

Gilgameš's Journey to the Cedar Forest

No. 5

3025

Pls. 13–16

This tablet was first published in my critical edition of the Babylonian Gilgameš as OB Schøyen₂ (George 2003: 224–40 and pls. 8–9). It contains 84 lines from an Old Babylonian version of the epic, describing the approach of Gilgameš and Enkidu to the Cedar Forest, and relating two of the ominous dreams that Gilgameš saw en route. Studying the tablet in the company of the Schøyen Collection's other Old Babylonian literary texts reveals that it is similar enough, physically and in its untidy, angular style of ductus, to MS 3285 (Text No. 10), to raise a suspicion that the two pieces stem from the same source.

Since MS 3025 was first copied it has been baked and cleaned, with the result that more text can be read. Minor improvements have been made to the copy of the obverse in ll. 18, 24, 26–30, 33–38, 40, 42. The tablet's bottom edge is now easier to read, but ll. 46–48 still present some unsolved problems. On the reverse, where damage is more extensive, greater gains have been made. Lines 61–62 and 69–70 have been revealed as parallel couplets, and ll. 51, 55, 56, 78–81 and 83 have also been fully conquered. In addition, collation has yielded small but important results in ll. 58, 60, 63, 72 and 74. At the same time, the reaction of other scholars and my own second thoughts have led me to return to some readings, and to revise the edition further in ll. 1b, 6, 7, 9, 18 and 38. The new readings are annotated in the notes below, which also incorporate addenda already published (George 2004).

One important new reading affects our understanding of the location of Huwawa's cedar mountain in this version of the poem of Gilgameš. Other versions of the epic, Old and Standard Babylonian, place Huwawa-Humbaba in Lebanon. As noted in the introduction to

the first edition of the text, the present version mentions the “land of Ebla” in the narrative of Gilgameš and Enkidu's journey to the Cedar Forest: *šunu iṭḫú ana māt-Ibla* (26). Formerly I thought this was the goal of their journey and noted that the “location of Ebla's forest was more likely to have been on nearby Mount Amanus than in the Lebanon ranges” (George 2003: 226).¹ However, later in the narrative it is now possible to read what seems to be another place name, Hamran, written *ḫa-am-ra-an* (55), where the heroes rest after running all day and all night. The next couplet describes Hamran as a mountain or land inhabited by Amorites, i.e. in Syria (56), where Huwawa's roar can be heard in the distance (57). This place would thus appear to be nearer the ultimate goal of the heroes' journey, and clearly far from Babylonia, in or beyond the “land of Ebla.” But, while Hamran is an attested toponym elsewhere, no mountain or land of this name is known in Old Babylonian Syria, and for the moment it remains an enigma.

In the light of the significant additions to knowledge arising during the past few years, it has been thought desirable to give the text here in its entirety, complete with a revised translation. For an introduction to the text and further philological notes see still the first edition.

¹ To the discussion of Ebla as a source of cedar in Sumerian literature (George 2003: 225–26), add Gudea Statue B v 54, which tells of various woods *ḫur.sag ib.la.ta* “from the mountain range of Ebla” (ed. Edzard 1997: 33).

TRANSLITERATION

obv.

