

Submit original with signatures + 1 copy + electronic copy to Faculty Senate (Box 7500).
 See <http://www.uaf.edu/uafgov/faculty-senate/curriculum/course-degree-procedures/> for a complete description of the rules governing curriculum & course changes.

TRIAL COURSE OR NEW COURSE PROPOSAL

SUBMITTED BY:

Department	RELG	College/School	CTC/CRCD
Prepared by	M. Strohmaier	Phone	2836
Email Contact	mstrohmaier@alaska.edu	Faculty Contact	Mahla Strohmaier

1. ACTION DESIRED
 (CHECK ONE): Trial Course New Course

2. COURSE IDENTIFICATION:

Dept	RELG	Course #	F231	No. of Credits	3.0
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Justify upper/lower division status & number of credits: The course content represents second-year level knowledge.

3. PROPOSED COURSE TITLE: **Prophecy, Shamanism and Scripture**

4. To be CROSS LISTED? No If yes, Dept: Course #

(Requires approval of both departments and deans involved. Add lines at end of form for additional required signatures.)

5. To be STACKED? No If yes, Dept. Course #

Stacked course applications are reviewed by the (Undergraduate) Curricular Review Committee and by the Graduate Academic and Advising Committee. Creating two different syllabi—undergraduate and graduate versions—will help emphasize the different qualities of what are supposed to be two different courses. The committees will determine: 1) whether the two versions are sufficiently different (i.e. is there undergraduate and graduate level content being offered); 2) are undergraduates being overtaxed?; 3) are graduate students being undertaxed? In this context, the committees are looking out for the interests of the students taking the course. Typically, if either committee has qualms, they both do. More info online - see URL at top of this page.

6. FREQUENCY OF OFFERING: As Demand Warrants
 Fall, Spring, Summer (Every, or Even-numbered Years, or Odd-numbered Years) - or As Demand Warrants

7. SEMESTER & YEAR OF FIRST OFFERING (AY2013-14 if approved by 3/1/2013; otherwise AY2014-15) Spring 2014

8. COURSE FORMAT:

NOTE: Course hours may not be compressed into fewer than three days per credit. Any course compressed into fewer than six weeks must be approved by the college or school's curriculum council. Furthermore, any core course compressed to less than six weeks must be approved by the core review committee.

COURSE FORMAT: (check all that apply) 1 2 3 4 5 6 weeks to full semester

OTHER FORMAT (specify)

Mode of delivery lecture
 (specify lecture, field trips, labs, etc)

9. CONTACT HOURS PER WEEK:	3/1	LECTURE hours/weeks		LAB hours /week		PRACTICUM hours /week
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Note: # of credits are based on contact hours. 800 minutes of lecture=1 credit. 2400 minutes of lab in a science course=1 credit. 1600 minutes in non-science lab=1 credit. 2400-4800 minutes of practicum=1 credit. 2400-8000 minutes of internship=1 credit. This must match with the syllabus. See <http://www.uaf.edu/uafgov/faculty-senate/curriculum/course-degree-procedures-guidelines-for-computing/> for more information on number of credits.

OTHER HOURS (specify type)	
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10. COMPLETE CATALOG DESCRIPTION including dept., number, title, credits, credit distribution, cross-listings and/or stacking (50 words or less if possible):

Example of a complete description:

**FISH F487 W, O Fisheries Management
3 Credits Offered Spring**

Theory and practice of fisheries management, with an emphasis on strategies utilized for the management of freshwater and marine fisheries. Prerequisites: COMM F131X or COMM F141X; ENGL F111X; ENGL F211X or ENGL F213X; ENGL F414; FISH F425; or permission of instructor. Cross-listed with NRM F487. (3+0)

**RELG F231 Prophecy, Shamanism and Scripture
3 credits Offered As Demand Warrants**

An introductory exploration into the phenomena of prophecy and shamanism as they are conceived and manifested within the textual and cultural traditions of Judaism and Christianity. Comparative evidence is considered from ancient Near Eastern and Mediterranean sources, and modern insights from cultural anthropology and cognitive psychology are brought to bear upon the Biblical materials, in efforts to situate their prophetic and/or shamanistic features within social scientific models of culture and mind. (3+0)

11. COURSE CLASSIFICATIONS: Undergraduate courses only. Consult with CLA Curriculum Council to apply S or H classification appropriately; otherwise leave fields blank.

