

The Geography of Genesis 8:4

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The author of Genesis informs us that the Ark of Noah landed “in the mountains of Ararat”. While this is a general area, it refers to a real location. The key to pinpointing this geographic area is to ask where would the original readers of Genesis have understood it to have been. Geographical and historical studies lead us to conclude that the writer was referring to the mountainous region to the south of Lake Van and north of the historic kingdom of Assyria. It therefore cannot refer to the singular Mt Ararat in north-eastern Turkey as is commonly presumed.

In Genesis 8:4 the Bible not only gives us a precise date for the landing of the Ark but an actual geographic locale for its final berth.¹ Given this attention to detail, it would seem expedient to assume the author wants us to see this event as one occurring in space-time history. In the most important voyage in history, one that transports a remnant of human and animal life from the antediluvian to the post-diluvian world, the author gives a fairly precise location as to where the voyage ended: *the mountains of Ararat*.² Laymen, Ark hunters, and even some scholars and commentators often misinterpret this passage to refer to the singular and spectacular 5,137m peak of this name in northeastern Turkey, near the Armenian and Iranian borders (figure 1). *The plural in the biblical text indicates that a specific mountain is not in view*. The task of the interpreter of this text is to discover the boundaries of the designated mountainous region at the time of the original readers.

In this paper I will attempt to show, through linguistic and geographic studies, that the inspired text is indicating a mountainous region that was historically north of the Kingdom of Assyria in southeastern Turkey, in and around Lake Van.

If Genesis was written by its presumed author, Moses, then it would have to have been composed sometime in the second millennium BC; more specifically, around 1410–1400 BC, just before the Israelites entered Canaan.³ If this is the case, the biblical mention of *Urartu* in this passage is the earliest known mention of this geographical term. About two hundred years later, during the reign of Shalmaneser I (1263–1234 BC), a region of *Uruatri* is mentioned in Assyrian literature, where it almost certainly refers to a geographical region, for it is not until the ninth century BC that Urartu becomes a united kingdom and a regional power.⁴ It is Zimansky’s opinion that *Urartu* is an Assyrian word, as the Urartians never refer to themselves by that designation. He writes:

“Even for the Assyrians who coined the term, ‘Urartu’ had more than one meaning. It was originally a geographical designation of a land that contained several independent political entities. Later it became

the name of a unified state which covered a much larger expanse.”⁵

Piotrovsky also believes that it is an Assyrian word. He believes it “had no ethnic significance but was most probably a descriptive term (perhaps meaning ‘the mountainous country’)”.⁶

In their own literature, they refer to themselves as the *Biainili* and designate their kingdom *Nairi*. Zimansky again argues:

“The mountainous areas north of Assyria were of little consequence to the urban societies in the greater Mesopotamian sphere before the ninth century, except as a source of raw materials such as obsidian, and as the place from which various peoples migrated. Whatever polities existed there in the late second millennium were so inconsequential as to leave few archaeological traces.”⁷

The great linguist A. H. Sayce postulates that

“Urardhu, therefore, contracted into Urdhu, would have been the designation of the highlands of Armenia among the Babylonians as early as the 16th or 17th century BC. Possibly it was then applied only to the mountainous country immediately to the north of Assyria, and was not extended to the districts further north until the Assyrians had become better acquainted with this region, and the native names of its several states.”⁸

Again, assuming Mosaic authorship, could the author, living in Egypt, have known about this region in the middle of the second millennium living about 1,300–1,600 km from Urartu? The answer seems certain that the area was known in Egypt as it was the primary source for the importation of obsidian.⁹ So, unless this passage was redacted or updated by a scribe to reflect a name change¹⁰ later during the time of the Urartian Empire, it is highly unlikely that it could be referring to the area of present-day Mt Ararat / Agri Dagh, a post-Flood volcanic mountain that stands out by itself on the Araxis Plain.¹¹ Therefore, to make *the mountains of Ararat* of Genesis 8:4 refer to the boundaries of the greater Kingdom of Urartu at the time of the composition of Genesis is unwarranted. On the other hand, the mountainous area



