

# Pain in Biblical Texts and Other Materials of the Ancient Mediterranean

Edited by  
MICHAELA BAUKS  
and SAUL M. OLYAN

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72

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**Mohr Siebeck**

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Michaela Bauks and Saul M. Olyan

Mohr Siebeck

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## Preface

This volume grew out of a symposium that took place at the Universität Koblenz-Landau in March 2018. It is a bilingual collection that is the result of an international collaboration between German speaking and English speaking scholars who are committed to sharing ideas and approaches to the study of antiquity. We would like to thank the contributors to this volume for their willingness to engage with this relatively new field of study and enter uncharted territory with us. We would also like to express our gratitude to them for their stimulating essays from which each of us has learned much. We are grateful to the Fritz Thyssen Stiftung, Köln and the Landesforschungsinitiative “Kulturelle Orientierung und normative Bindung” of the State of Rheinland-Pfalz for their support for this volume and the conference out of which it has emerged. Thanks also to Bruno Biermann (Universität Bern) and Martina Weingärtner (Collège de France, Paris) for their editorial assistance and for preparing the general bibliography at the end of the volume, to Maik Exner for the indices, and to the editors of FAT II and the publisher, Mohr Siebeck, for evaluating and accepting the manuscript.

Koblenz and Providence, December 2020

Michaela Bauks and Saul Olyan



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# Introduction

## The Study of Pain in Historical Anthropology

*Michaela Bauks\**

Examining the subject of pain from the perspective of biblical studies or the study of antiquity is a major challenge. Is it not a big enough problem in everyday communication to describe pain or precisely define what it is that one feels to a doctor, a friend or at a conference for medical professionals? Terms such as physiological and psychological pain (phantom pain), suffering, grief, hurt, or punishment illustrate the wide spectrum of pain that requires consideration. Is pain a feeling like joy (Aristotle) or rather a sense such as the ability to feel cold or heat (Descartes), or is pain a physical disorder, which is felt as a form of irritation caused by the nervous system? (International Association for the Study of Pain)<sup>1</sup>

From a historical perspective, examining the subject of pain is no less complicated. Empirical as well as ethnographic studies are doomed to failure due to the lack of test subjects. Anthropological research is thus reliant on texts that are written in ancient languages with their own semantic structure and are tied to literary genres, which do not necessarily correspond to current critical reflection on the subject. The path to finding out more about a phenomenon like pain is therefore, from a historical point of view, a long one.

The Israeli Bible scholar Yael Avrahami<sup>2</sup> devotes her research to “thick description” (C. Geertz) without reverting back to medical analyses or to individual observation. Although explicit statements about emotions or about pain are similarly rare, literary texts do, however, contain information about language itself. Thus, research into word fields also permits conclusions to be reached as is the case with metaphorical and figurative language in either critically reflected or unreflected applications. The ductus of close reading of biblical texts together with philological analysis (21) enables cultural *mental frames* to be identified.

“Words evoke other words, images, emotions, and memories. Some associations are universal, others cultural, and some idiosyncratic. [...] semantic links and, in particular, figurative language are important windows into ancient cultures.” (14)

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\* My special thanks to Peter Starling who translated this essay from the German.

<sup>1</sup> See D. B. Morris, *Geschichte des Schmerzes* (Frankfurt: Insel Verlag, 1994), 27–28, 34 and 372–373.

<sup>2</sup> Y. Avrahami, *The Senses of Scripture. Sensory Perception in the Hebrew Bible* (New York: T&T Clark, 2012), 3–22.

Two main categories arise from Avrahami's research (14–15):

1) Paradigmatic associations, i. e., collocations which can be replaced by others in another context. A typical example in the Hebrew language is the *parallelismus membrorum* (grammatical parallelism) in its synonymic, antonymic or metonymic forms. When we encounter עין “eye” and לב “heart” as a stereotypical expression about forty times in the Hebrew Bible, one can deduce the connection between seeing and thinking or rather between the body and the mind. The trio of “heart”, “eye”, “ear” (e. g., Deut 29:3) confirms this impression.<sup>3</sup>

2) Syntagmatic associations ensure a broadening of the sense of an otherwise fixed expression. The verb חרה “to burn, to be angry” is often used in conjunction with אף “nose” / “wrath” (Job 19:11; 32:2) and also with עין “eye”, however this is rare (Gen 31:35). This association aims to stress the subjectivity of the concept of anger in the individual.

