

Appendices to the Departmental Assessment
Department of Semitic and Egyptian Languages and
Literatures
2014

MAP OF THE DEPARTMENT

2008 MISSION AND IDENTITY STATEMENT

2008 ASSESSMENT FINDINGS

INCOME COST MODEL

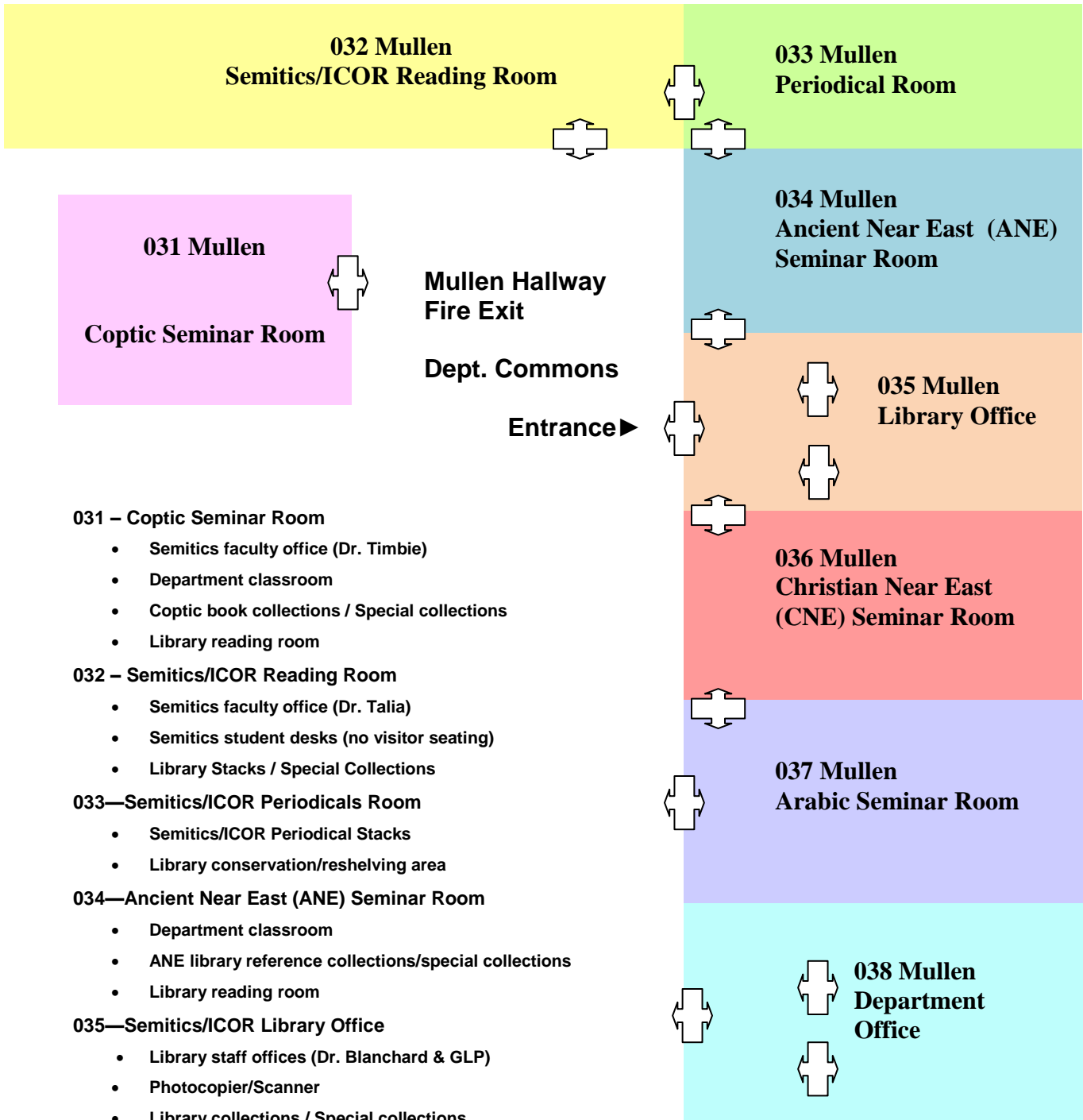
RUBRICS

COURSE CATALOG

FACULTY CV'S

EXCHANGE AGREEMENT WITH JOHNS HOPKINS UNIVERSITY

Semitics Department | Institute of Christian Oriental Research (ICOR) | Semitics/ICOR Library



031 – Coptic Seminar Room

- Semitics faculty office (Dr. Timbie)
- Department classroom
- Coptic book collections / Special collections
- Library reading room

032 – Semitics/ICOR Reading Room

- Semitics faculty office (Dr. Talia)
- Semitics student desks (no visitor seating)
- Library Stacks / Special Collections

033—Semitics/ICOR Periodicals Room

- Semitics/ICOR Periodical Stacks
- Library conservation/reshelving area

034—Ancient Near East (ANE) Seminar Room

- Department classroom
- ANE library reference collections/special collections
- Library reading room

035—Semitics/ICOR Library Office

- Library staff offices (Dr. Blanchard & GLP)
- Photocopier/Scanner
- Library collections / Special collections

036—Christian Near East (CNE) Seminar Room

- Department classroom
- Syriac/Coptic/Christian Arabic special collections
- Near Eastern manuscripts
- Library reading room

037—Arabic Seminar Room

- Semitics faculty office (Dr. Griffith)
- Department classroom
- Arabic literature collections / Arabic reference collections / Special collections
- Library reading room

038—Semitics Department Office

- Semitics faculty offices (Dr. Cook, Dr. Gross)

Mission Statement

The Department of Semitic and Egyptian Languages and Literatures is committed to excellence in research and instruction in the languages and literatures of the Ancient Near East and of the Oriental Christian communities of the Levant. Through its courses in Hebrew, Akkadian, Ugaritic, Aramaic, Syriac, Arabic and Coptic, the department seeks to serve the needs of students in its own MA and PhD programs, to provide language instruction for the program in Biblical Studies in the School of Theology and Religious Studies, to support the offerings of the Center for the Study of Early Christianity and the Center for Medieval and Byzantine Studies, and to contribute its resources to the needs of other departments in the university. Particularly with its courses in Arabic language and literature and its participation in the Honors curriculum, the department is committed to doing its part to enrich the course offerings for CUA's growing undergraduate student body. The department seeks to join with other departments and schools, such as Theology, Philosophy, History, Anthropology and Comparative Literature, to develop appropriate interdisciplinary and cross-cultural courses of study, particularly on the undergraduate level.

Identity and Future Planning

The Department of Semitic and Egyptian Languages and Literatures was founded in CUA's School of Arts and Sciences in 1897 by Prof. Henri Hyvernat (1858-1941), the first professor appointed to the university's faculty. The department envisions its identity as defined in its mission to the university to provide instruction and scholarly guidance in

two principal areas: the Ancient Near East; and the Christian Near East. Accordingly, the department offers courses in the languages and cultures of the Ancient Near East that are pertinent to the study of the Old Testament; and the languages and cultures of the Christian communities of the Levant, from early Christian times into the Islamic Middle Ages.

From the perspective of the study of the Old Testament, and the inter-testamental period, the major languages of the Ancient Near East are Hebrew, Aramaic, Akkadian, and Ugaritic. These languages and the relevant literatures are regularly taught and studied in the Semitics department. Courses in the history of Israel, Semitic linguistics and biblical archaeology are necessary concomitants of the language courses for an adequate program in this area, and they have been taught in the past.

From the perspective of the study of the Christian Levant, and of the cultures and literatures of the eastern Christian communities, the relevant languages are Syriac, Coptic, Arabic, Ethiopic, along with Armenian and Georgian. With the exception of the latter two, courses in these languages and the relevant literatures are regularly offered in the Semitics department; Armenian and Georgian are occasionally offered. Additional courses in the history of eastern Christianity provide the necessary background for successful language and text study, and they have been taught here in the past.

While the two areas of concentration are distinct, they are not really separable from one another. For example, students of the Ancient Near East often study Arabic as an aid to the grammatical interpretation of texts in Akkadian and Ugaritic, and they study Syriac and Coptic for the textual criticism of the Hebrew Bible and of the New Testament. Similarly, students of the Christian Near East often study Hebrew and pre-

Christian Aramaic as a prolegomenon to their work in Coptic, Syriac, or Christian Arabic.

The courses offered by the Semitics department provide the necessary requirements for the MA and Ph.D programs offered by the department. In addition, the department's courses are integral to other university departments and programs. The courses in Ancient Near Eastern languages are integral to the program in biblical studies in the School of Theology and Religious Studies. The courses in the languages of the Christian Levant are integral to the offerings of the Center for the Study of Early Christianity and the Center for Medieval and Byzantine Studies. They are also important for the programs of students in History, Modern Languages, Anthropology and Politics in the School of Arts and Sciences, as well as to historians of philosophy in the School of Philosophy, and to students in the School of Theology and Religious Studies.

Traditionally, the Semitics department has for the most part addressed the needs of CUA graduate students, but increasingly undergraduates are taking courses in the department, principally in Arabic, which is an area of imminent growth in the department's programs, especially in connection with the university's new offering of an undergraduate minor in Islamic studies. Over the years, students from other universities (Harvard, University of Pennsylvania, Johns Hopkins, Hebrew University in Jerusalem) have taken courses in the Semitics Department to acquire skills needed for their research, for which the requisite courses were unavailable in their home universities; some of them have gone on to very high-profile, academic careers.

Currently the staffing in the Semitics Department is inadequate properly to support graduate study, especially in the Christian Near East program. There is only one

regular faculty member in the area (Syriac), while Arabic and Coptic are taught by adjunct faculty, with the help of a Fulbright scholar as an assistant in Arabic, this when the study of Arabic is a growth area. Courses are sometimes even offered by visiting scholars. It is important for ways to be found for the department to reach its full complement of regular faculty members by filling currently vacant positions in Arabic and Coptic or by a position combining Coptic and Arabic.

Looking to the future, by reason of library resources and the groundwork provided by its current areas of expertise, the Semitics department is ripe for growth in two principal areas: Jewish Studies and the study of the Christian communities in the Near East. In the first instance, with the addition of a position in post-biblical Hebrew in Semitics, and the appointment of an instructor in Jewish Studies in the School of Theology and Religious Studies, the department is well prepared to provide the language base for a program in Jewish/Christian relations. Similarly, given the prominence of Islam in today's world, if funding were forthcoming for positions already on the books in Arabic and Coptic, and with an additional position in Arabic, the department would be well prepared, in conjunction with the departments of History, Modern Languages, Anthropology, the School of Philosophy, and the School of Theology and Religious Studies to develop programs of study in the history of Muslim/Christian relations and in inter-religious dialogue.

Assessment Findings and Curricular Improvements
Department of Semitic and Egyptian Languages and Literatures
Master's and PhD Programs

Assessment Measures

The Semitics Department uses the following measures to assess departmental learning outcomes:

- Grades and course evaluations
- Comprehensive exams
- Progression through the programs
- Other: end of program surveys, alumni surveys, including publications and participation in scholarly associations and conferences

Given the nature of this small department's graduate programs, each student's course of study is planned individually, tailored, so to speak, to each one's special aims and purposes. Semitics graduate students do not take a set of "core" courses. They come to their programs with different levels of language/history proficiency. They do not take the same number or the same combinations of "intermediary" courses. There is no one required culminating course of the type that one might find in other degree programs—i.e., a practicum or workshop or final seminar.

Assessment Findings

Graduate Student Retention & Graduation Data Summary (Appendix 1)
Master's Program and Progression (Appendix 3):

Of 12 new students in the Master's program cohorts starting in Fall 2000 through 2007, 8 passed their MA comprehensive exams and completed their degrees. 3 withdrew before the end of their studies: 1 left for health reasons, 1 got married and left the area, 1 transferred to the School of Theology and Religious Studies; 1 is a nontraditional, continuing student.

Of the 8 students who completed their degrees, 1 of the 8 passed the MA comprehensive exams in the second year of registration, 6 of the 8 passed in the third year, 1 of the 8 passed in the fourth year. 1 of the 8 graduated in the second year, 5 of the 8 graduated in the third year, 2 of the 8 graduated in the fourth year. 5 of the 8 students who received a master's degree enrolled in the Ph.D. program.

Graduate Student Retention & Graduation Data Summary (Appendix 2)
Ph.D Comprehensive Exams and Progression (Appendix 4):

Of 17 new students in the doctoral program cohorts starting between Fall 2000 through 2007, 12 passed their PhD major comprehensive exams. 3 of the 12 passed the Ph.D. comprehensive exams in the first year of registration, 3 in the second year, 4 in the fourth year, and 2 in the fifth year. Of the 12 who passed their comprehensive exams, 3 completed their degrees; 3 have not received a degree and did not maintain continuous enrollment.

The department is concerned that once having completed the comprehensive requirement few of the students have completed the dissertation in a timely manner. Lack of financial support during the dissertation phase is one reason for this.

Academic Component Assessment (Appendix 5)

The department has granted 30 Ph.D. degrees over the past forty years. It granted 7 Ph.D. degrees over the past ten years (2001-2008): 3 in 2001, 1 in 2003, 2 in 2007, 1 in 2008. 5 of the 7 degree recipients have academic positions; 1 is currently a university postgraduate fellow. All have published books or articles and presented papers at scholarly conferences. This information, along with end of program surveys and end of program meetings with the department chair, attests to the success of the academic component of the programs. Lack of funding for doctoral students, especially at the dissertation stage, is noted as a problem by graduates.

Curricular Improvements for Master's Program and Ph.D. Program

Faculty reviews of students' course papers and grades (class performance) over the past two years¹ have prompted the department to consider these issues:

The department has observed that students who took introductory-level courses in Coptic and Syriac and Classical Arabic at other accredited academic institutions did not acquire the same level of language proficiency as students who took the department's introductory 500 level courses. This became clear from their class performance when they were placed in intermediate-level language courses. The department is considering a language placement exam for all students who wish to skip the 500 level introductory courses in Coptic, Syriac, and Arabic languages.

The department has found TOEFL scores to be helpful in measuring the ability of international students, for whom English is not the primary language, to function in an English language classroom environment. However, course research papers of some international students currently are the first indicators that they lack skills to write good research papers in English or that they are unfamiliar with scholarly documentary styles (MLA, Chicago Manual of Style) in use here. The department is exploring ways in which to ensure that all international students entering the ANWSL and NECLL programs receive diagnostic help in this regard at the start of their programs.

Some 600-level department courses such as Biblical Hebrew Prose (SEM 611-612) and Biblical Aramaic (SEM 622) also function as service courses for graduate students from the university's School of Theology & Religious Studies. In the 2008-2009 academic year the department will look at ways in which to strengthen the research paper component for these courses.

¹ The department formally will decide on these issues in the 2008-2009 academic year when the two ANWSL faculty positions are filled. Former department chair Prof. Michael Patrick O'Connor died June 2007; former Assoc. Prof. Douglas M. Gropp resigned May 2007. Prof. Richard M. Frank, the Semitics department's Arabic Professor, retired in 1993. The department's Coptic Professor David W. Johnson, S.J. retired in 2002. In the meantime, NECLL program work is carried out by the Syriac professor (Syriac/Christian Arabic), an adjunct associate professor (Coptic) and two instructors (Syriac and Islamic Arabic).

**Graduate Student Retention & Graduation Data Summary
Department of Semitics (Cohort 2000-2007)**

Master's Program

Cohort	Number of entering master's students	Number of students who have not received a degree and did not maintain continuous enrollment	Number of students who enrolled in PhD program after receiving a master's degree	Number of students who passed comps	Graduated in 1st year	Graduated in 2nd year	Graduated in 3rd year	Graduated in 4th year	Graduated in 5th year	Graduated in 6th year	Graduated in 7th year	Graduated in 8th year
2000	2	0	2	2	0	0	1	1				
2001	2	0	0	1	0	0	0	1	0	0	0	
2002	3	0	2	3	0	1	2					
2003	0	-	-	-	-	-	-	-	-			
2004	2	0	1	1	0	0	1	0				
2005	1	0	0	1	0	0	1					
2006	2	0	0	0	0	0						
2007	0											

PhD Program

Cohort	Number of entering doctoral students	Number of students who have not received a degree and did not maintain continuous enrollment	Number of students who left the program after receiving a master's degree	Number of students who passed comps	Graduated in less than 2 years	Graduated in 3rd year	Graduated in 4th year	Graduated in 5th year	Graduated in 6th year	Graduated in 7th year	Graduated in 8th year
2000	1	1	0	0	0	0	0	0	0	0	0
2001	0	-	-	-	-	-	-	-	-	-	
2002	2	0	0	2	0	0	0	1	1		
2003	3	1	0	3	0	0	0	0			
2004	4	1	0	3	0	0	0				
2005	3	0	0	2	1	0					
2006	2	0	0	1	0	0					
2007	2										

Note: A particular cohort is defined as the combination of the students first enrolled in consecutive sessions of one year: the summer session, the fall semester, or the spring semester the following year. For example, Cohort 2000 consists of the students first enrolled in Summer 2000, Fall 2000, or Spring 2001.

