

The legend detective



Don Cox Author



True tales from Ma'at
The Goddess of Truth

The day Noah puts to sea

For hundreds of years Noah and his ark has been a wonderful story and right up to the 19th century, it was fully believed. Whilst proof in substantiating this great flood, were the fossils found by ancient antiquarians. But as a better understanding of geology took root, Noah's story, of his ark, flood and animals two by two, became the story for children, for no sensible person could visualise the world being covered in water.

But then I'm not sensible, for although sensible people think, they think of what they can see and understand to-day. Whilst I think of what the ancients would have seen, and what they'd have understood. So, to start this story let me say Noah did indeed see his world completely covered in water. He saw the waters recede, he then saw another flood, his so-called flood, come back again. He also saw something else which I will tantalizingly leave for later

Now most eminent scholars will tell you that Noah's tale was taken from the legend of Gilgamesh and woven into the Biblical story and that Noah was a complete myth, thanks to Professor Irvin Finkel's translation of the 1900-1700 BC Babylonian tablets, known as the Gilgamesh story. Where one named Utnapishtim, builds an ark, loaded the animals in two by two and so survived this great flood. But this fabled flood was a river flood, a product caused by the thousands of times the two great rivers of Mesopotamia, the Euphrates and the Tigris had risen in the past and the destruction they caused in doing so. So, pushing my imagination to the utmost, I just could not see the waters rising up to cover Mt Everest or even Mt Ararat. In my rough calculations, being on the generous side, even if both the ice caps were to melt, the waters of the world would only rise some 800 ft.

Now for me to prove that Noah did see his world completely covered by water and that although Noah's tale is similar to the Gilgamesh saga, it is a completely different flood story. In fact, as you will discover, Noah's flood, it is not a flood, as we know it, but it appears to be a flood, a look alike flood, which anyone can see any day of the week, provided they're on a ship and at sea.

Better still I will show, that part of Noah's story has been incorporated into this Gilgamesh legend and you may laugh when I tell you, it will be a little bird that will give us the answer, in fact it will be two birds, one the raven and the other the dove, for Utnapishtim had one flood, whilst Noah had two floods.

Now there are two versions of the Gilgamesh saga, which scholars seem to have missed, the 1700 BC version and the 700BC version but it is only in the 700 BC version that the Gilgamesh legend mentions the raven and the dove. The earlier version, are bird free. So why, and for that I beg you wait awhile?

So, the facts we need are, where is Noah's homeland, which will be the original homeland of the Jews? Why is Noah taking an ark, a ship? What was his flood? Where was his flood? When was his flood and where was Noah going to?

So, Noah's legend would have stayed a legend, had not someone, somewhere, written that some ancient historian had stated that the Jews had migrated from Crete. I would have passed this by, for most school boys were taught that the Jews originated from Mesopotamia. Except that this author had rounded it off, by saying, *'Frankly this is quite ridiculous'* and leaving it at that, with no other comment as to why or why not, it was so ridiculous. My curiosity got the better of me, so using a cunning plan, I sent off a stamped addressed envelope, requesting the British library to give me some information as to who this ancient historian might be.

Almost by return of post, I received my manuscript from the British Library. It was the history of the wars of the Jewish Revolt, written by a most eminent Roman historian, so without further ado, may I introduce you to P. Cornelius Tacitus, one-time soldier, senator, governor of Western Anatolia, and Consul of Rome. Born 55 AD, died 122 AD and to his readers, he was simply known as, 'Tacitus'. Tacitus and I had met before, when I read his books, 'The Germania and the Agricola'. In which he recorded his father-in-law's governorship of Britain. He had also written, 'The Annals of Imperial Rome' and 'The Histories'. I had, as other scholars had, found him an accurate and reliable reporter. Tacitus could be bias but that was only to be expected, nevertheless he was strict in his detail and had a good following in his own day, who would not tolerate him if he made stupid or unsupported comments. For as every writer knows, there are those out there, just waiting to pull your ideas apart. Likewise, it is not his fault that he sometimes assumes we should automatically understand what he is referring to. In his day, Rome was the greatest power in the world, already established 500 years and every likelihood of being eternal. It should also be remembered that Tacitus, born in 55 AD would have been too young to have written first hand on the Jewish Revolt, but he would have been about 14 years of age when Rome decided to step in and give the Jews in their revolt, a thumping, under the future Emperor Vespasian and his son Titus.

