

## Return Of The Exiles

In post-World War II Vienna, a group of people return home 15 years after being exiled by Hitler's deadly reign and must rebuild their lives and relearn their identities while the city does the same. 40,000 first printing.

Walk from creation to eternity in a way guaranteed to change your view of the world. You'll finally understand the war Satan is waging against God and how that conflict has affected history, including the persecution of Jewish people and Christians.

Focusing on the composition and redaction of Jeremiah 30–31, Isaiah 40–66, and Zechariah 1–8, this book examines how the Babylonian exile became a Second Temple metaphor for political disenfranchisement, social inequality, and alienation from YHWH.

In July 2003, a conference was held at the University of Heidelberg (Germany), focusing on the people and land of Judah during the 5th and early 4th centuries B.C.E.-- the period when the Persian Empire held sway over the entire ancient Near East. This volume publishes the papers of the participants in the working group that attended the Heidelberg conference. Participants whose contributions appear here include: Y. Amit, B. Becking, J. Berquist, J. Blenkinsopp, M. Dandamayev, D. Edelman, T. Eskenazi, A. Fantalkin and O. Tal, L. Fried, L. Grabbe, S. Japhet, J. Kessler, E. A. Knauf, G. Knoppers, R. Kratz, A. Lemaire, O. Lipschits, H. Liss, M. Oeming, L. Pearce, F. Polak, B. Porten and A. Yardeni, E. Stern, D. Ussishkin, D. Vanderhooft, and J. Wright. The conference was the second of three meetings; the first, held at Tel Aviv in May 2001, was published as *Judah and the Judeans in the Neo-Babylonian Period* by Eisenbrauns in 2003. A third conference focusing on Judah and the Judeans in the Hellenistic era was held in the summer of 2005, at Münster, Germany, and will also be published by Eisenbrauns.

Saved by a mage's intervention from certain death, Kaspar, the evil Duke of Olasko, is lord no more -- reduced to an exile's existence and forced to wander the harshest realms of the world he once enslaved. Merciless deserts, forbidding mountains, and vast oceans now separate the once powerful despot from his former seat of power -- his dark dreams of vengeance overwhelmed by the daily struggle for survival. But there is a larger drama that will entangle the broken dictator. An evil devastating and deadly seeks entrance to the land -- the mystical tool of a dark empire hungry for conquest and destruction -- and Kaspar has inadvertently discovered the key. Suddenly, Midkemia's last hope is a disgraced and exiled duke whose history is written in blood, and who now must wield his sword as her champion . . . if he so chooses..

A true story of two women speaking from self-imposed exile. Separated by seven centuries and an ocean, their stories intersect when Marie Laure makes a solo pilgrimage. She wants to understand why Julian of Norwich lived from age fifty in a cell, an anchorage, attached to a church during the Black Death plague. Her own so-called anchorage is a river porch attached to a Florida townhouse. How had she ended up in quasi-exile? Trying to make sense of it, she writes, just as Julian wrote to understand what had happened in a near-death experience. Alone in Julian's anchorage, Marie confronts words etched in stone: "Thou art enough for me." The words nag at her. Truth is, she could not say those words. Why had she come? Her handwritten words, "For my heart to heal," speak across time when read aloud in the anchorage by a priest. Upon returning home, a global pandemic shuts the world, throwing everyone into exile, creating distance and longing for reunion. This second book in Marie Laure's Serendipity Series continues to follow explorers of serendipitous moments on the continuum of shared spiritual stories.

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In the early Achaemenid Persian period, the Jews returned to Jerusalem to rebuild the temple of Yahweh. This volume investigates issues surrounding the rebuilding of this temple, focusing on the timing and purpose of the project, and the social and political circumstances in which it was undertaken. The study reflects on certain passages from the Old Testament, such as Ezra 1-6, Haggai, and Zechariah 1-8; early Achaemenid Persian administrative practices; and Judean hopes for restoration in order to question the contention that the Jerusalem temple was established as an economic and administrative centre around which competing groups struggled for socio-economic and political power.