- 1 ^aGIŠ sa-ki-ip ni-il
 šu-na-tam mu-ši-ia-tum bi-l[a?] {x}
 2 i-na qá-ab-li-tim ši-^rit¹-ta-šu ú-ga-al-li-is-sú
 3 it-bé i-ta-wa-a a-na ib-ri-šu
 4 ib-ri ^ra¹-ta-mar šu-ut-tam
 am-mi-^rnim¹ la te-ed-ki-a-ni ma-di-^riš pa-al-^ha¹-[at]
 5 i-na bu-di-ia e-mi-da-am ša-di-a-am
 6 ša-du-um i-qù-pa-am-ma i-se-^ha-an-[ni]
 7 bi-ir-ki-ia ^ril-ta¹-wi lu-tum
 8 a-^hi-ia ša-lum-ma-^rtum¹ ud-da-an-ni-in
 9 iš-te-en e^t-lum la-bi-^rišⁿ [i^t-^h]e-a-am
 10 i-na ma-tim na-wi-ir-ma d[u-u]m-qá-am-ma d[a-mi-iq?]
 11 i^š-ba-at-ma ku-bu-ur e-m[u-q]í-ia
 12 ša-ap-la-nu ša-di-im-ma iš-^rta-al-pa-an¹-ni
 13 ^aen šu-ut-tam i-pa-aš-ša-ar
 iz-za-^raq-qá¹-ra-am-^rma¹ a-^rna ^a1GIŠ
 14 i-na-an-na ib-ri ša ni-il-la-ku-^ršum¹
 15 ú-ul ša-du-um-ma-a nu-uk-ku-ur mi-^rim-ma¹
 16 i-na-an-na ^ahu-wa ša ni-^ril¹-la-ku-šu[m
 ú-u]l šadúm(kur)-[m]a nu-^ruk-ku¹-ur m[i-im]-^rma¹
 17 te-en-né-em-mi-da-ma iš-ti-a-at te-^rep¹-pu-uš¹
 18 pár-ša-am ša mu-tim ši-^rpi-ir-ti zi-ka¹-ri
 19 ur-ta-a'-a-ab uz-za-^ršú¹ e-li-ka
 20 ú-la-wa pu-lu-^ruh¹-ta-^ršú¹ bi-ir-ki-^rka¹
 21 ù ša ta-mu-ru-šu ^ašamaš(utu)-^rma šar-ru¹
 22 i-na u₄-mi ša da-an-na-tim i-ša-ab-^rba¹-at qá-at-ka
 23 dam-qá-at ^aGIŠ šu-ut-ta-šu ^rih-du¹
 24 i-li-iš li-^rib-ba-šú¹-ma ^rpa-nu¹-šu ^rit¹-ta-^ram-ru¹
 25 ma-la-^rak¹ ūmakka(ud.ī.^rkam¹) ^ršī¹-na ù ša-la-^rši-im¹
 26 šu-nu i^t-^hu-<ú> a-na ma-ti-ib-^rla¹
 27 i-li-ma ^aGIŠ a-na še-er šadím(kur)
 28 it-ta-na-ap-la-ás ka-li-šú-nu ^rhur¹-sa-MI
 29 i-na ki-im-ši-šu ú-um-mi-dam zu-qá-[a]s-sú
 30 ši-it-tum ra-^hi-a-at ni-ši im-qù-^rus¹-sú
 31 i-na qá-ab-li-tim ši-it-ta-šu ú-ga-^ral¹-li-is-sú
 32 it-bé i-ta-wa-am a-na ib-ri-[š]u
 33 ib-ri a-ta-mar ša-ni-tam
 e-li šu-ut-tim ^rša¹ a-mu-^rru¹ pa-ni-tim pa-al-^rha-at¹
 34 is-si ^aadad(iškur) er-še-tum i-ra-am-mu-um
 35 u₄-mu i'-a-pi-ir ú-ši ek-le-t[u]m
 36 [i]b-ri-^riq¹ bi-^rir¹-qum in-na-pí-ih¹ i-ša-tum
 37 [n]a-ab-lu iš-^rpu¹-ú iz-za-^ran¹-nu-un mu-tum

TRANSLATION

1 Gilgameš was lying down at rest;
“O night, bring me a dream!”
2 In the middle watch of the night he awoke with a start,¹
3 he arose to talk to his friend:
4 “My friend, I have had a dream!
Why did you not rouse me? It was very frightening!
5 With my shoulder I propped up a mountain;
6 the mountain collapsed on me, pressing me down.
7 Feebleness enclosed my legs,
8 a radiant brightness overpowered my arms.
9 There was a man, like a lion [he drew] near me,
10 shining brightest in the land and most [comely] in beauty.
11 He took hold of my upper arm,
12 from under the mountain itself he pulled me forth.”
13 Enkidu explained the dream,
saying to Gilgameš:
14 “Now, my friend, the one to whom we go,
15 is he not the mountain? He is something strange!
16 Now, *Huwawa* to whom we go,
is he not the mountain? He is something strange!
17 You and he will come face to face and you will do something unique,
18 the rite of a warrior, the task of a man.
19 He will make his fury rage against you,
20 terror of him will encircle your legs.
21 But the one you saw was King *Šamaš*,
22 in times of peril he will take your hand.”
23 It being favorable, Gilgameš was happy with his dream,
24 his heart became merry and his face shone bright.
25 A journey of one whole day, two and three,
26 they drew near to the land of Ebla.
27 Gilgameš climbed up to the top of a hill,
28 he looked around at all the mountains.
29 He rested his chin on his knees,
30 the sleep that spills over people fell on him.
31 In the middle watch of the night he awoke with a start,¹
32 he arose to talk to his friend:
33 “My friend, I have seen another!
It was more frightening than the previous dream I had.
34 Adad cried aloud, while the land was rumbling,
35 the day became shrouded, darkness went forth.
36 Lightning flashed down, fire broke out,
37 flames flared up, while death was raining down.

