THE EPIC OF GILGAMISH

BY

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PHILADELPHIA
PUBLISHED BY THE UNIVERSITY MUSEUM
1917
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 Sa 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\(^1\) 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\(^2\) 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

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1 Ni. 13981, published by Dr. Poebel in PBS. V. No. 2.
2 The local B@l of Erech and a bye-form of Enlil, the earth god. Here he is the consort of the mother goddess Ninsun.
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. The name Gilgamish was originally written 4Gi-bil-aga-miš, and means “The fire god (Gibil) is a commander,” abbreviated to 4Gi-bil-ga-miš, and 4Gi(š)-bil-ga-miš, a form which by full labialization of b to u was finally contracted to 4Gi-il-ga-miš. Throughout the new text the name is written with the abbreviation 4Gi(š), whereas the standard Assyrian text has consistently the writing 4GIS-TU4-BAR. The latter method of writing the name is apparently cryptographic for 4Giš-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, where Gilgamish begins to relate his dreams to his mother Ninsun.

1Tammuz is probably a real personage, although Dumu-zi, his original name, is certainly later than the title Ab-zi, 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.
2See ibid., page 40.
3Also Meissner’s early Babylonian duplicate of Book X has invariably the same writing, see Dhomme, Choix de Textes Religieux, 298–303.
4Sign whose gunufied form is read aqa.
5The standard text of the Assyrian version is by Professor Paul Haufl, Das Babylonische Nimrodepot, Leipzig, 1884.
6The name of the mother of Gilgamish has been erroneously read ri-matNin-lil, or Rimat-Bēlit, see Dhomme 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 NIN-sun should be rendered “The wild cow Ninsun.”
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.1

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

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1 The fragments which have been assigned to Book II in the British Museum collections by Haupt, Jensen, Dhomme and others belong to later tablets, probably III or IV.
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 IShara, 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, in which Enkidu conquers, and in a magnanimous speech he reminds Gilgamish of his higher destiny.

In another unplaced fragment of the Assyrian text 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 IShara, 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. This scene not improbably illustrates the effort of Enkidu to rescue his friend from the goddess. In fact the satyr stands between Gilgamish and IShara(?) on the seal.

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1 Rm 289, latter part of Col 11 (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 Hook IV, but it appears to be Book III.
2 K 2589 and duplicate (unnumbered) in HAupt, ibid., 16–19.
3 See also WARD, No 109.
TRANSLITERATION AND TRANSLATION

1. it-bi-e-ma  nowrap;data-xml-namespace='http://www advertisment.com'  iu-na-tarn
   i-ḫa-a-sṣašar.
2.  it-ṣa-kar-am  nowrap;data-xml-namespace='http://www advertisment.com'  a-na  urn-mi-Xu
3. um-mi  nowrap;data-xml-namespace='http://www advertisment.com'  ia-a-at  mu-ṣi-li-ja
4. ša-am-ha-ku-ma  nowrap;data-xml-namespace='http://www advertisment.com'  at-ta-na-al-la-ak
5. i-nu  nowrap;data-xml-namespace='http://www advertisment.com'  bi-ri-it  id-da-tim
6. ib-ba-iu-nim-ma  nowrap;data-xml-namespace='http://www advertisment.com'  ka-ka-aš  şa-
   ma-i
7. ki-ṣ-ṣ-ṭ-rum  nowrap;data-xml-namespace='http://www advertisment.com'  ia  a-nim  im-ku-
   ut  a-nu  ši-ri-ja
9. ilamš  nowrap;data-xml-namespace='http://www advertisment.com'  iš-šu-ma  nu-ša-šu
   el-li-ju
10. ad-ki  nowrap;data-xml-namespace='http://www advertisment.com'  ma-šum  pa-ḫi-ir
   e-li-ju
11. id-lu-turn  nowrap;data-xml-namespace='http://www advertisment.com'  ū-na-ša-ku
   ši-ṣi-šu
12. ū-um-mi-id-ma  nowrap;data-xml-namespace='http://www advertisment.com'  pu-ti
13. i-mi-du  nowrap;data-xml-namespace='http://www advertisment.com'  ja-ti
14. aš-ṣi-a-šu-ma  nowrap;data-xml-namespace='http://www advertisment.com'  al-ba-la-šu
   a-nu  ši-ri-ki
15. urn-mi  nowrap;data-xml-namespace='http://www advertisment.com'  i-Gilgamiš
   mu-ša-dan-at
   ka-la-ma
16. it-ṣa-kar-am  nowrap;data-xml-namespace='http://www advertisment.com'  a-na
   i-Gilgamiš
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.
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:—