Tacitus was Roman and pro - Vespasian but he was not the first to write on the Jewish wars. This was the privilege of Josephus Flavius, the so called Jewish traitor. Josephus Flavius, born Jewish, was well educated and had initially fought against Rome in this war. However, he foresaw the outcome and the futility of such a strife, made even more certain by the continual bickering of the Jewish leaders. Consequently, after nearly losing his life to one of these internal Jewish squabbles, he changed sides to that of Rome. Consequently, from Tacitus's account of this war, it is obvious that Tacitus is gathering his material from a Jewish source and I consider this source to be Josephus, for they were both in Rome, both pro-Vespasian and both writing on the same conflict.

So, it was here that I was about to relate to you what Tacitus had recorded, when something bade me 'Hold', a quiet, strong, no nonsense voice seemed to say, 'Let me come forth, let me cloth myself with the warm flesh of mortals and leave these cold halls of Hades, let me dwell once more, amongst you'. Could I steel his thunder? 'So be it, honoured father of Rome, speak on'.

'EIUSDEM ANTI PRINCIPIO CAESAR TITUS, PERDOMANDAE AIDER DELICACIES A PATRE ET PRIVATIS UTRIUSQUE REBUS MILITIA CLARUS '.

At the beginning of the same year, Titus Caesar had been selected by his father to complete the conquest of Judaea. He had already won a name for himself as a general, when Vespasian and he, had the status of subjects. But now his activities received added support and recognition, as provinces and armies vied in displaying their enthusiasm. He was

anxious to live up to his new position, by cutting a fine figure and showing enterprise in arms. His polite and affable manner gained him devoted followers. In military duties and on the march, he often mixed with the ordinary soldiers without sacrificing the respect due to a commanding officer.

Waiting for him in Judaea were the three legions that had long served under Vespasian - The Fifth, Tenth and Fifteenth. To this force must be added the Twelfth from Syria and drafts from the Twenty Second and Third, brought up from Alexandria. He was attended by twenty cohorts of allied infantry and eight regiments of cavalry, as well as by the two kings, Agrippa and Sohaemus and the supporting forces offered by king Antiochus. Then there were strong levies of Arabs, who felt for the Jews the hatred common between neighbours, and many individual adventures from Rome and Italy, who for various reasons hoped to ingratiate themselves with an Emperor, whose ear might still be gained. This then was the army which Titus entered enemy territory. He advanced in an orderly fashion maintaining good reconnaissance and a state of readiness for battle, and encamped at no great distance from Jerusalem.

*As I am now to record the death agony of a famous city, it seems appropriate to inform the reader of its origin. The Jews are said to have been refugees from the island, who settled in the remotest corner of **Libya** in the days when, according to the story, Saturn was driven from his throne by the aggression of Jupiter. This is a deduction from the name Judaea by which they became known. The word is to be regarded as a barbarous lengthening of *Idaei* the name of the people dwelling around the famous Mount Ida in Crete.*

A few authorities hold, that in the reign of Isis the surplus population of Egypt was evacuated to neighbouring lands under the leadership of Hieroslymus and Judas. Many assure us that the Jews are descendants from the Ethiopians, who were driven by fear and hatred to emigrate from their home, when Cepheus was king.

