

**STUDIES IN THE HISTORY AND TRADITION OF  
MOUNT ARARAT AND NOAH'S ARK**



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**STUDIES IN THE HISTORY AND TRADITION OF  
MOUNT ARARAT AND NOAH'S ARK**

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*Mount Ararat (M. Lordođlu)*

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*Mount Ararat (M. Lordođlu)*

## THE ORIGIN AND MEANING OF THE NAME ARARAT

Oktay BELLİ\*

### INTRODUCTION

At a height of 5137 m, Mount Ararat is Anatolia's highest and most majestic mountain. However, as we have frequently stated in our previous work, it is not only its height that makes it magnificent but also its sacredness, the subject of legends and religious books.

For example, Ararat has also become legendary to this day as the subject of the phenomenon of the *Story of Noah* in the Koran, the Torah and the Bible, the sacred books of monotheistic religions, as well as in the polytheistic religions of antiquity.

Mount Ararat is a volcanic mountain covering an area of 1200 km<sup>2</sup> with a circumference of about 135 km and a ground diameter of more than 35 km, within the present provincial boundaries of Ağrı and Iğdır. Rising suddenly in the shape of a broad cone from the Doğubayazıt Plain which is on average 1500m above sea level, Mount Ararat seems near enough to touch. The view of Ararat from the Iğdır plain, an average of 950 m above sea-level and to the north of the mountain, is much more impressive and magnificent.

Mount Ararat is regarded as a sacred mountain, not only in Anatolia but in Georgia, Russia, Armenia, Nahkchivan, Azerbaijan and Iran, countries neighbouring Turkey. In short, it is impossible to encounter a similar, such magnificent, sacred mountain, the subject of the social life, religious belief and legends of millions of people living in such a wide geographical region.

### MOUNT ARARAT IN THE HURRIAN PERIOD IN ANCIENT TIMES

In the light of archaeological material and cuneiform documents, at present our first most important data relating to Mount Ararat belongs to five thousand years ago. No other mountain in history and in other geographical regions except Mount Ararat has come under the domination of dozens of civilisations, kingdoms and states. The fact that Ararat has been under the domination of various civilisations, kingdoms and states, and also the subject of religious books and legends for thousands of years, has caused the fame of this mighty mountain to increase and have an immortal quality.

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# THE FORMATION AND MECHANISMS OF THE GREAT TELÇEKER EARTHFLOW WHICH ALSO MOVED NOAH'S ARK!, MOUNT ARARAT, EASTERN TURKEY

Murat AVCI\*

## I-INTRODUCTION

The Telçeker earthflow is located in the province of Dogubeyazit, 3 km to the Southwest of the Turco-Iranian highway; reachable from the Telçeker village, which is approximately 300m East of Üzengili village, at the foot of Mount Ararat, one of the magnificent young volcanic mountains of Eastern Anatolia. However, the Telçeker earthflow is not located in the volcanic part of the mountain, but rather in the flanking Cretaceous formations into which mount Ararat was intruded (Fig.1).

This study aims to describe the development and formation of the Telçeker earthflow which is a great

earthflow when measured and compared with the other great landslides in the world. However, it is not only worthy studying it because of its size but also for a special feature that it carries on its shoulders. This feature resembles a ship and is assumed by some to be the Noah's Ark, symbolizing a story mentioned in the world's three major sacred religion books. For this reason, it has attracted both religious and non-religious professionals who have visited the area and proposed views on this **Natural Monument** (sometimes called the Durupinar site) since the beginning of the 19<sup>th</sup> century. However, except confidential technical reports of MTA, Turkey, the first significant research around Mount Ararat was carried out by Blumental(1959). But the area became more well-known after the publication of an aerial photograph in a local weekly magazine (Life Magazine) in 1959 in Turkey which contained the great earthflow and the ship-like feature on it.

The primary purpose of this study is to make a comprehensive analysis of Telçeker earthflow; a secondary aim

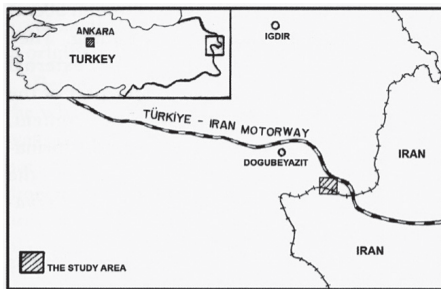


Figure 1. Location map of the study area

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While the melting continued, the edge of the glacier retreated towards the centre and the drainage line around the glacier from dripping water also moved toward the centre. During this long, slow retreat, these areas were diagenesed by physical and chemical dissolution, and by the process of condensation and compaction. In this way, the areas between the centre and edges were worn down and subsided. Why then the centre remained raised? These slow processes might have taken hundred of years, continuing until the glacier became very small and thin, about the size of the current raised area. This small piece of ice would then melt quickly and dissappear in a short period of time: because of this, the centre was not exposed to water action long enough to be diagenesed like the subsided sections and it thus remained higher.

The outcome of all these processes was the formation of this near perfect **Natural Monument**, this ship-like feature, or **Noah's Ark** as it is commonly known.

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## THE CASE FOR AĞRI DAĞI/MASIS AS BIBLICAL MT. ARARAT

Randall W. YOUNKER\*

### INTRODUCTION

#### The Mountains of Ararat vs. Mount Ararat

One of the great stories of western civilization is the story of the Great Flood and how Noah and his family survived the flood in a large vessel known as the Ark. The story appears in Genesis chapters 6-8 in the Hebrew Torah, known by Christians as the Old Testament. According to this sacred text, the ark came to rest on the mountains (Heb. *hārê*) of Ararat (Heb. *ārārāt*). In Hebrew, the word *hārê* has been interpreted either as a plural noun, (“mountains”) or an adjective (“mountainous”).<sup>1</sup> Technically, here is a common masculine noun in plural construct so “mountains” is the more common translation. Speiser translates it as the “Ararat range”<sup>2</sup> which would still support the idea of a plurality of mountains named Ararat.

However, some scholars believe that *hārê ’arārāt* may be a nuanced expression that still points to a particular mountain. For example, Keil and Delitzsch understood the plural form

“mountains of Ararat”-to refer the two peaks of today’s Ağrı Dağı /Masis in eastern Turkey-often referred to as Greater Ararat and Lesser Ararat.<sup>3</sup> If they are correct in their proposal, then the candidates for the Ark’s landing place (below, next section) are greatly reduced with Ağrı Dağı and its dominate double peaks being the most obvious choice.

