

Spring, 2017
William H. C. Propp

**TOPICS IN MIDDLE EASTERN HISTORY 144
ANTHROPOLOGY, THE BIBLE AND THE ISRAELITES**

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Course Goal: To explore various topics in the Hebrew Bible through the interpretive lens of Cultural Anthropology in order to develop an ethnographic description of the ancient Israelites.

Course Format: We treat two topics per session. The class will be divided into teams **A** and **B**. After some general orientation sessions, for each special topic the class will divide between “Israelites” and “Anthropologists,” exchanging roles after each topic. Each group will be responsible for different background readings, whether of anthropological theory, case studies from the field, anthropological analyses of the Bible, or the Bible itself. In a crude simulation of the ethnographic encounter, during class the two groups will ask each other questions informed by their readings. (Don’t forget: “subjects” are entitled to interrogate anthropologists!) In this way, we can begin to understand the biblical worldview from both the subjective/emic and objective/etic perspectives.

Often, readings will be duplicated, both because you’ll be switching roles, and because we will interrogate the text from different perspectives. The biblical readings may seem unduly lengthy, but remember: you’re *skimming* for specific information. This you should **sort into various categories in your notes, and come armed to class with the most pertinent passages**. (“Winging it” will simply waste class time!) The Israelites will often divide up the biblical assignments to lighten the load and to replicate the fieldwork experience by yielding multiple, incomplete, contradictory perspectives; usually the Anthropologists will do the same. ***It is imperative that each student come to class fully prepared, having considered possible questions/answers beforehand.*** I highly recommend that you form two on-line, virtual villages to coordinate roles, divide readings, and prepare questions and answers prior to the class.

Course Requirements: class participation (10%), one 3-page (900-word) essay (20%, **due class 6**), one 15-page (4500-word) research paper

(50%, **due Monday of exams week**), one final examination (20%). **FOR BOTH ESSAYS, YOU MUST SUBMIT A MARKED-UP PENULTIMATE DRAFT ALONG WITH THE FINAL DRAFT.**

Books:

1. Joy Hendry, *Other People's Worlds (OPW)* (NYU, 1999) **REQUIRED**
2. Any academically reputable edition of the Bible—e.g., *The Jewish Study Bible*, ed. A. Berlin and M. Z. Brettler, or *The New Oxford Annotated Bible* (ed. M. D. Coogan). Check out the informative essays and indices in the back. If you already own a Bible, let me check it—please do not use the *New International Version*, which is more an apologetic paraphrase than a translation. If you don't mind the advertising and preaching, there is also much to be said for using a searchable, online Bible for your research—e.g., <https://www.biblegateway.com/>. **RECOMMENDED**

(E-) reserves: Accessible at <http://libraries.ucsd.edu/resources/course-reserves/>

N.B. IN THE SYLLABUS BELOW, AFTER THE SESSION'S TITLE YOU WILL FIND THE READINGS TO BE DONE *BEFOREHAND* (except for class 1, obviously).

1. WELCOME/BASIC FACTS 4/4

Introductions

Requirements

Terms: Bible, exegesis, canon, Tanakh (Torah-Nevi'im-Ketuvim), Old Testament, Hebrew Bible, Torah, Pentateuch, Scripture;

A.D./B.C./C.E./B.C.E.; Canaan, Israel, Judah, Palestine; Jew; Israelite; Israeli; Hebrew; God/Elohim/LORD/Yahweh

Chronological/Geographic parameters

R. Levitt Kohn and R. Moore, *A Portable God* (Rowman & Littlefield, 2007), xi-42 (available as e-reserve)

2. HOW (NOT) TO WRITE FOR MY CLASSES 4/6

Essay Guide (distributed in class or by email)

3. CULTURE: A GENERAL INTRODUCTION 4/11

OPW Introduction and Chapters 1, 5

D. E. Brown, *Human Universals* (Temple University Press, 1991), chap. 6 (available as e-reserve) (you may also wish to skim a list extracted from Brown, on-line at <http://condor.depaul.edu/mfiddler/hyphen/humunivers.htm>).

Discussion: Based on the readings and your general knowledge, what are the methods and aims of Cultural Anthropology? Is subjectivity a barrier? Are there/have there been ethical problems? Is there any relationship to biology? Why bother?

