his way, and there was [*hineh*] the woman, his wife, lying at the door ...' (Judg. 19.27). The particle *hineh*, often translated 'behold', alerts us to the fact that we are looking at the body from the Levite's point of view. What he sees is not the desire-arousing female body. Rapish desire originally directed toward him has been satisfied on the female body, and he is looking at the result of it. How does the sight of his wife's ravished body affect him? His attention, and thus ours, focuses on one part of the body: the hands. The hands, grasping the threshold of the house that harbors the men who sacrificed her to the mob, accuse him of denying her asylum. His response is shocking. He shows no respect for the dead, or nearly-dead, woman; he makes no gesture to

45. See Bal's discussion of this relationship (1993).

cover or otherwise tend to her injured body. Instead, he commits further violence against it:

He said to her, 'Get up so we can go', but there was no answer. He put her upon the donkey and he went *at once* to his place. When he came to his house, he took the knife and he seized his wife and he cut her up, limb by limb, into twelve pieces, and he sent her throughout all the territory of Israel (Judg. 19:28-29).

How should we visualize these events? They are graphic and brutal: a woman's body is the object of mutilation by the man who gave it over to sexual abuse by a mob. If this scene and the gang rape that precedes it were portrayed in film today, we would label it pornographic. We see the woman fall down at the door after an entire night of sexual abuse. The focus on one part of the body, the accusing hands, is a prelude to the division of the body into parts. From the brusque command to get up to the rough handling and then methodical dismemberment of the body, the Levite's behavior is scandalous. In pornographic literature and in actual cases, rape and other violent crimes against women are frequently accompanied by bodily mutilation, a chilling attestation to the intensity of the fear and hatred of women that lie behind them.⁴⁶

The nature of the relation between voyeurism and pornography, both of which involve looking or visualizing, needs to be considered in comparing these literary rapes.⁴⁷ Since meaning is constructed through interaction between text and reader, readers will make their own judgments as to whether or not they are called upon to be voyeurs or pornography viewers. Some readers will resist the phallogocentric premises of these texts more than others. The story of David and Bathsheba, for example, invites a kind of voyeuristic complicity between the narrator and his assumed or ideal male readers. The narrator does more than control our

gaze at the naked, or partially naked, female body; he excuses it by letting us look without any blame being attached—which is more than he does for David. The text insinuates that David has no business looking; he should be at war, leading his troops, instead of at home napping indolently until late afternoon. Moreover, we know that looking leads him to sin against man (Uriah) and God. By setting it up so that what we see through David's eyes becomes part of our judgment against David, the narrator gives us the moral high ground. This makes it possible for readers to gaze upon the naked woman without embarrassment, or at least without feeling guilty about it. Furthermore, to the extent that the narrator implies culpability on Bathsheba's part, he is being hypocritical—morally condemning her for the nakedness he has depicted for his pleasure, David's, and that of his ideal readers.⁴⁸ This narrative strategy—allowing us to look guiltlessly and, if we wish, to blame the woman at the same time—is what I call Bathsheba's rape by the pen.

Similarly, by portraying the men of Gibeah as depraved and the Levite as base and insensitive, the narrator of Judges 19 allows us to feel moral outrage at their behavior—and this is, I think, his goal: to present his audience with a compelling illustration of the depravity of the times. But his illustration is also typical of the way violence against women is presented, as if gender bias were not an issue. Here, too, if we choose, we can look without guilt; that is, without thinking of ourselves as viewers of pornography. Indeed, we are given the opportunity to follow the fast pace of the consecutive verbs used to describe the mutilation, so that we need not dwell on the explicit details. We are

46. See Gubar (1989); Brownmiller (1975: 194-209); Dworkin (1981: 129-98).

47. My discussion of this relationship is influenced by Bal's analysis of the story of Susanna (1993). For a sensitive analysis of the way pornography affects all our lives, see Griffin (1981).

48. Berger (1972: 51) makes this point about visual art, but it applies as well to narrative: 'You painted a naked woman because you enjoyed looking at her, you put a mirror in her hand and you called the painting *Vanity*, thus morally condemning the woman whose nakedness you had depicted for your own pleasure'. David could have, for example, seen Bathsheba in a way similar to Samson's seeing the Timnite: 'David went out in Jerusalem and he saw a woman who was the right one in his eyes'.

encouraged, but we are not, as Lasine concludes, 'forced to view the scene with detachment'.⁴⁹ We can pause, and if we do, we are likely to stumble over the pornographic element in the account. The Levite nearly stumbles over the woman's body, but it is there and he cannot avoid dealing with it. If we take the gender message of this tale seriously, neither can we.

Bathsheba's Reappearance

There is a major difference between Bathsheba's story and Bath-sheber's: Bathsheba reappears at a later point in the biblical narrative (1 Kgs 1-2). Like so many other biblical women, her story is fragmented. Like another of David's wives, Michal, Bathsheba has two 'big scenes' in the larger story of David, pivotal for the future of the Davidic house and separated by a period of time during which we hear nothing about her. Throughout the vicissitudes of David's troubled reign (2 Sam. 13-24), Bathsheba is out of sight; even when David abandons Jerusalem to Absalom, leaving only ten wives behind to keep his house, the text is silent about Bathsheba. She appears again as David is approaching death, in a scene that can only be described as an ironic parody of her first appearance in 'David's story': the once lustful and virile monarch is now old and senile, and a young, 'very beautiful' woman is brought to his bed to warm him. But the man who seized the moment with Bathsheba is unable to take advantage of this opportunity: 'the king knew her not', says the text euphemistically. Bathsheba enters the king's chambers as Abishag is ministering to him (1 Kgs 1.15).⁵⁰ She has been sent by Nathan to induce David to proclaim Solomon king, and it is possible that Bathsheba and Nathan dupe the king into believing he had promised the

throne to Solomon, since nowhere does the text record such a promise.

