

Chapter 6 Ritual Meaning And Recognition Home Springer

This dissertation demonstrates the central role of mortuary ritual in the development of the first complex polities or state-level societies that emerged on the Korean peninsula in the Iron Age. Historians and archaeologists generally characterize this period as a transitional phase of gradual consolidation in which the scattered groups described in Chinese sources are seen as incipient forms of the first kingdoms in the southern portion of Korea in the fourth century: Paekche, Silla, and a number of smaller iron producing centers collectively referred to as Kaya. Though recent research has offered a number of innovative ways of viewing the Iron Age, I argue that the prevailing text-based evolutionary development model obscures the diversity of cultural groups on the peninsula and the complex interaction among them and with neighboring regions. Using cemetery data from the Early Iron Age and Proto-Three Kingdoms period (ca. fourth century BC to third century AD), I examine the role of mortuary ritual in the social development of the Y?ngnam region (southeastern South Korea), the eventual core of Silla and Kaya. The evolution of this ritual is understood initially as the result of expeditious and short-term decision making rather than a coherent belief system until a more internally consistent practice developed out of the interaction between emerging elite groups. I argue against the idea that tombs and cemeteries in Y?ngnam reflect merely the political centralization of the period as tools of legitimization for peninsular elites. Instead, rituals and cemeteries played a central role in shaping the ideology of what would become the historically known polities of the Korean Three Kingdoms Period and served as the foundation for the political centers of Silla and the Kaya groups. Chapter 1 introduces the question and the theoretical and methodological background of the project. Chapter 2 provides a summary of the geography and an in-depth survey of the archaeology of Y?ngnam before assessing the major historical and archaeological theories of social development for the period. Chapter 3 deals with cemetery composition: types of tombs and their origins, intra-site and inter-site organization, and the segment of the Iron Age population selected for burial in these areas. With a more solid understanding of cemetery structure, Chapters 4 through 6 examine the mortuary practices of Y?ngnam from several different scales. Chapter 4 situates grave goods in their production, economic, and ritual context and reassesses the 'meaning' of prominent prestige goods in elite tombs. Chapter 5 reconstructs and categorizes the mortuary practices at several representative sites. Chapter 6 then situates cemeteries and ritual practice in a broader context, looking at regional patterns of mortuary practice and exploring the relationship of mortuary practices to conceptions of authority and living communities. Chapter 7 applies the findings of previous chapters to the major topics in Iron Age archaeology: the nature of social development, the validity of the historical record, and the place of the Korean peninsula within East Asian and world archaeology.

An original and valuable assessment of American political theater in the 1960s and 1970s

In *Rituals and Symbolic Communication in Medieval Hungary under the Árpád Dynasty (1000 - 1301)* Dušan Zupka examines rituals as means of symbolic communication in medieval political culture focusing on the Hungarian Kingdom under the rule of the Árpáds.

This collection of essays focuses upon the religion and ritual of the Kuria people of East Africa, but uses this material to raise wider comparative and cross-cultural issues regarding broad themes in eastern Bantu religions as well as western assumptions about religion and individual personhood.

At the beginning of Mesopotamia's Early Dynastic period, the political landscape was dominated by temple administrators, but by the end of the period, rulers whose titles we translate as king assumed control. This book argues that the ritual process of mourning, burying, and

venerating dead elites contributed to this change. Part one introduces the rationale for seeing rituals as a means of giving material form to ideology and, hence, structuring overall power relations. Part two presents archaeological and textual evidence for the death rituals. Part three interprets symbolic objects found in the Royal Cemetery of Ur, showing they reflect ideological doctrines promoting the office of kingship. This book will be particularly useful for scholars of Mesopotamian archaeology and history.

Critically exploring scientific thought and its relation to religion in traditional Tibetan medicine, *Being Human* expands our sense of Tibetan cultural history, unpacking the intersection of early modern sensibilities and religious ideals during the time of the Fifth Dalai Lama. Studying the adaptation of Buddhist concepts and values to medical concerns, the book also advances an appreciation of Buddhism's role in the development of Asian and global civilization. Through its unique focus and sophisticated reading of source materials, *Being Human* captures the religious character of medicine in Tibet during a period when it facilitated a singular involvement in issues associated with modernity and empirical science, all without discernible influence from the European Enlightenment. The book opens with the bold achievements of medical illustration, commentary, and institution building, then looks back to the work of earlier thinkers, tracing a subtle dialectic between scriptural and empirical authority on questions of history and the nature of human anatomy. It follows key differences between medicine and Buddhism in attitudes toward gender and sex, and the shaping of medical ethics to serve both the physician and the patient's well-being. *Being Human* ultimately finds that Tibetan medical scholars absorbed ethical and epistemological categories from Buddhism yet shied away from ideal system and absolutes, embracing instead the imperfectability of the human condition.