**Graduate Student Comps Exam Data
Department of Semitics (Cohort 2000-2007)**

Master's Program**Comps**

Cohort	Cohort Size	Passed MA comps in 2000-01	Passed MA comps in 2001-02	Passed MA comps in 2002-03	Passed MA comps in 2003-04	Passed MA comps in 2004-05	Passed MA comps in 2005-06	Passed MA comps in 2006-07	Passed MA comps in 2007-08
2000	2	0	0	2					
2001	2			0	0	1	0	0	0
2002	3				0	1	2		
2003	0					-	-	-	-
2004	2					0	0	1	0
2005	1					0	0	0	1
2006	2					0	0	0	0
2007	0								

PhD Program**Comps**

Cohort	Cohort Size	Pass PhD comps in 2000-01	Pass PhD comps in 2001-02	Pass PhD comps in 2002-03	Pass PhD comps in 2003-04	Pass PhD comps in 2004-05	Pass PhD comps in 2005-06	Pass PhD comps in 2006-07	Pass PhD comps in 2007-08
2000	1	0	0	0	0	0	0	0	0
2001	0			-	-	-	-	-	-
2002	2				0	0	2		
2003	3					1	0	0	2
2004	4					0	1	0	2
2005	3					0	1	1	0
2006	2					0	0	0	1
2007	2								1

Note: A particular cohort is defined as the combination of the students first enrolled in consecutive sessions of one year: the summer session, the fall semester, or the spring semester the following year.
For example, Cohort 2000 consists of the students first enrolled in Summer 2000, Fall 2000, or Spring 2001.

Appendix 5				
		Semitics Department Ph.D.	Degrees 1969-2008	
Ph.D. degree	Student Name	Dissertation Title	Career	Other Information
1969				
1970				
1971				
1972	Michael D. Guinan, O.F.M.	The Eschatology of James of Sarug	Prof. of Old Testament Prof. of Semitic Languages Franciscan School of Theology Berkeley, CA	http://www.fst.edu/faculty/guinan-m.html
1973	Leslie S.B. MacCoull	Greek and Coptic Papyri in the Freer Gallery of Art	Senior Research Scholar, Society for Coptic Archaeology in North America Editorial Assistant, Arizona Center for Medieval and Renaissance Studies, Arizona State University	http://www.asu.edu/clas/acmrs/contact.html#Leslie
1973	David W. Johnson, S.J.	Coptic Sources of The History of the Patriarchs of Alexandria	Assoc. Prof. of Coptic, Semitics Dept., CUA retired 2002; currently Adjunct Faculty member, Jesuit School of Theology at Berkeley, CA	Address: dwjsj@calmail.berkeley.edu
1973	Francis James Morrow, Jr.	The Text of Isaiah at Qumran	Instructor, Dept. of Defense, Ft. Meade, MD	no contact information
1974	Burton MacDonald	The Biblical Tribe of Benjamin: Its Origins and its History during the Period of the Judges of Israel	Professor, Dept. of Religious Studies, St. Francis Xavier University, Nova Scotia	CV: http://www.stfx.ca/people/bmacdona/ http://www.bu.edu/asor/outreach/AskArch/BurtonMacDonald.htm
1975				
1976	Homer Heater, Jr.	A Septuagint Translation Technique in the Book of Job	Dallas Theological Seminary Capital Bible Seminary, President since 1994, he retired as President in 2005 to teach as Professor until 2007 Currently President Emeritus of the Washington Bible College and Capital Bible Seminary, Lanham MD. Continues to serve as Minister-at-Large, Bible Centered Ministries International, and teaches part-time at Dallas Theological Seminary	http://www.homerheater.com Current address: 920 Grand Cypress Lane, Fairview TX 75069
1977				

1978	Sidney H. Griffith, S.T.	The Controversial Theology of Theodore Abu Qurrah (c. 750-c. 820 A.D.): A Methodological, Comparative Study in Christian Arabic Literature	Ordinary Prof. & Chair, Semitics Dept., CUA	http://semitics.cua.edu/griffith1.cfm
1979				
1980				
1981				
1982	Thomas Patrick McCreesh, O.P.	Poetic Sound Patterns in Proverbs 10-29	Received licentiate in sacred theology (S.T.L.) from the Pontifical Faculty of the Dominican House of Studies in Washington, D.C.; became Assoc.Prof.of Scripture at the Dominican House of Studies, Washington, DC, where he also served as president from 1995 to 2003. Currently Assoc. Prof. and Graduate Program Director, Dept. of Theology, Providence College	http://www.providence.edu/About+PC/College+News/2005+Releases/2005+New+Faculty.htm Current address: Rev. Thomas McCreesh, O.P. Program Director, Theology, Siena 232 Providence College 549 River Avenue Providence, Rhode Island 02918-0001 tel. (401) 865-1150
1982	Elias Donald Mallon, S.A.	The Ugaritic Verb in the Letters and Administrative Documents	Formerly Assoc. Director, Graymoor Ecumenical Institute, NYC; now working at Franciscans International, a non-governmental organization (NGO) and the United Nations on issues of interreligious cooperation for conflict transformation and peace building, and on issues of peace and justice in the Middle East	http://www.atonementfriars.org/meet_dimauro.htm Recent book: Islam: What Catholics Need to Know
1984	Mark David Futato	A Meteorological Analysis of Psalms 104, 65, and 29	1983-1988: Pastor, Minister, Presbyterian Church in America 1988-1999: Assoc. Prof. of Old Testament (and Dean of Students), Westminster Theological Seminary, Escondido, CA 1999-present: Robert L. Maclellan Prof. of Old Testament and Academic Dean at Reformed Theological Seminary, Orlando, FLA	http://www.rts.edu/Site/Staff/mfutato/default.aspx http://www.rts.edu/faculty/professorDetails.aspx?id=427 Current address: 1231 Reformation Drive, Oviedo FL 32765. tel.407-366-9493 email:mfutato@rts.edu

1984	John Charles Kesterson	Tense Usage and Verbal Syntax in Selected Qumran Documents	Teaching positions at CUA and at St. John's Seminary, Camarillo, CA, followed by appointment as Academic Dean of St. John's Seminary 1983-1986; priest of Archdiocese of Los Angeles, CA from 1986-his death in 1997	07/04/1997Obituary: http://articles.latimes.com/1997/jul/04/local/me-9792
1985	Francisco Javier Martínez Fernández	Eastern Christian Apocalyptic in the Early Muslim Period: Pseudo-Methodius and Pseudo-Athanasius	1985-1986: Auxiliary Bishop of Madrid 1986-2003: Bishop of Córdoba 2003+: Archbishop of Granada 2007: he established International Center for the Study of the Christian Orient (ICSCO) in Granada	http://www.catholic-hierarchy.org/bishop/bmarf.html
1986	Alice Ogden Bellis	The Structure and Composition of Jeremiah 50:2-51:58	Prof., Old Testament Language and Literature, Howard School of Divinity, Washington, DC	http://www.howard.edu/divinity/Faculty/abellis.htm Ordained Clergy, United Presbyterian Church, USA Address: Howard University School of Divinity 1400 Shepherd Street, N.E. Washington, D.C. 20017 email: aobellis@earthlink.net ; abellis@howard.edu
1986	Thomas Richard Hurst, S.S.	The Syriac Letters of Timothy I (727-823): A Study in Christian-Muslim Controversy	1980-1992: taught on the faculty of St. Mary's Seminary and University, Baltimore, MD, and served as vice rector from 1986-1992; then he served as Regional Superior of the Sulpicians in Zambia, Central Africa, and Academic Dean of St. Dominic's Seminary in Lusaka, Zambia. 2001-2007: Rector of Theological College, CUA. 2007 +: President-Rector of St. Mary's Seminary and University	http://www.stmarys.edu/sot/sot_welcome.htm Address: <u>St. Mary's Seminary and University</u> <u>5400 Roland Ave.</u> <u>Baltimore, MD 21210-1994</u>
1986	Dale Launderville, O.S.	A Comparative Study of Kingship in Biblical Israel, Homeric Greece, and Mesopotamia of the Old Babylonian Period	At St. John's University, Collegeville, MN) from 1981-present: Associate Professor of Theology, 1981-82; 1985-; Dean, School of Theology, 1989-1999; Rector, Saint John's Seminary, 1992-1997	http://www.csbsju.edu/sot/about/facstaff/launderville.htm Address: St. John's University, School of Theology, Collegeville, MN 56321

1987	Shawqi N. Talia	Bûlus al-Bûsi's Arabic Commentary on the Apocalypse of St. John: An English Translation and a Commentary	1985-2005: Simultaneous Language Interpreter (Arabic), Department of State, Washington, DC 2005+ : Arabic language Instructor, Semitics Dept., CUA	http://semitics.cua.edu/talia1.cfm email: talia@cua.edu
1988	Joseph Phillip Amar	The Syriac Vita Tradition of Ephrem the Syrian	1988 +: Professor, Dept. of Classics, University of Notre Dame, Notre Dame, IN	http://classics.nd.edu/faculty/profiles/joseph-amar/ http://al.nd.edu/resources-for/faculty-and-staff/faculty-list/bio/jamar/ Address: Department of Classics, 304 O'Shaughnessy Hall University of Notre Dame, Notre Dame, IN 46556 email: amar.1@nd.edu
1988	Deirdre Ann Dempsey	The Verb Syntax of Second Isaiah and Deuteronomy Compared	1988-1990: Fulbright Fellowship at Univ. of Heidelberg, Germany 1990-1991: Research Associate, Comprehensive Aramaic Lexicon Project, Hebrew Union College, Cincinnati, OH 1991-1994: Asst. Prof., Old Testament, St. Mary's Seminary, Houston, TX 1994 +: Asst. Prof., now Assoc. Prof. and Director of Undergraduate Studies, Department of Theology, Marquette University, Minneapolis, MN	email: deirdre.dempsey@marquette.edu
1989				
1990	J. Mark Sheridan, O.S.B.	The Homilies of Rufus of Shotep on the Gospels of Matthew and Luke	Novice Master (St. Anselm's Abbey, Washington, D.C.) 1972-1981 Prior (St. Anselm's Abbey, Washington, D.C.) 1979-1981 Prior, Collegio S. Anselmo (Roma) 1984-1992, Teaching activity: St. Anselm's Abbey School (Washington, D.C.) 1963-1978 Cluster of Independent Theology Schools (Washington, D.C.) 1975-1980 Pontificio Ateneo S. Anselmo (Roma) 1986- Professore consociato - letteratura del primo monachesimo 1992 Coordinatore dell'Istituto Monastico 1990-1998 Professore straordinario 1996- Professore ordinario 1999 Decano della Facoltà di Teologia 1998-	email: Rettore@santanselmo.org

				http://www.dts.edu/about/faculty/rtaylor/
1990	Richard Andrew Taylor	An Analysis of the Syriac Text of the Book of Daniel	1989+: Asst. Prof., Assoc. Prof., Prof. of Old Testament Studies & Director of the Ph.D. Program, Dallas Theological Seminary, Dallas, TX	Books: http://www.dts.edu/utility/publicationinfo.aspx?PublicationID=248 http://www.dts.edu/utility/publicationinfo.aspx?PublicationID=2091
1991				
1992				
1993	Rev. John J. Ferrie, Jr.	Meteorological Imagery in Isaiah 40-55	1994-1999: Asst. Prof. of Theology, St. Mary's University, Winona, MN 2000: Ordained Lutheran minister 2001?-2007: Pastor, Trinity Old Lutheran Church, Amherst, NY 2007+: Pastor, Good Shepherd Lutheran Church, Fayetteville, NY	http://mysite.verizon.net/gslc1/Our%20Pastor.html Work Address: Good Shepherd Lutheran Church 7248 Highbridge Rd. Fayetteville, NY 13066 Home Address: 100 Berkeley Dr., Syracuse, NY 13210
1993	Gregory Vall	From Womb to Tomb: Poetic Imagery and the Book of Job	1992-2000: Asst. Prof., Old Testament at Notre Dame Seminary, New Orleans; 2000-2004: Asst. Prof., Scripture at Franciscan Univ. of Steubenville, Ohio; 2004+: Assoc. Prof. of Theology at Ave Maria University, Orlando, FLA	http://www.avemaria.edu/gvall Address: Department of Theology, Ave Maria University 5050 Ave Maria Boulevard, Ave Maria, FL 34142-9505 email: gregory.vall@avemaria.edu
1994				
1995	Lloyd Charles John, II	A Study of Predicate <i>liqtol</i> in the Hebrew Bible, with Examples from the Qumran Writings	no information	Address: 1607 Park Overlook Dr. Reston, VA 20190 tel. 703-925-9046
1996				
1997				
1998				
1999				
2000				
2001	Monica J. Blanchard	Beh Isho` Kamulaya's Syriac Discourses on the Monastic Way of Life: Edition, English Translation, and Introduction	2001+: Curator, Semitics Collections/Institute of Christian Oriental Research, CUA	http://semitics.cua.edu/blanchard1.cfm Address: Semitics Dept., 035 Mullen Library The Catholic University of America Washington, DC 20064 tel. 202-319-5084 email: blanchard@cua.edu
2001	Edward H. Chandler	Word Order in Qumran Aramaic	2000-2003: Instructor, Semitics Department, CUA 2005-2007: Visiting Asst. Prof. of Old Testament at Reformed Theological Seminary, Washington, DC campus; also taught Latin, Bible, Theology at the Westminster School, Annandale, Virginia 2007+: Dean of Students at The Geneva School, Winter Park Florida	http://www.genevaschool.org/aboutus_administration.html Address: 2025 SR 436, Winter Park, FL 32792, tel: 407-332-6363 ext. 218 email ehandler@genevaschool.org

2001	Bryan D. Estelle	Know Before Whom You Stand: The Language of Deference in Some Ancient Aramaic and Hebrew Documents	2000+ : Asst. Prof., now Assoc. Prof. of Old Testament, Westminster Seminary California, Escondido, CA	http://www.wscal.edu/faculty/bios/estelle.php Address: 3011 N. Broadway, Escondido, CA 92026-8808 book: http://www.wscal.edu/bookstore/store/details.php?id=544 Minister in the Orthodox Presbyterian Church
2003	Jason R. Zaborowski	The Neo-Martyr John of Phanijōit: A Late Coptic Text describing a Public Conversion from Islam to christianity in Ayyūbid Cairo	2006+: Asst. Prof., Department of Philosophy and Religious Studies, Bradley University, Peoria, IL	http://www.bradley.edu/las/phl/zaborowski/index.shtml Address: Bradley University Department of Philosophy and Religious Studies 1501 West Bradley Avenue, Peoria, IL 61625 email: jzaborowski@bradley.edu
2004				
2005				
2006				
2007	David Bertaina	An Arabic Account of Theodore Abu Qurra in Debate at the Court of Caliph al-Ma'mun: A Study in Early Christian and Muslim Literary Dialogues	2007+ : Asst. Prof., History Dept., Comparative Religion, University of Illinois at Springfield	http://www.uis.edu/history/faculty/index.html http://www.uis.edu/mediaquad/newsbureau/davidbertainaF07.html Address: History Department, University Hall Building 3050 University of Illinois at Springfield One University Plaza, Springfield, Illinois 62703 tel: 217-206-6779 email: dbert3@uis.edu
2007	Mark S. Leson	The Balaam Texts: A Theme and Motif Approach	2007-2008: Visiting Asst. Prof., Semitics Dept., CUA 2008-2009: Dept. Research Fellow, Semitics Dept., CUA	Address: http://semitics.cua.edu/leson1.cfm email: leson@cua.edu
2007	Daniel C. Leavins	Verbs of Leading in the Hebrew Bible	Review of Jerusalem's Rise to Sovereignty: Zion and Gerizim in Competition. By Ingrid Hjelm. JSOTSup 404. London: T & T Clark, 2004 in Journal of the Evangelical theological society (June 2006): http://findarticles.com/p/articles/mi_qa3817/is_200606/ai_n17176276 Scholarly Papers 11/21/2005, at Annual Meeting of Society of Biblical Literature, Philadelphia, PA: "Is God Able to Save? The Grammatical, Contextual and Theological Problem in Daniel 3:17-18" 11/16-118/2005, at 57th Annual Meeting of the Evangelical Theological Society, Valley Forge, PA: "Runaway Lamed? Can the Preposition "L" mean "away from" in Biblical Hebrew?"	http://www.immanuelbible.net/discover/leadership/dannyleavins.php Address: danny.Kristen@verizon.net

Doctoral Graduates Supplemental (since 2008)

Year	Student	Dissertation	Current	Other Information
2009	Mark Meyer	A Comparative Dialectical Study of Genitive Constructions in Aramaic Translations of Exodus	Professor of Hebrew, Capital Bible Seminary, 1993-2013; Senior Associate Dean for Seminary and Graduate Studies 2013–	Dissertation published by Gorgias Press in 2012
2010	Mark Moussa	"I Have Been Reading the Holy Gospels" by Shenoute of Atripe ("Discourses" 8, Work 1): Coptic text, Translation, and Commentary.	Principal Writer, Oracle, 2012-present	http://www.linkedin.com/pub/mark-moussa-phd/11/9a/a53
	Charles G. Flinn	The Character of the Peshitta of the Book of Judges and its Relation to other Ancient Translations	Retired	
2011	Jaroslav A. Chrzanowski, S. J.	Verbal Hendiadys Revisited: Grammaticalization and Auxiliation in Biblical Hebrew Verbs	Assistant Professor, Pontifical Biblical Institute, Rome	Published "Auxiliaries: Biblical Hebrew," in the Encyclopedia of Hebrew Language and Linguistics, 2013
	Peter Y. Lee	Aramaic Poetry in Qumran	Associate Professor of Old Testament, Reformed Theological Seminary, Alexandria, VA	Dissertation under review by E. J. Brill (Leiden, NL); http://www.rts.edu/seminary/faculty/bio.aspx?id=509
2011	Jennifer Tobkin	Literary Themes of the Poetry of Muhammad ibn Dawud al-Isfahani in Kitab al-Zahra	Arabic Language Specialist, George Washington University, 2006-present	Dissertation to be published by Harrassowitz (Wiesbaden, Germany)

