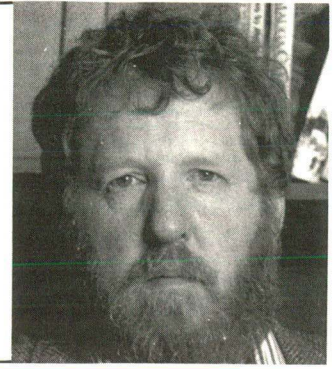


'The Incredible Discovery of Noah's Ark': An Archaeological Quest?



Richard A. Fox

On February 20, 1993, CBS television aired "The Incredible Discovery of Noah's Ark," an independently produced program purchased by the network. The ambitious goal was to determine if the great ship was "truth or fable" but the program title announced that conclusion straightaway. The producer billed the two-hour episode as an "archaeological quest" for the "real truth." "New" archaeological explorations on Mt. Ararat, using new technology, would settle the issue.

Use of the word *new* immediately puzzled me. I knew of no archaeological expeditions to recover Noah's ark. I thought it was a myth. As it turned out, "Incredible" offered nothing to alter that perception, nor could I discern evidence of any fresh archaeological explorations.

Indeed, I did not see a single archaeologist among the "experts" interviewed, except Philip Hammond of the University of Utah. A genuine archaeologist, he was one of a handful of token skeptics. The program limited the skeptics to cameo appearances intended overtly to convey impartiality but otherwise designed to set them up as straw men. Doubtless much of their commentary never made the show. Not surprisingly, Hammond is listed in the American Anthropological Association directory.

On-screen ID-supers displayed profession and credentials as each "expert" testified. A Dr. Don Shockey, labeled a "professor of anthropology," explained gopher wood, the material of choice for arks in those days. Not shockingly, Shockey is not in the anthropology directory, nor is "Dr." Carl Baugh who, as a "paleoanthropologist," curiously talked only about his photo of the ark. Baugh's "science degrees," or rather lack of them, are well known (see Kuban 1989), as are his childish efforts to prove that dinosaurs and humans once strolled together in Texas (e.g., Hastings 1987). Evidently the Texas "research" qualifies Baugh as a paleoanthropologist.

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A Dr. Alfred Lee (also not listed) was the "archaeological illustrator." There is no such title in archaeology. Lee used "eyewitness testimony" to draw the ark, necessary because no one has ever produced the vessel. Larry Williams, who publishes a treasure-hunter newsletter, evidently lacks academic credentials, otherwise they would have been ballyhooed. He had been, we were told, around the world visiting archaeological sites. He was identified as a "publisher-archaeologist."

That is it for the archaeological "expertise." The program did mention that "thousands" had combed Mt. Ararat, trotting out an assortment of ark-hunters of every persuasion except archaeology. Nothing they were up to even remotely resembled archaeology. This is certainly startling. After all, the narrator declared an "archaeological quest." Why no archaeologists and no archaeology? It's simple. There would have been no story.

Just what was "Incredible" then? Not a religious mission, or so said the narrator. If not, why was so much more time devoted to global flood issues than to an archaeological quest? Numerous "experts" explained global flood "theory" details from astronomy to zoology. Now and then these segments were reinforced with amateurish skits portraying pre-flood wickedness, Noah, his family, and their odyssey. The narrator repeatedly referred to the biblical flood, claiming, for example, that ". . . the Bible is suddenly emerging as an uncanny historical document. . . ."

Certainly Noah's ark implies a biblical flood, but archaeology does not deal with catastrophes. Even if archaeology could, the program's objective was to find an ark. So we might have expected "Incredible" to stick to "arkeology." But it did not. What possible connection, then, is there between archaeology and global flood "theory" punctuated with Noachian reenactment? The answer is singularly obvious. "Incredible" (and CBS) promoted a religious mission, and a peculiar soteriological one at that. CBS should have known better.

The religious link is important. Soteriology posits the following: (1) souls exist; (2) humans have (or are) souls; (3) souls survive corporeal death; and (4) at death, souls go to heaven or hell. Most Christians rely on faith in Christ for

salvation, embracing the Bible as as a moral and spiritual aid, not as a scientific document. Not so the peculiar soteriologists—"creationists" as they are called. They insist on a fifth requirement for salvation: you must accept scripture literally as the inerrant word of the Bible-deity.