A highly acclaimed novel from the author of *Brooklyn* and an "immensely gifted and accomplished writer" (*The Washington Post*), about an Irishwoman who creates a new life in post-war Spain. In 1950, Katherine Proctor leaves Ireland for Barcelona, determined to escape her family and become a painter. There she meets Miguel, an anarchist veteran of the Spanish Civil War, and begins to build a life with him. But Katherine cannot escape her past, as Michael Graves, a fellow Irish émigré in Spain, forces her to reexamine all her relationships: to her lover, her art, and the homeland she only thought she knew. *The South* is a novel of classic themes—of art and exile, and of the seemingly irreconcilable yearnings for love and freedom—to which Colm Tóibín brings a new, passionate sensitivity.

With the dragon overlords dead and the last of the dragon eggs seized by the Tarnak conquerors, Linsha Majere, herself a captive, must find a way to preserve the last of the dragon eggs and banish the dark forces before Southern Ansalon is destroyed, with her only hope being the power of the bond of knight to dragon. Original.

The book of Isaiah is without doubt one of the most important books in the Hebrew Bible/Old Testament, as evidenced by its pride of place in both Jewish and Christian traditions as well as in art and music. Most people, scholars and laity alike, are familiar with the words of Isaiah accompanied by the magnificent tones of Handel's 'Messiah'. Isaiah is also one of the most complex books due to its variety and plurality, and it has accordingly been the focus of scholarly debate for the last 2000 years. Divided into eight sections, *The Oxford Handbook of Isaiah* constitutes a collection of essays on one of the longest books in the Bible. They cover different aspects regarding the formation, interpretations, and reception of the book of Isaiah, and also offer up-to-date

information in an attractive and easily accessible format. The result does not represent a unified standpoint; rather the individual contributions mirror the wide and varied spectrum of scholarly engagement with the book. The authors of the essays likewise represent a broad range of scholarly traditions from diverse continents and religious affiliations, accompanied by comprehensive recommendations for further reading.

AN INSTANT NEW YORK TIMES BESTSELLER OPTIONED FOR TELEVISION BY BRUNA PAPANDREA, THE PRODUCER OF HBO'S BIG LITTLE LIES "A tour de force of original thought, imagination and promise ... Kline takes full advantage of fiction — its freedom to create compelling characters who fully illuminate monumental events to make history accessible and forever etched in our minds." — Houston Chronicle The author of the #1 New York Times bestseller Orphan Train returns with an ambitious, emotionally resonant novel about three women whose lives are bound together in nineteenth-century Australia and the hardships they weather together as they fight for redemption and freedom in a new society. Seduced by her employer's son, Evangeline, a naïve young governess in early nineteenth-century London, is discharged when her pregnancy is discovered and sent to the notorious Newgate Prison. After months in the fetid, overcrowded jail, she learns she is sentenced to "the land beyond the seas," Van Diemen's Land, a penal colony in Australia. Though uncertain of what awaits, Evangeline knows one thing: the child she carries will be born on the months-long voyage to this distant land. During the journey on a repurposed slave ship, the Medea, Evangeline strikes up a friendship with Hazel, a girl little older than her former pupils who was sentenced to seven years transport for stealing a silver spoon. Canny where Evangeline is guileless, Hazel—a skilled midwife and herbalist—is soon offering home remedies to both prisoners and sailors in return for a variety of favors. Though Australia has been home to Aboriginal people for more than 50,000 years, the British government in the 1840s considers its fledgling colony uninhabited and unsettled, and views the natives as an unpleasant nuisance. By the time the Medea arrives, many of them have been forcibly relocated, their land seized by white colonists. One of these relocated people is Mathinna, the orphaned daughter of the Chief of the Lowreenne tribe, who has been adopted by the new governor of Van Diemen's Land. In this gorgeous novel, Christina Baker Kline brilliantly recreates the beginnings of a new society in a beautiful and challenging land, telling the story of Australia from a fresh perspective, through the experiences of Evangeline, Hazel, and Mathinna. While life in Australia is punishing and often brutally unfair, it is also, for some, an opportunity: for redemption, for a new way of life, for unimagined freedom. Told in exquisite detail and incisive prose, *The Exiles* is a story of grace born from hardship, the unbreakable bonds of female friendships, and the unfettering of legacy.

