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Traditionally, scholars study ancient Near Eastern royal inscriptions to reconstruct the events they narrate. In recent decades, however, a new approach has analyzed these

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inscriptions as products of royal ideology and has delineated the way that ideology has shaped their narration of historical events. This ideologically-sensitive approach has focused on kings' accounts of their military campaigns. This study applies this approach to the narration of royal domestic achievements, first in the Neo-Assyrian inscriptional tradition, but especially in nine West Semitic inscriptions from the 10th to 7th centuries B.C.E. and describes how these accounts also function as the products of royal ideology.

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of the Road The Last Adventure American Horses The Spread Rails The Pumpkin Coach The Yellow Flower Satire of the Sea The House by the Loch Novels Dwellers in the Hills The Gilded Chair The Mountain School-Teacher Melville Davisson Post (1869-1930) was an American author, born in West Virginia. Post's best-known character is the mystery solving, justice dispensing West Virginian backwoodsman, Uncle Abner. Post also wrote number of stories about Randolph Mason, a brusque New York lawyer who is highly skilled at turning legal loopholes and technicalities to his clients' advantage. Post's other recurring characters include Sir Henry Marquis of Scotland Yard, the French policeman Monsieur Jonquelle and the Virginia lawyer Colonel Braxton.

Brian R. Doak observes that the book of Job uses metaphors drawn from the natural world, especially of plants and animals, as raw material for thinking about human suffering. Doak argues that Job should be viewed as an anthropological "ground zero" for the traumatic definition of the post-exilic human self in ancient Israel. Consider Leviathan explores the text at the intersection of anthropology, theology, and ecology, opening up new possibilities for charting the view of nature in the Hebrew Bible.

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In Violence in the Hebrew Bible texts of violence in the Hebrew Bible and their reception history are discussed. The central question of the essays is how to allow for a given text's plurality of possible and realised meanings while also retaining the ability to form critical judgments regarding biblical exegesis.

Built upon the flourishing study of costume, this book analyses sartorial evidence provided both by texts of the ancient Near East and the Hebrew Bible. The essays within lend clarity to the link between material and ideological, examining the tradition of dress, the different types of literature that reference the tradition of garments, and the people for whom such literature was written. The contributors explore sources that illuminate the social, psychological, aesthetic, ideological and symbolic meanings of clothing. The topics covered range from the relationship between clothing,

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kingship and power, to the symbolic significance of the high priestly regalia and the concept of garments as deception and defiance, while also considering the tendency to omit or ignore descriptions of YHWH's clothing. Following a historical sequence, the essays cross-reference with each other to create a milestone in biblical sartorial study.

Memory in a Time of Prose investigates a deceptively straightforward question: what did the biblical scribes know about times previous to their own? Daniel D. Pioske attempts to answer this question by studying the sources, limits, and conditions of knowing that would have shaped biblical stories told about a past that preceded the composition of these writings by a generation or more. This book is comprised of a series of case studies that compare biblical references to an early Iron Age world (ca. 1175-830 BCE) with a wide range of archaeological and historical evidence from the era in which these stories are set. Pioske examines the relationship between the past disclosed through these historical traces and the past represented within the biblical narrative. He discovers that the knowledge available to the biblical scribes about this period derived predominantly from memory and word of mouth, rather than from a corpus of older narrative documents. For those Hebrew scribes who first set down these stories in prose writing, the means for knowing a past and the significance attached to it were, in short, wed foremost to the faculty of remembrance. Memory in a Time of Prose reveals how the past was preserved, transformed, or forgotten in the ancient world of oral, living speech that informed biblical storytelling.

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