Of the several creationist varieties, "scientific" creationism is by far the most virulent (see McKown 1993). Despite the name, "scientific" creationists' motives are hardly scientific. Rather, they are singularly selfish. Indeed, anything that jeopardizes their salvation is false, even demonically inspired.

So, challenges must be eradicated, especially the evolutionary sciences (but also competing theologies). Thus, as "scientific" creationists would have it, the scientific knowledge accumulated worldwide over two centuries by thousands of dedicated biologists, zoologists, atmospheric scientists, physicists, geologists, astronomers, paleoanthropologists, archaeologists, anthropologists, historians, and more is bogus. All of it.

What are the odds? They approach certainty according to the experts on "Incredible." There is, however, a caveat. The "experts" were largely, if not exclusively, "scientific" creationists. But the audience had no way of knowing that. The producer rarely identified their institutions, except for those, like NASA and the Defense Department, which tend to appeal to authority. Affiliations that might have invited suspicion were conspicuously absent, especially the Institute for Creation Research (ICR).

ICR connections that I noticed included the Institute's founder Henry Morris ("professor of hydraulics"); his son John ("professor of geology"); John Whitcomb ("professor of Old Testament Studies"); and Tim LaHaye (a fire-and-brimstone fundamentalist preacher). These men have spent decades trying to impart their dogma into our schools under the guise of science. Thanks to the courts and the Constitution, their plans have been repeatedly scuttled, though failures have not deterred them. Today they infiltrate school boards and pressure textbook publishers. Now it appears "scientific" creationists, abetted by CBS, have adopted another strategy—infiltrating our homes!

What about the "facts"? The program had plenty of them. More notably, much was ignored. This approach is often acceptable in science, but as a privilege, not a right. In this case, "Incredible" abrogated its privilege, and here is why.

Scientists understand that extraordinary claims demand extraordinary proofs. The claims made in "Incredible" flatly contradicted the theory and hard-earned knowledge of a dozen or so disciplines, not to mention Old Testament scholarship. Now this is exceedingly extraordinary, even *incredible*, so much so that the producer was obligated to show the inadequacies of prevailing wisdom. Needless to say, that never happened.

Now to some claims, beginning with archaeology. Remember, for "scientific" creationists the issue is really not science. It's salvation, and nothing more. "Incredible" made much of hand-hewn timbers reportedly carted off Mt. Ararat over the years. Of these, only Fernand Navarra's have been available for analysis. We learned that three laboratories dated

Navarra's wood. The date, "Incredible" announced, was five thousand years ago, a time, said the narrator, when "the Bible indicates a world-wide flood occurred" (cf. Whitcomb and Morris 1961:398; Morris 1974: 247).

Now, here is what we did not learn. The date came from color and density calculations made about 1955 at a Madrid forestry lab. Another lab, estimating the degree of lignitization, decided on a date of "remote antiquity." The third assigned an age of 4,500 years ago without commenting on method.

