

Josephus tells us that Cain "first of all set boundaries about lands." There is every indication that the Paleolithic was not a period of time in which boundaries were set as a general rule. Only at the Upper Paleolithic do you have the indication of certain caves becoming the private property of certain families.

This may be described in terms of the following general development: For a long period of time the same cultural characteristics were broadly found all over the world wherever man had gone--the same kind of stone work, no separate techniques. It was just as if people were wandering from here to there and sharing everything, and not localized. God made Cain a vagabond and a wanderer and he was out to undo it! By the time we have reached the Upper Paleolithic in Palestine--this has nothing to do with elsewhere. This does not mean all Cain's family walked around wherever he went. The people of the world of that day were multiplying and separating and never returning to their original area and moving here and there. But Cain himself, as a great leader, is no going to set boundaries.

Now it's interesting that Josephus recognized this from tradition that the Jews themselves had. The prehistorians note that boundaries were clearly set at the earliest in the Upper Paleolithic--in the Upper Paleolithic--and already developed to such an extent that by the Mesolithic we have many local cultures. And so in the Mesolithic, in the world wherever it is, we no longer have one unified culture projecting and spreading abroad. So far I think this should be clear to us insofar as understanding the cultural sequence in relation to Josephus' story of Cain's life and career.

What we are getting at is this: How early might the Mesolithic have developed--or the Upper Paleolithic? Here is the sequence we find in Josephus' story.

In reading the account in Antiquities I, ii, 2, we receive the picture that Cain first of all wandered. Josephus said he originally built a little village or site called Nod where his family was growing--he had his family first. Then he went further and further into crime; he divides the land; and then builds the city Enoch. This is the sequence of events.

We have the picture, then, that at a relatively early time Cain built a walled city which he named after his son Enoch. Now that in fact implies that its building was early enough to in some way, in his mind, be associated with what was probably his oldest son--and at such a time as far as he is concerned that Enoch was the significant character of the family and not someone else. We are at least down to the point where Enoch is significant in the genealogy of Cain. And it is interesting that his name should have been given to the city. So the origin of the city must have been quite early.

Therefore we could not be too far off using the figure 400 after man for the end of the Mesolithic, and the next stage is the Proto-Neolithic in Palestine. The overall sequence in Palestine is Lower Paleolithic, Middle Paleolithic, Upper Paleolithic, Mesolithic (Natufian), Proto-Neolithic (a brief, passing phase suggested by Kathleen Kenyon), and then finally the Pre-Pottery Neolithic. Thus the Mesolithic must be prior to 400 A. M. and must at least go back another century into the 300's. We would conclude that the Mesolithic is most likely in the 300's and maybe even longer for all we know in the Middle East. I have no way of judging that. I think there is no accurate way. But very probably let's say after the first 250 years, man had already progressed to the so-called "Upper Paleolithic;" and then probably by the 300's he had already reached the Mesolithic level. And by 400 A.M. as an approximation we have already reached the Lower or Proto-Neolithic in Palestine.