4. REALIA: BIBLE AND ARCHAEOLOGY 4/13

A. OPW Chapter 12

B. Y. Aharoni, *The Land of the Bible* (John Knox, 1979), 3-42; O. Borowski, *Agriculture in Iron Age Israel* (Eisenbrauns, 1987), 3-44

First Essay Assignment: Can we “do” anthropology of the Hebrew Bible? I.e., can the Old Testament serve as a source of ethnographic information analogous to actual fieldwork? What are the possible problems and limitations? **Submit a 3-page paper (due class 6; optional rewrite due 1 week after paper is returned).**

5. FAMILY, KINSHIP AND ETHNICITY 4/18

B1. OPW Chapter 11

B2. S. Nanda, R. Warms, “Chapter 8: Kinship”; “Chapter 9: Marriage, Family, and Domestic Groups,” *Cultural Anthropology* (Wadsworth, 2011)

A1. L. Stager, “The Archaeology of the Family in Ancient Israel,” *Bulletin of the American Schools of Oriental Research* 260 (1985) 1-35 (available through JSTOR - <http://www.jstor.org/stable/1356862>)

A2. Genesis chh 2-50; Exodus 20:4-6; 21:1-11; 22:15-16; 34:10-16

A3. Leviticus ch 18; 19:17-20; 20:10-21; ch 21; 24:10-14; 25:23-55; Numbers 20:14-21; 36:1-12; ch 26; Deuteronomy 21:15-21; 23:1-9; 24:1-4; 25:5-10; Joshua chh 7; 13-19; Judges 9:1-3; 11:1-3; 12:1-7; chh 19-21; 1 Samuel 1:1-8; 13:19-22; 2 Samuel chh 2; 3; chh 12-14; Ezekiel ch 18; Ruth; Ezra ch 2; 8:1-12; chh 9; 10; Neh 13:23-31; 1Chronicles chh 1-9 (**just skim the genealogies, but know the basic tribal structure**)

A.4 W. H. C. Propp, "Kinship in 2 Samuel 13," *The Catholic Biblical Quarterly* 55 (1993): 39-53. https://vpn-2.ucsd.edu/+CSCO+00756767633A2F2F6A6A2E77666762652E626574++/stable/43721141?seq=1#page_scan_tab_contents

6. GENDER 4/20

A1. P. Bonnemère, "Two Forms of Masculine Ritualized Rebirth – The Melanesian Body and the Amazonian Cosmos," *Gender in Amazonia and Melanesia* (ed. T. A. Gregor and D. Tuzin; University of California Press, 2001), 17-44

A2. S. Nanda, R. Warms, "Chapter 10: Gender," *Cultural Anthropology*

A3. C. Nelson, "Public and Private Politics: Women in the Middle Eastern World," *Gender in Cross-Cultural Perspective* (ed. C. B. Brettell and C. F. Sargent; Pearson/Prentice Hall, 2009), 111-23

A4. J. E. Tucker, "The Arab Family in History," *Arab Women* (ed. J. E. Tucker; Indiana University Press, 1993)

B1. Genesis chh 1-3; 12-34; 38-39; Exodus chh 1; 2; 13:11-15; 34:11-16; Leviticus chh 4; 12; 15; 18; Numbers 5:11-6:8; ch 25; 27:1-11; chh 30; 31; Deuteronomy 5:16,18; 22:5,13-29; Judges

B2. 1 Samuel chh 9-20; 25; 30; 2 Samuel 1:17-27; 3:1-11; 6:12-23; chh 11-14; 16:20-22

B3. 1 Kings chh 1; 2; 11; Isaiah 3:16-26; Ezekiel chh 16; 23; Hosea chh 1-3; Amos 4:1-13; Psalms ch 45; Proverbs chh 5-8; 31:10-31; Song of Songs; Ruth; Ecclesiastes 7:26; Esther

B4. W. H. C. Propp, "Acting Like Apes," *Bible Review* 20.3 (2004): 35-40, 46; Propp, "Kinship in 2 Samuel 13," *The Catholic Biblical Quarterly* 55 (1993): 39-53 https://vpn-2.ucsd.edu/+CSCO+00756767633A2F2F6A6A6A2E77666762652E626574++/stable/43721141?seq=1#page_scan_tab_contents

