

Bar Ilan Studies In History

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the goal of the volume is to shed fresh light on modern hebrew from perspectives aimed at readers interested in the domains of general linguistics typology and semitic studies starting with chapters that provide background information on the evolution and sociolinguistic setting of the language the bulk of the book is devoted to usage based studies of the morphology lexicon and syntax of current hebrew based primarily on original analyses of authentic spoken and online materials these studies reflect varied theoretical frames of reference that are largely model neutral in approach to this end the book presents a functionally motivated dynamic approach to actual usage rather than providing strictly structuralist or formal characterizations of particular linguistic systems such a perspective is particularly important in the case of a language undergoing accelerated processes of change in which the gap between prescriptive dictates of the hebrew language establishment and the actual usage of educated literate but non expert speaker writers of current hebrew is constantly on the rise

in the first half of the 2d millennium bce translation occasionally depicted semantically incongruous correspondences such cases reflect ancient scribes substantiating their virtuosity with cuneiform writing by capitalizing on phonologic graphemic semantic and other resemblances in the interlingual space these scholar scribes employed an essential scribal practice analogical hermeneutics an interpretative activity grounded in analogical reasoning and empowered by the potentiality of the cuneiform script scribal education systematized such practices allowing scribes to utilize these habits in copying compositions and creating translations in scribal education analogical hermeneutics is exemplified in the word list izi both in its structure and in its occasional bilingualism by examining izi as a product of the social field of scribal education this book argues that scribes used analogical hermeneutics to cultivate their craft and establish themselves as knowledgeable scribes within a linguistic epistemology of cuneiform scribal culture translation is a tool in the hands of a knowledgeable scholar

mark s smith charts the many cases of deities recognized across cultures in the late bronze age ancient israel and early judaism and the new testament this cross cultural recognition took place in identifications or equations of deities of different cultures for example in lists of deities and in representations of different deities of various cultures acting together e g deities of different

cultures serving as guarantors of and witnesses to international treaties the context of translatability of deities in the late bronze age and iron age israel supported international political relations in the iron age the worldview of regional deities on par with one another lost its intelligibility in the face of neo assyrian empire ideology in turn israel expressed its worldview of a single god powerful over all as a result biblical writers and scribes engaged in a sophisticated hermeneutics to mediate between older expressions of translatability embedded within its emergent monotheistic expressions the greco roman period witnessed an explosion in the types and genres of cross cultural discourse about deities and as a result jewish authors and some new testament sources responded to this sort of discourse sometimes negatively and at other times quite positively engagement with other cultures helped israel come to understand its god

the bible has always been vital to jewish religious life and it has been expounded in diverse ways perhaps the most influential body of jewish biblical interpretation is the midrash that was produced by expositors during the first five centuries ce many such teachings are collected in the babylonian talmud the monumental compendium of jewish law and lore that was accepted as the definitive statement of jewish oral tradition for subsequent generations however many of the talmud s interpretations of biblical passages appear bizarre or pointless from sermon to commentary expounding the bible in talmudic babylonia tries to explain this phenomenon by carefully examining representative passages from a variety of methodological approaches paying particular attention to comparisons with midrash composed in the land of israel based on this investigation eliezer segal argues that the babylonian sages were utilizing discourses that had originated in israel as rhetorical sermons in which biblical interpretation was being employed in an imaginative literary manner usually based on the interplay between two or more texts from different books of the bible because they did not possess their own tradition of homiletic preaching the babylonian rabbis interpreted these comments without regard for their rhetorical conventions as if they were exegetical commentaries resulting in the distinctive puzzling character of babylonian midrash

the pentecostal mission in palestine is a virtually unknown episode in the history of pentecostalism its story begins in 1906 at the azusa street revival from which missionaries were sent to palestine in its first thirty years the pentecostal

mission in palestine gained a foothold in jerusalem and expanded its reach into jordan syria and iran it was severely tested and lost traction during the tumultuous period of the arab revolts world war ii and the partition crisis with the catastrophic war of 1948 the pentecostal missionaries fled as their arab clients were swept away in the palestinian diaspora after 1948 a valiant attempt was made to revive the mission but only with relative success although the pentecostal missionaries failed in their objective of converting jews and muslims they were eyewitnesses of the formative events of the arab israeli conflict newberg argues that the pentecostal missionaries functioned as brokers of pentecostal zionism he offers a postcolonial assessment of the pentecostal missionaries crediting them for advocating philosemitism yet bringing them up short for disregarding the civil rights of palestinian arabs espousing islamophobia and contributing to the forces working against peace in the holy land

the amarna archives include not only letters but also texts relating to the education of scribes in egypt syllabaries lexical lists literary texts and other educational exercises although the recent translation of the letters by william moran the amarna letters johns hopkins 1992 has brought our understanding of this important corpus up to date the other texts have not been included in his volume they have been waiting for renewed study in the context of literary and scholarly peripheral and core akkadian texts the original publications are obsolete and many of the texts are poorly copied this book provides new editions of all the amarna tablets not included in moran s volume i e ea 340 361 368 372 377 379 381 some of these are fragments whose genre is a matter of debate suggestions for their attribution will be offered this new edition includes transliterations translations a brief commentary cuneiform copies and photographs the introduction provides an overview of the corpus and is intended to serve as an impetus for further research into some of the more difficult issues yet to be examined

previous research on mesopotamian flood traditions tended to focus on a few textual sources how the traditions originated and developed as a whole has not been seriously investigated by systematically examining a large body of relevant cuneiform sources of diverse genres from the early dynastic iii period ca 2600 2350 b c to the end of the first millennium b c this book observes that it is during the old babylonian period ca 2000 1600 and classical attestations of

the flood traditions are found on linguistic conceptual and literary historical grounds the book argues that the flood traditions emerged relatively late in sumerian traditions it traces different evolutionary stages of the flood traditions from the emergence of the flood motif within the socio political and cultural contexts of the early isin dynasty ca 2017 1896 b c to the diverse mythological representations of the motif in literary traditions to the historicisation of the motif in chronography and finally to the interactions between various strands of the flood traditions and other mesopotamian literary traditions such as sumerian and babylonian compositions about gilgameš by uncovering the processes through which the flood traditions were constructed the book offers a valuable case study on the complex and dynamic relationship between myth making the development of literature the rise of historical consciousness and historiography and socio political circumstances in the ancient world the origins and development of the flood traditions examined in the book furthermore represent one of the best documented examples illustrating the continuities and changes in mesopotamian intellectual linguistic literary socio political and religious history over the course of two and a half millennia

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