

## *Bookmark File PDF Gilgamesh Andrew George modernh.com*

*Das Gilgamesch-Epos Reise nach Aegypten und Bemerkungen über verschiedene Gegenstände während des dreijährigen Aufenthalts der Französischen Armee in diesem Lande Tracking the Master Scribe Das Wieder Erstehende Babylon, Die Bisherigen Ergebnisse Der Deutschen Ausgrabungen Unmanned Wealth Watch The Liberating Image Purity and Pollution in the Hebrew Bible Leadership at the Crossroads [3 volumes] The Meaning of the Library Ancient Epic The Epic of Gilgamesh The End of Wisdom Classics and Translation Philosophy of Dreams Interpreting the Wisdom Books Rethinking Ghosts in World Religions Die Sonnenblume Die Autobiographie des Fidel Castro An Old Babylonian Version of the Gilgamesh Epic Contemporary Studies in Acts Mythos Aramaica Qumranica Gilgamesh Mythos Ägypten The Epic of Gilgamesh The Gendered Language of Warfare in the Israelite-Assyrian Encounter Mozart auf der Reise nach Prag In Our Time Babylonisch-assyrische Lesestücke The Finger of the Scribe Sakralität von Herrschaft Das Gilgamesch-Epos Psychoanalytic and Anthropological Considerations of Gilgamesh Das Gilgamesch-Epos The Discovery of the Ancient Flood Tablets Das Haus der vergessenen Bücher Caring for the Dead in Ancient Israel Assyrisch-babylonische Mythen und Epen Story of Islamic Philosophy, The*

*The ancient Sumerian poem The Epic of Gilgamesh is one of the oldest written stories in existence, translated with an introduction by Andrew George in Penguin Classics. Miraculously preserved on clay tablets dating back as much as four thousand years, the poem of Gilgamesh, king of Uruk, is the world's oldest epic, predating Homer by many centuries. The story tells of Gilgamesh's adventures with the wild man Enkidu, and of his arduous journey to the ends of the earth in quest of the Babylonian Noah and the secret of immortality. Alongside its themes of family, friendship and the duties of kings, The Epic of Gilgamesh is, above all, about mankind's eternal struggle with the fear of death. The Babylonian version has been known for over a century, but linguists are still deciphering new fragments in Akkadian and Sumerian. Andrew George's gripping translation brilliantly combines these into a fluid narrative and will long rank as the definitive English Gilgamesh. If you enjoyed The Epic of Gilgamesh, you might like Homer's Iliad, also available in Penguin Classics. 'A masterly new verse translation' The Times 'Andrew George has skilfully bridged the gap between a scholarly re-edition and a popular work' London Review of Books*

*D. S. Carne-Ross (1921-2010) was one of the finest critics of classical literature in English translation after Arnold. More than four decades of Carne-Ross's writings are represented in this volume, which includes criticism of both ancient and modern writers, in addition to historical-critical studies of translation, discriminating analyses of translators widely read today, and investigations in the relationship between translation, criticism, and literary creation. This book will appeal to a wide audience including classicists, specialists in reception and translation studies, students of comparative literature, and literary readers. Two chapters give readings of the Odyssey and the Oresteia; others focus on significant*

*and influential translators of those works. Two long essays give extended accounts of two of the most widely read twentieth-century translators of Greek and Latin, Robert Fitzgerald and Richmond Lattimore; there are also incisive studies of translations by H.D., David Ferry, Christopher Logue and others. Some essays focus on a particular work, author, or genre in translation, for example, Pindar's Pythian 12, Horace, Greek tragedy, and Greek epigram. The first and the final chapters use translation as a point of departure in order to investigate questions about transfers between ancient and modern literatures. In all the essays, translated works are considered in their relation to Greek or Roman literature and also as contributions to English literature, as a source of innovation for it, or as a way of laying bare connections between past and present moments.*

*"Tracing what the library has meant since its beginning, examining how its significance has shifted, and pondering its importance in the twenty-first century, significant contributors--including the librarian of the Congress and the former executive director of the HathiTrust--present a cultural history of the library"--Dust jacket flap.*

