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A. Prokhorova, PhD student  
Odessa I.I. Mechnikov National University, Odessa, Ukraine

### DIPLOMATIC RELATIONSHIPS WITH LONDON AND PARIS DURING OF ANGLO-FRENCH WAR (60-TH XI CENTURY)

*The article is dedicated to the diplomatic relationships between the British Kingdom and the Huguenots during the Anglo-French War of 1562–1564 and their influence on the foreign policy of England and France. The author analyzes the main directions of the diplomatic relations of the Elizabethan politicians with the French Protestants, finds out the factors and circumstances of the defeat of the Huguenots in the Battle of Dreux and change the course of diplomatic relations between the countries. Also, author observes the course and results of the war of 1562–1564, and concludes that the defeat for England in this military conflict in the future had positive effects. For Elizabeth I became clear that it makes no sense to rely on the further assistance of Protestant forces from other states to the English case. The country could deviate from the policies that it was carrying out, and to re-evaluate its foreign-policy priorities, which contributed to a further new course of the country.*

**Keywords:** Foreign Policy, Cateau-Cambresis treatment, Anglo-French relations, Battle of Dreux, the Anglo-French War of 1562-1564.

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V. Rubel, Dr. habil. (History), prof.  
Taras Shevchenko National University of Kyiv, Kyiv, Ukraine

### "NEOLITHIC REVOLUTION" IN BIBLICAL DESCRIPTION: ATTEMPT OF GEOGRAPHICAL AND CHRONOLOGICAL IDENTIFICATION

*The stories of paradise garden, first men living in it, their fall and exile from Eden are fixed in the Bible and considered a sphere of religious and mythological, but not a historical component of the Holy Scripture. Textual analysis of the second chapter of "The Book of Genesis" gives grounds to consider Eden a real geographical object, which limits correspond to the territories of today's Tabriz Valley. Description of paradise garden, where Adam, created by God, was not aware of death and was richly fed, not making any additional efforts, is a peculiar human memory of an era of early pre-Neolithic being. "The exile from Eden" – is an era in history, when "unproblematic" life of primitive men was finished because of lack of the natural resources, quantity of which was deficient for survival. It made people to occupy territories beyond the original range of their existence. The second result of "the exile from paradise" was a curse of Adam, as since then he had to get food "by the sweat of his brow". Modern scientific terminology calls it "Neolithic revolution", i.e. transition from the foraging to the agriculture, when human had to master the art of tilling for growing food. Inverse chronological calculation method of biblical patriarchs allows to date this historical fracture by the first half – the middle of III millennium BC. The third result of "the exile from paradise" was declared loss of human's immortality. The emergence of reproductive economy, when a person began to plow the ground, dig channels, build dams, pasture livestock and in such way "get the daily bread", intensified the development of protoscientific knowledge, which resulted in human's awareness of finality of his personal physical existence. The Bible redefines this fact as the loss of "eternity" by human.*

**Keywords:** The Book of Genesis, Eden, Neolithic revolution, Biblical geography, Biblical chronology.

For the last decades, the problem of source study comprehension of biblical texts regained priority status of humanitarian space. The reason is that ancient Jews, in contrast to their neighbors – Egyptians, Assyrians, Babylonians or Hittites, – did not produce within their traditional culture any excessive desire for historical writing itself, so the function of saving information on the past, which was needed by any folk, became largely derived not from political institutions of royal power and chronicles or annals, created in accordance with their orders, but from religious and cult components of book wisdom. That is why the emergence of historical writing phenomenon of Semitic-speaking inhabitants of the Eastern Mediterranean is traditionally associated with the Bible (Greek – Βίβλια: "The Book") – more precisely with the *Tanakh*<sup>12</sup>, which Christian tradition is used to call the Old Testament. The significant

part of its books is a completely productive and representative attempt of Jewish people to fix and save the memory of its past. The indicated parts of the Bible, according to their genre characteristics, may be fully attributed to the tradition of Jewish historical writing, although in form they all were incorporated into the complex of sacred books of the Old Testament. Nevertheless, the historical value of the biblical plot of the first "initial" book *Bərēšīt* (Christ. "Genesis"), including world and human creation, fall from grace, expulsion of the first men, Adam and Eve, from Eden, as well as description of all their posteriors till Noah and the world flood, is still considered to be insignificant, as this bloc of old testament texts is a sphere of primarily religious and mythological, but not the historical, component of the Holy Scripture. However, the author of this article suggests that this part of the Bible may provide historians with valuable information on pre-civilizational era of the mankind's history, if the right source study methodology is applied.

