

## The Epic of Gilgamesh and the Bible:

The world's oldest written document, known as "*The Epic of Gilgamesh*" has a major section, that is quite obviously a parallel to the biblical account of the flood. It is different in many ways but strikingly similar in others. Is the Epic more valid than the Bible as some claim? Was the Bible derived from the Epic of Gilgamesh, as others insist, at least the part about the flood?

The basic question that one who believes in the validity of the Bible must have is, Which is correct, the Bible or some Akkadian myth? Or is there a germ of truth in the Epic?

Can one really make that kind of decision without knowledge? There are many mythical characters in the Epic of Gilgamesh, half-scorpion men, trees that produce jewels, and abusive and capricious "gods" that descend "like flies" upon the sacrifice of Utnapishtim ( Noah ) on the mountain "ziggurat," after the flood. Are these myths to preferred over the Bible's history?

But setting the myths aside, there are clearly some elements of truth in this ancient book as well, which we shall soon see.

There is Gilgamesh himself, the "King of Uruk" a large, handsome but despotic and cruel ruler, who some believe to be called "*Ninsun*," probably an allusion to "*Ninus*" son of Nimrod, because of his relationship to the "goddess Ishtar" also called "*Rimat -Ninsun*" who had already been, in a previous manifestation, Queen Semeramis ( This same woman was his mother, his grandmother, and later a potential, but rejected lover ). Some few others believe Gilgamesh was Nimrod himself, based largely on his so-called heroic "labors" or deeds, and on the fact that the Greeks have placed Nimrod ( Herakles ) next to Noah ( Nerius "the wet one," ) in polychrome



vase paintings such as this one. In this painting we see Herakles driven by a fear of death, in fact, fixated on death which is represented by the hound, requesting of Nerius... No, appealing to Nerius, about something. Nerius is aloof to Herakles' concerns. If one reads the Epic of Gilgamesh he will not fail to notice the great fear of this ancient hero, Gilgamesh, as regards his own impending death. So Herakles and Gilgamesh had the same concerns and reached out to Noah for knowledge of immortality. Noah is not revealing the secret of immortality, although he knows it.

In his book, "The Parthenon Code," Robert Bowie Johnson aptly concludes much about Athena and her anti-Yahwehstic religion of the line of Kain, which she propagated to great effect after the flood. Noah is nearly always shown as a fish man in these Greek myths. Among the Greek legends and myths, Heracles is the only man to visit Noah after the flood as we see here on this vase painting. In the Gilgamesh Epic, the hero Gilgamesh, is the only man to reach him ( Noah - Utnapishtim ) as well. We must conclude that Gilgamesh and Herakles were one and the same personage, and from a biblical perspective that person was none other than Nimrod. These differing names, depending on the culture, represented the same famous king of the ancient world, and Herakles is well known to be the Greek Nimrod.

Semeramis ( his wife ) was the long-lived, Sumurian human being "mother goddess" of the "primordial waters" ( the flood ) "*Naamu*" later called "Athena" by the Greeks - all one and the same person. She was an "*Anunaki*," one of the antediluvian survivors of the flood who had previously been the wife of kHam, Noah's first born son. Her many previous lovers are mentioned in the Gilgamesh text as; former lovers of "Ishtar," one of the past manifestations of the long-lived troublemaker. ( i.e., Naamah- Naamu- Semeramis- Ishtar- Rimat-Ninus- Isis -Athena -[ *a-thantos* ]-*the deathless one* ). This woman lived from 500-600 years after the flood, as did her brother-in-law Shem. They were antediluvians ( *anu noakhi* ) whom were revered by the Sumurians and Babylonians as "gods." During that 500-600 years she had sufficient time to confront and pervert the worship of Yahweh in Mesopotamia. Her first son was Cush, Her grandson, through Cush was Nimrod, whom she outlived by several centuries. Gilgamesh - Nimrod ( Herakles ) was her grandson, and likely was her own son as well. The Greeks called her "*Athena*" ( the deathless one ) and like Shem, she influenced many generations, but not for good, rather for evil.

The idea of "weeping for Tammuz"<sup>1</sup> Nimrod's son, is mentioned in the Epic of Gilgamesh but it must be remembered that the mythological story was handed down for centuries and written and re-written for centuries more. Gilgamesh is said to be "his name from birth," but in a myth it could have been his name from "before his birth" and indeed it will be shown here that "Gilgamesh" was a title given to him long after the events of his life. The "Weeping for Tammuz" here connected to Nimrod rather than his son Ninus, was because his impending death was so painful to him, emotionally, as is evidenced by his trek to "Utnapishtim the Faraway" seeking immortality. After awakening from his sleep ( Utnapishtim previously told him that he must stay awake seven days and nights to learn that which was "hidden" about immortality ), he states, "Oh woe! What shall I do Utnapishtim? Where shall I go? The snatcher has taken hold of my flesh, in my bedroom, death dwells, and wherever I set foot, there too is death."

To say Gilgamesh was fixated and perplexed to distraction by his human, mortal destiny is an understatement. He was driven by it. Gilgamesh's quest for immortality becomes the main theme of this, the oldest written document in the recorded history of civilization. It is the book's subject. All analysis must be viewed with this topic constantly in mind.