From a semantic point of view, expressions have to be viewed in terms of their literary context while taking into consideration existing cultural dimensions. Iconographic “texts” allow us to enhance even further the reappraisal of our understanding of the concept of pain.

The Swiss historian and anthropologist Jakob Tanner, who repeatedly grappled with the subject of pain, emphasizes a further important aspect:

“There are some key aspects which are part of the *cultural history of pain*. Amongst these is the interpretive discourse about pain, the interplay of individual perceptions of pain, subjective as well as inter-subjective experiences, cultural paradigms and the various connotations which stem from them and analgesics, which are the chemical substances involved in fighting pain. This *cultural history of pain* deals with utterances – descriptions and imagery – that are all to do with or refer to pain. Theological doctrines, medical theories, autobiographical accounts, academic studies, essays or visual representations are also part of it. The fundamental difficulty of being able to articulate purely subjective perceptions and the problem caused by the fragmentary availability to source material raises the question about whether it is at all possible to write a complete historical account on the subject of pain.”<sup>4</sup>

Thus, the problem with pain is that it is not merely associated with, among other things, diverse phenomena such as violence, suffering, sadness, body and soul and thereby affects very divergent areas of people's lives, but is moreover an individual or personal experience, which is subjective in nature. In addition, the description of pain depends on cultural associations which are subject to change throughout history although the basis of these associations can only be judged objectively to a certain extent. The individual and the collective are intertwined. The body as a social construct has, as is widely known, been described by Mary Douglas:

<sup>3</sup> Avrahami, *Senses* (see n. 2), 15 referring to W.G. Watson, “The Unnoticed Word Pair ‘eyes(s)//heart’,” *ZAW* 101 (1989): 398–408.

<sup>4</sup> J. Tanner, “Zur Kulturgeschichte des Schmerzes,” in *Schmerz. Perspektiven auf eine menschliche Grunderfahrung* (ed. G. Schönbachler; Zürich: Chronos, 2007), 51–75, esp. 53–54 translated by Peter Starling.

“The social body constrains the way the physical body is perceived. The physical experience of the body, always modified by the social categories through which it is known, sustains a particular view of society. There is a continual exchange of meanings between the two kinds of bodily experience so that each reinforces the categories of the other. As a result of this interaction the body itself is a highly restricted medium of expression. The care that is given to it, ... the pains it can stand, its span of life, all the cultural categories in which it is perceived, must correlate closely with the categories in which society is seen in so far as these also draw upon the same culturally processed idea of the body.”<sup>5</sup>

Based on the assumption of this direct interplay between personal experience and social background, the articulation of pain is often directed toward a counterpart who responds and attempts to help. Pain can in this spirit be defined as “an effective language of control and thus as *input* for a *feedback-loop* whose *output* consists of delivering adequate treatment of the sick person, who then in turn changes the *input*.”<sup>6</sup> This perhaps rather modern view of pain as a feedback-loop diverges from the perception dating back to Christianity in the Middle Ages, which, on the one hand, highlights the Man of Sorrows and God’s compassion in terms of the spiritualization of pain, and on the other hand, human suffering as punishment for a sin. Here the concept of pain is virtually idealized.<sup>7</sup> Alongside continuing anatomical research, Michel de Montaigne (1533–1592) and René Descartes<sup>8</sup> (1596–1650) freed the subject of pain from its Christian and religious context by interpreting pain in a secular context and as an evil that it was necessary to fight against. Since the mid-19<sup>th</sup> century and after the discovery of morphine and anaesthesia using ether and chloroform as well as of heroin and later aspirin, hopes for a chemical victory over pain emerged. Even if the war on pain had been won, the phenomenon of pain would, however, not simply disappear from the face of the earth. David B. Morris emphasizes that there can be no objective portrayal of pain, but that any analysis of pain must consider accounts of its perception among individuals. The artificial differentiation between psychological and physical pain – the so-called “Myth of two types of Pain” – can no longer be upheld.<sup>9</sup> There is also no original differentiation between psychological and physical pain in the Latin *dolor*, the French *douleur* or *peine*.<sup>10</sup> Pain is to be understood in emotional, cognitive, cultural, and social terms (11,14, 372), which is why the “truth about the concept of pain is inevitably exclud-

<sup>5</sup> M. Douglas, *Natural Symbols. Explorations in Cosmology with a New Introduction* (London/New York: Routledge, 1996), 69 referring to M. Mauss, “Les techniques du corps,” *Journal de psychologie* 32 (1936) <http://dx.doi.org/doi:10.1522/cla.mam.tec> (accessed on 10/12/2020).

