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Autore	Camp Claudia V. <1951->
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Nota di bibliografia	Includes bibliographical references (p. [345]-359) and indexes.
Nota di contenuto	Contents; Preface; Abbreviations; Introduction; Part I: WOMAN WISDOM AND THE STRANGE WOMAN IN THE BOOK OF PROVERBS; Chapter 1 THE STRANGE WOMAN OF PROVERBS; Chapter 2 WISE AND STRANGE: WOMAN AS TRICKSTER IN PROVERBS; Part II: READING BIBLICAL NARRATIVE AS WISE AND STRANGE; Chapter 3 RIDDLED, TRICKSTERS AND STRANGE WOMEN IN THE SAMSON STORY; Chapter 4 READING SOLOMON AS A WOMAN; Part III: SISTER, BROTHER, OTHER: THE ISRAELITE WOMAN ESTRANGED; Chapter 5 OF LINEAGES AND LEVITES, SISTERS AND STRANGERS: CONSTRUCTING PRIESTLY BOUNDARIES IN THE POSTEXILIC PERIOD Chapter 6 THE (E)STRANGE(D) WOMAN IN THE WILDERNESS: MIRIAM AMONG THE PRIESTS Chapter 7 THE (E)STRANGE(D) WOMAN IN THE LAND: SOJOURNING WITH DINAH; CONCLUSION; Select Bibliography; Index of References; Index of Authors; A; B; C; D; E; F; G; H; J; K; L; M; N; O; P; R; S; T; V; W
Sommario/riassunto	The relationship of the Strange Woman and Woman Wisdom, separate but inseparable in Proverbs 1-9, is the book's analytic starting point, becoming a hermeneutical lens for viewing other texts of strangeness-of gender, ethnicity, sexuality, and cultic activity. Wisdom and strangeness mark the narratives of Samson and Solomon, while priestly

literature sets strangeness against holiness. Miriam and Dinah, sisters of cultic eponyms Aaron and Levi, are Israelite women defiled or unclean, made strange. Priestly and wisdom constructions of gendered strangeness intersect, illuminating the ideologies of
