SPECIAL TOPICS I ON BIBLICAL STUDIES
ANCIENT NEAR EASTERN CULTURE AND THE HEBREW BIBLE
2022–2023 First Term Fri 7:00pm–9:30pm ELB 203
[Programs: BD, MTh]

Course Code: THEO3213

Title in English: Special Topics I on Biblical Studies: Ancient Near Eastern Culture and the Hebrew Bible

Title in Chinese: 聖經研究：專題研究Ⅰ: 古代近東文化與希伯來聖經

Course Description:

The course gives a historical overview of ancient Near East (in particular West Asia) of the third millennium to 332 BCE – the larger socio-political and cultural context from which the literary production of the Hebrew Bible stemmed. The ancient world of West Asia and Egypt embodies the human heritage of primeval or early historical experiences inscribed on tablets in Sumerian, Akkadian, Egyptian languages. There are various literary forms, such as myths, prayers, ritual texts, legal writings and economic and administrative records whose parallels are found in the Hebrew Bible. The course also discusses about the comparative use of ancient Near Eastern texts and archaeological findings in biblical studies and examines the validity of various views on literary dependence of some biblical texts on the ancient Near Eastern ones. In order to appreciate the parallel religio-cultural traditions and concepts preserved in these literary ancient texts, this course will study a sample of relevant primary ancient texts and archaeological artifacts from this region with emphasis on its history, mythology, cosmology, as well as religious and political institutions. A particular focus will be given to the challenges and insights that Ancient Near Eastern Studies has brought to the presumed historicity of some biblical events, as well as their antiquity.

Learning Outcomes:

After completing this course, students should:

- Acquire an understanding of the literature, religion, and culture of ancient Near East in their historical and socio-political contexts.
- Heighten their sensitivity to the literary, religious and cultural dimensions of ancient Near Eastern civilizations and their effects on the literary production of the Hebrew Bible.
- Obtain a basic knowledge of the similarities and differences between selective ancient Near Eastern literary texts and their parallel biblical texts through comparative studies.
- Develop a critical and analytic attitude to approaches to and current debates/theories in reading biblical texts in light of ancient Near Eastern literature and culture.
- Be able to synthesize the knowledge acquired from course content, reading materials, and independent research and convey the synthesized knowledge through written assignments, as well as oral and visual presentations.
- Develop the skills to conduct independent research, especially in the interpretation of a biblical text in light of the archaeological data and literary texts of the ancient Near East.

Learning Activities:

The course consists mainly of lectures, interwoven with tutorial sessions, class discussion, independent reading, class presentation, and research activities. The average time allocation (per week) of the learning activities is as follows:

Lecture		Class Discussion / Tutorial		Student Presentation		Reading and Research		Written Assignments / Blackboard Posts	
In class	Out of Class	In class	Out of Class	In class	Out of Class	In class	Out of Class	In class	Out of Class
1 hr		1 hr		0.5 hr	0.5 hr		3 hrs		2.5 hrs
M		M		M		M/O		M	

M: Mandatory activity in the course   O: Optional activity

Assessment Scheme:

Task nature	Purpose	Learning Outcomes
Blackboard Reflection Posts (30%; @6%) Each reflection post *due at 10:00pm on the day prior to the corresponding lecture* on Blackboard Discussion Forum.	1. To facilitate the students to critically synthesize and analyze the reading materials and to engage the content reflectively. 2. To summarize and compare the scholars' different views and main arguments. 3. To analyze their strengths and weaknesses. 4. To note the impact of ancient Near Eastern literature, religion, and culture on the literary formation of Hebrew Bible traditions.	Write 5 reflection posts each of no more than 500 words in English or 600 characters in Chinese and engage the course reading materials on each assigned topic marked with a pound (#) in the course schedule.
Class Participation (10%) Blackboard Discussion on each topic *closes at 6:30pm on the day of the corresponding lecture.*	1. To encourage learning collaboration and exchanges of ideas among the students, both in class and through Blackboard's discussion forum. 2. To consolidate the students' understanding of the reading materials. 3. To develop critical attitude toward the reading materials. 4. To deepen students' awareness of how their own social locations and presuppositions may affect their view of ancient Near Eastern influences on the Hebrew Bible.	Students are required to participate in the class discussion and the online discussion forum by posting their questions, critiques, and opinions on the reflections posted by their classmates. * *Attendance is mandatory*. In case of foreseeable, excused absence, you are required to notify the instructor by email in advance.
Student Presentation: Background Probing or Text Transformation (20%) *Scheduled in the weeks as shown in the Class Schedule.* A pdf version of the PowerPoint presentation *due by 6:00pm on the presentation day* on Blackboard Discussion Forum	1. To develop the students' skills to conduct independent research, select references of good academic standard, critically analyze and synthesize the references, and finally present their conclusions in class. 2. To heighten the awareness of how the ancient contexts or the subsequent readers' modern contexts could affect an ANE text's composition, interpretation, appropriation, and/or transformation (including that of the biblical writers). 3. To engage in the creative transformation of an ANE text (or a group of texts) within the student's own cultural context.	Students are to work independently or in pair. Each student/pair is required to Option 1: Background Probing 1. Search for two to four academic essays/articles/ book sections written on one of the assigned ancient Near Eastern texts marked with an asterisk (*) in the course schedule. 2. Research on compositional background (historical, social, political, and/or literary contexts) of the assigned text, and highlights the literary, cultural, historical, and/or theological implications of the text to biblical studies. Option 2: Text Transformation 1. Choose an ANE text (or a group of text) of substance. 2. To trace the afterlife of a text, assess how the text fares in modern literature and popular culture, especially how it is being handled in the digital world (internet, video

		games, films…etc.) and/or visual/performing arts (lithography, painting, sculpture, music…etc.), and retell the text creatively (e.g., a poem, screenplay, short video, song, painting…etc.) with an annotated commentary. For Both Options: 3. Give a 30-minutes presentation in class to share your findings, insights, and creative retelling. 4. Prepare 2 to 3 questions to engage the class in a discussion. 5. Submit a pdf version of the PowerPoint presentation on the day of presentation.
Term Paper (40%) Term paper proposal *due on Nov 11 (F)* on Blackboard Term Paper *due on Dec 9 (F)* on Blackboard an VeriGuide	1. To evaluate the students' ability to critically engage current scholarship on the comparative studies of the Hebrew Bible and Ancient Near East. 2. To analyze and critique different views and theories' strengths and weaknesses. 3. To apply the archaeological findings and literary texts of the ancient Near East in the reading of a biblical text of their choice.	1. For the term paper proposal, submit an abstract of no more than 400 words and a tentative bibliography. 2. Write a term paper of no more than 4000 words in English or 5000 characters in Chinese on one of the following topics: (a) An exegetical paper that illuminates the meaning of a Hebrew Bible text (or a group of texts) with respect to the literary, sociocultural and historical contexts of the ancient Near East. Student may choose an exegetical method as interpretive lens. (b) A critical comparison of an ancient Near Eastern text (or a group of texts) with a Hebrew Bible text (or a group of texts) of the same genre, highlighting their similarities and differences in terms of literary motifs, styles, and rhetorical aims. (c) A reassessment of the alleged literary dependence of a Hebrew Bible text (or a group of texts) on an ancient Near Eastern literary tradition. (d) A critique of the (ab)use of an ancient Near Eastern text or artefact in the Christian media and/or literature in support of the historicity of a biblical figure or event.

Recommended Learning Resource:

Required Texts:

Foster, Benjamin R., trans. and ed. 2001. *The Epic of Gilgamesh*. New York: Norton. [UL PJ3771 .G5 E5 2001] *OR* Helle, Sophus. 2021. *Gilgamesh: A New Translation of the Ancient Epic*. Yale University Press. JSTOR.

Snell, Daniel C. 1997. *Life in the Ancient Near East 3100-332 B.C.E.* New Haven; London: Yale University Press. ESBCOhost.

Van de Mieroop, Marc. 2015. *A History of the Ancient Near East, ca. 3000-323 BC.* 3rd edition. Malden, MA: Blackwell. ProQuest Ebook Central. [also UL DS62.2 .V36 2004]

Walton, John H. 2018. *Ancient Near Eastern Thought and the Old Testament*. 2nd edition. Grand Rapids, MI: Baker Academic. ProQuest Ebook Central.

