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Title: The Epic of Gilgamish

Author: Stephen Langdon

Release date: July 23, 2006 [EBook #18897]

Language: English

Credits: Produced by Jeroen Hellingman and the Online Distributed Proofreading Team at <http://www.pgdp.net/>

\*\*\* START OF THE PROJECT GUTENBERG EBOOK THE EPIC OF GILGAMISH \*\*\*

# The Epic of Gilgamish

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The University Museum

Publications of the Babylonian Section

Vol. X No. 3

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## Introduction

In the year 1914 the University Museum secured by purchase a large six column tablet nearly complete, carrying originally, according to the scribal note, 240 lines of text. The contents supply the South Babylonian version of the second book of the epic *ša nagba imuru*, "He who has seen all things," commonly referred to as the Epic of Gilgamish. The tablet is said to have been found at Senkere, ancient Larsa near Warka, modern Arabic name for and vulgar descendant of the ancient name Uruk, the Biblical Erech mentioned in Genesis X. 10. This fact makes the new text the more interesting since the legend of Gilgamish is said to have originated at Erech and the hero in fact figures as one of the prehistoric Sumerian rulers of that ancient city. The dynastic list preserved on a Nippur tablet<sup>1</sup> mentions him as the fifth king of a legendary line of rulers at Erech, who succeeded the dynasty of Kish, a city in North Babylonia near the more famous but more recent city Babylon. The list at Erech contains the names of two well known Sumerian deities, Lugalbanda<sup>2</sup> and Tammuz. The reign of the former is given at 1,200 years and that of Tammuz at 100 years. Gilgamish ruled 126 years. We have to do here with a confusion of myth and history in which the real facts are disengaged only by conjecture.

The prehistoric Sumerian dynasties were all transformed into the realm of myth and legend. Nevertheless these rulers, although appearing in the pretentious nomenclature as gods, appear to have been real historic personages.<sup>3</sup> The name Gilgamish was originally written *<sup>d</sup>Gi-bil-aga-miš*, and means "The fire god (*Gibil*) is a commander," abbreviated to *<sup>d</sup>Gi-bil-ga-miš*, and *<sup>d</sup>Gi(š)-bil-ga-miš*, a form which by full labialization of *b* to *u* was finally contracted to *<sup>d</sup>Gi-il-ga-miš*.<sup>4</sup> Throughout the new text the name is written with the abbreviation *<sup>d</sup>Gi(š)*,<sup>5</sup> whereas the standard Assyrian text has consistently the writing *<sup>d</sup>GIŠ-ṬU<sup>6</sup>-BAR*. The latter method of writing the name is apparently cryptographic for *<sup>d</sup>Giš-bar-aga-(miš)*; the fire god *Gibil* has also the title *Giš-bar*.

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A fragment of the South Babylonian version of the tenth book was published in 1902, a text from the period of Hammurapi, which showed that the Babylonian epic differed very much from the Assyrian in diction, but not in content. The new tablet, which belongs to the same period, also differs radically from the diction of the Ninevite text in the few lines where they duplicate each other. The first line of the new tablet corresponds to Tablet I, Col. V 25 of the Assyrian text,<sup>7</sup> where Gilgamish begins to relate his dreams to his mother Ninsun.<sup>8</sup>

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The last line of Col. I corresponds to the Assyrian version Book I, Col. VI 29. From this point onward the new tablet takes up a hitherto unknown portion of the epic, henceforth to be assigned to the second book.<sup>9</sup>

At the end of Book I in the Assyrian text and at the end of Col. I of Book II in the new text, the situation in the legend is as follows. The harlot halts outside the city of Erech with the enamoured Enkidu, while she relates to him the two dreams of the king, Gilgamish. In these dreams which he has told to his mother he receives premonition concerning the advent of the satyr Enkidu, destined to join with him in the conquest of Elam.

Now the harlot urges Enkidu to enter the beautiful city, to clothe himself like other men and to learn the ways of civilization. When he enters he sees someone, whose name is broken away, eating bread and drinking milk, but the beautiful barbarian understands not. The harlot commands him to eat and drink also:

"It is the conformity of life,  
Of the conditions and fate of the Land."

He rapidly learns the customs of men, becomes a shepherd and a mighty hunter. At last he comes to the notice of Gilgamish himself, who is shocked by the newly acquired manner of Enkidu.

"Oh harlot, take away the man," says the lord of Erech. Once again the faithful woman instructs her heroic lover in the conventions of society, this time teaching him the importance of the family in Babylonian life, and obedience to the ruler. Now the people of Erech assemble about him admiring his godlike appearance. Gilgamish receives him and they dedicate their arms to heroic endeavor. At this point the epic brings in a new and powerful *motif*, the renunciation of woman's love in the presence of a great undertaking. Gilgamish is enamoured of the beautiful virgin goddess Išhara, and Enkidu, fearing the effeminate effects of his friend's attachment, prevents him forcibly from entering a house. A terrific combat between these heroes ensues,<sup>10</sup> in which Enkidu conquers, and in a magnanimous speech he reminds Gilgamish of his higher destiny.

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In another unplaced fragment of the Assyrian text<sup>11</sup> Enkidu rejects his mistress also, apparently on his own initiative and for ascetic reasons. This fragment, heretofore assigned to the second book, probably belongs to Book III. The tablet of the Assyrian version which carries the portion related on the new tablet has not been found. Man redeemed from barbarism is the major theme of Book II.

