

The Epic of Gilgamesh

Tablet V

... They stood at the forest's edge,
gazing at the top of the Cedar Tree,
gazing at the entrance to the forest.
Where Humbaba would walk there was a trail,
the roads led straight on, the path was excellent.
Then they saw the Cedar Mountain,
the Dwelling of the Gods, the
throne dais of Imini.
Across the face of the mountain
the Cedar brought forth luxurious
foliage,
its shade was good, extremely pleasant.
The thornbushes were matted together,
the woods(?) were a thicket
... among the Cedars,... the boxwood,
the forest was surrounded by a ravine
two leagues long,
... and again for two-thirds (of that distance),
...Suddenly the swords...,
and after the sheaths ...,
the axes were smeared...
dagger and sword...
alone ...
Humbaba spoke to Gilgamesh saying
:"He does not come (?) ...
...
Enlil.. ."
Enkidu spoke to Humbaba, saying:
"Humbaba...'One alone..
'Strangers ...
'A slippery path is not feared by two people
who help each other.
'Twice three times...
'A three-ply rope cannot be cut.
'The mighty lion--two cubs can roll him over."
...
Humbaba spoke to Gilgamesh, saying:
..An idiot' and a moron should give advice

to each other,
but you, Gilgamesh, why have you come to me!
Give advice, Enkidu, you 'son of a fish,'
who does not even
know his own father,
to the large and small turtles
which do not suck their mother's milk!
When you were still young I saw you
but did not go over to you;
... you,... in my belly.
...,you have brought Gilgamesh into my presence,
... you stand.., an enemy, a stranger.
... Gilgamesh, throat and neck,
I would feed your flesh to the screeching vulture,
the eagle, and the vulture!"
Gilgamesh spoke to Enkidu, saying:
"My Friend, Humbaba's face keeps changing!
Enkidu spoke to Gilgamesh, saying:
"Why, my friend, are you whining so pitifully,
hiding behind your whimpering?
Now there, my friend,...
in the coppersmith's channel ...,
again to blow (the bellows) for an hour,
the glowing (metal)(?)
...for an hour.
To send the Flood, to crack the Whip."
Do not snatch your feet away, do not turn your back,
... strike even harder!"
... may they be expelled.... head fell ... and
he confronted him...
The ground split open with the heels of their feet,
as they whirled around in circles
Mt. Hermon and Lebanon split.
The white clouds darkened,
death rained down on them like fog.
Shamash raised up against Humbaba mighty tempests'--
Southwind, Northwind, Eastwind, Westwind,
Whistling Wind, Piercing Wind,
Blizzard, Bad Wind, Wind of Simurru,
Demon Wind, Ice Wind, Storm, Sandstorm--
thirteen winds rose up against him
and covered Humbaba's face.
He could not get through the front,
and could not scramble out the back,
so that Gilgamesh's weapons were in reach of Humbaba.

Humbaba begged for his life, saying to Gilgamesh:

"You are young yet, Gilgamesh, your mother gave birth to you,
and you are the offspring of Rimnt-Nlnsun (?) ...

(It was) at the word of Shamash, Lord of the Mountain,
that you were roused (to this expedition).

O scion of the heart of Uruk, King Gilgamesh!

... Gilgamesh...

Gilgamesh, let me go (?), I will dwell with you as your servant (?)

As many trees as you command me I will cut down for you,

I will guard for you myrtle wood...,

wood fine enough for your palace!"

Enkidu addressed Gilgamesh, saying:

"My friend, do not listen to Humbaba,

[10 lines are missing Apparently Humbaba sees

that Gilgamesh is influenced by Enkidu, and moves to dissuade Enkidu.]

"You understand the rules of my forest, the rules...,

further, you are aware of all the things so ordered (by Enlil)."

I should have carried you up, and killed you

at the very entrance to the branches of my forest.

I should have fed your flesh to the screeching vulture, the eagle,

and the vulture.

So now, Enkidu, clemency is up to you.

Speak to Gilgamesh to spare my life!"

Enkidu addressed Gilgamesh, saying:

My friend, Humbaba, Guardian of the Cedar Forest,

grind up, kill, pulverize(?), and destroy him!

Humbaba, Guardian of the Forest, grind up, kill, pulverize(?),

and destroy him!

Before the Preeminent God Enlil hears...

and the ...gods be filled with rage against us.

Enlil is in Nippur, Shamash is in Sippar.

Erect an eternal monument proclaiming...

how Gilgamesh killed(?) Humbaba."

When Humbaba heard...

[About 10 lines are missing.]

... the forest.

and denunciations(?) have been made.

But you are sitting there like a shepherd...

and like a 'hireling of his mouth.'

Now, Enkidu, clemency is up to you.

Speak to Gilgamesh that he spare my life!"

Enkidu spoke to Gilgamesh, saying:

"My friend, Humbaba, Guardian of the Forest,

grind up, kill, pulverize(?), and destroy him!

Before the Preeminent God Enlil hears,

and the ... gods are full of rage at us.
Enlil is in Nippur, Shamash is in Sippar.
Erect an eternal monument proclaiming...
how Gilgamesh killed(?) Humbaba."
Humbaba heard ...
[About 10 lines are missing.]
"May he not live the longer of the two,
may Enkidu not have any 'share' (?) more than his friend
Gilgamesh!"
Enkidu spoke to Gilgamesh, saying:
"My friend, I have been talking to you
but you have not been listening to me,"
You have been listening to the curse of Humbaba!"
... his friend
... by his side
.. they pulled out his insides including his tongue.
... he jumped(?).
...abundance fell over the mountain,
...abundance fell over the mountain.
They cut through the Cedar,
While Gilgamesh cuts down the trees,
Enkidu searches through the urmazallu.
Enkidu addressed Gilgamesh, saying:
"My friend, we have cut down
the towering Cedar whose top
scrapes the sky.
Make from it a door 72 cubits high, 24 cubits wide,
one cubit thick, its fixture,
its lower and upper pivots will be out of one piece.
Let them carry it to Nippur,
the Euphrates will carry it down, Nippur will rejoice.
..."
They tied together a raft...
Enkidu steered it...
while Gilgamesh held the head of Humbaba.

Tablet VI

He washed out his marred hair and cleaned up his equipment(?),
shaking out his locks down over his back,
throwing off his dirty clothes and putting on clean ones.
He wrapped himself in regal garments and fastened the sash.

When Gilgamesh placed his crown on his head,
a princess Ishtar raised her eyes to the beauty of Gilgamesh.
"Come along, Gilgamesh, be you my husband,
to me grant your lusciousness.'
Be you my husband, and I will be your wife.
I will have harnessed for you a chariot of lapis lazuli and gold,
with wheels of gold and 'horns' of electrum(?).
It will be harnessed with great storming mountain mules!
Come into our house, with the fragrance of cedar.
And when you come into our house the doorpost(?)
and throne dais(?) will kiss your feet.
Bowed down beneath you will be kings, lords, and princes.
The Lullubu people' will bring you the produce o
f the mountains and countryside as tribute.
Your she-goats will bear triplets, your ewes twins,
your donkey under burden will overtake the mule,
your steed at the chariot will be bristling to gallop,
your ax at the yoke will have no match."
Gilgamesh addressed Princess Ishtar saying:
"What would I have to give you if I married you!
Do you need oil or garments for your body!
Do you lack anything for food or drink!
I would gladly feed you food fit for a god,
I would gladly give you wine fit for a king,
... may the street(?) be your home(?),
may you be clothed in a garment,
and may any lusting man (?) marry you!
...an oven who... ice,
a half-door that keeps out neither breeze nor blast,
a palace that crushes down valiant warriors,
an elephant who devours its own covering,
pitch that blackens the hands of its bearer,
a waterskin that soaks its bearer through,
limestone that buckles out the stone wall,
a battering ram that attracts the enemy land,
a shoe that bites its owner's feet!
Where are your bridegrooms that you keep forever'
Where is your 'Little Shepherd' bird that went up over you!
See here now, I will recite the list of your lovers.
Of the shoulder (?) ... his hand,
Tammuz, the lover of your earliest youth,
for him you have ordained lamentations year upon year!
You loved the colorful 'Little Shepherd' bird
and then hit him, breaking his wing, so
now he stands in the forest crying 'My Wing'!