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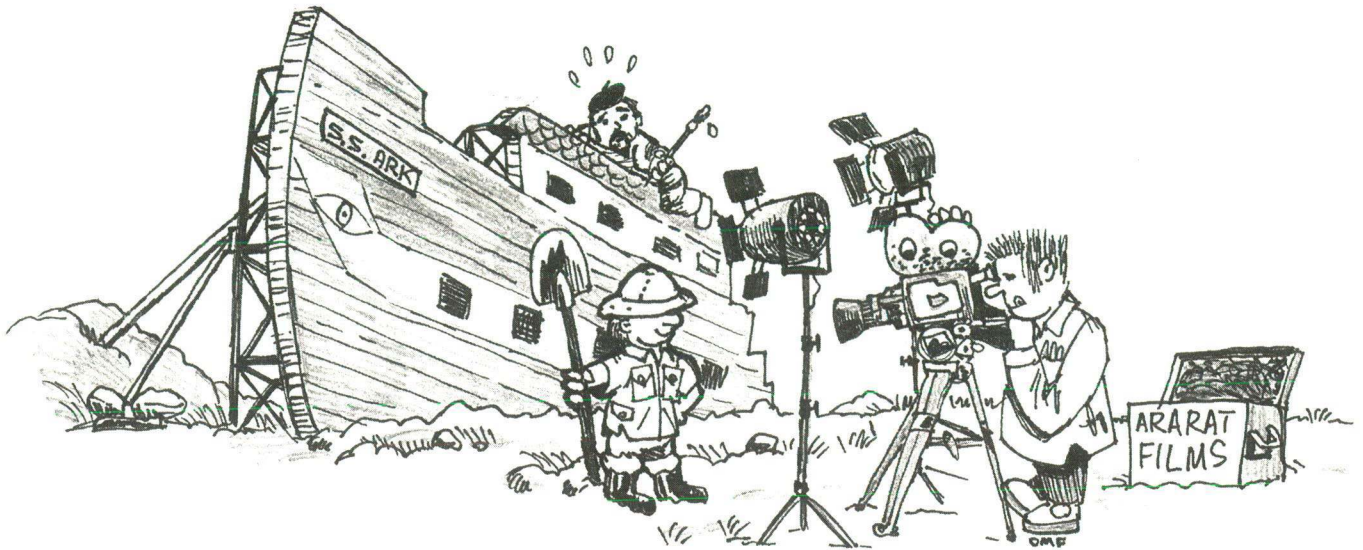
Archaeologists have no confidence in such methods. They do, however, routinely use radiocarbon dating, which is quite dependable. Perhaps that is why "Incredible" did not reveal that six labs have independently dated Navarra's "five thousand" year-old wood. Six uncorrected mean dates range from 260 C.E. to 760 C.E. (sigmas average ± 90).

The oldest date is from a sample of insufficient size. Otherwise, five means average nearly 700 C.E. All five are statistically identical at one sigma (Taylor and Berger 1980:35). Calibration curve corrections indicate each date is actually younger. Bristlecone pine data suggest a sixth through ninth century provenance (Taylor and Berger 1980:35–36; Bailey 1989:95–98). Evidently the flood was much later than heretofore suspected.

Much was also made of Near Eastern flood stories. Dr. Charles Berlitz ("renowned linguist" and author of *The Bermuda Triangle*), claimed "stories of Noah" are "practically identical" in different "languages" (Babylonian, Persian, Sanskrit, and Egyptian). The only element that changes occasionally is the name of Noah. These accounts "certainly help support the Noah legend," insisted the narrator, but we were not told anything about them. Later, the focus fell on Mesopotamia, specifically the Gilgamesh epic. We learned that the epic "paralleled exactly the story of Noah in the Bible, suggesting the biblical account is far more than a fictional legend."

Berlitz and the scriptwriters are egregiously wrong, this time by commission. They are not "stories of Noah." No flood story anywhere is "practically identical" to or parallels "exactly" the Genesis account(s) (e.g., see Dundes 1988). In fact, there is no evidence that ancient Egyptians had a deluge myth. Mesopotamian flood stories resemble Genesis structurally, yet they exhibit numerous and detailed differences (e.g., Speiser 1968:8–13; Dundes 1988). Furthermore, Mesopotamian accounts do not in any way suggest or support biblical accuracy.

"Incredible" wanted viewers to believe that all flood stories derived from the Genesis deluge (through Noah's descendants). The program implied that the Gilgamesh epic dates to the sixth century B.C.E. The tablets referred to are evidently those from the library of King Ashurbanipal (668–626 B.C.E.). These tablets are probably younger than the oldest of two flood



stories in Genesis (Yahwist, or “J” strand), likely set down between 962 B.C.E. and 848 B.C.E. (e.g., Bailey 1989:135; Friedman 1987:87). But the implication that Mesopotamian flood traditions postdate Genesis is almost certainly false. We did not learn, for example, that the Gilgamesh epic has Sumerian roots.

Sumerian myth includes a deluge, but the clay tablets so far recovered present only a fragmentary account. This much we do know: Xiusudra (Ziusudra) found favor with the gods. He was spared, therefore, along with at least some animals, via a ship that survived a week-long flood that wiped out humankind. The sun god greeted Xiusudra as he opened the hatch. Xiusudra then sacrificed some animals, whereupon the gods made him immortal.