The newly recovered section of the epic contains two legends which supplied the glyptic artists of Sumer and Accad with subjects for seals. Obverse III 28-32 describes Enkidu the slayer of lions and panthers. Seals in all periods frequently represent Enkidu in combat with a lion. The struggle between the two heroes, where Enkidu strives to rescue his friend from the fatal charms of Išhara, is probably depicted on seals also. On one of the seals published by Ward, *Seal Cylinders of Western Asia*, No. 459, a nude female stands beside the struggling heroes.<sup>12</sup> This scene not improbably illustrates the effort of Enkidu to rescue his friend from the goddess. In fact the satyr stands between Gilgamish and Išhara(?) on the seal.

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1 Ni. 13981, published by Dr. Poebel in PBS. V, No. 2.

2 The local Bêl of Erech and a bye-form of Enlil, the earth god. Here he is the consort of the mother goddess Ninsun.

3 Tammuz is probably a real personage, although *Dumu-zi*, his original name, is certainly later than the title *Ab-ú*, probably the oldest epithet of this deity, see *Tammuz and Ishtar*, p. 8. *Dumu-zi* I take to have been originally the name of a prehistoric ruler of Erech, identified with the primitive deity Abu.

4 See *ibid.*, page 40.

5 Also Meissner's early Babylonian duplicate of Book X has invariably the same writing, see Dhorme, *Choix de Textes Religieux*, 298-303.

6 Sign whose gunufied form is read *aga*.

7 The standard text of the Assyrian version is by Professor Paul Haupt, *Das Babylonische Nimrodepos*, Leipzig, 1884.

- <sup>8</sup> The name of the mother of Gilgamesh has been erroneously read *ri-mat* <sup>ilat</sup>*Nin-lil*, or *Rimat-Bêlit*, see Dhorme 202, 37; 204, 30, etc. But Dr. Poebel, who also copied this text, has shown that *Nin-lil* is an erroneous reading for *Nin-sun*. For *Ninsun* as mother of Gilgamesh see SBP. 153 n. 19 and R.A., IX 113 III 2. *Ri-mat* <sup>ilat</sup>*Nin-sun* should be rendered "The wild cow Ninsun."
- <sup>9</sup> The fragments which have been assigned to Book II in the British Museum collections by Haupt, Jensen, Dhorme and others belong to later tablets, probably III or IV.
- <sup>10</sup> Rm. 289, latter part of Col. II (part of the Assyrian version) published in HAUPT, *ibid.*, 81-4 preserves a defective text of this part of the epic. This tablet has been erroneously assigned to Book IV, but it appears to be Book III.
- <sup>11</sup> K. 2589 and duplicate (unnumbered) in Haupt, *ibid.*, 16-19.
- <sup>12</sup> See also Ward, No. 199.

## Transliteration

1 it-bi-e-ma <sup>ilu</sup>Gilgamiš šu-na-tam i-pa-aš-šar.  
2 iz-za-kar-am<sup>1</sup> a-na um-mi-šu  
3 um-mi i-na ša-a-at mu-ši-ti-ja  
4 ša-am-ḥa-ku-ma at-ta-na-al-la-ak  
5 i-na bi-ri-it id-da-tim  
6 ib-ba-šu-nim-ma ka-ka-'a<sup>2</sup> ša-ma-i  
7 ki-?-?-rum<sup>3</sup> ša a-nim im-ku-ut a-na ši-ri-ja  
8 áš-ši-šu-ma ik-ta-bi-it<sup>4</sup> e-li-ja  
9 ilam<sup>5</sup> iš-šu-ma nu-uš-ša-šu<sup>6</sup> u-ul el-ti-'i  
10 ad-ki ma-tum pa-ḥi-ir<sup>7</sup> e-li-šu  
11 id-lu-tum ú-na-ša-ku ši-pi-šu  
12 ú-um-mi-id-ma pu-ti  
13 i-mi- du ja-ti  
14 aš-ši-a-šu-ma at-ba-la-áš-šu a-na ši-ri-ki  
15 um-mi <sup>ilu</sup>Gilgamiš mu-u-da-a-at ka-la-ma  
16 iz-za-kar-am a-na <sup>ilu</sup>Gilgamiš [212]  
17 mi-in-di <sup>ilu</sup>Gilgamish ša ki-ma ka-ti  
18 i-na ši-ri i-wa-li-id-ma  
19 ú-ra-ab-bi-šu ša-du-ú  
20 ta-mar-šu-ma [sa(?)]-ap-ḥa-ta at-ta  
21 id-lu-tum ú-na-ša-ku ši-pi-šu<sup>8</sup>  
22 te-iṭ-ṭi-ra-šu(?) ... šu-ú-zu  
23 ta-tar-ra-['a]-šu a-na ši-[ri-i]a  
24 [iš-(?)] ti-lam-ma<sup>9</sup> i-ta-mar ša-ni-tam  
25 [šu-na-]ta i-ta-wa-a-am a-na um-mi-šu  
26 [um-m]i a-ta-mar ša-ni-tam  
27 [šu-na-ta a-ta]mar e-mi-a i-na zu-ki-im  
28 [i-na?] Unuk-(ki) ri-bi-tim<sup>10</sup>  
29 ḥa-aš-ši-nu na-di-i-ma  
30 e-li-šu pa-aḥ- ru  
31 ḥa-aš-ši-nu-um-ma ša-ni bu-nu-šu  
32 a-mur-šu-ma aḥ-ta-ta a-na-ku  
33 a-ra-am-šu-ma ki-ma áš-ša-tim  
34 a-ḥa-ap-pu-up el-šu  
35 el-ki-šu-ma áš-ta-ka-an-šu  
36 a-na a-ḥi-ja  
37 um-mi <sup>ilu</sup>Gilgamish mu-da-at ka-la-ma  
38 [iz-za-kar-am a-na <sup>ilu</sup>Gilgamish]  
.....