*Acclaimed literary historian Schmidt provides a unique meditation on the rediscovery of Gilgamesh and its profound influence on poets today. He describes how the poem is a work in progress even now, an undertaking that has drawn on the talents and obsessions of an unlikely cast of characters, from archaeologists and museum curators to tomb raiders and jihadis.*

*Die älteste schriftlich überlieferte Dichtung der Welt handelt von König Gilgamesch und seinem Freund Enkidu. In eindrücklichen Bildern erzählt das Epos von existentiellen Erfahrungen der Liebe und Feindschaft, von Hochmut und Versagen, Demut und Überheblichkeit, Schöpfung, Tod und der Sehnsucht nach Unsterblichkeit. Die Übersetzung beruht auf der ninivetischen Version des 12-Tafel-Epos aus dem 1. Jahrtausend v. Chr. und gibt den neuesten Stand der Forschung wieder. Ein umfangreicher Anhang bietet Auszüge aus einer früheren altbabylonischen Textfassung, Anmerkungen und ein informatives Nachwort. E-Book mit Seitenzählung der gedruckten Ausgabe: Buch und E-Book können parallel benutzt werden.*

*Sie sind ein KZ-Häftling. Ein sterbender SS-Soldat bittet Sie um Vergebung. Was tun Sie? Vor ebendieser Entscheidung stand der Holocaust-Überlebende Simon Wiesenthal im Jahr 1942. In seiner Erzählung Die Sonnenblume schildert der große Kämpfer für Recht und Gerechtigkeit seinen Gewissenskonflikt, der ihn noch Jahrzehnte später nicht losließ. Hatte er das Richtige getan? Darf das Unverzeihliche verziehen werden? Wenn ja, wie? Wenn nein, wie weiterleben? Simon Wiesenthals Fragen rühren an die Grundfesten des Menschseins. Über 60 herausragende Männer und Frauen stellen sich ihnen: Geistliche und Theologen, Psychologen und Philosophen, Holocaust-Überlebende und Menschenrechtsaktivisten. Ihre Antworten sind so unterschiedlich wie ihre Erfahrungen in der Welt und zeigen, dass Wiesenthals Frage heute genauso aktuell ist. Das Buch fordert uns heraus, unsere eigene Haltung zu Vergebung und Versöhnung, Gerechtigkeit und Mitgefühl infrage zu stellen.*

*The Wisdom Literature of the Bible (Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs) is filled with practical principles for everyday life. While some Christians are deterred by the pragmatic character of these matter-of-fact guidelines, they are as integral to God's purposes for His people as the explicitly theological material that dominates other parts of Scripture. The Wisdom books tie these two streams of God's revelation together in a way that enriches and strengthens the church. It is a thorough resource for pastors and teachers to help them navigate the sometimes bewildering waters of the Wisdom Literature.*

*The articles in this book tackle important linguistic, exegetical and historical questions concerning the Aramaic scrolls from Qumran, addressing for instance the issue of their relevance to the development of apocalypticism and messianism in the Jewish tradition.*

*Zu allen Zeiten und an allen Orten sind die Herrscher mit dem Numinosen in Verbindung gebracht worden: sei es, dass sie selbst als Söhne, Nachkommen, Schützlinge oder Stellvertreter eines Gottes galten, sei es, dass sie in einer besonderen Verantwortung gegenüber einer göttlichen Person oder Macht standen.*

*The purpose of this book is to help postmodern Westerners understand what the Bible has to say about wealth and possessions, basing itself on the presumption that (a) nobody can understand themselves apart from some recognition of their spiritual roots, and (b) that these roots sink deeper into the pages of the Bible than most Westerners realize. Focusing upon that part of the Bible most widely recognized to be its ideological core--that which is called Torah by some, Pentateuch by others--it interprets this "great text" against other "great texts" in its literary-historical environment, including (a) some epic poems from Mesopotamia, (b) some Jewish texts from Syria-Palestine, and (c) some Nazarene parables from the Greek New Testament.*

