

The Saga of Noah's Ark

Compiled by Glen W. Chapman- June 2001

Archaeological Evidence (From In The Beginning By Walt Brown PhD., 1995, Center For Scientific Creation , Phoenix, AZ.)

Ancient Historians

Ancient historians, such as Josephus, the Jewish-Roman historian, and Berosus of the Chaldeans mentioned in their writings that the Ark existed. Marco Polo also wrote that the Ark was reported to be on a mountain in greater Armenia. Over a dozen other Christian and Jewish leaders during the period 200-1700 A.D. wrote that the Ark was still preserved.

British Scientists

In about 1856, three skeptical British scientists and two Armenian guides climbed Mount Ararat to show that the Ark did not exist. The Ark was supposedly found, but the British scientists threatened to kill the guides if they reported it. Years later, one of the Armenians, then living in the United States, and one of the British scientists independently reported that they had found the Ark.

James Bryce

Sir James Bryce, a noted British scholar and traveler of the mid-nineteenth century, conducted extensive library research concerning the Ark. He became convinced that the Ark was preserved on Mount Ararat. Finally, in 1876, he ascended to the summit of the mountain and found, at the 13,000 foot level (2,000 feet above the timberline), a piece of hand-tooled wood, four feet long, that he believed was from the Ark.

Turkish Commissioners

In 1883, a series of newspaper articles reported that a team of Turkish commissioners, while investigating avalanche conditions on Mount Ararat, unexpectedly came upon the Ark projecting out of the melting ice at the end of an unusually warm summer. They claimed that they entered and examined part of the Ark.

George Hagopian

In the unusually warm summer of 1902, an Armenian boy, George Hagopian, and his uncle climbed Mount Ararat and reached the Ark that was reportedly sticking out of an ice pack. The boy climbed over the Ark and examined it in great detail. In 1904 Hagopian visited the Ark for a second time. Shortly before his death in 1972, a tape recording was made of his detailed testimony. This recording has undergone voice analyzer tests which indicate that his account is quite credible.

Russian Pilot

A Russian pilot, flying over Ararat in World War 1(1915), thought he saw the Ark. The news of his discovery reached the Czar, who dispatched a large expedition to the site. The soldiers found and explored the boat, but before they could report to the Czar, the Russian Revolution of 1917 had begun. Their report disappeared, and the soldiers were scattered. Some of them eventually reached the United States. Various relatives and friends have confirmed this report.

Turkish Soldiers

In 1916, five Turkish soldiers, crossing Mount Ararat, claimed to have seen the Ark; however, they did not report their story until 30 years later when they offered to guide an American expedition to the site. The expedition did not materialize, and their services were not sought until after their deaths.

Ed Davis

In July 1943, Ed Davis, a sergeant in the U.S. Army, was stationed in Iran. There he developed a close friendship with some Lourd tribesmen who told him that Noah's Ark was on Mount Ararat, which could be seen in the distance. When Davis asked to see the Ark, they first took him to their village. There Davis claims he saw items from the Ark: a cage door, latches, a metal hammer, dried beans, shepherd staffs, oil lamps, bowls, and pottery jars still containing honey. This Muslim tribe considered it a religious duty to prevent outsiders from seeing the Ark, even if it required murder. However, their unusually close friendship with Davis made him an exception. The tribal leader, Abas-Abas, and his seven sons took Davis on a three-day climb up the northeast side of Mount Ararat. The steep, slick rocks, made worse by the cold rain, prevented them from getting closer than a half-mile to the Ark. Two broken portions of the Ark, lying half a mile apart on their sides, were visible during the moments when the fog and clouds lifted. Wooden beams, three decks, and rooms were seen. Abas-Abas told Davis other details about the Ark: its wood was extremely hard; wooden pegs were used in its construction instead of nails; its large side door opened from the bottom outward like a garage door; and the human quarters consisted of 48 compartments in the middle of the top deck. During 1985 and 1986, Davis successfully underwent several sessions of extensive face-to-face questioning by several dozen Ark researchers, and in 1989 he passed a lie detector test.

George Greene

George Greene, an oil geologist, took several photographs of the Ark in 1953 from a helicopter. After returning to the United States, Greene showed his photographs to many people but was unable to raise financial backing for a ground-based expedition. Finally, he went to South America where he was killed. Although his pictures have not been found, more than 30 people have given sworn, written testimony that they saw these photographs that clearly showed the Ark protruding from the melting ice field at the edge of a precipice.

Gregor Schwinghammer

Gregor Schwinghammer claims he saw the Ark from an F-100 aircraft in the late 1950s, while attached to the 428th Tactical Flight Squadron based in Adana, Turkey. Schwinghammer said it looked like an enormous boxcar lying in a gully high up on Mount Ararat. He said that U-2 pilots had taken pictures of it.

The CIA's "Ararat Anomaly"

In 1974, during a private meeting with William Colby, Director of the Central Intelligence Agency (CIA), I asked if he was aware of the claimed sightings of Noah's Ark. He said he was not. After summarizing several "sightings," I stated that a dangerous and expensive search, for an object with profound international importance, could be done safely and cheaply with the technology Colby controlled. Perhaps the CIA already had information in its files that could help in this search. Several weeks later I received a call from a man I will call H.S. He said that Director Colby asked him to see if any information could be provided. In our discussions, H.S. asked many questions. About a year later he called to say his work was completed and to invite me to CIA headquarters in

Langley, Virginia. In his office, H.S. said he had examined all photography of the Mount Ararat region. He could not be sure if he was seeing the Ark or a rock. I asked H.S. if, after studying the information on the various claimed sightings, he thought the Ark was on Ararat. He said, "Yes." I asked why, because he had just told me no photographs clearly showed the Ark. H.S. responded, "There is too much smoke for there not to be fire." I had great confidence in his candor. Suggestions that any agency of the U.S. government would (or could for long) withhold conclusive evidence that Noah's Ark exists are implausible. [For interesting details on what follows, see Timothy W. Maier, "Anomaly or Noah's Ark?" Insight, 20 November 2000, pp. 10-14, 25-27.] The CIA refers to this object as the "Ararat Anomaly." It was first photographed by a fixed-wing aircraft in 1949, by a U-2 in 1956, and by satellites in 1973, 1976, 1990, and 1992. Some of the low-resolution 1949 photographs have been released to the public, thanks to the efforts of law professor Porcher Taylor. In 1999 and 2000, private funds paid for the best private sector satellite (IKONOS) to photograph the object at a resolution of 1 meter. (Some CIA photographs had a 6-inch resolution—enough magnification to see a soccer ball from space.) Insight asked seven diverse photo analysts to independently study the available low-resolution photographs. Two analysts said it was likely a rock, four said it could be a man-made object, and one called the evidence inconclusive. Some factors considered were: shape, dimensions, shadows, color, thermal characteristics, nearby snow and rock patterns, and possible movement of the object. I suspect it is not the Ark, in part because it has too little in common with most credible claimed sightings, especially its specific location on Ararat. Nevertheless, whenever the Turkish government finally gives permission, an expedition needs to go to the location of the "Ararat Anomaly" (44.275°E, 39.703°N) and dig into the ice. Unfortunately, during recent years, the Kurdish rebellion in eastern Turkey has prevented access to important areas on Mount Ararat.

Mount Ararat Anomaly

300 cubits long (500 feet)

50 cubits wide (83 feet)

The "Mount Ararat Anomaly" sits on the northwest corner of the Western Plateau.

On a routine mission in 1949, the U.S. Air Force photographed a strange boxlike image.

To this day, no one can say for sure what it is.

The Ark's Dimensions

Viewed from the North Viewed from the West

The west slope of the anomaly contains

90-degree angles forming a boxlike

object. The anomaly might look like

this theoretical graphic if it proves to

be the Ark.

From Hidden Treasures of Ancient American Cultures by John Heinerman, Bonneville Books, Springville Utah, 2001

"A final look at the ark from someone who actually visited it when he was a child, shows us something about the fabulous technology that was carried over from the Flood and later applied towards erecting the Great Tower. My informant was a Kurdish refugee named Mustafa, age 63, from northwestern Iraq. I met him while doing stake missionary work one time and arranged through an English-speaking relative of his to return the next day for an interview.

