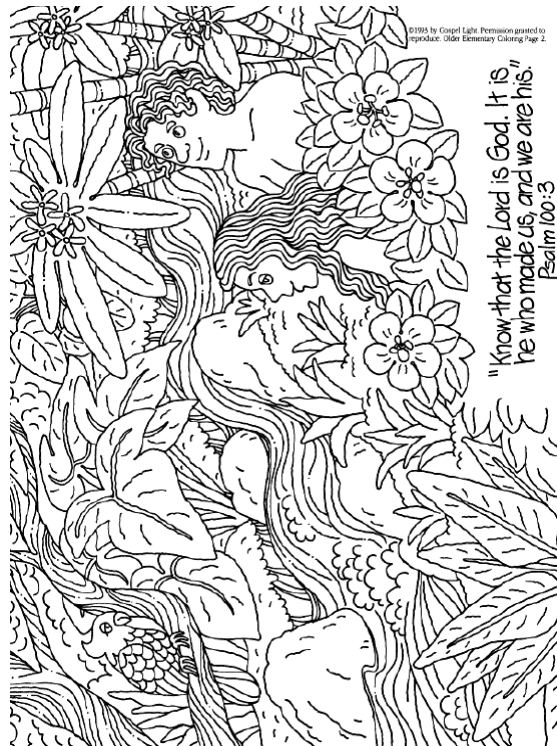


• تبریز مامن اصلي باغ عدن



عدن باغي بوده که طبق گفته تورات ، خداوند آدم و حوا را بعد از اينکه از بهشت بيرون راند ، در آن جاي داد. و در برخي تعاريف از آن به عنوان بهشت روي زمين ياد شده است.

شخصي بنام ديويده رائلول از روي تورات ، باغ عدن را مکان يابي کرده است. به اين ترتيب که سرخ ها را به ترتيب در کنار هم قرار داده و از طريق استنتاج قياسي به نتيجه رسيده است. نقطه شروع اين کشف ، به 4 رودي بر مي گردد که در بخش دوم تورات ، بخش سفر تکوين به آنها اشاره شده است. 2 تا از اين رودها ، از قبل شناسائي شده بودند. دجله و فرات. سرچشمه اين رودها در کوههاي شرقي ترکيه ، نزديکي درياچه وان قرار دارد. اما دو رود ديگر ، باقي بود که در نظريه آفای رائلول ، اين دو رود همان ، ارس و قزل اوزن هستند که هر دو به درياي خزر مي ريزند. سرچشمه آنها در نزديکي درياچه اروميه قرار دارد. سرزمين عدن در ناحيه اي واقع بوده که اين 4 رود از آن سرچشمه مي گرفتند. قدم بعدي جستجوي باغ عدن در قسمت شرقي درياچه اروميه بوده ، ناحيه اي که از سه طرف توسط کوههاي پوشيده از برف احاطه شده باشد . تنها مکاني که حائز اين مشخصات هست، دره رود آجي چاي در قلب تبريز مي باشد.

David Rohl

<http://tlc.discovery.com/convergence/eden/expertqa.html>



Expert Q&A With David Rohl

David Rohl's books and documentary series have given the world a completely fresh understanding of biblical history. His journeys back through time have provided some of the first archaeological confirmations for many of the great events and personalities in the Old Testament.

David holds a degree in Egyptology and ancient history from the University College, London. He is the archaeology correspondent for the *The Express* newspaper, as well as the chairman of the Institute for the Study of Interdisciplinary Sciences, and president of the Sussex Egyptology Society.

In addition to hosting ancient world tours, lecturing and producing television projects, David continues to travel throughout the Middle East gathering evidence and making new discoveries.

Question: What initially sparked your interest in Egyptology, the Middle East and the Bible legends?

Answer: I have been fascinated by Egyptian civilization ever since I was a boy. My first trip to Egypt found me sailing up the River Nile in King Farouk's royal paddle-steamer (the Kased Kheir) all the way from Cairo to Abu Simbel (before the High Dam was constructed). Can you imagine what it was like for a 10-year-old boy to walk down the gangway all alone onto a sandy beach at dawn, and to enter the great rock-cut temple as the sun's rays lit the corridor all the way to the holy of holys? How could that not have affected a young mind and laid the foundations for a lifelong passion for the land of the Pharaohs?

