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### Lost in Translation, Presumption, and Interpretation: Adam, Noah, and the Ancient Mesopotamian Mythology of the Creation and the Flood

Saad D. Abulhab  
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**Lost in Translation, Presumption, and  
Interpretation**  
**Adam, Noah, and the Ancient Mesopotamian Mythology of the  
Creation and the Flood**

*With Arabic Transliterations, and Arabic and English Translations of  
Relevant Passages from the Ancient Literature and the Hebrew Genesis*

**Saad D. Abulhab**

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## Introduction

The common, biblical beliefs in an initial, single human creation, and a subsequent survival of a punishing, catastrophic flood were among the key forming pillars of the Near East monotheist religions. The other key pillar was, arguably, the belief in the existence of a one, supreme god and creator. However, neither the two stories of human creation and catastrophic flood, nor the belief in one supreme god, were originally introduced by these monotheist religions. Key inscriptions from ancient Mesopotamia have clearly indicated that various versions of these beliefs were commonplace for thousands of years before. Despite the differences in details, and at times ambiguities, the monotheist faiths seem to have derived their defining themes from one source: early Mesopotamian mythology. Unfortunately, several key inscriptional facts supporting this hypothesis were lost in the current transliterations, translations, and interpretations of the ancient texts. The work presented in this book attempts to highlight these historical facts.

According to Genesis in the Old Testament, the first monotheist human was a god-created being named Adam, a long-lived male who supposedly lasted for almost a thousand years. We are told in Genesis that Adam had spawned several, similarly long-lived generations, before the arrival of his great, great grandson, Noah. At some point during Noah's time, god became unhappy with the humans and decided to limit their age to 120 years, but eventually decided to eliminate them all together, by enacting a total and catastrophic flood on earth. Noah and his immediate family members were the only survivors of this flood, according to Genesis, making him, in reality, the actual first human (i.e. Adam II) and father of humanity. Only after the passing of a few of Noah's generations, the lower human age limit was apparently applied.

The suggestion by monotheists that the early generations of the first human had lived a long life, similar to that of a typical Mesopotamian god, should swing the door wide open to reasonable scientific speculation and questioning as to who Adam and Noah really were, and how they were initially perceived by both the early Mesopotamians and monotheists. In Genesis, we were not only told that Adam was formed with a blood similar to that of a god, repeating a similar claim by the Babylonian Creation Epic, but he was also proclaimed "as one of us" by the god. The huge age difference between Adam and his immediate generations on one side, and that of a typical human on the other, is not a secondary factor to ignore. Genesis' justification for this human age discrepancy was neither consistent nor satisfactory.

Despite the many references to the one god in Genesis, *Yihwa Alhim* (God the Almighty), the reader is left confused whether this god was the only god present in the universe. One concludes after reading Genesis that the writer was not actually a believer in one god, the key defining pillar of a

monotheistic faith. While Genesis' passages stating that Adam was formed with god's blood and became one of the gods can be argued, its explicit claim about the existence of sons of god (i.e. gods) cannot be disputed. Genesis claimed that because the sons of god took many human daughters as wives, god decided to limit the human age to 120 years.

The Quran, the other major monotheist book, generally acknowledged the two stories of Adam and Noah told by Genesis. However, it did not offer any details regarding ages or immediate generations. Although it is widely believed that the Quran had adopted the two stories from Genesis, examining some key relevant details in the Quran reveals access to additional, different sources. These sources seem to be rooted in some sort of an early collective folklore memory carried on over the centuries by the ancient populations of the greater Arabian Peninsula, including the Fertile Crescent. For example, the shape, dimensions, passengers, and resting location of the Noah arc in the Quran were not only completely different than those of the Old Testament, but also conforming with the ancient Mesopotamian literature. As for the one god concept, the Quran was surely clearer and more confident and decisive, compared to Genesis.

Pinpointing when and where the first monotheist religion was established in the Near East, or who was the first monotheist, cannot be attested by any ancient inscriptional evidence. However, it is safe to assume that sometime during the first millennium BCE, a Mesopotamian, presumably named Abram, was preaching some sort of a monotheistic message. This can be attested by reading passages from the Hebrew Old Testament, and more importantly by the circumstantial evidence presented by the eventual emergence of several prominent monotheist religions in the area attributing their competing, and sometimes conflicting, new believes to an Abraham. Abram's name was updated by god to Abraham after he migrated from Mesopotamia, according to Genesis. Namely, the emergence over a thousand-year time period (possibly 600 BCE-600CE) of the so-called Abrahamic religions: Judaism, Mandaean, Christianity, and Islam.

All but a few key monotheist characters and events were believed to be taken place, or connected with, ancient Mesopotamia. To trace the root of the early monotheist god, one must start with the Mesopotamian gods. Specifically, one must look into the supreme Mesopotamian god, *anu*, the god of sky and havens, who was very likely the one god referenced by early monotheists, with some character modifications. Curiously, the root Arabic word *alu* of which the first monotheist god name was derived from, is clearly related to the root word *anu*, linguistically and in meaning. The word *ilu* is the generic Akkadian word used in the meaning of god or deity. In fact, the god *anu*/*anum* was routinely referred to in major Mesopotamian texts, like the Code of Hammurabi, as *ilu/ilum*. In other words, the Hebrew god of Genesis, *alhim/ilhim*, is linguistically related to *anum/ilum*. The optional ending letter *m* was typically used for emphasis in ancient Arabic from Yemen to Iraq. The letter *h* was likely added in the same manner it was added to update the name *abram/ibram* to *abraham/ibrahim*. Studying the history of monotheism should be conducted within the frames of early Mesopotamian culture. Analyzing relevant ancient Mesopotamian texts is undoubtedly the best way to obtain factual clues about the evolution of monotheism.

To conduct a balanced and neutral study of the above topics, I have offered in this book new, original translations of the relevant texts regarding the first gods, first humans, and the story of the flood in four major ancient Mesopotamian inscriptions, and in Hebrew Genesis of the Old Testament. These original translations utilized both the modern etymological dictionaries of the Akkadian and Sumerian languages, and the historical Arabic language etymological references. Linguistic text

analysis is the best, and possibly the only available methodology to speculate with some degree of accuracy about the common traditional beliefs of the pre-monotheist people in the Near East region. The old Arabic etymological references, which were written more than a thousand years ago, brilliantly analyzed Arabic words' roots and offered ancient, extinct meanings. These references should be considered as primary tools for the translation of any and all early Arabic (i.e. the so-called Semitic) texts.

Specifically, I have provided in this book new, original Arabic transliterations, and Arabic and English translations for about 250 line entries from *The Babylonian Creation Epic--Enuma Elish* (~1750-1200 BCE), *The Adapa Epic* (~1700 BCE), *The Sumerian Creation Myth --Eridu Genesis* (~1600 BCE), and Genesis of the Hebrew Old Testament. For convenience, I have also included my original Arabic transliterations, and Arabic and English translations for about 350 line entries from the Standard Babylonian edition of *The Epic of Gilgamesh* (~1300-1000 BCE), which were published in one of my books back in 2016. Based on my readings and analysis of the literary evidence presented in the above sources, I will share below several key, fact-driven observations indicating the undeniable ancient Mesopotamian roots of the one god, Adam, Noah, and the flood narratives.

To the Ancient Mesopotamians, the creation of early gods was the key to the creation of the humans and the universe. The god Anu, a third generation god, was the first god to be born, not formed, as a perfect god. The first couple of gods formed, *Lahmu* and *Lihamu*, whose names literally translate to "mass of flesh", were imperfect deities. The second improved, formed couple, *Ashar* and *Qishar*, whose names literally translate to *bone* and *skin*, were not related to the first gods but were formed like them from scratch. They were the parents of Anu. However, while the father *Ashar* was not consistently given a deity title in the Babylonian literature, his son Anu, who became later the god of heavens, was not only given this title but was the only one referred to by using the word *ilum* (i.e. the god) alone, in the meaning of "the god". Despite the rise of several other important gods over a period of thousands of years, Anu continued to be recognized as the supreme god of the land.

According to the *Babylonian Creation Epic*, the forming of the first human came about to solidify the outcome of a major inner war between the high ranking gods, and to alleviate the hard work typically assigned to lower ranking gods. The epic stated that the first human was formed partially from the blood of a punished, sacrificed god to do the tedious hard work of the lower gods. In other words, the first human/partial god, *Lullu* or *Amilu* whose name literally means "hard worker", was assigned hard work as a punishment. Clearly, the main characteristics of the first man according to the Babylonian creation story, including his blood, age, and function, are identical to those of Adam in the Hebrew Genesis.

Many scholars refer to the ancient Mesopotamian *Adapa Epic* as a possible missing link to the story of Adam. They do have a point. Based on the historical Arabic etymological references, the word *adapa* could also be *adaba*, which is identical to the word *adama*, linguistically and in meaning. However, the main details of the story of Adapa do not fit with those of the story of Adam. It is true that Adapa was forgiven by the god Anu for defying him, just as Adam was forgiven by the Hebrew god *alhim*, but Adapa was neither punished to do the hard work of the land nor granted a long life. He was just sent back to where he came from, like Gilgamesh was. The story of Gilgamesh is the only Mesopotamian story that can be compared to some extent to that of Adapa. Gilgamesh like Adapa, had the opportunity to eat the food of eternal life, after a difficult journey in the wild waters of the oceans, but lost it.

The story of Noah and the flood is a fundamental pillar of monotheism. Noah according to the Abrahamic faiths was the actual father of all nations, practically assuming the role of Adam. Unlike the story of Adam, Noah's story was unquestionably an ancient Mesopotamian folk story. It is fully attested in several pre-monotheist inscriptions, based on modern discoveries. Even though the details of the story in these ancient inscriptions do not match those of the Hebrew Genesis, my reading revealed several details matched those given in the Quran, the other major monotheistic book. This indicates that the key stories of the monotheistic faiths were in fact adapted, with a varied extent and/or interpretations, from a cache of historical folk tales that were preserved over a very long period of time.

First, my reading revealed that the ancient Mesopotamians have used a nickname for the main character in the flood story that was identical in meaning to the eventual nickname, Noah. That nickname was *rawqu*, meaning "the distant" or "the withdrawn", which is identical in meaning, according to the Arabic historical references, to the word *nawḥu*, for Noah. Incidentally, this evidence flatly rejects any notion that the name Noah was an actual first or given name.

Second, my reading confirmed the circular/cylindrical shape (i.e. *fulk*) of the vessel used by Noah as given in the Quran. It also confirmed Genesis description that it was a covered vessel sealed, inside and outside, with closed compartments. However, the dimensions given in Genesis, which were those of a standard long ship, did not only contradict with those alluded in the Quran and confirmed by the old inscription, but also with the shape name offered by Genesis itself, *tibah* of *tibat* (ie. chest). Possibly, the writer of Genesis had freely speculated about the meaning of *tibah* and conceptualized the dimensions of a long coffin, the other standard old Arabic meaning of the word *tibah*, instead of the actual less-used meaning, chest. The Greek translated *tibah* as *κιβωτός*, meaning "box, chest, coffin".

Third, my reading confirmed that the mountain which presumably held the vessel was indeed the one given in the Quran (i.e. *al-Jawdiyy*). In the standard Babylonian edition of *The Epic of Gilgamesh*, the name was either *nišir* or *nimuš*. The meaning of these two names according to old Arabic are "the keeper for good" or "the keeper of good secret", respectively. These meanings are the same meanings for *al-Jawdiyy*, which means "doer of good" or "keeper of good". I have speculated few years ago that *Mount al-Jawdiyy* is in fact one of the *Ajyād* mountain chain surrounding Macca. One mountain in this chain was named *al-Amīn* before Islam, meaning "the keeper", and was later re-named *Abu-Qbays*, because it was commonly believed that it was the source of the holly black stone of *Ka'bah*.

After examining the older Sumerian version of the flood story in *The Eridu Genesis*, I was able to confirm my speculation beyond any doubt. In the line about the mountain holding the vessel, the older Sumerian inscription used *mount BAL* meaning "the keeper mountain," and immediately explained it as *mount DILMON-NA*, meaning "the black rock mountain". It explained further that this mountain was located in the land of the house of <sup>god</sup>*Šamaš*, or the land of the departing (setting) of the sun. Mecca, which was already a holy place for thousands of years before Islam, is located in western Arabia, southwest of Mesopotamia. It is far more geologically-logical destination for any Mesopotamian catastrophic flood, compared to that of the Hebrew Genesis destination, *uru-rut*, or *uru-ruḍ* (i.e. seat (land) of the rivers), the historical kingdom of *Arārāt*.