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## COL. II

1 aš-šum uš-[ta-] ma-ḥa-ru it-ti-ka.  
2 <sup>ilu</sup>Gilgamish šu-na-tam i-pa-šar  
3 <sup>ilu</sup>En-ki-[dû w]a?-ši-ib ma-ḥar ḥa-ri-im-tim  
4 UR [ ]-ḥa-mu DI-?-al-lu-un  
5 [ ] im-ta-ši a-šar i-wa-al-du  
6 ûmê 6<sup>11</sup> ù 7 mu-ši- a-tim  
7 <sup>ilu</sup>En-ki-dû te-bi- i-ma

8           ša-[am-ka-ta] ir-ḫi  
9           ḫa-[ri-im-tu pa-a]-ša i-pu-ša-am-ma  
10          iz-za-[kar-am] a-na <sup>ilu</sup>En-ki-dû<sup>12</sup>  
11          a-na-ṭal-ka <sup>d</sup>En-ki-dû ki-ma ili ta-ba-áš-ši  
12          am-mi-nim it-ti na-ma-áš-te-e<sup>13</sup>  
13          ta-at-ta-[na-al-]la -ak ši-ra-am  
14          al-kam lu-ùr-di- ka  
15          a-na libbi Uruk-(ki) ri-bi-tim  
16          a-na biti [el-]lim mu-ša-bi ša A-nim  
17          <sup>d</sup>En-ki-dû ti-bi lu-ru-ka  
18          a-na É-[an-n]a mu-ša-bi ša A-nim  
19          a-šar [<sup>ilu</sup>Gilgamiš] it-[.....] ne-pi-ši-tim(?)  
20          ù at-[ ]-di [ ]-ma  
21          ta-[ ] ra-ma-an- ka [214]  
22          al-ka ti-ba i-[na] ga-ag-ga-ri  
23          ma-a-a?<sup>14</sup> -ak ri-i-im  
24          iš-me a-wa-az-za im-ta-gár ga-ba-ša  
25          mi-il-kum ša sinništi  
26          im-ta-[ku]-ut a-na libbi-šu  
27          iš-ḫu-uṭ li-ib-ša-am  
28          iš-ti-nam [ú]-la-ab-bi-iš-šu  
29          li-ib- [ša-am] ša-ni-a-am  
30          ši-i it-ta-al-ba- áš  
31          ša-ab-ta-at ga-az- zu  
32          ki-ma ? i-ri-id-di-šu  
33          a-na gu-up-ri ša ri-i-im  
34          a-š[ar ] tar-ba-ši-im  
35          i-na [ ]-ḫu-ru ri-ja-ú<sup>15</sup>  
36          .....

(About two lines broken away.)

### COL. III

1           ši-iz-ba ša na-ma-áš-te-e  
2           i-te-en- ni- iḫ  
3           a-ka-lam iš-ku-nu ma-ḫar-šu  
4           ip-te-iḫ-ma i-na -aṭ-ṭal<sup>16</sup>  
5           ù ip-pa-al-la- as  
6           u-ul i-di <sup>d</sup>En-ki- dū  
7           aklam a-na a-ka-lim  
8           šikaram a-na ša-te-e-im  
9           la-a lum-mu- ud [215]  
10          ḫa-ri-im-lum pi-ša i-pu-ša-am- ma  
11          iz-za-kar-am a-na <sup>ilu</sup>En-ki-dû  
12          a-ku-ul ak-lam <sup>d</sup>En-ki-dû  
13          zi-ma-at ba-la-ṭi-im  
14          bi-ši-ti ši-im-ti ma-ti  
15          i-ku-ul a-ak-lam <sup>ilu</sup>En-ki-dû  
16          a-di ši-bi-e-šu  
17          šikaram iš-ti-a-am  
18          7 aš-ša-am-mi-im<sup>17</sup>  
19          it-tap-šar kab-ta-tum i-na-an-gu  
20          i-li-iš libba- šu- ma  
21          pa-nu-šu [it-]ta(?)-bir -ru<sup>18</sup>  
22          ul-tap-pi-it [.....]-i  
23          šu-ḫu-ra-am pa-ga-ar-šu  
24          ša-am-nam ip-ta-ša-áš-ma  
25          a-we-li-iš i-mē  
26          il-ba- áš li-ib-ša-am  
27          ki-ma mu-ti i-ba-áš-ši  
28          il-ki ka-ak-ka-šu  
29          la-bi ú gi-ir- ri  
30          iš-sa-ak-pu šab-[ši]-eš mu-ši-a-ti  
31          ut- tap -pi-iš šib-ba-ri<sup>19</sup>  
32          la-bi uk-t[a ]-ši-id  
33          it-ti immer na-ki-[e?] ra-bu-tum  
34          <sup>ilu</sup>En-ki-dû ma-aš-ša-ar-šu-nu  
35          a-we-lum wa-ru-um  
36          iš-[te]-en id-lum

(About five lines broken away.)

