

Historical Flood

about 1,500 years before the Exodus



Cylinder seal found at Uruk, biblical Erech. Large figure in the boat can be identified as a king from his garb. His hair and beard indicates he is Semitic-Akkadian, not Sumerian. What would an Akkadian king be doing riding in a boat loaded with crates and animals?

The biblical flood story is one of the most dramatic and well-known stories in the Torah. At the same time, this is probably one of the most misunderstood stories as well.

Was the flood global or local? If it was a global or universal flood, which covered the entire Earth including the tallest mountains (a notion that is rejected by science by lack of any geological or any other supportive evidence), would it mean that all humans in existence are descendants of Noah, including the populations of Asia, Sub-Saharan Africa, Native Americans and even Aboriginal Australians, or not?

The archeological data, scientific dating methods and genetic studies of these populations do not support these assumptions as well. In fact, the nations which have descended from Noah are identified only as either Japhetic (Indo-European) speaking nations of Europe and Near East or Hamito-Semitic speaking nations of North Africa and Near East. Only two language families out of 142 in existence!

The Torah text itself is ambiguous about the location of Noah and his family before the flood. The Tanach indicates that the flood might not have affected the Land of Israel: "Son of man, say to her: You are a land that is not cleansed, nor rained upon on the day of indignation" (Ezekiel 22:24). The Talmud records a dispute based on this verse (Zevachim 113a-b):

One opinion holds that the Land of Israel was not reached by the flood; while another opinion holds that it was. Both opinions agree that there were possibly people and animals outside of the Ark who survived the flood: either by being located outside of the flood zone or by being miraculously attached to the Ark. Both opinions also agree that all the dead of the flood sank in the Land of Shinar (Sumer), which is ancient Mesopotamia.

The landing site of the Ark on the mountains of ancient Urartu (biblical Ararat), a region within the northern boundary of the Mesopotamian hydrologic basin, also supports the Mesopotamian origin of the biblical flood. Targum Onkelos identifies the landing site as the mountains of Kardu, which are within the Urartu region and known today as Jabel Judy (Mount Judy) located in southern Turkey, on the Iraq border.

The modern day Mount Ararat (also known as Agri Dagh in Turkish) located in northern Turkey on the Armenian border, the tallest volcano in the region (elevation of 16,854 ft), have been named as such and associated with the biblical flood only since the 11th century CE, when Armenians accepted Christianity, and began to identify it as the ark's landing place, apparently buying into the global flood story.

Historical Evidence

When the British first began excavations in 1849 in what used to be called Assyria, diggers filled crates with some 25,000 cuneiform clay tablets they shipped off to the British Museum, thinking they were just decorated pottery. They exercised little care loading them into baskets with the inevitable result. What ended up in London in a pile of dust were the broken fragments of the most valuable history of Mesopotamia.

This had been the library of King Ashurbanipal who collected meticulously and stored his treasure trove in 668-626 BCE. It was the Assyrian king himself who decided, or helped decide, which historical documents were important enough to copy for posterity. Candidate literature included writings from before the flood. We might have found them fascinating, but the king was unimpressed: "I study stone inscriptions from before the flood, which are obtuse, obscure and confused."

Among the recovered and deciphered tablets were some of the most exciting discoveries in biblical archeology: Mesopotamian flood stories which predate the Torah by more than a thousand years.

Sumerian King List



Sumerian King List, 1800 BC, Larsa, Iraq

Sumerian King List (SKL) is a collection of cuneiform tablets listing all kings and dynasties which ruled ancient Sumer (Lower Mesopotamia). Sixteen copies of this text are known, all of them written in Sumerian, although some of them clearly show Akkadian influence. The text appears to have been composed in the late third millennium BCE (Ur III period) and was later updated.

In its best-known and best-preserved version, as recorded on the Weld-Blundell Prism, the SKL begins with roughly ten pre-flood (antediluvian) kings, who ruled before a flood swept over the land, after which kingship went to Kish. It ends with a dynasty from Isin (early second millennium BCE), which is well-known from other contemporary sources.

The condensed version of the SKL pre-flood chronology without the kings' names and duration of their rule is as the following:

After the kingship descended from heaven, the kingship was in Eridu ... Then Eridu fell and the kingship was taken to Bad-tibira. Then Bad-tibira fell and the kingship was taken to Larak. ... Then Larak fell, and the kingship was taken to Sippar... Then Sippar fell and the kingship was taken to Shuruppak... Then the flood swept over. After the flood swept over, and the kingship had

descended from heaven, the kingship was in Kish.