Victor Hamilton is another commentator who sees the expression *hārê ’arārāt* as referring to a single mountain. Hamilton acknowledges that the straightforward, literal reading of the Hebrew *hārê ’arārāt* is commonly understood as “the mountains of Ararat”<sup>4</sup>-a point that is regularly emphasized by most commentators.<sup>5</sup> However, Hamilton argues that it is possible that the expression could be understood as a distributive plural, such as found in 21:7, where “sons” refers to only one son, Isaac. If so, then the plural could be used as an indefinite singular which would read, “[one of] the mountains of Ararat.”<sup>6</sup> This would still not provide the proper name of the mountain but could indicate the Hebrew author was aware that other

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Hebrew account in tandem, it can be seen that while not naming the specific location, the Hebrews understood the ark to have landed in the vicinity of Ağrı Dağı /Masis Māšu –not in the region of Mt. Judi (or other proposed sites). Third, the fact that the Hebrew term “mountains of Ararat” pre-date the rise of the Kingdom of Urartu with its expanded borders, means that the writer of the Hebrew account of the landing of the ark envisioned the region of Ararat to correspond with the more limited boundaries of Urartu as they were before

the rise of the Urartu Kingdom; that is, Biblical Ararat was more restricted to the northeast of Lake Van. This, therefore, precludes other candidates for Ararat because they lay outside the boundaries of what the Hebrews understood to be the mountains of Ararat. This leaves Ağrı Dağı /Masis/Māšu, with its flood related traditions as depicted in the Atrahāsīs and Gilgamesh epics as the most viable candidate for the Biblical Landing place of the Ark.

#### FOOTNOTES

- 1 There are some scholars believe that the Akkadian cognate for Ararat, itself, may mean “mountains,” which would heighten the emphasis on mountainous characteristic of these particular mountains-perhaps suggestive of their dramatic appearance and height.
- 2 It is interesting that a similar interpretation (of mountain range) was made for Mt. Māšu/Masis in the Gilgamesh Epic by Hildegard and Julius Lewy. They take as a plural rather than dual (twin) and thus translate Tablet IX line 38 as the Māšu mountain range. Most scholars understand this not to be mountains plural, but twin mountains or the two peaks of Mt. Ararat (see George, Andrew R., trans. & edit. (1999), *The Epic of Gilgamesh* (reprinted with corrections 2003 ed., Penguin Books, p.71.).
- 3 C. F. Keil and F. Delitzsch, *The Pentateuch, Vol. 1*, Grand Rapids, MI: Eerdmans (1973) p. 148.
- 4 Victor P. Hamilton, *The Book of Genesis: Chapters 1-17*, Grand Rapids, MI: Eerdmans, (1990) p. 301. (Claus Westermann attributes the reading of the distributive plural in Genesis 8:4 to the tendency of interpreters and commentators through the centuries of wanting to name or identify a particular mountain as the place where the ark landed, Claus Westermann, *Genesis 1-11*, Minneapolis: Fortress (1994), p. 443.
- 5 E.g. E.A. Speiser, *Genesis*, Doubleday, NY: Anchor, (1964) p. 55. J. Doukhan, *Genesis: SDA International Bible Commentary*, Pacific Press (2016), p. 152.
- 6 Ibid. For additional support Hamilton cites M. Greenberg (Ezekiel 1-20, p. 68) on Ezek. 3:6 as an illustration: “not to [one of] many peoples . . .” versus “not too many peoples” (RSV).
- 7 For various candidates for Mt. Ararat see Lloyd R. Bailey, *Noah: The Person and the Story in History and Tradition*, University of South Carolina Press: Columbia: South Carolina (1989), pp. 53-81.
- 8 Mt. Judi, sometimes called Qardu [from the Aramaic], is a peak near the town of Jazirat ibn Umar (modern Cizre), at the headwaters of the Tigris, near the modern Syrian–Turkish border. According to the 18<sup>th</sup> century English scholar George Sale, “This mountain [al-Judi] is one of those that divide Armenia on the south, from Mesopotamia, and that part of Assyria which is inhabited by the Curds, from whom the mountains took the name

- Cardu, or Gardu, by the Greeks turned into Gordyae, and other names. ... Mount Al-Judi (which seems to be a corruption, though it be constantly so written by the Arabs, for Jordi, or Giordi) is also called Thamanin ..., probably from a town at the foot of it” *The Koran*, translated into English, with explanatory notes from the most approved commentators, (1734). Mt. Djudi/Judi appears as *al-Ġūdiyy* (الْجُودِيّ, Arabic), *Cūdi*, (Kurdish): *Cudi* (Turkish), also known as *Qardū* (קרדו, Aramaic), (Classical Syriac).
- 9 For example, see Lloyd R, Bailey *op.cit.*, Bill Crouse, Gordon Franz, “Mt. Cudi-True Mountain of Noah’s Ark,” *Bible and Spade* 19:4 (2006), pp. 99-111; Hamlet Petrosyan, “The Sacred Mountain,” in Levon Abrahamian and Nancy Sweezy (eds.) *Armenian Folk Arts, Culture and Identity* Bloomington and Indianapolis: Indiana University Press, (2001), p. 33-39; Armen Petrosyan, Biblical Mt. Ararat: Two Identifications, *Comparative Mythology*, December 2016, Volume 2, Issue 1, pp. 68-71.
  - 10 *Babyloniaca*, was a history of Babylon written by Berossus for the Greeks, who were fond of origin or *ktisis* stories. The original work of Berossus is lost but quotes of it survived in works by Alexander Polyhistor and (later) Josephus and Eusebius.
  - 11 Atrahāsīs means “exceedingly wise;” Utnapishtim means, “he who saw life.”
  - 12 See Richard D. Lanser Jr., *An Armenian Perspective on the Search for Noah’s Ark*, Paper presented at the Annual Meeting of the Near East Archaeological Society, November 14-16, 2007, San Diego, California.
  - 13 According to Frederick Cornwallis Conybeare, “The Syrians of the east Tigris had floating among them, independently of the Jewish legend, a native story of a flood and of an ark which rested on the Djudi mountain in the land of Kardu. Under the influence of this Syrian form of the legend, especially in the second and later centuries, Armenia and Ararat, Djudi and the land of Kardu (i. e., Gordyene), were all confused together . . .,” in “Reviewed Work: Ararat und Masis. Studien zur armenischen Altertumskunde und Litteratur by Friedrich Murad,” *The American Journal of Theology*, (April 1901), p. 336. Similarly, August Dillman, in his Genesis commentary (1892: 147) suggests that “this late Jewish exegesis arose by their interpreting the biblical Ararat as the land of Kardu; and the specific Mount Cudi location was the result of familiarity with the Babylonian flood epic, which, according to the version transmitted by Berossus, places the landing site of its hero Xisuthros explicitly into the region of Kardu.” See also, J. P. Lewis, *Noah and the Flood: In Jewish, Christian, and Muslim Tradition*, *The Biblical Archaeologist*, (December, 1984).
  - 14 According to the Qur’an, 11:44, “Then the word went forth: “O earth! swallow up thy water, and O sky! Withhold (thy rain!)” and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: “Away with those who do wrong!” For a convenient translation see online <https://quran.com/11/44>.
  - 15 See Bill Crouse and Gordon Franz, “Mt. Cudi, True Mountain of Noah’s Ark,” *Bible and Spade* 19.4 (2006), pp. 99-111.
  - 16 See Armen Petrosyan, Biblical Mt. Ararat: Two Identifications, *Comparative Mythology*, December 2016, Volume 2, Issue 1, p. 73 and references there.
  - 17 Movses. Khorenaci, *The History of Armenia*, Yerevan, 1981, p. 50-51.
  - 18 In his *History of Armenia*, Movses. Khorenaci derives the name from king *Amasia*, the great-grandson of the Armenian patriarch Hayk, who is said to have called the mountain *Masis* after his own name.
  - 19 See A. Petrosyan, E. Lipinski, and W. Horowitz. There are many reasons given for equating Masis with Māšu: (1) the names sound and are spelled similarly-see E. Lipinski, and W. Horowitz and A. Petrosyan who writes, “In the Assyrian version of the Akkadian language, Māšu sounded Māsu.”; (2) both mountains have similar traditions-again, according to A. Petrosyan, p. 72, “In Armenian folklore, Masis is referred to as “the Black mountain” and “the Dark land”, which could obviously be put in parallel with