**REVERSE I**

.....  
 1 i-ip-pu-uš ul-ša-am  
 2 iš-ši-ma i-ni-i-šu  
 3 i-ta-mar a-we-lam  
 4 iz<sup>20</sup>-za-kar-am a-na ḥarimti  
 5 ša-am-ka-at uk-ki-ši<sup>21</sup> a-we-lam  
 6 a-na mi-nim il-li-kam  
 7 zi-ki-ir-šu lu-uš-šu<sup>22</sup>  
 8 ḥa-ri-im-tum iš-ta-si a-we-lam  
 9 i-ba-uš-šu-um-ma i-ta-mar-šu  
 10 e-di-il<sup>23</sup> e-eš-ta-ḥi-[ṭa-am]  
 11 mi-nu a-la-ku-zu na-aḥ<sup>24</sup> [ -]ma  
 12 e-pi-šu i-pu-ša-am-[ma]  
 13 iz-za-kar-am a-na <sup>ilu</sup>En-[ki-dû]  
 14 bi-ti-iš e-mu-tim [ ]  
 15 ši-ma-a-at ni-ši-i- ma  
 16 tu-ša<sup>25</sup>-ar pa-a-ta-tim<sup>26</sup>  
 17 a-na âli dup-šak-ki-i e ši-en  
 18 UG-AD-AD-LIL e-mi ša-a-a-ḥa-tim [217]  
 19 a-na šarri Unuk-(ki) ri-bi-tim  
 20 pi-ti pu-uk epši<sup>27</sup> a-na ḥa-a-a-ri  
 21 a-na <sup>ilu</sup>Gilgamiš šarri ša Unuk-(ki) ri-bi-tim  
 22 pi-ti pu-uk epši<sup>28</sup>  
 23 a-na ha-a-a-ri  
 24 áš-ša-at ši-ma-tim i-ra-aḥ-ḥi  
 25 šu-u pa-na-nu-um-ma  
 26 mu-uk wa-ar-ka-nu  
 27 i-na mi-il-ki ša ili ga-bi-ma  
 28 i-na bi-ti-iḫ a-pu-un-na-ti-šu<sup>29</sup>  
 29 ši- ma- az- zum  
 30 a-na zi-ik-ri id-li-im  
 31 i-ri-ku pa-nu-šu

**REVERSE II**

.....

(About five lines broken away.)

1 i-il-la-ak- .....  
 2 ù ša-am-ka-at[ ]ar-ki-šu  
 3 i- ru- ub-ma<sup>30</sup> a-na<sup>31</sup> libbi Uruk-(ki) ri-bi-tim  
 4 ip-ḥur um-ma-nu-um i-na ši-ri-šu  
 5 iz-zi-za-am-ma i-na zu-ki-im  
 6 ša Unuk-(ki) ri-bi-tim  
 7 pa-aḥ-ra-a-ma ni-šu [218]  
 8 i-ta-mē-a i-na ši-ri-šu pi(?)-it-tam<sup>32</sup>  
 9 a-na mi-[ni]<sup>33</sup> <sup>ilu</sup>Gilgamiš ma-ši-il  
 10 la-nam ša- pi- il  
 11 e-ši[ pu]-uk-ku-ul  
 12 i ? -ak-ta  
 13 i[- -]di i-ši?  
 14 ši-iz-ba ša[na-ma-]áš-[te]-e  
 15 i-te- en- ni- iḫ  
 16 ka-îā-na i-na [libbi] Uruk-(ki) kak-ki-a-tum<sup>34</sup>  
 17 id-lu-tum u-te-el-li- lu  
 18 ša-ki-in ip-ša- nu<sup>35</sup>  
 19 a-na idli ša i-tu-ru zi-mu-šu  
 20 a-na <sup>ilu</sup>Gilgamiš ki-ma i-li-im  
 21 ša-ki-iš-šum<sup>36</sup> me-iḥ-rum  
 22 a-na <sup>ilat</sup>Iš-ḥa-ra ma-îā-lum

23 na- [di]-i- ma  
 24 iluGilgamish id-[ ]na-an(?)...  
 25 i-na mu-ši in-ni-[ ]-jid  
 26 i-na-ak<sup>37</sup>ša-am- ma  
 27 it-ta-[ ]i-na zûki  
 28 ip-ta-ra-[ku ]-ak-tām  
 29 ša iluGilgamish  
 30 ..... da-na(?) ni-iš-šu

### COL. III

1 ur-(?)ḥa .....  
 2 iluGilgamiš .....  
 3 i-na ši-ri ..... [219]  
 4 i-ḥa-an-ni-ib [pi-ir-ta-šu?]  
 5 it-bi-ma ...  
 6 a-na pa-ni- šu  
 7 it-tam-ḥa-ru i-na ri-bi-tu ma-ti  
 8 iluEn-ki-dû ba-ba-am ip-ta-ri-ik  
 9 i-na ši-pi-šu  
 10 iluGilgamiš e-ri-ba-am u-ul id-di-in  
 11 iṣ-ša-ab-tu-ma ki-ma li-i-im  
 12 i- lu- du<sup>38</sup>  
 13 zi-ip-pa-am 'i-bu- tu  
 14 i-ga-rum ir-tu-tû<sup>39</sup>  
 15 iluGilgamiš ù iluEn-ki- dû  
 16 iṣ-ša-ab-tu-ù- ma  
 17 ki-ma li-i-im i-lu-du  
 18 zi-ip-pa-am 'i-bu- tu  
 19 i-ga-rum ir-tu-tû  
 20 ik-mi-is-ma iluGilgamiš  
 21 i-na ga-ga-ag-ga-ri ši-ip-šu  
 22 ip-ši-iḥ<sup>40</sup> uṣ-ša-šu- ma  
 23 i-ni-'i i-ra-az-zu  
 24 iṣ-tu i-ra-zu i-ni-ḥu<sup>41</sup>  
 25 iluEn-ki-dû a-na ša-ši-im  
 26 iz-za-kar-am a-na iluGilgamiš  
 27 ki-ma iṣ-te-en-ma um-ma-ka  
 28 ú- li- id- ka  
 29 ri-im-tum ša zu- pu-ri  
 30 ilat<sup>at</sup>.Nin- sun- na  
 31 ul-lu e-li mu-ti ri-eš-su [220]  
 32 šar-ru-tam ša ni-ši  
 33 i-ši-im-kum iluEn-lil  
  