7. THE DEAD AND MOURNING 4/25

B1. R. Hertz, "A Contribution to the Study of the Collective Representation of Death," *Death, Mourning, and Burial* (ed. A. C. G. M. Robben; Blackwell, 2004), 197-212; S. Nanda, R. Warms, "A Cross-Cultural View of Aging," *Cultural Anthropology*, pp. 211-12

B2. *OPW* Part of Chapter 4 (pp. 76-77); L. M. Danforth, "Metaphors of Mediation in Greek Funeral Laments," *Death, Mourning, and Burial* (ed. A. C. G. M. Robben; Blackwell, 2004), 156-66

A1. Genesis ch 2-3; 23; 25:7-11; ch 27; 35:27-29; 37:29-35; 47:28-50:26; Exod 13:18-19; Leviticus ch 10; 19:26-31; 21:1-6; Numbers 16:27-35; 20:22-29; Deuteronomy 14:1; 21:22-23; 26:13-14; chh 31-34; Joshua 24:29-33; 1 Samuel chh 28; 31; 2 Samuel ch 1; 3:28-39; 11:26-27; 12:14-23; 21:7-14; 1 Kings 1:1-2:11; 13:11-32; 2 Kings 13:20-21; 22:16-20; 23:16-18

A2. E. Bloch-Smith, "Burials," *The Anchor Bible Dictionary* (Doubleday, 1992), vol. I, pp. 785-89 (**in reference**); Isaiah 14:4-23; 65:3-4; Jeremiah 16:1-9; 48:36-38; Ezekiel 24:15-23; 26:19-21; 27:30-36; 32:17-32; 37:1-14; Psalms 30:7-13, chh 49; 88; 90; 115:17; Proverbs 15:11; Job chh 1-3; Lamentations; Ecclesiastes chh 2; 3; 7:2; 9:3-6, 2 Chronicles 35:22-25

A3. S. Ackerman, pp. 275-78 from "A Marzeah in Ezekiel 8 :7-13?" *Harvard Theological Review* 82, no. 3 (1989): 267-81 https://vpn-2.ucsd.edu/+CSCO+00756767633A2F2F6A6A6A2E77666762652E626574++/stable/1510078?seq=1#page_scan_tab_contents

8. GOD, THE GODS AND MAN 4/27

A1. OPW Chapters 7-8

A2. W. E. Paden, *Religious Worlds* (Beacon, 1988), 121-40

B1. Genesis chh 1-3; 5:18-24; 6:1-4; 9:4-6; ch 11; Exodus 3:1-6; 12:12; 15:11; 20:1-5; chh 33; 34; Leviticus 19:1-4; Deuteronomy 4:9-20; 13:7-19; 27:15; 29:25; 32:7-9 (N.B.: original reading in v 8 is “sons of God” not “[sons of] Israel”); Joshua 5:13-15; Judges 6:11-24; 11:23-24; ch 13; 1 Samuel ch 5; 1 Kings 11:1-10; ch 18; 22:19-23; 2 Kings 2:1-12; 6:15-18; ch 10; 18:19-19:19;

B2. Isaiah ch 6; 14:7-20; 40:12-28; 41:4-7; ch 44; 46:5-7; Jeremiah 2:5-28; 10:2-16; 11:9-13; 51:15-19; Ezekiel chh 1; 8; Hosea 2:4-15; Habakkuk 2:14-20; Psalms chh 8; 29; 82; 89:6-15; chh 96; 97; 103; 104; 115; 135; 144:3-4; Proverbs ch 8; Job chh 1-2; 4:17-19; 38:4-7; Nehemiah 9:6

9. TABOO 5/2

B1. OPW Chapter 2

B2. M. Douglas, *Purity and Danger*, pp. 1-28, 129-39

A1. W. H. C. Propp, *Exodus 19-40* (Doubleday, 2006), 674-703

A2. Genesis chh 2; 3; 9:1-6, 20-27; 12:10-20; 19:30-38; 31:17-35; 32:23-33; ch 34; Exodus chh 12-13; 19:1-15; 20:1-14; 21:28; 22:28-30; 23:10-12, 18-19; 31:12-17; Leviticus 3:16-17; 7:22-27; chh 10-20; 23:22