Ziusudra of Shuruppak (c. 2900 BCE), whose name means "life of long days" in Sumerian, is listed in the WB-62 Sumerian King List recension as the last king of Sumer prior to the Great Flood. Ziusudra's grandfather, Ubartutu, apparently reigned immediately before Ziusudra, but Suruppak was Ziusudra's father. One of the Sumerian King lists even names Suruppak and omits Ubartutu. That Ziusudra was a king from Shuruppak is supported by the Gilgamesh XI tablet, which refers to Utnapishtim (the Akkadian translation of the Sumerian name Ziusudra) with the epithet "man of Shuruppak".

Eridu Genesis



A tablet recovered from Nippur contained about 300 lines with the first 37 missing. Following is a part of the flood account originally written in Sumerian cuneiform:

*The gods of heaven and earth [called upon] the names of Anu and Enlil. Then did Ziusudra, the king ... build a mighty ... Obeying in humility and reverence, [he] ... the gods, a wall ... Ziusudra, beside it, stood and hearkened. `Stand on my left by the wall ... By the wall will I speak a word to thee, [hearken to my speech] [Give] ear to my commandment: **By our ... a flood [shall invade] the places of worship. To destroy the seed of mankind ... This is the decision, the decree of the***

assembly [of the gods]. By the command of Anu (and) of Enlil ... Their kingship, their dominion [shall be abolished].**' The hurricanes, in monstrous fury, attacked as one. At the same time the deluge swept over the places of worship. Then, for seven days (and) seven nights, the flood poured out over the land, (and) the great ship was tossed by the hurricanes upon the mighty waters. **Utu [the god of sun] came forth, he who sheds light over heaven and earth. Ziusudra opened a window in the great ship. Utu, the hero, cast his beams into the interior of the giant boat. Ziusudra, the king, fell on his face before Utu. The king kills an ox, slaughters a sheep.** Ziusudra, being king, stepped up before Anu and Enlil, kissing the ground, and Anu and Enlil after honoring him were granting life like a god's, were making a lasting breath of life, like a god's, descend into him. **That day they made Ziusudra the king, preserver of the small animals and the seed of mankind, live toward the east over the mountains of Dilmun.

Epic of Atra-Hasis



Cuneiform tablet with the Atra-Hasis epic in the British Museum

The Atra-Hasis version has been pieced together from an 18th-century BCE Babylonian and Assyrian recensions. Out of an original of approximately 1245 words inscribed, only a scant 170 remain. Atra-Hasis means "Exceedingly Wise". The name "Atra-Hasis" also appears, as king of Shuruppak in the times before a flood, on one of the Sumerian King Lists.

Following is a portion of Atra-Hasis:

The land became wide, the people became numerous. The land bellowed like wild oxen. The god was disturbed by their uproar. [Enlil] heard their clamor (and) said to the great gods: 'Oppressive has become the clamor of mankind. By their uproar they prevent sleep.' (Some lines are skipped here.)
*'Will hearken to me. Reed hut, guard [well] all my words! Destroy the house, build a ship, Renounce (worldly) goods, **Keep the soul alive! The ship thou shalt build.**' That [ship] shall be an ark, and its name shall be 'Preserver of life.' [...] ceil (it)*

with a mighty cover. [Into the ship which] thou shalt make, [Thou shalt take] the beasts of the field, The fowl of the heavens. Atra[hasis] opened his mouth to speak, [Say]ing to Ea [his] Lord: "I have never built a ship [...] Draw a design [of it on the gr]ound. That, seeing the [des] ign, I may [build] the ship.

The remainder of the account speaks of drought and pestilence that falls upon the land and lasts for years. The flood ensues finally, destroying those not seeking refuge on the ship.

Epic of Gilgamesh



After the flood, kingship was restored at Kish. When Kish was "smitten with weapons," the monarchy moved around a bit, and kings were installed in other cities. Legends of kings and heroes of ancient times were popular stories worth repeating. One such was Gilgamesh, and tablets of the Gilgamesh epic have been found all over the region. The earliest Sumerian Gilgamesh poems date from as early as the Third dynasty of Ur (2100–2000 BCE).

The legendary Gilgamesh, fifth post-flood king of Uruk (biblical Erech) whose reign is dated to 2700 BCE, was a folk hero to the Sumerians in much the same manner as the mythical "King Arthur" is to the English. Folk telling obviously inflated Gilgamesh's deeds and travels; nevertheless, he is frequently referenced, leading historians to believe he was an historical personality as well.

Inscribed in Semitic Akkadian, a language predecessor to Hebrew, this story tells how Gilgamesh was grief stricken at the death of his good friend Enkidu. This caused him to reflect upon his own mortality, and to realize that everyone's days were numbered; well, almost everyone.

