

NOAH's Flood

In Bible, Quran and Mesopotamian Stories.

By

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VOLUME I

**Noah, Flood and his Ark
in Biblical Literature
and
Near eastern parallels of flood stories.**

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Abbreviations

M.G.K.: The Epic of Gilgamesh, Maureen Gallery Kovacs Stanford university press, Stanford, California.

Noah: Noah, The Person and the Story in History and Tradition: Lloyd R. Baily. University of South Carolina Press.

AM- Ancient Mesopotamia: Portrait of a dead civilization. A. Leo Oppenheim

J: Yahawestic code

P: Priestly code

R: Redactor's code

OT: Old Testament

NT: New Testament

FAQ: frequently asked questions

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FOREWORD

Some extracts from Kashti-e-Nuh, a book written by Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and some poems written by him were among the first Ahmaddiya literature I read.

We learnt stories of prophets from our parents. Among them was the story of Noah's flood and Ark. We never believed in a world-wide flood as did our class-mates. This and some other obviously unreasonable beliefs gave us a confidence we always enjoyed. Much later when I read Bible and noted the differences, I always wanted to know if Ararat and Judi are same.

When my grandson (son of Dr. Mikal Hamid Rahman¹, Cleveland ,Ohio), was named Noah questions such as 950 years age of Noah, size of Ark etc. were debated. I promised myself that I should be able to answer any questions Noah Rahman might ask. Some of these I discussed with Hadhrat Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad (abna). Hadhrat Saheb appreciated my quest for Judi and gave some guide lines which helped me tackle the subject and gave me confidence. When I wrote to Hazur about a link between Phoenicians and Edomites south of Dead Sea, most probable site of the event, he replied that he is praying for my success and that may Allah open up the treasures buried for thousands of years for me. This gave me strength to continue but I had no confidence to present my findings to Hazoor after I came to know the depth of his knowledge of all levels of meanings of Quran. As I had to be away most of time from my station due to my professional work, I could not do justice to the topic all this time. During a 'dars' in Ramdhan, I sent a reference from Carl Sagan's book about Miracle of splitting of Moon to Hazoor by fax, he acknowledged it on MTA but asked what was my progress on the topic of Flood and Ark. I sat whole night at computer and sent a summary of salient points of my research. He appreciated it very much on MTA. I hurriedly presented whatever I had done by that time. Hazoor entrusted its editing to Mr. Basit, editor Review of Religions. He found it to a bundle of mistakes requiring drastic surgery. Soon he got involved in some other assignments. After an initial spate of emails gradually got less and less time. And I had to do whatever I could with my limitations. In my visits to USA, I availed the opportunity to see lot of relevant and not so relevant literature. Internet was another source of valuable information.

As I was not certain for whom I am trying to write this, whatever it is, for an average Muslim who has not read Bible, an average Jew or Christian who has not heard of Quran's story or I have to prove my finding to the well versed by numerous references. This resulted in increasing the volume to several hundred pages. As I had no access to many of the references in original and

¹ Mikal Hamid Rahman my son-in law, grandson of Syed Abdur Rahman of Cleveland is married to my daughter Amtul Haseeb Rahman.

had no knowledge of languages of these resources, I have relied heavily on references. I want to acknowledge that Prof. Baily's Noah was very helpful in understanding the anatomy of the subject though the end results are very different.

It is so many years now that I have been at this but now I think that I will never be satisfied with my work and it will go on for ever if I do not stop reviewing it. I have therefore given up the formal procedures of editing etc. and decided to present it as it is and let others take up from here onwards. Time permitting I will try to make an abridgement of this. I was assisted by my son Baseer Ahmed Khan in editing and correcting mistakes and my wife Amtul Waheed who carefully kept my papers , even small chits, scribbled notes and books scattered all over the place. Dr. Mikal and Dr. Rashid Hussain assisted me in getting some literature. I am however satisfied that I have done my best to fulfill the trust and expectations from me about the quality of research.

All I want is that Hazoor remembers my family and me in his prayers. His approval will be an asset for me and my posterity.

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Part I: Overview

CHAPTER 1

Story of Flood in Bible and Quran:

Story of Noah and the Flood or Deluge is common to the three major religions of the world, Judaism, Christianity and Islam. Their books, Bible and Quran give what they believe to be a revealed version of the event. They believe that a catastrophic flood destroyed all those humans who had become wicked and all other terrestrial and airborne life on earth except Noah, his household and pairs of living things taken by him on the Ark. The Ark rested on a mountain after the flood and is believed to have survived. Some however interpret that it was not a world-wide flood.

These religions believe in divine intervention in favour of righteous i.e. God punishing the wicked and rewarding the righteous. Noachian (Noah's) flood story is cited as an example of such intervention. Is this story of any theological value without belief in its historicity? If the story is doubtful, then the revelation and the whole corpus of these religions become doubtful. However if we want to believe in it, can we prove it to be a historical event? Question arises that was it a historical event? This was and still is the main reason for the extra-ordinary interest in this story. Search for the Ark is in news very often. When people are about to give up hope of someone discovering Ark or finding a proof of Flood, it is once again in news. New sites far away from traditional site of Mt. Ararat in Turkey are being suggested by new Arkealogists

Biblical Flood story is one of the component stories of Genesis, first book of Old Testament. Some of these stories could be allegorical or etiological therefore they need not be literally true or may not have actually happened but the story of a destruction of worldwide scale cannot be allegorical. It describes a physical event of a scale surpassed only by creation and contains names of geographical features and places. It has to be a physical and historical event to be of any didactical (morally instructive) value. Without authentication of the story, the teachings of these religions, which they claim as based on revelation, are also loosing its force.

In Biblical flood story, Flood submerged even the highest mountain peak on earth. Noah, his wife, his sons and their wives and pairs of all kinds of animals, reptiles, birds, insects etc. on earth that were taken on Ark by Noah, were the only survivors. Ark was a large timber boat built by Noah according to size and design given to Noah by God himself. The story as it is in Bible, insists that the Flood was a worldwide flood. All people on earth after Flood are descendants of Noah. Some are blessed, others subordinate to them and some destined to be slave of others. All air breathing life after Flood are offsprings of the pairs taken on board the Ark. Ark is believed to have survived.

Further details of this story, not found in OT and NT, are found in extra-biblical literature. For centuries, the commonly believed theory of creation was based on the Primeval part of the Genesis story. It gave the scheme of creation of heavens and earth in seven days and stages of

evolution of civilization and cultural stages till destruction by Flood. Post-flood stories in the Primeval part explain spreading of mankind, animals, birds, reptiles etc on earth, existence of many nations and their status; origin of many languages. Genealogies give years of important events such as Flood, Abraham's migration.

Several questions arise from worldwide flood and size of boat given in Genesis.

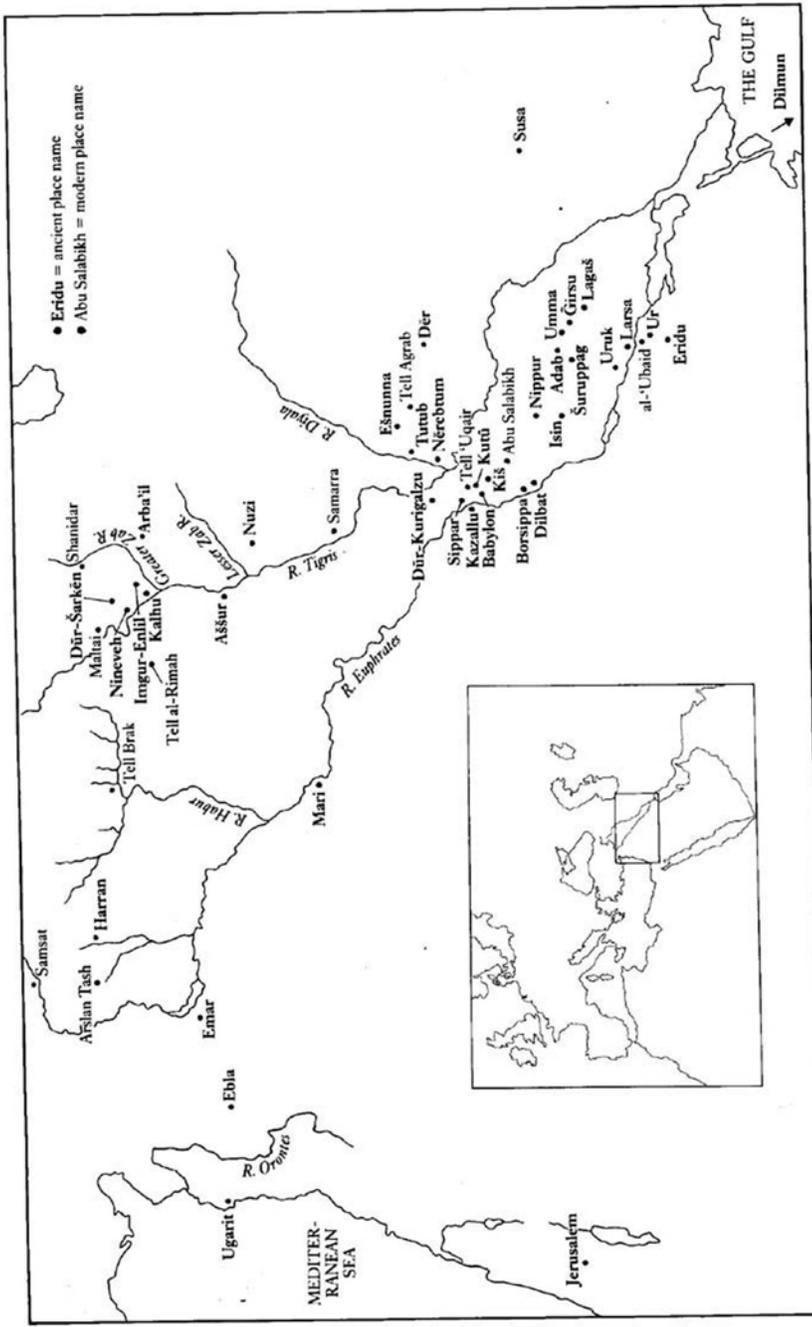
A story based on an event that is physically possible would not give rise to so many questions.

Attempts have been to resolve problems of management of animals on boat collection and storage of a great variety of food for animals, birds, and their food; temperature and humidity control using advanced scientific theories. Also there is the problem of extra ordinary ages of hundreds of years and age at birth of first-born in pre-flood period.

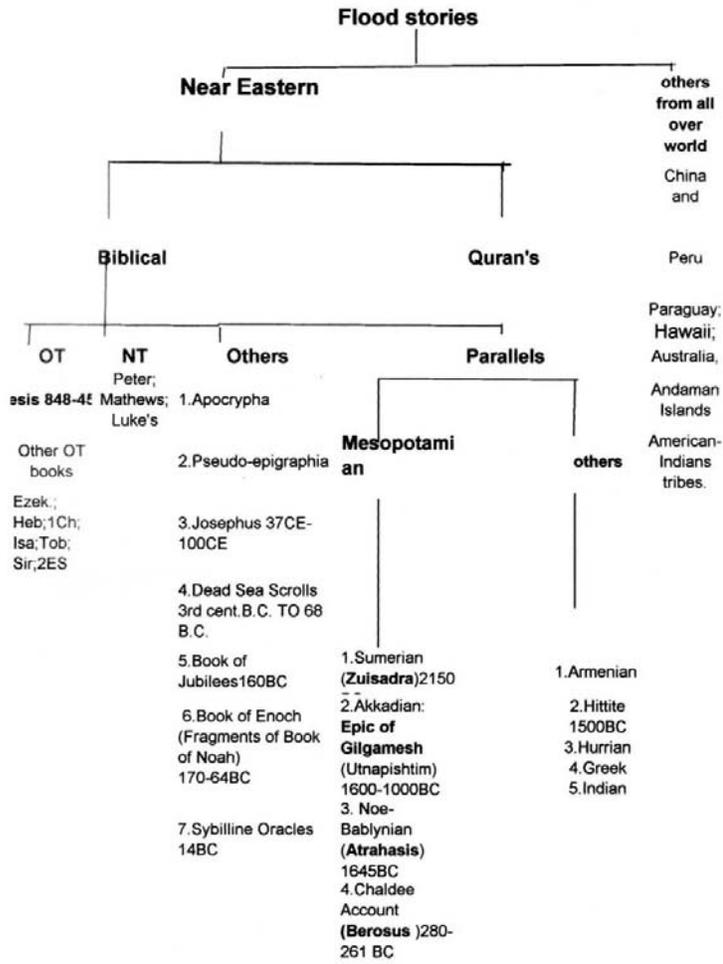
Search for Archaeological proof of flood: (see map archeological site Mesopotamia)

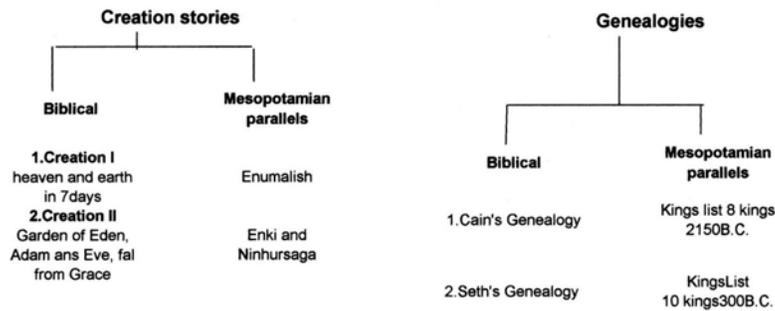
Many Exploration Funds were arranged to find the history of Biblical lands by archaeological excavations, collection of artifacts, manuscripts, books etc. These searches and researches were carried out to authenticate Biblical accounts of migration of Patriarchs and historical events involving Assyrian kings, exile etc. and to find places named in Bible e.g. Babel, Ur, Nineveh etc.

In the beginning of 19th century, archaeological finds of thick layers of clay in excavations of Ur by Leonard Wooley in 1928-29. News of this discovery was flashed as - "FLOOD found". This discovery was important due to Mesopotamian connections of Biblical persons, Abraham, descendants of Noah and location of Ararat or its alternate sites in Mesopotamia and Armenia. These clay layers were claimed to be physical evidence of Noachian Flood. Clay layers were later found in other places also in Mesopotamia. It was then found that the clay layers discovered in different places were of limited extent and also did not take place at the same time. Times of these clay layers were centuries apart and extent limited to small areas. They were also not formed due to ponding i.e. due to floodwater remaining in one place for a long time. The limited extent, time gaps and nature of the formation of some of them (i.e. whether due to ponding, riverine or deposited by air etc.) do not allow them to be related to the Flood. In any case they were not formed due to one flood but from localized floods over small areas at different times.



4 Sites of ancient Mesopotamia mentioned in the text.





Mesopotamian parallels and other Near Eastern stories: (See Flood stories chart)

In 17th century inscriptions written in a wedge-shaped script were discovered from Persipolis. Vast numbers of clay tablets were also found from other archaeological sites in Mesopotamia². Decipherment of the cuneiform script³, led to the discovery of a part of Akkadian Flood story, XI th tablet of what is known as Epic of Gilgamesh. Sumerian (Ziusudra's, 2150 BC) and Old Babylonian (Atrahasis', 1645 BC). Some more stories and their versions of still earlier times were also found from excavations at different places in Mesopotamia. In these stories divine information and guidance for building a boat saves a devout human, his family and seed of life. Name of central figure however is not Noah in these stories. These parallels of flood story being very similar to Biblical account of Flood, are supposed to lend support to the Biblical flood story. In the Epic of Gilgamesh name of flood hero is Utnapishtim. Utnapishtim and his wife are blessed by gods and made immortal and made to reside in a faraway place. But there is nothing about his sons and their wives surviving with him. Epic of Gilgamesh and other flood stories were discovered at a time when people had started questioning the truth of Biblical stories of creation

² Mesopotamia is the ancient country between lower Tigris and Euphrates.

³ Wedgeshaped characters in which Sumerian, Akkadian, Assyrian, Babylonian and Persian inscriptions were written.

and flood, giants etc. Earliest Biblical composition dates back to 922 BC. Earliest Mesopotamian parallels of flood story thus pre-date Bible by about 1200 years!

Authority of Old Testament was questioned because it was preceded by similar literature and could no longer be regarded as pure revelation.

There are also some other similar Near Eastern stories: A Chaldean account of a Babylonian priest Berosus⁴, a Greek and an Indian flood story, an Armenian story. The Armenian story from 'Chronicles' of Eusebius is quoted by the Jewish historian Flavius Josephus.

Parallels of creation stories and genealogies in Genesis were also found. Still no one can say with certainty that all versions of flood stories have now been found.

Many similarities and differences are found when comparison is made with Mesopotamian parallels with primeval parts of Genesis stories. These flood stories of Mesopotamia are so much similar to Biblical version that it is hard for the scholars to believe that the authors of Biblical flood stories were not familiar with them. Noachian Flood stories in Bible and Quran i.e. stories having Noah as its central character, are however monotheistic stories.

Flood stories from around the world:

Flood stories thought to support Biblical story of a world-wide Noachian flood, were collected from around the world. The stories of catastrophes, often in the form of flood, are found in many cultures. Flood stories were found in China; Peru; Paraguay; Hawaii; Australia, Andaman Islands and from American-Indians tribes. Stories from Australia, Americas, and Pacific have more differences than similarities. Therefore the possibility of all these stories originating from a common origin is unlikely except in case of stories from Near Eastern Mesopotamian, Armenian, Syria-Palestinian sources, which are similar. If these stories were carried by the descendants of the survivors, they should have been similar; but only stories of flood from Greece, India have similarities with Biblical accounts and appear to have been taken there from Near East. There are many countries that have no such flood stories at all. If a flood such as this is not physically possible then any number of such stories cannot prove a world-wide flood like Noah's flood.

Sightings of Ark and searches on Ararat:

General belief is that remains of Ark have survived as a sign and ought to be there on "Ararat." It would provide an archeological proof of Flood story if it is found. Reports of sightings appear in references from 3rd century though there is nothing in the Bible suggesting survival of the Ark. It was thought that if there were ancient reports that its remains were there in Armenia "to this day",

⁴ A court astrologer under Antiochus I , 280-261 BC)

then it must still be there and can perhaps be found as a proof of truth of the story and of Bible. This was supported by stories and reports of sighting of its remains on certain mountains in Armenia, within bounds of ancient kingdom of Errata (Urartu). Mt. Agri Dagi, a 17000 feet high, a steep snow covered volcanic mountain in Armenian territory of Turkey, highest mountain north of Mesopotamia, became associated with Ararat of Bible. Unverifiable reports of having seen a boat-like feature near snowline on Mt. Agri Dagi in Turkey created sensations as physical evidence of worldwide Flood. (See Mt_Ararat.jpg)



There was some initial excitement when Ferdinand Nivarra, searching for Ark on Ararat, brought a piece of wood and claimed it to be from Noah's Ark. At first test results showed the age of piece of wood as about 5000 years! When tested again by Carbon-14 dating, it was found to be only about 1500 years old.

Stories of sighting of Ark near snowline by pilots over-flying Mt. Agri Dagi in northern Turkey were initially supportive to the story. Later on it turned out to be a boat-like geological feature.

A 1977 film "In search of Noah's Ark" drew crowds and is still popular because it shows a glimpse of what is said to be Noah's Ark. After every few years there are sensational news about sighting of Noah's Ark, in newspapers and now in TV also, reminding us of this oldest quest. Many sightings were reported by several expeditions but without any proof.

In 80's and 90's reports of a new location of Ark, Wyatt-Fasold and Durupinar Site, some 15 miles from Mt. Ararat were circulating but investigations using core-drilling, sub-surface radar,

geological surveys have shown that the reported object is nothing but one of many geological features of boat-like shape. There are many sightings, eyewitness accounts and reports but not a single proof. Recent stories of searches can be found in many paperbacks on the subject. There is no need to include the history of such searches and sightings that is more fiction than fact. It is clear now that this is the longest surviving "hoax" in history kept alive by interests of tourism and locals benefiting from it and those insisting on survival of Ark on a mountain they think to be Ararat. If Agri Dagi is not Ararat then where is Ararat? Like many other places mentioned in Primeval stories, location of Ararat is also uncertain.

There are other mountains also which were at some time considered to be Ararat. Due to historical reports, mountain peak of Cudi Dagh, between Mosil and Diyar Bikr in Kurdistan (some 200 miles south of Agri Dagh), was once considered to be Ararat by Christians and its equivalent Judi by Muslims. This site corresponds to Mt. Nisir of Mesopotamian story. (See map Ararat, Judi, Nisir). There are many other names in literature, chronicles and Dead Sea Scrolls etc., for the mountain where Ark rested e.g. Mt. Luber; Baris (Elburz); HWRRT; Turarat. Some of these are perhaps symbolic and not real geographical names. Changing name of mountain could be due to a desire to locate sacred places in their areas or due to finding higher mountains in north, changes in transcription, de-localization of resting place and failure to locate the mountain where Ark rested. Still new sites e.g. Dasht-e-Kavir (north of Isphahan in Iran) and totally unrelated sites such as Black Sea are being suggested possible sites of Flood event.

Neither Ark nor Flood could be found in spite of many expeditions and intensive searches.

Has the Ark survived and rested on Ararat? If so, why it could not be found? It did not survive or they are looking for it at the wrong place?

Place and time of event:

Place and time of Flood, place where Noah lived with his family and where he built his boat is also not clear in Bible. It should still be possible to use parts of story for locating place and time of this event in spite of changes, additions, alterations made in Primeval stories. This story had such a widespread acceptance over entire Near East for few thousand years that believers, lacking today's knowledge of sciences, did not feel any need to verify it and investigate its origin. No one will accept it now without sound logic based on present day knowledge of science.

A chronology of events from creation to incidents in the life of a people and their Patriarchs was worked out from genealogies in Genesis. According to this timetable Creation was a mere 6000 years ago in 4004 BC. Because of religious nature and the authority of Bible, this timetable was not questioned openly till 17th century. In 1785, Hutton the founder of modern geology postulated that 'the past history of our globe must be explained by what can be seen to be happening now.

No powers are to be employed that are not natural to globe, no action to be admitted except those of which we know the principle'. This is principle of uniformitarianism⁵. This principle explains formation of sedimentary rocks as result of weathering and deposition of that material over very long periods, estimations of age of fossils etc. Charles Darwin's theories of evolution over millions of years by natural selection, ages of fossils and million of years involved in geological processes, were challenging the timetable derived from Bible.

Verification of Flood story:

Important question before the believers of this theory based on Biblical stories was: Can Biblical chronology and creation theory and Flood story be proved? Problems with the text of Bible were being openly discussed. Even to a casual reader of Scriptures, many questions arise from its text. Some of these are presence of many doublets, repetitions, redundancy and awkward constructions. The text as it is, cannot answer many question arising from the text itself including the possibility of a worldwide Flood. Without answering these questions the story cannot prove its central point and its theological purpose i.e. only the righteous or chosen people) are saved and others are punished. These questions must be interpreted and/or answered satisfactorily if one wants to continue to believe in the text.

Textual criticism of Bible has resulted in a hypothesis called Documentary Hypothesis. It deals with the history of growth and compilation of Bible. This will help us in analyzing the relation of flood story with its context, the pre and post flood stories and genealogies.

We also need to know how much of Biblical stories is history in modern sense (or pseudo-history) and how much is literature? Question to be answered is: Whether Bible, especially the Primeval part can be considered as history even if not strictly in modern sense of the word? Bible is a mixture of history and literature.

Old Testament flood story, and viniculture story seems to assert the supremacy of a chosen people, Semites and Israelites, relegating all others to a lower status, through blessings for Shem and Japheth and curse for Ham/Canaan. Monotheistic flood stories of Quran and Bible can be compared with polytheistic non-Biblical stories to reach the kernel of original event, around which the story was built and its time for assessing the possibility of such an event. Further research can then be done on finding the physical evidence of the Flood.

⁵ This principle is same as given in Quran that you will not find any change in ways of Allah.

Quran's version: Quran also has a story of Flood and Ark that has some significant differences from Biblical story. There are additional details of the story of Noah in Muslim traditions and discussions in commentaries on Quran.

Quran has the same person Noah, as its central figure but differs in details from Biblical and Near Eastern stories. Muslims have also generally interpreted the Quranic verses to mean that it was a worldwide flood.

In Quran's story, Flood destroys only the people warned by Noah. Here Noah is an apostle of God who preached and warned his people and their chiefs to mend their wicked ways and save themselves from punishment. It gives lengthy dialogues between Noah, his people and their chiefs. They threatened him, his family and those who followed him. His people rejected him except very few followers. Noah prayed to God to help him and destroy them. He, his family and followers and some pairs of animals are saved from Flood in an Ark built under divine instructions. Flood destroyed those who were warned and who rejected him and planned against him, his family and followers. A son who was not righteous was also drowned. In this story name of the place where the Ark rested after flood is Judi and not Ararat.

Quran says that the story of event is a sign for future generations but some believe that it also means that Ark has survived.

Muslims believe Quran to be a revelation from God. Quran claims to support and verify what has come in earlier books. According to Quran its version is a corrected version of what its audience has received as "news" reaching people it first addressed: Jews, Christians, Hanifs and Ishmaelites and others and from Books of Abraham and Moses and contains some information not known to them before⁶. Quran gives changes in Scriptures as one reason of differences. Other differences could be due to traditions not collected and included then or deliberately omitted. It is possible that these 'news' were better-preserved Syrio-Palestinian versions survived with Semites in remote isolated parts of Arabia, uninfluenced by Mesopotamian versions.

Why then no credence was given to story of Quran, which is monotheistic, Noachian and nearer to Biblical sources. Story of Noah in Quran refers to same event. If all these versions have arisen

⁶ As Quran tells its audience: has not the news of people of Noah reached you. Also that you have not heard the story before as it has been revealed now. It is therefore referring to what is given in Scriptures; what has reached them as news i.e. possibly some information treated as Apocryphal and some information revealed for the first time correcting these.

from a common historical event and not from a myth, is it possible to find the place and time of event using all of these versions? Western world has totally ignored Quran's version that according to Quran itself compares with the 'news' received by the people addressed as well as with books of Abraham and Moses. Without taking this version into account, treatment of the story will be biased and incomplete.

Muslims also have the same need to investigate this story to prove the truth of this story. This was because of the relation between the two stories; they are both stories of same Noah. If the Biblical story is said to be a myth then what is the position of story of Flood in Quran, claimed to be a revelation from God? We cannot expect non-Muslims to give much importance to Quranic story but no serious attempt has been made by Muslims also to search for a satisfactory explanation of the flood story, survival of Ark and correct location of Judi. Judi was simply equated with Ararat and there was never a shortage of sightings on Ararat.

Is the story rational and logical?

Can occurrence of such an event be proved by physical evidence? If not, can it be proved that such an event is possible?

Someone has correctly said, "The only way to be confident in your faith is to show that God has allowed it to be supported rationally, through evidence, logic, and intelligence." Questions of historicity, physical evidence, probability of world wide flood, destruction of human and animal life and repopulating remain to be answered.

Some of the questions raised are:

What was the number of species, their median size, age (young or fully grown up); space required for inmates of Ark and size of boat.

Internal structural design of boat to withstand loads, availability of technology and tools for building boat, sea-worthiness of the wooden barge; its stability and ability to ride on waves.

Collection of animals like kangaroo, snow leopard from distant lands and islands through inclement conditions of climate, terrain and predators etc. and ecological redistribution is also difficult to understand.

Care and handling of animals and their diet in nature for carnivorous (meat eaters and fish eaters) herbivorous, frugivorous, insect eating birds and bats etc.

Food and drinking water storage and handling of animal waste; ventilation, required conditions of temperature, humidity etc.

Problems due to landing on ice covered mountain with steep slopes, such as locomotion etc. for animals whose habitat is plains or jungles;

Great variety of animals after flood without an act of new creation

Genetic problems arising from single pair founders, inbreeding in Noah's descendants;

Survival of plants and conditions on earth after year long submergence, germinating out of season, aquatic life in seawater diluted by freshwater.

Attempts have been made to resolve problems of world-wide flood, ages of hundreds of years, size of Ark and collection, management and dispersal of animals after flood using advanced scientific theories. On Internet, there are many sites and FAQ's (frequently asked questions) trying to explain the worldwide flood and problems associated with it. Answers however are far from satisfactory.

One can question, Why Ark or some other proof of Flood could not be found with the help of advanced technology available now?

At least the possibility that an event of this scale could physically take place should not be in doubt. Proof of such a worldwide flood still remains elusive. Stories of flood are the only "evidence" of flood. If the place and time of this event can be found from the texts of the story in Books, and their other versions, modern scientific and technological knowledge can be applied for a new search in that area for the Flood and maybe Ark, if at all it has survived. If preservation of the Ark and not the story is claimed to be a sign, then what about all the period that has passed without finding Ark? Will it continue to be a sign even if it is still not found? If Ark is found finally what will happen then? Will it not raise many more questions than it will answer?

Is there need for a fresh appraisal?

To most of the scholars, the Biblical account appears to have been derived from the Mesopotamian accounts and shows their literary influence. They think that polytheistic Mesopotamian stories of nature-myth⁷ of annual seasonal changes with the recollection of an extra-ordinary flood were changed into parable by Biblical authors and are not based on a possible physical event. If it is a myth changed into parable then it implies that its message it wants to convey loses its force and with it of other teachings also. Also the position taken by Quran that its revealed version verifies and corrects what is changed in Books. It is therefore

⁷ "The myth is somewhat obscured and attempt is made to give it the aspect of a story with a moral."..... "Although it is a weak attempt, yet it points to the beginning of the process which, completely carried out among the Hebrews, transformed the nature-myth as it did the creation myth into an ethical parable." p348 Appx.

becomes necessary to take a fresh look at the versions of earlier Books in the light of Quran's version to explain the event.

With this conclusion is it not possible that failure to find evidence could be due to wrong interpretation of the story or changes in long line of transmission. Are not the differences in stories and several names of places where Ark rested an indication of changes made in original story? Does this mean that they have been searching for the Ark in wrong places? In spite of this there is something in the story, a kernel of truth, due to which people believed in it since ages. Does this not invite us to have a new look at these variant stories? Is this the only conclusion that can be drawn? Is it not possible that story of this Biblical event influenced the literary traditions of Mesopotamia?

Though there is no shortage of literature on the subject but it cannot convince anyone about the possibility of a flood that submerged all mountains of earth. Therefore there is now a need for a fresh examination of the possibility of 'Noachian Flood' from the point of view of these religions. In the core of these stories there should still be available the information on geography, geology, required technology, climate, duration and extent, rain storm or riverine or tidal waves from ocean, etc. which can help us to locate the place of event. We can then check the 'Noachian Flood' by comparing with history and archaeology of the place of event thus located.

In following chapters we will also examine the context and analysis, composition, well-researched history of growth and collection; process through which Primeval part of Bible took its present shape and intentions of those who were responsible for giving it its present shape in which it has remained basically unchanged.

In Volume I, We will first narrate the Biblical, Quranic, Mesopotamian stories and stories from outside Near East as well as their relation with and influence on each other. They will then be analyzed. In Volume II they will be compared with Quran's story as it falls in a separate category because of its claim to verify and correct the version of earlier Books.

We will thus cover all stories, Biblical and non-Biblical and peel them to reach the core of stories containing any useful information on physical characteristics. It should not then be difficult to examine its probability. From these we hope to pinpoint the extent and place of event. Time when they lived can be estimated from cultural and technological stage of development in that area. Knowing the place and time of event, we can then search for the physical evidence of Flood in history of that region and in archaeological layers for evidence of Flood itself.

Many details have been transferred from text to appendices so as not to clutter the discussions.

Part II Flood stories

**Biblical, Mesopotamian and other Near Eastern Flood Stories;
Quran's story of Noah's flood. Stories from other parts of world.**

CHAPTER 2

Genesis Flood story and its context

Genesis story is a collection of several stories, connected in chronological order with the help of genealogies. Flood story is a component of this longer story. It is therefore necessary to study the context and relation of flood story with the other Genesis stories.

Genesis story is made up of two parts, a primeval and a patriarchal part.

It is given here briefly for those not familiar with Biblical story and for others to recapitulate.

Genesis story consists of a Primeval and a Patriarchal story. Characteristics of these parts and their relation with each other will be discussed with analysis of Genesis story.

Primeval part of story covers first twelve chapters. It is from beginning of all things (Genesis means birth) to the beginning of history of Israel.

Patriarchal story covers from migration of Patriarch Abraham and incidents in lives of other Patriarchs, to bondage of Israel in Egypt.

Genesis story in words of Bible can be seen in Appendix II. Component stories showing the structure of Genesis story is given here. Those who are familiar with this may skip this chapter.

Primeval:

Pre-flood stories of Genesis

Creation stories: There are two creation stories.

Creation I: creation of Heaven and earth and man (male and female) in 6 days Gen.1:1 -2:4a

In the beginning there was a void and God's spirit was moving over the face of waters. Then He created the universe and man in 6 days and then rested on the 7th day. He created these in following order: light and darkness, Heavens, Earth and Seas, vegetation, plants with seeds and trees with fruit; day and night, seasons and years; Sun, Moon and seasons; living things (birds, sea monsters, living creatures that move, birds, cattle, creeping things, beasts) and then He created man from dust after His image. Created them Male and female and gave them dominion over all these. Diet for men was to be plants yielding seed and fruit with seed in it. Beasts, birds and creeping things and everything that had breath of life in it were given every green plant for food. He rested on the seventh day.

Creation II: Garden of Eden. Adam and Eve, Disobedience and Fall from grace, expulsion from Garden of Eden.

Gen. 2:4b-3: 25 Second story of creation is of creation of earth and heavens, water, rain, rivers, man (Adam), plants, trees, birds, beasts and woman (Eve) and placing Adam in the Garden of Eden. Garden of Eden was somewhere in Near East from where four rivers Gihon, Pison, Tigris and Euphrates flowed. God created a woman, Eve from his rib as helper and wife, as it was not good for him to be alone. They could freely eat fruit of every tree in the garden but were forbidden by God to eat the fruit of a certain tree, tree of knowledge of good and evil in the center of Garden. They were told that they will die if they eat fruit of that tree. Snake beguiled Eve that God has prevented them from eating the fruit of that tree because you will be like God, knowing good and evil and that you will not die if you eat that fruit. She ate the fruit of tree of knowledge of good and evil and gave it to her husband to eat. They fall from grace due to disobedience and are driven out of that garden as a punishment by God. As a punishment, woman is to bear children in

pain and man to toil and till the soil for living. Snake has to go on his belly and eat dust for beguiling Eve.

Story of Abel and Cain: Gen. 4:1-16;

After the creation stories the story continues and tells about sons Abel and Cain born to Adam and Eve. Abel is a keeper of sheep and Cain is a tiller of soil. They offer their sacrifices. Abel's sacrifice is accepted by God. This infuriates Cain. They quarrel and Abel is murdered by Cain. Cain fears revenge from Abel's clan. Cain then goes to land of Nod and becomes a fugitive and wanderer on earth.

Genealogies:

There are genealogies of two sons of Adam: Cain and Seth's (who was "appointed instead of Abel. "). There is no genealogy of Abel, though Cain was afraid that there were persons (Abel's descendants), who would take revenge of Abel's murder.

1. Cainitic genealogy: Gen. 4:17-25

Adam, Cain, **Enoch**, *Irada*, Mehujael, Methushael, Lamech. Names of Lamech's wives, sons and daughters are given.

Cain's Genealogy gives progress from Cain to Lamech and his three sons Jabal, Jubal and Tubal-Cain. Unlike following Sethitic genealogy, this does not give their years of life and when they begat their firstborn. Cain is builder of first city that he named after his son Enoch. Jabal was ancestor of those who dwell in tents and have cattle. His brother Jubal was the father of all those who play the lyre and pipe. Tubalcain was the forger of all instruments of bronze and the fashioner.

2. Sethitic genealogy: Generations of Adam Gen. 4:25-5:32

Seth's genealogy can be separated in two parts. In one Seth is born as replacement of Abel. Enosh is born to Seth and in his time men began to take God's name. In the other part, Seth's genealogy connects Adam through Seth up to Noah and his sons Shem, Japheth and Ham. Adam Seth, Enosh, Kenaan, Mahalaleel, Yaard, Enoch, Methuselah, Lamech, Noah his sons Shem, Ham and Japheth.

Marriage of sons of god with daughters of men and Giants on earth: Gen. 6:1-4

Then there is a short story of marriage of daughters of humans with sons of God⁸ (interpreted as Angels or Seth's descendants). They bore children to them who were the mighty men that were

of old, the men of renown. There were giants on earth in those days. This story gives conditions prevailing just before Flood, as a justification of Flood. Days of men were reduced to 120 years, interpreted as reduction in life span from hundreds of years or a period of probation or reprieve before Flood.

Flood story: Gen. 6:5-9:17

In the Biblical flood story God decides to destroy all mankind and life on earth (from human to beast to creeping thing to bird of the heavens,) as they had become wicked. Earth became full of violence. At that time, Noah alone was righteous in his generation. God repents creating man. God informs Noah of His intention to destroy all living things on face of earth and commanded Noah to build an Ark according to His instructions. Noah was 600 years old then. He made the Ark according to instructions to save himself and his family and took pairs of all terrestrial living things, every beast, every creeping thing, and every bird, everything that moves upon the earth," to keep alive seed on the face of the earth" as commanded by God.

There are some inconsistencies in number of pairs of animals and duration of flood (forty days or one year) in the narration of flood story. I have left out here these conflicting details because there are differences within the story due to doublets and composition, which is dealt with in detail in another chapter. Ark was made according to divine instructions. It was made from Gopher wood and had three stories and compartments. Its dimensions were about 450 x 75 x 45 feet. Hebrew word "tebah" means a box. It is also used in Bible for container that carried infant Moses.

This Flood was caused by waters of rain from above and from fountains of deep. It submerged "all the high mountains under the whole heaven" and covered the highest mountains on earth by about 25 feet. All mankind and terrestrial living things perished except eight persons (Noah, his three sons and their wives) and pairs of animals, birds, reptiles taken in the Ark with him. Then God remembered Noah and rain was stopped and fountains of earth closed. After the flood Noah's Ark rested on "mountains of Ararat". Tops of mountains were visible after few months. Noah sent out first a raven and then doves three times at intervals of seven days, to find if the waters are subsiding. A dove sent out second time brings a sheaf of fresh olive branch that meant that waters had subsided. When it was sent third time it did not return. A wind was blown to dry the earth. There are differences in period of flood. After about a year from entry into Ark, waters dried from face of Earth. Noah, his sons and their families; all the pairs of living things which were on board with them, then got down from the Ark.

Covenant and blessings:

Noah built an altar and offered sacrifice of burnt offering, one each from clean animals and birds. Lord is pleased with its smell. God decides not to destroy all living again. He repents at the destruction as not justified because man's inclination is evil from his youth. God blessed Noah and his sons, said to them, "Be fruitful and multiply, and fill the earth". All living things, animals, birds and creeping things were also to breed abundantly on the earth, and be fruitful and multiply upon the earth. Some new dietary and other rules were also laid down.

God establishes a covenant between Him and Noah, his sons and their descendants and all living creatures with him that never again there will be a flood to destroy all living, nor to change the cycle of day and night and seasons. Rainbow will be the sign of his promise till earth remains. The world was then repopulated with the generations of Noah's sons. All living things (except aquatic life), humans, animals, birds, reptiles etc. are the offsprings of the pairs of animals carried in the Ark by Noah, which spread on face of earth.

Post Flood stories:

Viniculture story: Noah' drunkenness, Blessing and curse, Noah's age after Flood.

Gen.9:18-27,

After flood story there is another connected short story of Noah and his sons known as "viniculture story". Here Noah plants a vineyard. Noah drank wine and became drunk. He was lying uncovered in his tent. Ham, father of Canaan, saw his nakedness and told his brothers. Shem and Japheth covered him with a garment walking backwards. Conduct of his sons Shem, Japheth results in blessings for them. Canaan is cursed for what Noah's 'youngest son' did to him.

Present position of sons of Noah and future relations of their descendant nations is settled in Viniculture story. Shemites are blessed, Japheth's descendants will enlarge and live in Shemites' tents. The descendants of Canaan, son of Ham, will be their slave of Shem and slave of slave of his brothers. In order that this predicted relation with chosen people should hold, there should be no other human alive or capable of procreation after Flood except three sons of Noah. As there is no second creation, pairs of all living things had to be taken on Ark to explain their presence on earth.

Noah' age after flood 9:28-10:1a;

Generations of Sons of Noah and Table of Nations: Gen. 9:28-10:1b-32

Generations of sons of Noah, Shem, Japheth and Ham: Earth is repopulated by descendants of sons of Noah. This would not be possible without destruction of all mankind except Noah's sons' and wives in flood and also in destruction of all other life, this necessitated carrying pairs of all

living things on board the Ark. They spread out on the earth after Flood to make the nations mentioned in Table of Nations. There are many inconsistencies as shown in a chart. Nimrod son of Cush, mighty hunter and conqueror of cities of Babel⁹, Erech, Accad, Nineveh etc. in Shinar and Assyria, is specifically mentioned.

Tower of Babel and language: 11:1-9

Before men migrated from east to Shinar¹⁰, they had one language. They started building a city and a tower, in Babel using burnt bricks with bitumen as mortar, so that they may not be scattered on earth. God fears their capabilities and unity due to one language and acts saying, "let us do down and confuse their language. Then they were scattered all over face of earth.

Patriarchal:

Genealogy of Shem:

The genealogy of Shem, similar in syntax to Sethitic, connects Noah to Abraham. It leads straight to story of Abraham, his migration from Ur of Chaldees to Promised Land of Canaan and of his descendants, Israelites. Year of call of Abraham from Flood can be calculated from the years when they begat their first born.

Descendants of Shem and Terah's generation:: Gen.11:10-32

It covers from the period from Shem to Abraham and Terah.

Migration of Abraham: Gen.12:1-5

It gives details of migration of Abraham, from Ur of Chaldees to the promised land of Palestine, obeying Call from God.

Rest of the Genesis gives the details of happening from Abraham to Joseph till the time when people of Egypt knew not who was Joseph, continuing up to Exodus.

⁹ Babel, Erech, and Accad, all of them in the land of Shinar. From that land he went into Assyria, and built Nineveh, Rehoboth Ir, Calah and Resen between Nineveh and Calah. Akkadian Babilim; popular etymology Babil; plural Bab-ilani gate of Gods; through Greek Babylon. Biblical Babel;

¹⁰ Shinar: Capital of Nimrod in Mesopotamia land of Shinar in which Babel, Erech and Accad. Gen. 10:10 ;(see map archeological sites Mesopotamia) also Dan 1:2 In East from where they migrated they had stone and mortar instead of brick and bitumen. Gen.....11: 2-3

CHAPTER 3

OTHER BIBLICAL SOURCES

NOAH in New Testament:

New Testament references are given in Appendix III.

New Testament deals with the theology of Flood. It does not give any information that can be used as hint of physical nature to help find the location and nature of flood and construction of boat etc.

Noah is a 'herald of righteousness'¹¹ in New Testament i.e. preacher, warner and an apostle. Noah's status is somewhat restored. He is not just a "righteous person in his generation" who has

¹¹ **righteousness:**

PRO 10:23 It is like sport to a fool to do wrong, but wise conduct is pleasure to a man of understanding.

24. What the wicked dreads will come upon him, but the desire of the righteous will be granted.

not even warned his people of the coming punishment and it seems had no follower. Though there is no such status in Old Testament for anyone of the persons named before Noah's time but that there were prophets before Noah can be inferred from phrases used for Enoch, like "walked with God" and Enosh in whose time "man began to call upon the name of the Lord."

In New Testament, the story is brief and to the point. It says, Noah was warned and by faith he constructed the ark for saving his family. God does not spare even the angels when they sin. He made Sodom and Gomorrah an example for ungodly. The righteous can save themselves only. Here righteousness alone can save people from punishment and not relationship with righteous.

It is in NT that even people like Noah cannot save those "who did not obey" and "the world of ungodly and land which acted faithlessly". Even Noah, Job and Daniel cannot save their own sons and daughters, family members, from wrath of Lord God i.e. punishment in form of famine, beasts, pestilence and sword if they are not righteous. This is being said without reference to any such incident in which a family member was involved. Here we find in NT some thing new. Were there any such tradition not preserved in OT and Apocryphal literature. In Quran's story also Noah could not save one of his sons who was not righteous. There is no indication in OT that all the sons of Noah and their wives were pious.

It says, God only knew the day and hour, exact time of coming of flood. They ate, drank and were given in marriage when flood came. Time of punishment was not known which means it was result of a sudden storm not a steadily increasing flood like in Egypt, Indus valley etc. In Egypt people had related annual floods with heliacal rising of Sirius (Shera in Arabic) with solar year and flood of Nile. Similarly people of Sindh prepare themselves every year for floods and leave for higher places only to come back after flood recedes to cultivate lands made rich by deposits of alluvium. There was also a cycle of about 14 years, actually 11 years due to sunspots, as Joseph interpreted Pharaoh's dreams. This suggests that the location of Flood was not a river plain, like Mesopotamia.

Other sources:

25. When the tempest passes, the wicked is no more, but the righteous is established for ever.

According to author of Noah¹², "There were other ancient traditions not preserved in JEPD, some of which occur in Non-Biblical literature." Some of these were used by Redactor to combine JEPD in one continuous story. Some others reflect in NT and Some in extra-biblical literature e.g. Apocrypha¹³, Pseudepigrapha¹⁴ or legends, Enochian literature, fragments of Book of Noah, Book of Jubilees¹⁵, Sibylline oracles¹⁶, Flavius Josephus's Antiquities of Jews¹⁷; Targums¹⁸,

¹² Noah, the person and the story in history and Tradition: Lloyd R. Baily, University of South California Press. p137. According to Documentary Hypothesis, J i.e. Yahewistic, Priestly, Elohist and Deuteronomic are component codes of Bible. JPED is the composition consisting of these codes. This is explained in Appendix II Documentary Hypothesis.

¹³ Apocrypha: Books rejected as not authentic, not canonical. In a broad sense books present in Greek Bible and not in the Hebrew.

¹⁴ Pseudepigrapha: Jewish religious books written in the last centuries BC and the first century or two AD that did not become part of the Hebrew Bible or the Septuagint (Greek Bible); books in which author hides his identity beneath the name of some ancient worthy from biblical times, a practice used frequently in antiquity.

Book of Enoch, I Enoch, II Enoch, Secrets of Enoch; Book of Jubilees; and in Midrash Agada, Genesis Rabbah, Sefer Hayyashar; (The Apocrypha and Pseudepigrapha of the Old Testament. R.H.Charles.)

New Pseudepigrapha from Dead Sea Scrolls-Genesis Apocryphon, Book of Noah, Elect of God, Commentary on Genesis.

¹⁵ Book of Jubilees: A book written around 160 BC as a revelation to author by an angel of presence and told to Moses who writes it down, retelling Biblical stories as history from creation to receiving of God's word in Sinai, in fifty Jubilees of 49 years each. It is recommended by Qumran Damascus Document.

¹⁶ Sybiline Oracles: Written as revelations; Composed in Greek about 14 BC

¹⁷ Antiquities of Jews by Jewish historian Flavius Josephus also author of Jewish Wars 37 CE to 100 CE).

¹⁸ Targums: A translation or paraphrase of some portion of the Old Testament Scriptures in the Chaldee or Aramaic language or dialect.

Midrash¹⁹; in pseudo-apocryptic literature and new Pseudepigrapha from Dead Sea Scrolls Scriptures.

Josephus:

Josephus the Jewish historian, also gives in his Antiquities of Jews some details not found in Bible.

Josephus quotes from Berossus' flood account third cent. BC, that the remains of Ark were seen in Armenia

"Now all the writers of barbarian histories make mention of this flood, and of this ark; among whom is Berossus the Chaldean. For when he is describing the circumstances of flood, he goes on thus: " It is said there is still some part of this ship in Armenia, at the mountain of Cordyaeneans; and that some people carry off pieces of the bitumen which they take away, and use chiefly as amulets for averting of mischiefs." Hieronymus the Egyptian also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them; where he speaks thus:" There is a great mountain in Armenia over Minyas, called Baris upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator wrote. Josephus "b.I, ChIV, sect.6 p-38

In the first century AD, Josephus discussing the royal family at **Adiabene**, gives another location:.. *...{in} a district called Carra {Carron} in Adiabene-roughly between the upper and lower Zab Rivers, tributaries of the Tigris...the remains of the Ark in which report has it that Noah was saved from the flood...to this day are shown to those who are curious to see them.* This is not supported by any earlier report.

"But Noah was very uneasy about what they (his neighbors) did; and being displeased with their conduct, persuaded them to change their disposition and their acts for the better but seeing that they did not yield to him, he departed out of the land."²⁰

¹⁹ 'Midrash': It is based on a Hebrew word meaning 'interpretation' or 'exegesis' of scripture, a compilation of Midrashic teachings e.g. "Genesis Rabbah" on the book of Genesis.

²⁰ Antiquities I .3.i

This shows existence of extra-Biblical literature available to Josephus. It also shows that Noah warned his people and migrated from that place when they did not change their ways. He built his boat at some other place not far from where his people lived.

The Sibylline Oracles Book 1 In Sibylline Oracles, Noah warns his people in a lengthy speech to mend their ways and repent. He is commanded to make a wooden house to save as many as lived with him from the Flood with an earthquake.

Noah bidden prepare for the Flood

"Noah alone among all! was most upright and true, a most trustworthy man, concerned for noble deeds. To him God himself spoke as follows from heaven: ' Noah, embolden yourself and proclaim-repentance to all the peoples, so that all may be saved.

.. But if they do not heed, since they have a shameless spirit, I will destroy the entire race with great floods of- waters. But I bid you to construct quickly an imperishable wooden house, flourishing with unthirsting roots. I will place a mind in your breast, and crafty skill, and (will put) measures in your lap; I will take care of every thing so that you and as many as live with you will be saved.

He entreated the peoples and began to speak in words like these:

'Men sated with faithlessness, smitten with a great madness, what you did will not escape the notice of God, for he knows all things the immortal savior, who oversees everything, who commanded me to announce to you, so that you may not be destroyed by your hearts. Be sober, cut off evils, and stop fighting violently with each other, having a bloodthirsty heart, drenching much earth with human blood. Mortals, stand in awe of the exceedingly great, fearless heavenly creator, imperishable God, who inhabits the vault of heaven. and entreat him, all of you-for he is good- for life, cities, and the whole world, four-footed animals and birds. So that he will be gracious to all. For the time will come when the whole immense world of men perishing by waters will wail with a dread refrain. Suddenly you will find the air in confusion and the wrath of the great God will come upon you from heaven. It will truly come to pass that the immortal savior will cast forth upon men', unless you propitiate God and repent as from now, and no longer anyone do anything ill-tempered or evil, lawlessly against one another.

But be guarded in holy life.' When they heard him they sneered at him, each one calling him demented, a man gone mad. Then again Noah cried out a refrain:

'O very wretched, evil-hearted fickle men abandoning modesty, desiring shamelessness, tyrants in fickleness and violent sinners, liars, sated with faithlessness, evildoers, truthful in nothing, adulterers, ingenious at pouring out slander not fearing the anger of the most high God, you who were preserved till the fifth generation to make retribution. You do not bewail each other, cruel ones, but laugh. You will laugh with a bitter smile when this comes to pass I say, the terrible and

strange water of God. Whenever the abominable race disappears root and all in a single night and the earth-shaking land-quaker will scatter cities complete with their inhabitants. And the hiding places of the earth and will undo walls, then also the entire world of innumerable men will die. But as for me, how much will lament; how much will I weep in my wooden house, how many tears will I mingle with the waves? For if this water commanded by God comes on, earth will swim mountains will swim, even the sky will swim. All will be water and all things will perish in water."

Book of Jubilees gives name of Noah's wife as Amzara who was his niece and daughter of Raiel.

Book of Enoch: Flood is predicted in Book of Enoch in Apocalypse of Weeks.

4 And after me there shall arise in the second week great wickedness,
And deceit shall have sprung up;
And in it there shall be the first end.

And in it a man shall be saved;
And after it is ended unrighteousness shall grow up,
And a law shall be made for the sinners.

Fragments of Book of Noah: In these fragments Lamech goes to Methuselah with the request to go to Enoch and tell him about the birth of a strange son and find out the truth. Enoch tells Methuselah that:

And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and 16 a great destruction for one year. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be

saved]. And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days.

” Legends of Jews”:

A summary of legends of Jews from” Legends of Jews” by Louis Ginzberg is being given here.

Noah's miraculous birth is described as a strange son white as snow and white locks and hair, a glorious countenance. Lamech asks Methuselah to go to Enoch to the end of world, his dwelling place among angels to find the truth. Enoch tells him that there will be a flood in his time and only he and his children will be saved. Enoch asked Methuselah to name Noah for "he will be left to you and he and his children will be saved from the destruction which will come upon the earth" and” for he would cause the earth to rejoice in compensation for all destruction." Methuselah only called him Noah. Lamech and all others called him Manahem, (comforter if evil-doers of his time would repent their misdeeds) so that he may not be bewitched if his true name were known. He was born circumcised. He invented plough, scythe, hoe and other implements for cultivating. There were changes in flooding of sea and famines.

Generation of deluge began to practice idolatry. Angels (Watchers) were sent to occupy earth.

Shamhazi and Asael were sent to sanctify God's name when people started idol worship. Ishter learned the ineffable name from them and God placed her in Peliades²¹

²¹ Quran gives the names of angels in Babel as Harut and Marut. Harut and Marut Amesha Spentas (Phl. Amahraspandan) "Archangels" used in Quran.

