

Why people keep looking for Noah's Ark in a natural rock formation in Turkey: A scholar of early Christianity explains

A formation known as Durupınar, just a few miles from the Iranian border in Turkey, has been associated with Noah's Ark for nearly 70 years.

THE CONVERSATION

By ERIC VANDEN EYKEL

Associate Professor of Religious
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A team of researchers from Sivas Cumhuriyet University in Turkey is investigating a long-standing claim: that a boat-shaped geological formation in the country's east contains the remains of Noah's Ark.

In the biblical Book of Genesis, God decides to destroy the world with a flood. Following God's instructions, Noah builds an ark – a large wooden vessel – to save himself, his family and animals of every kind.

The formation in question, known as Durupınar, has been associated with Noah's Ark for nearly 70 years. This new research team has attracted social media attention through a partnership with a separate U.S.-based Christian organization called Noah's Ark Scans. This group has promoted the Durupınar site as the resting place of Noah's Ark since at least 2021.

CONTINUED ON PAGE 2

October 2026 Satellite Puzzler

Every month, NASA Earth Observatory features a puzzling satellite image. The October 2026 puzzler appears above.

Your Challenge Identify the location shown in this satellite image. Share what clues you see, where you think it is, and what makes this place interesting or unique to you.

How to Answer Submit your response using this form and select "Puzzler Answer" as the topic. Please include your preferred name or alias.

You can keep it simple and just guess the location. Want to impress us? Tell us which satellite and instrument captured the image, which spectral bands were used, or point out a subtle detail about the geology or history of the area.

CONTINUED ON PAGE 4

NASA Glenn Invites Phase 1 Proposals for Aerospace Power Systems Laboratory

By GARY DAINES

NASA's Glenn Research Center in Cleveland is seeking Phase 1 proposals for the design and construction of the Aerospace Power Systems Laboratory. The principal purpose of this procurement is to deliver a laboratory facility to support the testing and development of power systems, with associated site work, infrastructure, and systems.

The laboratory will provide modern test facilities to advance power research and enable NASA to meet current and future mission needs. Glenn's expertise in power is crucial to the Artemis program, the Moon Base, and the exploration of Mars and beyond.

CONTINUED ON PAGE 4

THE WORLD IN BRIEF

Tuesday, October 6, 2026

2026 KOSOVAN PRESIDENTIAL ELECTION. After passing the jurisdiction amendments to the Kosovo Specialist Chambers, the Kuvendi began the procedure to elect a president on 6 October, finishing the voting process minutes after the constitutional deadline on midnight 7 October. Justina Pula is declared the next president of Kosovo. (*Kosovo Online, Prishtina Insight*)

ACQUISITION OF WARNER BROS. DISCOVERY BY PARAMOUNT. The merger between Paramount Skydance and Warner Bros. Discovery into Skydance takes effect. (*CNN*)

Belgian physicist Francis Halzen from the University of Wisconsin–Madison is awarded the Nobel Prize in Physics for his "decisive contributions to the IceCube Neutrino Observatory and the discovery of high-energy neutrinos of astrophysical origin". (*CNN*)

2026 EBOLA EPIDEMIC. Kenya confirms its first imported case of the Bundibugyo strain of the Ebolavirus in Nairobi in a deceased male who traveled from the Democratic Republic of the Congo. (*Reuters*)

The Daily Mail reports that a second person has died from a pneumonic plague outbreak that contains *Yersinia pestis*. (*Insider Paper*)

Riots break out in Liège, Belgium, following a day of student protests, resulting in damaged shops and destroyed bus shelters in the city center. (*Le Soir*)

YEMENI CIVIL WAR. The Houthis launches missiles against the airports of Najran and Jizan, in Saudi Arabia, causing material damages and wounding three people. (*Al Jazeera*)

A ship sinks off the coast of Bulgaria after being struck by a drone. (*Reuters*)

From Wikipedia's Current events portal for October 6, 2026, by Wikipedia contributors. License: CC BY-SA 4.0. Selected items; links removed.

CONTINUED FROM PAGE ONE

Why people keep looking for Noah's Ark in a natural rock formation in Turkey: A scholar of early Christianity explains

CONTINUED FROM PAGE 1

Durupinar is a natural geological formation composed of sedimentary material rich in iron oxides. It is located near the town of Doğubayazıt, just a few miles from the Iranian border.