A3. Numbers 5:1-4; chh 6; 12; 16; 19; 35:30-34; Deuteronomy 12:13-25; 14:1-21; 23:10-15; 24:19-21; Joshua chh 6-8; Judges 13:1-14; 1 Samuel 6:19-20; 14:24-35; ch 15; 21:2-8; 2 Samuel 6:3-8; 11:1-13; 2 Kings ch 5; 15:1-5; Jeremiah ch 35; Ezekiel 4:9-15; 36:16-28; 2 Chronicles 26:16-23

10. MAGIC: DEMONISM-DIVINATION-SORCERY-MEDICINE-OATHS-CURSES 5/4

A1. OPW Chapters 7-8

A2. M. Douglas, *Purity and Danger* (Rutledge & Kegan Paul, 1966), 58-72

A3. M. Heckenberger, "The Wars Within: Xinguano Witchcraft," *In Darkness and Secrecy – The Anthropology of Assault Sorcery and Witchcraft in Amazonia* (ed. N. L. Whitehead and R. Wright; Duke University Press, 2004), 179-201

B1. Genesis ch 15; 28:10-22, 30:25-43; 32:23-33; 37:5-11, 40:1-41:36, Exodus chh 3; 7-12; 15:22-26; ch 17; 22:17; Leviticus chh 13-14; 19:31, 20:6, Numbers 5:11-31; ch 12; 20:1-13; 21:4-9; chh 22-24; 27:21; Deuteronomy 6:4-9; 13:1-6, 18:9-22; chh 27; 28; Joshua chh 6; 7; 8:18-29; 10:12-14; Judges 6:11-40; 7:12-22; 11:29-40; 16:4-17; 1 Samuel 12:16-18; 14:24-26; 23:1-13; ch 28; 30:6-8; 2 Sam 5:22-24

B2. 1 Kings ch 17-2 Kings 8:15; 13:14-19; Isaiah 8:19-20; 65:4-5; Jeremiah ch 28; 34:17-22; Ezekiel 21:26-27; Zechariah 10:2; Job chh 1-2; 2 Chronicles 16:12

B3. W. H. C. Propp, *Exodus 1-18*, pp. 427-39; Propp, "Exorcising Demons," *Bible Review* 20.5 (2004): 14-21, 47

11. RITES OF PASSAGE 5/9

B1. *OPW* Chapter 4

B2. S. Nanda, R. Warms, "Coming of Age in Cross-Cultural Perspective," *Cultural Anthropology*, chap. 10, pp. 221-224; V. Turner, "Betwixt and Between: The Liminal Period in Rites of Passage," *The Forest of Symbols* (Cornell University Press, 1967), 93-111

A1. W. H. C. Propp, "Symbolic Wounds: Applying Anthropology to the Bible," *Le-David Maskil* (Eisenbrauns, 2004), 17-24; Propp, *Exodus 1-18* (Doubleday, 1999), 31-36, 429-39; Propp, "That Bloody Bridegroom (Exodus IV 24-6)," *Vetus Testamentum* 43 (1993): 495-518 https://vpn-2.ucsd.edu/+CSCO+00756767633A2F2F6A6A6A2E77666762652E626574++/stable/1518498?seq=1#page_scan_tab_contents

A2. Genesis chh 17; 22; 34; Exod 4:21-26; chh 12; 13; 29; Leviticus chh 12; 14; Joshua chh 3-5; Judges 11:32-40

12. SACRIFICE 5/11

A1. W. Bukert, *Creation of the Sacred* (Harvard, 1996), 34-55, 129-55

A2. *OPW* Chapter 3

B1. T. H. Gaster, "Sacrifice," *The Interpreter's Dictionary of the Bible* (Abingdon, 1962), IV, pp. 147-159 (**in reference**)

B2. Genesis ch 4; 8:20-22; ch 22; Exodus 12:1-13:16; 20:21-23; 21:14; 22:28-29; 23:14-19; 24:4-8; chh 25-31; 34:18-26; Leviticus chh 1-10; 17; Numbers ch 16

