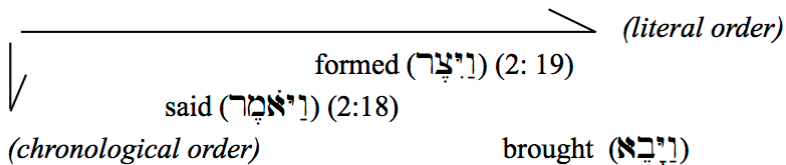


# 創世記2章4-25節創造の既述における段落構造と語りの進展

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**ABSTRACT** Hisako INAGAKI, “The Detail-increasing Pattern with Doubly-embedding in the Creation Narrative, Genesis 2:4-25.” It has often been pointed out, by critics, that there apparently seems to be a “contradiction” between the order of God’s creating the human being and animals described in 2:19 and that in Gen. 1, which promotes reasoning that these descriptions have different sources, i. e., Elohist’s and Priestly respectively. However, the account described in 2:19 should be interpreted in terms of paragraph level, where the verse can well be explained as a paragraph unit.

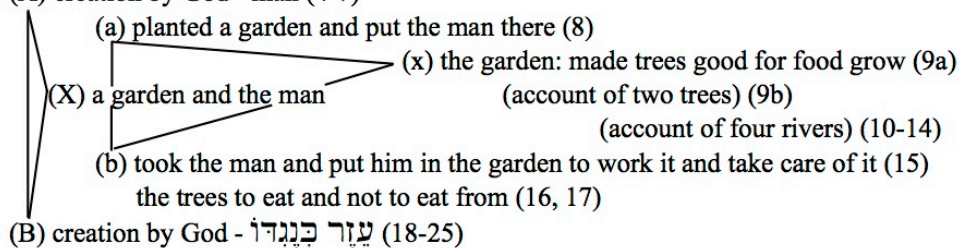
Basically a narrative discourse is stated in chronological order, which is well recognized in a paragraph unit, in which a wayyiqtol verbal sequence begins with one accompanying a stated subject. This, however, could not totally be the case with chronological relationships between the accounts in neighboring paragraph units. Getting off to a start in the paragraph units, the author freely decides which time/theme to bring into focus, even allowed to go back to the past. A unit once started, again there is no limit for the length of the period to be dealt with in it. The chronological and literal relationships between the accounts in 2:18 and in 2:19 is as follows. The same chronological order of events as seen in Gen. 1 can be recognized.



This viewpoint can be applied to a wide variety of literal contexts in narrative discourses, in some cases showing an embedded or inserted pattern, occasionally even doubled. One of the examples (a doubly embedded AXB pattern) can be recognized in the literal structure of Gen. 2:4-25, which means

that there are no jigsaw puzzles, so to speak, made of ‘a creation myth’ and ‘a paradise myth.’ The storyline from the account of creation by God - man (A) to the account of creation by God - עֵזֶר בְּנִגְדוֹ (B) is interrupted by the embedded account of a garden and the man (X), which relates to (A&B) as a whole. In the same way, the storyline from (a=8) to (b=15-17) is interrupted by the embedded (x=9-14), again (x) relating to (a&b) as a whole. It may be suggested that since in the long embedded part is put the forbidding commandment (16, 17), the audience would likely consist of the man as well as עֵזֶר בְּנִגְדוֹ whom God brought to the man. There are good reasons to consider that 8-17 as a whole starts with a new time/theme brought into focus, and then structurally relating to (A&B).

(A) creation by God - man (4-7)



It may also be noteworthy that the account of the rivers, seemingly the only portion that has some kind of relation to the author's standpoint, is embedded in (a&b), which again is embedded in (A&B), that is, the farthest from the main storyline but most directly told as a background.