1 Here this late text includes both variants pašaru and zahāru. The earlier texts have only
the one or the other.
2 For kakabā; b becomes y and then is reduced to the breathing.
3 The variants have kina kisri; ki-[ma]š-rum is a possible reading. The standard Assyrian
texts regard Enkidu as the subject.
4 Var. do-an
5 šAM-kAK = šu, net. The variant has ultapriš ki-is-szi-šu, “he shook his murderous
weapon.” For kisru see ZA. 9.220.4 = CT. 12.14b 36, šiš-kud = ki-šu.
6 Var. mššu for mšša-aš-ešu. The previous translations of this passage are erroneous.
7 This is to my knowledge the first occurrence of the infinitive of this verb, pašaru, not
paḫārnu.
8 Literally “he attained my front.”
17. mi-in-di $\text{G}$$\text{i}$$\text{l}$$\text{g}$$\text{a}$$\text{m}$$\text{i}$$\text{b}$ $\text{S}$$\text{a}$ $\text{k}$$\text{i-m}$$\text{a}$ $\text{ka-i}$$\text{t}$

18. i-na si-ri i-wa-li-id-ma

19. zi-ra-ab-bi-Su $\text{s}$$\text{a-hu-}\text{u}$

20. fa-mar-s'u-ma(sa(?)-)ap-ka-ta at-ta

21. id-lu-tum ú-na-ša-ku ši-pi-šu$^2$

22. te-il-li-ra-šu(?) ..., šu-ú-çu

23. ta-tar-ra-[a]-šu a-na ši-[ri-ï]a

24. [iš(?)] ti-lam-ma$^3$ i-ta-mar ša-ni-tam

25. [šu-na]$^4$la i-ta-wa-a-am a-na um-mi-Su

26. [um-m]$^5$i a-ta-mar Sa-ni-tam

27. [šu-na-la a-fulmar e-mi-a i-na ţu-ki-im

28. [i-nu?]Unuk-(ki) ri-bi-tim$^6$

29. ha-as-si-nu na-di-i-ma

30. e-li-Su pa-ah-ru

31. ba-ši-nu-um-ma Sa-ni bu-nu-šu

32. a-mur-Su-ma ah-fa-fa a-na-ku

33. a-ra-am-Xu-na ki-ma aš-ša-tim

34. a-ša-ap-pu-up el-Su

35. el-ki-Su-ma aš-ta-ka-an-šu

36. a-na a-bi-ja

37. urn-mi $\text{G}$$\text{i}$$\text{l}$$\text{g}$$\text{a}$$\text{m}$$\text{i}$$\text{b}$ mu-da-ai ka-la-ma

38. ič-ča-kar-am a-na $\text{G}$$\text{i}$$\text{l}$$\text{g}$$\text{a}$$\text{m}$$\text{i}$$\text{b}$

17. "Truly oh Gilgamish he is

18. born' in the fields like thee.

19. The mountains have reared him.

20. Thou beholdest him and art

21. distracted (?)

22. Heroes kiss his feet.

23. Thou shalt spare him.

24. Thou shalt lead him to me.”

25. and reported it unto his mother.

26. "My mother, I have seen

27. another dream.

28. In Erech of the wide spaces;

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 Gilgamish she

38. said unto Gilgamish:—]
aš-šum us'-[tu]-ma-ha-ru it-ti-ka.

"""Gilgamish Xu-nu-tam i-pa-s'ar

[i]En-ki-[dā ḫa-ri-im-tirn

UR [ ]-ha-mu DI?-al-lu-
tum

im-ta-ši a-šar i-wa-
al-du

âmê 6 [ ± 7 mu-ši- a-tim

En-ki-dā te-bi- i-ma

ša-[am-ka-ta] ir- hi

ba-[ri-im-tu pa-a]-s'ai-pu-ša-am-
ma

[i]En-ki-dā as-ka-tim

En-ki-dā ki-ma ili
ta-ba-āš-ši

am-mi-nim it-ti na-ma-āš-te-e

[ta]-al-[na-al]-[a] -ak ši-ra-am

al-kam lu-ûr-di- ka

a-na libbi Uruk-(ki) ri-bi-tim

a-na biti [el]-lim mu-ša-bi ša A-nim

[ ]En-ki-dā ti-bi lu-ru-ka

[a]-[an-n]a mu-ša-bi ša A-nim

[a]-šar [i]reï Gilgamiš it-[ . . . . . . . ]

ne-pi-ši-lim(?)

[ ]-di [ - ] ma

[ ] ra-ma-an-

ka

that he may join with thee in
deavor."