In this book the author discusses the places of science in rituals and mantras. Using structural analysis he shows that rituals in general, whether religious, political, social or otherwise have common structural patterns. These patterns are shared by poetry, music, dance and gymnastics, but not by language. Consideration of animal rituals and pathological rituals leads him to propose a general theory which unifies all rituals-like activities.

For almost two millennia religions have had a virtual monopoly on morality. No longer. Today, there is a philosophy of reason that provides a rational and objective validation of moral laws. The Fellowship of Reason exists to advocate, celebrate, and promulgate that morality based upon reality to a literate, thoughtful, reality-oriented, self-responsible general public worldwide. This book is divided into twelve chapters. Chapter 1 elaborates the reasons for the existence of our rational moral community. The objective human needs that until now have been served only by religion are explored. In chapter 2 I explain the details of our moral philosophy by identifying what we regard as the ultimate value. The choices of ultimate value include God, the state, the environment, and individual human life. Chapter 3 considers the meaning of life from three angles—the purpose or goal of life, the intention of life, and the actual definition of a particular human life as manifested in the actions taken by that individual. We work through an exercise to discover the meaning (definition) of the reader's life. Chapter 4 advocates that each individual discover and deliberately pursue his or her own major lifetime goals, that he or she give his or her life a meaning in the sense of purpose or goal. Happiness, we hold, requires a life purpose. Chapter 5 considers the contents of human consciousness. Five components of the human soul are explored—the other, your daemon, reason, emotions, and your parents' child. Chapter 6 presents techniques for working on your soul and explains the non-mystical, natural referents of the Holy Trinity. Chapter 7 concisely states our philosophy of reason. Chapter 8 introduces the new component to our philosophy of reason—benevolence. The relationship between the virtues of benevolence and the penultimate values of a loving family, good friends, and community is revealed. Chapter 9 details the elements of a regular meeting of the Fellowship of Reason. Chapter 10 describes our rational rituals. In order to be happy, one must selectively focus

one's attention. These rituals are institutionally structured disciplines designed to focus our attention upon the good things in life. Chapter 11 reveals the mythology of our new moral community. And finally, in chapter 12 we provide reasons why you should create a Fellowship of Reason in your city. We show how reason, if utilized consistently as the means of living, will spread human freedom, prosperity, and happiness throughout the world. An appendix concludes, addressed to our theistic friends. The purpose of morality is to teach you to enjoy yourself and live well on earth. Reason makes human life possible. The Fellowship of Reason proposes to bring to you, in regular weekly celebrations and in daily spiritual exercises, tools that will enhance your life and the lives of everyone around you. Read the book to learn more about the Fellowship of Reason.

Religions_ whatever else they may be_ are configurations of cultural information reproduced across space and time. Beginning with this seemingly obvious fact of religious transmission, Harvey Whitehouse goes on to construct a testable theory of how religions are created, passed on, and changed. At the center of his theory are two divergent 'modes of religiosity:' the imagistic and the doctrinal. Drawing from recent advances in cognitive science, Whitehouse's theory shows how religions tend to coalesce around one of these two poles depending on how religious behaviors are remembered. In the 'imagistic mode,' rituals have a lasting impact on people's minds, haunting not only our memories but influencing the way we ruminate on religious topics. These psychological features are linked to the scale and structure of religious communities, fostering small, exclusive, and ideologically heterogeneous ritual groupings or factions. In the 'doctrinal mode', on the other hand, religious knowledge is primarily spread through intensive and repetitive teaching; religious communities are contrastingly large, inclusive, and centrally regulated. While these tendencies have long been recognized in the history of the study of religion, the modes of religiosity theory is unique in that it explains why these tendencies exist. More importantly, Whitehouse does not give the final word, but invites us to join a series of collaborative networks among anthropologists, historians, archaeologists, and psychologists, currently trying to falsify, confirm, or refine the theory. Are you tired of the flood of descriptions and interpretations of religions which offer no clear strategy for evaluation, comparison, and testing? Modes of Religiosity can provide you with a new way to think when you think about religion.