Sometime in the early to mid-1940's when Mustafa was only ten years old, he and his grandfather ascended Ararat in search of a few lost sheep. They took their time and slowly made their way up the side of the mountain. He said it seemed like a few hours of climbing before they found two of the strays; his grandfather agreed to take the pair back to their base camp at the bottom while he continued searching for the remaining one. Being nimble-footed, of light weight and energetic, he was able to negotiate some of the cliffs on the lower part of the mountain "like a mountain goat" (to use his own description).

On coming down the other side, he noticed a small, clear blue lake in the distance with something partly sticking out of the water over near the shady side where a portion of a frozen

glacier could be seen. He recalled the breathless excitement he felt as a boy while carefully making his way around the perimeter of the lake towards this large object. What a queer boat, he thought to himself, as he came within closer range of it. It looked to him like a very long and narrow barge with a flat nose and a flat bottom. The very top, however, was rounded like a cigar with only a small walkway just a few feet wide going down the center from end to end. It had stubby masts where he surmised sails must have once been.

Upon reaching this strange vessel, he ran his hand over some of the wood and discovered it to be hard like stone (or petrified). He walked around to the one end sticking out of the water and noticed that it had been somewhat dismantled. He carefully crept inside where the temperature turned chilly and looked around. He noticed that it contained numerous small rooms and some big ones, too, with very high ceilings that were framed in with massive timbers he judged to have been one yard in width. He imagined they must have held very tall animals much bigger in size than conventional elephants.

Some of the rooms were lined with tiers of cages made from rough-hewn, thin slats on the sides, top and bottom; but the front portions of each had what appeared to be tiny rows of iron rebar similar to what is used in cement work for building foundations, only not quite as thick. All of the ironwork was heavily encrusted with thick layers of rust. He assumed this must have been where poultry was once kept.

One unusual feature he would never forget, he claimed, was the thick, shiny, almost waxy paint that covered both the interior as well as the exterior. There were numerous window holes in the top just under an overhanging roof. He couldn't begin to guess the measurements of them except to say that they were ingeniously constructed, each one having its own little door with an iron ring attached at the bottom, through which was run some kind of cable that had once been attached to pulleys to either end of the vessel. This must have been operated by some kind of spring mechanism that allowed these portal doors to be opened and closed together at random from the front or the back.

Mustafa said that everything about this enormous vessel was simply grand. And that it bore all the earmarks of having been made by a highly-advanced civilization of some kind. He was there all alone in the stillness and solitude of this curiously-made craft. But he never once felt frightened nor alarmed. It was almost like standing in a mosque on prayer day by yourself, he claimed (Mustafa is Islamic). He left that place in total awe and with a wonderfully prickly sensation he felt all over his skin. Many more hours passed, but with the aid of a full moon he eventually made his way out of this well-hidden valley with its famously secreted relic and down the other side, where he met his very anxious father near the break of day. He related everything he had seen and his grandfather believed him, but told him to use wisdom in whom he chose to share it with.

Here the story abruptly ended. I watched Mustafa carefully with discerning eyes, as he arose out of his chair, shook my hand, gave his head a slight bowing nod, and was off into the other room to get something to eat. There were no pretensions about this man and he had related everything in a very sober, matter-of-fact way, just as if it had happened to him yesterday. His vivid recollection of small details when combined with a humble demeanor, convinced me that his adventure was genuine. Not only that, but the spirit or vibratory influence which emanated from his unassuming being left a calming presence with me. No dishonest person or teller of tall tales could ever have such a peaceful tranquility around himself or herself for very long.”

NOAH'S ARK ITS FINAL BERTH

by Bill Crouse

A careful study of the historical sources indicates that the earliest undeniable (a key word) reference for Ararat as the landing site of Noah's Ark is the middle of the 13th Century A.D.¹⁰

By the end of the 14th century it seems to have become a fairly well-established tradition. Prior to this time the ancients argued that the remains of the Ark of Noah could be found on a mountain known as "Cudi Dagh". Let us look now at the evidence of what we believe are those compelling ancient sources.

Cudi Dagh is located approximately 200 miles south of Mt. Ararat in southern Turkey almost within eyesight of the Syrian and Iraqi borders.¹¹ The Tigris River flows at its base. The exact co-ordinates are 37 degrees, 21 minutes N., and 42 degrees, 17 minutes E. In literature it has also been called "Mt Judi", "Mt. Cardu", "Mt. Quardu", "the Gordyene mountains", "Gordian mountains", "The Karduchian mountains", "the mountains of the Kurds", and to the Assyrians: "Mt. Nipur" (see photo #1). It is also important to note that at times this mountain has even been called "Mt. Ararat". At about 7000 feet altitude it is not a terribly high mountain, though it is snow-capped most of the year. The current edition of the *ENCYCLOPEDIA OF ISLAM* lists it as "over 13,000 feet and largely unexplored." We are unsure of the exact altitude, but it seems strange that it would not be noted on our modern aerial navigation map if it were 13,000 feet!

Most modern maps do not show the location of Cudi Dagh. It is, however, located about 25 miles from the Tigris River (see map), just east of the present Turkish city of Gizre and still within the bounds of the Biblical region of Ararat (Urartu).¹²

Cudi Dagh overlooks the all-important Mesopotamian plain and is notable for its many archaeological ruins in and around the mountain. There are also many references to it in ancient history.¹³ Sennacherib (700 B.C.), the Assyrian king, carved rock reliefs of himself on the side of the mountain (see photo #2).¹⁴ The Nestorians (a sect of Christianity) built several monasteries around the mountain including one on the summit called "The Cloister of the Ark". It was destroyed by lightning in 766 A.D.¹⁵ The Muslims later built a mosque on the site. In 1910, Gertrude Bell explored the area and found a stone structure still at the summit with the shape of a ship (see photo #3) called by the locals "Sefinet Nebi Nuh" "The Ship of Noah". Bell also reports that annually on September 14, Christians, Jews, Muslims, Sabians and Yezidis gather on the mountain to

commemorate Noah's sacrifice.¹⁶ As late as 1949 two Turkish journalists claimed to have seen the Ark on this mountain, a ship 500 feet in length!¹⁷

The evidence for this site as the landing place of Noah's Ark is not so strong that it demands a verdict, yet it is indeed compelling. If we only had the ancient references, the evidence for the site easily outweighs the evidence for Mt. Ararat (excluding modern sightings of course!) These ancient witnesses are as follows:

BEROSSUS. A Chaldean priest and historian (3rd Century B.C.). His writings were published about 275 B.C. in Greek but his work survived only as far as it was quoted by others, notably, Polyhistor (1st Century B.C.), and by Josephus (1st Century A.D.). He is also quoted by a few others as late as the 5th Century A.D. Berossus' account is basically a version of the Babylonian Flood account. He notes that the Ark "...grounded in Armenia some part still remains in the mountains of the Gordyaeans in Armenia, and some get pitch from the ship by scraping off, and use it for amulets." Some believe that Berossus was acquainted with both the Hebrew version, which puts the Ark in Armenia (Urartu,) and the Babylonian, which puts the Ark in the Gordyaeon mountains. They conclude the reason he mentions both territories is that he is trying to reconcile the two accounts. This may be true, but it is an argument from silence. The fact is, this location, Cudi Dagh, is both in the Gordyaeon mountains and within the borders of ancient Armenia (Urartu)! It may be that Berossus is just trying to be precise.

THE SAMARITAN PENTATEUCH. This manuscript contains only the first five books of the Old Testament. It puts the landing place of Noah's Ark in the Kurdish mountains north of Assyria. The Samaritan Pentateuch was the Bible used by the Samaritans, a Jewish sect who separated from the Jews about the 5th Century B.C. Ancestry wise, they were of mixed blood dating back to the time the Assyrians deported many from the Northern Kingdom. The Assyrians then colonized the area with citizens from Assyria. The intermarriage that resulted when some of these Assyrian colonists married Jews who were not deported became known as the Samaritans. Their version of the Pentateuch shows a definite propensity to update geographical places and harmonize difficult passages. There is much evidence that the Samaritan Pentateuch arose during the 5th Century B.C. though the earliest manuscript extant today dates to about the 10th century A.D.

