

SEMEIA

Semeia 5 Oral Tradition And Old Testament Studies

Nancy Lee



Semeia 5 Oral Tradition And Old Testament Studies:

Semeia Robert C. Culley, 1976 **A Prelude to Biblical Folklore** Susan Niditch, 2000 Treating Old Testament stories as the product of an oral traditional world *A Prelude to Biblical Folklore* sets biblical narrative in a broad cross cultural context and reveals much about the richness and complexity of the ancient Israelite civilization that produced it Using a unique combination of biblical scholarship and folklore methodology Susan Niditch tracks stories of biblical characters who become heroes against the odds either through trickery or through native wisdom physical prowess and the help of human or divine agents In this volume originally published as *Underdogs and Tricksters* Niditch examines three cross sections of the Old Testament in detail stories in Genesis in which patriarchs pretend that their wives are really their sisters the contrasting stories of two younger sons the trickster Jacob and the earnest underdog Joseph and the story of Esther as a paradigm of feminine wisdom pitted against unjust authority Linking these Old Testament heroes to the legendary tricksters and underdogs of other cultures Niditch shows how the Israelites worldview and self image are reflected in the way biblical authors tell their stories Through a thoughtful analysis of style content narrative choices and attitudes to issues of gender and political authority in biblical narrative *A Prelude to Biblical Folklore* draws persuasive conclusions about the identity location and provenance of the stories authors and their audiences **The Oral and the Written Gospel** Werner H. Kelber, 1997-11-22 Spoken words process knowledge differently from writing What happens when speech turns into text In reappraising literary scholars propensity to trace Jesus sayings back to the assumed original version the author argues that in the oral medium each rendition of a saying is the original Orality works with multiple originals rather than with single originality In what may be the most extraordinary thesis of the book Kelber argues that the written gospel is related less by evolutionary progression than by contradiction to what preceded it **The Theory of Oral Composition** John Miles Foley, 1988-06-22 excellent book *The Classical Outlook* brief and readable There is good tonic in these pages for the serious student of oral tradition a remarkable book *Asian Folklore Studies* The bibliography is a boon for students and faculty at any level who are curious about the nature composition and performance of oral poetry Choice concise evolutionary account *Religious Studies Review* As ever Professor Foley's conscientious scholarship and sound judgements combine to make a further substantial contribution to the field E C Hawkesworth School of Slavonic and East European Studies University of London *The Slavonic Review* Foley is probably the only scholar who is in a position even to suggest the extent of what we should know to work in this area *Speculum* Foley's survey stands as a fitting tribute to the achievements of Parry and Lord and as a sure guide to future productive work in the field *Journal of American Folklore* detailed and informative study We are fortunate that John Foley chose to write this book *Motif Theory of Oral Composition* detailed account written in an elegant style which could serve equally as a textbook for college and graduate students and as a reference tool for scholars already in the field *Olifant* As an introductory history *The Theory of Oral Composition* accomplishes its purpose admirably It has the

