

GEOLOGICAL AND HISTORICAL REASONS

WHY NOAH'S ARK DID NOT LAND ON MT.

ARARAT IN TURKEY

by

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ABSTRACT

Near the close of the last century there were high expectations that actual remains of Noah's Ark might be found on Mt. Ararat in Eastern Turkey. After countless expeditions and much money spent, there is little to show for the effort. Not only have the alleged eyewitness accounts proven unreliable, they are often contradictory. In addition, there are valid geological and historical reasons for rejecting Ararat as the final resting place of the Ark.

Unlike modern accounts, the best ancient historical sources are in relative agreement about the landing place: pagan, Jewish, Christian, and Islamic sources all point to the southern location of Cudi Dagh, a mountain range in southern Turkey near the borders of Syria and Iraq. While actual remains may no longer be extant there is evidence that early in the first millennium remains were observed by pilgrims.

Since the early 1950's the search for Noah's Ark has been the subject of many books and movies.¹ What gave rise to this interest was the distinct possibility that actual remains of Noah's Ark might have been found. The spark which set off this burning interest among Christians was the claim in 1948 of an eyewitness who said he stumbled onto the Ark high on the snow cap of Mt. Ararat.² Since that time others have made similar claims. Based on these alleged eyewitness accounts many expeditions have been launched, countless hours have been spent in research, and large sums have been spent to verify what many critics said was an impossible quest.

More recently, in the decade of the Eighties, Col. James Irwin, the late moon-walking astronaut and his associates, combed most of the mountain on foot. Still not satisfied, they surveyed and photographed the mountain from various aircraft. While the efforts of Irwin and others have received much media attention, there is still no tangible evidence of an ark on Ararat. Indeed, many who have been involved in the search, are now becoming convinced that: 1) the Ark may have merged with the elements. 2) The Turkish military, to avoid religious controversy, either covered it up, or destroyed it. 3) God may not want it revealed at this time.³

In this paper I would like to propose a fourth reason why the search for Noah's Ark has been unsuccessful, namely, that it may have landed on another mountain and the remains *may* no longer be extant. From the perspective of history, there seems to be compelling evidence in the form of ancient sources which argue for another site as the final berth of Noah's Ark.

Before we look at this evidence, it might be helpful to give some of the reasons why the search has been concentrated on Mt. Ararat in eastern Turkey.

First, and foremost, are the alleged eyewitness accounts. If it weren't for these, it is doubtful a search would ever have arisen on the mountain that history knows as *Ararat* and the Turks call *Agri Dagh* and the Armenians, *Masis*.

A second reason given for searching on Mt. Ararat, is its altitude. At nearly 17,000 feet it has a permanent icecap which would lend itself to the Ark's preservation.⁴ An Ark perpetually frozen in ice would hardly decay; and could lie undisturbed for thousands of years.⁵

The third reason given has to do with the level of the Flood waters. Since Mt. Ararat is the highest mountain in the region it is assumed by some that the Ark must have landed on the highest mountain since Noah could not see the tops of any other mountains for some time after the Ark grounded.

After the many expeditions of the last several years, some questions should now be raised about the above reasons for looking for the Ark on Ararat. The eyewitness accounts have not been helpful. They are often contradictory, and under close scrutiny, most are suspect. Some of the sightings have been made by pilots who appear to be of reputable character. However, these sightings in my opinion, are explainable by the fact that the mountain has an abundance of large

blocks of volcanically-produced basalt, and when seen under the right conditions—sunlight and shadows, they can easily resemble a huge barge.⁶

Geological Reasons for Rejecting Ararat

Some question the age of the mountain itself. Is it not of recent origin? That is, was it not formed after the Great Flood? Geologists are in general agreement that Mt. Ararat, a complex volcano, arose fairly recently in earth's history. There is a total lack of evidence that the upper part of the volcanic cone was ever under water.⁷ If the Ark landed on Ararat, there should be some evidence of flooding such as sedimentation, fossil deposition, etc. Geologically, we can conceive of a scenario where the mountain may have risen during the Flood, but we still need evidence of the floodwaters.

