

1. Record Nr.	UNINA9910777035103321
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Titolo	The self as symbolic space [[electronic resource] ] : constructing identity and community at Qumran // by Carol A. Newsom
Pubbl/distr/stampa	Leiden ; ; Boston, : Brill, 2004
ISBN	1-280-91500-5 9786610915002 90-474-0515-3 1-4294-1482-0
Descrizione fisica	1 online resource (390 p.)
Collana	Studies on the texts of the desert of Judah, , 0169-9962 ; ; v. 52
Disciplina	296.1/55
Soggetti	Qumran community Hebrew language - Discourse analysis Hebrew language - Religious aspects - Judaism
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. [353]-364) and indexes.
Nota di contenuto	Preliminary Material / Carol A. Newsom -- Communities of Discourse / Carol A. Newsom -- Torah, Knowledge, and Symbolic Power: Strategies of Discourse in Second Temple Judaism / Carol A. Newsom -- Knowing as Doing: The Social Symbolics of Knowledge in the Two Spirits Treatise of the Serek ha-Yahad / Carol A. Newsom -- How to Make a Sectarian: Formation of Language, Self, and Community in the Serek ha-Yahad / Carol A. Newsom -- What Do Hodayot Do? Language and the Construction of the Self in Sectarian Prayer / Carol A. Newsom -- The Hodayot of the Leader and the Needs of Sectarian Community / Carol A. Newsom -- Conclusions / Carol A. Newsom -- Bibliography / Carol A. Newsom -- Subject Index / Carol A. Newsom -- Modern Author Index / Carol A. Newsom -- Passage Index / Carol A. Newsom -- Studies on the Texts of the Desert of Judah / Carol A. Newsom.
Sommario/riassunto	This volume investigates critical practices by which the Qumran community constituted itself as a sectarian society. Key to the formation of the community was the reconstruction of the identity of individual members. In this way the "self" became an important symbolic space for the development of the ideology of the sect.

Persons who came to experience themselves in light of the narratives and symbolic structures embedded in the community practices would have developed the dispositions of affinity and estrangement necessary for the constitution of a sectarian society. Drawing on various theories of discourse and practice in rhetoric, philosophy, and anthropology, the book examines the construction of the self in two central documents: the Serek ha-Yahad and the Hodayot.

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