THE TARGUMS. The targums are paraphrases in Aramaic which 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) only understanding the language of their former captors (Aramaic).

These paraphrases were originally oral. They were rather loose paraphrases, and in some instances were like running commentaries. These targums later attained a fixed form and were written down and preserved. They give Bible scholars a valuable tool for textual criticism and interpretation. Three of these targums (Onkelos, Neofiti, and pseudo-Jonathan) put the landing place of the Ark in the Qardu mountains. It should be remembered that this mountain was not far from where some of these Jews spent their captivity! They probably did not know of the kingdom of Ararat since this kingdom had ceased to be around the 7th Century B.C.

JOSEPHUS. First Century A.D. Josephus was a man of Jewish birth who was loyal to the Roman Empire. He was a man of great intellect and a contemporary of the Apostle Paul. As the official historian of the Jews for the Roman Empire he had access to all the archives and libraries of the day. He mentions the remains of Noah's Ark three times. All are found in the ANTIQUITIES OF THE JEWS. The first is found in Vol. IV on p. 43 of the Loeb edition.¹⁸ Here he says:

Then the ark settled on a mountain-top in Armenia: . . . Noah, thus learning that the earth was delivered from the flood, waited yet seven days, and then let the animals out of the ark, went forth himself with his family, sacrificed to God and feasted with his household. The Armenians call that spot the Landing-place, for it was there that the ark came safe to land, and they show the relics of it to this day.

Comments:

First, note that Josephus says the remains of the Ark existed in his day though he himself was not an eyewitness. Second, the mention of the Armenians assigning a name to the landing site is intriguing, even that he calls them "Armenians". They were first called "Armenians" by the Greek historian, Hecataeus, who wrote of the "Armenoi" in the 6th Century B.C. Josephus, who also undoubtedly used the Septuagint (the Greek version of the OT), knew that it substituted "Armenia" for "Ararat" (in the Hebrew original) where it occurs in Isaiah 37:38. At the time Josephus wrote (near the end of the First Century), the Armenians were still a pagan nation. However, there is a tradition that some Armenians were being converted at this time through the missionary efforts of Bartholomew and Thaddeus. The big question is: was Josephus quoting Christian Armenians at this early date? Or, did pagan Armenians know of the Flood? Nevertheless, it might be significant if the Armenians had this tradition at this early date. We continue to search for the evidence.

Third, concerning the Armenian name for the landing place, William Whiston, in his translation of Josephus, has the following footnote:

This apo bah tay reon or "Place of Descent", is the proper rendering of the Armenian name of this very city. It is called in Ptolemy Naxuana, and Moses Chorenensis, the Armenian historian, Idsheuan; but at the place itself Nachidsheuan, which signifies "The first place of descent", and is a lasting monument of the preservation of Noah in the Ark, upon the top of the mountain, at whose foot it was built, as the first city or town after the flood. See Antiq. B. XX. ch. ii. sect. 3; and Moses Chorenensis, who also says elsewhere, that another town was related by tradition to have been called Seron, or, "The Place of Dispersion", on account of the dispersion of Xisuthrus's or Noah's sons, from thence first made. Whether any remains of this ark be still preserved as the people of the country suppose, I cannot certainly tell. Mons. Tournefort had, not very long since, a mind to see the place himself, but met with too great dangers and difficulties to venture through them.

Whiston wants to identify "the place of descent" (apo bah tay reon in Greek) with the modern day city of Nakhichevan situated southeast of Ararat about 65 miles in the former U.S.S.R. Ark researchers in the past have used this footnote as a seemingly early evidence for Mt. Ararat being the site for the Ark's landing.¹⁹ However, we must ask if this is the intent of Josephus, or the 18th Century interpretation of Whiston (from his footnote)? There seems to be linguistic and other evidence that such is not the case. First of all, to identify the current Mt. Ararat as the landing place of the Ark, as per the footnote of Whiston, is contrary to Josephus clearly identifying it as a mountain in Gordyene. Second, the early Armenian historians identified the Gordyene ("Gortuk") mountains as the landing place of Noah's Ark at least up to the 11th and 12th centuries.²⁰ Thirdly, According to the Armenian language scholar, Heinrich Hubschmann, the city of Nakhichavan, which does mean "Place of First Descent" in Armenian, was not known by that name in antiquity. Rather, he says the present-day name evolved to "Nakhichavan" from "Naxcavan". The prefix "Naxc" was a name and "avan" is Armenian for "town".²¹

The second, and perhaps most important reference is found on p.45 of the Loeb edition and is a quote from the above-mentioned Chaldean priest, Berossus.²² We quote here the entire paragraph:

This flood and the ark are mentioned by all who have written histories of the barbarians. Among these is Berossus the Chaldaean, who in his description of the events of the flood writes somewhere as follows: "It is

said, moreover, that a portion of the vessel still survives in Armenia on the mountain of the Cordyaeans, and that persons carry off pieces of the bitumen, which they use as talismans." These matters are also mentioned by Hieronymus the Egyptian, author of the ancient history of Phoenicia, by Mnaseas and by many others. Nicolas of Damascus in his ninety-sixth book relates the story as follows: "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; this might well be the same man of whom Moses, the Jewish legislator, wrote."

Again, note that Josephus is not an eyewitness. Rather he is quoting all the ancient authorities he had access to. Most of whom are no longer in existence, and indeed are known only from his quotations of them. It is impressive to this researcher, that Josephus seems to indicate there is a consensus among the historians of his day, not only about the remains of the Ark still existing, but also concerning the location.

Josephus also quotes the work of Nicholas of Damascus, the friend and biographer of Herod the Great. Nicholas claimed that he put great labor into his historical studies and apparently had access to many resources. It is possible he was one of Josephus' main sources. His story of the Flood, however, deviates from the Biblical account in that he has some surviving the Flood outside the Ark. His location for the final resting place of the Ark seems to be in harmony with the Gordyene site. He claims the Ark landed above Minyas on a great mountain in Armenia. According to ancient geographers, Minyas was a country slightly below and to the east of Armenia, below present-day Lake Urmia in Iran. The name he gives this mountain, "Baris", is a mystery. According to Bailey, the Greek word baris means "height", or "tower", and can also mean "boat"!²³ The third reference to the remains of the Ark is found in Volume XX, p. 403 of the Loeb edition.²⁴

Monobazus, being now old and seeing that he had not long to live, desired to lay eyes on his son before he died. He therefore sent for him, gave him the warmest of welcomes and presented him with a district called Carron. The land there has excellent soil for the production of amomum in the greatest of abundance; it also possesses the remains of the ark in which report has it that Noah was saved from the flood---remains which to this day are shown to those who are curious to see them.

The context of this citation of the Ark's remains has to do

with a certain royal family (King and Queen of Adiabene) who converted to Judaism. In the immediate context of the above citation, Monobazus, the man who converted, gives his son, Izates the land of Carron. The clues given as to the location of the Ark's remains in this passage are not unequivocal. The remains are said to be somewhere in a country called Carron which must be found in the greater country of Adiabene. Why? Because the king could not have given what was not his, therefore, Carron must be found within Adiabene.

It is fairly certain that Adiabene is bounded by the Tigris on the West and the Upper (north) and Lower (south) Zab Rivers. Today this would be northeastern Iraq. The land of Carron presents some difficulties. It is mentioned only by Josephus. There does seem to be some doubt about the text here since the Loeb edition emends the text to read Gordyene where the same "Carron" is mentioned elsewhere in Antiquities.²⁵ If this is the case, then Josephus is not giving us a second location for the remains of Noah's Ark. He may have associated Adiabene with Gordyene since they were next to each other. There is precedent for this. Pliny, a Roman author and contemporary of Josephus, places the city of Nisibis in Adiabene when it is actually located to the west of Gordyene (Natural History, 6.16). It is interesting to note also that Hippolytus (2nd Cent.) agrees. He says, "The relics of the Ark are . . . shown to this day in the mountains called Ararat, which are situated in the direction of the country of Adiabene. This would be correct since he wrote from Rome. "(Refutation of All Heresies, 10, Chapter 26.).