- Gilgameš's journey in darkness after reaching Mt. Māšu and "the mountain / land of the dark" in other ancient Semitic sources. Also, both mountains have a tradition of being associated with the sun; and both are cosmic or "world mountains" that reach the heavens and the underworld below. (3) linguistic arguments (see A. Petrosyan); (4) both mountains have a connection with the idea of "twin" which obviously evokes the two distinctive peaks of Masis. In early Akkadian glyptic art, several cylinder seals dating to ca. 2200 B.C. have been found that show a double peaked mountain-often with one peak higher than the other-with the sun god Shamash emerging between the peaks. These cylinder seals are almost universally thought to be depicting the Akkadian Mt. Māšu.
- 20 Tilgay p. 216. Unfortunately, the Atrahasis Flood story is damaged and that section where the reference to Māšu might be expected to appear is missing.
  - 21 2 Kings 19:37: And it came about as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer killed him with the sword; and they escaped into the land of Ararat. And Esarhaddon his son became king in his place; Jeremiah 51:27: Lift up a signal in the land, Blow a trumpet among the nations! Consecrate the nations against her, Summon against her the kingdoms of Ararat, Minni and Ashkenaz; Appoint a marshal against her, Bring up the horses like bristly locusts.
  - 22 In addition to being a cognate with the Hebrew Ararat, it appears in Akkadian as *Urashtu*, and in Armenian as *Ayrarat*. See David Marshall Lang, *Armenia: Cradle of Civilization*. London: Allen and Unwin, 1970, p. 114; and Anna Elizabeth Redgate, *The Armenians*. Cornwall: Blackwell, 1998, pp. 16–19, 23, 25, 26 (map), 30–32, 38, 43.
  - 23 Mack Chahin, *The Kingdom of Armenia: A History*, Routledge Curzon: Abingdon, Oxon, (second revised edition, 2001), p. 54.
  - 24 Some of these peaks include Suphan Dagi (4058 m), Tendurek Dagi (3584 m), Pirrisit Dagi (3109 m), Kucukagri (3896 m), Agri Dagi (5165 m), Hudavendiger Dagi (3421 m).
  - 25 Archibald H. Sayce suggested that as early as the sixteenth or seventeenth century BC, the Babylonians knew of the Armenian highlands as *Urdhu* (probably the contracted for of *Urardhu*). A. H. Sayce, "The Cuneiform Inscriptions of Van," *Journal of the Royal Asiatic Studies*, (1882), p. 412. This idea has been repeated by Chahin, p. 53.
  - 26 Abram Rigg Jr., Horace, "A Note on the Names Armānum and Urartu". *Journal of the American Oriental Society*, 57/4 (Dec., 1937), pp. 416–418; Zimansky, Paul E. *Ancient Ararat: A Handbook of Urartian Studies*. Delmar, NY: Caravan Books, 1998, p. 28.
  - 27 Grayson, A. K. *Assyrian and Babylonian Chronicles*, Locust Valley, New York: J. J. Augustin (1975).
  - 28 For example, see Chahin p. 55, refers to Nairi as meaning "Riverlands."
  - 29 See Paul Zimansky, *Ecology and Empire* p. 49.
  - 30 Zimansky, *Ecology and Empire*, p. 49
  - 31 Paul Zimansky, "Urartian Material Culture as State Assemblage: An Anomaly in the Archaeology of Empire," *Bulletin of the American Schools of Oriental Research*, (1995), p. 103-105 of 103-115.
  - 32 Mack Chahin, *The Kingdom of Armenia: A History*, Routledge Curzon: Abingdon, Oxon, (second revised edition 2001).
  - 33 Zimansky, *Ecology and Empire*, p. 50.
  - 34 See H.F. Russell, Shalmaneser's Campaign to Urartu in 856 B.C. and the Historical Geography of Eastern Anatolia according to the Assyrian Sources, *Anatolian Studies*, 34, (1984), 171-201.
  - 35 According to Russell: "If Dayaeni is in the area occupied by the Diauehe, all the essential conditions for its location in the Assyrian evidence are met: the Diauehe occupied land near possible sources of the Euphrates, close to Urartu," p. 187. Russell places Dayaeni north-west of Urartu on his map.
  - 36 The Assyrians seem have continued to refer to Nairi as a distinct entity for decades after the establishment of Urartu, until Nairi was totally absorbed by Urartu (with some