 duppu 2 kam-ma  
 šu-tu-ur e-li ...  
 4 šu-ši<sup>42</sup>

1 Here this late text includes both variants *pašāru* and *zakāru*. The earlier texts have only the one or the other.

2 For *kakabê*; *b* becomes *u* and then is reduced to the breathing.

3 The variants have *kima kiṣri*; *ki-[ma]?-rum* is a possible reading. The standard Assyrian texts regard Enkidu as the subject.

4 Var. *da-an*

5 *ŠAM-KAK* = *ilu*, net. The variant has *ultaprid ki-is-su-šu*, "he shook his murderous weapon." For *kissu* see ZA. 9,220,4 = CT. 12,14b 36, *giš-kud* = *ki-is-su*.

6 Var. *nussu* for *nuš-šu* = *nušša-šu*. The previous translations of this passage are erroneous.

7 This is to my knowledge the first occurrence of the infinitive of this verb, *paḥēru*, not *paḥāru*.

8 Text *ma*?

9 *ištanamma* > *ištilamma*.

10 Cf. Code of Hammurapi IV 52 and Streck in *Babyloniaca* II 177.

11 Restored from Tab. I Col. IV 21.

12 Cf. Dhorme *Choix de Textes Religieux* 198, 33.

13 *namaštû* a late form which has followed the analogy of *reštû* in assuming the feminine *t* as part of

- the root. The long *û* is due to analogy with *namaššû* a Sumerian loan-word with nisbe ending.
- 14 Room for a small sign only, perhaps *A; mājāk*? For *māka*, there, see BEHRENS, LSS. II page 1 and index.
- 15 Infinitive “to shepherd”; see also Poebel, PBS. V 106 I, *ri-ja-ú, ri-te-ja-ú*.
- 16 The text has clearly *AD-RI*.
- 17 Or *azzammim*? The word is probably an adverb; hardly a word for cup, mug (??).
- 18 *it* is uncertain and *ta* more likely than *uš*. One expects *ittabriru*. Cf. *muttabriru*, CT. 17, 15, 2; *littatabrar*, EBELING, KTA. 69, 4.
- 19 For *šapparu*. Text and interpretation uncertain. *uttapiš* II<sup>2</sup> from *tapāšu*, Hebrew *tāpaš*, seize.
- 20 Text *ta*!
- 21 On *ekēšu*, drive away, see Zimmern, *Shurpu*, p. 56. Cf. *uk-kiš* Myhrman, PBS. I 14, 17; *uk-ki-ši*, King, Cr. App. V 55; etc., etc.
- 22 The Hebrew cognate of *mašû*, to forget, is *našâ*, Arabic *nasijia*, and occurs here in Babylonian for the first time. See also Brockelman, *Vergleichende Grammatik* 160 a.
- 23 Probably phonetic variant of *edir*. The preterite of *edēru*, to be in misery, has not been found. If this interpretation be correct the preterite *edir* is established. For the change *r > l* note also *attalaḥ* < *attaraḥ*, Harper, *Letters* 88, 10, *bilku* < *birku*, RA. 9, 77 II 13; *uttakkalu* < *uttakkaru*, Ebeling, KTA. 49 IV 10.
- 24 Also *na'-[ -]ma* is possible.
- 25 The text cannot be correct since it has no intelligible sign. My reading is uncertain.
- 26 Text uncertain, *kal-lu-tim* is possible.
- 27 *KAK-ši*.
- 28 *KAK-ši*.
- 29 Literally nostrils. *pitik apunnati-šu*, work done in his presence(?). The meaning of the idiom is uncertain.
- 30 Text *ZU*!
- 31 Text has erroneous form.
- 32 Text *PA-it-tam* clearly!
- 33 Omitted by the scribe.
- 34 Sic! The plural of *kakku*, *kakkîtu*(?).
- 35 Cf. *e-pi-ša-an-šu-nu libâru*, “May they see their doings,” *Maḳlu* VII 17.
- 36 For *šakin-šum*.
- 37 On the verb *nâku* see the Babylonian Book of Proverbs § 27.
- 38 The verb *la'ātu*, to pierce, devour, forms its preterite *iluṭ*; see VAB. IV 216, 1. The present tense which occurs here as *iluṭ* also.
- 39 Note *BUL(tu-ku)* = *ratātu* (falsely entered in Meissner, SAI. 7993), and *irattutu* in Zimmern, *Shurpu*, Index.
- 40 “For *ipšah*.”
- 41 Sic! *ḥu* reduced to the breathing 'u; read *i-ni-‘u*.
- 42 The tablet is reckoned at forty lines in each column,