Curiously, the story of the flood in Gilgamesh revealed open hostility by god *Enlil* toward the humans, and indirectly toward god *Idim*, the Sumerian counterpart of god *Ea* (or *Ĥea*), the “father” of humanity. According to the modern Assyriology dictionaries and the historical Arabic manuscripts, the word *Enlil* (i.e. *En-lil*) means the lord (i.e. father) of *lil*, where *lil* is linguistically associated with foolishness, evil, ghosts, chaos, wind, and turbulences. Meanwhile, the words *Idim* (from root word *adama*) and *Ea* (or *Ĥea*) are associated with life, water, fertility, and creation. This story of animosity and jealousy is almost identical to the Quranic story of animosity between *Iblis* (Satan: the father of the genies and fools), whose name is linguistically and functionally identical to *Enlil*, and *Ādam* (the father of humans). It also supports my earlier observation that the Quran had access to additional sources, other than Genesis, and brings up the likelihood that the monotheist characters Adam and Satan were simply the Mesopotamian gods *Idim* and *Enlil*, downgraded. Even the fact that the word *Ĥewa* (i.e. Eve) of Genesis is identical linguistically and in meaning, functionality, and action with *Ĥea* should not be overlooked. After all, it was *Ĥea*, the father of the living, who misled Adapa to defy god *Anu*, just like *Ĥewa*, the mother of the living, did with Adam.

The subject of death and life was in the center of the stories of Adam and Noah as they were told in all relevant and related ancient Mesopotamian and Near Eastern literature. People have never managed to understand or accept death as a living fact, in the past or present. This was especially true in ancient times, where the mystery of life and death was only explained through the actions of reward and punishment by a supreme force. Not understanding and/or accepting a fact can surely open the doors wide to presumptions and interpretations. This in turn becomes an ideal environment to produce rich, dramatic, confusing, and conflicting fictional tales.

In the following chapters, I will discuss in more details my new and old readings of the relevant lines in the old inscriptions as presented in this book, and in Genesis. In Part 1, I will provide the common Latin (and Hebrew when applicable) transliterations as provided by the scholars, and then add my own equivalent Arabic transliterations along with my English and Arabic translations. My English translations will attempt to follow the linguistic spirit of the texts rather than attempting to utilize grammatically correct usages. In Part 2, I will also include the referenced words entries from the modern Akkadian and Sumerian dictionaries in addition to those of the historical Arabic etymological references.



## **Part 1**

# **Translations and Arabic Transliterations of Relevant Passages**

## Reading Guide

Red or Light-shaded words are presumably Sumerian words

[ ] Alternative transliterations or translations

{ } Words or lines from another tablet copy

( ) Alternative words meanings or clarification notes

... Missing words or lines

| | Assumed words or lines for lost text

## Letters Substitutions Guides

### al-Jibūrī Letters Substitutions Rules

From: *Qamūs al-Lughah al-Akkadiyyah al-‘Arabiyyah*

**Akkadian Arabic throat letters** (أ، ح، هـ، ع، غ، ض، ظ، ث، ذ) => **Hamzah (‘)** => ē, ī, ū, ũ, ā, â

e.g. ba‘lum = bēlum بعل | ḥaqlum = ēqlum حقل | ḡrub = ērub غرب

**Nūn (n) with sukūn (stop) + Arabic lip letter** (b, p, m) => **Arabic lip letter repeated** (bb, pp, mm)

e.g. kanpum => kappum | anpum => appum

**Letter with sukūn (stop) + Arabic teeth letter** (t, d, ṭ, s, š) => **Lām + Arabic teeth letter** (t, d, ṭ, s, š)

e.g. išdu => ildu | išṭur => ilṭur | iššī => ilšī | ištakan => iltakan | ušubtu => ušultu

**Mīm (m) + Arabic teeth letter** (t, d, ṭ, s, š) => **Nūn (n) + Arabic teeth letter** (t, d, ṭ, s, š)

e.g. imdud => indud | imtu => intu | amiš => aniš | imtanum => intanum

**Rā’(r) + Nūn (n) => Nūn (n) + Nūn (n) => NūnNūn (nn)**

e.g. arnu => annu | ibqurnisu => ibqunnisu

**Two assimilated letters => Nūn (n) with sukūn (stop) + One assimilated letter**

e.g. inazziq => inanziq | inaddi => inandi | immagar => imangar | nammuri => nanmuri

**Two words joined by two assimilated letters L1-L2 => One word, repeated assimilated letter L2**

e.g. šit-šamaši => šissamiši | sinm-yattum => sinyyatum | umam-kal => umakkal

**Strong Sumerian letter sounds => Akkadian letter sounds**

ث => ش      ذ => ط      ذ => ئ      ذ => ز      ظ => ص      ض => ص      ق => ك

## Arabic Letters Substitutions

From: *Lisān al-‘Arab*

أ <=> ع	ز <=> س	س ( + ق، ط، غ، خ، غ ) <=> ص	ت <=> ظ
أ <=> هـ	ز <=> ص	س <=> ش	ت <=> ض
ب <=> م	ك <=> ق	س <=> ت	ذ <=> ث
د <=> ط	م <=> ن	ف <=> ب	ذ <=> ض
د <=> ذ	ن <=> ر	ت <=> ط	

## Latin Arabic Letters Substitutions

Compiled by the Author through his Research

Latin Letter	Possible Arabic Letter(s)	Latin Letter	Possible Arabic Letter(s)
A (àáââ)	أ آ ع هـ	S	س ش ص ظ
B	ب	Š	ش س ذ ض ث ظ
D	د ذ ض ط	Ş	ص ض ظ
E (èê)	أ إ ي ح ع غ هـ	T	ت ط ث ذ
G	ج ق غ	Ṭ	ط ت
H (h)	خ ح هـ	U (úū)	و و ع
I (îī)	إ ي ع ح هـ	W	و
K	ك ق خ	Y	ي
L	ل	Z	ز ذ ص ظ
M	م	' Hamzah	أ ع غ ح هـ ض ظ ث ذ
N	ن	a	◌َ ◌ِ ◌ِ
P	ف ب	e	◌ِ ◌ِ ◌ِ
Q (k)	ق ك	i	◌ِ ◌ِ ◌ِ
R	ر	u	◌ِ ◌ِ ◌ِ



كانو) يحيقو (ينزلو او يولوجو ببعض) مياهم، واحداً؛  
(were) downloading (penetrating into each other) their waters, as one;

## 1.6

*gi-pa-ra la ki-iš-šu-ru šu-ša-a la še-'u-ú*

جبرا لا قصر {قصر} {قصر} {قصر} [كصر] {كصر} [صصا] لا سعو {سعي} {شعو} {شعي} [و) الحقول (المراعي) ما كانت قاصرة (ما كانت ضئيلة أو مستنفذة)، الاموار [غابات القصب] ما كانت مسعيا (لها) [متفشية ومنتشرة].

(and) the fields (pastures) were not depleted, the marshes [reeds] were not sought after [widespread].

## 1.7

e-nu-ma DINGIR.DINGIR la šu-pu-u ma-na-ma

حينما دنجر.دنجر {دنجر ميس} لا شفو [شوفو] منها

حينما الآلهة ما برزو (ما طهرو)، ايا ما (ايا كان)،

When the gods were not revealed (made visible), anyone (none),

## 1.8

šu-ma la zuk-ku-ru ši-ma-tú la ši-i-mu

سما لا ذكرو سماتو {سماتا} لا سيمو

ما ذكرو إسماً (بالاسم)، ما علمو سماتاً (عينو مصائرا)،

were not mentioned by name, were not assigned destinies,

## 1.9

ib-ba-nu-ú-ma DINGIR.DINGIR qé-reb-šú-un

إبنوما {إبنو} {إبنا} دنجر.دنجر {دنجر ميس} قريدن

(عبر و تيمات) بنيا (اصطنعا) الآلهة قريهم؛

they (Abzu and Tiamat) built (made/formed) the gods close to them;

## 1.10

<sup>d</sup>laḥ-mu <sup>d</sup>la-ḥa-mu uš-ta-pu-ú šu-mi iz-zak-ru

دنجر.لحمو {و} دنجر.لحامو أشتفو {شتفو} سمي {سما} {ذكرو} {ذون} {ذكرو}

أبرزو (أظهرو) هما اللحمو و<sup>d</sup>الهامو، ذكرو بالاسماء {بالاسم} {ذكروهم}.

they revealed (made visible) <sup>god</sup>Lahmu and <sup>goddess</sup>Lahamu, mentioned by name{s} {mentioned them}.

## 1.11

a-di ir-bu-ú i-ši-ḥu

عدي [عدي] {عديما} [عديما] {إربو} {يذبحو} [يذبحو] [يشيخو]

حتى حين (بينما) نمو، أخذو يكبرو [أخذو يشيخو]،

Until when (As soon as) they grew up, becoming huge [becoming old],

### 1.12

an-šár <sup>d</sup>ki-šár ib-ba-nu-u e-li-šu-nu at-ru

أَنْشَار (أَشَار) {و} دَنْجَر قِشَار إِبْنُومَا {إِبْنُو} {إِبْنَمَا} عَلِيذُنُو أَنْرُو

بَنِيَا أَشَار وَالْمَهْتَقِشَار، أَزَادُو عَلَيْهِم (على لحمو ولحامو)؛

they made Ashshar and <sup>goddess</sup>Qishar, they increased over them (over Lahmu and Lahamu);

### 1.13

ur-ri-ku UD<sup>meš</sup> uš-ši-bu MU.AN.NA<sup>meš</sup>

أَرْكُو {أَرْكِي} أُوْدْ مَيْس [عُودْ مَيْس] أَصْبُو {وَصَبُو} مُونْ مَيْس {مُونْ مَيْس}

أَخَّرُو الْيَام (أَيَامَهُم أَي مَوَاعِيد فَنَاءَهُم)، أَدَامُو السَّنِين (الْمَثَات أَو الْقُرُون ؟) (سَنِينَهُم أَي أَعْمَارَهُم).

they delayed the days (their dying days), perpetuated the years (centuries?) (their ages).

### 1.14

<sup>d</sup>a-num a-pil-šu-nu ša-nin AD.AD-šú

دَنْجَر أَنْوَم [دَنْجَر عَنُوم] أَفْلِذُنْ ثَانِن {ثَانِين} {ثَانِين} أَد. أَدُو [عَد. عَدَدُو]

الْأَنُو، وَلِيْدَهُم، ثَنِين (ضَوْهِي) أَبَاءَهُ؛

<sup>god</sup>Anu, their newborn male, became an equal of his fathers;

### 1.15

an-šár <sup>d</sup>a-num bu-uk-ra-šu ú-maš-šil-ma

أَنْشَار دَنْجَر أَنْوَم [دَنْجَر عَنُوم] بَكَرْ ذُو أَمَلِم

أَشَار مَاتَل (جَعَلَ مَمَاتَلًا) ابْنَهُ الْبِكْر، الْأَنُو،

Ashshar made alike his first-born, <sup>god</sup>Anu,

### 1.16

ù <sup>d</sup>a-num tam-ši-la-šú ú-lid <sup>d</sup>nu-dím-mud

و دَنْجَر أَنْوَم [دَنْجَر عَنُوم] تَمَلِدُو أَلِدْ دَنْجَر نُودِيمِدْ

وَالْأَنُو وَوَلَدَ (أَنْجَبَ) مَثِيلَهُ، الْهُنُّودِيمِدْ.

and <sup>god</sup>Anu begat his alike, <sup>god</sup>Nudimud.

### 1.17

<sup>d</sup>nu-dím-mud šá AD<sup>meš</sup>-šú šá-liṭ-su-nu šu-ma

دَنْجَر نُودِيمِدْ ذَا أَدْ مَيْس ذُو [عَدْ مَيْس] ذُو [سَالِطْتَنْ سَمَا] {ذُوو}

الْهُنُّودِيمِدْ ذَا [الِي] أَبَائِهِ، كَانَ سَلِيطْتَهُم (مَتَحَدِّثَهُم) [فَائِدَهُم] بِالْأَسْم {هُو}؛

<sup>god</sup>Nudimud of [for] his fathers, {he} was their speaker [leader] by name;

### 1.18

pal-ka uz-nu ḥa-sis e-mu-qan pu-un-gul

فَلَقَ أَذُنْ {أَذُنْ} حَسِسْ حَمَقَنْ فَنَجَنْ {فُجَلَنْ}





1.25

la na-ši-ir Apsû(zu.ab) ri-gim-šú-un

لا نَسِيرُ {نَسِيرِي} عَبْرُ {عَبْرُو} رَجِمْدُنْ

ما نَسِيرَ (ما استطاع ان يسلب) [ما استطاع ان يخفض] صوتهم، عَبْرُ.