*There are some who say that a motley collection of landless Assyrians occupied a part of Egypt then built cities of their own. Most authorities however agree on the following account. The whole of Egypt was once plagued by a wasting disease which caused bodily disfigurement. So, Pharaoh Bocchori (**Tacitus has received the wrong information here, as Pharaoh Bocchoris reigned 721 - 715 BC. by which time the Jews were firmly established in Jerusalem**) went to the Oracle of Hammon (known today as Ammun or Amon) to ask for a cure and was told to purify his kingdom by expelling the victims to other lands as they lay under a divine curse. Thus a multitude of sufferers were rounded up, herded together and abandoned in the wilderness, here the exiles tearfully resigned themselves to their fate. But one of them, called Moses, urged his companions not to wait passively for help from God or Man, for both had deserted them. That they should trust in their own initiative and do whatever guidance first helped them to extricate themselves from their present plight. They agreed and started off at random into the unknown. But exhaustion set in, chiefly through lack of water and the level plain was already strewn with the bodies of those who collapsed and were at their last gasp. When a herd of wild Asses left their pasture, and made for the shade of a wooded crag. Moses followed them and was able to bring to light a number of abundant channels of water, whose presence he had deducted from a grassy patch of ground. This relieved their thirst and they travelled on for six days without a break and on the seventh day, they expelled the previous inhabitants of Canaan. In order to secure the allegiance of his people in the future, Moses prescribed for them a novel religion, quite different from those of the rest of mankind.*

Tacitus's history goes on in some length but this is the only part of his narrative that we need.

So here we have it, Tacitus gives four places for the origin of the Jews. The first is Libya but that is where they migrated to, from, 'The Island', which I suggest is Crete, for it is archaeologically proven, that when the island of Thera, present day Santorini, erupted in 1600 BC many of the inhabitants migrated from Crete to Libya. If this is true then they will be of Minoan stock. Another is Moses but this is after Noah by some 240 years and that's another discovery. Next is their return from exile in Babylon c 700 BC. Finally saying they originated from Ethiopia is probably because even to this day many Ethiopians are of the Hebrew faith but in mitigation no one is clear where they migrated from, unless the queen of Sheba played a part in this. Then again if the Jews migrated from here north to Mesopotamia then there was no call for a ship for Noah to sail upon.

Now this eruption of Thera is known as a super eruption, it was the biggest eruption in recorded history and to any man being in the vicinity, this indeed was the Gods fighting it out. So here it is recorded as the aggression of Jupiter and Saturn for the Romans, but Zeus and Kronos to the Greeks. Zeus so the legend goes was fighting for supremacy against his father Kronos. Zeus, a new young God, was bringing in a new fresh religion, as against the old one of his father. Of course, these names are names only, not real people, or are they, for I will show that Zeus, or more likely Zeos, really did exist. But for this, please read my discovery, '**The date and birth place of God**'. This will show the birth of a man, a law giver, who died and was then given the status of a God, as later people did for Alexander, Caesar and August. But when he returned to his cave on Mt Dikti to die and be deified, he also became a storm God. Now he was known as the Cretan Zeus, a supreme single deity, known as the Cretan Zeus, not to be confused with the later Olympian Zeus.



Entrance to Zeus' cave



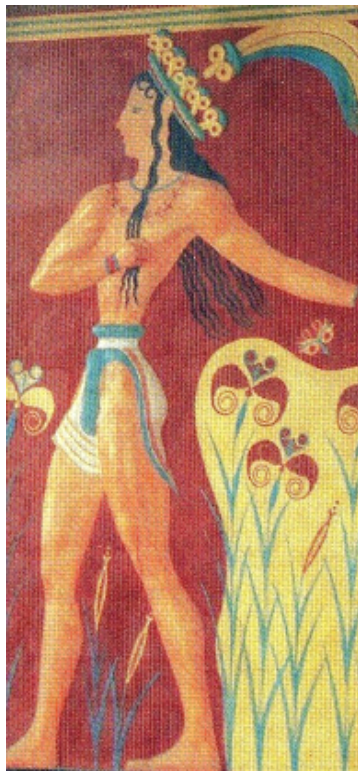
Inside cave, how many faces can you see?

