Reinterpretation And The Historical Horizons

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ABSTRACT

The language and the vocabularies did change in their concepts and structure along history, following the changes of the modes of production. The reinterpretation of the past use of words, compared to archeological findings follows the idea that it is the present that explains the past. This study deals with one "great narrative", the *Book of Genesis*., considered as a written collection of oral memories originated from very deep times.

In its beginning the *Book of Genesis* presents strange and mysterious expressions, as about two different God names, one in a singular form, another in plural; or about Chanoch who went to walk with God and disappeared; or about times when God is evoked: about giants on the Earth surface, or about the sons of God having intercourse with the men daughters.

One compares these statements to the archeological proofs of coexistence of the *Homo sapiens* with the *homo of Neanderthal*, for at least 10,000 years, during almost past 35,000 and 25,000 years. And one concludes that, for long, the Old Testament was telling us things we did not perceive, the *sapiens/Neanderthal* encounter. If in many times, it seems, that "the Bible did not have reason", it happens that it also may "have reasons we did not perceive yet".

Keywords: "Great narratives"; the Old Testament; the *Book of Genesis*;; archeology; sapiens and Neanderthal encounter; vocabulary; language.

Introduction

History is divided in two large eras. The first, the Pre history, refers to the times that antecede the invention of the written language, when the events were memorized, kept, and remembered in oral forms. The second era, History, starts with the appearance of the written language and its use in the registrations of the events. Since its beginning, History also acts in recovering oral memories, from the pre historical or from the present era and putting them in a written form. History still continues in its work of reconstructing the past, by analyzing the written documents, or by utilizing archeological sites.

The production of all the historical writhing and objects during both, the history and the pre-history, contained an ideological instance. However one distinguish *positive* ideological practice from negative ideological instances, the second being intentionally divorced from the search of the **real** (KONDER, 2002). In other words, the historical production can be divided between products that were intended ideologically to establish a true description of the reality and those products that were intended to serve primarily ideological interests and were adjusting the description of the reality to proper ideologies. That does not mean that the first are not exposed to commit errors. One has to add also that many works belong to a category of poetic imagination and are correlated to myths or achy types. One has to be aware about all these predicates when working in reinterpretation.

Along time the languages produced a continuous introduction of new vocabularies, changes in the concepts in some of their terms and new language structures.

The difference between categories and concepts resides in the fact that an object as a category expresses a formal, permanent identity, while a concept of an object is a dialectical definition, it may change (LEFÉBVRE, 1947). Examples of words and expressions created by the modernity are boson, quanta, artificial intelligence, credit card, creative industries, soft power and others. The evolution of words and language structures is articulated with the transition of the modes of production and they contribute to the establishment of new subjectivities. "Vocabularies classify and reclassify the roles, the identities and the relations - of people, places, of institutions and the practices thy incorporate" (MASSEY, 2013).

The increase of the vocabulary goes together with the nearing of the knowledge to the **real** world, by the means of science and technology, the last one, particularly, in a spectacular acceleration in the contemporarily. The **real**, however, is always retreating, for each new discovery presenting new questions, never being completely attempted.

Changes in the languages, as historical changes, have similarities with the landscape changes of the geographical spaces. Space and time have a round form and the roundness of the Earth provokes the horizons. In a same way one may conceive time horizons separating life styles even belonging to a same mode of production. And more far in time one moves, more horizons are crossed and it becomes more difficult to adjust our styles of living to past styles and even to understand past forms of languages. A subject very well explored in a master piece movie, *Midnight in Paris* (ALLEN, 2011). In its fictitious story a personage is transported from the current Paris to Paris of the *years 20* and later to Paris of the belle époque. But it becomes difficult to him to continue more far in the past.

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Among the new expressions currently created one has "great narratives" proposed by François Lyotard (LYOTARD, 1998). It refers to large assembled writings that played a high role in modeling ideologies of very long permanence and had and have a crucial role in the civilization development. As examples of great narratives one has the Marxian theoretical writings, the Bible. Plato´s and Confucius´s works, and others.