An interdisciplinary study investigating how the name and portrait of Moteuczoma (a.k.a. Moctezuma/Montezuma) II were represented in Aztec monuments and colonial manuscripts and how the concept of fame operated in the Aztec world.

DIVUses an ethnographic example of ritual violence to illuminate cultural expression more widely and thereby reformulate anthropological and historical approaches to warfare and violence./div

In exploring the social background of early Jewish mysticism, Scholastic Magic tells the story of how imagination and magic were made to serve memory and scholasticism. In the visionary literature that circulated between the fifth and ninth centuries, there are strange tales of ancient rabbis conjuring the angel known as Sar-Torah, the "Prince of the Torah." This angel endowed the rabbis themselves with spectacular memory and skill in learning, and then taught them the formulas for giving others these gifts. This literature, according to Michael Swartz, gives us rare glimpses of how ancient and medieval Jews who stood outside the mainstream of rabbinic leadership viewed Torah and ritual. Through close readings of the texts, he uncovers unfamiliar dimensions of the classical Judaic idea of Torah and the rabbinic civilization that forged them. Swartz sets the stage for his analysis with a discussion of the place of memory and orality in ancient and medieval Judaism and how early educational and physiological theories were marshaled for the cultivation of memory. He then examines the unusual magical rituals for conjuring angels and ascending to heaven as well as the authors' attitudes to authority and tradition, showing them to have subverted essential rabbinic values even as they remained beholden to them. The result is a ground-breaking analysis of the social

and conceptual background of rabbinic Judaism and ancient Mediterranean religions. Offering complete translations of the principal Sar-Torah texts, *Scholastic Magic* will become essential reading for those interested in religions in the ancient and medieval world, ritual studies, and popular religion. Originally published in 1996. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

This publication is the volume 3 of a series dealing with the culture and traditions of the Ibaloy of Upper Doacan (Itogon, Benguet, Philippines). It is available in Nabaloy and in English. Elders share their stories to a group of youngsters who ask them questions on a variety of topics such as animals, signs, death rituals and spirits. The book provides the verbatim accounts of these discussions recorded during a workshop that took place at the Senior-Citizen hall in 2018.

Re-riting Woman presents the first in-depth ethnographic study of Dianic Wicca. Its subject, Circle of Aradia, is a branch of the religion based in the Los Angeles area. This religion-of, by, and for women-conceives the Divine as exclusively female, and has infused feminism into Wicca worldwide. Kristy S. Coleman combines ethnography with theory to present a full account of what Dianic Witches' lived practice looks like and what it means. The theorist of focus, Luce Irigaray, asserts that women must reclaim their own space and imagine the Divine as female to achieve full emancipation. Moreover, Irigaray's critical analysis of Western culture creates a subtext that clarifies what is at stake in this practice. Thick description of seasonal rituals dispels fears and stereotypes about Wicca, and offers readers a comforting familiarity and shared healing. Coleman employs ritual theory to suggest why and how these rites wield such meaning-altering possibilities. Practitioners' statements that describe a shift in worldview and self-conception elicit Coleman's proposal that Dianic rituals re(w)rite the valuation and meaning of woman. Dianic women's stories reveal both the transformative power of the tradition's practice and the organization's challenges related to power politics.

The third edition of this widely popular book offers a unique perspective on how people engage in everyday religious practices, such as prayer, sacrifice, pilgrimage, and dress, as well as investigates major issues of gender, nation-states, and laws with respect to religion. No other book examines the full spectrum of religions from small-scale societies to full-blown "world religious movements." The in-depth treatment of Islam and Christianity is of particular interest to students, and is easily expanded to include field projects directly related to material covered in the text. As one reviewer writes, "In our post 9/11 era, it is great to have a book whose author has done fieldwork in Indonesia and is so knowledgeable about Islam." The third edition includes new material on the anthropology of war, expanded coverage of American religions and an exploration of how non-practitioners of organized religion turn to alternative beliefs, such as health food, tarot cards and psychics.

First Published in 2003. Routledge is an imprint of Taylor & Francis, an informa company.