Is Bathsheba no more than a pawn manipulated by Nathan or does she play a genuine role in persuading David to make Solomon king? Nathan tells her what to say: 'Did you not, my lord the king, swear to your maidservant, saying, "Solomon your son shall reign after me, and he shall sit upon my throne"? Why then is Adonijah king?' (1 Kgs 1.13). But she elaborates upon this speech quite persuasively, changing Nathan's rhetorical question to a statement that allows David no room to disagree, and introducing the issue of the threat to herself and her son Solomon should Adonijah become king (vv. 17-21). After Solomon's accession and David's death, Bathsheba appears again, this time to convey to Solomon Adonijah's request that Solomon give him Abishag as a wife (1 Kgs 2.13-23). Why does she intercede on Adonijah's behalf?⁵¹ Does she fail to perceive the threat Adonijah poses to Solomon's kingship? Is she merely 'a good-natured, rather stupid woman' as Whybray would have it?⁵² Or is she cunning, recognizing that Solomon will take the request as a claim to the throne and thus use the opportunity to rid himself of his rival? She readily agrees to take Adonijah's request to Solomon and she presents it straightforwardly. Typically, the narrator withholds from us Bathsheba's point of view, and the result in this case is the implication she may not be rationally motivated; women, after all, do not need to act logically or consistently. Bathsheba is metaphorically raped again in these chapters: once again her subjectivity is denied and she is an object exploited by men. She is the quintessential manipulable woman, always acted upon by men—taken by David, used by Nathan, and imposed upon by Adonijah. Though she has voice this time around, there is a real question whether or not she has a voice of her own. Nathan's words, then Adonijah's, are placed in her mouth.

49. Lasine (1984: 45).

50. Berlin's discussion of Bathsheba's jealousy of Abishag (1983: 28-29) assumes she at some point shared David's passion and reflects modern notions of romantic love. Bathsheba is part of a royal harem, and we do not know her feelings toward David or her co-wives, since we never get her point of view.

51. See the discussion of this question by Berlin (1983: 29).

52. Whybray (1968: 40). Whybray notes how Bathsheba is always acted upon by men. For interesting observations about the principle of 'measure for measure' in the account, see Marcus (1986b).

One might conclude that by taking advantage of David's apparent senility in order to obtain the throne for her son Solomon, Bathsheba gets her literary revenge against David for taking advantage of her. In Adonijah's case, by doing exactly what a man asks, she brings about his ruin, making him pay with his life for his intended appropriation of a woman in a kind of displaced revenge.⁵³ The one who benefits is Bathsheba's son. With the help of his mother, Solomon first gets the kingship willingly bestowed upon him by David and then eliminates his elder brother who is his rival for the throne. In the patriarchal scheme of things, a mother's most important contribution lies in obtaining advantages for her son(s), as we saw in the case of the matriarchs. Bathsheba's 'reward' is to be queen mother—no small achievement in this royal house (recall only the fates of co-wives Michal, who is literally murdered, and Abigail, who simply drops out of the picture after becoming David's wife, perhaps because she is too powerful a figure for the biblical narrators to handle).⁵⁴

Was It Rape?

As narrative punishment for claiming sexual autonomy, Bath-sheber is gang-raped and her sexuality is symbolically mutilated. She is the ultimate fragmented woman of this book. In Bathsheba's case, in contrast, there is no rape recounted in the narrative—at least, not one we can be sure of. Bathsheba's sexuality is brought under patriarchal control by means of literary rape. Rape in texts and by texts is different from the real thing, as I said at the beginning of this Chapter. But like actual cases of rape, literary rape is difficult to prove. Proving it depends upon taking the woman's word for it. Often the question of rape involves the issue of

53. The parallel is interesting: David takes another man's wife, but he does not pay with his life; his son dies instead. Adonijah wants a woman, who may only symbolically be another man's, but he cannot take her and he pays for his desire with his life.

54. For the threat posed by a powerful woman like Abigail, see Bach (1989).

perception. What a woman experiences as a rape may be viewed as something else by a man.⁵⁵ So, too, in the case of literary rape. I do not suggest that the biblical narrators set out to violate the female characters they created, and, indeed, there may be many critics who will come to their defense. In calling these stories literary rape, the woman critic attempts to give voice to biblical women whose experience has been suppressed and distorted by androcentric texts. Readers will judge for themselves whether or not the literary representation of the woman in each of our stories constitutes a rape by the pen.

Patriarchal texts can neither fully nor successfully ignore or suppress women's experience. Like the rapist in my example, they can only have a different perspective from that of the women whose stories they represent—one they impose on the women, presenting it as *the story*, and one the feminist critic resists, challenging their version and its motivation. By piecing together the scattered evidence of Bathsheba's and Bath-sheber's fragmented stories—as well as, in the preceding Chapters, those of Michal, Jephthah's daughter, Samson's mother, Samson's Timnite wife, Delilah, and the matriarchs—I have sought in this book to subvert the dominant male voice or phallogocentric ideology of these biblical narratives and, thereby, to offer alternative ways of reading these women's stories. My first step has been to claim that a crime has been committed. Proving it depends upon taking the woman's word for it. And taking the woman's word for it is crucial for recovering women's experience in patriarchal literature.

55. See the discussion in Higgins and Silver (1991). As they point out, 'Who gets to tell the story and whose story counts as "truth" determine the definition of what rape is' (p. 1, *italics theirs*).