You loved the supremely mighty lion,
yet you dug for him seven and again seven pits.
You loved the stallion, famed in battle,
yet you ordained for him the whip, the goad, and the lash,
ordained for him to gallop for seven and seven hours,
ordained for him drinking from muddled waters,'
you ordained for his mother Silili to wail continually.
You loved the Shepherd, the Master Herder,
who continually presented you with bread baked in embers,
and who daily slaughtered for you a kid.
Yet you struck him, and turned him into a wolf,
so his own shepherds now chase him
and his own dogs snap at his shins.
You loved Ishullanu, your father's date gardener,
who continually brought you baskets of dates,
and brightened your table daily.
You raised your eyes to him, and you went to him:
'Oh my Ishullanu, let us taste of your strength,
stretch out your hand to me, and touch our vulva.
Ishullanu said to you:
'Me! What is it you want from me!
Has my mother not baked, and have I not eaten
that I should now eat food under contempt and curses
and that alfalfa grass should be my only cover against
the cold?
As you listened to these his words
you struck him, turning him into a dwarf(?),
and made him live in the middle
of his (garden of) labors,
where the mihhu do not go up,
nor the bucket of dates (?) down.
And now me! It is me you love,
and you will ordain for me as for them!"
When Ishtar heard this, in a fury
she went up to the heavens,
going to Anu, her father, and crying,
going to Anrum, her mother, and weeping:
"Father, Gilgamesh has insulted me over and over,
Gilgamesh has recounted despicable deeds about me,
despicable deeds and curses!"
Anu addressed Princess Ishtar, saying:
"What is the matter?
Was it not you who provoked King Gilgamesh?
So Gilgamesh recounted despicable deeds about you,
despicable deeds and curses!"

Ishtar spoke to her father, Anu, saying:
"Father, give me the Bull of Heaven,
so he can kill Gilgamesh in his dwelling.
If you do not give me the Bull of Heaven,
I will knock down the Gates of the Netherworld,
I will smash the door posts,
and leave the doors flat down,
and will let the dead go up to eat the living!
And the dead will outnumber the living!"
Anu addressed princess Ishtar, saying:
"If you demand the Bull of Heaven from me,
there will be seven years of empty husks
for the land of Uruk.
Have you collected grain for the people!
Have you made grasses grow for the animals?"
Ishtar addressed Anu, her father, saying:
"I have heaped grain in the granaries for the people,
I made grasses grow for the animals,
in order that they might eat in the seven years of empty husks.
I have collected grain for the people,
I have made grasses grow for the animals."
When Anu heard her words,
he placed the noserope of the Bull of Heaven in her hand.
Ishtar led the Bull of Heaven down to the earth.
When it reached Uruk It climbed down to the Euphrates...
At the snort of the Bull of Heaven a huge pit opened up,
and 100 Young Men of Uruk fell in.
At his second snort a huge pit opened up,
and 200 Young Men of Uruk fell in.
At his third snort a huge pit opened up,
and Enkidu fell in up to his waist.
Then Enkidu jumped out and seized
the Bull of Heaven by its horns.
the Bull spewed his spittle in front of him,
with his thick tail he flung his dung behind him (?).
Enkidu addressed Gilgamesh, saying:
"My friend, we can be bold(?) ...
How shall we respond...
My friend, I saw...
And my strength...
I will rip out...
I and you, we must share (?)
I shall grasp the Bull
I will fill my hands (?) ..
In front...

...

between the nape, the horns, and... thrust your sword."

Enkidu stalked and hunted down the Bull of Heaven.

He grasped it by the thick of its tail
and held onto it with both his hands (?),

while Gilgamesh, like an expert butcher,

boldly and surely approached the Bull of Heaven.

Between the nape, the horns, and... he thrust his sword.

After they had killed the Bull of Heaven,

they ripped out its heart and presented it to Shamash.

They withdrew bowing down humbly to Shamash.

Then the brothers sat down together.

Ishtar went up onto the top of the Wall of Uruk-Haven,

cast herself into the pose of mourning,

and hurled her woeful curse:

"Woe unto Gilgamesh who slandered me
and killed the Bull of Heaven!"

When Enkidu heard this pronouncement of Ishtar,

he wrenched off the Bull's hindquarter and flung it in her face:

"If I could only get at you I would do the same to you!

I would drape his innards over your arms!"

Ishtar assembled the (cultic women) of lovely-locks,
joy-girls, and harlots,

and set them to mourning over the hindquarter of the Bull.

Gilgamesh summoned all the artisans and craftsmen.

(All) the artisans admired the thickness of its horns,

each fashioned from 30 minas of lapis lazuli!

Two fingers thick is their casing(?).

Six vats of oil the contents of the two

he gave as ointment to his (personal) god Lugalbanda.

He brought the horns in and hung them i

n the bedroom of the family head (Lugalbanda?).

They washed their hands in the Euphrates,

and proceeded hand in hand,

striding through the streets of Uruk.

The men of Uruk gathered together, staring at them.

Gilgamesh said to the palace retainers:

"Who is the bravest of the men)

Who is the boldest of the males!

Gilgamesh is the bravest of the men,

the boldest of the males!

She at whom we flung the hindquarter

of the Bull of Heaven in anger,

Ishtar has no one that pleases her... in the street (?)

Gilgamesh held a celebration in his palace.

The Young Men dozed off,
sleeping on the couches of the night.
Enkidu was sleeping, and had a dream.
He woke up and revealed his dream to his friend.