Abzu could not rob [lower] their voice,

1.26

ù ti-amat šu-qám-mu-mat i-na IGI-šu-un

وَتِيَمَات [طِيَمَات] ذَقَمَمَتْ [ذُكَمَمَتْ] [تُقَمَمَتْ [تَكَمَمَتْ]] إِنْ إِيْبِيْدُنْ

وتيمات كانت صامتة في وجههم (أمامهم).

and Tiamat was silent in front of them,

1.27

im-tar-ša-am-ma ep-še-ta-šu-un e-li-ša

إِمْتَرَصَمَّ [إِمْتَرَصَمَّ] عَفْسِنَاذُنْ [عَفْسِنَاذُنْ] عَلِيْذَا

فعلتهم جلبت الأذى [القهر] عليها.

Their doing brought harm [defeat] over her.

1.28

la ʔa-bat al-kát-su-nu šu-nu-ti i-ga-me-la

لا طابِتْ أَلْكَتَنْ {أَلْكَذَنْ} ذُنُوْتِي يَجْمَلَا

ما طابت (ما كانت طيبة) طريقتهم (التي) هم كانوا يمارسون (ينفذون) (أي ممارساتهم).

Their way (method), (that) they were carrying out (executing), was unpleasant (i.e. their practices).

1.29

e-nu-šu Apsû(zu.ab) za-ri DINGI.DINGIR ra-bí-ù-tim

حِينْذُو عَبْرُ ذَارِ دَنْجِر. دَنْجِر رِيْبُوْتِمَّ [رِيْبُوْتِمَّ]

حينئذ، عَبْرُ، خالق سمو (عظمة) الآلهة [جماعة الآلهة]،

Thereupon, Apzu, the creator of the great gods [the community of gods],

1.30

is-si-ma <sup>d</sup>mu-um-mu suk-kal-la-šu i-zak-kar-šu

إِسْمَا <sup>d</sup>موم <sup>d</sup>سقلدو يذكرذو

أمر <sup>d</sup>الموم، معتمده، ذاكرا له (قائل له):

ordered <sup>god</sup>Mummu, his confidant, saying to him:

1.31

<sup>d</sup>mu-um-mu suk-kal-lu mu-ṭib-ba ka-bat-ti-ia

دَنْجِر موم سقلو مطيبا كبتيا [كبتيا]

مَعْتَمِدٌ ٱللهِ مَوْمٌ، مَطِيبٌ لِبِي،

“Confidant <sup>god</sup>Mummu, the one who pleases my innermost;

### 1.32

al-kám-ma še-ri-iš ti-amat i ni-il-li-ik

ٱلْكَأْمَا ظَهْرِيَّتْ [ظَهْرِيْدْ] تِيَمَات [طِيَمَات] {تَوَوْتْ؟} يَا نَيْلَا

تَرْسَلْ (تعال)، دعنا [حتي؛ كيما] نترسل خلف (الي) تيمات

come, let us [so that we] go after (to) Tiamat.”

### 1.33

il-li-ku-ma qu-ud-mi-iš ta-ma-tum ú-ši-bu

ٱلْكَأْمَا قُدْمِيَّتْ [قُدْمِيْدْ] [قُدْمِيَّتْ [قُدْمِيْدْ] {تِيَمْتَم [طِيَمْتَم] [تِيَمَات] [طِيَمَات]} {تَوَوْتْ؟} ٱئْبُو {سَكَبْ}

تَرْسَلَا (ذهبوا)، جلسا [سكبا (صبا)] قدام (امام) البحر {امام} تيمات

They went, they sat {they were poured out} in front of the sea.

### 1.34

a-ma-a-ti im-tal-li-ku aš-šum **DINDIR.DINGIR** bu-uk-ri-šu-un

أَمَاتِي {هَمَاتِي} يَمْتَلَاكْ [يَمْتَلَاكْ] [يَمْتَلَاكْ] أَدْمُ [هَدْمُ] **دِنْجِر.دِنْجِر** {دِنْجِر مَيْسِنُو} بُكْرِيْدُنْ

مُتَوَجِّهًا (مُشِيرًا إِلَى، مُسْرِدًا) أَمُورِهِ [هَمُومِهِ] هَذَا لِأَنَّ (بِسَبَبِ، بِخُصُوصِ) ٱللَّهَةِ، أَبْنَاءَهُمُ ٱلْأَوْتَالِ،

Directing (pointing, telling) his matters [concerns] regarding the gods, their first-born sons,

### 1.35

Apsû(zu.ab) pa-a-šu i-pu-šam-ma

عَبَزُ فَاَعْدُو [فَاَهْدُو] اِعْبِشَمَا

عَبَزُ جَمَعَ (شَغَلَ) فَمَهُ،

Abzu collected (worked) his mouth,

### 1.36

a-na ti-amat el-le-tam-ma i-zak-kar-ši

أَنَّ تِيَمَات [طِيَمَات] عَلِيْتَمَا يَذْكُرْذِي {ذِكْرُو} {مُؤْذِي}

قَائِلًا لَهَا {قَالَ لَهَا} {صَاحَ لَهَا}، إِلَى الطَاهِرَةِ تِيَمَاتِ:

saying to her {said to her} {said with loud voice to her}, to pure Tiamat:

### 1.37

im-tar-ša-am-ma al-kát-su-nu e-li-ia

إِمْتَرَضَمَّ [إِمْتَرَضَمَّ] ٱلْكَتَنُ عَلَيَا

طَرِيقَتَهُمْ (مَمَارَسَتَهُمْ) جَلَبَتِ ٱلْأَذَى [ٱلْقَهْر] عَلَيَّ.

Their way (their practice) brought harm [defeat] on me.



جلبت (وضعت) اللؤمة (الغيظ) [الشر] الى كرشها (داخلها):

she brought (put) the rage [evil] to her gut (inside her):

#### 1.45

mi-na-a ni-i-nu šá ni-ib-nu-ú nu-uš-ḫal-laq-ma

مِنَا نَحْنُ [نَيْنُ] ذَا نَيْنُو نَتَحَلِّقُم

"ماذا؟ نحن أنفسنا نُزيلُ (نُبِيدُ) ما نبني [بنينا]؟

"What? We, ourselves, wipe out what we build [built]?"

#### 1.46

al-kàt-su-nu lu šum-ru-ša-at-ma i ni-iš-du-ud ṭa-biš

أَلَكَّتْ لُو {لُوو} {ذَمَّرَصْتَمَا} [ذَمَّرَصْتَمَا] {تَمَرَّصْتَمَا} [تَمَرَّصْتَمَا] {يَا نَسَدَدُ} [نَشَدَدُ] طَابِتْ [طَابِتْ] {ذَوْقَاتْ} [ذَوْقَاتْ]

(و)لتكن مؤذية، طريقتهم (ممارستهم)؛ دعنا [حتى؛ كيما] نَسَدَدُ [نُصَلِّحُ، نُقَوِّمُ] [نتحمل] بطيبة [بذوق]

Let-it-be harmful, their way (practice); let us [so that we] correct [endure] kindly {tastefully}"

#### 1.47

i-pul-ma ᵀmu-um-mu ZU.AB i-ma-al-lik

إِپْلَمَا دِنْجَمُومُ عَبْرُ {عَبْرَا} يَمَلِّكُ [يَمَالِّكُ] [يَمَلِّكُ]

تَخَلَّلَ [حَلَّلَ؛ وَضَحَ، أَكْثَرَ] اللهُ مُمُومَ، يُوَجِّهَ [مُوجِّهًا] عَبْرُ [عَبْرَا]؛

godMummu analyzed (explained; elaborated; added), advising Apsu;

#### 1.48

suk-kal-lum la ma-gi-ru mi-lik mu-um-mi-šu

سُقَلْمُ لَا مَجِرُ {مَجِرَا} مَلِّكُ [مَالِّكُ] [مَلِّكُ] مُمُومَدُو

مُمُومَهُ [عَامِلُهُ]، المَعْتَمَدُ، كَانَ مَوْجَّهٌ غَيْرَ عَاقِلٍ (مَتَهَوْرُ):

[المَعْتَمَدُ كَانَ غَيْرَ عَاقِلٍ (مَتَهَوْرُ)، (ك)مَوْجَّهًا، مُمُومَهُ [عَامِلُهُ]:

[المَعْتَمَدُ كَانَ غَيْرَ عَاقِلٍ (مَتَهَوْرُ)، مُمُومَهُ [عَامِلُهُ] المَوْجَّهُ]:

His Mummu [His worker (officer)], the confidant, was an irrational (unwise) advisor:

[The confidant was irrational (unwise), an advisor, his Mummu [his worker (officer)]:

[The confidant was irrational (unwise), his Mummu [his worker (officer)] the advisor]:

#### 1.49

ḫul-li-qam-ma a-bi al-ka-ta e-ši-ta

حَلِّقَمَا أَبِي أَلَكَّتَا عَشِيَّتَا {أَلَكَّتَمُ عَشِيَّتَمُ} {عَشِيَّتُو}

"أَزِلْ (أَبِدْ)، أَبِي! هذه الطريقة، تجاهل.

"Wipe out, my father! this way is a disregard.

1.50

ur-ri-iš lu-ú šup-šu-ḫa-at mu-šiš lu-ú šal-la-at  
 عَرَيْتَ [عَرَيْتَ] لَوُو [لَوُو] سَفْسَحَتْ مَسِيَتَ [مَسِيَتَ] لُو [لَوُو] [لَهَو] {ظَلَّاتَ [نَأْحَاتَ] [نَأْحَاتَ]}  
 مساءً، لتكن (انت) له (به) مرتاح؛ ليلاً، لتكن (انت) له (به) غافياً."

By day, let-you-be to (in) it at ease (relaxed); by night, let-you-be to (in) it a bit asleep (dozed off)."

1.51

iḫ-du-šum-ma ZU.AB im-me-ru pa-nu-šu  
 إِحْدُوْدُمَا عَفَزُو {عَبَزُ} إِمَعَرُو فَنُوذُو

عَبَزُ تَبَعَهُ (وَأَفَقَهُ)، وَجْهَهُ تَمَعَّرَ (أَصْبَحَ أَحْمَرَ بِصَفَارٍ مِنَ الْغَضَبِ)؛

Abzu followed (agreed with) him, his face became red and yellow (from anger);

1.52

aš-šum lem-né-e-ti ik-pu-du a-na DINGIR.DIGIR ma-re-e-šu  
 أَدُمُ [هَدُمُ] لَأَمْنِيَتِي إِكْفَدُو [إِكْفَتُو] أَنْ دِنَجِر.دِنَجِر مَأْرِيذُو {دُمُو. دُمُوذُو} {دُمُو مَبِيْسُ ذُو}

هذا لانه أضمر (أخفى) الآلة (الغيظ) [الشروع] للآلهة، أبناءه [على أبناءه].

(that is) because he hid (harbored) rages [evils] toward the gods, his sons {toward his sons}.

1.53

ᵈmu-um-mu i-te-dir ki-šad-su  
 دِنَجِر مَوْمٌ إِاتَطِر [إِاتَدِر] قِسَدَدُو

الله مَوْمٌ أَحَاطَ (طَوَّقَ) رَقْبَتَهُ الْغَلِيظَةَ،

God Mummy encircled (embraced) his thick neck,

1.54

uš-ba-am-ma bir-ka-a-šú ú-na-áš-šaq ša-a-šu  
 يَنْبَمَا بَرِكَادُو يَنْسَقُ ذَا أَدُو

يَجْلِسُ (لِيَجْلِسُ) رَكْبَتِيهِ (لِيَجْعَلَهُ يَجْثِي)، يَقْبَلُ (لِيَقْبَلُ) لَهُ.

to seat his knees (to make him kneel), to kiss him.