BIBLIOGRAPHY

- forthcoming
The Feminist Companion to the Bible, 2. Sheffield: JSOT Press.
- Bailey, Randall C.
1990 'Signs of the Flesh.' In *Characterization in Biblical Literature*, ed. E. Struthers Mabon and A. Berlin. Semeia. Atlanta: Scholars Press.
- Bal, Mieke
1987 *David in Love and War: The Pursuit of Power in 2 Samuel 10-12*. Journal for the Study of the Old Testament Supplement Series, 75. Sheffield: JSOT Press.
- 1988a *Lethal Love: Feminist Literary Readings of Biblical Love Stories*. Bloomington: Indiana University Press.
- 1988b *Death and Dissymmetry: The Politics of Coherence in the Book of Judges*. Chicago: University of Chicago Press.
- 1988c 'Tricky Thematics.' In Exum and Bos 1988: 133-55.
- 1988d 'The Rape of Narrative and the Narrative of Rape: Speech Acts and Body Language in Judges.' In *Literature and the Body: Essays on Populations and Persons*, ed. E. Scarry, pp. 1-32. Baltimore: Johns Hopkins University Press.
- 1988e 'How Does an Author Become the Author of a Crime?' Paper read at the 1988 Annual Meeting of the Society of Biblical Literature.
- 1993 'The Elders and Susanna.' *Biblical Interpretation* 1: 1-19.
- Alter, Robert
1981 *The Art of Biblical Narrative*. New York: Basic Books.
- 1983 'How Convention Helps Us Read: The Case of the Bible's Annunciation Type-Scene.' *Prooftexts* 3: 115-30.
- Amihai, Miri, George W. Coats, and Anne M. Solomon, eds.
1989 *Narrative Research on the Hebrew Bible*. Semeia 46. Atlanta: Scholars Press.
- Andriolo, Karin R.
1973 'A Structural Analysis of Genealogy and World-view in the Old Testament.' *American Anthropologist* 75: 1657-69.
- Aschkenasy, Nehama
1986 *Eve's Journey: Feminine Images in Hebraic Literary Tradition*. Philadelphia: University of Pennsylvania Press.
- Avishur, Y.
1976 'KKRR in Biblical Hebrew and Ugaritic.' *Vetus Testamentum* 26: 256-61.
- Bach, Alice
1989 'The Pleasure of Her Text.' *Union Seminary Quarterly Review* 43: 41-58 [= *The Pleasure of Her Text: Feminist Readings of Biblical and Historical Texts*, ed. A. Bach, pp. 25-44. Philadelphia: Trinity Press International, 1990].
- 1993 'Breaking Free of the Pentateuchal Frame-up: Uncovering the Woman in Genesis 39.' In *A Feminist Companion to Genesis*, ed. A. Brenner, pp. 318-42.
- Berger, John
1972 *Ways of Seeing*. London: Penguin Books.
- Berlin, Adele
1983 *Poetics and Interpretation of Biblical Narrative*. Sheffield: Almond Press.
- Berlinerblau, Jacques
1991 'The Israelite Vow: Distress or Daily Life?' *Biblica* 72: 548-55.
- Bettelheim, Bruno
1976 *The Uses of Enchantment: The Meaning and Importance of Fairy Tales*. New York: Vintage Books.
- Biddle, Mark E.
1990 'The "Endangered Ancestress" and Blessing for the Nations.' *Journal of Biblical Literature* 109: 599-611.
- Bird, Phyllis
1974 'Images of Women in the Old Testament.' In *Religion and Sexism*, ed. R.R. Ruether, pp. 41-88. New York: Simon and Schuster.
- 1989 "'To Play the Harlot': An Inquiry into an Old Testament Metaphor." In Day 1989: 75-94.
- Abou-Zeid, Ahmed
1966 'Honor and Shame among the Bedouins of Egypt.' In *Honor and Shame: The Values of Mediterranean Society*, ed. J.G. Peristiany, pp. 243-59. Chicago: University of Chicago Press.
- Ahlström, G.W.
1978 'krkr and pyd.' *Vetus Testamentum* 28: 100-101.
- Alexander, T.D.
1992 'Are the Wife/Sister Incidents of Genesis Literary Compositional Variants?' *Vetus Testamentum* 42: 145-53.

- Blenkinsopp, Joseph
1963 'Structure and Style in Judges 13-16.' *Journal of Biblical Literature* 82: 65-76.
1966 'Theme and Motif in the Succession History (2 Sam. xi 2ff.) and the Yahwist Corpus.' *Vetus Testamentum Supplements* 15: 44-57.
- Boling, Robert G.
1975 *Judges*. Anchor Bible, 6A. Garden City, NY: Doubleday.
- Brenner, Athalya
1985 *The Israelite Woman: Social Role and Literary Type in Biblical Narrative*. The Biblical Seminar, 1. Sheffield: JSOT Press.
1986 'Female Social Behaviour: Two Descriptive Patterns within the "Birth of the Hero" Paradigm.' *Vetus Testamentum* 36: 257-73.
- Brenner, Athalya and Fokkelen van Dijk-Hemmes
1993 *On Gendering Texts: Female and Male Voices in the Hebrew Bible*. Biblical Interpretation Series, 1. Leiden: Brill.
- Brooks, Peter
1987 'The Idea of a Psychoanalytic Literary Criticism.' In *Discourse in Psychoanalysis and Literature*, ed. S. Rimmón-Kenan, pp. 1-18.
- Brownmiller, Susan
1975 *Against Our Will: Men, Women and Rape*. New York: Simon and Schuster.
- Burney, C.F.
1970 *The Book of Judges*. New York: Krav. Originally published 1903.
- Camp, Claudia V.
1988 'Wise and Strange: An Interpretation of the Female Imagery in Proverbs in Light of Trickster Mythology.' In Exum and Bos 1988: 14-36.
- Camp, Claudia V. and Carole R. Fontaine
1990 'The Words of the Wise and Their Riddles.' In *Text and Tradition: The Hebrew Bible and Folklore*, ed. S. Niditch, pp. 127-51. Atlanta: Scholars Press.
- Cartledge, Tony W.
1992 *Vows in the Hebrew Bible and the Ancient Near East*. Journal for the Study of the Old Testament Supplement Series, 147. Sheffield: JSOT Press.
- Cassuto, Umberto
1964 *Commentary on the Book of Genesis*. Vol. 2. Jerusalem: Magnes Press.
1986 *The Newly Born Women*. Trans. B. Wing.

- Clines, David J.A.
1972 'X, X ben Y, ben Y: Personal Names in Hebrew Narrative Style.' *Vetus Testamentum* 22: 266-87.
1978 *The Theme of the Pentateuch*. Journal for the Study of the Old Testament Supplement Series, 10. Sheffield: JSOT Press.
1990 *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament*. Journal for the Study of the Old Testament Supplement Series, 94. Sheffield: JSOT Press.
- 1991 'The Story of Michal, Wife of David, in Its Sequential Unfolding.' In Clines and Eskenazi 1991: 129-40.
- Clines, David J.A. and Tamara C. Eskenazi, eds.
1991 *Telling Queen Michal's Story: An Experiment in Comparative Interpretation*. Journal for the Study of the Old Testament Supplement Series, 119. Sheffield: JSOT Press.
- Coats, George W.
1983 *Genesis, with an Introduction to Narrative Literature*. The Forms of the Old Testament Literature, 1. Grand Rapids: Eerdmans.
- Collins, Adela Yarbro, ed.
1985 *Feminist Perspectives on Biblical Scholarship*. Chico, CA: Scholars Press.
- Coogan, Michael David
'The Woman at the Window: An Artistic and Literary Motif.' Unpublished paper.
- Crenshaw, James L.
1974 'The Samson Saga: Filial Devotion or Erotic Attachment?' *Zeitschrift für die alttestamentliche Wissenschaft* 86: 470-504.
1978 *Samson: A Secret Betrayed, a Vow Ignored*. Atlanta: John Knox.
- Cross, Frank Moore, Jr. and David Noel Freedman
1975 *Studies in Ancient Yahwistic Poetry*. SBL Dissertation Series, 21. Missoula, MT: Scholars Press.
- Crüsemann, Frank
1980 'Zwei alttestamentliche Witze: I Sam 21: 11-15 und II Sam 6: 16-20-23 als Beispiele einer biblischen Catung.' *Zeitschrift für die alttestamentliche Wissenschaft* 92: 215-27.
- Culley, Robert C.
1976 *Studies in the Structure of Hebrew Narrative*. Semeia Supplements. Philadelphia: Fortress Press; Missoula, MT: Scholars Press.