Others have been attracted to the mountain because of its altitude and its ability to hide and preserve the Ship in its icecap. Certainly this could be a valid reason, and it is one that this author once maintained. However, we again have geological problems in that the permanent icecap is not stationary.⁸ It flows down the mountain in several glacial fingers. Any structure would be gradually destroyed because of the uneven rate with which a glacier flows. Like water in a river, a glacier flows faster on the surface than near the bottom.

It is difficult to be optimistic that remains of the Ark of Noah might someday be found on Mt. Ararat. Not only has it been thoroughly searched in recent years, an intact Ark 500 feet in length

would be difficult to hide! The only valid scientific research still needed on Mt. Ararat is a complete sub-surface survey of the 17.5 square mile, 300 ft. deep icecap before Ararat should be completely discounted as the final resting place of Noah's Ark. The only organization planning to do this is ArcImaging (see their website at www.arcimaging.org). Besides the geological reasons, and the dubious eyewitness accounts, there are compelling historical reasons for believing that Noah's Ark will never be found on Mt. Ararat. We now turn to these arguments.

The Historical Arguments

Before an examination of the historical references it is essential to review the background of the Genesis 8:4 reference. The Bible only gives a general reference for the landing place of the Ark. Many mistakenly believe the Bible names Mt. Ararat as the Ark's specific resting place. This is not the case. The Bible says only that the Ark came to rest on *the mountains* (plural) of Ararat (Gen. 8:4).⁹ The major question then becomes: *Where was the region of Ararat (Urartu) when Gen. 8:4 was written?* Assuming Genesis was written in the middle of the 15th Century BC, a careful study shows no extra-biblical mention of Urartu until about 200 years later in the middle of the 13th Century during the reign of Shalmaneser I.¹⁰ We have more substantial comment about this kingdom in 9th Century BC Assyrian texts. Urartu was then an enemy of Assyria located due north in a very mountainous region which today would be the area of southeastern Turkey, south of Lake Van. At its zenith (8th Century BC), the Kingdom of Urartu extended to the north of Mt. Ararat to Yerevan, the capital city of present-day Armenia, east into Iran and west to the city of Erzincan in Turkey. It even occupied a small area of Iraq south of the Tigris.

(For a map of Urartian sites see the work of Paul E. Zimansky.11)

This region, or kingdom, is mentioned three more times in the Old Testament. It is mentioned in II Kings 19:37. It was the land where Sennacherib's sons fled after they killed him in a pagan temple. The passage in Isaiah 37:38 seems to be almost a direct quote of the II Kings passage. Ararat is mentioned for a fourth time in Jeremiah 51:27, in a prophecy against Babylon where it is mentioned with Minni, and Askenaz. Minni was located somewhat to the south east of Lake Urmia and Askenaz is usually identified with the dreaded Scythians, nomadic tribes believed to be from the steppes of Russia.

The King James Version in the two identical passages of II Kings and Isaiah change the *Ararat* of the Hebrew to *Armenia*. This is undoubtedly due to the influence of the Greek version of the OT, known as the Septuagint, which made this change when the translation was made about 200 BC. Ararat as a Kingdom ceased to be with the defeat of the Medes around 605 BC. The translators of the OT simply were upgrading the geographical names, but it is puzzling as to why they did not update at the other two verses in Genesis 8 and Jeremiah 51!

Our original question was: where was the region of Ararat at the time Genesis was written? We believe strongly from internal evidence and tradition that Moses was the author of Genesis and that it must have been written just before the Israelites entered into the land of Canaan about the middle of the 15th Century BC. The earliest mention (yet found) for the region of Ararat as noted