Reserved Texts (for Reference):

Sparks, Kent L. 2005. *Ancient Texts for the Study of the Hebrew Bible: A Guide to the Background Literature*. Peabody, MA: Hendrickson. [CC BS1184 .S63 2017]

Van der Toorn, Karel, Bob Becking, and Pieter W. van der Horst. 1999. *Dictionary of Deities and Demons in the Bible*. 2d ed. Leiden and Boston: Brill. [CC Ref BS680.G57 D53 1999]

Walton, John H. 1989. *Ancient Israelite Literature in Its Cultural Context: A Survey of Parallels between Biblical and Ancient Near Eastern Texts.* Grand Rapids, MI: Regency Reference Library. [CC BS1171.2 .W35]

Abbreviated Texts and Databases:

ANET   Pritchard, James Bennett. 1969. *Ancient Near Eastern Texts Relating to the Old Testament*. Princeton, NJ: Princeton University Press. [CC Ref BS1180.P83 1969]

CANE   Sasson, Jack M., ed. 1995. *Civilizations of the Ancient Near East*. 4 vols. New York: Scribner. [UL Oversize DS57 .C55 1995]

COS   Hallo, William W., and K. Lawson Younger, Jr., eds. 2003. *The Context of Scripture*. 4 vols. Leiden and Boston: Brill. ProQuest Ebook Central. [CC Oversize BS1180.C66 1997]

FDD   Foster, Benjamin R. 1995. *From Distant Days: Myths, Tales, and Poetry of Ancient Mesopotamia*. Bethesda, MD: CDL. [UL PJ3953 .F67 1995; on reserve]

HTO   Jacobsen, Thorkild. 1987. *The Harps That Once…: Sumerian Poetry in Translation.* New Haven and London: Yale University Press. [UL PJ4083 .H37 1987; on reserve]

LAS   Black, Jeremy, Graham Cunningham, Eleanor Robson, and Gábor Zólyomi. 2004. *The Literature of Ancient Sumer*. Oxford: Oxford University Press. ProQuest Ebook Central.

EPE   Porten, Bezalel. *The Elephantine Papyri in English: Three Millennia of Cross-Cultural Continuity and Change*. Leiden: Brill, 1996. [UL Oversize PJ1680.E45 E45 1996]

ETCSL   The Electronic Text Corpus of Sumerian Literature. Faculty of Oriental Studies, University of Oxford. http://etcsl.orinst.ox.ac.uk/

Oracc   The Open Richly Annotated Cuneiform Corpus, University of Pennsylvania. http://oracc.museum.upenn.edu/

PSD   The Pennsylvania Sumerian Dictionary http://psd.museum.upenn.edu/epsd1/index.html

TAD   Porten, Bezalel, and Ada Yardeni, eds. 1986–1999. *Textbook of Aramaic Documents from Ancient Egypt*. 4 vols. Winona Lake, IN: Eisenbrauns. [UL Oversize PJ5208 .A2 1986]

Assigned Readings:

Atkinson, K. M. T. 1956. "The Legitimacy of Cambyses and Darius as Kings of Egypt." *Journal of the American Oriental Society* 76, no.3: 167–77.

Bahrani, Zainab. 2001. *Women of Babylon: Gender and Representation in Mesopotamia*. London; New York: Routledge. [UL HQ1137.I72 B34 2001]

Barrett, Caitlín E. 2007. "Was Dust their Food and Clay their Bread? Grave Goods, the Mesopotamian Afterlife, and the Liminal Role of Inana/Ishtar." *Journal of Ancient Near Eastern Religions* 7, no 1: 7-65.

Beaulieu, Paul-Alain. 2007. "The Social and Intellectual Setting of Babylonian Wisdom Literature." In *Wisdom Literature in Mesopotamia and Israel*, edited by Richard J. Clifford, 3-19. Atlanta: Society of Biblical Literature. ProQuest Ebook Central.

Bottéro, Jean. 1992. *Mesopotamia: Writing, Reasoning, and the Gods*. Chicago: University of Chicago Press. [CC DS69.5 .B6813 1992]

Bottéro, Jean. 2001a. *Everyday Life in Ancient Mesopotamia*. Edinburgh: Edinburgh University Press, 2001. [UL DS71 .B65 2001]

Bremmer, Jan N. 2008. *Greek Religion and Culture, the Bible, and the Ancient Near East.* Leiden, Boston: Brill. ProQuest Ebook Central.