*Der Heidelberger Assyriologe Stefan M. Maul legt hier eine neue Übersetzung des Gilgamesch-Epos vor. Spektakuläre Textfunde, die in diesem Buch erstmals bekannt gemacht werden, und behutsam vorgenommene Ergänzungen lassen das älteste Werk der Weltliteratur in nie zuvor gesehener Vollständigkeit wiedererstehen. Die elegante und dennoch wortgetreue Übersetzung bewahrt die Sprachgewalt des babylonischen Originaltextes. Der leicht rhythmische Klang der Übertragung lädt zum Deklamieren ein und nähert sich den rhythmischen Versen der Vorlage an. In der allgemeinverständlichen Einführung und den ausführlichen Kommentaren nimmt Stefan M. Maul den Leser mit in die Welt des Alten Orients und erläutert ihm die politischen, gesellschaftlichen und religiösen Vorstellungen der Kultur, die das Gilgamesch-Epos hervorgebracht hat. Das Epos erzählt den Mythos des Königs Gilgamesch von Uruk, der seine Kräfte mit der ganzen Welt messen will, nach der Unsterblichkeit strebt und schließlich auf die Erkenntnis zurückgeworfen wird, daß auch für ihn das Leben endlich ist. Bis Gilgamesch bereit ist, diese Lehre anzunehmen, und dadurch die Fähigkeit erwirbt, ein guter Herrscher zu sein, muß er zahllose Abenteuer bestehen. Das Gilgamesch-Epos ist so einem modernen Entwicklungsroman vergleichbar, der von den Grundfragen des menschlichen Daseins handelt.*

*div A sweeping reconstruction of human consciousness and its breakdown, from the Stone Age through modern technology/DIV*

*Walther Sallaberger stellt mit dem Gilgamesch-Epos ein Hauptwerk der Weltliteratur vor, das von den Grundfragen des menschlichen Daseins handelt. In einer allgemeinverständlichen Einführung erläutert er den Mythos des Königs Gilgamesch von Uruk und bietet vor dem Hintergrund der Traditionen zu Gilgamesch, die sich über zweieinhalb Jahrtausende verfolgen lassen, einen anregenden Überblick über Geistesgeschichte, Literatur und Kultur Mesopotamiens.*

*In the spring of 1852, Layard was obliged to close his excavations for want of funds, and he returned to England with Rassam, leaving all the northern half of the great mound of Kuyûnjik unexcavated. He resigned his position as Director of Excavations to the British Museum's Trustees, and Colonel (later Sir) H. C. Rawlinson, Consul-General of Baghdâd, undertook to direct any further excavations that might be possible to carry out later on. During the summer, the Trustees received a further grant from Parliament for excavations in Assyria, and they dispatched Rassam to finish the exploration of Kuyûnjik, knowing that the lease of the mound of Kuyûnjik for excavation purposes which he had obtained from its owner had several years to run. When Rassam arrived at Mûsul in 1853 and was collecting his men for work, he discovered that Rawlinson, who knew nothing about the lease of the mound which Rassam held, had given the French Consul, M. Place, permission to excavate the northern half of the mound, i.e., that part of it which he was most anxious to excavate for the British Museum. He protested but in vain and, finding that M. Place intended to hold Rawlinson to his word, devoted himself to clearing out part of the South West Palace which Layard had attacked in 1852.*

*Ancient Epic offers a comprehensive and accessible introduction to six of the greatest ancient epics - Homer's Iliad and Odyssey, Vergil's Aeneid, Ovid's Metamorphoses, and Apollonius of Rhodes' Agonautica. Provides an accessible introduction to the ancient epic Offers interpretive analyses of poems within a comprehensive historical context Includes a detailed timeline, suggestions for further readings, and an appendix of the Olympian gods and their Akkadian counterparts*