The present paper is centered on a proposal of reinterpretating some periods of the Old Testament (BRITISH and FOREIGN SOCIETY, 1921).

Purpose

The main purpose of the paper is to clarify some passages of the beginning of the Book of Genesis. The form in which they were written brings difficulties to their understanding, what raises the issue of the historical changes in the interpretation of the **real world**. By doing it, one presents the idea of horizons of history that correspond to different moments of a given mode of production. One relates changes of the interpretations of the world realities and the changes in the forms of language. Another aim is to show the culture of ancestors memories as a very old general human practice, that was bind to religious instances.

Methodology

The methodology employed compares biblical texts with recent archeological discoveries, One also compares some past behaving of the population of the Antiquity with the behaving of the primitive pre Colombian American population, as when the Aztecs saw the Spain soldiers riding horses and taking man and horse as one being. The hypothesis is that the *Homo of Neanderthal* saw the *Homo sapiens* as a God.

Findings

The Jewish tradition considers the Old Testament as being presented in a written form by Ezra and Nehemiah, by the VI Century BC, after the returning from Babylon. Archeological research puts the Pentateuch as being produced earlier, at the VII BC.

It is to note that these are time of large literary activities in the whole Oriental Mediterranean basin, included the works of the pre Socratic philosophers of the Minor Asia. "The philosophers are from the Minor Asia, the Philosophy is Greek" state Gilles Deleuze and Félix Guattari, separating the production of philophical thoughts from the conceptual institution of a philosophical field (DELEUZE and GUATTARI, 1992).

One may found similarities in comparing some Homer writings with biblical telling. For instance, the kidnapping of Helena and her recovery with the Trojan horse, and the kidnapping of Dina, Jacob´s daughter and her recovery by the stratagem of the circumcision. Or the blinding of the Cyclopes in Ulysses liberation and the blinding of the Sodomites in the liberation of Lot hosts. The reference to a diluvium appears in Plato (PLATO, 1946) it is common in Hebrew and Greek literature.

Based in the different language structures that compose the Old Testament texts, biblical authorities claim that its pieces form a compilation written by different authors in different times. Other researcher of the Antiquity point to the fact that many events exposed in the Old Testament have any support in other documents produced at the same presumed periods. For instance, one does not found any mention to the Exodus in the Egyptian writings in stone or papyrus. Certain biblical stories, as the one about the recovery of the new born Moses from a basket floating in the river, has similar versions among other old people narratives, which are considered as myths or archetypes by modern Anthropology.

Based in Etymological roots, Freud saw Moses as an Egyptian prince, from an Akhenaton lineage, whose life was preserved and who was maintained in the pharaoh palace. He also identified Jehovah with a past desert people bloody God (FREUD, 1973) Freud however did not know Hebrew, and was not familiar with the rabbinic traditions , having read the Bible in German. Thus he did not perceive that Jehovah, *Yehovah* in Hebrew is an acronym of the future, present and past forms of the verb to be. *Yeh*, is a syllabi from Yehiye, will be; *v* is a letter from oveh, present, and ah comes from the end of *hayah,* was. Jehovah is an abstract God, identified with the verb to be, who will not admit physical representations. While Akhenaton reached the idea of mono theism, with a God being the Sun, a material spatial expression from the Nature, Moses reaches an temporal abstract God, time also belonging to Nature. When Moses asks God, what will I say to the pharaoh or to elder of the Hebrew about the name of who is sending me, the answer is " I WILL BE THAT I WILL BE is sending you. (EXODUS, 3, 14, BRITISH and FOREIGN SOCIETY, 1921).

The intensification of archeological research in Israel/Palestine since the creation of the State of Israel is accumulating critics based on the material culture, against the veracity of facts described by the Bible. The biblical narrative would be composed in form to justify given ideologies present during the period of Kings (called Prophets in the Hebrew version), putting facts in no probable times and establishing relations of pure imagination (FINKELSTEIN and SILBERMAN, 2003).