(Thus) Gilgamish solves (his)
dream.

Enkidu sitting before the hier-
dule

5. [ ] forgot where he was

born.

Six days and seven nights

came forth Enkidu

and cohabited with the courte-
san.

The hierodule opened her mouth

speaking unto Enkidu.

"I behold thee Enkidu; like a
god thou art.

Why with the animals

wanderest thou on the plain?

Come! I will lead thee

into the midst of Erech of the
wide places,

even unto the holy house, dwell-
ing place of Anu.

Oh Enkidu, arise, I will conduct
thee

unto Eanna dwelling place of
Anu,

where Gilgamish [oppresses]the
souls of men(?)

And as I . . . . . . . .

thou shalt . . . . . . . thyself.

1 Restored from Tab. I Col. IV 21.
2 Cf. Dorme Choix de Textes Religieux 198, 33.
3 namaštā a late form which has followed the analogy of reštā in assuming the feminine t as
part of the root. The long ū is due to analogy with namaštā a Sumerian loan-word with nisbe
ending.
22. *al-ka* ti-ba i-[na] ga-ag-ga-ri
23. *ma-a? ak* ri-i-im
24. *iš-me* a-wa-až-a im-ta-går ga-ba-
Sa
25. *mi-il-kum* Sa sinništi
26. *im-la-[ku]-ut a-na libbi-šu*
27. *iš-ḫu-ut* li-ib-?a-am
28. *iš-ti-nam* [á]-la-âb-hi-îš-šu
29. *li-ib-[ša-am]* ša-ni-a-am
30. *ši-i u-ta-al-ba-âš*
31. *sa-ab-ta-at* ga-až-ţu
32. *ki-ma ? i-ri-id-di-?u*
33. *a-na gu-up-ri* ia ri-i-im
34. *a-[š][ar]* šar-la-si-im
35. *i-na []* ī‰-ru ri-ša-ú
36. *............................

(About two lines broken away.)

**Col. III**

1. *ši-iq-ša* ia na-ma-hi-te-e
2. *i-te-en* ni-ik
3. *a-ka-lam* iš-ku-mu ma-ḫar-šu
4. *i-p-te-ib-ma* i-na -at-laš
5. *a-šu* i-p-ša-al-la- as
6. *u-ul i-di* dû
7. *aklam* a-na a-ka-lim
8. *šikaram* a-na ša-le-e-im
9. *la-a* lum-mu- ud

1. Milk of the cattle
2. he drank.
3. Food they placed before him.
4. He broke bread*
5. gazing and looking.
7. Bread to eat,
8. beer to drink,
9. he had not been taught.

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1 Room for a small sign only, perhaps A; māţāk? For māka, there, see Behrens, LSS. II page 1 and index.
2 Infinitive “to shepherd”; see also Poebel, PBS. V 106 l, ri-ia-ū, ri-te-ta-ā.
3 The text has clearly AD-RI.
4 Pātāku has apparently the same sense originally as bātāku, although the one forms its preterite  iptik and the other  ibtuk. Cf. also mābātu break, hammer and construct.
io. The hierodule opened her mouth

10. [\textit{ha-ri-im-tum piša i-pu-ša-am-ma}]

11. [\textit{iq-za-kar-am a-na \textit{En-ki-dû}}]

12. [\textit{a-ku-ul ak-lam \textit{En-ki-dû}}]

13. [\textit{si-ma-at ba-la-ti-irn}]

14. [\textit{bi-ši-li} \textit{Si-im-ti ma-ti}]

15. [\textit{i-ku-ul a-ak-lam \textit{En-ki-dû}}]

16. [\textit{a-di ii-bi-e-iu}]

17. [\textit{Sikaranz ši-li-a-am}]

18. [\textit{7 as-sa-am-mi-id}]

19. [\textit{it-tap-Tar kab-ta-turn i-na-an-gu}]

20. [\textit{i-li-is libha-šu-ma}]

21. [\textit{pa-nu-šu [il]-\textit{ta(?)-bîr -ru}]}]

22. [\textit{ul-tap-pi-it [\ldots\ldots\ldots\ldots\ldots]\-i}]

23. [\textit{ši-šu-ra-am \textit{pa}-\textit{ga}-ar-iu}]

24. [\textit{Sa-am-nam iš-la-ša-āš-ma}]

25. [\textit{a-we-li-is i-mē}]

26. [\textit{il-ba-āš li-ib-Sa-am}]

27. [\textit{ki-ma mu-\textit{ti i}-ba-āš-ši}]

28. [\textit{il-ki ka-ak-ka-Su}]