*The central theme of this volume is to re-examine the received concepts and images of ghosts in various religious cultures ranging from the Ancient Near East and Egypt to the Old Testament, the Classical Era, Early Medieval and Early Modern Europe, Early India, and Medieval China. As a religious phenomenon, the realm of ghosts has been less studied than the realm of the divine. Through a collaborative effort by scholars from different disciplines, this volume proposes a multi-cultural approach to construct a wider and complicated picture of the phenomenon of ghosts and spirits in human societies and to have a grasp of the various problems involved in understanding the phenomenon of ghost.*

*Through the ages, the book of Ecclesiastes (Qoheleth) has elicited a wide variety of interpretations. Its status as wisdom literature is secure, but its meaning for the religion of*

*the Hebrew Bible and its heirs has been a matter of much debate. The debate has swung from claiming orthodoxy for the book to arguing that the message intended by its author is heterodox, in its entirety. There are a number of passages in the book that present difficulties for any comprehensive approach to the work. Martin Shields here fully acknowledges the heterodox nature of Qoheleth's words but offers an orthodox reading of the book as a whole through the eyes of the author of the epilogue. After a survey of attitudes regarding wisdom in the Hebrew Bible itself, which serves as an orientation to the monograph as a whole, Shields provides a detailed study of the epilogue (Qoh 12:9-14), which he believes is the key to the reading of the remainder of the book. He then addresses various problematic texts in the book in light of this perspective, arguing that the book could originally have functioned as a warning to students against joining a wisdom movement that existed at the time of the book's composition. Qoheleth is presented as a true adherent of this movement, and the divergence of his words from the theism presented in the rest of the Hebrew Bible becomes the basis of the epilogue's critique. Finally, Shields proposes a historical context in which just this scenario may have arisen, showing that the desire of the writer of the epilogue is to correct a wayward wisdom tradition.*

*New York, 1919. Roger Mifflin hat seine größte Leidenschaft, das Lesen, zum Beruf gemacht. In seinem Antiquariat in Brooklyn findet man ihn dort, wo der Tabakrauch am dichtesten ist. Unterstützt wird er von seiner ebenso patenten wie resoluten Ehefrau und seinem Hund Bock - Bock wie Boccaccio. Bücher sind Mifflins Leben. Von Werbemaßnahmen für sein Geschäft will er allerdings nichts wissen, und so lässt er den jungen Aubrey Gilbert, angestellt bei der Grey Matter Agency, ziemlich abblitzen, als der ihm seine Dienste anbietet. Dennoch freunden sich die beiden an, und bald kommt Gilbert täglich ins Geschäft. Was auch an Mifflins neuer Hilfskraft liegen mag - der schönen Titania Chapman, deren Leben in Gefahr zu sein scheint. Und das gilt nicht nur für ihr Leben*

*'Bragg gives short shrift to pretension of any kind, while remaining stalwart in his search for knowledge. His methodology in In Our Time is not unlike that of a man throwing a stick at a dog: he chucks his questions ahead, and if the chosen academic fails to bring it right back, he chides them. He retains enough of his bluff Cumbrian origins not to be taken in by gambolling and tweedy high spirits.' - Will Self, from a February 2010 issue of London Review of Books In Our Time has been the cornerstone of broadcasting every Thursday morning on BBC Radio 4 for the past twenty years, with over 800 episodes since its launch in October 1998. Presented by one of Britain's greatest champions of the arts, Melvyn Bragg, the show explores ideas across history, religion, philosophy, science and culture. With a vast array of contributors from the world of academia, such as Mary Beard, Angie Hobbs and Diarmaid MacCulloch, it is one of Radio 4's most successful programmes, attracting a weekly live audience exceeding 2 million listeners, and, per episode, it is one of the world's most downloaded podcasts. To honour this major anniversary of BBC broadcasting, this beautifully illustrated book provides a lively and colourful guide to fifty of the most captivating discussions from the past two decades of In Our Time, as chosen by Melvyn and the producer Simon Tillotson and influenced by listeners who have recommended their favourite programmes from those years. Highlights include 'Romulus*

*and Remus', 'The Death of Elizabeth I', 'Ada Lovelace', 'The Gin Craze', the 'Epic of Gilgamesh' and 'The Salem Witch Trials', and there are additional behind-the-scenes insights, peppered with Melvyn Bragg's remarks both on and off air. This is a captivating gift for all fans and a celebration of this iconic series.*