¹ Literally: “his sleep startled him.”

- 38 a-n[a] ri-gi-im ^dadad(iškur) ^ren¹-né-šu a-na-ku
 39 i-^rtù¹-ma u₄-mu ^re¹-mi a-^ra¹-la-ku ú-ul i-^rde¹
 40 a-di-ma ki-a-am-ma šu-up-pu-tum ib-te-li i-ša-tum
 41 [n]a-ab-lu im-ta-aq-qù-tu i-^rtu¹-ru la-a'-mi-iš
 42 [e]k-le-tum it-ta-wi-ir ilum(dingir)^{lu[m]} i]t-^rta¹-[š]í
 43 x x x x ir-di-a-am-^rma ú¹-x x [(x)] x
 44 [^den šu-ut-ta]m i-pa-aš-ša-[a]r
^riz-za¹-a[q-qá-ra-a]m-ma a-na ^dGIŠ
 45 [x x x x]x-ma ^dadad(iškur) i-^rša¹-ás-[si]
 edge
 46 [x x x x x]-ma i-ra-a_h-_hu-ba-ni-{a}-ka
 47 [x x x x x] x x x x-ka e-li-š[u]
 48 [x]x x[x x]x-ma i-na-wi-ra i-na-ka
 rev.
 49 x x x [ša it?-t]a?-ap-pa-_hu-^rkum¹ el-le-^rtum¹
 50 x x x [x n]a-ab-^rli¹ ù ka-ak-[k]i-^ršu¹
 51 [t]a-^rša¹-a[k-k]a-nam a-na di-da-^ral-li¹
 52 da-^ram¹-[qá š]u-na-tu-ka ^ri¹-lum it-<ti>-^rka¹
 53 ^rši-ib¹-[q]á-^rti?-ka?¹ ^rta-ka-aš-ša¹-ad ar-_hi-^riš¹
 54 ir-t[a-a]_h-š[ú] u₄-ma-^ram¹ ù mu-ši-^rtam¹
 55 a-n[a _h]a-am-ra-an i_t-^rhu¹-ú e-re-ši-im [uš?]-^rbu?¹
 56 [ša-a]d a-[mu]-ur-^rru¹-um ^rwa-aš¹-bu
 57 [u₄]-mi-^rša-am¹ [i]š-[t]e-né-^rem¹-mu-ú ^rri-gim^{an} _hu
 58 i-[t]ù-^ršu¹-[nu]-^rti ma¹-aš-š[a-r]u e-re-^rnim¹
 59 ^rša ú¹-[tá]r-ru k[a-l]i-ši-na i-^rra¹-tim
 60 [^dhu-wa m]a-a[š]-^rša-ru¹ e-re-nim
^rša ú¹-[t]ár-ru ka-li-ši-na i-ra-tim
 61 [^den iš-ši] ^ri¹-ni-[š]u i-ta-mar e-^rre-nam¹
 62 [me-lem-ma]-^ršu¹ [k]a-^rti-im _hu¹-ur-sa-ni
 63 k[i-ma n]a-^rak¹-sí-^rim¹ i-ri-^rqu¹ pa-[n]u-šu
 64 i-r[u-ub a-d]i-ir-tum a-na [l]i-ib-[b]i-š[u]
 65 ^dGIŠ i[t-b]a-^rla-am¹ pa-ni-šu
^riz-za-^raq-qá¹-r[a-a]m-ma a-na ^den
 66 ^ram-mi-ni ib-ri i-ri¹-qù pa-nu-k[a]
 67 ^ri¹-r[u-u]b a-di-ir-tum a-n[a l]i-ib-bi-^rka¹
 68 ^den pa-šu¹ i-pu-ša-am-m[a
^riz-^rza-aq-qá-ra-am-ma a-na ^dGIŠ
 69 aš-ši-ma ^rib¹-ri i-^rni-ia¹ a-^rta-mar e-re¹-nam
 70 me-lem-ma-^ršu ka¹-ti-^rim¹ _hur-[s]a-ni
 71 ma-an-nu-^rum¹-[m]a ilam(dingir) ša-ti ^ri-ge-er¹-re-šu
 72 ^rša da¹-an-nu ^rka¹-ak-ka-šu i-^rna i-gi-gi¹
 73 ^dhu ^rša-ti¹ ni-ge-er-re-[šu]
 74 ^rša da-nu¹-{um} ka-ak-ka-šu i-na k[i-ib-r]a-^rtim¹
 75 ^rù ki¹-[a-a]m-^rma ib-ri i¹-r[i]-^rqu¹ pa¹-nu-[a]
 76 i-ru-[ub] ^ra-di¹ ir-tum a-na ^rli-ib-bi-ia¹