capacity to arouse interest on the part of the uninitiated Anthropologica Presents the first history of the new field of oral formulaic theory which arose from the pioneering research of Milman Parry and Albert Lord on the Homeric poems *Epic Singers and Oral Tradition* Albert Bates Lord, 2018-08-06 Albert Bates Lord here offers an unparalleled overview of the nature of oral traditional epic songs and the practices of the singers who composed them Shaped by the conviction that theory should be based on what singers actually do and have done in times past the essays collected here span half a century of Lord's research on the oral tradition from Homer to the twentieth century Drawing on his extensive fieldwork in living oral traditions and on the theoretical writings of Milman Parry Lord concentrates on the singers and their art as manifested in texts of performance In thirteen essays some previously unpublished and all of them revised for book publication he explores questions of composition transmittal and interpretation and raises important comparative issues Individual chapters discuss aspects of the Homeric poems South Slavic oral traditional epics the songs of Avdo Metedovic Beowulf and Anglo Saxon poetry the medieval Greek Digenis Akritas and other medieval epics central Asiatic and Balkan epics the Finnish Kalevala and the Bulgarian oral epic The work of one of the most respected scholars of his generation *Epic Singers and Oral Tradition* will be an invaluable resource for scholars and students of myth and folklore classicists medievalists Slavists comparatists literary theorists and anthropologists *Oral Tradition in Ancient Israel* Robert D. Miller, 2011-09-08 Providing a comprehensive study of oral tradition in Israel this volume unpacks the nature of oral tradition the form it would have taken in ancient Israel and the remains of it in the narrative books of the Hebrew Bible The author presents cases of oral written interaction that provide the best ethnographic analogies for ancient Israel and insights from these suggest a model of transmission in oral written societies valid for ancient Israel Miller reconstructs what ancient Israelite oral literature would have been and considers criteria for identifying orally derived material in the narrative books of the Old Testament marking several passages as highly probable oral derivations Using ethnographic data and ancient Near Eastern examples he proposes performance settings for this material The epilogue treats the contentious topic of historicity and shows that orally derived texts are not more historically reliable than other texts in the Bible *Jesus, Rhetoric and Law* Henderson, 2021-09-06 This study locates pre gospel orality and gospel literacy within Greco Roman rhetorical norms for education and performance Heavy use of a few basic rhetorical conventions marks the gospel tradition as a marginal yet rhetorically competent attempt to create a Christian public The book identifies gnomic sayings as the thickest available sample of gospel rhetorics an alternative to samples based on chreia and parable Gnome use is central throughout ancient rhetorical theory and practice Gnome is therefore an especially good focus for comparative study particularly of characterisation and legal topicality This work establishes a credible model of interaction among the speech habits of Jesus those of early Christian oral tradition and the innovative rhetorics of gospel and epistolary texts The plurality of rhetorical criticisms current in New Testament studies is also addressed **Patterns of Destiny** Diane M. Sharon, 2002 Diane Sharon

uses the tools of structuralist literary criticism to uncover social and theological patterns in the literature of the Hebrew Bible After providing a brief framework for understanding the approach used in her study she demonstrates that the social activity of eating and drinking when accompanied by other literary motifs is part of a pattern portending the establishment or condemnation of a cultural entity This pattern she refers to as the Pattern of Destiny In addition to defining the destiny pattern Sharon shows that the direction of the eating and or drinking event provides clues regarding the nature of the destiny portended whether the event will turn out to the positive or negative for the individual or cultural entity is signaled by clues within the eating drinking event sometimes in opposition to the surface structure of the text in which these clues are embedded Book Jacket Studies in the Book of Exodus Marc Vervenne,1996 **Torah in the Mouth** Martin S. Jaffee,2001-04-19 The classical Rabbinic tradition legal discursive and exegetical claims to be Oral Torah transmitted by word of mouth in an unbroken chain deriving its authority ultimately from divine revelation to Moses at Sinai Since the third century C E however this tradition has been embodied in written texts Through judicious deployment and analysis of the evidence Martin Jaffee is able to show that the Rabbinic tradition as we have it developed through a mutual interpretation of oral and written modes **The Singers of Lamentations** Nancy Lee,2021-10-01 The author analyzes the poetic songs of biblical Lamentations with oral poetic folkloric method for the first time with surprising results Contemporary lament poems are then compared from recent post war Croatia and Bosnia Herzegovina about suffering in cities under siege Oral poetic and socio rhetorical methods illumine two lead singers in dialogue in a mourning context employing formulas and themes of dirge psalmic and prophetic traditions in their compositions but infusing these with their individual artistry to respond to Jerusalem s destruction Poets through history and across cultures share common ground in how they render the suffering of their war torn cities The prophet Jeremiah emerges in Lamentations as one lead singer by virtue of how he modifies traditional formulas imagery themes terms in response to the context A woman emerges as another lead singer who pushes the limits of current theology in crisis **Introducing Romans** Richard N. Longenecker,2011-03-25 Introducing Romans a kind of introduction ahead of time to Richard Longenecker s forthcoming commentary on Romans is a major achievement in its own right the fruit of at least fifty years of scholarship on the apostle Paul and on Romans in particular It can stand alone as an indispensable handbook for anyone venturing to write a commentary of one s own or for anyone who wants to teach or understand that classic letter Above all Longenecker succeeds admirably in putting the many issues surrounding Romans in the broadest possible historical context encompassing not just recent fashions but the legacy of centuries Seasoned scholars and beginning students alike have every reason to be grateful J Ramsey Michaels Missouri State University *Holy Writ as Oral Lit* Alan Dundes,2000-01-01 This book helps us resolve some of the mysteries and contradictions that evolved during the Bible s pre written legacy and that persist in the Great Book today Most biblical scholars acknowledge that both the Old and New Testaments were orally transmitted for decades before appearing in written form With great reverence for the Bible