Cowley, Arthur E. 1923. *Aramaic Papyri of the Fifth Century B. C.* Oxford: The Clarendon. [UL PJ5208 .E4 1967]

Davies, Eryl W. 1981a. "Inheritance Rights and the Hebrew Levirate Marriage: Part 1," *Vetus Testamentum* 31, no.2: 138–44.

Davies, Eryl W. 1981b. "Inheritance Rights and the Hebrew Levirate Marriage: Part 2," *Vetus Testamentum* 31, no.3: 257–68.

Davies, Phillip R. 1998. *Scribes and Schools: The Canonization of the Hebrew Scriptures.* Louisville, KY: Westminster John Knox Press. [CC BS1135 .D38 1998]

Denning-Bolle, Sara J. 1987. "Wisdom and Dialogue in the Ancient Near East." *Numen* 34, no.2: 21-34.

Eilberg-Schwartz, Howard. 1999. "The Problem of the Body for the People of the Book." In *Women in the Hebrew Bible: A Reader*, edited by Alice Bach, 53–73. New York: Routledge. [CC BS1199.W7 W65 1999]

Geller, Markham J. 2002. "Mesopotamian Love Magic: Discourse or Intercourse?" In *Sex and Gender in the Ancient Near East*, edited by S. Parpola and R. M. Whiting, 129-139. Helsinki: University of Helsinki Press. [Blackboard]

Glassner, Jean-Jacques. 2000. "Historical Times in Mesopotamia." In *Israel Constructs Its History: Deuteronomistic Historiography in Recent Research*, edited by Albert de Pury, Thomas Römer, and Jean-Daniel Macchi, 189–211. JSOTSup 306. Sheffield, England: Sheffield Academic. ProQuest Ebook Central.

Gmirkin, Russell E. 2022. *Plato's* Timaeus *and the Biblical Creation Accounts: Cosmic Monotheism and Terrestrial Polytheism in the Primordial History*. London: Routledge. Taylor & Francis eBooks.

Granerød, Gard. 2019. "Canon and Archive: Yahwism in Elephantine and Āl-Yāḫūdu as a Challenge to the Canonical History of Judean Religion in the Persian Period." *Journal of Biblical Literature* 138: 345–64.

Gwaltney, W. C. 1983. "The Biblical Book of Lamentations in the Context of Near Eastern Lament Literature." In *Scripture in Context II: More Essays on the Comparative Method,* edited by William W. Hallo, James C. Moyer, and Leo G. Perdue, 191–211. Winona Lake, Indiana: Eisenbrauns. [CC BS1535.52 .L36 2008]

Halpern, Baruch. 2000. "The State of Israelite History." In *Reconsidering Israel and Judah: Recent Studies on the Deuteronomistic History*, edited by Gary N. Knoppers and J. Gordon McConville, 540–65. Winona Lake, IN: Eisenbrauns, 2000. ProQuest Ebook Central.

Jacobsen, Thorkild. 1976. *The Treasures of Darkness: History of Mesopotamian Religion*. New Haven: Yale University Press. [CC BL2350.I7J3]

Kuhrt, Amélie. 1983. "The Cyrus Cylinder and Achaemenid Imperial Policy." *Journal for the Study of the Old Testament* 25: 83–97.

Lambert, W. G. 1998. "Kingship in Ancient Mesopotamia." In *King and Messiah in Israel and the Ancient Near East*, edited by John Day, 54–70. Sheffield, England: Sheffield University Press. [CC BS1199.K5 K55 1998]

Lambert, W. G. 2008. "Mesopotamian Creation Stories." In *Imagining Creation*, edited by Markham J. Geller and Mineke Schipper, 15–60. Leiden and Boston: Brill. ProQuest Ebook Central.

Lemche, Niels Peter. 1993. "The Old Testament -a Hellenistic Book?" *Scandinavian journal of the Old Testament* 7: 163–93.

Lloyd, Alan B. 1982. "The Inscription of Udjaḥorresnet a Collaborator's Testament." *The Journal of Egyptian Archaeology* 68: 166–80.