So, I've put forward a scenario that the story in Genesis coincides with the early history of Crete and that of Noah. But there is further proof. Professor Renfrew of the MacDonald Institute at Cambridge University who published his report on his DNA findings of the Mediterranean people, found from DNA, that the Sephardic Jews, originated from Crete'. Secondly, this is down to hairstyles, which were used by the ancients, so that they could recognise friend from foe at a distance, giving them time to run away or embrace. We are all aware of the orthodox Jew's hairstyle with those long side locks, they call the Pe'ot, long tresses hanging in front of the ear, as against behind the ear, which was the Greek style. This, as with the Chinese pigtail, is probably the oldest living archaeological artefacts still in existence. But there were others who had this? The earliest were the great seafarers, the Phoenicians, who appear on this earthly stage, just as the Minoans fade away. They too were

great seafarers. Could it be they were latter day Minoans, especially as they seemed to take over Minoan trading ports, without a fight?

Interestingly in the Odyssey, Odysseus is telling his story to Alcinous King of the Phoenicians at Sidon. It is said in book VI that the Phoenicians once lived in the broad lands of Hypereie but had the Cyclopes as neighbours, a quarrelsome people so much so the King, Nausithous made his people migrate.

From my findings, the Cylopes can be shown, although disguised as the legendary one-eyed monster, to be Mycenaeans, who invaded Crete some 200 years before Odysseus time. If so then Hypereie could be the name for Crete and so this could be the same migration Noah is on.



Minoan hairstyle



The Jewish Pe'ot



The Phoenician hair locks

So, although the eruption of Thera seems a good enough reason for Noah to take flight this was not the occasion. This I will show was some 165 years after Thera's eruption, for we

read, *And God 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 and it repented the Lord that he had made man on the earth and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man beast and the creeping thing, and the fowls of the air; for it repenteth me that I have made him, but Noah found grace in the eyes of the Lord.*

I appreciate you'll be saying few people believe in this great flood of Noah's and here I am speaking as though it was true. All I can say is, please be patient with me.

Now we read in the Bible, an ancient manuscript in its own right, that God instructs Noah to build his ark because God is not happy with mankind, or is it something else which is really upsetting our Noah, for we read, *'In those days giants were in the earth and the sons of God, mighty men, men of renown, came and took the daughters of man and made them their wives'*. I suggest it is the later remark, 'They took the daughters of man', which is really annoying Noah, for they took, but did they pay a dowry and when Noah left, you'll notice he had no daughters with him.

As for giants in the earth, again you'll notice, not on the earth but in it. Crete was always an earthquake zone, whilst the sons of God, was obviously a God that Noah knew and respected, otherwise he'd have been derogative towards it. So, who could the sons of God be?

The year is 1435 BC, the Minoan civilisation is still collapsing after that devastating eruption of 1600 BC. The cult of Zeus, has by now, established itself on the Greek mainland, the land dominated by the Mycenaean Greeks, not to be confused with the later classic Greeks, of 600 BC. With the collapse of the dominant Minoan fleets, the Mycenaean's had taken to the sea and like later day Vikings, had taken to piracy as well as trade. Like the Vikings these Mycenaean Greeks were extremely touché of their pedigree, all swore they were the sons of one or another God of this new Olympian Zeus, for by now the cult of Cretan Zeus had been taken to the Greek mainland and was no longer a single deity. For man's logic had decided to give their Zeus, the Olympian Zeus, other lesser Gods to be his assistants, such as Aries, Mercury and Aphrodite.

So, in 1430 BC the Mycenaean's took to the sea, took to it so well, they invaded Crete and had come to stay and it is logical that, fighting men would come alone and be in need of a wives, so they take them and having swords, there is little need to discuss the dowry payment.

This I consider was Noah's last straw. He was going to pastures new and as his grandson's name of Canaan, I suggest he was off to Canaan, especially as Mt Ararat figures in this tale. We further read that he and his three sons, Ham, Shem and Japheth went with him with their wives, and one grandson. Had Noah already lost his daughters to these invaders? In the days before television I find it hard to reconcile that he had sons but no daughters. So, Noah takes his breeding stock two by two but no elephant or kangaroo, and journeys down to the coast to take ship. There he meets a captain who has done this run many times, to the Minoan trading port of Ugarit, found in the apex of where the land turns south down from Turkey to Syria and that archaeological finds in the Louvre Museum, confirms Ugarit to be of Minoan origin.