Figure 1. Mt Ararat (5,137 m), in Northeastern Turkey, looking south

south of Lake Van was notorious in antiquity because it acted as a formidable barrier between Assyria and the regions to the north. It was this area that Xenophon and the retreating Greeks found so difficult to traverse during the *anabasis* at the beginning of the fourth century (figure 2).¹²

Sayce goes on to say:

“However, this may be, it is plain that Bitanu was the name given by the Assyrians to the country which stretched away from the southern shore of Lake Van to Diarbekir and the eastern bank of the Euphrates, and when Assur-natsir-pal makes it synonymous with Urardhu, it is of the southern part of Urardhu that he is thinking.”¹³

To summarize this point: it does not appear that the writer of Genesis was referring to a *country* or a *state* of Urartu since it did not exist when Genesis was written. The weight of the evidence seems to indicate that the term was referring to a geographical area only.

The term *Urartu* appears three more times in the Old Testament and once in the Apocrypha. In three of these passages, a state could possibly be in view because the later date of composition allows it to be so. II Kings 19:37; Isaiah 37:38; and Tobit 1:21 chronicle the same event: the assassination of Sennacherib by his two sons. After the patricide these sources inform us they fled to *the land* (ארצ) of *Urartu*, a fitting place of refuge as it was an enemy country (state) to their native Assyria. According to Jewish tradition, these two sons of Sennacherib lived out their lives in the city of Jazri (now the city of Cizre), a city with a large population of Jews from northern Israel who had been previously deported by Tiglath Pileser III, and Shalmaneser V.¹⁴ Ginzberg notes that two “famous scholars Shemiah and Abtalion were descendants of these two sons of Sennacherib.”¹⁵ In the other passage, in Jeremiah 51:27, the

prophet is challenging three kingdoms, Ararat/Urartu, Minni, and Ashkenaz, to form a coalition to fight against Babylon. It is obvious here that a kingdom is in view (figure 3).¹⁶

In the Tobit (1:21) passage, the writer reiterates the same account of Sennacherib’s assassination by his two sons, but he uses the same wording as Genesis 8:4: *the mountains of Urartu* instead of *the land of Urartu* as in Isaiah and II Kings. One would have expected the latter, since by this time Urartu had become a formidable empire. We speculate that he uses *mountains* because, as noted above, it was notorious in antiquity as a place to flee to if you didn’t want to be found!

The Aramaic targums

The targums were interpretive translations of the OT Hebrew in Aramaic that were made for the Jews after they returned from the captivity in Babylon (see Nehemiah 8:8). After their long captivity many of the Jews forgot their native tongue (Hebrew) and only understood the language (Aramaic) of their former captors. These translations were originally oral and were almost like paraphrases, and, in some instances, were like running commentaries. These targums later attained a fixed form around the first century AD and were written down and preserved.¹⁷ They give Bible scholars a valuable tool for textual criticism and interpretation. One of these targums, Onkelos, puts the landing place of the Ark in the Qardu (Kurdish) mountains (see figure 4). Two others, Neofiti and pseudo-Jonathan, put the Ark in *Qardon*, presumably a variant spelling. It should be remembered that some of the Israelites from the Northern Kingdom were taken by their captors to these very mountains as well as in the vicinity north of Mesopotamia. They probably did not know of the kingdom of Urartu/Ararat since that kingdom had



Figure 2. This satellite photo approximates the territory of the rugged mountainous region of Urartu at the time of Moses (Google Earth 2006)