- Curran, Leo C.
1984 'Rape and Rape Victims in the Metamorphoses.' In *Women in the Ancient World: The Arethusa Papers*, ed. J. Peradotto and J.P. Sullivan, pp. 263-86.
- Damrosch, David
1987 *The Narrative Covenant: Transformations of Genre in the Growth of Biblical Literature*. San Francisco: Harper and Row.
- Daube, David
1969 *Studies in Biblical Law*. New York: Ktav.
- Day, Peggy L.
1989 'From the Child Is Born the Woman: The Story of Jephthah's Daughter.' In Day 1989: 58-74.
- Day, Peggy L., ed.
1989 *Gender and Difference in Ancient Israel*. Minneapolis: Fortress Press.
- Donaldson, Mara E.
1981 'Kinship Theory in the Patriarchal Narratives: The Case of the Barren Wife.' *Journal of the American Academy of Religion* 49: 77-87.
- Douglas, Mary
1966 *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. London: Routledge & Kegan Paul.
- Dworkin, Andrea
1981 *Pornography: Men Possessing Women*. New York: Plume.
- Edelman, Diana Vikander
1991 *King Saul in the Historiography of Judah*. Journal for the Study of the Old Testament Supplement Series, 121. Sheffield: JSOT Press.
- Eilberg-Schwartz, Howard
1990 *The Savage in Judaism: An Anthropology of Israelite Religion and Ancient Judaism*. Bloomington: Indiana University Press.
- 1991 'People of the Body: The Problem of the Body for the People of the Book.' *Journal of the History of Sexuality* 2: 1-24.
- Eisfeldt, Otto
1910 'Die Rätsel in Jdc 14.' *Zeitschrift für die alttestamentliche Wissenschaft* 30: 132-35.
- Exum, J. Cheryl
1980 'Promise and Fulfillment: Narrative Art in Judges 13.' *Journal of Biblical Literature* 99: 43-59.
- 1981 'Aspects of Symmetry and Balance in the Samson Saga.' *Journal for the Study of the Old Testament* 19: 3-29. Errata in JSOT 20: 90.

- 1983 'The Theological Dimension of the Samson Saga.' *Vetus Testamentum* 33: 30-45.
- 1985 '"Mother in Israel": A Familiar Figure Reconsidered.' In *Feminist Interpretation of the Bible*, ed. L.M. Russell, pp. 73-85. Philadelphia: Westminster.
- 1989 'Murder They Wrote: Ideology and the Manipulation of Female Presence in Biblical Narrative.' *Union Seminary Quarterly Review* 43: 19-39 [= *The Pleasure of Her Text: Feminist Readings of Biblical and Historical Texts*, ed. A. Bach, pp. 45-67. Philadelphia: Trinity Press International, 1990].
- 1990 'The Centre Cannot Hold: Thematic and Textual Instabilities in Judges.' *Catholic Biblical Quarterly* 52: 410-31.
- 1992 *Tragedy and Biblical Narrative: Arrows of the Almighty*. Cambridge: Cambridge University Press.
- Exum, J. Cheryl and J. William Wheedbe
1984 'Isaac, Samson, and Saul: Reflections on the Comic and Tragic Visions.' In *Tragedy and Comedy in the Bible*, ed. J.C. Exum. *Semeia* 32: 5-40.
- Exum, J. Cheryl and Johanna W.H. Bos, eds.
1988 *Reasoning with the Foxes: Female Wit in a World of Male Power. Semeia* 42. Atlanta: Scholars Press.
- Fagles, Robert, trans.
1990 *Homer: The Iliad*. New York: Viking.
- Felman, Shoshana
1983 'Beyond Oedipus: The Specimen Story of Psychoanalysis.' In *Lacan and Narration: The Psychoanalytic Difference in Narrative Theory*, ed. R. Con Davis, pp. 1021-53. Baltimore: Johns Hopkins University Press.
- Fewell, Danna Nolan, ed.
1992 *Reading between Texts: Intertextuality and the Hebrew Bible*. Louisville: Westminster/John Knox.
- Firestone, Reuven
1991 'Difficulties in Keeping a Beautiful Wife: The Legend of Abraham and Sarah in Jewish and Islamic Tradition.' *Journal of Jewish Studies* 42: 196-214.
- Fishbane, Michael
1979 *Text and Texture: Close Readings of Selected Biblical Texts*. New York: Schocken Books.
- Flanagan, James W.
1983 'Succession and Genealogy in the Davidic Dynasty.' In *The Quest for the Kingdom of God*, ed. H.B. Huffman, F.A. Spina, and A.R.W. Green, pp. 35-55. Winona Lake: Eisenbrauns.

