Ph.D. Short Paper OTSEM II

University	Proposal	Respondent
Kopenhagen	Trine Bjørnung Hasselbalch (tbh@teol.ku.dk) The Social Context of the Qumran Hodayot approached Linguistically. In recent years, we have seen sociologically and rhetorically informed challenges to conventional knowledge about the social context of the Hodayot. However refreshing they are, they usually build upon traditional and not recently questioned renderings of the texts themselves. Fresh insights from linguistic theories about how texts relate to and reflect social situations are seldom introduced and conventional translations are not challenged. Therefore, the question, which must also be addressed from a linguistic angle, remains: Which social and rhetorical situations may possibly be addressed in the Hodayot? The paper offers, based on a close lingistic analysis of its verbal usage, a somewhat untraditional rendering of 1QHa VI 12-33 and furthermore discusses earlier proposals about its social context and suggests an alternative one.	Corinna Körting Corinna.Korting@mf.no
	Anne Katrine Gudme (akg@teol.ku.dk) Modes of Religion: An alternative to 'popular/official' religion The quest for a proper definition of the so called 'popular' and 'official' religion(s) in the Hebrew Bible has been a recurring issue in Biblical scholarship for many years. Some of the many problems linked with this endeavour are that when looking for a binary pair such as official and popular religion one tends to find it, and thus a picture of two monolithic and irreconcilable religious groups inevitably is painted. This leaves us with the rather unsatisfactory task of gathering scraps of evidence about the 'denigrated' group, popular religion, in the cultural products of the elite, such as the Hebrew Bible. With this paper I propose that rather than applying dualities based on social classes, such as official/popular, literate/folk and elite/mass we think of the performance of religious practices as modes of religion. When working with modes of religion (an idea originally inspired by cognitive theory) we focus upon religious practices and how they link together, rather than upon class-based supposed wholes and institutions, such as popular and official religion. This approach gives us a better tool to grasp the complexity of the religious landscape and prevents us from creating binaries where there are none.	Martin Hallaschka Martin.hallaschka@theologie.uni-goettingen.de
Lund	Lasse Berndes (Lasse.Berndes@teol.lu.se) Title: The Sennacherib Episode: Textual Development and Dialogic Exegesis What does a dialogic exegesis, inspired by Mikhail Bakhtin's analysis of double-voiced discourse, contribute concerning the question of textual development? The relations between the second part of the speech of the Rabshakeh (2 Kings 18:28–35) and the letter of Sennacherib (19:10–13) are studied. The investigation has con–sequences for our view of the relations between B1 (18:17–19:9a) and B2 (19:9b–35), and between B1+2 and A (18:13–16, 19:36f.), as well as between the Kings and Isaiah versions of the Sennacherib episode.	Hannes Bezzel Hannes.Bezzel@uni-erfurt.de

	Ola Wikander (ola.wikander@teol.lu.se) Title: When Heroes Fall: Drought and Death in Aqhat and Kirta and their Echoes in 2 Sam 1:21. The paper is a chapter of my forthoming dissertation, "Drought, Death and the Sun in Ugarit and Ancient Israel". The chapter deals with the lament of nature over the death or sickness of the heroes of the Ugaritic Aqhat and Kirta epic through the medium of drought and echoes of this phenomenon in biblical texts such as 2 Sam 1:21 (the cursing of Mount Gilboa) and possible parallels with Ps 102. I study how the motifs of death and drought are connected with each other on a deeper metaphorical level than the "descent myth" of the Baal Cycle, and how these motifs seem to have shared a common poetical background in the North West Semitic narrative-religious tradition.	Stig Norin stig.norin@teol.uu.se
Stavanger	Gunnar Magnus Eidsvag (gunnar.magnus.eidsvaag@mhs.no) Where was the Minor Prophets translated into Greek? To trace the provenance of the Septuagint translations is a difficult matter. For the Torah it is generally agreed that the work of the translation was carried out in Alexandria. The external evidence we have for this setting in the "Letter of Aristeas", seems to be confirmed by detailed studies of the translations themselves. The dating of the translation to the reign of Ptolemy II Philadelphus (285-246 B.C.E.) has also been made likely through textual studies. When it comes to the later translations into Greek, the evidence is more scanty. The brief mentioning in the prologue of Ben Sira offers a valuable terminus ante quem for the prophetic books and the Psalms, but it does not provide a specific dating nor a place of origin for any of them. In search for answers to these questions scholars have studied the vocabulary of the translations and compared it to Egyptian papyri. Other scholars have tried to establish a relative date between the different translations. Yet others have looked for traces of the historical, cultural, and geographical circumstances of the translations. All these studies have lead to significant insights, but not to agreement. In these matters we are of course dealing with indications, not evidence, for the different suggestions. As mentioned above such indications may be attained through various approaches. In the following chapter we shall investigate the rendering of geographical names and try to detect clues about the geographical setting of the translation of the Minor Prophets (MP). The Hebrew text of MP mentions names of places remote from the translator by both time and space. The places described in the books may no longer be as important as they once were, their names may have been altered, or perhaps they were too distant from the location of the translator for him to have knowledge of the place. This means that any deviation in the rendering of the geographical names may be explained in various ways. Such uncertainties will be considered throughout the discussion.	Philippe Hugo Philippe.Hugo@unifr.ch
Oslo Uni	Stefanie Schön (stefanie_schoen@gmx.de) Who is the woman? Strategies of reading the woman in Hos 2:4-25 The question “who is the woman” in Hos 2 has been puzzled biblical scholarship for a long time. The relationship between the woman in Hos 2 and Hosea’s wife, Gomer, in Hos 1 and the prophet’s wife in Hos 3 has been discussed in various ways. In addition to that, scholarship noted a tension between Hos 2:4 and 2:6: while the mother’s children are called up to plead against their mother in 2:4, they are all of a sudden rejected alongside with their mother in 2:6. This again raises the question: if – as it is suggested in v. 25 - the children are supposed to represent Israel, who is than the woman in Hos 2:4ff? Who is the woman that oscillates between	Hanne Løland hanne.loland@mf.no