- southern parts taken over by Assyria) in the 8th century BCE. See Paul Zimansky, *Ecology and Empire: The Structure of the Urartian State*. pp. 49-50.
- 37 Chahin, p. 54, 55.
- 38 Chahin, p. 54.
- 39 Mt. Nişir/Nimush is, of course, mentioned explicitly in the Gilgamesh Epic as the mountain where Utnapishtim's ark landed. While some identify this mountain with Pir Omar Gudrun in northern Iraq, some scholars believe the name is a secret or hidden name and not the actual name of the physical mountain upon which the ark landed.
- 40 See Chahin p. 54.
- 41 See Davies, G.I., "Introduction to the *Pentateuch*", pp. 19, 20 in Barton, John; Muddiman, John (eds.). *The Oxford Bible Commentary*. Oxford University Press, 2007.
- 42 Examples of such scholars and their studies include I. M. Kikawada, "Literary Convention of the Primaeval History," *Annual of Japanese Biblical Literature* 1 (1975) 3-21; Kenneth A. Kitchen, *The Bible and Its World* (Exeter: Paternoster, 1977) p. 31; G. Wenham, "The Coherence of the Flood Narrative," *Vetus Testamentum* 28: 336-48; William Shea, "A Comparison of Narrative Elements in Ancient Mesopotamian Creation-Flood Stories with Genesis 1-9," *Origins* 11 (1984): 9-29; David Toshio Tsumura, "Genesis and Ancient Near Easter Stories," in Richard S. Hess and David Toshio Tsumura eds., *I Studied Inscriptions from Before the Flood: Ancient Near Eastern, Literary, and Linguistic Approaches to Genesis 1-11* (Eisenbrauns: Wino Lake, Indiana (1994) pp. 27-57; Gary A. Rendsburg, "The Biblical Flood Story in the Light of the Gilgamesh Flood Account," in Joseph Azize and Noel Weeks, eds., *Gilgamesh and the World of Assyria*, (eds. Joseph Azize and Noel Weeks), Proceedings of the Conference held at Mandelbaum House, The University of Sydney, 21-23 July 2004, Leuven: Peeters (2007), pp. 115-127.
- 43 See especially Shea, above, n. 20; Duane Garrett, *Rethinking Genesis: The Sources and Authorship of the First Book of the Pentateuch*, (Baker: Grand Rapids, MI), 1991) pp. 185-187; Kenneth A. Kitchen *On the Reliability of the Old Testament*, (Eerdmans: Grand Rapids, MI) 2003, p. 426, 427; the studies by Wenham, Rendsburg (note 1 above) and Jared Pfof, "A Literary Analysis of the Flood Story as a Semitic Type-Scene." *Studia Antiqua* 13, no. 1 (2014).
- 44 See Rendsburg above, n. 20
- 45 So Rendsburg and Pfof (notes 1 and 2 above).
- 46 Jared Pfof, p. 6.
- 47 According to Tigay, "various considerations arising from the study of Akkadian literature as a whole have led scholars to the conclusion that the late, standardized versions of most Akkadian literary texts, including The Gilgamesh Epic, were produced during the last half or quarter of the second millennium. As a rough approximation of the date, 1250 is sometimes given, but it should be kept in mind that the date is conjectural," p. 131.
- 48 See W. G. Lambert, "A New Look at the Babylonian Background of Genesis," pp. 96-113 in *I studies Inscriptions from Before the Flood*, (Richard S. Hess and David Toshio Tsumura eds), Eisenbrauns: Winona Lake, Indiana, 1994) p. 108.
- 49 Kenneth A. Kitchen p. 426-427.
- 50 See above, n. 38.
- 51 William G. Lambert and Alan R. Millard, *Atrahasis: The Babylonian Story of the Flood*, (Oxford: Oxford University Press, 1969), p. 14.
- 52 George, Andrew R., trans. & edit. (1999), *The Epic of Gilgamesh* (reprinted with corrections 2003 ed.), Penguin Books, page 101.
- 53 Andrew George, pages xxiv-xxv. The most complete version of the Standard Babylonian version of the Gilgamesh Epic is a 7<sup>th</sup> century copy found in Nineveh at the library of Ashurbanipal.
- 54 See Tigay 1982, pp. 123-29, 185-86; George 2003, pp. 339-47.
- 55 Lambert and Millard 1969, pp. 131-33.
- 56 George, pp. 139-40.



- 57 Kitchen and Rendsburg p. 122, (although Rendsburg prefers a composition of the Hebrew story in the early Iron Age).
- 58 William Shea, "A Comparison of Narrative Elements in Ancient Mesopotamian Creation-Flood Stories with Genesis 1-9," *Origins* 11 (1984): 9-29. Shea is followed by Kitchen (op.cit. n.21, p. 422-424).
- 59 Kenneth A. Kitchen, *The Bible in Its World: The Bible and Archaeology Today* International Varsity Press:Downer's Grove, Ill, (1977), p.35.
- 60 For a convenient summary of the history of the Kingdom of Urartu see Oktay Belli
- 61 Pfof, p. 6.
- 62 Ibid.



*Mount Ararat*

## POST-FLOOD URBANISM: BIBLICAL TRADITION AND ARCHAEOLOGY

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### INTRODUCTION

After the Ark landed on the “mountains of Ararat” the Biblical account indicates that Noah and his family left the ark and that it was from the sons of Noah that “the whole earth was populated,” (Genesis 9:19). This note is then followed by the Table of Nations (Genesis 10) that describes where the descendants of Noah settled throughout the known world. This story, in turn, is followed by the story of the Tower of Babel (Genesis 11) which explains how and why the descendants of Noah spread out and settled the various regions of the world and how it came to pass that peoples had different languages. This includes the account of the ancient hero, Nimrod, and the founding of the first cities.

#### **Nimrod’s Urban Kingdoms**

Specifically, we are told that an individual named Nimrod established centers for a kingdom at several sites on the plain of Shinar (southern Mesopotamia)-Babylon, Erech, Akkad

and Calneh (Gen. 10:10). For some reason Nimrod then left that region and, according to the Bible, headed north to the area later to be known as Assyria where he “built” the cities of Nineveh, Rehoboth Ir, Calah and Resen (Gen 10:11,12).