Official statements from researchers involved in this project say that laboratory analysis is still underway. Researchers have nevertheless described some preliminary findings as potentially consistent with a shiplike structure, while claims circulating on social media have

been more definitive, saying that scans have confirmed the formation is man-made and "100% not geological."

Claims that the formation is man-made have also appeared in British and American media coverage.

As a scholar of early Christianity, I study biblical texts and their interpretation. Certain claims about the Durupinar formation have been circulating for decades, and they offer an opportunity to examine how people read and interpret the biblical flood story.

To understand the current claims, it helps to ask how this formation came to be associated with Noah's Ark in the first place.

A BOAT-SHAPED FORMATION IN EASTERN TURKEY

The Durupinar formation takes its name from the Turkish Army captain İlhan Durupinar, who noticed the formation's boatlike shape while examining aerial photographs of the region in 1959. Because of its close proximity to a peak known since the Middle Ages as Mount Ararat, which the Genesis flood account claims is the place that Noah's Ark came to rest, Durupinar wondered whether this formation might be the petrified remains of the ark, preserved in the landscape over time.

The following year, Durupinar joined a team sponsored by

the Archaeological Research Foundation in the United States on an expedition to the site. Led by George Vandeman, a television evangelist, and Arthur Brandenberger, a specialist who used aerial photographs to measure and map the landscape, the team traveled to the site with the explicit goal of confirming whether it was, in fact, the petrified remains of the fabled Ark of Noah.

The expedition was the subject of a short article in the Sept. 5, 1960, issue of LIFE magazine. The article noted that while one member of the expedition remained skeptical on whether nature alone could be responsible for a shape like this, the surveys conducted ultimately “revealed no sign that the object was man made.” The expedition therefore concluded that it was a natural geological formation. In other words, it wasn’t the petrified remains of the biblical Noah’s Ark.

HOW DURUPINAR BECAME NOAH’S ARK

In the wake of the 1960 expedition, interest in Durupinar waned, and the case was closed for a time. The site returned to public attention in the late 1970s, when Ron Wyatt, a nurse anesthetist and amateur archaeologist inspired by the LIFE article, traveled to Durupinar to investigate for himself.

While at the site, Wyatt conducted a series of tests and eventually claimed that the formation was actually the re-

mains of Noah’s Ark. He argued that radar and other scans showed evidence of walls, decks, petrified wood, metal fittings and other materials that one might expect to find in the ruins of a wooden ship. Wyatt was also intrigued by large stones near the site that he claimed would have hung from the boat and steadied it while it was afloat.

Wyatt was initially able to convince another amateur archaeologist from the U.S., David Fasold, that his claims were true. In fact, in 1988 Fasold published a book in which he argued that the Durupinar formation was Noah’s Ark.

Fasold’s enthusiasm for the site was relatively short-lived, however, and not even 10 years after publishing his book on the topic he co-authored a journal article with geologist Lorence Collins that overturned his earlier conclusions. After a full assessment of the available evidence, Fasold concluded that “the supposed Ark near [Doğubayazıt] is a completely natural rock formation. It cannot have been Noah’s Ark nor even a man-made model.”

Trained geologists have tended to agree with the assessment of Fasold and Collins: Durupinar is a natural geological formation rather than the remains of a wooden ship. Geologist Murat Avcı, for example, identifies the boat-shaped feature as a large block of limestone that moved downslope in a landslide and was subsequently shaped by an earth-

flow and other geological processes.

Geological analyses identified the material that Wyatt described as petrified wood as ordinary rock, and the objects described as iron brackets as weathered volcanic material. The patterns that were interpreted as compartments of the ark are consistent with the formation’s natural structure and fracturing, while the proposed “anchor stones” are actually made of local volcanic rock.

NEW RESEARCH, ANCIENT MYTH

All of the results from the most recent research project are, at the moment, still preliminary and inconclusive. Samples are waiting to be analyzed in labs, and official communications from the university say that evaluation of the evidence will continue into 2027.

As a biblical scholar, though, I am more interested in our ongoing fascination with flood stories.

Most biblical scholars read the story of the flood in Genesis as part of a much older tradition of flood mythology from the ancient Near East. Writers in ancient Mesopotamia told several versions of a story in which the gods send a catastrophic flood but warn one man, who then builds a large boat to save his family and animals.

