

PLATE XLVI.



Fragment of a baked clay tablet inscribed with the Babylonian account of the Deluge.
[Assyrian Room, Table-Case A, 48; K. 3375.] (See p. 220.)

which she had left there on her entrance was restored to her. The unfortunate messenger Ašushu-namir remained in the underworld, where Allatu cursed him and wreaked her vengeance upon him. The text of this tablet is written in metre, each half of the line forming a parallel member; this arrangement, owing to the care of the scribe, is easily discernible. [K. 162.]

23. Fragment of a tablet inscribed with a legend concerning the birth and infancy of **Sargon, king of Agade**, an ancient city in Babylonia. The text states that Sargon was brought forth in secret and was put by his mother into an ark of reeds smeared with bitumen, which she set floating on the river Euphrates. Akki, a water-carrier, found the child and reared him, until the goddess Ishtar, having seen him, loved him and made him king over the land. [K. 3401.]

24-64. Fragments of tablets of the **Gilgamesh Series**, inscribed in the Assyrian character with legends describing the wanderings and adventures of a mythical hero **Gilgamesh**, 𒂗𒀭 𒂗𒀭 𒂗𒀭 𒂗𒀭.* Some have sought to identify this hero with Nimrod, but there are no satisfactory grounds for accepting this identification. The Gilgamesh Series when complete consisted of twelve tablets or sections, but this division was probably the work of scribes who edited the story in comparatively late times. The original form or forms of these legends are of great antiquity, a fact which is proved by the illustrations of various episodes in them which are found inscribed upon seal-cylinders and other objects belonging to the period which lies between B.C. 3000 and B.C. 2300. The place of origin of the legends was at **Erech**, the home of Gilgamesh.

In the fragments of the First Tablet of the series, the calamities that have fallen upon the city of Erech after it had been besieged for three years are described. The siege seems to have been led by Gilgamesh, who eventually became the king of Erech; he ruled the city with a rod of iron, for the text says: "Gilgamesh hath not left the son to his father, nor the maid to the hero, nor the wife to her husband." The people of the city cried to the goddess **Aruru** and their prayers were supported by the gods, who besought this goddess to create a being strong enough to oppose Gilgamesh successfully. In answer to the petitions of gods and men, Aruru created a being, part man, part beast, called **ENKIDU**†; his body was covered with long hair which is said to have resembled that of a woman and that of the Corn-god, and he ate and drank with the beasts of the field. As soon as Gilgamesh heard that an enemy had been created, he sent a huntsman and a harlot (*shamkhat*) to lure Enkidu to the city of Erech. The harlot succeeded in bringing Enkidu to Erech, where he soon became a fast friend of Gilgamesh. Soon after Enkidu had settled in Erech, the two friends

* Read by the early Assyriologists Iz-du-bar or Gishtubar.

† The name of this hero was formerly read Ea-bani.

set out to do battle with a mighty giant called **Khumbaba**, and in due course they arrived at his castle. This they captured, and when they had slain Khumbaba they cut off his head. They returned to Erech with great joy; but soon after Gilgamesh incurred the wrath of the goddess **Ishtar**, by the refusal of her proffered love. The goddess then besought her father Anu to create a mighty bull called **Alû** to destroy Gilgamesh; and when he had done so, Enkidu and Gilgamesh went forth to do battle with the bull. After a fierce fight the two friends vanquished the bull and slew him. Enkidu next incurred the wrath of the goddess by the share he had taken in the slaughter of the bull, and by the threats which he uttered against her, in which he promised to serve her as he had served the bull. The horns of the bull were dedicated to the Sun-god by Gilgamesh, and the slaughter was commemorated by a great banquet. Soon after the faithful ally Enkidu met his death in a manner unknown to us, and his loss was deeply mourned by his friend. With the view of avoiding the same fate, Gilgamesh determined to seek out his ancestor **Uta-napishtim**, who had learnt the secret of immortality. Aided by a dream from the Moon-god, in which part of the way to the abode of his ancestor was revealed to him, he set out for the **Mountain of the Sunset**. On arrival here he found the gates guarded by the **Scorpion-man** and his wife, who, after much talk, allowed him to pass through. For twenty-four hours he travelled through thick darkness, and at length arrived at a place on the sea-coast where the trees were laden with precious stones instead of fruit. Paying no heed to these, he made his way to the place of **Siduri**, the princess of the place, who alone could help him to cross the sea, but this lady refused to see him. With difficulty he obtained admission to the palace, and succeeded in explaining to Siduri the reason of his journey, and of his quest for immortality. Siduri described the difficulties of the passage, and told him that one man only, **Ur-Shanabi**, the sailor, was able to carry him across the sea to the abode of Uta-napishtim. Gilgamesh at once sought out Ur-Shanabi, who consented to help him to cross the sea, and told him to go and fashion a new steering pole for his boat out of a tree-trunk in the forest. Gilgamesh and Ur-Shanabi then set out in the boat, and after many dangers crossed the **Waters of Death** and arrived at the place where Uta-napishtim dwelt with his wife. Uta-napishtim came down to the shore and listened to the explanation which Gilgamesh gave of the cause of his journey. In answer to the request of Gilgamesh that he would teach him how to become immortal, he replied that he was unable to do anything to help him to escape from death, for "as long as houses are built, and as long as brethren quarrel, and as long as there is hatred in the land, and as long as the waters of the river run into the sea, so long will death come to every man." When Gilgamesh heard these words he said to the sage: "How then didst thou obtain the life which thou dost enjoy

“in the assembly of the gods?” In answer to this question, Uta-napishtim related the story which is inscribed on the Eleventh Tablet of the Poem of Gilgamesh, and is commonly known as the **Babylonian account of the Deluge**.