From the above there seems to be grounds for arguing that Josephus pinpoints the Gordyene site (Judi Dagh) as the landing place of Noah's Ark. While we cannot say this with absolute certainty, we feel we can conclude that nowhere does Josephus say anything definitive that might lead us to assume that present-day Mt. Ararat is in view. We also disagree with Bailey who believes that Josephus gives three different locations for the Ark's final resting place.²⁶

EUSEBIUS. In the 3rd Century A.D. this early church father notes that a small part of the Ark still remains in the Gordian mountains.

THE PERSHITTA. The Pershitta is a version of the entire Bible made for the Syrian Christians. Scholars are not sure when it was translated but it shows up for the first time around 400 A.D. In Gen. 8:4 it reads "mountains of Quardu" for the resting place of Noah's Ark. This version shows a definite influence from the Targums mentioned above.

FAUTUS OF BYZANTIUM. Faustus was a historian of the 4th Century A.D. Very little is known about him except that he was

one of the early historians of Armenia though he was of Greek origin. His original work is lost but has survived through translations.

It is from Faustus that we first hear the story of St Jacob of Nisibis, the godly monk who asks God to see the Ark.²⁷ After repeatedly failing to climb the mountain an angel rewards him with a piece of wood from the Ark. It is this story that is off-quoted in succeeding centuries, and the location given for the event in these later sources is Mt. Ararat. However, please note, Faustus, the one who presumably originated the story, puts this event not on Mt. Ararat, but in the canton of Gordukh. The St. Jacob of the story is the Bishop of Nisibis (modern Nusaybin) a city which is only about 70 miles (not quite within sight) from Cudi Dagh.²⁸

Mt. Ararat to the bishop would have been near the end of the known world. If Faustus had meant this mountain he undoubtedly would have called it by its Armenian name of Masis as he does elsewhere in his work. Armenian historians are in agreement that the early Armenian traditions indicated the southern location as the landing place of the Ark.²⁹ Up to the 10th Century all Armenian sources support the southern location as the landing place of the Ark.

Wouldn't it be strange for the Syrian bishop to ignore what his own Syrian Bible (the Pershitta) told him was the landing place of Noah's Ark? Also, St. Jacob's own student, St. Ephraem, refers to the site of the landing as "the mountains of Qardu". It is hard to believe that one of his intimates could be that confused! The natives of the area even today tell the story of St. Jacob, the Bishop, and similar traditions associated with Mt. Ararat, i.e. the city built by Noah and his grave, etc.³⁰

EPIPHANIUS. The Bishop of Salamis and a fierce opponent of heresy (a real heresy hunter!) in the 4th Century A.D. On two occasions he mentions that the Ark landed in the mountains of the Gordians. In fact he says the remains are still shown and that if one looks diligently he can still find the altar of Noah.

ISIDORE OF SEVILLE. 6-7 Century A.D. He is quoted in the 16th Century as saying the Ark landed in the Gordyaeon mountains.

EUTYCHIUS. Bishop of Alexander in the 9th Century. He says, "the Ark rested on the mountains of Ararat, that is Jabal Judi near Mosul." Mosul is a city near ancient Ninevah about 80 miles south of Cudi Dagh.

Muslim sources.

The QURAN. 7th Century. The Quran says: "The Ark came to rest upon Al-Judi..." (Houd 11:44). The Modern Muslim Encyclopedia is familiar with the early traditions that the Ark came to rest on Cudi Dagh. However, the writer of the article under "Jebel Judi" believes Mohammed was referring to the Judi mountains in Saudi Arabia. This is not certain. Mohammed was very familiar with Christian and Jewish traditions not to mention the fact that he probably traveled to this area during his days as a merchant. In the English translation of the Quran made by George Sale in 1734, a footnote concerning the landing place of the Ark, states that the Quran is following an ancient tradition.³¹ At least the following Muslim sources seem to agree.

AL MASUDI. 10th Century. "The ark came to rest on Jabal Judi...8 P(F)arasangs from the Tigris. The place can still be seen." Eight P(F)arasangs is approximately 25-30 miles. This puts you right on Cudi Dagh!

IBN HAUKAL. 10th Century. He places Al-Judi near the town of Nesbin (modern Nusaybin) and mentions that Noah built a village at the foot of the mountain.

IBN AL-MID. 13th Century. He informs us that an emperor (Heraclius) wished to climb Jabal-Judi to see the site in the 7th Century.

ZAKARIYA ben MUHAMMAD al KAZWINE. A Muslim geographer of the 13th Century also reports that wood from the Ark was used to construct a monastery. He does not, however, give a location.

Jewish Source

BENJAMIN of TUDELA. 12th Century. He says he travelled "two days to Jezireh Ben Omar, an island in the Tigris on the foot of Mt. Ararat...on which the ark of Noah rested. `Omar Ben al-Khatib removed the Ark from the summit of the two mountains and made a mosque of it." Several things to note here: the ruins of this city, Jezireh Ben Omar, are located at the foot of Cudi Dagh (see photo #4); and also, here is evidence that this mountain was also called "Mt. Ararat"; it does have two peaks; and remains were still there at this date.

Conclusion

The above evidence to us seems impressive. As we mentioned above it's not conclusive, but certainly compelling when compared to the evidence for Mt. Ararat. This of course does not include the eyewitness accounts for Mt. Ararat, which taken at face value, are spectacular. Only one verified eyewitness invalidates

all of the above! However, since we have no absolutely verifiable eyewitness, we wonder if any of the eyewitnesses in the lists given in the various books about the search for Noah's Ark could have possibly been at this southern location. We feel that some of them can, and at least one, seems to us to be certain. Here are two examples:

First, we are not entirely convinced, but it is possible that the discovery of the Ark by Prince Nouri may have been at this southern site, and perhaps what he saw was the stone reconstruction somewhat covered with snow.³² We find it interesting that he was travelling from India to take over the leadership of the Nestorian church which just happened to have its center a little to the east of this mountain. Certainly he would have been acquainted with the Nestorian tradition which puts the Ark on Cudi Dagh! The Nestorians once had a famous monastery called "The Cloister of the Ark" upon the summit of this mountain. It was destroyed by lightning in 766 A.D. as mentioned earlier. Question: Why did he say he was on Mt. Ararat? Because to most Christians, if the Ark is there it had to be Mt. Ararat.

We believe a second and more certain possibility is the chance discovery of the 5 Turkish soldiers who were returning home after WW1 who were leaving from Baghdad to return to their homes in Adana when by chance they came upon Noah's Ark.³³ Now why would they deliberately go several hundred miles out of their way toward Ararat, climb a 17,000 ft. mountain which was still under the control of their enemies (the Russians) when their home was in the opposite direction? These questions need answers. If you look at a map, they most likely followed the Tigris River right to their country's border. This would have put them right on target to Cudi Dagh. They could not have gone a more direct route through Syria because of the British Army. This makes sense!

The above arguments and historical references may not constitute a conclusive argument for the Ark's final berth, but they are compelling, and to us, overwhelming. More digging is necessary, perhaps even in the literal sense, on Cudi Dagh!

Endnotes

1. For the beginner who wants to survey the literature we recommend the following three books: John Warwick Montgomery, *The Quest for Noah's Ark* (Minneapolis, MN: Bethany Fellowship, Inc., 1972), Tim LaHaye and John Morris, *The Ark on Ararat* (Nashville, TN: Thomas Nelson, Inc., 1976), and Violet Cummings, *Noah's Ark: Fact or Fable?* (San Diego, CA: Creation-Science Research Center, 1972).