earlier, was the middle of the 13th Century BC. It is for this reason that Yamauchi believes the Ark could not have landed on Mt. Ararat in northern Turkey because of his belief that the Kingdom of Urartu did not extend that far north until a much later date.¹² As late as 1000 BC historians conclude it was not a united kingdom but rather a loose-knit coalition of tribal groups and Urartu was a regional and not an ethnic designation.¹³ We also know that Egypt traded for obsidian from the area of present-day nation of Armenia as early as the 15th Century BC, so Egypt, and presumably Moses, had knowledge of this area.¹⁴ When the Kingdom of Urartu ceased to exist historians believe it was generally taken over by the Armenians who may have come from the Hurrians (the Biblical Horites) or the Hyksos peoples (Armenians to this day refer to their country as Hyastan) who conquered Egypt in the 18th Century BC. It would make sense that later historians would refer to the landing place as the land of the Armenians. To say that the Ark landed in Armenia in the country of the Kurds, likewise is consistent, for ancient Kurdistan was within the boundaries of Armenia, and was located in the rugged mountainous area in southeastern Turkey, south of Lake Van.

Evidence for The Cudi Dagh Mountain

When Marco Polo traveled past Ararat on his way east he was told by the locals that the mountain sheltered the Ark of Noah.¹⁵ But prior to this time the ancients argued that the remains of the Ark of Noah could be found on a mountain known as *Cudi* (or *Judi*) *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 within eyesight of the Syrian and Iraqi borders.¹⁶ The Tigris River flows at its base. The exact coordinates are 37 degrees, 21 minutes N, and 42 degrees, 17 minutes E. In the 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*. 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 is not noted on modern aerial navigation maps, and this would be strange if it were really 13,000 feet!

Most modern maps do not even show the location of Cudi Dagh. It is, however, located about 25 miles from the banks of the Tigris River, just east of the present Turkish city of Cizre, and still within the bounds of the Biblical region of Ararat (Urartu).¹⁷

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.¹⁸ Sennacherib (700 BC), the powerful Assyrian king, carved rock reliefs of himself on the side of a mountain in the area.¹⁹ The Nestorians (a sect of Christianity) built several monasteries around the mountain including one on the summit called *The Cloister of the Ark* which was destroyed by lightning in AD 766.²⁰ 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 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.²¹ As late as 1949 two Turkish journalists claimed to have seen the Ark, a ship 500 feet in length, on this mountain.²²

More Important Ancient Witnesses to this Alternate Location

The evidence for Cudi Dagh as the landing place of Noah's Ark is not so strong that it demands a verdict, yet it is compelling. If all we had were the ancient references, the evidence for this site easily outweighs the evidence for Mt. Ararat (excluding modern sightings, of course). Some of the more important ancient witnesses testifying to this alternate location are:

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 that country. The Samaritans were the result of the intermarriage between the Jews who were not deported and these new Assyrian colonists. 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 was formulated during the 5th Century BC though the

earliest manuscript extant today dates to about the 10th century AD. **23**

Berosus.

Berosus was a Chaldean priest of Marduk and a historian of the 3rd Century BC. His writings were published about 275 BC but his work survived only as far as it was quoted by others, notably, Alexander Polyhistor a Greek historian and native of Miletus (1st Century BC), and by Josephus (1st Century AD).²⁴ He is also quoted by a few others as late as the 9th Century AD. Berosus' account is basically a version of the Babylonian Flood. He notes that *the vessel being stranded in Armenia, some part of it yet remains in the Kurdish mountains in Armenia; and the people scrape off the bitumen, and carry it away, and make use of it by way of an alexipharmic and amulet.*²⁵ Some believe that Berosus was acquainted with both the Hebrew version which puts the Ark in Armenia (Urartu), and the Babylonian, which puts the Ark in the Gordyaeen 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 Gordyaeen mountains *and* within the borders of ancient Armenia (Urartu). It may be that Berosus is just trying to be precise!

The Targums.

The targums are paraphrases in Aramaic which were made by and 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 (Aramaic) of their former

captors. These paraphrases were originally oral. They were rather loose paraphrases, and in some instances, were like running commentaries. The 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* (Kurdish) *mountains*. It should be remembered that these mountains were not far from where some of these Jews spent their captivity, and it is probable they did not know much about the kingdom of Ararat since this kingdom had ceased to exist around the 7th Century BC.²⁶

Josephus.

