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Nota di contenuto	Preliminary Material / J. Ben-Dov -- Introduction / J. Ben-Dov -- Chapter 1. Unifying Elements Of The 364-Day Calendar / J. Ben-Dov -- Chapter 2. Lunar Theory And The Composition Of Ab / J. Ben-Dov -- Chapter 3. The Triennial Cycle / J. Ben-Dov -- Chapter 4. The Astronomical Book And Babylonian / J. Ben-Dov -- Chapter 5. Lunar Phases In The Mimarot Scrolls And Late / J. Ben-Dov -- Chapter 6. Between Babylonia And Jerusalem: / J. Ben-Dov -- Chapter 7. Summary And Conclusions / J. Ben-Dov -- Bibliography / J. Ben-Dov -- Index Of Ancient Sources / J. Ben-Dov -- Index Of Modern Authors / J. Ben-Dov -- Index Of Subjects / J. Ben-Dov.
Sommario/riassunto	Rather than being an isolated, primitive body of knowledge the Jewish calendar tradition of 364 days constituted an integral part of the astronomical science of the ancient world. This tradition—attested in the Dead Sea Scrolls and in the Pseudepigrapha—stands out as a coherent, novel synthesis, representing the Jewish authors' apocalyptic worldview. The calendar is studied here both “from within”—analyzing its textual manifestations —and “from without”—via a comparison with ancient Mesopotamian astronomy. This analysis reveals that the calendrical realm constituted a significant case of inter-cultural

borrowing, pertinent to similar such cases in ancient literature. Special attention is given to the "Book of Astronomy" (1 Enoch 72-82) and a variety of calendrical and liturgical texts from Qumran.