H = Humanities S = Social Sciences

Will this course be used to fulfill a requirement for the baccalaureate core? If YES, attach form.	YES:		NO:	X
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IF YES, check which core requirements it could be used to fulfill:

O = Oral Intensive, Format 6 <input type="checkbox"/>	W = Writing Intensive, Format 7 <input type="checkbox"/>	Natural Science, ("X" for Core) Format 8 <input type="checkbox"/>
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11.A Is course content related to northern, arctic or circumpolar studies? If yes, a "snowflake" symbol will be added in the printed Catalog, and flagged in Banner.

YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
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12. COURSE REPEATABILITY:

Is this course repeatable for credit?	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
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Justification: Indicate why the course can be repeated (for example, the course follows a different theme each time).	
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How many times may the course be repeated for credit?		TIMES
If the course can be repeated for credit, what is the maximum number of credit hours that may be earned for this course?		CREDITS

If the course can be repeated with variable credit, what is the maximum number of credit hours that may be earned for this course?		CREDITS
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13. **GRADING SYSTEM:** Specify only one. Note: Later changing the grading system for a course constitutes a Major Course Change.

LETTER: PASS/FAIL:

RESTRICTIONS ON ENROLLMENT (if any)

14. **PREREQUISITES**
These will be required before the student is allowed to enroll in the course.

15. **SPECIAL RESTRICTIONS, CONDITIONS**

16. **PROPOSED COURSE FEES**
Has a memo been submitted through your dean to the Provost for fee approval?
Yes/No

17. **PREVIOUS HISTORY**
Has the course been offered as special topics or trial course previously?
Yes/No

If yes, give semester, year, course #, etc.:

18. **ESTIMATED IMPACT**
WHAT IMPACT, IF ANY, WILL THIS HAVE ON BUDGET, FACILITIES/SPACE, FACULTY, ETC.

19. **LIBRARY COLLECTIONS**
Have you contacted the library collection development officer (kljensen@alaska.edu, 474-6695) with regard to the adequacy of library/media collections, equipment, and services available for the proposed course? If so, give date of contact and resolution. If not, explain why not.
 No Yes No impact on library collections.

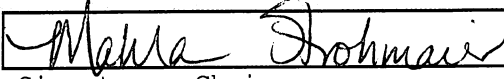
20. **IMPACTS ON PROGRAMS/DEPTS**
What programs/departments will be affected by this proposed action? Include information on the Programs/Departments contacted (e.g., email, memo)

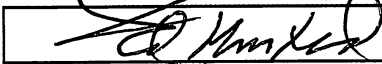
21. **POSITIVE AND NEGATIVE IMPACTS**
Please specify positive and negative impacts on other courses, programs and departments resulting from the proposed action.

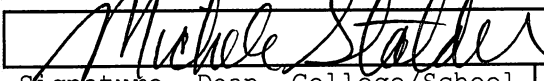
JUSTIFICATION FOR ACTION REQUESTED

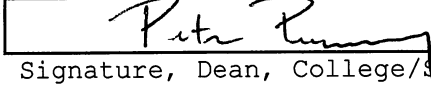
The purpose of the department and campus-wide curriculum committees is to scrutinize course change and new course applications to make sure that the quality of UAF education is not lowered as a result of the proposed change. Please address this in your response. This section needs to be self-explanatory. Use as much space as needed to fully justify the proposed course.

APPROVALS: Add additional signature lines as needed.

 Signature, Chair, Program/Department of:	Date 2-1-2013 <u>RELG/CTC</u>
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 Signature, Chair, College/School Curriculum Council for:	Date 2-4-13 <u>CRCD</u> <u>CTC</u>
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 Signature, Dean, College/School of:	Date 2/5/13 <u>CTC</u>
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 Signature, Dean, College/School of:	Date 2/6/13 <u>CRCD</u>
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Offerings above the level of approved programs must be approved in advance by the Provost.

Signature of Provost (if above level of approved programs)	Date
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ALL SIGNATURES MUST BE OBTAINED PRIOR TO SUBMISSION TO THE GOVERNANCE OFFICE

Signature, Chair Faculty Senate Review Committee:	Date
___ Curriculum Review ___ GAAC ___ Core Review ___ SADAC	

ADDITIONAL SIGNATURES: (As needed for cross-listing and/or stacking)

Signature, Chair, Program/Department of:	Date
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Signature, Chair, College/School Curriculum Council for:	Date
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Signature, Dean, College/School of:	Date
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ATTACH COMPLETE SYLLABUS (as part of this application). The guidelines are online:

<http://www.uaf.edu/uafgov/faculty-senate/curriculum/course-degree-procedures-/uaf-syllabus-requirements/>

The Faculty Senate curriculum committees will review the syllabus to ensure that each of the items listed below are included. If items are missing or unclear, the proposed course (or changes to it) may be denied.