*Die 1963 erschienenen Babylonisch-assyrischen Lesestücke stellen den ersten Versuch eines Wissenschaftlich und didaktisch verantworteten akkadischen Lehr- und Lesebuchs dar, das dem namentlich durch W. von Soden's Grundriss der akkadischen Grammatik (1952) erreichten Stand unseres philologischen Wissens voll Rechnung trägt und den Zugang zu diesem Wissen so leicht wie möglich macht. Damit man sich durch Textlektüre mit Grammatik und Wortschatz vertraut machen kann, bevor oder eventuell auch ohne dass man sich mit der so schwierigen Keilschrift befasst, bietet Babylonisch-assyrisch Lesestücke alle aufgenommenen Texte auch in moderner Transliteration.*

*The Gilgamesh Epic—a myth dating back almost 5000 years—has been handed down from ancient Babylonian times in several fragments. It is the heroic story of a futile quest for physical immortality and the problems of life that confront us in relation to our own mortality. It gives us insight into conscious and unconscious experiences of power and sexuality and struggles to overcome the 'human condition'. This book considers the basic text of the myth in the light of anthropological and psychoanalytic concepts, comparing socio-cultural factors and the interpersonal structures of these times with those of the present day. Myths portray human struggles against overpowering opponents, the search for immortality or eternal youth and even journeys into the underworld. As such, they have always had a therapeutic and educational potential. As this book shows, they are the powerful, creative expression of human experiences and longings, seeking to alleviate life's difficulties and transmitting values.*

*Unmanned is an in-depth examination of why seemingly successful wars never seem to end. The problem centers on drones, now accumulated in the thousands, the front end of a spying and killing machine that is disconnected from either security or safety. Drones, however, are only part of the problem. William Arkin shows that security is actually undermined by an impulse to gather as much data as possible, the appetite and the theory both skewed towards the notion that no amount is too much. And yet the very endeavor of putting fewer human in potential danger places everyone in greater danger. Wars officially end, but the Data Machine lives on forever. Throughout his career, Arkin has exposed powerful secrets of so-called national security and intelligence. Now he continues that tradition. The most alarming book about warfare in years, Unmanned is essential reading for anyone who cares about the future of mankind.*

*For two thousand years, Christians have been intrigued by the somewhat enigmatic Imago Dei references in the book of Genesis. Much theological ink has been spilled mulling over the significance and meaning of these words: "Let us make humanity in our image, according to our likeness . . ." In The Liberating Image, J. Richard Middleton takes on anew the challenge of interpreting the Imago Dei. Reflecting on the potential of the Imago Dei texts for developing an ethics of power rooted in compassion, he relates its significance*

*to the Christian community's distinct calling in an increasingly violent world. The Liberating Image introduces a relevant, scholarly take on an important Christian doctrine. It will appeal to all Christians seeking to better understand what it means to be made in God's image.*

*A new reconstruction of cultic practices surrounding death in ancient Israel In Caring for the Dead in Ancient Israel, Kerry M. Sonia examines the commemoration and care for the dead in ancient Israel against the broader cultural backdrop of West Asia. This cult of dead kin, often referred to as ancestor cult, comprised a range of ritual practices in which the living provided food and drink offerings, constructed commemorative monuments, invoked the names of the dead, and protected their remains. This ritual care negotiated the ongoing relationships between the living and the dead and, in so doing, helped construct social, political, and religious landscapes in relationship to the past. Sonia explores the nature of this cult of dead kin in ancient Israel, focusing on its role within the family and household as well as its relationship to Israel's national deity and the Jerusalem temple. Features: A reevaluation of whether burial and necromantic rituals were part of the cult of dead kin A portrait of the various roles Israelite women played in the cult of dead kin A reassessment of biblical writers' attitudes toward the cult of dead kin*

*Offers a new interpretation of medieval Islamic philosophy, one informed by Platonic mysticism.*