B3. Deuteronomy 12:13-28; 14:22-29; 15:19-23; 16:1-8; 18:1-8; Judges 6:19-27; 11:32-40; 13:15-23; 1 Samuel chh 1; 2; 13:1-14; ch 15; 1 Kings 2:28-34; 8:62-64; 13:1-6; ch 18; 2 Kings 16:7-18; Isaiah 1:10-17; 43:22-24; 66:1-4; Jeremiah 7:21-26; Ezekiel 43:13-27; Hosea 6:6; Amos 5:18-25; Micah 6:6-8; Malachi 1:6-14; Psalms 40:7; ch 51; Job 1:4-5; 42:7-10; Ecclesiastes 4:17; Ezra 3:1-7; 2 Chronicles 35:1-19

B4. W. H. C. Propp, *Exodus 19-40* (Doubleday, 2006), 674-703

13. SPIRIT POSSESSION-ALTERED STATES 5/16

B1. R. R. Wilson, *Prophecy and Society in Ancient Israel* (Fortress, 1980), 21-88

B2. E. Pressel, "Negative Spirit Possession in Experienced Brazilian Umbanda Spirit Mediums," *Case Studies in Spirit Possession* (ed. V. Crapanzano and V. Garrison; John Wiley & Sons, 1977), 333-64

A1. Leviticus 19:31; 20:6; Numbers chh 11-12; Deuteronomy 13:1-6; 18:9-22; 1 Samuel chh 3; 9; 10; 19:18-24; ch 28; 2 Samuel ch 12; 1 Kings chh 13; 14; 17-22; 2 Kings chh 1-10

A2. Isaiah chh 6-8; Jeremiah ch 1; 11:18-12:6; 15:10-21; 17:14-18; chh 18-28; 36-37; Ezekiel chh 1-12; Hosea chh 1-3; Joel 3:1-2; Amos chh 7-9; Zechariah chh 1-6

14. POLITICAL ORGANIZATION 5/18

A1. J. Pemberton III and F. S. Afolayan, *Yoruba Sacred Kingship* (Smithsonian Institution, 1996), 73-97

A2. R. C. McCoy, *Alterations of State – Sacred Kingship in the English Reformation* (Columbia University, 2002), 87-121

A3. *OPW* Chapters 4, 10

A4. H. J. Kupferer, “Impotency and Power: A Cross-cultural comparison of the effect of Alien Rule,” *Political Anthropology* (ed. M. J. Swartz, V. W. Turner and T. Tuden; Aldine, 1966), 61-71

B1. Exodus 22:27; Deuteronomy 17:14-20; Judges chh 9; 21; 1 Samuel chh 8-12; 15-16; 2 Samuel 5:1-3; chh 7; 11; 14:1-20; 15:1-6; 16:20-22; 19:28; ch 20

B2. 1 Kings chh 1-7; 9-12; 21; 2 Kings ch 9; Isaiah 8:21; 9:1-6; 10:33-11:16; Jeremiah 30:9; 33:19-26; Ezekiel 43:6-9; Zechariah 12:7-8; Psalms chh 2; 18; 45; 89; Proverbs 16:10-15; 19:12; 20:2, 8, 26, 28; 21:1; 22:11,29; 24:21; 25:1-7; 29:4, 14; Ecclesiastes 4:13-14; 8:2-4; 10:16-19

B3. Genesis 23; Exodus chh 3-6; 18; 24; Numbers chh 1; 11; 12; 27:12-23; Deuteronomy 1:9-18; 16:8-20; chh 17; 18; 21:1-9; 22:13-19; 25:7-9; ch 31; Judges; 1 Samuel chh 1-3; 8; 2 Samuel 5:1-3; 19:9-15; 1 Kings 8:1-5; ch 21; 2 Kings chh 10; 11; 21:23-24; 23:28-35; 25:18-19; Isaiah 37:2; Jeremiah ch 26; Ezekiel ch 8; 20:1-4; ch 22

B4. A. R. Johnson, “Hebrew Conceptions of Kingship,” *Myth, Ritual, and Kingship* (ed. S. H. Hooke; Clarendon, 1958), 204-35

