

Parrot, Andre, Abram and His Times. Trans. by J. H. Farley (Fortress Press:Phila.)1962, trans., 1968.

p. 101 But although the animals discovered at Mari, in the very center of the city, are not "domesticated" animals, we find it difficult indeed to consider them as wild beasts. Thus, as far as we are concerned, and supporting ourself by archaeological documentation, it is our opinion that camels were a part of the patriarchal corral and that consequently the mention of camels in the biblical texts belongs to reality and not to the imagination of some editor who is caught in an anachronism.¹⁴

ftn.14. Without underestimating the danger present in sometimes wanting to find the past in the present, let us say that during more than thirty years of contact with the Orient, we have not encountered one sole sheep-herding tribe of the Syrian desert that did not have some camels along with their flocks. The same observation is made by de Vaux, in RB, 55 (1948), 10.

Nuzi Laws and the Patriarchs

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p. 102 In this respect, the legislation current at Nuzi presents such striking similarities to the patriarchal milieu as it is described in Genesis that it is impossible to deny a dependence.

ftn.15 A city to the east of the Middle Tigris, today called Yorgan Tepe, not far from Kirkuk (Iraq), which is noted for its oil wells. The excavations took place from 1925 to 1931. The results are summarized in AM, I, pp. 394-400.

((AM stands for Andre Parrot, Archaeologie mesopotamienne(Paris: Albin Michel, Vol. I, 1946; Vol. 2, 1953).))

E. A. Speiser was the first to draw the attention of exegetes to the importance of the tablets unearthed at Nuzi,¹⁶ and C. H. Gordon was responsible for insisting, with examples, on the dependence.¹⁷ Many scholars have utilized these documents in the same fashion.¹⁸ Although the Nuzi tablets are from the fifteenth century B.C.,¹⁹ and thus later than Abraham or his descendants, there is justification for taking them into account, for written legislative rules are usually only the codification of a common law that is often much older.

ftn. 16 E. A. Speiser, "Ethnic Movements in the Near East in the Second Millennium B.C.," AASOR, 13 (1933), 44.

ftn. 17 C.H. Gordon, "Paralleles nouziens aux lois et coutumes de L'Ancien Testament," RB, 44(1935), 34-41 . . . ; "The Story of Jacob and Laban in the Light of the Nuzi Tablets," BASOR, 66 (1937), 25-27; "Biblical Customs and the Nuzu Tablets," BA, 3 (1940), 1-12; "The Patriarchal Narratives," JNES, 13 (1954), 56-59; Introduction to Old Testament Times, pp.100-19; The Living Past (New York: John Day Co., 1941), pp. 156-78.