In the first of four volumes on *A History of the Jews and Judaism in the Second Temple Period*, Lester Grabbe presents a comprehensive history of Yehud - the Aramaic name for Judah - during the Persian Period. Among the many crucial questions he addresses are: What are the sources for this period and how do we evaluate them? And how do we make them 'speak' to us through the fog of centuries? This first volume, *Yehud: A History of the Persian Province of Judah* offers the most up to date and comprehensive examination of the political and administrative structures; the society and economy; the religion, temple and cult; the developments in thought and literature; and the major political events of Judah at the time.

An eloquent, controversial argument that says, for the first time in their long history, Jews are free to live in a Jewish state—or lead secure and productive lives outside it Since the beginnings of Zionism in the twentieth century, many Jewish thinkers have considered it close to heresy to validate life in the Diaspora. Jews in Europe and America faced "a life of pointless struggle and futile suffering, of ambivalence, confusion, and eternal impotence," as one early Zionist philosopher wrote, echoing a widespread and vehement disdain for Jews living outside Israel. This thinking, in a more understated but still pernicious form, continues to the present: the Holocaust tried to kill all of us, many Jews believe, and only statehood offers safety. But what if the Diaspora is a blessing in disguise? In *At Home in Exile*, renowned scholar and public intellectual Alan Wolfe, writing for the first time about his Jewish heritage, makes an impassioned, eloquent, and controversial argument that Jews should take pride in their Diasporic tradition. It is true that Jews have experienced more than their fair share of discrimination and destruction in exile, and there can be no doubt that anti-Semitism persists throughout the world and often rears its ugly head. Yet for the first time in history, Wolfe shows, it is possible for Jews to lead vibrant, successful, and, above all else, secure lives in states in which they are a minority. Drawing on centuries of Jewish thinking and writing, from Maimonides to Philip Roth, David Ben Gurion to Hannah Arendt, Wolfe makes a compelling case that life in the Diaspora can be good for the Jews no matter where they live, Israel very much included—as well as for the non-Jews with whom they live, Israel once again included. Not only can the Diaspora offer Jews the opportunity to reach a deep appreciation of pluralism and a commitment to fighting prejudice, but in an era of rising inequalities and global instability, the whole world can benefit from Jews' passion for justice and human dignity. Wolfe moves beyond the usual polemical arguments and celebrates a universalistic Judaism that is desperately needed if Israel is to survive. Turning our attention away from the Jewish state, where half of world Jewry lives, toward the pluralistic and vibrant places the other half have made their home, *At Home in Exile* is an inspiring call for a Judaism that isn't defensive and insecure but is instead open and inquiring.

A trusted theologian analyzes what Jesus said about his return and the last days.

A tragic family history told in a collection of imaginary letters to a famed collector, *Moise de Camondo Letters to Camondo* is a collection of imaginary letters from Edmund de Waal to Moise de Camondo, the banker and art collector who created a spectacular house in Paris, now the Musée Nissim de Camondo, and filled it with the greatest private collection of French eighteenth-century art. The Camondos were a Jewish family from Constantinople, "the Rothschilds of the East," who made their home in Paris in the 1870s and became philanthropists, art collectors, and fixtures of Belle Époque high society, as well as being targets of antisemitism—much like de Waal's relations, the Ephrussi family, to whom they were connected. Moise de Camondo created a spectacular house and filled it with art for his son, Nissim; after Nissim was killed in the First World War, the house was bequeathed to the French state. Eventually, the Camondos were murdered by the Nazis. After de Waal, one of the world's greatest ceramic artists, was invited to make an exhibition in the Camondo house, he began to write letters to Moise de Camondo. These fifty letters are deeply personal reflections on assimilation, melancholy, family, art, the vicissitudes of history, and the value of memory.