Millard, Alan. 2013. "Deuteronomy and Ancient Hebrew History Writing in Light of Ancient Chronicles and Treaties." In *For Our Good Always: Studies on the Message and Influence of Deuteronomy in Honor of Daniel I. Block*, edited by Jason S. DeRouchie, Jason Gile, and Kenneth J. Turner, 3–15. Winona Lake, Ind.: Eisenbrauns. ProQuest EBook Central.

Na'aman, Nadav. 2011. "The 'Discovered Book' and the Legitimation of Josiah's Reform." *Journal of Biblical Literature* 130: 47–62.

Nemet-Nejat, Karen Rhea. 1998. *Daily Life in Ancient Mesopotamia*. Westport, CN: Greenwood. [UL DS69.5 N4 1998]

Pollock, Susan. 1991. "Women in a Men's World: Images of Sumerian Women." In *Engendering Archaeology: Women and Prehistory*, edited by Joan M. Gero and Margaret W. Conkey, 366-87. Cambridge, Mass.: Basil Blackwell. [UL GN799.W66 E54]

Pongratz-Leisten, Beate. 2008. "Sacred Marriage and the Transfer of Divine Knowledge: Alliances between the Gods and the King in Ancient Mesopotamia." In *Sacred Marriages: The Divine-Human Sexual Metaphor from Sumer to Early Christianity*, edited by Martti Nissinen and Risto Uro, 43-74. Winona Lake, IN: Eisenbrauns. ProQuest Ebook Central.

Porten, Bezalel. 2003. "Elephantine and the Bible," in *Semitic Papyrology in Context: A Climate of Creativity. Papers from a New York University Conference Marking the Retirement of Baruch A. Levine.* Lawrence Schiffman (ed.), 51–84. Culture and History of the Ancient Near East 14. Leiden: E.J. Brill.

Rochberg, Francesca. 1999. "Empiricism in Babylonian Omen Texts and the Classification of Mesopotamian Divinationas Science." *Journal of the American Oriental Society* 119, no. 4: 559–569.

Schroer, Silvia, and Thomas Staubil. 2013. "Bodily and Embodied: Being Human in the Tradition of the Hebrew Bible." *Interpretation: A Journal of Bible and Theology* 67, no.1: 5–19. doi: 10.1177/0020964312463189.

Stott, Katherine. 2005. "Finding the Lost Book of the Law: Re-Reading of the Story of 'The Book of the Law' (Deuteronomy–Kings) in Light of Classical Literature," *Journal for the Study of the Old Testament* 30: 153–69.

Taylor, Jonathan. 2015. "The Succession Treaties of Esarhaddon." Nimrud: Materialities of Assyrian Knowledge Production, The Nimrud Project at Oracc.org.
http://oracc.museum.upenn.edu/nimrud/livesofobjects/successiontreaties/

Teppo, Saana. 2008. "Sacred Marriage and the Devotees of Ištar." In *Sacred Marriages: The Divine-Human Sexual Metaphor from Sumer to Early Christianity*, edited by Martti Nissinen and Risto Uro, 75-92. Winona Lake, IN: Eisenbrauns. ProQuest Ebook Central.

Thompson, Thomas L, and Philippe Wajdenbaum, eds. 2014. *The Bible and Hellenism: Greek Influence on Jewish and Early Christian Literature.* Oxon, England: Routledge. [online access]

Weinfeld, Moshe. 1972. *Deuteronomy and the Deuteronomic School*. Oxford: At the Clarendon Press. [CC BS1275.2.W37]

Wright, David P. 2009. *Inventing God's Law: How the Covenant Code of the Bible Used and Revised the Laws of Hammurabi*. Oxford: Oxford University Press. Oxford Scholarship Online.

Yaron, Reuven. 1993. "Social Problems and Policies in the Ancient Near East." In *Law, Politics, and Society in the Ancient Mediterranean World*, eds. Baruch Halpern and Deborah W. Hobson, 19-41. Sheffield, England: Sheffield Academic Press. [UL DE71.L38 1993]

Zehnder, Markus. 2009. "Building on Stone? Deuteronomy and Esarhaddon's Loyalty Oaths (Part 1): Some Preliminary Observations." *Bulletin for Biblical Research* 19, no.3: 341–74. EBSCOhost.