Let's begin with a simple question: what is the heavenly garden of "pleasure" Eden, in which the first man Adam enjoyed carefree life, was unaware of death, and ate well, without any additional efforts? According to the Bible, it is an epoch, when the human did not need to care for artificial food cultivation, when there was unlimited fruitage all

<sup>12</sup> The name of the Judean Holy Scripture *Tanakh* is an acronym. It consists of original phonemes of the official names of the three basic sections of the Old Testament text tradition: *Torah* (Law) + *Nevi'im* (Prophets) + *Ketuvim* (Records) → an acronym TNKh, which is translated as *Tanakh* in old Hebrew pronunciation. It is difficult to date accurately the appearance of the term, but it is believed that the compilers of this name-definition were not ancient, but medieval Judeo-Jewish theologians.

around, and people could live not thinking of its resumption. What kind of an epoch was it? It was an epoch of early primitive, pre-Neolithic being, when there were so few people on Earth and so many bounties all around, that our ancestors got food from simple gathering, getting from nature as many ripe fruits from "every tree to grow that is pleasant to the sight, and good for food" [Genesis, 2: 9], as they needed for physical survival.

The etymology of the word "Eden", which derives from the Sumerian term *eden (edin)* – "rough plain", "naked steppe", "untreated earth", can be an additional argument in favor of such an understanding of the concept [1, p. 119].

At the same time, a human was not so intellectually developed to understand the finality of his own being, did not realize his own mortality, and in this sense felt himself truly immortal, obeying in his actions only the instinct of survival and reproduction. As for the fact that "Adam and his wife Eve" went to paradise "were both naked, the man and his wife, and were not ashamed" [Genesis, 2: 25]. Now, as evidenced by numerous ethnographic materials, the synpolite communities of classical collectors (the Amazonian Indians, the Philippines' Kubu and Lubu, the Bushmen of Kalakhari, etc.) do not bother themselves with unnecessary clothing as well.

On the other hand, this primitive human lived with family, despite the fact that he changed wives often, so the Bible categorically does not accept evolutionists' and Marxists' accusations that promiscuity dominated in the intimate relationships of the primitive men. Modern science confirms that, which relies on contemplation on animals, including our closest evolutionary relatives – the higher monkeys (gorillas and chimpanzees), who do not know the promiscuity, live in family and tribal communities, and clearly know their areas of control, which feed them, and strangers are not allowed there. Therefore, the institution of property for them is also quite understandable.

Furthermore, "The Book of Genesis" of the Bible provides a clear geographic binding about where in the Near East specifically those paradise bushes of Eden were, in which the original collectors of the ancestors of the present Semitic peoples felt so comfortable. The "Book of Genesis" informs on that issue that "A river went out of Eden to water the garden; and from there it was parted and became four heads. The name of the first is Pishon: this is the one which flows through the whole land of Havilah, where there is gold; and the gold of that land is good. There is aromatic resin and the onyx stone. The name of the second river is Gihon: the same river that flows through the whole land of Cush. The name of the third river is Hiddekel: this is the one which flows in front of Assyria. The fourth river is the Euphrates" [Genesis, 2: 11-14].

It is clear with Tigris-Hiddekel and Euphrates, but it is important that the book *Berēšīt* means the areas, where two other rivers are near those big ones. There are no waterways near the rivers mentioned in the lands of Mesopotamia (present Iraq). Therefore, in this part of the Bible, it is about the upper reaches of Tigris and the Euphrates. That is the lands of North-West Iran and the adjacent areas of Turkey, where the Tabriz Valley (the present Iranian province of Eastern Azerbaijan and the neighboring Provinces of the Turkish Eastern Anatolia – historic Western Armenia) is located in the surroundings of the Northern Zagros Mountains. Let's try to identify it with other rivers.