29. [\textit{la-bi ú gi-ir-ri}]

30. [\textit{iš-sa-ak-pu šab-[ši]-eš mu-ši-a-li}]

31. [\textit{ut-tap-pi-iš ši-ba-ri\textsuperscript{4}}]

32. [\textit{la-bi uk-\textit{t[a ]-ši-id}]}]

33. [\textit{it-ti imme\textit{r na-ki-[fe?]ra-bu-funz}}]

34. [\textit{\textit{\textit{En-ki-dû} ma-as-sa-ar-iu-nu}]}]

35. [\textit{a-we-\textit{la}m wa-ru-im}]

36. [\textit{̱š-[š]-en id-lunz}]

37. [\textit{a-na[\ldots\ldots\ldots\ldots\ldots u]-ta-ak-ki-ir}]

(\begin{flushright}
\textsuperscript{3}Or \textit{aṭlamim}? The word is probably an adverb: hardly a word for cup, mug (\textit{?})
\textsuperscript{2}x is uncertain and \textit{Na} more likely than \textit{uš}. One expects \textit{štubbrīru}. Cf. \textit{numulbrīru}, CT. \textit{17, 15, 2; tittobbrīru}, EBELLING, KTA. \textit{69, 4.}
\textsuperscript{4}The passage is obscure. Here \textit{šuṣur} is taken as a loan-word from \textit{šuṣur = kimmatu}, hair of the head. The infinitive [1\textit{]} of \textit{sahšu} is philologically possible.
\textsuperscript{4}For \textit{ṣapparu}. Text and interpretation uncertain. \textit{udāppi}[\textit{I}2 from \textit{taphē\textit{n}}, Hebrew \textit{təpē\textit{n}}, seize.
\end{flushright})
**REVERSE I**

<table>
<thead>
<tr>
<th>Number</th>
<th>Sumerian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>i-i-p-pu-uš  ul-sa-am</td>
<td>And he made glad.</td>
</tr>
<tr>
<td>2</td>
<td>iš-ši-ša  i-ni-i-Xu</td>
<td>He lifted up his eyes,</td>
</tr>
<tr>
<td>3</td>
<td>i-ta-mar  a-we-lam</td>
<td>and beheld the man,</td>
</tr>
<tr>
<td>4</td>
<td>išt-ta-kar-am  a-na  ḫari-imti</td>
<td>and said unto the hierodule:—</td>
</tr>
<tr>
<td>5</td>
<td>s'a-ša-ka-aš-ši  a-we-lam</td>
<td>“Oh harlot, take away the man.</td>
</tr>
<tr>
<td>6</td>
<td>a-na mi-nim  il-li-kam</td>
<td>Wherefore did he come to me?</td>
</tr>
<tr>
<td>7</td>
<td>ṣi-ši-šu  lu-šu-šu</td>
<td>I would forget the memory of him.”</td>
</tr>
<tr>
<td>8</td>
<td>ḫa-ri-im-tum  iš-ša-si  a-we-lam</td>
<td>The hierodule called unto the man</td>
</tr>
<tr>
<td>9</td>
<td>i-ba-uš-šu-um-ma  i-ta-mar-Xu</td>
<td>and came unto him beholding him.</td>
</tr>
<tr>
<td>10</td>
<td>e-di-ilš  e-eš-ta-[i]-am</td>
<td>She sorrowed and was astonished</td>
</tr>
<tr>
<td>11</td>
<td>mi-nu  a-la-ku-šu  n-ah-bš  [ ]</td>
<td>how his ways were. .......</td>
</tr>
<tr>
<td>12</td>
<td>e pišu  i-pu-šu-am-[ma]</td>
<td>Behold she opened her mouth</td>
</tr>
<tr>
<td>13</td>
<td>išt-ta-kar-am  a-na  šu-[ki]-dâ</td>
<td>saying unto Enkidu:—</td>
</tr>
<tr>
<td>14</td>
<td>bi-ti-ilš  e-mu-tim  [ ]</td>
<td>“At home with a family [to dwell ?]”</td>
</tr>
<tr>
<td>15</td>
<td>s'ima-ša-at  ni-ši-i-ma</td>
<td>is the fate of mankind.</td>
</tr>
<tr>
<td>16</td>
<td>lu-šaš-ar  ṣa-ša-lim</td>
<td>Thou shouldest design boundaries(??)</td>
</tr>
<tr>
<td>17</td>
<td>a-na  ali  dwp-šak-ki-i  e  si-en</td>
<td>for a city. The trencher-basket put (upon thy head).</td>
</tr>
<tr>
<td>18</td>
<td>UG-AD-AD-LIL  e-mi  Sa-ša-ša-lim</td>
<td>.......an abode of comfort.</td>
</tr>
</tbody>
</table>