38 At the sound of Adad I grew bewildered,
 39 the day went dark, I knew not where I was going.
 40 At long last(?) the fire that flared so high died down,
 41 one by one the flames diminished, they turned to embers.
 42 The gloom brightened, the god shone forth,
 43 . . . he led here and . . . ”
 44 [Enkidu] explained the [dream,]
 saying to Gilgamesh:
 45 “[. . .] . . . Adad was calling,
 46 [. . .] and will rage against you.
 47 [. . .] your . . . against him,
 48 [. . .] and your eyes will grow bright.
 49 [Like(?)] the bright [fire that was] kindled for you,
 50 . . . flames and his weapons, ⁵¹ you will render into ashes.
 52 Your dreams are favorable, a god is with(!) you,
 53 you will quickly achieve your plans(?).”
 54 On they sped that day and night,
 55 to Hamran they drew near, on the summit sat down(?),
 56 the [mountain] where the Amorite dwells,
 57 daily hearing the voice of Huwawa.
 58 He watched them, the guardian of the cedar,
 59 he that repels every advance,¹
 60 [Huwawa, the] guardian of the cedar,
 he that repels every advance.¹
 61 [Enkidu raised] his eyes and saw the cedar,
 62 its [splendor] covering the uplands.
 63 His face turned pale, like a severed (head),
 64 terror entered his heart.
 65 Gilgamesh took pity on him,
 saying to Enkidu:
 66 “Why, my friend, did your face turn pale,
 67 and terror enter your heart?”
 68 Enkidu opened his mouth,
 saying to Gilgamesh:
 69 “I raised my eyes, my friend, and saw the cedar,
 70 its splendor covering the uplands.
 71 Who can withstand that god,
 72 whose weapon is mightiest among the Igigi?
 73 Shall we withstand that Huwawa,
 74 whose weapon is mightiest in the world?
 75 And so, my friend, my face turned pale,
 76 terror entered my heart.”

¹ Literally, “turns back chests, all of them.”

- 77 ^aGI[š p]a-šū ^ri¹-pu-ša-am-ma
 iz-za-aq-qá-ra-am-^rma a-na¹ [^de]n
 78 ú-u[l lí]-^rib-bi¹ iš-ši-a-an-ni-ma ^ri¹-[na?] le-^r'u₅?-[t]i?-i[a?]
 79 ^rša?-am?-šum?¹ iq-bi-a-^ram¹ [al-l]a-ak-mi it-[ti]-^rka?¹
 80 ^re ta¹-du-ur ^aen ^rú-šur¹ ia-a-ti
 81 qá-ab-[l]am ša la ti-du-ú lu-še-pi-iš [i?-b]i?
 82 nu-ba-at-tam is-ki-pu i-ni-lu!
 83 id-[k]a-^ršū¹-ma ši-it-ta-šū i-pa-aš-ša-a[r-š]um