Windsor Laferrière is an exiled Haitian writer, forced to flee his homeland as a political dissident. He has lived in Montreal for thirty-three years and now suffers from writer's block. His father of the same name has just died in New York, where he himself lived as an émigré for the fifty years. Windsor decides to travel to Haiti via New York to attend the funeral and inform his mother of the death. Leaving behind the freezing winter of Montreal—something he has never gotten used to—for the wet heat of Haiti, Windsor is faced with the grim truth of life in his homeland—the

endemic poverty and starvation, the thwarted ambitions and broken dreams. But only here can he become a writer again.

Romanian exile Norman Manea's internationally acclaimed memoir/novel, now available to English-language readers At the center of *The Hooligan's Return* is the author himself, always an outcast, on a bleak lifelong journey through Nazism and communism to exile in America. But while Norman Manea's book is in many ways a memoir, it is also a deeply imaginative work, traversing time and place, life and literature, dream and reality, past and present. Autobiographical events merge with historic elements, always connecting the individual with the collective destiny. Manea speaks of the bloodiest time of the twentieth century and of the emergence afterward of a global, competitive, and sometimes cynical modern society. Both a harrowing memoir and an ambitious epic project, *The Hooligan's Return* achieves a subtle internal harmony as anxiety evolves into a delicate irony and a burlesque fantasy. Beautifully written and brilliantly conceived, this is the work of a writer with an acute understanding of the vast human potential for both evil and kindness, obedience and integrity.

The adventures and attitudes shared by the American writers dubbed "the lost generation", are brought to life in this book of prose works. Feeling alienated in the America of the 1920s, Fitzgerald, Crane, Hemingway, Wilder, Dos Passos, Cowley and others "escaped" to Europe, as exiles. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

One in a series of twenty Old Testament verse-by-verse commentary books edited by Max Anders. Includes discussion starters, teaching plan, and more. Great for lay teachers and pastors alike.

In this study, Tobit, Judith, Esther, Ezra, Nehemiah, and 1 and 2 Maccabees tell us about the ways in which god worked in the lives of the Jewish people as they returned from their exile in Babylon. About the Series: Especially designed for families to do together, "Come and See" Catholic Bible Study series presents the rich heritage of the Catholic Faith in clear and simple language. With its practical direction for leaders, easy-to-use workbook format, and appealing design, this Bible study series is ideal for use in the classroom, home study, or parish catechesis. On the eve of his twelfth birthday, Sky, who has studied traps, puzzles, science, and the secret lore of the Hunters of Legend, realizes his destiny as a monster hunter.

The Babylonian exile in 587-539 BCE is frequently presented as the main explanatory factor for the religious and literary developments found in the Hebrew Bible. The sheer number of both 'historical' and narrative exiles confirms that the theme of exile is of great importance in the Hebrew Bible. However, one does not do justice to the topic by restricting it to the exile in Babylon after 587 BCE. In recent years, it has become clear that there are several discrepancies between biblical and extra-biblical sources on invasion and deportation in Palestine in the 1st millennium BCE. Such discrepancy confirms that the theme of exile in the Hebrew Bible should not be viewed as an echo of a single traumatic historical event, but rather as a literary motif that is repeatedly reworked by biblical authors. *Myths of Exile* challenges the traditional understanding of 'the Exile' as a monolithic historical reality and instead provides a critical and comparative assessment of motifs of estrangement and belonging in the Hebrew Bible and related literature. Using selected texts as case studies, this book demonstrates how tales of exile and return can be described as a common formative narrative in the literature of the ancient Near East, a narrative that has been interpreted and used in various ways depending on the needs and cultural contexts of the interpreting community. *Myths of Exile* is a critical study which forms the basis for a fresh understanding of these exile myths as identity-building literary phenomena.

