

JSS3 LITERATURE MODULE 1.2 ASSIGNMENT

The following are based on the Poem *Nightfall*

1. The poet presents night using.....angles
 - a. Five
 - b. Six
 - c. Two
 - d. Ten
2. According to the poet, night should be a time for.....
 - a. Fight
 - b. Politics
 - c. Study
 - d. Rest
3. On the contrast, night breeds.....
 - a. Fear
 - b. Harmony
 - c. Unity
 - d. Fun
4. Stanza 2 depicts night as.....
 - a. Harsh
 - b. Cool
 - c. Quarrelsome
 - d. Admiring
5. In line 22, the poet argues that night is not meant for people to.....
 - a. Dream dreams
 - b. Pursue dreams
 - c. Nurture dreams
 - d. Read
6. Another name given to the night by the poet is.....
 - a. Dusk
 - b. Solar
 - c. Dawn
 - d. Universe
7. In the last stanza, the poet shows that nightsleeps
 - a. Disturbs
 - b. Harmonizes
 - c. Encourages
 - d. Induces
8. One of the following is the theme of the poem
 - a. Parasites of the night
 - b. Criminal activities in the night
 - c. Overpowering nature of the night
 - d. Adverse effects of sleep
9. The poem is presented in stanzas
 - a. Ten
 - b. Fifteen
 - c. Four
 - d. Nine
10. The expression 'Night alias dusk' is a good example of a figure of speech called
 - a. Synecdoche
 - b. Hyperbole

Literature S For Jss3 In 2005

Łukasz Niesiołowski-Spanò



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Dziedzictwo Goliata Łukasz Niesiołowski-Spanò, 2012 Dziedzictwo Goliata to księga stanowi całość odpowiedzi na pytanie jaki wpływ na Hebrajczyków w Biblii mieli Filistyni. Lud ten przybył wraz z innymi Ludami Morza zapewne z terenów Egei i Anatolii osiedlił się w Palestynie w XII wieku p.n.e. i przez pewien czas odgrywał rolę lokalnego hegemonu. Plemienna nazwa w asna Filistyn w dalszą poczynając nazwie zasiedlanego przez nich terytorium Palestyny. W cieniu kultury filistynskiej formowały się wspólnoty polityczne Judy i Izraela. W nauce dominuje pogląd jakoby Filistyni pozostawali w ustawicznym konflikcie z Hebrajczykami. Ponadto Filistyni są przedstawiani zazwyczaj jako dzicy z owrodozy i nieokrzesani. Najbardziej obraz ten jest wynikiem przyjęcia biblijnego punktu widzenia na pradzieje Izraela. Niniejsze studium stawia pytania o zasadność takiego spojrzenia na historię starożytną Palestyny. Księga ta pozwala dostrzec elementy wskazujące nie tylko na konflikt między Filistynami i Hebrajczykami, ale także na ich wzajemne zależności. Proponowane wnioski ilustrują, jak wielki wpływ na Hebrajczyków mieli owi rzekomi barbarzyńcy. To Filistyni jawią się jako lud wyrefinowany i kulturalny, który wniósł w świat Hebrajczyków w cenne składowiki dziedzictwa myślenia i anatolijskiego. Paradoksalne zatem przedstawienie w Biblii zycia Filistyn, w nie wynika z dążenia do historycznie obiektywnej rekonstrukcji dziejów, lecz jest skutkiem swoistej manipulacji. Judejczycy mogli mieć kompleks zależności od silniejszego sąsiada i swej kulturowej niższości wobec nich stało się do jego stronniczego zobrazowania. Dziedzictwo Goliata w Judzie było bowiem znacznie większe niż gotowi byli to przyznać sami autorzy Starego Testamentu.

Zechariah George L. Klein, 2008 One in an ongoing series of esteemed and popular Bible commentary volumes based on the New International Version text. *Education and Learning in the Early Islamic World* Claude Gilliot, 2017-05-15 Studying education and learning in the formative period of Islam is not immediately easy since the sources for this are relatively late and frequently project backwards to the earlier period the assumptions and conditions of their own day. The studies in this volume have been selected for the critical approaches and methods of their authors and are arranged under five headings: the pedagogical tradition, scholarship and attestation, orality and literacy, authorship and transmission, and libraries. Together with the editor's introductory essay they present a broad picture of the beginnings and evolution of education and learning in the Islamic world. **XVII Congress of the International Organization for Septuagint and Cognate Studies** Gideon R. Kotzé, Michaël N. van der Meer, Martin Rösel, 2022-09-09 This volume from the International Organization for Septuagint and Cognate Studies IOSCS includes the papers given at the XVII Congress of the IOSCS which was held in Aberdeen in 2019. Essays in the collection fall into five areas of focus: textual history, historical context, syntax and semantics, exegesis and theology, and commentary. Scholars examine a range of Old Testament and New Testament texts. Contributors include Kenneth Atkinson, Bryan Beeckman, Elena Belenkaja, Beatrice Bonanno, Eberhard Bons, Cameron Boyd, Taylor Ryan Comins, S. Peter Cowe, Claude Cox, Dries De Crom, Paul L. Danove, Crispin Fletcher, Louis Frank, Feder W. Edward, Glenn, Roger Good, Robert J. V. Hiebert, Gideon R. Kotz, Robert Kugler, Nathan LaMontagne, Giulia Leonardi, Ekaterina Matusova, Jean Maurais.

Micha I N van der Meer Martin Meiser Douglas C Mohrmann Daniel Olariou Vladimir Olivero Luke Neubert Daniel Prokop
 Alison Salvesen Daniela Scialabba Leonardo Pessoa da Silva Pinto Martin Tscheu and Jelle Verburg **Genocide, the
 Holocaust and Israel-Palestine** Omer Bartov, 2023-07-13 This book discusses some of the most urgent current debates
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 assesses the tensions between Holocaust and genocide studies which have repeatedly both enriched and clashed with each
 other whilst convincingly arguing for the importance of local history and individual testimony in grasping the nature of mass
 murder He goes on to critically examine how legal discourse has served to both uncover and deny individual and national
 complicity Genocide the Holocaust and Israel Palestine outlines how first person histories provide a better understanding of
 events otherwise perceived as inexplicable and lastly draws on the author's own personal trajectory to consider links
 between the fate of Jews in World War II and the plight of Palestinians during and in the aftermath of the establishment of
 the state of Israel Bartov demonstrates that these five perspectives rarely if ever previously discussed in a single book are
 inextricably linked and shed much light on each other Thus the Holocaust and other genocides must be seen as related
 catastrophes in the modern era understanding such vast human tragedies necessitates scrutinizing them on the local and
 personal scale this in turn calls for historical empathy accomplished via personal biographical introspection and true open
 minded and rigorous introspection without which historical understanding tends toward obfuscation brings to light
 uncomfortable yet clarifying connections such as that between the Holocaust and the Nakba the mass flight and expulsion of
 the Palestinians in 1948 Genesis John H. Walton, 2016-01-12 Many today find the Old Testament a closed book The
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