

EPIC OF GILGAMESH

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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 tablet¹ 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, Lugalbanda² 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.³ The name Gilgamish was originally written *^dGi-bil-aga-miš*, and means “The fire god (*Gibil*) is a commander,” abbreviated to *^dGi-bil-ga-miš*, and *^dGi(š)-bil-ga-miš*, a form which by full labialization of *b* to *μ* was finally contracted to *^dGi-il-ga-miš*.⁴ Throughout the new text the name is written with the abbreviation *^dGi(š)*,⁵ whereas the standard Assyrian text has consistently the writing *^dGIŠ-ṬU₆-BAR*. The latter method of writing the name is apparently cryptographic for *^dGIŠ-bar-aga-(miš)*; the fire god *Gibil* has also the title *GIŠ-bar*.

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,⁷ where Gilgamish begins to relate his dreams to his mother Ninsun.⁸

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.⁹

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 Gilgamesh 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. Gilgamesh 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. Gilgamesh 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,¹⁰ in which Enkidu conquers, and in a magnanimous speech he reminds Gilgamesh of his higher destiny.

In another unplaced fragment of the Assyrian text¹¹ 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.¹² This scene not improbably illustrates the effort of Enkidu to rescue his friend from the goddess. In fact the satyr stands between Gilgamesh and Išhara(?) on the seal.

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-û*, 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.

⁸ The name of the mother of Gilgamish has been erroneously read *ri-mat* ^{ilat}*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 Gilgamish see SBP. 153 n. 19 and R.A., IX 113 III 2. *Ri-mat* ^{ilat}*Nin-sun* should be rendered "The wild cow Ninsun."

⁹ 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.

¹⁰ 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.

¹¹ K. 2589 and duplicate (unnumbered) in Haupt, *ibid.*, 16–19.

¹² See also Ward, No. 199.

TRANSLITERATION

1it-bi-e-ma ^{ilu}Gilgamiš šu-na-tam i-pa-aš-šar.
2iz-za-kar-am¹ a-na um-mi-šu
3um-mi i-na ša-a-at mu-ši-ti-ja
4ša-am-ḥa-ku-ma at-ta-na-al-la-ak
5i-na bi-ri-it id-da-tim
6ib-ba-šu-nim-ma ka-ka-'a² ša-ma-i
7ki-?-?-rum³ ša a-nim im-ku-ut a-na ši-ri-ja
8áš-ši-šu-ma ik-ta-bi-it⁴ e-li-ja
9ilam⁵ iš-šu-ma nu-uš-ša-šu⁶ u-ul el-ti-'j
10ad-ki ma-tum pa-ḥi-ir⁷ e-li-šu
11id-lu-tum ú-na-ša-ku ši-pi-šu
12ú-um-mi-id-ma pu-ti
13i-mi- du ja-ti
14áš-ši-a-šu-ma at-ba-la-áš-šu a-na ši-ri-ki
15um-mi ^{ilu}Gilgamiš mu-u-da-a-at ka-la-ma
16iz-za-kar-am a-na ^{ilu}Gilgamiš
17mi-in-di ^{ilu}Gilgamish ša ki-ma ka-ti
18i-na ši-ri i-wa-li-id-ma
19ú-ra-ab-bi-šu ša-du-ú
20ta-mar-šu-ma [ša(?)]-ap-ḥa-ta at-ta
21id-lu-tum ú-na-ša-ku ši-pi-šu⁸
22te-iṭ-ṭi-ra-šu(?) ... šu-ú-zu
23ta-tar-ra-['a]-šu a-na ši-[ri-i]a
24[iš-(?)] ti-lam-ma⁹ 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-tim¹⁰
29ḥa-aš-ši-nu na-di-i-ma
30e-li-šu pa-aḥ- ru
31ḥa-aš-ši-nu-um-ma ša-ni bu-nu-šu

32a-mur-šu-ma aḥ-ta-ta a-na-ku
33a-ra-am-šu-ma ki-ma áš-ša-tim
34a-ḥa-ap-pu-up el-šu
35el-ki-šu-ma áš-ta-ka-an-šu
36a-na a-ḥi-ja
37um-mi ^{ilu}Gilgamish mu-da-at ka-la-ma
38[iz-za-kar-am a-na ^{ilu}Gilgamish]
.....