1.55

mim-mu-ú ik-pu-du pu-uḫ-ru-uš-šun  
 مِمُو إِكْفَدُو [إِكْفَتُو] فَهَرْدُمُ

كَلَّمَا أَضْمَرَ (أَخْفَى) إِجْتِمَاعَهُمْ،

Everything their meeting hid (harbored),

1.56

a-na DINGIR.DINGIR bu-uk-ri-šu-nu uš-tan-nu-ni  
 أَنْ دِنَجِر.دِنَجِر {دِنَجِر مَبِيْسُ} بَكْرِيذُنُ {بَكْرِيذُنَمَا} أَتْتَنِي

كَرَّرَ (سَرَّبَ) الى الآلهة، أبناءهم الأوائل.

was repeated (leaked) to the gods, their first-born sons.

### 1.57

iš-mu-nim-ma DINGIR.DINGIR i-dul-lu

إِسْمَعُنِمَا دِنْجِر.دِنْجِر {دِنْجِر<sup>مَيْس</sup>} إِعْدَلُو

سمعوا الآلهة (ذلك)، إرتبكو،

The gods heard (that) (and) became disordered,

### 1.58

qu-lu iṣ-ba-tu šá-qu-um-miš uš-bu  
قَلُو {قُولُو} {قَهَلُو} {قَهَلُو} [إِصْبَطُو ذُقْمَدٌ] [ذُكْمَتٌ] أُتْبُو

لزموا الهدوء، كانوا جالسين [جلسوا] بصمت.

they kept quiet, were sitting in silence.

### 1.59

šu-tur uz-na it-pe-šu te-le-ú

سَطَّرَ أُذُنَ {أُذُنٌ} {أُذُنٌ} {إِتْبَتُو} [عَتَفَسُو] طَلَعُو {طَلَعِي} [تَلَعُو] {تَلَعِي}

المتجاوز في العلم (المعرفة)، المُستعد [الفاعل]، الطالع (البارز)،

The one surpassing in knowledge, the ready (prepared) one, the out-standing (rising) one,

### 1.60

dé-a ḥa-sis mi-im-ma-ma i-še-'a-a šib-qí-šu-un

دِنْجِرْحِيَا حَسِسَ مِمَّا إِسَعَا سِبْقَيْدُنْ

الله حيا، حاس كل شيء، سعي (وراء) مؤامرتهم.

GodEa, the percipient (insightful) of everything, pursued their plots.

### 1.61

ib-šim-šum-ma uṣ-rat ka-li ú-kin-šu

إِبْنَيْمِدْمَا {إِبْنَيْدْمَا} {إِبْنَيْدْمَا} [إِبْنَيْدْمَا] [أُصُورَت] [وَصُرَت] [كَل] أُكِنْدُو

خصص لها [أوجد لها] (و) خطة كل شيء، طبقها [أخفاها].

He allocated for it, (and) the plan for all, he enforced it [kept it secret].

### 1.62

ú-nak-kil-šu šu-tu-ra ta-a-šu el-lum

أُنَقَّلَ [أُنَكَّل] ذُو سَطْرًا تَعَا ذُو عِلْمٍ

فأفاه دهاء وحيلة [حرفه] [خدعه]؛ سيطرة [تجاوز] تعويذته (سحره) عال [عظيم].

He outsmarted [diverted] (tricked) him; the dominance (supremacy) [surpass] of his spell was great [refined (immaculate)].

1.63

im-nu-šum-ma ina mē(a.meš) ú-šap-ši-iḫ

إِمْنُدْمَا إِنَّ {أَنَّ} {مَيْي} {أَسْفَسِحْ}

إنتظره وماطله [تلى عليه]؛ إسترخى (عيز) في {على} المياه.

He awaited and temporized [recited on] him; he (Apsu) relaxed in the waters.

1.64

šit-tu ir-te-ḫi-šu ša-lil ṭu-ub-ba-tiš

شِتُّ إِرْتَحِيدُو ظَلَّكَ طُبَاتِتْ [طُبَاتِدْ]

أداره (غشاه) النوم؛ كان غافيا قليلا بمسرة.

Sleep enveloped him; he was dozed off pleasantly.

1.65

ú-šá-aš-lil-ma Apsû(zu.ab) re-ḫi šit--tum

أُتْظَلِّمَ عَبْرُ {عَبْرَمَ} {عَبْرُو} {عَبْرَا} رَحِي شِتِّم

جعل عيز غافيا قليلا، مداراً (مغشيا) بالنوم؛

He made Apzu dozed off, enveloped by sleep;

1.66

ḏmu-um-mu tam-la-ku da-la-piš ku-ú-ru

دَنْجَرُ مَوْمٌ تَمَلَّكَ دَلَفَتْ [دَلَفَدْ] قُورُ [كُورُ]

الله موم، الموجه، شنج ببطى.

GodMummy, the advisor, was slowly stiffened (by siezure).

1.67

ip-ṭur rik-si-šu iš-ta-ḫaṭ a-ga-šu

إِفْطُورُ رِكْسِيدُو إِسْتَحَطَّ [إِشْتَحَطَّ] عَقَاذُو

فَصَلَ (فتح) حزامه، مَلَصَ تاج ذهبه الخالص.

He separated (opened) his straps, slipped away (slided) his pure gold crown.

1.68

me-lam-mi-šu it-ba-la šu-ú ú-ta-di-iq

مَلَمَّذُو [مَعْلَمَّذُو] [إِتْبَلَا] [إِتْبَعَلَا] ذُوو أَنْحَدِقْ

حَمَلَ هَالْتَه (المخيفة)؛ هو، نفسه، أرتدى (احاط نفسه بها).

He carried his (fearsome) aura; he, himself, dressed (surrounded himself with it).

1.69

ik-mi-šu-ma ZU.AB i-na-ra-áš-šu

إِكْمِيدُو مَ عَبْرُ {عَبْرَمَ} {عَبْرَا} [إِنْهَرَاذُو]

كبح [قمع] عيز، نحره (أراق دمه).

He suppressed Apsu, slaughtered him (spelled his blood).

### 1.70

<sup>d</sup>mu-um-mu i-ta-sir eli(ugu)-šú ip-tar-ka

دنجر موم إلتسر [إتأسر] عجدو إفتركا [إفترقا] [إتركا]

حبس [أبقى] الله موم، تركه (ه) فوقه (فوق عيز).

He confined [spared] <sup>God</sup>Mummu, left (him) on top of him (Apsu).

### 1.71

ú-kin-ma UGU ZU.AB šu-bat-su

ألكتم عع عيز {علي عيز} نبتدو

فرض مقامه فوق (جثة) عيز؛

He enforced his dwelling over (the body of) Apsu;

### 1.72

<sup>d</sup>mu-um-mu it-ta-maḥ ú-kal šer-ret-su

دنجر موم إتمح [إتمه] أكل {أكل} صرتدو {صرتو}

رمى [عفن] الله موم (عليه)، قيد (شد) حبله.

He threw [rotted] <sup>God</sup>Mummu (over him), restrained (tied) his rope.

### 1.73

ul-tu lem-né-e-šu ik-mu-ú i-sa-a-du

ألت لئمنيدو إكمو إأسادو

أولما (حالما) كبح [قمع] غيظه [شروره (شورور عيز)]، بلغ (حيا) غايته؛

Right after he suppressed his rages [his (Apsu's) evils], he reached his goal;

### 1.74

<sup>dé</sup>-a uš-ziz-zu er-net-ta-šú UGU ga-ri-šú

دنجر حيا أترتزو عرتنادو عع جارؤدو

الله حيا فرق (انتزع) [ربح] إنتصاره على متحديه (أعداءه).

<sup>God</sup>Ea extracted [won] his victory over his challengers (enemies).

### 1.75

qer-biš ku-um-mi-šú šup-šu-ḥi-iš i-nu-úḥ-ma

قربت كمدو سفسحت [سفسحت] إإنحما [إإنحما]

إضطجع مرتاحا داخل قبته.

He laid down comfortably inside his dome.



1.76

im-bi-šum-ma ZU.AB ú-ad-du-ú eš-re-e-ti

إِمْبِيدُومَا [إِنْبِيدُومَا] عَبْرُ أُادُو عَشْرِيَتِي

دعاهَا عَبْرُ طَاسَةِ، (وَعَمَلْتِ أَجْزَاءَ) (وَعَمَلَهَا أَجْزَاءَ)،

He called it Apsu (bowl), (and) it was made parts (sections) [he made it parts (sections)],

1.77

áš-ru-uš-šu gi-pa-ra-šú ú-šar-šid-ma

أَشْرُتْدُو جِبْرَاذُو أُتْرَصِدْمَا

حَيْثَهَا (حَيْثُ فِيهَا) هَيْئُ حَقْلِهِ (مِيدَانِهِ) [دِيرِهِ] [هَيْئُ حَقْلِهِ (مِيدَانِهِ) [دِيرِهِ]]،

wherein his field [cloister] was prepared [he prepared his field [cloister]],

1.78

ḏé-a u ḏdam-ki-na ḥi-ra-tuš ina rab-ba-a-te uš-bu

دَنْجَرُ حَيَا وَ دَنْجَرُ دَمَكِينَا [دَامَكِينَا] خَيْرْتْدُ إِن رِبَاتٍ {رِبَاتٍ} أُتْبُو

(وَحَيْثُ فِيهِ) إِلَه حَيَا وَ إِلَهَةُ دَمَكِينَا، زَوْجَتِهِ، كَانُوا مُقِيمِينَ بِسَمُو (بِعِظْمَةِ) [أَقَامُوا بِسَمُو (بِعِظْمَةِ)].

(and wherein) Ea and Damkina, his wife, were settled [settled] in majesty.

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4.135

i-nu-úḥ-ma be-lum šá-lam-taš i-bar-ri

إِنْحَمَا بَعْلَمُ سَلَمْتَتُ [سَلَمْتَدُ] يَبْرِي

تَنْحَى (أَبْتَعَدَ) الرَّبَّ (أَي مَرْدُوخَ)، يَتَدَاوَلُ (يَدْرُسُ) "كُتْلَةَ الْحَجَرِ" (الْجَثَّةَ).

The lord (i.e. Marduk) retreated, deliberating (examining) the 'stone lump' (the corpse).

4.136

UZU.ku-bu ú-za-a-zu i-ban-na-a nik-la-a-ti

عَضُو. كَبُو أَرَازُ بَيْنَا نَقْلَاتٍ [نِكْلَاتٍ]

إِنْتَزَعَ [قَسَمَ] الْأَعْضَاءَ (الْأَجْزَاءَ) هَائِلَةَ الْحَجْمِ، يَبْنِي أَجَابَاتِ (حُلُولَ) مَنْطِقِيَّةَ.

He extracted [divided] the mighty organs (parts), building logical replies (solutions).

4.137

iḥ-pi-ši-ma ki-ma nu-un maš-te-e a-na ši-ni-šu

إِحْفِيدْمَا كَيْمًا نُنْ مَشْتِي أَنْ تَنْبِيَتُ

فَشَّرَهَا (شَقَّهَا) مِثْلَ سَمَكَةِ مَشْوِيَّةٍ (مَسْقُوفَةٍ) لِأَتْنِينِهَا (لِنَصْفِيهَا) (أَي شَقَّهَا مِنْ طَهْرَهَا لِنَصْفَيْنِ مُتَصِلَيْنِ عِبْرَ الْبَطْنِ).

He peeled (slit) her like a fired (BBQed: masqoof) fish to her two (parts) (i.e. he slit her from her back into two connected halves, as Iraqis prepare a carp fish for their "masqoof" (roofed: roof-like) dish, before sticking it vertically on its side with its belly cavity facing open wood fire flame).

4.138

mi-iš-lu-uš-ša iš-ku-nam-ma šá-ma-mi uš-šal-lil

مَثَلَوْتَا إِسْكُنَمَا سَمَاهُ أَظَلَّ

أَسْكَنَ (وَضَعَ) نَصْفَيْهَا (جَوْفَهَا لِلسَّفْلِ وَجِلْدَهَا لِلسَّوَالِي)، أَظَلَّ (جَعَلَ مِنْهُمَا كَسَقْفٍ)، السَّمَاوَاتِ:

He set in flat her two (connected) halves (cavity down, skin up), made (from them) as roof, heavens:

4.139

iš-du-ud pá-r-ka ma-aš-ša-ra ú-šá-aš-bit

إِشْدَدَ فَرَكًا مَصَارَا أَتَضَبَطُ

شَدَّ (مَدَّ) [رَفَعَ] الْقَشْرَةَ (الْجِلْدَ)، ضَبَطَ الْحُدُودَ (حَدَدَ الْمَدَى)،

He stretched (extended) [lifted] the cortex (the skin), fixed the boundaries (the extent),

4.140

me-e-ša la šu-ša-a {šu-ša-a} šu-nu-ti {šu-nu-tú} um-ta-'i-ir

مَيِّبِذَا لَا شُصَا {صُصَا} ذُنُوتِي {ذُنُوتُو} [ذُنُوتِي {ذُنُوتُو}] أُمَّتَارُ

مِيَاهَهَا مَا رَفَعْتَ، هُمُ (الْمِيَاهُ)، أَسَالَ (هُوَ).