Too often, anthropological accounts of ritual leave readers with the impression that everything goes smoothly, that rituals are "meaningful events." But what happens when rituals fail, or when they seem "meaningless"? Drawing on research in the anthropology of Christianity from around the globe, the authors in this volume suggest that in order to analyze meaning productively, we need to consider its limits. This collection is a welcome new addition to the anthropology of religion, offering fresh debates on a classic topic and drawing attention to

meaning in a way that other volumes have for key terms like "culture" and "fieldwork."

In the twentieth century, in both China and the West, ritual became marginalized in the face of the growth of secularism and individualism. In China, Confucianism and its essentially ritualistic comportment to the world were vigorously suppressed during the Cultural Revolution (1966-1976) under Mao Zedong. But de-ritualization already took place as a result of the Chinese Revolution of 1911 under Sun Yat-Sen. In the West, while the process of de-ritualization has been generally more gradual, it has been nonetheless drastic. In contrast to this situation, this volume investigates the crucial role ritual plays in constituting the human understanding of their place in the cosmos, the purpose of their lives, and imbues human existence with a more complete sense of meaningfulness. This volume presents the work of philosophers from both China and the West as they reflect upon the constitutive role that ritual plays in human life. They reflect not only on ritual in general but also on specific Confucian and Christian appreciations of ritual. This provocative volume is a beacon of warning to Western philosophers, who think they have graduated from the trappings of ritual, and a beacon of hope for Eastern thinkers, who wish to avoid cultural fragmentation. The Editors, both Eastern and Western, have together created a seamless work that not only introduces ritual, but advances an argument for the contribution that ritual makes to cultural renewal. This volume is a work of philosophical thinking about ritual doing, but challenges those who think to realize that the salvation of philosophical thinking rests in the particularity and contingency of ritual doing. Let us hope this volume is widely read, for it points to that which might renew the West. - Jeffrey P. Bishop, Saint Louis University

A necessary task of missionaries in recent decades has been to help local Christians "inculturate" or "contextualize" their faith, although the criteria for doing so often came from outside the context in which new believers developed their understanding of Christianity. Highlighting the voices of non-Western scholars, this work recognizes the importance of ritual and ceremony in the life of communities that seek to worship God in ways that reflect culturally appropriate responses to Scripture. The contributors -- some of missiology's leading lights -- discuss rituals, beliefs, and practices of diverse peoples, supporting the conclusion that orthodox Christianity is hybrid Christianity.

In step with the growing interest in place attachment, this volume examines the phenomena from the perspective of several disciplines--including anthropology, folklore, and psychology--and points towards promising directions of future research.

The study of ritual practice in the past is an accepted part of archaeological research these days. Yet, its theoretical basis is still not fully mature. This book aims at making a contribution to the study of ritual practice in the past by assembling a theoretical framework, which is tailored to the needs of archaeology, and which helps to identify and interpret the remains of rituals in the past. This framework is applied in a special archaeological region: the coastal area of the northern Netherlands, a former salt marsh area. In the past, people lived here on artificial dwelling mounds, so-called terps. Preservation conditions are excellent in this wetland area. This study makes use of the well-preserved remains of rituals in terps, to examine the role of ritual practice in the societies of the pre-Roman and Roman Iron Age in this area. While exploring the relationships between tradition, modernity, and identity, I focus on p'ungmul kut, which are Korean rituals featuring percussion music and dance. Although p'ungmul kut is sometimes referred to as "farmers' music" (nongak), it actually encompasses much more (see Chapter 2). P'ungmul kut is the basis of the popular genre of music known as samul nori (named after the group SamulNori who began performing on concert stages in 1978). A key feature of p'ungmul kut is audience participation in the form of dancing and cheering. In Chapter 3, I examine the differences between rituals of p'ungmul kut and concerts by SamulNori as "participatory" and "presentational" performances (Turino 2008). P'ungmul kut are an integral part of the Korean Mu religion (which is often misleadingly translated as "shamanism"). The Korean word kut means "ritual" and often refers to mudang kut ("shaman" rituals), therefore p'ungmul kut is sometimes