SYLLABUS CHECKLIST FOR ALL UAF COURSES

During the first week of class, instructors will distribute a course syllabus. Although modifications may be made throughout the semester, this document will contain the following information (as applicable to the discipline):

1. Course information:

Title, number, credits, prerequisites, location, meeting time
(make sure that contact hours are in line with credits).

2. Instructor (and if applicable, Teaching Assistant) information:

Name, office location, office hours, telephone, email address.

3. Course readings/materials:

Course textbook title, author, edition/publisher.
 Supplementary readings (indicate whether required or recommended) and
 any supplies required.

4. Course description:

Content of the course and how it fits into the broader curriculum;
 Expected proficiencies required to undertake the course, if applicable.
 Inclusion of catalog description is *strongly* recommended, and
 Description in syllabus must be consistent with catalog course description.

5. Course Goals (general), and (see #6)

6. Student Learning Outcomes (more specific)

7. Instructional methods:

Describe the teaching techniques (eg: lecture, case study, small group discussion, private instruction, studio instruction, values clarification, games, journal writing, use of Blackboard, audio/video conferencing, etc.).

8. Course calendar:

A schedule of class topics and assignments must be included. Be specific so that it is clear that the instructor has thought this through and will not be making it up on the fly (e.g. it is not adequate to say "lab". Instead, give each lab a title that describes its content). You may call the outline Tentative or Work in Progress to allow for modifications during the semester.

9. Course policies:

Specify course rules, including your policies on attendance, tardiness, class participation, make-up exams, and plagiarism/academic integrity.

10. Evaluation:

Specify how students will be evaluated, what factors will be included, their relative value, and how they will be tabulated into grades (on a curve, absolute scores, etc.) Publicize UAF regulations with regard to the grades of "C" and below as applicable to this course. (Not required in the syllabus, but may be a convenient way to publicize this.) Faculty Senate Meeting #171:
<http://www.uaf.edu/uafgov/faculty-senate/meetings/2010-2011-meetings/#171>

11. Support Services:

Describe the student support services such as tutoring (local and/or regional) appropriate for the course.

12. Disabilities Services: Note that the phone# and location have been **updated**.

The Office of Disability Services implements the Americans with Disabilities Act (ADA), and ensures that UAF students have equal access to the campus and course materials.

State that you will work with the Office of Disabilities Services (208 WHITAKER BLDG, 474-5655) to provide reasonable accommodation to students with disabilities.



COURSE INFORMATION:

Title: **Prophecy, Shamanism, and Scripture**



uafprophecy.blogspot.com (official course website—required)



twitter.com/UAFprophecy (extra credit—optional)

- Meeting Times/Dates: Fall 2013(days & times TBD)
- Location: TBD

- Department/Number: RELG F294
- Credits: 3 (three)
- Prerequisites: none

INSTRUCTOR INFORMATION:

Name: Dr. Paul Korchin

Office Location: none (adjunct faculty)
Telephone: 907-374-8870 (before 10pm)

Office Hours: by appointment
E-Mail: pdkorchin@alaska.edu

COURSE READINGS / MATERIALS:

Textbook: *Prophecy and Society in Ancient Israel*
Author: Robert R. Wilson
Publisher: Fortress Press: Minneapolis MN, 1980

Textbook: *Life of a Galilean Shaman: Jesus of Nazareth in Anthropological-Historical Perspective*
Author: Pieter F. Craffert
Publisher: James Clarke & Co: Cambridge UK, 2008.

Supplementary Readings: Relevant texts, articles, and audio/visual materials will be provided via the course website and/or photocopied handouts.

Supplies Required: Computer with internet access (available @UAF, CTC campuses).

COURSE DESCRIPTION:

An introductory exploration into the phenomena of prophecy and shamanism as they are conceived and manifested within the textual and cultural traditions of Judaism and Christianity. Comparative evidence is considered from ancient Near Eastern and Mediterranean sources, and modern insights from cultural anthropology and cognitive psychology are brought to bear upon the Biblical materials, in efforts to situate their prophetic and/or shamanistic features within social scientific models of culture and mind.

STUDENT LEARNING OUTCOMES / OBJECTIVES:

By the conclusion of this course the diligent student will possess a solid foundational knowledge about the religious, political, and social dynamics involved with prophecy and shamanism in Biblical traditions. The attentive student will gain insights into various shared as well as distinctive behaviors and/or beliefs which delineate prophetic and shamanistic phenomena. The dedicated student will acquire useful analytical constructs by which to describe and explain scriptural understandings about modes of mediation between the human and spirit worlds.