The Babylonian “gods” *Enki & Enlil* mentioned in the Epic of Gilgamesh are thinly disguised representations of the biblical angels ( subordinate deities ) Yah Yahweh<sup>2</sup> ( Michael ), and his angeic brother, Satan ( meaning “adversary,” the only remaining “angel of the presence” is Gabriel ). These angels were the prototypical opposing “sky gods” carried out into the world by later wandering peoples such as the Chinese *Ying & Yang*, or the Mexican *Huitzilopohctli & Quetzalcoátl*: good against evil, a common conceptual thread, spread throughout the world’s populations from the dispersion which followed the flood.

In the Epic of Gilgamesh, Enlil promises Utnapishtim and his wife, after he has found out that they survived the flood in the ark against his wishes, that they have become ‘immortal gods,’ just as he had previously promised Eve that she would not die. Enlil is the satanic deity, so Utnapishtim was secretly unimpressed, because he later informs Gilgamesh, when directly asked about his “godlike status, that “ there is no permanence.” This covering “annointed” ( meaning messiah ) angel ( cherub ) can be read about in Ezekiel 28:14ff.

In the Epic, the god *Ea*, the Sumurian or Akkadian form of *Enki* the good deity warns Utnapishtim, to tear down his house and build an ( *elippu* ) “ship” to save himself and his family from a coming flood. *Ea* seems to be a transliteration of the Shemitic or Hebrew name of the creator “Yah” ( Yahw Yahweh ) the mighty one of Abraham, Isaack, Jacob and Moses. The ancient post-flood Babylonians saw *Ea* as a fish but then, so do many contemporary Christians.

Comparing the good Akkadian-Sumurian deity *Ea* with *Yah* ( Yahweh ) of the Bible, forces the logical comparison of the hard, cruel opposing, adversarial Akkadian- Sumurian ( Sumerian ) deity *Enlil* with Satan.

Many, such as moslems, refer to those post-flood times when the descendants of the flood survivors lived *in the mountains of the Kurds*<sup>3</sup> as “pre-Sumurian,” and this works out well from a biblical perspective, because the civilization of the Mesopotamian valley ( Akkadian-Sumurian ) did not exist until after Noah landed the ark in the mountains of Urartu ( *hary Urartu* ) exactly where the Kurds have lived since the flood. In the Gilgamesh Epic, *Shurupak* - a post-flood city, is referred to as the place of the ark’s creation, but this is ethnocentric myth created by the Sumurian / Akkadian story tellers long after the fact. The ark actually drifted in from the west possibly even from North America. For this there is much evidence. see: [www.noahsark-naxuan.com](http://www.noahsark-naxuan.com)

Before we inquire deeper into the mysteries and similarities, the Epic of Gilgamesh holds with the Bible, it would be well to discuss the discovery and unearthing of this epic poem.

Some are convinced that the Epic of Gilgamesh, being older than the Bible, must carry more weight and authority by dint of age, or that the Bible must have been copied from the Epic. The ancient origins of the Sumurian-Akkadian story, found in physical form, on much later Assyrian clay tablets, in the ruins of the library of Ashurbanipal in Nineveh, may indeed be older than the pentatuch given by Yahweh to Moses in the 15th century B.C., but is less authoratative, and very obviously mythical, and at times to a point of humor.

The Bible actually deals with time and events long before the flood and even long before the earth was prepared and readied for man, after the dinosaur extinctions. It speaks of a world-wide flood before Adam’s creation. It mentions the dinosaurs that lived long before Adam in Job chapters 40 and 41. As to the first world flood in Genesis 1, dry land does not appear until the third day of man’s Genesis.<sup>4</sup> The Epic of Gilgamesh barely deals with the flood of Noah and an imaginary, concocted, and chaotic, cacophony of Babylonian “gods,” that “swarm as flies,” or “as crouching dogs against the wall.”

In the earliest days of Sumur and Akkad, the flood was still in living memory. But which is true, Gilgamesh or the Bible? The conclusion is entirely up to the reader, but such a conclusion is best deferred until such time as all the evidence is heard, and that will lead our discussion into the initial discovery of these famous clay tablets.

The Bible, whose narrator personally witnessed all of these events, uniquely pointed the way to their discovery in this manner.

The ancient city of Nineveh, was mentioned in the biblical Book of Jonah ( ca. 843 B.C. ),<sup>5</sup> but was unknown in modern times, until 1839 when a young Englishman who had been heading for Ceylon, was distracted in Mesopotamia for some weeks by Assyrian mounds and their exploration. This study turned from weeks to years as Austen Henry Layard discovered and unearthed Nineveh, an ancient city previous to Layard, only mentioned in the Bible. Within the city of Nineveh, was discovered a massive clay tablet collection. Among the tablets, which proved to be the cuneiform clay tablet library of King Assurbanipal, was one with the name "Sargon." This ancient king had also been previously mentioned in the Bible, but nowhere else in history. Archaeology had actually begun proving the Bible true.