<sup>6</sup> Tanner, “Kulturgeschichte” (see n. 4), 61.

<sup>7</sup> Cf. C. Marksches, “Der Schmerz und das Christentum. Symbol für Schmerzbewältigung?,” *Schmerz* 21 (2007): 347–353 (DOI 10.1007/s00482-007-0565-0; accessed on 10/01/2015); Morris, *Geschichte* (see n. 1), 74–76.

<sup>8</sup> Cf. A. Glücklich, “Sacred Pain and the Phenomenal Self,” *HTR* 91 (1998): 389–412, esp. 401–403.

<sup>9</sup> Nevertheless this distinction is upheld; cf. e. g., J.-C. Courtin, “La souffrance physique dans l’Antiquité: théories et représentations,” *Pallas* 88 (2012): 9–12.

<sup>10</sup> Morris, *Geschichte* (see n. 1), 20.

ed from conclusive knowledge” and is instead imposed as one of the “mysteries” of life. (39–40) In this respect, it is also not possible to either defeat or eradicate pain. However, pain represents one of the means toward understanding frames of reference and contexts in order to provide a new sense of purpose.<sup>11</sup> The return to an idealistic approach to the theme is baffling at first glance. With regard to the subject of pain Clifford Geertz<sup>12</sup> also emphasized the following:

“The problem of suffering is, paradoxically, not how to avoid suffering, but how to suffer, how to make of physical pain, personal loss, worldly defeat, or helpless contemplation of others’ agony something bearable, supportable – something as we say, sufferable.”

Here it is not about being able to explain what pain is, but the affective problem of how pain can be endured. Cultural or religious symbolic systems do not merely serve as an analytical instrument, but also as a means of describing perceptions and feelings in order to both take on and cope with these. At this point, I feel it is appropriate to bring in the latest research on trauma.<sup>13</sup> Although the Greek term *trauma* was originally used to describe inner vulnerability (Job LXX; Lc etc.), today it is a key term used to describe suffering in the wars of the 20<sup>th</sup> century and taking account of the sociological and psychological research conducted on how to deal with “wounding”. As part of this process, it is worth considering, with the benefit of historical hindsight, whether compiling Holy Scriptures might serve to help people recover from trauma (David Carr).<sup>14</sup>

## Approaches to the Study of Pain in Ancient Texts

Saul M. Olyan

How might we textual scholars go about studying pain in our written sources? Upon which resources might we draw? We have a variety of options, but I would like to comment briefly on two fairly obvious possible beginning points for such a study: first, the analysis of linguistic idioms of pain in the literary corpora with which we work and second, the study of narrative representations of pain.

Some scholars today discount careful, contextual linguistic research, a long-established method in the various subfields of the study of antiquity, preferring to

<sup>11</sup> Vgl. Tanner, “Körpererfahrung” (see n. 4), 493–494.

<sup>12</sup> C. Geertz, “Religion as a Cultural System,” in *The Interpretation of Cultures: Selected Essays* (ed. id.; London: Fontana Press, 1993), 87–125, 104.

<sup>13</sup> Cf. E. M. Becker, “Trauma Studies and Exegesis. Challenges, Limits, and Prospects,” in *Trauma and Traumatization in Individual and Collective Dimension* (ed. ead./J. Dochhorn/E. K. Holt; Göttingen: Vandenhoeck & Ruprecht, 2014), 15–25.

<sup>14</sup> Cf. D. M. Carr, *Holy Resilience. The Bible’s Traumatic Origins* (Oxford: Oxford University Press, 2014), esp. 146–150 concerning the Hasmonean time; and 157–162 concerning the cross symbol as a “sign of trauma”.