INSTRUCTIONAL METHODS:

Within the classroom, this course will be conducted in a lecture–seminar format, featuring presentations and questions by the instructor designed to engage students in productive considerations and discussions about the materials and topics at hand. Visual media will be incorporated (chiefly PowerPoint slides) to provide a more vivid context for reflection and conversation. Beyond the classroom, this course will maintain blogging and micro-blogging sites in order to foster a more sustained and vibrant intellectual dialogue about the religions of the world. Postings will include relevant multimedia sources, class discussion threads, and course logistics.

COURSE CALENDAR:

WEEK 1: What is Prophecy?—popular notions & scholarly constructs
 Readings: Wilson, *Prophecy and Society* 14–88
 M. Weber, *The Prophet* (1966)

WEEK 2: What is Shamanism?—popular notions & scholarly constructs
 Readings: Craffert, *Galilean Shaman* 135–212
 M. Eliade, *Shamanism* (1951)

- WEEK 3: The Biblical Neighborhood—prophecy in the Ancient Near East
 Readings: Wilson, *Prophecy and Society* 89–134
 Texts: Oracles to *Zimri-Lim* and *Esarhaddon*
Deir- 'Alla Inscription
Numbers 22:1–24:25
- WEEK 4: The Jewish Testament—Samuel & Nathan as royal advocates
 Readings: Wilson, *Prophecy and Society* 169–84; 263–66
 Texts: *1-Samuel* 1–3
2-Samuel 7,12; *1-Kings* 1
- WEEK 5: The Jewish Testament—Elijah & Elisha as royal adversaries
 Readings: Wilson, *Prophecy and Society* 192–212
 Texts: *1-Kings* 17–19, 21; *2-Kings* 1–9
- WEEK 6: The Jewish Testament—Amos & Hosea as ethical clarions
 Readings: Wilson, *Prophecy and Society* 226–31; 266–70
 Texts: *Amos* 1–9; *Hosea* 1–14
- WEEK 7: The Jewish Testament—Isaiah(s) as confident critic
 Readings: Wilson, *Prophecy and Society* 213–19; 270–74
 Texts: *Isaiah* 1–11, 40–44, 60–62
- WEEK 8: The Jewish Testament—Jeremiah as reluctant indicter
 Readings: Wilson, *Prophecy and Society* 231–51
 Texts: *Jeremiah* 1, 11–23, 30–33
- WEEK 9: The Jewish Testament—Ezekiel as frenzied visionary
 Readings: Wilson, *Prophecy and Society* 282–87
 Texts: *Ezekiel* 1–5, 10, 13, 37
- WEEK 10: Revisiting the Neighborhood—prophecy in the Graeco–Roman world
 Readings: Craffert, *Galilean Shaman* 3–134
 Texts: *Delphic Oracles*
Sibylline Oracles
- WEEK 11: The Christian Testament—Jesus as inspired healer
 Readings: Craffert, *Galilean Shaman* 213–44; 353–82
 Texts: *Mark* 1–3, 5–9
Matt 8–10, 12, 15, 20
Luke 4–9, 11, 13, 17–18
John 5, 11
- WEEK 12: The Christian Testament—Jesus as transformative harbinger
 Readings: Craffert, *Galilean Shaman* 245–352
 Texts: *Mark* 1, 9, 13, 16
Matt 4, 14, 17, 24–25, 28

Luke 3, 4, 8–9, 12–13, 17, 21, 24
John 1, 5–6, 9, 20

WEEK 13: The Christian Testament—Spirit & charisma among early Christians

Readings: Craffert, *Galilean Shaman* 383–422
 Texts: *Acts* 2–3, 7–9, 19,

WEEK 14 Conclusions—prophecy, shamanism & varieties of religious experience

Readings: R. Hamayon, *Shamanism: A Religion of Nature?*
 S. Kan, *Shamanism and Christianity*

COURSE POLICIES:

This three-credit course is an elective, designed to appeal to students who are attracted to its subject matter and/or to fulfilling core academic (Humanities) requirements toward UAF Associate and/or Bachelor degrees. For those who enroll in this course for credit, consistent and prompt attendance are mandatory, as well as timely completion of the weekly reading and online assignments, the three critical reflection papers, and the final exam. All students are required to exhibit an engaged intellectual curiosity and respectfulness toward the subject matter and fellow class participants, both in the classroom and online. Plagiarism and other academic dishonesty are intolerable, and will be forwarded to the appropriate college authorities for disciplinary measures (*consult the course website for guidance about avoiding plagiarism, proper citation methods, and resources available from the UAF Writing Center*).

