

1.	Record Nr.	UNINA990006012890403321
	Autore	Rothlisberger, Andreas
	Titolo	Traditionsprinzip und Konsensprinzip bei der Mobiliarubereignung : eine vergleichende Untersuchung zu den.. / Andreas Rothlisberger
	Pubbl/distr/stampa	Zurich : Schulthess polygr. verlag, 1982
	Descrizione fisica	XIV, 184 p.
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2.	Record Nr.	UNINA9910985838403321
	Autore	Najman Hindy
	Titolo	Scriptural vitality : rethinking philology and hermeneutics / / Hindy Najman
	Pubbl/distr/stampa	Oxford University Press USA, 2024
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	Soggetti	Judaism - History - Post-exilic period, 586 B.C.-210 A.D Judaism - History Hermeneutics - Religious aspects Judaisme - Histoire Hermeneutique - Aspect religieux Judaisme - Histoire - 586 av. J.-C.-210 (Periode postexilique)
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Nota di contenuto	<p>; Part I. Philosophy, philology, and poetics of reading -- Reading practices -- Problematizing the search for the original -- Canonical expansion and pluriformity -- Reading, fragments, and selfhood -- ; Part II. Memory and revitalization : Jubilees and the dynamic of scripture -- Between rewriting and new scripture -- The status of Jubilees in the Hellenistic period -- Memorialized law in Jubilees -- Part III. Conceptual reflections in Hellenistic Judaism as an expression of vitality -- Formation of the subject in Hellenistic Judaism -- Cosmological reflections in Greek and Hebrew texts -- Transformation and the Hodayot -- Philosophical hermeneutics : poetic processes and the Hodayot -- ; Postscript.</p>
Sommario/riassunto	<p>"Scriptural Vitality challenges the view that the Persian and Hellenistic periods constitute a time of decay, a period of 'late Judaism', languishing between an original, vibrant Judaism and the birth of Christianity. Instead, Hindy Najman argues that the Second Temple period was one of untethered creativity and poetic imagination, of dynamism exemplified through philosophical translation, poetic composition, and a convergence of ancient Mediterranean cultures that gave birth to hermeneutic innovation. Building on Nietzsche's critique of classical philology and drawing on new ways of reading the Dead Sea Scrolls, the author carries out a radical rethinking of biblical studies. Instead of seeking to reconstruct the original text and to find its original author or at least the original context of its production, Najman celebrates textual pluriformity and transformation, tracing ways in which texts and meanings proliferated within interpretive communities through new performances and fresh articulations of the past. Engaging with thinkers such as Friedrich Schlegel and Peter Szondi, whom biblicists have rarely considered, biblical philology is reimagined as the forward-moving study of the poetic processes by which Jewish communities re-created their past and revitalized their present. The Second Temple period emerges as a golden age of creativity, whose traces may still be discerned in Judaism and Christianity today." --</p>