The hypothesis that a catastrophic flood inundated the Black Sea basin approximately 6,400 BC has been controversial, but remains consistent with all observations. Apparent spatio-temporal coincidence of the Proto-Indo-European (PIE) language and Neolithic technology near the 6,400 BC Bosporus site suggests that Proto-Indo-European PIE-speakers could have been among peoples affected by a putative flood. Flood accounts include The Book of Enoch (Enoch), Genesis, Gilgamesh, Indo-Iranian, Greek and Celtic mythology, and the Plato Atlantis accounts. Considering comparative Indo-European (PIE) myths, I argued that various flood accounts of historical antiquity may represent extant but corrupted vestigial Neolithic written records, supporting both Renfrew’s ‘Anatolian origin’ of PIE and the 6,400 BC Black Sea flood hypothesis. The closest linguistic relationships of the PIE dialects with the Anatolian and Semitic languages suggest, however, that it was the fusion of these two ethnic groups that formed the three-tiered structure of PIE society as reconstructed by comparative Indo-European methodology. Although the factor (F2) functions would have dominated an agricultural/fertility (F3) Semitic function. Supporting, obscure names and places in Semitic flood accounts provide semantic sense when translated using Indo-European phonetic roots. There are also textual references to the Black Sea and its Gilgamos and Enoch flood accounts. The veracity of Plato’s Atlantis account is strengthened by geographic references to the Black Sea and by a hitherto unrecognized reference by an Egyptian priest to the Cygnus Loop supernova in the Myth of Phaethon. The Enoch and Flood accounts are compatible on several counts, putatively identifying Atlantis as an astronomical observatory complex on the pre-6,400 BC Bosporus still at the site of modern Istanbul. All these other unlikely concordances strongly suggest that these sources represent ancient records of a catastrophic flood, and that their references to those sources, then we must seriously consider that the proposed common elements of the Indo-European and Semitic traditions represent ancient and corrupted historical accounts of an early high civilization. This work challenges the emotionally laden thought processes of both human cultural development and the factual reliability of ancient accounts.

1. INTRODUCTION
A putative 6400 BC date for the flooding of the Black Sea is plausible but remains highly controversial (Ryan, 2007). In view of the implications for our understanding of how advantageous to acquire information by independent means. Flood accounts are a feature of several cultures, including The Book of Enoch (Enoch) (Laurence, 1833/2000)and Plato’s Atlantis account from Phaethon. Both these descriptions are compatible on several counts, putatively identifying Atlantis as an astronomical observatory complex on the pre-6,400 BC Bosporus still at the site of modern Istanbul. These other unlikely concordances strongly suggest that these sources represent ancient records of a catastrophic flood, and that their references to those sources, then we must seriously consider that the proposed common elements of the Indo-European and Semitic traditions represent ancient and corrupted historical accounts of an early high civilization. This work challenges the emotionally laden thought processes of both human cultural development and the factual reliability of ancient accounts.

2. TEXTUAL EVIDENCE FROM ENOCH
2.1 Enoch describes the Black Sea
Geographical reference to a Black Sea location is provided by Enoch 76:6-7, which describes seven great rivers flowing into two great seas, a combination which seems to unambiguously relate to the Black and Caspian Seas (Fig 1). Even the Caspian lowland desert is apparently mentioned, while the Black Sea would be referred to as the Erythraean Sea. Four of these rivers originated in the ‘cavern of the north’ according to Enoch, which should probably be translated as ‘emptiness of the northern steppe’, further strengthening the identification of the Ilbuck and Caspian Seas.
2.2 Enoch describes an observatory complex
One of the subject matters in Enoch seemingly concerns the operation of a Sunstone-like astronomical observatory in the section entitled The Book of Lands. Such astronomical sciences were probably characteristic of Neolithic peoples.

2.3 A Bosporus location for the observatory
In high summer the day was sixteen hours long at the putative observatory (Enoch 71:17-20), which places the location between perhaps 45 degrees north latitude (e.g., the Dervihs defile (Laurence, 1833/2000)). Enoch 75 describes gates for the twelve directions for the wind. Verse 9 refers to the northern-most gates as ‘north, which is called the sea’, consistent with an observatory at the Bosporus.

2.4 Possible PIE influences on Enoch
Several words and contexts throughout Enoch would be consistent with a PIE influence on its origins. For instance, the PIE language had two systems of describing the cardinal directions. One of these was based upon the observer facing (a) east, or (b) west. The latter (east, west, and any other points between east and west) is consistent with the Dervihs defile (Laurence, 1833/2000; Adams, 1997, p. 159). To describe the wind directions referred to above, Enoch 73:2 uses this PIE directional terminology to describe the twelve gates of the winds, and is thus consistent with a Thesis, ‘The gates of the wind...’. These are open in the front of heaven (i.e. east, where the sun rises), three in the west, three on the right side of heaven [i.e. south], and three on the left [i.e. north]. Using this system of gates the western part described by Enoch 75:7-11 is also consistent with a Bosporus location (Fig 2).