Tablet VII

"My friend, why are the Great Gods in conference?
(In my dream) Anu, Enlil, and Shamash held a council,
and Anu spoke to Enlil:
'Because they killed the Bull of Heaven and have also slain
Humbaba,
the one of them who pulled up the Cedar of the Mountain
must die!'
Enlil said:'Let Enkidu die, but Gilgamesh must not die!'
But the Sun God of Heaven replied to valiant Enlil:
'Was it not at my command that they killed the Bull of
Heaven and Humbaba!
Should now innocent Enkidu die!'
Then Enlil became angry at Shamash, saying:
'it is you who are responsible because you traveled daily
with them as their friend!'"
Enkidu was lying (sick) in front of Gilgamesh.
His tears flowing like canals, he (Gilgamesh) said:
"O brother, dear brother, why are they absolving me instead of
my brother)"
Then Enkidu said:) "So now must I become a ghost,
to sit with the ghosts of the dead, to see my dear brother
nevermore!"
In the Cedar Forest where the Great
(Gods dwell, I did not kill the Cedar."
Enkidu addressed Gilgamesh,
saying to Gilgamesh, his Friend:
"Come, Friend,...
The door...
Enkidu raised his eyes,...and spoke to the door
as if it were human:
"You stupid wooden door,
with no ability to understand... !
Already at 10 leagues I selected the wood for you,
until I saw the towering Cedar ...
Your wood was without compare in my eyes.
Seventy-two cubits was your height,
14 cubits your width, one

cubit your thickness,
your door post, pivot stone, and post cap ...
I fashioned you, and I carried you; to Nippur...
Had I known, O door,
that this would be your gratitude
and this your gratitude...,
I would have taken an axe and chopped you up,
and lashed your planks into...
in its ... I erected the...
and in Uruk...they heard
But yet, O door, I fashioned you,
and I carried you to Nippur!
May a king who comes after me
reject you, may the god...
may he remove my name
and set his own name there!"
He ripped out..., threw down.
He(Gilgamesh) kept listening to his words,
and retorted quickly,
Gilgamesh listened to the words of Enkidu,
his Friend, and his tears flowed.
Gilgamesh addressed Enkidu, saying:
'Friend, the gods have given you a mind broad and ...
Though it behooves you to be sensible,
you keep uttering improper things!
Why, my Friend, does your mind utter improper things?
The dream is important but very frightening,
your lips are buzzing like flies.
Though there is much fear, the dream is very important.
To the living they (the gods) leave sorrow,
to the living the dream leaves pain.
I will pray, and beseech the Great Gods,
I will seek..., and appeal to your god.
... Enlil, the Father of the Gods,
...Enlil the Counselor...you.
I will fashion a statue of you of gold without measure,
do not worry..., gold...
What Enlil says is not...
What he has said cannot go back, cannot ...,
What... he has laid down cannot go back, cannot...
My friend,... of fate goes to mankind."
just as dawn began to glow,
Enkidu raised his head and cried out to Shamash,
at the (first) gleam of the sun his tears poured forth.
"I appeal to you, O Shamash,

on behalf of my precious life (?),
because of that notorious trapper
who did not let me attain the same as my friend
May the trapper not get enough to feed himself .
May his profit be slashed, and his wages decrease,
may... be his share before you,
may he not enter ... but go out of it like vapor(?)"
After he had cursed the trapper to his satisfaction,
his heart prompted him to curse the Harlot.
"Come now, Harlot, I am going to decree your fate,
a fate that will never come to an end for eternity!
I will curse you with a Great Curse,
may my curses overwhelm you suddenly, in an instant!
May you not be able to make a household,
and not be able to love a child of your own (?)!
May you not dwell in the ... of girls,
may dregs of beer (?) stain your beautiful lap,
may a drunk soil your festal robe with vomit(?),
... the beautiful (?)
... of the potter.
May you never acquire anything of bright alabaster,
may the judge. ..
may shining silver(?), man's delight,
not be cast into your house,
may a gateway be where you rake your pleasure,
may a crossroad be your home
may a wasteland be your sleeping place,
may the shadow of the city wall
be your place to stand,
may the thorns and briars skin your feet,
may both the drunk and the dry
slap you on the cheek,
... in your city's streets (?),
may owls nest in the cracks of your walls!
may no parties take place...
... present(?).
and your filthy "lap" ... may.., be his(?)
Because of me...
while I, blameless, you have... against me.
When Shamash heard what his mouth had uttered,
he suddenly called out to him from the sky:
"Enkidu, why are you cursing the harlot, Shamhat,
she who fed you bread fit for a god,
she who gave you wine fit for a king,
she who dressed you in grand garments,

and she who allowed you to make
beautiful Gilgamesh your comrade!
Now Gilgamesh is your beloved brother-friend!
He will have you lie on a grand couch,
will have you lie on a couch of honor.
He will seat you in the seat of ease, the seat at his left,
so that the princes of the world kiss your feet.
He will have the people of Uruk
go into mourning and moaning over you,
will fill the happy people with woe over you.
And after you he will let his body bear a filthy mat of hair,
will don the skin of a lion and roam the wilderness."
As soon as Enkidu heard the words of valiant Shamash,
his agitated heart grew calm, his anger abated.
Enkidu spoke to the harlot, saying:
"Come, Shamhat, I will decree your fate for you.
Let my mouth which has cursed you, now turn to bless you!
May governors and nobles love you,
May he who is one league away bite his lip
(in anticipation of you),
may he who is two leagues away
shake out his locks (in preparation)!
May the soldier not refuse you,
but undo his buckle for you,
may he give you rock crystal(!), lapis lazuli, and gold,
may his gift to you be earrings of filigree(?).
May... his supplies be heaped up.
May he bring you into the ... of the gods.
May the wife, the mother of seven (children),
be abandoned because of you!"
Enkidu's innards were churning,
lying there so alone.
He spoke everything he felt, saying to his friend:
"Listen, my friend, to the dream
that I had last night.
The heavens cried out and the earth replied,
and I was standing between them.
There appeared a man of dark visage--
his face resembled the Anzu,"
his hands were the paws of a lion,
his nails the talons of an eagle!--
he seized me by my hair and overpowered me.
I struck him a blow,
but he skipped about like a jump rope,

and then he struck me
and capsizcd me like a raft,
and trampled on me like a wild bull.
He encircled my whole body in a clamp.
'Help me, my friend" (I cried),
but you did not rescue me,
you were afraid and did not.. ."
"Then he... and turned me into a dove,
so that my arms were feathered like a bird.
Seizing me, he led me down
to the House of Darkness,
the dwelling of Irkalla,
to the house where those who enter
do not come out,
along the road of no return,
to the house where those who dwell, do without light,
where dirt is their drink, their food is of clay,
where, like a bird, they wear garments of feathers,
and light cannot be seen, they dwell in the dark,
and upon the door and bolt, there lies dust.
On entering the House of Dust,
everywhere I looked there were royal crowns
gathered in heaps,
everywhere I listened,
it was the bearers of crowns,
 who, in the past, had ruled the land,
but who now served Anu and Enlil cooked meats,
served confections,
and poured cool water from waterskins.
In the house of Dust that I entered
there sat the high priest and acolyte,
there sat the purification priest and ecstatic,
there sat the anointed priests of the Great Gods.
There sat Etana, there sat Sumukan,
there sat Ereshkigal,
he Queen of the Netherworld.
Beletseri, the Scribe of the Netherworld,
knelt before her,
she was holding the tablet
and was reading it out to her Ereshkigal.
She raised her head when she saw me----
'Who has taken this man?'

[50 lines are missing here]

...I (?) who went through every difficulty,

remember me and forget(?)
not all that I went through with you.
"My friend has had a dream that bodes ill?"
The day he had the dream ... came to an end.
Enkidu lies down a first day, a second day,
that Enkidu ... in his bed;
a third day and fourth day, that Enkidu ... in his bed;
a fifth, a sixth, and seventh, that Enkidu ... in his bed;
an eighth, a ninth, a tenth, that Enkidu ... in his bed.
Enkidu's illness grew ever worse.
Enkidu drew up from his bed,
and called out to Gilgamesh ...:
"My friend hates me ...
while he talked with me in Uruk
as I was afraid of the battle he encouraged me.
My friend who saved me in battle
has now abandoned me!
I and you ...