take more trendy approaches in their work.<sup>15</sup> However, I believe that such linguistic analysis remains quite useful when we seek to understand how a particular ancient culture – or at least a section of its literate class – conceives of and represents a transcultural phenomenon such as pain. In biblical Hebrew, we have a number of verbal roots that denote “pain” of some kind. There is **עצב**, often translated “to feel pain,” “to grieve,” or “to vex” and its various derivatives; less common but also important are derivatives of roots such as **כאב**, “to feel pain,” **צרר**, “to be distressed,” **רגז**, “to be disturbed,” and **שמם**, “to be devastated.” A quick overview suggests both physical and emotional dimensions to the pain communicated by **עצב** and **כאב**. On the one hand, several texts seem to refer to bodily pain of various sorts using derivatives of these two roots: Qoh 10:9 mentions physical discomfort resulting from quarrying stones; Gen 3:16 speaks of the pain of childbirth (**עצבות**); and Gen 34:25 describes the pain resulting from circumcision (**כאב**). On the other hand, many more texts clearly refer to emotional anguish using derivatives of both **עצב** and **כאב**. From **עצב**, there is 2 Sam 19:3, where David is said to be “broken up” (**נעצב**) on account of his son Absalom’s death; Gen 34:7, according to which Jacob’s sons are both extremely angry and distraught to hear of Shechem’s rape of their sister Dinah; and 1 Kgs 1:6, where it is suggested that a rebuke from David would cause his son Adonijah anguish. For **כאב**, there is Jer 15:18, in which Jeremiah complains to Yhwh of his “unceasing” psychological “pain” (**כאבי נצח**) and Jer 30:15, which speaks of emotional anguish as “incurable.” The third root I mentioned above, **צרר**, is often used of psychological distress, usually related to the fear of enemies, as in Gen 32:8 and Judg 10:9, but also on account of other causes (e.g., sexual frustration, as in 2 Sam 13:2).<sup>16</sup> Derivatives of the fourth root, **רגז**, “to be disturbed,” are commonly used of emotional agitation or of disruption (e.g., of rest or sleep), as in 1 Sam 28:15, 2 Sam 19:1, and Isa 14:9.<sup>17</sup> Finally, the fifth root I referred to, **שמם**, “to be devastated,” appears to be used only of psychological suffering. An example of this usage of **שמם** is 2 Sam 13:20, which describes David’s daughter Tamar as “a devastated woman” (**שממה**) after her rape by her half-brother Amnon.

Some biblical texts use the rhetoric of bodily pain metaphorically to speak of psychological distress and that of physical healing of wounds to suggest the alleviation of feelings of emotional anguish. An example is Ps 147:3, regarding Yhwh: “Yhwh is building Jerusalem, // He will gather Israel’s outcasts. // He is the healer

<sup>15</sup> For a recent investigation that accounts for the origins and development of the linguistic approach in biblical studies and elsewhere in the Humanities, see J. Turner, *Philology. The Forgotten Origins of the Modern Humanities* (Princeton: Princeton University Press, 2014).

<sup>16</sup> In addition, the Hiphil of **צרר** is sometimes used of enemies causing “distress” to cities, as in Deut 28:52 and 1 Kgs 8:37, and is best translated “to besiege.” This “distress” is clearly not emotional in nature, as it results in the collapse of walls and fortifications; at the same time, it is also not a manifestation of physical pain experienced by human bodies. Instead, this “distress” suggests physical pressure imposed upon inanimate objects such as walls and fortifications.

<sup>17</sup> The root may also be used of the physical shaking of the earth or other inanimate objects, as well as that of people (e.g., Exod 15:14; Deut 2:25).

(הרפא) of those shattered of heart, // He binds up (מחבש) their wounds.” Jer 15:18 is similar, speaking not only of Jeremiah’s unceasing psychological pain (כאבי נצח), but also of his “incurable wound” (מכתי אנושה) that refuses to be healed (הרפא). Comparable is the well-known imagery of Jer 8:22: “Is there no balm in Gilead, // No healer there? // Why then has the recovery (ארכה) of the daughter of my people not progressed?” In short, the rhetoric of physical pain and bodily healing function quite commonly in biblical texts as a resource for speaking of emotional anguish and recovery.<sup>18</sup>

From this cursory survey of five roots and their derivatives we learn several important things: (1) pain is conceived as having both physical and emotional dimensions; (2) these two types of pain are understood implicitly to be related in some way, given the use of derivatives of several roots for both physical and emotional pain; (3) anguish is more commonly represented in biblical texts that make use of this vocabulary than is physical pain; (4) the causes of emotional pain described using these roots are many, and include the death of a loved one; humiliation resulting from a man’s inability to protect a female relative from abuse, shame resulting from a father’s rebuke or ignominy resulting from being the victim of sexual violence; fear of enemies; frustrated sexual desire; and rage, insecurity and social isolation; (5) the rhetoric of physical pain and healing may be used metaphorically to describe emotional distress and recovery, again suggesting the implicit assumption that there is a relationship between the physical and emotional pain described by these roots.