Writing during the 1st Century AD, 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 an 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 mentions are found in the *Antiquities of the Jews*. The first is found in Vol. IV on P. 43 of the Loeb edition.²⁷ 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.

First, note that Josephus says the remains of the Ark existed in his day though he himself was not an eyewitness. Second, 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 (from Miletus), who wrote of the “Armenoi” in the 6th Century BC.

Josephus, who also undoubtedly used the Septuagint (the Greek version of the OT translated about 200 B.C.), 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 1st Century), the Armenians were still a pagan nation. However, there is a tradition that some Armenians had been converted by this time through the missionary efforts of Apostles Bartholomew and Thaddeus. The big question: was Josephus quoting Christian Armenians at this early date? Or, did pagan Armenians know of the Flood, too? 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 Chorensis, 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 built after the flood. See *Antiq.* B. XX. ch. ii. sect. 3; and Moses Chorensis, 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’ 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 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.

Note: Whiston wants to identify “the place of descent,” (*apo bah tay reon* in Greek) with the

modern-day city of Nakhichevan situated about 65 miles southeast of Ararat in the former U.S.S.R., now part of Azerbaijan. Ark researchers in the past have used this footnote as early evidence for Mt. Ararat being the site for the Ark's landing place.²⁸ 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.²⁹ 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*.³⁰

The second, and perhaps most important reference is found on page 45 of the Loeb edition, and is a quote from the above-mentioned Chaldean priest, Berossus.³¹ 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 Berosus the Chaldean, 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 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 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 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.³² The name he gives this mountain, "Baris," is a mystery. According to Lloyd Bailey, the Greek word *baris* means *height*, or *tower*, but can also mean *boat*!³³

The third reference to the remains of the Ark is found in Vol. XX, pg. 403 of the Loeb edition.³⁴

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 incidental citation of the Ark's remains has to do with a certain royal family (the 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 ambiguous. 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*. 35 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 Century) 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. (*A Refutation of all Heresies*, 10, Chapter 26).

From the above, there seems to be grounds for arguing that Josephus pinpoints the Gordyene site (Cudi 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.³⁶

Eusebius.

Eusebius was Bishop of Caesarea in the 3rd Century AD. and was the first great historian of the church. In his two volume work *Chronicle* he notes that a small part of the Ark still remains in *the Gordian mountains*.³⁷

Faustus of Byzantium.

Faustus was a historian of the 4th Century AD. 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 (“Hagop” in Armenian) of Nisibis, the godly monk who asks God to see the Ark.³⁸ 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. Faustus, the one who presumably originated the story, puts this event not on Mt. Ararat of the north, but in the canton of Gordukh (in south Armenia). 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) of Cudi Dagh.³⁹

Mt. Ararat was a mountain 200 miles to the north of the bishop over rugged mountains. 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.⁴⁰ Until the 10th or possibly the 11th 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 (possibly the Peshitta) 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.⁴¹

Epiphanius.

Epiphanius was the Bishop of Salamis and a fierce opponent of heresy in the 4th Century AD. 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. **42**

The Peshitta.

The Peshitta, is a version of the entire Bible made for the Syrian Christians. It reads at Genesis 8:4, that the ark landed in the *mountains of Quardu*. Scholars are not sure when it was translated, but the earliest manuscripts are from the 5th Century. This version also shows a definite influence from the targums mentioned previously.**43**

Eutychius.

Eutychius was Bishop of Alexandria 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.**44**

Muslim Sources:

The Quran.

The Quran (7th Century) 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.⁴⁵ At least the following Muslim sources seem to agree.

Al-Mas'udi

Al-Mas'udi of the 10th Century, says:

...[T]he ark stood on the mount el-Judi. El-Judi is a mountain in the country Masur, and extends to Jezirah Ibn 'Omar which belongs to the territory of el-Mausil. The mountain is eight farasangs from the Tigris. The place where the ship stopped, which is on the top of this mountain, is still seen .”

