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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