84 ^rib-ri a¹-ta-mar ša-lu-uš-tam

NOTES

- 1b. The reading of the word in final position as imperative instead of active was suggested by Khait and Nurullin 2006: 529–30. The last trace is not of *-am* or *ni*, however; it is a wedge leaning back from the vertical.
6. The second verb was formerly understood as *išihanni* from *ešēlum* “to gird.” The parsing from *se’ú* “to push down,” a verb not previously encountered in Old Babylonian, is the suggestion of Khait and Nurullin 2006: 530, who understood it as perfect. I take it as present, *ise’anni*, describing the result of the mountain’s collapse.
7. As pointed out by Khait and Nurullin 2006: 530–31, my emendation of *lu-tum* to *puluhtum* in the light of l. 20 was ill-judged, especially since *lūtum* and *birku* are found together in *Ludlul* II 78 and SB *Gilgameš* IV 242, as restored in George 2003: 600.
8. For *dunnunum* in the sense “to overpower” rather than “to strengthen,” see another dream account, SB *Gilgameš* VII 171: *išbat qimmātiya udanninanni yāši* “he took hold of my hair, he was too strong for me” (Khait and Nurullin, private communication).
9. Previously I read *labiš* [pa]lām “clad in a royal mantle.” This can still be defended but there are other possibilities. Khait and Nurullin suggest *la-bi-i[š it-b]é-a-am* and translate “arose (to me) like a lion” (2006: 531). In the context of wild animals *tebûm* is a verb of aggression, meaning “to rear up, attack.” The figure in the dream comes to *Gilgameš*’s aid, however, and *lābiš* *tebûm* is not in keeping. Khait and Nurullin’s parsing of *lābiš* as a modal adverb is a good one, however, adding a further example of such a formation in Old Babylonian to those identified by W. G. Lambert and collected by Mayer 1995: 171 n. 28. If it is the correct parsing, the last word of the line is to be reconstructed as a verb, as they saw, but as [it-*h*]e-a-am rather than [it-b]é-a-am. The broken sign is a better *he* than *bé*, and the verb *tehûm* is less aggressive than *tebûm*.
18. My former decipherment of the first sign overlooked the fact that the sign BAR was already used with the value *pár* (if rarely) in the Old Babylonian period. The revised reading and the recovery of the whole line are owed to the brilliance of Khait and Nurullin, who caught the sense of the line and made me revisit it. They read the line as *pašam ša mutim piširti ikkari* and translated “a ritual of a man, an exorcism of a plowman,” noted a parallelism between *pašum* and *pišertum*, *mutum* and *ikkarum* and commented that the line offered “an explanation of *ištiāt* ‘something unique’ that *Gilgameš* was supposed to make when he would meet *Ħuwawa*, but we can say nothing about its exact meaning” (Khait and Nurullin 2006: 532).
- What happens when *Gilgameš* met *Ħuwawa* was a titanic struggle so violent that the very mountain split asunder, and the logical conclusion is that the enigmatic *pašam ša mutim* and the phrase that follows it allude to this extraordinary act of single

- 77 Gilgamesh opened his mouth,
saying to Enkidu:
78 “Did not enthusiasm carry me away in the fullness [of my power(?)]?
79 But the sun god(?) said to me, ‘[I shall] go with [you(?).]’
80 Do not fear, O Enkidu, keep watch on me!
81 I will have myself a battle such as never you knew.”
82 They pitched camp for the night, they lay down;
83 his sleep roused him and he (G.) revealed (his dream) to him (E.):
84 “My friend, I have seen a third!”

combat. The former phrase is easier to explain. It evokes the noble sentiment that warfare is a socio-religious duty or rite (*paršum*) for able-bodied young men (*mutum*). This sentiment permeates ancient Mesopotamian literature: in an Old Babylonian poem about Sargon the prospect of battle is articulated by the line [i]-*si-nu-um ša mu-ti in-né-pu-uš* “the festival of warriors will take place” (ed. Westenholz 1997: 62 l. 19); in *Lugale* 136 battle is *ezen nam. guruš.a // i-sin-ni eṭ-lu-ti* “the festival of young men”; in *Erra* I 51 it is said that *a-lak šēri(edin) ša eṭ-lu-ti ki-i šá i-sin-nu-um-ma* “the young men’s departure for the battlefield is like a time of festival.” Warfare is also described as *isinnum* “a festival” in the *Agušaya* poem (Groneberg 1997: 76 iii 7 // 11) and the *Tukulti-Ninurta* epic (Kuk Wong Chang 1981: 99 iiiia 20, 106 v 11).

While the second of the two phrases is so damaged that the reading *pišerti ikkari* cannot be excluded on orthographic grounds, it seemed to me on collation that a better semantic parallel with *paršam ša mutim* can be obtained by reading instead *šipirti zikari*. In this phrase *šipirtum* is a synonym of *šiprum* “task, duty,” and thus restates *paršum* but in a more mundane and less idealized way; *zikarum* is likewise a synonym of *mutum*, but less literary. In this way the line juxtaposes two phrases that display Babylonian idealism and practice respectively.

