

# Josua 1 9 Verschiedene Bersetzen

**Wilhelm Bacher**

**Exegetische Überlegungen zu Josua 1,5-9** Svenja Hahn, 2021-05-05 Akademische Arbeit aus dem Jahr 2020 im Fachbereich Theologie - Biblische Theologie, Note: 1,3, Friedrich-Alexander-Universität Erlangen-Nürnberg (Lehrstuhl für Altes Testament (Theologie)), Veranstaltung: Proseminar: Altes Testament, Sprache: Deutsch, Abstract: Die Arbeit stellt exegetische Überlegungen zu Josua 1,5-9 an. Hierfür wird zunächst eine Textanalyse vorgenommen. Anschließend behandelt der Autor den Deuteronomismus im Josuabuch, die Formgeschichte (die Amtseinsetzung Josuas) sowie die Traditionsgeschichte (Theologie vom Land). Die Arbeit schließt mit einer Gesamtinterpretation mit historischer Einordnung ab. Folgende Überlegungen fokussieren sich auf signifikante inhaltliche Divergenzen. Allgemein zeigt der Übersetzungsvergleich, dass die Elberfelder-Übersetzung 2006 die größte Nähe zum hebräischen Original aufweist. Eine erste sinnstiftende Unterscheidung findet sich in V. 5b. Die ausgewählten Übersetzungen variieren hier hinsichtlich des Tempusgebrauchs.

*Das Los Judas* Cor de Vos, 2014-10-22 In this book the origin and objects of the land description in Joshua 15 and its context are examined. Town lists and border descriptions are literarily, historiographically and theologically classified against the background of their relationships to Tetrateuch/Pentateuch/Hexateuch and the Deuteronomistic History. The first part deals with the text, context, and literary relationships of Joshua 15. The second part is devoted to the historical-geographical analysis of the area defined by the town list and border description of Joshua 15. In the third part the respective origins and objects of the successive phases in the history of the text are examined. All those who are dealing with Joshua 13-21 and the historiographical and theological meaning of land descriptions should read this thorough and encompassing study

Lesen in Antike und frühem Christentum Jan Heilmann, 2021-08-30 Die Studie zeichnet ein überraschend neues Bild der griechisch-römischen Lesekultur. Sie untersucht anhand der Leseterminologie, wie Menschen in der Antike ihr eigenes Lesen verstanden haben, und bezieht diese Ergebnisse auf die materiellen und sozialgeschichtlichen Zeugnisse über Leseverhalten und -bedingungen. Es werden verbreitete Annahmen widerlegt, z. B. über das grundsätzlich laute Lesen, über die Verbreitung einer performativen Vorlesekultur oder über den Gottesdienst als Ort der Erstrezeption neutestamentlicher Schriften. Ein differenziertes Modell zur Beschreibung von Lesepraktiken eröffnet neue Wege für die (historische)

Leseforschung auch in anderen Bereichen. Vor allem wird deutlich, dass sich die neutestamentlichen Schriften im Rahmen dieser Lesekultur verstehen lassen und z. T. für die individuell-direkte Lektüre konzipiert wurden. Damit werden auch elaborierte Lektürekonzepte plausibel, wie sie etwa das Markusevangelium voraussetzt.

**Die biblisch-hebräische Partikel ׀׀׀ im Lichte der antiken Bibelübersetzungen** Peter Juhás, 2017-03-27 English: In Die biblisch-hebräische Partikel ׀׀׀ im Lichte der antiken Bibelübersetzungen Peter Juhás addresses the function of the much-debated particle -nā in Biblical Hebrew from the point of view of the most important ancient Bible translations (Greek, Syriac, Latin). His research combines textual criticism, translation technique, discourse pragmatics, and the study of politeness in language. A systematic and comprehensive investigation of the evidence shows that the pragmatic function of this particle is strongly conditioned by the context and cannot be explained by a simple unified denominator. Hence an approach applying a differentiation of various discourse levels proves oneself to be very helpful for the interpretation of this complex particle. Deutsch: In der vorliegenden Monographie untersucht Peter Juhás die Funktion der viel diskutierten biblisch-hebräischen Partikel -nā im Lichte der wichtigsten antiken Bibelübersetzungen (LXX, Pšīṭṭā und Vulgata). Dabei werden Textkritik, Übersetzungswissenschaft, Diskurspragmatik und Höflichkeitsforschung kombiniert. Eine systematische und umfassende Untersuchung der textuellen Evidenz zeigt, dass die pragmatische Funktion dieser Partikel von jeweiligem Kontext stark konditioniert ist und mit einem einfachen gemeinsamen Nenner nicht erklärt werden kann. Ein Zugang, der verschiedene Diskursebenen unterscheidet, erweist sich daher für die Interpretation dieser komplexen Partikel als sehr hilfreich.

*Subjektive Faktoren in der Translation* Ines Dorn ,2023-04-20 Wie subjektiv sind Übersetzungen? Die Translationswissenschaft hat den Einfluss der Subjektivität lange vernachlässigt. Dabei sind ihre möglichen Auswirkungen auf die konkrete Gestalt eines Translats nicht zu unterschätzen. Die subjektiven Prämissen, unter denen eine Übersetzung entsteht, sind keineswegs Störfaktoren. Sie müssen jedoch bewusst gemacht, reflektiert und offengelegt werden. Ines Dorn stellt eine Möglichkeit vor, den Einfluss subjektiver Faktoren auf die Translation empirisch zu erfassen. Als Textkorpus dienen Übersetzungen der Hebräischen Bibel. Sie sind dafür bestens geeignet: einerseits aufgrund ihrer Bedeutung als Sakraltexte, andererseits wegen der großen zeitlichen und kulturellen Distanz zur Ausgangskultur. An ihnen zeigt sich besonders gut, wie subjektive Einflüsse zur bereichernden Vielfalt von Übersetzungen beitragen, die einer breitgefächerten Leserschaft zugutekommt.

Leben und Werke des Abulwalīd Merwān ibn Ġanāḥ (R. Jona) und die Quellen seiner Schrifterklärung Wilhelm Bacher, 1885

*Die deutsche Bibelu bersetzung des Mittelalters* Wilhelm Walther, 1892

*Die deutsche Bibelübersetzung des Mittelalters* Wilhelm Walther, 1889

*Vier Abhandlungen über Abulwalîd Ibn Ganâh, ca. 990-1050 / Wilhelm Bacher* Wilhelm Bacher, 1970

Vier Abhandlungen über Abulwalîd ibn Ganâh, ca. 990-1050 Wilhelm Bacher, 1970

**Einleitung in das Alte Testament, bearb. und herausg. von A. Brandt** Eduard Riehm, 1890

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**Einleitung in das Alte Testament** Eduard Riehm, 1890

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*Zeitschrift der Deutschen Morgenländischen Gesellschaft* Deutsche Morgenländische Gesellschaft, 1874

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**Geschichte des jüdischen Volkes im Zeitalter Jesu Christi** Emil Schürer, 1909

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