[About 20 lines are missing]

At his noises Gilgamesh was roused ...
Like a dove he moaned ...
"May he not be held, in death ...
O preeminent among men ..."
To his friend ...
"I will mourn him (?)
I at his side ..."

Tablet VIII

Just as day began to dawn
Gilgamesh addressed his friend, saying:
"Enkidu, your mother, the gazelle,
and your father, the wild donkey, engendered you,
four wild asses raised you on their milk,
and the herds taught you all the grazing lands.
May the Roads of Enkidu to the Cedar Forest
mourn you
and not fall silent night or day.
May the Elders of the broad city of Uruk-Haven
mourn you.
May the peoples who gave their blessing after us

mourn you.
May the men of the mountains and hills
mourn you.
May the...
May the pasture lands shriek in mourning
as if it were your mother.
May the ..., the cypress, and the cedar
which we destroyed (?) in our anger mourn you.
May the bear, hyena, panther, tiger, water buffalo(?), jackal,
lion, wild bull, stag, ibex, all the creatures of the plains
mourn you.
May the holy River Ulaja,
along whose banks we grandly used to stroll,
mourn you.
May the pure Euphrates, to which
we would libate water from our waterskins,
mourn you.
May the men of Uruk-Haven,
whom we saw in our battle when
we killed the Bull of Heaven,
mourn you.
May the farmer ...,
who extols your name in his sweet work song,
mourn you.
May the ... of the broad city,
who ... exalted your name,
mourn you.
May the herder ...,
who prepared butter and light beer for your mouth,
mourn you.
May ..., who put ointments on your back,
mourn you.
May ..., who prepared fine beer for your mouth,
mourn you.
May the harlot, ... y
ou rubbed yourself with oil and felt good,
mourn you.
May of the wife placed(!) a ring on you ...,
mourn you
May the brothers go into mourning over you like sisters;
... the lamentation priests, may their hair be shorn off on
your behalf.
Enkidu, your mother and your father are in the wastelands,
I mourn you ..."
"Hear me, O Elders of Uruk, hear me, O men!

I mourn for Enkidu, my friend,
I shriek in anguish like a mourner.
You, axe at my side, so trusty at my hand--
you, sword at my waist, shield in front of me,
you, my festal garment, a sash over my loins--
an evil demon!) appeared
and took him away from me!

My friend, the swift mule,
fleet wild ass of the mountain,
panther of the wilderness,
Enkidu, my friend, the swift mule,
fleet wild ass of the mountain,
panther of the wilderness,
after we joined together and went
up into the mountain,
fought the Bull of Heaven and killed it,
and overwhelmed Humbaba,
who lived in the Cedar Forest,
now what is this sleep which has seized you?
You have turned dark and do not hear me!"

But his (Enkidu's) eyes do not move,
he touched his heart, but it beat no longer.
He covered his friend's face like a bride,
swooping down over him like an eagle,
and like a lioness deprived of her cubs
he keeps pacing to and fro.
He shears off his curls
and heaps them onto the ground,
ripping off his finery
and casting it away as an abomination.
Just as day began to dawn, Gilgamesh ...
and issued a call to the land:

"You, blacksmith! You, lapidary!
You, coppersmith!
You, goldsmith! You, jeweler!
Create 'My Friend,' fashion a statue of him.
... he fashioned a statue of his friend.
His features ...
...,your chest will be of lapis lazuli,
your skin will be of gold."

[10 lines are missing here.]

"I had you recline on the great couch,
indeed, on the couch of honor I let you recline,

I had you sit in the position of ease,
the seat at the left, so the
 princes of the world kissed your feet.
I had the people of Uruk mourn and moan for you,
I filled happy people with woe over you,
and after you (died) I let a filthy mat of hair
grow over my body,
and donned the skin of a lion
and roamed the wilderness."
Just as day began to dawn,
he undid his straps ...
I... carnelian,

[85 lines are missing here.]

...to my friend.
... your dagger
to Bibbi ..."

[40 lines are missing here.]

" ... the judge of the Anunnaki."
When Gilgamesh heard this
the zikru of the river(!) he created'...
Just as day began to dawn Gilgamesh opened(!) ...
and brought out a big table of sissoo wood.
A carnelian bowl he filled with honey,
a lapis lazuli bowl he filled with butter.
He provided ... and displayed it before Shamash.

[All of the last column, some 40-50 lines, is missing.]

Tablet IX

Over his friend, Enkidu, Gilgamesh cried bitterly,
roaming the wilderness.

"I am going to die!--am I not like Enkidu?!
Deep sadness penetrates my core,
I fear death, and now roam the wilderness--
I will set out to the region of Utanapishtim,
son of Ubartutu,
 and will go with utmost dispatch!
When I arrived at mountain passes at nightfall,'

I saw lions, and I was terrified!
I raised my head in prayer to Sin,
to ... the Great Lady of the gods
my supplications poured forth,
'Save me from... !"
He was sleeping in the night,
but awoke with a start with a dream:
A warrior(!) enjoyed his life--
he raised his axe in his hand,
drew the dagger from his sheath,
and fell into their midst like an arrow.
He struck ... and he scattered them,
The name of the former ...
The name of the second ...

(26 lines are missing here,
telling of the beginning of his quest.)

The Scorpion-Beings

The mountain is called Mashu.
Then he reached Mount Mashu,
which daily guards the rising and setting of the Sun,
above which only the dome of the heavens reaches,
and whose flank reaches as far as the Netherworld below,
there were Scorpion-beings watching over its gate.
Trembling terror they inspire, the sight of them is death,
their frightening aura sweeps over the mountains.
At the rising and setting they watch over the Sun.
When Gilgamesh saw them,
trembling terror blanketed his face,
but he pulled himself together and drew near to them.
The scorpion-being called out to his female:
"He who comes to us, his body is the flesh of gods!"
The scorpion-being, his female, answered him:
"(Only) two-thirds of him is a god, one-third is human."
The male scorpion-being called out,
saying to the offspring of the gods:
"Why have you traveled so distant a journey?
Why have you come here to me,
over rivers whose crossing is treacherous!
I want to learn your ...
I want to learn ..."

[16 lines are missing here.
When the text resumes Gilgamesh is speaking.]

"I have come on account of my ancestor Utanapishtim,
who joined the Assembly of the Gods,
and was given eternal life.

About Death and Life I must ask him!"

The scorpion-being spoke to Gilgamesh ..., saying:

"Never has there been, Gilgamesh,
a mortal man who could do that(?).

No one has crossed through the mountains,
for twelve leagues it is darkness throughout--
dense is the darkness, and light there is none.

To the rising of the sun ...

To the setting of the sun ...

To the setting of the sun ...

They caused to go out..."

[67 lines are missing, in which Gilgamesh convinces
the scorpion-being to allow him
passage.]

"Though it be in deep sadness and pain,
in cold or heat ...

gasping after breath ... I will go on!

Now! Open the Gate!"

The scorpion-being spoke to Gilgamesh, saying:

"Go on, Gilgamesh, fear not!

The Mashu mountains I give to you freely (!),
the mountains, the ranges, you may traverse ...

In safety may your feet carry you.

The gate of the mountain ..."

As soon as Gilgamesh heard this

he heeded the utterances of the scorpion-being.