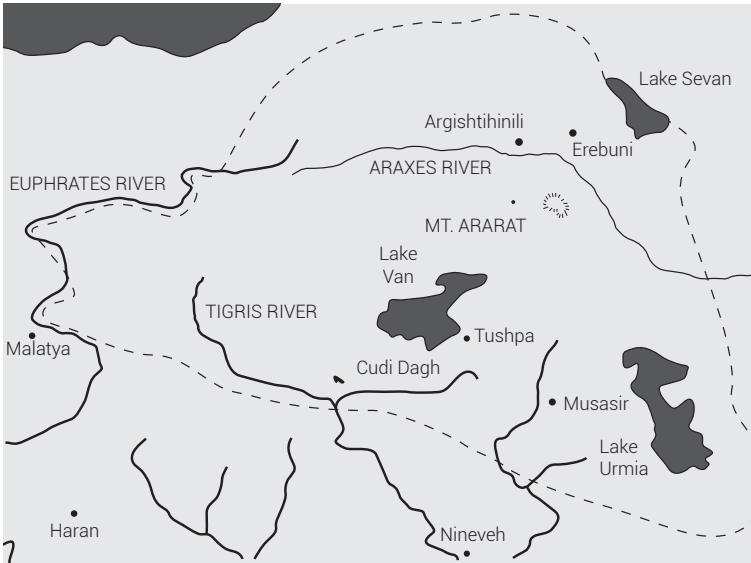


Figure 3. Map shows the fullest extent of the Urartian Kingdom (after Yamauchi¹⁶)

ceased to exist centuries earlier, around the seventh century BC. In addition, in Isaiah 37:38 these targums also update the place that the sons of Sennacherib escaped to: *the mountains of Kardu*. Several centuries later, an entire translation of the Hebrew OT was made into Syriac (an Aramaic dialect).¹⁸ It follows the Aramaic tradition and updates *Uratu* to *Qardu*.

The Pseudepigrapha

The *Pseudepigrapha* are non-canonical Jewish literature from about 200 BC to AD 200.¹⁹ They are important second-temple texts, and the word refers to certain writings purported to have come from biblical characters, and refers to books of ancient Jewish literature outside the canon. Portions and fragments of this material were found in Qumran, and several books are quoted in the New Testament. This body of literature is notorious for the details it adds to the Flood story. The book of *Jubilees*, known as *little Genesis*, has been dated as early as the second century BC and was undoubtedly originally written in Hebrew.²⁰ It has the Ark landing on *Lubar*, one of the mountains of Ararat.²¹ It also notes that Noah planted a vine on this mountain and each of his sons built cities there, naming them after their wives.²² The mystery is the location of this mountain named *Lubar*. It seems to originate with *Jubilees*. Christian writers, including Epiphanius, along with Midrashic literature, copy this tradition. Cassuto thinks that the possibility ought to be considered that *Lubar* is identical to *Baris* (βάρις) in the Nicholas of Damascus account.²³ Sayce is more certain that they are one and the same.²⁴ *The Genesis Apocryphon*, another book

from this same body of literature, shows a great deal of similarity to *Jubilees* but is fragmentary at a crucial spot. It mentions that Noah planted a vine and was buried on Mt Lubar. The assumption is that it also would have the Ark landing on the same Mt Lubar.

“The Sibylline Oracles has the Ark landing on a certain tall lofty mountain on the dark mainland of Phrygia. It is called Ararat. When all were about to be saved on it, thereupon there was a great heartfelt longing. There the springs of the great river Marsyos had sprung up. In this place the Ark remained on lofty summits when the waters had subsided.”²⁵

The reference to Phrygia is certainly problematic for the view being presented here. There are so many unknowns. Interestingly enough, Julius Africanus, a

Christian writer of the second and third centuries, may have been influenced by the Sibylline Oracles. He notes that “the Ark settled on the mountains of Ararat, which we know to be in Parthia; but some say that they are at Celanene of Phrygia”.²⁶ He gives the view he knows to be true, but wants his readers to know that there is another opinion out there. Indeed, in the second and third centuries, the mountains of Ararat, that range of mountains just north of the old kingdom of Assyria,



Figure 4. Map shows the location of ancient Kurdistan and how it overlaps the Urartian Mountains. Note the variant in spelling Gordyene.

were under Parthian rule; it would have been proper to say that the Ark landed in Parthia at that time. The author has personally visited this area and has seen the archaeological evidence of the previous Parthian dominance.²⁷