2. For a complete account of this report see: LaHaye and Morris, *The Ark on Ararat*, pp. 115-116.
3. Many Ark enthusiasts link the discovery of the Ark with end-time prophecy, an idea which could be true, but as far as we know is without any Biblical support.
4. This icecap is approximately 17-20 square miles in size. At some places it is 200-300 feet thick.
5. As most of the readers may be aware, Woolly Mammoths have been found which science dates at over 10,000 years. The flesh was still edible!
6. The author has in his possession a collection of photos of these "phantom arks". Some of these are heart-stoppers. Given the right combination of light and shadows arks can be seen all over the mountain!
7. The scientist and early Ark searcher, Clifford Burdick, claimed to have found pillow lava on the mountain as well as sedimentation. Neither claim can be substantiated. The sedimentation he found was instead laid down by volcanic action and not by water.
8. There are some areas of the icecap which some thought might be stationary. These areas have recently been bored into and examined with sub-surface radar with negative results.
9. For more information on the land of Ararat, or Urartu as it is known in non-biblical literature, we recommend: Edwin M. Yamauchi, *Foes from the Northern Frontier* (Grand Rapids, MI: Baker Book House, 1982), and Edwin M. Yamauchi, and Charles Burney and David Marshall Lang, *People of the Hills* (New York: Praeger Publishers, 1971).
10. We do not regard this as a settled issue; we are still searching for any references prior to this.
11. This area was in the news early in 1992, as it was the area to which the Kurds fled Hussein's murderous troops.
12. Readers should be aware that there is another Cudi Dagh in Turkey (a mountain of about 2100 feet) located near the city of Urfa not far from the Biblical city of Haran.
13. One of the most descriptive of the area is by Xenophon in *Anabasis* (5th Cent.B.C.).
14. See L.W. King, "Sennacherib and the Ionians," *Journal of*

- Hellenic Studies 30 (1910), 327-35. See his footnote on p. 328.
15. Gertrude Bell, *Amurath to Amurath* (London: McMillan, 1924), p. 292.
 16. Bell, *Amurath to Amurath*, p. 292.
 17. Andre Parrot, *The Flood and Noah's Ark* (London: SCM Press LTD, 1953), p. 65. We can't vouchsafed for the accuracy of this report! We do know that Kurds in the area say that wood has been found there as late as 30 years ago.
 18. The most popular translation of Josephus is by William Whiston in 1737. However, the most accurate translation is the Loeb edition from the Classical Library. We also used this edition to enable us to consult the original text. In Whiston's translation this quotation is in Book one, Chapter 3.
 19. Montgomery apparently makes this assumption. See his book, *The Quest for Noah's Ark*, p.60ff.
 20. See Lloyd R. Bailey. *Where is Noah's Ark?* (Nashville, TN: Abingdon Press, 1978), p. 102ff. See also V. Kurkjian, *A History of Armenia* (New York: Armenian General Benevolent Union, 1959), p. 1-2.
 21. See the work of Heinrich Hubschmann in "Armeniaca," *Strassburger Festschrift zur XLVI Versammlung Deutscher Philologen und Schulmanner* (Strassburg: Verlag von Karl Tauberner, 1901), Section V. cited in Lloyd R. Bailey, *Noah* (Columbia, SC: University of South Carolina Press, 1989) p. 190ff.
 22. Found in Whiston, Book 1, Chapter 3.
 23. Bailey, *Noah*, p. 216, see footnote #19.
 24. In Whiston it is found on Book 20, Chapter 2.
 25. The Greek is *carrown*. The Loeb edition suggests in a footnote that the original reading may have been *cardu*. This is certainly within the realm of plausibility. This, then would just be another variant spelling of *Gordyene*, the country of the Kurds! Interestingly enough there is a land called "Kirruri" located southwest of Lake Urmia! See L.D. Levine, "Geographical Studies in the Neo Assyrian Zagros," *Iran* 11 (1973) p. 105. This land is a small district adjacent to, and north of *Adiabene*, just across the little *Zab River*!

26. Noah, p. 66.
27. Montgomery's translation of this story from the French can be found in *The Quest for Noah's Ark*, p. 66-69. It is important to note that Faustus wrote from the same century as St. Jacob.
28. St. Jacob of Nisibis was one of the prominent figures at the Council of Nicea (325 A.D.). He was known for his ability to perform miracles and was known as the Moses of Mesopotamia. He may also have figured in the evangelization Armenia.
29. See endnote # 20. Also see the 10th Century Armenian historian, Thomas Artsruni: Robert W. Thompson, *History of the House of the Artsrunik* (Detroit, MI: Wayne State University, 1985), p. 81.
30. Bell, Amurath to Amurath, p.294.
31. This footnote is found in the Appendix on p. 496. The footnotes were the responsibility of Frederic Mynon Cooper.
32. For an account of this story see Violet M. Cummings, *Noah's Ark: Fact or Fable?*, p. 188ff.
33. Violet Cummings, *Has Anybody Really Seen Noah's Ark?* (San Diego, CA: Creation-Life Publishers, 1982), p. 103ff.

For Ark Researchers who wish to do further critical study of the above mentioned ancient texts we recommend the scholarly work of Jack P. Lewis, *A Study of the Interpretation of Noah and the Flood in Jewish and Christian Literature* (Netherlands, Leiden: E.J. Brill, 1968), and Lloyd R. Bailey, *Noah* (Columbia, SC: University of South Carolina Press, 1989).

This article originally appeared in the journal: *ARCHAEOLOGY AND BIBLICAL RESEARCH*, Vol. 5, No. 3. Summer, 1992.

Mount Ararat Expeditions Past / Present

Expeditions Past: Marco Polo

The information for this section has been taken from the book, *Marco Polo The Travels*, Ronald Latham has translated the story from the Italian version.

Marco Polo was born 1254 the son of a Venetian merchant. Marco joined his father on a journey to China in 1271. They spent the next twenty years travelling

in the service of Kubilai Khan. Marco was a prisoner of war in Genoa in 1289 - 1290 and met Rustichello of Pisa. Together they wrote *The Travels*; a product of an observant merchant and a professional romancer. Marco Polo died in 1324 and left his inheritance to his three daughters.

Here is a quote from his book with regard to Noah's Ark:

"In the heart of Greater Armenia is a very high mountain , shaped like a cube (or cup), on which Noah's ark is said to have rested, whence it is called the Mountain of Noah's Ark. It [the mountain] is so broad and long that it takes more than two days to go around it. On the summit the snow lies so deep all the year round that no one can ever climb it; this snow never entirely melts, but new snow is for ever falling on the old, so that the level rises."

Expeditions Past: George Hagopian

George Hagopian has first hand knowledge of the ark. As a young child, he walked along the Ark's planks with his uncle. Artist, Elfred Lee, drew this picture of the Ark as directed by George Hagopian. The following excerpt is from Charles Berlitz, *The Lost Ship of Noah* , which details the

fascinating story.

"He was eight years old, Hagopian said, and it was in the year 1908 [note: another account says the year was 1905 and Hagopian was 10 years old] when his uncle took him up Ararat, past Ahora Gorge, passing the grave of St. Jacob on the way. As the mountain grew more precipitous his uncle carried him on his shoulders until they came to something that looked like a great ship located on a rock ledge over a cliff and partially covered by snow. It had flat openings like windows along the top and a hole in the roof. Hagopian had first thought it was a house made of stone but when his uncle showed him the outline of planks and told him it was made of wood he realized it was the Ark, just like the other people had described it to him. His uncle boosted him up from a rock pile to reach the Ark roof telling him not to be afraid, "because it is a holy ship ..." (and) "the animals and people are not here now. They have all gone away." Hagopian climbed on the roof and knelt down and kissed the surface of the roof which was flat and easy to stand on.

While they stood alongside the Ark his uncle shot into the side of it but the bullets bounced off as if it were made of stone. He then tried to cut off a piece of the wood with a sharp knife and was equally unsuccessful. On this first visit to the Ark they spent two hours there looking at it and eating some of their provisions. When Hagopian returned to his village eager to tell the other boys about his adventure they replied, rather anticlimactically, "Yes, we saw the Ark too."

Hagopian died in 1972. Since he was unable to read maps with any accuracy he was unable to pinpoint on a map of the mountain where it was that he had seen and climbed on the Ark. He consistently told his interrogators that if he could get back to Mount Ararat he could lead a party to the Ark. Although his testimony was successfully approved by voice-stress analysis, it is not unusual that reports such as this , from a single person, even if firsthand, have been discredited because of lack of corroboratory evidence from others."