Over 25 thousand fragments and complete tablets with this strange wedge shaped, cuneiform writing style were eventually brought back to the British Museum by Layard, from the excavation of the Assurbanipal library. Once Rawlinson and others deciphered the writing, in amongst these tablets were the first glimpses of the now famous Epic poem of Gilgamesh. Over the following years, bits and pieces were discovered in other excavations and other places, and have mostly filled in the missing lines that were inevitable with one set library fragments alone. The question of the antiquity of Gilgamesh over the writings of Moses and the prophets of Israel, is largely nullified, by the simple, and elegant fact, that Assurbanipal's personal royal library in Nineveh, at least the city itself, in which the Epic was later unearthed, had been noted in the Bible and nowhere else, long before its discovery in modern times.

In 1878 a French explorer by the name of Sirtella, unearthed a 100 by 170 foot palace near the mouth of the Euphrates River in the area of lower Mesopotamia, the palace was that of Uruk (Erech) a city mentioned in the Bible ( Gilgamesh's city ), but thought by academics previous to its rediscovery, to have been a biblical myth. There had been, prior to the unearthing of that crucial piece of evidence, a tendency of general academic rejection of the Bible and its relations. But archaeology had proven true the Bible's ancient claims and statements again and again.

Nowadays, there is a new revisionist movement, trying hard again to discredit the Bible, based on modern archaeology, typified by Israel Finkelstein ( a name similar to Frankenstein ). We shall see, just how many biblical statements, these people seem to have forgotten, Bible facts that have already been verified by stellar giants that preceded them in their field of archaeology.

So, from an honest secular view, the Bible should be running along quite nicely with the Epic of Gilgamesh insofar as authority is concerned. Then we come to Gilgamesh, to "scorpion men," "the Bull of Heaven," "Sin the moon goddess," "Ishtar the love Goddess" the "Queen of Heaven" of Ancient Babylon,<sup>6</sup> "garden of jeweled trees," etc., and other myths which are represented in the Epic, however, discerning readers will recognize the myth when they see it and discriminate, all the while looking for small bits of truth. The serpent that steals the plant that gives eternal life, near the end of the story, is another biblical similitude, as well, and without any external evidence, a casual reader would not be able to discern which came first, the Genesis account or the Gilgamesh one. Other factors will be needed to sort this out. Logic

implies that the pre-flood story of creation in the Bible, predates the flood myth of Babylonian Gilgamesh. Even, so-called "Gilgamesh" himself, obviously, followed the flood by some years.

What is of immediate concern to us, is the man "*Utnapishtim*," as an historical figure. How does he compare to Noah, what little there is to be known of *Noach*, Yahweh's single, righteous man in the entire world. To begin, let us look at the name of this hero of the flood story in the Epic, "*Utnapishtim*." In Shemitic languages it becomes clear, but not everyone understands Shemitic speech. This perhaps odd name, to English speaking people, means: *nephish tam* in Hebrew, "a living being" ( *nephish* ) "that is upright" ( "righteous - *tam* ). The Hebrew word *uth*<sup>7</sup> means "beacon, monument, prodigy or sign," so then, *ut nephish tam* in Hebrew carries the meaning of: a "a living beacon of righteousness," and thus, is an apt description, exactly comparable to the biblical concept of Noah and his righteousness before Yahweh, a state of being that saved him ( and us, his descendants), from a final world wide watery destruction.

Utnapishtim was the biblical Noah, and there is no reason to doubt it, therefore, what he uttered to Gilgamesh about immortality or lack of it, should comport with the Bible's statements on the subject, because no prophet contradicts the other prophets, as they all have the same spirit of prophecy, and Noah (*Utnapishtim*) was certainly a prophet of Yahweh.

Gilgamesh made a long, difficult trek to "Utnapishtim the faraway," his forefather, seeking the secret of immortality, because he, and nearly everyone else in Mesopotamia, it seems, believed that Utnapishtim, living in the mythical land of "Dilmun," was an immortal, that he had "joined the assembly of the gods." He ( Noah ) indeed, did live 350 years after the flood, so for anyone not possessing such a long lifespan the antediluvian could easily have been considered an immortal god, hence the myth.

When asked about death and immortality, "Utnapishtim the faraway" ( Noah ) stated " There is no permanence." Unbeknownst to Gilgamesh, Noah, his famous forefather, was including himself. All of his progenitors had died from Adam to Methuselah. Noah finally did die in his appropriate time, because he was also a mortal being, a long-lived one, but a mortal *nephish* indeed. Academic translators of Gilgamesh texts indicate that the story claims Utnapishtim was an "immortal," so they take at face value the plaintext version with little in-depth biblical analysis. The Babylonians, indeed, believed him to be an immortal, although he clearly disclaimed that idea in the story. They fail to see the parabolic textual meaning. The Babylonian myth has *Enlil* , after finding out that they ( Utnapishtim and his wife ) survived the flood, telling them at the ark landing site - after directing them back into the ark, that they would now possess immortality, but just as Satan deceived Eve about her own impending mortality, Enlil was the deceiver after all ( remember he is the opposing force to *Enki* the "good god" ), so his words carry little weight. Noah knew this, and he clearly told Gilgamesh "There is no permanence." No immortality for either of them, but there follows a hopeful allegorical promise, "a secret of the gods."