王玨：〈但丘石碑與大衛的史實性和歷史性〉，《香港中文大學崇基學院神神學院通訊》第 142 期 (2018 年 11 月)，1-5.

Supplemental Bibliography:
(See a separate document.)

Class Schedule:

Week	Date	Lecture / Student Presentation	Assigned Readings

1	Sep 9 (F)	1. Course Outline
		2. Introduction
		  a. An Overview of Ancient Near East
		  b. What Does the Ancient Near East Get to Do with the Hebrew Bible?
			Walton, 1-30;
			Van de Mieroop, 1-18;
			Snell, 1-10;

2	Sep 16 (F)	1. Geographical Setting of Ancient Near East 2. A Rundown of Historical Periods: From the Early Dynastic Period to Persia 3. The City-States 4. Literacy and Scribal Culture *# (1) In what way would the understanding of the scribal culture contribute to the understanding of the literary production of the Hebrew Bible?*	Snell, 11-118 *OR* Van de Mieroop, 21-181, 190-96 Vanstiphout, "Memory and Literacy in Ancient Western Asia," in *CANE* 2181-96 Postgate, "Royal Ideology and State Administration in Sumer and Akkad," in *CANE* 395-411 P.R. Davies, 15-36
3	Sep 23 (F)	1. Historical Literature: Assyrian Annals and Babylonian Chronicles	Walton, 189-211 Van de Mieroop, 246-345

		2. Royal Inscriptions & Reliefs and Historical Reconstruction of Ancient Israel **# (2) How do ancient Near Eastern texts and archaeological finds help us to determine the historicity of biblical events? What are the cautions to be taken in such approach?** *Presentation Options:* *** (1)** *Sennacherib Prism (COS 2.119B)*	Glassner 2000: 189-211 Halpern 2000: 540-65 王珏, 1-5 *Babylonian Chronicle* (COS 1.137) *Merneptah Stele* (*COS* 2.6) *Tel Dan Inscription* (COS 2.39)
4	Sep 30 (F)	1. Parallel Creation Stories 2. Parallel Flood Stories 3. New Year Festival *** (2)** *The Baal Myth (COS 1.86)*	Walton, 147-70 Lambert, "Myth and Mythmaking…," in *CANE* 1825-35 Lambert 2008, 1-37 <u>OR</u> Bottéro 2001a, 213-30 *Enuma Elish* (*FDD* 9-51) *The Song of the Hoe* (ETCSL t.5.5.4 or *COS* 1.157) *The Atra-Ḫasis Story* (*COS* 1.130) *The Sumerian Flood Story* (*LAS* 212-15 (optional) Genesis 1–9 (optional)
5	Oct 7 (F)	1. The World of the Deities and Demons 2. Polytheism and Monotheism 3. The Cult: Temple and Functionaries 4. Prayers and Praises 5. Magic Spells and Incantations 6. Divination and Prophecy **# (3) Do you agree that magic may be viewed as religion? Why? Is there magic in biblical Yahwism?** *** (3)** *Weidner Chronicle (COS 1.138)*	Walton, 47-127, 213-251 <u>*Temple Building/Restoration*</u> Na'aman, 47-62; Stott, 153-69 *Gudea Temple Cylinder* (*COS* 2.155) <u>*Prayers and Praises*</u> *Prayers* (*FDD* 224-27, 245-47, 267-68) <u>*Magic Spells and Incantations*</u> Bremmer, 347-52 Farber, "Witchcraft, Magic, and Divination in Ancient Mesopotamia," in *CANE* 1895-1909 Geller, 129-39 (optional) *Magic Spells* (393-94, 400-05) <u>*Divination and Prophecy*</u> Rochberg, 559–69 *Prophecies* (*FDD* 213-214)
6	Oct 14 (F)	1. The Epic of Gilgamesh 2. The Quest for Immortality 3. Life, Death, and the Afterlife *** (4)** *The Adapa Story (COS 1.129)* *** (5)** *Gilgamesh, Enkidu, and the Netherworld* (Foster, 129–43)	Foster, xi-xxii, 3-95/ Helle, vii-xxx, 3-120 Foster, 129-43, 171-218 Bendt Alster, "Epic Tales from Ancient Summer," in *CANE* 2315-26 Barrett, 7-65 (optional) *LAS* xix-lxiii (optional)
7	Oct 21 (F)	1. Society and Family 2. Body 3. Gender and Sexuality 4. Love and Sex 5. Love Poetry (Inanna-Dumuzi Corpus) 6. Sacred Marriage	Walton, 173-87 <u>*Society and Family*</u> Nemet-Nejat, 99-153 <u>*Body*</u> Schroer and Staubil, 5–19 Eilberg-Schwartz, 19–39 <u>*Gender and Sexuality*</u>