But my interest in the Bible as a source for history came about in a much more indirect way. For 20 years, both before and while I was at university studying ancient history and Egyptology, I came to the conclusion that Egyptologists had reconstructed the Egyptian timeline incorrectly, and had inadvertently overextended the chronology. Being an interdisciplinarian at heart, I knew that this had major implications for the chronology of the whole of the ancient world. Moreover, the lack of archaeological confirmation of the biblical stories might be explained by the dislocation of the archaeological timeline from the historical sequence laid out in the Old Testament. Once I had readjusted the Egyptian chronology, the whole archaeological and historical system slotted neatly into place, and suddenly much of biblical history was supported by the archaeological discoveries. The conclusions of this research were broadcast in a three-part TLC documentary series entitled *Pharaohs and Kings*.

So my interest in the Bible really came out of my Egyptological research, which soon pointed me in the direction of the Holy Land.

Question: Do you consider yourself a man of faith or religion, as well as a scientist? And if so, how have your own discoveries affected your personal beliefs?

Answer: As my previous answer indicates, the interest I have in the Bible comes from my historical research. I am not a religious person — in the sense that I do not hold to any particular faith. At the same time, I do not regard myself as an atheist. Perhaps one could best describe me as an agnostic. Of course, the fact that I (and others) have convincingly demonstrated that many of the events described in the pages of the Bible really did take place is of great comfort to people of faith who have long been fed up with being told that the Bible is a fairy tale. However, discovering that the Old Testament reflects real history need not exclusively be of interest to Christians, Jews or Muslims. Anyone interested in uncovering truth or finding explanations for the mysteries of the past can get a great deal out of this new research.

Question: What do you believe is the one, most convincing, piece of evidence that the Garden of Eden was located in the modern Adji Chay Valley in northwest Iran, at the heart of the regional capital of Tabriz?

Answer: The arguments for placing the traditional site of the original Garden of Eden in the region of Tabriz are, in a sense, interrelated and follow a logical path of deduction — each clue coming from the previous one. However, the starting point for the investigation has to be the four rivers of Eden (mentioned in the second chapter of Genesis), which had their sources in Eden. Two of these rivers — the Perath (Euphrates) and Hiddekel (Tigris) have always been known. They have their headwaters (Hebrew roshim) in the mountains of eastern Turkey around Lake Van. The trick was to identify the other two rivers — the Gihon and Pishon. We have now been able to show that they are the Gaihun-Aras and Kezel-Uizhun, both flowing into the Caspian Sea. They have their headwaters around Lake Urmia.

So Eden was situated in the region where the sources of these four rivers are still located today — in other words in the mountains of Ararat (Assyrian Urartu) around the two great salt lakes of Van and Urmia. The next step was to look for the Garden of Eden in the eastern part of Eden, where Genesis 2:8 tells us it was located. There is only one large valley due east of Lake Urumia, hemmed in on three sides by snowcapped mountains — and that is the Adji Chay Valley, at the heart of which stands the ancient city of Tabriz.

Question: What do you believe is the one, most convincing piece of evidence that the book of Genesis is the Bible's version of the Neolithic Revolution?

Answer: It all comes down to dating. The Bible places Adam at about 5,000 B.C. Archbishop Ussher calculated 4,004 B.C., but he was only using the dates given in the Massoretic (i.e. Hebrew) version of the Bible dated to the A.D. fifth century. For the earliest periods, I prefer to use the Septuagint (the Greek translation of the Old Testament) written by Jewish scholars living in Alexandria in the third century B.C. and the dates given by the great Jewish historian, Josephus, of the A.D. first century. Whichever chronology one uses, we are left with a historical Adam toward the end of the prehistoric era. In my case, just 1,000 years or so before the building of the first

cities in Mesopotamia (modern Iraq) in or around 4,000 B.C. Archaeologically speaking, this makes Adam a late-Neolithic farmer, tending to the natural abundance of the Adji Chay Valley in his Edenic paradise. And it is precisely at this time that, archaeologically speaking, we see the domestication of animals, the planting of crops and the building of villages for the first time in this part of the world — the very traits which mark the Neolithic Revolution. All this rapid development in human activity led from the Neolithic Age into the Early Bronze Age and the building of the first Mesopotamian cities. And remember that the biblical tradition credits Adam's descendant, Enoch, as a city builder. Adam really only fits into this historical context at the end of the Stone Age. What went before? That's a matter for theologians and anthropologists to argue.

