Endnotes for *Noah’s Flood – Just Another Pagan Myth?*  
**Fall 2015 Bible and Spade**

4 I am heavily dependent upon Arthur Custance’s excellent analysis of the various flood traditions in his work *The Flood: Local or Global?* (The Doorway Papers, vol. 9; Grand Rapids: Zondervan, 1979), 67–98. See also the web page sponsored by the Northwest Creation Network, http://www.nwcreation.net/noahlegends.html, where 35 flood traditions are compared, with the following common elements noted: 1) destruction by water (35), 2) divine cause (18), 3) warning given (17), humans spared (35), 4) animals spared (24), and 5) preserved in a vessel (32).
5 It is also interesting that Manu has three sons: Sharma, C’harma, and Jyapeti—possibly corresponding to Noah’s three sons Shem, Ham, and Japheth (Custance, *Flood*, 89).
6 Custance, *Flood*, 69.
9 Frazer, *Folklore*, 270.
10 Nelson, *Deluge Story*, 186.
14 Gaster, *Myth*, 85. This is supposedly the reason why the Greek word λαός (“people”) is derived from λὰας (“stone”).
15 A dog gives the warning in the Cherokee version. Custance, *Flood*, 90.
17 Custance, *Flood*, 90–91; Martin, *Flood Legends*, 78–79.
19 So Custance, *Flood*, 75, 91. As Custance notes, in Genesis “the ark landed on a mountain which was a long way from where they were, in a distant country of which the great majority of the people had no firsthand knowledge. This is a quite exceptional circumstance” (*Flood*, 75).
20 Martin, *Flood Legends*, 54–55
21 Custance, *Flood*, 75, 92.


Ibid.


Civil’s translation only mentions three gods, omitting Enki (“Sumerian Flood Story,” 141).


These same five cities are mentioned in the longer form of the *Sumerian King List*, which mentions eight kings ruling over these five cities for 241,000 years, after which “the Flood swept over (the earth)” (A. Oppenheim, “Babylonian and Assyrian Historical Texts,” *ANET* 265–66). However, neither the antediluvian kings nor the reference to the flood is mentioned in the oldest versions of the *Sumerian King List* (see Civil, “Sumerian Flood Story,” 139).

My summary basically follows Kramer (“Sumerian Myths,” *ANET* 42–44). As mentioned above, the three translations of this text differ significantly, so even my summary should be regarded as somewhat tentative.


Translations of these fragmentary tablets as well as discussion of later tablets from Ur, Hattusa (Hittite), Megiddo, and Ugarit are included in George, *Epic of Gilgamesh*, 101–140.


Wenham lists 17 such similarities, with specific references from Genesis and all three ANE sources (*Genesis 1–15*, 163–64). For further treatment of similarities and

37 Jacobsen, “Eridu Genesis,” 142. As Jacobsen states, “The moral judgment here introduced [in Genesis], and the ensuing pessimistic viewpoint, could not be more different from the tenor of the Sumerian tale; only the assurance that such a flood will not recur is common to both.”


45 Ibid., 55.


47 Ibid., 268.


52 See further Nelson, *Deluge Story*, 167.