		# (4) Is Sacred Marriage a fertility ritual? If not, what is its ritual-ideological significance? Is there a similar notion of Sacred Marriage in the Hebrew Bible or even New Testament? *OR* *How is sexuality a gendered concept? How are male and female sexuality portrayed differently in both the ANE texts and the Hebrew Bible?* * (6) Text Transformation 1	Pollock 1991, 366-87 Bahrani, 28-39, 141-60 _Love and Sex (Inanna-Dumuzi Songs)_ Bottéro 2001a, 90-126 (optional) *Ploughing with the Jewels* (*LAS* 84-86) *Dumuzid and Enkimdu* (*LAS* 86-88) *Love Charms* (*FDD* 331-41, 344-50) _Sacred Marriage_ Jacobsen, 25-47 Pongratz-Leisten, 43-74 Teppo, 75-92 *A Love Song for Šu-Suen* (*LAS* 88-90) *Inana and Išme-Dagan* (*LAS* 90-92) (optional) *A Hymn to Inana* (*LAS* 92-99) *Love Lyrics of Rim-Sin* (*FDD* 342-43)
8	Oct 28 (F)	1. Kingship and Legitimation 2. Dynastic Continuity 3. Anomalous Ascension *# (5) What were the royal ideologies used to legitimate kingship? Are these ideologies found in the Hebrew Bible as well?* *Presentation Options:* * (7) *Birth Legend of Sargon* (*COS* 1.133)	Walton, 253–69 Lambert 1998, 54-70 Kuhrt 1983, 83-97 Lloyd 1982, 166-80 Atkinson, 167–77 Ezra 1:1-11 *Cyrus Cylinder* (*COS* 2.124: 314-16) *Darius's Bīsitūn Inscription (Aramaic version)* in Cowley, 248-71 *The Autobiography of Idrimi* (*COS* 1.148) OR *Nabondius and His Mother* (*ANET* 560-62)
9	Nov 4 (F)	1. The Social Functions of Law Codes 2. The Code of Hammurabi 3. Social Reform and Social Justice 4. Contracts *Presentation Option:* * (8) *The Middle Assyrian Laws* (*COS* 2.132)	Walton, 269–91 *The Code of Hammurabi* (*COS* 2.131: 335-53) Bottéro 1992, 156-84 Yaron, 19-41 Wright, 1–28 E.W. Davies 1981a,138–44 E.W. Davies 1981b, 257–68
10	Nov 11 (F)	1. International Relations 2. Ancient Near Eastern Vassal/Succession Treaties and Deuteronomy *Presentation Options:* * (9) *The Tale of Sinuhe* (*COS* 1.38)	Taylor, n.p. Millard, 3–15 Weinfeld, 51–115 Zehnder: 341–74 (optional) *Esarhaddon's Succession Treaty* (Oracc SAA 02 006; *COS* 4.36)
----	Nov 18 (F)	(Class cancelled.)	
11	Nov 25 (F)	1. Collective Trauma, Disaster, and Laments 2. Wisdom, Pessimism, and Humor * (10) *Lamentation over the Destruction of Sumer and Ur* (*COS* 1.166) * (11) *The Dialogue of Pessimism* (*FDD* 370-72)	Beaulieu, 3-19 Denning-Bolle, 214-34 Gwaltney, 191–212 *Babylonian Theodicy* (*COS* 1.154) *Poem of the Righteous Sufferer* (*FDD* 298-313) *A Sufferer's Salvation* (*FDD* 314-15)

| 12 | Dec 2 (F) | 1. Elephantine Papyri and Ostraca
2. Hellenism and the Bible: "Making Room for Japheth"