	the image of a mother and a harlot? Based on a short presentation of the text analysis by Marie-Theres Wacker, Yvonne Sherwood and Fokkelien van Dijk Hemmes, my paper will investigate the various underlying epistemological categories employed in these three studies, such as notions of subjectivity and objectivity, history and text, as well as various notions of feminism. An examination of epistemological questions is particularly interesting with regard to the three feminist critical studies chosen above, since they apply various methodologies, including 1. synchronic reading combined with redaction critical analysis (Wacker), 2. meta-commentary, semiotics and literary criticism (Sherwood) and 3. narratological, sociological and biblical- intertextual reading (van Dijk Hemmes).This paper aims not primarily at answering the exegetical issue itself, but rather at sketching out how different methodological strategies can lead to diverse results of the same matter. Based on these observations, I plan to establish the case for an epistemological study on the reception history of Hos 1-3.	
	Petter Skippervold (skippervo@online.no) A Tradition of Interactive Learning in the Hebrew Bible? Even though questions like "Were there schools in ancient Israel?" or "What do we really know about education in ancient Israel?" almost have become a cliché amongst scholars, there is still work needed to be done on the practical side of education – the learning process. This research will look at texts with the context of learning in the Hebrew Bible. It starts in 2. Kings 6 and moves on to Ex. 24. The question I will start my research with, is this: Where do we find reflexes of interactive learning processes in the Hebrew Bible? And what does an interactive learning process tells us about how religious knowledge and experience were passed on from one generation to the next in the ancient Israel?	Alexa Wilke awilke@gwdg.de
Oslo MF	Jørn Varhaug (Jorn.varhaug@mf.no) On the Origin of Psalm 22. There has been general agreement among scholars at some points of how Psalm 22 developed. In its core there is an individual lament (verse 2-3 and 7-23), at its second stage there is a layer of collective role-poetry (verse 4-6 and 24-27) and finally the text is conceived as a cosmic story about a pilgrimage in the future to Yahweh from the ends of the land, the dead and the yet unborn (verse 28-32). In my opinion, this image is mainly correct, but I think there are good reasons to consider the original lament as only consisting of verse 2-3, 7-12, 23, and that verse 13-22 represent the many different sufferings of the Jewish people (Jacob) in late exilic or early post-exilic Juda. These verses diverge from the core (2-3, 7-12, 23) in many ways, which I will describe in the chapter I present. I further think that verse 28-32 was added to the psalm after the text had been compounded to Psalm 23 and 24. The original reason for putting these psalms after one another was to describe a model image of how the typical Israelite moves from suffering to celebration. When Psalm 22:28-32 was added, this model was given cosmic traits. The importance of the chapter in the Ph. D.-dissertation is to provide a plausible image of the historical process behind the origin of the text, in order to grasp the different interpretations of the text sections that these redactions may have represented. The dissertation: The section is part of my Ph. D.-dissertation "Reapplication of Cultic Language in Psalm 22, 23 and 24". There I discuss how the typical lament, the birth-language, the pilgrimage-language and the language of festival celebrations refer to situations that are commonly suited to imprint	Susan Gillingham susan.gillingham@worc.ox.ac.uk