There lived a man in recluse who had survived a devastating flood, was reputed to have lived an exceedingly long life, and was even thought to possess eternal life - a gift from the gods. He was called Utnapishtim, literally "Long-lived."

The eleventh tablet of the Gilgamesh epic contains the encounter of the renowned Gilgamesh with the legendary Utnapishtim. Following is a condensation:

Gilgamesh said to him to Utnapishtim the Faraway: "As I look upon thee, Utnapishtim, thy features are not strange at all; even as I art thou, my heart had regarded thee as resolved to do battle, **[Yet] thou lie indolent upon your back!** [Tell me,] how joint thou the Assembly of the gods, in thy quest of life?"

Utnapishtim said to him, to Gilgamesh: "I will reveal to thee, Gilgamesh, a hidden matter and a secret of the gods will I tell thee: Shuruppak - a city which thou knowest, (and) which on Euphrates' [banks] is situated. That city was ancient, (as were) the gods within it, when their heart led the great gods to produce the flood."

Ea leaks the secret plan

Utnapishtim tells Gilgamesh a secret story that begins in the old city of Shuruppak on the banks of the Euphrates River. The "great gods" Anu, Enlil, Ninurta, Ennugi, and Ea were sworn to secrecy about their plan to cause the flood. But the god Ea (Sumerian god Enki) repeated the plan to Utnapishtim through a reed wall in a reed house: **"Man of Shuruppak, son of Ubar-tutu, tear down this house, build a ship! Give up possessions, seek your life. Forswear (worldly) goods and keep the soul alive! Aboard the ship that thou shalt build"**. Ea commanded Utnapishtim to demolish his house and build a boat, regardless of the cost, to keep living beings alive. The boat must have equal dimensions with corresponding width and length and be covered over like Apsu boats.

Utnapishtim promised to do what Ea commanded. He asked Ea what he should say to the city elders and the population. Ea tells him to say that Enlil has rejected him, and he can no longer reside in the city or set foot in Enlil's territory. He should also say that he will go down to the Apsu "to live with my lord Ea".

Building and launching the boat

Carpenters, reed workers, and other people assembled one morning. Five days later, Utnapishtim laid out the exterior walls of the boat of 120 cubits. The sides of the superstructure had equal lengths of 120 cubits. He also made a drawing of the interior structure. The boat had six decks [?] divided into seven and nine compartments. Water plugs were driven into the middle part. Punting poles and other necessary things were laid in. Three times 3,600 units of raw bitumen were melted in a kiln and three times 3,600 units of oil were used in addition to two times 3,600 units of oil that were stored in the boat. Oxen and sheep were slaughtered, and ale, beer, oil, and wine were distributed to the workmen, like at a new year's festival. When the boat was finished, the launch was very difficult. A runway of poles was used to slide the boat into the water. Two-thirds of the boat was in the water. Utnapishtim loaded his silver and gold into the boat. **He loaded "all the living beings that I had." His relatives and craftsmen, and "all the beasts and animals of the field" boarded the boat.** The time arrived, as stated by the god Shamash, to seal the entry door.

The storm

Early in the morning at dawn a black cloud arose from the horizon. The weather was frightful. Utnapishtim boarded the boat and entrusted the boat and its contents to his boat master Puzur-Amurri who sealed the entry. The thunder god Adad rumbled in the cloud and storm gods Shullar and Hanish went over mountains and land. Erragal pulled out the mooring poles and the dikes overflowed. The Anunnaki gods lit up the land with their lightning. There was stunned shock at Adad's deeds which turned everything to blackness. The land was shattered like a pot. All day long the south wind blew rapidly, and the water overwhelmed the people like an attack. No one could see his fellows. They could not recognize each other in the torrent. The gods were frightened by the flood and retreated up to the Anu heaven. They cowered like dogs lying by the outer wall. Ishtar shrieked like a woman in childbirth. The Mistress of the gods wailed that the old days had turned to clay because "I said evil things in the Assembly of the gods, ordering a catastrophe to destroy my people who fill the sea like fish." The other gods were weeping with her and sat sobbing with grief, their lips burning, parched with thirst. The flood and wind lasted six days and six nights, flattening the land. On the seventh day, the storm was pounding [intermittently?] like a woman in labor.