*What is leadership? Not only has that question been debated since the beginning of human culture and society, but it's a moving target based on the definer, and the epoch. The definition can be thought-provoking and profound: A leader is best when people barely know he exists, not so good when people obey and acclaim him, worse when they despise him, (Lao Tzu, 6th century BC ). Or the profundity may lie shrouded in the prosaic: A leader is one who has followers, (Peter Drucker, 20th century). However you define the concept, today's challenges for leaders of all stripes are monumental, and the need for effective leadership is huge. More than anything, this set travels farther and digs deeper than most leadership books. It takes us from mere explanations of leadership to an understanding of it as part of the human condition. Reading it should be at the top of the to-do list for any leader in any era. In Leadership at the Crossroads, contributors from a wide variety of fields, including management, economics, political science, philosophy, sociology, history, literature, and psychology, explore the many facets of leadership. The set comprises: Volume 1: Leadership and Psychology; Volume 2: Leadership and Politics; Volume 3: Leadership and the Humanities. Collectively, this set showcases traditional and emerging approaches to leadership in both theory and practice and raises new questions brought on by society's new challenges. It also suggests solutions for developing and promoting leadership in the corporate world, politics and diplomacy, religion, education, non-profits, and the arts. Whether identifying qualities that will serve a U.S. president well, or the characteristics of the essential can-do supervisor in today's corporation, Leadership at the Crossroads supplies insights and intelligence that will help leaders make the most of the challenges and opportunities lying before them.*

*Recognizing gendered metaphors as literary and ideological tools that biblical and Assyrian authors used in describing warfare and its aftermath, this study compares the gendered literary complexes that authors on both sides of the Israelite-Assyrian encounter developed to claim victory.*

*The Epic of Gilgamesh, an epic poem from Mesopotamia, is considered the world's first truly great work of literature. The literary history of Gilgamesh begins with five Sumerian poems about 'Bilgamesh' (Sumerian for 'Gilgamesh'), king of Uruk. These independent stories were used as source material for a combined epic. Approximately two thirds of this longer, twelve-tablet version have been recovered. Some of the best copies were discovered in the library ruins of the 7th-century BC Assyrian king Ashurbanipal. The first half of the story discusses Gilgamesh, king of Uruk, and Enkidu, a wild man created by the gods to stop him oppressing the people of Uruk. After an initial fight, Gilgamesh and Enkidu become close friends. Together, they journey to the Cedar Mountain and defeat Humbaba, its monstrous guardian. Later they kill the Bull of Heaven, which the goddess Ishtar sends to punish Gilgamesh for spurning her advances. As a punishment for these actions, the gods sentence Enkidu to death. In the second half of the epic, Gilgamesh's distress at Enkidu's death causes him to undertake a long and perilous journey to discover the secret of eternal life. He eventually learns that "Life, which you look for, you will never find. For when the gods created man, they let death be his share, and life withheld in their own hands". However, because of his great building projects, his account of Siduri's advice, and what the immortal man Utnapishtim told him about the Great Flood, Gilgamesh's fame survived his death. His story has been translated into many languages, and in recent years has featured in works of popular fiction. Distinct sources exist from over a 2,000-year timeframe. The earliest Sumerian poems are now generally considered to be distinct stories, rather than parts of a single epic.:45 They date from as early as the Third Dynasty of Ur (circa 2100 BC):41-42. The Old Babylonian tablets (circa 1800 BC):45 are the earliest surviving tablets for a single Epic of Gilgamesh narrative. The older Old Babylonian tablets and later Akkadian version are important sources for modern translations, with the earlier texts mainly used to fill in gaps (lacunae) in the later texts. Although several revised versions based on new discoveries have been published, the epic remains incomplete. Analysis of the Old Babylonian text has been used to reconstruct possible earlier forms of the Epic of Gilgamesh. The most recent Akkadian version (circa 1200 BC), also referred to as the "standard" version, consisting of twelve tablets, was edited by Sin-liqe-unninni and was found in the Library of Ashurbanipal in Nineveh. The Epic of Gilgamesh was discovered by Hormuzd Rassam in 1853 and is now widely known. The central character of Gilgamesh was initially reintroduced to the world as "Izdubar", before the cuneiform logographs in his name could be pronounced accurately. The first modern translation was published in the early 1870s by George Smith. The most definitive translation is a two-volume critical work by Andrew George. George discusses the state of the surviving material, and provides a tablet-by-tablet exegesis, with a dual language side-by-side translation. This translation was published by Oxford University Press in 2003. Stephen Mitchell in 2004 supplied a controversial translation that takes many liberties with the text and includes modernized allusions and commentary relating to the Iraq war of 2003. The first direct Arabic translation from the original tablets was made in the 1960s by the Iraqi archeologist Taha Baqir.*