2012	Susan Sullivan	Ancient and Medieval Interpretation of Jeremiah's Complaints	Adjunct Instructor of Hebrew, Virginia Theological Seminary	
	Paul Stevenson	Stanzaic Syntax in the Madrashe of St. Ephrem	English Instructor, Nawroz University (Dohuk, Iraq)	
	J. Scott Redd	Constituent Postponement in Biblical Hebrew Verse	President & Associate Professor of Old Testament, Reformed Theological Seminary, Alexandria, VA	Dissertaton to be published by Harrassowitz (Wiesbaden, Germany)
	Andrew J. Hayes	The Rhetoric and Themes of the Hymn Cycle in Praise of Abraham Qidunaya Attributed to Ephrem the Syrian	Assistant Professor of Theology, Univ. of St. Thomas, Houston, TX, 2012-present	



INCOME COST MODEL: SUMMARY: DEPARTMENT OF SEMITICS
REVENUE BY SCHOOL/DEPARTMENT/UNIT - TOTAL

	Credit Hours Taught	FTE Enrollment	Tuition	Scholarships	Tuition Benefits	Waivers	Net Tuition Revenue	Fees	Indirect Cost Recovery	Workshops	Other Revenue	TOTAL Operating Revenue
Fiscal Year 2010	564	59.5	741,689	323,806	9,354		408,530	6,774	-	-	13,463	428,767
Fiscal Year 2011	497	53.4	722,171	320,379	17,100	22,802	361,890	3,857	-	-	9,905	375,652
Fiscal Year 2012	550	56.7	798,754	336,374	11,809	19,424	431,147	6,785	-	-	274	438,207



**INCOME COST MODEL: SUMMARY: DEPARTMENT OF SEMITICS
EXPENSES BY SCHOOL/DEPARTMENT/UNIT - TOTAL**

	Credit Hours Taught	FTE Enrollment	Instruction and Research	Libraries, Books, and Serials	First-Year Experience	Total Direct Costs	Operating Net BEFORE Indirect Costs	Indirect Cost of Plant and CPIT	Operating Net
Fiscal Year 2010	564	59.5	367,069	40,639	-	407,708	21,059	14,822	6,237
Fiscal Year 2011	497	53.4	345,110	33,081	-	378,191	(2,539)	15,587	(18,126)
Fiscal Year 2012	550	56.7	383,111	37,592	-	420,704	17,503	17,489	14

Student Learning Assessment Rubrics
Department of Semitic and Egyptian Languages and Literatures

Rubric for M.A. level Comprehensive Examinations

Trait	Level		
	Exceeding Expectations (3pts)	Meeting Expectations (2pts)	Below Expectations (1pt)
1) Knowledge of the grammar, syntax, and basic vocabulary of the major and minor languages	Striking mastery of grammatical and syntactical forms of the major and minor languages	Clear understanding of the common grammatical and syntactical forms of the major and minor languages	Lack of adequate knowledge of the grammatical and syntactical forms of the major and minor languages
2) Identification and discussion of selected grammatical and syntactical features in an assigned text in a major or minor language	No errors in identifying selected grammatical and syntactical features in an assigned text	Correct identification of most of the selected grammatical and syntactical features in an assigned text	Failure correctly to identify fewer than 75% of the selected grammatical and syntactical features in an assigned text
3) Ability accurately to translate selected texts in the major and minor languages into English	Clear and correct translation that effectively expresses even idiomatic nuances in correct English diction	Adequate translation into grammatically correct English	English translation significantly misrepresents the meaning of an assigned text

Student Learning Assessment Rubrics
Department of Semitic and Egyptian Languages and Literatures

Rubric for Ph.D. level Comprehensive Examinations

Trait	Level		
	Exceeding Expectations (3pts)	Meeting Expectations (2pts)	Below Expectations (1pt)
1)Mastery of the major and minor languages	Superior mastery of the major and minor languages	Adequate mastery of the major and minor languages	Failure to give evidence of sufficient mastery of the major and minor languages
2)Correct reading and apt consideration of the selected texts in the major and minor languages	Excellent ability in correct translation	Adequate ability in correct translation	Failure adequately to understand the texts
3)Ability to use the selected texts in the major and minor languages adequately to answer questions of cultural, historical, or literary relevance	The writing in the exam displays a comprehensive grasp of the question and a correct use of the assigned texts as documentation	The writing in the exam displays an adequate grasp of the question and a correct use of the assigned texts as documentation	Failure adequately to answer interpretive questions about correctly translated texts
4)Demonstration of knowledge of current scholarly work sufficient to engage in a discussion of historical, cultural, and literary issues relative to the selected texts	Outstanding understanding of the current scholarly discussions of the subject at issue	Clear understanding of the current scholarly discussions of the subject at issue	Inability to relate the subject matter to current scholarly discussions of the subject at issue

Department of Semitic and Egyptian Languages and Literatures Course Catalog

(Note: Courses not offered from Fall 2008-Spring 2014 are marked with an asterisk.)

SEM 503: History of the Christian Near East

3.00 Credits

Survey of the origins and development of Christianity in Syro-Palestine, Egypt, Ethiopia, and Persia down to the Council of Chalcedon (451 CE). Special attention to church-state relations both before and after Constantine, to the development of monasticism, and to evidence drawn from the indigenous literatures, especially Coptic and Syriac.

SEM 505: History of Christians in the Islamic Near East

3.00 Credits

A survey of the history and literature of the Christian communities in the world of Islam, beginning with the Christians in the world in which Islam was born, to the irruption of the military forces of the Latin west into the area in the eleventh century. Highlights the authors and their works who responded to the religious challenge of Islam in Syriac and Arabic. Islam has been in dialogue with Christianity from its inception; the lectures and readings follow this dialogue, on both sides, from the beginning in the seventh century to the experience of the Crusades.

***SEM 507: Near Eastern Archeology**

3.00 Credits

This survey of major aspects of Near Eastern archeology is offered at the Johns Hopkins University.

SEM 508: Dead Sea Scrolls

3.00 Credits

Deals with the Dead Sea Scrolls and related discoveries, including their contents and their historical, religious, and archeological context. Analyzes their relevance to interpretation of the Old and New Testaments, the story of their discovery, and ongoing controversies about their significance and meaning. The sources will be read in translation.

SEM 511: Introduction to Biblical Hebrew

3.00 Credits

Fundamentals of phonology, morphology, and syntax of Classical Biblical Hebrew, followed by simple readings in Biblical Hebrew prose.

SEM 512: Introduction to Biblical Hebrew

3.00 Credits

Fundamentals of phonology, morphology, and syntax of Classical Biblical Hebrew, followed by simple readings in Biblical Hebrew prose.

***SEM 517: Readings in Biblical Hebrew**

2.00 Credits

Readings in the prose of the Hebrew Bible. The course presupposes a rigorous introductory course.

SEM 521: Introduction to Aramaic I

3.00 Credits

Introduction to Targumic Aramaic; an intensive introduction to the grammar of Targums Onkelos and Jonathan, as exemplified in manuscripts with genuine Babylonian pointing. Some attention is given to the place of the dialect in relation to other Aramaic dialects; the grammar is reinforced with selected readings.

SEM 522: Introduction to Aramaic II

3.00 Credits

Introduction to Targumic Aramaic; an intensive introduction to the grammar of Targums Onkelos and Jonathan, as exemplified in manuscripts with genuine Babylonian pointing. Some attention is given to the place of the dialect in relation to other Aramaic dialects; the grammar is reinforced with selected readings.

SEM 531: Introduction to Syriac I

3.00 Credits

Introduction to the phonology, morphology, and syntax of literary Syriac, followed by the reading and analysis of texts.

SEM 532: Introduction to Syriac II

3.00 Credits

Introduction to the phonology, morphology, and syntax of literary Syriac, followed by the reading and analysis of texts.

SEM 533: Basic Syriac

3.00 Credits

The fundamentals of literary Syriac phonology, morphology, and syntax, offered in an intensive format during summer school.

SEM 241/541: Introduction to Arabic

4.00 Credits

Elementary grammar and syntax of the classical Arabic of the Quran and of early Islamic literature. Emphasis on mastery of the verb forms and noun types.

SEM 242/542: Introduction to Arabic

4.00 Credits

Elementary grammar and syntax of the classical Arabic of the Quran and of early Islamic literature. Emphasis on mastery of the verb forms and noun types.

***SEM 543: Basic Arabic**

5.00 Credits

This introduction to the Arabic language is offered at the Johns Hopkins University.

SEM 245/545: Arabic Literature I

3.00 Credits

This course in reading Arabic Literature is designed for students with native or near-native fluency in Arabic. The selections to be read will include both literary prose (adab) and poetry. The course will not be a survey of medieval literature but will seek to sample major types of literature. Consent of the department is required.

SEM 246/546: Arabic Literature II

3.00 Credits

This course in reading Arabic Literature is designed for students with native or near-native fluency in Arabic. The selections to be read will include both literary prose (adab) and poetry. The course will not be a survey of medieval literature but will seek to sample major types of literature. Consent of the department is required.

SEM 247/547: Arabic Literature in Translation

3.00 Credits

This course provides an introduction to Arabic literature, from pre-Islamic to modern times. Genres covered include prose, poetry, novels, short stories, folklore, drama and religious tracts. The selection of texts is meant to present a profile of the social, intellectual, religions and cultural aspects of the Arabic literary heritage.

***SEM 551: Introduction to Classical Ethiopic**

3.00 Credits

Fundamentals of phonology, morphology, syntax, and the writing system of Classical Ethiopic, followed by selected readings.

***552: Introduction to Classical Ethiopic**

3.00 Credits

Fundamentals of phonology, morphology, syntax, and the writing system of Classical Ethiopic, followed by selected readings.

SEM 592: Directed Readings

3.00 Credits

SEM 611: Biblical Hebrew Prose I

3.00 Credits

Rapid reading in Biblical Hebrew prose, usually from the Pentateuch and/or historical books of the Old Testament. Readings supplemented by systematic presentations on Hebrew grammar, such as verbal syntax and patterns of derivational morphology. Prerequisites: 511 and 512 or equivalent.

SEM 612: Biblical Hebrew Prose II

3.00 Credits

Rapid reading in Biblical Hebrew prose, usually from the Pentateuch and/or historical books of the Old Testament. Readings supplemented by systematic presentations on Hebrew grammar, such as verbal syntax and patterns of derivational morphology. Prerequisites: 511 and 512 or equivalent.

SEM 613: Mishnaic Hebrew

3.00 Credits

This course provides an introduction to Tannaitic Hebrew, the language of the earliest strata of the Mishnah, primarily through a reading of the tractate Avot. Prerequisites: 611 and 612 or equivalent.

***SEM 614: Ancient Yahwistic Poetry**

3.00 Credits

SEM 622: Biblical Aramaic

3.00 Credits

Close reading of the Aramaic portions of the Old Testament, with attention to philology, syntax, and textual criticism. Prerequisite: Basic knowledge of Biblical Hebrew. May not be used for Aramaic core credit.

SEM 631: Syriac Literature

3.00 Credits

Reading of selected texts in the several scripts and genres of Syriac literature, with a view to consolidating the student's mastery of the written language. Prerequisites: 531 or 532 or equivalent.

SEM 632: Syriac Literature

3.00 Credits

Reading of selected texts in the several scripts and genres of Syriac literature, with a view to consolidating the student's mastery of the written language. Prerequisites: 531 or 532 or equivalent.

SEM 641: Readings: Islamic and Christian Arabic

3.00 Credits

For students with a basic knowledge of Arabic; consists of reading selected texts in Arabic from the early Islamic period, written by Muslims or Christians. Special attention to Christian/Muslim relations and dialogue. Prerequisites: 541 and 542 or equivalent.

SEM 642: Readings: Islamic and Christian Arabic

3.00 Credits

For students with a basic knowledge of Arabic; consists of reading selected texts in Arabic from the early Islamic period, written by Muslims or Christians. Special attention to Christian/Muslim relations and dialogue. Prerequisites: 541 and 542 or equivalent.

***SEM 651: Readings in Classical Ethiopic**

3.00 Credits

This course presupposes a basic knowledge of Classical Ethiopic and involves readings from both historical and religious texts.

***SEM 652: Readings in Classical Ethiopic**

3.00 Credits

This course presupposes a basic knowledge of Classical Ethiopic and involves readings from both historical and religious texts.

SEM 661: Introduction to Akkadian

3.00 Credits

Introduction to Akkadian (the language of the Assyrians and Babylonians). Fundamentals of Old Babylonian grammar and the cuneiform writing system, with reading exercises in Old Babylonian texts.

SEM 662: Introduction to Akkadian

3.00 Credits

Introduction to Akkadian (the language of the Assyrians and Babylonians). Fundamentals of Old Babylonian grammar and the cuneiform writing system, with reading exercises in Old Babylonian texts.

***SEM 671: Middle Egyptian**

3.00 Credits

An introduction to the second-millennium phase of the language of ancient Egypt and to its writing system. Offered in association with the Johns Hopkins University in Baltimore, Maryland.

***SEM 672: Middle Egyptian**

3.00 Credits

An introduction to the second-millennium phase of the language of ancient Egypt and to its writing system. Offered in association with the Johns Hopkins University in Baltimore, Maryland.

***SEM 675: History and Culture of Pharaonic Egypt I**

3.00 Credits

***SEM 676: History and Culture of Pharaonic Egypt II**

3.00 Credits

SEM 681: Introduction to Coptic Studies

3.00 Credits

The fundamentals of Sahidic phonology, morphology, and syntax, followed by the reading and analysis of texts. Prerequisite: Basic Greek.

SEM 682: Introduction to Coptic Studies

3.00 Credits

The fundamentals of Sahidic phonology, morphology, and syntax, followed by the reading and analysis of texts. Prerequisite: Basic Greek.

SEM 683: Basic Coptic

3.00 Credits

The fundamentals of Sahidic Coptic phonology, morphology, and syntax, offered in an intensive format during summer school. Prerequisite: Basic Greek.

SEM 694: Independent Study

3.00 Credits

SEM 702: Ancient Israel in its Near Eastern Context

3.00 Credits

Begins during the power vacuum following the collapse of the Bronze Age empires. Devoted both to the succession of later empires (Assyrian, Babylonian, Persian, Hellenistic, Roman) and to the fate of biblical Israel and its descendant tradition Judaism among these empires. Considers the notion of the Axial Age. Extends through the Second Jewish Revolt of 135 and the desolation of Jerusalem.

SEM 703: History of the Christian Near East

3.00 Credits

Survey of the origins and development of Christianity in Syro-Palestine, Egypt, Ethiopia, and Persia down to the Council of Chalcedon (451 CE). Special attention to church-state relations both before and after Constantine, to the development of monasticism, and to evidence drawn from the indigenous literatures, especially Coptic and Syriac.

SEM 705: History of Christians in the Islamic Near East

3.00 Credits

A survey of the history and literature of the Christian communities in the world of Islam, beginning with the Christians in the world in which Islam was born and extending to the irruption of the military forces of the Latin West into the area in the eleventh century. The course highlights the works of authors who responded to the religious challenge of Islam in Syriac and Arabic. Islam has been in dialogue with Christianity from its inception. The lectures and readings follow this dialogue, on both sides, from the beginning in the seventh century to the experience of the Crusades.

***SEM 706: Northwest Semitic Inscriptions**

3.00 Credits

Iron Age inscriptional material from Syria-Palestine, focusing usually on Old Aramaic, Phoenician, ancient Hebrew, Canaanite inscriptions, or some combination thereof. This course introduces students to epigraphic, philological, and historical issues and methods. Prerequisite: basic knowledge of Hebrew.

SEM 707: Ugaritic Grammar and Texts

3.00 Credits

Introduction to Ugaritic grammar on the basis of historical Hebrew grammar and comparative Semitic philology. Reading of selected mythological and prose texts. Prerequisites: Basic knowledge of Hebrew and at least one fully inflected Semitic language (Akkadian or Arabic).

SEM 708: Ugaritic Grammar and Texts

3.00 Credits

Introduction to Ugaritic grammar on the basis of historical Hebrew grammar and comparative Semitic philology. Reading of selected mythological and prose texts. Prerequisites: Basic knowledge of Hebrew and at least one fully inflected Semitic language (Akkadian or Arabic).

***SEM 709: Comparative Semitic Grammar**

3.00 Credits

An introduction to Semitic phonology, morphology, and syntax in the light of historical and comparative linguistics. A basic knowledge of two or Semitic languages, one of them fully inflected, is presupposed.

***SEM 710: Comparative Semitic Grammar**

3.00 Credits

An introduction to Semitic phonology, morphology, and syntax in the light of historical and comparative linguistics. Knowledge of two or more Semitic languages, one of them fully inflected, is presupposed.

SEM 711: Biblical Hebrew Poetry I

3.00 Credits

Close reading of poetry from the prophetic or poetic books of the Old Testament, with attention to philology, syntax, textual criticism, and prosody. Prerequisites: 611 and 612 or permission of chair; basic knowledge of Greek.

SEM 712: Biblical Hebrew Poetry II

3.00 Credits

Close reading of poetry from the prophetic or poetic books of the Old Testament, with attention to philology, syntax, textual criticism, and prosody. Prerequisites: 611 and 612 or permission of chair; basic knowledge of Greek.

SEM 713: Intertestamental Hebrew (Qumran)

3.00 Credits

Readings in the prose and poetry in the Dead Sea Scrolls. Prerequisites: 611 and 612 or Permission of Instructor.