## Translation

- 1 Gilgamish arose interpreting dreams,  
 2 addressing his mother.  
 3 “My mother! during my night  
 4 I, having become lusty, wandered about  
 5 in the midst of omens.  
 6 And there came out stars in the heavens,  
 7 Like a ... of heaven he fell upon me.  
 8 I bore him but he was too heavy for me.  
 9 He bore a net but I was not able to bear it.  
 10 I summoned the land to assemble unto him,  
 11 that heroes might kiss his feet.  
 12 He stood up before me<sup>1</sup>  
 13 and they stood over against me.  
 14 I lifted him and carried him away unto thee.”  
 15 The mother of Gilgamish she that knows all things,  
 16 said unto Gilgamish:—  
 17 “Truly oh Gilgamish he is  
 18 born<sup>2</sup> in the fields like thee.  
 19 The mountains have reared him.

20 Thou beholdest him and art distracted(?)  
 21 Heroes kiss *his* feet.  
 22 Thou shalt spare him....  
 23 Thou shalt lead him to me."  
 24 Again he dreamed and saw another dream  
 25 and reported it unto his mother.  
 26 "My mother, I have seen another  
 27 [dream. I beheld] my likeness in the street.  
 28 In Erech of the wide spaces<sup>3</sup>  
 29 he hurled the axe,  
 30 and they assembled about him.  
 31 Another axe seemed his visage.  
 32 I saw him and was astounded.  
 33 I loved him as a woman,  
 34 falling upon him in embrace.  
 35 I took him and made him  
 36 my brother."  
 37 The mother of Gilgamesh she that knows all things  
 38 [said unto Gilgamesh:—]  
 .....

[213]

## COL. II

1 that he may join with thee in endeavor."  
 2 (Thus) Gilgamesh solves (his) dream.  
 3 Enkidu sitting before the hierodule  
 4 [ ] forgot where he was born.  
 6 Six days and seven nights  
 7 came forth Enkidu  
 8 and cohabited with the courtesan.  
 9 The hierodule opened her mouth  
 10 speaking unto Enkidu.  
 11 "I behold thee Enkidu; like a god thou art.  
 12 Why with the animals  
 13 wanderest thou on the plain?  
 14 Come! I will lead thee  
 15 into the midst of Erech of the wide places,  
 16 even unto the holy house, dwelling place of Anu.  
 17 Oh Enkidu, arise, I will conduct thee  
 18 unto Eanna dwelling place of Anu,  
 19 where Gilgamesh [*oppresses*] the souls of men(?)  
 20 And as I .....  
 21 thou shalt ..... thyself. [214]  
 22 Come thou, arise from the ground  
 23 unto the place yonder (?) of the shepherd."  
 24 He heard her speak and accepted her words with favor.  
 25 The advice of the woman  
 26 fell upon his heart.  
 27 She tore off one garment  
 28 and clothed him with it.  
 29 With a second garment  
 30 she clothed herself.  
 31 She clasped his hand,  
 32 guiding him like .....  
 33 unto the mighty presence of the shepherd,  
 34 unto the place of the ... of the sheepfolds.  
 35 In ..... to shepherd  
 36 .....

(About two lines broken away.)

## COL. III

1 Milk of the cattle  
 2 he drank.  
 3 Food they placed before him.  
 4 He broke bread<sup>4</sup>  
 5 gazing and looking.  
 6 But Enkidu understood not.  
 7 Bread to eat,



8 beer to drink,  
9 he had not been taught.  
10 The hierodule opened her mouth  
11 and said unto Enkidu:—  
12 “Eat bread, oh Enkidu!  
13 It is the conformity of life,  
14 of the conditions and the fate of the land.”  
15 Enkidu ate bread,  
16 until he was satiated.  
17 Beer he drank  
18 seven *times*(?).  
19 His thoughts became unbounded and he shouted loudly.  
20 His heart became joyful,  
21 and his face glowed.  
22 He stroked.....  
23 *the hair of the head.*<sup>5</sup> His body  
24 with oil he anointed.  
25 He became like a man.  
26 He attired himself with clothes  
27 even as does a husband.  
28 He seized his weapon,  
29 which the panther and lion  
30 fells in the night time cruelly.  
31 He captured the wild mountain goats.  
32 The panther he conquered.  
33 Among the great *sheep for sacrifice*  
34 Enkidu was their guard.  
35 A man, a leader,  
36 A hero.  
37 Unto ..... he elevated  
.....

[215]

(About five lines broken away.)

[216]

## REVERSE I

.....  
1 And he made glad.  
2 He lifted up his eyes,  
3 and beheld the man,  
4 and said unto the hierodule:—  
5 “Oh harlot, take away the man.  
6 Wherefore did he come to me?  
7 I would forget the memory of him.”  
8 The hierodule called unto the man  
9 and came unto him beholding him.  
10 She sorrowed and was astonished  
11 how his ways were .....  
12 Behold she opened her mouth  
13 saying unto Enkidu:—  
14 “At home with a family [*to dwell??*]  
15 is the fate of mankind.  
16 Thou shouldest design boundaries(??)  
17 for a city. The trencher-basket put (upon thy head).  
18 .... ..an abode of comfort.  
19 For the king of Erech of the wide places  
20 open, addressing thy speech as unto a husband.  
21 Unto Gilgamish king of Erech of the wide places  
22 open, addressing thy speech  
23 as unto a husband.  
24 He cohabits with the wife decreed for him,  
25 even he formerly.  
26 But henceforth  
27 in the counsel which god has spoken,  
28 in the work of his presence  
29 shall be his fate.”  
30 At the mention of the hero  
31 his face became pale.