So, what would farmer Noah need to go from Crete, then to the port of Ugarit in northern Canaan. He'll need a sea going vessel and as he's never been to sea, he'll need a captain and that captain is going to be the owner of that ark. A vessel going east, if he's to end up on Mt Ararat, which I will show he probably did, but by foot, not boat, and if he's taking his breeding stock then he'll have need of water, more than if the ship was just carrying dry cargo.

So, I put forward the scenario which my logic suggests. He takes ship in the morning and the captain heads directly into the rising sun, which is east. Noah has nothing better to do that observe this new element, the sea. He must have looked back towards Crete. He would have seen Crete's cliffs rearing up. After about 6 miles out from Crete, he'd have looked back again and seen Crete lower down in the water. Some 15 miles out and he'd have seen Crete disappear under the waves. That must have shocked him, for although it might not be raining, to Noah it must have been raining in torrents somewhere else, for the water to cover up his homeland. The captain of this vessel would have known about this phenomenon just as Odysseus did 250 years later, when Odysseus says, 'As soon as we sink the Cretan hills, with only the sea and sky in view'. To Noah this was God's doing, when as we know, he'd gone over the horizon. As I said, this so-called flood can be seen by anyone, provided they're on a ship, leaving land.

So, the captain is heading east, taking Noah and his breeding stock and they need water, so are forced to call in on the island of Cyprus, simply because there is no other land about. But how does he know where Cyprus is, except eastwards. Is he heading east could be south of Cyprus or north of Cyprus? If he goes south and he's wrong, then he's heading for Egypt and will run out of water. Likewise, if he heads north, then the same will apply and if he stays heading east he could well pass Cyprus without knowing it. So how does he find Cyprus? It is now the captain, not Noah, let's fly a raven, for farmer Noah has no idea what use this bird is but a sailor would. How interestingly to know, it can only be somewhere near Cyprus, when this raven is let loose, for the captain knows precisely what this raven can do.

Now the only navigational aid, ancient mariners had, was the position that the sun rose, which we now call east. Then later they worked out how to use the stars. So, they knew the sun always rose in the east and sank in the west. From that they could calculate north and south but only roughly, for the compass had not been discovered, insofar that once the sun was up they had little to calculate on what bearing they were following. In short if they were heading eastwards from Crete towards Canaan and they needed to make landfall in Cyprus to replenish water and supplies. They couldn't be sure, unless they made a direct land fall, otherwise they could be north or south of the island and sailing into danger of having no water. How did the Minoan sailors find Malta, a mere dot in the sea, pass it by and thirst would be your companion?

It was in such a case that the ancient Minoan sailors let fly the big black raven, which flew to and fro, rising higher and higher until it could see well over the horizon and land in sight. The raven is the biggest and strongest of the Crow family. It can fly to 17000 ft, it can't swim and it doesn't need batteries to power it, but once released it will go searching for land. The higher it flies the greater distance it can see over the horizon, the same horizon that produced Noah's flood. This big black bird flies high into the vast blue sky, getting smaller and smaller, as it rises higher and higher. All the time being watched by the captain and crew and one important man, the man high in the mast head, the Crow's nest. He is just that much higher up to get a last glimpse of our bird and it will probably be him that shouts to those down below, 'The bird's gone that way' and the captain puts the helm hard over and follows it. Yes, the bird went that way because it could see land, when those below couldn't. And another yes, this was the ancient sailors ship to shore directional finding system. *'And Noah let fly the raven and it flew to and fro and the waters of the world abated'* Now the only navigational aid, ancient mariners had, was the position that the sun rose, which we now call east. Then later they worked out how to use the stars. So, they knew the sun always rose in the east and sank in the west. From that they could calculate north and south but only roughly, for the compass had not been discovered, insofar that once the sun was up they had little to calculate on what bearing they were following. In short if they were heading

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Noah's route 1435 -1420 BC

It is now that I can hear someone call but this is too farfetched. But is it? Go to Santorini, go to the ash covered Minoan city of Akrotiri and there you will see a wall painting of the Minoan fleet coming into harbour. There on their prows seems to be cages, there also seems to be perches and on one perch is a bird. Did the Minoans know the properties of the raven and the dove? For it seems the Vikings did, for I am indebted to the Saga of Floki

Rogaland, a Viking of c 815 AD who set forth from the Faeroe Isles to discover new lands to the west. Lost on the storm tossed Atlantic, he eventually released a raven to see which way it would go and lost it. So, he later let fly another and followed it and up came land. From this I can feel his apprehension, for he was in a bad way to be forced to release these birds. It was a big gamble. I doubt if he had many birds on board but every time he let one go, he was losing a life line. What a relief when up over the horizon came the view of land, he had discovered Iceland.