	lasting memories of detailed recollection – or "flashbulb memories".	
Abo	Josef Forsling (joforsling@hotmail.com) "A Narrative Analysis of the book of Numbers" The overall structure of the book of Numbers (hereafter Num) has been a constant problem for scholars. There is no simple way to structure the book, and scholars have either given up the task, or provided their own structure, meaning that there are few that has won any universal acceptance. Moreover, to date, there has hardly been any narrative analysis on the book, and certainly not on the book as a whole, despite the fact that most scholars acknowledge the narrative character of the book, if not in all details, so nevertheless as a whole. In these two facts I see a convergence, where narrative theory could help us to address the peculiar structure of Num. Thus, the present research is prompted by a problem in Num, as well as a lacuna in the research on the book. In light of this, the purpose of the research is to analyse the book of Numbers using concepts established by narrative theory, primarily plot, since this concept in a special way addresses larger structures of narratives. The purpose can be divided into three: 1) to supplement research on Numbers, especially its structure, which has seen very little narratological research; 2) to heed new developments in narrative theory hitherto not noticed in any large measure by scholars of biblical narrative criticism and that seem applicable to a book like Num; and 3) to see what this type of analysis contributes to the understanding of narratology at large. The research-question will be: What can a narrative analysis of plot in the book of Numbers contribute to understand its peculiar structure? What follows in the paper is meant to be the chapter on theory and method in the thesis. Here I try to outline narrative theory, plot, and other important issues in conducting this kind of research on the book. I primarily make use of the following narrative theorists on plot: Tzvetan Todorov, Steven Cohan, Linda M. Shires, Peter Brooks, James Phelan, and Paul Ricoeur. There is an attempt to correlate theory and material/problem. The research is still in many respects starting up, making such a formulation important for the direction to be taken, while at the same time an exact convergence is not possible before a thorough analysis.	Christoph Berner cberner@gwdg.de
Oxford	Jennifer Barbour (jennifer.barbour@new.ox.ac.uk) 'Woe to you, land': Israel's national story in Qohelet's Catalogue of Times Scholarship has traditionally found in the book of Qohelet very little connection with the central historical motifs of the Hebrew Bible. Recent work on Proverbs, however, has drawn attention to the relationships between wisdom and historical ideas; I suggest that those interests are present also in Qohelet. In this paper, I examine in the pro–grammatic poem of 3:1-8 the imprint on Qohelet's language of Israel's historical experiences, and of the reflection on those experiences within biblical tradition. A number of images in the poem have a well-developed exegetical trajectory within the Hebrew Bible and in other texts of early Judaism as traditional motifs in the telling of the national story. When we take together all the echoes of historical memory in this poem, we find a web of integrated allusions which resonate with the historical argu–ment of the passage. This suggests that the experiencing consciousness voiced by the author of Qohelet is not an ahistorical, abstract individual consciousness, but one well situated within post-exilic discourse about the nation's past, in a time and milieu when texts and traditions about that national past were being re-read	Hermann Spieckermann Hermann.spieckermann@theologie.uni-goettingen.de