***SEM 715: Textual Criticism of the Old Testament**

3.00 Credits

Introduction to the ancient witnesses and text-critical principles for restoring the text of the Old Testament. Special reference to Septuagint problems. Prerequisites: 611 and 612 or permission of chair; basic knowledge of Greek.

***SEM 716: Textual Criticism of the Old Testament**

3.00 Credits

Introduction to the ancient witnesses and text-critical principles for restoring the text of the Old Testament. Special reference to Septuagint problems. Prerequisites: 611 and 612 or permission of chair; basic knowledge of Greek.

SEM 717: Seminar in Biblical Hebrew

3.00 Credits

Studies in the structure and history of Hebrew, chiefly of the biblical period.

SEM 718: Seminar in Biblical Hebrew

3.00 Credits

Studies in the structure and history of Hebrew, chiefly of the biblical period.

SEM 719: Historical Hebrew Grammar

3.00 Credits

A review of aspects of the development of ancient Hebrew.

SEM 721: Qumran Aramaic

3.00 Credits

Readings in the Aramaic texts from Qumran, such as the Prayer of Nabonidus, the Genesis Apocryphon, Targum of Job, Enochic literature. Prerequisites: 521 or 531 or Permission of Instructor.

SEM 722: Qumran Aramaic

3.00 Credits

Readings in the Aramaic texts from Qumran, such as the Prayer of Nabonidus, the Genesis Apocryphon, Targum of Job, Enochic literature. Prerequisites: 521 or 531 or Permission of Instructor.

SEM 723: Aramaic Dialects

3.00 Credits

Readings in Official or Old Aramaic texts. Prerequisites: 521 or 531 or Permission of Instructor.

SEM 724: Aramaic Dialects

3.00 Credits

Readings in Official or Old Aramaic texts. Prerequisites: 521 or 531 or Permission of Instructor.

SEM 731: Seminar in Syriac Patristics

3.00 Credits

For the advanced student in Syriac; concentrates on an important work in Syriac literature, often a work of Ephraem the Syrian, with a view to studying it thoroughly through translation, literary analysis, and a review of its leading ideas, in the wider context of early Christian thought. Prerequisites: 631 and 632 or equivalent.

SEM 732: Seminar in Syriac Patristics

3.00 Credits

For the advanced student in Syriac; concentrates on an important work in Syriac literature, often a work of Ephraem the Syrian, with a view to studying it thoroughly through translation, literary analysis, and a review of its leading ideas, in the wider context of early Christian thought. Prerequisites: 631 and 632 or equivalent.

SEM 741: Seminar in Arabic

3.00 Credits

Advanced readings of texts related to Christianity and Islam.

SEM 742: Seminar in Arabic

3.00 Credits

Advanced readings of texts related to Christianity and Islam.

SEM 761: Reading of Akkadian Texts

3.00 Credits

Reading of selected texts in Akkadian, chosen both to increase students' grasp of the language (and the culture it represents) and to contribute to the students' research interests in the larger context of the ancient Near East, Semitics, and literature. Texts may represent in one semester a single period or type of text (e.g., Late Bronze Age or literary texts) and in the other, a series of explorations of different text groups. Prerequisites: 661 and 662 or equivalent.

SEM 762: Reading of Akkadian Texts

3.00 Credits

Reading of selected texts in Akkadian, chosen both to increase students grasp of the language (and the culture it represents) and to contribute to the students research interests in the larger context of the ancient Near East, Semitics, and literature. Texts may represent in one semester a single period or type of text (e.g., Late Bronze Age or literary texts) and in the other, a series of explorations of different text groups. Prerequisites: 661 and 662 or equivalent.

***SEM 763: Akkadian Economic, Legal, and Administrative Texts**

3.00 Credits

Seminar Readings in a specific group of Akkadian texts from the third to first millennium. Offered in association with Johns Hopkins University in Baltimore, Maryland.

***SEM 764: Akkadian Economic, Legal and Administrative Texts**

3.00 Credits

Seminar Readings in a specific group of Akkadian texts from the third to first millennium. Offered in association with Johns Hopkins University in Baltimore, Maryland.

SEM 781: Readings in Coptic

3.00 Credits

Reading of selected texts in Sahidic and other dialects with the introduction of more complex syntactic questions. Prerequisites: 681 and 682 or equivalent.

SEM 782: Readings in Coptic

3.00 Credits

Reading of selected texts in Sahidic and other dialects with the introduction of more complex syntactic questions. Prerequisites: 681 and 682 or equivalent.

SEM 783: Coptic Seminar

3.00 Credits

Studies special topics dealing with Christian Egypt as illustrated by texts that are extant in Coptic.
Prerequisite: Reading knowledge of Coptic.

SEM 784: Coptic Seminar

3.00 Credits

Studies special topics dealing with Christian Egypt as illustrated by texts that are extant in Coptic.
Prerequisite: Reading knowledge of Coptic.

***SEM 785: Studies in Coptic Epigraphy**

3.00 Credits

A consideration of the units of writing, i.e., the ostrakon, the papyrus, the scroll, and the book, in the context of early Christian Egypt. Includes both reading and study of printed sources as well as use of the CUA collection of manuscripts. Prerequisite: Reading knowledge of Coptic.

SEM 792: Directed Readings

SEM 803: Introduction to Classical Armenian

***SEM 807: Basic Old Georgian**

3.00 Credits

***SEM 808: Readings in Old Georgian**

3.00 Credits

no description available

SEM 993: Directed Research

3.00 Credits

Curriculum Vitae

Sidney Harrison Griffith

Department of Semitic Languages
Institute of Christian Oriental Research
The Catholic University of America
35 Mullen Library
Washington, DC 20064 USA
(202) 319-5084
Griffith@cua.edu

5809 Riverdale Road
Riverdale Park, MD 20737-2141
(301) 927-4919
FAX: (301) 209-0355
SidneyHGriffith@aol.com

Education

1960 – BA – Philosophy, Holy Trinity Mission Seminary, Winchester, VA
1965 – Bachelor in Sacred Theology, Holy Trinity Mission Seminary, Winchester, VA
1966 – MS in LS, The Catholic University of America, Washington, DC
1967 – STL – Licentiate in Sacred Theology, The Catholic University of America, Washington, DC
1978 – Ph.D. – Semitic Languages, Syriac/Medieval Arabic, The Catholic University of America, Washington, DC
Dissertation: “The Controversial Theology of Theodore Abū Qurrah (c.750-c.820 AD): A Methodological, Comparative Study in Christian Arabic Literature,” Director: Prof. Richard M. Frank

Academic Positions

Faculty member, Department of Semitic and Egyptian Languages and Literatures, 1977-present.
Ordinary Professor, Department of Semitic Languages, CUA (current appointment).
Director, Graduate Program in Early Christian Studies, CUA, 1984-1999.
Chairman, Department of Semitic Languages, 1983-1989, 2007-2010.
Secretary, Institute of Christian Oriental Research, CUA, 1978-present.
Instructor/Assistant Professor, The Washington Theological Union, 1970-1975.

.....

Fellow, Dumbarton Oaks Center for Byzantine Studies, Washington, DC, 1980-1981.
Lecturer, Princeton Theological Seminary, Spring 1985, 1988; Fall 1991, 1996, 1998.
Fellow, Institute for Advanced Studies, The Hebrew University of Jerusalem, Fall 1992
Visiting Professor, The Walter and Mary Tuohy Chair of Interreligious Studies,
John Carroll University, Cleveland, OH, Fall 2004.
Jordan Lectures, The School of Oriental and African Studies, University of London, May 2006.
Visiting Professor, Department of Theology, Georgetown University, Spring 2007.

Boardman Lecture, University of Pennsylvania, Spring 2008
Member of the Board of Directors, Institute for the Study of Muslim Societies and Civilizations, Boston University.
Albert C. Outler Prize of the American Society of Church History for the Best Book on Ecumenical Church History, 2006-2008.
The 2008-2009 Edward G. Welton Lecture in Early Christianity, Washington University, St. Louis, MO, 9 February 2009.
Fellow, Institute for Advanced Studies, The Hebrew University of Jerusalem, Fall 2010.

Professional Associations & Memberships

American Academy of Religion
American Oriental Society (Vice-President, President Elect, 2006-2007; President, 2007-2008)
Byzantine Studies Conference (President, 1990-1991)
Catholic Biblical Association
Columbia University Arabic Seminar
International Symposium Syriacum
International Conference of Christian Arabic Studies
Middle East Medievalists
Middle East Studies Association
North American Patristic Society (President, 1986-1988)

Numerous Lectures, Conferences and Workshops

Publications:

Griffith, Sidney H., "The Controversial Theology of Theodore Abū Qurrah: A Methodological, Comparative Study in Christian Arabic Literature," Ph. D. Dissertation; Washington, DC: The Catholic University of America, 1978, pp. 86-133.

_____, "Some Unpublished Arabic Sayings attributed to Theodore Abū Qurrah," *Le Muséon* 92 (1979), pp. 29-35.

_____, "Comparative Religion in the Apologetics of the First Christian Arabic Theologians," *Proceedings of the PMR Conference: Annual Publication of the Patristic, Mediaeval and Renaissance Conference* 4 (1979), pp. 63-87.

_____, “‘Ābīb ibn ‘Īdmah Abū Rā’i‘Āh, A Christian *mutakallim* of the First Abbasid Century,” *Oriens Christianus* 64 (1980), pp. 161-201.

_____, “Chapter Ten of the Scholion: Theodore Bar Kônî’s Apology for Christianity,” *Orientalia Christiana Periodica* 47 (1981), pp. 158-188.

_____, “Theodore bar Kônî’s Apology for Christianity,” *Orientalia Christiana Periodica* 47 (1981), pp. 158-188.

_____, “Theodore Bar Kônî’s *Scholion*: A Nestorian *Summa contra Gentiles* from the First Abbasid Century,” in N. Garsoïan, T. Mathews & R. Thomson (eds.), *East of Byzantium: Syria and Armenia in the Formative Period*, Washington, DC: Dumbarton Oaks, 1982, pp. 53-72.

_____, “The Concept of *al-uqnūm* in ‘Ammār al-Ba‘Āfi’s Apology fo the Doctrine of the Trinity,” in Khalil Samir (ed.), *Actes du premier congers international d’études arabes chrétiennes (Goslar, septembre 1980)* *Orientalia Christiana Analecta*, 218; Rome: Pontificium Institutum Studiorum Orientalium, 1982, pp. 169-191.

_____, “Eutychius of Alexandria on the Emperor Theophilus and Iconoclasm in Byzantium: A Tenth Century Moment in Christian Apologetics in Arabic,” *Byzantion* 52 (1982), pp. 154-190.

_____, “‘Ammār al-Ba‘Āfi’s *Kitāb al-burhān*: Christian *Kalām* in the First Abbasid Century,” *Le Muséon* 96 (1983), pp. 145-181.

_____, “The Prophet Mu‘Āmmad, his Scripture and his Message according to the Christian Apologies in Arabic and Syriac from the First Abbasid Century,” in T. Fahd (ed.), *La vie du prophète Mahomet; colloque de Strasbourg – 1980*, Paris: Presses Universitaires de France, 1983, pp. 118-122.

- _____, “The Arabic Account of ‘Abd al-Masīḥan-Naḥānī al-Ghassānī,” *Le Muséon* 98 (1985), pp. 331-374.
- _____, “The Gospel in Arabic: An Inquiry into its Appearance in the First Abbasid Century,” *Oriens Christianus* 69 (1985), pp. 126-167.
- _____, “Stephen of Ramlah and the Christian Kerygma in Arabic in Ninth-Century Palestine,” *Journal of Ecclesiastical History* 36 (1985), pp. 23-45.
- _____, “Theodore Abū Qurrah’s Arabic Tract on the Christian Practice of Venerating Images,” *Journal of the American Oriental Society* 105 (1985), p. 58.
- _____, “Ephraem, the Deacon of Edessa, and the Church of the Empire,” in T.P. Halton & J. Eilliman (eds.), *Diakonia: Studies in Honor of Robert T. Meyer* (Washington, DC: CUA Press, 1986), pp. 22-52.
- _____, “Greek into Arabic: Life and Letters in the Monasteries of Palestine in the 9th Century; the Example of the *Summa Theologiae Arabica*,” *Byzantion* 56 (1986), pp. 117-138.
- _____, “A Ninth Century *Summa Theologiae Arabica*,” in K. Samir (ed.), *Actes du Deuxième Congrès International d’Études Arabes Chrétiennes (Oosterhesselen, septembre 1984)*, *Orientalia Christiana Analecta*, 226; Rome: Pontificio Istituto degli Studii Orientali, 1986, pp.123-141.
- _____, “Anastasios of Sinai, the *Hodegos* and the Muslims,” *Greek Orthodox Theological Review* 32 (1987), pp. 341-358.
- _____, “Dionysius Bar Salībī on the Muslims,” in H.J.W. Drijvers, R. Lavenant, C. Molenberg, and G.J. Reinink (eds.), *IV Symposium Syriacum 1984: Literary Genres in*

Syriac Literature (Groningen-Oosterhesselen 10-12 September) Orientalia Christiana Analecta, 229; Rome: Pont. Institutum Studiorum Orientalium, 1987, pp. 353-365.

_____, “Ephraem the Syrian’s Hymns ‘Against Julian’: Meditations on History and Imperial Power,” *Vigiliae Christianae* 41 (1987), pp. 238-266.

_____, “Free Will in Christian *Kalām*: The Doctrine of Theodore Abū Qurrah,” *Parole de l’Orient* 14 (1987), pp. 79-107.

_____, “Free Will in Christian *Kalām*: Moshe bar Kepha against the Teachings of the Muslims,” *Le Muséon* 100 (1987), pp. 143-159.

_____, “The Monks of Palestine and the Growth of Christian Literature in Arabic,” *The Muslim World* 78 (1988), pp. 1-28.

_____, “Jews and Muslims in Christian Syriac and Arabic Texts of the Ninth Century,” *Jewish History* 3 (1988), pp. 65-94.

_____, “Anthony David of Baghdad, Scribe and Monk of Mar Sabas: Arabic in the Monasteries of Palestine,” *Church History* 58 (1989), pp. 7-19.

_____, “Images of Ephraem: The Syrian Holy Man and his Church,” *Traditio* 45 (1989-1990), pp. 7-33.

_____, “Bashīr/Besér: Boon Companion of the Byzantine Emperor Leo III; the Islamic Recension of his Story in *Leiden Oriental MS 951 (2)*,” *Le Muséon* 103 (1990), pp. 293-327.

_____, “The First Christian *Summa Theologiae* in Arabic: Christian *Kalām* in Ninth-Century Palestine,” in Michael Gervers & Ramzi Jibran Bikhazi (eds.), *Conversion and Continuity: Indigenous Christian Communities in Islamic Lands; Eighth to*

Eithteenth Centuries, Papers in Mediaeval Studies, 9; Toronto: Pontifical Institute of Mediaeval Studies, 1990, pp. 15-31.

_____, “Free Will in Christian *Kalām*: Chapter XVIII of the *Summa Theologiae Arabica*,” in Regine Schulz & Manfred Görg (eds.), *Lingua Restituta Orientalis: Festgabe für Julius Assfalg*, Ägypten und Altes Testament: Studien zu Geschichte, Kultur und Religion Ägyptens und des Alten Testaments, Bd. 20: Wiesbaden: In Kommission bei Otto Harrassowitz, 1990, pp. 129-134.

_____, “Islam and the *Summa Theologiae Arabica*; *Rabī‘ I*, 264 A.H.,” *Jerusalem Studies in Arabic and Islam* 13 (1990), pp. 225-264.

_____, “Thomas Merton, Louis Massignon, and the Challenge of Islam,” *The Merton Annual* 3 (1990), pp. 151-172.

_____, “The Apologetic Treatise of Nonnus of Nisibis,” *ARAM* 3 (1991), pp. 115-138.

_____, “Christians and Muslims,” *The Priest* 47/7 (July, 1991), pp. 13-15.

_____, “The Descendants of Abraham: Jews, Christians, and Muslims,” *CUA Magazine*, 3/2 (Summer, 1991), pp. 18-21.

_____, “‘Faith Seeking Understanding’ in the Thought of St. Ephraem the Syrian,” in George C. Berthold (ed.), *Faith Seeking Understanding: Learning and the Catholic Tradition; Selected Papers from the Symposium and Convocation Celebrating the Saint Anselm College Centennial*, Manchester, NH: Saint Anselm College Press, 1991, pp. 35-55.

_____, “Singles in God’s Service: Thoughts on the *Īlālāyê* from the Works of Aphrahat and Ephraem the Syrian,” *The Harp* 4 (1991), pp. 145-159.

_____, *Arabic Christianity in the Monasteries of Ninth-Century Palestine*,
Collected Studies Series, 380; Aldershot, Hamp.: Variorum/Ashgate, 1992.

_____, “Images, Islam and Christian Icons: a Moment in the Christian/Muslim
Encounter in Early Islamic Times,” in P. Canivet & J. –P. Rey-Coquais (eds.), *La Syrie
de Byzance à l’Islam VIIe-VIIIe siècles. Actes du Colloque International Lyon-Maison
de l’Orient Méditerranéen, Paris – Institut du Monde Arabe, 11-15 Septembre 1990*,
Damascus: Institut Français de Damas, 1992, pp. 121-138.