COL. II

1aš-šum uš-[ta-] ma-ḥa-ru it-ti-ka.
2^{ilu}Gilgamish šu-na-tam i-pa-šar
3^{ilu}En-ki-[dû w]a?-ši-ib ma-ḥar ḥa-ri-im-tim
4UR []-ḥa-mu DI-?-al-lu-un
5[] im-ta-ši a-šar i-wa-al-du
6ûmê 6¹¹ ù 7 mu-ši- a-tim
7^{ilu}En-ki-dû te-bi- i-ma
8ša-[am-ka-ta] ir- ḥi
9ḥa-[ri-im-tu pa-a]-ša i-pu-ša-am-ma
10iz-za-[kar-am] a-na ^{ilu}En-ki-dû¹²
11a-na-ṭal-ka ^dEn-ki-dû ki-ma ili ta-ba-áš-ši
12am-mi-nim it-ti na-ma-áš-te-e¹³
13ta-at-ta-[na-al-]la -ak ši-ra-am
14al-kam lu-ùr-di- ka
15a-na libbi Uruk-(ki) ri-bi-tim
16a-na biti [el-]lim mu-ša-bi ša A-nim
17^dEn-ki-dû ti-bi lu-ru-ka
18a-na É-[an-n]a mu-ša-bi ša A-nim
19a-šar [^{ilu}Gilgamiš] it-[.....] ne-pi-ši-tim(?)
20ù at-[]-di []-ma

21ta-[] ra-ma-an- ka
22al-ka ti-ba i-[na] ga-ag-ga-ri
23ma-a-a?¹⁴ -ak ri-i-im
24iš-me a-wa-az-za im-ta-gár ga-ba-ša
25mi-il-kum ša sinništi
26im-ta-[ku]-ut a-na libbi-šu
27iš-ḥu-uṭ li-ib-ša-am
28iš-ti-nam [ú]-la-ab-bi-iš-šu
29li-ib- [ša-am] ša-ni-a-am
30ši-i it-ta-al-ba- áš
31ša-ab-ta-at ga-az- zu
32ki-ma ? i-ri-id-di-šu
33a-na gu-up-ri ša ri-i-im
34a-š[ar] tar-ba-ši-im
35i-na []-ḥu-ru ri-ja-ú¹⁵
36.....
(About two lines broken away.)

COL. III

1ši-iz-ba ša na-ma-áš-te-e
2i-te-en- ni- iḫ
3a-ka-lam iš-ku-nu ma-ḥar-šu
4ip-te-iḫ-ma i-na -aṭ-ṭal¹⁶
5ù ip-pa-al-la- as
6u-ul i-di ^dEn-ki- dû
7aklam a-na a-ka-lim
8šikaram a-na ša-te-e-im
9la-a lum-mu- ud
10ḥa-ri-im-lum pi-ša i-pu-ša-am- ma
11iz-za-kar-am a-na ^{il}uEn-ki-dû
12a-ku-ul ak-lam ^dEn-ki-dû

13zi-ma-at ba-la-ṭi-im
 14bi-ši-ti ši-im-ti ma-ti
 15i-ku-ul a-ak-lam ^{ilu}En-ki-dû
 16a-di ši-bi-e-šu
 17šikaram iš-ti-a-am
 187 aš-ša-am-mi-im¹⁷
 19it-tap-šar kab-ta-tum i-na-an-gu
 20i-li-iš libba- šu- ma
 21pa-nu-šu [it-]ta(?)-bir -ru¹⁸
 22ul-tap-pi-it [.....]-i
 23šu-ḥu-ra-am pa-ga-ar-šu
 24ša-am-nam ip-ta-ša-áš-ma
 25a-we-li-iš i-mē
 26il-ba- áš li-ib-ša-am
 27ki-ma mu-ti i-ba-áš-ši
 28il-ki ka-ak-ka-šu
 29la-bi ú gi-ir- ri
 30iš-sa-ak-pu šab-[ši]-eš mu-ši-a-ti
 31ut- tap -pi-iš šib-ba-ri¹⁹
 32la-bi uk-t[a]-ši-id
 33it-ti immer na-ki-[e?] ra-bu-tum
 34^{ilu}En-ki-dû ma-aš-ša-ar-šu-nu
 35a-we-lum wa-ru-um
 36iš-[te]-en id-lum
 37a-na[..... u]-za-ak-ki-ir

 (About five lines broken away.)