Calm after the storm

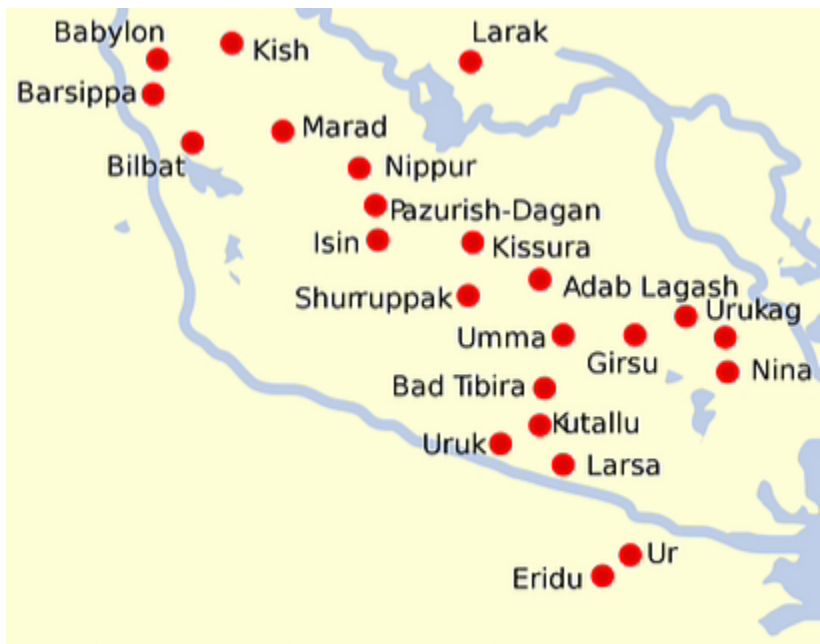
The sea calmed and the whirlwind and flood stopped. All-day long there was quiet. All humans had turned to clay. The terrain was as flat as a rooftop. Utnapishtim opened a window and felt fresh air on his face. He fell to his knees and sat weeping, tears streaming down his face. He looked for coastlines on the horizon and saw a region of land. The boat lodged firmly on Mount Nisir (Nimush) which held the boat for several days, allowing no swaying. **On the seventh day he released a dove that flew away but came back to him. He released a swallow, but it also came back to him. He released a raven that was able to eat and scratch and did not circle back to the boat.** He then sent his livestock out in various directions.

The sacrifice

He sacrificed a sheep and offered incense at a mountainous ziggurat (temple) where he placed 14 sacrificial vessels and poured reeds, cedar, and myrtle into the fire. The gods smelled the sweet odor of the sacrificial animal and gathered like flies over the sacrifice. Then the great goddess arrived, lifted her flies (beads), and said "Ye gods, as surely as I shall not forget this lapis lazuli [amulet] around my neck, I shall be mindful of these days and never forget them! The gods may come to the sacrificial offering. But Enlil may not come, because he brought about the flood and annihilated my people without considering [the consequences]." When Enlil arrived, he saw the boat and became furious at the Igigi gods. He said "Where did a living being escape? No man was to survive the annihilation!" Ninurta spoke to Enlil saying "Who else but Ea could do such a thing? It is Ea who knew all of our plans." Ea spoke to Enlil saying "It was you, the Sage of the Gods. How could you bring about a flood without consideration?" Ea then accuses Enlil of sending a disproportionate punishment and reminds him of the need for compassion. Ea denies leaking the god's secret plan to Atra-Hasis (Utnapishtim), admitting only sending him a dream and deflecting Enlil's attention to the flood hero.

The flood hero and his wife are granted immortality and transported far away.

Enlil then boards a boat and grasping Utnapishtim's hand, helps him and his wife aboard where they kneel. Standing between Utnapishtim and his wife, he touches their foreheads and blesses them. "Formerly Utnapishtim was a human being, but now he and his wife have become gods like us. Let Utnapishtim reside far away, at the mouth of the rivers." Utnapishtim and his wife are transported and settled at the "mouth of the rivers".



Archeological Evidence

The end of Ziusudra's reign at Shuruppak concludes the Pre-dynastic Period in Mesopotamian history. The Early Dynastic Period (E.D. I) began at Kish after the flood. The start of E.D.I is dated at 2900 BCE, and this date is confirmed by the flood layer found at Shuruppak during archaeological excavations, dated independently to ca. 2900 BCE.

~5500–3800 BC	Ubaid
~3800–3100 BC	Uruk
~3100–2900 BC	Jemdet Nasr
~2900–2750 BC	Early Dynastic I
~2750–2600 BC	Early Dynastic II
~2600–2350 BC	Early Dynastic III
~2350–2150 BC	Dynasty of Akkad
~2150–2000 BC	3rd Dynasty of Ur
~2000–1600 BC	Old Babylonian

The city of Kish flourished in the Early Dynastic period soon after a river flood archaeologically attested by sedimentary strata at Shuruppak (modern Tell Fara), Uruk, Kish, and other sites, all of which have been radiocarbon dated to ca. 2900 BCE. The water-laid clay deposits layer thickness was measured as two feet in Shuruppak and five feet in Uruk.