_____, “Disputes with Muslims in Syriac Christian Texts: from Patriarch John
(d.648) to Bar Hebraeus (d.1286),” in B. Lewis & F. Niewöhner (eds),
Religionsgespräche im Mittelalter, Wolfenbütteler Mittelalter-Studien, 4, (Wiesbaden:
Otto Harrassowitz, 1992), pp. 251-273.

_____, *Theodore Abū Qurrah: The Intellectual Profile of an Arab Christian
Writer of the First Abbasid Century*, The Dr. Irene Halmos Chair of Arabic Literature
Annual Lecture; Tel Aviv: Tel Aviv University, 1992.

_____, “Theodore Abū Qurrah’s *On the Veneration of the Holy Icons*,” *The
Sacred Art Journal* 13 (1992), pp. 3-19.

_____ & Monica J. Blanchard, “Henri Hyvernât (1858-1941) and the Beginning
of Syriac Studies at the Catholic University of America,” *ARAM* 5 (1993), pp. 181-196.

_____, “Holy Land History from the Archive of Old South Palestinian Arabic
Texts,” [Hebrew] *Cathedra for the History of Eretz Israel and its Yishuv* 69 (1993), pp.
57-78.

_____, “The Image of the Image Maker in the Poetry of St. Ephraem the Syrian”
Studia Patristica 25 (1993), pp. 258-269.

_____, “Monks, ‘Singles’, and the ‘Sons of the Covenant’: Reflections on Syriac Ascetic Terminology,” in E. Carr *et al.* (ds.), *EYLOGHMA: Studies in Honor of Robert Taft S.J.*, Studia Anselmiana, 110; Rome: Pontificio Ateneo S. Anselmo, 1993, pp. 141-160.

_____, “Reflections on the Biography of Theodore Abū Qurrah,” *Parole de l’Orient* 18 (1993), pp. 143-170.

_____, “Muslims and Church Councils: The Apology of Theodore Abū Qurrah,” in E. A. Livingstone (ed.), *Studia Patristica* (vol. 25; Louvain: Peeters, 1993), pp. 270-299.

_____, “Kenneth Cragg on Christians and the Call to Islam,” *Religious Studies Review* 20 (1994), pp. 29-35.

_____, “Faith and Reason In Christian Kalām: Theodore Abū Qurrah on Discerning the True Religion,” in S. Kh. Samir & J. S. Nielsen, *Christian Arabic Apologetics during the Abbasid Period (750-1258)*, Studies in the History of Religions, vol. LXIII; Leiden: Brill, 1994, 1-43.

_____, “Julian Saba, ‘Father of the Monks’ of Syria,” *Journal of Early Christian Studies* 2 (1994), pp. 185-216.

“Mayfa’ah: Un sito dimenticato nella primitive tradizione islamica,” in M. Piccirillo & E. Alliata, *Umm al-Raḥīm Mayfa’ahI: Gli scavi del complesso di Santo Stefano*, Studium Biblicum Franciscanum, Collectio Maior, 28; Jerusalem: Studium Biblicum Franciscanum, 1994, pp. 51-54.

_____, “Michael, the Martyr and Monk of Mar Sabas Monastery, at the Court of the Caliph ‘Abd al-Malik: Christian Apologetics and Martyrology in the Early Islamic Period,” *ARAM* 6 (1994), pp. 115-148.

_____, “Asceticism in the Church of Syria: The Hermeneutics of Early Syrian Monasticism,” in V. Wimbush & R. Valantasis (eds.), *Asceticism*, New York: Oxford University Press, 1995, pp. 220-245.

_____, *Syriac Writers on Muslims and the Religious Challenge of Islam*, Mōrān ʿEth’ō, 7, Kottayam, Kerala: St Ephraem Ecumenical Research Institute, 1995.

_____, “Muḥammad and the Monk Baḥrā: Reflections on a Syriac and Arabic Text from Early Abbasid Times,” *Oriens Christianus* 79 (1995), pp. 146-174.

_____, “The *Kitāb miḥāḥil-‘aql* of Severus ibn al-Muqaffa’: A Profile of the Christian Creed in Arabic in Tenth Century Egypt,” *Medieval Encounters* 2 (1996), pp. 15-42.

_____, “The View of Islam from the Monasteries of Palestine in the Early ‘Abbasid Period: Theodore Abū Qurrah and the *Summan Theologiae Arabica*,” *Islam and Christian-Muslim Relations* 7 (1996), pp. 9-28.

_____, *Faith Adoring the Mystery: Reading the Bible with St. Ephraem the Syrian*, The Père Marquette Lecture in Theology, 1997; Milwaukee, WI: Marquette University Press, 1997.

_____, “The Muslim Philosopher al-Kindī and his Christian Readers: Three Arab Christian Texts on ‘The Dissipation of Sorrows’,” *Bulletin of the John Rylands University Library of Manchester* 78 (1996), pp. 111-127.

_____ (intro. & trans.), *A Treatise on the Veneration of the Holy Icons Written in Arabic by Theodore Abū Qurrah, Bishop of Ḥarrān; Translated into English, with Introduction and Notes*, Eastern Christian Texts in Translation, 1; Leuven: Peeters, 1997.

_____, "From Aramaic to Arabic: The Languages of the Monasteries of Palestine in the Byzantine and Early Islamic Periods," *Dumbarton Oaks Papers* 51 (1997), pp. 11-31.

_____, "Sharing the Faith of Abraham: the 'Credo' of Louis Massignon," *Islam and Christian-Muslim Relations* 8 (1997), pp. 193-210.

_____, "Byzantium and the Christians in the World of Islam: Constantinople and the Church in the Holy Land in the Ninth Century," *Medieval Encounters* 3 (1997), pp. 231-265.

_____, "Christians, Muslims and Neo-Martyrs: Saints' Lives and Holy Land History," in Arie Kofsky & Guy G. Stroumsa (eds.), *Sharing the Sacred: Religious Contacts and Conflicts in the Holy Land; First-Fifteenth Centuries CE*, Jerusalem: Yad Izhak Ben Zvi, 1998, pp. 163-207.

_____, "What has Constantinople to do with Jerusalem? Palestine in the Ninth Century; Byzantine Orthodoxy in the World of Islam," in Leslie Brubaker (ed.), *Byzantium in the Ninth Century: Dead or Alive? Papers from the Thirtieth Spring Symposium of Byzantine Studies, Birmingham, March 1996*, Aldershot, Hamps./Brookfield, VT: Variorum, 1998, pp. 181-194.

_____, "Arab Christian Culture in the Early Abbasid Period," *Bulletin of the Royal Institute for Inter-Faith Studies* 1 (1999), pp. 25-44.

_____, “Setting Right the Church of Syria: Saint Ephraem’s Hymns against Heresies,” in William E. Klingshirn & Mark Vessey (eds.), *The Limits of Ancient Christianity: Essays on Late Antique Thought and Culture in Honor of R. A. Markus*, Ann Arbor: The University of Michigan Press, 1999, pp. 97-114.

_____, “The Marks of the ‘True Church’ according to Ephraem’s Hymns against Heresies,” in G.J. Reinink & A.C. Klugkist (eds.), *After Bardaisan: Change and Continuity in Syriac Christianity: Drijvers Festschrift*, Orientalia Lovaniensia Analecta, 89; Leuven: Uitgeverij Peeters en Departement Oosterse Studies, 1999, pp. 125-140.

_____, “‘Spirit in the Bread, Fire in the Wine’: The Eucharist as ‘Living Medicine’ in the Thought of Ephraem the Syrian,” in Sarah Beckwith (ed.), *Catholicism and Catholicity: Eucharistic Communities in Historical and Contemporary Perspectives*, Directions in Modern Theology; Oxford: Blackwell Publishers, 1999, pp. 113-134.

_____, “The Signs and Wonders of Orthodoxy: Miracles and Monks’ Lives in Sixth Century Palestine,” in John Cavadini (ed.), *Miracles in Jewish and Christian Antiquity: Imagining Truth*, Notre Dame Studies in Theology, vol. 3; Notre Dame, IN: University of Notre Dame Press, 1999, pp. 139-168.

_____, “The Qur’ān in Arab Christian Texts: The Development of an Apologetical Argument: Abū Qurrah in the *Maʿārif* of al-Maʿmūn,” *Parole de l’Orient* 24 (1999), pp. 203-233.

_____, “The Monk in the Emir’s *Majlis*: Reflections on a Popular Genre of Christian Literary Apologetics in Arabic in the Early Islamic Period,” in Hava Lazarus-Yafeh *et al.* (eds.), *The Majlis: Interreligious Encounters in Medieval Islam*, Studies in Arabic Language and Literature, vol. 4; Wiesbaden: Otto Harrassowitz, 1999, pp. 13-65.

_____, Ken Parry *et al.* including Sidney H. Griffith, (eds.), *The Blackwell Dictionary of Eastern Christianity*, Oxford: Basil Blackwell Publishers, 1999.

_____, “‘Un entretien sur toutes choses humaines et divines’: Au travers de la correspondance de Louis Massignon et de Thomas Merton,” in Jacques Keryell, *Louis Massignon aou Coeur de notre temps* (Paris: Éditions Karthala, 1999), pp. 259-278.

_____, “Disputing with Islam in Syriac: The Case of the Monk of Bêt ʿĀlê with a Muslim Emir,” *Hugoye* 3.1 (January, 2000),
<http://Syrcom.cua.edu/Hugoye/Vol3No1/HV3N1/Griffith.html>.. .

_____, “Melkites, Jacobites and the Christological Controversies in Arabic in Third/Ninth-Century Syria,” in David Thomas (ed.), *Syrian Christians under Islam: the first Thousand Years*, Leiden: Brill, 2001, pp. 9-55.

_____, “‘The Thorn among the Tares’: Mani and Manichaeism in the Works of St. Ephraem the Syrian,” *Studia Patristica* 35 (2001), pp. 395-427.

_____, “The *Life of Theodore of Edessa*: History, Hagiography, and Religious Apologetics in Mar Saba Monastery in Early Abbasid Times,” in Joseph Patrich (ed.), *The Sabaite Heritage in the Orthodox Church from the Fifth Century to the Present* Orientalia Lovaniensia Analecta, 98; Leuven: Peeters, 2001, pp. 147-169.

_____, *The Beginnings of Christian Theology in Arabic: Muslim-Christian Encounters in the Early Islamic Period*, Collected Studies Series, 746; Aldershot, Hamp.: Variorum/Ashgate, 2002.

_____, “The Handwriting on the Wall: Graffiti in the Church of St. Antony,” in Elizabeth S. Bolman (ed.), *Monastic Visions: Wall Paintings in the Monastery of St.*

Antony at the Red Sea, New Haven, CT: American Research Center in Egypt/Yale University Press, 2002, pp. 185-193.

_____, “Christianity in Edessa and the Syriac-Speaking World: Mani, Bar Dayṣān and Ephraem; the Struggle for Allegiance on the Aramean Frontier,” *Journal of the Canadian Society for Syriac Studies* 2 (2002), pp. 5-20.

_____, “The *Doctrina Addai* as a Paradigm of Christian Thought in Edessa in the Fifth Century,” *Hugoye* 6.2 (2003),
<http://Syrcom.cua.edu/Hugoye/Vol6No2/HV6N2Griffith.html>.

_____, Abraham Qīdūnāyā, St. Ephraem the Syrian and Early Monasticism in the Syriac-Speaking World,” in Maciej Bielawski & Daniël Hombergen (eds.), *Il Monachesimo tra Eredità e Aperture: Atti del Simposio “Testi e Temi nella Tradizione del Monachesimo Cristiano” per il 50° Anniversario dell’Istituto Monastico di Sant’Anselmo, Roma, 28 maggio-1 giugno 2002*, Studia Anselmiana, 140; Roma: Pontificio Ateneo S. Anselmo, 2004, pp. 239-264.

_____, “Theology and the Arab Christian: The Case of the ‘Melkite’ Creed,” in David Thomas (ed.), *A Faithful Presence: Essays for Kenneth Cragg*, London: Melisende, 2003, pp. 184-200.

_____, “The Gospel, the Qur’ān, and the Presentation of Jesus in al-Ya’qūbī’s *Ta’rīkh*,” in John C. Reeves (ed.), *Bible and Qur’ān: Essays in Scriptural Intertextuality*, Society of Biblical Literature Symposium Series, no. 24; Atlanta: Society of Biblical Literature, 2003, pp. 133-160.

_____, “The ‘Philosophical Life’ in Tenth Century Baghdad: The Contribution of Yaḥyā ibn ‘Adī’s *Kitāb tahdhīb al-akhlāq*,” in David Thomas (ed.), *Christians at the*

Heart of Islamic Rule: Church Life and Scholarship in 'Abbasid Iraq, The History of Christian-Muslim Relations, vol. 1; Leiden: Brill, 2003, pp. 129-149.

_____, "Apologetics and Historiography in the Annals of Eutychios of Alexandria: Christian Self-Definition in the World of Islam," in R. Ebied & H. Teule (eds.), *Studies on the Christian Arabic Heritage*, Eastern Christian Studies, 5; Leuven: Peeters, 2004, pp. 65-89.

_____, "Beyond the Euphrates in Severan Times: Mani, Bar Dayṣān, and the Struggle for Allegiance on the Syrian Frontier," in Ellen Bradshaw Aitken & Jennifer K. Berenson Maclean (eds.), *Philostratus's Heroikos: Religion and Cultural Identity in the Third Century C.E.*, Writings from the Greco-Roman World, no. 6; Atlanta: Society of Biblical Literature, 2004, pp. 317-332.

_____, "Mystics and Sufi Masters: Thomas Merton and Dialogue between Christians and Muslims," *Islam and Christian-Muslim Relations* 15 (2004), pp. 299-316.

_____, "Answering the Call of the Minaret: The Topics and Strategies of Christian Apologetics in the World of Islam," in Martin Tamcke & Andreas Heinz (eds.), *Die Suryoye und ihre Umwelt: 4. deutsches Syrologen-Symposium in Trier 2004; Festgabe Wolfgang Hage zum 70. Geburtstag*, Studien zur Orientalischen Kirchengeschichte, Band 36; Münster: Lit Verlag, 2005), pp. 11-42.

_____, "Answering the Call of the Minaret: Christian Apologetics in the World of Islam," in J.J. Van Ginkel, H.L. Murre-Van Den Berg & T.M. Van Lint (eds.), *Redefining Christian Identity: Cultural Interaction in the Middle East since the Rise of Islam*, Orientalia Lovaniensia Analecta, 134; Leuven: Uitgeverij Peeters en Departement Oosterse Studies, 2005, pp. 91-126.

_____, “Arguing from Scripture: The Bible in the Christian/Muslim Encounter in the Middle Ages,” in T.J. Heffernan & T.E. Burman (eds), *Scripture and Pluralism: Reading the Bible in the Religiously Plural Worlds of the Middle Ages and Renaissance*, Studies in the History of Christian Traditions, CXXIII; Leiden: Brill, 2005, pp. 29-58.

_____, “Giovanni di Damasco e la chiesa in Siria all’Epoca degli Omayyadi,” in *Giovanni di Damasco: Un Padre al Sorgere dell’Islam*, Atti del XIII Convegno Ecumenico Internazionale di Spiritualità Ortodossa, Sezione Bizantina, 11-13 settembre 2005; Bose, Italia: Edizioni Qiqajon/Comunità di Bose, 2006, pp. 21-52..

_____, “Yaḫyā ibn ‘Adī’s Colloquy on Sexual Abstinence and the Philosophical Life,” in James E. Montgomery (ed.), *Arabic Theology, Arabic Philosophy; from the Many to the One: Essays in Celebration of Richard M. Frank*, Orientalia Lovaniensia Analecta; Leuven: Uitgeverij Peeters, 2006, pp. 299-333.

_____, “Answers for the Shaykh: A ‘Melkite’ Arabic Text from Sinai and the Doctrines of the Trinity and the Incarnation in ‘Arab Orthodox’ Apologetics,” in Emmanouela Grypeou, Mark Swanson & David Thomas (eds.), *The Encounter of Eastern Christianity with Early Islam*, Leiden: Brill, 2006, pp. 277-309.

_____, “The Church of Jerusalem and the ‘Melkites’: The Making of an ‘Arab Orthodox’ Christian Identity in the World of Islam, 750-1050 CE,” in Ora Limor & G. G. Stroumsa (eds.), *Christians and Christianity in the Holy Land: From the Origins to the Latin Kingdoms*, Turnhout: Brepols, 2006), pp. 173-202.

_____, “St. Ephraem, Bar Dayḫān and the Clash of *Madrāshê* in Aram: Readings in St. Ephraem’s *Hymni contra Haereses*,” *The Harp* 20 (2006), pp. 1-25.

_____, “The Bible and the ‘People of the Book’,” *Bulletin Dei Verbum: Catholic Biblical Federation* 79/80, 2-3 (2006), pp. 22-30.

_____, “Syriacisms in the ‘Arabic Qur’ān: Who were “those who said ‘Allāh is third of three’” according to *al-Mā'idah* 73?” in Meir M. Bar-Asher *et al.* (eds.), *A Word Fitly Spoken: Studies in Mediaeval Exegesis of the Hebrew Bible and the Qur’ān; presented to Haggai Ben-Shammai* (Jerusalem: The Ben-Zvi Institute, 2007), pp. 83-110.

_____, “The Eastern Christians and the Muslims: The Past as Prelude to the Present,” *Bulletin of the Royal Institute for Inter-Faith Studies* 7.2 (Autumn/Winter 2005), pp. 225-241.

_____, *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam, Jews, Christians, and Muslims from the Ancient to the Modern World*; Princeton: Princeton University Press, 2008.