REVERSE I

.....
 1i-ip-pu-uš ul-ša-am

2iš-ši-ma i-ni-i-šu
 3i-ta-mar a-we-lam
 4iz²⁰-za-kar-am a-na ḥarimti
 5ša-am-ka-at uk-ki-ši²¹ a-we-lam
 6a-na mi-nim il-li-kam
 7zi-ki-ir-šu lu-uš-šu²²
 8ḥa-ri-im-tum iš-ta-si a-we-lam
 9i-ba-uš-šu-um-ma i-ta-mar-šu
 10e-di-il²³ e-eš-ta-ḥi-[ta-am]
 11mi-nu a-la-ku-zu na-aḥ-²⁴ [-]ma
 12e pi-šu i-pu-ša-am-[ma]
 13iz-za-kar-am a-na ^{ilu}En-[ki-dû]
 14bi-ti-iš e-mu-tim []
 15ši-ma-a-at ni-ši-i- ma
 16tu-ša²⁵-ar pa-a-ta-tim²⁶
 17a-na âli dup-šak-ki-i e ši-en
 18UG-AD-AD-LIL e-mi ša-a-a-ḥa-tim
 19a-na šarri Unuk-(ki) ri-bi-tim
 20pi-ti pu-uk epši²⁷ a-na ḥa-a-a-ri
 21a-na ^{ilu}Gilgamiš šarri ša Unuk-(ki) ri-bi-tim
 22pi-ti pu-uk epši²⁸
 23a-na ha-a-a-ri
 24áš-ša-at ši-ma-tim i-ra-aḥ-ḥi
 25šu-u pa-na-nu-um-ma
 26mu-uk wa-ar-ka-nu
 27i-na mi-il-ki ša ili ga-bi-ma
 28i-na bi-ti-iḫ a-pu-un-na-ti-šu²⁹
 29ši- ma- az- zum
 30a-na zi-ik-ri id-li-im
 31i-ri-ku pa-nu-šu

REVERSE II

.....

(About five lines broken away.)

1i-il-la-ak-

2ù ša-am-ka-at[]ar-ki-šu

3i- ru- ub-ma³⁰ a-na³¹ libbi Uruk-(ki) ri-bi-tim

4ip-ḥur um-ma-nu-um i-na ši-ri-šu

5iz-zi-za-am-ma i-na zu-ki-im

6ša Unuk-(ki) ri-bi-tim

7pa-aḥ-ra-a-ma ni-šu

8i-ta-mē-a i-na ši-ri-šu pi(?)-it-tam³²

9a-na mi-[ni]³³ ^{ilu}Gilgamiš ma-ši-il

10la-nam ša- pi- il

11e-ši[pu]-uk-ku-ul

12 i ? -ak-ta

13i[-]di i-ši?

14ši-iz-ba ša[na-ma-]áš-[te]-e

15i-te- en- ni- iḫ

16ka-ĵā-na i-na [libbi] Uruk-(ki) kak-ki-a-tum³⁴

17id-lu-tum u-te-el-li- lu

18ša-ki-in ip-ša- nu³⁵

19a-na idli ša i-tu-ru zi-mu-šu

20a-na ^{ilu}Gilgamiš ki-ma i-li-im

21ša-ki-iš-šum³⁶ me-iḫ-rum

22a-na ^{ilat} Iš-ḥa-ra ma-ĵā-lum

23na- [di]-i- ma

24^{ilu}Gilgamish id-[]na-an(?)...