- Fokkelman, J.P.
 1975 *Narrative Art in Genesis*. Assen: van Gorcum.
 1981 *Narrative Art and Poetry in the Books of Samuel*. I. King David. Assen: van Gorcum.
 1986 *Narrative Art and Poetry in the Books of Samuel*. II. The Crossing Fates. Assen: van Gorcum.
 1990 *Narrative Art and Poetry in the Books of Samuel*. III. Throne and City. Assen: van Gorcum.
 1992 'Structural Remarks on Judges 9 and 19.' In *Shu'arei Talmor: Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmor*, ed. M. Fishbane and E. Tov with W.W. Fields, pp. 33-45. Winona Lake: Eisenbrauns.
- Fox, Everett
 1989 'Can Genesis Be Read as a Book?' In Amihai, Coats, and Solomon 1989: 31-40.
- Freedman, David Noel
 1972 'The Refrain in David's Lament over Saul and Jonathan.' In *Ex Orbe Religione*, ed. C.J. Bleeker, S.G.F. Brandon, and M. Simon, pp. 115-26. Studies in the History of Religions, 21. Leiden: Brill.
- Freud, Sigmund
 1960 *The Ego and the Id*. Trans. Joan Riviere. Rev. and ed., James Strachey. New York: W.W. Norton & Company.
 1961 *Beyond the Pleasure Principle*. Trans. and ed., James Strachey. New York: W.W. Norton & Company.
 1962 *Three Essays on the Theory of Sexuality*. Trans. and rev. by James Strachey, with a New Introduction by Steven Marcus. New York: Basic Books.
 1965 *The Interpretation of Dreams*. Trans. and ed., James Strachey. New York: Avon Books.
- Frymer-Kensky, Tikva
 1981 'Patriarchal Family Relationships and Near Eastern Law.' *Biblical Archaeologist* 44: 209-14.
- Fuchs, Esther
 1985a 'The Literary Characterization of Mothers and Sexual Politics in the Hebrew Bible.' In Collins 1985: 117-36.
 1985b 'Who Is Hiding the Truth? Deceptive Women and Biblical Androcentrism.' In Collins 1985: 137-44.
 1988 '"For I Have the Way of Women": Deception, Gender, and Ideology in Biblical Narrative.' In Exum and Bos 1988: 68-83.
 1989 'Marginalization, Ambiguity, Silencing: The Story of Jephthah's Daughter.' *Journal of Feminist Studies in Religion* 5: 35-45.
- Furman, Nelly
 1985 'His Story versus Her Story: Male Genealogy and Female Strategy in the Jacob Cycle.' In Collins 1985: 107-16.
- Gaster, Theodor H.
 1981 *Myth, Legend, and Custom in the Old Testament*, vol. 2. Gloucester, MA: Peter Smith.
- Genep, Arnold van
 1960 *The Rites of Passage*. Trans. B. Vizedom and G.L. Caffee. Chicago: University of Chicago Press.
- Girard, René
 1965 *Deceit, Desire, and the Novel: Self and Other in Literary Structure*. Trans. Y. Freccero. Baltimore: Johns Hopkins University Press.
 1977 *Violence and the Sacred*. Trans. Patrick Gregory. Baltimore: Johns Hopkins University Press.
- Goitein, S.D.
 1988 'Women as Creators of Biblical Genres.' *Prooftexts* 8: 1-33.
- Gottwald, Norman K.
 1979 *The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250-1050 B.C.E.* Maryknoll, NY: Orbis Books.
- Green, Alberto R.W.
 1975 *The Role of Human Sacrifice in the Ancient Near East*. ASOR Dissertation Series, 1. Missoula, MT: Scholars Press.
- Greenberg, Moshe
 1962 'Another Look at Rachel's Theft of the Teraphim.' *Journal of Biblical Literature* 81: 239-48.
- Greenstein, Edward L.
 1981 'The Riddle of Samson.' *Prooftexts* 1: 237-60.
- Gressmann, Hugo
 1922 *Die Anfänge Israels*. 2. Aufl. Die Schriften des Alten Testaments, II/3. Göttingen: Vandenhoeck & Ruprecht.
- Griffin, Susan
 1981 *Pornography and Silence: Culture's Revenge against Nature*. New York: Harper & Row.
- Gubar, Susan
 1989 'Representing Pornography: Feminism, Criticism, and Depictions of Female Violation.' In *For Adult Users Only: The Dilemma of Violent Pornography*, ed. S. Gubar and J. Hoff, pp. 47-67. Bloomington: Indiana University Press.
- Gunkel, Hermann
 1913 'Simson.' In *Reden und Aufsätze*, pp. 38-64.

210 *Fragmented Women*

- Göttingen: Vandenhoeck & Ruprecht.
- Gunn, David M.
1978 *The Story of King David: Genre and Interpretation.* Journal for the Study of the Old Testament Supplement Series, 6. Sheffield: JSOT Press.
- 1992 'Samson of Sorrows: An Isaianic Gloss on Judges 13-16.' In Fewell 1992: 225-53.
- Hackett, Jo Ann
1985 'In the Days of Jael: Reclaiming the History of Women in Ancient Israel.' In *Immaculate and Powerful: The Female in Sacred Image and Social Reality*, ed. C.W. Atkinson, C.H. Buchanan, and M.R. Miles, pp. 15-38. Boston: Beacon Press.
- Hare-Mustin, Rachel T. and Jeanne Marecek
1990 'On Making a Difference.' In *Making a Difference: Psychology and the Construction of Gender*, ed. R.T. Hare-Mustin and J. Marecek, pp. 1-21. New Haven: Yale University Press.
- Hertzberg, H.W.
1964 *I and II Samuel.* The Old Testament Library. Trans. J.S. Bowden. Philadelphia: Westminster.
- Higgins, Lynn A. and Brenda R. Silver
1991 'Introduction: Rereading Rape.' In Higgins and Silver 1991: 1-11.
- Higgins, Lynn A. and Brenda R. Silver, eds.
1991 *Rape and Representation.* New York: Columbia University Press.
- Holladay, William L.
1970 'Form and Word-Play in David's Lament over Saul and Jonathan.' *Vetus Testamentum* 20: 153-89.
- Huehnergard, John
1985 'Biblical Notes on Some New Akkadian Texts from Emar (Syria).' *Catholic Biblical Quarterly* 47: 428-31.
- Huston, Nancy
1986 'The Matrix of War: Mothers and Heroes.' In Suleiman 1986: 119-36.
- Jay, Nancy
1985 'Sacrifice as Remedy for Having Been Born of Woman.' In *Immaculate and Powerful: The Female in Sacred Image and Social Reality*, ed. C.W. Atkinson, C.H. Buchanan, and M.R. Miles, pp. 283-309. Boston: Beacon Press.
- 1988 'Sacrifice, Descent and the Patriarchs.' *Vetus Testamentum* 38: 52-70.
- 1992 *Throughout Your Generations Forever: Sacrifice, Religion, and Paternity.* Chicago: University of Chicago Press.