In the Atrahasis Epic, for example, known from manuscripts dating back to the second millennium B.C.E., that survivor is Atrahasis. Another version of

the same story also appears in the Epic of Gilgamesh, where the flood survivor Utnapishtim builds a large boat to weather the storm.

Genesis does not simply copy these older stories; it reshapes them. In Atrahasis, noisy humans become annoying to the gods, so the gods drown them. Genesis, on the other hand, presents violence and corruption as the chief problem. The ending of Genesis also moves in a different direction. Rather than imposing new limits on human reproduction, as the Atrahasis epic does, God in Genesis blesses Noah's family, tells them to "be fruitful and multiply," and establishes a covenant with all of humankind and every living creature.

One of the more interesting things about the flood story in Genesis is that the flood actually fails to solve the problem that caused it in the first place. Before the flood, humankind is inclined toward evil. After the flood, the problem is still there. But the story isn't ultimately about eliminating human wickedness; it is about how life goes on despite humankind's enduring flaws.

The current search at Durupinar, like those that came before it, assumes that behind the biblical story there is tangible evidence just waiting to be found. For nearly 70 years this boat-shaped formation has kept that possibility alive.

Ancient flood stories and how they changed across cultures can reveal how people made sense of catastrophe, human violence and the possibility of starting over. A boat-shaped formation in eastern Turkey probably cannot.

Eric Vanden Eykel does not work for, consult, own shares in or receive funding from any company or organization that would benefit from this article, and has disclosed no relevant affiliations beyond their academic appointment.

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October 2026 Satellite Puzzler

CONTINUED FROM PAGE 1

If something catches your eye, or if this is your home or means something to you, we'd love to hear about it.

The Prize We can't offer prize money or a trip to space to see Earth like satellites and astronauts do. But we can offer something almost as rewarding: puzzler bragging rights.

About a week after the challenge, we'll post the answer at the top of this page, along with a link to an Earth Observatory Image of the Day story that explains the image in more detail. We'll recognize the first person who correctly guesses the location, and we may also highlight readers who share especially thoughtful or interesting an-

swers. By submitting a response, you acknowledge that your comments may be edited, excerpted, and published on this page.

Until then, zoom in, look closely, and enjoy the challenge. See you at the reveal!

NASA Earth Observatory. U.S. government work, public domain.

NASA Glenn Invites Phase 1 Proposals for Aerospace Power Systems Laboratory

CONTINUED FROM PAGE 1

Proposals submitted in response to this solicitation are due no later than Oct. 30, 2026, at 1 p.m. EST.

NASA will conduct this acquisition as a full and open competition. The North American Industry Classification System (NAICS) code for this acquisition is 236220, and the small business size standard of \$45 million.

The anticipated contract award date is Dec. 16, 2026. The contract will be performed on-site at NASA Glenn and off-site at the contractor's facilities.

Proposals for this solicitation are required to be submitted through NASA's Enterprise File Sharing and Sync Box (EFSS Box), a FedRAMP Moderate certified platform.

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WORLD

When radio finds a new digital voice: Bringing Romani language and culture online in Kosovo

By GLOBAL VOICES CENTRAL & #38; EASTERN EUROPE

Language preservation and digital inclusion can go hand in hand

This article was produced by Durmish Aslano from Radio Romano Avazo through the Digital Spark granting scheme, as part of the Regional Support Mechanism EECA project, implemented by the Metamorphosis Foundation and TechSoup, in partnership with CIVICUS and under the Digital Democracy Initiative (DDI) that covers the Global South. It is being published on Global Voices as part of a content-sharing agreement.

For years, Radio Romano Avazo has been one of the few spaces where the Romani language and culture could be heard consistently in Kosovo. Broadcasting from Prizren, the community radio station has provided content for Roma audiences who often have limited access to media in their mother tongue.

But as media consumption increasingly moves online, one question became impossible to ignore: What happens to Romani-language content when the radio broadcast ends?

Through the “Romani Voice Digital: Podcast Platform for Civic Inclusion” project, Radio

Romano Avazo took an important step toward answering that question by transforming its existing cultural content into podcasts, creating a digital presence for Romani-language audio on Spotify, Apple Podcasts, YouTube, and its website.