Literally, "Beneficent Immortals", these are the highest spiritual beings created by Ahura Mazda Ameretat (Phl. Amurdad) : lit. 'Immortality', the Amahraspand presiding over the Earth Zoroastrian names Haveretat (Haurvatat (Phl. Hordad): lit. 'Perfection or Health'. Presides over water.) and Mavertat (Ameretat (Phl. Amurdad): lit. 'Immortality', the Amahraspand presiding over the Earth.) The angels of Quran used to teach something beneficial which was in the time of Solomon used for evil purposes such as separating man and wife. These two angels of Quran represent “two medical traditions, or schools, of Mesopotamia the “scientific” and the “practical”, Babylonian *Asiphu* traditionally translated as “conjurer” expert in magic) and *Asu* the practical physician and pharmacist. p294 Ancient Mesopotamia ;also p180. Babylon, Joan Oates.

This knowledge is a test according to Quran as it can be used for curing as well as for evil purposes. Name Asaph ben Barchia of Solomon, who was chief of magicians and master of medicines may have something to do with Babylonian Asiphu. See f.note 24

Descendants of Cain were sinful, who lived near Damascus. Descendants of Seth, who were pious and were living well-regulated life lived near paradise (cave of treasures), also became corrupt by Methuselah's time. Cainite men and women were like their father Cain. They walked naked and indulged in lewd practices. Alliance with daughters of men continued. Asael devised ornaments for them to lure men Niphilims were the result of marriage between Cainite women and Seth's descendants. Naamah²², daughter of Tubal-Cain was shameless as all other descendants of Cain and led the angels away. Asmodeus was result of her union with Shamdon. Cause of the Flood was the blood spilled by fallen angels and their giant posterity. Violence and Cannibalism of giants was the cause of Flood (in Gen Ap, 1 Enoch, Jubilees). Beauty and charm of Cainite women tempted the angels from path of virtue. They rebelled against God, lost their transcendental qualities and were invested with sublunary bodies that made union with the daughters of men possible. Offsprings of Cainite women who indulged in "every manner of lewd practices". Angels (Watchers) who had rebelled against God and descended on earth were giants.

"Even after god had resolved upon the destruction of the sinners, HGH permitted His mercy to prevail, in that He sent Noah to them, who exhorted them for one hundred and twenty years to amend their ways, always holding the flood over them as threat." because "God is patient with all sins save only an immoral life". After 120 years the probation time Methuselah died and a grace time of one week was given.

They derided them when he was making the Ark²³. They will save themselves from any kind of flood. Noah said that waters will ooze out from under your feet and you will not be able to ward them off.

"Flood will not come till pious Methuselah is among them" Noah took the book of Razail and when he studied it the Holy Spirit came upon him, and he knew all things needful for building of ark. Noah was kept impotent to avoid problems of size etc. in carrying more offsprings in Ark? Noah married when he was 498 years old. He had to take 32 species of birds and 365 species of reptiles but they came as ordered by God. Falsehood was not allowed without companion

on Watchers

²² Naamah is also name of Noah's pious wife, daughter of Enosh.

²³ Also "Despite his wisdom, Noah will face ridicule and opposition from his neighbours as he toils in building the Ark. Yet his being God's chosen one as evident already from his miraculous birth, will ensure his success.p185. Reclaiming the Dead Sea Scrolls, their true meaning for Judaism and christianity ; Lawrence H. Shiffman anchor bible reference library, Doubleday1995

therefore he brought Misfortune with him to make a pair on the condition that whatever Falsehood earned will be taken by Misfortune!

Flood began on 17th of Heshwan (equivalent solar month is October-November.) and inmates of Ark came out after full sun years on 27th of Heshwan. Waters of rain were hot as they were passed through Jehenna (hot springs?) Men and women were separated by the body of Adam, which Noah had taken with him on board the Ark. (so that there is no new offspring of Noah except the three already on board.)

The branch of olive, which the dove brought, was from Mount of Olives near Jerusalem. Alter was erected at Jerusalem. Tears came down the eyes of Utnapishtim when he stepped out from the Ark, he wept bitterly at the destruction caused by Flood. Sacrifice he made was of an ox, a sheep, a goat, two turtle doves, two young pigeons.

Satan was a partner in business of planting vineyard. When Canaan drew the attention of Ham towards Noah and Ham saw his father Noah drunk and going towards his wife's tent he performed an operation on him to prevent further procreation. But as Noah could not curse Ham who had God's blessing after the flood he cursed Canaan instead.

The three cities, named Neelamauk, Adataneses and Zedektelbab were built by Noah's sons, after their wives' names are (mythological?) all near Mount Luber, the eminence upon which the ark rested.

Noah divided 104 lands 99 islands and several languages using sixteen different sets of characters among 72 nations, descendants of his sons

"Raphael, supported by the chief of unclean spirits, at that time revealed to Noah all remedies residing in plants, that he might resort to them at need. Noah recorded them in a book, which he transmitted to his son Shem. This is the source to which go back all the medical books whence the wise men of India, Aram, Macedonia, and Egypt draw their knowledge of medicine, and it did not revive until the time of first Artaxerxes, under the Macedonian sage Hippocrates, Dioscorides of Bala, Galen of Caphtor, and Hebrew Asaph. (Asaph ben Barchia²⁴, Solomon's vezier)

Nimrod, Joktan and Phenech were appointed princes over descendants of Ham, Shem and Japheth.

²⁴ Name Asaph ben Barchia of Solomon, who was chief of magicians and master of medicines may have something to do with Babylonian Asiphu. see f.note 24 on Watchers

Nimrod chose Shinar as his capital. Due to his success people lost trust in God but in their own prowess. Therefore people said " Since the creation of the world there has been none like Nimrod a mighty hunter of men and beasts and a sinner before God." He turned people away from God and did all he could to make them pay Divine honor for him.

Abraham and Nimrod: Nimrod decided to make tower of Babel. Abraham was among those who refused to make bricks. When he was about to be thrown in a limekiln. Its walls fell due to an earthquake and Abraham was saved.

Dead Sea Scrolls²⁵

Noah is mentioned in following Dead Sea Scrolls.

The Genesis Apocryphon: (1qapGen)

col. ii-vii; miraculous birth of Noah, .Bithenosh explains the strange birth: "... When Bithenosh realized my mood had changed...Then she withheld her anger and said to me: O my lord and brother! Remember my pleasure. I swear to you by the Great Holy One, the King of the heavens... That this seed, pregnancy, and planting of fruit comes from you and not a stranger, Watcher, or son of the heaven..."

col. vi-xv contain Noah's first person account of the Flood and of his journeys; covenant, col. xvi-xvii- division of earth among sons; resting of Ark and planting of vineyard XII in the mountains of Ararat (HWRRT). He planted a vineyard on Mount Luber. Methuselah went to Parwain (Persian- Perveen -Pleiades) to speak to Enoch, who gave Noah another name, Manahem, to save him from evil spells.

Other Scrolls related to Noah's story are:

4Q247, Apocalypse of Weeks; 4Q370, Flood Ap, Flood;

Noah texts: -Book of Noah (1Q19), 4Q246, 534

(Elect of God); 4Q252p, Gen. Commentary on Genesis.

²⁵ Scrolls found from caves in cliffs near Qumran ruins dated from the third century B.C.E. to 68 C.E.

CHAPTER 4

Mesopotamian parallels

(Map of Mesopotamia with names of places where tablets were found and others in stories.)

There are many parallels of Biblical stories of Genesis and several are so similar to Biblical stories that it is difficult to say that they are not their predecessors. It is necessary to examine the relation between them, if any. We will first go through all such stories first, comparing them with Biblical stories, before trying to reach the kernel of the Flood story. Only story of Noah in Quran is dealt separately, as it falls in a separate category, because of its claim to correct stories of Books.

Mesopotamian parallels of Pre-flood Biblical stories:

1. Creation stories:

There are parallels of two creation stories of Genesis and story of Abel and Cain. Similarities of these parallels with Biblical creation stories are slight but there are many differences.

In a Mesopotamian parallel creation story 'Enki and Ninhursag' similar to Garden of Eden and fall, God Enki had cut and eaten eight forbidden plants. He felt pain in different parts of his body and goddess Ninhursaga cured him by creating gods and goddesses from those parts of body.

She created goddess Ninti, (lady of the rib, or she who makes life) from the rib²⁶ of Enki. Sumerian world is also created from a watery abyss²⁷. Gods separate Heaven and earth from one another. Enki changed Sumerian place Dilmun into paradise by bringing up sweet water and filling it with lagoons and palm trees. In Dilmun there were no pangs of childbearing²⁸. Gods lived there and one man, the flood hero was transported there as a reward.

In another version of creation story, named Enuma Elish²⁹, Enki and Ninmah (Ninhursag) use a similar method in creating man. Nammu, queen of the abyss and Enki's mother, bids Enki to "knead the 'heart' of the clay that is over the Abzu³⁰" and "give it form". This Creation epic (which was recited on New Year Festival,) is known as Enuma Elish after its beginning words, "on the high",

²⁶ Birth of Buddha is shown in a fresco in Smithsonian Museum as a nurse is taking the newborn from the side of his mother, perhaps an idiom of a high birth.

²⁷ Gen.1:2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

²⁸ Ninhursag gives birth in nine days, not nine months, and the pass "like good princely cream" Kramer 1981: p142,145) or "fine oil" Kramer & Maier 1989: p25) ; compare with problem after eating forbidden fruit, increase in pain in childbearing, fertility problems leading to sacrifices of first born, ?due to marriages with other (gaint?) ethnic group

²⁹ New Catholic Encyclopedia: p450

Enuma Elish: T. Jacobson, adducing parallels between Ugariitic epics and Enuma Elish and noting that the sea-storm motif would be much more at home in Syria has contended that the Babylonian Epic -or at least prominent elements of its theomacy -derived from West Semitic world ; he also views Enuma Elish as essentially a cosmogony with Enlil originally as hero) and only secondarily after insertion of Marduk, Marduk rose to prominence in 12th cent-) revised into an apologia for Marduk..... The common motifs in Creation stories might be explained on the basis of a background of common Semitic folklore or on the basis of known Babylonian literary influence on 2nd millennium Palestine-Syria or less plausibly the reverse) Direct literary borrowning either way seems unlikely from the nature of sources.

³⁰ The "sweet water." The limitless space, out of which the first waters precipitated. The fresh underground water was the home of Ea and of the Seven Sages. It is also the name of Ea's temple in Eridu.

2. Abel and Cain:

Parallel of story of Abel and Cain is a story of struggle between farmer and shepherd in story of 'Dumuzi and Innana'. The story has a different ending. They are both desirous of marrying Goddess Innana. Innana rejects Dumuzi, the shepherd god and wants to marry farmer Enkidu, the farmer. Dumuzi attacks Enkidu. After the fight they become friends and lives peacefully afterwards. Killing can be considered as equivalent of being vanquished or subjugated? Thus similarity is only of quarrel of a keeper of sheep and a tiller of soil depicting struggle of these two groups.

3. Seth's genealogy:

We have a parallel of Seth's genealogy³¹ in the form of Sumerian a King-List of pre-deluvian kings. Sethitic genealogy is a list of 10 patriarchs, Adam and his descendants of Adam up to Noah gives the ages when they begat their first born and when died. Ages of the patriarchs given in this genealogy are of several hundreds of years. King-Lists are lists of 10 anti-deluvian kings showing their sequence and legitimacy. It is the Mesopotamian way of recording history. There are characters similar to Enoch and Noah in identical positions in a list of ten pre-deluvian kings of reigns of thousands of years. Like Enoch, King Enmendurranna, seventh in sequence is presented before Gods. Ziusudra, in tenth position in list, like Noah, saves himself, his family and seed of life, by building a boat under instruction of gods.

4. Flood stories:

Of all the parallels to Biblical stories, Mesopotamian Flood stories, some with creation account before the flood narrative, are the clearest parallels. There are several versions of story of a devastating Flood destroying all life, in which flood hero makes a boat under divine instruction and saves himself, family members and animals as seed of life for repopulating of earth.

In archaeological finds of last century in Mesopotamia and countries around it, there are texts of flood stories, written in cuneiform script on burnt clay tablets that precede Bible by thousands of years. There are Stories of Ziusudra (2150 BC), Atrahasis (1645 BC), and of Utnapishtim of the Epic of Gilgamesh (1600-1000 BC). Many other versions were found and there is a possibility of

³¹ In fact there are two Genealogies of sons of Adam, Cain and Seth: Cain's seem to explain the period and developments that took place from creation to before Flood and Seth's gives ages at birth of firstborn, years of life and age of Noah at flood.

finding more.³² They are so similar that for some it is hard to believe that Biblical authors were not familiar with it. . These stories are different from stories of Quran and Bible in one respect i.e. historical places are mentioned in these stories. Name of the flood hero is not Noah in these stories.

The catastrophic flood of these stories took place was before the time of these stories i.e. before or about 2750 BC, in the time of Gilgamesh, king of Uruk who went to meet Utnapishtim the far away in search eternal life. In all these stories the hero was a devotee of gods who received the information of coming flood from Ea³³. He was saved by building a boat according to instruction of gods. Of these stories only the story of Utnapishtim in the Epic of Gilgamesh is “sufficiently detailed to permit investigation of the event and comparison with other versions.”

Following are extracts from the stories. Reference of similar verses from Genesis is given against the Mesopotamian text.

I. Sumerian Myth of Ziusudra: The story of Deluge,

Early Sumerian (2150 BC)

It describes in a sequence, creation of man, places of worship, vegetation, animals, lowering of kingship from heavens i.e. origin of kingship, cult-centres for different gods at cities of Eridu, Badtibira, Larak, Sippar, Shuruppak. Flood is mentioned in the end. Greater part of flood story is missing.

'Then did Ziusudra, the king, the pasisu [of]...

Build giant....;

Humbly obedient, reverently [he]...

Attending daily, constantly [he]..

...

Ziusudra is warned of coming flood by a god (Enlil³⁴) .

"Stand by the wall at my left side, list[ened].

³² There are grounds for hope though: in the last fifteen years several very early literary texts have been found at Abu-Salabikh dating to the Fara period ca.2500 BC), ...Epic of Gilgamesh. Maureen Gallery Kovacs, pxxiii f.note ;and pxxii

³³ Ea god of sweet water ,

³⁴ God of?

By the wall I will say a word to thee, [take my word],
[Give] ear to my instruction;
By our ..a flood [will sweep] over the cult-centres;
To destroy the seed of mankind...

...

All the windstorms, exceedingly powerful, attacked as one,
At the same time, the flood sweeps over the cult-centres,
After for seven days [and] seven nights,Gen. 7: 4

The flood had swept over the land,
[And] the huge boat had been tossed about by the
windstorms on the great waters,
Duration of Flood is not given.

After the flood,
Ziusudra opened a window of the huge boat,.....Gen 8:6
"The hero Utu³⁵ brought his rays into the giant boat."

The king then sacrifices an ox, a sheep,Gen 8:20.

This shows that a small number of animals were taken on board. He is made immortal "given life like that of god".

Then, Ziusudra, the king, He is made immortal

"given life like that of god" *the preserver of the name of vegetation and of the seed of mankind*,
and "In the *land of crossing*, land of Dilmun, the place where sun rises, they caused to dwell!"

II. Myth of Atrahasis:

It is Akkadian flood story: 3 tablets from Old Babylonian period (before 1645 BC) were found at Sippar; and 1245 lines, 8th-7th century BC Standard version from Nineveh.

Atrahasis was son of Ubar-Tutu, king of Shuruppak. According to one version of King-List Ubar - Tutu is also father of Utnapishtim, hero of flood story in Epic of Gilgamesh. Atrahasis meaning "Exceedingly wise", is also an epithet of 'Utnapishtim'. Atrahasis is thus a universal figure of great antiquity³⁶. They are both similar to Biblical Noah.

Smaller Gods are tired of doing all the work they have to do and complain to Ellil. Great gods decide to create mortals, seven males and seven females. When population increases so much

³⁵ (Akkadian), Sumerian (Utu) Hebrew Shemesh, in Mesopotamian religion, the god of the sun,

³⁶ p-50 Mesopotamian Myths.

that "noise of mankind has become too much, then Ellil says, "I am losing sleep over their racket."

He tries plague, famine; Then Ellil decides to "perform a bad deed (flood).

Enki³⁷ informs Atrahasis of the coming flood that will last seven days and gives instructions to build a boat.

Atrahasis opened his mouth and spoke,

"Spoke to Ea, his Lord.

I have never built a ship.

Draw its design) on the ground.

Let me see the design, and I will build, the ship.

Ea drew its design on the ground

...Which thou commandest I will build

When the time that I shall indicate to you arrives, [NT: nobody knows the time.]

Enter the ship and close the door of the ship

Bring into it thy grain, thy possessions, and thy goods, Thy wife?, thy family, thy household and workmen.

Cattle of the field, all kinds of herbs ...

'Clean animal. Fat animals..winged birds of the heaven. The cattle, wild creature" ³⁸

The flood roared like a bull...

like a wild ass screaming the winds howled

darkness was total there was no sun"

seven days and seven nights

Part of the story from here till landing of boat and where Atrahasis is making a sacrifice after flood is missing.

³⁷ ENKI (EA)

Enki, son of An and Nammu, was the god of the underground freshwater ocean (the abzu", sometimes referred to as the apsu"). His name can be taken to mean "Lord Earth," but "ki" can also refer to 'the below' in the two-tiered cosmic structure, in opposition to "an": heaven. Enki is also a god of wisdom, a faculty which included practical skills (such as arts and crafts), intellectual faculties, the ability to "decree fates", and the command of magical powers. In the Atrahasis myth, for example, it was Enki's intercession which saved mankind from the flood and pestilence ordered by Enlil.

³⁸ P-344 Appendix Jewish Legends

Gods quarrel as to whom is to blame for this complete destruction. Enki discloses that it was he who had informed Atrahasis of coming flood. Ellil summarizes the story.

' How we sent the flood

But a man survived the catastrophe

You are the councilors of gods;

On your order I created conflict.

Let Igigi listen to this song in order to praise you,

And let them record your greatness,

I shall sing of the flood to all people;

Listen!"³⁹

Post flood position in Atrahasis: control of population,

Let there be) . women who do not bear {i.e. infertility}.

Let there be ..the Pasittu - demon

to snatch the baby from the lap of her who bore it.

Establish Ugbabtu-women, Entu women, and Iglisiti-women [i.e. various classes of celibate priestesses]

And let them be taboo and so stop childbirth. [II.vii.II 1-8; Lambert and Millard, p103]

This was an overpopulated country not requiring the blessing of multiplying from Gods. Again it is important to note that only an individual is blessed and not his descendants or any people. This is also a short duration flood. Story was to be recited to praise gods.

III. Utnapishtim in Epic of Gilgamesh:

Versions of story were found at following place in the languages mentioned against them.

Nineveh: Akkadian; from Libraries of Sennacherib and Ashurbanipal- 3000 lines 12 chapters

Author: Sin-leqi-Unnini, (Oh Sin accept my prayers) an exorcist priest in Mid Babylonian period 1600-1000 BC during Kassite rule?) was "recorder of a definitive version rather than its original author".

Sippar, modern Abu Habba, Old Babylonian version tablet I-III, X (1800-1600 BC)

Asshur: Assyrian version, tablet VI

Ur, Uruk, tablet VI

Ishchali (Old Babylonian period, 5 tablets) early 2nd millennium.

Other locations: Bogazkoy, Megiddo, Ugarit, Emar, Elam.

Other versions: Early Sumerian 2150 BC and translations in Hittite, Hurrian, Elamite.

³⁹ p-51 Mesopotamian Myths.

There are many parallels with flood story, e.g. information of flood, instructions for design, size of boat, saving of family, seed of life, destruction of all mankind, resting on a mountain, sacrifices, smelling of sweet odor, blessing of gods.

Chronology of Mesopotamian versions & Epic of Gilgamesh⁴⁰:

Gilgamesh ruled Uruk --Early Dynastic II Period.2700-2500 BC.

Early Sumerian Ziusudra's-2150 BC. in the reign of King Shulgi, king of Uruk.

Epic of Gilgamesh-early 2nd millennium BC;

Old Babylonian Version-1700 BC

Akkadian "Myth of Atrahasis": before 1645 BC. The scribe who copied the only known Old Babylonian fragments of the epic cycle known as "Atrahasis", which relates one version of the Flood legend, worked in Sippar this time.

First Dynasty Babylonian; Middle Babylonian version, Hurrian, Hittite translations, -1500 BC

Author of Standard version-1300 BC.

Oldest tablets of Standard Version -800 BC. Ashurbanipal's library, Nineveh- 700 BC

Earliest Neo-Babylonian copies- 500 BC Berosus Account 280-261 BC

Latest copies of Gilgamesh Epic- 200 BC

"Gilgamesh," "Humbaba"? in Book of Gaints, Dead Sea Scrolls

Epic of Gilgamesh:

Gilgamesh, son of Lugalbanda king and high priest of Kullab, a district of Uruk⁴¹ and goddess Ninsun, was a young ruler of Uruk First Dynasty around 2600 BC reigned 126 years according to Sumerian King's List. "He brought report of before the flood"⁴²

Flood hero Utnapishtim [Ut he found) + napishtim life) =he who found life. Also Pir Napistim (sprout of life)

The Epic begins with deeds and fortunes of its hero, great in knowledge and wisdom as one who brought information from days before Flood. He went on a long journey in search of immortality, became weary and resigned, returned home and engraved on a tablet of stone all that he had suffered. He was "who saw everything [to the end] s of the world.

⁴⁰ Epic of Gilgamesh pxxxv, MGK and Mesopotamian Myths.

⁴¹ "Is not its brickwork of burnt bricks?

Did not theSeven [Sages] lay its foundation? " seven sages who laid foundation of seven oldest cities.

⁴² P-40 Texts, Pritchard.1973 edition.

He forced all able-bodied young men to build city walls. Inhabitants of Uruk ask Arruru mother of gods to create his equal.

Enkidu, a primitive man probably from steppes was created.

They fight without result and make friends on the behest of harlot Smahat and due to dreams. They decide on a joint venture to kill the giant of Pine Forest, Humbaba, Huwawa of earlier versions.

Enkidu had the knowledge of the routes to Cedar Forest.

"He knows the way of the Pine Forest"

They arrive at Humbaba's place, forest "splendidly described to the Mesopotamian audience, to whom forest would not have been familiar."

"They stood and admired the forest,

Gazed and gazed at the high of pines,

Where Humbaba made tracks as he went to and fro.

The paths were well trodden and the road was excellent.

They beheld the Pine Mountain, dwelling place of gods, shrine of Irini.

The pine held up their luxuriance even on the face of mountain,"

Shamash helped them with the tempests of thirteen different kinds.

Gilgamesh kills Humbaba, cuts off his head and placed on a raft, which Euphrates will carry to Nippur.

He comes back to Uruk where Ishtar requests him to become her husband. Gilgamesh tells her the fate of her previous lovers, Dumuzi, *allulu*-bird, lion, horse, shepherd, herdsman, chief shaped, her father's gardener Ishullanu. He tells her she will love him and treat him just like them. Ishtar asks her father Anu to strike down Gilgamesh by Bull of Heaven. Gilgamesh and Enkidu kill Bull of Heaven⁴³

Enkidu sees a dream. Anu said," one of them must die" as they have slain Bull of Heaven and slain Huwawa who guarded mountains planted with pines. Ellil replied:" Let Enkidu die, but let Gilgamesh not die." Enkidu dies and Gilgamesh lists all who will weep for him.

Gilgamesh must have learned about Utnapishtim who had survived a flood and had" found life", became immortal, when he was roaming in Lebanon fighting caretaker of Cedar forest.

"fearing death, I roam over the steppe

To Utnapishtim, Ubar-Tutu's son,

I have taken the road to proceed in all haste" ⁴⁴

⁴³ P-43 MesoMyths

⁴⁴ p-62 Texts Pritchard

He is terrified of death. He decides to go to see Utnapishtim, the far away *ruqu*) who with his wife is supposed to have survived the flood and to know secrets of eternal life.

The journey is hazardous; there are loins in the passes, gate to the towering mountains of Mashu guarded by Scorpion-man⁴⁵ (cherubim?)

"fearing death, I roam over the steppe

To Utnapishtim, Ubar-Tutu's son,

I have taken the road to proceed in all haste"⁴⁶

Gilgamesh was told where Utnapishtim could be found. This means Utnapishtim's story was known in Eastern Mediterranean, where Siduri lived. In MGK 's Epic of Gilgamesh, Gilgamesh tells the Scorpion-beings:

" I have come on account of my ancestor Utnapishtim,
who joined the Assembly of the Gods, and *was given eternal life*.

"About death and life *I must ask him*"

He convinces Scorpion-man and his woman⁴⁷, passes through "mountains inaccessible tracts" through darkness into open sunshine where thorny bushes, many kinds of trees.

⁴⁵ Scorpion-People

Girtablullu, 'scorpion man' if the Akkadian term for a supernatural being with a horned cap of divinity, human head with beard, human body, hindquarters and talons of a bird, a snake-headed penis, and a scorpion's tail. As attendants of Shamas.the scorio-men were also, powerful protectors against demons, guard the gate of Mount Masu where the sun rises.

⁴⁶ p-62 Texts Pritchard

⁴⁷ Scorpion people: Scorpion people because they worshipped the goddess of fertility with whom scorpion was associated. "Suckling gazelles deer and goats frequently appear on seals from Palestine dating from the Late Bronze Age and Iron Age. They are some times accompanied by a scorpion which like the dove had been a creature sacred to the Syrian Goddess of love since the 3rd millennium BC because of its conspicuous mating dance. The lover's vow "by the gazelle or the hinds of the field ' song 2.7 ;3.5) refers to the fact that these were animals sacred to the goddess "

Ishara, goddess. Gods, Demon and Myths of Mesopotamia.

Ishhara -A form of star, as goddess of love. P-49 Cuneform Texts. Pritchard.

" and in the distant can be glimpsed the sea probably the Mediterranean of Phoenician coast"⁴⁸
There lives Siduri divine ale-wife beer seller) , almost a prophetess. At first she is afraid. Gilgamesh tells her about the killing of Humbaba and Bull of Heaven, explaining his sadness due to loss of his friend Enkidu.

She tells him:

"when the gods created mankind
Death for mankind they set aside"⁴⁹.

He then asks her the way to Utnapishtim. Siduri tells him that 'the crossing is difficult, the way of it very difficult, and in between are the lethal waters which bar the way ahead. Only Shamas has crossed it "

She suggests that he take Urshanabi (Sursanbu of Old Babylonian) boatman of Utnapishtim the far away, and persuade him to take Gilgamesh across. Ur-shanabi tells Gilgamesh to cut 300 poles of 100 feet long to cross the lethal waters. They set off using one pole at a time

"Urshanabi warning Gilgamesh on no account to let the lethal waters wet his hand."

Then they come to a jewel garden. Finally they meet Utnapishtim.

Utnapishtim relates flood story:

He sees Utnapishtim and tells him of his long journey. Gilgamesh asks Utnapishtim why is it that they look alike, "even as I art thou" but he is immortal.

"Tell me) how thou didst enter into the assembly of gods and secure life"

Utnapishtim tells him he is a mortal and death is inevitable at some time and explains death

"Death and life they determine

But) of death, its days are not revealed."

Gilgamesh is told how Utnapishtim became immortal and tells him the flood story. Gods decide to impose a great flood on mankind.

Flood story:

At the ancient city of Shuruppak,

"When their heart led the great gods to produce the flood"

⁴⁸ P-46 MesoMyths.

⁴⁹ P-64 Text Pritchard

Ea warns Utnapishtim and sends a message via a reed-hut and a brick wall, perhaps a place of worship.

"Reed-hut⁵⁰, reed-hut, wall, wall
Reed-hut, hear! wall, give ear!"

And Ea gives instruction for building a boat in seven days.

"Man of Shuruppak, son of Ubar-Tutu, meaning servant of Mardoch)
Dismantle your house, build a boat,
Leave possessions, search out living things
Reject chattles and save lives
Put abroad the seed of all living things, into the boat" (Gen.6: 19-20)
The ship that thou shalt build,
Her dimensions shall be to measure,
Equal shall be her width and her length
Like the Apsu thou shalt ceil her⁵¹
[Behold], my Lord, what thou hast ordered,
"I will be honored to carry out"⁵² (Gen.7: 5, Noah did all that God commanded him)
Boat is constructed according to instructions

"The general character of the structure is clear. It is a house-boat with a hull or sub-structure, the walls of which were ten gars high. It was provided with a strong deck, and we may assume that interior of the hull was to be hollow, to be used as a "hold" for stores....

It was started " Just as dawn began to glow". For workers he slaughtered bullocks and sheep, and gave wine "as though river water".

like the Apsu thou shalt ceil her means provide a strong deck.)

Purpose of making the boat is kept secret Ea tells him to tell the people that:

"Enlil is hostile to me so that I can not reside in your city" using a pun (details of pun??) for ambiguity of purpose," to dwell with my lord Ea."

⁵⁰ Reed-hut is perhaps a place of worship

⁵¹ Another translation: on a level with the deep, provide it with a covering) perhaps deck is meant

⁵² P-66, Ancient Texts.Pritchard.

Little one and great ones all worked. Size of boat was ten dozen cubits⁵³ (ten gars) each edge of the square deck.

Great care is taken to make it watertight. Boatman Urshanabi, Puzur-Amurri of other version, was (the person who did the caulking according to some) or navigator.

It has six decks; floor plan was divided into nine parts, using bitumen and asphalt, oil, six sars of bitumen⁵⁴.

and "The boat was finished by sunset"⁵⁵

[On the sev] enth [day] the ship was completed⁵⁶

It was launched in water with difficulty did not rise with rising water} so that they had to shift planks above and below.

"Shamas had fixed the time"

Shamash had set for me a stated time:

'When he who orders unease at night,

Will shower down a blight,

Board thou the ship and batten up the entrance!

..I recognized the symptoms of such) a day,..

A day for appearance of which I was in terror.

I entered the ship and closed the door.

To steer the ship, to Puzur-Kurgal, the boatman,

I entrusted the palace together with its cargo..

[Whatever I had] I laded upon her."

..I recognized the symptoms of such) a day

The ship had steering arrangement, (cabin palace), a boatman Puzur-Amurri ancient near east texts) It means that the Mesopotamian people were not new to marine operations.

"I put on board all my kith and kin

put on board cattle from open country, wild beasts from open country,

⁵³ Babylonian cubit was 19.7"

⁵⁴ Sar = 8000 gallons; quantities used show that it was a reed boat, in which basket type mat is used over reed bundles.

⁵⁵ Period of construction is not found here I 47 I 84 Tablet XI Epic MGK

⁵⁶ P-67 The Ancient Near East vol. I; James B.Pritchard

all kinds of craftsmen" (cf. Gen 7:7-8;13-16)

Whatever I had of: silver, gold, of all the living beings I laded upon her. all my family and kin; the
beasts of field, the wild creatures, all the crafts men, I made go aboard)

I went into the boat and sealed the entry"...

"Adad⁵⁷ brings black clouds and thunder, south storm

["Just as dawn began to glow

There arose from the horizon a black cloud

All day south wind blew...

..No one could see his fellow,

They could not recognize each other in torrent" [-M.G.K.]

"For six days and seven nights

The winds blew, and tempest overwhelmed land;

When seventh day arrived the tempest, flood and onslaught

Which had struggled like a woman in labour, blew themselves out,

The sea became calm, the *imhullu*-wind grew quiet, the flood held back.

I looked at the weather; silence reigned,

For all mankind had turned to clay.

The flood plain was flat as roof.

I opened a porthole and light fell on my cheeks.

I bent down, then sat, I wept.

Tears running down my face.

[On Mount Nisir the ship came to a halt.

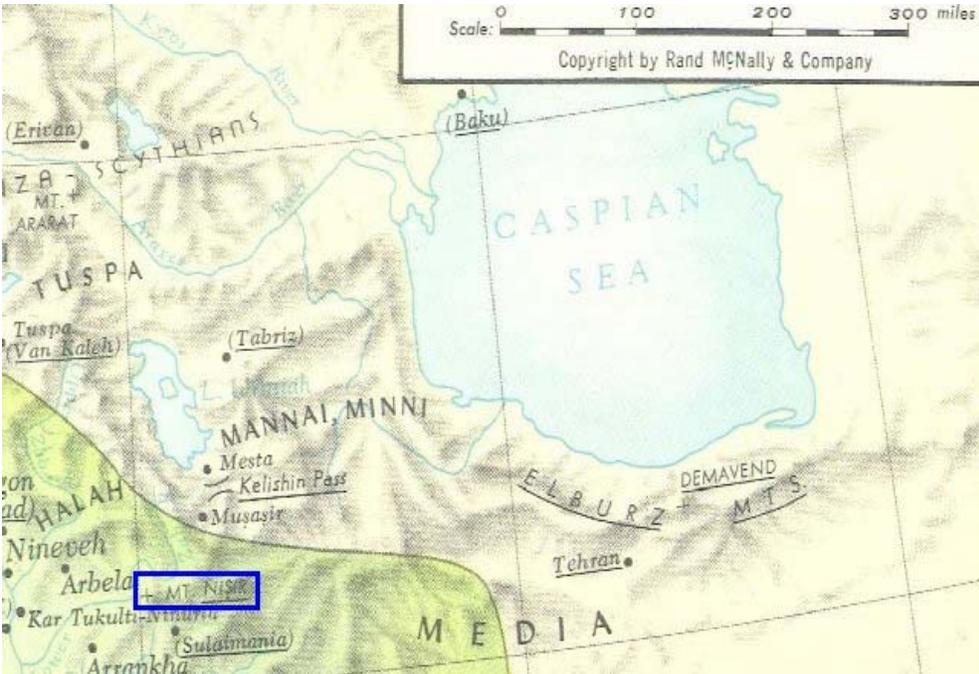
Mount Nisir held the ship fast,"

On Mt. Nimush the boat lodged firm,

Mt. Nimush held the boat, allowing no sway⁵⁸

(See Nisir.jpg)

⁵⁷ " Figure of storm god, Adad, stands apart. He had no center of his own in alluvial plains but was worshipped under many, mostly foreign names from Assyria westward to the Mediteranean and in the adjacent regions to the south by Semites, Hittites and Hurrites alike".AM.



On 7th day, Utnapishtim put out first a dove, then a swallow. Both came back since no resting place was visible. Finally he sends a raven that does not return thereby showing the waters have receded. [Cf. Gen 8:6-8]

He then makes a huge sacrifice to the gods [cf. Gen 8:20]

And offered a sacrifice.

I poured out a libation on the top of the mountain.

I set out my sacred vessels,

I kindled a sacred fire of reed, cedar and myrtle.

The Gods smelled the aroma, 160

They swarmed like flies around the sacrifice

I make fire of wood of myrtle, wood of cane, wood of cedar

I lit the fire, odor touched the nostrils of Iggigi gods and gave them pleasure.⁵⁹

The gods smelled the sweet savor. [Cf. Gen 8:21]

Enlil is angry over Iggigi gods. No man was to survive the destruction Ea tells Enlil

"How couldst thou; unreasoning, bring on Deluge.

⁵⁹ Gilgamesh. a new rendering in english version, David Ferry Noonday Press

On the sinner impose his sin....

(yet) be lenient, lest he be cut off.

Ea tells gods that lions, wolf, famine, pestilence could be used instead of deluge i.e. to destroy sinners)

It was not I who disclosed the secret of gods

I let Atrahasis (exceedingly wise) see it in a dream⁶⁰.

And he perceived the secret of gods."

Enlil realizes his fault and repents. Gen 8:21-22

Enlil makes Utnapishtim and his wife immortal:

"Standing between us, he touched our foreheads to bless us:

'Until now Utnapishtim was mortal,

But henceforth Utnapishtim and his woman shall be as we gods are.."

Utnapishtim shall reside far away, At the mouth of the rivers.p71

(A map on a clay tablet, now in British Museum shows where he resides Beek. p.75)

Gods make various arrangements for control of population. Utnapishtim explains to Gilgamesh and shows him that he cannot resist sleep and is a mortal.

Utnapishtim presents him a headband and robe which will not discolor.

Gilgamesh gives up his search for immortality Utnapishtim gives him a parting gift⁶¹, a medicinal plant of rejuvenation not of immortality.

says to Gilgamesh, What shall I give thee that thou mayest return to thy land? I will disclose, O Gilgamesh, a hidden thing,

And [a secret of the gods I will] tell thee:

This plant, like the buckthorn is [its...]

Its thorns will prick thy hands] just as does the rose

If thy hands obtain the plant, [thou wilt

⁶⁰ Atrahasis, same as name of hero in another version Here it appears **it is composed of two versions**; one in which Ea warn "reed-hut...." and other in which Ea says he informed Atrahasis in a dream. Is it possible that like different versions of Bible out of reverence for the text discrepancies were not totally removed, because the story had some religious significance, a corruption of still earlier religious books)

⁶¹ To the people of the **Eastern Mediterranean** the parting gift to a stranger homeward bound bestowed honour on both giver and receiver. P49 Mesopotamian Myths.

find new life].”

Gilgamesh gets this plant and tells Urshanabi,
Urshanabi, this plant is a plant apart,
Whereby a man may regain his life's breath.

I will take it to Uruk...Its name shall be 'Man Becomes Young in Old Age,...I myself shall eat it.

Gilgamesh and Urshanabi boarded the boat,

He could not guard it and it was carried off by a snake⁶². Going back it shed [its] slough. (i.e. became young again)

[They launch] ed the boat on the waves and they sailed away.

Here the story ends.

Ultimately it is clear that Gilgamesh will be remembered for his planning and construction of city of Uruk and its walls.

These three are the main flood stories. There are other Near Eastern accounts of flood also. Accounts from India and Greece are nearer to Biblical and near Eastern accounts. In all these stories name of flood hero is not Noah. Only Quran's flood story has Noah as central character of story and thus falls in a separate category.

⁶² “The prologue of Gilgamesh may contain the predecessor to the tree of knowledge of good and evil This tree not only contains a crafty serpent, but also Lilith, the legendary first wife of Adam. The huluppu tree is transplanted by Inanna from the banks of the Euphrates to her garden in Uruk, where she finds that:

...a serpent who could not be charmed
made its nest in the roots of the tree,
The Anzu bird set his young in the branches of the tree,
And the dark maid Lilith built her home in the trunk

(Wolkstein and Kramer 1983: p8)

CHAPTER 5

Other Near Eastern accounts.

Chaldee Account of Berossus:

"Babyloniaca", history of Babylonia written by Berossus (now written as Brosios,) a Babylonian priest of 620 BC has a flood account referred as Chaldee by Josephus. It is handed down to us in Greek by Alexander Polyhistor and others and in Armenian in "Chronicles" of Eusebius. It is quoted by Josephus and Clement of Alexandria.

King Xisouthros⁶³, son of Otiartes (which clearly identical with Ubaru-Tutu), Ardates of Greek account reigned for eighteen sares,

He is warned through a dream by Koronos (sun god) that a flood is coming on a certain date. He should write down a history from the beginning to end of all things and bury it in Sippara (Sippar). He should make a boat and save himself, his family, nearest friends, animals, four-footed animals, winged creatures and provisions, food and drinks. He built the boat 15 stadia⁶⁴ long and 2 stadia wide. Flood came and immediately ceased. (Delip. 238) Xisothros releases birds that come back with mud on their feet. When sent for third time it did not come back. He opened the door and found the boat stranded on a mountain. After building an altar and offering sacrifice, he disappeared with his wife, daughters, pilot. A voice told those who remained that he has gone to gods because of his piety. They were eighty. They were told that they are in Armenia and it is their duty to go to Sippar and find the book and deliver to men". A portion of the vessel stranded in Armenia is still found upon the Corduenian mountains of Armenia, many fetch thence asphalt bitumen), which they have scrapped of the ship, and use it to ward off diseases. It remained visible for many years. For the first time there is a mention of Armenia and remains of boat surviving."

Nicolaus Damascenus, in Josephus, and Eusebius, designates a high mountain in Armenia above the province of) Minyas, which is called Baris (Elburz?) , as the resting place of the Ark.p239 Comm. on Genesis.

Other Mesopotamian accounts where flood is mentioned are:

1. Babylonian World map (600 BC) showing where Utnapishtim resided after the flood.

⁶³ an inverted form of Atrakhasis, Ziusudra.

⁶⁴ Stadia equals?

2. Cuthian Legend: exploits of Naram-Sin, King of Akkad, son of Sargon.
who "made land of Akkad like after deluge of water that happened at an early time of mankind."
3. Sumerian King List: It has characters similar to Enoch and Noah. Many king-lists have divided the list in pre-deluvian and post deluvian kings.
4. Enmarker and Lord of Arrata
5. Ninurta and Anzu Bird
6. Lugale.

It was necessary to present these stories to get an overview of flood stories before we take up analysis of Biblical text and related literature. But there are other Near Eastern stories and stories from around the world also to be considered.

Armenian stories:

Flood tradition in Armenia:

3rd cent. Eusebius'- Chronicle.. "And of the ship which landed in Armenia, a small part still remains in the Gordian (Korduacik) Mountains"

5th.cent. Armenian translation-"And the ark came to rest on the mountains of Ararat".

Place of first Descent:

It is reported by Josephus that a place in Armenia was known as Place of first Descent.

This flood and the ark are mentioned by all who have written histories of the barbarians. Among these is Berosus the Chaldaean, who in his description of the events of the flood writes somewhere as follows: "It is said, moreover, that a portion of the vessel still survives in Armenia on the mountain of the Cordyaeans, and that persons carry off pieces of the bitumen, which they use as talismans." These matters are also mentioned by Hieronymus the Egyptian, author of the ancient history of Phoenicia, by Mnaseas and by many others. Nicolas of Damascus in his ninety-sixth book relates the story as follows: "There is above the country of Minyas in Armenia a great mountain called Baris, where, as the story goes, many refugees found safety at the time of the flood, and one man, transported upon an ark, grounded upon the summit; and relics of the timber were for long preserved; this might well be the same man of whom Moses, the Jewish legislator, wrote." Third, concerning the Armenian name for the landing place, William Whiston, in his translation of Josephus, has the following footnote:

This apo bah tay reon or "Place of Descent", is the proper rendering of the Armenian name of this very city. It is called in Ptolemy Naxuana, and Moses

Chorenensis, the Armenian historian, Idsheuan; but at the place itself Nachidsheuan, which signifies "The first place of descent", and is a lasting monument of the preservation of Noah in the Ark, upon the top of the mountain, at whose foot it was built, as the first city or town after the flood. See Antiq. B. XX. ch. ii. sect. 3; and Moses Chorenensis, who also says elsewhere, that another town was related by tradition to have been called Seron, or, "The Place of Dispersion", on account of the dispersion of Xisuthrus's or Noah's sons, from thence first made. Whether any remains of this ark be still preserved as the people of the country suppose, I cannot certainly tell. Mons. Tournefort had, not very long since, a mind to see the place himself, but met with too great dangers and difficulties to venture through them.

This was a place of first settlement which was later called Naxcavan / Nakhicavan. Influence of Bible in Armenia increased in 10thCent. At the same time Naxcavan was changed to Naxijuan and its variant forms by copyists of late manuscripts of the historians and with modern editors of the older texts. Reports of burial place of Noah in Nakhichavan and his wife's in Marwand; first grape vine were made.

There is an excellent paper on place of descent and Naxcavan by Heinrich Hubschmann, given by Llyod Baily author of Noah⁶⁵ in an Appendix. A summary of the Appendix one is given here.

NAXCAVAN: (Nakhichevan-See Urtu.jpg)

A place 100 km southeast of Agri Dagi (Masis of Armenians) was the place where Noah first settled after descent from Ararat". However, the Armenians call this place, (Apobathrin) The Place of Descent; for the ark being saved in this place, its remains are shown by the inhabitants to this day"

Josephus in his Antiquities I.92) "the Armenians call this place the Place of Descent" for it was here that the Ark came safely to rest, and they show relic of it to this day"⁶⁶.

Association of Naxcavan with flood could be correct if 1. Etymology 2. Armenian flood story support it. As for etymology, in Old Armenian Naxijavan would mean "previous temporary quarters, previous shelter, first shelter. Naxcavan cannot be an abbreviation of Naxijavan. Variant

⁶⁵ Noah:Baily Appendix one; "Armenica" Heinrich Hubschmann

⁶⁶ "The ark rested on the top of a certain mountain in Armenia...both he and his family went out ..the Armenians call this place the "Place of first Descent"Josephus :B.ICh.IV,sect.6

forms of Naxcavan e.g. Naxijavan (first settling place), Naxijevan, Naxjavan, Naxjuan are found after 10th cent.⁶⁷

According to Baily, author of "Noah" it is a combination of a name "Naxc" Naxuc or Naxic) and "avan", market town, country town between the size of a village and a town Therefore it cannot be explained as "the first settling place". In my opinion it is like an old town or previous settlement of a present town. Naxuc first, previous (nukhustin of Persian) opposite to names like New York etc., newtown and not Josephus' Apobathrin, the Place of Decent.

Greek story:

Deucalion, son of Titan Prometheus creator of mankind) , was king of Phthia in Thessaly. He was also father of Hellen, the mythical ancestor of Hellenic race, Zeus king of gods, decided to destroy human race because of their wickedness. Only Deucalion and his wife Pyrrha lived good lives and remained faithful to laws of the gods. Having warned by his father Prometheus of approaching disaster Deucalion built a boat. It rained for nine days and nights in torrents. Boat carried Deucalion and his wife Pyrrha to safety and rested on top of mount Parnassus. They offered sacrifice and were told to throw stones behind them. Stones thrown by Deucalion became men and those thrown by Pyrrha became women.

"One further aspect of the matter is at least worthy of mention. In their tangled legends the Greeks preserved the memory of a flood or flood, associated with heroes called either Deucalion or Ogyges. Because of the tidelessness of the Mediterranean, any flood on the Greek mainland is more than likely to have been generated by a tsunami. Curiously, according to a tradition among some of the early Church fathers, such as Eusebius, St Augustine and Julius Africanus, the Greek flood occurred at the time of the Biblical Exodus. In the words of Julius Africanus, 'We affirm that Ogyges from whom the first flood [in Attica, [i.e. mainland Greece] derived its name, and who was saved when many people perished, lived at the time of the Exodus of the people from Egypt along with Moses.'⁶⁸

Greek story is of a much later period (450 BC) as compared to Biblical⁶⁹. This Greek story therefore does not support a Mesopotamian origin for Biblical flood story.

There are parallels of Siduri and Enkidu in Odyssey and Iliad.

⁶⁷ Previous town as opposed to new town, There are several cities in countries, which have been resettled due to changing of river courses, avalanches ...,Taxilas, Nosehra etc.)

⁶⁸ P141 The Exodus Enigma. Ian Wilson; Weidenfeld and Nicolson. London.

⁶⁹ Time of component Codes J is about 750 BC and P -722-609 BC.

"In its originative stage, especially, the Greek epic may have been strongly influenced by these oriental traditions. The Greek world in the Late Bronze Age was related to the Middle East by so many close ties that it formed an integral part of Levant"

There is evidence of presence of quarters of Greek merchants in Ugarit. The Hittites had continuous diplomatic relations with the Achaeans of Greece, whose princes went to the royal court at Hattusa to perfect their skill with the chariot. The Greek, therefore had ample opportunity to become familiar with Hittite myths"

Hittite and Hurrian texts:

As for the possibility that the story was brought from north by Hurrians and Hittites, it can be ruled out as Hittite and Hurrian translations are not from earlier than 1500 BC

Role of Hurrians: " Perhaps the most important role of the Hurrians in the story of Babylon lies in the part they played as intermediaries in the transmission of Babylonian culture to the Hittites, to the Palestinians and Phoenicians, and indirectly, to Greece and the western world"

p87 Babylon.Oates

"and Hurrian influence prevailed in many communities of Syria. Hurrians likewise occupied large section of eastern Anatolia, thereby becoming eastern neighbours and later, partial dependents of the Hittites' In the 15th century BC the Hurrian area ranging from Iranian Mountains to Syria was united into a state called Mittani.

Hittites: After the fall of Hurrian state of Mittani, Hittites under Suppiluliumas I (ca 1380-1346 BC) gained foothold in Syria. Despite political subjection, the continued Hurrian ethnic and cultural presence in Syria and the Cilician region (Kizzuwadna) strongly influenced the Hittites. The carvings at Yazilikaya, for instance, suggest that the official pantheon of the Hittite empire was thoroughly Hurrianized; Hittite queens had Hurrian names; and Hurrian mythology appears in Hittite epic poems. Hattusili's grandson Mursilis I raided down the Euphrates River to Babylon, putting an end (c 1590 BC) to the Amorite dynasty there. The fall of the Hittite empire (1193 BC) is attributed to migration mainly of the Sea People. Their heartland was inundated by Phrygians and Luvians. Small Hittite principalities and city-states in Cilicia and Syria were gradually incorporated by Assyria until by 710 BC the last vestiges of Neo-Hittite political independence had been obliterated.

It is evident that of all these, it is only the three older stories: Sumerian of Ziusudra, Akkadian Atrahasis' and of Utnapishtim's in Epic of Gilgamesh should be considered in search of origin of Biblical flood story.

CHAPTER 6

Quran's story of Noah's Flood

Another very important version of this story is given in Quran. It deals thoroughly with the ethical aspect of the story. Muslims believe it to be a revelation from God but have used Jewish traditions and legends to interpret this story as Quran itself refers to the story given in Torah. Quran claims to verify this story of earlier books but differs from it. Jews and Christians consider

it as derived from Biblical story and changes made in it by Prophet Muhammad (pbh) and claimed as revelation from God.

Following is a summary of Quran's story of Noah. Details of story are given in Vol. II where it is analysed.

Noah was an apostle and a warner sent to a people who were transgressing, unjust and had rejected apostles before him. He asked them not to worship idols and worship one God. There are dialogues between Noah and his people, with the chiefs of his people and between God and Noah. They called him mad and threatened him. Noah warned them of punishment. They mocked him when he was making the boat under divine instructions with planks and nails. His wife was not sincere to him. Noah took his household, followers and some animals on board. A son who was not righteous did not embark with him and was drowned. The flood was due to rain and springs and was accompanied with an earthquake. It receded due to absorption of water by earth. The boat rested on Judi. All others were drowned and Noah's descendants and those who were with him on boat inherited the country destroyed by the Flood. Total period of Noah's law was 950 years, same as in Bible (but not biological age). Abraham was from the same people.

Quran's version is addressed to a people who knew about Noah's flood as it says that has not the news of people of Noah reached you. Among them were Jews, Christians and descendants of Ishmael and followers of religion of Abraham. It is possible there were other versions in Arabia to which Quran refers that were considered as Apocryphal by Syrio-Palestinians. It will not be correct to consider it as dependant on Biblical narrative as the only source.

In vol. II we examine Quran claim of verifying and correcting the story of flood given in Books of Moses and that changes have been made in biblical story. Quran's story has more details about the social structure, customs and beliefs, geography and geology, type of boat that can be helpful in locating place of this event and the resting place of Ark.

CHAPTER 7

Other flood stories of world

Stories of flood in other parts of the world, India, China, Australia etc. have been collected, with a view to prove universal flood of the Bible. Possibility that any of the stories from all over the world, in areas outside Near East, relate to one and same event depends on whether they took place at the same time. If not, there is no need to consider them as proving a world-wide flood. However in countries connected by trade, culture, common language, (e.g. Semitic) political, conquests,

invasions, migration of population if stories are similar, it is possible that they are versions of same event in Near East.

Similarities of the stories of catastrophes in other parts of the world India, China etc. can be due to transmission through travel, trade, conquests, migration, etc. It is possible that to explain age of life on earth as of recent origin they were framed as aetiologies, showing a recent growth of population after complete destruction, in the absence of a scientific theory.

Indian Flood Story:

There is a similar story of ten Manus (sages?) of India, which has reached India from Mesopotamia.

"It was once the tradition that the first king of India was Manu Svayambhu the Self-born Manu) Manu was born directly of the god and was a hermaphrodite. From the female half of his body he bore two sons and three daughters, from whom descended a series of Manus. One of them called Prithu, became the first consecrated king of the earth, and gave to earth her name Prithvi. He cleared forests, cultivated the land, and introduced cattle breeding, commerce, and other activities associated with settled life. But the tenth⁷⁰ Manu was the most famous of them all. It was when he ruled over the earth that the great flood occurred, when everything was submerged and only Manu survived. The god Vishnu warned Manu of the flood, and Manu built a boat to carry his family and the seven sages of antiquity. Vishnu took the form of a large fish to which the boat was fastened, swam through the flood, and lodged the boat on a mountain peak. Here Manu, his family and seven sages remained, until water subsided and they could safely return. The human race sprang from Manu and his family, the survivors of a great flood. Manu had nine sons, the eldest. The name Manu provided the generic base for 'manava' meaning 'mankind'. The description of king Prithu clearing the forests and introducing cultivation has echoes of the early Aryans settlements in the Ganges-Yamuna region. The story of the flood immediately brings to mind the Babylonian legend, also borrowed by the Hebrews in the story of Noah's Ark. In the Indian sources it may have been a memory from the time when Aryans were still on the Iranian plateau and in contact with the Babylonians, from whom they may have heard of the flood: or else the same legend from the Indus Valley people who in turn had heard it from the Babylonians. A further possibility may be a vague memory of the Mesopotamian flood confused with the frequent flooding of the Indus River and thus the adaptation of the Babylonian story to the Indian scene". It may be noted that in Mesopotamian King's List and in Genealogy of Bible the flood hero are tenth in position.

⁷⁰ Tenth is same position of flood hero as in Sumerian King's List and in Genealogy of Adam.