Expeditions Past: Lieutenant Roskovitsky

In the summer of 1916, during the thaw, Lieutenant Roskovitsky of the Russian Imperial Air Force noticed a half-frozen lake on the shelf or gully on the side of Mount Ararat while flying high-altitude test to observe Turkish troop movements. As they flew nearer to the lake, he saw a half submerged hull of some sort of ship. He noticed two stubby masts and a flat catwalk along the top. The following excerpts were taken from Berlitz.

In Roskovitsky's words (from the *New Eden Magazine*, California, 1939): "We flew down as close as safety permitted and took several circles around it. We were surprised when we got close to it, at the immense size of the thing, for it was as long as a city block, and would compare very favorably in size to the modern battleships of today. It was grounded on the shore of the lake, with one-fourth underwater. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square, but with the other door gone. This seemed quite out of proportion, as even today, ships seldom have doors even half that large"

He then told his captain who wanted to be flown over the site. The captain stated that it was Noah's Ark and explained the reason for its survival as "frozen up for nine of ten months of the year, it couldn't rot, and has been in cold storage, as it were, all this time "

The captain forwarded a report back to St. Petersburg resulting in orders from the Tsar to send two engineering companies up the mountain. One group of fifty men attacked one side, and the other group of one hundred men attacked the big mountain from the other side. Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain, and it was nearly a month before the Ark was reached. Complete measurements were taken, and plans drawn of it, as well as many photographs, all of which were sent to the Tsar.

From the magazine article: "The Ark was found to contain hundreds of small rooms, and some rooms that were very large, with high ceilings. The unusually large rooms had a fence of great timbers across them, some of which were two feet thick, as if designed to hold beasts ten times the size of elephants. Other rooms were also lined with tiers of cages, somewhat like what one sees today at a poultry show, only instead of chicken wire, they had rows of small iron bars along the front. Everything was heavily painted with a waxlike paint resembling



shellac, and the workmanship of the craft showed all the signs of a high type of civilization. The wood used throughout was oleander, which belongs to the cypress family and never rots; which of course, coupled with the fact of its being frozen most of the time, accounted for its perfect preservation."

The investigation officers sent photographs and reports by courier back to Petrograd, to the personal attention of the Tsar. But Nicholas II apparently never received them during the breakdown of communications that followed the February and October [Revolutions of 1917](#). The results of the investigation have never been found or reported.. A rumor says the results and pictures of the Ark came to the attention of [Leon Trotsky](#), who either destroyed them or placed them in a file destined to be kept permanently secret. And the courier who delivered the news, his silence was sealed with his execution.

Gilgamesh Epic

Discovered in Nineveh, the Gilgamesh Epic (700 B.C.) was recorded on clay tablets and translated by George Smith in 1872. Mr. Smith is quoted as saying, "I am the first man to read this text after two thousand years of oblivion." The discovery of the tablets and the translation of the Gilgamesh Epic rocked the world. Now, "scholars" believed that the Bible story of Noah and the Ark was inspired by the Gilgamesh Epic.

Some of the thousands of tablets discovered, narrate the flood account from the perspective of ancient Babylonians. Notice a few items from the following section of the Gilgamesh Epic: 1) A fourteen day downpour (as opposed to forty), 2) The theme of multiple gods (as opposed to one), 3) A raven (as opposed to a dove) and 4) Mount Nisir (as opposed to Mount Ararat which is 350 miles away from Mount Nisir). This quote is taken from the book, *The Search for Noah's Ark*, by Charles Berlitz.

"I caused to embark within the vessel all my family and my relations, The beasts of the field, the cattle of the field, the craftsmen, I made them all embark. I entered the vessel and closed the door ... From the foundations of heaven a black cloud arose ... All that is bright turned into darkness ... The gods feared the flood, They fled, they climbed into heaven of Anu, The gods crouched like a dog on a wall, they lay down ... For six days and nights Wind and flood marched on, the hurricane subdued the land. When the seventh day dawned, the hurricane was abated, the flood Which had waged war like an army; The sea was stilled, the ill wind was calmed, the flood ceased. I beheld the sea, its voice was silent, And all mankind was turned into mud! As high as the roofs reached the swamp! ... I beheld the world, the horizon of sea; Twelve measures away an island emerged; Unto Mount Nisir came the vessel, Mount Nisir held the vessel and let it not budge ... When the seventh day came, I sent forth a dove, I released it; It went, the dove, it came back, As there was no place, it came back. I sent forth a swallow, it came back, As there was no place, it came back. I sent forth a raven, I released it; It went, the raven, and beheld the subsidence of the waters; It eats, it splashes about, it caws, it comes not back."

THE FLOOD OF NOAH AND THE FLOOD OF GILGAMESH

by Frank Lorey, M.A.

Background

The Epic of Gilgamesh has been of interest to Christians ever since its discovery in the mid-nineteenth century in the ruins of the great library at Nineveh, with its account of a universal flood with significant parallels to the Flood of Noah's day.^{1,2} The rest of the Epic, which dates back to possibly third millennium B.C., contains little of value for Christians, since it concerns typical polytheistic myths associated with the pagan peoples of the time. However, some Christians have studied the ideas of creation and the afterlife presented in the Epic. Even secular scholars have recognized the parallels between the Babylonian, Phoenician, and Hebrew accounts, although not all are willing to label the connections as anything more than shared mythology.³

There have been numerous flood stories identified from ancient sources scattered around the world.⁴ The stories that were discovered on cuneiform tablets, which comprise some of the earliest surviving writing, have obvious similarities. Cuneiform writing was invented by the Sumerians and carried on by the Akkadians. Babylonian and Assyrian are two dialects of the Akkadian, and both contain a flood account. While there are differences between the original Sumerian and later Babylonian and Assyrian flood accounts, many of the similarities are strikingly close to the Genesis flood account:⁵ The Babylonian account is the most intact, with only seven of 205 lines missing.⁶ It was also the first discovered, making it the most studied of the early flood accounts.

The Epic of Gilgamesh is contained on twelve large tablets, and since the original discovery, it has been found on others, as well as having been translated into other early languages.⁷ The actual tablets date back to around 650 B.C. and are obviously not originals since fragments of the flood story have been found on tablets dated around 2,000 B.C.⁸ Linguistic experts believe that the story was composed well before 2,000 B.C., compiled from material that was much older than that date.⁹ The Sumerian cuneiform writing has been estimated to go as far back as 3,300 B.C.¹⁰

The Story

The Epic was composed in the form of a poem. The main figure is Gilgamesh, who actually may have been an historical person. The Sumerian King List shows Gilgamesh in the first dynasty of Uruk reigning for 126 years.¹¹ This length of time is not a problem when compared with the age of the pre-flood patriarchs of the Bible. Indeed, after Gilgamesh, the kings lived a normal life span as compared with today.¹² The King List is also of interest as it mentions the flood specifically—"the deluge overthrew the land."¹³

The story starts by introducing the deeds of the hero Gilgamesh. He was one who had great knowledge and wisdom, and preserved information of the days before the flood. Gilgamesh wrote on tablets of stone all that he had done, including building the city walls of Uruk and its temple for Eanna. He was an oppressive ruler, however, which caused his subjects to cry out to the "gods" to create a nemesis to cause Gilgamesh strife.¹⁴

After one fight, this nemesis—Enkidu—became best friends with Gilgamesh. The two set off to win fame by going on many dangerous adventures in which Enkidu is eventually killed. Gilgamesh then determines to find immortality since he now fears death. It is upon this search that he meets Utnapishtim, the character most like the Biblical Noah.¹⁵

In brief, Utnapishtim had become immortal after building a ship to weather the Great Deluge that destroyed mankind. He brought all of his relatives and all species of creatures aboard the vessel. Utnapishtim released birds to find land, and the ship landed upon a mountain after the flood. The story then ends with tales of Enkidu's visit to the underworld.¹⁶ Even though many similarities exist between the two accounts, there still are serious differences.

The table below presents a comparison of the main aspects of the two accounts of the flood as presented in the Book of Genesis and in the Epic of Gilgamesh.