According to this story the gods determined to send a deluge upon the earth, and **Uta-napishtim**, 𒍪 𒍪 𒍪 𒍪 𒍪, a dweller in the ancient city of Shurippak, on the Euphrates, was warned by the god Ea of their design. In obedience to this god's instructions, he collected wood and materials for the building of a ship, which was intended to save him and his wife and his family, and his beasts of the field from the waters of the flood. He made a barge one hundred and twenty cubits high, and on its deck he built a deck-house a hundred and twenty cubits wide; this house was divided into seven storeys, and each storey contained nine rooms. The outside of the ship was smeared with bitumen and the inside with pitch. Having slaughtered oxen and made a feast, Uta-napishtim, with all his family and belongings, entered into the ship, the direction of which he entrusted to the pilot **Puzur-Amurru**. The same night a heavy rain began to fall, and a mighty tempest with terrible thunder and lightning and torrents of rain continued for six days and six nights, until even the tops of the mountains were covered. On the seventh day the storm abated and the sea went down, but by this time all mankind, with the exception of those in the ship, had been destroyed. Meanwhile the ship had drifted until at last it grounded on the top of a high mountain named **Nisir**. Seven days later Uta-napishtim sent forth a **dove**, but she found no resting place and returned to the ship; after a further interval he sent forth a **swallow**, who also returned to the ship; but when, some time after, he sent forth a **raven**, the bird flew away, and although it approached and croaked, it did not re-enter the ship. Uta-napishtim then knew that the waters had abated, and, having come forth with his family and the beasts of the field, he offered up a sacrifice to the gods upon the mountain. The god Enlil, however, was wroth that the race of mankind had not been utterly destroyed, but was appeased by the god Ea, and Uta-napishtim and his family were allowed to live. Immortality was conferred upon him by Enlil, and he took up his abode in the remote region near the mouth of the river where Gilgamesh had found him. (See **Plate XLVI**.)

All the time that Uta-napishtim was telling the story of his rescue from the flood, Gilgamesh, being sick, sat in his boat by the shore. When the story was ended, Uta-napishtim promised to obtain his restoration to health, and during the sleep which came upon Gilgamesh on the seventh day, Uta-napishtim's wife prepared magic food and fed him as he slept. When he awoke Uta-napishtim caused Ur-Shanabi to carry Gilgamesh to a certain fountain with healing waters, and, having washed his sores, the hero was cured of his disease. But before Gilgamesh set out, Uta-napishtim told him of

the existence of a plant which prolonged life, and Gilgamesh, having arrived with Ur-Shanabi at the place where it grew, succeeded in finding it. As they were journeying back with it they stopped to bathe at a brook, and while they were bathing a demon in the form of a serpent appeared and carried off the plant, which Gilgamesh never saw again. Bitterly disappointed, Gilgamesh returned to Erech, where he passed his time in lamenting for his dead friend Enkidu, and in beseeching the gods to let him see him once more. One god after another refused to help him, until at length **Nergal**, the god of the dead, granted his request, and, opening the ground, "caused **the spirit of Enkidu** to come forth from the earth like a wind." When Gilgamesh saw Enkidu, he besought him to describe to him the abode of the dead, and, although he at first shrank from paining Gilgamesh with a description of its condition of wretchedness and misery, he was at length prevailed upon and told him of the place where the worm devours and where all is cloaked in dust. With a comparison of the condition of the unburied dead with that of those who had received due burial, the text of the Gilgamesh legends comes to an end. [KK. 2756, 2756*a, c, d, e, f*, 4465, 8584, 3252, 8591, 4579*a*, 3990, 5335, 4579, R. 578, K. 231, S. 401, K. 3060, 80-7-14, 305, KK. 3382, 8579, 8565, 8589, 8564, 8517, 3375, 2252, 7752, R. II. 383, 390, KK. 8594, 8593, 8595, S. 2196, R. 616, D.T. 42, K. 2774, R. II. 197, KK. 3475, 8226, 8225.]

[The Trustees have published a monograph on the Gilgamesh Legends which contains a complete translation of the Deluge Tablet, with explanatory introduction and many illustrations, entitled, The Babylonian Story of the Deluge and the Epic of Gilgamesh, by E. A. Wallis Budge, Litt.D. Pp. 58 and 18 illustrations. 1920. 8vo. Price, Eighteenpence. To be obtained at the Bookstalls in the Museum.]

65-69. Five terra-cotta models of dogs with their names inscribed on their left sides, *e.g.*, 1. **E tam-tal-lik e-pu-ush pî-ka**, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵; 2. **Kashid-aibi**, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵; 3. **Munashiku - gari - shu**, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵; 4. **Mushesû-limnuti**, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵; 5. **Dân-rigishshu**, 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵. These names mean respectively:—1. "Hesitate not; work thy jaws"; 2. "Conqueror of the foe"; 3. "Biter of his opponent"; 4. "Expeller of the wicked"; 5. "The strong of his bark," *i.e.*, the "Loud-Bayer." (See Note on p. 239.)

In the upper portions of **Table-Cases B and E** are exhibited series of **inscribed stone slabs** and other objects and **baked clay cylinders** recording the history of Assyria from about B.C. 2000 to B.C. 638; in the lower portion is placed a large and very fine collection of **engraved Sumerian, Babylonian,**

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