One last clue, for I think I've offered up an answer as to what use the Crow's nest, but what of, 'As straight as the Crow flies'. If you are a 'Land lubber' you see the crow flies where ever it wants and it's not straight. There's only one person who'll see a crow fly straight and that's a sailor. If crows fly over water they'll head straight for land, because they can't swim and have no wish to visit Davy Jones in his locker. In short, our bird, our raven, our crow, is the first recording of a ship to shore direction finding system. We know that Cook and Columbus looked for birds in the sky to denote land nearby. We know that Alexander the Great, when lost in the Egyptian desert, looking for the oasis of Sidi, was saved by following the birds back to the oasis, when the birds returned at night. But this was not letting loose a bird to guide you. Yet even in own age we still use that ancient captain's principle, for U-Boats in World War II, who wanted to find enemy shipping would tow a small one seated gyro plane behind them, which rose to some considerable height to get a better and longer view.

Now if you were a clever sailor, what about collecting a few birds in a cage and taking them with you or even become a seller of such birds. From my research at the Ashmolean Museum at Oxford, the Minoans were well aware of doves or pigeons from some of the artefacts there. Here was a Pigeon, with her brood, on a vase, a painted pigeon, standing on a fish motif, a signet ring, showing a man, holding two pigeons. If they knew of pigeons, surely, they knew of their homing habits.

It was this case of ravens and sea farers that made me think of why was it important to keep alive the Ravens in the Tower of London. What I do know is London was founded by the Romans, taken over by the Saxon, then by the Vikings, then taken back again by King Alfred, a Saxon. So why was it, the ravens were made important to the Tower? There doesn't seem to be an explanation, only that it's traditional. Let me offer up a suggestion, that when King Alfred re-took London, he found ravens already there, most probably caged ravens. I think when London was in Viking hands, this is where you could buy your raven, as you departed for your next sea adventure and being Vikings, I suggest you departed from the city and port of London more often by ship than by horse.

Yet there is something strange about this story of Noah and the raven. Strange because Noah remembered and recorded it. The only reason he remembered it was, because it astonished him, insofar that when this bird flew away, it wasn't long before land rose up from the waters. The reason can only be that Noah didn't release this bird. The person who did this, was familiar with it, this being so this must be the captain, the man in charge.

Now who has had the pleasure of a sea cruise? How many wanted to meet the captain? Is it possible Noah wanted to know the captain, for I feel I have demonstrated, Noah wasn't the captain? If so, did Noah record his name? Now it was only a passing thought but could one of his so-called sons be the captain? Shem and Ham, seem to be good farming names, then we get Japheth. To me it sounded more educated. Could Japheth be that captain? The idea might have died before it germinated, but then I was in Jaffa, Israel, when I read their tourist brochure. To my astonishment it read, 'Legend had it, that Jaffa was founded by Japheth'. Unfortunately for all my asking, no one could add to this statement, except that

archaeologically, Jaffa was an ancient Phoenician port and before that, a Minoan trading post. With the demise of the Minoans, the surviving ships set themselves up in their own coastal city states and carried on trading as normal. Could Japheth be one of these new breed of Phoenicians, these onetime Minoans? Then again if there is a touch of truth in this, what a strange thing for a farm boy to do, that of creating a sea port, rather than a town.



Due to copyright, my copy of wall painting at Akrotiri. Notice bird on prow.