Along the Road of the Sun L he journeyed--

one league he traveled ...,

dense was the darkness, light there was none.

Neither what lies ahead nor behind

does it allow him to see.

Two leagues he traveled ...,

dense was the darkness, light there was none,

neither what lies ahead nor behind

does it allow him to see.

[22 lines are missing here.]

Four leagues he traveled ...,

dense was the darkness, light there was none,
neither what lies ahead nor behind
does it allow him to see.
Five leagues he traveled ...,
dense was the darkness, light there was none,
neither what lies ahead nor behind
does it allow him to see.
Six leagues he traveled ...,
dense was the darkness, light there was none,
neither what lies ahead nor behind
does it allow him to see.
Seven leagues he traveled ..
dense was the darkness, light there was none,
neither what lies ahead nor behind
does it allow him to see.
Eight leagues he traveled and cried out (!),
dense was the darkness, light there was none,
neither what lies ahead nor behind
does it allow him to see.
Nine leagues he traveled ... the North Wind.
It licked at his face,
dense was the darkness, light there was none,
neither what lies ahead nor behind
does it allow him to see.
Ten leagues he traveled ...
... is near,
... four leagues.
Eleven leagues he traveled and came out
before the sun(rise).
Twelve leagues he traveled and it grew brilliant.
...it bears lapis lazuli as foliage,
bearing fruit, a delight to look upon.

(25 lines are missing here,
describing the garden in detail.)

... cedar
... agate
... of the sea ... lapis lazuli,
like thorns and briars ... carnelian,
rubies, hematite,...
like... emeralds (!)
... of the sea,
Gilgamesh ... on walking onward,
raised his eyes and saw ...

Tablet X

The tavern-keeper Siduri who lives by the seashore,
she lives...
the pot-stand was made for her,
the golden fermenting vat was made for her.
She is covered with a veil ...
Gilgamesh was roving about...
wearing a skin,...
having the flesh of the gods in his body,
but sadness deep within him,
looking like one who has been traveling a long distance.
The tavern-keeper was gazing off into the distance,
puzzling to herself, she said,
wondering to herself:
"That fellow is surely a murderer(!)
Where is he heading! ..."
As soon as the tavern-keeper saw him, she bolted her door,
bolted her gate, bolted the lock.
But at her noise Gilgamesh pricked up his ears,
lifted his chin (to look about) and then laid his eyes on her.
Gilgamesh spoke to the tavern-keeper, saying:
"Tavern-keeper, what have you seen that made you bolt
your door,
bolt your gate, bolt the lock!
if you do not let me in I will break your door, and smash
the lock!
... the wilderness."
... Gilgamesh
The tavern-keeper Siduri who lives by the seashore,
she lives...
the pot-stand was made for her,
the golden fermenting vat was made for her.
She is covered with a veil ...
Gilgamesh was roving about...
wearing a skin,...
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bolted her gate, bolted the lock.
But at her noise Gilgamesh pricked up his ears,
lifted his chin (to look about)
and then laid his eyes on her.
Gilgamesh spoke to the tavern-keeper, saying:
"Tavern-keeper, what have you seen
that made you bolt your door,
bolt your gate, bolt the lock!
if you do not let me in I will break your door,
and smash the lock!
... the wilderness."

... Gilgamesh

... gate

Gilgamesh said to the tavern-keeper:
"I am Gilgamesh, I killed the Guardian!
I destroyed Humbaba
who lived in the Cedar Forest,
I slew lions in the mountain passes!
I grappled with the Bull
that came down from heaven, and
killed him."

The tavern-keeper spoke to Gilgamesh, saying:

"If you are Gilgamesh,
who killed the Guardian,
who destroyed Humbaba
who lived in the Cedar Forest,
who slew lions in the mountain passes,
who grappled with the Bull
that came down from heaven, and killed him,
why are your cheeks emaciated,
your expression desolate!
Why is your heart so wretched,
your features so haggard!
Why is there such sadness deep within you!
Why do you look like one
who has been traveling a long
distance
so that ice and heat have seared your face!
... you roam the wilderness!"

Gilgamesh spoke to her,
to the tavern-keeper he said:

"Tavern-keeper, should not my cheeks be emaciated?
Should my heart not be wretched,
my features not haggard?"

Should there not be sadness deep within me!
Should I not look like one
who has been traveling a long
distance,
and should ice and heat not have seared my face!
..., should I not roam the wilderness?
My friend, the wild ass who chased the wild donkey,
panther of the wilderness,
Enkidu, the wild ass who chased the wild donkey,
panther of the wilderness,
we joined together, and went up into the mountain.
We grappled with and killed the Bull of Heaven,
we destroyed Humbaba who lived in the Cedar Forest,
we slew lions in the mountain passes!
My friend, whom I love deeply,
who went through every hardship with me,
Enkidu, whom I love deeply,
who went through every hardship with me,
the fate of mankind has overtaken him.
Six days and seven nights I mourned over him
and would not allow him to be buried
until a maggot fell out of his nose.
I was terrified by his appearance(!),
I began to fear death, and so roam the wilderness.
The issue of my friend oppresses me,
so I have been roaming long trails
through the wilderness.
The issue of Enkidu, my friend, oppresses me,
so I have been roaming long roads
through the wilderness.
How can I stay silent, how can I be still!
My friend whom I love has turned to clay.
Am I not like him? Will I lie down,
never to get up again?"
Gilgamesh spoke to the tavern-keeper, saying:
"So now, tavern-keeper,
what is the way to Utanapishtim!
What are its markers Give them to me!
Give me the markers!
If possible, I will cross the sea;
if not, I will roam through the wilderness."
The tavern-keeper spoke to Gilgamesh, saying:
"There has never been, Gilgamesh, a
ny passage whatever,
there has never been anyone

since days of yore who crossed the sea.

The (only) one who crosses the sea is valiant Shamash,
except for him who can cross!

The crossing is difficult, its ways are treacherous--
and in between are the Waters of Death
that bar its approaches!

And even if, Gilgamesh,
you should cross the sea,
when you reach the Waters of Death
what would you do!

Gilgamesh, over there is Urshanabi,
the ferryman of Utanapishtim.

'The stone things' are with him,
he is in the woods picking mint(!).

Go on, let him see your face.

If possible, cross with him;
if not, you should turn back."

When Gilgamesh heard this
he raised the axe in his hand,
drew the dagger from his belt,
and slipped stealthily away after them.
Like an arrow he fell among them ("the stone things").
From the middle of the woods
their noise could be heard.

Urshanabi, the sharp-eyed, saw...

When he heard the axe, he ran toward it.

He struck his head ... Gilgamesh.'

He clapped his hands and ... his chest,
while "the stone things" ... the boat

... Waters of Death

... broad sea

in the Waters of Death ...

... to the river

... the boat

... on the shore.

Gilgamesh spoke to Urshanabi (?), the ferryman,
... you."

Urshanabi spoke to Gilgamesh, saying:'

"Why are your cheeks emaciated,
your expression desolate!

Why is your heart so wretched,
your features so haggard?

Why is there such sadness deep within you!