Question: In your opinion, why do many ancient world scholars and archaeologists "play it safe" when it comes to proposing new ideas and theories?

Answer: There are a number of reasons why most scholars don't like to move things along too quickly. First, they have to be concerned about their own reputations. No one likes to go out on a limb and risk being proved wrong. In the cloistered academic world such mistakes might leave a scholar open to ridicule and can even be career-ending. Academia is also, by its very nature, conservative and backward-looking — especially in the historical disciplines, where the past is the subject of our research.

Most scholars seem to prefer to nibble at the edges of knowledge rather than taking giant bites. That way they are safe and reasonably secure in their slow, indigestion-free and rather boring progress (some times watching paint dry can be rather more stimulating). But there are a few of us who are not that worried about reputations and really believe it is in our nature to break down the barriers of knowledge. In that respect, I think most of the people who know me accept that I enjoy biting right into the heart of historical problems with relish. The trouble is that my voracious appetite seems to give my academic colleagues surrogate indigestion!

Question: Are you convinced that Eden has finally been located? And if so, why do you credit a little-known, deceased scholar named Reginald Walker with your modern-day discovery of Eden?

Answer: Yes. Reginald Walker was the first to recognize western Iran as the area in which the author of the book of Genesis set the Eden legend. Walker was an intuitive scholar who specialized in linguistics — in particular, toponyms (the names of places and their etymologies). He was the one who made the link between the biblical River Gihon and the River Aras when he found out that the Arabic geographers, following the post-Islamic invasion of Persia, knew this river as the Gaihun. In fact the 19th-century Iranian name for the Aras was Jichon, which still retains a memory of the ancient Genesis name Gihon. Walker then went on to equate the Pishon with the Uizhun by replacing the ancient Iranian "U" with a Semitic "P" (such a phonetic change is attested in the region) to give us an original biblical Pizhun or Pishun. Much of what I discovered in traveling through Kurdistan and Iranian Azerbaijan, and exploring the region, stems from Walker's original pioneering research.

Question: How do you handle the criticism from skeptics and right-wing religious groups that would like to discredit your research, findings and revelations?

Answer: With calm resignation. You are never going to change the way that human nature works (there I go contradicting myself again). People are naturally skeptical and rarely change their minds about anything. I think that the great German intellectual and professor of physics Max Plank said it all when he famously remarked: "A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up which is familiar with it."

Question: What's your opinion of the numerous, so-called "arkeologists" who are using the clues in the book of Genesis to locate Noah's Ark? Specifically Durupinar and Wyatt, who both claim to have discovered the Ark on Mount Ararat (Agri Dagh) in Turkey.

Answer: Without wishing to sound exactly like the people I have just criticized, I really do think that these guys are under-researched. Wyatt (who I believe recently died) had been claiming all sorts of biblical discoveries. He proposed that strange formations in the Dead Sea Valley beneath Masada were the remains of Sodom. I went there, checked the site out, and immediately realized (as anyone who visits the place would) that these white formations are simply flash flood-eroded sediment layers laid down as part of the Lissan Peninsula's geological structure. The whole thing is entirely natural. So is the so-called Ark footprint near Ararat, which Turkish geologists subsequently demonstrated to be an unusual formation caused by mudslides remolded by water and wind erosion. Besides, the Bible states that Noah's Ark came to rest on the mountains of Ararat — not Mount Ararat (which only got that name in the 13th century A.D., when Marco Polo and other Christians travelers passed that way). The early Nestorian Christians worshipped an entirely different mountain — Judi Dagh (Mountain of the Heights) in Kurdistan (located within the mountains of Ararat). The Koran also identifies the mountain of the Ark as Gebel Judi. On top of all this, even within the last century, travelers to the region reported that the local tribespeople wore bitumen around their necks as talismans. This bitumen had been collected from the slopes of Judi Dagh, hundreds of miles from the nearest natural source of bitumen. And, of course, Noah's Ark, according to the biblical tradition was coated in pitch (i.e., bitumen) to make it waterproof against the flood waters.

Question: It's been said that you "make Indiana Jones look like an underachiever." With that in mind, can you share one "sticky" or dangerous situation with us that you may experienced while traveling throughout the Middle East?