So, we will assume Noah group, captain and crew included, replenish their water and food and once more head east. It is now I suggest the captain follows the southern or northern coast line, which unknown to him but not to us, who can look at a map of Cyprus, for there you can see the island looking like a fist, with a finger pointing directly to Ugarit. The ship moves eastwards and land is still in view for a number of days, then once more the ship leaves Cyprus behind and once more it's out into the big green sea. And as it does so, so the land behind them, sinks slowly beneath the waves. Once more Noah has gone over the horizon. This is Noah's second flood and this is where after a few days, the captain lets fly the dove, a dove that doesn't return.

Now what I am about to relate is speculation but then speculation is a tool detective's use. So, Noah has booked this passage and he's heading for this Minoan port of Ugarit. We should remember the whole point of Noah's Exodus is the Mycenaean's have taken his land and starting to widen their field of conquest. So, when the Minoans of Ugarit, see this boat coming, how do they know it's friend or foe. They don't, but the captain taking Noah and his breeding stock to Ugarit, does, and so he lets fly this dove or was it carrier pigeon, for in Hebrew they have only one word for both, being Jonah, with a message attached saying, 'We come in peace'. Now this is perfectly feasible because you can let loose a dove or pigeon anywhere and it will head straight for home. But you can't let fly a pigeon to go to find something like a ship, that keeps moving. So here the Bible relates that the first dove doesn't come back, which makes sense but the second dove does and it is this one that holds in its beak an olive leaf, the emblem of peace.

So, I suggest the message with the first dove says we're coming in peace, we're not aren't Mycenaean's and the second dove arrives when Noah is already in Ugarit, coming from inland to say, 'Noah come inland and in peace'.

We know from the Biblical story that Noah does go inland and this land must be Canaan. If he's coming from Crete to Mt Ararat then Canaan is on the way. But at this stage, Canaan is where Noah has set his heart on, so much so, he names his grandson Canaan after

the land of his hopes. So, imagine a people coming ashore at Ugarit, an established Minoan trading post but not a port. Noah is looking for land but all his taken as every refugee as found. They will become wanderers, just as is written, homeless refugees and like Gypsies of 3000 years hence will find no one wants them and are forever being told to move on, they are people without roots.

How interesting we read in Genesis 9 :20 that Noah becomes husbandman and grows grapes, makes wine and gets drunk in his tent and whilst drunk curses Canaan. Many have puzzled over this for why should he curse his grandson, with the curse, '*Canaan will be the servant of servants for evermore*'. But if we read Canaan, not as his grandson, but the people of Canaan in whose land he now is, and Canaanites keep telling him to move on, hence is easily erected and dismantled tent, would this not fit the scenario of Gypsies cursing Englishmen, who kept telling them to move. I further suggest when it reads 'There was famine in the land' this was a political insertion, that the famine was in reality, them, being told we have no grain, now move on. I don't think they wanted to record in this their history that everyone is telling them to move on.

So, it's logical they're told to move on, and eastwards, for there they are tantalizingly told, they will find a river and rich pastures. So, eastwards they go for some 120 miles, say some 10 days travelling and they do come to a river. But again, it's please move on, or else. So, should they go up or down it? They choose to go up and northwards they head, along this rivers green pastured banks, ideal for grazing their flocks but always told, to move on. Eventually they arrive at Mt Ararat, for they have followed the Euphrates to its source. This is their high-water mark, this is where Noah's adventure ends. Here it's too cold and bleak, so they head south, following a tiny trickling stream, the head waters of the great Tigris river. Down they go southwards to Nineveh, Asshur and to the plains of Shinar, where they cross over westwards, to the great trading city of Babylon. It is here they hear so many different languages that God must have confounded their speech and so we get the word Babel, the people of Babylon, because all they understood was these babbling of voices

So, wanderers they may be, but like gypsies they must make a living. They have their flocks which they breed and sell and the gypsies have their horse which they sell and both take up a profession. The Gypsies become scrap metal dealers, whilst the Hebrew's take up brick making. Perhaps they started this profession in Nineveh as well as Asshur, for they mention building works going on there, and it is this profession they certainly take up in Babylon and then in Egypt. But they have one or two more tricks, just as gypsies have. They become the teller of stories, read fortunes and decipher dreams, they become entertainers and even to this day, Hollywood is indebted to them.