Josephus

Josephus, the important first century Jewish historian, mentions the landing site of Noah's Ark on five different occasions.²⁸ In his first mention of the Ark, what is first noticeable is that he updates the *Uratu* of Genesis 8:4 with *Armenia*.²⁹ He also makes the landing place very specific as being *in Armenia on a Kurdish mountain* (note singular).³⁰ Josephus was a very learned man in his day and, as we know, he had access to some of the great libraries that existed in the Near East at that time. In his account of the Flood, he was obviously acquainted with the biblical account, but he also quotes a number of what he calls *barbarian* or *pagan* sources (βαρβαρικά).³¹ On his second mention of the Ark, he quotes Berossus, a Babylonian high priest of Bel, who wrote a history of the world in Greek in the early third century BC. His work, *Babyloniaca*, has only survived as it has been quoted from several sources, the most important of these being the late first century writer Polyhistor.³² While Berossus wrote his history in Greek, the *lingua franca* of his time, there is evidence that he was also competent in reading the cuneiform of both Akkadian and Sumerian.³³ His account of the Flood draws heavily on the Babylonian flood account, as one would expect. In the important quote about the Ark, he says that

“A portion of the ship which came to rest in Armenia still remains in the mountains of the Korduaians of Armenia, and some of the people, scraping off pieces of bitumen from the ship, bring them back and use them as talismans.”³⁴

It is obvious that Berossus, when he wrote about the Flood, had a copy of the Babylonian flood story before him. His account contains all of the pagan elements, and the hero of the story is Xisuthros (Ziusudra) as in the Babylonian tradition. What I find fascinating is that though the Babylonian flood account clearly states that the Ark's landing place was on *Mt Nimush* (formerly written as *Niser*), Berossus, in his account, has the Ark landing on *the mountains of the Cordyaeans, in Armenia*, which is more in agreement with the Hebrew sources! This *Mt Nimus* has been positively identified by Speiser as the *Pir Omar Gudrun* in the Zagros Mountains in present-day Iraq, close to the border of Iran.³⁵

It can truthfully be said that Pir Omar Gudrun is a mountain in Kurdistan, but it cannot be said that it is a Kurdish mountain in Armenia, since historic Armenia never extended that far southeast. The question we must then ask is why? Why does Berossus change what he sees written on his clay tablets? Is it because he is a historian and he is trying to correct what he knows to be true from other sources? We can

only speculate. Urartu, at the time that this document was written, had ceased to exist, being replaced by the Kingdom of Armenia. Consequently, we can exclude Mt Ararat as a possibility from this Bersossus/Josephus quote because, during this time period (Berossus to Josephus), the Kurdish people did not live there (at Mt Ararat). It was not until the 10th and 11th centuries AD that the Kurdish people migrated there from the northern parts of Mesopotamia.³⁶

Some believe that Josephus was hopelessly contradictory about his account of the Flood and the landing place of the Ark.³⁷ For example, in his third mention of the Ark, he quotes Nicholas of Damascus, a first century historian and philosopher, who was a consort of Herod the Great, Herod Archelaus, and was the tutor of the children of Anthony and Cleopatra. His history of Assyria has largely been discounted by Assyriologists as totally unreliable.³⁸ Josephus quotes him several times in his works, and where he quotes him about the Flood and the landing place of the Ark, we are presented with some problems. First, Nicholas obviously does not believe in a universal Flood, as he has a large number of people surviving the Flood on a large or great (μεγα) mountain, presumably the same mountain where the Ark landed. Secondly, he gives a name for this mountain we do not encounter anywhere else in literature. According to Nicholas, the Ark landed on a mountain in Armenia named *Baris* (noted earlier):

“There is above the country of Minyas in Armenia a great mountain called Baris, where, as the story goes, many refugees found safety at the time of the flood, and one man, transported upon an ark, grounded upon the summit, and relics of the timber were for long preserved ...”³⁹

Where does Nicholas obtain this variant of the Flood story about survivors outside of the Ark? At present we do not know his source. Likewise, where does he come up with the name *Baris* for the name of the mountain? So far in the extant literature this is unique to Nicholas. Both Cassuto and Sayce believe *Baris* is just a variant of *Lubar*. We agree that their suggestion is a good one, but it just lacks certainty. Nicholas puts the Ark's landing on a *great (μεγα) mountain* above the country of Minyas in Armenia. Minyas, we know, is one of the three kingdoms mentioned in Jeremiah 51 and is usually believed to be located south of Lake Urmia in what is now Iran. It is certainly possible that Nicholas here may have the 5,137 m Mt Ararat in mind, or he may just be in error. Since Minyas is not that distant from the Ararat Mountains, he may be in the ballpark so to speak. It was entirely normal for geographers in antiquity who had never visited the actual site to be a little off on the boundaries.³⁶