Dundes offers a new and exciting way to understand its variant texts. He uses the analytical framework of folklore to unearth and contrast the multiple versions of nearly every major biblical event including the creation of woman, the flood, the ten commandments, there were once as many as eleven or twelve, the names of the twelve tribes, the naming of the disciples, the Sermon on the Mount, the Lord's Prayer, and the words inscribed on the Cross among many others. **Oral World and Written Word** Susan Niditch, 1996-01-01. This book is an essential resource for understanding the question of the Bible's relationship to orality. Susan Niditch offers a strong argument for the continuity of the literature of the Israelites. She helps the modern reader look at the Bible as living words breathing life into us daily instead of seeing the text as a foregone artifact. Volumes in the Library of Ancient Israel draw on multiple disciplines such as archaeology, anthropology, sociology, linguistics, and literary criticism to illuminate the everyday realities and social subtleties these ancient cultures experienced. This series employs sophisticated methods resulting in original contributions that depict the reality of the people behind the Hebrew Bible and interprets these insights for a wide variety of readers. **The Poetic Priestly Source** Jason M. H. Gaines, 2015-12-15. Applying criteria for the identification of biblical Hebrew poetry, Jason M. H. Gaines distinguishes a nearly complete poetic Priestly stratum in the Pentateuch. Poetic P is coherent in literary narrative and ideological terms from a later prose redaction. Prosaic P, which is fragmentary, supplemental, and distinct in thematic and theological concern, Gaines describes the whole of the Poetic P source and offers a Hebrew reconstruction of the document. This dramatically innovative understanding of the history of the Priestly composition opens up new vistas in the study of the Pentateuch. **Interpreting the Old Testament** Craig C. Broyles, 2001-10-01. A guide to essential aspects of Old Testament exegesis. **Biblical Exegesis** John Haralson Hayes, 1987-01-01. The new edition retains the features of the first edition: a minimum of technical terms, solid introductory guidelines in exegetical method, and a valuable presentation of exegetical theory and practice. The new edition is even more ideal for general introductory courses in Old and New Testament exegesis, courses on specific books, homiletics, and preaching courses, and courses focusing on historical topics. *Exegeting Orality* Nick Acker, 2024-09-05. For too long, critical biblical studies have applied modern textual assumptions to ancient oral cultures. *Exegeting Orality* challenges many of these modern approaches, distilling decades of studies in oral traditions to redirect pastors and scholars toward a more accurate narrative of biblical origins, identity, and meaning. Many works in the area of orality, textuality, performance, criticism, and media studies focus on critical issues. *Exegeting Orality* guides pastors and scholars through a brief introduction to these fields, emphasizing biblical inspiration, interpretation, and proclamation. This work honors the rich oral traditional foundations of the inspired canon, urging a transformative shift in how we interpret the Bible. The stories we believe define us. The Bible is not just a text to be studied but a record of voices from the past who performed our definitive stories. The Bible is a tradition to be reclaimed and reenacted in the community of faith. Let us not recast these ancient voices into modern epistemological molds without letting them speak from within their own cultural realities. Their voices still

call out to us through the abiding Holy Spirit who connects us all to the story of Jesus May we live out that ancient story today together King David with the Wise Woman of Tekoa Larry Lyke,1997-10-01 Assesses the multivocal quality of 2 Samuel 14 as a result of the many historical and social processes that formed the Hebrew Bible as a whole The Earth Mourns Katherine Murphey Hayes,2002-01-01 This book applies current research on oral traditional poetry to the biblical metaphor of the mourning earth as expressed in nine texts illustrating an oral aesthetic within the biblical prophetic traditions over a range of historical settings and prophetic genres Paperback edition is available from the Society of Biblical Literature [www sbl site org](http://www.sbl-site.org)

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web a the directions of wave propagation of the e field and of b field are all mutually perpendicular b the speed of the electromagnetic wave is the speed of light c $1/\epsilon_0\mu_0$ independent of frequency c the ratio of electric and magnetic field amplitudes is e

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web to examine the properties of the electromagnetic waves let s consider for simplicity an electromagnetic wave propagating in the x direction with the electric field \mathbf{E} pointing in the y direction and the magnetic field \mathbf{B} in the z direction as shown in figure 13 4 1 below figure 13 4 1 a plane electromagnetic wave