Manu, Man-u means wise⁷¹; same as meaning of Atrahasis i.e. 'exceedingly wise'.

Chinese story:

King Yu of 1st millennium BC is Chinese "Noah", who drained the flood and made the land cultivable.

⁷¹ Sanskrit traced to Arabic p73 by Mohammed Ahmed Mazher.

Part III

Analysis of Biblical and Mesopotamian stories

CHAPTER 8

Relation of Primeval and Patriarchal stories of Genesis.

Now that we have covered all sources of Flood stories ⁷², we will take up Genesis story of Flood again.

⁷² Except Quran's, which with its claim to verify the story of Books, is taken up after the problems arising from Biblical texts has been covered because the reader will then be in a position to judge Himself the correctness of this claim.

The Genesis story is divided in two parts, Primeval and Patriarchal according to their characteristics.

Characteristics of Primeval part: Following characteristics separate Primeval story from Patriarchal story.

1. Primeval matters: It concerns Primeval matters from beginning of heaven and earth, creation, origin and nature of mankind, origin of clothes, agriculture and domestication of animals, the worldwide destruction by flood and repopulating of earth, origin of languages, spreading of mankind on earth.

2. Unnatural and unrealistic events: The stories from creation to migration of Abraham are unreal like world-wide flood or allegorical and those after Gen.12 are nearer to reality.

Primeval stories tell us of unnatural and unrealistic events like snake talking to man. There are day and night, mornings and evenings before creation of sun and moon. Lifespan of persons are several hundred years and ages at birth of first-born are extraordinary. Names of places can not be found outside Biblical geography e.g. land of Nod, rivers Psion and Gihon, Eden etc. Story about giants and marriages between sons of God⁷³ and daughters of humans is likewise unnatural.

3. Use of eponymy: Names of persons are eponymous⁷⁴ and signify their role in development of man, like Adam, first man; Cain, fashioner; Enoch, builder etc. Names of places are also not traceable.

This is somewhat similar to use of names like Australopithicus, Neanderthal etc. by Palaeoantologists.

4. Concept of God: The god is anthropomorphic. Adam and Eve hear sound of Lord walking in garden. God smells the sacrifice of burnt offerings and repents like humans.

⁷³ Used in sense of angels -Job1: 6, 2:1, 38:7; Ps 29:1, 89:6; Dan. 3:25

⁷⁴ Eponym: Webster: 1. A real or mythical person from whose name the name of a nation, institution etc is derived or is supposed to have been derived 2. **A person whose name has become identified with some period, movement, theory, etc.**

Eponymy: the derivation, often conjectural of the name of a people, nation etc from the name of a **real** or mythical person, nations, cities.

5. Existence of Parallels: Its component stories are widespread and have parallels throughout Near East. Stories of Creation, Abel and Cain, Flood and Seth's genealogy have parallels in Mesopotamian literature. (See chapter 4)

6. It is a connection between the following stories of Abraham, Exodus and Israelites to the Beginning.

Characteristics of Patriarchal: Patriarchal story is made up of: Genealogy of Shem; Descendants of Shem and Terah; Migration of Abraham. Chapter 12 to chapter 50 cover events in life of Patriarchs, Sojourn in Egypt and continues till death of Joseph.

The characteristics of the Patriarchal story are different from the earlier Primeval story.

It is particular to lives of Patriarchs and a people, Semites, Hebrews, Israelites and their neighboring nation. The stories though have some names and practices common with literature of other neighboring people, have no parallels. Some of these names are found in literature found in archaeological excavations of Mari and Nuzi.⁷⁵

From Ch.12 of Genesis it is gradually becoming historical and realistic, as names of some persons and places can be identified with historical figures and cities. The names appear to be proper nouns and life spans are approaching normal. Names of many male and female members are given, as against the primeval part where only name of principal son and "there were other sons and daughters" is given.

The Patriarchal story was the first to be read out to congregations i.e. was liturgical⁷⁶ and theological in nature. Following verse of Joshua and Deut. indicates that Primeval part was not read.

⁷⁵ Mari: 17-18th cent. BC Site of Tell Harari on Euphratus where it enters Iraq 20000 tablets were found from royal archives with some superficial' parallels of Old Testament background, names and customs and throws light on clash between cultures of Mesopotamia and the "barbaric West".

Nuzi: Several thousand tablets were found from Nuzi ancient Arrapha) , near modern Kirkuk, east of Tigris, middle of second millennium.

⁷⁶ Liturgical, to be remembered and recited every year at the time of sacrifice at harvest. It was this practice of recitation of stories at festivals due to which stories were preserved orally through millenniums before they were written down. "your fathers lived of old beyond Euphratus ..." Joshua: 24:2 and "A wandering Amorite was my father and went down into Egypt and sojourned there few in number and there he became a nation ..." Deut. 26:1

“your fathers lived of old beyond Euphratus ...” Joshua: 24:2 and “A wandering Amorite was my father and went down into Egypt and sojourned there few in number and there he became a nation ...’ Deut. 26:1

Theology is about the treatment of chosen people and how they are to be treated. It deals with laws of daily life and relations with other people around them.

From the beginning through stories of creation, Garden of Eden, expulsion, Abel and Cain’s story, Story of giants on earth, Flood, viniculture story, tower of Babel there is nothing to suggest that the story is a preface to Israelite’s story. It is only evident when the supremacy of Shem’s descendants is hinted at in viniculture story. This in turn is a result of introduction of names of Noah’s sons, possibly from an already existing etiological explanation of ethnic diversity in the land they settled.

With the genealogy of Shem leading to Abraham, we come to know that these stories are taking us towards the stories of Patriarchs of Israel.

The Patriarchal story tells us about Abraham’s family, Isaac, Jacob and his sons. Abraham migrated with his clan to the Promised Land from Mesopotamia. Their god was now Yahweh. After a brief sojourn in Egypt, they settled among Philistines, Canaanites and many others of different backgrounds who spoke languages of Semitic family and worshipped El as chief god and many other gods mentioned in Bible e.g. Haddad the storm-god, Asherah, the fertility goddess and Moloch. Israelites settled in fertile land of Goshen between Nile and Red Sea when Joseph son of Israel (Jacob) was sold by his brothers as a slave and rose to power in Egypt. Then came a time when an Egyptian Pharaoh ruled who knew not who was Joseph. After the death of Joseph they were treated like bonded labour. Genesis story ends here.

Israelites story::

Israelites story however continues into a new book Exodus, the story of deliverance from bondage in Egypt. It is an important event in history of Israel. Moses led them out of Egypt to freedom into Sinai. After wandering some years in Sinai, they enter Palestine. After death of Moses, Joshua leads them. After Joshua, the 13 tribes of Israelites were led by Prophets, Judges and priests. Samuel the priest-prophet anointed Saul as their king to unite them against Philistines. Saul died in a battle with Philistines. David is designated as king by Samuel. In the reign of David’s son Solomon, Temple is constructed in Jerusalem. After Solomon, kingdom is broken in two, Judah in south and Israel in north. In Judah monarchy is with Davidic dynasty.

Assyrians conquer northern kingdom of Israel in 722 BC. In 587 BC Nebuchadnezzar captured Davidic kingdom of Judah and sacked Jerusalem. Israelites are made prisoners and taken into Exile to Babylon and scattered (Diaspora). Torah was lost. In 538 BC Persian Cyrus the great conquered Babylon and ends Assyrian rule. Jews were allowed to return to Jerusalem and rebuild their home and their temple. It was completed in 416 BC Ezra⁷⁷ who returned in 458 BC revives and reads out the Torah, the first five books of Old Testament⁷⁸ i.e. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, original of which was burnt in sack of Jerusalem. It is a story or history but not in the modern sense of the word, of a people, descendants of Shem, "Semites" (word also used now for people speaking Semitic languages), Hebrews and Israelites.. How religious literature of Israelites is intimately connected with their history will be evident from analysis in next chapter and Appendix I. Documentary Hypothesis (Map showing Abraham's migration, Exodus, Goshen, and other names of places in Primeval story, and a chart of Israelite kingdom's chronology.)

Relation of Primeval and Patriarchal stories:

Primeval story is made continuous story by genealogies of Seth and Shem and take us from the Beginning up to Abraham's times. It is these genealogies that connect Primeval and following Patriarchal story of Abraham, Exodus, and Israelites.

The situation after flood is ideal for establishing the order and relations between descendant nations, with only three sons of Noah as ancestors of all mankind. This is achieved with the help of blessings and curse of viniculture story. Genealogies of sons of Noah (Table of Nations) give the distribution of nations on earth after flood. Shem's genealogy connects Abraham with Noah

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⁷⁸ First five Books of Old Testament, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Genesis covers creation, Adam and Eve to descendants of Noah, Shem's Genealogy upto Abraham; from Abraham to Jacob and his sons, Rise of Jacob's son Joseph to power, settlement Joseph and his brothers in Egypt and prosper; beginning of Jewish tribes. Exodus covers the period when Pharaohs who knew not who was Joseph made Jewish tribes bonded labour, prophet Moses leads them out of Egypt to Promised land after wandering in Sinai, gives Jews Ten Commandments and Law. **Leviticus** deals with offerings, worship, celebrations. It is a book of laws and atonements Numbers includes census, departure from Sinai, show of cowardice on reports of spies, wandering as punishment. **Deuteronomy** Moses' addresses, warnings, prophecy, handing over the charge to Joshua, death and burial of Moses.

and beginning. Stories of Giants explain reduction in ages from pre-flood ages of several hundred years and existence of megalith graves.

Migration to Shinar after Flood, Nimrod, Tower of Babel provides connection with Ur of Chaldea from where Abraham migrated. Books after Genesis, give description and justification of situation of Israelites, bondage in Egypt and deliverance; end of monarchy and fall of Jerusalem; exile and return from exile. There are predictions for future of the chosen people and their relations with neighboring and other nations as a result of their conduct and treatment of people by deity.

With the removal of genealogies of Seth and Shem the component stories of the Primeval story appear to be a collection of separate and independent stories explaining primeval "history" or story. Without Shem's genealogy there is no connection between the Patriarchal story and preceding Primeval story.

Primeval stories thus appear to have been rewritten to serve as a preface to Patriarchal story. It is a "history" written backwards for justification of events in the life of Patriarchs, their descendants Israelites, their relations with their neighboring people, their wanderings and settlement in Promised Land. The stories of Primeval part of which the Flood story is a component, should therefore be studied and analyzed in the light of the purpose for which they have been used as evident from the Patriarchal stories following them.

This analysis of Genesis story is taken in chapters 9 to 11 after presenting all flood stories similar to Biblical flood story.

CHAPTER 9

Analysis of Genesis stories

Documentary Hypothesis

Due to problems of the text, this has been a cause and subject of much research and investigation. Some of them are: presence of doublets, use of two designations of deity which are not used interchangeably, redundant phrases, glosses, differences in number of pairs of animals taken on board and durations of flood. Due to complete loss of all documentary evidence (written material on leather or parchment wood, metal and stone) about development of the text of Old Testament, modern scholars had to reconstruct the historical phases of its compilation⁷⁹ from text itself.

⁷⁹ P-229 Ancient Mesopotamia

The research has resulted in a fairly widely accepted hypothesis of development of text known as Documentary Hypothesis. The story now is considered as composite. The composition is dealt in greater detail the following chapter.

Before investigating the historicity of the Flood, analysis of the flood story and examination of its versions is needed in order to:

- a. Reach its "original form and seek to ascertain the form of the text to which they carry us back"; i.e. before it was placed in its present position in the continuous chronological story followed by viniculture story, for a specific purpose of explaining the prevailing situation and future course of action by deity;
- b. " Whether rather it does not show the traces of having been worked over" ;
- c. "Whether it be original or the approximately original form" which can then be analysed for its origin and historicity.

The approximately original form can then lead us to ultimate source and evolution of versions. Investigation of origin of flood story is closely linked with the compilation of the Old Testament books of Pentateuch. It is impossible that the process through which the Genesis stories including Flood story passed did not reflect in the resultant composition. This chapter gives the analysis of the text of stories in the light of Hypotheses that deal with its formation and composition.

Mosaic theory:

The earliest theory was that Moses wrote what was revealed to him and transmitted in written or oral form especially Deuteronomy.

According to the Mosaic theory, Moses himself gave the text of Pentateuch (five scrolls including Genesis). Moses is called "very humble, humbler than any man on the face of earth"⁸⁰ At places phrases like "the lord spake "or God said' are written showing that God was the real author whereas at others there are parts about which it says that it is Moses who wrote them⁸¹. There are sentences which could not have been written by Moses, like-"These are the words Moses

⁸⁰ Num. 12:3)

⁸¹ 2 Peter 1:21; The Decalogue...); EX17:14,Ex24:4, Num 33:2, Deut 5:30

spoke to all Israel beyond Jordan in wilderness" (when he never crossed Jordan); "To this day" and "there has not arisen a prophet since in Israel like Moses"⁸² .

Due to account of Moses' death and use of third person, awareness of events which took place long after Moses⁸³, it was suspected that some one long after him wrote it Ezra, more likely he wrote it from orally transmitted or written material number of books). There are Also there are doublets of many stories with variations in details such as two creation stories with different order of creation, two genealogies of sons of Adam, two flood stories and repetitions within them. Mosaic theory failed to explain these objections satisfactorily.

It is impossible that these difficulties with text were not known in the centuries before 12 Th. Cent. when a Spanish writer wrote.." And if you understand you will recognize the truth"...."and he who understands will keep silent"⁸⁴. First it was said that few line were added by those who were prophets; then in stages that: it was written by later prophets; Joshua wrote it; others collected, arranged and elaborated, names were changed to current names by later prophets; but these failed to explain the doublets. Attempts to show that these repetitions are due to a literary form called Palistrophe⁸⁵, in which a series of elements is traced backwards in return like abcc'b'a' "Such doublets can only be satisfactorily accounted for on the assumption that some redactor, following what we know to have been the regular method of composition in the ancient orient, combined at least two accounts of the same event into one continuous narrative" App. p351(Jewish Legends).

This gave rise to Documentary Hypothesis, developed over a period by several scholars. Further developments in analysis of the text are still continuing. (Introduction to Old Testament, Alberto Soggin1991)

⁸² Deut1: 1; Deut 34:10

⁸³ Kings of Edom."before any king reigned over the Israelites." Gen. 36:31; Canaanites and otherUse of past tense for event in future Lev 18:26-28, "as it vomited out the nation before you";

⁸⁴ Who wrote the Bible.p241

⁸⁵ also (chiasm is a literary device of structure, wherein the ORDER of topics discussed is REVERSED after some pivotal point or couplet).

There are many theories that tried to explain the difficulties with the text, but unfortunately they do not take into account pre-Mosaic traditions. Laws of Abraham and Noah and Enochian traditions are not referred to anywhere. This generally accepted theory also makes no mention of Books of previous patriarchs, Noah and Abraham⁸⁶. It is now established from finds of Qumran e.g. Fragments of Book of Noah in Dead Sea Scrolls) , Canaanitic material from Ugarit (Ras Shamra, 1400 BC) and Mesopotamian material that literature similar to some biblical material existed before Israelites settled in Promised Land. Besides it is not possible that Jews had no oral or written tradition of their own, no laws or books and oral traditions of Patriarchs which kept them together and gave them an identity, which they carried with them to Egypt, and had them before they reached Sinai. Oral transmission was the only reliable mode of preserving their traditions for the people who were on the move or when settled they were conquered, their cities burnt and they were exiled and scattered. The Pseudepigraphic literature that has survived is probably based on such orally transmitted traditions of Patriarchs. This literature is written in a "reverse form of plagiarism" in which author instead of publishing someone else' work under his name is publishing his work under someone else' name. Most probably he is rewriting earlier works under names of Patriarchs to conform to the position that it was Mosaic Law that was revealed to them and was followed by them. If they had monotheistic traditions of Patriarchs with them the Mesopotamian parallels of Biblical stories can as well be the parallels of these pre-Mosaic or pre-Sumerian) , stories. What about the influence of Mosaic sojourn in Median on their traditions? What about the influence of other religions in exilic period. More of this later when we deal with Syrio-Palestinian version of Quran which it claims is similar to Books of Abraham and Moses and "news" received by the people addressed, among them Jews.

Only Documentary Hypothesis gives satisfactory answers to the problems arising from the text itself.

Documentary Hypothesis:

The Biblical story has long been suspected of being a *composite story*. This led to the search for components and when were they collected and added. It resulted in what is known as the Documentary Hypothesis. Appendix I at the end of this volume gives a detailed discussion on Documentary Hypothesis. Reader is advised to read it before reading next chapter.

According to this hypothesis these stories were composed from some of the widely known versions circulating in Near East. Such people who had a history of migrating preserve their

⁸⁶ Abraham might have received some older traditions from Maleksadik? Just as Moses could get some from Yattro.

traditions orally like their Semitic brethren in Arabia. Composite story took its form in stages by editors and a redactor according to the needs of their audience using available oral or written traditions. Sections from Genealogies from oral record of genealogies or Book of Generations⁸⁷ (a separate priestly document), plague narratives and list of journeys of children of Israel from their own traditions were inserted at suitable places between separate stories, to make it a chronological and continuous story up to their times.

It was noted that one set of stories used Yahweh (Jehovah) and the other God (Elohim) as designation of god, not interchangeably but in sections of different styles. Thus there were at least two sources written by writers after Moses. These were referred to as Yahewistic and Elohist sources, abbreviated to J (from Jehovistic in German) and E. In nineteenth cent. it was observed that there were doublets within E-source also, which means there is a third source. This source is concerned with Priestly cultic matters rituals, dates, numbers, and measures. It was named P-source. Deuteronomy was recognized as a fourth source D-source, because its language is different from the other three. Each source has its own characteristics. These characteristics were used to separate the components

The hypothesis postulates that Pentateuch is composed of following sources:

1. J-source, Yahwestic Jahewah in German) tradition in 848-722 BC
2. E-source from Elohim designation of god) .922-722 BC
3. D-source: Deuteronomic, (Dtr1, Dtr2) in time of King Hezekiah and Josiah 715-609 BC
4. P-source: Priestly because it shows concern for cultic matters, 722 -609 BC after fall of Jerusalem.
5. R: A redactor; Ezra combined the JED with P 458 BC exile and shortly after exile.

There are some more subdivisions within these codes like Yahewistic in J₁ and J₂; Deuteronomic in Dtr₁ and Dtr₂ and Holistic code.

Also scholars sometime are not in agreement if a verse belongs to one or the other code

According to Documentary Hypothesis J and E were combined first. JE was then combined with D resulting in JED.

⁸⁷ According to author of Who wrote the Bible: The Book of Generations, a priestly document, had a separate existence as the opening sentence suggests. Gen. 2:4a Generations of heaven and earth, 5:1 Generations of Adam, 6:9 Generations of Noah, 10:1a Generations of sons of Noah 11:1027a; descendants of Shem and Terah) p219 Who wrote the Bible.

JED was then combined by a Redactor with P adding his redaction consisting of introducing sentences, genealogical ancestry of Abraham from Adam, year of important event in the life of Patriarchs.

This separation into component sources will enable us to treat each source according to its characteristics and purposes of the editors.

The Documentary Hypothesis is widely criticized that it is only a working hypothesis but still holds for want of a more satisfying view and “ can not be abandoned with profit till then. “

CHAPTER 10

J, P and R flood stories separated

Relation of component stories of Genesis' Primeval story with flood story becomes clear after separation of the components. This also explains many problems of text doublets, repetitions, contradiction, changes to conform the components and other versions. From study and comparison of separated components, we can find the purpose of authors of codes and reach the original text and its meaning by identifying and peeling off later additions, editorial explanations. It will not be difficult to find out what was the actual event, a myth or a possible historical event.

Distribution of Genesis according to sources or codes J, P, R:

Separated texts are given in AppendixII. Also see chart JPR

Separated texts (AppendixII.)

J in bold; P in regular fonts ; R in italics.

Distribution of Genesis according to sources or codes J, P, R:

	Yahewistic code -J	Preistly code-P	Redactor- R
creation I :Heavens and Earth in seven days		1:1- 2:3	
Creation II: Garden of Eden. man and woman	2:4b-25		
Disobedience and Fall from grace, expulsion from Garden of Eden	3:1-24		
Abel and Cain	4:1- 16		
<u>Cain's Genealogy</u>	4:17- 25		
<u>Fragments of Seth's genealogy</u>	4:25-26		
<i><u>Generations of Adam</u></i>	-	-	<i><u>5:1-28</u></i>
<u>Fragment of Seth's Genealogy</u>	5:29		
<i><u>Generations of Adam</u></i>			<i><u>5-30-32</u></i>
Sons of God and Human women, giants on earth	6:1-4 .		
Flood story:			
	6:5-8	6:9-22	

	7:1-5		
<u>Noah's age at flood</u>			7:06
	7:07	7:8-9	
	7:12	7:13-16a	
	7:16b-20	7:21	
	7:22-23	7:24-8:2a	
	8:2b-3a	8:3b-5	
	8:6	8:07	
	8:8-12	8:14-19	
	8:13b	8:20-22	
		9:1-17	
Viniculture and Noah' drunkenness	9:18-27		
Noah' age after flood			9:28-10:1a
<u>Generations of Noah's sons</u>		10:1b-7	
<u>Generations of Noah-Table of Nations</u>	10:8-19		
		10:22-23	
	10:21		
	10:24-30	10:31-32	
Tower of Babel and languages	11:1-9		
<u>Descendants of Shem</u>			11:10-27a
<u>Terah's generation</u>		11:27b-31	
<u>Day of Terah</u>			11:32

J in bold; P in regular fonts ; *R* in italics.

creation I : 1:1-2:3 (P) ; *Creation II Generations of heaven and earth 2:4a(R)* ;

Garden of Eden. man and woman 2:4b-25; Disobedience and Fall from grace, expulsion from Garden of Eden 3:1-24; Abel and Cain 4:1-16; Cain's Genealogy 4:17-25; Fragments of Seth's genealogy 4:25-26J?; (J) Generations of Adam 5:1-28(R) ,5:29(J),5-30-32(R) ; Sons of God and Human women, giants on earth 6:1-4(J).

Flood story:

6:5-8(J), 6:9-22(P), 7:1-5(J) , *Noah's age at flood-7:6(P/R),7:7(J)* 7:8-9 (P) , **7:10(J)** , 7:11(P) , **7:12J** ,7:13-16a(P) , **7:16b-20(J)** , 7:21(P) ,**7:22-23(J)** 7:24-8:2a(P) ,**8:2b-3a(J)** , 8:3b-5(P) , **8:6(J)** , 8:7(P) , **8:8-12(J)** , 8:13a(P) , **8:13b(J)** , 8:14-19(P) ,**8:20-22(J)** , 9:1-17(P);

Viniculture and Noah' drunkenness 9:18-27(J) ; *Noah' age after flood 9:28-10:1a(R)* ; Generations of Noah's sons 10:1b-7(P) , **table of Nations 10:8-19(J)** , 10:20 (P) , **10:21(J)** , 10:22-23(P) , **10:24-30(J)** , 10:31-32(P) **Tower of Babel and language 11:1-9(J)** *Descendants of Shem 11:10-27a(R)* ,Terah's generation 11:27b-31((P) *Day of Terah 11:32(R)* ;

Migration of Abraham 12:1-4a (J), 12:4b-5(P)

J stories only:

J is the first and oldest collection of oral and written traditions of Israelites. To reach J stories, P and R are separated.

Garden of Eden. man and woman; Disobedience and Fall from grace, expulsion from Garden of Eden; Abel and Cain; Cain's Genealogy, Fragments of Seth's genealogy ; Sons of God and Human women, giants on earth.

Flood story; Viniculture and Noah' drunkenness; table of Nations, Tower of Babel and language; Migration of Abraham.

J's pre-flood stories have no connection with Noah. It should be noted that if we remove genealogical information of Fragments of Seth's genealogy, which ends abruptly at Enosh, we are left with pre-flood stories that have no connection with Noah's Flood story and migration of Abraham. Story is incomplete e.g. Noah enters the Ark abruptly.

P/R stories:

If J is removed we find that P/R which remains a complete story.

Note the insertions of R (in italics).

creation I : 1:1-2:3 ; *Creation II Generations of heaven and earth 2:4aR; Generations of Adam 5:1-28R, 5:30-32R ;*

Flood:

6:9-22, (Noah's age at flood-P/R), 7:8-9, 7:11, 7:13-16a, 7:21, 7:24-8:2a, 8:3b-5, 8:7, 8:13a, 8:14-19, 9:1-17;

Noah' age after flood 9:28-29; table of nations 10: 1aR; Generations of Noah 10:1b (Names of Noah's sons) , Descendants of Shem 11:10-27aR , Terah's generation , Day of Terah 11:32R) ;

Dates of events related with flood in P depend on R's Noah's age of 600 years at the time of flood.

Redactor:

R component consists mainly of introducing sentences, genealogical ancestry of Abraham Ages at first-born, lived after, all the years of life and year of important events in life of Patriarchs.

Generations of Heaven and Earth; creation II 2:4a (introduction); Generations of Adam; Noah' age after flood 9:28-29; table of nations 10:1aR; Gen of sons of Noah 10:1a; Descendants of Shem 11:10-27a; Days of Terah 11:32.

P only:

If we remove R also, we are left with P only:

Creation I: 1:1-2:3;

Flood:

6:9-22, 7:8-9; 7:11; 7:13-16a; 7:21; 7:24-8:2a; 8:3b-5; 8:7; 8:13a; 8:14-19; 9:1-17; 10:1b; 10:20; 10:22-23; 10:31-32; Terah's generation 11:27b-31; 2:4b-5.

It can be read in this sequence in Appendix II.

Genealogies and stories: It is easy to see that it is genealogical stories that make the Genesis story a continuous chronological story. Components are shown here underlining genealogies only.

If we separate genealogies and related viniculture story and Table of Nations, we are left with stories only.

A) Genealogies, and genealogical information; Viniculture story and Table of Nations:

Generations of heaven and earth, Cain's Genealogy; Generations of Adam; Noah's age at flood-P/R) , Noah' age after flood; Generations of Noah's sons , table of Nations Descendants of Shem , Terah's generation; Day of Terah ;

B) Stories:

i. Pre-flood stories:

creation I; *Creation II* Garden of Eden. man and woman; Disobedience and Fall from grace, expulsion from Garden of Eden; Abel and Cain; Sons of God and Human women, giants on earth.

ii. Flood story:

iii. Post-flood stories: Viniculture and Noah' drunkenness; Tower of Babel and language. Migration of Abraham and onwards up to Exodus. For this analysis we need not go beyond Abraham's migration as the remaining story has no link with Primeval part without Abraham.

Without genealogical information and Viniculture story, following Patriarchal story from Migration of Abraham onwards has no connection with these stories. To find out the influence of genealogies and Viniculture story on flood and other stories, they are analysed in the following chapters. Stories will be treated after we understand their relation with genealogies and viniculture story and how they have influenced the stories including flood story.

CHAPTER 11

Influence of Viniculture story on Flood story:

It was concluded in last chapter that to reach the original flood story, it is to be seen what influence viniculture story and genealogies have on flood story.

'Viniculture story is not a historical sequel to Flood story'. It is related to Flood story only through Noah and his surviving sons. There are however some discrepancies in post-flood conditions of flood story and conditions at the beginning of viniculture story. These discrepancies throw some light on the purpose of including this story. Study of these stories with reference to these surviving sons reveals the real purpose of use of viniculture story and its effect on flood story. This independent story of discovery of wine has been used by J and P for their purpose by designating the inventor as Noah and grouping all mankind under his three sons.

Flood story and Shem, Ham and Japheth.

J: In J's flood story Noah is commanded to enter the Ark with his household. Names of Noah's sons are not mentioned there. They are **abruptly introduced** by J after the flood story, just before viniculture story.

"The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan." Thus J flood story has no connection with names Shem, Ham and Japheth. Noah's real "household" might have included his relatives, sons, daughters, parents; his and his sons, wives, children, artisans, and some followers as he was a "herald of righteousness".

P:

P introduces Shem, Ham and Japheth **prematurely** before the Flood story. In P's Flood story, they are treated as biological sons of Noah needed for repopulation of earth therefore they are married. There is some change in syntax at Enoch, Lamech and Noah. In case of Enoch instead of he died it is written that "and he was not, for God took him." There is a Lamech in this genealogy also. In case of Lamech also there is a slight change. It says he became father of 'a son' instead of giving name of son. It is only in Noah's case that there are no "other sons and daughters" because then the scheme of eponymous sons representing various ethnic groups is jeopardized. There is no room for any other son of Noah.

Flood story is here changed into a story of worldwide flood with Noah, his sons and their wives as only would-be survivors.

Names of Noah's sons, Shem, Ham and Japheth in both J and P are not part of original flood story.

Viniculture story and Shem, Ham and Japheth:

Noah becomes first tiller of soil after flood. He planted a vineyard and discovered wine. He also introduced new methods and implements in agriculture i.e. use of plough instead of broadcast or hoe-culture. He discovered wine. In flood story Shem, Ham and Japheth were married and had no sons. In viniculture story Noah's sons live with him in same tent. "The characters in the former in flood account are depicted as individuals, but those in the latter account are presented as the personification of socio-political groups".⁸⁸

Several years had passed after flood when wine was prepared from the vineyard planted by Noah. There was enough time for Shem and Japheth to have few sons. Arphaxshad, son of Shem, was born two years after Flood. He is nowhere in this story. Canaan is already grown up at the time of this incident of drunkenness but there is no mention of sons of Shem and Japheth in viniculture story. Connection of Canaan (eponym of Canaanites) with Ham is also not real but forced. He is bad because of his connection with Canaanites whose relation with Israelites were not good. Present relationship in Syrio-Palestine between Canaanites and Israelites has been explained by relationship between Canaan and Shem in past. In Biblical use of this story, the desired and predicted future relation of Israelites/Semites, Philistines and Canaanites and other nations, was shown using eponymous names of Canaan, Shem, Ham and Japheth. All nations, represented by eponyms as individuals, are descendants of sons of Noah in J and P genealogies of sons of Noah in Table of Nations.

⁸⁸ p159. Noah

This explanation shows that the main purpose of inserting viniculture story was to show supremacy of Shemites over others and lowest status of Canaanites and their descendants.

To bring entire known population under this scheme, a worldwide Flood and submergence of highest known mountains was required for complete annihilation of all mankind except three sons of Noah and their wives. This is taken care of by other prohibitions during the period when they were on Ark with their families and what his youngest son did to Noah in viniculture story to prevent further procreation. Other measures include: death of all ancestors before flood, 500 years at first born and triplet, birth of grandsons after Flood to accommodate the scheme of three sons. Relative status of Noah's sons and their descendants is decided after the incident of drunkenness by blessings and curse of Noah.

It is therefore thought that it was once an independent, possibly pre-flood etiological story explaining ethnic diversity, with no connection with Noah. Names of Shem, Ham and Japheth are therefore eponymous and not of real sons of Noah.

Shem, Ham and Japheth, characters from an independent etiological story explaining ethnic diversity, were made Noah's sons as Noah was the new Adam.

Canaan's relation with Ham is repeated twice. It seems Canaan's name was not in original story. Canaan (i.e. Canaanites) is therefore made eponymous son of Ham.

'Viniculture story is a mixture of prose and poetry indicating an edited text showing composite nature of this story'⁸⁹. Forced connection of Canaan with the story of Shem, Ham and Japheth shows that it is composed of two stories, one of a son of Noah⁹⁰ named Canaan and other of an etiology explaining ethnic diversity having Shem, Ham and Japheth as ancestors of all nations have been fused together.

As names of sons of Noah used in viniculture story are not found in J flood story and connection in P also appears premature and forced, connections of viniculture story with flood story therefore not original.

Viniculture story and Genealogies of sons of Noah (Table of Nations):

(See chart genealogies Noah's sons).

⁸⁹ Noah p.

⁹⁰ In N.T. Ezek14:20 "even if Noah, Daniel, and Job were in it, as I live, says the Lord GOD, they would deliver neither son nor daughter; they would deliver but their own lives by their righteousness". Was there a wicked son of Noah, whom he could not save? There are some traditions in some commentaries of Quran, of verses relating to Noah giving name of a son who had a bad reputation as Yam.

For showing Shem's and Israel's superiority over others, the names of surviving sons Shem, Ham and Japheth were inserted. Nations that spread on earth after the Flood are grouped as descendants of three sons in Tables of Nations. Shem is blessed, Japheth is enlarged and dwells in tents of Shem and Canaan is slave of slaves of his brothers. The relative status of " their families, their languages, their lands, and their nations" or "according to their genealogies, in their nations; and is thus decided in viniculture story on the basis of the status of Shem, Ham and Japheth according to blessings and curse in viniculture story. Genealogies of sons of Noah by J and P are related to post flood viniculture story through table of nations⁹¹. These genealogies group a number of nations (about 70 in number⁹²) under Shem, Ham and Japheth so that their relation with Israelites can be determined. Shem, Ham/Canaan, and Japheth represent socio-political groups of that time, i.e. Israelites/Semites, Philistines and Canaanites. This is further carried into Table of Nations (Israelites, Aramaeans and Assyrians; Canaanites and People of Africa; Philistines and people of Asia Minor and Europe). All nations are represented by eponyms as individuals. " If modern interpreter wants the story to be literally true, then that is their problem; it was not the ancient concern when this kind when this kind of story was told"⁹³.

Table of nations by J and P are given in the form of a chart, which will be helpful in understanding following comparison. This is dealt here briefly. Some notes with reference to chart of Comparison of tables of nations of J and P (Nsons) are given in Appendix IV.

Shem: Shem was introduced as elder brother of Japheth and the father of all the children of Eber. Eber (eponym of Hebrews) is introduced bypassing Arpachshad and Selah. These genealogies of J and P bring "semitic" and friendly nations together as Shem's eponymous sons. Names of 13 sons of Joktan and extent of their territory are mentioned. This shows importance of Shem, Eber and Joktan. Additional information about Peleg that it was in his time that land was divided shows genealogists concern for division of lands among nations. Only one son Arpachshad unknown, non Semitic name inserted to connect sons together?), is mentioned by J and R. He is born two years after Flood when Shem was 100 years old, which year is also year of Flood! There is some problem with his date of birth. This is another example of strains of adjustments near Flood.

⁹¹ Gen.10:1b-7,20, 22-23, 32-33P) 10:8-19, 21, 24-30J) ,

⁹² J: Shem: Peleg and Joktan 13, Ham:Canaan 7, cush 7, Egypt 7; Japheth :nil.=35
P: Shem 9, Ham 11, Japheth 13=33 Total 68 about 70)

⁹³ p160 Noah.

Ham and Canaan: Just before the viniculture story, **Ham is prematurely introduced as father of Canaan. Again "Ham was father of Canaan"; as if it was Canaan who did not need introduction.**

This shows forcing a connection with Ham. Canaan, eponym of Canaanites, was important as Israelites' neighbours are given importance. In the story it was the youngest son who did something wrong to Noah and deserved to be cursed. Instead Canaan is cursed. Noah said, "Cursed be Canaan; a slave of slaves shall he be to his brothers." Was Canaan a brother of Shem, Ham and Japheth and youngest son of Noah as so far only they have been mentioned?

Viniculture story is a composite story, composed of an etiology and a story of a bad son of Noah, now given eponymous name of Canaan. It is considered an etiology i.e. a story written to explain the present with the help of what happened in the past. Canaan deserved to be cursed because of hostile relations with Israelites.

Canaan and families of Canaanites are same people who held the territory of the land appointed as inheritance of the twelve sons of Jacob provisionally.

Importance of Canaanite, Philistines and coastland people, Nimrod for his connection with Abraham and People of land of Shinar is evident. Agenda of table of nations is therefore different from lists of begats. Begats list with the help of year of an event in the life of a patriarch gives year of important events. Table of nation gives Israel's and its ancestors' relation and their territories i.e. geographical relation.

Connection of Shem, Ham and Japheth with Flood story and that of Canaan with viniculture story is weak and not original. This shows that Flood story is changed into a story of worldwide flood resulting in destruction of all mankind except three sons of Noah and their wives with Noah incapable of producing any more sons. Blessings and curse in drunkenness incident of viniculture story decides relative position of these sons.

All mankind is then arranged in Table of Nations under these three groups named after sons of Noah whose status is already decided in viniculture story.

CHAPTER 12

Influence of Seth and Shem's Genealogies on Flood story

Genesis genealogies run like a thread connecting different stories giving us a continuous sequence from Adam to Abraham's times. There are many genealogies in O.T. by J, P and Redactor and few in N.T. A detailed study of genealogies throws light on the purpose of J, P and R codes and therefore on the stories including flood story, connected by them. Of these Genealogies, only genealogies of Seth and Shem have a similar syntax and give ages at first born and all years of life. Study will also show whether the ages given are biological ages or periods. Genealogies tell us who were the ancestors and descendants of Noah and where was the place where they lived.

Genealogies:

There are 5 Genesis genealogies in OT:

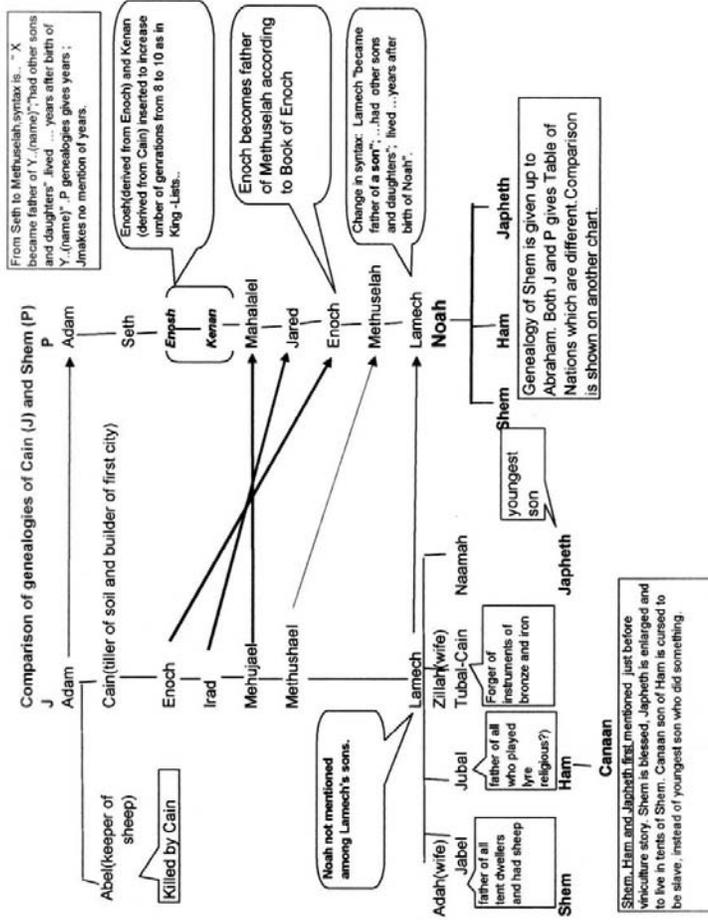
1. Adam, Cain and Abel (J);
2. Cain's genealogy (J) ;
3. Fragments of Seth's genealogy (J).
4. Seth's genealogy (R);
5. Shem's descendants, genealogy (R). There are also descendants of Shem, Ham and Japheth in Table of Nations by J and P.

N.T. Genealogies⁹⁴ are almost same as OT.

⁹⁴ N.T. Genealogies have one Generation more, Cainan inserted between Arphaxad and Shelah.

Luke 3:32-38 Adam son of God, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphaxad, Cainan, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham.....1 Chron.1:4; Luke 3:32-36; ISA1:4; EZE14:14-20 Enos in Luke is *enos* man

Derivation of R's genealogy of Seth from J's genealogy of Cain: See chart cainshem.



Redactor's genealogies of Seth⁹⁵ and Shem⁹⁶ connect Abraham to Adam and give years when begat a son, how many years lived after that and all the years of life. The other two genealogies of Shem, that of J does not give years.

Adam Seth, Enosh, Kenaan, Mahalaleel, Yaard, Enoch, Methuselah, Lamech, Noah, Shem, Ham and Japheth) Gen 5:3-32R)

Similarity of Cain and Seth's genealogies: see chart Cain-shem

i Adam, Cain, **Enoch**, *Irada*, Mehujael, Methushael, Lamech-J

ii Adam, Seth,..... Enosh, Kenaan, Mahalaleel, *Yaard*, **Enoch**, Methuselah, Lamech-R

All names in Sethitic genealogy except Seth's are same or similar to Cainitic, difference is only in order and spelling.

Three names out of ten names are common to both: Adam, Methuselah, Lamech.

Five names are similar variant forms:

Cain / Kenaan / Cainan; Enoch / Enosh / Enos; Iraad / Yaard / Jared; Mehujael / Mahalaleel / Mahalaleel; Methusael / Methselah.

Two names are extra in Sethitic: Seth and Enosh.

If Enosh is considered a repetition of Enoch⁹⁷ (sh and ch hard equivalent) then if we remove Enoch as repetition of Enosh and rearrange (J/R), we get following:

Adam, Cain / Seth, Enoch / Enosh or Enos, Irada / Yaard, Mehujael / Mahalaleel, Methushael / Methuselah; Lamech / Lamech.

It is very obvious that descendants of Seth and Cain have same names with some variations! It is because same names were available for both genealogies due to traditions.

If we see the order of these variant names we find that only the order is reversed

In J it is: Enoch, Irada, Mehujael.

In R it is: Mahalaleel, Yaard, Enoch.

Enoch is father of Irada in J and son of Jared or Yaard in P/R. This change in positions and

⁹⁵ This *selective* list of ten Generations is recorded for the purpose of tracing the ancestry of Abraham" Ryrie Study Bible on Gen.11:10-26; (italics added) .

⁹⁶ Gen.11:10-27a ®

⁹⁷ Prophetic qualities of some are mentioned by P. Enoch in Seth's genealogy walked with God. In Enosh's time people began taking God's name. J is however is not concerned with their contribution to culture.

addition of two generations to Cain's places Enoch in 7th and Noah in 10th position. **This agrees with sequence in Book of Enoch and Apocalypse of Enoch.** In Cain's genealogy Enoch was in second position and Noah's name is not among Lamech's sons.

By making Noah Lamech's son Seth's genealogy connects Noah to Adam.

This shows that the Seth's is derived from Cain's and is essentially same. One genealogy is from Cain, murderer of his brother, a fugitive and wanderer and other from godly Seth- in likeness and after image of Adam, and in whose time men "began to call upon the name of the LORD.". It was also necessary to show that scheme in which there is a godly class, represented by Seth, is not new but was there since Adam's times. One reason for this new genealogy was that ancestry of Abraham and other patriarchs before him could not begin from a murderer – Cain.

Both lines have a Lamech at the end but these are now considered separate lines. Are Lamech-J and Lamech-R same? **It leads us to the conclusion that Seth's genealogy is derived from Cain's to introduce Noah.**

Significance of age at begetting:

The Redactor gives names and ages of principal sons in Generations of Adam 5:1-28 in following form.

'When X had lived A years, he became the father of Y.' X lived after the birth of Y., B years, and had other sons and daughters. Thus all the days of X were A+B; and he died.

Only name of principal son is given. This form enables one to know the year of birth of begotten son from birth of Adam or creation AM) by simply adding years of 'begetting. **An event in their life at the age of so many years will then give time of that event from creation.** Change in years of life when they became father of a son can change date of an event and all the years of life have no effect on any future event.

Relation of Redactor's genealogies of Seth and Shem:

(See Genealogies Seth Shem.xls)

R is concerned with dates of events in past as well as in future therefore Years and dates are a characteristic of R.. These are the only genealogies giving years when they became father of a son and years lived after, all the years of life. Their syntax is almost same except that Shem's does not have the phrase "and he died" because there is no person like Enoch in this genealogy.

Shem's genealogy R:

Shem, Arphaxad, Selah, Eber, Peleg, Reu, Seroj, Nahor, Terah, Abraham.....

Syntax in descendants of Shem Gen11:10-32 is same as for Seth's except the explanation - "and he died" because there is none here like Enoch who was taken by God. R's agenda in Shem's genealogy is same as in Seth's genealogy: connecting Abraham to Adam through Noah's son and chronology of events after flood such as call of Abraham.

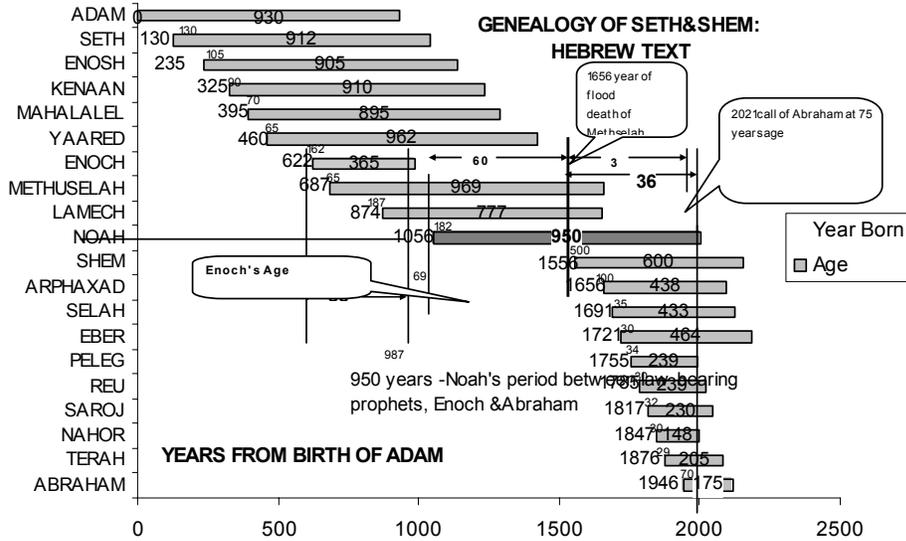
Call of Abraham is another important date. It had to be 365 years from Flood for some reason. This date determines ages and begats in Shem's genealogy. From Abraham onwards sufficient details of lives of descendants is available in Bible to calculate time of important events in history of Israelites e.g. founding of Temple and forecasts for future events like advent of Messiah etc. end of world. Purpose of both genealogies, that of Seth and Shem is same, to arrive at an event in Apocalypse of Enoch by adding age at begatting. Different dates of flood in Hebrew, Samaritan and Septagint bibles are due to difference interpretation of Apocalypse. This can be seen from dates Hebrew 1656 and Samaritan 1307. Allowing for one year of flood and 350 years after flood, we get $1656+1-350=1307$. Purpose of giving the dates of flood coming and abating; date of resting of Ark on Ararat, disembarking, extending duration of flood to one year is same.

Sethitic genealogy is thus a backward extension of Shem's to provide a continuous genealogy for Israel as well as dates of important events like Flood, call of Abraham, Exodus advent of Messiah, end of world.

Influence of Noah, Enoch and Abraham on genealogies:

R's genealogies can be understood by plotting ages and begats in the form of a bar-charts and graphs. Bar charts and graphs are discussed in detail an Appendix IV

See Genealogies of Seth and Shem Bar chart



Ages of Enoch and Noah from the books of Enoch and Noah already existed from ancient times. "In ancient times, various books of Noah- small treatises filling in the details of his life or of the Flood- circulated. One such text or part of one is appended at the end of 1Enoch."⁹⁸

Traditions of Enoch as a person shown intricacies of solar system (hence age of 365 years) and Noah in Flood traditions, his age of 950 years, were already there which became Book of Enoch and Fragments of Book of Noah. **Ages of Noah and Enoch thus seem to be based on traditions.** Ages of hundreds of years of other Patriarchs of pre-deluvian period are therefore of the same order. There are marked changes near Flood. No one except Noah, his sons and their wives live till flood and no one else is born till after flood. Ages of begetting before flood determine date of flood. They are reduced after flood and decide date of call of Abraham, which is exactly 365 years after Flood. Ages seem to be approximate periods of governing of the law of those patriarchs, changed into biological ages due to use in chronology.

Noah and Enoch are exceptional in pre-flood era. Enoch⁹⁹ is special as "he walked with the god". Gen.5:22. This is repeated in Gen. 5:24). Instead of "and he died" used for others, for Enoch it is said that "he was not as god took him", an uncertain end. His age of 365 years shows his

⁹⁸ p182-183 Reclaiming the Dead Sea Scrolls, their true meaning for Judaism and christianity ; Lawrence HShiffman anchor bible reference library, Doubleday1995

⁹⁹ Also : Sir 44:16, 49:14; Wis 4:10-14; Heb 11:5;Jud 1:14.

connection with his discoveries in astronomy and introducing solar year as given in detail in Book of Enoch¹⁰⁰ and also indicates that he lived a life complete and fulfilled. The city built by Cain and named after his son Enoch-J, seems to be some city with temple¹⁰¹ for sun god. Enoch and Enosh according to pronunciation of Israelites kh=sh are same. Man began to call upon the name of the Lord in Enosh's time also (Gen 4:26) and Enoch (Gen 5:22,24) "is attested as having pleased God' Heb:11:6) and he "prophesied also Jud 1:14.) .

About Noah, Lamech's fourth son, we have the information of his wife, his/her three sons their wives in flood story, viniculture story and names their descendants. In Sethitic genealogy of R, Noah is the only son of Lamech. Noah is not included in Lamech's sons by J though he had made many achievements e.g. invention of boat, planting vineyard, introduction of plough in his land, and knowledge of medicinal plants. All of these provided relief to the mankind. His righteousness however does not allow him to be in Cain's line. The other advances like use of burnt bricks and bitumen by other unnamed sons were not made part of genealogy and left out to avoid complications. Except in case of Noah, ages of all others are split at year of birth of first-born son. Instead of birth of Shem at 500, it is split at an event i.e. age of 950 years is divided at flood into 600+350. This again shows the concern for time from creation required to fit date of Flood in scheme of history. This is because there was no important event between Adam and Enoch. Such changes are found only near flood indicating strains of adjustments his and Shem's are thought to have been taken from "Book of Generations"¹⁰², a circulating version and included by Redactor to connect Abraham to Adam. Appropriate portions were used by Redactor to join separate stories in an approximately chronological order.

Throughout only name of one principal son is mentioned because it appears that for the purpose of inheritance, it was customary to mention only the first-born?.

5:28R When Lamech had lived a hundred and eighty-two years, he became the father of a son.

¹⁰⁰ Enoch also is a scribe of righteousness. Biblical terms like fountains of deep, windows of heaven seem to be from Enochian literature

¹⁰¹ "Later and almost apocryphal tradition attributed to Babylon an early importance as a religious center. Esagila, the temple of Marduk, Babylon's chief deity, was already in existence in the Ur III period, but Marduk did not achieve his preeminent position in the pantheon for some centuries indeed probably not until Kassite or even later times" p60 AM

¹⁰² ref. Who wrote the Bible.

5:29J and called his name Noah, saying, "Out of the ground which the LORD has cursed this one shall bring us relief from our work and from the toil of our hands."

5:30R Lamech lived after the birth of Noah five hundred and ninety-five years, and had other sons and daughters.

This syntax changes due to insertion of fragment 5:29J at Lamech where "he became the father of a son" is used. In Seth's genealogy only one son Noah is given. It still tells us that Lamech had 'other sons and daughters'. This phrase takes care of sons and daughters of Lamech-J, where Noah is not mentioned among Noah's sons.

For the first time names of Noah's three sons instead of one are given. All three were born when Noah reaches age of 500 years, longest of all periods of begetting first-born

Time of flood from birth of Adam years of birth of Shem Ham and Japheth); age of Noah at that time and dates of events of flood were decided by R who combined JE and P. In the process, he had to deal with Cain and Seth's genealogies of J and Seth's in P. What was the importance of date of flood for R. The time of flood after Adam's birth seems to have been influenced by some tradition like Apocalypse in Enoch 1, about time of Exodus and Exile; Elijah's tradition, advent of Messiahwhich was compelling?

It differs in Hebrew, Samaritan and Septuagint bibles because of various interpretations of schemes of world history. Year of flood was decided before the beget dates were decided. If year of flood is removed, it effects the subsequent dates: date of start of rains and fountains of deep, when Ark rested on Ararat and earth dried up. It seems that the division of 950 years into 600 and 350 was done keeping these dates in view.

Purpose of redactor is to relate Abraham's ancestry and to make timing of events in the life of Patriarchs and Israelites agree with Apocalypse. This syntax allows the date of Flood, to be determined by adding ages of begetting till birth of Noah and up to 600 year of Noah's life.

Thus "Noah lived 350 years after Flood and all the days of Noah 950 years"; Cain's genealogy, and fragments of Seth's in J, Seth's genealogy P and additions from Book of generations R are very important in understanding how the components were handled by authors and redactor.

J's genealogy is meant to convey achievements of the generations represented by the eponymous sons. Sethitic does not mention any cultural achievements because they are from religious group.

Eber in Shem's genealogy:

From chart it can be seen that in post flood period there is a sudden reduction after Eber. Eber had a special position in table of Nations also. Genealogist does not seem to care about implications of several generations being alive at the same time.

Noah, Enoch, Eber and Abraham clearly influence these changes.

Cain's Genealogy and flood story:

Cain's genealogy has no connection with flood story. Seth's genealogy which has Noah at its end is derived from it.

Cain's genealogy: Connections of Flood story with Lamech-J of Cain's genealogy and with viniculture story both, it appears are not original as Seth's genealogy was obtained by modifying Cain's. A note on story of Abel and Cain, Cain's genealogy and achievements is given in Appendix VI.