Her waters were not lifted up, they (the waters), he made flow.

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5.53

iš-kun SAG.DU-sa ina U|GU-š|u KUR-a iš-pu-uk

إِسْكُنْ سَجْدُوتَا إِنْ عَجْدُو | كُورَا إِسْفُكُ

أَسْكَنَ (وَضَعَ) رَأْسَهَا، صَبَّ (كُومًا) "جَبَلًا" فِيمَا فَوْقَهَا.

He set in her head, poured (heaped) a 'mountain' over her.

5.54

nag-bu up-te-et-ta A-ú it-tas-bi

نَقَبْتُ أَفْتَتَا [أَفْتَحْنَا] أَوْ إِتْسَبِي [أَتْسَابِي] [إِتْصَبِي] [أَتْصَابِي]

شَقَّ [فَتَحَ] فَتْحَةً عَمِيقَةً (هُوَّةً)، تَدَفَّقَتِ الْمِيَاهُ.

He slit [opened] a deep slit (an abyss), waters burst (poured) out.

5.55

ip-te-e-ma i-na IGI+2-šá p|u-ra-at-ta| i-di-ig-lat

إِفْتَيْمَا [إِفْتَحَمَا] إِنْ إِيْجِي+2 ذَا فُرَاتَا يَادَجَلْتُ

بَيِّنَ [أَجْرَى] مِنْ إِثْنَيْنِ وَجْهَهَا (عَيْنَيْهَا) مِيَاهَ شَدِيدَةَ الْعَذُوبَةِ، دَعَّهَا (جَعَلَهَا) [حَتَّى؛ كَيْمَا] غَطَّتْ (فَاضَتْ)

He uncovered [made flow] ultra-sweet waters in (from) her face's two (eyes), let it (made it) cover (flood) [so that it covered (flooded)].

5.56

na-ḫi-ri-šá up-te-ḫa-a |PU|.TAG-šú e-te-ez-ba

نَخِيرِيذًا أَفْتَحًا |فُو|.طعجذو |فُو|.تعقدو [إعتربا

ملئ (سد) منخاريها، ترك بعج [فتحة] فمها (لحاله).

He filled (blocked) her nostrils, left (alone) her mouth dent [opening].

5.57

iš-pu-uk ina šir-ti-šá š|a-de|-e bé-ru-ti

إِسْفُكُ إِن صِرْتِيذًا سَادِيي بِيرْتِي [بِئْتِي]

صَبَّ (كَوْم) فِي (مَنْ) ثَدْيِيهَا جِبَالًا فِيمَا بَيْنَ.

He poured (heaped) in (from) her breasts mountains in between.

5.58

nam-ba-a' up-ta-li-šá ana ba-ba-lim kup-pu

نَمْبَاعُ أَفْتَلَسَا [أَفْتَلَذَا] أَنْ بِيْلِمُ كَفُو [كَبُو] [قَبُو]

أَخْفَضَ (سَاوِي) الْعِجْزَ إِلَى (مَسْتَوِي) وَرَمَ الشَّرْحَ.

He lowered (leveled) the buttocks to the swelling (level) of the vulva.

5.59

e-gir zib-bat-sa dur-ma-ḫi-|iš| ú-rak-kis-ma

إِعْجَرَ زَيْبَذَا [ذَيْبَذَا] دَرْمَهت [دَرْمَهَذَا] أَرَكِسْمَا [أَرَكِزْمَا]

لَوِيَّ وَمَدَّ ذَنْبَهَا (نَحْوَ عِجْزِهَا)، قَلْبَهُ رَأْسًا عَلَى عَقَبِ (نَكَّسَهُ إِلَى الْأَسْفَلِ) بِأَسْتَوَاءَ.

He twisted and extended her tail (toward her buttocks), flipped (it) upside down (downward), evenly.

5.60

|...|-ú ZU.AB šá-pal še-pu-uš-šu

|...|و|عَبْرُ سَفَلِ طَيْفَتُو

|...| الْعَبْرُ أَسْفَلِ (تَحْتَ) أَقْدَامِهَا [سَيْقَانِهَا].

|...| the Apsu underneath her feet [lower legs].

5.61

|iš-kun ḫa|l-la-šá re-ta-at šá-ma-mi

إِسْكُنْ خَلَا إِذَا رَتَّتْ سَمَامِ

أَسْكُنْ (وَضِعْ) مُنْفَرَجُهَا [ثَقْبِهَا] |ك|إِشَارَةً (تَوْمًا إِلَى) [عَلَامَةً مَرْجِعِيَّةً إِلَى] السَّمَاوَاتِ.

[He set in her crotch [hole] (as) a marker (pointing to) [a reference point of] heavens.

5.62

|meš-la-šá| uš-šal-li-la er-še-ti uk-tin-na  
 مثلاًذا أَطَّلَا إِرْصَتِي أَكْتِنَا

أطبق نصفيها، ألصق [أخضع] أرضا.

He pressed down her two halves, stuck [suppressed] (them) to the earth.

6.1

<sup>d</sup>AMAR.UTU zik-ri DINGIR.DINGER ina še-mi-šú

دِنْجِرْ أَمْرُ.أَمْرُ ذِكْرِي دِنْجِرْ.دِنْجِرْ إِنْ سَمِعَ ذُو

الله مردوخ، عند سمعه حديث الآلهة،

<sup>god</sup>Marduk, upon his hearing gods' speech,

6.2

ub-bal ŠÀ-ba-šú i-ban-na-a nik-la-a-te

أَبْكَ [أَبْعَكَ] شَأْيِدُو [سَأْيِدُو] بَيْنَا نَقْلَاتِ [نِكَلَاتِ]

حَمَلَ (بِأَشْرٍ)، دَاخِلَهُ، بَيْنِي إِجَابَاتِ (حُلُولِ) مَنْطِقِيَّةِ.

he carried on, inside him, building logical replies (solutions).

6.3

ep-šu pi-i-šú a-na <sup>d</sup>É.A i-qab-bi

إِعْفَشُ [إِعْفَسُ] فَيِدُو أَنْ دِنْجِرْ حَيَا يِقْبِي

أَطْلَقَ [جَمَعَ وَأَطْلَقَ] فَمَهُ، مَخَاطِبًا بِصَوْتِ عَالِيِ اللَّهِ حَيَا،

He let go [collected and let go] his mouth, addressing (loudly) <sup>god</sup>Ea,

6.4

šá i-na ŠÀ-bi-šú uš-ta-mu-ú i-nam-din mil-ku

ذَا إِنْ شَأْيِدُو [سَأْيِدُو] أَسْتَمَوَ يَنْمَدِنَ مَلِكُ

يُعْطِي (شَيْئًا فَشَيْئًا) الَّذِي أْتَمَّ (قَرَّرَ) فِي دَاخِلِهِ، (ك)تَوْجِيحًا:

Giving (little by little) what he finalized (decided) in his heart, (as) a directive:

6.5

da-mi lu-uk-šur-ma eš-mé-ta lu-šab-ši-ma

دَمِي لِأَقْصَرَمَا [لَأَكْصَرَمَا] عِصْمَيْتَا [عِظْمَيْتَا] لِأَتْبَذِيمَا

لَأَسْتَنْفِذُ (لِأَرْبِقُ) دَمًا، لِأَمْتَلِكُ [لَأَكُونُ] عِظَامًا،

I shall drain (shed) blood, I shall have [form] bones,

6.6

lu-uš-ziz-ma lul-la-a lu-ú a-me-lu MU-šu

لَأَتْرِزِمَا لَعَلًا [لَعَلَعًا] لَوُو [لَهُو] عَمِيكَ مَوْذُو

لأُفَرِّقَ (لأنْتزِعَ) [لأخلق] كائن متوحش، (و) ليكن له "رجل" صنفه؛

I shall extract [create] a savage creature, (and) let-it-be to him "man", its kind;

### 6.7

lu-ub-ni-ma LÚ.U<sub>18</sub>.LU-a a-melu

لأُبْنِي مَا لُأَلَا [لُعُلَا] عَمِيكُ

لأبني رجل متوحش.

I shall build a savage man.

### 6.8

lu-ú en-du dul-u DINGER.DINGER-ma šu-nu lu-ú pa-áš-*hu*

لُوو [لهو] عَدُّ [عَنْدُ] دُولُو دَنْجِر.دَنْجِرَمَ دُنُّ لُوو [لهو] فَسَّحُ

ليكن له عبء دول (رتابة عمل) الآلهة؛ هم، لتكن لهم الراحة.

Let-it-be to him the tedious functions (hard work) burden of the gods; they, let-it-be to them rest.

### 6.9

lu-šá-an-ni-ma al-ka-kát DINGER.DINGER lu-u-nak-kil

لَأُثْنِيْمَ أَلْكَتَتَ دَنْجِر.دَنْجِرَ لَأُنْكَكُ [لَأُنْكَقُ]

لَأُثْنِي (لأجعل اثنين) شعاب (نظام) الآلهة، لأجعلها منطقيه:

I shall make-to-two the inner ways (order) of the gods, I shall make (it) logical:

### 6.10

iš-ten-niš lu kub-bu-tu-ma a-na ši-na lu-ú zi-zu

إِسْتَنْتَ [إِسْتَنْدُ] لُو كُبْتُمَا أَنْ ثِينَا لُوو [لهو] زُرُّ

واحدا (متساويا)، ليكن الثقل (الاعتبار والاهمية)؛ لإثنين، لتكن لها [لهم] الفرقة."

As one (equal), let-it-be the weight (status/importance); to (as) two, let-it-be to them the division."

### 6.11

i-pul-šu-ma <sup>d</sup>E.A a-ma-tú i-qab-bi-šú

إِإْفَلْدُمَا دَنْجِرْحِيَا أَمَاتُو يَقْبِيدُو

الهِ حِيَا وَضَحَّ لَهُ، يَخَاطِبُهُ (بصوت عالي)، (عن) أمرا؛

godEa clarified to him, addressing him (about) a matter;

### 6.12

áš-šú tap-šu-uh-ti šá DINGER.DINGER-ma ú-šá-an-na-áš-šú ṭe-e-mu

أَدُو [هَدُو] تَفْسَحْتِي دَنْجِر.دَنْجِرْمَا أَثْنَادُو [أُثْنَأَادُو] طَعِيمُ [طِيمُ]

هذا بسبب (بخصوص) راحة الآلهة، ثناه (ثنى له) العقل (الفكر):

That is because (Regarding) the resting of the gods, he seconded him the mind (thought):

6.13

li-in-na-ad-nam-ma iš-tin a-ḫu-šū-un  
لِينَدْنَمَا إِسْتِنَ أَخُوذُنْ

"لِيُعْطَى (لِيُفْدَى) وَاحِدًا، أَخِيهِمْ،

"Let one, a brother of theirs, be given up (sacrificed),

6.14

šū-ú li-ab-bit-ma UN<sup>MEŠ</sup> lip-pat-qu  
لُوو [لَهُو] لِيَعْبِطَمَا [لِيَأْبِتَمَا] عَن مَيْس لِيَقْتَقُو

لِيَكُن لَهُ أَنْ يُنْحَرَ (سَلِيمًا) لِيَنْبَثِقُوا النَّاسَ.

Let-him-be slaughtered (while healthy) so that people may emerge.

6.15

lip-ḫu-ru-nim-ma DINGER.DINGER GAL<sup>MEŠ</sup>  
لِيْفَهْرُنِيْمَا دَنْجَر.دَنْجَر جَلْ مَيْس

لِيَجْتَمِعُوا جَلَالَاتِ الْآلِهَةِ،

Let their majesties the gods assemble,

6.16

ša an-ni li-in-na-din-ma šū-nu lik-tu-nu  
ذَا عَن [أَنَّ] [أَرَنْ] لِيَنْدِنَمَا ذَنْ لِيَكْتَنُو

"لِيُعْطَى (لِيُفْدَى) صَاحِبَ الْخَبَائِثَةِ (الْخَطِيئَةِ)، لِيَقْلَقُوا (لِيَخْضَعُوا) هُمْ"

Let that of mischief (wickedness) be given up (sacrificed) so that they would worry [be suppressed]."