Here, in the story Utnapishtim advises Gilgamesh he must remain awake for seven days and nights in order to learn this secret. Gilgamesh, exhausted from his journey of many days, immediately falls asleep, just as Noah is about to reveal this secret to him regarding his quest, which one must constantly remember is the quest for immortality. Noah then prophetically says to his wife, "The sleeping and the dead, how alike they are. They are like a painted ( picture of ) death." The connection begins, between death and sleep. One awakens from sleep does he not? It is important to remember, that the subject the story and of Gilgamesh's quest was immortality. Since all men die, the hidden "secret of the gods" now is revealed by the prophet,

as a promise of future resurrection (awakening from the *sheol* death sleep), still hidden, as it had not yet been promised to Abraham. So, Utnapishtim was a prophet of Yahweh.

Then as Gilgamesh, who is tired beyond human endurance, nods off and sleeps for seven days. Noah's wife makes a mark on the wall and a loaf of bread a day to count the passage of sleep-time - actually a prophetic deathtime because the Shemitic word *yom* meaning "day" also means "a thousand years" just as it did when Adam was told he would die in the same day he ate of the forbidden fruit - yet he lived for hundreds of years afterward, finally dying at 930 years - well within the *yom* (day) of Yahweh. Gilgamesh gets his answer from Noah, a prophet of Yahweh. Mankind will sleep for "seven days" and then awake (*shabbath yomym*), which is to say in an allegorical way, mankind will remain dead during the seven millennia, until the resurrection of judgement. Noah was allegorically revealing a biblical truth to Gilgamesh, that when he touched him to awaken him "and he came alive," this prophesied that he (all humanity) would awake from the *sheol* death sleep after the passage of seven thousand years from Adam. This is called "resurrection" in the Bible. It is a promise of Yahweh to mankind. The very days of the week proclaim these seven thousand years. "Six days shall you labor and the seventh is a day (*yom*) of rest, sanctified to Yahweh." The seventh day (*yom*) signifies the Messiah's rule over the earth for a thousand years, "then comes the judgment." Gilgamesh and everyone else, will be reawakened for that eighth *yom* (also a thousand years long). It so happens that 2006 is the 5,983rd year since Adam's creation, using the Masoretic text of the Bible and correcting for the Jared anomaly. This figure should give a close, if not precise, idea of the overall timing involved.

Gilgamesh should have been comforted by this, knowing that he would awake in several thousand years, to life once more, but he did not understand the meaning of these prophetic words nor the symbols that his forefather Noah was utilizing in parabolic form. He went away despondent. Noah called him back and gave him another chance, a token. He told him of a local plant "Old man becomes young," that was thorny, but was supposed to give youth to the one eating it, again carrying the theme of immortality versus death to its apex. On the way home, while resting at a pool, a serpent steals it and Gilgamesh goes home empty-handed. Different, but similar to the Adam, Eve & serpent story of Genesis including the plant that gives life. The life and death thread is there in the text. The lack of immortality is the main theme, yet a hidden promise of awakening some quite distinct time in the future is evident, if one reads between the lines.

Back to the Genesis account, it is at this point in the Bible where death is promised to Adam and Eve (and us, their descendants).<sup>8</sup> The promise of a messiah follows (the seed of the woman). But it is not until Abraham lives, nearly 400 years after the flood, that a real promise of resurrection and a return to a covenant promise of eternal life was made again to mankind. The Gilgamesh Epic was composed during those bleak years during which nothing but a promise of death stood. Noah alone and perhaps his son Shem, knew the prophetic truth of a future resurrection, not yet revealed, "a secret of the gods," later given to Abraham.

Earlier in the Epic, when Gilgamesh is mourning for his dead friend Enkidu, he "mourns for six days and seven nights." Here we find an interesting suggestion of a parallel to the six days of work and the seventh day of rest prophesying the (seventh) millennial kingdom to be ruled by Yahweh where the mourning would cease allegorically "on the seventh rest day." This shows a consistency of Akkadian - Sumurian thought not otherwise realized, when compared to the Bible's prophetic themes of life and death, work and rest. To "Rest in Peace" has always been an expression of hope that the dead person would be able to enter the Messiah's kingdom of Rest<sup>9</sup> after his own resurrection, not to eternally and joyously decay in the earth where he now lies

with his lights out. Did the Akkadians and Sumurians have knowledge of this pre-flood doctrine known by few antediluvian people, or was it just Utnapishtim that knew?

Generations upon generations have failed to see the hope of resurrection that this Epic story hints at and allegorizes, but does not plainly state, because it still was a “secret of the elohym,” so to speak. They have seen only death and been bitterly troubled by their own ignorance, missing the hidden allegory within the story. Noah - *Utnapishtim* knew however, and conveyed it to Gilgamesh in a parable, so he would not truly comprehend it. But now we can.