The project was more than just a technological upgrade. It was an attempt to fill a space that had been missing for the Roma community in Kosovo: A dedicated digital space where the Romani language, culture, stories, and voices could continue to exist and be accessed whenever and wherever people wanted.

FROM LIVE RADIO TO A PERMANENT DIGITAL ARCHIVE

Radio content traditionally depends on a specific moment. If listeners are not available when a program is broadcast, they can easily miss it. This limitation was particularly relevant for the station’s “Gjuha dhe Kultura” (Language and Culture) program, which contains conversations and stories that deserve to remain accessible beyond a single broadcast. This project changed that model.

Three key episodes were selected and adapted into a podcast format, allowing audiences to listen to them on demand. This was an important transition for a small community media outlet: From producing content that disappears after a broadcast to creating an access-

ible digital archive of Romani voices and cultural knowledge.

THREE STORIES, THREE PERSONALITIES, ONE LANGUAGE

At the heart of the project were conversations with three personalities who have each contributed to the Romani language, culture, and public life in different ways.

The first episode, “Skolatar ani Bibloteka” (From the Classroom to the Library), featured Urma Menekshe, a teacher of the Romani language in Prizren and the creator of the Roma Mini-Library. She is also an author and translator.

Her story connects education, books, and language preservation, showing that language doesn’t just occur through institutions, but unfolds within classrooms, libraries, family homes, and everyday conversations.

The second episode, “Artesta ani Politika” (From Art to Politics), brought the audience closer to Sejnur Veshall, a politician and former deputy minister in the Ministry of Culture, as well as an actor and poet.

His experience provided an opportunity to explore the relationship between culture and public life, while also discussing the challenges the Roma community faces and the importance of stronger support for Romani culture and language in Kosovo.

The third episode, “Kulturatar ani Televizia” (From Culture to Television), featured Daut Qulangjiu, editor of the Roma-language newsroom at RTK, as well as a former dancer, folklorist, and actor.

His personal journey brought together traditional culture, performance, media, and television, offering listeners a glimpse into how Roma cultural expression has evolved and how it can continue to find space in contemporary media.

One of the strengths of the podcasts was their human dimension.

The conversations were not limited to formal questions about language, culture, or professional achievements. Listeners were also able to discover the personalities behind the public roles.

This approach helped transform the episodes from conventional interviews into conversations that audiences could connect with.

At the same time, the guests were invited to share their views and recommendations on how the situation of the Roma community could be improved, particularly in relation to language and culture.

A DIGITAL SPACE THAT THE COMMUNITY WAS ALREADY WAITING FOR

Perhaps the strongest indication of the project’s relevance came immediately after the content was published.

The podcasts were promoted through specially designed visu-

al materials and shared through the communication channels already used by the Roma community. The response was unexpectedly strong.

Roma audiences not only from Prizren but also from other municipalities began asking how they could access the podcast episodes.

These questions were significant.

They showed that the challenge was not necessarily a lack of interest in digital content. Instead, there had been a lack of Romani-language content worth looking for.

The podcasts are also designed to reach beyond Kosovo. Since they are available on international platforms, Romani speakers in the diaspora — from Europe and beyond — can access stories and conversations in their own language.

For a community whose language crosses borders, this creates an opportunity to strengthen connections between Roma in Kosovo and Roma living elsewhere.

MEASURING IMPACT BEYOND NUMBERS

The project set clear ambitions for audience growth, including more than 500 listens and more than 200 new followers, while also aiming to create a sustainable podcast section on the Radio Romano Avazo website.

The initial response already indicates significant interest, with the content reaching tens of thousands of views/listens across digital channels to date.

Yet the project’s impact cannot be measured only through analytics.

Every new person who discovers a Romani-language podcast represents another opportunity for the language to be heard. Every person who shares an episode with a family member or friend contributes to its circulation. And every young Roma person who encounters their language and culture in a modern digital format is reminded that Romani also belongs in the digital world.

The experience demonstrates that digital transformation does not always require expensive infrastructure or complex solutions. For community media, it can begin by taking valuable content that already exists and giving it a longer life. The project also showed that there is an audience for Romani-language digital content.

The next challenge is sustainability.

The podcast section on the Radio Romano Avazo website can become a permanent home for future episodes, cultural conversations, and other Romani-language productions. The initial three podcasts can serve as a foundation for a larger digital archive and a broader strategy for engaging young people, women, rural Roma communities, and the wider Roma diaspora.