Tablet fragments bearing this story are difficult to date. Sumerians, however, divided their history into two periods—ante-diluvial and post-diluvial. The Sumerian King list details ante- and post-flood events. King list tablets date between about 2120 B.C.E. and 2065 B.C.E. (Dundes 1988:57), suggesting that the written record of Xiusudra’s flood is at least that old. Tablets relating the first (ca. 1844–1505 B.C.E.) and second (ca. 1702–1682 B.C.E., or ca 1582–1562 B.C.E.) Babylonian traditions are only a slightly younger (Dundes 1988:54–55).

The best scholarship indicates that the earliest Mesopotamian flood myth writings pre-date Genesis, some by over one thousand years. There is widespread agreement among authentic archaeologists and biblical scholars—almost certainly the biblical flood accounts derived from Mesopotamian mythology (independent origins or a common source are not ruled out). Indeed, as the Bible records, the proto-Hebrews (Abraham) allegedly immigrated from Mesopotamia (Ur of the Chaldees), and later some Israelites spent time in Babylonian captivity.

“Incredible” also dwelled on the worldwide distribution of flood myths—proof, they claim, of biblical accuracy. Hundreds of traditional societies do (did) have flood stories. But,

after displaying a world map showing the distribution, the program did not examine any. To do so would have exposed a glaring discrepancy. Those left uninfluenced by Christian missionaries stray widely from the biblical account. Some are so disparate that the only resemblance is a flood, and not always a global one (see, e.g., Dundes 1989; Bailey 1989:5–10).

Also, flood myths in a region are often similar (e.g., the Near East), indicating multi-regional origins. Moreover, The Flood was the ultimate cataclysmic event. Surely most Noachian descendants would have preserved some recognizable trace of it. But hundreds of societies do (did) not have flood myths of any kind. What are we to make of this? Absence, regional similarities, and diversity lean heavily toward independent origins. Contrary to “Incredible,” a single historical event cannot account for world flood myths. If historical roots are suspected, local catastrophic flooding provides the most plausible alternative (e.g., Bailey 1989).

Various “experts” touted (in little detail) ancient documents that supposedly corroborate Noah’s flood. I will discuss one; Bailey (1989) dispenses with the others. A Dr. Rodney Vleit (“professor of cultural studies”) claimed that Berosus, a Babylonian chronicler, “visited the site about 475 B.C.E., where he wrote that the ark was quite visible.” Vleit avoided identifying the “site” as Mt. Ararat—the program had by now conditioned the audience to make that connection—no doubt because Berosus did not write that he visited Mt. Ararat, or any place near it. And there is more.

Babylonia, written in Greek about 275 B.C.E., is lost, but later chroniclers quoted Berosus. His flood story is a Sumerian version roughly paralleling the biblical account (see Dundes 1988:42–43). The hero was Xisuthrus (i.e., Xiusudra). The ark, wrote Berosus, came to rest in “the land of Armenia.” Mt. Ararat is located in what was ancient Armenia, formerly the kingdom of Ararat (see Bailey 1989). Berosus, however, identified the Corcyraean mountains (i.e., Gordyaeans), also in Ararat, as the landing spot, not the Ararat range (see Dundes

CBS Is Criticized for Airing Anti-Evolution 'Noah's Ark' Program

The Committee for the Scientific Examination of Religion distributed the following statement to the media following the airing of "The Incredible Discovery of Noah's Ark."

The CBS Television Network acted irresponsibly in airing a so-called documentary that was actually a propaganda vehicle for "creationists" opposed to the theory of evolution. So charges the Committee for the Scientific Examination of Religion (CSER), an organization of scientists, historians, Bible scholars, and other specialists that is a committee of the Council for Democratic and Secular Humanism. CSER spokespersons said that the two-hour film, "The Incredible Discovery of Noah's Ark," aired on February 20, was riddled with biased statements and errors of fact. They also say the show's producers accepted as real a fake piece of "evidence" offered to them by a California man who posed as an ark investigator.