15. CONFLICT RESOLUTION 5/23

B1. *OPW* Chapter 9

B2. P. Garb, “Mediation in the Caucasus,” *Anthropological Contributions to Conflict Resolution* (ed. A. W. Wolfe and H. Yang; University of Georgia, 1996), 31-46

A1. Genesis ch 4; 9:5-6, ch 31; Exodus 2:11-21; ch 18; 21:1-23:9; Leviticus 25:23-55; Numbers 5:11-31; ch 16; 35:9-34; Deuteronomy 1:9-18; 15:1-18; 16:18-17:13; ch 19; 21-25; Joshua chh 7; 20; Judges chh 19-21; 1 Samuel 8:1-5; 12:1-6; 2 Samuel 3:12-16; 8:15; ch 14; 15:1-6; 1 Kings ch 3; 12:1-24; ch 21

A2. J. L. McKenzie, "The Elders in the Old Testament," *Biblica* 40 (1959): 522-40 https://vpn-2.ucsd.edu/+CSCO+00756767633A2F2F6A6A6A2E77666762652E626574++/stable/42640726?seq=1#page_scan_tab_contents

16. WARFARE 5/25

A1. R. Robbins, "The Cultural Construction of Violent Conflict," *Cultural Anthropology: A Problem-based Approach* (Wadsworth, 2009), 288-324

A2. R. L. Carneiro, "Chieftdom-level warfare as exemplified in Fiji and the Cauca Valley," *The Anthropology of War* (ed. J. Haas, Cambridge University, 1990), 190-211

B1. Genesis ch 14; Exodus 15:1-18; 17:8-16; Leviticus ch 26; Numbers chh 1; 2; 10; 13; 14; 21; 22; 31; Deuteronomy 1:19-45; chh 7; 20; 21:10-14; 23:10-15; 25:17-19; 28:7,25-26; Joshua chh 1-12; Judges

B2. 1 Samuel chh 4-7; 11; 13-15; 17; 21:2-7; chh 23; 28-31; 2 Samuel chh 2-5; 8; 10; 11; 15-20; 23:8-39

B3. 1 Kings; Y. Yadin, *The Art of Warfare in Biblical Lands* (McGraw-Hill, 1963) vol. 2, pp. 291-327

B4. 2 Kings; Isaiah chh 10; 31; 63:1-6; Joel ch 4; Micah 4:1-5; Psalms ch 18; 46:9-12

17. COSMOLOGY AND CREATION 5/30

B1. T. W. Hall, R. B. Pilgrim, R. R. Cavanagh, "Sacred Stories," *Religion: An Introduction*, pp. 43-57

B2. Creation myths worldwide available at
www.gly.uga.edu/railsback/CS/CSIndex.html
(I do not vouch for the accuracy of translations)

B3. J. A. Wilson (trans.), "Creation and Myths of Origin," *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton University Press, 1978), 3-6; A. K. Grayson (trans.), "A Babylonian Theogony," *Ancient Near Eastern Texts*, pp. 517-18

B4. OPW Chapter 7

A1. One of the following books (all on reserve at Library):

- 1 *Slaying the Dragon*, B. Batto
2. *God's Conflict with the Dragon and the Sea*, J. Day
3. *Yhwh's Combat with the Sea*, C. Kloos

A2. Genesis chh 1-9; 1 Samuel 2:8; 2 Samuel 22:5-20; Isaiah 11:15-16; 14:5-20 17:12-14; 26:21-27:1; 40:12-14; 42:5; 44:24; 45:12; 50:2-3; 51:6,9-11; 66:1-2; Jeremiah 4:23-28; 5:22; 31:35; 51:15-16; Ezekiel 28:11-19; 29:3-5; 32:2-10; Amos 7:4; 9:2-6; Nahum 1:3-8; Habakkuk ch 3; Malachi 3:10; Psalms chh 24; 29; 33:4-15; 44:20; 46:3-8; ch 65; 69:14-16; 74:12-17; 75:4; 82:5; chh 89; 93; 104; 144:5-7; chh 147; 148; Proverbs 8:12-31; Job 7:12; 9:2-13; chh 26; 38; 40:15-41:26