Another consideration here is how to translate the Greek word *ὑπερ* *owpere*. It can also be translated *beyond*, *about*, or *over*. This could presumably make Mt Ararat less certain, as the Ark's final resting place. Mt Ararat lies to the north and slightly to the west of Minyas. It is also interesting that

he speaks *in the past tense* about the Ark's existence, while Josephus, in his other quote, seems to indicate remains in his day.

On his fourth mention of the Ark's landing place, Josephus puts it in a country called *Carrown* (Καρρων), which was in the kingdom of Adiabene. Scholars of the original text of Josephus believe the *Carrown* here is a corruption and should read *Kardu* (Καρδου). If we assume that he was reading some Hebrew text about the kingdom of Adiabene, it would have been very easy to confuse the Hebrew letters *daleth* (ד) and *resh* (ר). Note how easy it would have been to be confused: English: *Kardu-Carron*; Greek: Καρδου-Καρρον; Hebrew: קררן – קררדו. The kingdom of Adiabene was concentrated to the southeast of the mountains of Urartu with a centre in Arbela (present-day Irbil in Iraq (see figure 4).) As is well known, borders in antiquity were not precise. Since it is a known fact that Jews populated the Cizre plain in the first century, it is highly likely that the kingdom of Adiabene did extend that far northwest. We know that it included Nisibis, which is even further west.⁴⁰ It also totally rules out Mt Ararat as a possibility. Josephus here adds a little caveat that the Ark landed in a land where much amomum grows. This is apparently a plant from which a spice is derived that is known elsewhere in classical literature as *cardamum* and in Latin as *cardamomum*.⁴¹ It was native to Media and grows in mountainous areas.

In the fifth reference, Josephus has the Ark landing on *the highest mountain in Armenia* according to Whiston's translation. Again, as it stands, this could very well be a reference to the 5,137 m Mt Ararat. The Kingdom of Armenia by this time did indeed include that northern area. However, it is far from certain that he had that mountain in mind. Why? Because of translation ambiguity. Thackeray translated this passage: *it landed on the heights of the mountains of Armenia* (ταῖς ἀκρορεισῆσιν τῶν Ἀρμενίων ὄρων).⁴² This is a big difference, and it would again make it an undesignated mountain.

The problem of Genesis 11:1–2

Given the above interpretation of Genesis 8:4 that "Ararat" is a mountainous area above historic Assyria, is there a conflict with Genesis 11:1–2? It states: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there" (KJV). The argument goes like this: if you translate the Hebrew: מִקְדֵּם *miqqedem* as *from the east*, as the KJV does, it would clearly seem to indicate that the Ark must have landed somewhere to the east of historic Shinar (Mesopotamia) in modern-day Iran since it is that country that is directly east of Shinar. However, if you translate the *miqqedem* as *eastward*, as the NIV does, then you have the migration coming from the west toward

Shinar. Elsewhere *miqqedem* is translated *in the east* (NEB), that is: men moved in the east; then, the directional point is much more indefinite.

Given that this migration occurred several hundred years after the disembarking from the Ark from the previous context of chapter 10, it seems best not to push this passage too much. Wenham favours *in the east* when the *miqqedem* is used adverbially, as in 2:8; 12:8; and Isaiah 9:12.⁴³ In addition, Matthews believes *miqqedem* marks events of separation, so it can also have a metaphorical sense.⁴⁴ Russell Humphreys, for example, follows a more specific and directional interpretation as in the KJV. He then concludes that the Ark had to have landed somewhere east of Shinar (Sumer) as in the Zagros Mountains, which constitute the border between present-day Iraq and Iran.⁴⁵ Relic hunter and explorer Robert Cornuke does likewise, but he has the Ark landing in far northern Iran in the Elburz Mountains.⁴⁶ The problem with both of these designations for the Ark's final resting place is that they are both considerably out of the biblical mountains of Ararat as we argued above. In Cornuke's case, the Elburz Mountains are far to the northeast of the plain of Shinar, and there is no indication from ancient sources that the kingdom of Ararat/Urartu ever extended that far northeast, even at the height of its power.