Why do you look like one
who has been traveling a long distance

so that ice and heat have seared your face!
Why ... you roam the wilderness!"
Gilgamesh spoke to Urshanabi, saying:
"Urshanabi, should not my cheeks be emaciated,
my expression desolate!
Should my heart not be wretched,
my features not haggard
Should there not be sadness deep within me?
Should I not look like one
who has been traveling a long distance,
and should ice and heat not have seared my face!
... should I not roam the wilderness?
My friend who chased wild asses
in the mountain, the panther of the wilderness,
Enkidu, my friend, who chased wild asses
in the mountain, the panther of the wilderness,
we joined together, and went up into the mountain.
We grappled with and killed the Bull of Heaven,
we destroyed Humbaba who dwelled in the Cedar Forest,
we slew lions in the mountain passes!
My friend, whom I love deeply,
who went through every hardship with me,
Enkidu, my friend, whom I love deeply,
who went through every hardship with me,
the fate of mankind has overtaken him.
Six days and seven nights I mourned over him
and would not allow him to be buried
until a maggot fell out of his nose.
I was terrified by his appearance(!),
I began to fear death, and so roam the wilderness.
The issue of my friend oppresses me,
so I have been roaming long trails
through the wilderness.
The issue of Enkidu, my friend, oppresses me,
so I have been roaming long roads
through the wilderness.
How can I stay silent, how can I be still!
My friend whom I love has turned to clay;
Enkidu, my friend whom I love, has turned to clay!
Am I not like him! Will I lie down,
never to get up again!"
Gilgamesh spoke to Urshanabi, saying:
"Now, Urshanabi!
What is the way to Utanapishtim?
What are its markers! Give them to me!

Give me the markers!

If possible, I will cross the sea;
if not, I will roam through the wilderness!"

Urshanabi spoke to Gilgamesh, saying:

"It is your hands, Gilgamesh,
that prevent the crossing!

You have smashed the stone things,
'you have pulled out their retaining ropes (?).

'The stone things' have been smashed,
their retaining ropes (!) pulled out!

Gilgamesh, take the axe in your hand,
go down into the woods,
and cut down 300 punting poles
each 60 cubits in length.

Strip them, attach caps(?),
and bring them to the boat!"

When Gilgamesh heard this
he took up the axe in his hand,
drew the dagger from his belt,
and went down into the woods,
and cut 300 punting poles
each 60 cubits in length.

He stripped them and attached caps(!),
and brought them to the boat.

Gilgamesh and Urshanabi bearded the boat,
Gilgamesh launched the magillu-boat'
and they sailed away.

By the third day they had traveled
a stretch of a month and a half, and
Urshanabi arrived at the Waters of Death.

Urshanabi said to Gilgamesh:

"Hold back, Gilgamesh, take a punting pole,
but your hand must not pass over the Waters of Death ... !
Take a second, Gilgamesh, a third, and a fourth pole,
take a fifth, Gilgamesh, a sixth, and a seventh pole,
take an eighth, Gilgamesh, a ninth, and a tenth pole,
take an eleventh, Gilgamesh, and a twelfth pole!"

In twice 60 rods Gilgamesh had used up the punting poles.

Then he loosened his waist-cloth(?) for...

Gilgamesh stripped off his garment
and held it up on the mast(!) with his arms.

Utanapishtim was gazing off into the distance,
puzzling to himself he said, wondering to himself:

"Why are 'the stone things' of the boat smashed to pieces!
And why is someone not its master sailing on it?"

The one who is coming is not a man of mine, ...
I keep looking but not...
I keep looking but not ...
I keep looking..."

lines are missing here.]

Utanapishtim said to Gilgamesh:
"Why are your cheeks emaciated,
your expression desolate!
Why is your heart so wretched,
your features so haggard!
Why is there such sadness deep within you!
Why do you look like one
who has been traveling a long distance
so that ice and heat have seared your face!
... you roam the wilderness!"

Gilgamesh spoke to Utanapishtim saying:
"Should not my cheeks be emaciated,
my expression desolate!
Should my heart not be wretched,
my features not haggard!
Should there not be sadness deep within me!
Should I not look like one
who has been traveling a long distance,
and should ice and heat not have seared my face!
... should I not roam the wilderness)
My friend who chased wild asses
in the mountain, the panther of the wilderness,
Enkidu, my friend, who chased wild asses
in the mountain, the panther of the wilderness,
we joined together, and went up into the mountain.
We grappled with and killed the Bull of Heaven,
we destroyed Humbaba who dwelled in the Cedar Forest,
we slew lions in the mountain passes!
My friend, whom I love deeply,
who went through every hardship with me
Enkidu, my friend, whom I love deeply,
who went through every hardship with me,
the fate of mankind has overtaken him.
Six days and seven nights I mourned over him
and would not allow him to be buried
until a maggot fell out of his nose.
I was terrified by his appearance(!),
I began to fear death, and so roam the wilderness.
The issue of my friend oppresses me,
so I have been roaming long trails

through the wilderness.

The issue of Enkidu, my friend, oppresses me,
so I have been roaming long roads
through the wilderness.

How can I stay silent, how can I be still!
My friend whom I love has turned to clay;
Enkidu, my friend whom I love,
has turned to clay!

Am I not like him!
Will I lie down never to get up again!"
Gilgamesh spoke to Utanapishtim, saying:

"That is why (?) I must go on,
to see Utanapishtim whom they call 'The Faraway.'"
I went circling through all the mountains,
I traversed treacherous mountains,
and crossed all the seas--
that is why (!) sweet sleep has not mellowed my face,
through sleepless striving I am strained,
my muscles are filled with pain.

I had not yet reached the tavern-keeper's area
before my clothing gave out.

I killed bear, hyena, lion, panther, tiger,
stag, red-stag, and beasts of the wilderness;
I ate their meat and wrapped their skins around me.'
The gate of grief must be bolted shut,
sealed with pitch and bitumen !

As for me, dancing...
For me unfortunate(!) it(?) will root out..."

Utanapishtim spoke to Gilgamesh, saying:

"Why, Gilgamesh, do you ... sadness?
You who were created (!)
from the flesh of gods and mankind
who made ... like your father and mother?
Have you ever... Gilgamesh ... to the fool ...
They placed a chair in the Assembly, ...
But to the fool they gave beer dregs instead of butter,
bran and cheap flour which like ...
Clothed with a loincloth (!) like ...
And ... in place of a sash,
because he does not have ...
does not have words of counsel ...
Take care about it, Gilgamesh,
... their master...
... Sin...
... eclipse of the moon ...

The gods are sleepless ...
They are troubled, restless(!) ...
Long ago it has been established...
You trouble yourself...
... your help ...
If Gilgamesh ... the temple of the gods
... the temple of the holy gods,
... the gods ...
... mankind,
they took ... for his fate.
You have toiled without cease,
and what have you got!
Through toil you wear yourself out,
you fill your body with grief,
your long lifetime
you are bringing near (to a premature end)!
Mankind, whose offshoot
is snapped off like a reed in a canebreak,
the fine youth and lovely girl
... death.
No one can see death,
no one can see the face of death,
no one can hear the voice of death,
yet there is savage death that snaps off mankind.
For how long do we build a household?
For how long do we seal a document!
For how long do brothers share the inheritance?
For how long is there to be jealousy in the land(!)!
For how long has the river risen
and brought the overflowing waters,
so that dragonflies drift down the river!
The face that could gaze upon the face of the Sun
has never existed ever.
How alike are the sleeping(!) and the dead.
The image of Death cannot be depicted.
(Yes, you are a) human being, a man (!)!
After Enlil had pronounced the blessing,"
the Anunnaki, the Great Gods, assembled.
Mammetum, she who forms destiny,
determined destiny with them.
They established Death and Life,
but they did not make known 'the days of death'".