The people of Israel were carried away to Babylon, where they lived as exiles and outcasts. God sent this judgment on His people because of their continued unfaithfulness to His word—but the day came when He called them to return to Jerusalem. However, when they arrived there, they discovered things had dramatically changed for the worse. The Temple was destroyed, the city walls were torn down, and the land had been taken over by people who did not want them back. There was work to be done, and it was not going to be easy. In this study, John MacArthur guides readers through an in-depth look at the historical period beginning with Ezra's early return to Jerusalem, continuing through the teachings of Israel's prophets during the time, and concluding with Nehemiah and the people's rebuilding efforts in the city. Studies include close-up examinations of Ezra, Nehemiah, Haggai, Zechariah, and others, as well as careful considerations of doctrinal themes such as "Unequally Yoked" and "Worshiping God." The MacArthur Bible Studies provide intriguing examinations of the whole of Scripture. Each guide incorporates extensive commentary, detailed observations on overriding themes, and probing questions to help you study the Word of God with guidance from John MacArthur.

This volume, the fourth of five planned in Joseph Frank's widely acclaimed biography of Dostoevsky, covers the six most remarkably productive years in the novelist's entire career. It was in this short span of time that Dostoevsky produced three of his greatest novels--*Crime and Punishment*, *The Idiot*, and *The Devils*--and two of his best novellas, *The Gambler* and *The Eternal Husband*. All these masterpieces were written in the midst of harrowing practical and economic circumstances, as Dostoevsky moved from place to place, frequently giving way to his passion for roulette. Having remarried and fled from Russia to escape importuning creditors and grasping dependents, he could not return for fear of being thrown into debtor's prison. He and his young bride, who twice made him a father, lived obscurely and penuriously in Switzerland, Germany, and Italy, as he toiled away at his writing, their only source of income. All the while, he worried that his recurrent epileptic attacks were impairing his literary capacities. His enforced exile intensified not only his love for his native land but also his abhorrence of the doctrines of Russian Nihilism--which he saw as an alien European importation infecting the Russian psyche. Two novels of this period were thus an attempt to conjure this looming spectre of moral-social disintegration, while *The Idiot* offered an image of Dostoevsky's conception of the Russian Christian ideal that he hoped would take its place.

The Israeli, Palestinian, and American contributors to this volume consider the catastrophic failure of the Oslo peace process and the years of bloody violence that ensued.

The exiles of Israel and Judah cast a long shadow over the biblical text and the whole subsequent history of Judaism. Scholars have long recognized the importance of the theme of exile for the Hebrew Bible. Indeed, critical study of the Old Testament has, at least since Wellhausen, been dominated by the Babylonian exile of Judah. In 586 BC, several factors, including the destruction of Jerusalem, the cessation of the sacrificial cult and of the monarchy, and the experience of the exile, began to cause a transformation of Israelite religion which supplied the contours of the larger Judaic framework within which the various forms of Judaism, including the early Christian movement, developed. Given the importance of the exile to the development of Judaism and Christianity even to the present day, this volume delves into the conceptions of exile which contributed to that development during the formative period.