Protocols of Rank Symbols of Authority The Caliph as Center Chapter 3 The Ritual City The Beginnings of the Ritual City The Elaboration of the Ritual City under al-'Aziz The Integration of Fustat into the Ritual City The Restoration of al-Amir and the Reinterpretation of the Ritual City Chapter 4 Politics, Power, and Administration: The New Year's Ceremony The Model Procession: Ibn al-Tuwayr's Description of the New Year The Negotiation of Power in the New Year's Procession Chapter 5 The Urban River The Highwayman of Egypt: Agriculture and Irrigation The Ceremony to Cut the Canal Late Fatimid Nile Ceremonies Perfuming the Nilometer Dating the Nilometer Ceremony The Urban River Chapter 6 Ceremonial as Polemic The Event at Ghadir Khumm and Its Importance in Isma'ili Thought Popular Celebrations of the Festival of Ghadir The Festival of Ghadir and the Ritual Lingua Franca Ceremonial as Polemic Chapter 7 Epilogue Notes Selected Bibliography Maps Index Descriptive content provided by Syndetics"! a Bowker service. Summary Ritual, Politics, and the City in Fatimid Cairo by Sanders, Paula Terms of use "This book provides an understanding of the complexities of political legitimacy in Islamic dynasties by examining Fatimid political culture in Egypt reconstructed from court rituals. The author approaches ritual as a dynamic process through which claims to political and religious authority in Islamic societies was articulated, and in which complex negotiations of power have taken place."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved Descriptive content provided by Syndetics"! a Bowker service.

This study on the common practice of Islamic death rites in the Netherlands affords valuable insights in the lived religion of Muslims. Particularly in a small town context marked by migration and diversity, Muslims are challenged to re-imagine and re-invent their ritual repertoire. This results in dynamic ritual practices that are the product of vibrant negotiation processes in which rites interact with ritual actors and their (changing) contexts. The emerging ritual repertoire and their dynamics are widely overlooked in an institutionalized and traditional religion like Islam. (Series: Death Studies. Nijmegen Studies in Thanatology - Vol. 3)

Yoruba peoples of southwestern Nigeria conceive of rituals as journeys -- sometimes actual, sometimes virtual. Performed as a parade or a procession, a pilgrimage, a masking display, or possession trance, the journey evokes the reflexive, progressive, transformative experience of ritual participation. Yoruba Ritual is an original and provocative study of these practices. Using a performance paradigm, Margaret Thompson Drewal forges a new theoretical and methodological approach to the study of ritual that is thoroughly grounded in close analysis of the thoughts and actions of the participants. Challenging traditional notions of ritual as rigid, stereotypic, and invariant, Drewal reveals ritual to be progressive, transformative, generative, and reflexive and replete with simultaneity, multifocality, contingency, indeterminacy, and intertextuality. Throughout the book prominence is given to the intentionality of actors as knowledgeable agents who transform ritual itself through play and improvisation. Integral to the narrative are interpolations about performances and their meanings by Kolawole Ositola, a scholar of Yoruba oral tradition, ritual practitioner, diviner, and master performer. Rich descriptions of rituals relating to birth, death, reincarnation, divination, and constructions of gender are rendered all the more vivid by a generous selection of field photos of actual performances.

This volume spans the fourteenth to nineteenth centuries, across Europe and its empires, and brings together historians, art historians, literary scholars and anthropologists to rethink medieval and early modern ritual. The study of rituals, when it is alert to the emotions which are woven into and through ritual activities, presents an opportunity to explore profoundly important questions about people's relationships with others, their relationships with the divine, with power dynamics and importantly, with their concept of their own identity. Each chapter in this volume showcases the different approaches, theories and methodologies that can be used to explore emotions in historical rituals, but

they all share the goal of answering the question of how emotions act within ritual to inform balances of power in its many and varied forms. Chapter 5 of this book is available open access under a CC BY 4.0 license.

This book is a thorough study, based on both the textual and archaeological data, of the three important temple consecration rituals of the Hindu tradition.

The Simplified Chinese edition of *The Giver*, a 1993 American young-adult utopian novel by Lois Lowry.

The phenomena we call magic and mysticism had a profound effect on the shaping of Judaism in late antiquity. In this volume, Michael D. Swartz offers a wide-ranging study of the purposes, world-views, ritual dynamics, literary forms, and social settings of ancient Jewish magic and mysticism and their function in religion and history. Based on the author's studies over the past few decades, he proposes innovative methods for the study of these two phenomena. The author focuses especially on the rituals of early Jewish magic and mysticism, their social contexts, and the textual dimension of this complex literature. He also offers introductions to these phenomena. Michael D. Swartz argues that the authors of these texts employed intricate technologies, literary and artistic forms, and physical practices to negotiate between the values and world-views of their cultures and the texture of everyday life.

