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Nota di contenuto	Front Matter / Ruth Scodel -- Introduction / Ruth Scodel -- Controlling the Web: Hypertextuality, the Iliad, and the Crimes of Previous Generations / James O'Maley -- Omens and Messages in the Iliad and Odyssey: A Study in Transmission / Jonathan L. Ready -- Prophetic Hesiod / Ruth Scodel -- : Orality and Literacy in Aristophanes / Carl A. Anderson and Keith T. Dix -- Boreas and Oreithyia: A Case-Study in Multichannel Transmission of Myth / Margalit Finkelberg -- The Poet and the Painter: A Hymn to Zeus on a Cup by the Brygos Painter / Jasper Gaunt -- Story Time at the Library: Palaephatus and the Emergence of Highly Literate Mythology / Greta Hawes -- Orality in Philosophical Epistles / Mathilde Cambron-Goulet

-- Look and Listen: History Performed and Inscribed / Rachel Zelnick-Abramovitz -- Spoken Prayers and Written Instructions in the Central Italian Cultural Koinê and Beyond / Jay Fisher -- Oral Textuality as a Language of Exclusive Communication in Terence's Prologues / Sophia Papaioannou -- Simile Structure in Homeric Epic and Vergil's Aeneid / Deborah Beck -- Poet, Audience, Time, and Text: Reflections on Medium and Mode in Homer and Virgil / Elizabeth Minchin -- Speaking Verse to Power: Circulation of Oral and Written Critique in the Lives of the Caesars / Niall W. Slater -- The Book of Revelation: A Written Text Towards the Oral Performance / Lourdes García Ureña -- The End of Orality: Transmission of Gospel Tradition in the Second and Third Centuries / S.D. Charlesworth -- Transmitting Legal Knowledge: From Question-and-Answer Format to Handbook in Gaius' Institutes / Matthijs Wibier -- Index of Ancient Texts / Ruth Scodel.

Sommario/riassunto

The essays in *Between Orality and Literacy* address how oral and literature practices intersect as messages, texts, practices, and traditions move and change, because issues of orality and literacy are especially complex and significant when information is transmitted over wide expanses of time and space or adapted in new contexts. Their topics range from Homer and Hesiod to the New Testament and Gaius' Institutes, from epic poetry and drama to vase painting, historiography, mythography, and the philosophical letter. Repeatedly they return to certain issues. Writing and orality are not mutually exclusive, and their interaction is not always in a single direction. Authors, whether they use writing or not, try to control the responses of a listening audience. A variable tradition can be fixed, not just by writing as a technology, but by such different processes as the establishment of a Panhellenic version of an Attic myth and a Hellenistic city's creation of a single celebratory history.