Cain's genealogy tells us about the progress of civilization, therefore biological ages and when they begat their first born was not required. The names used are eponyms. Abel and Cain's story is allegorical. Galileo argued that Bible was not intended to tell us about scientific theories and that it was usual to assume that where bible conflicted with common sense it was being in allegorical sense. It is a misplaced story from Jabal and Jubal's times and depicts the struggle of groups several generations after Adam, when wanderers started settling and burying their dead. Abel's clan had not become extinct, because Cain feared retaliation from his clan.

Keepers of sheep, tillers of soil and other tradesmithy, builders etc. were represented in Cain's genealogy but nothing is said of ancestry of patriarchs, messiah, and priestly people. This had to be from a pious beginning not from Cain the murderer¹⁰³. A parallel Seth's genealogy fills the need of pious ancestry of religious group, priests, patriarchs and messianic line. But this also has to meet the scheme of Apocalypse in Enoch 1, and with Enoch and Noah at correct positions. This was achieved by inserting two generations. All names used are those traditionally used. Rearrangement and insertion of two generations using ages of Enoch and Noah already present in earlier books, gives with the addition of age of Noah at the time of Flood completes times of predicted catastrophe.

Story of killing of Abel by Cain is thought by some scholars as an independent Canaanite story

¹⁰³ Genesis 11, "This selective list of ten Generations is recorded for the purpose of tracing the ancestry of Abraham" Ryrie Study Bible on Gen.11:10-26; italics added).

introduced to make room for Seth's genealogy. But as in an earlier verse (Gen5:4) ,Adam has "other sons and daughters", the killing of Abel for this purpose was therefore not necessary. Cain fears revenge from Abel's clan. Killing of Abel is therefore allegorical. This records the struggle of two groups of early stages of civilization, Seth representing religious group. This story fits better in time of Jabal and Jubal, tiller of soil and keeper of sheep and Tubal-Cain, the fashioner.

Fragments of Seth's Yahewistic genealogy:

There are some traces of Seth's genealogy called Yahewistic fragments because of their characteristics, no ages begats etc.

Adam, Seth instead of Abel who was killed by Cain, Enosh in whose time men began to call god's name) Gen 4:25-26J

This terminates at Enosh and does not connect Noah and his sons with Lamech-J in Cain's genealogy. Noah J is connected to Lamech-R, by another fragment? 5:29J in the middle of R's genealogy of Seth 5:29 uses name of Yahewah, refers to curse, explanation of name Noah, so it is has the characteristics of Yahewistic. However connection of Noah J in 5:29 with fragment of Seth's Yahewistic genealogy is very weak as in J's genealogy Noah is not among Lamech's sons.

Similarity of names in Seth's genealogy suggests that it is derived from Cain's genealogy. If this is the case then connection of fragments of Seth's genealogy with Yahewistic also becomes doubtful. Fragments of Seth's in J 4:25-26, is clearly inserted to conform R's Sethitic genealogy to J. Gen. 5: 29 however is from J's flood story which had no connection with Lamech J.

This shows that Cain's genealogy has no connection with Flood. Seth's is derived from Cain's and is essentially same. Cain's genealogy was changed to Seth's by addition of two names and changes in order bring Noah at the end. Shifting Enoch's position from third in Cain's to seventh in Shem's and ages of begetting adjusted to get dates of Flood according to Apocalypse of week in Book of Enoch. **It was changed when Hebrew needed a history of their own when they returned from exile, based on their available traditions.** Dates of Book of Enoch (150-200 BCE) and Berossus (300 BCE); use of 365 years age; indicate the direction and late date when this change took place.

Syntax used for Seth and Shem's genealogies allows the date of important events in their history and future (like Flood, call of Abraham, Exodus advent of Messiah, end of world.) to be determined by adding ages of begetting and age at which an event took place in the life of a patriarch.

Sethitic genealogy is thus a backward extension of Shem's to provide a continuous genealogy for Israel.

As a result of this study of genealogical connections in flood story and of viniculture story in previous chapter, it can be concluded that all such information which has names of sons; dates of events and years; additions to make flood world-wide e.g. every living thing, every kind, submergence of all mountains etc. is not part of original flood story.

We will then be left with simplified J story and a P story and Mesopotamian parallels of genealogies and Genesis flood story remain to be dealt with. This is done in following chapter.

CHAPTER 13

Mesopotamian King-Lists and Genealogies.

King-Lists of predeluvian kings, similar to Seth's genealogy and Flood story in Epic of Gilgamesh

is supposed to be supportive of Bible. Appendix VII deals with King-Lists in detail.

This is however appropriate to analyse connection of Mesopotamian King lists here with Biblical genealogies. Later Lists have 10 kings instead of 7 or 8 of earlier Lists. Also in these later Lists of 10 kings there are characters similar to Enoch and Noah in 8th and 10th positions. Evolution of King-lists from earliest list of eight kings to lists with 10 kings, tenth being Flood hero is similar to derivation of Seth's genealogy from Cain's. It is evident that in King-Lists there are changes similar to genealogies of Cain and Seth. There are additions, changes in order, in length of reigns to get a certain total figure, which compares favourably with period from Creation to Flood by various reckonings. Late origin of these lists of 10 kings shows that it was influenced by traditions similar to Enochian. It also takes into account flood traditions and includes flood hero which are not found in earlier lists. This evolution can be traced to period of history of Israelites influencing the traditions they had before and after exile. Relation of King-List and Seth's genealogy can be understood in the light of the relation of Mesopotamia and Israel. Israel was initially a group of small farming communities of Canaanites settled in Judaeen Hills dispossessed by Egyptian expansion. They were known to Egyptians as Hapiru (Hebrews) and were united in their belief in Yahweh who delivered them from slavery. They were custodians of traditions of Abraham, Exodus stories and fights of tribal leaders with Canaanite cities and observed Passover. Among them was a group settled in Judah, Hebron area had traditions of Abraham, Isaac and Jacob. To these Patriarchs God was known as Al-Shaddai (Khuda?¹⁰⁴) and name of Yahweh was not revealed to them. These already existing traditions from the time of Abraham were modified by Jews returning from Exile. Enoch, counterpart of Enmeduranki, was probably as an already existing Jewish tradition.¹⁰⁵ Cain's son Enoch was much earlier in time than Enoch son of Yaared, when urbanisation began in Mesopotamia. It was modified by Jews returning from Exile to Sethitic Enoch?) in a parallel development like that of King –List of 10 kings from list of 8

¹⁰⁴ Viewed in the light of Kh/Sh equivalence Shaddai is actually Khuda of Persian. This shows contacts of Hebrews with Zoroastrianism. Another example is use of names of angels, Gabriel.

¹⁰⁵ The final connection links not with Enmeduranki, but with a fish-man *apkallu*, with which each of the first seven kings were associated and from whom they learnt all kinds of knowledge. Enmeduranki's *apkallu*, called *Utu'abzu*, is mentioned in another cuneiform text, where he is said to have ascended to heaven. This last link remains provisional, but at all events, the writer of Genesis 5:21-24 appears to either have created Enoch as a counterpart of Enmeduranki or, equally probably, to have alluded to an already existing Jewish tradition about Enoch, already modeled on the earlier figure."

- John Rogerson and Philip Davies, The Old Testament World
Enoch."

kings. Enmeduranki was taught three divination techniques by Adad and Shamash;" *pouring oil on water, inspecting a liver, and the use of a cedar rod*), whose function is still unclear".¹⁰⁶ **Adad a god of nomads and this last technique of cedar rod suggests Syrio-Palestinian origin of Enmeduranki.** Like Enmeduranki's apkallu, sage Utu'abzu, Adapa¹⁰⁷ too was a sage who gave mankind first book on astronomy and calendar. Enoch too invented books and different kinds of writings taught mankind art of building cities and discovered Zodaic and courses of planets.¹⁰⁸

The list WB-62 of 10 kings and other Lists have been traced to oldest WB-144. Following quotation (see Appendix VII) clearly shows that earlier Lists were modified to accommodate flood tradition at a late stage.

"Thorkild Jacobsen, in his expert analysis of WB-144, expressed the opinion that the WB-62 and Berossus' lists were changed after they broke away from a common line of preservation. Based on the assessment that WB-144 represents the best tradition of the lists Jacobsen concluded that two kings were inserted on the other lists to preserve the tradition of ten kings. **He felt that a king was added in the last position to satisfy the pervasive myth of the Flood.** But he admits that the tradition of ten kings is very strong."

Seth's genealogy is a list of persons having biological relation of father and son. These periods overlap. Mesopotamian Lists are of kings who succeeded each other and had reigns of thousands of years. Sages associated with kings may indicate fusion of persons from religious traditions and kings. It is a "list" because there can be only one king at a time whereas Biblical list

¹⁰⁶ - John Rogerson and Philip Davies, The Old Testament World

Enoch." Juniper rod (lakhtaey or lashtaey) is used by pakhtuns from lost tribes of Israel to ward off evil eye or infection to an injured person. Surgeon-Major Bellew's Pashtu dictionary.

¹⁰⁷Also nicknamed NUN.ME, meaning "He who can decipher the ME's'

¹⁰⁸ "Enoch was the first who invented books and different sorts of writing. The ancient Greeks declare that Enoch is the same as Mercury Trismegistus [Hermes], and that he taught the sons of men the art of building cities, and enacted some admirable laws...He discovered the knowledge of the Zodiac, and the course of the Planets; and he pointed out to the sons of men, that they should worship God, that they should fast, that they should pray, that they should give alms, votive offerings, and tithes. He reprobated abominable foods and drunkenness, and appointed festivals for sacrifices to the Sun, at each of the Zodiacal Signs."

- Hebraeus

is required to be a genealogical sequence to fit timing of important events in the history of a people. In a list, a king must be replaced by another king but one can beget a son in his lifetime in a genealogy, thus reducing the time period. If used indiscriminately this would create another problem of too many generations being contemporary. King-List has characters similar to Enoch and Noah in identical positions.

These reigns and lives of several thousand and hundreds of years are exaggerated and idealistic not real reigns or biological lives of kings or the units used have not been properly understood. The exaggeration in reigns and life spans is either due to eponymous names or hyperbole for literary purposes or can be reigns of dynasties/epochs named after important king of that dynasty.

If the reigns can be of thousands of years then creation in only seven days and ages up to 969 years can also be taken literally. This is an indication of Biblical use of these stories.

Mesopotamian method of recording history depended on date-lists and year names on eponym officials- *limmu*¹⁰⁹, and King-lists. These served as a literary model for genealogies i.e. written to serve a specific purpose. Biblical "list" is the list of periods of cultural advancements, represented by eponyms. Their periods are random signifying only their extra-ordinary length according to their estimate of times involved. They are based on age of Noah 950 years, which suggests that the ages were of this order in that era.

It is also possible that it is an attempt to assign a very remote period of time to mystify or make verification difficult or an idea of age of earth as very old and not of recent origin. Life spans have diminished in King-Lists after Flood, like in post-flood biblical genealogy of Shem.

Attempts have been made to explain and show that Biblical genealogy has been derived and scaled down in Bible from the Pre-deluvian King-List but without any success. As the figures of Bible are based on sexagesimal system, they appear to have been derived from Mesopotamian

¹⁰⁹ In Babylonia, from the Akkad period until the Dark Age, every year derived its name from an event that had occurred in the preceding year, a system of dating that made it necessary to keep list of such names in order to establish their correct sequence. The Assyrian, as well drew up lists because they identified the years of the reign of a king by means of a continuous sequence of the names of high officials of the realm who served as eponym officials (*limmu*) selected by casting dice p146 Ancient Mesopotamia

sources. Ages show no dependence whatsoever on reigns of kings. Exercises to prove this have not succeeded. This may be in part due to changes in positions of kings. If the genealogy has been derived from King-List, then it should have been similar in its literary form i.e. like a "LIST" successively arranged. Whether one list has influenced other it is certain that it was changed later with the addition of begats to get a certain figure for important events like Flood already settled according to some scheme of Apocalypse. Actually there seems to be an attempt to arrive at a predetermined figure of important events like catastrophic Flood and times of special persons like Enoch or his equivalent Enmen dur -Anna, derived from some traditions like Enochian using various figures.

The similarity between King List WB-62 and Biblical genealogies does not end only in number of pre-deluvians; similar persons in 7th position (Enoch and Enmun-dur-Anna) and tenth position (Noah and Ziusudra); ages of hundreds and thousands of years.

Just as there is no Flood here in Cain's genealogy but in Seth's we find Noah in tenth position; older King Lists have 7,8 or 9 kings and no flood here but later ones have 10 kings and in 10 th position is Ziusudra or Xisouthros.

"The eight to ten 'kings before the Flood' in this list, with Sumerian names and reigns extending up to 72,000 years may in part be a later invention." [Soden:47]

Similarly Enoch is in second position in Cainitic genealogy but in Sethitic it is shifted to seventh position ; and in Mesopotamian King Lists his equivalent king having prophetic qualities and presented to Gods is shifted from first to seventh position in lists of ten kings (Ages of patriarchs and kings reigns?) and total period before Flood also change. Later list if treated with a shorter reckoning¹¹⁰ of Mesopotamian units (Sosse, yeild 2240 years' period upto Flood which compares with 2242 years of Septuagint. Ages and ages at the birth of first born are related to Enochian prophecies of important events like flood, Abraham, exodus, exile, advent of Messiah, end of world. Other Texts show changes to satisfy some other dates of these events.

When political structure changed from city-states to kingship King-list were designed to help

¹¹⁰ It is significant that ancient people acknowledged extremely long periods of time. The Sumerians reckoned in periods of 60 years, equal to one soss, 600 60 X 10) years equal to one ner, and 3600=60 X 60) years equal to one sar. Note the sar designation, for kingly rulership. 1Sosse= 60 Suussus =5 years or 60 months; Sares = 3600 Sosses; Nares=600 Sosse.

If this scheme is carried farther a great sar of 60 X 3600 would be equal to 216,000 years. That number is exactly one-half of the Berossus sum for his king ages = 432,000.

rulers of Larsa-Isin to legitimise their rule by tracing the kingship to the time when kingship descended from heaven. It was also meant to show the unity of the country. Similarly people of Israel also needed a history, a legitimacy and a prophecy. Shem's genealogy was extended backward to Cain's genealogy for continuity from the beginning and to match the dates of events that had already taken place to give it an authenticity and thus reinforce the prophecy about their future.

Originally king-lists were prepared in chronological order for practical purpose. These Lists were modified to accommodate kings from epical and legendary texts and anecdotic traditions. Perhaps it is at this point that the settled substratum population and /or wandering nomadic people like Kenites, descendants of Cain expelled to land of Nod influenced Mesopotamian traditions.

In a parallel development (a later invention- Soden) King-List of 8 kings WB-144 was also changed to conform to this by inserting two kings and not because there was a tradition of ten kings (WB-62). Like Noah, Flood heroes Zuisadra and Xisothros were placed at the end to accommodate the Flood story and Enochian timetable. This in the words of Thorndike Jacobson was when WB-62 and Chaldee kinglist of Berosus" broke away from the common line of preservation."

King-Lists of ten kings therefore do not lend any support to the Biblical Flood story or Seth and Shem's genealogies as the internal evidence proves the changes made and their purpose. Flood is not mentioned in standard versions. Existence of such a tradition in Mesopotamia is to be expected there for for the sake of continuity kingship descended again after the flood swept over the land.

CHAPTER 14

Dating of flood:

J's genealogy of Cain does not give years of life or when they begat their first-borns. Only R's genealogies of Seth and Shem give ages at the birth of first-born and how long they lived after that in a continuous chronological sequence from Adam to Noah. Therefore it can be used for dating of Flood. Dating of flood from these genealogies involves interpretation of ages at birth of first-born and long life spans. Also before we think of using them for dating the genealogies and their purpose should be analysed first. Even then such dating will be by Biblical reckoning only

religious and not historical.

In following discussion we try to analyse and interpret these genealogies

(See bar charts of Hebrew, Septuagint and Samaritan Bible and graph of ages at first-born/ages.)
From a comparison of Hebrew, Septuagint and Samaritan it can be seen that certain figure could be changed and some, it appears could not be changed. It was perhaps not possible due to their traditions.

Dating of Flood from genealogies:

Flood can be dated from a known point in the beginning such as creation or birth of Adam or some other known point in history which can be related to Biblical information.

Period of Adam and his sons, Abel and Cain starts after the evolutionary period when man became a living being. It covers the entire period from creation of early man; to the beginning of the period when struggle between Abel and Cain was taking place. This period of development of language when he "gave names to all cattle and to the birds of air, and to every beast of the field Gen1:20) , gathering 3:2) , hunting 9:3-4) , change of diet from fruits and green plants to meat; clothings from leaves of trees to skin gaments 3:7,21) , tilling and keeping of sheep and incipient agriculture, is spread over millenniums. In Bible Adam has been used in first creation story as an eponym of early man; and also as a person having dialogue with God (a prophet, revelation and law) in creation story II. Therefore using genealogies of Adam, birth of Adam is not a fixed point to reckon time from for dating flood.

Creation and Flood have been dated using genealogical information in Bible working backwards from a known point in history e.g. founding of Temple in 4th year of Solomon 963. BC) ¹¹¹

Whether it can be done correctly depends on the interpretation of ages in Seth's genealogy and accuracy of point in history used from which we choose to work backward.

The Archbishop Ussher worked out the age of the world from creation as 4004 BC, 4 pm, 23rd October. Flood dating from genealogies according to Hebrew¹¹² text is 1656 since birth of Adam.

¹¹¹ He left Haran when he was 75 yrs; Isaac was born when Abraham was 100 yrs. Jacob was born when Issac was 60 yrs; Jacob was 130 years old when he went into Egypt 430 years before Exodus which was 480 years before 4th year of Solomon.

¹¹² Masoretic, Hebrew text with fixation of pronunciation with vowels and accents)

According to Smaritan¹¹³ bible it is -1307 years; In Septuagint¹¹⁴ it is 2242 years. The range is from 1307 to 2242 i.e. 935 years. Difference of 1656 and 1307 -351 years is due to taking 1656 as year of death of Noah, remaining years of life plus one year duration of Flood. Original Septuagint's 2256 resulted from remaining 3744 years to Armageddon from 6000 years. This difference is due to difference schemes of Apocalypses or their interpretations.

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Israelite years were lunar adjusted to solar by compensating intercalations¹¹⁵. Difference of 14 years from 2256 is due to Abraham reckoning 25 year calendar moon and his brother Haran a 49-year sidereal moon from (49-25=14) makes it 2242 AM. These figures were arrived at by different schemes of world history e.g. Apocalypse of Weeks of Book of Enoch, predicting cataclysms, advent of elect of God, Messiah and end of world, false Christ, kingdom of God etc. with adjustments to suit various religious groups.

They were obsessed by figure of 6000 years AM (anno mundi) to the end of world, Armageddon, false-christ etc

From Exodus: Based on Biblical information and various interpretations approximate date of Flood has been worked out. Date of founding of temple, 480 years from Exodus in 4th year of Solomon's reign is now an established date in 967 BC Exodus date then is 1447 BC Kings I, 6:1-2; Ex12:40) -- The time Israelites spent in Egypt was 430 years. In Josephus 'Antiquities xv:2 430 years after Abraham came to Canaan but 215 years after Jacob went to Egypt. Also EX 12:40 LXX; 430 years children of Israel sojourned in the land of Egypt and Canaan. Thus 1447 +215= 1662 BC,¹¹⁶

¹¹³ Pentateuch of the people of north after fall of northern kingdom of Samaria.

¹¹⁴ Greek translation by 70, actually 72, elders also written as LXX,

¹¹⁵ To bring the lunar calendar into phase with the solar year, an additional month (Intercalaris or Mercedonius, from merces, "wages," which were paid then) of twenty-seven days was intercalated (inserted) every other year after February 23 or 24 in place of its remaining four or five days. Such a year consisted of 377 or 378 days, and a four-year cycle comprised 355, 377, 355, and 378 days.

¹¹⁶ 10 Generations from Joseph to Joshua average 20 years *10=200, I Chronicles 7:22-27; Ephraem was 5 yrs old when Jacob arrived in Egypt this tallies with 215 year. Test of Time. David Rohl,¹¹⁷ EBA I: 3150 BC-2850 BC; EBAII: 2600 BC; EBAIII: 2300 BC -2150 BC; EB/MB Transition: 2150 BC; MBAI-IIB

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From birth of Abraham to Flood, it is 290 years according to Hebrew Text MT; 940 in Smaritan SP; 1070 in Septuagint LXX.

Different date in BC and AM i.e. years from creation worked out by sources in this way are :Figures in brackets are dates of source.Septuagint (280 BC) , 2256AM=3090 B.C; Smaritan (740 BC) , 2970 BC=1307AM; Seder Olam Rabbah (160 BC) , 2105 BC=1656AM; Hippolytus (236AD) , 3258 BC=2242AM, this is the figure given in Book of Idol by Kalibi; Africanus (238AD) , 3262 BC=2262AM; Eusebius (303 AD) , 3238 BC=2242AM; Ussher (1650AD) , 2349 BC=2349AM; Whiston (1737AD) , 2929 BC=1307AM. These changes are still going on. Watchtower chronologies Flood dates are 1656AM but vary from 2370 BC to 2472 BC.

Flood dates thus vary from 3258 BC to 2349 BC. Most of these dates are within 2900-3200 BC which should be Noah's time from historical consideration. But can we use these figures based on a chronology which leads us to dates of creation as 1656MT; 1307SP; OR 2242 LXX years before Flood and mere 5000 years since creation. There are indications that pre-historic periods have been compressed using literary styles eponyms, allegory, etiology etc. so that they are easily understood. We will compare these dates with those obtained from historical considerations.

From Abraham:

I. Dating of Abraham from ch 14 kings is not possible - this erratic block as it is called, is in my opinion replacement of actual journeys of hadhrat Ibrahim. This needs lot of investigation)

II. Abraham from Hammurapi: According to Chronology of Mesopotamia –(Brinkman - Middle chronology 43; for High chronology add 56 years.subtract 64 for Low Chronology.)

If Hammurapi was Abraham's contemporary or more likely a follower like Ashoka was to Buddha-then using High chronology Abraham's times are before 1848. Allowing some time between Abraham's leaving Haran and beginning of Hammurapi's rule say 25 years comes to 1873 BC. Again using Biblical chronology, which shows that Abraham was 60 years old when Noah died in 2006 from birth of Adam!) Flood was exactly 365 years before call of Abraham which is obviously a favoured mystical number. Approximate Flood date then is 1846+365=2211 BC., say when it was about end of Early Bronze Age III¹⁷ in Palestine. This is too late a date for such a catastrophic flood and beginning of associated technologies. Also if this date is relied upon, the beginning of tilling of soil and keeping of sheep is brought too near to be correct 3850 BC) .

Noah's time from Mesopotamian stories:

Ziusudra's story is Early Sumerian 2150 BC) .It is assumed that stories about the deeds of the famous King of Uruk, Gilgamesh, circulated in his own times ca.2700 BC. Therefore if Gilgamesh

met Utnapishtim then Noah's time is approximately same as Gilgamesh's i.e. Early Bronze Age. Though all these exercises are meant to relate to the dates of event of more importance in the history of Israel, Any change in date of flood will effect the date of events that had already taken place as well as the events prophesied. Biblical chronology can not therefore be relied to arrive at an approximate date of FLOOD. Noachian Flood date can be estimated from the dates of acquiring technology involved (stone age, bronze age etc), if the place where Ark was built is known. Archeology can then be used to verify it.

CHAPTER 15

Mesopotamian stories analyzed

Before analyzing the components of Biblical flood stories of J and P, with a view to reach the original story, we should try to understand how Mesopotamian stories are related to each other and what is the relation of these stories with Biblical flood story.

Influence of Seth's genealogy or tradition similar to Enochian on King Lists, changing it from a list of 7 or 8 kings to 10 kings was noticed in a previous chapter. Similarly Mesopotamian stories should be studied to find out whether Biblical story was influenced by Mesopotamian stories or some still earlier oral traditions of flood were carried into Mesopotamian literature changing them into Mesopotamian myth.

Mesopotamian Flood stories:

There are many Mesopotamian flood stories and their versions.

1. Sumerian story of Deluge Ziusudra's) :

Sumerian story of Ziusudra (2150 BC) is the oldest but it could be one derived from Akkadian¹¹⁸ or result of scribal exercises to keep Sumerian language alive. In a Sumerian poem about early rulers Ziusudra is a recipient of eternal life¹¹⁹ qualifying him for use in “manufacturing a Sumerian text” of flood story.¹²⁰

Ziusudra of Sumerian King-List is included in lists due to flood traditions but their tenth position in the modified lists of 10 kings and position of Enmendurranna, equivalent of Enoch, is due to Enochian traditions. This brings him in same positions as in Seth’s genealogy derived from Cain’s. Enoch’s connection with building of first city in Shinar, like city of sun-god built by Enmendurranna, his age of 365 years, and a late date of King List of 10 kings show how Mesopotamian and Syrio-Plestinian tradition influenced each other. At this stage there is a possibility of adoption of Semitic stories and motifs in Sumerian literature by the people speaking Semitic languages when “occasionally manufacturing a Sumerian text to keep alive Sumerian language”.

Due to simplicity and use of seven, forty Sumerian story is nearer to J story, which is also the oldest of the Biblical versions, codes.

2. Myth of Atrahasis: Old-Babylonian version of this Akkadian myth is from Sippar where its author lived in 1645 BC.

¹¹⁸ **"A short Flood story exists in the Sumerian language, but it is believed to have been derived from the Akkadian-language story, and does not, therefore, derive from a more ancient Sumerian tradition".**p97 M.G.K. The Epic of Gilgamesh, Maureen Gallery Kovacs Stanford university press, Stanford, California.

¹¹⁹ “Only very recently has there come to light another Sumerian text-very fragmentary-that refers to Zuisadra as the recipient of eternal life and death as the lot of rest of mankind page xxvii MGK.

¹²⁰ “In a carefully maintained bilinguality of the scribes who did not shy away from occasionally manufacturing a Sumerian text to keep alive Sumerian language -after it had disappeared as a living language.”p52 Ancient Mesopotamia.

“the Sumerians, then were the originators of the early high civilization of Southern Mesopotamia from shortly before 3000 BC. .As their language died out as an everyday idiom, they were probably absorbed into other peoples of the region, who spoke languages of the Semitic family.” p-11 Meso.Myths.

Over-population results in smaller Gods getting tired of overwork and complain to Ellil to do something. Noise (violence?) made by mankind also becomes unbearable to Gods and they can not sleep. They tried plague and famine but did not succeed and finally Ellil decides to bring Flood. After Flood steps are taken to control population. The story is to be sung in praise of Gods and to be remembered. Preservation of story, perpetuation of praise and reminding of punishment is the reason for singing of the Flood.

Atrahasis is also an epithet¹²¹ of Utnapishtim of Epic of Gigamesh. Atrahasis is thus a universal figure of great antiquity¹²². According to one version of King-List, Atrahasis is son of Ubar-tutu, King Xisouthros of Berosus' flood story, an inverted form of Atrakhasis. Compare names of Atrahasis, Atrakhasis, Xiothros, Xisouthros and Ziusudra due to metathesis and changes for literary purposes? Atrakhasis, son of Otiartes which is identical with Ubaru-Tutu, is clearly a variant of Ziusudra. Thus Ziusudra of "Sumerian" flood story is "manufactured" from Atrahasis' and Atrahasis' is the oldest.

¹²¹ Noah also had made many inventions or introduction of these in his land), plough and other farming implements, planting of vineyard, knew properties of medicinal herbs. Atrahasis' or Utnapishtim's wisdom could be due to such innovations not specifically mentioned

¹²² P50 Mesopotamian Myths.

CHAPTER 16

Epic of Gilgamesh

3. Utnapishtim's Flood story in Epic of Gilgamesh:

Being best preserved and part of a longer Epic, it deserved fuller treatment. It also has maximum phrases similar to Bible. In this chapter position of Epic of Gilgamesh in Mesopotamian literature and places where Gilgamesh went to meet Utnapishtim and position of Utnapishtim's flood story in Epic is examined.

In XI th. Tablet of Epic of Gilgamesh¹²³, Utnapishtim tells Gilgamesh about flood and how he was

¹²³ Cuneiform script was deciphered by Maj. Gen. Rawlinson in 1852, from trilingual inscriptions of Behistun. George Smith, a bank note engraver was working with Rawlinson in British Museum. He had learned cuneiform script. While translating the tablets he discovered a fragment of Flood tablet. He went to Nineveh in 1873 in search of missing parts of broken tablet. There **"to his surprise and gratification"**, he found that one of the fragments he had just wiped clean contained best part of seventeen missing lines apparently belonging to the first column of the Flood tablet **and "fitting into the only place where there was a blank in the story of Gilgamesh."** On his second visit, **by a similar stroke of luck** he found some more fragments and

made immortal. Utnapishtim was like Atrahasis son of Ubartutu of Sharuppak.

Also in this story, Ea informs other gods after the flood that "It was not I who disclosed the secret of gods. I let Atrahasis see it in a dream." Ea uses this epithet for Utnapishtim before gods. This story is thus based on earlier traditions such as Myth of Atrahasis.

Here it appears Utnapishtim's story is composed of two versions; one in which Ea warn "reed-hut...." and other in which Ea says he informed Atrahasis in a dream. Like in different component codes of Bible, these discrepancies were not totally removed out of reverence for the text. Is it possible that because the story had some religious significance or a corruption of still earlier religious books (parallel of Book of Noah?),

I have chosen to quote extensively from books on the subject and history of Mesopotamia in view of importance given to the relation of Biblical and Mesopotamian version of flood story.

Gilgamesh was king of Uruk, at the end of Early Dynastic Period II (2700-2500 BC). He was son of Lugalbanda, high priest of Kulaba and Ninsun. But in a King-list of kings after flood, he is shown two places after Lugalbanda. The real man fought against the kingdom of Kish and was deified after his death for his heroic exploits...

Originally in Sumerian, his name was Bilgamesh, meaning "the old one is youthful"¹²⁴ an allusion to some rejuvenation or long life, who was deified as a god. From Old Babylonian period it is found as Gilgamesh.

It is assumed that stories about the deeds of, Gilgamesh the famous King of Uruk, in southern Mesopotamia;, circulated in his own times, ca.2700 BC..¹²⁵.

claimed *that when my investigations are completed I will publish a full account and translation of the Genesis legends , all of which I have now been fortunate to find. Mesopotamian Myths p14. }* . It is wellknown that interest in Bible was an important stimulus for sending archeological expedition to Near East. In view of striking similarity with Biblical account , is there a possibility, however remote, of changes in flood narrative of tablet XI, to match Biblical account by a person equipped with all faculties and facilities required.

¹²⁴ Utnapishtim tells Gilgamesh about a plant for rejuvenation. Like Noah, Utnapishtim knew about herbs.

There is a plant..like boxthorn, .Urshanbi ..this is a plant against decay ?)

I will bring it to Uruk-Haven,

and have a n old man eat the plant to test it.

The plant's name is "The Old Man Becomes a Young Man "

¹²⁵ [The Uruk period, stretched from 3800 BC to 3200 BC. It is to this era that the Sumerian King Lists ascribe the reigns of Dumuzi the shepherd, and the other ante-diluvian kings. After his reign

Growth of Epic:

"Early Dynastic Period was the period of earliest literary and religious texts that can effectively be read for instance the great list of the names of more than 500 gods and goddesses from the Sumerian town of Suruppak, so that when the name or cult of a deity is traced back to the Early Dynastic Period that means in practice to the beginning of written history..regarded as ending in about 2390 BC.¹²⁶

Stories were collected and incorporated in legends of kings, the most famous being of Gilgamesh, king of Uruk. Earliest Sumerian epic were written in the reign of King Shulgi of Third Dynasty of Ur, (2000 B.C Ur III) who claimed Gilgamesh to be his divine brother and descent from gods and kings of Uruk¹²⁷. That they were written down soon after his reign or later, is not known but after finding very early literary texts (ca 2500 BC) at Abu- Salabikh in last twenty years, there is a possibility of finding earlier versions.

This version is designated Standard version because its contents and wording are similar to many found over a wide area over many centuries. This was based on an earlier version in Old Babylonian period rewritten by 'Sin-leqi-Unnini', who knew earlier Mesopotamian traditions very well. His version is "described as a stitch up job".

Old Babylonian version was also derived from earlier written literature, during the reign of King Shulgi (ca.2000 BC). " They were not simply the recording of authentic oral tradition but were consciously composed with only a core of some historical deed"¹²⁸. Short stories about deeds of Gilgamesh existed in Sumerian that were woven into a longer story.

Dumuzi was worshipped as the god of the spring grains. Meanwhile, in the south, the Dynasty of Erech was founded by Meskiaggasher, who, along with his successors, was termed the "son of Utu", the sun-god. Following three other kings, including another Dumuzi, the famous Gilgamesh took the throne of Erech around 2600 BC and became involved in a power struggle for the region with the Kish Dynasts and with Mesannepadda, the founder of the Dynasty of Ur.]

¹²⁶ P.21. MGK.

¹²⁷ Xxiii. MGK .

¹²⁸ MGK, pxxiii

About 1900-1800BC, House of Tablets were instituted to preserve the dying Sumerian language. These literary workshops scribes worked as a family unit under a "father", in an hierarchy of most talented and experienced pupil as "elder brothers" and beginners as "younger brothers". .

"Gradually a network of tablet house is being created they propagate myths and stories explaining man's beliefs, his relationship with nature and the origin of universe. Hymns...lamentations...prayers, fables in which animals, plants and men engage in debating contests; proverbs and maxims; and stories like Epic of Gilgamesh, a legendary tale of a great hero from the past in the city of Uruk¹²⁹

Oral traditions or vernacular literature existed. The scribes added or omitted passages as seems appropriate at that time and included it in the heroic deeds of the hero of epic.

"Old and new are co-mingled in this collection and to complicate the situation the old is modified in being handed down from age to age before it is given its final form"¹³⁰.

"This fourth version, therefore, adds little to the main one, and is of interest chiefly as showing the various forms under which the tale, recounted independently or woven in with composite productions, was circulated."

In its later form it contains accretions due to the steady growth of the story, as indicated by other versions that were once current and that are in part known to us.¹³¹

"Three episodes which alone appear to form part of the original traditions associated with the hero, and which rest upon some historical basis, though the recollections are obscured by legendary accretions are:

Gilgamesh's control of the ancient city of Uruk, which, as an invader from Elam, he conquered and ruled with an iron hand; His conflicts with Engidu who afterwards becomes his friend and associate) and with the tyrant Khumbaba, which appears to rest on some genuine exploits. Engidu and Khumbaba, however are not historical characters¹³². Other episodes are in part nature-myths¹³³ and in part astral-myths killing of Bull of Heaven, etc.?) .

¹²⁹ Chronicles of World.p55

¹³⁰ p345 Appx Legends of Jews

¹³¹ App. p341

¹³² It is possible that they represent people or countries of steppes and Lebanon.

"Such episodes as the sending out of the birds may, therefore, be due to that steady growth and elaboration which is the characteristic trait of popular tales everywhere"¹³⁴. "It is clear that generations of story tellers and scribes have added and omitted passages as seemed appropriate or topical at the time: Plot can describe a definitive historical event..., and the heroes can be famous and real people ...all presented in an idealized fashion"

As a favorite hero, Gilgamesh " became a peg to which a variety of myths and old tales are attached, with which he had originally nothing to do, and which originated quite independently of their present position in Epic".

'Gilgamesh brought the report of before the Flood'. The story, it appears, was brought from the place where Gilgamesh found Utnapishtim.

In Mesopotamia under the supervision and patronage of Ashurbanipal, literary activities were carried out.¹³⁵ Ashurbanipal brought the information of before the flood. His emissaries used to send selected tablets with remarks e.g. "the tablets I have spoken of are well worth to be persevered for eternity". The stories from his library then must have been the stories re-written in the light of this information.

The Flood story of Utnapishtim, XI th. Tablet, it appears existed separately before such inclusion in the exploits of Gilgamesh.

Twelfth tablet is perhaps based on a Sumerian text called "The death of Ur-nammu, " dealing with conditions of Netherworld and Gilgamesh Lord of Netherworld. Many scholars hold the opinion that Tablet XII is an "inorganic appendage to the eleven tablets which constitute the original form of late version" p117 MGK

Addition of twelfth tablet therefore does not relate to twelve months of year and hence also nothing to do with a nature-myth of seasons. The exactly one year duration of Biblical Flood story of P code is due to some other necessity such as to arrive at a correct date of important event in their history e.g. founding of Temple, fall of Jerusalem, exile and return from exile etc.

¹³³ Myth- "in which gods conceived as forces of nature are portrayed as bringing out a change of seasons."

¹³⁴ App.p339

¹³⁵ Ashurbanipal (663-633 BC) "I study stone inscriptions from before the flood, which are obtuse, obscure and confused" Lambert and Millard, p26.

"Ashur banipal himself supervised some of the acquisition.p20 Meso. Myths..

Position of Epic of Gilgamesh in Mesopotamian literature:

Gilgamesh seems to know that Utnapishtim became immortal like gods and also where to find him. Ultimately he finds Sursanabu (Urshanabi) boatman of Utnapishtim, who takes him across waters of death to meet Utnapishtim. Before relating the story Utanapistim said, "I will reveal to thee a hidden matter, And a secret of gods will I tell thee."

"Before we turn to discussion of the Epic, the often repeated assertion must be refuted that it is to be considered a literary work of such essential and representative nature as to be termed a "national" epic...On the contrary there are indications that the entire epic, which so much appeals to us, was little known in Mesopotamia proper."¹³⁶

Moreover there is no evidence in the cuneiform texts that the Epic of Gilgamesh (or *sha naqba imuru* as the Akkadians also called it after its incipit), had any special position in their literary tradition. **On the contrary, there are indications that the entire epic which so much appeals to us, was little known in Mesopotamia proper. Nor has the fantastic world of the epic left any clear traces in Mesopotamian iconography." ... More important still is that none of the striking personalities and the memorable events and achievements which the Epic of Gilgamesh offers so abundantly are more than alluded to in the rest of the literature.** p.256

"Nonetheless, its fame was probably limited to the ranks of those literate in cuneiform writing. For all its dramatic and human qualities the epic does not seem to have become a byword in the land, to have generated any "classic" expressions in the language. No king claims that he is as brave or strong "as Gilgamesh". In letters no one invokes Gilgamesh and Enkidu as paradigm of friendship."¹³⁷

"Two closely related topics are omitted, the immortality which children, especially a son, provide for the father and the enduring fame which a building of outstanding size confers on its maker..... A direct reference to the descendants of Gilgamesh is carefully and pointedly avoided. Two explanations may be suggested for this reticence: either the literary tradition knew of no son of Gilgamesh in spite of the Sumerian king list) of the poet who composed the latest version did so at the court of a king who had no son and heir. There the topic would be taboo, and the artistry of the court poet strives to treat with delicacy the story of Gilgamesh in order to mirror the tragic fate of his king, holding out to him at the same time the hope that is implicit in the twelfth and last tablet of the final version."¹³⁸

¹³⁶ p 252 Ancient Mesopotamia: Portrait of a dead civilization. A. Leo Oppenheim

¹³⁷ p xxix MGK

No bard can thus address his audience, the passage is meant to be read, hence this part, atleast, of the poem addresses itself to a public that can read or lives in a social context that makes it possible to hear the epic read. p.259

The work was meant to be read rather than recited. This shows that a story, possibly originally liturgical was written again as a story "essentially secular", to be read by those who could have their own collection or had access to libraries.

Import of stories:

"It is essential to bear in mind that every myth or legend preserved in written form is preserved as part of a (perhaps fragmentary) work of literature which was created in a specific environment and which was intended to serve a specific literary aim. The very distinction between myth, legend and history is of course a largely modern one".

"These literary formulations are, in my opinion the work of Sumerian court poets and of Old Babylonian scribes imitating them, bent on exploiting the artistic possibilities of a new literary language- apart from the artistic possibilities of a new literary language- apart from the "Alexandrian" elaborations of the late period the Nineveh version of the Epic of Gilgamesh and the Epic of Creation with its "archaic" and learned artificialities. All these works which we are wont to call mythological, should be studied by the literary critic rather than by the historian of religion. What they contain are adaptations, for a late public, of mythological elements, unsophisticated and often primitive, **dim reflections of stories that circulated among certain groups of the population of Mesopotamia as an inheritance of a distant past.**" p.177 A.M.

Utnapishtim uses a pun to hide the purpose of making boat and tries to hide it from them by using a pun whereas Noah being herald of righteousness, openly tells his people why he is making the boat. This also shows the influence of literary traditions on Mesopotamian stories.

However if a pun was intended, it means population was hostile.

Oral traditions:

These dim reflections of stories must have been circulating in sub-stratum population as we have seen that in case of Epic that it was "little known in Mesopotamia proper" or brought from outside Mesopotamia.

"The very diverse collection of prose and poetry, written over a considerable period of time in Hebrew, Aramaic and Greek, which make up the Bible, is the product of a world both alien to that of Mesopotamia and in which nonetheless many echoes of Mesopotamian society, beliefs and

¹³⁸ .pages 257,258, Ancient Mesopotamia)....

history are to be found. This raises the complex question¹³⁹ of the existence of various oral traditions throughout the whole Near East, influencing each other. **The Mesopotamian evidence happens to be attested in writing at much earlier dates, but this need not lead to the conclusion that it was therefore the origin of all similar themes occurring later on.**" ¹⁴⁰

Substratum:

Sumerian literature may have been influenced by oral traditions of pre-Sumerian people who were probably Semitic according to some linguistic evidence of many Semitic language words in early Sumerian. It is important to know who were the Sumerians and pre-Sumerians for finding the place of event and origin of stories, as the earliest version of Mesopotamian flood story is in Sumerian and then in other Semitic languages. This earliest Sumerian version also is derived from Akkadian or manufactured as a scribal exercise. Sumerian literature was possibly influenced by Semitic stories brought to Mesopotamia, by substratum population of pre-Sumerian Semites, from their ancestral home.

To quote from Joan Oates' Babylon:

"The original homeland of the Semitic-speaking people is thought to have been Arabia, whence a number of major nomadic incursions are attested in later periods. Semitic-speaking people with their specialized herding economy formed an important part of the Mesopotamian pattern of life, but it would be a serious mistake to view the Semitic element in early Mesopotamian society as no more than wandering illiterate tribesmen. p.22.

Although we can not isolate separate cultural strain in Sumer in the pre-historic period, there can be no doubt that by the 3rd. Millennium BC both Semitic and Sumerian-speaking peoples were present as settled elements in the population"p23

History provides many examples down to the present century not only of recurrent movements of pastoral tribes into the Mesopotamian steppe, but of their progressive infiltration into the settled lands. The interaction of nomad and townsman was an active catalyst in the crystallization of Mesopotamian civilization that is too often lost in the vivid biblical imagery connected with the supposed antagonism of the desert and the sown."

"The earliest people of Mesopotamia who can be identified from inscribed monuments and

¹³⁹ Also..."This raise the question of vernacular literature existing alongside the literary texts. Unfortunately there is very little hard evidence for an oral tradition, but it must have existed" p36-37 Mesopotamian Myths, Henrietta Mc call, British Museum Publications.

¹⁴⁰ p.14-15 Gods, Demons and Symbols of Ancient Mesopotamia.

written tradition people in the sense of speakers of a common language. are apart from the Sumerians, Semitic people (Akkadians or pre-Akkadians) and Subarians (identical with or near relatives of the Hurrians, who appear in northern Mesopotamia around the end of the 3rd millennium BC). Their presence is known but no definite statements about their past or possible routes of immigration are possible.¹⁴¹

..” Semitic influence at this time (Early Dynastic period), is already clear and there remains a strong possibility that Semitic-speaking rulers at Kish once dominated the country” p28..

“and Mesilim or Mesalim (c2250) ruled much of the Babylonia. The latter’s name is probably Semitic.’. “ we should perhaps note that among the more obviously successful ‘Sumerian’ kings are those such as Lugal-zagesi and Eannatum whose origin may have been Semitic”. There have always been in Mesopotamia speakers of Semitic languages.

“Semites-- whether Akkadians or a Semitic language group that had settled before them. may have had a part in urbanization that took place at the end of the 4th millennium, characteristic phenomena in the history of Mesopotamia.”¹⁴²

‘From the earliest periods, Semites have constituted the overwhelming majority of the population. As tribal people in search of new pastures, as bands of warriors attracted by the rich “Gardariki” “city land” (as Nordic warriors called Russia) they moved in a steady stream mainly from upper Syria through what seemed to have been specific corridors leading either to the south or across the Tigris to the east. Apart from their linguistic differences the several groups of invading Semites can also be classified according to their attitude towards urbanisation, the crucial social and political phenomenon of Mesopotamia. Some of them were evidently ready to move into existing urban settlements and might have contributed towards the phenomenon of urbanisation itself,¹⁴³ others preferred to drift through the open country and to settle in small and ephemeral encampments, a practice which continued from the earliest to most recent times. p57-58 A.M

“In addition to the various Sumerian texts just mentioned, the Standard Version of the Epic of Gilgamesh incorporates part of another composition not originally related to Gilgamesh, the Akkadian “Myth of Atrahasis.”.....composed ca.1600 BC” f.note a complete copy of the myth recently discovered at the site of Sippar has not yet been published¹⁴⁴.

¹⁴¹ Enc, Britt. CD.

¹⁴² Earliest city built by Cain and named after his son Enoch.. Cainites?/skilled labourers from nomadic Semites.

¹⁴³ Semitic words for trades like carpentry in Sumerian language.

Places in Flood stories:

In order to consider historicity of the event its geography and geology should also be considered. If so can the place and time of event be found from stories? There are names of places where boat was built, where it rested after Flood and where heroes, Utnapishtim, Ziusudra, Xisouthros were transported after flood. The separate flood story we can now surmise belonged to Semitic sub-stratum population's oral traditions. Names of place where boat was built and rested after flood will be, it can be guessed, changed to names of familiar places if heroes are from Mesopotamia. But the place where they were transported after flood assuming a mythological connotation need not be changed.

There are three important places in flood story: Shuruppak, Mt. Nisir; place where Gilgamesh went in search of Utnapishtim; the land where Utnapishtim resided after the flood, land of crossing; mouth of rivers or Dilmun. Only the third place is to be found, other two being well known.

It is this place from where the story was "brought" as information before flood by Gilgamesh and then again in regin of Ashur bani pal.

Gilgamesh however meets him at mouth of the river Utnapishtim - the faraway, was transported according to Epic) Utnapishtim resided where Gilgamesh went to meet him. Utnapishtim as his epithet Ruqu means, was transported to a place "faraway at the mouth of rivers". This should be where Gilgamesh went to meet Utnapishtim.

From this improved version ¹⁴⁵ of the Epic of Gilgamesh, this place can be traced. In Mesopotamia - country of rivers and reed; reed boats were in use. For timber suitable for boat making, they used to invade Lebanon from the times of Gilgamesh, king of Uruk.

Place where the author has taken Gilgamesh to meet Utnapishtim in search of immortality, can be traced in the route he has taken to meet him. After the death of his friend Enkidu, Gilgamesh seeks to meet the pious flood hero, Utnapishtim. Gilgamesh had to fight Huwawa, care taker of Cedar forests of Lebanon, where "the paths were well trodden and the road was excellent" (highways). Then he meets Siduri on eastern Mediterranean coast who guides Gilgamesh. He, passes mount Meshah ¹⁴⁶.

¹⁴⁴ pages xxvi, xxvii MGK

¹⁴⁵ The Early Dynastic and Akkadian cylinder seals involve human looking figures sitting in boat, interpreted as Gilgamesh and Utnapishtim.p44 Meso.Myths.

¹⁴⁶ This may be the territory where sons of Eber lived.Gen. 10:30

He meets Scorpion-man and woman, Cherubim (*krbym*, dual or plural of *krb*, literally the priest,) (at east of Garden of Eden?) and crosses the Ascent of Scorpions¹⁴⁷ crosses Waters of Death (Dead Sea) with the help of Urshanbi - the boatman of Utnapishtim. They pass through a Jewel Garden¹⁴⁸. After meeting Utnapishtim they returned by land to western Mesopotamia and then to Uruk by river.

In Ziusudra, they caused him to reside "In the land of crossing, land of Dilmun, the place where sun rises they caused him to dwell".

Dilmun:

Land of Dilmun is identified by some scholars¹⁴⁹ as Bahrain and parts of the adjacent mainland. Dilmun however was not an island as is evident from details of return journey of Gilgamesh to

¹⁴⁷ Ascent of Akkrabim: Ascent of scorpions.

The road from Gaza to the Red Sea: This road passed through Beersheba and went down into the 'Arabah by a way known as "Ascent of the scorpions" (Num:34:4 ; Judges 1:36) reached Elath on Gulf of Aqabah through Astoreth Karnain at the time of Abraham, main route for caravans in Nabataean period. It was frontier between Judah and Edomite territory. The place is known as Akkrabim (Aqrabim) .

Ascent of Scorpions:

NUM 34:3 your south side shall be from the wilderness of Zin along the side of Edom, and your southern boundary shall be from the end of the Salt Sea on the east; 4 and your boundary shall turn south of the ascent of Akkrabim, and cross to Zin, and its end shall be south of Kadeshbarnea; then it shall go on to Hazaraddar, and pass along to Azmon; JDG 1:36 And the border of the Amorites ran from the ascent of Akkrabim, from Sela and upward.

¹⁴⁸ On "From Hasa southwards there is a gradual change from limestone to sandstone, the hills taking on a jagged outline, and the scenery becoming wilder and more exciting. In the extreme south, around Aqaba, are granite, basalt, shale and other igneous rocks; garnets are found here, and sometimes turquoise and amethyst." Hasa is Wadi Hasa the ancient Zered. p18, Antiquities of Jordan

¹⁴⁹ According to Geoffrey Bibby "ancient Dilmun" was "almost certainly Bahrain and parts of the adjacent mainland as well" The seafaring merchants of Ur". Oppenheim p.205 Babylon, also "In search of Dilmun",.

Uruk. This journey by a land route was preferred over journey by sea route due to lack of certain equipment.

In Sumerian myth of Deluge, it is "in the land of crossing, the land of Dilmun, the place where the sun rises, they caused him to dwell. The footnote further explains that the Sumerian word twice rendered by "land" in this line may also be translated as "mountain" or "mountain-land".

Land of crossing is "perhaps the crossing of the sun immediately upon his rising in the east; the Sumerian word may also mean "of rule".¹⁵⁰

"They settled him in an overseas country, in the land of Dilmun"¹⁵¹. Foot note on 'land' explains that ' The Sumerian word twice rendered by "land" in this line may also be translated as "mountain" or "mountain-land"

If the place is mountainous then it certainly can not be the mouth of rivers Euphrates and Tigris.

But Bahrain is also not a mountainous land. Here it appears to be a mythical land.

Also at start of return journey Gilgamesh says " I will turn back from the journey by sea) and leave the boat by the shore!"¹⁵²

[fnote This line and those following are fragmentary, and the sense is not at all certain. The verbal tenses in line 309 are normally understood as "Would that I turned back and left the boat by the shore." A past conditional could reflect Gilgamesh's regret at his failed journey. On the other hand the adjacent lines suggest that Gilgamesh and Urshanabi now abandon the sea voyage for lack of certain equipment line 307) and continue overland to Uruk]. This shows the place was not an island but across a lake.

So it was a mountainous land beyond cedar forests near Eastern Mediterranean coast by the lake of deadly waters(Dead Sea) . Even if it was not a genuine adventure, it suggests that the story is from the place he went to meet Utnapishtim.

But the country where Gilgamesh met Utnapishtim according to Epic of Gilgamesh was mouth of rivers or a mountainous land in Ziusudra's. Also like Magan and Melluha, Telmun also may have assumed a mytho-geographical connotation (like Koh-e-Qaf in Persian literature) on interruption of links, trade routes etc. due to political conditions.

¹⁵⁰ James B. Pritchard-The ancient Near East, vol.I, An anthology of texts and pictures,1958.

f.notes p30

¹⁵¹ Lambert and Millard p145; Cuneiform texts.Pritchard p44.

¹⁵² Tablet XI, I 309 p107 The Epic of Gilgamesh, Maureen Gallery Kovacs

["The origin of the Sumerians, a broad-headed people, who were physically and linguistically quite different from the Semites, is one of the great unsolved problems of history. It has been conjectured that they came from the south-east, either by way of southern Persia or by the Persian Gulf. Their early familiarity with ships seems to support the late view, and it is perhaps significant that the scene of one of their myths is laid in Tilmun [Dilmun] which has been identified with the island of Bahrain in the Persian Gulf....The tradition of civilization emerging fully developed without the long, painful process of evolution agrees with the sudden urban settlement of southern Mesopotamia by a people from overseas who brought with them the necessary skills and political organization to control in such a region."

A millennium later "dominance was won by the Semitic power in the city of Agade, or Akkad, under Sargon, the first really great imperialist in history. (2242-2186 BC)"¹⁵³.

Even in the days of Gilgamesh, not all of the Land Tilmun was a restricted area. There was a part...where sentenced men toiled in dark and dusty mines, digging out the copper and gemstones for which Tilmun was famous. Long associated with Sumer in culture and trade, Tilmun supplied it with certain desired species of woods. And its agricultural areas - subject of the...tale of Ninsilkilla's plea for artesian waters - provided the ancient world with highly prized onions and dates."