*A novel account of pollution in the Hebrew Bible, from its embodied origins, to its metaphorical expression in moral discourse.*

*The book of "Acts" contains the only biblical narrative of the events that occurred in the early church between the early first-century ministry of Jesus and the early to mid-second-century emergence of the Christian apologists. As such, the book of "Acts" has come under increasing scrutiny in recent years. These present groundbreaking essays reveal the best in contemporary thought about this fascinating one-of-a-kind book. The authors in this volume provide us both with snapshots of the most pressing questions in contemporary "Acts" scholarship and with succinct expressions of the best answers for those questions. This volume is more than a mere restatement of the status quo. Rather it is very much an exploration, but an exploration guided by seasoned "Acts" scholars. Perhaps most importantly, many of the contributors pay particular attention to the question of the origin and reception of "Acts" as a pivotal document within early Christian thought. Together they call for a reconsideration of many widely held, but not well-defended truisms in "Acts" scholarship. These new investigations into "Acts" originated from the 2006 and 2007 meetings of the SBL section on "ACTS". These essays reexamine the origin and reception of "Acts" as a document within the larger world of early Christianity. The list of contributors includes both well-established and emerging leaders in "Acts" studies.*

*When we encounter a text, whether ancient or modern, we typically start at the beginning and work our way toward the end. In *Tracking the Master Scribe*, Sara J. Milstein demonstrates that for biblical and Mesopotamian literature, this habit can yield misleading results. In the ancient Near East, "master scribes" - those who had the authority to produce and revise literature - regularly modified their texts in the course of transmission. One of the most effective techniques for change was to add something to the front - what Milstein calls "revision through introduction." This method allowed scribes to preserve their received material while simultaneously recasting it. As a result, numerous biblical and Mesopotamian texts manifest multiple and even competing viewpoints. Due to the primary position of these additions, such reworked texts are often read solely through the lens of their final contributions. This is true not only for biblical and cuneiform texts in their final forms, but also for Mesopotamian texts that are known from multiple versions: first impressions carry weight. Rather than "nail down every piece of the puzzle," *Tracking the Master Scribe* demonstrates what is to be gained when engaging questions of textual transmission with attention to how scribes actually worked. Working from the two earliest corpora that allow us to track large-scale change, the book provides broad overviews of evidence available for revision through introduction, as well as a set of detailed case studies that offer fresh insight into well-known biblical and Mesopotamian literary texts. The result is the first comprehensive and comparative profile of this key scribal method: one that was not only ubiquitous in the ancient Near East but also epitomizes the attitudes of the master scribes toward the literature that they produced.*

*One of the enduring problems in biblical studies is how the Bible came to be written. Clearly, scribes were involved. But our knowledge of scribal training in ancient Israel is limited. William Schniedewind explores the unexpected cache of inscriptions discovered at*

*a remote, Iron Age military post called Kuntillet 'Ajrud to assess the question of how scribes might have been taught to write. Here, far from such urban centers as Jerusalem or Samaria, plaster walls and storage pithoi were littered with inscriptions. Apart from the sensational nature of some of the contents-perhaps suggesting Yahweh had a consort-these inscriptions also reflect actual writing practices among soldiers stationed near the frontier. What emerges is a very different picture of how writing might have been taught, as opposed to the standard view of scribal schools in the main population centers.*

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