6.17

<sup>d</sup>AMAR.UTU ú-paḫ-ḫir-ma DINGER.DINGER GAL<sup>MEŠ</sup>  
دَنْجَرُ أَمْر.أَتُو أَفْهَرَمَا دَنْجَر.دَنْجَر جَلْ مَيْس

اللهُ مَرْدُوخُ جَمَعَ جَلَالَاتِ الْآلِهَةِ.

<sup>god</sup>Marduk assembled their majesties the gods.

6.18

ṭa-biš ú-ma-'a-ár i-nam-din ter-ti  
طَابِتْ [طَابِذْ] أَمَارْ بِنْدِنْ تِيرْتِي [تِيرْتِي]

بَطِيْبَةً، تَكَلَّمَ بِنَبْرَةٍ عَالِيَةٍ (بِحَزْمٍ)، يَعْطِي التَّفَاصِيلَ [الأوامر].

Kindly, he spoke with high voice (firmly), giving the details [orders].

6.19

ep-šú pi-i-šú DINGER.DINGER ú-paq-qu-šú  
إِعْفَشْ [إِعْفَسْ] فَيِّذُو دَنْجَر.دَنْجَر أَفَاقُوذُو

أطلق [جمع وأطلق] فمه، (بينما) الآلهة أحاطو به.

He let go [collected and let go] his mouth, (as) the gods surrounded [squeezed] him.

### 6.20

LUGAL a-na<sup>d</sup>a-nun-na-ki a-ma-ta i-zak-kar

لُجَلُّ أَنْ دِنْجَهْ أَنْكِي أَمَّا يَذَكَّرُ

الملك، ذاكرًا الأمر إلى آلهة أنونكي:

The king, telling the matter to the gods Anunnaki:

### 6.21

lu-ú ki-nam-ma maḥ-ru-ú nim-bu-ku-un

لُوو كِينَمَا مَحْرُو نِمْبُكُنْ

لتكن له أثباتا (حقيقة)، شهادتكم المقدمة (المباشرة)،

Let-it-be to him a proof (fact), your up-front (direct) testimony,

### 6.22

ki-na-a-ti at-ta-ma-a i-nim-ma-a it-ti-ia

كِينَاتِي أْتَمَا يَنْئَمَا أْتِيَا

أتو إثباتات (حقائق) تتجاوب معي:

Bring forth proofs (facts) resonating (responding) with me:

### 6.23

man-nu-um-ma šá ib-nu-ú tu-qu-un-tu

مَنَّمَا ذَا إِبْنُو تَقُنْتُ

من ذا الذي بنى (هيئ) المعركة،

Who built up (drummed for) the battle,

### 6.24

ti-amat ú-šá-bal-ki-tú-ma {úš-bal-ki-tu-ma} {ú-bal-ki-tu-ma} ik-šu-ru ta-ḥa-zu

{و} تِيَمَات [طِيَمَات] {أْتَابَلَكِيئَمَا} {أَبْلَكِيئَمَا} {إِقْصُرُو} [إِكْصُرُو] تَحْزُ

{و} أَلْبَسَهَا {خَلَطَهَا عَلَى} تِيَمَات، {و} عَجَّلَ الْحَرْبَ؟

{and} mixed it up on Tiamat, (and) rushed the war?

### 6.25

li-in-na-ad-nam-ma šá ib-nu-ú tu-qu-un-tu

لِيَنْدِنَمَا ذَا إِبْنُو تَقُنْتُ

لِيُعْطَى (لِيَفْدَى) الذي بنى (هيئ) المعركة،

Let that who built up (drummed for) the battle be given up,

6.26

ár-nu-uš-šú lu ú-šá-áš-šá-a {lu-ša-áš-ša-a-áš-ša-a} {lu-ú šu-uš-taš-šá-a} pa-šá-ḫiṣ tuš-ba  
 أَرْتَدُّو لُو أُسَّسَا {لُوو دُسَّسَا} فَسَحَّتْ [فَسَحَدٌ] تَبَّأ  
 خيائته (خطيئته)، سوف أعاقبه لها {ليكن لها معاقبا}، (بينما) تجلسوا (انتم) براحة."  
 His mischief, I shall penalise him for it {let-him-be for it penalized}, (while) you sit comfortably."

6.27

i-pu-lu-šu-ma ḏí-gì-gì DINGER.DINGER GAL<sup>MEŠ</sup>

إِفْلُوذَمَا دِنْجِرُ دِنْجِرُ دِنْجِرُ جَلَّ مَيْس

جلالات الآلهة، الآلهة إيجي، وضحو له،

Their majesties the gods, the gods Igigi, clarified to him,

6.28

a-na ḏLUGAL-DÌM.ME.ER-AN.KI.A malik DINGER.DINGER be-la-šú-un

أَنَّ دِنْجِرُ لَجَلُ دِمَّرُ أَنْكِيَا مَلِكُ دِنْجِرِ دِنْجِرِ بَعْلَدُنْ

الى لجل دمرعنكيا (ملك آلهة السماء والارض)، ملك الآلهة، ربههم:

To Lugal-dimmer-ankia (king of gods of heaven and earth), king of the gods, their lord:

6.29

ḏkin-gu-ma šá ib-nu-ú tu-qu-un-tu

دِنْجِرُ قَنْجَا ذَا إِبْنُو تَقَنْتْ

الله قنجا ذا الذي بنى (هيئ) المعركة،

"God Qingu was the one who built up (drummed for) the battle,

6.30

ti-amat ú-šá-bal-ki-tú-ma {úš-bal-ki-tu-ma} {ú-bal-ki-tu-ma} ik-šu-ru ta-ḫa-zu

{و} نِيَمَات [طِيَمَات] أَتَابَلَكِيْتَمَا {أَتَابَلَكِيْتَمَا} {أَبَلَكِيْتَمَا} {أَبَلَكِيْتَمَا} {إَقْصُرُو [إَكْصُرُو] تَحَزْ

{و} أَلْبَسَهَا {خَلَطَهَا عَلَى} تِيَمَات، {و} عَجَلَّ الْحَرْب."

{and} mixed it up on Tiamat, (and) rushed the war."

6.31

ik-mu-šu-ma maḫ-riš ḏÉ.A ú-kal-lu-šú

إِكْمُوذَمَا مَخْرِتْ دِنْجِرُ حَيَا أَكْلُو {أَكْلُدْ}

كبحوه [قمعوه]، قيدوه {مقيدا} بواجهة (أمام) الله حيا.

They suppressed him, restrained (tied) him {restrained (tied up)} facing (in front of) God Ea.

6.32

an-nam i-me-du-šu-ma da-me-šú ip-tar-'u-u

أَنَّم [عَنَّم] [أَرْنَم] إِعْمَدُوذَمَا دَمَدُو إِفْتَرُو



أقاموه (أقامو عليه معادل) الخباثة (الخطيئة)؛ أراقو دمه.

They imposed on him the equal of the mischief (wickedness); they shed his blood.

### 6.33

ina da-me-šú ib-na-a a-me-lu-tú

إِن دَمَدُو إِبْنَا عَمِيلْتُو

بدمه (من دمه)، بنى (اللهيا) البشر،

From his blood, he (<sup>god</sup>Ea) built mankind,

### 6.34

i-mid dul-li **DINGER.DINGER**-ma **DINGER.DINGER** um-taš-šir

إِعْمَدُ دُولِي دَنْجِر.دَنْجِرْمَا دَنْجِر.دَنْجِر أَمْتَسِر

فرض (عليه) دول (رتابة عمل) الآلهة؛ حرر الآلهة.

He imposed upon (him) the tedious functions (hard work) of the gods; he liberated the gods.

### 6.35

ul-tu a-me-lu-tu ib-nu-u <sup>dÉ.A</sup>er-šú

أَلْتُ عَمِيلْتُو إِبْنُو دَنْجِر حَبَا عَرَسُو [عَرَشُو]

أولما (حالا بعدما) بنى اللهيا، المدهش، البشر،

Right after <sup>god</sup>Ea, the amazing, built mankind,

### 6.36

dul-lu šá **DINGER.DINGER** i-mi-du-ni šá-a-šú

دُولُ ذَا دَنْجِر.دَنْجِر إِعْمَدْنِي ذَا أَدُو

(و) فرض (عليهم) دول (رتابة عمل) الآلهة التي لهم --

(and) imposed upon (them) the tedious functions (hard work) of the gods that is for them—



2



## Relevant Readings from the Myth of Adapa

### 1.2

qi-bit-su ki-ma qi-bit ilu lu-u-ma(?)-ti(?).

قَبِيْبْتُو كَيْمًا قَبِيْبْتِ إِلو لُوْمَاتِي

صَرَخْتَه (أَمْرَه) (صَرَخَةٌ أَدْفًا) مِثْل صَرَخَةِ (أَمْر) آلِه غَاظِب.

His (Adapa's) shout (command) is like the shout (command) of an enraged (angry) god.

### 1.3

uz-na rapaš-tum ú-šak-lil-šu u-šu-rat mâti kul-lu-mu

أُذْن رِبِيسْتُمْ [رِبِيسْتُمْ] [رَفَدْتُمْ] أَتْكَلِّذُو أُصْرَتْ مَأْتْ كَلْمُ

(إِلَه حَيَا) كَلَّه (أَوْدَعَه) عِلْمٌ وَاسِعٌ (مَعْرِفَةٌ شَامِلَةٌ)، وَصْرٌ (عَهْدٌ أَوْ وَاجِبٌ) الْاَرْضِ الثَّقِيلِ كُلِّه.

He (<sup>god</sup>Ea) crowned (assigned) him wide knowledge, the heavy obligation of the earth, all of it.

### 1.4

ana šu-a-tu ni-me-qa iddin-šu napiš-tam da-er-tam {darî-tam} ul iddim-šu

أَنَّ ذَاتُ نَيْمَقًا إِدْنَدُو نَفْسَتُمْ دَائِرْتُمْ {دَائِرَتُمْ} أَنَّ إِدْمَدُو [إِدْنَدُو]

الِي ذَاكَ (لَأَدْفًا) أَعْطَى خَبْرَةَ (مَهَارَةَ)، مَا أَعْطَى الْحَيَاةَ الدَّائِمَةَ (الْأَبَدِيَّة).

To that one (to Adapa), he gave him expertise, (but) he did not give him eternal life.

### 1.5

ina u-me-šu-ma {û-me-šú-ma} ina ša-na-a-ti ši-na-a-ti ab-kal-lum mâr <sup>â</sup>Eridu

إِنَّ أَوْمَيْتُومَا إِنَّ سَنَاتِي ذِينَاتِي أَبْكَلْمُ [أَفْكَلْمُ] [أَبْجَلْمُ] مَارُ <sup>أ</sup>إْرِيدُو

فِي أَيَامِهِ، فِي تَلْكَمِ السَّنِينَ، إِبْنٌ بِلْدِأْرِيدُو الْخَلُوقِ [النَّبِيلِ]،

In his days, in those years, the affable son of Eridu,

### 1.6

<sup>d</sup>E-a ki-ma rid(?) -di ina a-me-lu-ti ib-ni-šú

إِلَه حَيَا كَيْمًا رِيدُ [رِيدُ] إِنَّ عَمِيلَتِي إِبْنِيدُو

بَنَاهُ (خَلَقَهُ) إِلَه حَيَا كَرَائِدُ (كَقَدْوَةٍ) فِي الْبَشَرِ.

<sup>god</sup>Ea built him as a model in the mankind.

1.7

ab-kal-lum qi-bit-su ma-am-man ul ú-šam-sak

[أَبْكَلُّمُ] [أَبْجَلُّمُ] [قَبِيَّتُو مَمَّنْ أَلْ أْتَمْسَكُ] [يَنْمَسَكُ]

الخلق [النبيل]، (الذي) ما أعاق (عارض) [لم يعيق (يعارض)] صرخته (أمره) أيا كان (أحداً)،

The affable, (whom) no one could [would] obstruct (challenge) his shout (command).

1.8

li-e-um at-ra ḥa-si-sa {At-ra-ḥa-si-sa} ša <sup>d</sup>A-nun-na-ki šú-ma

لَعِيْمٌ عَتْرَا حَسْسَا [عَتْرَحَسْسَا] ذَا <sup>الآلهة</sup>عَنَّاكِي ذوما

الحريص (شديد الارادة)، مرهف حس الآلهة عنناكي (المستمع للآلهة عنناكي)، كان هو.