"Bahrein had none of these, except for some 'ordinary dates'." The distance traveled and natural resources do correspond to the Sinai Peninsula, however Acacia wood, underground water reservoirs, scallions and date palms are all found there

- Zecharia Sitchin, The Stairway to Heaven¹⁵⁴

¹⁵³ - John Gray, Near Eastern Mythology]

¹⁵⁴ "The earliest known account of a paradisaical garden appears on a cuneiform tablet from ancient Sumer. Here we learn of the mythical place called Dilmun, a pure, clean, bright place where sickness, violence, and old age do not exist. At first this paradise lacks only one thing: water. Eventually this is provided by the Sumerian water god, Enk. At once, Dilmun is transformed into a garden of fruit trees, edible plants, and flowers. Dilmun, however, is a paradise for the gods alone and not for human beings, although one learns that Ziusudra the Sumerian counterpart of Noah) was exceptionally admitted to the divine garden." - An Encyclopedia of Archetypal Symbolism

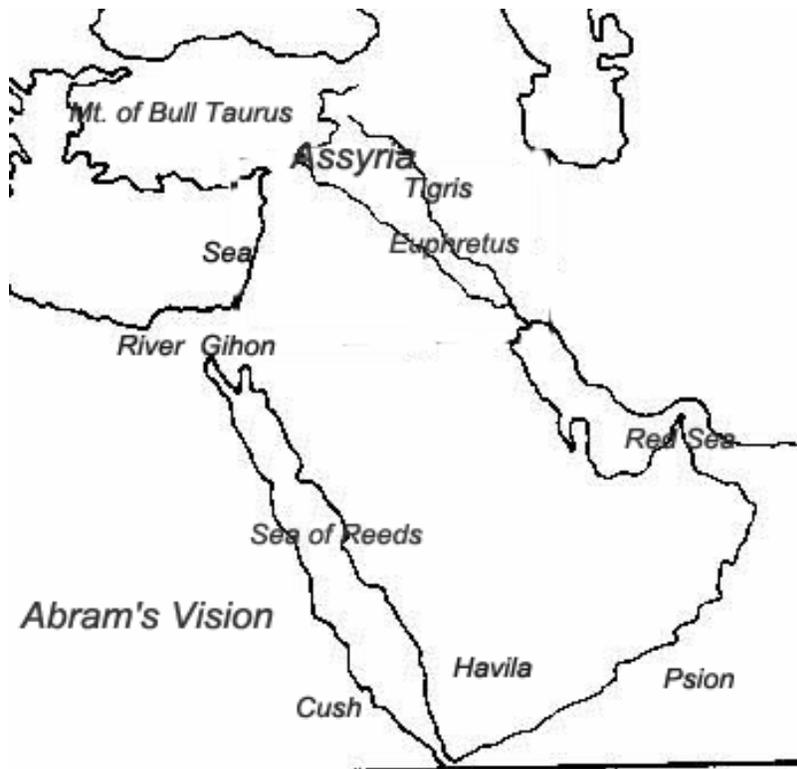
"...P.B. Cornwall. (On the Location of Tilmun) , identifies Tilmun sometimes transcribed 'Dilmun') as the island of Bahrain in the Persian Gulf. This view relies most heavily on the inscription by

Sargon II of Assyria, wherein he asserted that among the kings paying him tribute was 'Uperi, king of Dilmun, whose abode is situated like a

Mouth of Rivers:

According to the Genesis "map" of Eden and four rivers, Mouth of rivers is the body of water connecting Tigris, Euphrates Gihon, and Psion as seen in from Abram's vision of Promised Land in Dead Sea Scrolls. According to this"map" then, Mouth of Rivers where Utnapishtim /Ziusudra resided was beyond Dilmun, in south of Dead Sea.

(See map Abram's vision)



fish, thirty double-hours away, in the midst of the sea where the sun rises '. This statement is taken to mean that Tilmun was an island, and the scholars who hold this view identify the 'Sea where the sun rises' as the Persian Gulf."

"The lands of Magan [Egypt?] and Tilmun looked up at me.

I, Enki, moored the Tilmun-boat at the coast,

Loaded the Magan-boat sky high.

The joyous boat of Meluhha transports gold and silver." - Sumerian

Text

["The Mesopotamian texts described Tilmun as situated at the 'mouth' of two bodies of water. The Sinai peninsula, shaped as an inverted triangle indeed begins where the Red Sea separates into two arms - the gulf of Suez on the west, and the Gulf of Elat Gulf of Aqaba) on the east."

"The texts spoke of mountainous Tilmun'. The Sinai peninsula is indeed made up of a high mountainous southern part, a mountainous central plateau, and a northern plain surrounded by mountains) , which levels off via sandy hills to the Mediterranean coastline....Sargon of Akkad claimed that he reached as 'washed his weapons' in the Mediterranean; 'the sea lands' - the lands along the Mediterranean coast - 'three times I encircled; Tilmun my hand captured 'Sargon II, king of Assyria in the eighth century BC, asserted that he had conquered the area stretching 'from Bit-Yahkin on the shore of the salt Sea as far as the border of Tilmun'. The name 'Salt Sea' has survived to this day as a Hebrew name for the Dead Sea - another confirmation that Tilmun lay in proximity to the Dead Sea."

- Zecharia Sitchin, The Stairway to Heaven

"I trod upon Arza at the Brook of Egypt; I put Asuhili, its king, in fetters...Upon Qanayah, king of Tilmun, I imposed tribute."

- Sargon II

"The name 'Brook of Egypt' is identical to the biblical name for the large and extensive Sinai wadi shallow river that runs with water only during the rainy season) now called Wadi El-Arish."]

Edin: Phonetic similarity of word Edin is taken as origin of Eden. "In Babylonia settled occupation outside the marshes occurred, of necessity, along the water- courses, tending to concentrate in areas favourable for irrigation, separated by long stretches where the river ran through desert or swamp. his pattern produced in ancient Sumer two groups of cities separated by an area of open desert known in Sumerian as **Edin**"¹⁵⁵. Edin has therefore none of characteristics of Eden or Dilmun, both equivalent to paradise. Phonetic similarity of Sumerian word Edin to Eden does not lead to conclusion that this paradise was in southern Mesopotamia, at the mouth of rivers where Tigris and Euphrates join.

In Babylonia settled occupation outside the marshes occurred, of necessity, along the water-courses, tending to concentrate in areas favorable for irrigation, separated by long stretches where the river ran through desert or swamp. This pattern produced in ancient Sumer two groups of cities separated by an area of open desert known in Sumerian as Edin. Except phonetic similarity Sumerian Edin has nothing in common with the Garden of Eden. Also according to Bible men migrating after Flood from east tried to build first city and tower i.e. cult-center, of Babel.

"Such technological and economic developments were essential to local growth and prosperity; they also led to more effective methods for acquisition of raw materials, not only for everyday necessities

¹⁵⁵ **Edin**:.p 12 **Babylon. Oates**

but also for a growing market in luxury items and manufacture of which yet more imported goods could be acquired. At the same time the open nature of Babylonian terrain served both to discourage social isolation and to facilitate the rapid spread of new ideas, whether technical or political, while the lack of raw material engendered an outward-looking attitude that was to influence political thinking and encourage expansion."¹⁵⁶

Throughout history there had been mutual give and take between Mesopotamia and civilizations around it due to trade routes invasions, migrations etc. regardless of the advanced or less advanced civilizations as always they had something to exchange.

Mesopotamian "Edin" has nothing in common with Dilmun, except Kenites from Dead Sea descendants of Cain) or Semitic substratum population. They however, living in Edin added rivers of Mesopotamia to the story of their paradise Eden.

In an area connected by trade, commerce, political relations, conquests, where related languages are spoken, spread of story of catastrophic event is easily possible, which can become the basis of future mythical stories and parables. In each area they are changed according to the requirement of the time and audience.

According to the stories incorporated in Epic of Gilgamesh, and based on information of flood gathered by king Ashurbanipal, Gilgamesh went to Lebanon, past the Ascent of Aqrabim, scorpion-men, cherubim beyond waters of death, (Dead Sea) to meet Utnapishtim. Blessing to multiply and promise that there will not be a no recurrence of flood also point towards a place other than Mesopotamia.

Future course of action by Gods not to use flood but try other methods: In Mesopotamia where floods are regular and there must have been some catastrophic floods also it would be difficult for them to stick to this decision. Tigris¹⁵⁷ flows faster and deeper, has more affluent and is more prone to flood than Euphrates, which follows a more circuitous course until it joins the Tigris. They are annual feature and usually predictable and were beneficial therefore not considered as punishment. In Gilgamesh's friend, Enkidu; Smahat the woman who tamed Enkidu and mourning for Enkidu ¹⁵⁸,

¹⁵⁶ p15 Babylon .Oates

¹⁵⁷ The beneficial canal /river Khosar (*kauser*) or kothar passes through Nineveh joining a tributary of Great Zab to Tigris.

¹⁵⁸ TabViii,p63

we can see Syrio-Palestinian Tammuz (Dumuzi) , Esther and Lamentation on death of Tammuz. There is a possible allusion to Gilgamesh and Humbaba in Aramaic Book of Gaints 1st cent. BC) found in Dead Sea Scrolls. But earlier reports of name of Gilgamesh in Tablets from Ebla have since been retracted¹⁵⁹. In next chapter the comparison of Mesopotamian stories is discussed to find the original form of Mesopotamian flood story.

From the foregoing discussion and references following conclusions can be drawn.

Atrahasis's story is the oldest of these stories. Zuisudra's story can be a story derived (manufactured by scribes) from earlier Akkadian story. Epic itself was little known in Mesopotamia. It was not a poem recited by bards. It was meant to be read by a limited literate circle. Stories were collected and incorporated in legends of kings, Oral traditions or vernacular literature existed. The scribes added or omitted passages as seems appropriate at that time and included it in the heroic deeds of the hero of epic . Flood story was an independent story before it was incorporated in Epic. Comparison of versions show a steady growth of story. Story was based on some genuine exploits and historical events and written by author well versed in literary traditions. It is an inheritance of distant past, obtained from foreign sources or from Semitic substratum population which took part in urbanisation. Original flood story however was to be sung i.e. it was liturgical (I shall sing of the flood to all people- Atrahasis). It was to punish sinners and not a secular story.

Place where Utnapishtim/Zuisadra resided after Flood is a mountanous place with sweet water springs. It can not be an island (Bahrain) as Gilgamesh returns by land. It was also not Edin or mouth of rivers Tigris and Euphretus in Mesopotamia. The expedition to meet flood hero takes Gilgamesh to Cedar forest, Eastern coat of Mediteranean and across the Dead Sea. This place from where Gilgamesh brought the information of before flood can be the place to which this story belongs.

¹⁵⁹ f.note p xxii MGK

Part IV: Summing up

CHAPTER 17

Comparison of flood stories of Mesopotamia

In this chapter comparison of stories is made to find the underlying original story.

Part of a longer story?:

Two of these Atrahasis and Ziusudra are independent stories related in third person.

Sumerian story of Ziusudra is part of a longer story, which begins with creation, origin of kingship and cult centers. It begins with creation of black-headed people (Sumerians and Babylonians), of vegetation and pack animals, founding of five cult-centres of different gods. King-ship is then lowered from heaven, as a sacred institution (king-priests¹⁶⁰). Purpose is to bestow legitimacy on the king who is hero of the story.

Flood story in "Myth of Atrahasis" is part of a longer story. Great gods decide to create mortals, seven males and seven females to help the smaller gods who complained to Ellil that they are tired of doing all the work.

Epic of Gilgamesh begins with his exploits. Flood story is narrated to Gilgamesh in first person by Utnapishtim himself and begins without any prelude.

Pre-flood conditions:

Cause of Flood

In Sumerian story, the part in which the cause why gods decided to bring flood was given is missing.

In Atrahasis, smaller gods are tired of doing all the work they have to do. They complain to Ellil. Great gods decide to create mortals but when their population increased, Ellil was losing sleep due to their "racket." After plagues and famine failed to control population Ellil decides to bring Flood.

In Epic it was their heart's desire. But after the flood Ea tells Enlil before Ishtar, Ninurta, that "How couldst thou; unreasoning, bring on Deluge. On the sinner impose his sin..."

Ellil should have tried famine, lion, wolf, plague etc., before bringing flood. So it was to destroy sinners and not other creatures.

Cause of bringing flood in all these stories is decision of Gods.

Information of coming flood and instructions to favorite devotee for building boat:

In all cases information of the coming flood are given by one of the gods in polytheistic stories and by the only God in monotheistic stories. In all versions Ea or Enki, god of water, gives the

¹⁶⁰ In King-List of seven pre-deluvian kings each king is associated with a sage. This could be due to fusion of two traditions one religious and other worldly.

information of coming flood to the favorite person who is a devotee of gods. Ziusudra was a king and an obedient servant of gods. Atrahasis is a devotee of gods, son of Ubar-Tutu, (meaning servant of Mardoch) , king of Shuruppak. Utnapishtim of Epic of Gilgamesh was also Man of Shuruppak, son of Ubar-Tutu and a servant of Ea. Detailed instructions are given on how to build a boat and what is to be taken on boat, possessions and food for survival of those with him, and seed of all living things.

How was the information passed:

In Sumerian Ziusudra's, instructions are given by the wall.

In flood tablet XI of Epic of Gilgamesh, Ea warns Utnapishtim and repeats words of gods and sends a message via a reed-hut and a brickwall (perhaps a place of worship)

"Ea reveals himself at the wall of some structure- presumably a sanctuary -indicated by a term *kikkishu*, (the word may revert to primitive days when shrines of gods were built of reeds, as were the human habitations) which has hitherto been translated "reed-hut".

After the flood Ea tells gods that "I let Atrahasis exceedingly wise) see it in a dream." i.e. the information and instructions were revealed to him.

Type and size of boat:

Detailed instructions on size and design given by helping deity but they differ. Material used by Atrahasis is reeds from his house. Its size and design is shown by god in a drawing drawn on ground.

In Sumerian account of Ziusudra discussion of boat is missing. It is possible that in the missing part was the name of place where the boat stopped, use of birds, closing of windows etc.

Ziusudra built a huge boat in seven days. Atrahasis also carries similar load; Utnapishtim tore down his house for material to build boat as instructed by god. Utnapishtim's 120 cubits cubical, a square plan, bears no resemblance with any type of boat used in Mesopotamia, reed-boats, raft, curacole, skinbags) but is similar to a ziggurat. It has six stories with nine compartments. The material for building the boat was thus readily available if it was to be built in a short time. Time for building boat of the size given, several times the size of Noah's boat, is only seven days. But the material from house can not be sufficient for a six story boat. This will mean that in original story the actual size of boat was small. A boat of this design, size and shape is unsuitable for the purpose it was built and its launching impossible.

They were not familiar with multistoried boats.

Who were taken on board and survived:

This is an important difference from Biblical story. Capacity and load carried, men, number and kinds of living things and animal pairs, materials taken, all depend on complete destruction and re-population of earth from the seed of life saved. Intention of gods was to destroy the seed of mankind...,

No other humans are mentioned in Sumerian story of Ziusudra, but presence of his wife and some couples can be inferred from "preserver of seed of mankind," for repopulating the earth after flood. There is no reference to his son or sons, families or others relatives.

Atrahasis takes his wife, family? household, workmen, grain, possessions, and goods; also cattle, wild animals, birds, herbs.

Utnapishtim takes with him, "Whatever I had of: silver, gold, of all the living beings I laded upon her. all my family and kin; the beasts of field, the wild creatures, all the crafts men, I made go aboard."

Children were also helping in building of boat little one and great ones all worked. There is no reason why they should not be on board. Utnapishtim's use of a pun to hide the purpose of building the boat shows that they were hostile to him. Survival of boatman in Utnapishtim's story means that there were other survivors who were not members of Mesopotamian Noah's family. Nothing is told about what happened to sons and their wives or other family members, parents, if they were on the boat. Neither are they ancestors of all human beings after the flood nor any one of them is superior to other.

It is interesting to note that in all stories there is no mention of what happened to others, not related to flood hero who were in boat with him. Except Utnapishtim's boatman and eighty persons in Berosus's story, we hear nothing of other survivors. In Berosus' story, Xisouthros, his wife, daughters and pilot disappear. Again there is no mention of his sons.

Flood:**How was the flood caused and its extent:**

There was flood which swept over the land (cult-centers) and wind storm dark clouds, thunderstorms, southstorm. Dark clouds were brought by Adad. It was complete darkness and torrential rains. Then the flood held back and winds blew themselves out.

Flood is caused by rainstorm sent by Adad and flood. Adad is a God of foreign lands, land of nomads "figure of storm god, Adad, stands apart. He had no center of his own in alluvial plains but was worshipped under many, mostly foreign names from Assyria westward to the

Mediterranean and in the adjacent regions to the south by Semites, Hittites and Hurrites alike".¹⁶¹

Flood subsided due to stopping of rain and water flowing out to sea. But the boat travel against this flow towards a high mountain. All mankind had turned to clay i.e. there was an impervious layer of clay all around. Though it is said that all mankind turned to clay but there are indications from measures to be taken immediately after flood to control population, that it was not so.

Not long after this Gilgamesh, a descendant of Utnapishtim is ruling a country full of humans who are not descendants of Utnapishtim or his sons.

Nothing is said about fountains of deep or springs.

Duration of flood:

Duration of flood is seven days in Ziusudra and Atrahasis and six days and seven nights in Epic of Gilgamesh. Flood would sweep over cult-centers but Ziusudra is also "preserver of seed" and "all mankind had turned to clay", which means it was a world-wide flood. Utnapishtim's boat is 3.84 times bigger than Noah's Ark in volume. The size of boat therefore is a latter addition to accommodate seed of life for all kind of animals, birds etc. of a world wide flood instead of a local flood, extent of which flood was according to their respective knowledge of size of world.

Closing and opening of windows:

Closing of window is done by Atrahasis, Utnapishtim. It was opened by Ziusudra, Utnapishtim.

Releasing of birds:

Birds, dove, swallow and raven are sent out by Utnapishtim.

Place where boat rested:

It is possible that the name of place where the boat stopped, use of birds, closing of windows etc was in the missing part of stories. In Gilgamesh Epic it rested on Mt. Nisir (Nimush) which is not a real geographical name it is held by the mountain allowing no sway means it did not lodge on top of the peak but was held in a crevasse, or between two mountains. Building of boat in Shuruppak and its movement against the direction of flood to Mt. Nisir in Eastern Mesopotamia make the connection of these places with the story as it is, doubtful.

Post Flood situation:

Sacrifice: Zuisudra sacrificed an ox, a sheep. In Atrahasis story the part where he makes sacrifice after flood is missing.

Utnapishtim makes a fire of wood of myrtle, cane and cedar. Its smell is pleasant to Iggigi gods.

¹⁶¹ Ancient Mesopotamia.

He makes a huge sacrifice to the gods.

Who were the survivors and what happened to them: Were there any sons and their wives or other family members on the boat and what happened to them after the Flood.

Another very important difference is that of the position of sons of Noah and Gilgamesh. In Atrahasis survivors include Thy wife ?) , thy family, thy household and workmen.

Post flood measures to control population shows that many others besides family members survived. But Ellil summarizing the story says” ' How we sent the flood. But a man survived the catastrophe.” Is this also a composite story? One in which one person and his family alone survives and another in which there are many others also requiring a strict control of population Nothing is said about his descendants

In Gilgamesh Epic, Utnapishtim is commanded to : “Leave possessions, search out living things. Reject chattels and save lives; Put abroad the seed of all living things, into the boat.” Were there any sons and their wives or other family members of Utnapishtim on the boat. Nothing is said about them and what happened to them after the Flood. Some non-family members like boatman were among survivors. Utnapishtim and his wife were made immortal like gods and made to reside in a faraway land.

In Berossus' Chaldean story of Xisouthros, a variant of name Atrahasis, disappears with his wife, daughters and pilot, after building an altar and offering sacrifice.

“A voice told those who remained that he has gone to gods because of his piety. They were eighty. They were told that they are in Armenia and it is their duty to go to Sippar and find the book and deliver to men.”

Descendants of flood hero:

There is no mention of descendants of Zuisadra/Utnapishtim and Atrahasis and blessing for them.

There is no reference to children of Gilgamesh also.

Where the devotee lived before the flood: Name of place over which Ziugiddu(Ziusudra) ruled is broken off...Shuruppak is capital of Ziugiddu's district. Atrahasis and Utnapishtim are both son of Ubartutu, king of Sharrupak; Berossus's account is associated with Sippar (Sispara)

How was he rewarded:

Gods caused Ziusudra him to reside “In the *land of crossing*, land of Dilmun, the place where sun rises, they caused to dwell”. Utnapishtim ruqu) shall reside far away, At the mouth of the rivers.

Gods make various arrangements for control of population. This means there were other survivors who were the ancestors of population to be controlled.

In Atrahasis similar arrangements were made to control population. (A map on a clay tablet, now in British Museum shows where he resides. Beek p75)

Where the survivors were made to reside after flood:

Where was this place? It was a mountainous place and not an island or delta of rivers. It was near Lebanon, Eastern Mediterranean coast where timber was available. Gilgamesh had to cross Dead Sea to meet Utnapishtim.

What was the extent of destruction:

In Sumerian story,

At the same time, the flood sweeps over the cult-centres, land.

In Atrahasis, 'Gods quarrel as to whom is to blame for this complete destruction.'

In Utnapishtim's, 'For all mankind had turned to clay and the flood plain was flat as roof.'

Covenant:

No covenant or promise for future conduct is made by gods in Mesopotamian stories. However steps are taken to control population. In Bible it is covenanted not to bring such flood again and supported by a sign of rainbow. It shows that it has no relation with annual cycle of nature. As for this story being connected with nature-myths, the uniqueness of the event does not support it.

Population before flood and measures tried before flood to control it; controls after flood;

The necessity of increasing population in Genesis and of reduction and control in Mesopotamian stories indicate that their area were under-populated and over-populated respectively. As the cause of flood was noise due to over-population disturbing gods, steps were taken by gods to control population after the flood instead of allowing them to multiply and fill the earth as in Bible, which indicates that biblical place was an under-populated land.

In Atrahasis, plague, famine were tried to control the population before flood. But in Utnapishtim's story, Gods are told why they did not try lions, wolf, famine, pestilence could be used instead of deluge.

"How couldst thou; unreasoning, bring on Deluge. Only sinners could be punished,--"On the sinner impose his sin....(all mankind was not corrupt?) yet be lenient, lest he be cut off." This means in future flood will not be used because it kills innocent humans and other life.

After flood : Various methods were to be tried to control population i.e., infertile women, prostitution, child deaths, various classes of celibate priestesses.

This was a overpopulated country not requiring the blessing of multiplying from Gods, not even of flood hero's sons' families.

Meanings of their names:

What are the meanings of their names and are they related in any way to the name Noah.

In Mesopotamian stories variant names of flood hero, Ziusudra, Atrahasis and Utnapishtim, show "indications of local rivalry, each center ascribing the distinction of being thus singled out to its special *heros eponymos* -whether a purely legendary character, or one with a substratum of historical reality." ¹⁶² The place where this hero lived before flood, Shuruppak. Ziusudra and Utnapishtim) or Sippar in Berossus') also depended on this.

In Sumerian equivalent, name Ziusudura- Zi (life) - U (day) - SUD *to be long) - RA, termination) i.e. life of long days, life like that of gods. Utnapishtim means - Ut he found) + napshtim-life) "he who found life." "He and his wife were made immortal by gods. Atrahasis means " Exceedingly wise". Thus Mesopotamian heroes are exceedingly wise and have long life like Noah. They are both similar to Biblical Noah.

Polytheism /monotheism: Main difference in Mesopotamian and other Noachian, Biblical and Quranic) versions is of monotheism and polytheism. But for those who consider Monotheism as having evolved over a long period of time by a process of syncretism from polytheism it would appear that the Biblical/Quranic stories as dependent on Mesopotamian stories. They would not consider that always there have been people like prophets e.g. Abraham, who have been preaching Monotheism. These persons have not been recorded in history. Even Jesus preached Monotheism, which was changed later on to Trinity under the influence of religions around them.

Purpose of story: If the cause of flood was to impose 'On the sinner his sin' then it was a parable originally not a myth changed into parable. Utnapishtim became immortal and people knew about this event. Gilgamesh must have learned that Utnapishtim had survived a flood and had" found life" became immortal, when he was roaming in Lebanon, fighting caretaker of Cedar forest.

The purpose was liturgical, religious as in Atrahasis it is to be sung to all people.

" And let them record your greatness, I shall sing of the flood to all people".

Thus the flood will be remembered as a sign, reminding how sinners were punished and devotee saved and rewarded. The flood hero therefore appears to be a religious figure and story not

¹⁶²Appendix .Legends of Jews

secular.

Conclusions: Now the relationship between these stories is clearly visible after examining the similarities and differences. Dependence of the Mesopotamian stories on each other is indicated by how this information is passed to flood hero. Epithets and meanings of names suggesting long life and wisdom also show the relation of stories.

Flood stories are based on oldest Akkadian story of Atrahasis. This once independent story was included in Epic of Gilgamesh. Any account of creation, founding of cult-centers and lowering of kingship from heaven before flood account is to provide legitimacy to the flood hero.

Original cause of flood was to impose upon sinners their sin. Flood hero is a religious person (and not a king in all stories). God who is anthropomorphic but still informs his devotee through dream or from behind a wall and not manifest itself. Mesopotamian boat is made from reeds, but it is not a papyriform boat but a cube, six storied, had steering arrangement and cabin for a boatman. Actual size of boat was small as a boat of these dimensions can not be made from material obtained from tearing down a dwelling, a reed hut. Period of construction is also small. Bitumen was applied on mats over reeds bundles tied together. Shape of boat seems to be symbolic and similar to a temple. A boat with hull and planks like Noah's can not be made at this time in Mesopotamia. The technology of boats with hull and planks had not reached there, though it was already in use in Phoenicia and Egypt. Even Gilgamesh uses a raft 72 x 24 x 1? cubit size to carry Huwawa's head to Nippur down the Tigris river returning from Cedar Forest. Launching procedure requires an army of workmen and method incorrect. Boat of this size was launched perhaps in a river just before flood. Utnapishtim's boat is launched with great difficulty whereas Noah's Ark, also a flat-bottomed craft, is simply lifted up by rising water level. It was a flood was due to rain storm sent by Adad, the god associated with storm. He is a god of foreign land, worshipped in Mesopotamia also. There is no contribution from underground sources. Flood water is not absorbed in alluvial soil but will flow towards Persian Gulf. Flood covered cult-centres. Duration of flood is not one year in any story but seven days. Provision of window/porthole is necessary for entering and coming out and does not necessarily show similarity with Biblical account. Releasing of birds shows familiarity with sea-faring and a later accretion. Travel of the boat in a direction opposite to flow to the top of the highest mountain in that area, probably a mountain of Kurdistan, in the modified story, is due to need to submerge all mankind. Survivors include persons other than family members and there is no special reference to survival of sons only.

Story was brought from the area near Dead Sea and Eastern Mediterranean. Central figure of

flood story resided in that area. Meaning of their names show that hero had a long life. There is no mention of survivors and their descendants except a boatman. Instead of blessings to multiply there are measures for control of population. It appears gods realised their mistake and will not cause such destruction again but there is no promise. Story of flood was to be sung to record the greatness of gods.

Conclusions:

1. Preservation of Flood stories similar to Biblical on clay tablets long before Biblical stories were written down does not necessarily mean that Biblical stories are derived from Mesopotamian stories. It is important to bear in mind that Mesopotamian tablets are the earliest record of a flood similar to Noachian flood because other records written on perishable material did not survive. Burnt clay tablets on which they were written are not perishable like the written material on leather, parchment, wood, metal and stone, scapula or shoulderbone of camel etc. But this does not mean that other versions of same event did not survive with such people who preserved their traditions orally and wrote it down much later. Oral transmission was the only reliable mode of preserving traditions of the people who were on the move or /and when settled were conquered, their cities burnt and they were exiled and scattered. Therefore there is no reason why Biblical stories of Flood /or the "common ancestors" of Biblical and Mesopotamian stories of Flood can not be of a period of even before when they were written down on clay tablets.

The reason why Biblical flood story is similar to Mesopotamian accounts which pre-date Biblical by more than thousand years can be due to a possibility that they have evolved from a "common ancestor". Literary and religious influences by authors/copiers due to political or religious requirements of the readers and audience of their time as well as their geographical area resulted in different versions. It is possible that they were both influenced by oral traditions circulating throughout Near East, perhaps as a recollection of an event which actually took place in distance past. It was either a devastating flood such as due to simultaneous flooding in both, Tigris and Euphrates and/or somewhere else in Near East or both traditions influencing each other. Some were written down earlier and developed as a literary tradition in one area Mesopotamia and some other versions changed due to long oral transmission and were written down much later in Syrio-Palestine. There is no reason why the process which resulted in changes in versions written down in Mesopotamia or in Syrio-Palestine by different people, separated by a long interval of centuries, can not be extended backwards to apply on orally transmitted versions written down in Mesopotamia. These versions which were written down in Mesopotamia could themselves be the result of changes in a "common ancestor" or even ancestors, because even today we find differences more than one version of the same incident narrated by several witnesses.

2. In Mesopotamian stories there are indications of a possibility of a parable changed into myth as Ea tells gods that they should have punished sinners only instead of destroying entire mankind and terrestrial living things. The real reason of flood therefore could be sinners and not noise created by over-population.

3. A background of common Semitic folklore as found in common Semitic motifs in creation stories is discernable. Similarly Enochian traditions which influenced Biblical literature so much is also possibly related to traditions retained by substratum Semitic population like Book of Noah.

4. Due to awareness of existence of many lands and varieties of life to be saved then the increase in size, period etc. is of a later period. The oral stories of Syria and Palestine being older give sizes as less than Sumerian stories written later for literary purposes and to suit polytheistic culture. Sacrifice of only two animals in Ziusudra's show that a limited number of domestic animals was taken on board, if only three pairs of men are sufficient to re-populate earth why take seven pairs of clean animals. Number of types of clean animals itself is very large. If all the animals of world are to be destroyed then there is need to reduce the number of the animals to make room for a pair of every such animal. The original story was therefore of a short duration flood, boat was also small as it was built in a short time and therefore it carried few people and animals. All later hyperbolization in size of boat, duration of flood, number of animals carried etc. whether for literary or religious purposes, is to be seen as for the intended use of original story.

5. The places where boat rested and where it was built have been adapted to place and people for whom the story is adapted but the place where devotee was transported after flood shows clearly a disposition towards a Syrio-Palestinian origin.

6. The place where Gilgamesh went to meet Utnapishtim is near Dead Sea. Mountainous Dilmun, mouth of rivers, the place where Ziusudra was transported after flood is also shown to be in the proximity of Dead Sea and neither Mesopotamian "Edin" an open desert place nor it was an island.

Purport or gist of all stories is as under:

These elements of the Mesopotamian stories show that a story belonging to the place where Ziusudra/ Utnapishtim resided after flood, is adopted to the place where Gilgamesh ruled. Surprisingly there is no Flood story in Zoroastrianism, one of great religions of Near East.

In view of differences and similarities of stories it can be concluded that Biblical and Mesopotamian stories have a common origin. As Semites preserved their traditions orally it is easy to conclude that the 'ancestors' of their stories were their own oral traditions and the story was brought as their oral traditions to Mesopotamia by Semitic people who settled as there as substratum population. The ancestor of Mesopotamian stories, which were written down for the literate and were little known in Mesopotamia proper, did not leave any traces in their iconography, nor generated any byword, classic expressions- could not be of Mesopotomian origin. No other riverine country like Egypt, where floods are regular features and considered a blessing of gods, have such stories of flood.

To these were added the recollections of their contribution to urbanisation in Mesopotamia and persecutions by the mighty men that were of old, the men of renown. Even if one does not want to agree with this it can not be said that movement or transfer can only take place from Mesopotamian to ancestors of Jews. Once again they migrated with Abraham to Palestine, lived among Cananites. Some migrated to Egypt and came back and built temple. They were taken in Exile to Mesopotamia again where from they borrowed Enochian tradition.

From a common ancestor, similar to possible ancestors of Books of Enoch and Noah, they developed in different places and cultures, polytheistic or monotheistic, which came in contact again and again now borrowing from and now giving to eachother. Parallel growth and change in King-Lists and genealogies clearly show the process involved.

After this analysis of Mesopotamian stories, we can now conclude that the Biblical Flood story is not a Mesopotamian myth converted into a parable as some would like to call it because of earlier written records. It should be noted that though non-biblical versions written on durable burnt clay tablets survived and pre-date Biblical, it can not be said that they pre-date the oral transmitted stories also.

CHAPTER 18

Purpose of the authors of J and P

Investigation of the relationship and growth of Mesopotamian flood accounts considered so far has shown that there is a strong possibility that the story has a Semitic origin and possibly came from Syro-Palestine and not from Mesopotamia. Parallel growth and influence of Biblical and Mesopotamian stories on each other are apparent from changes in King Lists and genealogy of Cain. How and when of this influence largely depends on authenticity of Tablet XI and WB-62 and their discovery¹⁶³. We are however looking for the Noachian flood. We therefore revert to our quest, to reach the kernel of the story, e.g. the original physical event that became a story to be

¹⁶³ Considering the effort made to authenticate Biblical "history" and geography in the period when these were discovered and the capabilities of the discoverers the possibility of "later invention" is as yet uninvestigated.

remembered and the place of this catastrophic event.

Separation of the components of Biblical stories allows us to compare the separated components with reference to purposes of their authors/redactors and to remove changes due to these influences. Component stories of Biblical flood story are definitely stories of same event. They were handed over orally, generation after generation, perhaps in presence of congregations. They differ because they have been affected by changes to suit the worldly, spiritual and psychological needs of the audience as well as those who were telling the stories. It was however not possible for the narrators to make changes with liberty due to sacredness and wide spread publicity of the story. Changes could only be made by way of "editorial" explanations. These explanations also serve the purpose of removing kinks in a composite text. It was need of the time to combine the codes for bringing together the adherent of the codes, consoling and giving hope to a people who suffered division, separation, sack of their religious centre, exile and scattering. It also gives an opportunity to answer criticisms and effects on sequel to this story. Tendency to enhance or diminish the status of certain characters can also be easily noted. Now the purpose was to show that seen in the light of past record, their tribulations were part of a divine scheme, an apocalypse; in which events were taking place according to a pattern. It reassures them that if they adhere to the tenets, they will be favoured again.

Purpose of authors of J and P codes:

'The collectors, compilers, authors were either prophets¹⁶⁴ who received communications from god and the theological needs of their people were important to them or they were priests and scribes. They were interested in legitimacy and livelihood of their group and the adjustments to changed conditions of their times provides explanation why covenant and promises was not kept'.

It appears from wide circulation and number of versions of these stories; sanctity observed in making changes in these stories; their antiquity and preservation, that the original purpose of these parables and etiologies was religious and liturgical. They were orally transmitted as their other traditions were, including their genealogy and were recited to congregations as if they were

¹⁶⁴ Role of prophets in old testament : prophets felt impelled to interpret major political upheavals in divine terms perceiving god as power who used nations to further his own purposes. Within prophet's own milieu too, his insistence on moral rectitude especially on the part of rich and powerful was part of his view of the world as a place where physical victory and peace depended on individual and social righteousness. Only repentance and moral regeneration would lead to national redemption. 'Time's Atlas of Bible'

received from earlier Patriarchs. Some of these stories were picked up from the people among whom they lived.

These stories were connected to make a continuous story of primeval history, from creation and fall to flood as a preface to their recent history. Continuity gave it an authority and sanctity. Already existing grouping of nations were made descendants of Noah's sons with some adjustments to make up the required mystical number of 70. This primeval story was now used as a preface, with Seth and Shem as ancestor of their group. Then through Shem to Abraham and his descendants Israelites and position of Japheth and Ham with respect to Shem give the relations of Israelites with world around them.

The purpose of these once independent stories is thus changed. All authors, editors redactors etc. have this as main purpose in the Primeval story. In addition they, J, P and R reflect their times and their situation; explanation of God's treatment; guidance and prophecy for their own group. They are same as already discussed characteristics of their texts. Their stories therefore are to be seen in the light of the history of texts and conditions of their people. Inclinations of their writers were in favor of their people. On the basis of these concerns and purposes of authors we can peel off the changes made by them and reach the kernel of original facts.

J's purpose:

J was taking form when it was time of monarchy and stability about (750-722 BC). David's kingdom dominated the neighboring kingdom of Edomites. It was under-populated and J's concern was to multiply therefore blessings were required. There was no need of punishment such as flood again. There will not be any interruption again in future in seasons, seedtime and harvesting; day and night routine.

It should be remembered that J stories before us are the stories after deletion, replacement and modification by the authors and compilers of later times. J itself is composite and part of it seems to be from much longer pre-monarchial oral period. He selected from the circulating oral stories with some authenticity to add an interesting prehistory to history of his people. He also uses an etiological story of ethnic variety with characters of Shem, Ham and Japheth in viniculture story with flood story making it world wide, to establish supremacy of Semites over Canaanites and establish relationship with neighbouring nations.

To lend credibility to this version he has retained the simplicity showing that he is putting down what traditions he had with him and with his neighbours without many changes.

The anachronisms and changes in order were not important perhaps because J was not facing

any criticism. It was either a sequence people were familiar with or they knew the correct sequence. Social organisation was represented by heads of each group in genealogies as eponym. Population pattern around them reflects in giants, sons of god etc. Mesopotamian (water before any creation) and Zoroastrian influence (e.g. name of God El-Shaddai before El and Yahweh) on J stories due to Abraham's migration from Iraq.

The deity is Anthropomorphic due to the beliefs of the people they lived with El, Canaanites. J and E had a common history and traditions since Abraham to Jacob, Egypt, Exodus, wanderings and Promised Land. They are therefore similar. God is pleased with sacrifice and is merciful after repentance of creating and then blotting out all living on surface of earth. He worries that man may not become like Him if they eat forbidden fruit or remain united and built high towers. Genealogies, covenant and blessing give relation with neighboring people. J's times required a purity of relation of sexes, sacrifice.

He is not concerned with ages and dates of events. He uses figures of casual and general nature e.g. 7, 40.

P's purpose: Extracts from Freidman's Who Wrote the Bible.

There are parallel P accounts of creation, flood, Abraham's covenant, Exodus, Sinai etc. There are twenty five cases of such parallel accounts. WRB.

"P was developing a concept of God, his motives were theological, his group's legitimacy and interests, livelihood. He diminished Moses, portrays Aaron as innocent, rejects angels, dreams. Talking animals and anthropomorphism of JE the consecrated priests were the only intermediaries between humans and God. Since the priest had no real experience of divine revelation he diminished other's". The writer had composed it with JE on the table in front of him, or else he knew JE by heart".¹⁶⁵

P stories, like flood connection are about a "cosmic crisis". The windows of heaven and fountains of the deep are breaking up, and the waters that surround our habitable bubble are pouring in. In JE it is rain. Aaronide priests from fallen kingdom of north wrote a Torah of their own as an alternative to JE (600 B.C.). Bible as it was then (J, E, D) does not provide any solution to their condition. Its theology which was attached to geography needs adjustments and revision. But as promises in Bible (JED as it was in Syrio-Palestine before exile), that the Promised Land which

¹⁶⁵ 215 WRB

was to be "for ever" with Israel, were not fulfilled, promise of land not kept". For the sake of one righteous man the whole world is preserved in existence, as it is written at Prov 10:25)".

"the formidable blessing declaration in Genesis 1:28 provides the focus for understanding the kerygma of the whole priestly work' and is precisely the antithesis of the experience of the exilic community.", with the result that "reentry of the Promised Land is P's central affirmation".

"P is obviously addressing his contemporaries." His times was when during or shortly after exile sixth-fifth cent. BC, unconditional promises to chosen people made "for ever" were not kept by the same god.

Its theology was tied to geography of the Promised Land P in order to address the situation of his times exilic and post-exilic. P was written after fall of northern kingdom and before death of king Josiah (609 BC). Exile was in (587 BC). P used the popular narrative of other version and stories circulating in Mesopotamia but P/R had to merge the other version with JED and introduce new customs widely practiced in Near East... New laws were needed to address new situation". Fortunately there were a number of old narratives, perhaps locally reported, which might helpfully address the present situation. There were also ancient practices, regionally observed or even of minor importance to the whole which were not tied to a sacred place, Circumcision, dietary restrictions, which were widely practiced in the Ancient Near East. Strict observance of Sabbath was introduced in Judean exiles."¹⁶⁶

P's flood duration is exactly one solar year. Periods are in days twice 150 days as against J's 7, 40 days. Flood duration of one Solar year and figure of 365 shows a shift from lunar to solar due to Mesopotamian or exilic influence. Duration of Flood in none of the Mesopotamian stories is not one complete solar year. Use of solar calendar may be due to Mesopotamian or Enochian influence but not the duration of one year. This duration is due to requirement of some exact dates of events to come with reference to events which already took place. One such event of which he knew exact date, was founding of temple or sack of Jerusalem. Exact dates of beginning, resting of Ark and end of flood are given with respect to Seth's genealogy, with which P must also have been familiar with. It also shows that he could make changes without facing any criticism. Call of Abraham was to be exactly 365 years from date of flood. He had the freedom to change all others ages as he himself was the custodian of the traditions, except perhaps the age of Noah handed down from sources such as Book of Noah.

¹⁶⁶ Noah 182

J and P are both trying to establish supremacy of Israelites and their ancestors over people living around them and neighbouring nations. Both agree on agenda of repopulation of earth from survivors on Ark and blessings and curse to establish their order of supremacy. Hence explanations of possible objections and insistence on complete destruction. J is concerned with prehistory and not worried about dates and future.

Changes had to be made to address situation of his times , exilic and post-exilic experiences of his community. P's concern is justification of past events, their relations with neighboring and other nations as a result of their conduct and treatment of people by deity and hope and predictions for future of the chosen people by connecting dates of past events and prophesied future events according to Apocalypse.

CHAPTER 19

Flood stories of J&P and their context

We have discussed in some detail in previous chapters the relation of viniculture story and genealogies with Flood story. We will take up the issue of origin of these stories after we are through with this analysis. We now examine Flood stories of J and P flood stories, their pre-flood and post flood stories once again, this time in the light of purposes of their authors.

J's pre-flood stories:

Creation, Abel and Cain, Seth

In J's Creation II story order of creation is heaven and earth; ground and rivers water; man from dust, trees, plants, herbs; animals, snake, woman. They are called man and woman till their Before expulsion from Garden of Eden, when process of procreation started, Adam and Eve are called man and woman. This story does not tell us the time taken for completing creation. It does not tell us whether pre-deluvian creatures were in any way different, from post deluvians. Pairs of same creatures were taken on Ark. Why then pre-deluvian humans had life spans of several hundred years. Ages of hundreds of years therefore have no connection with pre-flood stories.

Abel and Cain's story was an independant story of struggle between farming and pastoral groups. In Mesopotamian equivalent of this story, Abel's counterpart was not killed. Here in

Biblical story also death of Abel is symbolic as Cain is afraid of retaliation by some men who were there, when he says "whoever will find me will slay me". Till then even Seth was not born. There were none except his own clan, when Seth was born and had a son Enosh and 'had other sons and daughters'. Therefore he was afraid of Abel's clan. Seth's genealogy (fragments) provides an alternate to Cain's which did not provide for the religious class. Cain the murderer can not be ancestor of Patriarchs. In Seth's time men began to call upon the name of the LORD. This completes the three classes. Keeper of sheep, tiller of soil and priestly class.

Cain (wanderer, nomadic semites) and Enoch contributed to urbanization, temple cities. His descendant, Nimrod son of Cush continued Cain's practice and continued to build cities in Mesopotamia.

In Cain's genealogy there is no mention of Noah as one of the sons of Lamech. Noah is introduced in the beginning of flood story.

This means Noah's story had no connection with these pre-flood stories.

Story of Marriage of sons of gods with daughters of men:

It is clear from fossil evidence that at no time man had life span of several hundred years.

If Noah had 950 years age due to some tradition and if Enoch with 365 years due to Enoch's connection with knowledge of heavens, misinterpreted as biological ages, were an exception then ages of generations before Noah should be on the same scale. This gets support from an etiological story explaining the presence of megalith dolmens in Syrio-Palestine and assumed presence of a giant race, of which there is no evidence whatsoever. As this is also a J story like other Cainite achievements, it shows a point of contact with Phoenicians supporting the etiology theory of megalith graves.

In J's story, daughters were born to men and Sons of God married daughters of men¹⁶⁷

In original sense of Canaanite and Phoenician story 'sons of God' ¹⁶⁸were 'angels' who had human capabilities. Giants¹⁶⁹ born as a result of their union, explain the presence of megalith

¹⁶⁷ Gen. 6:1 When men began to multiply on the face of the ground, and daughters were born to them, Birth of daughters only is cited here though J mentions sons and Lamech's wives, and a daughter. R however regularly cites 'other sons and daughters' born to every one in Adam's descendants except Noah.

¹⁶⁸ Also in Job38:7 in this sense; 1Enoch- Book of Watchers; Genesis Apocryphon; A Commentary on Genesis 4Q252)

Dolmens¹⁷⁰ in Syria and Palestine. As this is also a J story like stories of other Cainite achievements, it shows a point of contact with Phoenicians supporting the etiology theory of megalith graves.

Dolmens gave rise to common notion that statures and hence ages were much more previously than ages of present times. Due to the presence of dolmens there can be a reason for expecting lifespans of hundreds of years in Palestine but not in Mesopotamia. Ages of thousands of years can be ages of pre-deluvian eponymous persons. This may be the result of consideration that period from creation of cult-centers and lowering of kingship and flood can not be few thousand years as in biblical chronology.

In Mesopotamia only few persons were given a long life. Gilgamesh's quest is for avoiding death. He is told that death is the lot of humans. All he could get from Utnapishtim was a plant for rejuvenation. Though there are kings with life of several thousand years, there is no indication of common man having such long ages. It is therefore more likely that the Syrio-Palestinian lore therefore affected Mesopotamian and not viceversa.

In Enochian literature and literature influenced by it, the sons of God are Watchers¹⁷¹ the angels who came down and mixed with humans and taught them various trades, sorcery. They married daughters of humans, which produced Giant. They are termed 'mighty' men, a term which is also used for Nimrod in Gen 10:8. It would mean cruel (gibborim) as well. Thus product of this union was clearly human¹⁷². Their misdeeds like cannibalism, idolatry etc. brought the punishment of Flood.

In Seth's times, when Enosh (Enoch?) was born, men who began taking God's name, were pious. In another interpretation (inner meaning, original sense) of Biblical use of this story, their sons, Seth's descendants, were "sons of God" as compared to Cainites and children as a result

¹⁶⁹ Gen. 6:4. The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them.

These were the mighty men that were of old, the men of renown.

Gibborim, nephilim, anaqim etc

¹⁷⁰ Megalith graves see sketch in Arabia-Hitti)

¹⁷¹ Watchers, Fallen angels, bene elohim Job 1:6, 2:1, 38:7) 1 Pet3:18-22, 2 Pet2:4-5, and Jude 6-7.

¹⁷² Gen.6:4These were the **mighty men** that were of old, **the men of renown**.

of this union with sinful Cainites who were corrupt and violent. For the story to be of any use for religious purposes, Flood was caused by their refusal to pay heed to the warning of a herald Noah.

Another explanation of reduction of age after Flood is said to be marriages between sons of god and daughters of men, fair women. The fair women of itinerants like shown in wellknown Beni Hasan painting women of different ethnicity?, like Kenites, as already discussed in Cain's genealogy. This painting of Beni Hasan depicts entry of Hebrews in Egypt. One of the animals is shown bellows, indicating metalworking as their profession. One person has a lyre 'as if his role is to entertain with ballads of the people's history while the group was on their journey. Such itinerants usually know many trades like carpentry and masonry, may be brick making also. These marriages can be marriages between people of different ethnicity or between "sons of people of eminent position and daughters of people of low condition".

This is perhaps a composite story¹⁷³, combining two stories. One, a Canaanite story explaining the presence of dolmens, megalith graves in Syria-Palestine and reduction in stature and life span bringing it nearer to normal, from thousands of years to 120 years; and other of intercourse with mighty rulers of past, Assyrians kings eponym Nimrod, who were of old mighty men, men of renown. The cruel kings were result of union between two ethnic groups, the substratum Semitic population (fair women) with another ethnic group. It was adapted and inserted here for continuity with pre-deluvian stories and their cruelty a cause for bringing flood.

The interpretation of 120 years as a period of reprieve before flood is obtained by placing the time of information of flood in year 480¹⁷⁴. This use provides a justification for Flood. **But the reason given in flood story is clearly the wickedness of all humans by nature and repentance of God for creating humans¹⁷⁵. Interpretation of the violence of giants as cause of flood and 120 years reprieve are therefore a later innovation. It was an independent story explaining megalith graves.**

¹⁷³ As already quoted it was "the regular method of composition in the ancient orient, combined at least two accounts of the same event into one continuous narrative" Appx p351 Jewish Legends)

¹⁷⁴ "There is no mention of the 480th year of Noah's life in Biblical texts, but it is evidently calculated by subtracting 120 years the duration of man's days ;6:3) from the 600 year Journal of Jewish Studies EdGeza Vermes vol 43,p291

¹⁷⁵ This repentance of God is an indication of dilemma: when God has made man as he is then why this punishment, if He is just.

In Biblical use this story provides a cause for Flood. Intermarriage with humans was not for the purpose of reducing long spans of life in R's Gen 5:1-32 genealogy of Adam, as in spite of reduction of life span to 120 years, we find that ages in genealogy of Shem by R are still more than 120 years. These just mentioned ages of more than 120 years in Shem's genealogy show that it is due to difference between "original sense of story and its Biblical use". Story is not the cause of flood as Nephilim were there even "afterwards" and nowhere in flood story, offsprings of this union are given as cause of flood.

It can be interpreted as natural life span of man. Any ages of more than 120 years are ages of eponymous persons.

If Noah had 950 years age due to some tradition and if Enoch with 365 years due to Enoch's connection with knowledge of heavens, were an exception, then ages of generations before Noah should be on the same scale. This gets support from an etiological story explaining the presence of megalith dolmens in Syrio-Palestine and assumed presence of a giant race, of which there is no evidence whatsoever. It is clear from fossil evidence that at no time man had life span of several hundred years

This story of giants on earth also has no relation with Flood story¹⁷⁶.

Preflood stories therefore have no connection with flood story.

J flood story and Noah

Initially, Lord was sorry and grieved to heart to create 'man'. Reason being wickedness of man "by nature man was inclined **continuously** towards evil".but then goes on to extend it and say that God is sorry to create not only 'man' but also beasts and creeping things and birds of air' from face of earth, every living creature, every living thing. Then he is commanded to "Take with you- Seven pairs of every clean animals and birds, one pair of unclean". Not any two to keep alive their kind but males and their mates, to show that animals had also become wicked, as no reason was given why God is sorry to create beasts, creeping things and birds of air. "Face of the ground", "on dry land", excludes aquatic animals. Also "all living things", in whose nostrils was breath of life, all the beasts; all the cattle and dove. Other reasons and justifications are later additions to match the scale of destruction by a world-wide flood. Lord at first says to Himself that He will blot out man except Noah, because he found favour in the eyes of Lord, Later in covenant god decides never to curse ground again as man's imagination is towards evil **from his youth**; also not to destroy every living creature ever again. Later in covenant god decides never to curse ground again as man's imagination is towards evil from his youth; also not to destroy

¹⁷⁶ According to Wiseman: " The Flood story, probably originally a document separate from 6:1-9a." *Ancient Records and the Structure of Genesis* (Thomas Nelson, 1985),

every living creature ever again.

Thus the destruction is extended gradually from man to every living thing. This shows the changes in original story from a local to universal flood.

Noah was introduced before the flood story in Seth's genealogy 4:25-26 fragments of which 5:29 still remain amid R's generations of Adam. This has been discussed in detail in genealogies Noah is first introduced in the beginning of flood story. He is commanded to take his household into the Ark. J does not use the names of sons of Noah in flood story. Then later on household is explained as "his sons and his wife and his sons' wives with him went into the ark, to escape the waters of the flood" without the names of his sons. We are not even told what was their number) whereas number of pairs of animals, clean and unclean is given.

Noah rendered incapable of producing further by his youngest son in viniculture story. In other Biblical literature, Noah is kept impotent for 498 years to keep number of children to three. All men on Ark are separated from women by Adam's coffin. After Flood, Noah is operated upon by his grandson Canaan to prevent him from producing any issue. Central concern is that earth is to be repopulated only by Noah's three sons of viniculture story. There is such repetition and insistence on completeness of destruction that it clearly shows the use of Flood story for this purpose. Names of his sons, Shem, Ham and Japheth, are introduced for the first time by their names by J in viniculture story. J's Flood story originally was an independent story and had no connection with viniculture story.

'Every living thing that I have made', 'everything on the dry land in whose nostrils was the breath', 'that was upon the face of the ground' i.e. all air breathing terrestrial life excluding aquatic life was to be blotted out. Pairs of all animals, all beast and cattle, birds of the air, creeping things, not only male and female but to be male and his mate is taken on Ark. Seven pairs of clean (due to sacrifice done after disembarkation though it does not say that a pair was sacrificed) and a pair of the animals that are not clean are on board the Ark.

Separated J flood story is not a complete story. Noah enters the Ark abruptly without command to build Ark and without any preparation.

Details of construction and time taken are missing except what can be inferred from "the Lord shut him in", and covering Noah removed; opened window which he had made. It does not have any name of resting place. Abrupt entry into Ark can be explained by removal of J's account of building the boat (J₂) by P, either for its being similar to P's 6:9; 6:22 or for J lacking these details of construction number of decks, compartments, size etc. What was the size of his

boat? Was it possible for him to estimate? If not divine instruction about size and details of construction were needed. He left out the size and construction instructions, resting place of Ark out or P/R removed it. If this part of J account was replaced by P then we can guess that a bigger size of boat and a higher mountain was substituted for a boat of modest size and a nearby smaller mountain.