Without minimizing the archeological validity or of the material culture, which works with objects produced in the far past, one want to show what one can also evidence with the technique of reinterpreting terms used during the deep past. What may invert some judgments, showing that much information from the Bible, that were considered as fantastical or imaginary, have grounds of veracity. As for instance in the phrase that Eber, 14th generation and 1655 years after Adam, according to the Bible counting, called his son as Peleg, because at his time the lands were divides by waters. It is certainly a memory from the oceanic Pleistocene movements that separated the continents.

Thus some question are raised What ideology made the Bible name Adams generations, their ages when having the first son,

and their complete number of years of life? They are certainly not related to the political interests of the kings of Israel.

Let remember that the Jewish religion has among its ordnances the keeping of memory. The most sacred day of the year, the Yom Kippur, the Day of Atonement, is also called the Day of Memory, as the accounts of the year, for each person will be weight. The name also refers to the fact that the family death persons have to be remembered during this day. The audience in the Synagogue during the Yom Kippur reaches its maximum when this service occurs. In many occasions the Old Testament repeats an order, the order to keep in memory, to remember.

The fact is that a social order is preserved by the maintenance of principles, held in time, " the history of order being the order of history (…) the originality of Israel consists in being the first to create history as form of existence" (VOEGLIN, 1958).

This would be the ideology the ideology of the Bible, counting the generations since Adam, until the appearance of Abraham, linking the history of the Hebrew to a general mankind history, and this was the history of the Jews dispersed over the World, contributing to the world civilization. The Bible contains a first call for national identity related to a given lineage, starting with Abraham, but also for an internationalist ideology.

Keeping ideologically an origin from semi nomadic ancestors, the Jewish population people presented all the times a Diaspora pattern. The Greek historiography tells that "there is no place without their presence". Thus, the adjustment of the Hebrew, and later of the Jews, to the geographical cultural environments where they were living was a constant of their past bringing deep differentiation between their branches of a Diaspora population. The Jews of Central and Oriental Europe, speaking Yiddish, a German dialect, were no capable to socialize with Jews of Spain speaking Ladino. In the Antiquity the Egyptian civilization played strong influence on the general Jewish cultural formation. When Joseph declares his identity to the brothers and orders a meal for them, the Bible says that the food was served separately to Joseph, to the Egyptians and to Joseph brothers, because "the Egyptian could not eat with the Hebrew, it would be abominable" (*GENESIS*, 43, 32). The Greek historiography describes the Egyptians behaving holding proper plates and table wares. One may deduce that the origin of proper behaving with food by religious Jews have an Egyptian beginning of cleaning practices; The Bible also tells that Jacob and Joseph were embalmed and describes the embalm operation as made by physician, opening the body and during forty days. (50, 3). The current Jewish practice of washing the interior of the body of the dead before burying is certainly an heritage from the past Egypt. The figure of the pharaoh Memepetha, from the XIII Century B E appears with a star in which it is inscribed the word Israel. An interpretation says that the change of Jacob ´s name to Israel resulted from his adjustment to the Egyptian culture, where Israel is an acronym of ISIS, RA and El. The sign of the two triangles of David ´s star also resemble the Egyptian culture, the geometrical form of the pyramid faces. Let observe that the triangle is the first closed figure

one can make with straight lines and that straight lines are human made lines, while the nature forms are made in curb lines.

The Homo sapiens and the Homo Neanderthal encounter

The first chapters of Genesis present a set of phrases and terms demanding an interpretation. The Book starts declaring that "At the beginning *Aelohim* created the sky and the earth and that the earth had no form, was wide. And the darkness was covering the abyss. And the divine spirit was moving over the water. The name of God cited in the beginning, Aelohim, has a plural designation; *im* in Hebrew is a plural indicator. Some thought that it was a signal of past polytheist believes by the Hebrew. However, one observes that in Hebrew there is no a singular form for the fluids. One does not have a word like water, or sky, in Hebrew, only in a plural form, as *maim*, waters, or *shamaim*, skies. Thus, one may conclude that God ´s name tells implicitly about His fluidity, immanence, present in any place. The phrases also send a message of merging the creationist Biblical idea with the Greek philosophy that nothing is created from the wide. In the contemporary scientific interpretation of the *big bang*, the Universe was originated by the explosion of Singularity, a body of an infinite, non imaginable small size and an infinite non imaginable high density. More recently a new theory compares the Universe to a giant quanta computer (VERDAL, 2010).