In Enoch 77:1 Methochad is instructed that the names of the sun are Ayesyres and Thomas. Both can be semantically interpreted using PIE roots. The conventional PIE meaning for Ayesyres is thought to have defined an ethnic group: *ay-wers- ‘member of one’s own (ethnics) group, peer, freeman,’ (Indo-Iranian) Aryan (Mallory and Adams, 1997, p. 213) While a more non-membership (worshipping) group would fit equally. If Ayesyres was the glaring sun, then Thomas could have been the dashed sun of dawn/sunrise or of eclipse, since PIE *thom-o, *thom-s- meant ‘dark’ (Mallory and Adams, 1997, p. 15).

Mount Armon (Laurence, 1833/2000), was mentioned after an oath to defect from the rulers of heaven that two hundred Watchers swore among themselves (at Ardis on top of Mount Armon) (Enoch 7:6-7) after being deceived by the Babylonian trickster. The eury-icthon of Erythraean Sea could be related to PIE *y-eur- and ico- which could be related to Latin terra and the Indo-European *tan- ‘land’ suffix (i.e., Erythraea ‘Aryan land/country’). Amon could be the PIE root *mon-, *mu- ‘mountain’ (Mallory and Adams, 1997, p. 270). Similarly the location of Ardis on top of mount Armon, which was named after the oath of defection from heaven’s ruler sworn by the Watchers (Wagga Wagga, NSW, 2678, Australia.

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3. TENTATIVE SUPPORT FOR A 6400 BC BLACK SEA FLOOD

3.1 The myth of Phaethon and the Cygnus Loop Supernova
Plato’s Critias and Timeaus describe the visit of the historical Greek figure of Solomon to the Egyptian Temple of Neith at Sais around 590 BC (de Camp, 1970; Pellegrino, 1991). A Greek priest told Solon that the Greeks were ‘like children’ in mind because they had ‘no old opinion handed down among [them] by ancient tradition, nor any science which is hoary with age’ (Plato, Critias). The priest then referred to the myth of Phaethon, revealing that it actually represented an event in which a ‘god made great material things moving in the heavens around the earth, and a great conflagration of things upon the earth’ (Plato, Critias). The story specifically concerns the constellation of Cygnus. A supernova would be the unusual phenomenon that would suffocate the earth and to noticeably affect the earth it would have to be relatively nearby.

Consider the probability that there was a supernova in Cygnus that would have been 1) close enough to be noticeable but not catastrophically uncomfortable (say 25,000 light years), and 2) recent enough to have potentially been recorded in the archives of the temple staff of Egyptian Sais (say occurring between 1,000 BC and 350 BC). The Milky Way galaxy is modelled as a series of flat radial discs surrounded by a diffuse halo of stars (Babcock and Soneira, 1980). About 0.3% (4.06%) of the estimated 1011 stars in the galaxy are thought to lie within 2,000 light years of the Earth. The expected rate of supernova occurrence is about 0.05 per year for the Milky Way (Cappellari et al., 1999). It follows that we expect about 1 (or perhaps 2) supernovae to have occurred within 2,000 light years of the earth in our 7,000 year window. The constellation of Cygnus lies across the Milky Way in the night sky. A simplifying assumption which adequately serves our purposes is that (about 7% (1.4%) of stars should be in Cygnus, leading to a probability of about 7% (1.4%) that a close recent supernova would occur in Cygnus. The Cygnus Loop remains somewhat close to the stars of Sais, proportionately bolstering the credibility of the accompanying ‘Atlantis’ account.

3.2 The Atlantis account with Enoch’s observatory
The description of the settlement of Atlantis provided by Plato’s Timaeus is of a circular complex. Concentric circular settlements were characteristic of earth-bound palisaded rings of forts from the Near Eastern Neolithic to the Bronze Age. The city described by Plato and Enoch coincide with the putative Bosporus observatory described by Enoch. A cautious attempt at reconstruction of the complex can assume that Plato and Enoch provide independent descriptions of the same pre-flood location.

4. CONCLUSIONS
These considerations make the Neolithic presence of a Stone Age observatory at the pre-Flood Bosporus temiable. Concordant with a postulated Bosporus location for Enoch’s observatory’s southernmost point, the Sea of Marmara is the closest proximity to the main city’ according to Plato and Enoch. The observatory at Atlantis, implying that the ‘port city’ was already. After the flood, the site of Atlantis was blocked by an impermeable sheet of mud according to Plato’s Egyptian priest, Plato, Critias, i.e. the now flooded Bosporus. Flooded Atlantis was blocked by silt. This other unlikely feature supports the Bosporus location. Indeed there is no other location that offers the geographical and climatic conditions discussed above at a location that could have flooded within a time elapsed, then closed immediately south of ‘the sea’ into which flowed one ‘great river’ from the west and then further south of ‘the cavern/emptiness’ of the steppe landscape to its north as described above. These combined and previously outlined arguments suggest a reasonable and demanding. In the words of Sir Francis Bacon (1561-1626);

"Read not to contradict and confute, nor to believe and take for granted, but to weigh and consider..."

References


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