In relation to mysterious Gihon river, which "flows through the whole land of Cush", its nature may be the decisive identification feature. The Jewish word *gihon* has got explicit phonetic parallels with the Arabic word *gayhun / jihun* and means in translation "stormy", "swift". Of all the significant rivers of the surrounding region, only one is wor-

thy of this epithet – the famous Aras (Araxes). It limits the Tabriz Valley from the north and, as a mostly mountain river, has always been famous for a very strong flow, a large number of peaks and thresholds, and other signs of natural "stormy". It gives rise to a fairly large degree of likelihood of transferring the name *Gihon* to "Stormy [river]" and identifying it with today's Araxes.

As to the land of Cush, the highest mountain ridge, located to the south of the city of Ahar (Iranian province of East Azerbaijan), is called "Cushu Mountain", *Kushadag*. Therefore, in this aspect the geographical identification of the biblical paradise as the Tabriz Valley does not seem contradictory.

"The Pishon river" remains, but its location and identification can be geographically determined in the region. The southern boundary of the Tabriz Valley is the Zagros Mountains, where a turn of the "Red River", *Qizil Ūzan* is. Turkic word *owzan / ūzan / uzen* ("river") in the Iranian-speaking lexical transformation is quite easily transformed into *pishon*, and in relation to gold, it is still slowly poured in *Qizil Ūzan*.

The paradise microclimate of the local plain is complemented by the salty Lake Urmia in the west of Iran, which cannot delay the arrival of the moderately warm Mediterranean winds to the Tabriz Valley. Those winds bring there enough rainfall, because they cannot break through to the Caspian Sea, and stay on the mountains situated along the Eastern border. Thus, they completely empty their rain clouds there. The result of this coincidence of climatic optimum is that in this valley ideal pistachio, apples, apricots, almonds and grapes grow, there is no excessive cold in winter and exhausting heat in summer.

Another supplementary argument for such geographical identification of the biblical paradise may be the fact that, when God drove Adam and Eve out of Eden, he closed the way to return to Eden for them by placing "Cherubs at the east of the garden of Eden, and the flame of a sword which turned every way, to guard the way to the tree of life" [Genesis, 3: 24]. What else could it be if not Sahand volcano of the mountains, which close the Tabriz Valley from the East, deterring unwanted aliens with fiery volcanic vent?

In addition, local soils of the Tabriz Valley were full of fruitful trees, because the most widespread variety of local ground is famous red earth, which is ideal for growth of trees (which cannot be told of famous black earth, on which trees grow much worse). In this sense, we need to remember that in accordance with the Bible, the primitive human was created by God of the gunpowder of the earth and called Adam, and the Hebrew word *adam* is cognate with the words *adama* ("earth") and *adom* ("red"). Thus, in literal meaning, *Adam* means "human, made of red earth". This fact once again confirms that Adam's ancestral homeland was the region, where red earth was dominant type of local grounds. The Tabriz Valley has always been famous for its soils saturated with iron oxide and aluminum, which make the earth red.

With regard to "the expulsion from Eden", according to the Bible, the main feature of this tragic event in human history is not even the expulsion from "paradise garden" itself, but its qualitative consequences on the issue of human food. If Adam, together with his women, had taken ripe fruits from the trees, feeding himself enough, not caring about their renewal, then after the expulsion from Eden, God promised the first man he would have to get food by hard work "by the sweat of his face". Since then, Adam lost feeling his eternity and immortality.

In other words, the time came in the history of the first man, when wild fruit resources ceased to be enough for a cloudless "paradise" life, and what the Bible calls "expelled from paradise". The human had to master the art of reproducing economy, land cultivation for growing food. For that,

it was necessary to develop appropriate proto-scientific knowledge. It made human realize he was no longer a large omnivorous predator, the upper link of biocoenosis, and thus came the understanding "that there is good and evil", as well as awareness of transience and finality: "Therefore Yahweh God sent him (Adam) forth from the garden of Eden, to till the ground from which he was taken [Genesis, 3: 23] ... By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken. For you are dust, and to dust you shall return" [Genesis, 3: 19].

