

1. CV

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<http://trs.cua.edu/faculty/Miller/index.cfm>

2. list of main research interests (in form of key words):

Orality, Ancient Near East, oral performance, Ancient Israel.

3. personal bibliography, related to belief narratives

The Dragon, the Mountain, and the Nations: An Old Testament Myth, Its Origins and Afterlives, Winona Lake: Eisenbrauns, forthcoming.

“The Witch at the Navel of the World,” forthcoming in *Zeitschrift für die Alttestamentliche Wissenschaft* 2016/4.

“Mythic Dimensions of the Sources of the Jordan,” forthcoming in *Aram* 29 (2017).

“Iconographic Links between Indic and Ancient West Asian Storm Gods,” *Zeitschriften der Deutschen Morgenländischen Gesellschaft* 166 (2016): 141-52.

“Performance of Oral Tradition in Ancient Israel,” pp. 175-96 in *Contextualizing Israel's Sacred Writing: Ancient Literacy, Orality, and Literary Production*, ed. Brian B. Schmidt (Atlanta: SBL Press, 2015).

“Shamanism and Totemism in Early Israel,” *Journal of the Washington Academy of Sciences* 100 (2014): 21-58.

“The Baals of Bashan,” *Revue Biblique* 121 (2014): 506-15.

“Tracking the Dragon across the Ancient Near East,” *Archiv Orientalni* 82 (2014): 225-45.

“The Roles of Moses in the Pentateuch,” pp. 19-36 in *Illuminating Moses: A History of Reception*, ed. Jane Beal (Leiden: E. J. Brill, 2014).

“What are the Nations Doing in the *Chaoskampf*?” pp. 206-216 in *Creation and Chaos: Reconsideration of Hermann Gunkel's Chaoskampf Hypothesis*, ed. Joanne Scurlock and Richard H. Beal (Winona Lake: Eisenbrauns, 2013).

“Orality and Performance in Ancient Israel,” *Revue des Sciences Religieuses* 86 (2012) : 181-92.

Oral Tradition in the Old Testament (Biblical Performance Criticism 4; Eugene, OR: Cascade Books, 2011).

“Oral Performance in Ancient Israel,” in “*My Spirit at Rest in the North Country*” (Zechariah 6.8), ed. H. M. Niemann and M. Augustin (Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums 57; Frankfurt: Peter Lang, 2011), 229-240.

“Solomon the Trickster,” *Biblical Interpretation* 191 (2011): 496-504.