The apparent conflict between 8:4 and 11:1, 2 is more easily resolved with a more indefinite interpretation in my opinion. It should also be pointed out that there is least a 100–300-year period between the landing of the Ark after the Flood (Genesis 8) and the Tower of Babel event (Genesis 11). The peoples could have easily moved from where the Ark landed to other locations east or west of Shinar [Babylonia] before the Tower of Babel event took place.⁴⁷

Conclusion

The geographical and historical evidence strongly suggests that Noah's Ark landed in southeastern Turkey (south of Lake Van) and not in the vicinity of Mt Ararat in the northeast as is commonly believed. Why then is most of the current interest and exploration centered on this mountain? I believe there are several reasons:

Since the mid-20th century there have been dozens of claimed sightings of Noah's Ark. The explorers then argue that 'where there is smoke there must be fire'.⁴⁸

Since Mt Ararat (Agri Dagh) is the highest mountain in Turkey, at 5,137 m, the assumption is easily (but mistakenly, I believe) made that the Ark must have landed there.

Tantalizing objects have been photographed; some from aircraft and some from satellites. On a volcanic mountain like Ararat they have in most cases been identified as large blocks of basalt.⁴⁹

Most of the Ark researchers assume that Mt Ararat is a good candidate because the Kingdom of Ararat/Urartu did



Figure 5. This mountain, known as Cudi Dagh, is the southern boundary of the Mountains of Ararat. The landing place is alleged to be approximately in the middle of the photo. (From Timo Roller.)

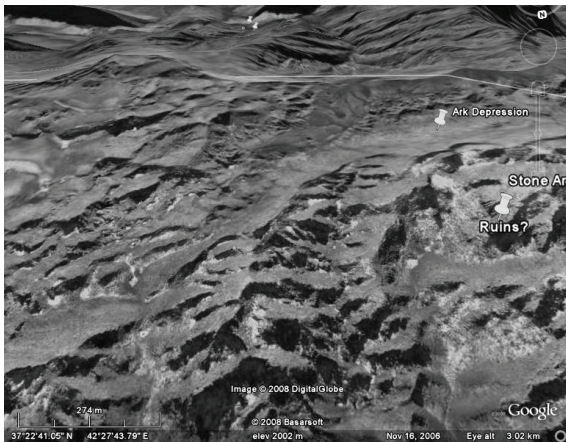


Figure 6. The landing place on Cudi Dagh as seen from Google Earth. Note the depression where the Ark may have rested.

encompass that mountain and even extend farther north into present-day Armenia. That fact is true, but it fails to take into consideration the location of Ararat as understood by the first readers of Genesis.

Finally, most of the contemporary searchers still continue the search on Ararat because of a refusal to give up the hope that the biblical artifact will be found intact, as many eyewitnesses have claimed; hence, the quest continues. The possibility that Noah's Ark could be found intact and witnessed by the world dies hard.

In this research paper I have assumed the full authority of Scripture that there was a literal Flood and a literal Ark and that the ship landed in a literal place according to the clue from Genesis 8:4. With the evidence given above, I

believe we can know the general area of its final berth: the mountainous region south of Lake Van and east of the Euphrates River.

The question then is: is there any historical evidence or tradition about a specific site? I believe there is. I enumerated some of these sources in my 2001 article.⁵⁰ The site we have in mind today is called *Cudi Dagh*.⁵¹ It has strong tradition among several religions. It is my opinion that pagan historians, early Armenian accounts, Jewish literature, the Syriac Church, and Islamic historians support this mountain. We also predict that some great and exciting discoveries await this area in future excavations.⁵² To our knowledge, no major excavations have been done or are occurring in this area on the southern end of the Urartian Mountains. Surveys have been done, however, that indicate that the area shows great possibilities for future archaeological excavations (see figures 5 and 6).^{53,54}