Thus, book *Bērēšīt* on the expulsion of human from paradise is the story of what modern science calls the pleasant term "Neolithic revolution", when "carefree" being of the primitive men finished. It was due to the fact, that they realized phenomenon of primordial and finiteness of their lives, faced the problem, when reproducing their proper "passive" natural resources were not enough for survival, which forced them to settle beyond the original range of their existence and to develop new technologies for obtaining food. Thus, according to the Bible, "Neolithic revolution" began, as a result of which a human was forced to obtain food "by the sweat of his face", i.e. plow the ground, dig canals, build dams, walk with domesticated cattle – and in this way "get his daily bread".

This opinion on the primitive stages of human history coincides in many ways with the point of view on this issue, which English historian David Michael Rohl (born 1950) expressed in his book "From Eden to Exile: The Epic History of the People of the Bible" [2]. Nevertheless, chronological issue of those events described remains. Present historiography is used to define the beginning of "Pre-ceramic" Neolith in the Middle East by IX millennium BC, and by the VII-VI millennium BC – the final affirmation of Neolithic communities' dominance, based on reproductive forms of economy and ceramics, over the primitive periphery. However, an impartial source analysis of biblical materials gives reasons to doubt the unambiguousness of such dating.

After "the expulsion from heaven", the next epochal event of human history, according to the Bible, was the division of mankind into farmers and pastoralists, as of the first sons of Adam and Eve, "Abel was a keeper of sheep, but Cain was a tiller of the ground" [Genesis, 4: 2]. Moreover, "Cains" turned out to be more successful, as they occupied better lands, while "Abels" lost their struggle for the most fertile soil and found themselves on the verge of history. Adam's grandsons from the first son Seth (Hebrew: *Sēṭ*) found religion ("began to call on Yahweh's name" [Genesis, 4: 26]). On the subsequent periods, in the sixth generation after Cain, humanity came to music ("handle the harp and pipe" [Genesis, 4: 21]) and began to process iron [Genesis, 4: 22] – thus, went from the Neolithic to the Eneolithic (Chalcolithic) period. Finally, famous "world flood" came on the days of Adam's descendant in the ninth-generation, Noah.

Noah's male lineage in accordance with the Bible: Adam → Seth → Enosh → Kenan → Mahalalel → Jared → Enoch → Methuselah → Lamech → Noah [Genesis, 5: 1-28].

In the final part of "The Book of Genesis" there is an interesting description, from historical point of view, general Semithic ethnogenesis from the first post-flood ancestor of Abraham, son of Terah. He is considered to have been Noah's descendant in the 10<sup>th</sup> generation.

Abraham's male lineage in accordance with the Bible: Noah → Shem → Arpachshad → Shelah → Eber → Peleg → Reu → Serug → Nahor → Terah → Abram (the same is Abraham) [Genesis, 11: 10–26].

In the final part of "The Book of Genesis", an interesting description of general Semithic ethnogenesis from historical

point of view is presented. It starts from the first post-flood primogenitor of Abraham, son of Terah, which is considered to have been the descendant of Noah in 10<sup>th</sup> generation. After Abraham, there comes the whole Jewish ethnogenesis from Isaac, son of Abraham, till Jacob, son of Isaac, – also known as Israel. From 12 sons of Israel, 12 ancient Jewish tribes came to be. They became a basis of Jewish people under a codename of "Twelve Tribes of Israel".

Regarding the chronology of those events, their starting point may be the synchronization of recorded in the Old Testament biblical plots from, as it is believed, relatively accurately established dates of death of the first ancient Jewish kingdoms. Under such circumstances, the method of inverse time calculation gives grounds to shed light on the general chronology of Tanakh and draw the approximate time of the beginning of the "Neolithic revolution" (i.e. "Exile from Eden") in its Old Testament Interpretation. The Old Testament's "Second Book of Kings" (it is the Bible's "Fourth Book of Kingdoms") provides material for this. According to Tanakh, the basis of that book was made up of "chronicles of the Kings of Israel and the Jews". It drew a tragic line under the first stage of state tradition of Jewish people, which Joshua, the son of Nun (Hebrew: *Yēhōshū'a*), initiated.