In *Return of the Exiled*, Max Buchdahl details the passage of his family throughout Germany in the years prior to their immigration to the United States. *Return of the Exiled* parallels the past, as Max's family attempts to get out of Nazi Germany, with the present, as Max travels with his family to Germany to re-trace his ancestors' steps. Through careful thought and observation, *Return of the Exiled* takes the reader into the mind of a 17 year-old as he reflects upon his family's past before he embarks on his own future. "In gathering up the damaged threads of his family's gripping emergence from Hitler's Germany, teen author Max Buchdahl has woven an unforgettable narrative of what it's like to stare into the abyss and to return more alive for it. Part family memoir and part modern reckoning, *Return of the Exiled* goes well beyond the Holocaust accounts that remind us to never forget. With this searing opus, Buchdahl pays a debt to those who have made his life possible, while also urging his unborn heirs to live, live and live." -Ramsey Flynn, author of *Cry From the Deep* "Via a narrative that gracefully, sometimes exhaustively, spins between Nazi-era history, a family's grim-but-ennobling tale, and a young man's quest for his community's past, *Return of the Exiled* takes the reader on a compelling journey. Max Buchdahl's voice is earnest and genuine, his observations sharp and true." -Michael Anft, journalist and critic

Many books of the Hebrew Bible were either composed in some form or edited during the Exilic and post-Exilic periods among a community that was to identify itself as returning from Babylonian captivity. At the same time, a dearth of contemporary written evidence from Judah/Yehud and its environs renders any particular understanding of the process within its social, cultural and political context virtually impossible. This has led some to label the period a dark age or black box – as obscure as it is essential for understanding the history of Judaism. In recent years, however, archaeologists and historians have stepped up their effort to look for and study material remains from the period and integrate the local history of Yehud, the return from Exile, and the restoration of Jerusalem's temple more firmly within the regional, and indeed global, developments of the time. At the same time, Assyriologists have also been introducing a wide range of cuneiform material that illuminates the economy, literary traditions, practices of literacy and the ideologies of the Babylonian host society – factors that affected those taken into Exile in variable, changing and multiple ways. This volume of essays seeks to exploit these various advances.

The adventures and attitudes shared by the American writers dubbed "The Lost Generation" are brought to life here by one of the group's most notable members. Feeling alienated in the America of the 1920s, Fitzgerald, Crane, Hemingway, Wilder, Dos Passos, Crowley, and many other writers "escaped" to Europe, some forever, some as temporary exiles. As Cowley details in this intimate, anecdotal portrait, in renouncing traditional life and literature, they expanded the boundaries of art.

*Next Year in Jerusalem* recognizes that Jews have often experienced or imaged periods of exile and return in their long tradition. The fourteen papers in this collection examine this phenomenon from different approaches, genres, and media. They cover the period from biblical times through today. Among the exiles highlighted are the Babylonian Exile (sixth century BCE), the exile after the destruction of the Jerusalem Temple (70 CE), and the years after the Crusaders (tenth century CE). Events of return include the aftermath of the Babylonian Exile (fifth century BCE), the centuries after the Temple's destruction (first and second CE), and the years of the establishment of the modern State of Israel (1948 CE). In each instance authors pay close attention to the historical settings, the literature created by Jews and others, and the theological explanations offered (typically, this was seen as divine punishment or reward for Israel's behavior). The entire volume is written authoritatively and accessibly.