	Mette Bundvad (mette.bundvad@theology.ox.ac.uk) Time and human continuity in Ecclesiastes Qohelet's understanding of the cosmic time-order is absolutely central to the discourse on time in Ecclesiastes. The time-order is presented already in the very beginning of the book, closely intertwined with a depiction of the human conditions of life. Throughout the book this juxtaposition between human existence and ordered world-time remains a key concern. The time-order exerts tremendous influence upon human existence. From the human perspective it proves enormously problematic, being both oppressive and unknowable. Qohelet discusses the effects of the time-order both on the individual's life, and on collective, cultural meaning. This paper is particularly interested in the latter. It argues that Qohelet describes the time-order as undermining human meaning in a variety of ways. This happens es–pecially in the clash between repetitive, cyclical world-time on the one hand and human tempor–ary existence on the other, which renders the establis–hment of human continuity impossible – thus destabilising memory, remembrance and history."	Blazenka Scheuer Blazenka.Scheuer@teol.lu.se
Uppsala		
Helsinki	Francis Borchardt (archaeology@gmail.com) Aristeas 1-40 and Judean National Identity Though it has often been claimed that the Letter of Aristeas is a piece of propaganda on the part of Israel and its cultural heritage, little attention has been paid to the mythic and symbolic characteristics found within its lines. Many of these focus upon the identity of the Judean people, building and constructing the community as an ethnie on the level of the great empires of the Hellenistic world. This paper delves into this subject by asking the question "How does the author of the Letter of Aristeas conceive of his community?" Is it a religious group, a political institution, tribal confederation, or an independent people with their own laws, leadership, customs, and history? We will approach this question using the social scientific principles developed in the field of the study of nations and nationalism, particularly the ethno-symbolic methods of Anthony D. Smith. These are particularly valuable because they recognize universal processes in community identity that are found in the evolutionary development of all communities from family, clan, and tribal bases to nations and multinational states. Especially important is that this method considers the stark differences between eastern and western and ancient and modern concepts of the community. This paper is part of a larger project that seeks to trace the increased awareness of a Judean ethnic and then national identity in the literature of the Hellenistic period, which culminates in the Hasmonean independence movement. The hypothesis is that the Hasmonean revolution only became possible because of an increased and renewed fervor for the survival and value of the Judean people among the other peoples of the world. This was only possible as a result of the new world order brought by Alexander the Great and his successors.	Terje Stordalen terje.stordalen@teologi.uio.no
Reykjavik	Jón Ásgeir Sigurvinsson (jonasgeir@gmail.com) An "exeget's nightmare" revisited. The masoretic text of Isaiah 38:16 put to the test. For more than a century of Old Testament scholarship the masoretic text of Isaiah 38:16 has been regarded as utterly unintelligible. This view has been largely undisputed and is clearly represented in H. Wildberger's comment, that the text is "seit jeher ein Alptraum der Exegeten. Man ist sich immerhin darüber einig, daß man M nicht übersetzen kann". As a consequence scholars have made brave attempts to "restore" the original text, but lacking a firm ground to stand on they have not been convincing. Others have taken the standpoint, that attempting to restore the text further complicates the matter, and choose to interpret it as it stands. But also	Hugh Williamson hugh.williamson@orinst.ox.ac.uk

	that hasn't produced satisfying results, not least because of the fact that reading the first half of v. 16 as two independent sentences leaves the reader without a clue as to what reality the enclitic personal pronouns -him and -hin refer. In this paper a new reading of the syntactic relations in Isaiah 38:16 is put forth, interpreting the first half of the verse as two causal clauses, each comprising a prepositional phrase and a relative clause, followed by the apodosis in the form of two volitional clauses. Such a reading makes good sense and eliminates the referential problem of the pronouns.	
Göttingen	Ruth Sauerwein (ruth.sauerwein@theologie.uni-goettingen.de) ~ איש האלהים– Fiction or Function? A few observations on the title "man of god" in the Elisha cycle The Elisha cycle appears as a bundle of anecdotes loosely strung together in a block of narrative material. Contradictions therefore occur, as might be expected. Hence one aim of my dissertation is to examine the Elisha stories from a redaction critical point of view and trace their literary growth. The other objective is to examine the religion historical type of "prophet" which is represented in Elisha. One major role for this purpose will play Elisha's appellation as "man of god". In the OTSEM short paper I'd like to outline my first observations on the religion historical question concerning the term ~yhlah vya and the function that is associated with it. Though the miracles performed by Elisha have the appearance of being duplicates of those which are credited to his master Elijah, with obvious efforts at heightening them, it has been pointed out by many scholars so far that among the duplicates the Elisha versions are the original models that became archetype for the Elijah stories. These miracle narrations which report of archaic rites and techniques performed by Elisha remain without any parallels in Old Testament. Therefore, it is my aim to analyse the religion historical and socio-historical background for this type of prophet and the miracle stories connected with him. The paper sets out to be a foresight into the second third of my dissertation and therefore likes to be understood as a first collection of religion historical observations due to be examined and discussed by the respondent.	Kåre Berge kb@nla.no
	Harald Samuel (Harald.Samuel@theologie.uni-goettingen.de) From Priest to Patriarch: Genealogical Speculations around Levi This paper discusses some aspects of the inner- and extrabiblical literary development of the figure of Levi. Starting point is the observation that the Hebrew language does not distinguish between "Levi" and "Levite". The current reading of Ex 2 with Levi as a proper name is already the product of innerbiblical interpretation, which clarifies some exegetical problems but causes other difficulties. Therefore Ex 2 launches a series of innerbiblical "Fortschreibungen" and extrabiblical re-interpretations.	Antti Laato alaato@abo.fi

