

p. 52 The patriarchal migration from Ur of the Chaldeans to Haran, which few believed possible to extract from the pure legend, has thus found, thanks to archaeology, a solid support: Incontestable facts assure this migration of a geographical localization as well as a coherent chronological framework.

p. 53 In the same way, the stay at Haran is absolutely certain. There is no reason to doubt the biblical statement . . .

p. 54 Even the name of Laban is documented by a small tablet from Mari, which mentions a Lana-an.⁵⁷ not ?

Ftn. 57 Naturally, we do not say that this is the biblical Laban, but only that this name is present during the patriarchal period, which is important of itself.

. . . Laban is called "the Aramean" in several passages (Gen. 25.20; 28.5; 31.20,24), an appellation which was suspect because it smacked of anachronism (according to the theories of Wellhausen and his followers). But there is nothing surprising in this appellation. On the contrary, it accords perfectly with the facts. The Arameans were located in Upper Mesopotamia well before the first millennium, . . .

p. 66 ftn. 1 We do not think it possible to accept uncritically the fantastic numbers indicated for the Israelites led by Moses: 600,000 men according to Exod. 12.37; 603,550 capable of bearing arms according to Num. 2.32. Simple good sense and reasonable judgment dismisses such figures immediately.

p. 85 What is certain is that Genesis 14 does not come from any of the three principal sources of Genesis. The bloc of material stands alone in the story of the patriarch.

p. 99 Some scholars have maintained that Abram was a merchant caravaner,⁵ but this thesis does not seem to be well-founded.⁶

ftn.5 C. H. Gordon, "Abraham and the Merchants of Ura," JNES, 17(1958), 28-31; W. F. Albright, "Abram the Hebrew, A new Archaeological Interpretation," BASOR, 163(1961), 36-54.

ftn.6 E. A. Speiser, "The Verb SHR in Genesis and Early Hebrew Movements," BASOR, 164(1961), 23-28, with a short response from Albright, ibid., 28.

Thus we will consider both Abram and Lot to have been shepherds, with "flocks and herds" (Gen. 12.16; 13.5; 20.14; 21.27).⁷ The flocks included, first of all, sheep (Gen.

21.28) and black goats (pl. XIVa) which were essential to a troop of nomads or seminomads.