18. MYTHIC TEMPORAL LOOPS 6/1

A. M. Eliade, *The Myth of the Eternal Return* (Princeton University, 2005), 1-48; Propp, Exodus 1-18, pp. 31-34

B1. One of the following books (all on reserve):

- 1 *Slaying the Dragon*, B. Batto
2. *God's Conflict with the Dragon and the Sea*, J. Day
3. *Yhwh's Combat with the Sea*, C. Kloos

B2. Exodus chh 14-17; Numbers 20:1-13; 21:16-18; Deuteronomy 32:7-9; Joshua chh 3-8; Isaiah ch 35; 37:25-26; 41:17-20; 43:16-20; 44:24-45:8; 48:20-21; 49:8-13; 51:3,9-11; 55:9-13; 58:8-14; Jeremiah 16:14-15; 23:7-8; ch

31; Ezekiel ch 16; 20:33-40; 36:24-38; 47:1-12; Hosea 2:16-25; 13:4-6; Joel 4:18; Zechariah 10:3-12; 13:1; 14:1-9; Psalms 36:6-10; 46:2-8; chh 65; 77; 78; 81; 105; 106; 107:33-38; ch 114; Nehemiah chh 9-10

B3. W. H. C. Propp, *Exodus 1-18*, pp. 554-68, 607-613

19. LITERACY 6/6

B1. J. Goody, ed. *Literacy in Traditional Societies*, pp. 1-26

B2. J. Goody and I. Watt, "The Consequences of Literacy," *Comparative Studies in Society and History* 5 (1963): 304-45

B3. H. Vanstiphout, "Memory and Literacy in Ancient Western Asia," *Civilizations of the Ancient Near East* (ed. J. M. Sasson; Scribner's, 1995) 2181-96

A1. I. M. Young, "Israelite Literacy: Interpreting the Evidence," *Vetus Testamentum* 48 (1998): 239-53, 408-22 https://vpn-2.ucsd.edu/+CSCO+00756767633A2F2F6A6A6A2E77666762652E626574++/stable/1585504?seq=1#page_scan_tab_contents
https://vpn-2.ucsd.edu/+CSCO+00756767633A2F2F6A6A6A2E77666762652E626574++/stable/1585241?seq=1#page_scan_tab_contents

A2. D. M. Carr, *Writing on the Tablet of the Heart* (Oxford, 2005), 112-73

A3. G. Davies, "Hebrew Inscriptions," *The Biblical World* (Routledge, 2002), 270-86; "Some Uses of Writing in Ancient Israel in the Light of Recently Published Inscriptions," *Writing and Ancient Near Eastern Society* (T & T Clark, 2005), 155-74

A4. Exodus 17:14; 28:6-30; Numbers ch 5; 17:16-24; 21:14-15; Deuteronomy 6:6-9; 17:14-20; 24:1-4; 27:1-10; 31:14-30; Joshua 1:6-8; 8:30-35; 18:4-9; 2 Samuel 1:17-18; 2 Kings 22:3-23:3; Isaiah 8:1-3; 10:1-2; 30:8-14;

Jeremiah 30:1-3; 32:6-15; ch 36; 45:1; Ezekiel 2:9-3:10; 37:15-28; 43:10-12;
Habakkuk 2:2; Nehemiah 7:5-9:3

20. SUMMATION 6/8

**FINAL EXAMINATION 6/13 8:00-11:00 A.M. (COME ON TIME – IT WILL NOT
TAKE YOU MORE THAN AN HOUR!)**

GUIDELINES FOR THE FINAL ESSAY

Your paper should be an original contribution, 15 pages (4500 words, excluding notes and bibliography) in length, using both primary sources (i.e., the Hebrew Bible and, if relevant, other texts or archaeological artifacts) and secondary sources (books; use the Internet for general orientation but cite only published work by serious scholars [ask me if unsure]). Document all assertions. (I have yet to read an over-annotated student paper!)