_____, “The Syriac Letters of Patriarch Timothy I and the Birth of Christian *Kalām* in the Mu'tazilite Milieu of Baghdad and Baḡrah in Early Islamic Times,” in Wout Jac. Van Bekkum, Jan Willem Drijvers & Alex C. Klugkist (eds.), *Syriac Polemics: Studies in Honour of Gerrit Jan Reinink*, *Orientalia Lovaniensia Analecta*, 170, Leuven: Uitgeverij Peeters en Departement Oosterse Studies, 2007, pp. 103-132.

_____, “Christian Lore and the Arabic Qur’ān: the ‘Companions of the Cave’ in *Sūrat al-Kahf* and in Syriac Christian Tradition,” in Gabriel Said Reynolds (ed.), *The Qur’ān in its Historical Context* (Routledge Studies in the Qur’ān; London & New York: Routledge, 2008), pp. 109-138.

_____, “Syrian Christian Intellectuals in the World of Islam: Faith, the Philosophical Life, and the Quest for an Interreligious Convivencia in Abbasid Times,” *Journal of the Canadian Society for Syriac Studies* 7 (2007), pp. 55-73.

_____, “Christians, Muslims and the Image of the One God: Iconophilia and Iconophobia in the World of Islam in Umayyad and Early Abbasid Times,” in Brigitte Groneberg & Hermann Spieckermann (eds.), *Die Welt der Götterbilder* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, Bd., 376; Berlin & New York: Walter de Gruyter, 2007), pp. 347-380.

_____, “Die Kirche im Schatten der Moschee: Christen und Muslime in der islamischen Welt,” in *Pro Oriente Jahrbuch 2007* (Wien: Stiftung Pro Oriente General Sekretariat, 2007), pp. 24-45.

_____, “From Patriarch Timothy I to ʿĪnāyn ibn Isḩāq: Philosophy and Christian Apology in Abbasid Times; Reason, Ethics and Philosophy,” in Martin Tamcke (ed.), *Christians and Muslims in Dialogue in the Islamic Orient of the Middle Ages: Christlich-muslimische Gespräche in Mittelalter* (Beiruter Texte und Studien, 117; Beirut: Ergon Verlag Würzburg in Kommission, 2007), pp. 75-98.

_____, “Bediüzzaman Said Nursi and Louis Massignon in Pursuit of God’s Word: A Muslim and a Christian on the Straight Path,” *Islam and Christian-Muslim Relations* (2008), pp. 5-16.

_____, “John of Damascus and the Church in Syria in the Umayyad Era: The Intellectual and Cultural Milieu of Orthodox Christians in the World of Islam,” *Hugoye* 11, no. 2 (Summer, 2008),

<http://syrcom.cua.edu/Hugoye/Vol11No2/HV11N2/Griffith.html>

_____, “Syriac/Antiochene Exegesis in Saint Ephrem’s Teaching Songs *De Paradiso*: the ‘Types of Paradise’ in the ‘Treasury of Revelations,” in Robert D. Miller (ed.), *Syriac and Antiochian Exegesis and Biblical Theology for the 3rd Millennium* (Gorgias Eastern Christian Studies, 6; Piscataway, NJ: Gorgias Press, 2008), pp. 27-52.

_____, “Christians under Muslim Rule,” in Thomas F. X. Noble & Julia M. H. Smith (eds.), *Early Medieval Christianities, c.600-c.1100* (The Cambridge History of Christianity, vol. 3; Cambridge: Cambridge University Press, 2008) pp. 197-212, 687-690.

_____, “Crosses, Icons and the Image of Christ in Edessa: The Place of Iconophobia in the Christian-Muslim Controversies of Early Islamic Times,” in Philip Rousseau & Manolis Papoutsakis (eds.), *Transformations of Late Antiquity: Essays for Peter Brown* (Farnham, Surrey, UK: Ashgate, 2009), pp. 63-84.

_____, “Patriarch Timothy I and an Aristotelian at the Caliph’s Court,” in Erica C. D. Hunter (ed.), *The Christian Heritage of Iraq: Collected Papers from the Christianity of Iraq I – V Seminar Days* (Gorgias Eastern Christian Studies, 13; Piscataway, NJ: Gorgias Press, 2009), pp. 38-53.

_____, “Les premières versions arabes de la Bible et leurs liens avec le syriaque,” in F. Briquel-Chatonnet & P. La Moigne (eds.), *L’ancien Testament Syriaque* (Études Syriques, vol. 5; Paris: Geuthner, 2008), pp. 221-245.

_____, “‘Ammār al-Baḫī,” in *Encyclopaedia of Islam* (3rd ed.; Leiden: Brill, 2009), Part I, p. 39.

_____, “Arabic Christian Relations with Islam: Retrieving from History, Expanding the Canon,” in Anthony O’Mahony & John Flannery (eds.), *The Catholic*

Church in the Contemporary Middle East: Studies for the Synod for the Middle East.
London: Melisende, 2010, pp. 263-290.

_____, “The Syriac-Speaking Churches and the Muslims in the Medinan Era of Muḩammad and the Four Caliphs,” in Dietmar W. Winkler (ed.), *Syriac Churches Encountering Islam: Past Experiences and Future Perspectives* (Pro Oriente Studies in the Syriac Tradition, 1; Piscataway, nj: Gorgias Press, 2010), pp. 14-46.

_____, “Mar Jacob of Serugh on Monks and Monasticism: Readings in His Metrical Homilies ‘On the Singles’,” in George Anton Kiraz (ed.), *Jacob of Serugh and His Times.* Gorgias Eastern Christian Studies, 8; Piscataway, NJ: Gorgias Press, 2010, pp. 71-89.

_____, “The Virtue of Continence (*al-‘iffah*) and the ‘Perfect Man’ (*al-insān al-kāmil*): An Islamochristian Inquiry in Abbasid Religious and Philosophical Circles; Yaḩyā ibn ‘Adī and Elias of Nisibis in Defense of the Christian Practice of Lifelong Celibacy,” in Martin Tamecke (ed.), *Gotteseerlebnis und Gotteslehre: Christliche und islamische Mystik im Orient.* Göttinger Orientforschungen, I. Reihe: Syriaca, Band 38; Wiesbaden: Harrassowitz, 2010, pp. 25-47.

_____, “Al-Māturīdī on the Views of the Christians: Readings in the *Kitāb at-Tawḩīd*,” in D. Bumazhnov, E. Grypeou, T.B. Sailors & A. Toepel (eds.), *Bibel, Byzanz und christlicher Orient: Festschrift für Stephen Gerö zum 65. Geburtstag* (Orientalia Lovaniensia Analecta, 187; Leuven: Uitgeverij Peeters en Departement Oosterse Studies, 2011), pp. 635-651.

_____, “Images, Icons, and the Public Space in Early Islamic Times: Arab Christians and the Program to Claim the Land for Islam,” in Kenneth G. Holum & Hayim

Lapin (eds.), *Shaping the Middle East: Jews, Christians, and Muslims in an Age of Transition 400-800 C.E.* (Studies and Texts in Jewish History and Culture, 20; Bethesda, MD: University Press of Maryland, 2011), pp. 197-210.

_____. "Islam, Syriac Interactions with," in Sebastian P. Brock (ed.), *Gorgias Encyclopedic Dictionary of the Syriac Heritage* (Piscataway, NJ: Gorgias Press for Beth Mardutho: The Syriac Institute, 2011), pp. 219-224.

_____. "Al-Na^ḥārā in the Qur'ān: A Hermeneutical Reflection," in Gabriel Said Reynolds (ed.), *New Perspectives on the Qur'ān: The Qur'ān in its Historical Context 2* (London & New York: Routledge, 2011), pp. 301-322.

EDWARD M. COOK, Ph. D.

Department of Semitic and Egyptian Languages and Literatures
Catholic University of America
Washington, DC 20064
202-319-5083
email: cooke@cua.edu

**EDUCATIONAL
BACKGROUND**

Ph. D., UCLA, Los Angeles, CA, 1986

M. Div., Fuller Theological Seminary, Pasadena, CA, 1979.

B. A. (Special Honors), University of Texas at Austin,
Texas, 1974.

**CURRENT
POSITION**

Associate Professor of Semitic Languages
Catholic University of America, 2008-present.
Department Chair, 2010-present.

**TEACHING
EXPERIENCE**

Internet Course Instructor, Hebrew Union College,
Academy for Interfaith Studies, Spring 2000..

Adjunct Instructor, Xavier University, Fall 1998
(Theology 111: Introduction to Theology).

Instructor of Biblical Hebrew, Hebrew Union College,
1996-97.

Lecturer, Hebrew Union College Academy for Interfaith
Studies, 1994-1997. Courses: The Dead Sea Scrolls, Book
of Job, Apocrypha & Pseudepigrapha.

Instructor, University of Judaism, Los Angeles, CA., 1987-
88 (Bible 101 [Introduction to Bible], Bible 152 [Book of
Job]).

Instructor, UCLA, 1987. (Hebrew 220, Studies in Hebrew
Biblical Literature).

Instructor, Fuller Theological Seminary, 1986-1988.
(Biblical Hebrew and Biblical Aramaic.)

Instructor of Bible, Azusa Pacific University, 1986-1987.

PROFESSIONAL
EXPERIENCE

Language Consultant, Oaktree Software, 2002-present.

Research Consultant, West Semitic Research Project, (USC), 2003-2006.

Translation Consultant, World Bible Translation Center, Ft. Worth, TX, 2000-2003.

Associate Research Scholar, Comprehensive Aramaic Lexicon Project, Hebrew Union College, 1988-1997.

Managing Editor, *Maarav: A Journal of Northwest Semitic Languages and Literatures*, Santa Monica, CA, 1986-1988.

DISSERTATION

"Rewriting the Bible: The Text and Language of the Pseudo-Jonathan Targum." Adviser: Stanislav Segert.

MEMBERSHIPS

Memberships: Society of Biblical Literature; Catholic Biblical Association; International Organization for Targum Studies; International Organization of Qumran Studies; National Association of Professors of Hebrew.

Program Unit Chair: Chair of the Aramaic Studies Section of the SBL, 1995-1997, 2012-present.

Steering Committee: Member, Steering Committee, SBL Aramaic Studies Section, 1992-present

Editorial Review: Serve as blind, peer reviewer for *Journal of the Aramaic Bible/Aramaic Studies*; *Maarav: A Journal for the Study of the Northwest Semitic Languages and Literatures*; *Vetus Testamentum*.

Editorial Board, *Studies in the Aramaic Interpretation of Scripture*, E. J. Brill, Leiden, NL

Peer reviewer for Israel Science Foundation, Philological Section, 2009-2012.

Abstractor for *Old Testament Abstracts*, 2008-present.

HONORS

Who's Who in Biblical Studies and Archaeology

Departmental Scholarship, UCLA, Dept. of Near Eastern Languages and Cultures, 1984-1985.

W. S. LaSor Prize for Outstanding Graduate in Old Testament and Semitic Studies, Fuller Seminary, 1979

Student Body Vice-President, Fuller Seminary, 1976-77

List of publications follows.

PUBLICATIONS

BOOKS (author, co-author, editor)

Dictionary of Qumran Aramaic (complete in draft, ready for submission)

Aramaic Literature from Qumran (with M. Bernstein and A. Koller; contracted, Scholars Press)

An Introduction to Targumic Aramaic (Lehrbücher orientalischer Sprachen; Ugarit-Verlag, contracted)

Post-Biblical Hebrew: An Introduction for Students of Biblical Hebrew, Winona Lake: Eisenbrauns (contracted)

A Glossary of Targum Onkelos, Leiden, NL: Brill (Studies in the Aramaic Interpretation of Scripture, 2008)

Co-Author: *The Dead Sea Scrolls: A New Translation*, with Martin Abegg and Michael Wise (New York: Harper Collins San Francisco; Canada: Hodder & Stoughton), 1996. (ISBN 0-06-069200-6) Revised edition published 2005 (Harper Collins).
[German translation: *Die Schriftrollen von Qumran*, Pattloch, 1997;
French translation: *Les manuscrits de la Mer Morte*, Plon, 2001.]

Solving the Mysteries of the Dead Sea Scrolls: New Light on the Bible, Grand Rapids, Mich.: Zondervan Books (UK: Paternoster Books), 1994 (ISBN 0-310-38471-0)
[Translated into Japanese and Chinese.]

Editor: *Sopher Mahir: Northwest Semitic Studies Presented to Stanislav Segert* (Winona Lake, Indiana: Eisenbrauns), 1990. (ISBN 0-931464-56-0)

COLLABORATIONS

The Dead Sea Scrolls Concordance, Volume Two, by Martin Abegg, Jr., James E. Bowley, and Edward M. Cook. Leiden/Boston: in progress; to appear 2013.

The Dead Sea Scrolls Concordance, Volume Three: The Biblical Texts from the Judaean Desert, by Martin Abegg, Jr., James E. Bowley, and Edward M. Cook. Leiden/Boston: 2010. ISBN 90-04-13284-8

The Dead Sea Scrolls Concordance, Volume One: The Non-Biblical Texts from Qumran, by Martin Abegg, Jr. with James E. Bowley & Edward M. Cook. 2003 Leiden/Boston: Brill, 2003. ISBN 90 04 13285 6.

An Aramaic Bibliography, Part I: Old, Official, and Biblical Aramaic, by J. A. Fitzmyer and S. A. Kaufman, with the collaboration of Stephan F. Bennett and Edward M. Cook (Baltimore: Johns Hopkins Univ. Press), 1991.

A key-word-in-context concordance to Targum Neofiti: a guide to the complete Palestinian Aramaic text of the Torah, by Kaufman, Stephen A., Michael Sokoloff, and Edward M. Cook. Publications of the Comprehensive Aramaic Lexicon Project, 2. Baltimore: Johns Hopkins University Press, 1993.

ARTICLES (Journals)

"The Causative Internal Passive in Qumran Aramaic," *Aramaic Studies* 8 (2010 [appeared 2011]), 5-12..

"The 'Kaufman Effect' in the Pseudo-Jonathan Targum," *Aramaic Studies* 4/2 (2006): 123-132.

"The Forgery Indictments and *BAR*: Learning from Hindsight," *Near Eastern Archaeology* 68 (2006): 73-75.

"What Was Qumran? A Ritual Purification Center," *Biblical Archaeology Review* 22 (November/December 1996): 39, 48-51, 73-75.

"4Q246," *Bulletin for Biblical Research* 5 (1995): 43-66.

"On the Linguistic Dating of the Phoenician Ahiim Inscription (KAI 1)," *Journal of Near Eastern Studies* 53/1 (1994): 33-36.

"1 Sam xx 26-xxi 5 According to 4QSam^b" in *Vetus Testamentum* 44 (October 1994): 442-54.

"Remarks on the Testament of Kohath from Qumran Cave 4," *Journal of Jewish Studies* 44/2 (1993): 204-19.

"An Aramaic Incantation Bowl from Khafaje," in *Bulletin of the American Schools of Oriental Research* 285 (1992): 79-81.

"'In the Plain of the Wall' (Dan. 3:1)," *Journal of Biblical Literature* 108 (1989): 115-116.

Word Order in the Aramaic of Daniel. Afroasiatic Linguistics 9/3. Malibu: Undena, 1986. ISBN 0-890003-1-568. [Pp. 1-16]

ARTICLES (Contributions to Books)

"The Balaam Text from Deir Alla," in *More Old Testament Pseudepigrapha* (ed. James Davila; forthcoming)

"4Q541 Fragment 24 Revisited," in *Puzzling Out the Past: Studies in Northwest Semitic Languages and Literatures in Honor of Bruce Zuckerman* (ed. M. Lundberg, S. Fine, and W. Pitard; Leiden: Brill, 2012), pp. 13-17.

"The Interpretation of the Bible in the Targums," in *A Companion to Biblical Interpretation in Early Judaism* (ed. Matthias Henze; Eerdmans, 2012), pp. 92-117.

Original texts and translations for *The Dead Sea Scrolls Reader, Part 6: Additional Genres and Unclassified Texts* (Leiden: Brill, 2005): 4QPrEsther ar (pp. 6-12), New Jerusalem (38-59), Symbolic Apocalypses (75-81), Words of Michael (131), Revelatory Texts (136-153), 4QpapApocryphon ar (329), 4QDanSuz ar (334), 4QProverbs ar (334), XQOffering ar (347).

"Covenantal Nomism in the Psalms Targum," in *The Concept of the Covenant in the Second Temple Period* (ed. S. E. Porter & Jacqueline C. R. de Roo; Supplements to the Journal for the Study of Judaism 71. Leiden, Brill, 2003), pp. 203-220.

"The Psalms Targum: Introduction to a New Translation, with Sample Texts," in *Targum and Scripture: Studies in Aramaic Translations and Interpretation in Memory of Ernest G. Clarke* (ed. Paul V.M. Flesher. Studies in the Aramaic Interpretation of Scripture 2. Leiden: Brill, 2002), pp. 185-201.

"What Did the Jews of Qumran Know about God and How Did They Know It? Revelation and God in the Dead Sea Scrolls," in *Judaism in Late Antiquity V. The Judaism of Qumran: A Systemic Reading of the Dead Sea Scrolls. Volume Two: World View, Comparing Judaisms* (ed. A. J. Avery-Peck, Jacob Neusner, and Bruce Chilton. Leiden: Brill, 2001), pp. 3-22.

"The Aramaic of the Dead Sea Scrolls," pp. 359-378 in *The Dead Sea Scrolls After Fifty Years: A Comprehensive Assessment, Volume 1* (ed. P. Flint and J. VanderKam). Leiden: Brill, 1998.