Unfortunately, from an historical point of view the Biblical text does not provide actual descriptions of the size and nature of Nimrod’s kingdom, or of the cities he built. Nor are any chronological data provided that would indicate when, precisely, Nimrod’s activities occurred. All the text says is that Nimrod established a kingdom with several centers at named locations in southern Mesopotamia and later he moved north into Assyria where he built several other cities. It is also unclear whether Nimrod’s move north was caused by the collapse of his southern centers or simply represented a northern expansion of his kingdom.

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these sites will perhaps tell us more of the evolution of urbanism and state-level society in Mesopotamia and perhaps inform us whether this reconstruction is valid or must be discarded. At any rate, as we move into the Uruk period where writing first appears, we begin to move across that magic threshold from pre-history into the historical periods of the Bronze and Iron Ages. Literary traditions emerge—such as the Gilgamesh Epic (written as early as 1600 BC but drawn from literary elements that date as early as the 2100 BC and possibly reflecting an historical person who lived around 2300 BC)<sup>5</sup>—that either reflect events shortly

before they were written—or reflect even earlier ancient traditions. If the tradition of the Ark landing on Ararat is rooted in any sort of historical memory, the study of early human activity and settlement patterns around the Agri Dagi would be interesting.

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#### ENDNOTES

- 1 Nabopolassar, king of Babylon who was “ordered” by the god Marduk to restore the temple of Esagil, so that its “foundations should be firm, and that its top should reach to heaven” (Robinson 1941: 82). Later, Nebuchadnezzar, who also restored this temple, says “I raised the summit of the Tower so that its top reached to heaven.” This phrase, which appears as a common expression by Babylonian kings, closely parallels Gen 11:4 where the builders of Babel indicate they will build a tower that reaches heaven.
- 2 Kramer, Samuel Noah, “The ‘Babel of Tongues’: A Sumerian Version,” *Journal of the American Oriental Society*, (1968) Vol. 88, no. 1. pp. 108-111. The text is called *Enmerkar and the Lord of Aratta* composed in the Neo-Sumerian period (ca. 21st century BC). It is one of a series of accounts describing the conflicts between Enmerkar, king of Unug-Kulaba, and the unnamed king of Aratta. Because it gives a Sumerian account of the “confusion of tongues”, and
- also involves Enmerkar constructing temples at Eridu and Uruk, it has, since the time of Samuel Kramer been compared with the Tower of Babel narrative in the Book of Genesis.
- 3 This in contrast to the use of *tauf* (packed mud) at more northern villages like Matarrah, Hassuna and Yarim Tepe. See D. and J. Oates: *The Rise of Civilization*. Oxford: Elsevier-Phaidon, (1976), p. 104.
- 4 Smith, George, *Chaldean Account of Genesis* (New York: Scribner) 1876; Caiger, S. L. *Bible and Spade*, (London: Oxford University) 1936, p. 29; Robinson, George, L. *The Bearing of Archaeology on the Old Testament* (New York: American Tract Society), 1941, p. 83; Free, Joseph Free, *Archaeology and Bible History*, (Zondervan), 1992, p. 41.
- 5 Tigay, Jeffrey H., *The Evolution of the Gilgamesh Epic*. University of Pennsylvania Press. (1982).

**MOUNT ARARAT:  
THE MOUNTAIN THAT HAS UNITED AND KEPT CULTURES  
ALIVE THROUGHOUT HISTORY**

**Oktay BELLİ\***

**INTRODUCTION**

**B**ig Ararat (5137 m) and Little Ararat (3896 m) are located in Turkey's Eastern Anatolia Region and are very near to the borders with Armenia, Nakhchivan and Iran. Both mountains are clearly visible from the neighbouring states. But from Turkish soil the best and most glorious view of Big and Little Mount Ararat is had and it is from here it is gazed upon with the greatest admiration. Looking very benign and not tiring one's eyes, both mountains seem close enough to touch just by the stretching out of a hand.

The Serdarbulak Pass at 2700 m above sea level south of Big Ararat separates it from Little Ararat. When looking at Big Ararat one immediately tries to spot its sibling Little Ararat. Big and Little Ararat are among those mountains in the world that complement one another. For this reason Turks have immortalised the two mountains through stories, poetry, riddles, ballads and in the "*Legend of the Two Sisters*".

The Hurris that were the first to establish a strong kingdom in the Eastern Anatolia Region in the prehistoric period were by their arch enemies the Assyrian Kingdom in Mesopotamia called the "*Uruatri*" (Urartu). The name Urartu is not the name of a people, "*it is a geographic term meaning a mountainous land*". The Urartians referred to themselves as from "*Bian*" or from "*Van*".

After the Urartu Kingdom collapsed and disappeared from the historical arena at the end of the 7<sup>th</sup> century B.C., the name of Urartu appears in the Torah as "*r-r-t*". "*r-r-t*" also means "*Ararat*". The geographic location of the Eastern Anatolia Region where the Urartian lived is also called "*Hari Ararat*" "*Mountainous Ararat*". Besides the prehistoric and medieval writers, travellers, researchers and geographers in the modern ages have also used the name "*Mountainous Ararat*".

The Armenians have named Mount Ararat "*Masis*" meaning "*High Mountain*". The Iranians call it "*Kuh-i Nuh*" meaning "*Noah's Mountain*". The Arabs call Big Ararat "*Cebelü'l - Haris*" and Little Ararat "*Cebelü'l Huveyris*".

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and how it protects them by keeping them alive for the future.

In conclusion Mount Ararat has united different cultures throughout history and will continue to keep them alive down the ages. Sheltering the universal human values of peace with the instincts of a mother, Mount Ararat successfully conveys friendship, brotherhood and love to the future.

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## THE LESSONS OF GENESIS 6-9: WHAT THE BIBLE'S FLOOD NARRATIVE MEANS FOR ALL PEOPLE

Sam A. ANDREADES\*

The passage of the first book of the Bible describing the flood of Noah's day, Genesis 6-9, commands our attention with its epic account of events that shaped humanity and our earthly home. As one of the foundational stories of the Hebrew Bible, it should not surprise us that the narrative teaches many lessons, revealing God through His act in history.

A Biblical exegesis customarily discusses in depth text critical matters, date and provenance of writing, issues of authorship, audience and time of the events the narrative describes. This article shall pass over many of these special introductory matters of the passage. Not that they are unimportant for the interpretation of the text, but that we might move quickly to benefit from the material, we forego discussing them here. We will also forego debate over issues such as whether the flood was universal or localized, when it took place, or how it physically came about. However you read the account, whatever your position on the relation of the account to the geology and biology and demographics of the earth, the writer represents the

events contained therein to have actually happened and so to display the character of God and how He acts in the world. Even without settling these matters, we can read the account for great benefit.