EVALUATION:

Auditing is permitted (the student *must formally* notify the UAF Registrar of this status). Letter grades for credit will be determined according to the following formula:

- 30% **Participation—attendance** (10%): promptness & consistency (unexcused absences cost 2-points each; unexcused late arrivals/early departures cost 1-point each); **in-class discussion** (10%): frequency, relevance, depth of questions, comments, engagement with instructor & colleagues regarding lectures/readings; **online feedback** (10%): frequency & substance of reactions/reflections about course website postings (3x/week = A–B; 2x/week = B–C; 1x/week = C–D; 0x/week = F).
- 15% **Take-Home Midterm Exam**—combined short answer and essay format, pertaining to cumulative subject matter of course. Grading rubric based on structure, content, depth.
- 25% **Take-Home Final Exam**—combined short answer and essay format, pertaining to cumulative subject matter of course. Grading rubric based on structure, content, depth.

- 30% **Research Paper**—incorporating chosen and/or assigned subjects and themes in synthetic and original manners; 12–15 pages (double-spaced text, 12-point font, 1-inch margins, with proper spelling, grammar, citations). *An unexcused late paper will receive a failing grade.* Grading rubric based on structure, content, depth.

Based upon the following scale:

A+	98–100
A	94–97
A-	91–93
B+	88–90
B	84–87
B-	81–83
C+	78–80
C	74–77
C-	71–73
D+	68–70
D	64–67
D-	61–63
F	0–60

SUPPORT SERVICES:

UAF Academic Advising Center @509 Gruening Building (main campus). Services for degree seeking and non-degree seeking students. Visit www.uaf.edu/advising on the web or contact via phone (907-474-6396) or e-mail (uaf.advising@alaska.edu).

UAF Writing Center @801 Gruening Building (main campus). Tutor-provided assistance with all stages of the academic writing process. Visit www.alaska.edu/english/writing-center on the web or contact via phone (907-474-5314).

DISABILITY SERVICES:

UAF Disability Services Office @208 Whitaker Building (main campus). A part of UAF's Center for Health and Counseling, providing academic accommodations to enrolled and eligible students. Visit www.uaf.edu/disability on the web or contact via phone (907-474-5655) or e-mail (uaf-disabilityservices@alaska.edu).

Curriculum Vitae

Paul Dmytro Korchin

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Fairbanks, AK 99707
907-374-8870
pdkorchin@gmail.com

Academic Degrees

- **Ph.D.**—2001—Near Eastern Languages and Civilizations (Hebrew Bible and Semitic Philology concentration), Harvard University, Cambridge, Massachusetts. Dissertation accepted with honors.
- **M.Div.**—1993—Biblical and Ancient Near Eastern Studies, Yale University, New Haven, Connecticut (*summa cum laude*). Recipient of Marvin H. Pope Award for Excellence in Biblical Hebrew.
- **A.B.**—1987—Theology (major), Psychology (minor), Georgetown University, Washington, D.C. (*magna cum laude*). Recipient of Brennan Medal for Theological Achievement.

Areas of Competence

- **Exegetical**—Historical, Form, Redaction & Rhetorical Criticism; Biblical Theologies & Ethics (Jewish & Christian Testaments); Ancient Near Eastern & Mediterranean Literatures; Early Rabbinic & Patristic Exegesis; Modern & Postmodern Interpretive Paradigms.
- **Sociocultural**—Ancient Near Eastern & Mediterranean Archaeology, Architectures, Religions, Economic Systems, Political Structures, Ethnicity Dynamics, Gender Relations; Modern Middle Eastern Religious–Political Relations; Comparative Religions (Eastern/Western); Indigenous Spiritualities; Anthropology & Psychology of Religion.
- **Linguistic**—Hebrew (classical, epigraphic, modern), Canaanite, Ugaritic, Phoenician–Punic, Aramaic, Syriac, Akkadian, Sumerian, Arabic, Greek, Latin, German, French (variously expert to functional).
- **Philological**—Comparative Semitic, Historical Hebrew, Peripheral Akkadian (discourse, syntax, morphology, phonology); Northwest Semitic Inscriptions (epigraphy, paleography); Textual Criticism (Jewish & Christian Testaments).