Along the first chapter of Genesis, the name of God appears only in the form of *Aelohim.* Only in the second chapter appears the form of Jehovah, which is pronounced by the Jess believer as *Adonai*, my master, because it is forbidden for them to pronounce the acronym. Aware of a created problem, the rabbis made that at the end of the Yom Kippur services, in the synagogues, the assemblies have by high shouts, to exclaim, seven times, that "*Adonai* he is the *Aelohim*.

In the 4th chapter of Genesis is said that at the times of Enoch, Adams Great child, "the men started to invoke the name of (Adonai) God" (4,26) Following, it is said, that Hancock, 7th generation from Adam, went out to walk with God (Aelohim) and disappears. (5, 22-24). In chapter 6,1 it is said that the man multiplies on the Earth face with children being born. Chapter 6,2: "And the son of Aelohim saw that the daughters of the man were agreeable, took them as spouses, all they choose, God decides that the man ´s time of life is of 120 years". And in 6, 6 "There were giants at those times". What is the ensemble of theses periods telling us?

Certainly, amid these periods one is telling us about the past encounters of the *Homo sapiens* with the *Homo Neanderthal*, confirmed by the archeology and object of many articles as in the *Science Journal.* For instance the articles of Ann GIbbos, and of Benjamin Vernot and Yoshua M. Akei, from 2014 (GIBBONS, Ann, 2014, and VERNET and AKAY, 2014). One of the recent scientific novelties is the evidence of about 10,000 years of living together of the *sapiens* with the *Neanderthal*, between 35,000 and 25,000 years BCE, in Europe and in the Middle East, after the spread of the sapiens from Africa, their continent of origin.

One may think that Adam and his descendants did belong to the *Neanderthal* lineage. That the appearance of giants describes the appearance of the migrant *sapiens* in their environment. That they did call these arriving population, of a higher culture as *Aelohim*, taking them as gods. Similar to what happened during the XVI Century of the CE, when the Aztecs saw the Spanish horse rider soldier and they took man and horse as one being. Thus another explanation for the fact that in the first chapters of Genesis God´s name appears only as Aelohim is because it refers to the Neanderthal´s oral stories. The son of *Aelohim* having intercourse with the daughters of man, describes the crossings between the two species. When Chanoch goes out to walk with Aelohim he goes out with a *sapiens* and did not return to his group. The reference that since Enoch started to invoke the name of God, as Jehovah, means that the sapiens started to diffuse their form of religion among the Neanderthal.

The reference to the multiplication of the population, in 6.1, certainly shows that in its origins the Bible was not telling from Africa, It refers to the increase of population in Europe and Middle East by the *sapiens* migrations coming from Africa. It can also refer to a higher rate of reproduction of the sapiens who had a higher feeding of proteins, the sapiens introduced hunting with dogs, included of mammoths. that allowed higher densities of population. The sapiens learned to domesticate dog, and to communicate with him by vision, that helped the defense from the beasts, to which the Neanderthal was more exposed.

The fact that the *Neanderthal* belonged to another species may explain the hundreds of years of life of him and his descendants, as narrated by Genesis.

Discussion

A historical process does not come out from a single factor or from a group of factors, it steams from articulations off a whole composition of all the social instances. It is said also that a masterpiece of art comprehends in itself a world of articulations and it is observed that the term art has the same root of the word articulation (HEIDEGGER, 2008). In the work of reinterpretation one has to follow the same principle, taming in account all the past knowledge and adding all new discoveries, to make them articulated. In the present paper one did articulate the already existing verbal narratives of the Bible with the late archeological findings. One also took the opportunity to relate Bible writings to some not so new geological knowledge about changes during the Pleistocene of the levels of the oceans. The result is a conclusion that if "the Bible has no reason always", on the other hand, one discovers "other more reasons in the Old Testament".

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