#### **Utnapishtim's *gish magur* is Noah's Ark:**

The great ship itself is a prophecy of the future Messiah. It was a man-made, wooden mechanical saviour of mankind that had its side pierced at the last, as we have seen the ark did in eastern Turkey on Mount Mashu-r as it slid down the hill and impaled itself on the sharp outcropping near the village of Nasar ( now Uzengili ).<sup>10</sup> Once called *Nisir*, the Babylonian name for this small town Utnapishtim's city, the second city built after the flood, and *Seron* by later historians such as Moses of Chronesis, and Josephus. It was called the “first city of dispersion, when men began to leave Naxuan.”<sup>11</sup> The town *Seron*, gives evidence of a sharp rock - *tsar* in the Hebrew language ( the very one that penetrated the hull and arrested the downhill slide. The *tsar* or sharp rock outcropping is there just adjacent to Seron ( Uzengili ). This ancient name *Seron* or *tsaron*, became *Nisir* to the Babylonians and later *Nasar* to the Kurds who still inhabit the town. When the ark surfaced in mid May of 1948, the Kurdish villagers changed the name of *Nasar* to *Uzengili*, In deference to the giant shape of a man within the ark mold. *Uzengil* is a legendary Arabic giant. *Uzengi-li* means “belonging to Uzengil.”

Looking into the ark mold the shape of a man looking to the east, becomes fairly obvious.

Messiah Yahwshua had his side pierced on the stake which was the *coup de grace* that killed him. In this small detail, the ark's curious end foretold his death at spearpoint for those who could understand it.

The great ship- Noah's Ark, in the Epic of Gilgamesh has six decks and the Bible has three. Babylonians were prone to exaggeration. They multiplied the reigns of their past kings, as an

example, by a factor of 60, so that a king who ruled for 20 years, was claimed to have ruled for 1,200 years. This is an obvious myth, yet consistent with their entire list of kings.

It only took a week for the completion of the ark in the Babylonian story, the "*gish-magur*" a ship (*elippu*) the size of one "field" or "*iku*" ( *iku* =means one acre in area ) and seven levels ( separated by six decks ) built in a week. That is to say a vessel the size of a U.S. Marine amphibious assault ship such as the Tarawa, or a WWII Jeep Carrier, ( 550 feet in length ) hand made from massive wooden timbers and covered with thick wood planks and sealed with bitumen. Finished and seaworthy and loaded with animals in a week. Impossible.

The Bible, on the other hand, conversely and more reasonably, states that Noah had 120 years to complete this task, that is, "man shall only live for 120 years."<sup>12</sup> By that time, Yahweh intended to end all life on the planet except Noah and his family, and the animals of course. The Ark of Noah in eastern Turkey has a deck area of exactly one acre, or in Babylonian terms one "*iku*." Quite nice. The ark is more or less "elliptical," a word that finds its origins in the same Babylonian word for ship - "elippu." For many photographic images of the earthen ark mold, all that remains of Noah's ark and its upper landing impression at 7,400 feet above sealevel, ( or shall we say, *Utnapishtim's ilippu* ), see: <http://www.noahsark-naxuan.com>

According to the Epic, "It is impossible to cross the waters of death without the stone things." Inconveniently, Gilgamesh destroys them, in the story, and "punting poles" become the only method left to accomplish this voyage. The "stone things" were discovered by the late Ron Wyatt, one of his only actual discoveries, near a small village called "Kazan" nowadays, but on old (1941) army maps called "Arzap." The small village is about 14 miles to the west of the ark remains, which are now at 6,200 feet above sealevel on a nearly 8,000 foot mountain, just at the horizon. The name Arzap means "cling to the earth" ( *arz* ) in Turkish. In Hebrew it would be *eret z-ab* also "cling to the earth or land." The "stone things" of Gilgamesh are the drogue stone anchors of Noah, needed by the ark to keep it aligned perpendicularly to the huge wave fronts in a world storm. This is to prevent rolling over ( broaching ) by a rogue wave, or any series of wave fronts, as were sure to have existed in the first month of flooding. The ship had to face into the waves or would broach. Therefore, it was impossible to pass over the waters of death ( the flood ), without the stone anchors. In this instance the Epic of Gilgamesh has given us a clue as to the importance of the "stone things." The late Dave Fasold, correctly analyzed their usage and deployment. He was a merchant marine officer and marine salvor for most of his working life. His opinions on the vessel were quite a bit more valid than Wyatt's. However, his opinion was that the ark was a large reed flotation hull with decks atop. Here, I disagreed with my good friend David Fasold. The ark of Noah was a wooden, displacement hull, 550 feet in length, definitely not a reed boat.

Dave based his opinion on the Babylonian prefix "*gish*" as in *gish magur* ( "reed boat" ) While this is true, but as it was continually pointed out to Dave, the Babylonian prefix equally means "wood." The Bible points out that the Ark was made of wood covered by bitumen ( *kopher* ). An early 17th-century mistranslation ( King James Version ) of a Hebrew (K) to (G) has caused the popular misunderstanding of nonexistent "gopher wood" instead of proper Hebrew "kopher wood" that is, wood covered by tar, any wood. There has never existed a class of tree called "gopherwood." But that's how the world works.