Teaching Experience

Instructor:

- ***Religions of the World*** (University of Alaska, since 2010). A comparative survey encompassing major religious traditions that emerged along the Eastern–Western spectrum of civilizations anchored by Asia and Europe (especially Hinduism, Buddhism, Judaism, Christianity, Islam). Attention is also devoted to the Northern–Southern axis of religions originating in Africa and the Americas. Societal dynamics of living religious traditions amid modernity are discussed and assessed via a seminar component.
- ***Introduction to the Bible*** (University of Alaska, since 2011). An inclusive survey of the textual and material cultures composing both the Jewish and Christian scriptural canons. Attention is paid to key literary and rhetorical aspects of the biblical books, along with their related historical and archaeological dimensions. Situating the texts within their larger Ancient Near Eastern and Mediterranean sociocultural contexts figures prominently, as does examining the tensions between biblical and extrabiblical historiographies.
- ***End of Days—Apocalyptic Across the Ages*** (University of Alaska, for 2012). A study into the origins and interpretive history of scriptural traditions dealing with the end times. What were the ancient sociocultural circumstances out of which Jewish and Christian apocalypticism developed? In what manners do noncanonical apocalyptic narratives and images compare or contrast with those of the Bible? How and why have biblical apocalyptic traditions been (mis)appropriated during later eras, including our own?
- ***Rebellious Women of the Bible*** (University of Alaska, since 2011). A literary and sociological exploration into negative portrayals of the feminine within the Old and New Testament texts, including their original Ancient Near Eastern and Mediterranean cultural contexts as well as key interpretive traditions throughout history. Why were certain women in the Bible subjected to social criticism and moral condemnation? How were these judgments appropriated and applied by later Jewish and Christian communities? What are the contemporary social ramifications for the Bible’s ethics of the feminine?
- ***The Biblical Environment—Societal Ecology in Ancient Israel*** (University of Alaska, since 2010). An integrative survey of Ancient Israel’s geographical, hydrological, and meteorological features with respect to how they shape—and are shaped by—the ancient social order. In what manners and for what reasons did the peoples of the Bible settle, build, irrigate, farm, hunt, fish, trade, dress, and make war as they did? This course integrates literary and archaeological evidence in efforts to reconstruct and comprehend such cultural ecosystems, along with their impacts upon modern environmental ethics.
- ***Isaac versus Ishmael—The Israeli–Palestinian Conflict*** (University of Alaska, since 2009). Why is contemporary Arab–Israeli hatred so bloody and intractable? This course investigates the strife in its interlocking historical, political, religious, ethnic, ethical, and archaeological dimensions, exploring how past events and traditions are conceived—and

reconceived—by opposing peoples in the light and shadow of their present situations and future aspirations.

- ***Gilgamesh—Civilization’s First Epic*** (University of Alaska, since 2008). A seminar focusing upon close reading and critical analysis of the story in English, supplemented by linguistic, archaeological, artistic, and cultural references to the Sumerian and Akkadian antecedents. A recurrent topic of inquiry involves the primeval substance and structure of epic genre and how it resonates in subsequent examples such as *Iliad*, *Odyssey*, and *Beowulf*.
- ***Of Icons and Ethnicity*** (University of Alaska, since 2007). An inquiry into the motivations and dynamics of cultural self-identification and differentiation. The primary locus of attention is the Levant in its ancient (Egyptian, Canaanite, Philistine, Israelite), medieval (Crusader, Islamic), and modern (Israeli, Palestinian) permutations. Paradigms of exploration include the anthropological, archaeological, artistic, and philological. A further comparative perspective is incorporated by considering Athabascan–Eskimo (and, within the latter, Yupik–Inupiat) ethnicity dynamics in Alaska.
- ***Dealing with Demons and Death—Magic in the Ancient World*** (University of Alaska, since 2006). An exploration into Ancient Near Eastern and Mediterranean traditions of magic as evidenced by Egyptian, Mesopotamian, Graeco–Roman, and Biblical texts and artifacts. Attention is paid to the rationales, methods, ethics, and efficacies involved with variously preventing, mitigating, or invoking dangerous forces such as demons, ghosts, illnesses, and curses. Magic is also compared and contrasted with alternative systems of causality, including religion, medicine, and science.
- ***The Rise of Biblical Monotheism*** (University of Alaska, since 2005). An inquiry into the emergence and development of Judeo–Christian monotheism within its Ancient Near Eastern and Hellenistic cultural contexts. Consideration is given to ancient texts and artifacts, as well as to ongoing scholarly debates concerning when, how, and why monotheism arose from within an established and reputable socioreligious matrix of polytheism.
- ***Archaeology in the Holy Land*** (University of Alaska, since 2004). An introduction to the core tenets and methods of Levantine archaeology, and their development over time. Attention is paid to the motives, past and present, for undertaking excavations within the region, and to archaeology’s abilities as well as limitations for illuminating ancient cultures. The interpretive tensions arising between biblical texts and material artifacts are also pondered.
- ***Writing and Reading—Origins and (R)evolutions*** (University of Alaska, since 2003). A study into the development of literacy and its influence upon human civilization. Topics include the cuneiform, hieroglyphic, and alphabetic writing systems of the Ancient Near East, the emergence of writing in Meso-America and East Asia, elite versus egalitarian access to writing, the social roles of scribes, the religious and political legacies of the

printing press, as well as writing and reading in a virtual universe (e-mail, texting, web social networking).