Bibliography 211

- Jansonne, Sharon Pace
1990 *The Women of Genesis: From Sarah to Potiphar's Wife.* Minneapolis: Fortress Press.
- Jensen, Hans J.L.
1992 'Desire, Rivalry and Collective Violence in the "Succession Narrative".' *Journal for the Study of the Old Testament* 55: 39-59.
- Jobling, David
1978 *The Sense of Biblical Narrative: Structural Analyses in the Hebrew Bible*, I. Journal for the Study of the Old Testament Supplement Series, 7. Sheffield: JSOT Press.
- Keller, Carl A.
1954 'Die Gefährdung der Ahnfrau.' Ein Beitrag zur gattungs- und motivgeschichtlichen Erforschung alttestamentlicher Erzählungen. *Zeitschrift für die alttestamentliche Wissenschaft* 66: 181-91.
- Keukens, Karlheinz H.
1982 'Richter 11, 37f.: Rite de passage und Übersetzungsprobleme.' *Biblische Notizen* 19: 41-42.
- King, Philip J.
1988 *Amos, Hosea, Micah: An Archaeological Commentary.* Philadelphia: Westminster.
- Koch, Klaus
1969 *The Growth of the Biblical Tradition: The Form-Critical Method.* Trans. S.M. Cupitt. New York: Charles Scribner's Sons.
- Kristeva, Julia
1980 *Desire in Language: A Semiotic Approach to Literature and Art.* Ed. L.S. Roudiez. Trans. T. Gora, A. Jardine, and L.S. Roudiez. New York: Columbia University Press.
- 1982 *Powers of Horror: An Essay on Abjection.* Trans. L.S. Roudiez. New York: Columbia University Press.
- 1986a *About Chinese Women.* Trans. A. Barrows. New York: Marion Boyars.
- 1986b 'Stabat Mater.' In Suleiman 1986: 99-118.
- Lacan, Jacques
1988 'Seminar on "The Purloined Letter".' Trans. J. Mehlman. In *The Purloined Poe: Lacan, Derrida and Psychoanalytic Reading*, ed. J.P. Muller and W.J. Richardson, pp. 28-54. Baltimore: Johns Hopkins University Press.
- Lamphere, Louise
1974 'Strategies, Cooperation, and Conflict among Women in Domestic Groups.' In Rosaldo and Lamphere 1974: 97-112.

- Landy, Francis
1984 'Are We in the Place of Averroes? Response to the Articles of Exum and Wheabee, Buss, Gottwald, and Good.' In *Tragedy and Comedy in the Bible*, ed. J.C. Exum. *Semeia* 32: 131-48.
- 1989 'Narrative Techniques and Symbolic Transactions in the Akeidah.' In *Signs and Wonders: Biblical Texts in Literary Focus*, ed. J.C. Exum, pp. 1-40. Semeia Studies. Decatur, GA: Scholars Press.
- Lasine, Stuart
1984 'Guest and Host in Judges 19: Lot's Hospitality in an Inverted World.' *Journal for the Study of the Old Testament* 29: 37-59.
- Leach, Edmund R.
1966 'The Legitimacy of Solomon: Some Structural Aspects of Old Testament History.' *Archives européennes de sociologie/European Journal of Sociology* 7: 58-101 [= 1969: 25-83].
- 1967 'Magical Hair.' In *Myth and Cosmos: Readings in Mythology and Symbolism*, ed. J. Middleton, pp. 77-108. Garden City, NY: The Natural History Press.
- 1969 *Genesis as Myth and Other Essays*. London: Jonathan Cape.
- Lerner, Gerda
1986 *The Creation of Patriarchy*. New York: Oxford University Press.
- Lévi-Strauss, Claude
1966 *The Savage Mind*. Chicago: University of Chicago Press.
- 1973 *From Honey to Ashes*. Trans. J. and D. Weighman. New York: Harper & Row.
- 1978 *The Origin of Table Manners*. Trans. J. and D. Weighman. Chicago: University of Chicago Press.
- Levy, Ludwig
1916 'Sexualsymbolik in der Simeonsage.' *Zeitschrift für Sexualwissenschaft* 3: 256-71 [= *Psychoanalytische Interpretationen biblischer Texte*, ed. Y. Spiegel, pp. 75-93. Munich: Kaiser, 1972].
- Lorau, Nicole
1987 *Tragic Ways of Killing a Woman*. Cambridge, MA: Harvard University Press.
- Marcus, David
1986a *Jephthah and His Vow*. Lubbock, TX: Texas Tech Press.
- 1986b 'David the Deceiver and David the Dupe.' *Prooftexts* 6: 163-71.

- McCart, P. Kyle, Jr.
1980a 'The Apology of David.' *Journal of Biblical Literature* 99: 489-504.
- 1980b *I Samuel*. Anchor Bible, 8. Garden City, NY: Doubleday.
- 1984 *II Samuel*. Anchor Bible, 9. Garden City, NY: Doubleday.
- Meyers, Carol
1988 *Discovering Eve: Ancient Israelite Women in Context*. New York: Oxford University Press.
- 1991 'To Her Mother's House': Considering a Counterpart to the Israelite Bet Ab. In *The Bible and the Politics of Exegesis: Essays in Honor of Norman K. Gottwald on His Sixty-fifth Birthday*, ed. D. Jobling, P.L. Day and G.T. Sheppard, pp. 39-51. Cleveland: Pilgrim Press.
- Miles, Margaret R.
1989 *Carnal Knowing: Female Nakedness and Religious Meaning in the Christian West*. New York: Vintage Books.
- Miscall, Peter D.
1979 'Literary Unity in Old Testament Narrative.' In *Perspectives on Old Testament Narratives*, ed. R.C. Culley. *Semeia* 15:27-44.
- 1983 *The Workings of Old Testament Narrative*. Semeia Studies. Philadelphia: Fortress Press; Chico, CA: Scholars Press.
- Moi, Toril
1985 *Sexual/Textual Politics: Feminist Literary Theory*. London: Methuen.
- Morrison, Martha A.
1983 'The Jacob and Laban Narrative in Light of Near Eastern Sources.' *Biblical Archaeologist* 46: 155-64.
- Newsom, Carol A.
1989 'Woman and the Discourse of Patriarchal Wisdom: A Study of Proverbs 1-9.' In Day 1989: 142-60.
- Nicol, George G.
1988 'Bathsheba, a Clever Woman?' *Expository Times* 99: 360-63.
- Niditch, Susan
1982 'The "Sodomite" Theme in Judges 19-20: Family, Community, and Social Disintegration.' *Catholic Biblical Quarterly* 44: 365-78.
- 1987 *Underdogs and Tricksters: A Prelude to Biblical Folklore*. San Francisco: Harper & Row.
- 1990 'Samson as Culture Hero, Trickster, and Bandit: The Empowerment of the Weak.' *Catholic Biblical*

