

**The 384th Meeting of
The Chicago Society of Biblical Research
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Virtual**

Abstracts

Rhiannon Graybill, Rhodes College

“A Grittier Daughter Zion: Lamentations and the Archive of Rape Stories”

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Daughter Zion (Lam 1–2) is often read as a rape victim. Furthermore, and unlike most biblical victims of sexual violence, she has a voice in the text. As a result, there is a pronounced tendency in the scholarship to treat Daughter Zion as an ideal and praiseworthy victim/survivor. However, this representation is both problematic and contradicted by Daughter Zion’s own speech in Lamentations 1–2. In response, this chapter, taken from my forthcoming monograph *Texts after Terror: Rape, Sexual Violence, and the Hebrew Bible* (Oxford 2021), argues for Daughter Zion as a “gritty” survivor with a fuzzy, messy, and icky survival story. Her story is further illuminated when read together with other survivor texts, including *Queering Sexual Violence* (edited by Jennifer Patterson), Leah Lakshmi Piepzna-Samarasinha’s *Care Work: Dreaming Disability Justice*, and Carmen Maria Machado’s *In the Dream House*. Together, these stories form a “survivor archive,” building on Ann Cvetkovich’s description of queer and affective archives.

Troy W. Martin, St. Xavier University

“They Talked Who They Were and Were Not: Christian Jargon and Social Identity”

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Early Christian jargon provides windows through which the early Christians’ understanding of God and Christ and their own distinctive self-understanding and consequent conduct may be viewed. This paper explores how Christians used and developed terms and expressions that differed from their usage in the broader culture. This paper further seeks to show that these “strange” usages or jargon become important indicators and markers of Christian social identity and self-understanding.