[217]

## REVERSE II

.....  
(About five lines broken away.)

1 going .....  
2 and the harlot ..... after him.  
3 He entered into the midst of Erech of the wide places.  
4 The artisans gathered about him.  
5 And as he stood in the street  
6 of Erech of the wide places,  
7 the people assembled [218]  
8 disputing round about him:—  
9 “How is he become like Gilgamish suddenly?  
10 In form he is shorter.  
11 In ..... he is made powerful.  
12 Milk of the cattle  
15 he drank.  
16 Continually in the midst of Erech weapons  
17 the heroes purified.  
18 A project was instituted.  
19 Unto the hero whose countenance was turned away,  
20 unto Gilgamish like a god  
21 he became for him a fellow.  
22 For Išhara a couch  
23 was laid.  
24 Gilgamish .....  
25 In the night he .....  
26 embracing her in sleep.  
27 They ..... in the street  
28 halting at the .....  
29 of Gilgamish.  
30 ..... mightily(?)

### COL. III

1 A road(?) .....  
2 Gilgamish ..... [219]  
3 in the plain .....  
4 his hair growing thickly like the corn.  
5 He came forth ...  
6 into his presence.  
7 They met in the wide park of the land.  
8 Enkidu held fast the door  
9 with his foot,  
10 and permitted not Gilgamish to enter.  
11 They grappled with each other  
12 goring like an ox.  
13 The threshold they destroyed.  
14 The wall they demolished.  
15 Gilgamish and Enkidu  
16 grappled with each other,  
17 goring like an ox.  
18 The threshold they destroyed.  
19 The wall they demolished.  
20 Gilgamish bowed  
21 to the ground at his feet  
22 and his javelin reposed.  
23 He turned back his breast.  
24 After he had turned back his breast,  
25 Enkidu unto that one  
26 spoke, even unto Gilgamish.  
27 “Even as one<sup>6</sup> did thy mother  
28 bear thee,  
29 she the wild cow of the cattle stalls,  
30 Ninsunna,  
31 whose head she exalted more than a husband. [220]  
32 Royal power over the people  
33 Enlil has decreed for thee.”

Second tablet.  
Written upon ...  
240 (lines).

- 1 Literally "he attained my front."
- 2 IV<sup>1</sup> of *walādu*.
- 3 I.e., in the suburb of Erech.
- 4 *patāku* has apparently the same sense originally as *batāku*, although the one forms its preterite *iptiḳ*, and the other *ibtuḳ*. Cf. also *maḥāṣu* break, hammer and construct.
- 5 The passage is obscure. Here *šuhuru* is taken as a loan-word from *suḡur* = *ḳimmatu*, hair of the head. The infinitive II<sup>1</sup> of *saḥāru* is philologically possible.
- 6 I.e., an ordinary man.

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## L.

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## **M.**

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## **N.**

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*šaḥātu*, be astounded, 216, 10. Arabic *saḥīṭa*.

*šaḫāḥatu*, desire, comfort, 216, 18.

*šakāpu*, fell. I<sup>2</sup> *išsakpu*, 215, 30.

*šalūtu*, enmity, 199, 27.

Šamaš, god, 197, 4:8; 198, 10:13; 199, 25:31.

Šamaš-šum-ukin, king. Incantations for, 193–200; 199, 23.

Samsuiluna, king, 151.

*SAR-DI-DA*, a relic, 133, 37.

Serpent adversary, 183, 21; 148, 12.

Seven, sacred number. Seven gods, 196, 30.

Ship, in legend, 113, 2.

Silsirsir, a chapel.

Sin, god. Hymn to, No. 19.

*sippu*, threshold, 219, 13:18.

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*Sippar*, city, 158, 10; 160, 5; 166, 19.

*sirgidda*, long song, 140, 54.

Siriš, daughter of Ninkasi, 144.

Siriškaš, daughter of Ninkasi, 144.

Siriškašgig, daughter of Ninkasi, 144.

*sirsagga*, first melody, 117, 28; 139, 48.

*ŠU-AN* = *kat ili*, 194, 12. See also *ŠU-dINNINI*, 194, 12.

*ŠU-NAM-ERIM-MA*, 194, 13.

*ŠU-NAM-LU-GAL-LU*, 194, 13.

*subura*, earth, 175, 3.

*su-ud, sú-ud-ám*, epithet of goddess of Šuruppak, 177, 10 and note 4.

*šuḥuru*, hair (?), 215, 23.

*sukkal-zid*, title of Nebo, 163, 10.

Šulpae, god, No. 16 II 22.

Sumer, land, 113, 21; 114, 11; 136, 2.

*sumugan*, title of Girra, 177, 12 and note; 179, 3.

## T.

Tablet of fates, 132 n. 3.

Tammuz, ancient ruler, 208. Liturgy to, 191. Other references, 126; 208; 131, 20.

*tapāšu*, seize, capture, II<sup>2</sup> *uttappiš*, 215, 31.

*temēru*, cook, 196, 35.

Tigris, river, 183, 12.

Tummal, land, 190, 9; 191, 10.

## U.

*ud*, spirit, word, 150, 1:4; 158, 16; 159, 17:24.