38. The sign before *anāku* was revealed after cleaning to comprise only three wedges, discounting both my former decipherment *en-ni-iš*, and Khait and Nurullin’s *en-né-tù* (2006: 532–33). I now parse the word in question from *ešúm*. This verb is conventionally booked as i/i class, so that the IV/1 preterite 1.sg. is expected to be *enneši*, as indeed it is in the Old Babylonian *Narām-Sîn* legend iii 8: *a-na-ku es-^rse-^hī en-né-ši* “I grew confused and bewildered” (ed. Westenholz 1997: 272). The late version of this text has instead forms with final /u/: in l. 88 the indicative *es-se-^hu en-né-šú* and in l. 154 the negative imperative *la te-(es₅)-se-eh₅-^hu la te-en-neš-šú* “be not confused, be not bewildered” (ed. Gurney 1955, cf. Westenholz 1997: 318, 326 l. 156). The sources of the late version are tablets from *Sultantepe*, where an unexpected quality of final vowel would usually be shrugged off, and from *Nineveh*, where wrong stem vowels in final position are rare but not unknown (e.g. George 2003: 441 sub t). However, the spelling *te-es₅-se-eh₅-^hu* in l. 154 (MS C, *Nineveh*) retains in IŠ = *es₅* a peculiarly Old Babylonian value, so that perhaps the spellings are there faithful to a second-millennium forerunner. Given the present attestation, on an Old Babylonian tablet, of *ennešu* instead of *enneši*, it looks as if there was indeed a time when *ešúm* was sometimes conjugated as a verb of the u/u class. Another case of a verb exhibiting

- both /u/ and /i/ in final position occurs in the next line.
39. The decipherment *i-ṛṭū¹-ma u₄-mu* and its translation as “the day went dark” presume OB *eṭūm* exhibits a vowel class III-*u*; the phrase should be compared with *i-DI u₄-mu* in three first-millennium copies of *Ludlul* II 119, understood as *īṭi ūmu* by Landsberger and others (see especially Cooper 1975). Unless the phrase in the present line is plural, i.e. *īṭūma ūmū* (which seems improbable), this rare verb evidently exhibits both /u/ and /i/ in final position. It might thus be added to those that switched vowel classes over time (cf. GAG §87bd), but this cannot be confirmed without further attestations.
- 54–55. New readings reveal that this couplet as a whole is a functional counterpart of ll. 25–26: *mālak ūmakkal šina u šalāšim / šunu iṭḫū ana māt-Ibla*. In the later texts the variation that this tablet shows to have informed the Old Babylonian account of the journey was suppressed in favor of a standardized passage of repetition in which each stage of the journey is introduced by the same couplet (SB IV 4 // 37 // [82] // 123–24): *mālak arḫi u šapatti ina šalši ūmī / iṭḫū ana šadī Labnānu*. On the textual “homogenization” of this part of the poem see further George 2003: 45–47. For Hamran see the introduction.
56. The first word can also be read [*ma-a*]t “land.”
58. The complete decipherment of the context shows that Ḫuwawa, not Enkidu, must be the subject of the double couplet set down in ll. 58–60, and the reading of the verb has been revised to suit this new understanding. The second sign, formerly read [d]e?, is now read DU = *tū* (cf. the shape of DU in ll. 39 and 81). A spelling *i-ṭū-šu-* for *iṭṭulšu-* does not presuppose an error, for /l/ can assimilate to a following /š/ already in Old Babylonian, as it can later: thus *a-ka-šu* for *akalšu* “his bread” in a bilingual proverb from Nippur (Lambert 1960: 273 l. 2; GAG §34c Ergänzungen); and *na-aš-ši* for *nalšim* “dew” in a love lyric from the reign of Abiešuh (Lambert 1966: 50 l. 11).
78. Proposed *ul* signifies a rhetorical question: see for comparison SB Gilgameš III 102–6 and IV 213 and add this instance to the discussion in George 2003: 814. For *libbum našūm* in Gilgameš see the elders’ caution *libbaka našika* “your enthusiasm carries you away” in the Yale tablet and later versions of the same episode (OB III 191 // Ass MS Y₂ obv. 9' // SB II 289).
79. If *šamšum* is correctly restored as the damaged first word, this line is informed by the theme of Šamaš as Gilgameš’s guide and guardian.
80. The line contains an exception to the rule that Gilgameš and Enkidu address each other only as *ibrī*.
82. The emendation to *inilū* is demanded chiefly because *iskipū inilū* is a narrative variant of the imperative phrase *sakip nīl* (l. 1).
83. This line would perhaps better read *idkâššūma šuttašu* (acc.) *ipaššaršum* “he (G.) roused him (E.) in order to reveal his dream to him.” As the text stands, *šittašu* seems best parsed as nominative, with *šit-tum dekūm* an idiom describing the interruption of sleep by the nightmare.
84. The discovery of a ruling before this line reveals it to be a genuine catch-line, as suspected on structural grounds in George 2003: 227.