The determined, the extra sensing of (the listener to) the <sup>gods</sup>Anunaki, was he.

1.9

ib-bu el-lam qa-ti pa-ši-šu muš-te-'-u par-ši {par-ši}

إِبُّ عِلْمٌ قَاتِي بَسِسُ مُسْتَعُو فَرَسُ [فَرِصُ] {فَرِضُ}

متهياً، طاهر اليدين، مدهون، ساعي واجبات.

Ready (prepared), hands-clean, anointed, a seeker of responsibilities.

1.10

it-ti nu-ḥa-tim-me nu-ḥa-tim-mu-ta ip-pu-uš

إِتِي نَحَاتِمِي نَحْتِمَا يَعْفُسُ [يَعْفُشُ]

مع الطباخين، يعمل (يؤدي) الطبخ.

With the cooks, he does the cooking.

1.11

it-ti nu-ḥa-tim-me ša mâr <sup>al</sup>Eridu |nu-ḥa-tim-mu-ta ip-pu-uš|<sup>KI-MIN</sup>

إِتِي نَحَاتِمِي ذَا <sup>ال</sup>إِيرِيدُو |نَحْتِمَا يَعْفُسُ [يَعْفُشُ]|<sup>كهنه</sup>

مع طباخين بلدأريدو، يعمل (يؤدي) الطبخ.

With the cooks of Eridu, he does the cooking.

1.12

a-ka-la u me-e ša <sup>al</sup>Eridu û-mi-šam-ma ip-pu-uš

أَكْلَا و مِيي ذَا <sup>ال</sup>إِيرِيدُو أُوْمِيْتَمَا يَعْفُسُ [يَعْفُشُ]

أكل وشرب بلدأريدو، يعمل يومياً.

The food and water of Eridu he makes daily.

1.13

ina qa-ti-šu el-li-ti pa-aš-šu-ra i-rak-kas

إِنَّ قَاتِيذُو عَلَّتْ بِدَرَا يِرَكَسْ

بيديه الطاهرتين يرمى اسفلا (فرش) السفرة (سفرة الطعام)

In his clean hands, he throws down (spreads) the dining sheet.

1.14

u ba-lu-uš-šu pa-aš-šu-ra ul ip-paṭ-ṭar

و بلوتو بدرا أن إقطر

وبدونہ، ما فصلت (عزلت) السفرة (سفرة الطعام).

And without him, the dining sheet is not separated (removed).

1.15

elippa u-ma-ḥar bâ'iru-tu {bâ'iru-tam} da-ku-tu {da-ku-tam} ša <sup>â</sup>Eridu ip-pu-uš

عَلِيَا أَمَحَرَ بِنْرَتُو {بِنْرَتَم} دَاكْتُو {دَاكْتَم} ذَا أَلْإِيرِيدُو يَعْفُسْ [يَعْفُشْ]

(ذات مرة) أبحر قفة (سفينة)، يعمل (يؤدي) النخز (صيد السمك)، القتل (صيد الطيور) لبلدأريدو.

(one time) He steered a ship, doing the fishing, the (bird) hunting of Eridu.

1.16

e-nu-mi-šu A-da-pa mâr <sup>â</sup>Eridu

حينميدو أداپا [أدافا] مَارْ أَلْإِيرِيدُو

حينما (حينذاك)، أداب [أداف] ابن بلدأريدو،

At that time, Adapa the son of Eridu,

1.17

|...|-ur {...|-ar} <sup>d</sup>E-a ina ma-ia-li {ma-aia-li} ina ša-da-di

|...| أَلْهِحْيَا إِنْ مَايَاك إِنْ سَدَدِ

عندما {حيثما} | أَلْهِحْيَا فِي السَّرِيرِ، فِي الْحَجْرَةِ،

|while {wherein}| <sup>god</sup>Ea in bed, in chamber,

1.18

û-mi-šam-ma ši-ga-ar <sup>â</sup>Eridu iš-ša-ar

أَوْمِيئَمَا سَجَرْ أَلْإِيرِيدُو إِسَّرْ

حافظ على (تولى) (هو) إشباع (إطعام) بلدأريدو يوميا.

he attended to Eridu's repletion (feeding), daily.

2.11

A-da-pa ma-ar <sup>d</sup>E-a ša šu-ú-ti ka-ap-pa-ša iš-te-bi-ir

أَدَاپَا [أَدَاپَا] مَارْ أَلْهِحْيَا ذَا سُوْتِي كَفْتَا إِتْعَبِرْ [إِسْتَعْبِرْ] [إِسْتَبِرْ]

أَدَابُ [أَدَافٌ]، إِبْنُ ٱللَّهِ حَيَا، عَبْرَ (شَقٌّ وَمَضَى عَبْرَ) [حَزَرَ (عَرَفَ كُنْهَ)] طَرَفِي ٱلْجَنُوبِ (جَمَعَ جَنبٌ: أَي رِيحَ ٱلْجَنُوبِ)  
 “Adapa, the son of <sup>god</sup>Ea, has crossed [broke] the edges of the south wind.”

•  
•  
•

### 2.57

am-mi-ni <sup>d</sup>E-a a-mi-lu-ta la ba-ni-ta ša ša-me-me

أَمَّنِي ٱللَّهِ حَيَا عَمِيلَتَا لَا بَنِيَّتَا [بَنَيْتَا] ذَا سَمَمٍ

من ماذا (لماذا) ٱللَّهِ حَيَا، (ل)بشرا غير مُشرف [مفضل]، ما للسماء

why, the <sup>god</sup>Ea, (to) not honoured [chosen] mankind, that of heaven

### 2.58

u ir-ši-e-ti ú-ki-il-li-in-ši li-ib-ba

وَإَرْضِيَّتِ أَكْلِنْدِي لِيَا

والارض (دواخلهما)، سلّمها له (أمكنه منها)؟ (في) قلب (وسط)

and earth (their inner working), he handed it to him (enabled him to it)? (in) A heart

### 2.59

ka-ap-ra iš-ku-un-šu šu-ú-ma i-te-pu-us-su

قَفْرًا [كَفْرًا] [قَبْرًا] إِسْكُنْذُو ذُوومَا إِتْعَفْسْتُو [إِتْعَفْشْتُو]

قفر (أرض خالية) [المجهول]، أسكنه (وضعه)؛ هو بنفسه (ٱللَّهِ حَيَا)، هو قد فعل به (ذلك).

of void land [unknown], he set him in; he himself (<sup>god</sup>Ea), he had done (that) to him.

### 2.60

ni-nu mi-na-a ni-ip-pu-us-su a-ka-al ba-la-ṭi

نَحْنُ [نَيْنٌ] مَنَا نَعْفَسُ [نِعْفَشُ] أَكَلْ بَلَطِ

نحن، ماذا سوف نفعل به؟ أَكَلُ الحَيَاةِ (الدائمة)،

We, what shall we do with him? Food of (eternal) life,

### 2.61

li-ga-ni-šu-um-ma li-kul |a|-ka-al ba-la-ṭi

لِيَقَانِيذْمَا لِيَأْكُلْ أَكَلْ بَلَطِ

أَخْذُوهُ (دَعُوهُ يَأْخُذُ)، لِيَأْكُلْ. أَكَلُ الحَيَاةِ (الابدية)،

let him take, to eat. Food of (eternal) life,

### 2.62

il-gu-ni-šu-um-ma ú-ul i-ku-ul me-e ba-la-ṭi

إِلْقُونِيذْمَا أَلْ إِيكُلْ مَيِي بَلَطِ

أَخَذُوهُ (دَعَوْهُ يَأْخُذُ)، (لكنه) ما أَكَلَ. ماء الحياة (الدائمة)،

they let him take, (but) he did not eat. Water of (eternal) life,

### 2.63

il-gu-ni-šū-um-ma ú-ul il-ti lu-ba-ra

إِلْقُونِيذُ مَا أَلِئْتِي [إِسْتَيْ] لِبَارَا [لِبَانَا]

أَخَذُوهُ (دَعَوْهُ يَأْخُذُ)، (لكنه) ما نَدِي (شَرَبَ). ثوبا،

they let him take, (but) he did not eat. A dress,

### 2.64

il-gu-ni-šū-um-ma it-ta-al-ba-aš ša-am-na

إِلْقُونِيذُ مَا إِتَّبَسَ سَمْنَا

أَخَذُوهُ (دَعَوْهُ يَأْخُذُ)، (ف) لَبَسَ (نَفْسَهُ). دهنا،

they let him take, (and) he dressed (himself). Oil,

### 2.65

il-gu-ni-šū-um-ma it-ta-ap-ap-ši-iš

إِلْقُونِيذُ مَا إِتَّبَسَسَ

أَخَذُوهُ (دَعَوْهُ يَأْخُذُ)، (ف) دَهَنَ (نَفْسَهُ).

they let him take, (and) he oiled (himself).

### 2.66

id-gu-ul-šū-um-ma <sup>d</sup>A-nu iṣ-ši-iḫ i-na mu-ḫi-šū

إِدْجُلْدُ مَا [إِدْغُلْدُ مَا] إِيْهُنُو [إِيْهُنُو] إِيْصِيْحُ إِنْ مَحْدُو [مَحْدُو]

إِتَّبَسَّ إِيْهُنُو، صَاح فِي مَحِيْطِهِ (مَحِيْطُ أَدَابُ):

<sup>god</sup>Ea got confused, he shouted in (from) around him (Adapa):

### 2.67

al-k(m) A-da-pa am-mi-ni la ta-ku-ul la ta-al-ti-ma

أَلْكُمْ أَدَافَا [أَدَابَا] إِمْنِ لَا تَأْكُلْ لَا تَشْرَبْ [تَسْتِيْمَا]

"تعال أَدَابُ [أَدَافُ]، من ماذا (لماذا) لا تأكل، لا تندي (تشرَب)؟

"Come, Adapa, why are you not eating, not drinking?"

### 2.68

la ba-al-ṭa-ta-a ni-ši da-a-la-ti <sup>d</sup>E-a be-li

لَا بَلْطَاتَا نِيْسُ دَالَاتِي إِيْهِ حَيَا بَعْلِي

لن يصحو أحياء (للأبد) الناس، (ما) دارت (الايام). "إِيْهِ حَيَا، ربي،

People shall not be living (eternally), no matter how (the days) are turned around". "godEa, my lord,

**2.69**

iq-ba-a la ta-ka-al la ta-ša-at-ti

إِقْبَا لَا تَأْكُلْ لَا تَشَابَّي

قال (بصوت عالي): لا تأكل، لا تشرب) ".

spoke (loudly): 'don't eat, don't drink'."

**2.70**

li-i-ga-šu-ma |te|-ir-ra-šu a-na ga-ga-ri-šu

لييقاذوما تيئراذو أن ققاريذو

"خذوه، أعيدوه إلى مستقره. "

"Take him, return him to his dwelling-place."