"A Thanksgiving for God's Help (4Q434 II-III)," pp. 14-17 in Mark Kiley et al., eds., *Prayer from Alexander to Constantine: A Critical Anthology* (London: Routledge), 1997.

"Our Translated Tobit," in Kevin Cathcart and M. Maher, eds. *Targumic and Cognate Studies: Essays in Honour of Martin McNamara* (JSOT Supplement 230; Sheffield: Academic Press, 1996): 153-162.

"Key-Word In Context Concordance to Targum Sheni to the Book of Esther," pp. 119-195 in Bernard Grossfeld, *The Targum Sheni to the Book of Esther* (New York: Sepher-Hermon Press, 1994). (ISBN 0-87203-142-X)

"A New Perspective on the Language of Onqelos and Jonathan," in *The Aramaic Bible: Targums in their Historical Context* (D. R. G. Beattie and M. J. McNamara, eds.; JSOTSup 166; Sheffield: JSOT Press, 1994): 142-56.

"Qumran Aramaic and Aramaic Dialectology," pp. 1-21 in *Studies in Qumran Aramaic* (Abr-Nahrain Supplement 3), ed. T. Muraoka (Louvain: Peeters, 1992).

"Stanislav Segert: An Appreciation," *Sopher Mahir: Northwest Semitic Studies Presented to Stanislav Segert* (Winona Lake, Indiana: Eisenbrauns, 1990), 7-10.

"The Orthography of Final Unstressed Long Vowels in Old and Imperial Aramaic," *Sopher Mahir: Northwest Semitic Studies Presented to Stanislav Segert* (Winona Lake, Indiana: Eisenbrauns 1990), 53-67.

ARTICLES (Encyclopedia)

"Hebraisms in the Targums," *Encyclopedia of Hebrew Language and Linguistics* (Brill, forthcoming)

"Nabonidus, Prayer of, " in *The New Interpreter's Dictionary of the Bible, Volume II* (Abingdon, forthcoming).

"Aramaic," *Dictionary of Early Judaism* (eds. John J. Collins and D. C. Harlow; Eerdmans, 2010), pp. 360-364.

"Ahikar, Ahiqar" in *The New Interpreter's Dictionary of the Bible, Volume I* (Abingdon, 2007), pp. 86-87.

"Aramaic Language and Literature," in Eric Meyers et al., eds., *The Oxford Encyclopedia of Archaeology in the Near East* (Oxford: University Press, 1997): 1:178-184.

"Weights and Measures," pp. 1046-1055 in *International Standard Bible Encyclopedia, Revised*, Vol. 4 (Grand Rapids: Eerdmans, 1989).

"Kue," "Nezib," "Nibshan," "Nod," "Ophir," in *International Standard Bible Encyclopedia, Revised*, Vol. 3 (Grand Rapids: Eerdmans, 1989).

WEB PUBLICATIONS (peer-reviewed)

"Stanislav Segert (1921-2005): In memoriam," *SBL Forum*, October 2005
 (<http://www.sbl-site.org/Article.aspx?ArticleId=448>)

"The Forgery Indictments and BAR: Learning from Hindsight," *SBL Forum*, March 2005
 (<http://www.sbl-site.org/Article.aspx?ArticleId=371>).

"Remarks on the Aramaic of the James Ossuary," *The Bible and Interpretation*, 2003
 [http://www.bibleinterp.com/articles/Cook_remarks.htm].

"The Psalms Targum: An English Translation" for the *Newsletter for Targum and Cognate Studies*, Tulane University, 2001
 [http://www.drsbrady.com/ntcs/pss/tg_ps_index.htm]

BOOK REVIEWS

Review of Tarsee Li, *The Verbal System of the Aramaic of Daniel* in *Journal of Semitic Studies* (forthcoming)

Review of Soren Holst, *Verbs and War Scroll: Studies in the Hebrew Verbal System & the Qumran War Scroll*, in *Catholic Biblical Quarterly* 71 (2009).

Review of U. Schattner Rieser, *L'araméen des manuscrits de la Mer Morte: I. Grammaire*. In *Journal for the Study of Judaism* 37/3 (2006), 491-494.

Review of Michael Sokoloff, *Dictionary of Judean Aramaic*. In *Maarav* 11/1 (2004 [appeared 2005]): 95-101.

Review of *The Bible at Qumran*, ed. Peter W. Flint. *Catholic Biblical Quarterly* 64/1 (2002) 190-191.

Review of T. Muraoka and J. Elwolde, eds. *Diggers at the Well: Proceedings of a Third International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira*. *Catholic Biblical Quarterly* 64/1 (2002) 196-197.

Review of R. Kugler and E. Schuller, eds., *The Dead Sea Scrolls at Fifty: Proceedings of the 1997 Society of Biblical Literature Qumran Section Meetings* (Atlanta: Scholars Press, 1999), in *Catholic Biblical Quarterly* 63/1 (2001) 175-177.

Review of S. Porter and C. Evans, eds., *The Scrolls and the Scriptures*, in *Catholic Biblical Quarterly* (January 1999)

Review of Loren Stuckenbruck, *The Book of Giants*, in *Journal of the American Oriental Society* 119/3 (July-September 1999): 511-512.

Review of Y. Maori, תרגום הפשיטתא לתורה והפרשנות היהודית הקדומה [*The Peshitta Version of the Pentateuch and Early Jewish Exegesis*], *Hebrew Studies* 40 (1999): 298-300.

Review of F. Garcia Martinez and J. Treballe Barrera, *People of the Dead Sea Scrolls*, in *Biblical Archaeology Review* 23/2 (March-April 1997), 62-63.

Review of J. J. Collins, *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and other Ancient Literature*, in *Catholic Biblical Quarterly* 58 (July 1996): 506-508.

Review of H. Stegemann, *Die Essener, Qumran, Johannes der Täufer, und Jesus*, in *Dead Sea Discoveries* 2/1 (April 1995): 114-18

Review of Elisha Qimron, ארמית מקראית [*Biblical Aramaic*], in *Catholic Biblical Quarterly* 57 (January 1995): 158-59.

Review of J. VanderKam, *The Dead Sea Scrolls Today*, in *Catholic Biblical Quarterly* 57 (April 1995): 377-78.

Review of *A Grammar of the Palestinian Targum Fragments from the Cairo Genizah*, by Steven Fassberg, in *Catholic Biblical Quarterly* 55 (October 1993): 755-56 [appeared 1994].

Review of *An Introduction to Biblical Hebrew Syntax*, by Bruce Waltke and M. O'Connor, in *Catholic Biblical Quarterly* 54/2 (1992): 338-39.

Review of *The Aramaic Bible*, Vols. 6-9, by Bernard Grossfeld, *Catholic Biblical Quarterly* 53/1 (1991): 102-105.

Review of *A Grammar of Biblical Hebrew*, by C. L. Seow, *Journal of the American Oriental Society* 110/2 (1990): 337-38.

Review of *The Aramaic Bible*, vols. 10-13, various authors, *Critical Review of Books in Religion* 1990 3: 343-48.

Review of *Il resto di Israele*, by Omar Carena. *Journal of Biblical Literature* 107 (1988): 121-122.

Review of *The Aramaic Language*, by Klaus Beyer. *Journal of Biblical Literature* 107 (1988): 314-315.

Review of *A Grammar of Targum Neofiti*, by David Golomb. *Maarav* 4/2 (1987): 93-100.

Review of *The Bible in its World: Biblical Archaeology Today*, by K. A. Kitchen, *Reformed Journal*, 1979.

Review of *Christian Faith and Public Policy*, by Richard John Neuhaus, *Reformed Journal*, January 1978.

Review of *The Laughing Savior*, by John Dart, *Reformed Journal*, May 1977.

PRESENTATIONS

"Ambitransitivity in Biblical Hebrew? The Case of the Verb שרץ," at the North American Conference on Afroasiatic Linguistics, Rutgers University, February 2012.

"The Semantics of the Verb מלא," at the Linguistics and Biblical Hebrew section, Society of Biblical Literature, San Francisco, CA, November 2011.

"Sin and Salvation, Aramaic-Style: Reflections on the Aramaic Vocabulary of Sin in the Light of Gary Anderson's *Sin: A History*," at the Aramaic Studies Section, Society of Biblical Literature, Atlanta, GA, November 2010.

"The Internal Causative Passive in Qumran Aramaic," at the North American Conference of Afroasiatic Linguistics, Austin, Texas, Feb. 14, 2010.

"Eastern Aramaic Vocabulary in the Pseudo-Jonathan Targum and the Zohar," at the conference *Late Aramaic: The Literary and Linguistic Context of the Zohar*, University College London, UK, November 10, 2009.

"Recent Epigraphic Discoveries and Their Bearing on the Origin of Christianity," presented at the Early Christian Seminar, Center for the Study of Early Christianity, Catholic University of America, March 16, 2009

"4Q541, Fragment 24 Revisited (Again)," presented at the Aramaic Studies Section, Society of Biblical Literature, Boston, MA, November 2008.

"God With Us: Divine Presence in the Book of Exodus," invited lecture, Trinity Episcopal School for Ministry, Ambridge, PA, April 18, 2007.

Panelist, "Biblioblogging: Weblogs and the Society of Biblical Literature," Computer Assisted Research Group, Society of Biblical Literature meeting, Philadelphia, PA, November 2005.

"The Vocabulary of Targum Onkelos and Its Implications," Keynote Address, IV Meeting of the International Organization of Targum Studies, Leiden, NL, July 31, 2004

"The 'Kaufman Effect' in the Pseudo-Jonathan Targum," presented at the Aramaic Studies section, SBL meeting, Toronto, ON, November 2002

"*Maskil* and *Mebin* in the Dead Sea Scrolls," presented at the Qumran Section, SBL meeting, Nashville, TN, November 2000

"The Discovery and Preservation of the Dead Sea Scrolls," and "Was Qumran a Ritual Purification Center?" for Scrolls & Bible Seminars, Peter Flint, presiding, Scottsdale, Arizona, March 22, 1997.

"The Dead Sea Scrolls: Where Are We Now?", Luncheon Forum Series, Hebrew Union College-Jewish Institute of Religion, March 15, 1995.

"4Q541 Revisited," presented at the Aramaic Studies Section, SBL meeting, Chicago, IL, November 1994.

"Unique Readings in the Qumran Biblical Scrolls," presented at the SBL meeting at San Francisco, November 1992.

"New Perspectives on the Language of Onkelos and Jonathan," presented at the Royal Irish Academy, Dublin, Ireland, July 1992.

"4Q246—The Aramaic Son of God Text from Qumran Cave 4," presented at the Eastern Great Lakes Biblical Studies Conference, Columbus, Ohio, April 1992.

"Qumran Aramaic and Aramaic Dialectology," presented at the SBL Annual Meeting, New Orleans, Nov. 1990

"The 'Resultative' Pael in the Peshitta," presented at the SBL Annual Meeting, Chicago, Nov. 1988

"The Effect of Stress on a Proto-Aramaic Sound Change," invited lecture, Oriental Institute of the Univ. of Chicago, March, 1988.

"Sociolinguistics and the Languages of Jesus," presented at the SBL Annual Meeting, Atlanta, Nov. 1986

"Artificial Aramaic in the Later Targumim," presented at the SBL Annual Meeting, Anaheim, Nov. 1985

"The Influence of Hebrew on Aramaic: Preliminary Considerations," invited lecture, Oriental Institute of the Univ. of Chicago, Nov. 1984

"A New Look at Psalm 82," presented at the SBL Regional Meeting, Fullerton, Calif., March 1983.

"Word Order in the Aramaic of Daniel," presented at the SBL Regional Meeting, Stanford Univ., March 1982

MEDIA/NON-ACADEMIC EXPOSURE

LECTURES TO CHURCHES OR OTHER ORGANIZATIONS

- Lecture, Cincinnati College [Women's] Club, "Secrets of the Dead Sea Scrolls," 2-13-1993
- Lecture, Jewish Community Center, Cincinnati, OH, "Mysteries of the Scrolls," 3-11-1994
- Lecture, "The History of Biblical Writing and the Writing of Biblical History," Indian Hill Presbyterian/Episcopalian (Oh.) Church, 5-15-1994.
- Lecture, "The Dead Sea Scrolls," Cincinnati Women's Club, 2-22-95.
- Lecture, "The Dead Sea Scrolls: Current Research," California Museum of Ancient Art, Santa Monica, CA, 4-29-96
- Lecture, "The Dead Sea Scrolls," Men's group, Temple Adath Israel, Cincinnati, OH, 2-9-97
- Lecture, "The Dead Sea Scrolls," Arts Association of Randolph County, Winchester, IN, April 17, 1997.
- Lecture Series, "The Dead Sea Scrolls," with Martin Abegg, Indian Hill Presbyterian/Episcopalian Church, Indian Hill, Ohio, March 11, 2000
- Lecture, "The Dead Sea Scrolls," Mason [Ohio] Lutheran Church, Sept. 17, 2000
- Lecture Series, "The Dead Sea Scrolls," Wyoming [Ohio] Presbyterian Church, October 2000
- Lecture Series, "The Book of Genesis," Armstrong Chapel United Methodist Church, Indian Hill, Ohio, Oct.-Nov. 2001
- Lecture Series, "Messianic Ideas at the Time of Christ," Hyde Park Church of the Redeemer [Episcopal], Cincinnati, Ohio, December 2002.
- Lecture Series, "The Book of Job," Armstrong Chapel United Methodist Church, Indian Hill, Ohio, Feb.-March 2004.
- Lecture Series, "Ancient Texts and the Bible," St. Stephen Episcopal Church, Cincinnati, Ohio, March 2006

PRINT MEDIA

- Cited, New York Times Book Review, June 3, 2011.
- Co-featured: "College resuscitates ancient language of Jesus," Cincinnati Post, 12-25-1991
- Featured: Julie Irwin, "Scrolls ready for reading," Cincinnati Enquirer, 9-17-1996 and AP wire story on same date
- Featured: Gordon Govier, "Dead Sea Scrolls: First English Translation Published," Christianity Today 40/14 (Dec. 9, 1996): 78
- Co-featured: U.S. News & World Report, "The reason God tested Abraham," Jeffery Sheler, July 7, 1997, 70-71.

BROADCAST MEDIA

- Radio interview, WMUZ, Detroit, MI, 2-9-1994 (1 hr.)
- Radio interview, WEXL, Detroit, MI, 3-2-1994 (30 min.)
- Radio interview, KAVC, Lancaster, CA, 3-12-1994 (20 min.)
- Radio interview, KBRT, Los Angeles, CA, 3-24-1994 (1 hr.)
- Radio interview, KAVC, Lancaster, CA, 4-4-1994 (20 min.)
- Radio interview, KCIS, Seattle, WA, 4-25-1994 (20 min.)
- Radio interview, KFYO, Lubbock, TX, 4-28-1994 (1 hr.)
- Radio interview, WYLL, Chicago, IL, 4-29-1994 (1 hr.)
- Radio interview, WCTS, Minneapolis, MN, 5-16-1994 (15 min.)
- Radio interview, KDOV, Phoenix, OR, 5-24-1994 (45 min.)
- TV interview, WLWT-TV, Cincinnati, OH, 2-28-1996
- Radio interview, WVXU, Cincinnati, OH, 9-17-1996 (10 min.)
- Radio interview, Associated Press, 9-17-1996 (10 min.)
- TV Interview, Northern Kentucky Magazine, TKR Cable, Covington, KY, June 16, 1997 (30 min.)
- Radio Interview, Bill Cunningham Show, WLW-AM, Cincinnati, OH, June 17, 1997. (1 hr.)

ANDREW DAVID GROSS, PhD

3501 Midfield Road
Baltimore, MD 21208-4315
(410) 484-2688
grossa@cua.edu

TEACHING EXPERIENCE

THE CATHOLIC UNIVERSITY OF AMERICA; WASHINGTON, DC AUGUST 2008 – PRESENT
Assistant Professor, Department of Semitic and Egyptian Languages

- Duties include teaching three graduate courses each semester
- Courses taught: Biblical Hebrew Prose, Biblical Hebrew Poetry, Introduction to Akkadian, Readings in Akkadian Texts, Ugaritic Grammar and Texts, History of Ancient Israel, Old Aramaic Inscriptions, Topics in Biblical Law

UNIVERSITY OF PITTSBURGH; PITTSBURGH, PA AUGUST 2005 – APRIL 2008
Perlow Lecturer in Classical Judaism, Department of Religious Studies and Jewish Studies Program

- Full-time faculty position teaching three undergraduate courses each semester in the fields of Ancient Near Eastern Literature, Biblical Studies, and Early Judaism

HUNTER COLLEGE, CITY UNIVERSITY OF NEW YORK; NEW YORK CITY, NY JANUARY – MAY 2005
Adjunct Lecturer, Hebrew Division, Department of Classical and Oriental Studies

NEW YORK UNIVERSITY; NEW YORK CITY, NY SEPTEMBER 1997 – MAY 2002
Adjunct Lecturer, Skirball Department of Hebrew and Judaic Studies

Taught an undergraduate class on the Dead Sea Scrolls for three consecutive spring terms (2000–2002)

Teaching Assistant

Duties included lecturing, leading discussions, grading assignments, for the following classes:

- Modern Perspectives on the Hebrew Bible (Fall 1997)
- Ancient Israel (Spring 1998)
- Ancient Egypt and Mesopotamia (Spring 1999; Fall 2000; Fall 2001)

RUTGERS UNIVERSITY; NEWARK, NJ JANUARY – MARCH 1999
Part-Time Lecturer, Department of Classical & Modern Languages and Literatures

EDUCATION

NEW YORK UNIVERSITY; NEW YORK CITY, NY SEPTEMBER 1995 – SEPTEMBER 2005
Ph.D., Hebrew and Judaic Studies, received January 2006
Dissertation Title: *Continuity and Innovation in the Aramaic Legal Tradition*

UNIVERSITY OF MICHIGAN; ANN ARBOR, MI SEPTEMBER 1994 – MAY 1995
M.A., Ancient Near Eastern Studies, received May 1995

THE JOHNS HOPKINS UNIVERSITY; BALTIMORE, MD SEPTEMBER 1993 – MAY 1994
Non-matriculating student in the department of Near Eastern Studies

THE UNIVERSITY OF CHICAGO; CHICAGO, IL SEPTEMBER 1988 – JUNE 1992
B.A., English Language and Literature, received June 1992

PUBLICATIONS

Books (Authored and Co-Edited)

- *Continuity and Innovation in the Aramaic Legal Tradition* (Supplements to the Journal for the Study of Judaism 128; Leiden: Brill, 2008).
- Co-editor, *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations. The Temple Scroll and Related Documents* (Princeton Theological Seminary Dead Sea Scrolls Project, vol. 7; Tübingen: J.C.B. Mohr (Paul Siebeck); Louisville: Westminster/John Knox Press, 2011).
- Editor, *In Pursuit of Meaning, Biblical and Ancient Near Eastern Studies by Baruch Levine* (2 volumes; Winona Lake, IN: Eisenbrauns, 2011).

