

1. Record Nr.	UNINA9910782601103321
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Titolo	The logic of incest [[electronic resource]] : a structuralist analysis of Hebrew mythology / / Seth Daniel Kunin
Pubbl/distr/stampa	Sheffield, Eng., : Sheffield Academic Press, c1995
ISBN	1-281-80367-7 9786611803674 0-567-27172-2
Descrizione fisica	1 online resource (305 p.)
Collana	Journal for the study of the Old Testament. Supplement series ; ; 185
Disciplina	221.8306877 222/.11068
Soggetti	Ethnology in the Bible Genealogy in the Bible Jewish mythology Structural linguistics Incest - Religious aspects
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Contents; Acknowledgments; List of Figures; Abbreviations; Introduction; Chapter 1 MYTH AND THEORY; Chapter 2 ISRAELITE 'IDEALIZED' ETHNOGRAPHY; Chapter 3 ABRAHAM; Chapter 4 ISAAC; Chapter 5 JACOB; Chapter 6 JOSEPH AND HIS BROTHERS; Chapter 7 CREATION; Chapter 8 THE STRUCTURE OF GENEALOGIES IN GENESIS; Chapter 9 THE STRUCTURE OF RABBINIC THOUGHT (A); Chapter 10 THE STRUCTURE OF RABBINIC THOUGHT (B); Chapter 11 THE STRUCTURE OF HEBREW THOUGHT; Bibliography; Index of References; Index of Authors
Sommario/riassunto	The myths of Genesis are the foundation for hundreds of texts written at later diachronically distinct and datable periods. Seven texts-Genesis itself, Genesis Rabbah, Pirke deRabbi Eliezer and mediaeval compilations-are examined here, with five interrelated questions in focus: Can structuralist theory be applied usefully to societies conscious of history and change? What is the relationship between continuity and trasformation as a mythological tradition develops diachronically? What role does diachronic development within a myth

play in relation to its underlying structure? What is the synch