As to these "anchor stones," there have been nearly 20 of them found, approximately 12 at Kazan (Arzap ), and 2, a mile west of Uzengili in an old grave yard reported by Dr. Shea,<sup>13</sup> and finally several more on the ark mountain. Typically they weigh several tons, and are basalt in composition. All have a large hawser hole near the narrow top, perhaps 6 inches in diameter. See: <http://www.noahsark-naxuan.com>

### **Naxuan:**

The post-flood City of Noah, capital of the world, built by the descendants of the flood survivors has been called by the Greek name “Naxuan.” This made-up word is typical of the Greeks who having difficulty pronouncing any toponym, created their own more euphonic and comfortable name for it. Usually having some relationship to something connected. In this case, it is the Hebrew words *Noach-tsywn*, meaning “Noah’s capital.” The Greeks had no equivalent for the strange conjunction created by the Hebrew “kh” ( keth ) and the “ts” ( tsade ) since they together formed a sound akin to an ( X ) they concocted “*Noa-X-ywn*” or “*Naxuan*.” This is the historic name, that has come down to us for the previously long-lost city of Noah, that is until this author discovered it in 1997.

Photogrammetric study of the now famous NATO mapping photograph of eastern Turkey that contained the ark at 6,200 feet above sealevel, taken by Turkish Air Force officer Sevkit Kurtis and discovered by Captain Ilhan Durupinar in 1959 revealed two more important flood features. First, the upper landing site at 7,400 feet above sealevel, which is an impression of the same great ship where it first landed dockside, only later, perhaps 100 years, induced by rain and earthquakes, to slide downhill to its present location. Secondly, in the immediate vicinity of the docking site, a collection of dwelling remains stretching out for a half mile in three directions, under the great, white limestone cliffs, composed of nearly 1000 houses, the lost city of Naxuan, or as Noah named it “Mesha” and referred to as such in Genesis,<sup>14</sup> had once more come to the light of modern investigation.<sup>15</sup> This city is referred to by Jewish historian Josephus, Armenian Historian Moses of Chronensis, and Claudius Ptolomy the 1st century Greek cartographer ( as Naxuana ).

### **Mesha:**

Noah did not name his city “Naxuan,” after himself, instead he called it “*Mesha*,” as previously noted. In Shemitic languages, “*Mesha*” means, to be “drawn out of, and saved from water” and is spelled *msa*. Moses was called by a name *msh*, nearly identical however it is pronounced “*Moshe*” in his case. (*Don’t worry too much about vowels in Hebrew, since they are not written in all early forms of the language it also could be pronounced Meshah* ). At any rate, he was “drawn out” and “saved” from the Nile waters by pharaoh’s daughter, just as Noah had been drawn out and saved from the flood waters many years earlier at his mountain landing “dock-yard” as it is called in the Epic of Gilgamesh. ( *msh* and *msa* are from the same Shemitic root word and carry the same meanings as is obvious from the conditions of the story)

Naming his post-flood town *Mesha* was a prophetic statement by Noah, that humanity would someday be saved from death, by the Messiah and removed or “drawn out” from the waters of death, ( the grave ), symbolized by baptism, as was Moses *msh* drawn out of the Nile and the Israelites in the Red Sea. Biblical parallels predominate the Gilgamesh Epic. You just have to look for them a little. Most of them are implied and hidden in the text, undecipherable in ancient times, but placed there prophetically by Noah himself under the guise of “Utnapishtim the remote,” or “Faraway.” But he was none other than Noah of the Bible. One might ask why doesn’t the Bible use the same name as the Epic of Gilgamesh. Mashu is the name used in the Epic. Is Mashu the same as Mesha? Absolutely.



### Wall of Heaven, Utnapishtim's Ziggurat:

#### The "Wall of Heaven."

A massive geological twin-peaked feature of the site of the city and anchorage of Utnapishtim's *ilippu* ( ship ). The limestone uplift is approximately three hundred feet of pure white Cretaceous limestone. It is an extremely visible and impressive cliff, which appears as a wall reaching up to heaven as one stands beneath it. This massive, white limestone outcropping is called, on the Turkish maps at present, "Ziyaret" which, quite appropriately, means "shrine." This word is very similar to the Babylonian "ziggurat" before which Utnapishtim made his burnt sacrifice and, in fact, is the prototype and source for the word "ziggurat."