25i-na mu-ši in-ni-[]id

26i-na-ak³⁷-ša-am- ma

27it-ta-[]i-na zûki

28ip-ta-ra-[ku]-ak-tām

29ša ^{ilu}Gilgamish

30..... da-na(?) ni-iš-šu

COL. III

1ur-(?)ḥa
 2^{ilu}Gilgamiš
 3i-na ši-ri
 4i-ḥa-an-ni-ib [pi-ir-ta-šu?]
 5it-bi-ma ...
 6a-na pa-ni- šu
 7it-tam-ḥa-ru i-na ri-bi-tu ma-ti
 8^{ilu}En-ki-dû ba-ba-am ip-ta-ri-ik
 9i-na ši-pi-šu
 10^{ilu}Gilgamiš e-ri-ba-am u-ul id-di-in
 11iṣ-ša-ab-tu-ma ki-ma li-i-im
 12i- lu- du³⁸
 13zi-ip-pa-am 'i-bu- tu
 14i-ga-rum ir-tu-tū³⁹
 15^{ilu}Gilgamiš ù ^{ilu}En-ki- dū
 16iṣ-ša-ab-tu-ù- ma
 17ki-ma li-i-im i-lu-du
 18zi-ip-pa-am 'i-bu- tu
 19i-ga-rum ir-tu-tū
 20ik-mi-is-ma ^{ilu}Gilgamiš
 21i-na ga-ga-ag-ga-ri ši-ip-šu
 22ip-ši-iḥ⁴⁰ uṣ-ša-šu- ma
 23i-ni-'i i-ra-az-zu
 24iš-tu i-ra-zu i-ni-ḥu⁴¹
 25^{ilu}En-ki-dû a-na ša-ši-im
 26iz-za-kar-am a-na ^{ilu}Gilgamiš
 27ki-ma iš-te-en-ma um-ma-ka
 28ú- li- id- ka
 29ri-im-tum ša zu- pu-ri
 30^{ilat}-Nin- sun- na
 31ul-lu e-li mu-ti ri-eš-su
 32šar-ru-tam ša ni-ši
 33i-ši-im-kum ^{ilu}En-lil
 duppu 2 kam-ma
 šu-tu-ur e-li ...
 4 šu-ši⁴²

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 kišri*; *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*; *māiāk*? 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. *muttabrirru*, CT. 17, 15, 2; *littatabrar*, EBELING, KTA. 69, 4.

¹⁹ For *šapparu*. Text and interpretation uncertain. *uttappiš* II² from *tapāšu*, Hebrew *tāpaś*, 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," *Maḫlu* VII 17.

[36](#) For *šakin-šum*.

[37](#) On the verb *nâku* see the Babylonian Book of Proverbs § 27.

[38](#) The verb *la'āṭu*, 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 *ipšaḥ*."

[41](#) Sic! *ḫu* reduced to the breathing 'u; read *i-ni-'u*.

[42](#) The tablet is reckoned at forty lines in each column,

TRANSLATION

1Gilgamish arose interpreting dreams,
2addressing his mother.
3“My mother! during my night
4I, having become lusty, wandered about
5in the midst of omens.
6And there came out stars in the heavens,
7Like a ... of heaven he fell upon me.
8I bore him but he was too heavy for me.
9He bore a net but I was not able to bear it.
10I summoned the land to assemble unto him,
11that heroes might kiss his feet.
12He stood up before me¹
13and they stood over against me.
14I lifted him and carried him away unto thee.”
15The mother of Gilgamish she that knows all things,
16said unto Gilgamish:—
17“Truly oh Gilgamish he is
18born² in the fields like thee.
19The mountains have reared him.
20Thou beholdest him and art distracted(?)
21Heroes kiss *his* feet.
22Thou shalt spare him....
23Thou shalt lead him to me.”
24Again he dreamed and saw another dream
25and reported it unto his mother.
26“My mother, I have seen another
27[dream. I beheld] my likeness in the street.
28In Erech of the wide spaces³
29he hurled the axe,
30and they assembled about him.
31Another axe seemed his visage.

32I saw him and was astounded.
33I loved him as a woman,
34falling upon him in embrace.
35I took him and made him
36my brother.”
37The mother of Gilgamish she that knows all things
38[said unto Gilgamish:—]
.....

COL. II

1that he may join with thee in endeavor.”
2(Thus) Gilgamish solves (his) dream.
3Enkidu sitting before the hierodule
4
5[] forgot where he was born.
6Six days and seven nights
7came forth Enkidu
8and cohabited with the courtesan.
9The hierodule opened her mouth
10speaking unto Enkidu.
11“I behold thee Enkidu; like a god thou art.
12Why with the animals
13wanderest thou on the plain?
14Come! I will lead thee
15into the midst of Erech of the wide places,
16even unto the holy house, dwelling place of Anu.
17Oh Enkidu, arise, I will conduct thee
18unto Eanna dwelling place of Anu,
19where Gilgamish [*oppresses*] the souls of men(?)
20And as I
21thou shalt thyself.