Another way that textual scholars might study pain is to consider its narrative representations. Although prose texts often lack the distinct vocabulary of pain that I have just discussed, they sometimes portray physical distress and/or psychological anguish nonetheless. In Neh 13:25 for example, Nehemiah attacks his opponents in a judicial setting, cursing them, striking some of them, pulling out their hair and forcing them to swear an oath against intermarriage. Although no vocabulary of pain is utilized in the description and nothing is said of the reactions of the opponents, it is obvious that Nehemiah has imposed severe bodily pain on them, given the description of his physically violent, punitive acts; a strong case can also be made that his cursing and forced oath-taking have caused his opponents both anxiety and shame, given the functions of imprecations and oaths in the Hebrew Bible’s cultural context.<sup>19</sup>

<sup>18</sup> See, similarly, Isa 30:26; 61:1; 17:14; 33:6; Job 5:18, among many other examples. The rhetoric of architectural restoration may also be used metaphorically of psychological recovery, as with עלה + ארכה in Jer 8:22. On ארכה + עלה as an idiom used of restoring walls, see Neh 4:1 and 2 Chr 24:13.

<sup>19</sup> On Nehemiah’s violent attack on his opponents, see further my discussion in “Theorizing Violence in Biblical Ritual Contexts. The Case of Mourning Rites,” in *Social Theory and the Study of Israelite Religion. Essays in Retrospect and Prospect* (ed. S. M. Olyan; Resources for Biblical Study 71; Atlanta: Society of Biblical Literature, 2012), 176–179.

A second, notable narrative representation of pain is 2 Sam 3:15–16, in which Michal, the daughter of Saul, is taken by force from her husband, Paltiel son of Laish, and given to David as part of a political agreement. Paltiel is said to follow the party that has taken his wife Michal captive, weeping as he walks, until he is forced by Abner, the head of the band, to return home. Paltiel's anguish at the loss of his wife is communicated in few words, but it is palpable nonetheless: he refuses to accept the inevitable; he defies authority by following the party that has seized Michal; he weeps, perhaps hysterically; and he only returns home when he is ordered to do so. Although this narrative does not make use of the vocabulary of pain to describe Paltiel's feelings, it clearly communicates Paltiel's emotional anguish by means of its description of his behavioral reactions to his loss.

Job 2:11–13 is a third narrative representation of pain that combines the vocabulary of pain with a description of behavior suggesting anguish. In this text, Job's three friends come from afar to comfort him after hearing of his catastrophic losses and his physical suffering. After we are told of their shock at Job's altered appearance, we learn that the three friends sit with Job on the ground for seven days and seven nights and not one of them speaks a word to him "for they saw that his pain (כאב) was exceedingly great." The pain to which the text refers is likely both physical and emotional, given the bodily affliction imposed on Job as well as his considerable personal losses. But the behavior of Job and his friends also suggests their suffering. We are told that the friends' seven days and nights of silence are the result of seeing Job's great pain; this behavior likely suggests their own shocked reaction to Job's plight. Job's silence is also likely intended to suggest his own suffering.

What might we learn from such narrative representations of pain? First, they may or may not incorporate the vocabulary of pain; second, when they do not use technical vocabulary to describe feelings or physical states, they may depend instead on descriptions of behavioral reactions such as those of Paltiel in 2 Sam 3:15–16 or they may indicate pain only implicitly, as in Neh 13:25, which neither makes use of technical vocabulary nor describes the behavior of those experiencing pain.

Scholars can learn a lot from the careful, contextual study of linguistic idioms of distress and anguish and from the investigation of narrative representations of pain, whichever subfield we work in. I am particularly struck by the Hebrew technical vocabulary's implicit classification of pain into physical and emotional types – as evidenced specifically by derivatives of the roots עצב and כאב – and by the metaphorical use of the imagery of physical pain and healing for emotional anguish and recovery. Both of these phenomena are paralleled in the ways at least some contemporary Europeans and North Americans think about and speak of pain, e. g., the English expression "that feels like a kick in the stomach" or the comparable German idiom "Es war wie ein Schlag ins Gesicht," both used in reference to an emotional reaction to a negative experience or undesirable development of some kind. I wonder about the extent to which such parallels may or may not be discerned in other ancient Mediterranean and West Asian corpora and in materials



from elsewhere in the ancient world. Much work remains to be done. The essays in this volume represent, collectively, a robust and engaging initial foray into the study of pain and its representations in biblical texts, post-biblical texts, and other materials of the ancient Eastern Mediterranean.