This is approximately 25-30 miles from the Tigris and puts one right on Cudi Dagh!⁴⁶

Ibn Haukal.

Ibn Haukal is from the 10th Century. He places *Al-Judi* near the town of Nesbin (modern Nu-saybin) which is correct, and he mentions that Noah built a village at the foot of the mountain.⁴⁷

Ibn al-Amid or al-Amacin

Ibn al-Amid (al Amacin) is from the 13th Century. In his history of the Saracens he informs us that the Byzantine emperor, Heraclius climbed *Mount Judi* to see the site in the 7th Century. He does not mention what he had seen. **48**

Zakariya ben Muhammad al Kazwini.

Zakariya ben Muhammad al Kazwini was a Muslim geographer of the 13th Century and reports that wood from the Ark was used to construct a monastery. He does not, however, give a location.⁴⁹

Later Jewish Source:

Benjamin of Tudela.

Benjamin of Tudela was from the 12th Century. He says he traveled “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-Khatab removed the Ark from the summit of the two mountains and made a mosque of it.”

Note: the ruins of this city, Jezireh Ben Omar, are located at the foot of Cudi Dag; and also, here is evidence that this mountain was also called *Mt. Ararat*. It does have two peaks; and remains, according to him, were still there at this date.⁵⁰

Conclusion

The above evidence seems impressive. As we mentioned already, it is not conclusive, but certainly compelling when compared to the evidence for present-day 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 would invalidate all of the above! However, since we

have no absolutely verifiable eyewitnesses, we wonder if any of the eyewitnesses on the lists given in 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 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.⁵¹ We find it interesting that he was traveling 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, and as mentioned earlier, it was destroyed by lightning in AD 766. Why then 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 five Turkish soldiers who were returning from Bagdad to their homes in Adana after WWI when they came upon Noah's Ark.⁵² 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. When one looks 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 landing place, but they are compelling. 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 four 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., Factor Fable?* (San Diego, CA: Creation-Science Research Center, 1972), and B.J. Corbin, editor, *The Explorers of Ararat* (Long Beach, CA: Great Commission Illustrated Books, 1999).
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 times, an idea which could be true, but as far as we know is without any Biblical support.
4. This icecap is approximately 17 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 scientists date via radio metric dating at over 10,000 years. The flesh is 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 could 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), Boris B. Piotrovsky, *The Ancient Civilization of Urartu* (New York: Cowles Book Company, 1969), Charles Burney, and David Marshall Lang, *People of the Hills* (New York: Praeger Publishers, 1971), and Paul E. Zimansky, *Ecology and Empire: The Structure of the Urartian State* (Chicago: IL: The Oriental Institute of the University of Chicago, 1982).

10. Piotrovsky, Boris B. *The Ancient Civilization of Urartu* (New York: Cowles Book Company, Inc., 1969) p. 43.
11. Zimansky, P.E. *Ecology and Empire: The Structure of the Urartian State* (Chicago: Oriental Institute of the University of Chicago, 1982).
12. Yamauchi, Edwin, M. *Foes From the Northern Frontier* (Grand Rapids, MI: Baker Book House, 1982), p.31.
13. Piotrovsky, Boris B. *The Ancient Civilization of Urartu*, p.43.
14. Charles Burney and David Marshall Lang, *The People of the Hills* (New York: Praeger Publishers, 1971), p. 34.
15. Marco Polo, *The Travels*, ed. and trans. Ronald Latham (London: The Folio Society, 1968), p. 34.
16. This area was in the news early in 1992, as it was the area to which the Kurds fled Hussein's murderous troops.
17. 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.
18. One of the most descriptive accounts of the area is by Xenophon in *Anabasis* (5th Cent. BC). See Book Four.
19. See L.W. King, "Sennacherib and the Ionians," *Journal of Hellenic Studies*, 30 (1910), 327-35. See his footnote on p. 328.
20. Gertrude Bell, *Amurath to Amurath* (London: McMillan, 1924), p. 292.
21. Bell, *Amurath to Amurath*, p. 292.
22. Andre Parrot, *The Flood and Noah's Ark* (London: SCM Press LTD, 1953). p. 65. We can't vouch for the accuracy of this report, in fact it appears to be a tabloid story. However, we do know that Kurds in the area say that wood has been found there as late as 50 years ago.
23. For more information about the characteristics of the Samaritan Pentateuch see: Bruce Waltke, "The Samaritan Pentateuch and the text of the Old Testament." in *New Perspectives on the Old Testament*, ed. by J. Barton Payne (Waco, TX: Word Books, 1970).
24. The works of Polyhistor were also lost but survived in an Armenian translation in the works of Eusebius. See: Lloyd R. Bailey. *Noah* (Columbia, SC: University of South Carolina Press, 1989), p. 211. See note #2. For more information see: Montgomery, *The Quest*, pp.65ff.
25. This translation is found in Parrot, *The Flood and Noah's Ark*, p.40. Parrot is citing a translation from I.P. Cory, *The Ancient Fragments*. No page is given.
26. For more information on the Targums see: Jack Lewis, *A Study Of The Interpretation of Noah and The*