Noah is informed of intention to bring rain in seven days time for forty days and nights. Information was given seven days before waters of flood from rain came. One week's time available for construction show it was a small boat. No other items like food for inmates and other things are mentioned in J but the period is mentioned.

This requires submergence of highest mountain to destroy all living things on earth, a complete blotting out. Submergence of highest mountain under water by 15 cubits is the only measurement used by J.

If there is to be no second creation story, then the seed of all the creatures that are found on earth after flood should also be preserved.

In the J-code the flood was due to rain. Water subsided due to a wind blown over earth. This is not enough for flood subsiding in a short period as compared to P's one year. Here again something is missing. There is no mention of springs and absorption of water.

Unlike Mesopotamian boat which was launched with difficulty neither J nor P says anything about difficulty in launching and disembarkation. No launching id required as water increased and bore up the Ark. Boat was lifted up by rising waters and did not rest on some steep snow covered mountain peak.

Durations of seven days, forty days tell us that J's account is of a flood of short duration meaning a smaller boat, and a smaller load, smaller period of construction, destruction over a smaller area. Time for preparation is seven days, forty days and nights for flood, dove returns 7 days waiting twice, waited another 7 days, a total of 108 days.

In J story Noah is commanded to "Take with him" the animals birds etc. This means animals and birds he had domesticated and not wild life. Again seven pairs of clean animals and birds would require a boat bigger than P's dimensions unless it means only few kinds which Noah had means to collect and load on the Ark. We can infer that number had to be increased to seven pairs due to sacrifice immediately after disembarking. Any other number four, five or six would sound very specific. Size of Ark would be moderate if number of animal is restricted to one pair each from kinds which Noah could collect and control and few additional pairs of animals sacrificed. Such a

boat can be built in seven days if material is readily available and there are some skilled helping hands. Use of birds to find if land has appeared shows familiarity with sea-faring.

Doves in J, Raven in P and doves and swallow in Utnapishtim's clearly show the adoption of same story by the making changes to suit their purpose.

Some repetitions e.g. waters increased, prevailed and increased greatly, mightily can be suspected to be a literary form called Epanalepsis, which is a resumptive repetition. Such repetitions could be due to its being literary piece used for recitation or singing. To this can be added repetitions for emphasis but this does not satisfactorily explain so much repetition) Ark rose high above earth, covered all earth and high mountains under whole heavens 15 cubits above mountains. Also dove was sent in morning it came back in evening with freshly torn off olive branch. Distance to the land where olive grew can not be far from where Ark rested. Sacrifice at an altar is J's concern. He therefore is particular about distinction of clean and unclean and extra numbers, more than one pair, of clean animals required.

In chapter 10 it has been shown that J's Flood story originally was an independent story and had no connection with viniculture story and names of his sons, Shem, Ham and Japeth. J changed the flood to a world-wide destruction for the purpose of assuring supremacy of his people, the Semites by making Noah father of Shem, Ham and Japeth in viniculture story.

Covenant: Noah built an altar and offered burnt offering, pleasing odour of which pleased the Lord. Similar sacrifice in Mesopotamian story has already been discussed in a previous chapter. Promise that there will be no interruption of the routine of seasons does not mean that flood was longer than indicated by number of days mentioned in flood story but because of cursing the ground.

Assurance of not to bring flood again can not be given in a riverine country like Mesopotamia where annual floods and occasional super floods are known to occur. Sign of rainbow is symbolic like Indra's bow (also symbol of Samas) with thunderbolts of lightning (Haddad's...), laid aside after storm¹⁷⁷. We can not accept that people did not know that there was no rainbow before Flood. That there will be no cessation of seasons indicates that the period of flood was longer than 108 days if seasons are involved.

¹⁷⁷ Connection with Yahweh;—"There is continuing debate about the nature of Qos (qaus - bow) who has been identified both with a hunting bow (hunting god) and a rainbow weather god) although the crescent above is also a bow. There is no reference to Qos in the Old Testament, but Seir is one of the domains of Yahweh, suggesting a close relationship. His attributes in inscriptions include knowing, striking down, giving and light.

P inserted at the end of Blessing and Covenant: J's flood story.

J's post-flood stories:

Advance information of names of sons of Noah, and a premature explanation: Ham was the father of Canaan" is given just before viniculture story. It seems that Canaan who did something bad to Noah, was better known to J's people than the sons now named .

Viniculture story and table of nations: Only Noah and his household are mentioned by J without names of sons. The names of sons are introduced for the first time just before viniculture story. “.

9:18 The sons of Noah who went forth from the ark were Shem, Ham, and Japheth.

Ham was the father of Canaan.

19 These three were the sons of Noah; and from these the whole earth was peopled.

Ham was the father of Canaan.

This is where the connection of viniculture story is made with flood story by making Noah of the flood story the first tiller of soil, planting a vineyard and as father of three sons Shem, Ham and Japheth¹⁷⁸ .

Viniculture story combines two stories: one connected with invention of new agricultural implements by first tiller of soil, planting of vineyard and discovery of wine for preservation of food ; and other an etiological story containing names of Shem, Ham and Japheth explaining ethnic diversity. They are combined as viniculture story to give desired and predicted relation with other nations based on past event i.e. viniculture story.

J's connection of Shem, Ham and Japheth with Noah of flood story is weak, weaker than Canaan's as indicated by premature and indirect introduction of Ham as father of Canaan. . Noah's connection with the bad youngest son, substituted by eponym Canaan, is more real than the connection with story of three ancestors of all mankind explaining ethnic diversity. It appears a bad youngest son of 9:24 has been substituted by Canaan eponym of Canaanites, better known and deserving curse.

¹⁷⁸ The section 9:20-29, recalling the sin and curse of Ham, might also have been a separate document in its original form. *Ancient Records and the Structure of Genesis* (Thomas Nelson, 1985),

J has used the story of invention, drunkenness and curse to establish supremacy of Shem's descendants, Israelites; over Ham and Japheth's descendants, Canaanites and Philistines. Shem is blessed and Canaan is cursed to be slave of Shem and Japheth. Japheth's position is in between, to live in Shem's tents.

Viniculture story is used for purpose of connecting with Nimrod, Babylon and Ur and Table of nations. There is no mention of Noah's followers, and parents, daughters? nor of Noah's status as a prophet. It seems that author/s while adopting and re-writing the circulating stories, lacking experience of revelation, they did character assassination of prophets and diminished them wherever possible compared to their class. Noah is credited with many inventions. He might have invented viniculture and discovered wine as a preservation of food to be used after season but more likely this is someone else's story used here as a sequel of flood story for establishing supremacy of Shemites over other nations and later Israelites as chosen people.

Migration and settlement in land of Shinar, Tower of Babel and beginning of languages:

Gen.11:1-9:

Story of Tower of Babel is a misplaced, independent story which explains why there are so many languages if ancestors were common. This story, it seems, is used on the basis of popular etymology of Babel. **Emphasis on etymology is also result of loss of historical information. Due to loss of earlier forms resulting from the attitudes of early collectors and scholars of religious teachings towards history, there was no choice left for later interpreters except a tendency to invent an etymology.** Use of popular etymology of Babel is one such example.

Use of plural "us" for an anthropomorphic god, like God in creation stories, shows the polytheistic origin of story and use of "us" is not a plural of majesty. Also OT's resentment against cities is a reminder of nomadic past? .or priest vs king or god?)

Ruins of a tower were considered as a tower left incomplete. The staged ziggurat of Babylon, Etemenanki, 'the foundation of heaven and earth' mentioned in cuneiform texts from First Dynasty (1894-1595), was demolished by Sennacherib in 689 and rebuilt by Assyrian kings. It was lost and baked bricks were robbed. Only foundation was left. Remains of a ziggurat tower 57m above plain at another place (Aqar Quf –Dur-KariGalzu. See map ancient Mesopotamia) was mistaken for Biblical Tower of Babel. Koldewey started excavations of mound Tell Babil in place locally known as ardh Babil in 1899- Bitumen is used for water-proofing of foundation. Unbaked bricks from Old Babylonian period (city built by Cain and named after his son Enoch?) but baked bricks in Kassites period. This shows a break and then a late contact of these custodians of traditions with Mesopotamian archeological remains like Babil and Ur.

Question also arises why there were not many languages before flood. After destruction of all mankind in flood many questions arise and need to be answered. Diversity of languages is one of them. Already circulating story of Babel¹⁷⁹ has been connected to descendants of Noah using its etymology.

Migration of Abraham 12:1-4a;

There is a break with Mesopotamia after Cain built a city with burnt clay bricks and named after his son Enoch in Mesopotamia) till we come to name of Cush, father of Nimrod. Cush's name props up without giving his ancestry, indicating changes in genealogy of Noah's sons. Only Cain's descendants then lived in Mesopotamia. They can not be Abraham's ancestors. Changes by P removed J's connection of Cush and Egypt with Ham. There is something missing from the story of Nimrod. After a forceful introduction story is abruptly finished. Nimrod's connection with Abraham in incident of throwing Abraham in fire (OR) is now apocryphal. OR was misunderstood to be a name of place called Ur with the addition of of Chaldees (Ur Kassidim) or due to scribal error or due to removal of this incident from Patriarchal story. Enoch was there and later became ancestor of Abraham when Seth's genealogy was derived from Cain's. Same Enoch already lived in Mesopotamia. In the opinion of some scholars migration of descendants of Noah to plain in Shinar is introduced here to place ancestors of Abraham in Mesopotamia. If Abraham's ancestors were already there then this was not the case.

P's pre-flood stories:

Order of creation in creation I is: waters, Day and Night, sun, moon and stars; heaven and earth; and seas; plants; fruit trees; birds and sea monsters; cattle, beasts man. For him rest on seventh day is more important than the order of creation. It did not matter if sun and moon were created after day and night. This shows reverence for received order which may have changed in transmission. It also shows what the Priestly author thought about the reader and reader's position. We have already referred to T.Jacobson's contention about Enuma-elish, Mesopotamian parallel of creation story, that 'Babylonian Epic -or at least prominent elements of its theomacy -derived from West Semitic world.' and 'common motifs in Creation stories might be explained on the basis of a background of common Semitic folklore'.

Introduction of Noah and his sons:

Creation story is followed by Seth's genealogyR, introducing Noah. Derivation of this genealogy from Cain's has been discussed in chapter 11 showing that Sethitic genealogy is a backward

¹⁷⁹ --" The story of Babel might originally have existed A genealogy of th hat of 10:21-32 *Ancient Records and the Structure of Genesis* (Thomas Nelson, 1985),

extension of Shem's to provide a continuous genealogy for Israel.

Note the order indicating the purpose for which it was intended to use Flood story: P/R's introduction of Noah, Noah's righteousness, names of his sons then reason of Flood.

P Flood Story and Noah: P's purpose which affected Flood story is clearly indicated as is J's purpose in J's story. They both agree on complete destruction of humans except Noah, his sons and their wives. P further reinforces complete destruction by addition of creatures left out and explanations. He has an additional agenda of dates of flood and other important future events matching Enoch's Apocalypse of Weeks. A comparison of J and P flood stories is made later in this chapter.

P's story begins with pre-flood conditions. All earth is corrupt as against in J's wherein it first says that man was corrupt and then other creatures are included. Priestly code is not dealing with an already existing independent story but an already modified story of worldwide flood.

All earth was corrupt, filled with violence. All flesh had corrupted their way. God determined to make end of all flesh. God decided to destroy every living thing of all flesh in which is the breath of life from under heaven; everything that is on the earth and every man (except Noah, his sons and their wives) with earth. There is an insistence on completeness of destruction.

He enters the same day when all the fountains of the great deep burst forth and the windows of the heavens were opened. In the period of construction with available help i.e. four men and four women can not build a boat to accommodate even a fraction of load envisaged. If he was a herald of righteousness, we should assume that he had at least about twelve followers in a long period of preaching. This will allow them to make a boat of modest size in seven days before (J) to carry their domesticated animals¹⁸⁰, food for them. P gives the details of material to be used, size and details of construction like stories, rooms and windows. One may consider the details of "building of boat is combination of J and P therefore it is immaterial where one puts it."

Regarding Noah's abrupt entry in Ark in J, it was suspected that it was due to removal of details of construction etc. by P. Details of construction and name of the mountains Ararat where Ark rested, missing in J, are given by P. Budde thinks P has taken it from J. P depended on J2: (J itself being composite)

"To suppose that the later began with the words 'And Yahweh said to Noah' Go thou with all your household into the Ark' would be absurd, and Budde seems to be right in supposing the measurements of the Ark in Gen7:75 came from J2 who on his side may have derived from the

¹⁸⁰ Ox and sheep of Sumerian flood story of Ziusudra but nothing about sacrifice in Atrahasis' and huge sacrifice in Utnapishtim'..

Babylonian myth of Gopher wood) .¹⁸¹

This may be correct except Babylonian influence on size because if this were true the dimensions would be of a cube. It is more likely that size of the J2 boat was smaller or its size was not given. Actual size of boat in J2 did not suit the story as used. Both call the vessel as Ark which is a box-like construction, perhaps symbolic of Ark of Covenant but more probable as first such design or lack of knowledge of boat construction. Similarity of boat in Mesopotamian flood story with a sacred item, ziggurat is already noted. Design of Mesopotamian boat resemble ziggurat and Biblical perhaps some proportion of Ark of covenant. In other construction details of Biblical Ark, especially the material used is not reed from reed-hut or temple from which boat was built in Mesopotamian stories. If Mesopotamian boat was made from material obtained by tearing down of huts. In Genesis Noah alone is a "righteous person in his generation" and in New Testament, he is a "herald of righteousness". He was not a king. He had no manpower and other resources to build a huge boat in seven days. It is possible only if it was a small boat made from readily available material, already cut planks and rafters from their houses or temples or trade with help of family members and followers already familiar with use of wood-working tools

There are detailed instructions for building the Ark. These instructions include its dimensions 300*50*30 cubits¹⁸², what material is to be used Gopher wood), rooms, caulking with pitch¹⁸³, roof or deck; windows or port holes; 3 stories. The order is not according to construction sequence. It was to be made from Gopherwood. Pitch is *koper* in Hebrew; *kupru* in Akkadia. The word "gopher" could means resinous woods like pine suitable for boatmaking. Three storied boats with hull were first used on eastern Mediteranean coast by Canaanites who were called Pheonicians by Greek. The three story boats, like triremes of Phoenicians, were to be made much later. These construction details therefore are of a late period. Before this, dugouts, rafts, skin-bags were used. Gopher could be a changed form of Gipar¹⁸⁴ showing influence of Mesopotamia on

¹⁸¹ Encyclopedia Biblica 1060

¹⁸² (This makes it largest sea -going vessel before 20th century and only seaworthy wooden vessel of this size. No wooden ship of more the 360 feet length would be seaworthy because it can not withstand forces of wave action, not to speak of the extraordinary load carried by the Ark.)

¹⁸³ Length of arm from tip of middle finger to elbow. Babylonian cubit 52.5 CMS(20.67 ins) or 19.7 in....cm) Also 1yard =2cubits) , O.T. cubit was a common 17.5 inches. Moses might have used Egyptian royal cubit was 20.5 inches because he was brought up in royal palace.

¹⁸⁴ House of An. According to Pritchard, meaning of the word translated as reed-hut could be a sanctuary.

Priestly story. Noah's boat of three stories and compartments, portholes, hatch doors and window was built by four men and four women who were not craftsmen/women in seven days. Wood technology, tools and skilled workers and the material; timber in the form of planks and bitumen, should be readily available in this short period of construction. It is possible that like Mesopotamian story they got their timber from their huts or timber as trading material. It should be a hill country with forest of timber suitable for boat-making and not an alluvial plain. Noah was not a king like Ziusudra and must be having limited resources. Of the material used bitumen was available both in Mesopotamia¹⁸⁵ and Palestine but timber and technology required in such an emergency of construction of boat at short notice in a short time, essential for construction of stories and compartments was not available in Mesopotamia.

Time frame for construction of boat is not known as date of command to build the Ark is not given. . Also we are not told whether any helping hands other than family members were available. Exact date of entry (17/2/600 7:11 ;) is given and before this R has given Noah's age at Flood as 600 yrs in 7:6) showing concern for a future date.

Noah was commanded to take and store every sort of food that is eaten for you and for them. The Ark was a rectangular barge without any controls. Noah had no control over it. It does not say who closed or opened the window nor of any launching.

Those that went into the Ark to keep them alive, to be saved were: Two and two, male and female, by families, of every sort, of clean animals, and of animals that are not clean, every creeping thing, and every bird, everything that moves upon the earth of every birds, animals, every beasts, cattle, every creeping thing of the ground according to its kind, all swarming creatures that swarm upon the earth.

In priestly code there is an additional item not included by J i.e. 'every sort of food that is eaten, and store it up; and it shall serve as food for you and for them'.

¹⁸⁵ "Evidence of the use of bitumen in Mesopotamia dates back to very ancient times Long before Noah caulked his Ark with asphalt, bitumen has been used for mortar and road making by Sumerians c5500 B.P.) "p458 Principles of Physical Geology Arthur Holmes Use of burnt bricks and bitumen in building Tower of Babel Gen.12:3) is after flood But if it was used in the city built by Cain and named after Cainite Enoch Gen. 4:17) , it is much earlier than flood about time when they were taking part in urbanisation in Mesopotamia.

How Noah managed to collect the pairs, some of which them Noah was seeing for the first time, and make them board the Ark is explained by saying that God commanded them. First he uses the phrase, 'bring with you', then he uses 'shall come in to you' and 'as commanded by God' - thus solving the problem of collection of animals. He is not concerned with sacrifice therefore in P there are "two and two of every sort" instead of seven pairs of J. To include all terrestrial life – phrases e.g. all flesh..., creeping things, swarming creatures, winged things in other translations as birds do not include butterflies, moths etc. are used.

Further clarification is made about relationship of the two in a pair to be 'male and female', a relaxation corrected later by addition with "by families" to conform to J's male and their mates. Swarming creatures winged things in other translations is a later addition as "birds" does not include butterflies, moths etc.

Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons entered the Ark.

Noah is saved not because he found favor (J) but due to his righteousness. Covenant is with Noah and his descendants.

Notable difference from J is in flood connection as against rain in J, and duration of flood.

Flood and rains: I will bring a flood of waters upon the earth 6:17; all the fountains of the great deep burst forth and the windows of the heavens were opened rains) on 17/2/600.

P and R are mainly concerned about names of sons and dates. Lamech-R became father of "a son" when he was 182 years old. He is the only one who had no "other sons and daughters". He lived 595 years after birth of Noah. Just before beginning of flood story, Noah became father of triplets Shem, Ham and Japheth when he was is 500 years old. Noah was 600 years old when flood came on earth. On this depends exact dates in the flood story: when they entered the Ark (17/2/600); when the ark came to rest upon the mountains of Ararat (17/7/600) when the tops of the mountains were seen (1/10/600); when the waters were dried from off the earth and when the earth was dry (1/1/601), they disembarked on (27/2/601). Was the year of flood already decided before generations of Adam were written keeping dates of important future events in mind? Place of flood story did not matter as Ararat was by then an unknown location. Relation with R's chronology based on Apocalypse is visible. The so called "Book of Generations" mentioned by the author of Who Wrote the Bible is also based on this Apocalypse.

It took 150 days for earth to dry after water from fountains of deep stopped and windows of heavens were closed. In P duration of flood is in days of months and year of Noah's life when it happened. P gives dates of beginning of flood resting of Ark on mountains of Ararat, mountains of Qardu), when mountains were seen, drying of earth disembarking 17/2/600 to 27/2/601; 12 lunar

months and ten days i.e. 365 days of a solar year waters prevailed for 150 days, subsided in 150 days in commentary on Genesis, Astronomical Book of 1 Enoch, Jubilees, flood ends on 27/2, 364 days) What happened to the water, it is not known.

Waters prevailed upon earth. No mountains are mentioned except mountains of Ararat or Qardu. Resting place of Ark is Mountains of Ararat or '*mountains of Qardun*' " in *Peshitta, the Syrian Bible; Targums Aramaic translations of Bible; Onkelos, Neofiti and Pseudo-Jonathan*. Mountains of Ararat, is either the original place of event or the word has some symbolic intent. If it does not exist de-localization was intended? As P did not change many other contradictions such as number of pairs, durations, it is possible that P did not add but meant to call a higher mountain in north as Ararat, and therefore not with the intention to de-localize the story. If name did not exist at that time, then it is only a corruption of the original name over long transmission. Ararat, Qardu also appear to be variants of the original name, changed due phonetic similarity or possible scribal error.

Story of a catastrophe which will never be repeated again and was not an annual or recurring seasonal change shows that the story is not based on nature-myth. It can not become a nature-myth even if it is based on recollection of a particularly disastrous season, a superflood, (such as recurring every 14 years or so due to sunspots etc).

Flood connection can be due to influence of Mesopotamian cosmogony like windows of heaven, than the influence of their flood stories. Nowhere in any Mesopotamian flood story, fountains of the deep or springs are contributing to waters of flood. The place of event was a land of springs, forests and mountains and not an impervious alluvial plain. If Flood had any Mesopotamian connection then there should have been some mention of a river or rivers when names of the rivers Tigris and Euphrates have already been mentioned earlier with story of Garden of Eden. It is also doubtful that Mesopotamian flood stories influenced the duration of flood of one year, as in none of these flood stories flood duration is one year. It is also unlikely that this was due to Canaanite influence in northern kingdom where Canaanite name El was in use and festivals of nature-myth of annual cycle of seasons of growth and decay, Ishtar -Tammuz type, were observed. One year long period can not be a reason for the as the festivals were annually repeated. Instead it is more likely that this is due to influence of Enochian literature. The call of Abraham is also exactly 365 years from Flood due to same influence.

"Exact calculations, assuming a scientifically ordered calendar in which the lunar months are taken as a basis but accommodated to make the lunar year accord with the apparent annual revolution of the sun along the ecliptic, points to the very late date of the final redaction of the

version" 353 Appx

It is interesting to note that in Biblical story offsprings of Noah are only those that were born before Flood. Increase in population from four to about 70 nations in table of nations in 1556 to 2006 AM years from creation /Adam) , year of Noah's death, an year after Abraham's migration, is many times the Malthusian rate of increase unless offsprings of "other sons and daughters" also survived. This also restricts the extent of flood to the horizons of Noah's family. P needed a bigger boat also to conform to Mesopotamian version and J needed it when number of pairs of clean animals was increased to seven pairs.

As the use of birds was not done under divine instructions it means the author/s of original story were already familiar with this method due to living near sea coast and use of other kinds of simpler crafts. J uses doves and P raven also to conform to Mesopotamian versions.

P has no account of sacrifice, perhaps not due to its being identical to J but some of the phrases of J may belong to P. In P there can be no sacrifice without priests hence no need of additional pairs of clean animals for sacrifice. Sacrifice of burnt offering however is not a Mesopotamian practice therefore sweet smell of sacrifice can possibly be from a Semitic sacrifice and that the Flood story did not originate in Mesopotamia.

The changes such as dates and year long period of flood, numbers, details of construction, size, repetitions and explanations to make flood destruction complete and world-wide specific to P's purpose e.g "And Noah had three sons, Shem, Ham, and Japheth", should be deleted. Remaining story plus what is retained from original J story similarly treated for additions and changes showing his purposes will be then nearly same as the original story of the event.

P's Post-flood stories: There are no post-flood stories from P. After flood there are blessings; concessions; changes in dietary regulations and covenant with rainbow as its reminder. The flood story is followed only by 'remaining age after flood' and genealogical material. First, nations from sons of Noah to be brought under the scheme of three sons and their status are mentioned. Then comes migration of Abraham from Ur Kassidim or Chaldees. This subject of migration from Ur and possible deletion of Nimrod connection has been mentioned before while discussing J's post flood position. This migraton was from Western Mesopotamia, Abraham's moledath and not from Ur of Chaldees. Ur of Chaldees is not a later anachronistic addition. It is a variant form of Hebrew word 'Or' meaning fire, due to misunderstanding or scribal error. Editorial explanation by addition of Chaldees made it an anachronistic addition P's main concern as usual is age of Abraham at the time of migration, seventy five years, This alongwith ages at the time of begatting first-borns

of generations from Shem to Abraham, gives the date of call of Abraham as exactly 365 years from flood, like Enoch's age of 365 years on the other side of flood at 1656 years AM.

Generations of Noah, table of nations:

J and P are both concerned more with repopulation of earth after Flood. Table of Nations distributes the required favoured number of nations under three sons of Noah. Their respective status has already been decided by the blessings and curse in Viniculture story.

The increase in population from four in year of flood to seventy nations in table of nations is many times the Malthusian rate of increase in few hundred years.

R then gives Generations of sons of Noah 10:1a¹⁸⁶ which is different from J's in that it connects up to Terah and Abram whereas J and P give names of descendants of sons of Noah as eponymous ancestors of nations proliferating around them, without any mention of ancestors of Israel.

Noah was 500 yrs when Shem was born (5:32R). Japeth and Ham also were born that year but there is no event connected with them whereas Shem's line with begots goes up to Abraham deciding date of his call at the age of 75 years.

Abraham's lineage is changed to from Eber's son, Joktan to his brother Peleg.¹⁸⁷ See Appendix and chart Nsons. Changes similar to change from Cain's genealogy to Seth's can be seen easily in form of similar or same names in lines of Jand P.

After end of exile Redactor Ezra?) collected all these 'Books' and Book of Generations and made it a continuous story by inserting genealogies, connecting already well-known stories and arranging them in chronological order according to cultural stages of development of mankind.

All changes for harmonising components into one continuous story giving authenticity and legitimacy to the status of a chosen people becomes apparent when seen in the light of

¹⁸⁶ 10:1b Shem, Ham, and Japheth; sons were born to them after the flood.

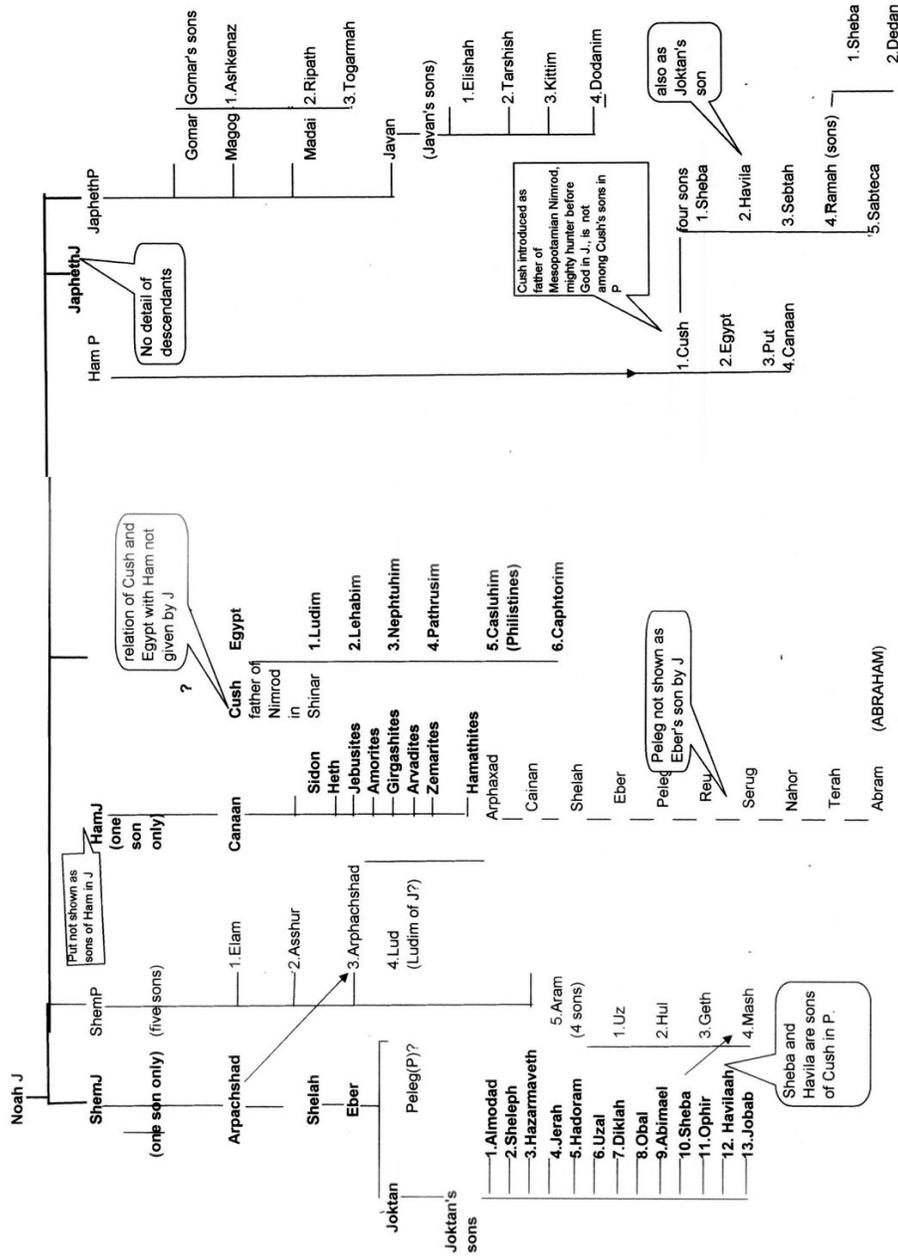
"- Might serve to connect a genealogy composed at a later date to an existing record of Noah's life." *Ancient Records and the Structure of Genesis* (Thomas Nelson, 1985),

¹⁸⁷ " (traced through Peleg rather than Joktan, his brother).as a separate historical document" *Ancient Records and the Structure of Genesis* (Thomas Nelson, 1985),

relationship of two genealogies, Seth's derived from Cain's and Seth's, two King-lists of 8 and 10 kings, two tables of nations, change from Joktan to Peleg, his brother, discussion of J stories, dates of important events.

One combined story can be derived from J and P's stories after deleting changes made by them for their purposes and for conforming P's story to earlier J's and Mesopotamian influence recognized.

Genealogies of sons of Noah (J&P)



Chapter 20

One flood story from J and P.

FLOOD: J AND P

Both J and P have same agenda as regards completeness of destruction and position of sons of Noah.

There are several differences of the later P-code from earlier J-code.

The stages of development of final form appear to be:

1. Circulating story of a catastrophic local flood of shorter duration existed. It was due to rainstorm. It used simple random figures of 7, 40. Time for preparations, for building the Ark was short. It was a small boat built under divine instructions from material, tools and technology readily available. Noah and his household were thus saved, taking essentials, food for themselves and for domesticated animals, cattle and birds taken with them on board. All other life in the valley died. Ark rested on a mountain. Noah made a sacrifice and God was pleased with him. There were other circulating stories also. One of them a viniculture story explaining ethnic diversity of Semites, Hamites and descendants of Japeth.

2. A pseudo-history was compiled from these stories as a preface and sequel to flood story. Flood story was changed by author of Yahewistic code (J code) to suit his purpose discussed in chapter 17 to a story of world-wide flood in which only Noah and his sons (names instead of just household) and their wives survived. Noah had to carry pairs of all living things on Ark to be saved from extinction. Names of sons connect to following viniculture story.

3. In a parallel development, a further modification of the earlier story of J to serve the purposes (chapter 17) of the class the author of Priestly code represented took place.

Changes include increase in duration to one year, change in number of pairs of living things, from a flood due to rain-storm and underground springs, specific numbers and dates connecting with genealogy giving years of life and events showing influence of Mesopotamian and Enochian literature.

The changes from story of J to P are a change from simplicity of literary forms of antiquity to details of P, from liberal to intolerance place of worship and who can be priest and Hebrew regulations.)

Change in duration of detailed P account resulting in increase in time durations to one solar year was for a chronological purpose taken now as a suggestion of influence of a nature-myth of annual changes. Use of phrases such as "Windows of heaven" is due to Enochian influence (portals of heaven in Book of Enoch). Before this, rain is mentioned in the creation account but instead of rain coming from windows of heaven, it says a mist rose and watered the whole face of ground. For explanation of fountains of deep, we find similar terms used in Book of Enoch in phrases such as 'waters of deep' and 'mouth of deep' where all the rivers empty their waters. It is pertinent to note that fountains of deep i.e. springs are not mentioned anywhere in any of the Mesopotamian stories. **It seems that these terms have come from the original story.**

4. One composite story from two stories of J and P is made by Redactor after return from exile, to serve a larger community consisting of groups that followed separate codes previously. It is obvious that identical details were deleted but details that are different have not been changed except perhaps attempts have been made to conform the two by addition of some phrases. It was important to relate dates of events that had taken place so that there is hope for events prophesied to take place in near future according to Apocalypse. Number of pairs of animals in both codes is a glaring example of differences not changed. This results in preservation of some details that can be helpful as hints in finding the original shape before the different version.

Sons were important for both J and P. In Genesis story there is no mention of craftsmen. It is not clear whether Noah's wife; sons and their wives helped Noah or they knew any of the trades required for building a boat. In the Biblical story size of the boat is very big requiring more craftsmen but they are not included in inmates. There is no mention of any other humans to help in building of boat as there would be no justification to let them be drowned. Followers were deliberately omitted as it would have complicated the table of nations. Noah's role as a herald of righteousness was also ignored for the same reason. It is like "other sons and daughters" used in genealogies i.e. there were other but they were not important. We do not find any hint of their existence in the form of any exchanges with first-borns till flood after which they are not to be mentioned as they did not survive.

It ought to be a small boat as the time available for making boat was only seven days. Purpose of building of boat in Genesis story is for survival of only families of Noah and his sons. All other humans are to be blotted out and in the process all air breathing terrestrial life. For preservation of seed of life there is an insistence on including all terrestrial because otherwise a second creation is required to explain presence of a great variety of life after flood. This is the reason for

many glosses, editorial additions, increase in size of boat etc.

Later code therefore ensures, by adding glosses, complete destruction of all life as an indication of wrath of Yahweh and basis for relation between Yahweh, Israel and other nations.

In J story Noah and his sons and their wives were saved because Noah found favor, in P because of righteousness.

Introductions of names of sons by J and P and how they were connected with flood story has been discussed before in detail. Names have no connection with flood story. They are from a pre-flood etiological story. Table of nation is entirely based on relation with Israelites and geographical proximity and they are selected to get a mystical number 72.

Ararat can be the name of a real place, which was altered or changed by R as it was not possible for him to delete it altogether when Mesopotamian counterparts had a location Nisir or Nimush or a variant of some place name. Other names like HWRRT¹⁸⁸, TURARAT, (in Elect of God?) indicate that there can be error in copying by scribes which can be investigated by Hebrew scholars knowing changes in Hebrew alphabets. In J and P there is a possibility of deletion of a place name not suited to their purposes. Due to changing a local flood to a flood which submerged the highest mountain peaks, resting place of boat should be a mountain further north where there are higher mountains.

Of the other Mesopotamian connections: Eden has been shown to be in Syrio-Palestine. Tower of Babel an unnecessary inclusion based on popular etymology of word Babel; Ur of Chaldees an anachronism or an interpretation of a word no longer understood. Mesopotamian stories showing influence of a pre-Sumerian Semitic substratum, Mesopotamian Noah's residence near Dead Sea instead of mytho-geographical Telmun, etc. already dealt with in chapters dealing with respective subjects. This leaves only Ararat to be dealt with and look for it in a Semitic area. This is done in a following chapter.

Noah -the name (shift to a more suitable place)

Noah is first introduced in Gen 5:29 with an explanation: Lamech became father of a son "and

¹⁸⁸ 1qapGen., The Genesis Apocryphon.

Col. ii-vii; miraculous birth of Noah, col. vi-xv contain Noah's first person account of the Flood and of his journeys ; covenant, col. xvi-xvii- division of earth among sons; resting of Ark and planting of vineyard XII ..in the mountains of Ararat (**HWRRT**) planted a vineyard on Mount Luber. Methuselah went to Parwain to speak to Enoch.

called his name Noah, saying, "Out of the ground which the LORD has cursed this one shall bring us relief from our work and from the toil of our hands."

In Midrash Agada on Gen 5:29 P) Noah made life easier by inventing farming implements. Genesis Rabbah, 25:2. Annual flood subsided at Noah's birth. Sefer Hayyashar: Lamech called him Manahem because "This one will bring us relief." From the verb "niham" meaning relief, comfort which is not exactly the same as rest. Connection between name and verb is not etymological but phonetic connection.

Inventions of better farming implements plough, scythe, hoe and other implements for cultivating. Being first tiller of soil, first to plant vineyard i.e. orchards using these implements brings relief.

Due to frequent use of eponymy tendency to find etymology of every name is justified but it is not necessary to invent one. Many examples where explanation of name is given in bible: Joktan because the duration of life of man was shortened in his time. Peleg as earth will be divided in his time.

Only Methuselah called him Noah. Lamech and all others called him Manahem so that his real name is not used for harming him by sorcery. (Legends of Jews)

This seems to be an explanation for different names used for the same person as in Mesopotamian stories.

Names in Mesopotamian stories are Utnapishtim (he who found life), Ziusudra (life of long days) and Atrahasis (exceedingly wise). According to its true etymology, meaning of Noah may be same". It is very likely that the Hebrew name had much the same meaning according to its true etymology." ¹⁸⁹ Noah also lived a long life of 950 years therefore the original meaning of his name may have been equivalent of "long life" and not from verb rest or provide relief.

Arabic names of prophets including Noah seem to have been received from Syriac and Greek (Jonah-Younas) (Hitti) therefore search for an Arabic root for Noah's name is not needed. Arabic then root Nahala meant?)

Noah of J and P: sailor, prophet, viniculturist?

IF J, P and NT are read together, the flood story is story of a person who was saved from flood with his family. He found favor because he was a righteous person. He was a herald of righteousness i.e. prophet and his followers and destroy the people who had rejected and

¹⁸⁹ P.183. The New Catholic Commentary on the Holy Scriptures, Nelson 1969

planned against the prophet and were themselves cruel, wicked.

Before the insertion of flood story Cain's genealogy (J) does not have Noah's name in Lamech's sons. There is no mention of Noah whereas achievements of Lamech's other sons are given. Seth's genealogy provides the connection with Lamech. Noah was introduced in the genealogy of man, a later insertion) just before another innovation, first vineyard in the viniculture story.

We have a Noah who is not Lamech's son, Noah as Lamech's son and a Noah of viniculture story. Noah the central figure of the flood story and Noah of viniculture story has been made Lamech's son. Who was the real Noah then? First tiller of soil in viniculture story; flood story's righteous man or NT's herald of righteousness. Baily has discussed this subject in his book Noah.

There are following possibilities.

1. Is it possible that J had a Seth's genealogy (as remaining fragments of J 5:25-26 indicate) having the name "Noah" in a position parallel to Mesopotamian King-List (which in turn is based on a pre-Sumerian Semitic tradition). We have already shown that Seth's genealogy is derived from Cain's by changing spelling of some names, inserting two names or repeating them in an altered form) and changing order of names.

2. Another possibility discussed by Baily (Author of book Noah):

Noah was a viniculturist who came to Syrio-Palestine and connection with the flood story of Mesopotamia was made there.

"It is possible, that the connection of Noah with the Deluge is not original but was made in Syria-Palestine for a figure who entered the area as gardener.¹⁹⁰" i.e. there was only Noah of Viniculture story, flood story figure was not Noah but had some other name.

"If they were two different persons then meaning of Noah could support the theory that one or the other was the first".

This means that Viniculture story is a pre-flood story modified for its new use and placed after flood story. This changed eponymous ancestors of nations to the individuals of flood story. This is doubtful as connection of etymology of name Noah with invention or introduction of wine is not

¹⁹⁰ I.D.B. ii; 554 p208: Noah, The Person and the Story in History and Tradition: LLOYD R. BAILY. University of South Carolina Press.)

established.

Connection of viniculture story with flood story has been shown to be a forced one. This presents the possibility that the name of father of Shem, Ham and Japeth in original etiological viniculture story was not Noah. It appears that the names of Noah and Canaan have been introduced in Viniculture story to make this connection.

3. Possibility of meaning of Hebrew name Noah according to its true etymology being same as in Mesopotamian stories i.e. one having long life has been discussed earlier in this chapter under 'Name of Noah'. In discussions on Mesopotamian stories it was concluded that these stories have their origin in Syrio-Palestine and our analysis has shown that this theory of nature-myth changed into parable¹⁹¹ is not correct. A world wide flood of year long duration, carrying a phenomenal load on a boat of a given size, resting on a mountain with steep slopes, which remains snow covered, can not be anything but a myth. It is mythical because it tells us of an unbelievable, impossible event which can not take place physically and can not be justified ethically also.(see map Ararat,judi,nisir) Flood story seems real when we remove the additions made with a clear purpose of destruction of all living except Noah, his sons and their families.

It has been shown that original flood story was not of worldwide flood. Therefore name Noah is not from Mesopotamian influence even it means one having long life. Proponents of 'Mesopotamian nature –myth changed into parable' theory would like this to be the case. Noah is regarded by prophet Ezekiel as a type and not a real person.

¹⁹¹ "Old nature-myth is retained -delocalised, stripped of all suggestions of its association with the annual changes of seasons, with touches added to it that make it conform to Hebrew regulations such as distinction between clean and unclean animal. The myth becomes a parable, the force of which is heightened by poetic subscript to the tale- interpretation of rainbow as the symbol of God's covenant with the righteous". "Noah -however we explain the origin of the name- is a type. As such he is regarded by the prophet Ezekiel by the side of Daniel and Job who are likewise merely types and not real personages" Appx Jewish Legends p.363

The development proceeds along independent lines among Hebrews from a certain time on, and under the influence of the teaching of prophets the emphasis comes to be laid on the wickedness of man and the corruption of earth as the cause of catastrophe, and on the righteousness of Noah as the reason for his escape. The story is retained like the creation tale, because of its popularity, but **is completely transformed in the long process which changed a nature-myth into an ethical parable**. It received its final shape well along post-exilic period, and was made the medium of impressing upon the people the underlying principles of Prophetic Judaism.p365
Appx

4. Noah the righteous of flood story was also the planter of vineyard after the flood.

He had different names like so many names of flood hero in Mesopotamian stories. According to legends his name Noah had to be kept secret and therefore he was called Manahem by all to save him from sorcery. Therefore there is a possibility more than one name was in use. A name other than Noah like Manahem, was changed to Noah. His name is not among Lamech's sons as those names in J are eponymous and a biological connection was not necessary. It has been shown that biological connections and ages at the time when they begat their first-borns are part of another scheme of P and R, showing a pious genealogy of patriarchs and timings of important event that took place in their history as well as future events such as advent of Messiah. In the composite text, it was already connected with Lamech in Seth's genealogy of book of generations which was used by both, P and R. Noah and his sons also re-introduced the trades of descendats of other sons of Lamech who perished in Flood after flood in the land where they started life after Flood.

This interpretation is in line with the literary practice of use of eponymy in Semitic literature.

Noah therefore was the most important figure of the period of 950 years. Towards the end of this period the flood and the area devastated by flood was repopulated by survivors of flood.

It rested in Mountains of Armenia in Berosus'; In other account relevant portions are missing.

It rested on mountains of Ararat or mountains of Qardun in Genesis. Highest mountain in the area is the obvious candidate for the place where the boat rested after the flood. any such use of flood story.

Original story:

Following 'original story' is inferred from the analysis done in this and previous chapters:

Original Flood story was about a righteous person and a herald of righteousness and his family. All others were cruel, violent and corrupt people. This man, Noah and his family, and some others who heeded to his exhortation, were also saved with him. He was saved by building a boat under divine instructions and timely information¹⁹² of a flood to be sent to destroy those people. Design, size and other construction detail to match the extent and duration of flood were also revealed. It was a localized, short duration flood which submerged the area in which those who did not listen to him. Flood was due to rain and springs. It was a mountainous country where suitable timber, tools and technology for building boat of this new design was available. The

¹⁹² It is wellknown that even monkeys and birds can be used for predictions of earthquakes.

Whatever the nature of the phenomenon of revelation, it ought to be on a much higher plane than can be verified only by actual happenings after its announcement as has happened in Noah's story

righteous person migrated to a nearby place and made his boat there. He was ridiculed by those very people who did not listen to his warnings, when they saw him making the boat of a new design. He was informed about the coming flood and he took with him his family, few persons who also suffered with him and helped him in making of boat. He took his domesticated animals, pets, food and what was required to re-start life again after flood. When flood came this valley was submerged and boat rested on the highest mountain in that area, Ararat or Judi. Only this group survived. They were promised supremacy over others as long as they remained pious and adhered to the tenets. Period of his law was from Enoch to Abraham about 950 years. Story became liturgical was to be remembered and recited in praise of God and survived.

This and some other traditions of the group and of people among whom they lived, were weaved into a continuous history/story by their leaders/authors to re-assure the group of their special position of a chosen people among nations in the eyes of God and inheritors of a promised land. Flood story took different shapes according to environment in which the people separated from mainstream lived.

It was carried by people migrating to and settling as substratum population in Mesopotamia. In Mesopotamia, a riverine country subject to repeated flooding of rivers, it assumed a mythical form. Versions of oral stories of Semites brought by Hebrews when they migrated from Mesopotamia with Abraham. It was preserved there due to writing on burnt clay tablets. . It was brought back by migration to promised land. Again when Moses remained in Median and married a Medianite woman, daughter of Yattro, he must have learnt their versions of these stories. When they came to promised land after Exodus, they again came in contact with versions of Semitic "original" and Canaanite myths and stories. Once again during exile the stories of Mesopotamia influenced their traditions.

The versions were merged together when they joined again resulting in a new composition such as JEPR showing influence of purposes of authors /editors / redactors. . .

Only proper nouns used are Noah and his sons 'names and name of mountain where Ark rested. We have so far studied names of Noah, and his sons Shem, Ham and Japheth. With the connection with names of sons turning out as a weak connection we are left with only name of Ararat. We now look for these mountains in following chapter.

CHAPTER 21

Where the Ark rested

Hebrew Bible says that "in the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of **Ararat**" [*mountains of Qardun*] in *Peshitta, the Syrian Bible; Targums Aramaic translation of Bible; Onkelos, Neofiti and Pseudo-Jonathan A* and other Jewish and Christian sources].

Targum Jonathan-"on the mountains of Qardun:

This Gordyeon mountains may be same as Omar Gudrun, Pira Magrun of kurds also Mt. Nisir or Nimunish of Epic of Gilgamesh.

In Genesis Apocryphon it is spelled HWRRT. In Commentary on Genesis name of resting place of Ark is mountains of TURARAT (4q252 Dead Sea Scrolls)

This name Qardun is similar to Gudrun of Pir Omer Gudrun of aljazira, considered to be Mt. Nisir of Epic of Gilgamesh. Cudi Dagh a 7000 feet high mountain between Mosil and Diyar Bikr in Kurdistan (some 200 miles south of Agri Dagh), was considered to be this mountain. It was also believed to be the mountain Judi where the Ark rested according to Quran. (See map Ararat,judi,nisir cizre.jpg))

"A rather interesting tradition is that the Christian sect called the Nestorians had a monastery called "The Cloister of the Ark " reportedly built of wood from the ark and it was destroyed by lightning in 766 AD.

*The Ark's landfall was probably in southern Uratu {Iran}*¹⁹³.

Julius Africanus, also writing in the third century, had this location in mind:

...and the Ark settled on the mountains of Ararat, which we know to be in Parthia [Iran]. Another tradition locates the Ark in Persia [modern Iran]. It was said to have landed in the area of Ecbatana [Hamadhan]¹⁹⁴

." Various ancient writings of the Assyrians tell of Assurnasirpal fighting a battle on Mount Nisir (Mount Ararat) which the Lullumi call Kinipa. The Lullumi and Zamua are from the same region. This region is in western Iran in the Zagros Mountains east of the lower Zab River. It is curious that rumors of Lost Tribes of Israel in and around Hamadhan are reported to the present day.¹⁹⁵

¹⁹³ **NIV Study Bible.**

¹⁹⁴ J. Hippolytus, The Extant Works And Fragments of Hippolytus, trans. Rev. S. D. F. Salmond, Section V., on Gen. viii. I.

¹⁹⁵ . Julius Africanus, History of the World (220 CE), Vol. 1-5.

Possibly, rather an explanation is that these Jewish tribes seeing the highest mountain considered them to be mountains of Ararat. The association with Mt. Nisir is however of a recent origin after the discovery of the Mesopotamian flood stories.

In Genesis it is "mountains of Ararat" and not on a mountain peak called "Ararat". An individual mountain is not mentioned but a range. It appears that there was no intention to give the exact spot where the boat rested but the general area where it landed. Ararat is the only name of a geographical place given in Priestly code of flood story.

It is probable that P knowing there were higher mountains further north transferred it to Ararat on the basis of Berosos account. This shifting of location to a higher northern location is suspected by many researchers.

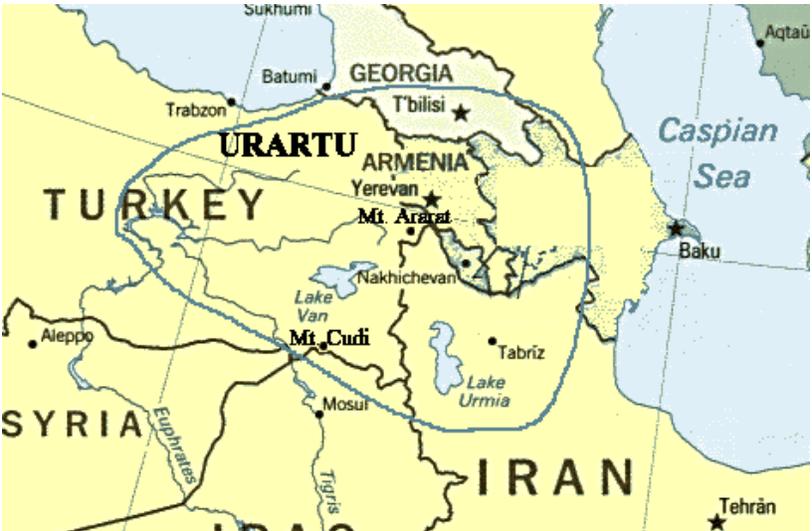
"Budde has also made it probable that **J2** gave a statement as to resting place of Ark, which he placed among the mountains east of Ur Kassidim. P knew that there were higher mountains than these in North and transferred the locality to Ararat (qvQ3?) though it is probable that he had the support of late Babylon tradition c.f. Berosos)" ¹⁹⁶.

" The specification that the ship landed in Armenia impresses one as a later addition, reflecting, perhaps, the identification of the Biblical Ararat with a mountainous district of Armenia. p348 App. Legend of Jews.

Josephus quotes from Berosus' flood account third cent. BC, that some parts of Ark were seen in Armenia and people carry off pieces of bitumen to be used as amulets. Other places mentioned by him are mountains of Baris, and Adiabene.

Urartu: Attempts have been made to find how Mt. Agri Dagh, known as Masis to the locals, came to be associated with the Ararat of flood story. Ararat is considered to be same as Biblical Kingdom of Urartu in north. Only reason for this seems to be the phonetic similarity. Cudi Dagh is also within the boundaries of this kingdom.
See map of Urartu.

¹⁹⁶ Budde Encyclopaedia Biblica 1060:



Baily, the author of Noah is of the opinion that: "Our study thus far has not enabled us to decide whether the authors of the Genesis flood story had a specific site in mind when they referred the "mountains of Ararat". But it has helped to establish the geographical boundaries within which specific site could legitimately be supposed; it has indicated plausibility of a southern location that on the Qardu Gordyene) Mountains as suggested by some ancient translations; and it has given some of the reasons why a specific mountain farther to the north Agri Dagi would later be singled out as the landing place of Noah's ark" ¹⁹⁷.

'No where it is referred as a steep snow covered mountain.....the small plateau covered with perpetual snow of the so-called Great Ararat., 16000 ft high. For this plateau has from all sides of its brink so precipitous a declivity, that the descent would have been impossible to the inhabitants of the Ark' ¹⁹⁸ (See Ararat_Map.jpg)

It should also be rembered that there is no mention of snow in any of the flood stories and also of any difficulties in disembarkaton. Stability of boat box shaped-tebah) on such steep slopes is also to be kept in mind. How men, women and animals could come down such precarious slope is beyond imagination. Just as the animals crossing oceans and deserts etc. in their return journey to their lands without food is incomprehensible.

¹⁹⁷ p59,60,66 Noah)

¹⁹⁸ p237 Commentry on Genesis, Franz Delitzsch)

None of the mountains was known as Ararat¹⁹⁹. Contrary to the widely held opinion that this Ararat is Mt. Agri Dagi, it was never known by locals as Ararat. Armenians called it Masis. Other names mentioned in legends are, Mt. Luber and Baris. It is the the mountain where first vineyard was planted and three cities were built by sons of Noah. The name is similar to Elburz, sacred mountain of Zoroastrians, mythological mountain Hara Haraiti or Hara Berezaiti.

The cover for the book *NOAH: The Person and the Story in History and Tradition* by Lloyd Bailey, and also on page 80 of the same book shows a map with Noah's Ark atop "Mont Ararat" or present-day Kuh-e-Elvand in Iran near the ancient city of Ecbatane.

Only recently attention was diverted to some other sites like –Ahora gorge, Durupinar (Wyatt-Fasold's site). The boat shaped objects turned out to be one of the several geological formations of mudflow trapped in lava.

After extensive investigations in areas around "Ararat" new sites, Dast-e- Kavir in Iran and Black sea are under investigation and will remain in news for some time for purposes of tourism business.

All these references indicate a process of shifting the landing site according to their knowledge of higher mountains in north. This means the original location was in south and its name was being used for higher mountains in north as the flood was changed to a worldwide-flood.