Most importantly, the project has demonstrated that language

preservation and digital inclusion can go hand in hand.

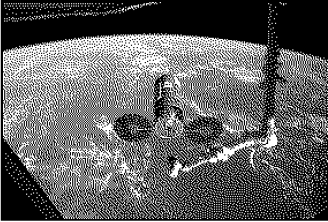
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SCIENCE

NASA to Cover Northrop Grumman CRS-24 Spacecraft Departure

By JESSICA TAVEAU



NORTHROP GRUMMAN'S CYGNUS XL CARGO SPACECRAFT RESTS AT ITS CAPTURE POINT ON APRIL 13, 2026, 12 METERS FROM THE INTERNATIONAL SPACE STATION, AS THE CANADARM2 ROB

NASA to Cover Northrop Grumman CRS-24 Spacecraft Departure.

CREDIT: NASA/JESSICA MEIR

After delivering more than 11,000 pounds of supplies,

science experiments, and other cargo to the International Space Station for NASA, Northrop Grumman's Cygnus XL spacecraft is scheduled to depart Friday, Oct. 9, as part of the company's Commercial Resupply Services-24 mission, or Northrop Grumman CRS-24.

Watch NASA's live coverage of undocking and departure beginning at 12:30 p.m. EDT through a variety of platforms. Learn where to watch online:

Flight controllers on the ground will send commands for the space station's Canadarm2 robotic arm to detach the Cygnus XL spacecraft from the Unity module's Earth-facing port and maneuver it into position for release at 12:45 p.m.

NASA astronaut Luke Delaney will monitor the operation from aboard the orbital complex.

Loaded with thousands of pounds of disposal items and other unneeded cargo, Cygnus XL will deorbit Sunday, Oct. 11, for a destructive re-entry into Earth's atmosphere, where it will safely burn up. NASA will not provide coverage of the spacecraft's deorbit.

The resupply spacecraft launched on April 11 on a SpaceX Falcon 9 rocket from Space Launch Complex 40 at Cape Canaveral Space Force Station in Florida.

NASA. U.S. government work, public domain. NASA does not endorse this publication. Images converted to black and white.

FROM THE ARCHIVES

One Hundred Years Ago Today

CAMERON ASSURES KINGMAN CITIZENS FULL RIVER PROTECTION

Kingman, Ariz., Sept. 30.
—“I shall never stop fighting until the Colorado River power and irrigation equities belonging to Arizona are rigidly protected. Until this mighty resource is put to beneficial use for Arizonians of present and future generations I shall never rest!”

THE MISSOURI OZARKS

I have just liad a feast of Pawpaws with persimmons on the side and am feeling fit. But I will tell you of the fruit of this region in another letter.

I jumped from ten thousand feet (the top of Green's Peak) to Piedmont, Mo. at an elevation of 600. Some drop in altitude and some rise in temperature. From the energizing and life giving ozone of the White Mountains to the enervating humidity of almost sea level.

BANKERS URGE CONSOLIDATION OF RAILROADS

COMMITTEE UNANIMOUSLY BELIEVES TIME HAS COME! FOR CONCENTRATION.

LOS ANGELES, Oct. 7—
This is an era of “justifiable consolidation” of railroads, in the opinion of a special committee of bankers, 'who today submitted a detailed report on "Railroad Consolidation" to the

American Bankers Association in 52nd annual convention here.

The report, which has been in course of preparation for nearly a year, largely through the efforts of its chairman, John G. Lonsdale, president of the National Bank of Commerce in St. Louis, recites briefly [illegible] the different epochs through which railroading has passed and says: “Now comes the time when the railroads must resume their processes of logical enlargement that the nation may keep step with its heritage of progress. Let us call it the era of justifiable consolidation, or the adaptation to our common carriers of America's effective principle of massed production, or mors correctly, transportation is in evolution toward massed distribution to care for the tremendous production developed by the unified industrial growth of this still young nation.”

Associated with Mr. Lonsdale on the special committee, which was chosen from the Commerce and Ma

DR. KEARSLEY EXPLAINS HER INDIAN IDEAS

PHYSICIAN POINTS OUT WHERE INDIAN EDUCATION IS FALLING DOWN.