References

1. Tishri 17 corresponds roughly to our Sept-Oct. It was the most sacred month in the Jewish calendar as it included the Day of Atonement. This would seem fitting to the typology and theology of the Flood and the Ark. See: Matthews, K.A., *The New American Commentary: Genesis 1–11:26*, Broadman and Holman, Nashville, TN, p. 385, 1996.
2. The precise date given in this verse and in verse 5 for this event makes us want to take the landing place in the same vein.
3. For a discussion about the date that Genesis was written see: Youngblood, R.F., *The Book of Genesis*, 2nd edn, Baker Book House, Grand Rapids, MI, p. 14ff, 1991.
4. Zimansky, P.E., *Ecology and Empire: The Structure of the Urartian State*, The Oriental Institute, Chicago, IL, p. 4, 1982.
5. Zimansky, ref. 4, p. 9.
6. Piotrovsky, B.B., *The Ancient Civilization of Urartu*, trans. James Hogarth, Cowles Book Company, NY, p. 43, 1969.
7. Zimansky, P.E., The Kingdom of Urartu in Eastern Anatolia, in *Civilizations of the Ancient Near East* vol. II., Sasson, J.M. (Ed.), Charles Scribner's Sons, NY, p. 1136, 1995.
8. Sayce, A.H., The Cuneiform Inscriptions of Van, Deciphered and Translated, in *J. Royal Asiatic Society of Great Britain and Ireland* vol. 14, Trubner and Co, London, p. 392, 1882.
9. Burney, C. and Lang, D.M., *The Peoples of the Hills*, Praeger Publishers, New York, p. 16, 1971.
10. That there was an editor who made changes after Moses's death is agreed upon. However, in this case, assuming a scribe updated a place name to 'Urartu', what would have been the previous toponym?
11. For the evidence that Mt. Ararat is a post-flood volcano see: Habermehl, A., *The Role of Science in Determining the Resting Place of the Ark*, www.creationsixdays.net/role_of_science_in_determini.htm, accessed 7 January 2016. The evidence seems to indicate that Mt. Ararat, a stratovolcano, sits on a bedrock of sedimentary limestone laid down during the Flood.
12. See: Prevas, J., *Xenophon's March: Into The Lair Of The Persian Lion*, Da Capo Press, Cambridge, MA, 2002.
13. Sayce, A.H., The Cuneiform Inscriptions of Van, *J. Royal Asiatic Society of Great Britain and Ireland*, Cambridge University Press, p. 396, 1882.