- ***Creation versus Chaos—Making and Unmaking the Cosmos*** (University of Alaska, since 2002). A comparative investigation into select ancient mythic cosmologies (Biblical, Mesopotamian, Egyptian, Alaska Native) and modern scientific theories of the universe (Newton, Einstein, Hawking), including their respective impacts upon human self-perception.
- ***Sacred Space, Bloody Ground—Jerusalem through Jewish, Christian, and Muslim Eyes*** (University of Alaska, since 2002). An archaeological and architectural survey involving the theological and political significance of the Holy City for the three Abrahamic religions, focusing upon points of commonality and contrast, and placing former as well as ongoing conflicts in historical and ethical perspective.
- ***Advanced Classical Hebrew*** (Harvard University, 2000–2001). An in-depth philological study of several Minor Prophetic books (Amos, Hosea, Habakkuk, Nahum, Joel, Jonah), concentrating upon grammar and syntax, as well as relevant models of poetry (by Robert Lowth, James Kugel, Roman Jakobson).

Teaching Fellow:

- ***The Bible and Its Interpreters*** (Harvard University, 1997; Dr. James Kugel, instructor). A study of early Jewish and Christian biblical hermeneutics, focusing upon the interpretative frameworks and methodologies brought to bear upon the Hebrew Scriptures by ancient faith communities.
- ***The Legacy of the Ancient Near East*** (Harvard University, 1996; Dr. Paul Hanson, instructor). A survey of the region's religious and social motifs (creation, dying and rising god, law, kingship, prophecy, apocalyptic), and their influence upon modern day thought and belief.
- ***Jerusalem: The Holy City*** (Harvard University, 1995; Dr. Lawrence Stager, instructor). An examination of the archaeological and architectural—as well as the associated religious and political—history of Jerusalem, from ancient until modern times.

Publications

Monograph:

- ***Markedness in Canaanite and Hebrew Verbs***. Harvard Semitic Studies 58. Winona Lake: Eisenbrauns, 2008. An innovative neo-structuralist examination into how the Northwest Semitic verb paradigms underlying Biblical Hebrew and Amarna Canaanite (*yaqtul*, *yaqtulu*, *yaqtula*) are, and are not, determinative of tense–aspect–mood values, as opposed to extraverbal structures ranging from syntax to discourse units. Functions

involving temporal (non)anteriority as well as modal (non)volition are shown to be determinative for the prefixed verbal systems of both languages.

Articles:

- ***Grammaticalization and the Biblical Hebrew Pseudo-Cohortative*** (forthcoming, University of Chicago Press, 2012). A typological study of the roughly one hundred instances of 'eqtəlâ and niqtəlâ that do not conform to normative volitive modal functions in Biblical Hebrew, including evidence for a consistent alternative meaning of verbal action oriented away from the speaker (i.e., centrifugal), and arguments for its origin.
- ***Encyclopedia of Hebrew Language and Linguistics*** (forthcoming from Brill USA, 2012). Author of entries on *Biform*, *Phonemic Split*, and *Reanalysis*. A three volume, 1500 page authoritative reference work for Hebraists and general linguists.
- ***Suspense and Authority amid Biblical Hebrew's Dislocated Constructions*** (forthcoming). An investigation—utilizing empirically supported insights from cognitive psychology and linguistics—into Biblical Hebrew's distinct rhetorical uses of front (aka, 'left') dislocation, a multilingual phenomenon wherein a substantival phrase gets positioned as a syntactically independent antecedent to a clause featuring a co-referential, resumptive constituent (e.g., *Concerning Sarai your wife—you shall no longer call her name Sarai* [Genesis 17:15]).

Reviews:

- ***Biblical Hebrew in Its Northwest Semitic Setting: Typological and Historical Perspectives***, S. E. Fassberg and A. Hurvitz, eds., Eisenbrauns 2006. In *Hebrew Studies* 48 (2007): 348–59.
- ***Word Order in the Biblical Hebrew Finite Clause***, by Adina Moshavi, Eisenbrauns 2010. In *Hebrew Studies* 52 (2011): 419–24.
- ***The Days of Our Years: A Lexical Semantic Study of the Life Cycle in Biblical Israel***, by Milton Eng, T&T Clark, 2011. Forthcoming, *Review of Biblical Literature*, April 2012.
- ***Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1–24***, by Job Jindo, Eisenbrauns 2010. Forthcoming, *Hebrew Studies* 53 (2012).