*ul-al-tar*, 191 n. 6.

*ulinnu*, girdle cord, 195, 20.

Ulmaš, temple of Anunit, 158, 13; 166, 3.

Ur, city, 134, 21; 137, 6. Lamentation for, 150. Other references, No. 19, 4:7:8:16:28: Rev. 5; 151, 3.

Ur-azag, king of Isin (?), 140 n. 2.

Ur-Engur, king of Ur, 126 ff.

*urinu*, spear (?), 173, 3.

*ursaggal*, epithet for Ninurašā, 165, 11. For Enbilulu, 170, 5.

*ušumgal*, 117, 33.

## Z.

*zâbu*, flow. *li-zu-bu*, 198, 16. Cf. *gàm* = *za'ibu*, *miṭirtu*, words for canal, SAI. 691-3.

*zag-sal*, liturgical note, 103 f. No. 21 end.

*za-am*, 138, 34; 139, 38; 140, 56.

*zênu*, be enraged, II<sup>1</sup> *uzinu-inni*, 197, 6.

*ZI-TAR-RU-DA* = *nikis napišti*, 194 n. 6.

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## Description of Tablets

Number in this volume. 1

Museum number. 7771

Description.

Dark brown unbaked tablet. Three columns. Lower edge slightly broken. Knobs at left upper and left lower corners to facilitate the holding of the tablet. H. 7 inches: W. 6½; T. 1½. Second tablet of the Epic of Gilgamish.

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## Autograph Plates

### Plate LXIII.







	所西等武	众和	耳
	西今西	所夕	所西
	所山等	耳平	管
	正和夏耳	耳西	管
5	西耳等西	所今	耳平
	耳今耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
10	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
15	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
20	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
25	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
	耳等耳	耳	管
30	耳等耳	耳	管
	耳等耳	耳	管

Plate LXVII.



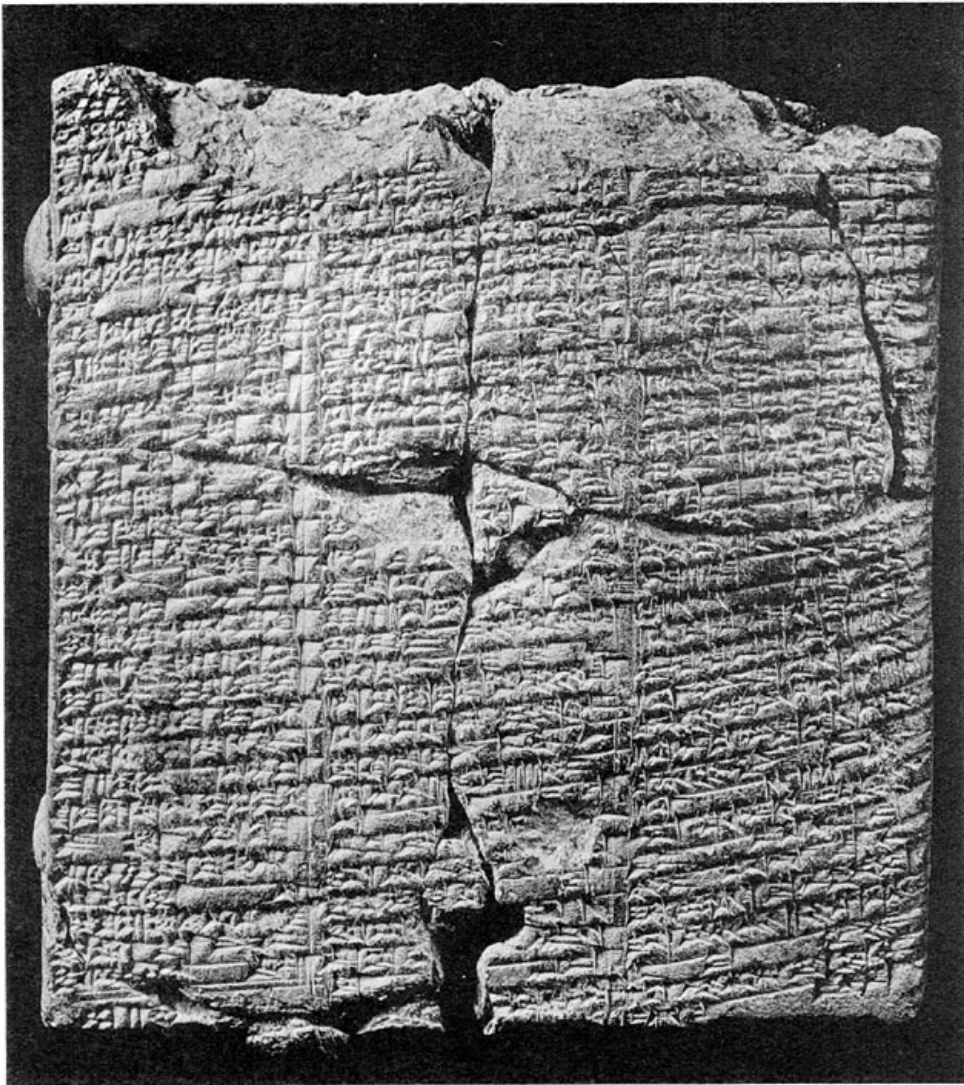






Tablet of the Gilgamish Epic (Obverse)

**Plate LXX.**



Tablet of the Gilgamesh Epic (Reverse)

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