Polychrome pottery from the Jemdet Nasr period (ca. 30th century BCE), which immediately preceded the Early Dynastic I period, was discovered directly below the Shuruppak flood stratum. The appearance of Ziusudra's name on

the WB-62 king list therefore links the flood mentioned in the three surviving Babylonian deluge epics—the Eridu Genesis, the Epic of Gilgamesh, and the Epic of Atra-Hasis—to these river flood sediments.

Leading archeologist, Max Mallowan wrote that "we know from the Weld Blundell prism that at the time of the Flood, Ziusudra, the Sumerian Noah, was King of the city of Shuruppak where he received warning of the impending disaster. His role as a savior agrees with that assigned to his counterpart Utnapishtim in the Gilgamesh Epic. ... both epigraphical and archaeological discovery give good grounds for believing that Ziusudra was a prehistoric ruler of a well-known historic city the site of which has been identified." (M. Mallowan, "Noah's Flood Reconsidered")

Of equal importance to the finding and dating of the flood deposits connected with Kish, Shuruppak, Uruk, Lagash, and possibly Ur, is the total absence of flood layers found anywhere else in the Near East. What has been hard for many to accept is that the flood of Noah's day was entirely local to Southern Mesopotamia:

"A number of sites in Mesopotamia, of equal or greater antiquity, have been excavated down to virgin soil, and no evidence of flooding came to light at them. Perhaps the most important of these is Eridu, located only seven miles away from Ur. Equally serious is the fact that no site in Syria or Palestine, where archaeologists were equally active during the early part of the present century, has yielded a "flood layer." In these two countries some of the oldest towns in the world have been excavated ...(and) show no evidence of a flood ..." (Bailey, "Noah: The Person and the Story in History and Tradition")

Geological Evidence

Noted geologist and author, Carol A. Hill, makes several interesting points in her article "The Noachian Flood: Universal or Local?", available online at: <https://www.asa3.org/ASA/PSCF/2002/PSCF9-02Hill.pdf>

1. Biblical evidence for a universal Noachian Flood is the "universal" language of Gen. 6-8—words like "earth," "all," "every," and "under heaven." However, these words are used in other places in the Bible to describe local or regional events and, therefore, cannot necessarily be taken as all-inclusive over the entire planet Earth. (There are no mountains in the Mesopotamian alluvial plain, which was called Edin. There are only hills. The Hebrew "har" can be both "mountains" or "hills". The Hebrew word for "earth" and "land" is the same. This is also true about "heaven" and "sky".)
2. Absolutely no geologic evidence exists for the canopy theory, flood geology, or a universal flood. There is no archaeological evidence for a universal flood. Even regions close to, or surrounding Mesopotamia do not contain correlative flood deposits.
3. The most likely landing place for the ark is considered to have been Jabel Judi (Mount Judi or Mount Kardu) in the Cizre, Turkey region. This site meets all the Bible's requirements, including "the mountains of Urartu", Noah's vineyard, and the dove's plucking off the olive leaf and bringing it back to the ark. It is also the earliest traditional site for the landing place of the ark known to the Armenians. A landing site in the Cizre region is compatible with a local flood model, as this region lies within the boundaries of the Mesopotamian hydrologic basin.
4. The problems concerned with putting all the animal species on Earth into the ark, as per a universal flood model, are insurmountable barring miracles that the Bible never claims happened. (The island of Madagascar, with its populations of lemurs found no place else on earth. The existence of kiwis in New Zealand, kangaroos and koala bears native to the continent of Australia, to point out just a few examples).