22Come thou, arise from the ground
23unto the place yonder (?) of the shepherd.”
24He heard her speak and accepted her words with favor.
25The advice of the woman
26fell upon his heart.
27She tore off one garment
28and clothed him with it.
29With a second garment
30she clothed herself.
31She clasped his hand,
32guiding him like
33unto the mighty presence of the shepherd,
34unto the place of the ... of the sheepfolds.
35In to shepherd
36.....
(About two lines broken away.)

COL. III

1Milk of the cattle
2he drank.
3Food they placed before him.
4He broke bread⁴.
5gazing and looking.
6But Enkidu understood not.
7Bread to eat,
8beer to drink,
9he had not been taught.
10The hierodule opened her mouth
11and said unto Enkidu:—
12“Eat bread, oh Enkidu!
13It is the conformity of life,

14of the conditions and the fate of the land.”
15Enkidu ate bread,
16until he was satiated.
17Beer he drank
18seven *times*(?).
19His thoughts became unbounded and he shouted loudly.
20His heart became joyful,
21and his face glowed.
22He stroked.....
23*the hair of the head.*5 His body
24with oil he anointed.
25He became like a man.
26He attired himself with clothes
27even as does a husband.
28He seized his weapon,
29which the panther and lion
30fells in the night time cruelly.
31He captured the wild mountain goats.
32The panther he conquered.
33Among the great *sheep for sacrifice*
34Enkidu was their guard.
35A man, a leader,
36A hero.
37Unto he elevated
.....
(About five lines broken away.)

REVERSE I

.....
1And he made glad.
2He lifted up his eyes,

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

REVERSE II

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

1going

2and the harlot after him.

3He entered into the midst of Erech of the wide places.

4The artisans gathered about him.

5And as he stood in the street

6of Erech of the wide places,

7the people assembled

8disputing round about him:—

9“How is he become like Gilgamish suddenly?

10In form he is shorter.

11In he is made powerful.

12

13

14Milk of the cattle

15he drank.

16Continually in the midst of Erech weapons

17the heroes purified.

18A project was instituted.

19Unto the hero whose countenance was turned away,

20unto Gilgamish like a god

21he became for him a fellow.

22For Išhara a couch

23was laid.

24Gilgamish

25In the night he

26embracing her in sleep.

27They in the street

28halting at the

29of Gilgamish.

30..... mightily(?)

COL. III

1A road(?)
2Gilgamish
3in the plain
4his hair growing thickly like the corn.
5He came forth ...
6into his presence.
7They met in the wide park of the land.
8Enkidu held fast the door
9with his foot,
10and permitted not Gilgamish to enter.
11They grappled with each other
12goring like an ox.
13The threshold they destroyed.
14The wall they demolished.
15Gilgamish and Enkidu
16grappled with each other,
17goring like an ox.
18The threshold they destroyed.
19The wall they demolished.
20Gilgamish bowed
21to the ground at his feet
22and his javelin reposed.
23He turned back his breast.
24After he had turned back his breast,
25Enkidu unto that one
26spoke, even unto Gilgamish.
27“Even as one⁶ did thy mother
28bear thee,
29she the wild cow of the cattle stalls,
30Ninsunna,
31whose head she exalted more than a husband.
32Royal power over the people
33Enlil has decreed for thee.”
Second tablet.
Written upon ...
240 (lines).

1 Literally “he attained my front.”

2 IV¹ 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 *šuḥuru* is taken as a loan-word from *suḡur* = *ḳimmatu*, hair of the head. The infinitive II¹ of *saḥāru* is philologically possible.

6 I.e., an ordinary man.

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DESCRIPTION OF TABLETS

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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 Gilgamesh.

AUTOGRAPH PLATES

PLATE LXIII.

COL. 1

[illegible]

PLATE LXIV.

OBVERSE

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一 今 歲 日 辰 酉 子 癸
 年 月 日 辰 酉 子 癸
 歲 辰 酉 子 癸 辰 酉 子 癸
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PLATE LXV.

OBVERSE

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PLATE LXVI.

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PLATE LXVII.

COL. 2

正 政 司 議
 全 國 工 會 總 聯 合 會 代 表 大 會 決 定
 正 政 司 議 決 案 一 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 三 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 四 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 五 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 六 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 七 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 八 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 九 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十一 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十二 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十三 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十四 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十五 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十六 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十七 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十八 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 十九 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十一 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十二 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十三 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十四 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十五 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十六 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十七 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十八 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 二十九 項 由 本 會 代 表 大 會 決 定
 正 政 司 議 決 案 三十 項 由 本 會 代 表 大 會 決 定

PLATE LXVIII.