14. See: Neusner, J., *The Jews in Pagan Armenia*, *J. American Oriental Society* 84(3):230–240, 1964.
15. Ginzberg, L., *The Legends of the Jews*, The Jewish Publication Society of America, Philadelphia, PA, p. 270, 1913.
16. Yamauchi, E.M., *Foes from the Northern Frontier*, Grand Rapids, MI, p. 32, 1982.
17. Bruce, F.F., *The Books and the Parchments*, revised edn, Fleming Revell, Old Tappan, NJ, p. 134, 1963.
18. This Syriac version is known as the *Peshitto* or *Peshitta*.
19. There is some definite Christian influence in the texts of later date.
20. Charlesworth, J.H. (Ed.), *The Old Testament Pseudepigrapha*, vol. 2, Doubleday, New York, pp. 43–44, 1985.
21. *Jubilees* 5:29; 7:1, in Charlesworth, ref. 20, p. 66, 68.
22. *Jubilees* 7:17, in Charlesworth, ref. 20, p. 69.
23. Cassuto, U., *A Commentary on The Book of Genesis*, part 1, The Magnes Press, Jerusalem, p. 105, 1964.
24. Sayce, ref. 8, p. 389.
25. Sibylline Oracles 1:261–266, in Charlesworth, ref. 20, p. 341.
26. Africanus, J., *Fragments of the Chronology*, IV; Bailey believes the Phrygia reference comes from the influence of Greek Flood Stories. See: Bailey, L.R., *Noah: The Person And The Story In History And Tradition*, University of South Carolina Press, SC, p. 68, 1989.
27. I am referring to a rock carving in Kasrik Canyon just a little east of Cudi Dagh. Algaze identifies it as Parthian. See: Algaze, G., A New Frontier: First Results of the Tigris-Euphrates Archaeological Reconnaissance Project, 1988, *J. Near Eastern Studies* 48(4):250, 1989.
28. Whiston, W., trans. *Antiquities*, I:90–92; I:93–94; I:95; 20:24–25; *Against Apion* I:130.
29. Josephus, who is probably reading the Greek text (LXX), knows that the Kingdom of Urartu has ceased to exist over 400 years ago, so for his readers' sake, he updates it to Armenia.
30. *Antiquities*, I:5, 90.
31. Josephus says that others who corroborate Berossus's testimony are: Hieronymus the Egyptian, Mnaseas, Nicholas of Damascus, and 'many others', *Antiquities*, I:94.
32. Many of the people who quote Berossus did not have an original copy either, but quote sources which themselves are no longer extant. For example, Eusebius quotes from Polyhistor, whose writings are lost. See also: Burstein, S.M., *The Babyloniaca of Berossus*, Udena Publications, p. 21, 1978. This Burstein work represents the most complete effort to restore *The Babyloniaca*.
33. Kormoroczy, G., Berossus and The Mesopotamian Literature, *Acta Antiqua* (Akademiai Kiado, Budapest, Hungary) XXI:127–128, 1973.
34. This quote is from Polyhistor, but when Josephus quotes Berossus, he makes a subtle change: he switches to the singular "mountain of the Korduaians." Whether this was a mistake or he is narrowing it down is just conjecture.
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39. *Antiquities*, I:94–98. The big question mark here is how to translate the 'owpere'. It can certainly be translated 'above', but it can also be translated 'beyond', 'about', or 'over'.
40. Pliny, *Natural History*, 6:16.
41. Dalby, A., *Dangerous Tastes*, University of California Press, CA, p. 102ff, 2000. See also: Pliny, ref. 40, 49ff.
42. Josephus, *Josephus in Nine Volumes*, trans. Thackeray, H.S.J., Harvard University Press, MCMLXXVI, pp. 214–15.
43. Wenham, G.J., *Word Biblical Commentary: Genesis 1–15*, Word Books, Waco, TX, p. 238, 1991.
44. Matthews, K.A., *The New American Commentary: Genesis 1–11:26*, Broadman and Holman, Nashville, TN, p. 478, 1996.
45. Humphreys, R., Where is Noah's Ark: A closer look at the biblical clues, *J. Creation* 26(2):3, 2011.
46. Franz, G., *Did the BASE Institute Find Noah's Ark in Iran*, www.lifeandland.org/2009/04/did-the-base-institute-discover-noah%E2%80%99s-ark-in-iran/, accessed 7 January 2016.
47. Here I am assuming the current consensus of opinion that Shinar is in southern Mesopotamia. Anne Habermehl makes the case for Shinar being in the upper Khabur River triangle. Her site is almost directly west of Cudi Dagh, a traditional landing place of the Ark at the southern tip of the Urartian Mountains. If her conclusion proves to be correct someday, then the KJV translation *from the east* easily resolves the difficulty. See: *Where in the World is the Tower of Babel?* answersingenesis.org/tower-of-babel/where-in-the-world-is-the-tower-of-babel/, 2011.
48. Despite all the alleged sightings none have ever proven fruitful in the quest. Most are seriously suspect, and hopelessly contradictory.
49. See my article: *Phantom Arks on Ararat*, 1990, www.christianinformation.org/feb1990AraratReport.pdf, accessed 7 January 2016.
50. Crouse, B., The Landing Place, *J. Creation* 15(3):10–18, 2001.
51. The name the Assyrians give to this mountain is 'Nippur'. See the paper of Franz, G., *Did Sennacherib Worship Wood from Noah's Ark?* 2013, www.lifeandland.org/2013/10/did-sennacherib-king-of-assyria-worship-wood-from-noah%E2%80%99s-ark-as-a-deity/, accessed 7 January 2016.
52. No scientific research has been possible for the last several decades due to the political and military situation in that region.
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