(NOTE) Dr. Anna H. Kearsley, who has lived thirteen years of experience practicing her profession as a physician [illegible] surgeon among the

Alaska Indians, gave the Seattle Post-Intelligencer an interview in which she, in substance, said that the sort of education the Indians of Alaska are [illegible] getting is destructive rather than beneficial, and that they would be better off if permitted to go back to the wild state that preceded educational efforts among them than to continue things as they are going. Her interview attracted comment, and in some places misunderstood. The following short article is intended to explain further what she meant. Interview to convey.—

The St. Johns Herald (St. Johns, Apache County, Ariz.), October 7, 1926, page 1. Library of Congress, Chronicling America. Public domain. Text is the page scan's OCR, lightly cleaned; [illegible] marks words the scan could not read.

In my own shire, if I was sad

ALFRED EDWARD HOUSMAN, 1896

In my own shire, if I was sad,
Homely comforters I had:
The earth, because my heart was
sore,
Sorrowed for the son she bore;
And standing hills, long to
remain,
Shared their short-lived
comrade's pain.
And bound for the same bourn as
I,
On every road I wandered by,
Trod beside me, close and dear,
The beautiful and death-struck
year:
Whether in the woodland brown
I heard the beechnut rustle down,
And saw the purple crocus pale
Flower about the autumn dale;
Or littering far the fields of May
Lady-smocks a-bleaching lay,
And like a skylit water stood
The bluebells in the azured wood.

Yonder, lightening other loads,
The seasons range the country
roads,
But here in London streets I ken
No such helpmates, only men;
And these are not in plight to
bear,
If they would, another's care.
They have enough as 't is: I see
In many an eye that measures me
The mortal sickness of a mind
Too unhappy to be kind,
Undone with misery, all they can
Is to hate their fellow man;
And till they drop they needs
must still
Look at you and wish you ill.

*From A Shropshire Lad, 1896. Public
domain. Text from Wikisource.*

THE SERIAL

Instalment 3 of 57

The Hound of the Baskervilles

By ARTHUR CONAN DOYLE, 1902

CHAPTER 2

The Curse of the Baskervilles

“I have in my pocket a manuscript,” said Dr. James Mortimer.

“I observed it as you entered the room,” said Holmes.

“It is an old manuscript.”

“Early eighteenth century, unless it is a forgery.”

“How can you say that, sir?”

“You have presented an inch or two of it to my examination all the time that you have been talking. It would be a poor expert who could not give the date of a document within a decade or so. You may possibly have read my little monograph upon the subject. I put that at 1730.”

“The exact date is 1742.”

Dr. Mortimer drew it from his breast-pocket. “This family paper was committed to my care by Sir Charles Baskerville, whose sudden and tragic death some three months ago created so much excitement in Devonshire. I may say that I was his personal friend as well as his medical attendant. He was a strong-minded man, sir, shrewd, practical, and as unimaginative as I am myself. Yet he took this document very seriously, and his mind was prepared for just such an end as did eventually overtake him.”

Holmes stretched out his hand for the manuscript and flattened it upon his knee. “You will observe, Watson, the alternative use of the long s and the short. It is one of several indications which enabled me to fix the date.”

I looked over his shoulder at the yellow paper and the faded script. At the head was written: “Baskerville Hall,” and below in large, scrawling figures: “1742.”

“It appears to be a statement of some sort.”

“Yes, it is a statement of a certain legend which runs in the Baskerville family.”

“But I understand that it is something more modern and practical upon which you wish to consult me?”

“Most modern. A most practical, pressing matter, which must be decided within twenty-four hours. But the manuscript is short and is intimately connected with the affair. With your permission I will read it to you.”

Holmes leaned back in his chair, placed his finger-tips together, and closed his eyes, with an air of resignation. Dr. Mortimer turned the manuscript to the light and read in a high, cracking voice the following curious, old-world narrative:

“Of the origin of the Hound of the Baskervilles there have been many statements, yet as I come in a direct line from Hugo

Baskerville, and as I had the story from my father, who also had it from his, I have set it down with all belief that it occurred even as is here set forth. And I would have you believe, my sons, that the same Justice which punishes sin may also most graciously forgive it, and that no ban is so heavy but that by prayer and repentance it may be removed. Learn then from this story not to fear the fruits of the past, but rather to be circumspect in the future, that those foul passions whereby our family has suffered so grievously may not again be loosed to our undoing.