For, in fact, we *must* read it in faith for its lessons. What one believes about the reality of Noah will deeply effect one's behavior. As the rest of the Old Testament and New Testament reflect back on this account, the story becomes a way to warn and to encourage. The efficacy of these exhortations all depends upon believing that it really happened. The chief apostle of Jesus, Simon Peter, chastens the people in his second New Testament letter, lest they be lulled into a sense that these are just stories with no relevance for how God acts and orders the world today:

*This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder, <sup>2</sup> that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles, <sup>3</sup> knowing this first of all,*

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## THE PROVERBS, PLAUDITS, OATHS AND CURSES SAID ABOUT MOUNT ARARAT AND NOAH'S FLOOD BY PEOPLE IN THE NORTHEASTERN ANATOLIAN REGION

Oktay BELLİ\*

The most important cultural asset, the subject of poems, tales, folk songs, elegies, folk songs, legends and religious narratives written by millions of people living in a 10.000 km<sup>2</sup> geographical area stretching from Europe to the depths of Central Asia, is Mount Ararat. Mount Ararat has maintained its sacredness from antiquity to the present day and it also has a universal identity that unites and sustains different cultures.

Mount Ararat has the most magnificent and highest peak in Anatolia and for centuries has been the subject of legends and sacred books. The most significant feature that sets Mount Ararat apart from other mountains in Anatolia and the world is the fact that it maintains its sacredness to this day as the subject of *Noah's Flood* in both the Bible and the Torah, the sacred books of monotheistic religions, just as it did in the polytheistic religions of antiquity.

Mount Ararat, the subject of The Flood, the common heritage of monotheistic religions, continues to carry the oldest legacy of the history of mankind from the past to the present. With this feature, Mount Ararat has

become enshrined in the hearts of millions of people. Mount Ararat and the religious teachings, tales and legends related to it, written and told from generation to generation, has been adopted not only in Anatolia but also by millions of people living in European countries, Georgia, Russia, Armenia, Nakhchivan, Azerbaijan, Iran and Central Asia.

The love and respect for Mount Ararat in Anatolia is very different from that of people living in other countries. The local people in particular are attached to Mount Ararat acknowledged as the queen of mountains with the same love and respect they feel for a mother. The proverbs said about the Flood and Mount Ararat by the people living in the Mount Ararat Region for centuries demonstrate that Mount Ararat survives to this day without losing any of its sacredness.

As is known, the secret love and respect the Turks felt for mountains in Central Asia turned into a cult as part of the Shamanism belief. When the Turks arrived in Anatolia they blended the mountain cult that had existed for centuries in the Mount Ararat Region

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## MOUNT ARARAT THROUGHOUT HISTORY

Okty BELLİ\*

Mount Ararat is the highest and the greatest mountain in Anatolia with a height of 5137 m. What makes it the greatest is not only its height, but also its holiness, which has become a subject of myth and religious books. Mount Ararat played an important role in the “Noah Myth” in the monotheistic books of the Holy Koran, the Old Testament and the New Testament as well as the polytheistic religions of Antiquity.

Mount Ararat is considered as a sacred mountain not only in Anatolia, but also by Georgia, Russia, Armenia, Nakhichevan, Azerbaijan and Iran. Ararat lives in the social lives and myths of millions of people living within a wide geography. It is not possible to come across a similar mountain in a different part of the world.

According to the archaeological finds, Mount Ararat and its vicinity was conquered by the Hurrians, who were active in Caucasia and Eastern Anatolia, beginning from the 3rd Millennium B.C. Living a semi-nomadic life, the Hurrians provided “Cultural Unity” in Caucasia and Eastern Anatolia for the first time in history.

The first and profound information concerning Mount Ararat and its

vicinity comes from the cuneiform tablets recorded by the Urartian kings, who made military campaigns in the region. Mount Ararat and its vicinity was named as “*Erikua*” or “*Erekuahi*” in the cuneiform tablets.

Many historical myths are focused on the holy Mount Ararat, known as the most famous mountain in all Middle Eastern countries and Anatolia. For example, the name of this famous mountain is cited as “*r-r-t*” and named as “*Hari Ararat*” in the Bible.

The name “*r-r-t*” in the Old Testament is the name of the Urartu that established a powerful kingdom mainly in Eastern Anatolia, Caucasia and Northwestern Iran between 9<sup>th</sup>-6<sup>th</sup> centuries B.C.

The Armenians have called Mount Ararat (Ağrı) “*Masis*”, meaning “High Mountain”. The Iranians have called it “*Kuh-i Nuh*”, meaning “the Mountain of Noah”. The Arabs, on the other hand, have called Greater Ararat “*Cebelu’l Haris*” and Lesser Ararat “*Cebelu’l Huveyris*”. All western travellers, expeditors, and geographers have called Mount Ararat, “*Ararat*”.

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## “NOAH’S ARK” DOCUMENTARY

Cem SERTESEN\*

**T**opographical Engineer Captain İlhan Durupınar is working on the map of Eastern Anatolia at the General Directorate of Mapping in Ankara on Friday, September 11, 1959. Among the thousands of mapping films, a very interesting ship-like formation attracts his attention. Because the region is Ağrı Doğubeyazıt, he examines it in detail. He compared it with measurements given in the holy books for Noah’s Ark. It is situated at the foot of Tendürek Mountain between Doğubeyazıt Üzengili Village and Telçeker Villages, 17 km south of Ağrı Mountain. Did İlhan Durupınar find Noah’s Ark which was searched for centuries?

This news spreads within the institution as soon as possible. The next day, journalists come to the General Directorate of Mapping to interview İlhan Durupınar. To the question “Did you find the Noah’s Ark?” İlhan Durupınar answers the journalists: “It is too early to say that it is the Noah’s, nothing can be said without going to that area, conducting on-site investigations, geophysical and archaeological detailed work “. The first news about the discovery was written exactly one week after the discovery on the 18<sup>th</sup> of September

1959 and published on the front page of Milliyet Newspaper with the headline: “A boat seems to be Noah’s ark has been seen”.

The second news of the discovery was published in the 43<sup>rd</sup> issue of Hayat Magazine on the 23<sup>rd</sup> of October 1956 with the title “Photograph to Engage the World”. The map photograph of Noah’s Ark and photos of Captain İlhan Durupınar are used for the first time with the permission of the Turkish Armed Forces. Born in Amasra in 1925, 34-year-old Survey Engineer, Captain İlhan Durupınar, is acquainted with this news both in Turkey and the world.