Some comments need to be made about the comparisons in the table. Some of the similarities are very striking, while others are very general. The command for Utnapishtim to build the boat is remarkable: "O man of Shuruppak, son of Ubar-Tutu, tear down thy house, build a ship; abandon wealth, seek after life; scorn possessions, save thy life. Bring up the seed of all kinds of living things into the ship which thou shalt build. Let its dimensions be well measured."¹⁷ The cause of the flood as sent in judgment on man's sins is striking also. The eleventh tablet, line 180 reads, "Lay upon the sinner his sin; lay upon the transgressor his transgression."¹⁸ A study of

these parallels to Genesis 6-9, as well as the many others, demonstrate the non-coincidental nature of these similarities.

The meanings of the names of the heroes, however, have absolutely *no* common root or connection. Noah means "rest," while Utnapishtim means "finder of life."⁹ Neither was perfect, but both were considered righteous and relatively faultless compared to those around them.

Utnapishtim also took a pilot for the boat, and some craftsmen, not just his family in the ark. It is also interesting that both accounts trace the landing spot to the same general region of the Middle East; however, Mt. Ararat and Mt. Nisir are about 300 miles apart. The blessing that each hero received after the flood was also quite different. Utnapishtim was granted eternal life while Noah was to multiply and fill the earth and have dominion over the animals.

COMPARISON OF GENESIS AND GILGAMESH

| | GENESIS | GILGAMESH |
|-------------------------|------------------------------|-------------------------|
| Extent of flood | Global | Global |
| Cause | Man's wickedness | Man's sins |
| Intended for whom? | All mankind | One city & all mankind |
| Sender | Yahweh | Assembly of "gods" |
| Name of hero | Noah | Utnapishtim |
| Hero's character | Righteous | Righteous |
| Means of announcement | Direct from God | In a dream |
| Ordered to build boat? | Yes | Yes |
| Did hero complain? | Yes | Yes |
| Height of boat | Several stories (3) | Several stories (6) |
| Compartments inside? | Many | Many |
| Doors | One | One |
| Windows | At least one | At least one |
| Outside coating | Pitch | Pitch |
| Shape of boat | Rectangular | Square |
| Human passengers | Family members only | Family & few others |
| Other passengers | All species of animals | All species of animals |
| Means of flood | Ground water & heavy rain | Heavy rain |
| Duration of flood | Long (40 days & nights plus) | Short (6 days & nights) |
| Test to find land | Release of birds | Release of birds |
| Types of birds | Raven & three doves | Dove, swallow, raven |
| Ark landing spot | Mountain—Mt. Ararat? | Mountain—Mt. Nisir |
| Sacrificed after flood? | Yes, by Noah | Yes, by Utnapishtim |
| Blessed after flood? | Yes | Yes |

Conclusions

From the early days of the comparative study of these two flood accounts it has been generally agreed that there is an obvious relationship. The widespread nature of flood traditions throughout the entire human race is excellent

evidence for the existence of a great flood from a legal/historical context.²⁰ Dating of the oldest fragments of the Gilgamesh account originally indicated that it was older than the assumed dating of Genesis.²¹ However, the probability exists that the Biblical account had been preserved either as an oral tradition, or in written form handed down from Noah, through the patriarchs and eventually to Moses, thereby making it actually older than the Sumerian accounts which were restatements (with alterations) to the original.

A popular theory, proposed by liberal "scholars," said that the Hebrews "borrowed" from the Babylonians, but no conclusive proof has ever be offered.²² The differences, including religious, ethical, and sheer quantity of details, make it unlikely that the Biblical account was dependent on any extant source from the Sumerian traditions. This still does not stop these liberal and secular scholars from advocating such a theory.

The most accepted theory among evangelicals is that both have one common source, predating all the Sumerian forms.²³ The divine inspiration of the Bible.

would demand that the Genesis account is the correct version. Indeed, the Hebrews were known for handing down their records and traditions.²⁴ The Book of Genesis is viewed for the most part as an historical work, even by many liberal scholars, while the Epic of Gilgamesh is viewed as mythological. The One-source Theory must, therefore, lead back to the historical event of the

Flood and Noah's Ark.²⁵ To those who believe in the inspiration and infallibility of the Bible, it should not be a surprise that God would preserve the true account of the Flood in the traditions of His people. The Genesis account was kept pure and accurate throughout the centuries by the providence of God until it was finally compiled, edited, and written down by Moses.²⁶ The Epic of Gilgamesh, then, contains the corrupted account as preserved and embellished by peoples who did not follow the God of the Hebrews.

REFERENCES

1. Keller, Werner, *The Bible as History* (New York: William Morrow and Company, 1956), p.32.
2. Sanders, N.K., *The Epic of Gilgamesh* {an English translation with introduction} (London: Penguin Books, 1964), p.9.
3. Graves, Robert, *The Greek Myths, Volume 1* (London: Penguin Books, 1960), pp.138-143.
4. Rehwinkel, Alfred M., *The Flood in the Light of the Bible, Geology, and Archaeology* (St. Louis: Concordia Publishing, 1951), p.129.
5. O'Brien, J. Randall, "Flood Stories of the Ancient Near East," *Biblical Illustrator* (Fall 1986, volume 13, number 1), p.61.
6. Barton, George A., *Archaeology and the Bible* (Philadelphia: American Sunday School Union, 1916), pp.273-277.
7. Keller, *The Bible as History*, p.33.
8. Whitcomb, John C. and Morris, Henry M., *The Genesis Flood* (Phillipsburg: Presbyterian and Re-formed, 1961), p.38.
9. Heidel, Alexander, *The Gilgamesh Epic and Old Testament Parallels* (Chicago: University of Chicago Press, 1949), p.13.
10. O'Brien, "Flood Stories of the Ancient Near East," p.61.
11. Heidel, *The Gilgamesh Epic and Old Testament Parallels*, p.13.
12. Sanders, *The Epic of Gilgamesh*, p.21.
13. Vos, Howard F., *Genesis' and Archaeology* (Chicago: Moody Press, 1963), p.35.
14. Sanders, *The Epic of Gilgamesh*, pp.20-23.
15. *Ibid.*, pp. 3~39.
16. *Ibid.*, pp. 39~2.
17. Keller, *The Bible as History*, p.33.
18. Sanders, *The Epic of Gilgamesh*, p. 109.
19. O'Brien, "Flood Stories of the Ancient Near East," pp.62,63.
20. Morris, Henry M., *Science and the Bible* (Chicago: Moody Press, 1986), p.85.
21. O'Brien, "Flood Stories of the Ancient Near East," p.64.
22. *Ibid.*
23. *Ibid.*
24. Morris, *Science and the Bible*, p.92.
25. *Ibid.*, p.85.
26. Whitcomb, John C., *The Early Earth* (Grand Rapids: Baker Book House, 1986), p.134; Whitcomb and Morris, *The Genesis' Flood*, p.488.

The Ark: Interior

No one today can tell us exactly what the interior of Noah's Ark looked like. What we can do is read the biblical story, study the various types of animals that could have possibly been in the Ark and begin to devise a "layout" for the ship.

When you begin to think about it, you may start to group "certain" animals with "certain types" of similar animals. For example, why not put the tigers next to the panthers? They are both similar in shape, diet and habit. Or, why not put the cattle next to the deer? Or, why not put the straw next to the grain? How about all the different bird types on the upper deck? Where do the humans stay?

Well strain your brain no longer! Someone has already done it! His name is Athanasius Kircher. Athanasius was a Jesuit priest who lived from 1602 to 1680. Considered one of the first noted creationist, he spent many hours analyzing the needs of the Ark and figuring out its precise layout. His calculation considered God's description (Gen 6):

14 ... make rooms [compartments or nests] in the ark.

16 ... You shall make it with lower, second, and third decks.