## Introduction to the Volume

*Michaela Bauks and Saul M. Olyan*

This volume includes a wide range of studies on pain and its representation in the texts and non-literary remains of the ancient Eastern Mediterranean, suggesting both the richness and complexity of the topic and the need for scholars to address it from a variety of perspectives. The essays presented here engage the subject of pain and its representation in any number of ways. Let us first consider the nature of the primary evidence addressed by each author, be it textual or non-literary. Wagner, Meyer, and Lehmhaus survey the phenomenon of pain as it is represented in a large, discrete literary corpus – the Hebrew Bible in the case of Wagner; Greek literature in the case of Meyer; and rabbinic materials in the case of Lehmhaus – while others such as Weissenrieder, Ego, and Risch focus on a single book: Weissenrieder addresses pain in the Septuagint version of Job; Ego investigates pain in the book of Tobit; and Risch seeks to understand the nature of pain in the Apocryphon of John. In contrast, a number of authors included in this volume focus their investigations on the representation of pain in one or several particular textual passages. Bauks examines Gen 3:16 and the ways in which it has been interpreted within the Hebrew Bible; Schofer analyzes the role of pain as a component of punishment in Mishnah *Makkot* 3:1–2; Gärtner investigates the role of pain in Psalm 38; Frevel examines the rhetoric of pain in Lamentations 1; and Olyan reads 2 Sam 8:2, 2 Kgs 25:7, and several cuneiform texts for what they might suggest about the ritualized psychological torture of enemies (“Pain Imposed”). Taking a different approach and citing a wide range of biblical texts, Janowski investigates God’s pain as a significant theme in the biblical conception of God, while Schmitt’s focus is what we might learn about the representation of the pain of mourning and other expressions of grief in Iron I material culture, with particular attention to figurines of mourners.

While most the texts under consideration in this volume were composed in Hebrew or Greek, others were written or preserved in languages such as Akkadian, Aramaic, and Coptic. Each of the contributors who works with texts engages them in the languages in which they are preserved, and issues of composition, textual transmission, and translation are not infrequently engaged (e.g., Risch on the textual and linguistic challenges posed by the Apocryphon of John). Several of the essays devote considerable attention to detailed analysis of Hebrew, Greek, and

other words or idioms related to pain, thereby demonstrating the importance of contextually-sensitive and linguistically-informed analysis for the advancement of our understanding of a complex, cross-cultural phenomenon such as pain (e.g., Weissenrieder, Lehmhaus, Bauks; Olyan, "Approaches").

For some of the authors whose essays are included in this volume, the representation of physical pain is their primary interest (e.g., Bauks), while others focus on ways in which ancient writers portray psychological anguish (e.g., Olyan, "Pain Imposed"). Still others consider both physical and psychological pain in their analyses, analyzing the (often complex) relationship between the two (e.g., Meyer, Schmitt, Lehmhaus, Risch). Several authors focus at least some of their attention on the representation of pain in a particular genre of ancient literature (e.g., Greek medical literature [e.g., Meyer, Weissenrieder] or narratives of childbirth [Bauks]) or on representations of pain that characterize a particular material phenomenon (Schmitt's mourning figurines). Some contributors concern themselves with the role of pain in punishment (e.g., Schofer, Olyan, "Pain Imposed"); others investigate pain as a naturally occurring phenomenon rather than a sanction imposed on an offender (Bauks). For some of the authors of this collection, the rhetorical function of pain is paramount: speech about pain is intended to accomplish concrete ends such as generating empathy (Frevel). Pain as metaphor is a subject engaged by several contributors (e.g., Lehmhaus, Bauks, Janowski), as is the gendering of pain (e.g., Schmitt, Bauks). Pain's relationship to other phenomena such as shame is a central issue in a number of essays (e.g., Frevel), as is pain's relationship to illness (e.g., Lehmhaus, Weissenrieder, Ego) and what we, today, might consider torture (Olyan, "Pain Imposed"). Both communal and individual dimensions of pain are of interest to several contributors (e.g., Lehmhaus, Ego) as is the role pain might have in ritual action and the part rites might play in the imposition of pain (Schmitt; Olyan, "Pain Imposed"). We trust that these brief observations about the essays and how they might be understood to relate to one another will provide readers with an initial interpretive framework as they begin to read the essays, make their own connections and reach their own conclusions. The representation of pain has received little or no attention from scholars who work in many areas of antiquity. We trust that this collection of essays will stimulate greater interest in this challenging and intriguing phenomenon.



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