The third new of the discovery took place again in Hayat Magazine ten months after the discovery. In its 30<sup>th</sup> issue dated 22<sup>nd</sup> of July 1960, the magazine reports on two full pages with the title “Is this the Noah’s Ark?” The delegation led by Captain İlhan Durupınar, includes a world-renowned topographical engineer of the time, Professor Arthur Brandenburger from Ohio State University, USA. The news describes the visit of the foreign delegation of six people to the shape of “Noah’s Ark” in Doğubeyazıt Telçeker on Monday, June 6, 1960.

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Mayor of Doğubeyazıt, and all those who contributed.

The happiness of being able to fulfill the promises I made myself to the explorer İlhan Durupınar and Ara Güler, who both took photographs and introduced them to the world, is priceless.

While taking photos of the region for the first time, those who come to the region will learn who discovered this place and who introduced it to the world.

Nowadays, we live in a world where each value is consumed very quickly, even the most important value is quickly forgotten. As the late Ara Güler said in my documentary, "We live in a world of bragging and emptying everything."

In a time when such a declining civilization reigns, I would be glad if I could draw some attention to Ağrı and Doğubeyazıt with my documentary and two books I wrote in two and half years.

I believe that in the near future, millions of tourists will book years in advance to arrive in the region. Then I will be happy to say that I have a finger in the pie.

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– Producer and Director: Cem Serteszen  
(2017- TRT 9<sup>th</sup> International Documentary Awards Finalist).

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\* 3D Underground Images – copyright 2017 John Larsen (John Larsen – Andrew Johns – 'noahsarkscans.nz' The subsurface imaging Project of Noah's Ark).

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## THE SIGNIFICANCE OF MOUNT ARARAT IN TERMS OF CULTURAL HISTORY

Oktay BELLİ\*

### INTRODUCTION

The Urartians, the descendants of the Hurrians, established a state in Eastern Anatolia between the 9<sup>th</sup> and 7<sup>th</sup> centuries BCE and made Van Fortress (former *Tushpa*) its capital. Cuneiform script is the main innovation the Urartians brought to Eastern Anatolia, the Southern Caucasus and North-western Iran. Thanks to cuneiform script, we learn of the religious beliefs, cult ceremonies, gods, goddesses and the mountain, road, lake and river gods of the people living in Eastern Anatolia 2830 years ago. In cuneiform records, the Ararat region is mentioned as *Erikua*. Although we do not learn the name given to famous Mount Ararat from cuneiform records, we know that 'a bullock and two

*sheep were sacrificed*' to lofty mountains such as Mount Ararat.

The Scythians, who entered the Urartian lands from the Caucasus and North Western Iran at the end of the seventh century BCE, began to lay waste to and savagely plunder all their fortresses and settlement centres. The



Mount Ararat

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## THE NATURAL ENVIRONMENTAL CHARACTERISTICS OF MOUNT ARARAT AND ITS SIGNIFICANCE IN TERMS OF FAITH TOURISM

Faruk KAYA\*

### INTRODUCTION

The situation regarding the mountains has undergone a dramatic change, especially in the last fifteen years. Since the “World Summit” held in Rio de Janeiro in 1992, the mountains have become more important in both political and scientific aspects (Funnel-Price, 2003: 183; Keating, 1993: 58). Today, the mountains have a global role and importance over the development and environment-related discussions. That’s because of the fact that the mountains, which make up 24% of the land and where 10% of the world’s population live, are important resources in terms of water, energy and biodiversity. Mountains also play a key role for mines, forest products, agricultural products and recreation activities (Mountain Agenda, 1998; Panos, 2002).

Being defined as a tourism movement that includes activities such as being situated, resting, taking vacations and doing mountain sports in a mountainous region, mountain tourism applications are generally planned and developed on the medium-height and

high mountainous regions. As is known, 2002 was declared as “International Year of Mountains” by the United Nations. Such a date (2002) was also designated as the “International Year of Ecotourism”. It is a remarkable development that the concepts of mountain and ecotourism are brought together and taken to the international agenda by the United Nations in the same year. This is very important as it demonstrates the importance of mountains and environmentally sensitive tourism for the world and the sensitivity of the United Nations Organization on such issues (Somuncu, 2004: 2-3).

The efforts to declare Mount Ararat primarily as a national park were initiated in December 2002 due to the declaration of 2002 as the “International Year of Mountains” and Turkey’s commitment to grant a significant mountain the status of the national park within the framework of celebration events. As of 2003, the National Park proposal submitted to the consideration of the relevant ministries in accordance with the National Parks Law no.2873 was accepted and came into force after published in the Official

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✓ Today, Mount Ararat has a structure that mainly attracts the attention of mountaineers. However, the main target for tourism activities should be a large group of people from all strata, including small groups such as mountaineers as well. If infrastructure works are provided and necessary promotion is made, it would also attract great attention in terms of faith tourism. Therefore, the most important action that the government should take is to determine the quality of service, to determine the rules very clearly and to oversee this process properly.

✓ Considering the low tourism share that Agri province receives compared to Turkey and the insufficiency of public investments in tourism in the province, development of sustainable rational planning for the current tourism potential will increase the faith tourism activity in particular and will contribute to the development of the region to a great extent.

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## ANI: THE MOST IMPORTANT CULTURAL AND COMMERCIAL CITY IN THE MOUNT ARARAT REGION

Oktay BELLİ\*

### INTRODUCTION

The fortress and city of Ani are in a very strategic position and are located between East and Northeast Anatolia, Northwest Iran and the South Caucasus Region. Ani is 42 km southeast of the city of Kars and is on the west bank of the Arpaçay (Ahuryan) River that today forms the boundary line between Turkey and Armenia. In antiquity Ani's name was *Ishtelua (ni)* according to cuneiform Urartian records. Orientalist scientists W. Barthold and V. Minorsky believe that the name Ani spoken from the Middle Ages to this day may have come from the old Iranian goddess *Anahita* (Greek *Anaitis*).

The fortress city of Ani to the north of Greater Ararat is the main and largest commercial centre in the Caucasus and Northwest Iran as well as in East and Northeast Anatolia. Ani extends over an area of 87 hectares and is surrounded by monumental walls. It had a population of over 100,000 in the Middle Ages and a large section of the people lived in the cave houses in the vicinity that were also used as storerooms.