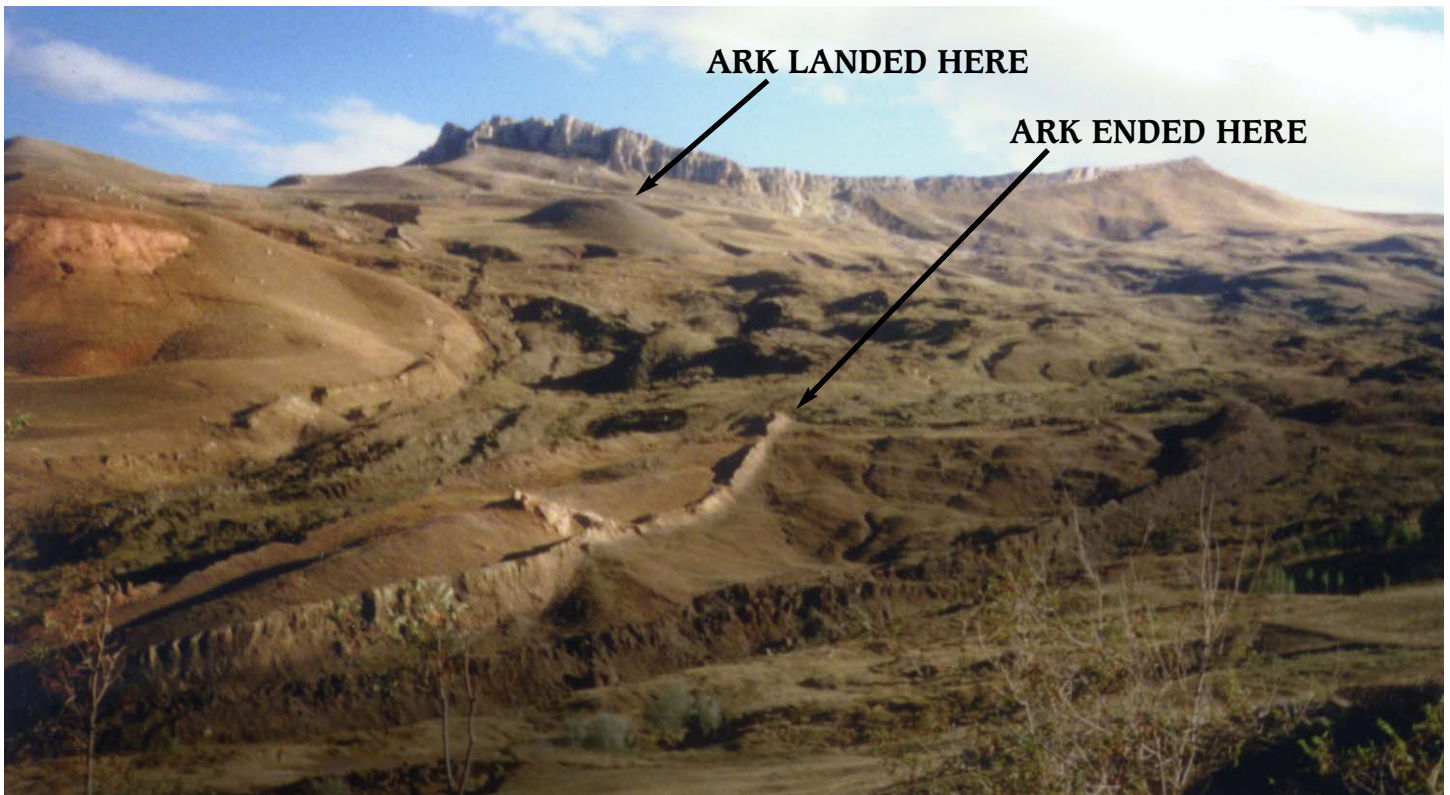
*Mesopotamian ziggurat at Ur, c.2100B.C.*

Babylonian ziggurat style was heavily influenced by Utnapishtim's own "mountain ziggurat" where he landed the great ship at the flood's end, and made a burnt offering to his gods. Noah's holocaust ( burnt offering ) was made on this plateau under the limestone cliffs to his elohym, Yahweh.

Note: the embedded column walls on the ziggurat as relates to the similar prototypical cliffs at Mesha.



*Mountain ziggurat ZIYARET at Mesha-Naxuan*



### **Mashu of Gilgamesh:**

Mashu is the name of the twin-peaked mountains associated with Utnapishtim's dwelling place ( Noah's city on Mount Mashu ). This mountain with twin peaks is found in eastern Turkey along the Iranian border, also called "Cordu" or mountain of the Kurds. It is approximately 1.5 miles east of Uzengili village. The ark landed just below the left side of the escarpment

### **Mashu-r of the Kurds:**

The mountain where the ark landed may be seen to fit both the Bible and the Epic of Gilgamesh. It has the ark impression, seen in the foreground, it lies in the ( *hari urartu* ) Mountains of Urartu of the Bible. This mountain upslope is still called "Mashu-r" by the local Kurds who have lived in this region since the flood. The name *Mashu-r* means "resurrection day" in the parlance of these Kurds. It is an ancient name that has been kept alive in their language. Resurrection, as we have already pointed out in Hebrew is a *Mesha* from the graves, hence a resurrection. This is because of the many graves located there, perhaps in the millions. High on the mountain is seen the "Wall of Heaven" mentioned in the Epic of Gilgamesh

### **The name Gilgamesh:**

As we have pointed out earlier "Gilgamesh" may have actually been "*Nimrod*." But it is his title "*Gilgamesh*" that is of most importance. Why was he called "Gilgamesh?"

Examining this unusual name in Hebrew, a language very similar to Akkadian-Babylonian in many respects, we find that this name is an honor laid on *Nimrod* the King of Uruk purely within this many-times-retold myth, because he was the only man of his age to seek out and reveal the location of Dilmun, with its "Mountains of Mashu" where Utnapishtim dwelt, far from the rest of humanity. He may not have originally been called "Gilgamesh" rather "Nimrod," but with the passing of time and the retelling of this story, his important title became "Gilgamesh." We now may see the original meaning of this ancient name Gilgamesh:



GILGAMESH

- גל ( gl ) = to reveal ( the revealer of )
- גמ ( gm ) = even
- משש ( mesh ) = Mashu or Mesha, ( the mountains and city of Mashu and Noah )

This is an honorary title given to king Nimrod of Uruk because of his historic quest. Just as *Utnapishtim* was never really Noah’s name, neither was *Gilgamesh* the true name of Nimrod, the king of Uruk, who made the journey to Mashu-Dilmun to seek the answer to life and death, mortality and immortality.