"CBS did a disservice to the American public in airing this program" said Paul Kurtz, Emeritus Professor of Philosophy at the State University of New York at Buffalo and a member of CSER. "If NBC can be called to account for its 'phony truck crash' story, then CBS likewise deserves criticism for an irresponsible presentation."

"Discovery" alleged that archaeologists have conclusive proof that Noah's ark still is atop Mount Ararat in Turkey, as claimed in the biblical book of Genesis. This is taken as proof that a great flood occurred about 2450 B.C.E., covering the entire Earth and killing all life on the planet except for people and animals in the ark. The idea reflects a literal reading of the Bible but is not supported by science. "It goes contrary to the geologic record and is contradicted by

the findings of archaeology, astronomy, biology, anthropology, and other sciences," said Gerald A. Larue, Chairman of CSER and Emeritus Professor of Biblical History and Archaeology at the University of Southern California. "The so-called scientific data that was presented is really pseudoscience, and represents the teachings of creationists which have been rejected almost everywhere by the scientific community."

The program was dishonest in hiding its bias, Larue charged "One eminent archaeologist, Professor Phil Hammond of the University of Utah, was interviewed. But Hammond received less than two minutes of screen time. Most of the other 'authorities' on the program were in fact noted creationists whose links to Bible colleges, fundamentalist academies, and organizations like the Institute for Creation Research were concealed."

For example, Larue explained, The Reverend Tim LaHaye, well-known as a cofounder of Jerry Falwell's old Moral Majority, was introduced simply as an "author and researcher." Dr. Henry Morris was presented as a "hydraulic engineer" without reference to his association with the Institute for Creation Research.

The scholarly group also revealed that a piece of wood that "Discovery" presented as a true fragment of Noah's ark is a forgery. "It did not come from Mount Ararat," Larue explained. "It is a chunk of contemporary American pine." A Long Beach, California, actor charred a piece of fresh pine-wood and soaked it in various

substances to make it appear ancient, then gave it to "Discovery" producers claiming he had found it on Mount Ararat.

"The actor is not associated with CSER, but the Committee knew of his plan to hoax the producers before 'Discovery' aired," said Paul Kurtz.

The hoax was designed to test the thoroughness of the producers' research. "Carbon-14 testing would have revealed immediately that the wood was a modern forgery," said Larue. "But the fundamentalists who produced 'Discovery' do not believe in the accuracy of Carbon-14 research." As a result, the phony "relic" was accepted and presented to millions of viewers as a genuine piece of Noah's ark.

In fact, Larue added, when wood actually found on Mount Ararat in 1969 and originally supposed to be from the ark was carbon-14 dated, it was revealed to date only from the third to eighth century of our own era, not 4,500 years ago when the flood was supposed to have occurred.

Paul Kurtz has written the president of CBS on behalf of CSER, demanding that the network's news division investigate the claims made in "Discovery." Kurtz said, "What CBS did was to present a two-hour creationist indoctrination film as objective documentary. It was untruthful for the program to claim, 'this is not a religious mission, but an archaeological quest.' A religious mission is precisely what we are dealing with. We demand that CBS direct its news division to investigate this program and broadcast the findings."

1988:43). The Gordyaeans are more than two hundred miles south (roughly) of Mt. Ararat.

Note here that the Genesis reference—"mountains of Ararat"—could refer to the kingdom, not the range and certainly not the peak. Indeed, in Jeremiah 51:27, Ararat is called exactly that—a kingdom. Clearly Berosus had a different understanding than do today's ark hunters, "Professor" Vleit included. Why they insist on combing Mt. Ararat is indeed a mystery.

Berosus's version might well prompt the frugal archaeologist planning to find Noah's ark to ask a question: Are there more accounts putting the vessel somewhere other than Mt. Ararat? Of course, but "Incredible" ignored them all. Ancient Christian, Jewish, and Muslim sources put the ark on various peaks, ranges, or districts stretching from Ceylon to Arabia (see Bailey 1989:61–81). Some even record ark wood finds!

The Mt. Ararat tradition is evidently the latest. Bailey (1987:81) has traced its origin to the eleventh century C.E. (although seventh–ninth century timbers from Mt. Ararat might put it earlier). Sources citing the Gordyaeans are more numerous, so the archaeologist might well decide to begin there. Conversely, Mt. Ararat might be a last resort, since the tradition is further removed in time from the event. More likely, the archaeologist would investigate what it is on Mt. Ararat that dates to medieval times.