Topics may be those covered in class or others, such as:

Animal/Plant symbolism
Wet vs. Dry
Storm symbolism
Desert vs. Sown
Farming vs. Herding
Symbolism of Domestic vs. Wild Animals
The Bible's own anthropology
Arts and crafts
Cities
Pilgrimage
Light vs. Dark
Priesthood vs. Kingship vs. Prophecy
Social Contract
Imagined ideals
Ethnicity (us vs. them)
Local etiologies
Autochthony vs. Allochthony
Love vs. (?) Marriage
The Temple/Tabernacle/High Place
Symbolism of the four directions
Shame vs. honor
Sin and impurity
Sacred Mountain/Trees/Springs
Healing
Music
Forbidden mixtures
Revering elders
Human sacrifice (?)
Relation to the land
Counting people
Proverbs and/or riddles

If you choose to investigate your own topic of interest (highly encouraged!), you *must* clear it with me. This is for your own good—there are many excellent questions you might ask about the Israelites for which answers are simply not available. A good source of topics is *Myth, Legend and Custom in the Old Testament* (on reserve in the Library)—but don't rely on the data in this century-old book. Another good source of ideas (*questions*, not answers!) is Brown's *Human Universals*.

SOME ADVICE

Academic biblical research presents the newcomer with many pitfalls. Things to worry about:

- 1.The ratio of primary to secondary sources approaches 1:∞.
- 2.If you don't have an advanced knowledge of Hebrew, how do you know what the passage you're studying means? Are there textual errors (corruptions) or words of unknown or debated significance? A good biblical commentary can help here. Remember: at least for the Bible, a published translation will always make *more sense* than the original, because it will try to conceal obscurities. (In general, we understand classical Hebrew *prose* very well, for *poetry*, sometimes we do and sometimes we don't.)
- 3.If you know modern Hebrew, do not assume that words meant the same thing in ancient Hebrew.
- 4.When was your secondary source published? Biblical Studies, no less than genetics, has changed over time. Don't get caught citing yesterday's "fact."
- 5.Does your source betray theological bias? This can be overt, as in fundamentalist history, or covert, as in alternative explanations left unconsidered. Beware "helpful" footnotes, especially in Orthodox Jewish publications. Cross allusions to the New Testament are also irrelevant to this course.
- 6.Is your source primarily concerned with what the text meant to the Israelites, what it has meant to Jews/Christians, or what it should mean today? Only the first is relevant for this course, though the second is an equally valid field of historical study.

Last and Most Important,

7.YOU MOST LIKELY HAVE BEEN BRAINWASHED!!! Even if you're not religious, be aware that over 2,000 years of the most intense Jewish and Christian research, teaching and preaching have been devoted to *obscuring* the Old Testament's original meaning by selective reading and willful misinterpretation. It still goes on every weekend! Moreover, when you were first exposed to the Bible (age 3?), your brain was extremely undeveloped. With songs, dances, hugs, snacks and stories, not to mention the threat of damnation, you were encouraged to **see things that are not there** and **not see things that are there**. Those possessing the "advantage" of no religious schooling have still absorbed

most of this indoctrination by osmosis. (A litmus test: do you think that the story of Eden tells how humanity became sinful because the Devil tempted Adam and Eve to eat an apple that gave them the consciousness of right and wrong? If you think any of this is accurate, you've been infected!)

Why is knowing this important? Because, when you read and write, **your juvenile brain may attempt to take over**. How will you know that this is happening? If you describe everything in the Bible as a "story"; if you begin sentences with "this teaches us"; if you find yourself writing of "sin," "faith," "righteousness," "blasphemy," "damnation" ...; if you catch yourself calling individuals in the Old Testament "Christians" (or "Jews" for that matter); if you find yourself making moral judgments ("But it's **wrong** to lie!"); if you think this course teaches the same things as your Sunday school; **if you find the Bible easy to understand**. Students, irrespective of actual intelligence, differ widely in their ability to combat indoctrination. Some will get very little from this course, because their brains will be working furiously to ignore or misinterpret the implications of the material.

Lastly, **BE WARNED!!!** For a certain percentage of individuals, courses such as this overturn and potentially ruin their lives. Family members are estranged; marriages fall apart; jobs are lost; one is voluntarily or involuntarily cut off from one's prior religious community. **Those most at risk are absolutists, who tend to think in all-or-nothing terms**. As the Greeks, another wise ancient people, advised: **"Know thyself!"**