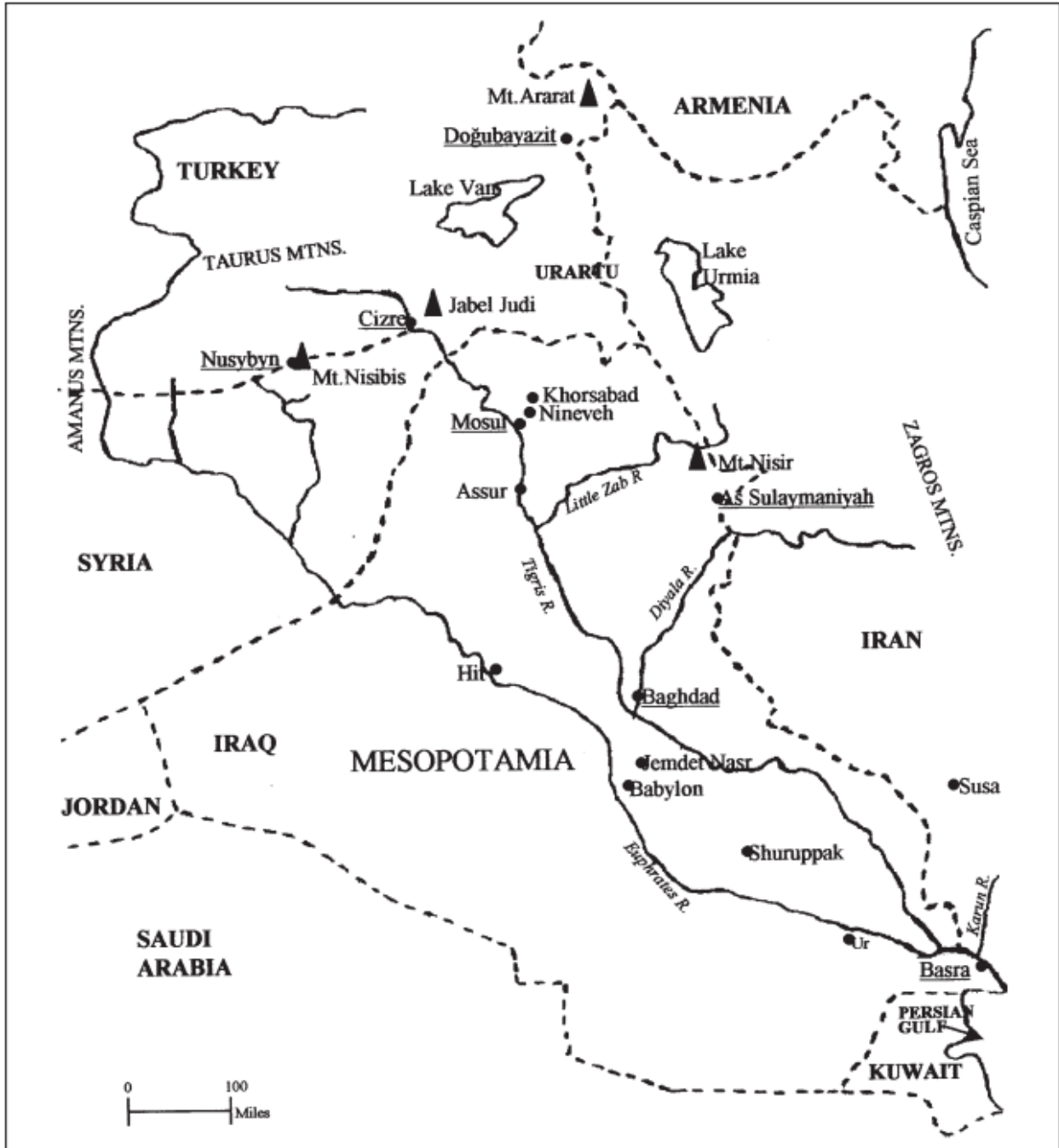


Figure 1. General geography of the Mesopotamia and Urtu regions, including names of locations mentioned in the text.

5. The picture that emerges from all the biblical and non biblical evidence is that Noah's Flood was confined to Mesopotamia, extending over a vast alluvial plain as far as the eye could see, from horizon to horizon (under the "whole heaven" or sky). **The top of all the hills were covered by this flood, and all people and animals were drowned except for Noah, his family, and the animals on the ark. The flood was a real, historical event that covered—not the whole world—but the whole of Noah's world.**
6. The idea that the Noachian Flood was a universal flood stems from a centuries-old interpretation of the Bible not warranted by either the biblical or scientific evidence. The Bible should always be interpreted within the framework of the culture in which it was originally written—in this case, the Mesopotamian culture of the third millennium BCE, not the European culture of the seventeenth century CE. It is only by considering the culture and world view in which Gen. 6–8 was written that the Noachian Flood can really be understood.
7. The Bible is not the only place where Noah's Flood is recorded. The story of the great deluge has also been found on cuneiform tablets collected from archaeological sites in Babylonia, Assyria, and lands surrounding Mesopotamia, the earliest of these being a Sumerian inscription found at Nippur and belonging to the close of the third millennium BCE. While these non biblical texts have a definite mythological component to them, they still have a historical base that attests to an unusual environmental catastrophe that happened in the land of Mesopotamia at about the beginning of the third millennium.
8. The Sumerian King List divides the early history of Mesopotamia into (1) the reign of the pre-flood (antediluvian) kings (starting at Eridu), and (2) the reign of the post-flood kings (starting at Kish). The ancient compilers of the King List regarded the Noachian Flood as an event that made a breach in the continuity of Mesopotamian history; certain cities suddenly being made desolate, while other cities were rebuilt on the ruins of the flood.
9. There are both epigraphical and archaeological grounds for believing that Ziusudra (the Sumerian name for Noah) was a real prehistoric ruler of a well-known city, the site of which (Shuruppak, or the modern-day mound of Fara) has been archaeologically identified. Flood texts found in Mesopotamia and lands bordering it refer to a flood within Mesopotamia and to a righteous Mesopotamian man who survived the flood in a ship. **The archaeological record thus definitely points to a flood within the confines of Mesopotamia, but not to a universal flood of planet-wide proportions.**