Tablet XI

The Story of the Flood

Gilgamesh spoke to Utanapishtim, the Faraway:

"I have been looking at you,
but your appearance is not strange--you are like me!
You yourself are not different--you are like me!
My mind was resolved to fight with you,
(but instead?) my arm lies useless over you.

Tell me, how is it that you stand i
n the Assembly of the Gods, and have found life!"

Utanapishtim spoke to Gilgamesh, saying:

"I will reveal to you, Gilgamesh, a thing that is hidden,
a secret of the gods I will tell you!
Shuruppak, a city that you surely know,
situated on the banks of the Euphrates,
that city was very old, and there were gods inside it.
The hearts of the Great Gods moved them to inflict the Flood.
Their Father Anu uttered the oath (of secrecy),
Valiant Enlil was their Adviser,
Ninurta was their Chamberlain,
Ennugi was their Minister of Canals.
Ea, the Clever Prince(?), was under oath with them
so he repeated their talk to the reed house:

'Reed house, reed house! Wall, wall!

O man of Shuruppak, son of Ubartutu:

Tear down the house and build a boat!
Abandon wealth and seek living beings!
Spurn possessions and keep alive living beings!
Make all living beings go up into the boat.
The boat which you are to build,
its dimensions must measure equal to each other:
its length must correspond to its width.
Roof it over like the Apsu.

I understood and spoke to my lord, Ea:

'My lord, thus is the command which you have uttered
I will heed and will do it.
But what shall I answer the city, the populace, and the
Elders!'

Ea spoke, commanding me, his servant:

'You, well then, this is what you must say to them:
"It appears that Enlil is rejecting me

so I cannot reside in your city (?),
nor set foot on Enlil's earth.
I will go down to the Apsu to live with my lord, Ea,
and upon you he will rain down abundance,
a profusion of fowl, myriad(!) fishes.
He will bring to you a harvest of wealth,
in the morning he will let loaves of bread shower down,
and in the evening a rain of wheat!"

Just as dawn began to glow
the land assembled around me-
the carpenter carried his hatchet,
the reed worker carried his (flattening) stone,
... the men ...
The child carried the pitch,
the weak brought whatever else was needed.
On the fifth day I laid out her exterior.
It was a field in area,
its walls were each 10 times 12 cubits in height,
the sides of its top were of equal length, 10 times 12 cubits each.
I laid out its (interior) structure and drew a picture of it (?).
I provided it with six decks,
thus dividing it into seven (levels).
The inside of it I divided into nine (compartments).
I drove plugs (to keep out) water in its middle part.
I saw to the punting poles and laid in what was necessary.
Three times 3,600 (units) of raw bitumen I poured into the
bitumen kiln,
three times 3,600 (units of) pitch ...into it,
there were three times 3,600 porters of casks who carried (vege-
table) oil,
apart from the 3,600 (units of) oil which they consumed (!)
and two times 3,600 (units of) oil which the boatman stored
away.
I butchered oxen for the meat(!),
and day upon day I slaughtered sheep.
I gave the workmen(?) ale, beer, oil, and wine, as if it were
river water,
so they could make a party like the New Year's Festival.
... and I set my hand to the oiling(!).
The boat was finished by sunset.
The launching was very difficult.
They had to keep carrying a runway of poles front to back,
until two-thirds of it had gone into the water(?).
Whatever I had I loaded on it:
whatever silver I had I loaded on it,

whatever gold I had I loaded on it.
All the living beings that I had I loaded on it,
I had all my kith and kin go up into the boat,
all the beasts and animals of the field and the craftsmen I
 had go up.

Shamash had set a stated time:

'In the morning I will let loaves of bread shower down,
and in the evening a rain of wheat!

Go inside the boat, seal the entry!

That stated time had arrived.

In the morning he let loaves of bread shower down,
and in the evening a rain of wheat.

I watched the appearance of the weather--
the weather was frightful to behold!

I went into the boat and sealed the entry.

For the caulking of the boat, to Puzuramurri, the boatman,
I gave the palace together with its contents.

Just as dawn began to glow
there arose from the horizon a black cloud.

Adad rumbled inside of it,
before him went Shullat and Hanish,
heralds going over mountain and land.

Erragal pulled out the mooring poles,
forth went Ninurta and made the dikes overflow.

The Anunnaki lifted up the torches,
setting the land ablaze with their flare.

Stunned shock over Adad's deeds overtook the heavens,
and turned to blackness all that had been light.

The... land shattered like a... pot.

All day long the South Wind blew ...,
blowing fast, submerging the mountain in water,
overwhelming the people like an attack.

No one could see his fellow,
they could not recognize each other in the torrent.

The gods were frightened by the Flood,
and retreated, ascending to the heaven of Anu.

The gods were cowering like dogs, crouching by the outer wall.

Ishtar shrieked like a woman in childbirth,
the sweet-voiced Mistress of the Gods wailed:

'The olden days have alas turned to clay,

because I said evil things in the Assembly of the Gods!

How could I say evil things in the Assembly of the Gods,
ordering a catastrophe to destroy my people!!

No sooner have I given birth to my dear people
than they fill the sea like so many fish!

The gods--those of the Anunnaki--were weeping with her,
the gods humbly sat weeping, sobbing with grief(?),
their lips burning, parched with thirst.

Six days and seven nights

came the wind and flood, the storm flattening the land.

When the seventh day arrived, the storm was pounding,
the flood was a war--struggling with itself like a woman
writhing (in labor).

The sea calmed, fell still, the whirlwind (and) flood stopped up.

I looked around all day long--quiet had set in

and all the human beings had turned to clay!

The terrain was as flat as a roof.

I opened a vent and fresh air (daylight!) fell upon the side of
my nose.

I fell to my knees and sat weeping,

tears streaming down the side of my nose.

I looked around for coastlines in the expanse of the sea,
and at twelve leagues there emerged a region (of land).

On Mt. Nimush the boat lodged firm,

Mt. Nimush held the boat, allowing no sway.

One day and a second Mt. Nimush held the boat, allowing
no sway.

A third day, a fourth, Mt. Nimush held the boat, allowing
no sway.

A fifth day, a sixth, Mt. Nimush held the boat, allowing
no sway.

When a seventh day arrived

I sent forth a dove and released it.

The dove went off, but came back to me;

no perch was visible so it circled back to me.

I sent forth a swallow and released it.

The swallow went off, but came back to me;

no perch was visible so it circled back to me.

I sent forth a raven and released it.

The raven went off, and saw the waters slither back.

It eats, it scratches, it bobs, but does not circle back to me.

Then I sent out everything in all directions and sacrificed
(a sheep).

I offered incense in front of the mountain-ziggurat.

Seven and seven cult vessels I put in place,

and (into the fire) underneath (or: into their bowls) I poured
reeds, cedar, and myrtle.

The gods smelled the savor,

the gods smelled the sweet savor,

and collected like flies over a (sheep) sacrifice.

Just then Beletili arrived.

She lifted up the large flies (beads) which Anu had made for
his enjoyment(!):

'You gods, as surely as I shall not forget this lapis lazuli
around my neck,

may I be mindful of these days, and never forget them!