“The man who revealed mesha.” gl-gm-mesha      גלגממשש

Tablet 1

**The one who saw all [ *Sha nagba imuru* ] I will declare to the world,  
**The one who knew all I will tell about**  
 [ *line missing* ]  
**He saw the great Mystery, he knew the Hidden:**  
**He recovered the knowledge of all the times before the Flood.**  
**He journeyed beyond the distant, he journeyed beyond exhaustion,**  
**And then carved his story on stone.      - *naru* : stone tablets****

This was basically the whole point of his title GIL-GAM-MESH, he journeyed and discovered. He recovered knowledge and revealed the mystery and the hidden. He found Utnapishtin-Noah and his dwelling place “Mesha” ( Mashu ) and the wild, wandering king of “Uruk Haven,” was entitled “Gil-ga-MESH” because of those very wanderings and discoveries.

Anunaki:

There is a popular belief that the Babylonian *Anunaki* were alien space men-gods that arrived here on the earth to create a species of slaves ( mankind ), from recombinant genetics and monkeys, to work gold mines for them and be their servants. This popular myth was largely encouraged by the works of one Zechariah Sitchin “The Twelfth Planet.” The Anunaki were supposed to have come to the earth from a planet in space. The Anunaki figure in much Babylonian lore. In fact they did arrive on this world from an old world, and they did arrive in a great ship. They landed on a mountain and propagated a renewed race of men.

The Anu-naki were nothing more than antediluvians: Noah, kHam, Shem and Yapeth and their wives who arrived in the great ship, the Ark of Noah, from a destroyed old world. Examination of this phrase in a similar Shemitic language will help decipher this simple mystery. Please remember the Sumurians were among the first city-states to form after the flood, Akkadians and ancient Babylonians were right there with them and all “spoke one language.” *Anu-noachi* is how its pronounced in Hebrew, which is a related Shemitic language.

- אן ( an ) ship
- נו ( nu ) of us
- נח ( noach ) Noah
- ’ ( ee ) possessive “ our”

אן נו נח’      *An-nu noaki*  
 “*We of the ship of Noah,*”

The linguistic resolution is simple. All one needs to do is keep his eyes on the ball. Of course, the Anu-noachi were a part of the Babylonian legends. They were still alive and in living memory when these ancient post-flood city-states were founded. And along with them for centuries was the living “goddess” of the flood waters *Naamu*. She was, with time, able to spread the seeds of discontent, and demonic worship of the serpent and his ways, throughout Mesopotamia from whence it later spread to the world in general.

### **Mother Goddess temple:**

The Kanaanite Mother Goddess *Naamu* was first worshiped by the kHametic descendants of Kanaan, the grandson cursed by Noah. She was seen as a “cosmic mountain,” at least the temple of her body was viewed that way. Gilgamesh said that the mountain of Mashu, associated with his forefather, Utnapishtim, had twin peaks that he called “breasts.” It is easy to see that far below them was the elliptical *Ilippu* ( Ark of Noah ) that strongly resembles the other prominent part of the female anatomy. <sup>16</sup> This feature caused the pagan Kanaanites, descended from Cain through *Naameah*, Tubal-Cain’s sister, who married Noah’s eldest son kHam, to see the “cosmic” mountain as her temple -body and thus began the mother goddess myth cycle that led to Ishtar, Isis, Demeter, Cybele and finally Mary the “Queen of the Heavens,” of the Catholic church. Worship of the “Queen of the Heavens” is proscribed in the Bible ( *Ezekiel* ). The millions of graves on the mountain are probably attributable to her sycophants more than those of Noah who instead were firm worshippers of Yahweh.

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### **End notes:**

- 1 Ezekiel 8:14 “weeping for Tammuz” proscribed as an “abomination.”
- 2 Yah Yahweh. Psalm 68:4, Isaiah 12:2, 26:4 Read the Hebrew text not an English translation.
- 3 Mountains of the Kurds
- 4 Genesis 1:9
- 5 Jonah ( Nineveh the great city )
- 6 “Queen of Heaven” Alexander Hyslop, *The Two Babylons*, Jeremiah 7:18
- 7 Strong’s Exhaustive Concordance of the Bible, Hebrew Lexicon #225
- 8 Genesis promise of death to Adam and Eve
- 9 Hebrews 4
- 10 Uzengili was Nasar ( Nisir of the Babylonians )
- 11 Josephus, *Antiquities of the Jews*.
- 12 Genesis
- 13 Dr. William Shea paper
- 14 Genesis 10:30
- 15 *Ancient American* magazine 1997
- 16 D. Deal, *The Day Behemoth & Leviathan* Died, Kheren La Yah Press, 1999, pp 298 ff.

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