The fortress city of Ani was in the area called Shirak in the Middle Ages

and it is the largest and most striking of the ancient settlements within Turkey's boundaries. Ani is 1460 m above sea level on average and has a far more favourable and temperate climate compared with that of the city of Kars to the northwest. Ani has favourable geographical features for the development of a city and there are a great number of caves under it and the fortress. Ani's settlement comprises two sections; the architectural structures surrounded by sturdy defence walls and the underground caves. Interestingly enough, people have most successfully made use of the underground caves for dwellings, chapels, animal pens and in particular for storage.

### ANI'S HISTORICAL AND CULTURAL DEVELOPMENT

The rock paintings we first identified about 12 – 13 km south of Ani we named, 'Alem Village Rock Paintings.' The rock paintings are at the foot of the rock that the waters of streams flowing from west to east and mingling with the River Arpaçay have hollowed out making a deep gorge in the rocky terrain. The River Arpaçay forming a boundary line

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# THE IMPORTANCE OF THE SILK AND SPICE TRADE ROUTE IN THE DEVELOPMENT OF THE CULTURAL HISTORY AND ECONOMY OF MOUNT ARARAT REGIONS

Filiz BAŞBAYDAR BELLİ\*

## INTRODUCTION

The famous Silk Road, which starts from China's present-day Xian province; Turfan reaches the city of Tabriz in Iranian territory through the cities of Kashgar, Samarkand, Bukhara, Balkh, and Merv. In fact, the Silk and Spice Road is like a wide range network passing through various countries and cities across a very wide geography. With the addition of the delicious and precious spices of the region to the Silk Road passing through India, this route is also called the "*Silk and Spice Road*".

The Silk and Spice Road reaches many cities in Eastern Anatolia through historical customs gates such as Hakkari-Yüksekova, Van-Kotur, Doğubayazıt-Gürbulak and Iğdır-Dilucu, which are located on the Turkish-Iranian border today.

For the Mount Ararat region, there are two important customs gates: The Silk and Spice Road, which proceeds from the Iranian lands to the north, is 20 km from Doğubayazıt District-35 km from Iğdır with Gürbulak Customs Gate located

to the west. It enters the Mount Ararat Region through the Dilucu Customs Gate in the east. The Great Mount Ararat (5137 m.) and the Little Mount Ararat (3896 m.) have been watching over the historic Silk and Spice Road, which has passed through the northeastern and southern foothills for hundreds of years.

It is understood that the Mount Ararat Region, which is located in the center of the important customs gates of the Silk and Spice Roads entering the Anatolian lands, has been a milestone in the cultural and commercial interaction between China-Turkestan-India-Iran in the east and Anatolia in the west. Thanks to international trade, Mount Ararat has become the subject of legends in Anatolia, the Caucasus and the Middle East, as well as in China, Turkestan, India, Afghanistan, Azerbaijan and Iran.

In the Mount Ararat Region, the ruins of historical inns and caravanserais that have survived to the present day and names such as the "*Silk Road Bridge*" reflect the living evidence of the stamp on

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northern foot of the Great Mount Ararat, gives detailed information about the magnificence of the accommodation centers. Unfortunately, on the route of the Silk and Spice Road in the Mount Ararat Region, no remains of another caravanserai have been found for the time being. The Dragon Caravanserai, just like the Silk Road Bridge, reflects the most important historical document of the International Silk and Spice Road trade in the Mount Ararat Region.

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## ASHURE (NOAH'S PUDDING): ANATOLIA'S OLDEST AND MOST AUTHENTIC DISH

*The food from the Ark is ashura,  
Such a food, it is the love of all.  
Sait KÜÇÜK*

**Güzin Sühran BELLİ\***  
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**A**shure is one of the oldest known dishes from the 10.000 year old Anatolian traditional culinary culture. It entered into the Anatolian culinary culture after The Flood that is thought to have happened approximately 5.500 years ago and is still here today alongside changes both in belief systems and ingredients.

As we know, the day Noah's ark ran aground on Mount Judi or Mount Ararat as the flood abated, Noah wanted to celebrate and give thanks to God. The food stores were empty so all the remaining ingredients were cooked together. This famous dish, which is called ashure by the people of Anatolia, is a traditional dish from the Mount Ararat Region's culinary culture and it is made from a mixture of various pulses, grain and dried fruit.

Since there unfortunately is too little and inadequate cuneiform documentation we do not at present know whether ashure was made during the first half of the first century B.C.

when the omnipotent Urartu Kingdom was founded in the Eastern Anatolia Region and whether the inherent belief persisted.

Although ashure superficially changes depending on different religious beliefs, traditions and customs the sanctity with which it has been regarded has continued for centuries.

The best example of this is that following the martyrdom of Hüseyin in Kerbela on the 10<sup>th</sup> day of Muharrem (10 October 680), ashure was made in his honour and in the honour of those who died with him there, and it was distributed as charity.

The famous Turkish bard Fuzuli living in the 16<sup>th</sup> century describes ashure and Kerbela in these beautiful lines:

***Let everywhere be Kerbela  
Every day Ashura  
Come and lament Hüseyin  
O surviving Zehra***

Whether ashure is believed to be made and distributed to commemorate

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10<sup>th</sup> day of Muharrem it is distributed among people as charity. The hot ashure dish which is served in bowls with light bread is eaten by everyone together. This interesting tradition, while it is rare now, is the continuance of the ashure soup that was cooked and distributed by the dervishes during the reign of the Ottoman Empire.

In conclusion, there have been some changes in the ingredients of the ashure dish that has been cooked in Anatolia for hundreds of years. For example, in many towns in Anatolia sugar is added and it is eaten as a pudding. This is why the ashure that is like a stew or a soup is also called “Adorable soup”.

Ashure is cooked every year on the ninth day of Muharrem and distributed on the tenth day as charity notwithstanding the varying ingredients, differing religious beliefs and traditions. The basis of this religious belief that has reached us from the middle ages is that cooking and eating the sacred ashure and distributing it to neighbours and the poor will increase welfare, abundance and fertility.

There is no doubt that Noah is at the root of this holy tradition that has continued in Anatolia for thousands of years. The abundance and fertility that Noah spread across the Eastern Anatolia Region is commemorated and eulogised in the poems of the bards. It is understood that ashure and the myths related to it which have been passed on down the generations are successfully carried on by the Anatolian people from the past to the present.

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