Post-Doc/Habilitation Paper OTSEM II

University	Proposal	Respondents
Oslo MF	Hanne Løland (Hanne.Loland@mf.no) Discourses on Death The presentation will be twofold, one part (a more conventional paper presentation) called:	1) Fredrik Lindström fredrik.lindstrom@teol.lu.se 2) Göran Eidevall

	Wishing for Death or Fighting for Life?: Death Wish as Negotiating Strategy in the Hebrew Bible, and as a second part I would like to present some thoughts on a bigger project (hopefully a new book project) called *Discourses on Death.* "I was sitting on a rock … It was sunny, in winter. I just prayed to die, but it didn't work." So Robert Rijxman, a survivor of Bergen-Belsen, recalls. "Praying for death 'didn't work' is what he said. 'Not to this day,' he added." (*New York Times* 22/01/09) Several of the characters in the Hebrew Bible also express a wish, a hope to die. Jonah, Elijah, Job, and others with them, all wish their lives would end; some even wish it had never started. They pray for death but death does not come. The Hebrew Bible also has stories of characters who do decide to die, characters who take their lives and deaths in their own hands and commit suicide. In these stories death wishes as a lament or prayer to God is not expressed, with the exception of Samson. To me many of the death wishes expressed in the Hebrew Bible seem to have very little to do with death; and in this paper I will primarily investigate one overlooked function of the death wish: the death wish as a negotiating strategy. The conclusion of what I am going to talk about can be summed up in the following sentence: "A death wish is not a wish to die."	goran.eidevall@teol.uu.se
Helsinki	Marko Martilla (marko.marttila@yahoo.com) Title: David in the Wisdom of Ben Sira David is portrayed in different ways in the Old Testament. The Deuteronomistic History depicts him as a capable military commander and as the first great king in the history of Israel / Judah. David's glory becomes even brighter in the Chronicler's presentation where all the negative aspects of David's life have been erased. For the Chronicler, David was not only a political leader but also an important religious reformer, who actually organized the temple cult before the temple was even built. Many Davidic superscriptions in the Psalter hint at David's role as the father of the Israelite psalmody. Ben Sira, who composed his famous Praise of the Ancestors (Sir 44-50) in the beginning of the second century BCE, was aware of these different pictures of David and attempted to combine miscellaneous features into a unity. Accordingly, David is both a successful warrior and an organizer of cultic practices in Sir 47:1-12. Ben Sira's description of David is devoid of any Messianic expectations, even though Ben Sira lived in an era when various Messianic thoughts began to flourish.	1) Peter Porzig Peter.porzig@theologie.uni-goettingen.de 2) Karl William Weyde Karl.W.Weyde@mf.no
	Juha Pakkala (pakkalajuha@yahoo.de) The Date of the Oldest Edition of Deuteronomy There are several reasons to assume that the oldest edition of Deuteronomy is essentially of post-586 bce in origin. Especially the oldest text of Deut 12, generally assumed to be the core of the Urdeuteronomium, can only have been written in a context where there was no temple, state or monarch, but other parts of the Urdeuteronomium, as far as it can be reconstructed, also reveal features that imply a late origin. This paper does not go so far as to offer a precise context for the Urdeuteronomium, but it merely argues that the time of Josiah or any other time during the monarchy is improbable.	1) Niels Peter Lemche npl@teol.ku.dk 2) Nathan McDonald Nathan.MacDonald@theologie.uni-goettingen.de
Oxford	Madhavi Nevader (madhavi.nevader@oriel.ox.ac.uk) Yhwh versus the Kings of Middle Earth: Royal Polemic in Ezekiel's Oracles Against the Nations Integral to the book of Ezekiel, as to many of the major prophetic collections in the Hebrew Bible, is the series of Oracles against the Nations. Unique to this series, however, is its explicit royal tone, insofar as a substantial number of the oracles are addressed specifically to the king of a given nation, not the body politic. The attack against the royal post-holder, more than the mere threat of punishment or extermination, I argue can be construed as a polemic against the larger	1) Anselm Hagedorn anselm.hagedorn@rz.hu-berlin.de 2) Anja Klein aklein3@gwdg.de