Like the producer of "Incredible," I find no difficulty in straying from the archaeological "quest." A Dr. Walter Brown ("professor emeritus, physics") presented a breathtaking synopsis of his "hydroplate theory." Fancy graphics illustrated how subterranean waters ten miles deep burst through mid-ocean fissures and inundated the Earth. Not much need be said about Brown. Geologists will pick his nonsense apart. Rather, I will emphasize the subtle ploy used by the scriptwriters. After Brown finished, the narrator capped it off: "The demonstration you have just seen . . . supports the biblical story of the deluge in every detail." Of course! All Brown did was recklessly rip hard-won knowledge from legitimate science (e.g., plate tectonics, glaciology) and force it into the biblical framework.

Brown never did provide a mechanism to trigger his floodwater eruptions. The scriptwriters remedied that. A David Coppedge ("astronomer") set the stage for Brown, explaining that any one of a hundred ancient meteorite impact sites on Earth could have produced a cataclysmic event. Then Brown appeared, mechanism in hand. Predictably, Coppedge failed to consider why the hundred impacts did not produce one hundred global floods. Astronomer Coppedge, evidently without academic credentials, stood next to a small stargazer's telescope as he pontificated. A Mt. Wilson Observatory set would have imparted more authority.

Several "experts" were, like Coppedge, less dazzling than Brown. Addressing the knotty problem of ark space, Whitcomb insisted that the Bible does not say all species boarded the vessel. He excluded fish and "major" insect varieties. No evidence or reasons—just sweep-of-the-hand authority.

The ark space problem occupied Dr. Kenneth Ebel ("professor of biology"). He noted that each "family" extant

today has a single pair of ancestors. Three-hundred varieties of dogs, for example, have a single common ancestor. Then Ebel made a deceptive shift. The only "taxon" mentioned in the Bible is "kinds." Scientific creationists have a tough time with this, Ebel included. "Kinds" (compare family above), said Ebel, were put aboard the ark. These "kinds" then, were the ancestors of all the "species" (compare variety above) that we know today. So there was plenty of room on that ark. With a sweep of his hand, Ebel rewrote the binomial classification system. Families became species and species became varieties, and genera vanished. Ebel's obfuscation would lead taxonomists to classify him as a "scientific" creationist, not a professor of biology.

A Dr. Ken Cummings, also a "professor of biology," explained another tricky issue. How did animals from every corner of the Earth make it to the ark? They instinctively sensed an impending disaster and were led or driven to safety (i.e., right to the ark). Evidently the two lucky survivors of each "kind" were genetically endowed with powerful instincts. Just as clearly these favorable genes did not survive. Today, millions of animals everywhere are wiped out annually by catastrophic floods, wholesale fires, and the like.

Then there is the matter of being on time. Instincts had to kick in early for those most distant from the ark, maybe decades for turtles. Nonetheless, Cummings may be on to something. Mark Twain (1962:24) suggested that the super-sensitive instincts of dinosaurs provoked these beasts—all of them, not just pairs—into a frenzied, headlong stampede toward the ark. Imagine the havoc they would have wreaked. Fortunately, Noah learned of this and wisely sailed without them. Besides, as Twain wrote and to which Whitcomb can attest, the ancient mariner was under no obligation to admit all, and so the dinosaurs became extinct.

Roger Oakland ("author/science professor") testified to the variable evidence for a global flood. Even the fossil record shows it! Worldwide, fish and animals were buried suddenly in "swimming positions." Most of us can probably accept the swimming fish. For animals, however, Oakland cited the "most dramatic" example, a Nebraska site where rhinos, hippos, and zebras were buried in "swimming positions" by "volcanic ash." What tephra has to do with global flooding he did not say. Nor did Oakland define an animal's "swimming position."

Oakland further noted, in references to the terrifying flood, that in Scotland "tons of fish have been found in positions of terror, fins extended and eyes bulging." Ethologists may notice a rather strong anthropomorphic bias here. Speaking of anthropomorphism, Oakland did not consider why human skeletons are never found in swimming positions. In any case, I recall occasionally seeing rather calm fish swimming about with extended fins and bulging eyes, though not tons of them.