- Noth, Martin
1972 *A History of Pentateuchal Traditions*. Trans. Bernhard W. Anderson. Englewood Cliffs, NJ: Prentice-Hall.
- Oden, Robert A.
1983 'Jacob as Father, Husband, and Nephew: Kinship Studies and the Patriarchal Narratives.' *Journal of Biblical Literature* 102: 189-205.
- Ortner, Sherry B.
1974 'Is Female to Male as Nature Is to Culture?' In Rosaldo and Lamphere 1974: 67-87.
- Pardes, Ilana
1992 *Countertraditions in the Bible: A Feminist Approach*. Cambridge, MA: Harvard University Press.
- Parker, Simon B.
1979 'The Vow in Ugaritic and Israelite Literature.' *Ugarit-Forschungen* 11: 693-700.
- 1989 *The Pre-Biblical Narrative Tradition*. SBL Sources for Biblical Study, 24. Atlanta: Scholars Press.
- Penchansky, David
1992 'Staying the Night: Intertextuality in Genesis and Judges.' In Fewell 1992: 77-88.
- Petersen, David L.
1973 'A Thrice-Told Tale: Genre, Theme, and Motif.' *Biblical Research* 18: 30-43.
- Pitt-Rivers, Julian
1977 *The Fate of Shechem or the Politics of Sex*. Cambridge: Cambridge University Press.
- Polzin, Robert
1975 'The Ancestress of Israel in Danger.' In *Classical Hebrew Narrative*, ed. R.C. Culley. *Semeia* 3: 81-98.
- 1980 *Moses and the Deuteronomist. A Literary Study of the Deuteronomistic History, Part 1*. New York: Seabury.
- Prewitt, Terry J.
1981 'Kinship Structures and the Genesis Genealogies.' *Journal of Near Eastern Studies* 40: 87-98.
- Rad, Gerhard von
1961 *Genesis*. Trans. J.H. Marks. Philadelphia: Westminster.
- Rashkow, Ilona N.
1992 'Intertextuality, Transference, and the Reader in/of Genesis 12 and 20.' In Fewell 1992: 57-73.

- Reinhartz, Adele
1992 'Samson's Mother: An Unnamed Protagonist.' *Journal for the Study of the Old Testament* 55: 25-37.
- Rich, Adrienne
1979 'Motherhood: The Contemporary Emergency and the Quantum Leap (1978).' In *On Lies, Secrets, and Silence: Selected Prose 1966-1978*. New York: W.W. Norton & Co.
- Rooney, Ellen
1991 ' "A Little More than Persuading": Tess and the Subject of Sexual Violence.' In Higgins and Silver 1991: 87-114.
- Rosaldo, Michelle Zimbalist
1974 'Woman, Culture, and Society: A Theoretical Overview.' In Rosaldo and Lamphere 1974: 97-112.
- Rosaldo, Michelle Zimbalist and Louise Lamphere, eds.
1974 *Woman, Culture, and Society*. Stanford: Stanford University Press.
- Rosenberg, Joel
1986 *King and Kim: Political Allegory in the Hebrew Bible*. Bloomington: Indiana University Press.
- Sanday, Peggy Reeves
1990 *Fraternity Gang Rape: Sex, Brotherhood, and Privilege on Campus*. New York: New York University Press.
- Sasson, Jack M.
1988 'Who Cut Samson's Hair? (And Other Trifling Issues Raised by Judges 16).' *Prooftexts* 8: 333-39.
- Scarry, Elaine
1985 *The Body in Pain: The Making and Unmaking of the World*. New York: Oxford University Press.
- Sedgwick, Eve Kosofsky
1985 *Between Men: English Literature and Male Homosexual Desire*. New York: Columbia University Press.
- Shea, William H.
1986 'Chiasmus and the Structure of David's Lament.' *Journal of Biblical Literature* 105: 13-25.
- Sherwood, Stephen K.
1990 'Had God Not Been on My Side: An Examination of the Narrative Technique of the Story of Jacob and Laban.' *European University Studies*, Series 23, Vol. 400. Frankfurt am Main: Peter Lang.
- Showalter, Elaine
1990 *Sexual Anarchy: Gender and Culture at the Fin de Siècle*. New York: Penguin Books.
- Skinner, John
1910 *A Critical and Exegetical Commentary on Genesis*. International Critical Commentary. Edinburgh: T. &

- T. Clark.
1981
Judges. The Old Testament Library. Trans. J.S. Bowden. Philadelphia: Westminster.
- Speiser, E.A.
1964
Genesis. Anchor Bible, 1. Garden City, NY: Doubleday.
- Stade, B.
1884
'Miscellen: 4. Ri. 14.' *Zeitschrift für die alttestamentliche Wissenschaft* 4: 250-56.
- Steinberg, Naomi
1984
'Gender Roles in the Rebekah Cycle.' *Union Seminary Quarterly Review* 39: 175-88.
- 1989
'The Genealogical Framework of the Family Stories in Genesis.' In Amihai, Coats, and Solomon 1989: 41-50.
- 1991
'Alliance or Descent? The Function of Marriage in Genesis.' *Journal for the Study of the Old Testament* 51: 45-55.
- Suleiman, Susan Rubin, ed.
1986
The Female Body in Western Culture: Contemporary Perspectives. Cambridge, MA: Harvard University Press.
- Thielsen, Anthony C.
1974
'The Supposed Power of Words in the Biblical Writings.' *Journal of Theological Studies* NS 25: 283-99.
- Thompson, J.A.
1974
'The Significance of the Verb *Love* in the David-Jonathan Narratives in 1 Samuel.' *Vetus Testamentum* 24: 334-38.
- Thompson, Thomas L.
1974
The Historicity of the Patriarchal Narratives: The Quest for the Historical Abraham. Beiträge zur Zeitschrift für die alttestamentliche Wissenschaft, 133. Berlin: de Gruyter.
- Tiger, Lionel
1984
Men in Groups. New York: Marion Boyers.
- Toorn, K. van der
1986
'Judges xvi 21 in the Light of the Akkadian Sources.' *Vetus Testamentum* 36: 248-51.
- Torczyner [Tur Sinai], Harry
1924
'The Riddle in the Bible.' *Hebrew Union College Annual* 1: 125-49.
- Trible, Phyllis
1984
Texts of Terror: Literary-Feminist Readings of Biblical Narratives. Philadelphia: Fortress Press.

