

1. Record Nr.	UNINA9910457460903321
Autore	Elliott Dyan <1954->
Titolo	Fallen bodies [[electronic resource]] : pollution, sexuality, and demonology in the Middle Ages // Dyan Elliott
Pubbl/distr/stampa	Philadelphia, : University of Pennsylvania Press, c1999
ISBN	1-283-21120-3 9786613211200 0-8122-0073-X
Descrizione fisica	1 online resource (313 p.)
Collana	The Middle Ages series
Disciplina	261.8/357/0902
Soggetti	Sex - Religious aspects - Christianity Demonology - History of doctrines - Middle Ages, 600-1500 Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. [267]-287) and index.
Nota di contenuto	Frontmatter -- Contents -- Acknowledgments -- Abbreviations -- Introduction -- 1. Pollution, Illusion, and Masculine Disarray: Nocturnal Emissions and the Sexuality of the Clergy -- 2. From Sexual Fantasy to Demonic Defloration: The Libidinous Female in the Later Middle Ages -- 3. Sex in Holy Places: An Exploration of a Medieval Anxiety -- 4. The Priest's Wife: Female Erasure and the Gregorian Reform -- 5. Avatars of the Priest's Wife: The Return of the Repressed -- 6. On Angelic Disembodiment and the Incredible Purity of Demons -- Afterword -- Notes -- Bibliography -- Index
Sommario/riassunto	Medieval clerics believed that original sin had rendered their "fallen bodies" vulnerable to corrupting impulses—particularly those of a sexual nature. They feared that their corporeal frailty left them susceptible to demonic forces bent on penetrating and polluting their bodies and souls. Drawing on a variety of canonical and other sources, Fallen Bodies examines a wide-ranging set of issues generated by fears of pollution, sexuality, and demonology. To maintain their purity, celibate clerics combated the stain of nocturnal emissions; married clerics expelled their wives onto the streets and out of the historical record; an exemplum depicting a married couple having sex in church

was told and retold; and the specter of the demonic lover further stigmatized women's sexuality. Over time, the clergy's conceptions of womanhood became radically polarized: the Virgin Mary was accorded ever greater honor, while real, corporeal women were progressively denigrated. When church doctrine definitively denied the physicality of demons, the female body remained as the prime material presence of sin. Dyan Elliott contends that the Western clergy's efforts to contain sexual instincts—and often the very thought and image of woman—precipitated uncanny returns of the repressed. She shows how this dynamic ultimately resulted in the progressive conflation of the female and the demonic, setting the stage for the future persecution of witches.