These examples are representative of the nonarchaeological content. There is also the laughable model ark test that "proved" that an ark built to biblical specifications could survive the roughest seas ever. Space does not allow a look at the "scientific" creationists' water vapor canopy theory (it went from biblical clue to certainty in minutes). Neglected

also is Grant Richard's ("geologist/geophysicist") ignorance of orogenic processes (he claims that water-formed lava and salt crystals on Mt. Ararat prove the flood), and much more nonsense.

Such "theories" expose the biggest single problem confronting "scientific" creationists. In order to appear scientific, they cannot suspend natural laws; they cannot invoke the powers of an omnioeverything being in order to get animals to the ark, to supply floodwaters, or whatever. That is religion, not science. The restriction results in torturous proofs of the improbable, if not the impossible, everything dressed up as science.

"Incredible" had to face a more worldly problem. "Thousands," as one "expert" said, have sought the ark. On the other hand, no one has ever produced it. This vexation was handled in two ways. Ark eyewitnesses were sprinkled throughout the two hours, reinforcing the Noah's ark claim through repetition. At the same time, repetition avoided consolidating what are essentially two millennia of negative findings.

Next, the filmmakers' employed what I call the "rotten luck" syndrome. Just as the ark's physical remains are about to be revealed, something adverse intervenes. "Incredible" used an inhospitable mountain, a dangerous and uncertain climb, an earthquake, uncooperative weather, tricky glacial ice, inopportune deaths, low aircraft fuel, the Russian revolution, fear of death, lost proofs, religious persecution, Turkish political strife, terrorism, bandits, and the U.S. government's refusal to release incontrovertible proof of the ark (it would betray our sophisticated spying technology).

In the end, though, what about the ancient sources, the nineteenth- and early twentieth-century eyewitnesses, the past sojourns, the photographs, and the previous calculations? Well, these are old news. Though they prove the existence of Noah's ark, too many people continue to be skeptical. So "Incredible" would chronicle new "archaeological" expeditions equipped with modern technology. And so we were introduced to five new eyewitnesses, plus state-of-the-art satellite photo proofs.

The new eyewitnesses, not one an archaeologist, seemed sincere enough. But the usual caveats apply. People often see what they want to see, especially religious zealots. Also, things get garbled; what is seen is not necessarily what is reported. Sometimes people simply fabricate stories, playing on what folks want to hear. As well, eyewitnesses are not always capable of comprehending what they see, and so on. But the most damaging case against these new witnesses lies in results. Like all before, not one produced an ark or information leading to an ark.

Much was made of the late James Irwin's photograph. The program played masterfully on Irwin's deep spiritual convictions, his dedication to discovery, his career, and his untimely death. The skillful emotional weave helped to convince us that the astronaut had indeed captured Noah's ark on film. Irwin had wanted to confirm his find. Then death intervened, the somber narrator reminded us. A tragedy, indeed, but with such conclusive evidence at hand, what about a follow-up by colleagues? "Incredible" made no mention of such.

The other photographic "proof" segments reminded me of the story about the emperor's new clothes. Even with photo enhancements, I seldom saw an object. Yet the analysts insisted something was there, probably an ark. One segment reduced a French satellite image to a handful of pixels. Using a pointer, the analyst carefully outlined an "ark-like" object protruding from a pixel of known size. The object's dimensions, he assured us, closely paralleled ark specifications. Expecting, I am sure, that few would see anything (I saw nothing), a telestrator finally drew it in.

And so "Incredible" ended. Like the old proofs, the new bore no semblance to archaeology. Rather, the program abused my profession and insulted its practitioners. And CBS is responsible. What does archaeology really say about a global inundation and the rejuvenation of world populations through Noah's lineage? Wherever post-deluge sites exist, they must lie above flood deposits. The prediction is fatal to the historicity of a biblical flood and Noah's harrowing voyage. Few buried sites in my part of the world lie above flood sediments of any kind. I guarantee that the situation holds everywhere. Archaeology joins all historical sciences in refuting the claims made in this abysmal, irresponsible production.

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