COL. 3

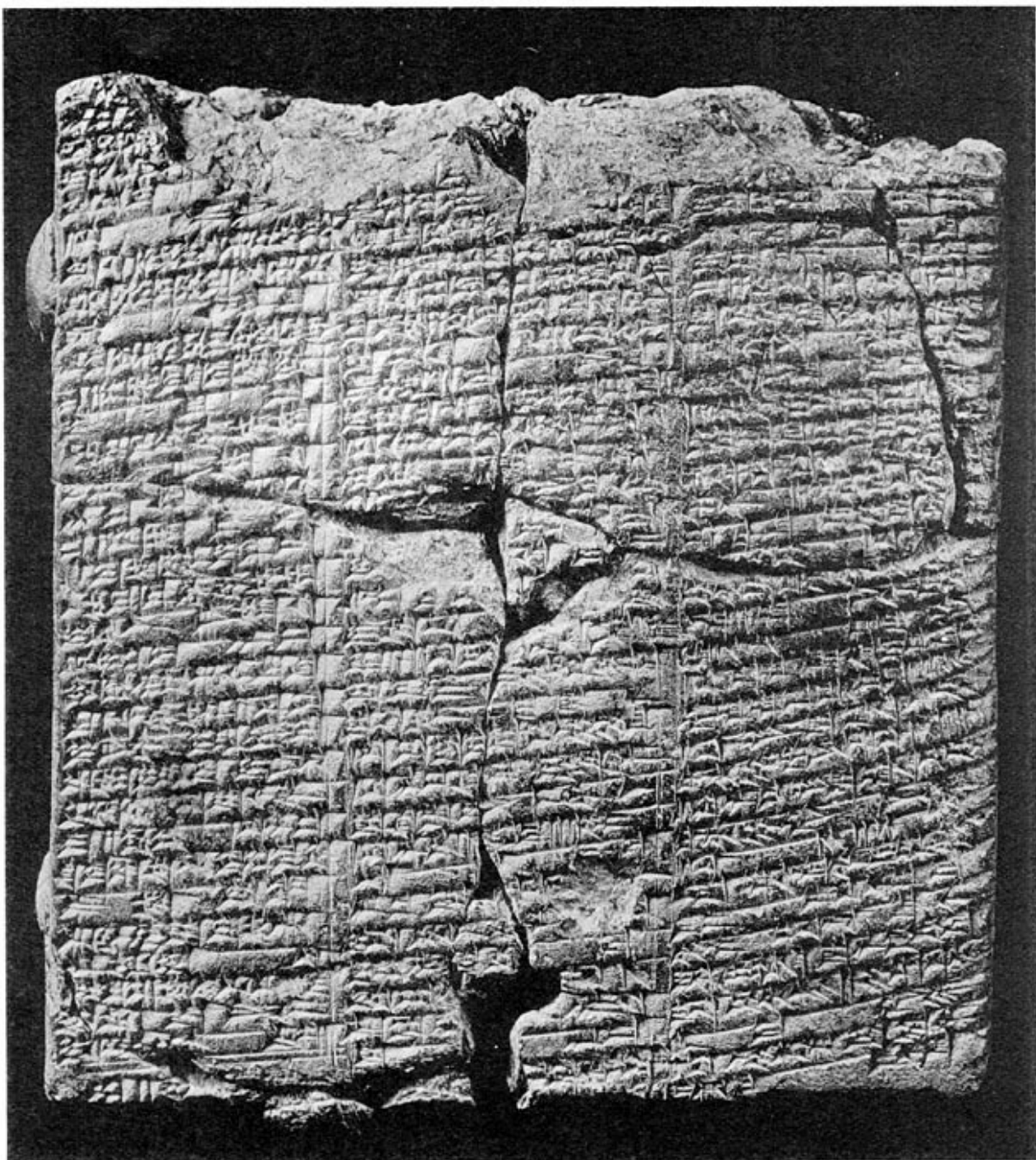
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PLATE LXIX.



Tablet of the Gilgamesh Epic (Obverse)

PLATE LXX.



Tablet of the Gilgamesh Epic (Reverse)



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