Journal Articles and Contributions to Edited Volumes

- “Three New Palmyrene Inscriptions.” In *A Journey to Palmyra: Collected Essays to Remember Delbert R. Hillers*, edited by Eleonora Cussini (CHANE 22; Leiden: Brill, 2005).
- “A Heretofore Unrecognized Legal Formula in KTU 3.9.” *Ugarit Forschungen* 37 (2005):351–60.
- “Oaths and Vows,” and “The Temple Scroll” in *The Dictionary of Early Judaism* edited by John J. Collins and Daniel C. Harlow (Grand Rapids: Eerdmans, 2010), pp. 1005–6; 1291–4.
- “The Judean Desert Sale Formulary.” In *The Dead Sea Scrolls at 60: Scholarly Contributions of New York University Faculty and Alumni*, edited by Lawrence H. Schiffman and Shani Tzoref (Studies in the Texts of the Desert of Judah 89; Leiden: Brill, 2010), pp. 99–113.
- “From Emar to Elephantine: A Study in the Continuity of Legal Traditions.” In *In the Shadow of Bezalel: Aramaic, Biblical and Ancient Near Eastern Studies in Honor of Bezalel Porten* edited by Alejandro Botta (CHANE 60; Leiden: Brill, 2013), pp. 333–49.
- “Ages of Creation” and “Visions of Samuel,” “Testament of Kohath,” and “Visions of Amram,” in *The Lost Bible: Ancient Jewish Writings from Outside the Canon of Scripture* edited by Louis Feldman, James Kugel, and Lawrence H. Schiffman (Philadelphia: The Jewish Publication Society, forthcoming).
- “The Sale Formulary of the Bar Kokhba Era Documents in Light of Cuneiform Antecedents and Other Aramaic Corpora.” In *Law and Religion in the Eastern Mediterranean* edited by Reinhard G. Kratz and Anselm Hagedorn (Oxford University Press, forthcoming).
- “Hebrew in the Age of Revolution,” *MAARAV* (manuscript under review).

Book Reviews

- “A Grammar of Qumran Hebrew,” *Orientalia* (forthcoming).
- “Corpus Inscriptionum Iudaeae/Palaestinae,” *BASOR* (forthcoming).

CONFERENCE PAPERS AND COLLOQUIUM TALKS

- Society of Biblical Literature Annual Meeting, Chicago, 2012: “Analogous Developments in Aramaic Common Law and in the Biblical Law Collections”
- Society of Biblical Literature Annual Meeting, San Francisco, 2011: “The Origins of the Elephantine Legal Tradition Reconsidered”
- Society of Biblical Literature Annual Meeting, San Francisco, 2011: “The Use of Hebrew in the Age of Bar Kokhba”
- Forging Linguistic Identities: Language in The Nation, The Region and The World, Towson, MD, 2011: “Ancient Hebrew in the Age of Revolution”
- American Oriental Society Annual Meeting, Chicago, 2011: “Oral and Written Legal Formulæ at Nuzi”
- American Schools of Oriental Research Annual Meeting, Atlanta, 2010: “Which Vorlage(n) Did the Authors of the Temple Scroll Use?”
- The Edelman Lectures in Honor of Baruch A. Levine, New York, 2010: “Making One's Voice Heard: Direct Speech at Nuzi”
- American Oriental Society Annual Meeting, St. Louis, 2010: “Finalizing Legal Transactions at Emar and Elsewhere”

- American Oriental Society Annual Meeting, Albuquerque, 2009: “Orientation and Perspective in Ancient Near Eastern Law”
- Center for the Study of Early Christianity Seminar, The Catholic University of America, February 2009: “The Ancient Near Eastern Origins of the Homologia”
- Society of Biblical Literature Annual Meeting, Boston, 2008: “The Judean Desert Documents as a Regional Subtradition in Aramaic Common Law”
- The Ranieri Colloquium on Ancient Studies: The Dead Sea Scrolls at 60: The Scholarly Contributions of NYU Faculty and Alumni, March 2008: “The Judean Desert Sale Formulary: A Case Study in the Community and Innovation of Ancient Near Eastern Traditions”
- American Oriental Society Annual Meeting, San Antonio, 2007: “Were Late Mesopotamian Sale Formularies Influenced by West Semitic Legal Traditions?”
- Society of Biblical Literature Annual Meeting, Philadelphia, 2005: “The Warranty Clause in the Judean Desert Documentary Texts”
- American Oriental Society Annual Meeting, Philadelphia, 2005: “A Reassessment of the Aramaic Investiture Clause”
- Association of Jewish Studies Annual Conference, Boston, 2003: “Continuity and Innovation in the Aramaic Legal Tradition”
- The Historical Society National Meeting, Atlanta, 2002: “A People of the Book: Reconstructing National Identity in Ancient Israel”
- Society of Biblical Literature Annual Meeting, Nashville, 2000: “A Text-Critical Edition of the Temple Scroll: Methodological Problems and Issues”

COMMUNITY TALKS PRESENTED

- “Reactions to the Book of Esther—Ancient and Modern,” Adat Shalom, Fox Chapel, PA, 28 February 2008
- “Leviathan in Ancient Near Eastern Myth and Rabbinic Literature,” Young People’s Synagogue, Pittsburgh, PA, 23 May 2007
- “The Dead Sea Scrolls and the History of the Hebrew Bible,” Congregation Beth Shalom, Pittsburgh, PA, 11 March 2007
- “Shavuot in the Second Temple Period,” Young People’s Synagogue, Pittsburgh, PA, 21 May 2006

RESEARCH AND EDITORIAL EXPERIENCE

Researcher and consultant for Online Jewish Studies, Inc. (2004–2006)

Research Editor for the volume *The Documents from the Bar-Kokhba Period in the Cave of the Letters: Hebrew, Aramaic and Nabatean-Aramaic Papyri* (Israel Exploration Society, 2002), the official publication of the papyri from Nahal Hever (1999–2001)

Researcher for WNET’s *Heritage: Civilization and the Jews* DVD project (1997–1998)

Editorial Assistant for the journal *Dead Sea Discoveries* (1996–2003)

ACADEMIC GRANTS AND FELLOWSHIPS RECEIVED

NYU Graduate School of Arts and Sciences Dean’s Dissertation Fellowship (2003–2004)

Educational and Cultural Affairs Fellow of the William F. Albright Institute of Archaeological Research, Jerusalem (2002–2003)

Memorial Foundation for Jewish Culture Dissertation Grant (2002–2003)

Served as Research Editor on the Nahal Hever publication project (see above) on a grant provided by the Dead Sea Scrolls Foundation (2001)

Abraham I. Katsh Fellowship (1999)

Ethel and Irwin A. Edelman Fellowship (1995–1998)

Foreign Language Area Studies Summer Fellowship (1996)

RESEARCH INTERESTS

History and culture of the Ancient Near East, ancient Semitic philology, Biblical studies, Dead Sea Scrolls, Second Temple Judaism, history of ancient law.

LANGUAGES

Modern research languages: German, French, Hebrew

Primary text languages: Hebrew, Aramaic, Syriac, Akkadian, Ugaritic, Phoenician (and other various Canaanite languages), Classical Ethiopic (Ge'ez), Ancient Greek

MEMBERSHIP IN PROFESSIONAL ORGANIZATIONS

- Society of Biblical Literature
- American Oriental Society
- Catholic Biblical Association
- National Association of Professors of Hebrew

PERSONAL INFORMATION

Born 11 March 1970 in Baltimore, Maryland

Married 6 January 2002 in Chicago, Illinois

Children: Abigail, born 10 August 2003; Batsheva, born 28 May 2006; Shulamit, born 1 May 2008; Abraham, born 30 November 2010

JANET A. TIMBIE

Department of Semitic and Egyptian Languages and Literatures
Catholic University of America
Washington D.C.
202-319-5084

jtimbie@att.net, timbie@cua.edu

EDUCATION:

A.B. anthropology, Stanford University, 1970
Ph.D. religious studies, University of Pennsylvania, 1979

PROFESSIONAL EXPERIENCE:

American University, 1971, reader.
University of Pennsylvania, 1974-76, teaching fellow.
American University, 1980-81, professorial lecturer.
Wesley Theological Seminary, Lay Resource Center, 1985, 1987, 1989, lecturer.
Holy Trinity Catholic Church, Adult Education, 1992, lecturer.
Catholic University of America, 1993-94, 2000-01, 2002-date; adjunct associate professor 2004-date in Dept. of Semitic and Egyptian Languages.
Catholic University of America, Center for the Study of Early Christianity, associate director, 2011-date.

PUBLICATIONS:

The Testament of Job, ed. Robert A. Kraft, with Harold Attridge, Russell Spittler, and Janet Timbie. SBL Texts and Translations Series, no. 5. Scholars Press, 1975.

"The Dating of a Coptic/Sahidic Psalter Codex from the University Museum in Philadelphia," *Museon* 88(1975) 387-390.

"The Nag Hammadi Library," *Religious Studies Review* 8(1982) 32-50.

"The State of Research on the Career of Shenoute of Atripe," in *The Roots of Egyptian Christianity*, ed. Birger Pearson and James Goehring, pp. 258-270. Fortress Press, 1986.

Revised New Testament, *New American Bible*. CCD, 1986.

"Pachomios," and other articles, *Oxford Dictionary of Byzantium*, 1991.

"Anthropomorphites," and other articles, *Coptic Encyclopedia*, 1991.

"The Relics of Apa Shenoute and the Use of *thalassa* in BN Copte 68," in *Studies in the Christian East in Memory of Mirrit Boutros Ghali*, ed. L.S.B. MacCoull, pp. 89-93. Society for Coptic Archaeology (North America), 1995.

“A Liturgical Procession in the Desert of Apa Shenoute,” in *Pilgrimage and Holy Space in Late Antique Egypt*, ed. David Frankfurter, pp. 415-441. Brill, 1998.

“Translating and Interpreting the Letters of Antony,” in *A Multiform Heritage*, ed. Benjamin Wright, pp. 213-225. Scholars Press, 1999.

“Jerome,” and other articles, *Encyclopedia of Monasticism*, 2000.

Review of Rebecca Krawiec, *Shenoute and the Women of the White Monastery*, *Journal of Early Christian Studies* 11(2003): 114-15.

“The State of Research on the Career of Shenoute in 2004,” *Coptica* 4(2005): 52-74.

Janet A. Timbie and Jason R. Zaborowski, “Shenoute’s Sermon *The Lord Thundered*: An Introduction and Translation,” *Oriens Christianus* 90(2006): 93-125.

“Reading and Re-reading Shenoute’s *I Am Amazed*: More Information on Nestorius and Others,” in *The World of Early Egyptian Christianity: Language, Literature, and Social Context*, ed. James Goehring and Janet Timbie, pp. 61-71. CUA Press, 2007.

James Goehring and Janet Timbie, eds., *The World of Early Egyptian Christianity*. CUA Press, 2007.

“Coptic Christianity,” in *Blackwell Companion to Eastern Christianity*, ed. Ken Parry, pp. 94-116. Blackwell Publishing, 2007.

“Non-canonical Scriptural Citation in Shenoute,” in *Actes du huitième congrès international d’études coptes*, ed. Nathalie Bosson and Anne Boud’hors, pp. 625-34. *Orientalia Lovaniensia Analecta* 163. Peeters Press, 2007.

Review of Caroline Schroeder, *Monastic Bodies*, *Church History* 77(2008): 153-55.

“Once More into the Desert of Apa Shenoute: Further Thoughts on BN 68,” in *Christianity and Monasticism in Upper Egypt, Volume I: Akhmim and Sohag*, ed. Gawdat Gabra and Hany Takla, pp. 169-78. American University in Cairo Press, 2008.

“ ‘What is *epiphora* ?’ Genesis 1:2b in the Sahidic Version of the LXX and the *Apocryphon of John*,” in *Studies in the Greek Bible*, ed. Jeremy Corley and Vincent Skemp, pp. 35-46. *CBQMS* 44, 2008.

“The Interpretation of the Solomonic Books in Coptic Monastic Texts: ‘Reading’ Community,” in *Christianity in Egypt: Literary Production and Intellectual Trends*, ed. Paola Buzi and Alberto Camplani, pp. 501-12. *Studia Ephemeridis Augustinianum* 125. Augustinianum, 2011.

“Writing Rules and Quoting Scripture in Early Coptic Monastic Texts,” in festschrift for Philip Rousseau, ed. Blake Leyerle and Robin Darling Young, forthcoming.

“Shenoute Addresses the Misplaced Confidence of Monks and Other Christians: Interpretation of Romans 9 and 11 in *Discourses*, Book 8,” in Festschrift for Ariel Shisha-Halevy, ed. Anne Boud’hors, forthcoming.

Numerous book reviews in *Catholic Biblical Quarterly* and *Journal of the American Academy of Religion*.

HONORS:

Phi Beta Kappa, Stanford University, 1969.

Fellowships, University of Pennsylvania, 1972-76.

Junior Fellow, Dumbarton Oaks Center for Byzantine Studies, 1978-79.

Mellon Fellow, Catholic University of America, 1979-80.

ICOR Fellow, Catholic University of America, 1994 to 2002.

PERSONAL:

Born Oct. 17, 1948, in San Francisco, CA. Married, two children.

Resides at 4608 Merivale Rd., Chevy Chase MD 20815

301-657-8326

Department of Near Eastern Studies

128 Gilman Hall / 3400 N. Charles Street
Baltimore MD 21218-2690
(410) 516-7499 / FAX (410) 516-5218

STUDENT EXCHANGE BETWEEN THE JOHNS HOPKINS UNIVERSITY
AND THE CATHOLIC UNIVERSITY OF AMERICA

1. Definition

Courses numbered 600-800 in the Department of Near Eastern Studies at the Johns Hopkins University are open to Graduate Students enrolled at the Catholic University of America. Graduate Courses in the Department of Semitics at CUA are open to students from the Department of Near Eastern Studies at JHU.

There will be no exchange of tuition or collection of fees. It is expected that the number of students taught at both institutions under this agreement will balance out. Department Chairs will monitor student traffic.

2. Publication of course listings

Catalogues of both universities and class schedules (course listing pamphlets) for each semester will include the following information:

Course number and title, indication where the course is taught (JHU or CUA) and instructor's name.

3. Registration

Students register for the designated off-campus courses in their own institution. They must seek approval to participate from their Chair who will confirm such approval in writing to the Chair of the host institution. In this way, both departments will be able to monitor students' activities.

4. Library Privileges

As a courtesy, both university libraries will extend borrowing privileges to students participating in the exchange. They will be issued temporary library cards which will expire once the course is completed. Department Chairs will notify the Milton S. Eisenhower Library and the Mullen Library respectively. The Washington Consortium Libraries are only available to CUA students. Loss or damage of borrowed materials must be covered by the student's home institution.

5. Grade Reports

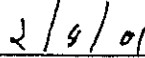
The Johns Hopkins University Department of Near Eastern Studies will inform the Registrar's Office, at the beginning of the semester, of students taking courses at CUA. The Registrar's Office will, in turn, produce an official roster for the Chair of the Department of Near Eastern Studies. At the end of the semester, CUA will forward the grades received by JHU students to the JHU Chair of Near Eastern Studies, who will report them on the grade roster to the JHU Registrar. There will be no indication on the student's transcript that the course was taught at CUA.

The CUA Department of Semitics will inform the Registrar at CUA, at the beginning of the semester, of students taking courses at JHU. Role sheets and grade scan forms will be sent to the CUA Department of Semitics. The Chair will enter the grade received from the JHU instructor and forward the information to the Registrar.

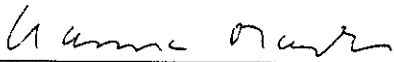
Exchange students need to agree in writing to abide by all rules and regulations of the host university.



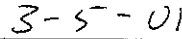
Steven David, Ph.D.
Associate Dean for Academic Affairs



Date



Hanna Marks, Ph.D.
Associate Dean for Graduate Programs



Date

Dr. Michael O'Connor, Chair
cc: Art Cavanagh, Registrar
Adelle Chwalik