Answer: For the last seven years, I have been leading expeditions into Egypt's Eastern Desert in search of prehistoric rock art. We have found thousands of marvellous images, including the world's oldest maps, carved on the walls of the desert canyons.

On our first trip things didn't go too well. The desert is a complex maze of wadis and high mountain peaks. We got ourselves into a very tricky position with just 200 miles of fuel left and a rapidly dwindling water supply. For two days we had been trying to break through a sandstone mountain range, but kept coming up against dead ends in the gorges. They had been blocked either by huge impassable sand dunes or flash-flood debris. I had 25 volunteer survey personnel with me, and I was responsible for their lives (no pressure there!). The route back to the nearest road was a little over 200 miles to the south (in the direction we had come). The way ahead to the Wadi

Hammamat road and safety was just 100 miles to the north, yet there seemed to be no way through. We had a meeting to decide what to do. I was all for pressing on. According to our desert maps, there was one more route we could try, and if we were to give it a go for an hour, we might just break out into the Wadi Zeidun and enjoy a straightforward run to the Hammamat road. If in the end we had to turn back, then we would run short of fuel just a day's walk from rescue. No problem then!

The team bravely voted to carry on, so I navigated with the GPS to the mouth of the gorge, which we hoped would lead us through the mountains. Suddenly, around a bend in the cliff wall, I spotted a herd of 20 wild camels ahead of us. Startled by the sight of five four-wheel drives hurtling toward them, they charged (actually loped) up the wadi with the survey convoy in hot pursuit. I realized that they instinctively knew the way out of the maze and would not head down a dead end. Within a half-hour, we broke through into the wide-open spaces of the Wadi Zeidun. The camels disappeared off into the distance, trailing a cloud of dust behind them. We sat down in the shade of a giant rock (covered in rock art) to enjoy a well-earned brew of tea, knowing that we were safe thanks to a bunch of terrified camels who had probably never experienced humanity before. And there's me saying that I don't believe in miracles!

Question: What's your next big adventure or mystery to investigate and solve — the Holy Grail, the Ark of the Covenant, etc? What's next for David Rohl?

Answer: Nothing quite so exciting. Neither of those projects are in the cards at the moment (for reasons I won't go into here), but I am just about to start researching the final volume in the *A Test of Time* trilogy.

Book One (*A Test of Time: The Bible — From Myth to History*, also known in the United States as *Pharaohs and Kings: A Biblical Quest*), was about the reworking of the chronology of the ancient world and discovering archaeological evidence for the biblical stories from Joseph (the Egyptian vizier) down to King Solomon. As I said earlier, TLC's three-part series *Pharaohs and Kings* was based on this book.

Book Two (*Legend: The Genesis of Civilization*) covered the biblical stories in Genesis (upon which the *In Search of Paradise* TLC program is based) and the origins of Egyptian civilization (for which I am currently filming a two-part TV series).

Book Three will be about the origins of Indo-European civilization and will reveal fascinating new discoveries concerning the biblical Philistines and Caphtorim, the Hyksos rulers of Egypt, the eruption of Thera, the Minoan bull-leapers, Agamemnon's Mycenaeans and, of course, the legendary Trojan War. I can't give away too much at the moment, but the next two years will see me exploring every nook and cranny of the eastern Mediterranean and Levantine coast, piecing together the evidence and taking hundreds of pictures for the book. At the same time, I will be filming a three-part documentary series that is going to introduce TLC viewers to this remarkable tale of the Lords of Avaris — perhaps the greatest untold epic saga of the ancient world. Unfortunately the details of the story have been lost to us following the burning of the Alexandrian Library. The deeds and accomplishments of these remarkable adventurers are Homeric in their scale, and the telling of their story will hopefully lift the veil that has hidden the origins of Western civilization from history.

At the beginning of this answer to your question, I said that I was not about to do anything quite as exciting as searching for the Ark of the Covenant or the Holy Grail. Having just read what I subsequently wrote, I find myself having to retract my rather down-key words: "Nothing quite so exciting." I'll leave the real Indiana Jones to search for the Ark of the Covenant (last time I saw it, it was being hidden away in some giant anonymous U.S. government warehouse). I've got better things to do. Time to dust down the old drover's hat and give the camera a good clean. Not long now before I head off in search of my own Holy Grail — the legendary origins of Western civilization.