* (12) Text Transformation 2 | *Curse of Akkad/Agade* (*ANET* 646–51)
Lament for Ur (*HTO* 447-74) (optional)
Instruction of Amenemope (*ANET* 421–24) (optional)

Porten, 51-84
Granerød, 345-64
Lemche, 1993
Gmirkin, 1-29
Thompson & Wajdenbaum, 1-15, 19-35, 56-88
The Passover Letter (*TAD* A4.1)
Request for Letter of Recommendation (*TAD* A4.7)
Document of Wifehood (*EPE* B41)
Oath Text (*EPE* B52) |
| 13 | Dec 9 (F) | Unfinished Business and Concluding Remarks (*Make-up Class*) | |

Contact Details for Teacher and Teaching Assistant:

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Academic Honesty and Plagiarism:

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at http://www.cuhk.edu.hk/policy/academichonesty/.

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. In the case of group projects, all students of the same group should be asked to sign the declaration, each of whom is responsible should there be any plagiarized contents in the group project, irrespective of whether he/she has signed the declaration and whether he/she has contributed directly or indirectly to the plagiarized contents.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the properly signed declaration will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submission. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

Term Paper Grading Rubric:

Criteria	Poor/Inadequate (D / F)	Fair (C)	Good (B)	Excellent (A)
Introduction/ Thesis Weight 15.00%	**0.00 to 30.00 %** *weak or no introduction of topic. **paper's purpose is unclear/thesis is weak or missing.	**31.00 to 60.00 %** *basic introduction that states topic but lacks interest. **thesis is somewhat clear and arguable.	**61.00 to 80.00 %** *proficient introduction that is interesting and states topic. **thesis is clear and arguable statement of position.	**81.00 to 100.00 %** *exceptional introduction that grabs interest of reader and states topic. **thesis is exceptionally clear, arguable, well developed, and a definitive statement.
Quality of Information/ Evidence Weight 20.00%	**0.00 to 30.00 %** *information has little or nothing to do with the thesis. **information has weak or no connection to the thesis.	**31.00 to 60.00 %** *information relates to the main topic, few details and/or examples are given. **shows a limited variety of sources.	**61.00 to 80.00 %** *information relates to the main topic. **paper is well researched in detail and from a variety of sources.	**81.00 to 100.00 %** *paper is exceptionally researched, extremely detailed, and historically accurate. **information clearly relates to the thesis.
Support of Thesis/Analysis Weight 35.00%	**0.00 to 30.00 %** *limited or no connections made between evidence and thesis. **lack of analysis.	**31.00 to 60.00 %** *some connections made between evidence and thesis. **some analysis.	**61.00 to 80.00 %** *consistent connections made between evidence and thesis. **good analysis.	**81.00 to 100.00 %** *exceptionally critical, relevant and consistent connections made between evidence and thesis. **excellent analysis.
Conclusion Weight 15.00%	**0.00 to 30.00 %** *lack of summary of topic.	**31.00 to 60.00 %** *basic summary of topic with some final concluding ideas. **introduces no new information.	**61.00 to 80.00 %** *good summary of topic with clear concluding ideas. **introduces no new information.	**81.00 to 100.00 %** *excellent summary of topic with concluding ideas that impact reader. **introduces no new information.
Organization/ Development of Thesis Weight 10.00%	**0.00 to 30.00 %** *lacks development of ideas with weak or no transitions between and within paragraphs.	**31.00 to 60.00 %** *somewhat clear and logical development with basic transitions between and within paragraphs.	**61.00 to 80.00 %** *clear and logical order that supports thesis with good transitions between and within paragraphs.	**81.00 to 100.00 %** *exceptionally clear, logical, mature, and thorough development of thesis with excellent transitions between and within paragraphs.
Citation/ Bibliography Format Weight 5.00%	**0.00 to 30.00 %** *lack of academic format/numerous errors.	**31.00 to 60.00 %** *frequent errors in academic format.	**61.00 to 80.00 %** *conforms to academic rules for formatting and citation of sources with minor exceptions.	**81.00 to 100.00 %** *conforms to academic rules for formatting and citation of sources are perfect.