We will begin with the first relatively agreed date between all Middle East calendars: 722 BC. It is the date of the decline of the Northern Kingdom of Israel, as a result of the invasion of the Assyrian troops of the king "Salmanassar" or Shulmanuahared / Salmanasar V [727-722 BC], when then capital of Israel, Samaria, (Hebrew: *Šomron*) capitulated (in 722 BC) after three years of siege. After that, Shulmanuahared ordered all Israeli to forcibly leave their homes and move to the internal provinces of his empire "in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes" [2 Kings, 17: 6]. Abandoned Israeli lands, were settled by the people "from Babylon, and from Cuthah, and from Avva, and from Hamath and Sepharvaim" [2 Kings, 17: 24].

Another date is the collapse of the South Kingdom of Judah, more precisely, surrender of the Judah's capital Jerusalem (Hebrew: *Yerushalayim*) in front of the hordes of "Nebuchadnezzar, king of Babylon", who was the most powerful ruler of the New Babylonian Kingdom, Nabucodurriutsur II [605–562 BC]. The Bible dates this event with "eleventh year of king Zedekiah" [2 Kings, 25: 2], who was forced to watch execution of his two sons after surrender of the Jewish capital, and after that "put out the eyes of Zedekiah, and bound him in fetters, and carried him to Babylon" [2 Kings, 25: 7]. Nebuchadnezzar ordered "came Nebuzaradan the captain of the guard, a servant of the king of Babylon" [2 Kings, 25: 8], to punish the city. As a result of his order, the Jerusalem temple, King's palace, and all other houses of Jerusalem were totally looted and "burnt with fire", the city walls were destroyed, higher hierarchs of Judaic church (including the high priest Seraiah) and higher servants of the former kingdom (60 people in total) were executed, while most Jews were ordered to leave their homeland and move to Babylon. Since that event, which modern science dates with 587/586 BC, a sad epoch of "Babylonian captivity" began in the history of Jewish people, which lasted until 539 BC. So, the Jewish Diaspora, famous in its own way, was launched.

An epoch of independent Israeli Kingdom has got approximately two centuries and a half, if sum up the reign of all Israeli kings, from Jeroboam to Hosea.

The biblical list of kings of the Kingdom of Israel in accordance with the Old Testament (the duration of their reigns in Tanakh is provided in brackets): Jeroboam I (22) → Nadab (2) → Baasha (24) → Elah (2) → Zimri (12) → Ahab (22) → Ahaziah of Israel (2) → Jehoram of

Israel (12) → Jehu (28) → Jehoahaz (17) → Jehoash of Israel (16) → Jeroboam III of Israel (41) → Zechariah (0,5) → Menahem (10) → Pekahiah (2) → Pekah (20) → Hoshea of Israel (9) – more than 240 years in total.

The duration of the Kingdom of Judah existence is nearly four centuries. It appeared with separatism of the Kingdom of Israel, but existed for almost one and a half centuries more, if sum up the reign of kings of the Kingdom of Judah from Rehoboam to Zedekiah.

The biblical list of kings of the Kingdom of Judah according to the Old Testament (in brackets the length of their reigns is indicated in years according to Tanakh): Rehoboam (17) → Abijam (3) → Asa (40) → Jehoshaphat (25) → Jehoram of Judah (8) → Ahaziah of Judah (less than a year) → Athaliah (6) → Jehoash of Judah (40) → Amaziah (29) → Azariah (52) → Uzziah of Judah (2) → Jotham (16) → Ahaz (16) → Hezekiah (29) → Manasseh (50 / 55) → Amon (2) → Josiah (31) → Jehoahaz (3 months) → Jehoiakim (11) → Jehoiachin (3 months) → Zedekiah (11) – about 390 years in total.

One more century is associated with an era of the United Israelite kingdom of Israel and Judah.

The kings of the United Kingdom of Israel, according to the Bible, were consistently: Saul (?), David (40) and Solomon (40) – about a century in total.

Thus, the affirmation of the king power institution among ancient Jews (i.e. the ascension to the throne of the first Jewish king Saul) can be dated with nearly the first quarter of XI century BC, while the breakup of this state into separate Israel and Judah ones can be dated by the first quarter of X century BC. According to Tanakh, the epoch of Judges lasted for more than four centuries in the history of Jews: that information is provided by a certified method of summing up the duration of consecutive offices of the judges, from Othniel to Eli.