The gods may come to the incense offering,
but Enlil may not come to the incense offering,
because without considering he brought about the Flood
and consigned my people to annihilation.'

Just then Enlil arrived.

He saw the boat and became furious,
he was filled with rage at the Igigi gods:

'Where did a living being escape?

No man was to survive the annihilation!

Ninurta spoke to Valiant Enlil, saying:

'Who else but Ea could devise such a thing?

It is Ea who knows every machination!

La spoke to Valiant Enlil, saying:

'It is yours, O Valiant One, who is the Sage of the Gods.

How, how could you bring about a Flood without consideration

Charge the violation to the violator,

charge the offense to the offender,

but be compassionate lest (mankind) be cut off,

be patient lest they be killed.

Instead of your bringing on the Flood,

would that a lion had appeared to diminish the people!

Instead of your bringing on the Flood,

would that a wolf had appeared to diminish the people!

Instead of your bringing on the Flood,

would that famine had occurred to slay the land!

Instead of your bringing on the Flood,

would that (Pestilent) Erra had appeared to ravage the land!

It was not I who revealed the secret of the Great Gods,

I (only) made a dream appear to Atrahasis, and (thus) he
heard the secret of the gods.

Now then! The deliberation should be about him!

Enlil went up inside the boat

and, grasping my hand, made me go up.

He had my wife go up and kneel by my side.

He touched our forehead and, standing between us, he
blessed us:

'Previously Utanapishtim was a human being.

But now let Utanapishtim and his wife become like us,
the gods!

Let Utanapishtim reside far away, at the Mouth of the Rivers.'
They took us far away and settled us at the Mouth of the Rivers."

"Now then, who will convene the gods on your behalf,
that you may find the life that you are seeking!

Wait! You must not lie down for six days and seven nights."
soon as he sat down (with his head) between his legs
sleep, like a fog, blew upon him.

Utanapishtim said to his wife:

"Look there! The man, the youth who wanted (eternal) life!
Sleep, like a fog, blew over him."

his wife said to Utanapishtim the Faraway:

"Touch him, let the man awaken.

Let him return safely by the way he came.

Let him return to his land by the gate through which he left."

Utanapishtim said to his wife:

"Mankind is deceptive, and will deceive you.

Come, bake loaves for him and keep setting them by his head
and draw on the wall each day that he lay down."

She baked his loaves and placed them by his head
and marked on the wall the day that he lay down.

The first loaf was dessicated,

the second stale, the third moist(?), the fourth turned white,
its ...,

the fifth sprouted gray (mold), the sixth is still fresh.

the seventh--suddenly he touched him and the man awoke.

Gilgamesh said to Utanapishtim:

"The very moment sleep was pouring over me
you touched me and alerted me!"

Utanapishtim spoke to Gilgamesh, saying:

"Look over here, Gilgamesh, count your loaves!

You should be aware of what is marked on the wall!

Your first loaf is dessicated,

the second stale, the third moist, your fourth turned white,
its ...

the fifth sprouted gray (mold), the sixth is still fresh.

The seventh--suddenly he touched him and the man awoke.

Gilgamesh said to Utanapishtim:

"The very moment sleep was pouring over me
you touched me and alerted me!"

Utanapishtim spoke to Gilgamesh, saying:

"Look over here, Gilgamesh, count your loaves!

You should be aware of what is marked on the wall!

Your first loaf is dessicated,

the second stale, the third moist, your fourth turned white,
its ...

the fifth sprouted gray (mold), the sixth is still fresh.

The seventh--at that instant you awoke!"

Gilgamesh said to Utanapishtim the Faraway:

"O woe! What shall I do, Utanapishtim, 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!"

Home Empty-Handed

Utanapishtim said to Urshanabi, the ferryman:

"May the harbor reject you, may the ferry landing reject you!

May you who used to walk its shores be denied its shores!

The man in front of whom you walk, matted hair chains

his body,

animal skins have ruined his beautiful skin.

Take him away, Urshanabi, bring him to the washing place.

Let him wash his matted hair in water like ellu.

Let him cast away his animal skin and have the sea carry it off,

let his body be moistened with fine oil,

let the wrap around his head be made new,

let him wear royal robes worthy of him!

Until he goes off to his city,

until he sets off on his way,

let his royal robe not become spotted, let it be perfectly new!"

Urshanabi took him away and brought him to the washing place.

He washed his matted hair with water like ellu.

He cast off his animal skin and the sea carried it off.

He moistened his body with fine oil,

and made a new wrap for his head.

He put on a royal robe worthy of him.

Until he went away to his city,

until he set off on his way,

his royal robe remained unspotted, it was perfectly clean.

Gilgamesh and Urshanabi bearded the boat,

they cast off the magillu-boat, and sailed away.

The wife of Utanapishtim the Faraway said to him:

"Gilgamesh came here exhausted and worn out.

What can you give him so that he can return to his land (with
honor) !"

Then Gilgamesh raised a punting pole

and drew the boat to shore.

Utanapishtim spoke to Gilgamesh, saying:

"Gilgamesh, you came here exhausted and worn out.

What can I give you so you can return to your land?

I will disclose to you a thing that is hidden, Gilgamesh,

a... I will tell you.

There is a plant... like a boxthorn,
whose thorns will prick your hand like a rose.
If your hands reach that plant you will become a young
man again."

Hearing this, Gilgamesh opened a conduit(!) (to the Apsu)
and attached heavy stones to his feet.

They dragged him down, to the Apsu they pulled him.

He took the plant, though it pricked his hand,
and cut the heavy stones from his feet,

letting the waves(?) throw him onto its shores.

Gilgamesh spoke to Urshanabi, the ferryman, saying:

"Urshanabi, this plant is a plant against decay(!)
by which a man can attain his survival(!).

I will bring it to Uruk-Haven,
and have an old man eat the plant to test it.

The plant's name is 'The Old Man Becomes a Young Man.'"

Then I will eat it and return to the condition of my youth."

At twenty leagues they broke for some food,

at thirty leagues they stopped for the night.

Seeing a spring and how cool its waters were,

Gilgamesh went down and was bathing in the water.

A snake smelled the fragrance of the plant,
silently came up and carried off the plant.

While going back it sloughed off its casing.'

At that point Gilgamesh sat down, weeping,

his tears streaming over the side of his nose.

"Counsel me, O ferryman Urshanabi!

For whom have my arms labored, Urshanabi!

For whom has my heart's blood roiled!

I have not secured any good deed for myself,
but done a good deed for the 'lion of the ground!'"

Now the high waters are coursing twenty leagues distant,'
as I was opening the conduit(?) I turned my equipment over
into it (!).

What can I find (to serve) as a marker(?) for me!

I will turn back (from the journey by sea) and leave the boat by
the shore!"

At twenty leagues they broke for some food,
at thirty leagues they stopped for the night.

They arrived in Uruk-Haven.

Gilgamesh said to Urshanabi, the ferryman:

"Go up, Urshanabi, onto the wall of Uruk and walk around.

Examine its foundation, inspect its brickwork thoroughly--
is not (even the core of) the brick structure of kiln-fired brick,
and did not the Seven Sages themselves lay out its plan!

One league city, one league palm gardens, one league lowlands, the open area(?) of the Ishtar Temple,
three leagues and the open area(?) of Uruk it encloses.