	royal institution itself. The paper proceeds with an examination of the oracle against the king of Tyre in Ez 28, those against Pharaoh in Ez 29, 32, and ends outside the oracles series with a discussion of the Eagle Allegory in Ez 17. With regard to the oracles, I suggest that the purpose of the polemic, beyond that of levelling an accusation of hubris, is to dismantle the ideological structure typically associated with royal rhetoric. The Eagle Allegory, though not a condemnation outright, is nevertheless a skilfully constructed comparison between Yhwh and the king of Babylon, whereby Yhwh is shown to be the superior of the two actors, which ultimately provides the means by which he is able to dissolve the 'awe of power' surrounding the instrument of his wrath. In doing so, Yhwh vanquishes all political competition, whether it manifests as an upstart Napoleon (the king of Tyre) or the 'Great Kings' of the Near East (Pharaoh and the king of Babylon), so as to make himself known not simply as an effective deity, but as the sole sovereign King.	
	Carly Crouch (carly.crouch@theology.ox.ac.uk,) 'Dealing with disaster: changes in military ideology after 587' This paper is an examination of changes in Judahite military ideology precipitated by the experience of exile. It examines the use of cosmological military language in Deutero-Isaiah, Genesis and the exodus tradition, and highlights the expansion of the principle of lex talionis in the prophetic texts of Ezekiel and Deutero-Isaiah. The paper argues that these texts reflect exilic attempts to modify the traditional cosmological language of warfare for a new historical reality. In the absence of a royal figure through which divine military activity could be focussed, an alternative ideological tradition – lex talionis – was employed to describe military events (Deutero-Isaiah, Ezekiel). At the same time, the cosmological tradition was re-envisioned, with the creation account de-militarised (Genesis) and Yahweh's creative military powers re-focussed onto the exodus event (Deutero-Isaiah, Exodus).	1) Gunnlaugur Jonsson gaj@hi.is 2) Øystein Lund Oystein.Lund@mf.no
	Jonathan Stöckl (js801@cam.ac.uk) I will be writing a paper on the women in Ez 13, and the implications that the roles of ANE prophets and prophetesses have for our evaluation of their role in this chapter and the development of the role of prophetesses in Israel, including a few remarks about recent literature about woman prophets in the Hebrew Bible and the ANE, in which I will criticise a logical circle in the reconstructions of female prophecy in Israel in this literature.	1) Reinhard G. Kratz reinhard.kratz@theologie.uni-goettingen.de 2) Pernille Carstens pca@teol.ku.dk
Göttingen	Roman Vielhauer (roman.vielhauer@theologie.uni-goettingen.de) Reading Hosea in Qumran How was the book of Hosea understood in Qumran? Or, put differently: can we detect a consistent perspective of reading for a discrete prophetic book? And if so, how does it relate to the overall understanding of the book itself? These questions will be addressed in the paper. In this regard I will confine myself to those explicit Hosea quotations marked as such by quotation or interpretation formulae. They are encountered in the two pesharim on the Book of Hosea, the so-called Midrash on Eschatology, and the Damascus Document. One further quotation might be found in the pesher on Isaiah C.	1) Martti Nissinen martti.nissinen@helsinki.fi 2) Annette Steudel annette.steudel@theologie.uni-goettingen.de
	Martin Jagonak (martin.jagonak@theologie.uni-goettingen.de) The influence of Jewish Noah-traditions on the Qur'ān and later Islamic literature In the Qur'ān, Noah is a prophet, who urges his contemporaries to turn away from idolatry, calls upon them to worship Allah, the one true God, and threatens the disbelievers with severe punishment. Thus, the passages dealing with Noah focus mainly on his role as a prototype of the	1) Juha Pakkala pakkalajuha@yahoo.de 2) Terje Stordalen terje.stordalen@teologi.uio.no

	prophet Muhammad and indicate only the rough outlines of the well-known story of the Flood in Genesis 6–9. On the other hand, however, some remarkable details are parallel to Jewish Haggada. In later Islamic literature the influence of post-biblical midrashic embellishments is even stronger. Qur'ān commentators, theologians, historians and especially the authors of the literary genre of "tales of the prophets" expand considerably on the story of Noah and the Flood and give additional information which proves that they are quite familiar with Noah-traditions of Jewish origin. The paper will discuss selected non-biblical traditions of the Jewish Hellenistic milieu of the Second Temple period (mainly from the Book of Enoch, the Book of Jubilees and the Dead Sea Scrolls) and their form and function in Islamic literature. The subject is part of the Habilitation-project "The figure of Noah in Jewish, Christian and Islamic Tradition".	