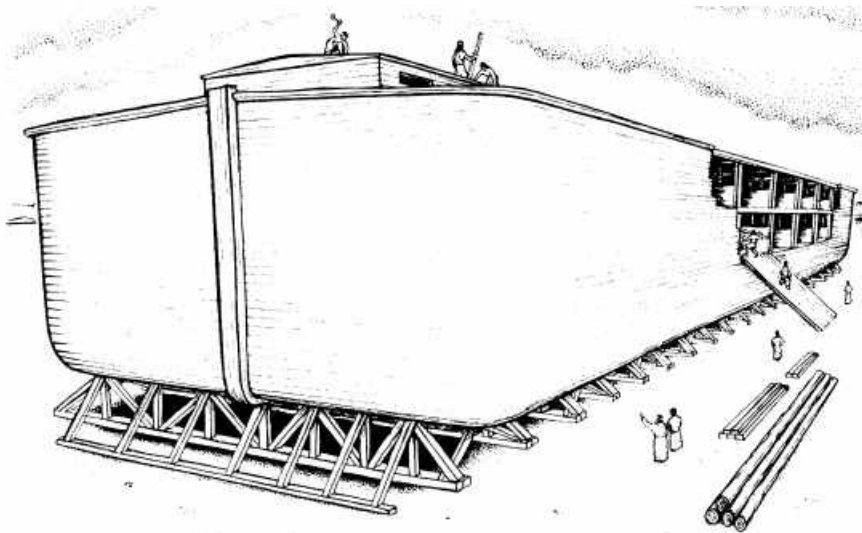
Kircher layed the Ark out in three levels as specified by God. Kircher's hypothetical layout is described as follows:

Ornithotropeion - Upper Deck - Birds and Living Quarters

Bromatodocheion - Middle Deck - Supplies

Zootropheion - Lower Deck - Rest of the Animals

He calculated that each deck contained about 300 stalls. Kircher's drawings show 30-50 rooms per deck. You must then deduce that there are about an average of 10 to 6 stalls per room. I have followed Kircher's drawing and tried to supply 30-50 rooms per deck.



Sketch of Noah's Ark (From The Real History of Dinosaurs by Mace Baker, New Century Books, Redding CA, 1998

The particular kind of craft which the Lord God designed is of significant importance. We have a variety of accounts of such a vessel from various cultures. The Hebrew account however, is the only one that gives any precise measurements or that gives precise measurements that would make a vessel sea worthy. The Genesis Record gives the measurements in terms of a cubit. From ancient literature we learn that there was more than one kind of cubit. One was a longer

cubit and one was a shorter cubit. Even if we take the shortest cubit however, we find that the ark was a most imposing vessel. If built today it would measure 437 feet in length, about 72 feet in width and about 43 feet in depth. It would have the volume of about 1,396,000 cu. ft. It could carry about as much as 522 railroad stock cars. This means that the ark could carry more than 125,000 sheep size animals.

Genesis 5

32

After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

Genesis 6

1

When men began to increase in number on the earth and daughters were born to them,

2

the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.

3

Then the LORD said, "My Spirit will not contend with^[1] man forever, for he is mortal^[2] ; his days will be a hundred and twenty years."

4

The Nephilim were on the earth in those days--and also afterward--when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

5

The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.

6

The LORD was grieved that he had made man on the earth, and his heart was filled with pain.

7

So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth--men and animals, and creatures that move along the ground, and birds of the air--for I am grieved that I have made them."

8

But Noah found favor in the eyes of the LORD.

9

This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God.

10

Noah had three sons: Shem, Ham and Japheth.

11

Now the earth was corrupt in God's sight and was full of violence.

12

God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.

13

So God said to Noah, "I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.

14

So make yourself an ark of cypress^[3] wood; make rooms in it and coat it with pitch inside and out.

15

This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high.^[4]

16

Make a roof for it and finish^[5] the ark to within 18 inches^[6] of the top. Put a door in the side of the ark and make lower, middle and upper decks.

17

I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish.

18

But I will establish my covenant with you, and you will enter the ark--you and your sons and your wife and your sons' wives with you.

19

You are to bring into the ark two of all living creatures, male and female, to keep them alive with you.

20

Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive.

21

You are to take every kind of food that is to be eaten and store it away as food for you and for them."

22

Noah did everything just as God commanded him.

Genesis 7

1

The LORD then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation.

2

Take with you seven^[7] of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and its mate,

3

and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth.

4

Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made."

5

And Noah did all that the LORD commanded him.

6

Noah was six hundred years old when the floodwaters came on the earth.

7

And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood.

8

Pairs of clean and unclean animals, of birds and of all creatures that move along the ground,

9

male and female, came to Noah and entered the ark, as God had commanded Noah.

10

And after the seven days the floodwaters came on the earth.

11

In the six hundredth year of Noah's life, on the seventeenth day of the second month--on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened.

12

And rain fell on the earth forty days and forty nights.

13

On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark.

14

They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings.

15 Pairs of all creatures that have the breath of life in them came to Noah and entered the ark.
16 The animals going in were male and female of every living thing, as God had commanded Noah.
Then the LORD shut him in.
17 For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark
high above the earth.
18 The waters rose and increased greatly on the earth, and the ark floated on the surface of the water.
19 They rose greatly on the earth, and all the high mountains under the entire heavens were covered.
20 The waters rose and covered the mountains to a depth of more than twenty feet.^{[8] [9]}
21 Every living thing that moved on the earth perished--birds, livestock, wild animals, all the
creatures that swarm over the earth, and all mankind.
22 Everything on dry land that had the breath of life in its nostrils died.
23 Every living thing on the face of the earth was wiped out; men and animals and the creatures that
move along the ground and the birds of the air were wiped from the earth. Only Noah was left, and
those with him in the ark.
24 The waters flooded the earth for a hundred and fifty days.

Genesis 8

1 But God remembered Noah and all the wild animals and the livestock that were with him in the
ark, and he sent a wind over the earth, and the waters receded.
2 Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had
stopped falling from the sky.
3 The water receded steadily from the earth. At the end of the hundred and fifty days the water had
gone down,
4 and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat.
5 The waters continued to recede until the tenth month, and on the first day of the tenth month the
tops of the mountains became visible.
6 After forty days Noah opened the window he had made in the ark
7 and sent out a raven, and it kept flying back and forth until the water had dried up from the earth.
8 Then he sent out a dove to see if the water had receded from the surface of the ground.
9 But the dove could find no place to set its feet because there was water over all the surface of the
earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it
back to himself in the ark.
10 He waited seven more days and again sent out the dove from the ark.
11 When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf!
Then Noah knew that the water had receded from the earth.

12

He waited seven more days and sent the dove out again, but this time it did not return to him.

13

By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry.

14

By the twenty-seventh day of the second month the earth was completely dry.

15

Then God said to Noah,

16

"Come out of the ark, you and your wife and your sons and their wives.

17

Bring out every kind of living creature that is with you--the birds, the animals, and all the creatures that move along the ground--so they can multiply on the earth and be fruitful and increase in number upon it."

18

So Noah came out, together with his sons and his wife and his sons' wives.

19

All the animals and all the creatures that move along the ground and all the birds--everything that moves on the earth--came out of the ark, one kind after another.

20

Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it.

21

The LORD smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done.

22

"As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease."

Genesis 9

1

Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth.

2

The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands.

3

Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything.

4

"But you must not eat meat that has its lifeblood still in it.

5

And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.

6

"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.

7

As for you, be fruitful and increase in number; multiply on the earth and increase upon it."

8

Then God said to Noah and to his sons with him:

9

"I now establish my covenant with you and with your descendants after you

10

and with every living creature that was with you--the birds, the livestock and all the wild animals, all those that came out of the ark with you--every living creature on earth.

11

I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth."

12

And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come:

13

I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.

14

Whenever I bring clouds over the earth and the rainbow appears in the clouds,

15

I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life.

16

Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth."

17

So God said to Noah, "This is the sign of the covenant I have established between me and all life on the earth."

18

The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.)

19

These were the three sons of Noah, and from them came the people who were scattered over the earth.

20

Noah, a man of the soil, proceeded to plant a vineyard.

21

When he drank some of its wine, he became drunk and lay uncovered inside his tent.

22

Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside.

23

But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's nakedness. Their faces were turned the other way so that they would not see their father's nakedness.

24

When Noah awoke from his wine and found out what his youngest son had done to him,

25

he said, "Cursed be Canaan! The lowest of slaves will he be to his brothers."

26

He also said, "Blessed be the LORD, the God of Shem! May Canaan be the slave of Shem.

27

May God extend the territory of Japheth ; may Japheth live in the tents of Shem, and may Canaan be his slave."

28

After the flood Noah lived 350 years.

29

Altogether, Noah lived 950 years, and then he died.

Genesis 10

1

This is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