What Are Readers Saying About "Return From Exile?" "Return from Exile is a road-map through the wilderness of loss." [I learned that]..."our lowest low is the very time that God is making His greatest investment in us." How are loss, failure, and personal setbacks an exile? Literally, exile is when a person, or a people, are banished from their country. Metaphorically, exile is when life throws you a curve and you end up isolated, disillusioned, and disoriented, mourning the loss of what you once held close. You find yourself in an emotional place you never anticipated, feeling broken. It leaves you scared and alone, wondering if you will ever return to "normal." What kind of losses makes an exile? Exile could be from a relational breakdown, like divorce. It could be from the death of a loved one. It could be from a setback in health, like cancer. Or it can be from the various seasons of life like a job loss, infertility, the empty nest, or an emotional condition like depression or anxiety. Loss comes in many forms. But most people are unaware of the deep impact it has on their lives. As a result, they live with a nagging ache in their heart, feeling broken, having no idea how to deal with it. How will "Return from Exile" help me recover from my grief and depression? In "Return from Exile," F. Remy Diederich draws on the many examples of exile in the Bible to help you return from your place of brokenness. It's written with forty short chapters that serve as a daily devotional to help you process your loss and get your life back on track. These devotionals explain the impact loss has on you, how God can use your brokenness to develop you as a person, and then how God wants to bring you out the pain of exile to restore your joy and sense of purpose. "Return From Exile" will transform your thinking to see that exile can be a season where God actually ADDS to your life through your brokenness. God uses the suffering and pain to do a work in you that can't be done any other way. Readers have summarized "Return from Exile" by saying: "I appreciated that the first 26 days helped define "exile", inviting me to identify times of loss in my life (when it felt like God didn't care and wouldn't- or couldn't- help). Then the final 14 days provided guidance on how to find my way "out of exile", to find hope and joy restored!" "I found myself highlighting a lot in this book to go back and revisit, but I also found the book highlight some things in my life to go back and revisit." "In this book Remy offers incredible insights into loss, spirituality, and self-compassion that are interwoven with some of the great Bible stories. It is accessible and contains much practical wisdom that can be used immediately." Don't waste your grief and loss. If your setback has caused you to lose hope and direction, then "Return From Exile" will help get your life back on track. Don't waste your grief and loss. Let God use them to transform your life for good. Note: The paperback version (vs. Kindle) offers space at the end of each chapter to journal answers to questions meant to help you process the material. This makes it very helpful to process your loss personally as well as discuss the material in a small group.

We all share an experience of exile—of longing for our true home. In this ESBT volume, Matthew S. Harmon explores how the theme of sin and exile is developed throughout Scripture, tracing a common pattern of human rebellion, God's judgment, and the hope of restored relationship, beginning with the first humans and concluding with the end of exile in a new creation.

At the close of the Second World War the independence movement in the Netherlands East Indies declared the new Republic of Indonesia. This attracted support from many Indonesians who were stranded in Australia, whether as visitors who had received shelter during the war, political prisoners of the Dutch who were interned in Australian camps, or seamen who had abandoned Dutch ships. Australia was torn between loyalty to the Dutch and its European allies, and sympathy with the anti-colonial struggle in Asia. In assisting the return of Indonesian political dissidents, the Australian government effectively supported the Indonesian independence movement, to the consternation of the Dutch. This book tells both the story of the politics surrounding these repatriations and of the human involvement of Indonesians and Australians.

In this original and compelling book, Mary Chamberlain explores the nature and meaning of migration for Barbadians who migrated to Britain and elsewhere. It is a unique oral and social history, based on life-story interviews across three or more generations of Barbadian families. Locating migration within the contemporary debate on modernity,

Narratives of Exile and Return highlights the continuing role of migration in shaping the culture and history of Barbados. But it does more by providing post-modern theorizing with concrete national and ethnic settings.

This innovative study of the modern Hebrew writer, S. Y. Agnon, offers new insight into his literary transformations of Jewish themes and sources. With particular attention to Kafka, Hoffman situates Agnon in the context of twentieth-century literature and examines such central issues in Agnon's art as the relationship of the literary text to traditions of sacred writings, the place of the book in culture, and the relationship of writing to the body. Agnon's writing moves between exile and return, enacting dramas of presence and absence, and attachment and loss. From the images of sacred texts found in some of his short fiction to the ideological conflicts that inform his larger novels, this book traces the geographical-cultural sweep of Agnon's writing, as it moves through Eastern and Western Europe, positioning the Diaspora in relation to a Jerusalem that is both mundane and spiritual. Hoffman examines the ways in which Agnon's writing produces an autobiographical myth that joins the figure of the writer to the life-history of the larger community of Israel. Moving from stories of writer and writing to the broader cultural canvas of several major novels, the author concludes with an analysis of the ways in which the fiction prompts interrogation of major cultural constructions concerning gender, the formative passage of the subject through the Oedipus complex, and the dissociation of culture from the body.

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