- Tsevat, Mattitahu
1975
'*ḥethūlah*, *ḥethūlm*.' In *Theological Dictionary of the Old Testament*, II, ed. G.J. Botterweck and H. Ringgren, pp. 340-43. Trans. J.T. Willis. Grand Rapids: Eerdmans.
- Turner, Victor
1967
The Forest of Symbols: Aspects of Ndembu Ritual. Ithaca: Cornell University Press.
- 1977
The Ritual Process: Structure and Anti-Structure. New York: Aldine Publishing Company.
- Van Seters, John
1975
Abraham in History and Tradition. New Haven: Yale University Press.
- Vawter, Bruce
1977
On Genesis: A New Reading. Garden City, NY: Doubleday.
- Wander, Nathaniel
1981
'Structure, Contradiction, and "Resolution" in Mythology: Father's Brother's Daughter Marriage and the Treatment of Women in Genesis 11-50.' *Journal of the Ancient Near Eastern Society* 13: 75-99.
- Wenham, G.J.
1972
'*Bethulah* "A Girl of Marriageable Age".' *Vetus Testamentum* 22: 326-48.
- 1983
'Why Does Sexual Intercourse Defile (Lev 15: 18)?' *Zeitschrift für die alttestamentliche Wissenschaft* 95: 432-34.
- Westbrook, Raymond
1990
'Adultery in Ancient Near Eastern Law.' *Revue Biblique* 97: 542-80.
- 1991
Property and the Family in Biblical Law. Journal for the Study of the Old Testament Supplement Series, 113. Sheffield: JSOT Press.
- Westermann, Claus
1980
The Promises to the Fathers: Studies on the Patriarchal Narratives. Trans. David E. Green. Philadelphia: Fortress Press.
- 1985
Genesis 12-36. Trans. J.J. Scullion. Minneapolis: Augsburg Press.
- Wharton, James A.
1973
'The Secret of Yahweh: Story and Affirmation in Judges 13-16.' *Interpretation* 27: 48-65.
- White, Hugh C.
1991
Narration and Discourse in the Book of Genesis. Cambridge: Cambridge University Press.
- Whybray, R.N.
1968
The Succession Narrative: A Study of II Sam. 9-20 and I

- Williams, James G.
1982 *Women Recounted: Narrative Thinking and the God of Israel*. Sheffield: Almond Press.
- Wilson, Robert R.
1977 *Genealogy and History in the Biblical World*. New Haven: Yale University Press.
- Winnett, Susan
1991 'The Marquise's "O" and the Mad Dash of Narrative.' In Higgins and Silver 1991: 67-86.
- Yee, Gale A.
1988 '"Fraught with Background": Literary Ambiguity in II Samuel 11.' *Interpretation* 42: 240-53.
- Zakovitch, Yair
1981 'The Woman's Rights in the Biblical Law of Divorce.' *The Jewish Law Annual* 4: 28-46.
- 1993 'Through the Looking Glass: Reflections of Genesis Stories in the Bible.' *Biblical Interpretation* 1: 139-52.

INDEX OF BIBLICAL REFERENCES

Genesis	2	127	17:15-16	105	22:17	94, 104
	2-3	33	17:16	105	23	99
	11-35	96	17:17	95	23:1-2	106
	11	94, 97, 120	17:18-21	125	24	99, 103
	11:30	95	17:18	139	24:3-4	108
	12-36	167	17:19-21	139	24:15	109
	12-35	13, 95	17:20-21	104	24:24	109
	12	13, 94, 95,	18	67, 98, 105	24:27	115
		97, 102, 104,	18:10	105, 137	24:28	114
		113, 148,	18:11	123	24:47	109
		149, 150,	18:12	95, 143, 144	24:48	109, 115
		152, 153,	18:13	144	24:50	115
		154, 156,	18:14	123	24:55	115
		158, 165,	18:15-19	108	24:58	115
		166, 168, 169	19	98	24:6	114
		102, 149	20	13, 95, 98,	24:8	114
	12.1-3	94		104, 113,	24:14	115
	12.3	102		148, 149,	24:60	106
	12.5	102		152, 153,	25	99, 153
	12.6	102		154, 156,	25.1	121
	12.8	102		158, 160,	25.8-9	105
	12.9	102		162, 165,	25.19-20	112
	12.10	102		166, 168, 169	25.21	120, 123
	12.11-12	151	20.3	161	25.23	139
	12.11	164	20.4	149	25.28	139, 140
	12.12	156	20.5	151, 165	132	132
	12.13	150, 165	20.6	149, 162	26	13, 100, 104,
	12.15	149	20.7	162, 163		113, 148,
	12.16	164	20.8	163		152, 153,
	12.18-19	161	20.9	161		154, 156,
	12.19	149	20.10	163		158, 160,
	13.97	104	20.11	151, 156, 157		162, 165,
	13.16	97	20.12	166		166, 168, 169
	14	97	20.14	164		102
	15	97	20.16	149, 164, 165		95
	15.5	94, 104	20.18	25		104
	16	97, 132, 150,	20.22	25		151, 164
		151	21	99, 104, 130,		80
	16.1	95		132, 137		104
	16.2	121, 150				100, 130,
	16.4	150	21.1	123		133, 137
	16.5	132, 136, 141	21.7	105		139
	16.10-12	104	21.9	132		137
	16.13-14	65	21.12	108, 119, 139		130
	17-18	140	21.14	137		133
	17	98, 125, 126	22	99, 102		137
	17.6-12	124	22.2	95		130, 137