“Know then that in the time of the Great Rebellion (the history of which by the learned Lord Clarendon I most earnestly commend to your attention) this Manor of Baskerville was held by Hugo of that name, nor can it be gainsaid that he was a most wild, profane, and godless man. This, in truth, his neighbours might have pardoned, seeing that saints have never flourished in those parts, but there was in him a certain wanton and cruel humour which made his name a by-word through the West. It chanced that this Hugo came to love (if, indeed, so dark a passion may be known under so bright a name) the daughter of a yeoman who held lands near the Baskerville estate. But the young maiden, being discreet

and of good repute, would ever avoid him, for she feared his evil name. So it came to pass that one Michaelmas this Hugo, with five or six of his idle and wicked companions, stole down upon the farm and carried off the maiden, her father and brothers being from home, as he well knew. When they had brought her to the Hall the maiden was placed in an upper chamber, while Hugo and his friends sat down to a long carouse, as was their nightly custom. Now, the poor lass upstairs was like to have her wits turned at the singing and shouting and terrible oaths which came up to her from below, for they say that the words used by Hugo Baskerville, when he was in wine, were such as might blast the man who said them.

At last in the stress of her fear she did that which might have daunted the bravest or most active man, for by the aid of the growth of ivy which covered (and still covers) the south wall she came down from under the eaves, and so homeward across the moor, there being three leagues betwixt the Hall and her father's farm.

"It chanced that some little time later Hugo left his guests to carry food and drink—with other worse things, perchance—to his captive, and so found the cage empty and the bird escaped. Then, as it would seem, he became as one that hath a devil, for, rushing down the stairs into the dining-hall, he sprang upon the great table, flagons and trenchers flying before him, and he cried aloud be-

fore all the company that he would that very night render his body and soul to the Powers of Evil if he might but overtake the wench. And while the revelers stood aghast at the fury of the man, one more wicked or, it may be, more drunken than the rest, cried out that they should put the hounds upon her.

Whereat Hugo ran from the house, crying to his grooms that they should saddle his mare and unkennel the pack, and giving the hounds a kerchief of the maid's, he swung them to the line, and so off full cry in the moonlight over the moor.

To be continued tomorrow.

The Hound of the Baskervilles, by Arthur Conan Doyle, first published 1902. Public domain.

SOURCES AND LICENSES

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SUDOKU AND CRYPTOGRAM

Sudoku Moderate

Fill the grid so every row, column and three-by-three box holds the numbers 1 to 9 once.

		5	8	6	3			1
	8	4		1	9		3	
		9						8
			3			8	2	7
		7				1		
2	4	3			7			
4						6		
	1		2	5		3	7	
3			7	4	1	2		

Cryptogram

A line of verse by Robert Frost, with every letter swapped for another. X stands for T.

LWR VLOQ AH KLSSN MW XKQ KLSSN YQQH,
 XKQ HCLEV RMULXMWD EZAWR XKQ SQEIQB X
 XEQQH.

PUZZLES

Word Search

Words from today's poem, "In my own shire, if I was sad," hidden in any of eight directions.

G	M	I	W	G	I	X	G	G	S	L	W	D
N	E	V	R	R	M	S	N	L	I	A	D	L
I	A	R	W	Q	I	I	L	T	N	O	T	U
N	S	Z	F	K	D	E	T	D	U	C	U	F
E	U	C	F	N	B	E	E	H	O	X	N	I
T	R	C	A	E	R	R	E	M	W	Z	H	T
H	E	T	U	I	E	L	F	O	D	U	C	U
G	S	L	N	D	P	O	O	D	P	X	E	A
I	B	G	E	M	R	D	K	P	N	S	E	E
L	O	P	A	T	L	W	V	F	F	J	B	B
Z	D	T	E	A	S	S	E	N	K	C	I	S
K	E	R	N	S	O	R	R	O	W	E	D	W
S	S	D	K	G	N	I	H	C	A	E	L	B

BEAUTIFUL
BEECHNUT
BLEACHING
BLUEBELLS

COMFORTERS
HELPMATES
LIGHTENING
LITTERING

MEASURES
SICKNESS
SORROWED
STANDING

WANDERED
WOODLAND

THE ALMANAC

Moon Waning Crescent

Day 280 of the year. 85 days remain.

That's all for today.

The next edition arrives tomorrow morning.