Flood in Jewish and Christian Literature (Leiden, Germany: E.J. Brill, 1968).

27. 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.
28. Montgomery apparently makes this assumption. *The Quest for Noah's Ark*, p.60ff.
29. 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.
30. See the work of Heinrich Hubschmann in "Armeniaca," in *Strassburger Festschrift zur XLVI Versammlung Deutscher Philologen und Schulmanner* (Strassburg: Verlag von Karl Taubner, 1901), Section V. Cited in Lloyd R. Bailey, *Noah*, p. 190 ff.
31. Found In Whiston, Book 1, Chapter 3
32. Most scholars agree that Minyas equals *Minni*, *Mani*, or *Manneans* in ancient literature. See the map in Yamauchi, *Foes From the Northern Frontier*, p.40, for a precise location.
33. For Bailey's discussion of the etymology of baris, see: *Noah*, p. 216. (See footnote #19).
34. In Whiston it is found on Book 20, Chapter 2.
35. 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.
36. *Noah*, p.66.
37. This quote by Eusebius is found in *Chronicles*, vol. 1, p. 36-37. The actual reference is rather obscure. We quote here in its entirety the note by Bailey: "Extensive quotations from Berossus were made by Alexander Polyhistor (first century B.C.E.), whose work also was lost, but quotations of it survive in an Armenian translation of Eusebius' *Chronicles*. Eusebius' remarks about the Flood were also preserved by the Byzantine historian Georgius Syncellus (eight century C.E.)." *Noah*, p.211. note #2.
38. 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 (the 4th) as St. Jacob.
39. St. Jacob of Nisibis was one of the prominent figures at the Council of Nicea (AD 325). 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 of Armenia.
40. See endnote #29. 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.

41. Bell, Amurath, p. 294. This was also confirmed to me personally by a missionary stationed in that area in 1992.
42. See Montgomery, *The Quest for Noah's Ark*, p.72.
43. Roland Kenneth Harrison, *Introduction to the Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1969), p. 240ff.
44. *Noah*, p. 67.
45. *Quran*. Translated by George Sale in 1734. This footnote is found in the Appendix on p. 496. The footnotes were the responsibility of Frederic Mynon Cooper.
46. Cited in *Quest*, p.299-300.
47. Cited *Quest*, p.300.
48. *Quest*, p.301.
49. *Noah*, p.67.
50. *The Itinerary Rabbi Benjamin of Tudela* (London: A.Asher, 1840), vol. I, pp.90-91.
51. *Quest*, pp.104-106; and: Violet Cummings, *Noah's Ark: Facto or Fable?* (San Diego, CA: Creation Science Research Center, 1972), pp.188-133.
52. Violet Cummings, *Has Anybody Really Seen Noah's Ark?* (San Diego, CA: Creation-Life Publishers, 1982), p.103 ff.

(Note: For the best website about the subject of Noah's Ark and contemporary research see:

www.noahsarksearch.com)