These many names of resting place of Ark indicate that changes have been made or have taken place due to transmission and copying. There were no places treated as sacred mountain where the Ark rested till very late. There were no mountains high enough that if submerged will result in submergence of all land.

It is not probable that P had to change or he altered the name in J because he would not like the name of place in J's territory or verifiable. There is no reason to believe that when P has not changed many portions which contradicted with J, he would change the name of resting place of Ark. Therefore Ararat is either the original place of event or an altered or alternate name. If this proves to be the case, then P did not add Ararat to de-localize the story. Targum says it rested

¹⁹⁹ *The Ark is said to have rested upon the mountains of Ararat, i.e. in the mountainous region of Armenia, the plural showing that the mountain peak known as Ararat (in Turkey) was not referred to. This peak is of volcanic origin and lies outside the general region. It is only in comparatively modern times that the present name (Mount Ararat) has been given to it. (International Standard Bible Encyclopedia)*

between two mountains. From this an inference can be drawn that there can be two names of the mountain where Ark rested (Ararat and Judi?) Only place name similar to Ararat is Arad. In its close proximity is Juttah in Judean Hills. These names are phonetically very near to Ararat of Bible and Judi of Quran. Arad is also similar to "HWRRT" of Dead Sea Scrolls, where Ark rested. They are in the area we have shown to be the possible place of event of Flood..

This is not a strange coincidence because Quran claims to support the Bible even though it says that changes have been made in it.

Someone familiar with Hebrew script can throw some light on the possible changes from Arad, Hwrrt, Turarat) while copying or dictating, besides deliberate change of name so that it can not be verified, or to make it mythical.

In line with other conclusions that the probable place of event was in Syrio-Palestine, we should look for a site there and Arad and Juttah in Judaen Hills are likely candidates.

CHAPTER 22

Physical evidence of Flood

All the evidences, Flood layers found in Mesopotamia and reports of sighting of Ark on Mt. Buyuk Agri Dagi and later other sites in the vicinity, thought to be "Ararat" were on further investigation found to be incorrect.

Archeological evidence of flood in Mesopotamia:

Mesopotamian floods discovered at Ur and other places by Leonard Wooley and other archeologists did not take place at the same time. There is archeological evidence of several floods and not a flood in Mesopotamia. Layer of alluvium i.e. sediments deposited by flowing

water have been found in Ur, KISH, Shuruppak, Nineveh, Uruk, Dari Kazineh, Lagash. Their times show that it was not a single flood Shuruppak, Uruk, Kish --2800 BC, Ur Nineveh 3300 BC. What is the possibility of one of these being Noah's flood? It has been shown that none of these floods covered entire Mesopotamia not even a whole city. Some are sterile deposits, deposited by water e.g. Eridu.) Mostly riverine deposits not as a result of ponding. Deposit found in excavation in small areas of giant mounds could be due to foundation filling?

Evidence of flood found in archeological excavations of Mesopotamia are layers of clay alluvial or aeolins²⁰⁰ at different times not covering sometimes the areas of the same city. This can not be a river borne flood as such layers can be caused only by ponding.

It is however possible that there were catastrophic floods in Syrio-Palestine and Mesopotamia due to wide-spread extra-ordinary weather conditions causing widespread rains. They both found their way into the stories of their areas and influenced each other. In Mesopotamia it was not unusual to have annual flood with occasional superflood according to weather cycle like in Egypt 14 year cycle. Therefore a flood like Biblical flood which is not likely to take place ever again can not be a Mesopotamian flood.

Search for remains of Ark and result:

Another related topic is the search for Ark. This has already been dealt with in opening chapter with a conclusion that the search for Ark has now become longest surviving hoax revived and kept alive by interest of tourism. It is also already partly dealt in chapter on resting place of Ark. Has it survived? It is to be seen that if the Ark has survived and if it is found will it prove the Biblical flood.

Text of the story as it is does not make it credible that it can be found. There is no mention of remains of Ark in Bible. As the search had started before Islam it was because of flood story in Armenian in chronicles of Eusebius which tells us that boat rested on a mountain of Armenia and can be seen there or due to Jewish legends.

The punishment by flood was to be an example 2Peter 2:6 '**made them an example to those who were to be ungodly**') for people in future but due to a misunderstanding Ark was considered to be a sign i.e. example. Possibly perpetuating the praise of Noah and instructions to

²⁰⁰ A great layer of sand deposited by the dreaded *idyah*, a dust storm which occurs in the spring and summer in Mesopotamia, and which may lay down a thick layer of sand particles to form what is known as an "aeolian formation."

sing the story as directed by gods in Mesopotamian story could be the reason for this misunderstanding. Later on the desire to locate a place of religious importance, supported by popular reports could be added reason. "To confirm it we are told that the remainders of the ark were to be seen on the Gordyeon Mountains. Berosus and Abydenus both declare there was such a report in their time, the first observing that several of the inhabitants thereabouts scraped the pitch off the planks as rarity and carried it about them for an amulet; and the latter saying that they used the wood of the vessel against many diseases with wonderful success".

It seems difficult that the boat remained preserved if its location was known to people unless it was preserved in an inaccessible place of disembarkation, to save it from people intending to use its pieces as amulets. According to reports the pitch and wood was used as amulets and treatment of diseases. The surviving of boat therefore seems improbable. There seems to be no point in preserving the boat.

Otherwise wood treated with bitumen can remain preserved for a very long time or if it is hidden or buried somewhere like Dead Sea Scrolls in dry climate.

There are many stories about the search of Ark which continued till recent past. It is now certain that at least there are no such remain of the Ark of the Bible on Ararat, if Mount Agri Dagi is the Ararat. What has been seen is a geological feature looking like a boat not an Ark! . Stories of seeing the Ark are accounts of persons who have not seen it themselves. Stories of those claiming to bring a piece of wood from ark by French Ferdinand Navarro in 1959 and 1969 which turned out to be 1200 to 1400 years old by carbon 14 dating) or seeing it from air while flying over the mountain supposed to be "Ararat" have all been found to be untrue.

Search for world wide Deluge outside Near East has not yielded any results. No physical evidence of Flood or remains of Ark have been found. Why it could not be found? One reason could that they were looking for it in a wrong place.

Any physical evidence must agree with archeological evidence of a culture destroyed by flood, presence of technology for building the boat of the design mentioned in Bible. In case of Biblical flood, evidence of a world-wide flood is to be found. Least that can be done is to prove a possibility of such a flood. In our case we have found that the story has been changed. The proof required is therefore to be according to the original story. Even if some remains of a boat are found somewhere how it can be proved that these are the remains of Noah's Ark. Will it be of the same dimensions and construction as given in Bible?

CHAPTER 23

ORIGIN OF FLOOD STORY

We can now sum up our analysis of the stories and reach to some conclusion on origin of the event.

1. What was the extent of Biblical Flood: As there is no mention of a second creation or saving some pairs of animals from flood, say due to their piety, at least a pair of every such living thing had to be taken on board, to explain their presence after a world-wide flood. What happened to them after flood, especially the pairs from ends of continents, how they went back without food, the carnivorous and those whose food was not available in Near East. Of the seven pairs of clean animals none remained behind nor anywhere between Near East and their habitat. For some of them like animals in islands like Australia it was not possible to cross the oceans. There are

many questions arising from this situation that can never be satisfactorily answered.

Why aquatic animals were not destroyed and why they had not become evil? They also can not survive if salt water and fresh water mixed up. How the food for animals reptiles birds of other continents could be arranged. For carnivorous animals or animals eating other animals extra animals can come along with them but for herbivorous animals like Panda eating bamboo shoots nothing can be done. There can not be same weather rain all over the planet.

All these question arise because of extent of flood, requiring destruction of all mankind by submergence of all mountains under Flood waters and repopulating by Noah's three sons.

This and earlier discussion leads us to conclude that a Flood of the dimensions of Biblical Flood is impossible. At the most it was a local flood in an area which can perhaps be traced from other details available. There is no choice except to agree with the original intention of the story that was later changed to use it to establish superiority of Shem's descendants and interests of authors which required complete decimation of all humans except Noah's three sons and no more sons after flood.

We are therefore not considering a world-wide flood but a neareastern flood.

2. Where was this place then?

Those who took the separate independent story of Flood and placed it in Primeval story, had no idea of the world beyond the geography of table of nations at its maximum and not at all of its vastness and its flora and fauna. J's horizon, his world. It becomes a world wide flood from a local flood caused by rainstorm due to changes made. For the land of people of Noah we need not look any where beyond the land known to author of Yahewist code. What ever the extent of flood, worldwide or not, the scene of this flood "de-localized" by P, was within the land of Bible of Noah's time.

If the text of Bible could be easily altered the internal stresses would have been removed long ago. Some editors did not, "smooth out the internal contradiction" and repetitions and redundancies, out of reverence for the text of the widely circulated components popular with different groups except perhaps identical portions. Luckily this has resulted in preserving the important hints to help locate the area of flood .The land of this so-called "de-localized" flood story of Mesopotamia can be investigated with the help of hints within the text and its parallels.

In order to trace this place let us have a look at the map of the Primeval world, Genesis map.

The land of Bible was expanding from Adam to Noah's time Garden of Eden to Flood and Table of Nations) with spread of mankind and increase in knowledge of geography. Till time of flood it included only Eden and Nod east of Eden, Havila Assyria and Mesopotamia, between Euphrates and Tigris and a city built by Cain named after Enoch. This is the land where advances like domestication of animals, sedentary way of life, cultivation of land, viniculture and wine, orchards, timber from forests, wood working technology and tools e.g. saw for making planks, timber, multi-storied boat making etc. were introduced to the audience of the Genesis stories. It included the land where there were giants (megalith graves?).

Noah definitely did not live outside this land. This land included the only geographical name mentioned in flood story i.e. Ararat in Bible and Judi in Quran. Noah's descendants spread out and lived in countries of table of nations.

This briefly is the Biblical geography of Primeval story.

1. Where the ancestors of Noah lived:

If we try to trace the place where Adam and Eve (ancestors of Noah) lived in Garden of Eden, it ought to be **in the East** of the place where the author of Bible lived i.e. Judah. But if literal meaning of river are taken, there is no such place where from one river is divided in four rivers, two of them well-known Tigris and Euphrates, it is not to be found anywhere. However if we consider that river may also mean a large body of water which connects these four rivers to the river coming out of Garden of Eden²⁰¹ then the place can be anywhere in whole tract of land below the Tigris and Euphrates rivers upto sea in south. One river in this part of land is Jordan. Jordan or Yarden has phonetic similarity with Eden. Jordan valley has trees pleasant to see. To quote from Epic of Gilgamesh "They (Enkidu and Gilgamesh) stood and admired the forest, Gazed and gazed at the high of pines'

There are fruit trees (fig) unlike Edin of Sumer which is desert. Jordan, now emptying in Dead Sea, but previously (Burckhart) in Red Sea²⁰². It was also thought that there is a subterranean connection with sea. (Syria, Hitti).

²⁰¹ Garden of Eden had "every tree that is pleasant to the sight (Cedar?) and good for food', it had fig trees from leaves they made apron (Mediterranean climate) whereas Edin of Sumerian language is an area of open desert, which is far from a garden!.

²⁰² It is possible that in this geologically active area the bottom of valley rose in an upheaval and

Pison, is a body of water comprising Red Sea and Arabian Sea, flowing all around Havilah. Gihon²⁰³ is a body of water comprising Red Sea, Arabian Sea, Indian Ocean Atlantic and Mediterranean connected with each other, flowing around Cush (Ethiopia; Africa?) Abram travelling from Taurus Mountains towards Persian Gulf along Euphrates goes from Gihon towards Pison. The remaining two Tigris and Euphrates are connected with same body of water through Persian Gulf, Indian Ocean and Red Sea. This is then "Mouth of Rivers " and not only where Tigris and Euphrates join and empty in Persian Gulf. It was seen in analysis of Mesopotamian stories that "Mouth of Rivers" where Utnapishtim resided after Flood was the body of water south of Dead Sea. Map Abram's vision)? Thus all the four rivers or bodies of water are connected together. This is supported by the reference about Gihon from Genesis Apocryphon. As for climate fig could grow in this land.

Cherubim²⁰⁴ guarding the Tree of knowledge and good and evil could be the priest of Sacred Tree groves where worshippers used to worship in naked condition around trees as in Canaanite worship practices mentioned in Bible, or David's dance around Ark of Covenant. This old practice

blocked the exit to sea.—but there is no sign of a delta left behind like al-Lisan due to the formatin of Rhombocham that the Dead Sea is. "The bottom of the valley rises appreciably some 70 miles south of Dead Sea at the elevation of Risht el-Hauwar, which is 820 feet above the level of the Mediteranean. It then descends again to el-'Aqabah and the Red Sea about 45 miles farther south".

²⁰³ "And I, Abram, departed to travel about and see the land I began my journey at river Gihon and travelled along the coast of the Sea until I came to the Mountain of the Bull Taurus) Then I travelled from the coast of the Great Salt Sea and journeyed along the Euphrates I journeyed along the Euphrates until I came to Red Sea Persian Gulf) in the east, and I travelled along the coast of the Red Sea until I came to the tongue of the Sea of Reeds modren Red Sea) which flows out from the Red Sea Then I persued my way in the south until I came to the river Gihon, returning, I came to my house in peace and found all things prosperous therel went to dwell at the Oaks of Mamre, which is in Hebron;and I built an altar there,and I sent for Mamre, Ornam and Eshkol, the three Amorite brothers my freinds, and they ate and drank with me.??? DEAD SEA SCROLLS IN ENGLISH GEZA VERMES fourth editionp297

²⁰⁴ Cherubim *krbym*, dual or plural of *krb*, literally the priest) at east of Garden of Eden.

Bible came from Arabia, Kamel Salibi, p174

krbym is similar to Aqrabim scorpion-men of Mesopotamian story of Flood ?

was followed till much later in pre-islamic circumambulation of Kabaa.

Next place mentioned is NOD a country of homelessness²⁰⁵) east of Eden where Cain migrated. Association of Cainites with Kenites also shows that they had not gone far away as Cain is afraid of being killed. Noah lived in the land that was cursed when Cain buried Abel, and Noah was to provide relief as god decided ""I will never again curse the ground because of man"

Genealogies of Cain and Seth have same ancestors and descendants. The two genealogies both ending at Lamech. So they were not far from each other. All these elements are found in Jordan valley. It is therefore likely place where Eden was.

2. Noah's country:

i. Noah's country had timber suitable for boat making. Natural bitumen extrusions for coating inside and outside Ark should be easily available. It was a country of springs. Only place in whole of Near East with all these characteristics in ancient times is around Dead Sea. Olive is also found there. Vineyards can be planted. This country has always been attacked by powers from north and from Egypt for timber which was either taken as tribute or in trading for temples, palaces and later for boats.

If the mountain now considered to be Ararat was submerged, there is not enough water from all sources to cover it including water in glaciers and clouds. This mountain on which the Ark rested can only be in a depression!

ii. The area should have a history of technology of boatmaking. Phoenicians, the first maritime nation of the world who later made bi-remes and tri-remes belonged to this region and according to Herodotus traced their origin to Edom, south of Dead Sea. So this area can claim to be the area where boat similar in design to that given in Bible was first made.

iii. In Epic of Gilgamesh Utnapishtim is informed by Ea of coming flood, instruction for making boat including its size are given. His family Seed of all living things is to be taken aboard, use of bitumen, dividing in compartments, storm lasting seven days boat resting on a mountain, sending birds (dove, raven) to find condition, offering sacrifice after disembarking, god smelling the sweet savor is pleased and he is made to reside in a far-off place. We have already shown that place of Utnapishtim's residence also is in vicinity of Dead Sea. Such association of birds and land to find

²⁰⁵ North Arabia east of Jordan,

if land has appeared is known to sea-faring people.

iv. Once again after Flood Noah's descendants migrated from east to Shinar, which means they were living west of Shinar after flood, where Semitic speaking people lived "Ararat" should therefore be in the land where they lived before this migration and not beyond Shinar.

Many cities in Shinar and Assyria and King Nimrod (relation of kingship and cities? Mesopotamian influence) are mentioned but Cush, father of Nimrod does not fit here as later Cush is in Africa with other sons of Ham, Egypt etc. in table of Nations and not in the land where sons of Japheth lived. Ur of Chaldees, Ur III was already a mound when Abram which became movement of a people as change of name to Abraham suggests) migrated. The connection with Ur is therefore a later addition. Abraham migrated from Western Mesopotamia where he sent Jacob to marry in his people. Therefore Nimrod had also moved towards the same place, western Mesopotamia from Babel. Abraham therefore moved from Haran after he was saved from fire of kiln and not from Ur.

3. Where did Noah's sons and their descendants lived: The area on the surface of earth affected was according to their perception can be guessed from distribution of land in table of nations. Land was divided between sons Shem, Ham and Japheth.

Following lands were provisionally allotted to Canaan.

"Thus were divided one hundred and four lands and ninety-nine islands among seventy-two nations...."The land appointed as inheritance of the twelve sons of Jacob was provisionally granted to Canaan, Zidon, Heth, the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zamarites, and the Hamathites.²⁰⁶ Meeting point of the three groups is also in Syrio-Palestine.

4. Migration to Shinar from east: The story of migration to Shinar from a place to its east and building of Tower of Babel was introduced to connect them with Mesopotamia because of Abraham's migration from Ur. This is another example of biblical use of popular etiological stories.

Noah's country: After the flood Noah and his family were near "mountains of Ararat". Then "men" migrated to Shinar from "east". This East was where Noah planted his vineyard. Bible uses

²⁰⁶ . P.173 Jewish Legends. Also map of Gen 10 Oxford Atlas of Bible.

phrases -"in the east", 'country of the east ', 'people of east' "Jacob went on his journey and came to the land of the people of East" where he met Rachel and married her.

Noah disembarked near Ararat. Where did Noah plant vineyard and from where generations of sons of Noah spread on earth? Writing down the names of nations on a map shows that meeting point of their boundaries is in Palestine. According to story of Tower of Babel, they migrated to a plain in Shinar from East. This means they did not live there before Flood. Therefore Noah lived in East even after Flood as Shinar is not in west of Ararat.

It seems that this is story of a catastrophic historical event in Near East which is the ancestor of these stories. It was used originally as a parable for didactic (moral) purpose. It later gave rise to several popular versions, which were used for story telling, for literary and liturgical purposes, incorporated in epics etc. It was incorporated in already existing nature-myths of annual changes in Mesopotamia along with the recollection of a super-flood and in Syrio-Palestine. Some of the versions popular with Hebrews formed part of religious, Books of Abraham and Moses(the Genesis stories). They were collected and composed and changed in stages according to their needs and was used to establish supremacy of Semitic people over nations, descendants of other sons, Ham and Japheth,) with the help of aetiological story of viniculture, drunkenness of Noah, curse and covenant.

CHAPTER 24

Origin and historicity

The historical development of text has been traced as a composition of sources known as Yahewistic J-code) , Priestly P-Code) and Redactor, each of them had a purpose in collecting, combining, editing, adding and deleting in response to the needs of his times and audience. The composite nature and signs of additions, alterations and omissions are evident and already discussed in a previous chapter.

The purpose of those who handled the text has also been examined. The text itself is evidence of efforts made to ensure complete destruction of life on face of earth to suit the purpose for which the story and following viniculture story has been used. Genealogies have been discussed and it is shown that they can not be used for dating of flood. Chart shows that in case of Enoch, Noah, Eber and date of flood there were some difficulties due to some traditions. It is clear that the year of flood is already decided and except Noah's family his three sons, no one is to survive. Noah also should not have any more children after Flood, The story has been used for this purpose by J and P both. In addition they have to take care of the interest of their groups. This is clearly the

main theme of the Primeval story. Primeval story is a collection of already widely circulating stories of creation, existence of giants, flood, genealogies arranged in sequence to connect historical period to pre-history and beginning of all things. The text is problematic through out.

After sifting the accretions, changes made to suit the purpose of writers, editors/redactor/s an attempt can be made to locate the scene of event by analyzing the hints in the stories to assess the possibility of such an event having taken place. It is remarkable that obvious contradictions and inconsistencies were not removed. This shows how well known and sacred the text was.

In Mesopotamian story of Atrahasis we find the reason - one of the gods saying "**And let them (Igigi- record your greatness, I shall sing of the flood to all people**".

showing the story was liturgical (prescribed for public worship) use. In the Mesopotamian versions closely related to Biblical we find that the hero alone is given a special status. There is no mention of any sons nor any promise not to bring Flood ever again.

If the origin, the time and place of event, be reached through the hints that can still be found hidden in these variant versions so that its possibility can be checked; attempt can then be made to verify it by physical evidence. The date of flood can be estimated. The location of flood can then be checked from historical information available now about that area and further investigations carried out.

Where was the place of this event: Syrio-Palestine or Mesopotamia? or there was no flood. Syrio-Palestine is a more likely place (in spite of the written literature now found in Mesopotamia) as the whole imagery of stories of earliest times fits in it. Absence of written accounts can be attributed to lack of material like burnt clay tablets which could survive for thousands of years²⁰⁷.

Syrio-Palestine was the land from where the earliest Homo Sapiens, capable of coherent speech and speaking earliest language, peopled the earth. It is near original home of Semites²⁰⁸, from

²⁰⁷ p, 229 Ancient Mesopotamia.

²⁰⁸ "The inference is inescapable, the ancestors of these various people - Babylonian, Assyrian, Chaldeans, Amorites, Aramaeans, Phoenicians, Hebrews, Arabians and Abyssinians - **before they became thus differentiated must have lived at sometime in same place as one people**. Others influenced by the Old Testament traditions maintain that the Mesopotamia provided the first abode, but **...Mesopotamian theory is vitiated by the fact that it assumes passage of people from an agricultural stage of development on the bank of a river to a**

where they used to migrate from earliest times. They took these memories with them as stories wherever they went. This was the land of underground water sources, of sacred tree groves, of fig and olive, grape i.e. Mediterranean climate, of sacred mountainsThese stories were meant to explain creation and natural phenomenon, origin and progress of human beings like speechlanguage, domestication of animals and beginning of cultivation, introduction of ritual burial etc.) and to relate historical events and catastrophes experienced by these people correlated races, one off-springs of others)²⁰⁹. These were remembered and transmitted orally and written down much later when possible. There were additions, alterations, adaptations to the need of their time and places, resulting in many polytheistic versions; These stories became Nature-Myths, etiologies, allegories, epics, legends etcand other literary forms. When these were collected and arranged some anachronisms crept in.

CHAPTER 25

Conclusion

Before the scientific discoveries and theories and archeological finds of last centuries Genesis story and its chronology was the accepted theory of creation and history of this earth among Judeo-Christian and Muslim world. After the discoveries of parallels of Biblical stories of creation, flood and sound scientific theories this was challenged, eroding the theology based on correctness of these stories. Whereas the stories of creation can be allegorical, story of giants on earth as aetiological, genealogies as old traditions about human pre-history adapted to their own purpose; the story of a catastrophe which destroyed all living thing on surface of earth with many parallels can not be treated as a myth changed to parable. The main point of the parable i.e. righteous are saved and corrupt destroyed, is already weakened in OT by God's decision not to repeat it. If this covenant of flood story and blessings and curse of viniculture story are treated as part of agenda of authors, editors, redactors to use the stories for telling Israelites that they have a special place in God's scheme of things, then together with the NT explanation that righteous

**nomadic stagewhich is the reverse of the sociological law in historic times “Histof Arabia
;P.K.Hitti**

²⁰⁹ Quran 3:34-35;57:27

are saved and ungodly destroyed; the story still has to be true to serve its theological purpose.

It can not be true as a story of worldwide flood submerging all mountains on earth and carrying the seed of all terrestrial life destroyed in flood. Even if it were a story of a flood destroying a people warned by a "herald of righteousness", as the original intent of the story seems to be and if there is no physical evidence found as yet, at least possibility of such a flood should not be questionable if one still wants to have faith in it. To early listeners, survival of many versions of the story for thousands of years throughout the Near East was enough for the credibility of story. Now it is not accepted as a true story. After first rejecting the impossible i.e. universal flood, submergence of all mountains, one year duration, size of boat, carrying seed of all living and resting on Mount Agri Dagi, what could be the place of event, its time, for the story to be true.

Biblical geography of Primeval story is not very clear about pre-flood locations like Eden, Nod etc. There is no place which is literally according to the geography of Eden. Nearest could be Jordan (Yarden) valley. Noah also lived in land of forest of trees suitable for timber for boat making, springs, bitumen, olive. It was near Dead Sea that was also known as Bituminous Lake or Lacus Asphaltites). Technology of building multi-storied boats like bi-reme and tri-reme was first used by Phoenicians on the Eastern Mediterranean coast who according to Herodotus came from Edom. Because the birds have their nests on ground, they have been used by sea-faring people as sign of land nearby. Use of birds by Noah and by Mesopotamian Noahs) and details of construction of boat indicate proximity or contact with such people. Short duration of flood, short preparation time, smaller Ark that was constructed by four men and four women in one week. It is unlikely that if there were some artisan who helped Noah in building the Ark were drowned as they were corrupt. Size of the boat was therefore modest.

Flood was due to rain and springs and not a riverine flood. Mountains of "Ararat" where Ark rested should be near the place where Ark was built if the flood was not worldwide. The place was mountainous covered with trees from which timber suitable for building boat could be had. It affected only the land where Noah lived and also the land where he migrated, where his descendants lived. Descendants of Noah before they migrated to Shinar also lived at a place where the boundaries of the territories of sons of Noah met, i.e. Palestine. The Ark's resting place after flood Ararat should be from where the descendants of sons of Noah spread. Flood connection, not springs, is due to influence in exile. Boat can not travel towards Omar Gardun (Nisir) or Agri Dagi (Urtu/Ararat) in a direction opposite to direction of flood waters, from near sea level to several thousand feet height.

Biblical flood story and related biblical texts, as interpreted can not answer the questions arising

from it because it has been changed to serve a purpose other than the original intent of the story. Bible can not prove the possibility of Noachian Flood. We have covered almost all related biblical literature and its parallels except one that claims to verify it.

Before rejecting Biblical flood story and deciding that it was derived from Mesopotamian myths and changed into parable, Quran's claim that it upholds the truth of Books of Abraham and Moses and its story is according to Books and news received by the audience should be examined. Due to prejudice and bias that Quranic version is derived or made up from Biblical it was not considered in understanding the flood story. Unfortunately even Muslims used the distorted biblical literature to interpret it. Muslims have been asked: **"Do not dispute with the followers of the Book except by what is the best, except those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our God and your God is one, and to him do we submit.**(al-ankabut 29:46.) It also says that the original text of Books have been changed. Like we find in NT that Noah was a herald of righteousness. Quran's version is different from Biblical in many details.. According to Quran its version is similar to some other sources preserved in Arabia (have not the news of Noah reached you....). **Instead of treating Biblical story as myth changed to parable which amounts to saying that it was not a physical event, it should be compared with the version which claims to support the Books of Moses.** A study and comparison with all versions including that of Quran, will reveal the original form of the story. The approximately original form and ultimate source or sources can then be analyzed for historicity.

Following chapters will deal with similarities and differences of Quran's version with Biblical and other stories.

Appendix I :

Note on Documentary Hypothesis:

There are recognizable beginnings and endings indicating several short stories and passages e.g. "In the beginning..."; "Thus Heaven and Earth were finished'..."; "When men began to multiply on earth."; "These are the generations of ..."; "These are the descendants of..."

Within these beginnings and endings there are changes in vocabulary and characteristics.

One can notice the following changes without any difficulty.

- i. There are changes in designation of Deity: Yahweh or Elohim; Lord ; Lord God ; God) Also He is either anthropomorphic or abstract.
- ii. Names of places where were the God's regulations received: Sinai in Exodus or Horeb in Deutronomy.
- iii. Human attitude before God: relaxed or anxious or afraid.
- iv. How is God revealed or communicates: In dreams, through angels or only voice is heard
When Yahweh's worship began and where it can be worshipped: Jerusalem only or tabernacle or in many places or every place.

v. Who can serve as priest and lead the worship: Levites²¹⁰, Aaronides or a member of anyone from twelve tribes.

vi. Reckoning of time: as sevenforty and method of referring to months by name or number,

vii. Redundancy and the composite nature of textphrases like 'So he did'

Repetition in same verse and awkward constructions, misplaced portions: Righteous, perfect, walked with Elohim; and all living things, of all, all flesh.

It was not possible for the editors to delete portion which were very well known, except perhaps those which were identical.

Text was found to be composed of sources called J(Yahewistic), P (Preistly),E (Elohistic),D (Deutronomic) and R (Redactor) of distinct charachteristics.

Characteristics of components:

Characteristics of J-source: The component source using Yahweh as designation has an anthropomorphic like humans) god, who repents, is grieved pleased with the smell of sacrifice. God is merciful. God himself closes the door of Ark. This source uses numbers seven, forty. Rain begins after seven days; lasts for forty days Noah sends dove at seven days intervals twice.

J is concerned about Judah. Its style is simple clear vivid, imaginative and dialogues with Yahweh, its vocabulary includes use of Ishmaelites, Canaanites, Sinai, punishment for wickedness and favor of righteous, a god capable of saving the people He favored legitimacy comes from Yaheweh's covenant promiseto Judah its territory, its kingdom,

Characteristics of the P-Source: Unlike anthropomorphic God of J, God of P communicates through angels or dreams or only a voice is heardThe component which has been named Priestly or P-source: is particular about priests and their interests, and cultic matters, dates and figuresGen 7:11-, in the second month, on the seventeenth day of the month; Gen 8:4- and in the seventh month, on the seventeenth day of the month,). Its style is dry, repetitive, monotonous admonishmentsdistance between god and man is increasedcan be approached through priests Communication is through angels, dreams or voicesspecial status of Levites, Aaronides priesthood a compromise between two priestly families,a concern for sedentary life, urban civilization, developed temple cult, agricultural feasts a continuous history of past since creation

²¹⁰ Levites: from the 13th tribe of Levi, the priestly group. They lived in cities with other 12 tribes which had territories allotted to them.

written with regard to future second pact after flood life under new conditions, observance of Sabbath, circumcision, dietary regulations,
.P uses male and female Gen 6:19; "expired" as against died in J
Convent is a characteristic of P Gen 4:15,24;8:21) .

Redactor's contribution:

Redactor's contribution is: collection of sources in one continuous story from Beginning to historical times i.e. their times, with Israelites, in a genealogical frame used to give a chronological order to the Biblical "history"; "adding occasional verses to enhance the transitions and combinations of his sources and to clarify or emphasize points that were especially important to him." The genealogies and ages which were at first considered as Priestly characteristics were recognized as work of a later Redactor who combined JED and P.

Following are some examples of Doublets, Redundant portions, changes made to conform to each other when combined, later additions and differences

Doublets Repetitions:

In the flood story there are repetitions:

reason and declaration of destruction. Gen 6:5-8J, Gen 6:11-13P

covering of mountain Gen 7:19 and 20,

(did all that Lord god) commanded. 7:5J and 6:22P

command to enter the Ark. Gen 7:1-6J and Gen 6:18-22P

entry of Noah and family in Ark :Gen 7:7J , Gen 7:13-16P

rising of waters submerging of mountains, floating of Ark. Gen 7:18 and 23J , Gen 7:17;19:20-22

Declaration of resolve not to bring flood again. Gen. 8:21-22J ; Gen. 9:8-11P

This repetition continues after Flood story.

There are two stories of covenant between God and Abraham; naming of Isaac; Sarah as sister; Jacob's journey to Mesopotamia for marriage; revelation to Jacob; Change of Jacob's name to Israel; Moses at waters of Maribah; Ten Commandments in Exodus and again in Deutonomy.

Redundancy

In vs6:9 "These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God, " shows that P itself is a combination. Another example is Gen 6:18-22, All living things, of all, all flesh),
verses 7:21 And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man;) and 22 everything on the dry land.

vs7:22 'all that had breath of life in nostrils' and all on land 'in same vs show redundancy.

vs21 'that creepeth on..all mankind' is also redundant clause.

'So he did' Gen 6:22 is also redundant.

Gen 9:11b and never again shall there be a flood to destroy the earth." shows redundancy.

Changes:

Gen 7:8-9 added to conform to P by using two of each or in pairs because J has seven pairs of clean. Also use of "male and female" being a characteristic of P check, vs7: 8-9 did not belong to J originally or as there is already an entrance in P at 14-15, this is another version inserted here by a redactor. Some Addition is to correspond to the Mesopotamian version such as "Yahweh closed it for him" Gen 7:16) transferred from after vs7 in J due to combining. Changes by Redactor in J to conform to P and provide text where there is a jerk.

From 7:23....were blotted out from earth "added to make it to conform to Gen 6:7.

In J only sons are mentioned whereas in P the names are given. First introduced in 6:9-10, and in vs7:13 to conform to it.

Differences:

Number of pairs of animals:

J says there were seven pairs of clean and one pair of unclean animals on Ark. According to P there was one pair of each kind of animal.

Duration of Flood:

Duration of flood in P-source is 12 months (lunar) and 10 days which make 365 days, i.e. solar year. In J it is forty days and forty nights. In vs4 its duration is predicted and in vs12 actual period is given.

Birds sent out :

In J Noah sends out dove three time at seven days intervals. In P sending out a raven is a later addition to correspond to Mesopotamian story.(Gen8:7).

Addition:

J uses man and woman wife) and P uses male and female. In Gen. 7:3J, it seems to be added later to conform to P

Gen 6:11-13P later additions to include all living things like in Gen 6:7

Use of every bird leaves out every winged thing e.g. butterflies etc.

14: 'and every bird according to its kind, every bird of every sort'.

.vs16 is a repetition of vs 15.

Gen 7:17, first part, added to link with the following portion is taken from J.

In vs8:19 repetition of creeping and awkward construction may be a later insertion.

Historical background of sources:

Map here of Palestine, Syria, Near East showing names of places. A table of Davidide and Israelite kings.)

Dates of sources can be estimated from several indicators besides its characteristic vocabularye.gneeds of the audience at that time in history, warnings and predictions, happenings, theology. Historical background of the text is therefore an important factor.

Around 1200 BC, Israelites were living in Palestine in tribes with people of various background e.g. Canaanites, Hittites, Amorites, Philistines, Phoenicians²¹¹ etc. who spoke Western Semitic languages. They had traditions of their history, of patriarchs from Mesopotamia stories of Egypt where Joseph rose to power, Exodus, deliverance from Pharaoh led by Moses, wanderings in Sinai, entry into Promised Land.

After Moses and Aaron, their affairs were managed by prophets, judges and priests. Age of judges came to an end and monarchy began when due to the need to unite against dangers of Philistines domination, Samuel judge in Siloh anointed Saul as king. Saul massacred priests of Siloh, due to their interference and supporting David. Saul died in a battle with Philistines. David became king of Judah. His son Ishbaal who ruled in north was assassinated and David king of Judah became king of north also. His chief priests were Abiathar of Shiloh, a Mushite in north and Zadok, an Aaronide in Hebron. David captured Jerusalem and made it his capitol. David included Edom, Moab, Ammon east of Dead Sea and Syria Phoenician king Hiram of Tyre and ruled from Euphrates to Al-Arish. His son Absalom rebelled against his father and was killed by David's army. After David's death Solomon son of David's favorite queen Bathsheba,, supported by Zadok and prophet Nathan became king. Another son Adonijah was supported by priest Abiathar and general Joab. Adonijah and Joab were executed by Solomon and Abiathar was banished to Anathoth outside Jerusalem. Solomon completed the construction of Temple with the help of highly skilled technicians sent by King Hiram of Tyre preparations for which were started by David, with the help of highly skilled technicians sent by King Hiram of Tyre. The Ark containing Ten Commandments, which was previously kept in Tabernacle in Shiloh was now placed there in inner portion of Temple, Holy of Holies. He also built palace stables for his army's horses, copper mining projects south of Dead Sea and ships in port of Ezion Geber (Elat) He used trade winds and sea currents for navigation in trade with Ophir, which was located somewhere on shipping lanes.The technology and technicians for these were provided by Phoenician king of Tyre Hiram. Solomon himself understood the "Tyrian technology". There was

²¹¹ and Perizzites Hivites, Gergashites, Jebusites

discontent in north against his policies of forced labor "missim". After Solomon's death north seceded due to continuation of Solomon's policy of "missim" by his son king Rehoboam. Judah was ruled by Rehoboam and Israel in north by Jeroboam.

During this period of two kingdoms of Israel and Judah, two collections of Israel's traditions took shape. As every biblical story reflects something that matters to its author, each version was intimately associated with the life of the community from which it came __ Their primeval stories as well could easily be from a common source before them. These two versions developed separately in the kingdoms of Judah and Israel

Two writers fashioned two versions of their people's story, J and E, one from Israel by an advocate of the Priestly family of Siloh and possibly descendant of Moses, and other from Judah by an advocate of the Davidic royal house. "J" took shape in Judah with Jerusalem as capital (848-722?) and "E" in Israel, whose capital was Shechem (922-722?) . In Judah, Priests were Levites and name of deity was Yahweh.

In Israel, it was Elohim, which was name of god of Canaanites among whom they lived. In Israel there were centers of worship in Dan and Beth-El with golden calves of El. El and his calves were equivalent of Yahweh but their priests were not Levites. Moab separated from Israel and Edom rebelled from Judah in Jehoram's reign (848-842) Syria and Phoenicia had already become independent in Solomon's times and Judah and Israel were now small states.

In 722 BC Assyrians attacked Israel exiled the 10 tribes the "lost tribes of Israel". Refugees from Israel brought with them E. It is in this context of the fall of Israelite kingdom and reunion of the divided peoples that we find someone uniting the two versions, forging a single story (JE), that might serve the united community.

J and E were separate before Israel was destroyed by Assyrians. E was combined with J into what is called JE for the people of Judah and those who came from north. Biblical community had too great a respect for the written word to ignore a received document that bore the stamp of antiquity and hence authenticity. "Therefore in the process of combining identical portions were deleted but tensions were not always removed. Additions were made to conform to each other as well as with stories current in people they lived with e.g. Canaanites and Mesopotamian stories etc.

JE is concerned about ascendancy of Judah ancestors of J people, Levi, Reuben, Edom/Essau, Temple and its theology of anthropomorphic god.

After the fall of Judah in 722 same author (Jeremiah?) completed the Deuteronomy (Dtr2). Dtr2

was written after exile. Again in his son and grandson's times for 22yrs²¹², they were vassals of Egypt or Babylon; Josiah's son Zedekiah was placed by Nebuchadnezzar on throne. He rebelled against Assyrians During exile in Babylon; they were ruled by nominated governors. They assassinated the Assyrian nominated Jewish governor, Gedaliah.

King Zedekiah was blinded and taken in chains to Babylon by Nebuchadnezzar Zedekiah's sons were killed.

King Hezekiah's times (715-687 BC), was a time of many religious reforms and literary activities.

"Similarly, I believe that we find the historical context of the Priestly work (P) in the age of King Hezekiah. It was an age in which priestly divisions of status were established, with the Aaronid priesthood of Jerusalem enjoying a favored position. The Priestly work was that alternative to the JE work which reflected a different, often a hostile view of God, of history, and particularly of their ancestor Aaron.

P diminishes Moses, Joseph, angels, dreams, prophets, anthropomorphism," as they had no experience of divine revelation they diminished other's". Number of parallels with JE (as many as 22) suggest P was written as an alternate to JE by some one who knew the JE. He was familiar with the Priestly practices of Jerusalem. He was probably an Aaronide priest from Israel concerned about legitimacy and authority of priests of his group and their ancestor Aaron as against Moses and Levites, he is concerned with Israel, Joseph, Ephraim, Joshua, Tent of Meeting tribes of north, sacrifices no center, no tabernacle, develops a concept of god. Changes such as who can be a priest and where is the place of worship indicate to which component a portion belongs. Also prophetic books of Isaiah, Micah, Hosea and, Proverbs were written. There was Centralized temple, High places were eliminated, Nahustan the bronze serpent was is broken.

In the reign of Hezekiah in 701BC, Assyrian king Sennacherib attacked Judah and captured many fortified cities, took people and animals as spoils according to Sennacherib Prism found from excavations in Nineveh.

Hezekiah's son Manessah, grandson Amon reintroduced high places and pagan worship.

Amon's son King Josiah became king when he was three years of age. He cleaned the Temple, opposed Assyrians and Egyptians. In 609 B.C, his 8th year Torah, (Dtr1, Jeremiah?) is found in Temple by priest Hilkiyah. Their opponents for the Priestly status the Shilonite Priesthood

²¹² Jehoahaz-3months; Jehoikim 11yrs; Jehoiachin 3 months; Josiah's son Zedekiah 11 years)

(possibly Mushite) in turn found their moment in the age of King Josiah. It was an age in which the law code which they had preserved was royally endorsed as the book of the Torah (D). P reflects age of Hezekiah as D (Deuteronomy) reflects age of Josiah. An advocate of that priesthood Jeremiah or possibly Baroch fashioned a history that flowed from Moses and that law code to the writer's own historical moment (Dtr1). Six books- Joshua, Judges, Samuels I and II, Kings I and II belong to this period.

Josiah is killed at age of forty at Magiddo in war with Egyptians. The death of Josiah and the fall of the kingdom moved the author to produce a new edition of the history taking the new catastrophe historical circumstances into account. Dtr1 which covered history from Moses to Josiah, needed rewriting after fall of Jerusalem.

Jerusalem was captured and burned by Nebuchadnezzar in 587 BC Judah fell and with it Temple was destroyed. Torah is also burnt. Population was taken as captive to Babylon and some fled to Egypt. J and E were combined into JE and Dtr1 written during the period from fall of Israel in 722 to fall of Jerusalem in 587 BC.

In 538 Persian Cyrus allowed them to go back to Jerusalem and build their Temple, 80 years after exiles are freed, Ezra returns from Babylon with Torah (JED and P with redaction R) in 458 BC. After a long process of transmission, the process of Canonization started culminating in translations, revisions of texts in Hebrew, Aramaic, Greek, Latin, English which we now have.

The joining of these parts into a continuous story, "the first Bible," is also to be found in the historical context, reflecting the life of a community returning from exile looking forward to rebuilding their country and their place and mode of worship. It was an age when all of the parts had become too well known to ignore. The scribe who was responsible for this redaction R) whom I identify as Ezra was an advocate of the Aaronid priests who rose to the leadership in this age. He was responsive to their concerns and to the situation of his people generally in that moment. He preserved their valued works in a form that could be accepted for millennia and that could be the context in which other sacred texts would be understood.

These sources were combined by a redactor (his contribution is designated as R) most probably Ezra (or someone close to him), combined JED with P by inserting genealogies from Book of Generations at appropriate chronological positions between JE and P. He wrote history using separate priestly documents of "Book of generation, P's narrative of plagues and journeys of children of Israel" as framework to arrange separate stories in a chronological order. He added few verses to explain, to emphasize points of his interest and for smooth transition between

sources combined. In addition to written material he may have used orally transmitted material also.

This was the period in which Biblical literature took its shape from its component sources.

The Bible thus is "a synthesis of history and literature, some times in harmonysome times in tensionbut utterly inseparable."

Who wrote the Bible" p241, Richard Freidman 1987,

Appendix II

Separated codes:

J-CODE : YAHEWISTIC-CODE)

Creation II 2:4b-25 :

4b In the day that the LORD God made the earth and the heavens,

5 when no plant of the field was yet in the earth and no herb of the field had yet sprung up--for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground;

6 but a mist went up from the earth and watered the whole face of the ground--

7 then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

8 And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed.

9 And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10 A river flowed out of Eden to water the garden, and there it divided and became four rivers.

11 The name of the first is Pishon; it is the one which flows around the whole land of Havilah, where there is gold;

12 and the gold of that land is good; bdellium and onyx stone are there.

13 The name of the second river is Gihon; it is the one which flows around the whole land of Cush.

14 And the name of the third river is Tigris, which flows east of Assyria And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the garden of Eden to till it and keep it.

16 And the LORD God commanded the man, saying, "You may freely eat of every tree of the garden;

17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die."

18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."

19 So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

20 The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him.

21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh;

22 and the rib which the LORD God had taken from the man he made into a woman and brought her to the man.

23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man."

24 Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.

25 And the man and his wife were both naked, and were not ashamed.

Disobedience and expulsion from Garden of Eden 3:1-24 :

GEN 3:1 Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, "Did God say, 'You shall not eat of any tree of the garden'?"

2 And the woman said to the serpent, "We may eat of the fruit of the trees of the garden;

3 but God said, 'You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.'"

4 But the serpent said to the woman, "You will not die.

5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6 So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate.

7 Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9 But the LORD God called to the man, and said to him, "Where are you?"

10 And he said, "I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself."

11 He said, "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?"

12 The man said, "The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate."

13 Then the LORD God said to the woman, "What is this that you have done?" The woman said, "The serpent beguiled me, and I ate."

14 The LORD God said to the serpent, "Because you have done this, cursed are you above all cattle, and above all wild animals; upon your belly you shall go, and dust you shall eat all the days of your life.

15 I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."

16 To the woman he said, "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you."

17 And to Adam he said, "Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in toil you shall eat of it all the days of your life;

18 thorns and thistles it shall bring forth to you; and you shall eat the plants of the field.

19 In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."

20 The man called his wife's name Eve, because she was the mother of all living.

21 And the LORD God made for Adam and for his wife garments of skins, and clothed them.

22 Then the LORD God said, "Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever"--

23 therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.

24 He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.

Abel and Cain 4:1-16 :

GEN 4:1 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten a man with the help of the LORD."

2 And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a tiller of the ground.

3 In the course of time Cain brought to the LORD an offering of the fruit of the ground,

4 and Abel brought of the firstlings of his flock and of their fat portions.

And the LORD had regard for Abel and his offering,

5 but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell.

6 The LORD said to Cain, "Why are you angry, and why has your countenance fallen?"

7 If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it."

8 Cain said to Abel his brother, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him.

9 Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?"

10 And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground.

11 And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

12 When you till the ground, it shall no longer yield to you its strength; you shall be a fugitive and a wanderer on the earth."

13 Cain said to the LORD, "My punishment is greater than I can bear.

14 Behold, thou hast driven me this day away from the ground; and from thy face I shall be hidden; and I shall be a fugitive and a wanderer on the earth, and whoever finds me will slay me."

15 Then the LORD said to him, "Not so! If any one slays Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who came upon him should kill him.

16 Then Cain went away from the presence of the LORD, and dwelt in the land of Nod, east of Eden.

Cian's Geneology Gen 4:17-24 :

17 Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch.

18 To Enoch was born Irad; and Irad was the father of Mehujael, and Mehujael the father of Methushael, and Methushael the father of Lamech.

19 And Lamech took two wives; the name of the one was Adah, and the name of the other Zillah.

20 Adah bore Jabal; he was the father of those who dwell in tents and have cattle

21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

22 Zillah bore Tubalcain; he was the forger of all instruments of bronze and iron. The sister of Tubalcain was Naamah.

23 Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, hearken to what I say: I have slain a man for wounding me, a young man for striking me.

24 If Cain is avenged sevenfold, truly Lamech seventy-sevenfold."

Fragments of Seth's genealogy 4:25-26,29:

25 And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed for me another child instead of Abel, for Cain slew him."

26 To Seth also a son was born, and he called his name Enosh. At that time men began to call upon the name of the LORD.

5:29 and called his name Noah, saying, "Out of the ground which the LORD has cursed this one shall bring us relief from our work and from the toil of our hands."

Gaints,sons of God and daughters of men 6:1-4:

GEN 6:1 When men began to multiply on the face of the ground, and daughters were born to them,

2 the sons of God saw that the daughters of men were fair; and they took to

wife such of them as they chose.

3 Then the LORD said, "My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years."

4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown.

Flood

6:5-8;7:1-5, 7, 10, 12, 16b-20, 22-23, 8:2a-3a, 6, 8-12, 13a,20-22,

GENESIS;6 5 The LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually

6 And the LORD was sorry that he had made man on the earth, and it grieved him to his heart.

And Yahweh regretted that he had made humans in the earth and he was grieved to his heart.

7 So the LORD said, "I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them."

8 But Noah found favor in the eyes of the LORD.

GENESIS 7:

1 Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation.

2 Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate;

3and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of all the earth.

4For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground."

5 And Noah did all that the LORD had commanded him.

7And Noah and his sons and his wife and his sons' wives with him went into the

ark, to escape the waters of the flood.

10 And after seven days the waters of the flood came upon the earth.

12 And rain fell upon the earth forty days and forty nights.

16b and the LORD shut him in.

17 The flood continued forty days upon the earth; and the waters increased, and bore up the ark, and it rose high above the earth.

18 The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters.

19 And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered;

20 the waters prevailed above the mountains, covering them fifteen cubits deep.

22 everything on the dry land in whose nostrils was the breath of life died.

23 He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark.

8:1 But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided;

2b the rain from the heavens was restrained,

3a and the waters receded from the earth continually

6 And it was at the end of forty days, and Noah opened the window of the ark which he had made.

8 Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground;

9 but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put forth his hand and took her and brought her into the ark with him.

10 He waited another seven days, and again he sent forth the dove out of the ark;

And he waited seven more days, and he again sent out a dove from the ark.

11 and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth.

And the dove came to him at evening time, and here was an olive sheave torn off in its mouth, and Noah knew that the waters had eased from the earth.

12 Then he waited another seven days, and sent forth the dove; and she did not return to him any more.

13b and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry

20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

21 And when the LORD smelled the pleasing odor, the LORD said in his heart, "I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth; neither will I ever again destroy every living creature as I have done.

22 While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

Viniculture story and Noah's drunkenness 9:18-27

18 The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan.

19 These three were the sons of Noah; and from these the whole earth was peopled.

20 Noah was the first tiller of the soil. He planted a vineyard;

21 and he drank of the wine, and became drunk, and lay uncovered in his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

23 Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness.

24 When Noah awoke from his wine and knew what his youngest son had done to him,

25 he said, "Cursed be Canaan; a slave of slaves shall he be to his brothers."

26 He also said, "Blessed by the LORD my God be Shem; and let Canaan be his slave."

27 God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his slave."

Generations of Noah (Table of Nations) 10:8-19, 21, 24-30,

8 Cush became the father of Nimrod; he was the first on earth to be a mighty man.

9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD."

10 The beginning of his kingdom was Babel, Erech, and Accad, all of them in the land of Shinar.

11 From that land he went into Assyria, and built Nineveh, Rehobothir, Calah, and

12 Resen between Nineveh and Calah; that is the great city.

13 Egypt became the father of Ludim, Anamim, Lehabim, Naphtuhim,

14 Pathrusim, Casluhim whence came the Philistines) , and Caphtorim.

15 Canaan became the father of Sidon his first-born, and Heth,

16 and the Jebusites, the Amorites, the Girgashites,

17 the Hivites, the Arkites, the Sinites,

18 the Arvadites, the Zemarites, and the Hamathites. Afterward the families of the Canaanites spread abroad.

19 And the territory of the Canaanites extended from Sidon, in the direction of Gerar, as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.

21 To Shem also, the father of all the children of Eber, the elder brother of Japheth, children were born.

24 Arpachshad became the father of Shelah; and Shelah became the father of Eber.

25 To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.

26 Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah,

27 Hadoram, Uzal, Diklah,

28 Obal, Abimael, Sheba,

29 Ophir, Havilah, and Jobab; all these were the sons of Joktan.

30 The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east.

Babel and languages 11:1-9

GEN 11:1 Now the whole earth had one language and few words.

2 And as men migrated from the east, they found a plain in the land of Shinar and settled there.

3 And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar.

4 Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth."

5 And the LORD came down to see the city and the tower, which the sons of men had built.

6 And the LORD said, "Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them.

7 Come, let us go down, and there confuse their language, that they may not understand one another's speech."

8 So the LORD scattered them abroad from there over the face of all the earth, and they left off building the city.

9 Therefore its name was called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Migration of Abraham 12:1-4a

GEN 12:1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.

2 And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing.

3 I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves."

4a So Abram went, as the LORD had told him; and Lot went with him.....

Preistly code:

Creation I : 1:1-2:3;

FLOOD:

6:9-22, *Noah's age at flood-7:6R* , 7:8-9 ; 7:11; 7:13-16a; 7:21; 7:24-8:2a; 8:3b-5; 8:7; 8:13a; 8:14-19; 9:1-17; *Noah' age after flood 9:28-29 R*) , 10:20-; 10:22-23; 10:31-32; Terah's generation 11:27b-31;2:4b-5.

Creation- I 1:1-2:3

GEN 1:1 In the beginning God created the heavens and the earth.

2 The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

3 And God said, "Let there be light"; and there was light.

4 And God saw that the light was good; and God separated the light from the darkness.

5 God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

6 And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters."

7 And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so.

8 And God called the firmament Heaven. And there was evening and there was morning, a second day.

9 And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so.

10 God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

11 And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so.

12 The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

13 And there was evening and there was morning, a third day.

14 And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years,

15 and let them be lights in the firmament of the heavens to give light upon the earth." And it was so.

16 And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

17 And God set them in the firmament of the heavens to give light upon the earth,

18 to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.

19 And there was evening and there was morning, a fourth day.

20 And God said, "Let the waters bring forth swarms of living creatures, and

let birds fly above the earth across the firmament of the heavens."

21 So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

22 And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth."

23 And there was evening and there was morning, a fifth day.

24 And God said, "Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds." And it was so.

25 And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

26 Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

27 So God created man in his own image, in the image of God he created him; male and female he created them.

28 And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

29 And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food.

30 And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so.

31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

GEN 2:1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done.

3 So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

Flood 6:9-22,

Generations of Noah:

9 These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God.

10 And Noah had three sons, Shem, Ham, and Japheth.

Flood:

11 Now the earth was corrupt in God's sight, and the earth was filled with violence.

12 And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth

13 And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth.

14 Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch.