This book will be a resource for those who are interested in starting and sustaining a faith-based small group for women. It will include tools for organizing, creating, and sustaining the group, which the author calls a circle. The book invites women to develop their spiritual side, and to model their relationship with God as they envision ever-new ways to inspire, encourage, and affirm one another.

The book opens fresh ground in Buddhist studies and practical theology by applying phenomenological research methods to empirically discern transformative aspects of contemplative experience using reports elicited directly from contemporary practitioners. The work portrays the experiences of performing Kun-mkyen Pad-ma dKar-po's 16th c. ritual in a practice tradition attributed to the 12th c. female Indian teacher Siddharajã. Preliminary spiritual care and contemplative factor models are presented along with a detailed theoretical process analysis of positive spiritual development as a method of spiritual care through the contemplative action of the liturgy. Bhikshuni Lozang Trinlae is a fully ordained Buddhist monastic, contemplative, practical theologian, and chaplain. Founder of Mahaprajapati Vihar hermitage in Solukhumbu, Nepal, her scholarly work is in the areas of contemplative studies and hermeneutics of lived religion, and it explores the epistemological and transformative characteristics of religious experience. (Series: Pastoral Care and Spiritual Healing / Spiritualität interkulturell, Vol. 6) [Subject: Buddhist Studies, Pastoral Care]

Machine derived contents note: List of illustrations -- Preface -- Introduction to the second edition -- 1. Preliminaries -- Part I. Universals and Culture: 2. Emotional reactions to death -- 3. Symbolic associations of death -- Part II. Death as Transition: 4. The living and the dead: a re-examination of Hertz -- 5. Death rituals and life values: rites of passage reconsidered -- Part III. The Royal Corpse and the Body Politic: 6. The dead king -- 7. The immortal kingship -- Part IV.

Seeing Ourselves Anew: 8. American deathways -- Bibliography -- Index.

Publisher Description

Rites in the Spirit is a book about spirituality, ritual, and Pentecostal experience. The volume presents a careful and innovative study of Pentecostal practices and experiences. Focusing on the very important, but often intriguing worship rites that express the spirituality of Pentecostals, Albrecht discovers that these Pentecostal/charismatic rites and their attending sensibilities also function to shape, nurture, authenticate and even transform the spiritual lives of these Christians. Rites in the Spirit seeks to guide Pentecostals, and the charismatically-inclined, toward self-interpretation and a more nuanced conception of, and a deeper appreciation for, their Pentecostal experience. The volume also aims to make a sometimes exotic spirituality more accessible and understandable to those who have had limited contact with Pentecostal/charismatic forms and expressions.

In a hard driving society like the United States, holidays are islands of softness. Holidays are times for creating memories and for celebrating cultural values, emotions, and social ties. All Together Now considers holidays that are celebrated by American families: Easter, Memorial Day, Independence Day, Halloween, and the December holidays of Christmas or Chanukah. This book shows how entire families bond at holidays, in ways that allow both children and adults to be influential within their shared interaction. The decorations, songs, special ways of dressing, and rituals carry deep significance that is viscerally felt by even young tots. Ritual has the capacity to condense a plethora of meaning into a unified metaphor such as a Christmas tree, a menorah, or the American flag. These symbols allow children and adults to co-opt the meaning of symbols in flexible and age-relevant ways, all while the symbols are still treasured and shared in common.

Journal for the Evangelical Study of the Old Testament (JESOT) is a peer-reviewed journal devoted to the academic and evangelical study of the Old Testament. The journal seeks to fill a need in academia by providing a venue for high-level scholarship on the Old Testament from an evangelical standpoint. The journal is not affiliated with any particular academic institution, and with an international editorial board, open access format, and multi-language submissions, JESOT cultivates and promotes Old Testament scholarship in the evangelical global community. The journal differs from many evangelical journals in that it seeks to publish current academic research in the areas of ancient Near Eastern backgrounds, Dead Sea Scrolls, Rabbinics, Linguistics, Septuagint, Research Methodology, Literary Analysis, Exegesis, Text Criticism, and Theology as they pertain only to the Old Testament. JESOT also includes up-to-date book reviews on various academic studies of the Old Testament.

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