Flood Parallels in Genesis and Ancient Literature

Parallel accounts of the flood, some written hundreds of years before Genesis was written, support its historical basis. "Water-laid" clay deposits found beneath some of the ancient cities in southern Mesopotamia point toward an event around 2900 BCE. In his book, *Noah's Ark and the Ziusudra Epic*, Robert Best states: "Distinctive story elements and phrases that are common to two or more of these six stories indicate a common origin. Parallel quotations make it obvious that these six flood stories did not originate independently."

Certain words and phrases used in Genesis and parallel accounts such as roof, cubits, seed, pitch, animals, fountain(s) of the deep, raven, dove, sweet savor, etc, make a compelling case for a common source for all the narratives, and highlight the likelihood of the flood itself. Those who might argue that the flood was nothing more than a Hebrew myth, or that the flood happened somewhere else at some earlier time would have to find a way to explain away the remarkable similarities. The flood texts are from Ziusudra (written in Sumerian), Atrahasis (recorded in Akkadian), the eleventh tablet of Gilgamesh (written in four languages), Genesis 6-9, Berossus, and a version from Moses of Khoren.

"Side-wall ... pay attention" Ziusudra iv, 155

"Wall, listen to me." Atrahasis III,i,20

"Wall, pay attention" Gilgamesh XI,22

"when their heart led the great gods to produce the flood." Gilgamesh

"every imagination of the thoughts of his heart was only evil." Genesis 6:5

"the decision that mankind is to be destroyed" Ziusudra iv,157-158

"The gods commanded total destruction" Atrahasis II,viii,34

"The great gods decided to make a flood" Gilgamesh XI,14

"God ... decided to make an end of all flesh" Genesis 6:13

"Destroy your house, spurn property, save life" Atrahasis III,i,22

"Tear down house, abandon property, save life" Gilgamesh XI,24-26

Topics in Biblical History and Archeology

"Enki...over the capitals the storm will sweep" Ziusudra iv, 156

"He [Enki] told him of the coming of the flood" Atrahasis III,i,37

"God said to Noah ...I will bring a flood" Genesis 6:13,17

"Kronos...said ...mankind would be destroyed by a flood" Berossus

"...the huge boat" Ziusudra v,207

"Build a ship" Atrahasis III,i,22

"Build a ship" Gilgamesh XI,24

"Make yourself an ark" Genesis 6:14

"build a boat" Berossus

"who protected the seed of mankind" Ziusudra vi,259

"Bring into the ship the seed of all life" Gilgamesh XI,27

"to keep their seed alive" Genesis 7:3

"Draw a design of it on the ground." Atrahasis

"The ship that thou shalt build" Gilgamesh XI

"And this is the fashion which thou shalt make it of ..." Genesis 6:15

"Ten dozen cubits the height of each of her walls" Gilgamesh XI

"... three hundred cubits, the breadth of it fifty cubits" Genesis 6:15

"Like the apsu you shall roof it" Atrahasis 111j,29

"Like the apsu you shall roof it" Gilgamesh XI,31

"Make a roof for the ark" Genesis 6:16

"coming of the flood on the seventh night" Atrahasis,III,i,37

"after seven days the waters of the flood came" Genesis 7:10

"...and addressed the elders" Atrahasis 111,01

"I answer the city people and the elders" Gilgamesh XI,35

"This is what you shall say to them..." Gilgamesh XI,38

"If asked where he was sailing he was to reply..." Berossus

"I cannot live in (your city)" Atrahasis III,I,47

"I cannot live in (your city)" Gilgamesh XI, 44

"An abundance of birds, a profusion of fishes" Atrahasis III,i,35

"[an abundance of] birds, [a profusion of] fish" Gilgamesh XI,44

"pitch I poured into the inside" Gilgamesh XI,66

"cover it inside and out with pitch" Genesis 6:14

"some people scrape pitch off the boat" Berossus

Topics in Biblical History and Archeology

"your family, your relatives" Atrahasis DT,42(w),8

"he sent his family on board" Atrahasis III,ii,42

"into the ship all my family and relatives" Gilgamesh XI,84