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1. Text ta!
2. On ekšu, drive away, see ZIMMERN, Sharpu, p. 56. Cf. uk-ki, MYHRMAN, PBS. I 14, 17; ukkikiš, KING, Cr. App. V 55; etc., etc.
3. The Hebrew cognate of maša, to forget, is maša, Arabic nasija, and occurs here in Babylonian for the first time. See also BROCKELMAN, Vergleichende Grammatik 160 a
4. 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 attala < aṭaλa, HARPER, Letters 88, 10; bilku < birku, RA. 9, 77 11 13; ṛtakkalu < ṣuṭakkaru, EBEILING, KTA. 49 IV 10.
5. Also na-šš-[ ]-šš is possible.
6. The text cannot be correct since it has no intelligible sign. My reading is uncertain.
7. Text uncertain. kalu-lim is possible.
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.

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

1 KAK-ii.
2 Literally nostrils.  pāṭik apunnali-šu, work done in his presence(?). The meaning of the ideom is uncertain.
3 Text ZU!
4 Text has erroneous form
8. disputing round about him:—
9. "Now is he become like Gilgamesh suddenly?
10. In form he is shorter.
11. In. . . . . . . . he is made powerful.
12. 
13. 
14. 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 IShara a couch
23. was laid.
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. 
3. in the plain.

1 Text PA-it-tam clearly!
2 Omitted by the scribe.
3 Sic! The plural of kakku, kakkitu(?).
4 Cf. e-pi-ša-an-šu-mu šibaru, "May they see their doings," Makhlu VII 17.
5 For šakin-sum.
6 On the verb nāku see the Babylonian Book of Proverbs § 27.
4. i-ḥa-an-ni-ib [pi-ir-la-ṣu?] 

5. it-bi-ma ...... 

6. a-na ṣa-mi-ṣu

7. it-tam-ha-ru i-na ri-bi-tu ma-ti

8. i-n u-En-ki-dū ba-ba-am ippa-ri-ik

9. i-na Si-pi-Xu

10. i-ni-En-gi-pa-am ul ul-di-in

11. is-sa-ab-tu-ma ki-ma li-i-im

12. i-lu- du

13. ẓi-ib-pa-am 'i-bu-tu

14. i-ga-rum ir-tu-tū

15. i-ni-En-gi-pa-am ul ul-di-in

16. ẓi-ib-pa-am 'i-bu-tu

17. i-ga-rum ir-tu-tī

18. ẓi-ib-pa-am 'i-bu-tu

19. i-ga-rum ir-tu-tī

20. ik-mi-is-ma u-Gilgamiš

21. i-na ga-ga-ag-ga-ri Si-p-Tu

22. ip-ṣi-ib u-sa-ṣu- ma

23. i-ni-'i i-ra-ai-ṣu

24. iš-tu i-ra-ṣu i-ni-ḥu

25. i-ni-En-ki-dū a-na Sa-Si-im

26. i-za-ka-am a-na i-Gilgamiš

27. ki-ma iš-te-en-ma un-ma-ka

28. zī li- id- ka

29. ri-im-tum Ša P- ṭu-ri

30. i-ni-Nin-su-na

31. ul-ul e-li mu-ti ri-es-su

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 with his foot,

9. and permitted not Gilgamish to enter.

10. They grappled with each other, goring like an ox.

11. The threshold they destroyed.

12. The wall they demolished.

13. Gilgamish and Enkidu grappled with each other, goring like an ox.

14. The threshold they destroyed.

15. The wall they demolished.

16. Gilgamish bowed to the ground at his feet and his javelin reposed.

17. He turned back his breast.

18. After he had turned back his breast, Enkidu unto that one spoke, even unto Gilgamish.

19. “Even as one did thy mother bear thee,

20. she the wild cow of the cattle stalls,

21. whose head she exalted more than a husband.
32. Jar-ru-tam  ża  ni-ži  32. Royal power over the people
33. i-Ji-im-kum  𒀀EN-liš  33. Enlil has decreed for thee."

du₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃₃¢
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## DESCRIPTION OF TABLETS

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<tr>
<td>1</td>
<td>7771</td>
<td>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. 6(\frac{1}{2}); T. 1(\frac{1}{2}). Second tablet of the Epic of Gilgarnish.</td>
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AUTOGRAPH PLATES
TABLET OF THE GILGAMISH EPIC
(Obverse)
TABLET OF THE GILGAMISH EPIC
(Reverse)