The biblical list of Judges, mentioned in the Old Testament (in brackets, the duration of their stay in position according to Tanakh is mentioned): Othniel (8+40) → Ehud (18+80) → Shamgar (?) → Deborah (20+40) → ? (7) → Gideon (40) → Abimelech (3) → Tola (23) → Jair (22) → ? (18) → Jephthah (6) → ? (20) → Samson (20) → Eli (40) – about 400 years in total.

Therefore, it began in the first half of XV century BC, and it means that the conquest of Canaan by the Jews, and life of Jehoshua, son of Nun, who, according to the Bible, lived for 110 years, can be dated by XVI – the beginning of XV century BC.

"120-years" of Moses' life, Egyptian captivity, and liberation from it are logic to date by XVI century. Moses was the great-grandson of Jacob-Israel – of the ancestor of all the Jews, i.e. his descendant of the third generation. If consider the age of one generation as completely logical 25–35 years, it means that the great prophet Moses was separated from the founder of the Jewry by another century. It allows to date the appearance of the Tribes of Israel by the beginning of XVII century BC, while life of primogenitor of all the Semites, Abraham, can be referred to the second half of XVIII – first half of XVII century BC. 10 generations separate Noah of the flood and Abraham, which can stay within three or four centuries. Therefore, "the Deluge" of the Bible can be dated by the last centuries of III millennium BC. Finally, Noah himself was a descendant of "the first human" Adam of the ninth generation, which means at least three centuries deepening into history. Thus, with regard to the age of the Bible's generations, "The Exile from Eden", i.e. the beginning of "Neolithic Revolution" among the Semiotic-speaking peoples may be very approximately dated by the first half – the middle of III millennium BC. This conclusion allows to clarify and complement our perceptions on the time limits of "Neolithic revolution" in Western Asia.

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В. Рубель, д-р іст. наук, проф.

Київський національний університет імені Тараса Шевченка, Київ, Україна

### "НЕОЛІТИЧНА РЕВОЛЮЦІЯ" В БІБЛІЙНОМУ ОПИСІ: СПРОБА ГЕОГРАФІЧНОЇ І ХРОНОЛОГІЧНОЇ ІДЕНТИФІКАЦІЇ

*Вважається, що зафіксована у Біблії історія про райський сад, життя в ньому перших людей, а потім про їхнє гріхопадіння та вигнання з Едему є сферою релігійно-міфологічної, а не історичної складової Святого Письма. Текстологічний аналіз другої глави "Книги Буття" надає підстави стверджувати, що біблійний Едем є реальним географічним об'єктом, межі якого відповідають теренам нинішньої Тебризької долини. Опис райського саду, у якому створений Богом Адам не віддав смерті та щедро харчувався, не докладаючи до цього додаткових зусиль, є своєрідним спогадом людства про добу ранньопервісного донеолітичного буття. "Вигнання з раю" – це етап в історії, коли "безтурботне" буття перших людей завершилося, оскільки при їхньому розмноженні "пасивних" природних ресурсів перестало вистачати для виживання. Це змусило людей розселитися за межі початкового ареалу свого буття. Другим наслідком "вигнання з раю" стало накладене на Адама прокляття, що відтепер їжу він здобуватиме "обробляючи землю в поті чола свого". У термінології сучасної науки – це "неолітична революція", тобто перехід від привласнювальних до відтворюючих способів добування їжі, коли людина змушена була опанувати мистецтво обробки землі для вирощування харчів. Метод зворотного хронологічного розрахунку за поколіннями біблійних патріархів дає підстави датувати цей історичний перелом першою половиною – серединою III тис. до н. е. Третім наслідком "вигнання з раю" проголошена втрата людиною свого безсмертя. Поява продуктивних форм господарювання, коли людина почала орати землю, копати канали, будувати греблі і дамби, ходити за одомашненою худобою і тим "здобувати хліб свій насущний", активізувала розвиток протонаукових знань, наслідком чого стало усвідомлення людиною кінцевості свого персонального фізичного існування. У Біблії цей факт переосмислений як втрата людиною своєї "вічності".*

*Ключові слова:* Книга Буття, Едем, неолітична революція, біблійна географія, біблійна хронологія.