Academic Papers

- ***It Ain't Nothing—The Cognitive–Cosmic Dynamics of Nonexistence in the Hebrew Bible.*** A study of the particle 'ayin (construct form 'ên, “nothing, not”) within a cognitive linguistic framework, whereby the negated entity/action is shown to be situated variously inside or outside of a conceptually bounded space, demarcated by ancient Israel's images/notions of cosmology. To be submitted for presentation at the Society of Biblical Literature annual meeting, Chicago, 2012.
- ***Grammaticalization and the Biblical Hebrew Pseudo-Cohortative*** (please see above, under *Publications*). Presented to the *Linguistics and Biblical Hebrew* section at the Society of Biblical Literature annual meeting, New Orleans, 2009.

Doctoral Dissertation

- ***Markedness and Semitic Morphology (Harvard University, 2001).***
Accepted with honors by the Graduate School of Arts and Sciences faculty.

Committee: John Huehnergard (advisor)—Professor of Semitic Philology, Department of Near Eastern Languages and Civilizations.
Jo Ann Hackett—Professor of the Practice of Biblical Hebrew and Northwest Semitic Epigraphy, Department of Near Eastern Languages and Civilizations.
Calvert Watkins—Victor S. Thomas Professor of Linguistics and the Classics, Department of Linguistics.

Community Lectures

(Supported by the University of Alaska)

- *Jerusalem's Sacred Space and Bloody Ground* (2002).
- *The Origins of Writing* (2003).
- *Archaeology in the Holy Land* (2004).
- *Crusader and Zionist—Radical Islamic Characterizations of the Intruder* (2007).
- *Excavating at Israel's Tel Zayit—A View from the Ground Down* (2008).
- *The Holy Land—Ancient and Imminent* (2009).

Archaeological Fieldwork

- Assistant Supervisor, Squares Y1, Z1, B20 (2010 season); Square Y1 (2008 season)—***Tel Rehov Excavations*** (Beth-Shean Valley Archaeological Project, Israel), directed by Dr. Amihai Mazar, Hebrew University of Jerusalem. Participation in 2012 season is pending.

- Assistant Supervisor, Square O19 (2009 season); Square N18 (2007 season)—*Zeitah Excavations* (Tel Zayit, Israel), directed by Dr. Ron Tappy, Pittsburgh Theological Seminary.
- Excavator—*Inupiat Eskimo House Pit Excavations* (Nome, Alaska), directed by Margan Grover, U.S. Army Corps of Engineers (2006 season).

Professional Memberships

- American Schools of Oriental Research
- Catholic Biblical Association of America
- National Association of Professors of Hebrew
- Society of Biblical Literature
- American Anthropological Association

Employment Experience

Current (since 2002):

- **Adjunct Professor—University of Alaska Fairbanks** (Nome & Fairbanks, Alaska: www.uaf.edu). Responsibilities at the state's flagship campus include developing and teaching core curriculum courses in both Bible and World Religions, as well as special topic courses pertaining to the ancient, medieval, and modern Near East (please see above, under *Teaching Experience*). I am also working with the administration to establish an inaugural Minor in Religious Studies for UAF.

Former (through 2009):

- **News Director—KNOM Radio Station** (Nome, Alaska: www.knom.org). Duties included coordinating the daily operations and strategic vision of the News and Public Affairs Department; recruiting, training, managing, and editing department staff; identifying, assigning, researching, producing, and airing topics/events of relevance to Nome and several dozen Yupik and Inupiat Eskimo villages across Western Alaska, as well as to a statewide audience via the Alaska Public Radio Network. Additional responsibilities involved working with other senior staff to manage station personnel, infrastructure, and finances on behalf of continued success. The radio station garnered numerous prestigious state and national awards during my tenure.

Administrative Experience

- **Vice-President, Board of Directors—KNOM Radio Mission, Inc.** Appointed in 2011 to the founding seven-member executive board of a newly reorganized 501(c)(3)

charitable organization with annual revenues of \$1.5 million. The continuing mandate of KNOM—the oldest operating Catholic missionary radio station in the United States, founded in 1971—is to inform, engage, inspire, and entertain listeners in the Yupik and Inupiat Eskimo villages and subsistence camps dotting the remote Western Alaskan bush.