15 This is how you are to make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits

16 Make a roof for the ark, and finish it to a cubit above; and set the door of the ark in its side; make it with lower, second, and third decks.

17 For behold, I will bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die.

18 But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you

19 And of every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female.

20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every sort shall come in to you, to keep them alive.

21 Also take with you every sort of food that is eaten, and store it up; and it shall serve as food for you and for them

22 Noah did this; he did all that God commanded him

7:8-9,

8 Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground,

9 two and two, male and female, went into the ark with Noah, as God had commanded Noah.

7: 11,

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth and the windows of the heavens were opened.

13-16a,

13 On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark,

14 they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort.

15 They went into the ark with Noah, two and two of all flesh in which there was the breath of life.

16a And they that entered, male and female of all flesh, went in as God had commanded him.

21 And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man;

7:24;

GEN 7:24 And the waters prevailed upon the earth a hundred and fifty days.

8:2a

2a the fountains of the deep and the windows of the heavens were closed,

3b-5,

3b At the end of a hundred and fifty days the waters had abated;

4 and in the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of Ararat.

[mountains of Qardun) in Peshitta, the Syrian Bible; Targums Aramaic translation of Bible; Onkelos, Neofiti and Pseudo-Jonathan A]

5 And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.

8: 7,

7 and sent forth a raven; and it went to and fro until the waters were dried up from the earth

13a;

13a In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth;

14-19;

14 In the second month, on the twenty-seventh day of the month, the earth was dry.

15 Then God said to Noah,

16 "Go forth from the ark, you and your wife, and your sons and your sons' wives with you.

17 Bring forth with you every living thing that is with you of all flesh--birds and animals and every creeping thing that creeps on the earth--that they may breed abundantly on the earth, and be fruitful and multiply upon the earth.

18 So Noah went forth, and his sons and his wife and his sons' wives with him.

19 And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark.

Blessing and covenant 9:1-17,

GEN 9:1 And God blessed Noah and his sons, said to them, "Be fruitful and multiply, and fill the earth.

2 The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon everything that creeps on the ground and all the fish of the sea; into your hand they are delivered.

3 Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything.

4 Only you shall not eat flesh with its life, that is, its blood.

5 For your lifeblood I will surely require a reckoning; of every beast I will require it and of man; of every man's brother I will require the life of man.

6 Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image.

7 And you, be fruitful and multiply, bring forth abundantly on the earth and multiply in it."

GEN 9:8 Then God said to Noah and to his sons with him,

9 "Behold, I establish my covenant with you and your descendants after you,

10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you, as many as came out of the ark.

11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth."

12 And God said, "This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations:

13 I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.

14 When I bring clouds over the earth and the bow is seen in the clouds,

15 I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.

16 When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

17 God said to Noah, "This is the sign of the covenant which I have established between me and all flesh that is upon the earth."

Generations of Noah 10:1b-7, 20,22-23, 32-33

1b Shem, Ham, and Japheth; sons were born to them after the flood.

2 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

3 The sons of Gomer: Ashkenaz, Riphath, and Togarmah.

4 The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.

5 From these the coastland peoples spreadThese are the sons of Japheth in their lands, each with his own language, by their families, in their nations.

6 The sons of Ham: Cush, Egypt, Put, and Canaan.

7 The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan.

20 These are the sons of Ham, by their families, their languages, their lands, and their nations.

22 The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram.

23 The sons of Aram: Uz, Hul, Gether, and Mash.

31 These are the sons of Shem, by their families, their languages, their lands, and their nations.

32 These are the families of the sons of Noah, according to their genealogies,

in their nations; and from these the nations spread abroad on the earth after the flood.

Descendants of Terah 11:27a-31

27b Terah was the father of Abram, Nahor, and Haran; and Haran was the father of Lot.

28 Haran died before his father Terah in the land of his birth, in Ur of the Chaldeans.

29 And Abram and Nahor took wives; the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and Iscah.

30 Now Sarai was barren; she had no child.

31 Terah took Abram his son and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife, and they went forth together from Ur of the Chaldeans to go into the land of Canaan; but when they came to Haran, they settled there.

12:4b-5 Migration of Abraham

4b: Abram was seventy-five years old when he departed from Haran

12:5 And Abram took Sarai his wife, and Lot his brother's son, and all their possessions which they had gathered, and the persons that they had gotten in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan,

REDACTOR

Generations of Heaven and Earth creation II 2:4a

Generations of Adam 5:1-28,

Noah's age 600 years at Flood 7:6

Noah lived 350 years after Flood and all the days of Noah 950 years 9:28 -29

Gen of sons of Noah 10:1a

Days of Terah 11:32

Generations of Heaven and Earth creation II 2:4a

4a These are the generations of the heavens and the earth when they were created

Generations of Adam 5:1-28,

GEN 5:1 This is the book of the generations of Adam. When God created man, he made

him in the likeness of God.

2 Male and female he created them, and he blessed them and named them Man when they were created.

3 When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth.

4 The days of Adam after he became the father of Seth were eight hundred years; and he had other sons and daughters.

5 Thus all the days that Adam lived were nine hundred and thirty years; and he died.

6 When Seth had lived a hundred and five years, he became the father of Enosh.

7 Seth lived after the birth of Enosh eight hundred and seven years, and had other sons and daughters.

8 Thus all the days of Seth were nine hundred and twelve years; and he died.

9 When Enosh had lived ninety years, he became the father of Kenan.

10 Enosh lived after the birth of Kenan eight hundred and fifteen years, and had other sons and daughters.

11 Thus all the days of Enosh were nine hundred and five years; and he died.

12 When Kenan had lived seventy years, he became the father of Mahalalel.

13 Kenan lived after the birth of Mahalalel eight hundred and forty years, and had other sons and daughters.

14 Thus all the days of Kenan were nine hundred and ten years; and he died.

15 When Mahalalel had lived sixty-five years, he became the father of Jared.

16 Mahalalel lived after the birth of Jared eight hundred and thirty years, and had other sons and daughters.

17 Thus all the days of Mahalalel were eight hundred and ninety-five years; and he died.

18 When Jared had lived a hundred and sixty-two years he became the father of Enoch.

19 Jared lived after the birth of Enoch eight hundred years, and had other sons and daughters.

20 Thus all the days of Jared were nine hundred and sixty-two years; and he died.

21 When Enoch had lived sixty-five years, he became the father of Methuselah.

22 Enoch walked with God after the birth of Methuselah three hundred years, and had other sons and daughters.

23 Thus all the days of Enoch were three hundred and sixty-five years.

24 Enoch walked with God; and he was not, for God took him.

25 When Methuselah had lived a hundred and eighty-seven years, he became the father of Lamech.

26 Methuselah lived after the birth of Lamech seven hundred and eighty-two years, and had other sons and daughters.

27 Thus all the days of Methuselah were nine hundred and sixty-nine years; and he died.

28 When Lamech had lived a hundred and eighty-two years, he became the father of a son.

5:30-32

30 Lamech lived after the birth of Noah five hundred and ninety-five years, and had other sons and daughters.

31 Thus all the days of Lamech were seven hundred and seventy-seven years; and he died.

32 After Noah was five hundred years old, Noah became the father of Shem, Ham, and Japheth.

Noah's age 600 years at Flood and he lived 350 years after flood.)

7:6 Noah was six hundred years old when the flood of waters came upon the earth.

9:28 After the flood Noah lived three hundred and fifty years.

29 All the days of Noah were nine hundred and fifty years; and he died.

Gen of sons of Noah 10:1a

GEN 10:1a These are the generations of the sons of Noah,

Descendants of Shem 11:10-11:27a ;

10 These are the descendants of Shem. When Shem was a hundred years old, he became the father of Arpachshad two years after the flood;

11 and Shem lived after the birth of Arpachshad five hundred years, and had other sons and daughters.

12 When Arpachshad had lived thirty-five years, he became the father of Shelah;

13 and Arpachshad lived after the birth of Shelah four hundred and three years, and had other sons and daughters.

14 When Shelah had lived thirty years, he became the father of Eber;

15 and Shelah lived after the birth of Eber four hundred and three years, and

had other sons and daughters.

16 When Eber had lived thirty-four years, he became the father of Peleg;

17 and Eber lived after the birth of Peleg four hundred and thirty years, and had other sons and daughters.

18 When Peleg had lived thirty years, he became the father of Reu;

19 and Peleg lived after the birth of Reu two hundred and nine years, and had other sons and daughters.

20 When Reu had lived thirty-two years, he became the father of Serug;

21 and Reu lived after the birth of Serug two hundred and seven years, and had other sons and daughters.

22 When Serug had lived thirty years, he became the father of Nahor;

23 and Serug lived after the birth of Nahor two hundred years, and had other sons and daughters.

24 When Nahor had lived twenty-nine years, he became the father of Terah;

25 and Nahor lived after the birth of Terah a hundred and nineteen years, and had other sons and daughters.

Descendants of Terah

26 When Terah had lived seventy years, he became the father of Abram, Nahor, and Haran.

27a Now these are the descendants of Terah.

Days of Terah 11:32

32 The days of Terah were two hundred and five years; and Terah died in Haran.

Other OT:

Ezek. 14:12-20; Heb. 11:7; Isa. 54:9; Tob 4:12; Sir 44:17-18; 2Es 3:11; 1Ch 1:4;

EZE 14:12 And the word of the LORD came to me:

13 "Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it, and break its staff of bread and send famine upon it, and cut off from it man and beast,

14 even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, says the Lord GOD.

15 If I cause wild beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts;

16 even if these three men were in it, as I live, says the Lord GOD, they would

deliver neither sons nor daughters; they alone would be delivered, but the land would be desolate.

17 Or if I bring a sword upon that land, and say, Let a sword go through the land; and I cut off from it man and beast;

18 though these three men were in it, as I live, says the Lord GOD, they would deliver neither sons nor daughters, but they alone would be delivered.

19 Or if I send a pestilence into that land, and pour out my wrath upon it with blood, to cut off from it man and beast;

20 even if Noah, Daniel, and Job were in it, as I live, says the Lord GOD, they would deliver neither son nor daughter; they would deliver but their own lives by their righteousness.

HEB 11:7 By faith Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household; by this he condemned the world and became an heir of the righteousness which comes by faith.

Genealogies; 1 Chron.1:4;; ISA1:4; EZE14:14-20.

Appendix III

Noah in New Testament

Matt24:36-40; Luke17:26-27; Luk 3:32-36; 17:26-27; Luke 3:32-36

1Pet.3:18-20; 2Pet.2:4-5

1PE 3:18-20.

20 who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.

2PE 2:4 For if God did not spare the angels when they sinned, but cast them into hell and committed them to pits of nether gloom to be kept until the judgment;

5 if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven other persons, when he brought a flood upon the world of the ungodly;

6 if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction and made them an example to those who were to be ungodly;

MAT 24:36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

37 As were the days of Noah, so will be the coming of the Son of man.

38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,

39 and they did not know until the flood came and swept them all away, so will be the coming of the Son of man.

40 Then two men will be in the field; one is taken and one is left.

Matt 27:37-40 None knows the time except God .not even Angels They continued eating drinking

and marriages till the day Noah entered the Ark

LUK 17:26 As it was in the days of Noah, so will it be in the days of the Son of man.

27 They ate, they drank, they married, they were given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.

Genealogy : Luke 3:32-36

Appendix IV

Comparison of Table of Nations of J and P: see chart Nsons

P has four others sons of Shem in addition to Arphachshad: Elam (no ethnic or linguistic relation but due to geographical proximity to Assyria), Asshur (Assyria) , Lud (Ludim of J?, Hamitic) , and Aram. P gives only sons of Aram: Uz, Hul, Gether, and Mash.

Two of these Sheba and Havilah are included in P also as Cush's descendants which makes them Semitic as well as Hamitic?

In P four sons of Ham are: Egypt, Mizraim, Put (probably Cyrene) , and Canaan (no ethnic or linguistic connection with Egypt but included due to geographical proximity) .

Sidon first born because important) ,represent Phoenicians whose language is close to Hebrew. Geographical as extent of territory includes many ethnic and linguistic groups. Includes Sodom, Gomorrah, Admah (Edom) Moab is absent. There is no mention of sons of Shem and Japheth.

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Relation of other two, Cush and Egypt, with Ham is not given by J. Nimrod is also inserted as son of Cush due to connection with Shinar and Abraham, without giving name of Cush's father, Ham. All other sons of Cush are in southern shore of Arabia. Canaanites, Philistines and coastland people are important.

Cush: In P the sons of Cush are (people on southern shore of Red Sea) Seba, Havilah, Sabtah, Raamah, father of Sheba and Dedan) , and Sabteca. Nimrod is not found among sons of Cush in Gen 10:7P)

But in J Cush became father of Nimrod, whose kingdom began in Babel? Gen 10:8 All place names in Shinar and Assyria are associated with Nimrod son of Cush. The Cush of J is therefore more likely to be Kish near Babylon in Mesopotamia (or Akkadian.Kassu, another name for Kassites) which got changed to Cush.

Insertion of Cush and Nimrod in J is abrupt without giving name of Cush's father. This was required for Abraham's connection with Mesopotamia.

Nimrod is thought to be Assyrian king Tukulti-Ninurta I (1243-1207) .“Delight in description of battle and carnage, vilification of the enemy and ecstasy of triumph, victories of Assyrian king over Babylon” in truly historic Epic of Tukulti Ninurta ²¹³ resemble Nimrod’s exploits in Gen10:8-12- "Mighty hunter before the LORD" reminds the hunting scenes of Assyrian kings. Kingship after descending from heaven, moved from Babel, Erech and Akkad in Shinar towards Nineveh and Calah in Assyria is Mesopotamian history, upstream movement of gravity of political center, in a sentence²¹⁴. In my opinion Nimrod represents all kings repressing monotheistic people,

²¹³ “Thus I became lord of Sumer and Akkad in its entirety and fixed boundaries of my land as the Lower Sea in the East.p94) Ninurta’s military successes mark him as a leading figure in 13th centuryAt home he claimed virtually divine honours together with Babylonian titulary: King of Karduniash, King of Sumer and Akkad, King of Sipar and Babylon, King of Dilmun and Meluhha {perhaps a claim to Babylon rights in these distant regions{ King of Upper and Lower Seas”.He built a new capital, named after himself on the bank of Tigris opposite Assur, in which interestingly,main temple plan is Babylonian,,,,,, p96 Babylon .Joan Oates also see p,152 Ancient Mesopotamia.

²¹⁴In Uruk in southern Mesopotamia, Sumerian civilization seems to have reached its creative peakThis is pointed out repeatedly in the reference to this city in religious and, especially, in literary texts, including those of mythological content; the historical tradition as preserved in the Sumerian King-list confirms it. **From Uruk the center of political gravity seems to have moved to Ur**Then began the **continous process of upstream advance** that may have started in Eridu and reached out eventually as far as Assur on the Tigris and Mari on Euphrates. Political aspiration and economic potential pushed forward in that direction, incorporating new citiesand regions which became politically predominant, while the older areas retracted, congealed, and even fossilized. Thus the **political centers were on the move from Ur to Kish, to Akkad, to Babylon, and eventually to Assur**. In Assyria a parallel dislocation made itself felt; the capital shifted from **Assur to Calah and then to Nineveh**.p 51 Ancient Mesopotamia..

resembles Tikulti- Ninurta I because of his exploits? another anachronistic connection like tower of Babel and ziggurra "Etemenanki" .

Nimrod could be an eponym of the kings of Assyria and Babylon around Abraham's times allowing for some anachronism and available historical knowledge

Egypt is also introduced without naming his father and names of his 7 sons including Philistines are given by J (They are Ludimif Lydians, perhaps Sea People) Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim whence came the Philistines) , and Caphtorim Cretans- Crete is original home of Philistines.) , reason for including is again geographic as there is no linguistic or ethnic connection with Philistines

3.JAPHETH:

Japheth was the youngest son. Nowhere there is any connotation of his involvement in any thing deserving a curse.

Names of descendants of Japheth are not there in J. In P the order is Japheth, Ham and then Shem's sons. The four sons of Japheth are Gomer(Cimmerians) , Magog, Madai (Medes) , Javan (Ionians) , Tubal, Meshech, and Tiras. Of these only sons of Gomer and Javan are given.

The sons of Gomer are Ashkenaz (Scythians) , Riphath, and Togarmah.

The sons of Javan (Ionians) are Elishah, Kittim (Cypriots) , Tarshish(Spain) and Dodanim. Genealogist is aware of coastland people who spread from sons of Javan but does not name them because he is not aiming at giving a complete list of all nations.

Many people known to genealogists have not been included by final redactor in table of nations e.g. Moab, Edom, Israel, Ishmaelites, Descendants of Nahor and Keturah. He has selected from the separate lists only enough numbers to get a total of seventy people²¹⁵. He is concentrating on Israel's ancestors. He has casually mentioned enough number (a sacred number) of people and thereby making it clear that an accurate list is neither intended nor required.

Ur flourished...Slowly but irresistably political center of gravity moved upstream through Isin and Larsa, to settle in a small town attested only sporadically before UrIII. It was called Babylon"p155AM

²¹⁵ Deut. 32:8; Gen. 46:27

Appendix V

Redactor's Seth and Shem's genealogies: see genealogy Seth-Shem (Hebrew) chart

Significance of extraordinary ages:

Of all these genealogies Redactor/P's genealogies of Seth and Shem connect Abraham to Adam. Shem's genealogy a continuation of Seth's using similar syntax. Redactor's genealogies differ from Yahewistic and Priestly genealogies in that they give years when they became father of their first-borns; years they lived after the birth of first-born and total years of their life. They give a time frame in Anno Mundi (AM) i.e. from creation of earth, for important events in 6000 years of earth life. Biblical chronology of dates of creation, Flood, Abraham's migration etc. has been worked out from these.

The ages of these tables can best be understood with the help of a bar charts and graphs of genealogies from Hebrew, Samaritan and Septuagint Bibles. For this we reckon the years from birth of Adam as AM. From ages at begetting a son and 'years lived after' the birth of first born, we can get the years of events in lifes of Patriarchs, births and deaths.

The charts highlight following points.

1.Predeluvian ages:

Average age in this period is 857.5 years (365 years of Enoch to 969 years of Methuselah) . Due to scientific progress from fossil of a dinosaur, its age can be found but there is no evidence whatsoever of humans having attained ages of several hundred years at any time anywhere in the past. These ages therefore can only be a literary tradition in a manner of saying, filling blanks, poetic repetition or refrains? They are like number 1001 in Arabian Nights for a literary effect? We now know that there were books like books of Noah and Enoch circulating. "Ages" of Noah and Enoch therefore are likely to be traditional. If the ages are not the result of "reflection" then they can only be the result of "tradition". The ages in Biblical genealogy appear to represent the

"epochs of history which are named after their chief designate representative as though it extends over the whole period". There may be some connection in etymology, the meaning of the names used and cultural progress made in their times. But these periods should not overlap instead they should begin after the previous period ends. If this is the period of law of those patriarchs then also several laws cannot run parallel to each other at the same time and same place. We find that periods of Noah, Enoch and Abraham do not overlap which means only these persons were the law-giving prophets. Ages of others except Enoch are simply based on similarity of length of lives in that era i.e. on Noah's 950 years. If the ages are not the result of "reflection" then they can only be the result of "tradition". Ages of Noah, Enoch and Abraham seem to be based on traditions.

2. Changes at Flood:

Comparing charts made from the genealogies of Hebrew Text; Samaritan and Septuagint Ages are shortened near Flood so that no one except those on Ark outlive Flood. There is room only for Noah, his wife, three sons and their wives on Ark. All other die before Flood and no one is born to sons till after Flood. In Samaritan Jared, Methuselah and Lamech outlive Flood). A marked shifting away of births from Flood. Result of these changes is that nobody outlives Flood except Noah and his sons and no one is born till after Flood. From comparative study of charts it appears that dates of flood from creation and ages of Enoch and Noah and of Eber also) and call of Abraham, exactly 365 years from flood were the main constraints.

We also find from charts that there is: a prominent kink at Enoch, a sudden reduction in age at the first born and in age at death from more than 900 to 365 years Age at first born suddenly increases to 500 years. There are many signs of adjustments around year 1656 year of flood, like:

Methuselah dies just before flood and no grandson is born till after flood, so that there is none except three sons as ancestors of future nations. In apocryphal literature flood waited for Methuselah to die, Lamech and none of the ancestors despite about 900 years ages survive, Arpachshad son of Shem is born after Flood. We also find a general reduction in ages after Flood.

3. Post-deluvian ages:

There is a marked reduction in ages and ages at first born and age at which they became father of a son. This reduction is said to be due to Gen: 6:1-4 ..., "but his days shall be a hundred and twenty years."

Average age at death after flood is 331.8 years (148 to 600) . In fact ages of all of them up to Abraham remain more than 120 years. He died at 175 years age. Isaac married when he was 40 years age; Ishmael lived 137 years, Sarai-127, Isaac-180, Jacob-170, and Moses-120.²¹⁶ A list of post- deluvian eponymous figures Noah's generations) , and their periods not biological ages) was changed by some unknown Redactor to a biological genealogy of Shem. Post deluvian ages are also of eponymous persons but are reduced abruptly after flood and then gradually as historical period approaches. This can be the actual reason of reduction. But the ages of important patriarchs and relations are somewhat exaggerated as a blessing or perhaps due to their importance. There is a sudden reduction of age after Eber.

4.Extraordinary late ages at birth of firstborn: CHART OF AGE AT FIRST BORN AND AGE)

Pre-deluvian generations became father of a son at advanced ages of more than hundred years, even up to 500 years in case of Noah. Only two begot a son at the age of 65 (Enoch and Mahalalel) and one at 90 (Enosh) years.

Noah married at an abnormal age of 498 years and begat a triplet at age of 500 years though his age is nearly same as other pre-Deluvians. One reason given in Legends is that the problem of carrying offsprings of sons also in Ark was foreseen. When seven pairs of animals could be carried and fertility of humans was low, this should not have been a problem. Problem therefore was around the date of Flood. $5500 \times 3/10 = 1650$, third of the ten weeks, in Apocalypse of Weeks. Sequence it seems was more important as in Cain's genealogy. But the derived chronologies of R had another purpose i.e. relating it with Apocalypse.

After flood average age when they begat their sons is reduced to 42.2 years. It varies from 24 to 35 years except Shem 100, Terah 70 and special case of Abraham -86 and 100.

5.Several generation alive at the same time:

From the barchart it can be seen that as many as 9 to 11 generations were alive at the same time before and after flood but at flood when only two generations, Noah and his sons, were alive. Before Adam died, all pre-deluvian patriarchs were contemporary for 56 years. At Flood only two generations were alive. After Flood when Nahor died eleven generations including Noah and

²¹⁶ Gen. 17:17 Gen. 25:7 -8; Gen. 21:5 ;Gen. 25:17-20

Abraham were alive. Abraham was 49 years old then and still in Mesopotamia

But there is no record of this situation having occurred i.e. possibility of their meeting with each other in OT and NT. This point could not have been obscure from those who were authors, editors, redactors, collectors or one who changed it and those for whom it was meant.

6. Use of numbers:

Numbers like 65 (twice son is begat at age of 65) ; events at multiples of 100; divisibility by 5, or 7 added to such a figure except Methuselah's age ; repetitions of 7, 40, 70; 60 as base. Preference for figures ending in 0, 5, 7, and in multiples of hundreds, and 365, 777 etc. time from Flood to call of Abraham exactly 365 years.

Significance of Ages:

It is obvious they found nothing wrong with this arrangement as they knew the relationship was not real but eponymous. Eponymy was a very common literary practice. Change of names of Abram and Sarai to Abraham and Sarah shows use of eponymy. It is clear from genealogies and table of Nations that it was not at all necessary for these eponymous fathers and sons to live in same place or meet each other as they represent nations living far apart from each other. In Quran and Bible both, father, son and brother does not necessarily mean nearest relation. Also father has been used for ancestor and son for grandson and descendants, brother for a member of clan. Abraham was father of nations. Also begat means became ancestor of a people represented by eponymous person; this is simply the allowed meaning of words. It cannot be taken as biological father. It is however certain that this was commonly understood to be biological connection by many except few knowledgeable persons like priests etc.

If they were eponymous then it was not even necessary that they lived at same place. This explains why there is no mention of their meeting each other (cave of treasures of Book of Adam?) Also if the ages signify epochs of cultural developments or periods of laws of those patriarchs in far off lands then they can run parallel or be overlapping. Therefore as list was changed to genealogy the ages of eponymous persons came to be treated as biological ages. Such a list of "reigns" it seems has been converted to biological relationship by treating their epochs as their life. The reign of one king must end before reign of next king can start. But in biological relation a son if he is not posthumous) is usually born in father's lifetime, after he becomes an adult. Why this was done?

Because the total of epochs plus age of Noah at flood exceeded a certain figure which the authors wanted. Josephus has used phrases like "delivered the government to his son" "succeeded him ", "to whom he delivered the government", "retained the government" to convey that the periods are "reigns" of these patriarchs²¹⁷. Ages of eponymous persons responsible for or representing each cultural achievement were treated as "reign" or "period of government" by some learned if not by those using it to predict events in near future. Josephus for example denotes these periods as such. To quote him: "Now Lamech when he had governed seven hundred and seventy seven years appointed Noah his son to be ruler of the people who was born to Lamech when he was one hundred and eighty-two years old, and retained the government nine hundred and fifty years." This can be the case only if we remove begetting at so many years i.e. not biological son but eponymous son. This will then become a "list" similar to King-List, original intent of the genealogy of eponymous persons These reigns in Book of Generations were converted into a genealogy and a chronology by addition of age at first-born making them appear) biological. This was because he wanted to derive time of certain events and of Advent of Messiah from it. For this purpose it is clear that they were to be taken literally though it was not the original intention Depending on the interpretation, date of date of Flood or death of Noah or years to Armageddon, Flood dates varied from 1307, 1656 or 2242. This could only be adjusted by changing dates of begetting. Even then in one case Jaared, Methuselah and Lamech outlives Flood In others Flood waited for death of pious Methuselah.

The date of Flood, call of Abraham, Exodus or other constraints were due to some traditions like Enoch's tradition²¹⁸ predicting advent of Messiah 4000) , Armageddon²¹⁹ etc. at 6000 AM.

²¹⁷ **Antiquities, Book I, ch III p37.**

²¹⁸ 1 ENOCH 93:3-10; 91:12-16. 'I was born the seventh in the first week, While judgement and righteousness still endured.

4 And after me there shall arise in the second week great wickedness, And deceit shall have sprung up;

And in it there shall be the first end.

And in it a man shall be saved;

And after it is ended unrighteousness shall grow up, And a law shall be made for the sinners.

And after that in the third week at its close

A man shall be elected as the plant of righteous judgement, And his posterity shall become the plant of righteousness for evermore.

According to a view, distribution of 1656 years in ten patriarchs has "defied all ingenuity",

Since it was not possible to change the traditional "ages " given in well known widespread traditions like books of Enoch and Noah as already pointed before) such adjustments were possible only by changing the age when they "begat". We do not know age of Eber from some independent source but it is possible that there was some such source that could not be ignored

6 And after that in the fourth week, at its close, Visions of the holy and righteous shall be seen, And a law for all Generations and an enclosure shall be made for them.

7 And after that in the fifth week, at its close, The house of glory and dominion shall be built for ever.

8 And after that in the sixth week all who live in it shall be blinded, And the hearts of all of them shall godlessly forsake wisdom.

And in it a man shall ascend;

And at its close the house of dominion shall be burnt with fire, And the whole race of the chosen root shall be dispersed.

9 And after that in the seventh week shall an apostate Generation arise, And many shall be its deeds, And all its deeds shall be apostate.

10 And at its close shall be elected

The elect righteous of the eternal plant of righteousness, To receive sevenfold instruction concerning all His creation.

12 And after that there shall be another, the eighth week, that of righteousness, And a sword shall be given to it that a righteous judgement may be executed on the oppressors, And sinners shall be delivered into the hands of the righteous.

13 And at its close they shall acquire houses through their righteousness,

And a house shall be built for the Great King in glory for evermore, 14d And all mankind shall look to the path of uprightness.

14a And after that, in the ninth week, the righteous judgement shall be revealed to the whole world, b And all the works of the godless shall vanish from all the earth, c And the world shall be written down for destruction.

15 And after this, in the tenth week in the seventh part, There shall be the great eternal judgement, In which He will execute vengeance amongst the angels.

²¹⁹ Armageddon ; final battle

otherwise how Eber and Shem were both alive when Abraham died!

Several problems arise for those who took it literally which the genealogist struggle to overcome. Post-deluvian ages when begat, Shem begat at 100, Terah²²⁰ at 70. All others begat between 24 and 35 years age. Therefore Abraham is surprised that child will be born to him at 100 years age²²¹ (Ishmael born to Hagar at 68) and Sarah at 90 years) Sarah laughs at possibility of a 'begat' at the age of 90. Gen18: 9-15) .

Year of flood is 1656 AM, when Noah was 600 years old. Noah died 350 years after Flood in 2006 AM. Noah died in 2006 AA. Noah was alive but where was he?) when Abraham was 60 years old. He migrated from Haran in 2021AA when he was 75 years old exactly 365 years from flood to call of Abraham his date, like date of Flood, can not be achieved without adjustments in ages at which they became father of a son in line of Abraham's ancestry which is Messianic line.

In this process "list" similar to King's List were converted into genealogy of persons having biological relationship of father/son instead of eponymous persons signifying epochs of cultural advancements, named after real persons or their epithets,

It can be concluded that those who collected and those who listened to them at that time, understood them to convey that progress of mankind was in stages and has taken a long period, and that these being contrary to their observation, are not real ages. Changes in order and slight changes in names indicate that an exact sequence and durations was not as important as some other considerations. When this list was changed to list of begats, epochs became literal biological ages.

Most important for them were dates of Flood and call of Abraham from which dates of other events in the life of nation and predictions for future could be worked out. This makes the ages real as time of events expected in history of Israelites was to be calculated from these.

//

Noah is shown as the only son of this Lamech. Noah became father of Shem, when he was 500 years old. In Seth's genealogy, ages at birth of first-borns are from 65 to 500. Their ages are from 365 years age of Enoch to up to Methuselah's age of 969 years. Noah's age at time of flood is

²²⁰ If Abraham left Haran after Terah died then as Terah lived 205

²²¹ Gen.17:17 Then Abraham fell on his face and laughed, and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?"

600 years. He lived 350 years after flood. His age is 950 years. Addition of ages at first born and 600 years at the time of Flood gives the timing of flood as 1656 years after birth of Adam.

Appendix VI:

Abel and Cain

Story of Abel and Cain and Cain's genealogy has nothing to do with Flood story. Following note about discusses Cain and his genealogy.

Cain and Abel:

Cain was tiller of soil and Abel, keeper of sheep. Cain was tiller of ground (beginning of cultivation of cereals) Abel was keeper of sheep i.e. domestication of animals. Cain quarrelled with his brother Abel because his offering was accepted by God.. Cain killed and buried Abel²²². Cain went away from presence of God to Nod, i.e. from the place where God was worshipped and in their times ritual offering were also made. He became a wanderer and a fugitive; and he had to work hard removing thorns and thistles from fields i.e. lived a nomadic life in a land that is not fertile. He had not gone very far as he is not alone after the death of Abel. There were men who want to kill him in revenge and there were others who would protect him²²³. This presupposes a developed civilization.

Cain is also builder of city²²⁴ and named it after his son Enoch. Cain also built a city and named it after Enoch²²⁵; Enoch (hnk: dedication of foundation stone; also teaching) as meaning of word suggests, was also builder of cities. There is nothing here about Enoch's connection with sun,

²²² The voice of your brother's blood is crying to me from the ground. (Gen. 4:10) . If this is the beginning of ritual burial then burials of Neandertal in Europe pre-date these by thousand years. It appears that this was the beginning of burial by ancestors of Semites. Martu did not bury their dead. These Martu were perhaps wandering nomadic people of steppes south of Mesopotamia.

²²³ whoever finds me will slay me."

15 ...If any one slays Cain, lest any who came upon him should kill him.

²²⁴ "Semites- whether Akkadians or a Semitic language group that had settled before them--may have had a part in the urbanization that took place at the end of 4th millennium characteristic phenomenon in history of Mesopotamia"

²²⁵ "The cities named in Gen.10-11 all fit a Mesopotamian environment. Kingship was restored in Kish after the flood where 23 kings ruled until, "Kish was smitten with weapons: it's kingship to E-Annak) was carried." In _The Makers of Civilization_, Lawrence Waddell translated that directly as "Enoch," reckoning it as the city Cain built and named after his son."

figure 365 and astronomy.

The nomadic people of North Arabia and Palestine like migrating Asiatics in picture from Beni Hasan²²⁶, Egypt), skilled in various trades moved into Mesopotamia and built first cities. This shows change from sedantry to city life? These nomads could be pre-Sumerian Semites who contributed to urbanisation. The relation of Biblical Flood stories with Mesopotamian stories and this pre-Sumerian sub-stratum of population has been discussed in a chapter dealing with Mesopotamian parallels.

Cainites were ancestors of mighty hunters of men and beasts and men of renown (Kassites kings? Hunting scenes and their cruelty). One of the sons of Cain, Cush father of Nimrod connects him with Mesopotamia. As Cush has sons in Egypt and along Red Sea also, see chart) this Cain, builder of city is not same as the wanderer and tiller but still he is doing creative work and is a skilled in making bricks and use of bitumen as mortar, hence his name is Cain *Qayin* - the fashioner) . Babel was built by descendants of Noah in Shinar. It is interesting to note that unbaked bricks from Old Babylonian period but baked bricks in Kassites

Story of first tiller of soil and keeper of sheep has a parallel in Mesopotamia in which they do fight but Abel's counterpart is not killed. This killing may be then allegorical. Skin garments were in use before Abel the keeper of sheep. Therefore connection of Abel and Cain with Adam is only symbolic. There is one more Cain, Tubal-Cain i.e. Tubal the Kenite²²⁷, from a nomadic tribe of smiths and perhaps other trades of itinerants e.g. brickmaking and masons?) , descendants of Hobab²²⁸ Moses' father-in-law, who showed kindness to Israelites when they came from Egypt. The mark tattoo was to protect them from being killed. They used to take fierce revenge. Killing them was tantamount to killing 7 times 70 due to gratefulness for the help given by them when Israelites entered Promised Land and their usefulness to community.

Briefly it is story of struggle between two groups. One dominates other. Cain means smith or

²²⁶ Asiatic migrants with upper lip shaven in 19th cent. BC painting in a tomb at Beni Hasan, Egypt) probably shows entry of Hebrews in Egypt: picture shows bellows and lyre -bellows shows they were metal-workers. Group also include a bard with a musical instrument in a group of migrants, "to entertain them with ballads of people's history" This also shows how migrating people preserved their folklore and their history.

²²⁷ Kenites lived in south of Negev

²²⁸ Hobab is khobab, Shobaib, Shoaib of Quran ?)

fashioner. His descendants are skilled in different trades. The Kenites were such people. Kenites were a revengeful wandering people whose trade is smithy and may be brick-makers and masons, smithy and other trades also²²⁹) and who used to mark their bodies with tattoos. There traditions were that their ancestors were the originators of various trades and crafts. This could be the origin of Cain's genealogy which informs us about various skills of Cainites. Kennan in Seth's and a Cainan in Luke may be the same as Cain as it is clear the order of the pre-historic eponymous names in genealogy was not very important, as it was not their intention to give an accurate account.

The story of struggle of these groups represented by the eponyms of Abel and Cain is introduced much earlier in Primeval story, immediately after Adam and Eve, therefore out of historical context. Another way of looking at it is that we consider Adam and Eve as not the first humans but of a later period when rituals tree-worship and ritual burials) had started Death of Abel may mean overcome and vanquished as a group. Story fits better several generation after Abel, son of Adam who had flocks (*ybl*, flock) when we again find that Jabal, Yabal, Abel?) son of Lamech is said to be father of those who dwell in tents and have cattle. It is very common in both Quran and Bible that son means grandson or eponymous descendant Abel, Cain and Seth seem to represent three main groups settled, nomadic and priestly.

It appears to be a misplaced story as these skills; domestication of animals and tilling the soil cannot be attained in one generation's time. This story seems to be placed ahead of its time, which should be about the same as sons of Lamech, Jabal and Tubal- Cain in Cain's genealogy. They are also keeper of sheep and tiller of soil, like Abel and Cain. Its removal has no effect on following flood story. Thus J also is a composite story

2. Cain's genealogy: Adam, Cain, Enoch, Irad, Mehujael, Methushael, Lamech, his sons Jabal,

²²⁹ Enoch: [Chapter 8]

1 And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all 2 colouring tinctures.

Asael t aught [men to] make swords of iron and breastplates of brass, [and he showed] them metals) which are mined,[and how] they shoud work gold to fashion it ...and concerning silver ...[for adornments] of [women] I Enoch8:1,, P184 Reclaiming the Dead Se Scrolls Lawrence H. Schiffman.

Jubal from wife Adah; Tubal Cain and sister Naamah from wife Zillah Gen 4:1-22 J.

After murder of Abel, Cain went away from presence of God to the land of Nod. Seth's descendants were religious people therefore all the progress of early civilization was achieved by Cain's descendants. Cain's genealogy shows the cultural achievements from Adam to Lamech's sons, 'an idealization of world's early history'.

Cain's genealogy has six generations up to Lamech's sons and a daughter.

Noah is mentioned for the first time at 5:29J in middle of Seth's genealogy R) , separated from J to avoid introduction before flood story as Yahewistic Flood story begins abruptly with command to Noah for entry into the Ark.

Lamech J has not done anything worthwhile except being husband of two wives polygamy) and becoming father of sons and a daughter who is responsible for spoiling angels sent down to sanctify God's name and killing somebody. We are not told who the murdered person was and why he was killed. Noah is not among Lamech's sons. Lamech-J can not be father of righteous Noah. This is a variant of story of Abel and Cain disabling Lamech-J to be father of Noah as murderer.

Jabal, father of all tent dwellers and who have cattle) and Jubal, father of all players of lyre and pipes, important due to religious use Tubal Cain *qayin* metal worker father of all who made instruments of bronze and iron; Peleg "for in his time land was divided". Meanings of many of these names are not known but like many other probably had similar popular etymology like characters in folktales.

After Eve, names of female members of Lamech's family names of wives of Lamech, Adah and Zillah and a daughter Naamah are given. Only example of polygamy in primeval story is in J in Cainites and there is none in Sethitic P/R genealogies. Noah's wife was Naamah, sister of Tubal-Cain Gen Rabba) or Naamah pious daughter of Enoch Safer-ha-Yasher) or Emzara, Shem's mother and daughter of Rakaiei/ Ruel Jubilees).

One wife of Lamech, mother of Noah is not mentioned i.e. all the wives are not mentioned. Her name Bathenosh²³⁰ is given in GenApocryphon from Dead Sea Scrolls.

Names of Lamech's 3 sons are given. In R's genealogies before this, we find that there is only one son of Lamech, Noah, with mention of "other sons and daughters". Also nothing is said of anyone in Cain's line taking god's name or walking with the god. Cain not only went away from

²³⁰ "Then Bathenosh my wife spoke to me with much heat [and].said, "O my brother, O my lord....This fruit was planted by you..and by no stranger or Watcher or Son of Heaven.".Dead Sea Scrolls in English, Geza Vermes, p293: Genesis Apocryphon1QapGen.) ;

presence of God he and Cainites remains a subject of character assassination through out in Biblical text dominated by ethnic discrimination? Others names Irad, Mehujael, Methushael, and Lamech are also given, without any more detail of their role.

It is important to note that Noah is not mentioned among Lamech's several sons in Cain's genealogy J) Noah's sons are introduced by J for the first time just before viniculture story. Thus Cain's genealogy has no connection with the Yahewistic flood story. Post-flood Yahewistic story of viniculture and Noah's drunkenness show the future relationship of sons and descendants of Noah. Descendants of sons of Noah, eponyms for nations around Israelites friends and foes, also known as Table of Nations arranges them under names of three sons whose position has already been decided in viniculture story. There are no begats here i.e. became father of such and such when he was so many years etc. because they are not biological sons or descendants but eponymous.

Appendix VII

Biblical Genealogies and Mesopotamian King-Lists of pre-Deluvian patriarchs and kings:

There is a Mesopotamian parallel of Shem's genealogy as lists of pre-deluvian kings (i.e. of period before Flood) and their reigns of several thousand years. They are the Sumerian and Chaldean (Berosus') King-Lists received through Berosus. However they are of a very late date i.e. 300 BC.

Sumerian and Chaldee King- Lists have characters similar to Enoch and Noah. In Babylonian list

and that received through Berossus, the 7th king, King En-men-dur-Anna of Sippar, city of Sun-god (reign of 72000 years) was favorite of gods and he or Utu'abzu,(sage associated with him) was presented before them like Enoch who is also 7th in Seth's genealogy. Ziusudra of Sumerian King List and Xisuthros of Berossus²³¹, 10th in order, were also devotees of gods and were saved from a devastating flood by making a boat according to deity's information and instructions. Hero of Biblical Flood story, Noah included in Seth's genealogy is also at 10th position in Seth's genealogy, as Lamech's son.

Originally king-lists were prepared in chronological order for practical purpose. These Lists were modified to accommodate kings from epical and legendary texts and anecdotic traditions. Perhaps it is at this point that the settled substratum population and /or wandering nomadic people like Kenites, descendants of Cain expelled to land of Nod?) influenced Mesopotamian traditions. There are several king-lists of antediluvian kings, written many centuries after the time they refer to. These lists divide the kings in pre-deluvians and post deluvians. This shows that there was a great flood, perhaps due to simultaneous flooding of Tigris and Euphrates. But was this the Noachian Flood? Predeluvian period is a mythical period when kingship was lowered from heavens. In pre-deluvian section, kings have long life (or reign of dynasties?) of thousands of years due to "Pious exaggeration or just trying to magnify the ancients and make them appear great and important." Further a section on pre-deluvian events from the flood and other pre-flood traditions were added. Flood then became a dividing line between real and mythical with extraordinary long reigns perhaps because they felt that creation was not mere 1500 to 2000 years ago but much much earlier, whereas there were only eight pre-deluvian figures available in traditions. Long lives are reduced after Flood without tapering off.

"The Sumerian King-List, which originated in the third millennium, was a political tract in which the primary aim was to give an account of the various dynasties that ruled in Babylonia in accordance with the theory that legitimate kingship could reside in one city only at one time an ideal that was seldom realized. Thus it arranges successively dynasties that we now know ruled simultaneously. The lists try to show that there could be only one kingship in Sumer and Akkad. Kingship descended from heaven and resides in one city at a time and is carried off from one city to another. Some kings who were contemporary have not been shown as such. It does not mean that the king had supremacy over kings in other neighboring city-states. The later Assyrian King-List is biased by an attempt to legitimize the line of King Shamsi-Adad I which was of non-Assyrian origin, while the 'Weidner Chronicle' establishes a scheme of dynastic history whereby the rise to power and overthrow of each dynasty is alleged to depend on the piety or impiety

²³¹ Berossus must have obtained it from some such source as King-List

shown in turn by each king to the main temple of Babylon, at a time when we have little evidence even for Babylon's existence! Nevertheless it is essential to understand the motivation behind such documents and to appreciate that they were not intended as literal record of events²³² but served a political purpose.

Jacobson has traced all these tablets of lists to one written by a scribe in the reign of Utukhegal of Uruk (WB-144) around 2125 B.C. It lists eight kings reigned five cities for 241200 years before Flood.

There is a Lagash King List. Another list in the beginning of world-chronicles is from Ashurbanipal's library, seventh century, 9 kings, their reigns totalling 352800 years. Yet another from Uruk shows seven kings associated in some discussions equated with seven sages. Names like Ziusudra were added to include flood and other traditions. The lists were copied and standardised till a canonical version in Old Babylonian period with names up to that time. These sometimes contradict epic stories

There are few special persons in these lists. To Emmeduranki²³³, first king of Eridu, the first city mentioned, was revealed the Principle of agriculture. Enmeduranki, in another list as king of Sippar, city of sun god is changed to seventh position. He was shown secrets of heavens by divine revelation. He was father of sooth-saying (exitispicy) i.e. had "prophetic ability". Sun god is associated with divination. His sage Utu'abzu or he himself, if he is identical with his sage, ascended to heaven.

Eighth king Ubartutu is last before flood. He was king of Sharrupaak. Dumuzi²³⁴ a king in post-deluvian kings list is listed Fifth king and a pre-deluvian king also.

"The eight to ten 'kings before the Flood' in this list, with Sumerian names and reigns extending up to 72,000 years may in part be a later invention." [Soden:47]

...The first point is that although Berossus differs considerably from the earlier lists, and they between themselves, there is enough to indicate that all are variants of a common legacy."]

²³² p18 Babylon.Oates

²³³ 'High Priest of the ME's of the Bond Heaven-Earth' ,

²³⁴ a shepherd king, same as in Ezekiel 8:14, the prophet sees women of Israel weeping for Tammuz (Dumuzi) during a drought.

Total period before Flood 432000 years equals 2220 by short reckoning 194.5946.) , Berossus may have derived his list from Weld Dynastic prism written about 2170 BC. Its total is 347000. years. The figures have increased in Berossus' just as Berossus' 2220 have increased to 2242 years in Septaguint. By another reckoning it exactly equals the Hebrew 1656 years²³⁵.

"However, there is a possibility, although it seems not to have been favoured at all by modern scholars either Christian or otherwise, that the Babylonian and Assyrian scribes had two systems of reckoning the length of a Saros, an alternative value of which was very much smaller indeed: the shorter or smaller value being only slightly over 18 years: to be precise, 18 years and 11.2 days, though it does not appear that they had calculated it quite this accurately107) . Such an alternative unit of measurement, if applied to these otherwise incredible figures, reduces them to within reason in the light of what we suspect of the potential of human life, and the resulting tabulation accords remarkably well in its total with the biblical one. SKL "

"The first king is the most remote in time and the most uncertain. He does not show on WB-144. The next six values are as shown on WB-144 and find support by majority vote of the three lists. The last two also are subject to question; I again use the WB-144 values since they seem to be more "real" than the values from the other lists. They are more recent in time and perhaps may have been remembered more precisely. **I assume that WB-144, being the most honest list, has two kings missing.** The second missing value I place in position eight because of the good correlation across all the lists and because the last two positions appear as artificial repetitions on both Berossus and WB-62. Thorkild Jacobsen, in his expert analysis of WB-144, expressed the opinion also that it represents the best tradition of the lists. He showed that the documentation could be traced over several centuries by the mannerisms of the scribes. **He expressed the opinion that the WB-62 and Berossus' lists were changed after they broke away from a common line of preservation. Based on the assessment that WB-144 represents the best tradition of the lists Jacobsen concluded that two kings were inserted on the other lists to preserve the tradition of ten kings. He felt that a king was added in the last position to satisfy the pervasive myth of the Flood.** But he admits that the tradition of ten kings is very strong]

²³⁵ The reigns of the kings are 36000 to 72000 years totaling 456000 corrected to 432000) from descent of kingship to flood.

1656 years to flood =1656*365.25days =604854there is 54 days difference from 604800 due to some use of popular figures of 40 and 7*2=14, otherwise they are almost same .604800/7=86400 weeksIn Berossus' king-list one week is treated as one sosse²³⁵ 86400 Sosse *5 years=432000 years which is exactly Time from Alores to Xisothros in king-list is 120 Sares.

A table of comparison of king lists shows the additions, changes from W-144 to Berossus and WB-62.²³⁶

Weld-Blundell, WB.62. from Larsa was written by an unnamed scribe in the city of Larsa in Babylonia about 1800BC.... It is a baked clay "prism" with four equal sides, each about 20cm high and 9cm wide. The centre is pierced vertically so that it can be rotated if mounted on a frame. Earlier list was revised in this period

The similarity between King List WB-62 and Biblical genealogies does not end only in number of pre-deluvians; similar persons in 7th position (Enoch and Enmun-dur-Anna) and tenth position (Noah and Ziusudra); ages of hundreds and thousands of years.

Just as there is no Flood here in Cain's genealogy but in Seth's we find Noah in tenth position; older King Lists have 7,8 or 9 kings and no flood here but later ones have 10 kings and in 10th position is Ziusudra or Xisouthros.

Similarly Enoch is in second position in Cainitic genealogy but in Sethitic it is shifted to seventh position; and in Mesopotamian King Lists his equivalent king having prophetic qualities and presented to Gods is shifted from first to seventh position in lists of ten kings.

²³⁶ see chart TABLE 26-1 THE KING LISTS OF THE WORLD

Text W-B 62 Sumerian King's List p123 Noah

Alulim 67200 (ch.2 note 4 ;apparent error for 68400)

Alalgor 72000

- Kidunnu 72000

--alimma 21600

Dumuzi 28800

Enmenluanna 21600

Ensipazianna 36000

Enmenduranna 72000

Ubartutu 28800

Zuisadra 36000

456000(corrected to 457200)

presented to gods (equivalent of Enoch)

Berosos: Aloros to Xisuthros 120 Sar =432000years (sar=36000) ;

(Abdul Wahab Najjar 's Qassas figures are months)

(Ages of patriarchs and kings reigns?) and total period before Flood also change. Later list is treated with a shorter reckoning²³⁷ of Mesopotamian units Sosses, yield 2240 years period upto Flood, which compares with 2242 years of Septuagint. Ages and ages at the birth of first born are related to Enochian prophecies of important events like flood, Abraham, exodus, exile, advent of Messiah, end of world. Other Texts show changes to satisfy some other dates of these events. This gives impression that both Mesopotamian and Biblical lists were influenced by some traditions. Dates of Book of Enoch (150-200 BCE) and Berossus(300 BCE) ; use of 365 years age; indicate the direction and late date when this change took place. It was when Hebrew need a history of their own based on their available traditions (Enoch as a person shown intricacies of solar system and Noah in Flood traditions, his age of 950 years) were already there which became Book of Enoch and Fragments of Book of Noah. Enoch's position is shifted from Cain's third to seventh to place him in a position to satisfy the Apocalypse of Weeks. In any list of pre-deluvians the flood hero is to be the last one before flood. That the earlier list do not have a Flood hero shows that it was changed later due to Flood tradition which were not there when kings were first listed.

These reigns and lives of several thousand and hundreds of years are exaggerated and idealistic not real reigns or biological lives of kings or the units used have not been properly understood. The exaggeration in reigns and life spans is either due to eponymous names or hyperbole for literary purposes or can be reigns of dynasties/epochs named after important king of that dynasty.

On one side reigns are of thousands of years and on the other creation in only seven days and ages up to 969 years are taken literally. This is an indication of Biblical use of these stories. Mesopotamian method of recording history depended on date-lists and year names on eponym officials- limmu²³⁸, and King-lists. These served as a literary model for genealogies i.e. written to

²³⁷ It is significant that ancient people acknowledged extremely long periods of time. The Sumerians reckoned in periods of 60 years, equal to one soss, 600 60 X 10) years equal to one ner, and 3600 60 X 60) years equal to one sar. Note the sar designation, for kingly rulership. 1 Sosses = 60; Suussus = 5 years or 60 months; Sares = 3600 Sosses; Nares = 600 Sosses.

If this scheme is carried farther a great sar of 60 X 3600 would be equal to 216,000 years. That number is exactly one-half of the Berossus sum for his king ages = 432,000.

²³⁸ In Babylonia, from the Akkad period until the Dark Age, every year derived its name from an event that had occurred in the preceding year, a system of dating that made it necessary to keep list of such names in order to establish their correct sequence. The Assyrian, as well drew up lists because they

serve a specific purpose. Biblical "list" is the list of periods of cultural advancements, represented by eponyms. Their periods are random signifying only their extra-ordinary length according to their estimate of times involved. They are based on age of Noah 950 years which suggests that the ages were of this order in that era.

It is also possible that it is an attempt to assign a very remote period of time to mystify or make verification difficult or an idea of age of earth as very old and not of recent origin. Life spans have diminished in King-Lists after Flood like in post flood biblical genealogy of Shem.

Attempts have been made to explain and show that Biblical genealogy has been derived and scaled down in Bible from the Pre-deluvian King-List but without any success. As the figures of Bible are based on sexagesimal system, they appear to have been derived from Mesopotamian sources. Ages show no dependence whatsoever on reigns of kings. All exercises to prove this have not succeeded. This may be in part due to changes in positions of kings. If the genealogy has been derived from King-List, then it should have been similar in its literary form i.e. like a "LIST" successively arranged. Whether one list has influenced other it is certain that it was changed later with the addition of begats to get a certain figure for important events like Flood already settled according to some scheme of Apocalypse.

“Most scholars believe that the king list was really a work of political propaganda, designed to help the rulers of the Isin dynasty in their bid to take over southern Mesopotamia. By weaving all of the disparate, often competing dynasties of ancient Sumer into a single seamless narrative, the authors of the list were trying to suggest that the rulers of Isin were part of a long and illustrious royal heritage—one that could trace its lineage all the way back to the time when "kingship descended from heaven. According to the standard Sumerian king list, a list of royal dynasties that was composed in the Ur III period and revised at the end of the Isin-Larsa period, kingship was sent down from heaven.

The Birth of Kingship:

From Democracy to Monarchy in Sumer

Jacob Klein

The list legitimized the political ambitions of the ruler of Larsa at the time of writing.

The section on the Flood does not appear in all versions of the Sumerian King-List and probably had a different origin from the rest of the standard list.

identified the years of the reign of a king by means of a continuous sequence of the names of high officials of the realm who served as eponym officials (limmu) selected by casting dice. p146 Ancient Mesopotamia