"Go into the ark, you and all your household" Genesis 7:1

"he sent his wife and children and friends on board" Berossus

"animals which emerge from the earth" Ziusudra vi,253

"all the wild creatures of the steppe" Atrahasis DT,42(w),9

"The cattle of the field, the beast of the plain" Gilgamesh XI,85

"clean animals and of animals that are not clean" Genesis 7:8

"and put both birds and animals on board" Berossus

"Enter the boat and close the boat's door" Atrahasis DT,42(w),6

"Pitch was brought for him to close his door" Atrahasis III,ii,51

"I entered the boat and closed the door" Gilgamesh XI,93

"And they that entered ... and the Lord shut him in" Genesis 7:16

"Ninurta went forth making the dikes [overflow]" Atrahasis U rev, 14

"Ninurta went forth making the dikes overflow" Gilgamesh XI,102

"One person could [not] see another" Atrahasis III,iii,13

"One person could not see another" Gilgamesh XI,111

Topics in Biblical History and Archeology

"to Puzur-Amurri the boatman" Gilgamesh,XI,94

"the boatman shared the same honor" Berossus

"the storm had swept ... for seven days and seven nights" Ziusudra

"For seven days and seven nights came the storm" Atrahasis III,iv,24

"Six days and seven nights the wind and storm" Gilgamesh XI,127

"rain fell upon the earth forty days and forty nights" Genesis 7:12

"consigned the peoples to destruction" Atrahasis III,iii,54

"All mankind was turned to clay" Gilgamesh XI,133

"And all flesh died ... and every man" Genesis 7:21

"Below the fountain of the deep was stopped" Atrahasis

"The fountains also of the deep and the windows of heaven were stopped" Genesis 8:2

"Ziusudra made an opening in the large boat" Ziusudra vi,207

"I opened the window" Gilgamesh XI,135

"Noah opened the window of the ark" Genesis 8:6

"he pried open a portion of the boat" Berossus

"On Mount Nisir the boat grounded" Gilgamesh XI,140

"the ark came to rest upon the mountains" Genesis 8:4

"the boat had grounded upon a mountain" Berossus

"After Khsisuthros...landed ...a long mountain" Moses of Khoren

"The dove went out and returned" Gilgamesh XI,147

"sent forth the dove and the dove came back to him" Genesis 8:10

"let out the birds and they again returned to the ship" Berossus

"Then I sent forth and set free a raven" Gilgamesh XI

"And he sent forth a raven" Genesis 8:7

"The king slaughtered ... bulls and sheep" Ziusudra vi,211

"He offered [a sacrifice]" Atrahasis III,v,31

"And offered a sacrifice" Gilgamesh XI,155

"offered burnt offerings on the altar" Genesis 8:20

"built an altar and sacrificed to the gods" Berossus

"[The gods smelled] the savor" Atrahasis III,v,34

"The gods smelled the sweet savor" Gilgamesh XI,160

"And the Lord smelled the sweet savor..." Genesis 8:21

"the lapis around my neck" Atrahasis III,vi,2

"the lapis lazuli on my neck" Gilgamesh XI,164

"That I may remember it [every] day" Atrahasis III,vi,4

"I shall remember these days and never forget" Gilgamesh XI,165

"I shall remember my covenant ...I may remember" Genesis 9:15-16

"How did man survive the destruction?" Atrahasis III,vi,10

"No man was to survive the destruction" Gilgamesh XI,173

"[on the criminal] impose your penalty" Atrahasis III,vi,25

"On the criminal impose his crimes" Gilgamesh XI,180

"Who sheds the blood of man, by man his blood be shed" Genesis 9:6

"he touched our foreheads to bless us" Gilgamesh XI,192

"And God blessed Noah" Genesis 9:1

"elevated him to eternal life, like a god" Ziusudra vi,257

"they shall be like gods to us" Gilgamesh XI,194

"I lived in the temple of Ea, my lord" Atrahasis RS 22.421,7

"go down to dwell with my lord Ea" Gilgamesh XI,42

"he had gone to dwell with the gods" Berossus

"Noah walked with God." Genesis 6:9

Robert M. Best, *Noah's Ark and the Ziusudra Epic* (Fort Meyers: Enlil Press, 1999), pp. 24-27.

Sources

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