Now one of the stories they told, for it is written in their Torah, our Bible, is of their hero and kinsman, Noah. How he'd seen the world covered in water, it was such a good story, that it's still being told today. The people of Mesopotamia's loved it, it was a good earner. Then abruptly the story stopped being told, for the Hebrews story tellers, or the Hapiru of history, have left Mesopotamia and were heading westwards into Canaan under Abraham.

So, it is about now, that the Mesopotamian story tellers are left to be the sole entertainers and yes, they do have their Gilgamesh legend, a legend so similar, yet lacking the juicy bits of the raven and the dove. So, it is now that these birds get added to the Gilgamesh saga. If scholars can say the Bible has stolen the Gilgamesh legend, then I say the opposite.

But who were the Hebrews? Is it a coincidence it sounds like Hapiru? It was during the reign of Pharaoh Amenophis II, 1436 - 1413 BC that there are the first mentions of the Hapiru, stating there was unrest in Canaan, due to the arrival of marauding bands of Apiru or Hapiru, a new people, who seem to have come from nowhere. According to my dating of the Mycenaean invasion of Crete 1435 BC this fits nicely. In 1410 BC there is a second mention

of the Hapiru who seem to be moving out of Canaan. Of course, the mention of Hapiru does not signify these were the followers of Abraham but it could.

For a long time, scholars have identified these people with the Hebrews of the Old Testament but most Egyptian philologists, (specialists in ancient languages) agree with Sir Alan Gardiner that it is simply a term meaning landless, without roots, bandit and outcast and not necessarily connected with the Hebrews. Connected or not, we read in the Bible, it was the Hebrews who entered Egypt. Now the Gypsy's, despised this name we have labelled them with. They are known as Romanies, coming from India, not Egypt as was the common thought. It was their environment and conditions that made them exactly like the Hapiru, a name the Hebrews didn't like either, for they changed it as soon as they were welcomed into Egypt, changed it to the Children of Israel, the Israelites.

Of course, Hapiru was a name given to these landless Minoans, and like gypsies, got blamed for everything that went wrong. When people in ancient times or for that matter, present times, start to migrate, without an army, they're going to be homeless and no way are they going to get land of their own, wander on forever, seeking that promised land they can call their own.

So, for 300 years the Children of Israel waited, then in c 1148 BC they marched under Joshua, like the wolf on the Canaanite fold, and into history.

Foot note

It's now that I should drop a little bombshell. Every Biblical scholar, looking for Moses and his Exodus out of Egypt, have a problem, for it states in the Bible that Moses' Exodus, was 480 years before the first temple, which was built by Solomon, in 950 BC. This would make it 1430 BC and I trust you have seen the similarity of this date to my Noah's date. But Moses can't possibly be leaving Egypt in 1430 BC and this is well accepted by the scholarly world, but what they haven't seen, is it fits exactly to my Noah's date. To me it is obvious that when Jewish scribes writing down these events in 700 BC, from these events passed on orally, for some 700 years. I suggest they have got the dates of the Exodus of Moses, mixed with the dates of the Exodus of Noah.

Another theory, for Noah's flood.

It was with great proclaim that the BBC put forth a documentary, that Noah and his family lived in what was once the dry basin we know as the Black Sea and that the Mediterranean burst through the Bosphorus, near Constantinople or modern-day Istanbul and started to fill in the area, now known as the Black Sea. As it rose higher and higher, Noah built himself a ship and sailed away. The problem with this is, the rivers pouring into the Black Sea, brings in so much water that the Black Sea actually flows into the Mediterranean.

Worse still, this rising water would have taken years to rise up. So, if there was anyone living there, they'd have simply walked up hill and away. I'm sure you can also see, if they built a ship they'd have to wait years for the sea, to rise high enough for it to float it off and this just doesn't make sense.

What was Noah's ark as described in the Bible?

It was a ship, but not what you think it was. To discover this, read. **Noah's ark, not what you thought it was.**

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