3



## Relevant Readings from the Epic of Gilgamesh

### Tablet 10

- 297 *You are aging [attenuating]; what are you finding (gaining)?*  
298 *Slowly, you are hurting [tiring] your own*  
299 *You are filling your intestines with severe hunger {exhaustion hunger}*  
300 *You are bringing the faraway closer, your (final) dates [days]*  
301 *A man is like a snapped off [an eliminated] reed in a canebrake, [that] is his fate [his afterward (his future)]*  
302 *The entwined and polished (well-built) young man, the entwined and polished (well-built) young woman*  
303 *Hurriedly (prematurely), death abducts [even their lives]*  
304 *No one sees death*  
305 *No one, of this death, sees its face*  
306 *No one, of this death, hears its scream (voice)*  
307 *The burst [This undefeatable force] of death is the destroyer [eliminator] of man (mankind)*  
308 *As long as we build {he builds} a palace*  
309 *As long as we acquire [monopolize] (more) property*  
310 *As long as brothers snatch [confiscate] {As long as brothers snatch [confiscate] inheritance share}*  
311 *As long as viciousness and immorality [animosity and hatred] spreads [exists] in the land*  
312 *As long as the river got energized (rose) (and) carried (brought) the flood*  
313 *(and) The departing provider [The loved one] floated in the river*  
314 *(with) His face staring (at) the face of the sun*  
315 *At once (instantly), he does not have anything*  
316 *The abducted and the dead, they are like {they are like the form of} brothers of one semen-drop (like twin)*  
317 *Of death, they (the gods) did not draw (determine) the shape of its figure*  
318 *They had not granted the eternity of savage [early] man, as a grant, in the land {(but) They had granted the equality of savage [early] man, from the beginning}*  
319 *Their majesties the Anunnaki (god Anim's angles on earth), their majesties the gods, were in assembly*  
320 *Goddess Mamitum {Mami} (goddess of death), (after) repeatedly inquiring [discussing in detail] the decree with them {their decree}, gave her decree*  
321 *They (the gods) established (set) death and life*

322 *Of death, they had not made known (revealed) its dates [days]" {Of death, they had not made known (revealed) its dates [days]; they made them known (revealed them), differently"}*

**Tablet 11**

1 *Gilgamesh said to him, to Uta-Napištim the withdrawn and distant (Noah):*  
 2 *"(as) I stare at you, Uta-Napištim*  
 3 *Your capacity (size) is not different (exceptional), you are like me*  
 4 *And you are not different (exceptional), you are like me*  
 5 *Burning (eager) is my heart [inner flame] to conduct a battle*  
 6 *[But] my hand had dropped (paralyzed) over [around] your site*  
 7 *How, how had you stood in the assembly of gods, (and) seeked {seeked to reach} the eternal life?"*  
 8 *Uta-Napištim said to him, to Gilgamesh:*  
 9 *"I shall reveal to you, Gilgamesh, a matter of secret*  
 10 *And I shall tell you (about) an inner (hidden) deal [judgement] of the gods, for (regarding) that (matter) [for you (only)]*  
 11 *The city of Shuruppak (riverside [soft land] valley [groove]), a town that you know yourself*  
 12 *The city that is located in the Euphrates depression (valley)*  
 13 *It is that (one) (that) {It is the city (that)} the gods were lodged [had ended] near it {near}*  
 14 *[Till] their hearts carried (decided) on setting the Deluge, their majesties the gods*  
 15 *The god Anim, their father, finalized (approved)*  
 16 *Their king (leader) was the fighter (hero) god Enlil,*  
 17 *Their officer (chamberlain) was the god Ninurta*  
 18 *Their puppet (servant) was the god Ennugi (the follower; the servant)*  
 19 *God Ea, the god Ninsiku (one who waters and fertilizes), was finalized (overpowered) with (by) them (the three gods)*  
 20 *(thus) He repeated (leaked for good deed) their matter [their determination (plan)] to (via) the reed fence:*  
 21 *"Reed fence, reed fence! Brick wall, brick wall!*  
 22 *Listen, O reed fence! Beware, O brick wall!*  
 23 *Man of Shuruppak, son of the people (tribe) of Tutu*  
 24 *Stay [Do not leave] home, build a wooden raft (Noah's raft: a closed round floater, with arched floor and roof, and equal diameter and depth)*  
 25 *Abandon [Free yourself from] seeking (to save) wealth, seek (to save) lives*  
 26 *Spurn land property, revive [keep on] the soul [life]*  
 27 *Safeguard the livestock (cattle) beings (the farm animals), all of them, inside the raft*  
 28 *The raft that you will build*  
 29 *For her, let her capacity (size) be extended (large)*  
 30 *For her, let her breadth [depth] and basin [stretch] be corresponding (equal)*  
 31 *Like an Abzu (a hill [a hunch] [a bowl] [an arc]) to it, its roof (should look)"*  
 32 *I, myself, understood [was guided] (instinctively), I said to god Ea, my lord:*  
 33 *"I shall accept (I shall obey), O lord, what you say, exactly:*  
 34 *I, myself, shall do the job*  
 35 *How should I leave the city, the subjects and the elderly?"*  
 36 *God Ea let go [held and let go] his mouth (tongue), shouted {shouted (loudly)}*  
 37 *He said {Saying} to his servant, to me:*

- 38 *“And you shall say (loudly), verbatim, to them:*  
39 *Clearly, the god Enlil [Since the god Enlil] is rejecting me [harboring animosity and hatred*  
*toward me]*  
40 *I shall not stay (live) in your city*  
41 *In god Enlil’s den (dwelling-place), I shall not set my feet [my lower legs]*  
42 *I shall go back to the Abzu, I shall live with god Ea, my master*  
43 *To you (for your sake), I shall ask him to bestow upon you [to shower you] the rush (the*  
*abundance)*  
44 *Plenty of birds, flocks of fishes*  
45 *..... the joy of ease and wealth*  
46 *Before dawn, I shall ask him to bestow upon you [shower you] eggs [dried bread]*  
47 *At night, I shall ask him to bestow upon you [shower you] a flow of yogurt [wheat]”*  
48 *All time long, before dawn, (starting) at the earliest morning dark white*  
49 *At the door of Atra-Hasis (the one with sharp sense: Uta-Napištim), a crowd was gathering*  
50 *The carpenter proceeding with his ax*  
51 *The reed cutter proceeding with his cudgel (club)*  
52 *..... proceeding with his maple wood club*  
53 *The young strong men [carrying] .....*  
54 *The elders carrying (in baskets) ropes*  
55 *The rich [the master] proceeding with the tar (bitumen, asphalt)*  
56 *The working poor brought in [....] the needed (necessary) hard labor*  
57 *In the fifth day, I did (I put) its external structure:*  
58 *An acre (the area of) its circle, as much as 10 Nindans [10 Nindans each,] the height of its walls*  
59 *As much as 10 Nindans equaled (extended) the rim of its top [the diameter of its surrounding]*  
*[As much as 10 Nindans [10 Nindans each] equaled (extended) the edges of its top*  
*[surrounding]]*  
60 *I did (I put) its (internal) dividers, to them (the dividers), I drew (designed) them:*  
61 *I supported it (the raft) by (adding) 6 parts (decks)*  
62 *I divided it (horizontally) to 7 parts (sections)*  
63 *I divided its interior belly (vertically) to 9 parts (compartments)*  
64 *Water (sealing) plugs on its waists (sides), I squeezed (I pushed and pounded) for it {to let it*  
*have}*  
65 *I observed (examined) its half sphere (concave) size and did (put) the needed hard labor: 1 Sar*  
*(3x3600 mass units) of raw bitumen, I threw in portions (gradually) to the oven*  
66 *3 Sar (3x3600) {6 Sar (6x3600)} volume units of melted bitumen (asphalt), I [coated] on the*  
*inside*  
67 *Set aside (aside from) one Sar (3600 mass units) of grain that the bread making consumed*  
*[that they consumed as bread]*  
68 *2 Sar (2x360 mass units) of grain that the shipwright set aside (stored)*  
69 *For the subjects (workers), I barbecued fattened camels*  
70 *I slaughtered young sheep (for them), every day*  
71 *Beer, grain drink, and barley wine!*  
72 *I irrigated (hydrated) my subjects (workers), like the waters of a river (do)*  
73 *They were preparing (for) a festival [a festival gathering] like (the festival of) the New Year’s*  
*Day*  
74 *At sun’s rise (sunrise), I put my hand on miscellaneous parts (of it)*  
75 *Before sun’s high (noon), the raft was ready*

76 |Moving the raft to the waters| was very difficult  
77 We kept pulling the ship harness ropes, from top and bottom [We kept carrying [moving  
(bringing)] the ship slip-away (rolling) logs, from back and front]  
78 Until its harness (rope) belt [Until two thirds of it] went in the waters  
79 All what I had, I loaded aboard it (onboard)  
80 All what I had of silver metal, I loaded aboard it (onboard)  
81 All what I had of gold metal, I loaded aboard it (onboard)  
82 All what I had of livestock (cattle) beings (farm animals), all of them, I loaded aboard it  
(onboard)  
83 I grabbed (rushed) to the inside of the raft all my kith and kin  
84 Herds of the wild, creatures of the wild, my subjects (workers), I grabbed (rushed) all (in)  
85 The god Shamash had set the grace period (deadline):  
86 'Before dawn, dried bread [eggs]; at night, he will shower [bless] with a flow of wheat [yogurt]  
87 Enter to the inside of the raft, cast (seal) your door {the raft}'  
88 He stressed (repeated) [again] the grace period:  
89 'Before dawn, dried bread [eggs]; at night, he will bestow upon [shower] a flow of wheat  
[yogurt'  
90 Of that day, I look from far (observed) its condition (weather)  
91 That day, to the one observing carefully, had fright (was frightening)  
92 I entered to inside of the raft; I casted (sealed) my door  
93 To the caster (sealer) of the raft, Puzur-Kurgal (Enlil's defector), the shipwright  
94 I let to rest (I gave up) the palace of majesty, (and) even its contents  
95 All time long, before dawn, (starting) at the earliest morning dark white  
96 A black cloud rose (showed) over the far horizon  
97 The god Askar (Haddad: god of darkness and thunder) thundered (threatened loud) inside it  
98 The god Sullat (god of looting) and the god Hanish (god of captivity) went in the front  
99 They went with (led) the officers (soldiers) over mountains and land  
100 The god Ninurta (of fire and war) passed by, burning the ships and weirs  
101 The Anunnaki (god Anim's angles on earth) roamed with [unleashed] the torches  
102 With their black, white, and orange/red (tiger colors: Arabs death colors), they spotted the  
land  
103 (as) The spoiling (ruining) act (force) of the god Askar was taking over [encroaching] the sky  
104 All that was dark white, to a pitch-dark (color) returned  
105 He pressed (crushed) the land, like [an oil compressor] camel he (repeatedly) circled it  
106 In one day, the wind [storm] .....  
107 Immediately [with a grudge], the Deluge was swallowing (submerging) ..... of the lands  
108 Like (in) a battle, the sand took over [encroached] the people  
109 A brother could not see his (own) brother  
110 People could not connect with each other in the pileup ruin [the ruin] {the entrapment}  
111 The Deluge frightened (even) the gods  
112 They left [rushed], they went up to the haven of god Anim  
113 The gods were like hiding hyenas, waiting [lying down] in the hideouts  
114 (as) The goddess Istar was reading aloud {as if} a testimony (witness statement)  
115 The lady of god {the sweetheart of gods} screamed (while weeping) [raised up] an honest  
(candid) outcry:  
116 '(indeed) Like his first day, to the mud, let him (the human) be returned to it!

- 117 *That is because I, myself, in front of {in the assembly of} the gods, had shouted: O, the one of horror (war)*
- 118 *How could I had shouted in front of {in the assembly of} the gods: O, the one of horror (war)*
- 119 *(and) declared a battle for the annihilation of my people*
- 120 *It is I, myself, who give birth to the breed of people*
- 121 *(now) Like the breeds of fish, they fill the sea!*
- 122 *The gods, particularly the Anunnaki, were crying with her*
- 123 *The gods were taken over (were overwhelmed), while sitting, by crying*
- 124 *{With noisy exhaustion, they were crying with her}*
- 125 *Their lips were dry {became dark} as a result of dehydration*
- 126 *For six days and nights {and seven nights}*
- 127 *The hell of the Deluge came by, peeling the (face of) earth (turning it) to a flat water-covered land*
- 128 *{The hell of thunder came by, the Deluge |was peeling| the earth (turning it) to a flat water-covered land}*
- 129 *At the arrival of the seventh day*
- 130 *It was (finally) quiet, the battle of the Deluge*
- 131 *{The battle of the Deluge quieted}*
- 132 *It, which had labored [had pushed and pounded] like a female in the first pregnancy (labor)*
- 133 *The sea pulled back (down) (subsided), fell still, the worst {the tempest} of the Deluge ended*
- 134 *I observed that day {the sea}, complete quiet (silence) had set in*
- 135 *And all people had returned back (turned) to clay*
- 136 *Like an open (empty) land, the valleys were leveled*
- 137 *I opened a breathing hole, a beam of light fell (landed) over [around] the surrounding of my nose*
- 138 *I sank (squatting), I sat down crying*
- 139 *Over [around] the surroundings of my nose (my cheeks), the tears came (down)*
- 140 *I scanned the edges of the sea space (expanse) {the sea sky (horizon)}*
- 141 *On as many as 12 {14} (edges) [On each of the 12 {14} (edges)], a high land mass rose (appeared)*
- 142 *On {Mount} Naymūs [{Mount} Naydhīr] (keeper of the good (secret): Mt. al-Amīn (al-Jawdiyy), one of the peaks of the Ajyād mountains chain in Mecca), the raft levelled (rested; ended) [anchored]*
- 143 *Mount Naymūs [Naydhīr] held (kept) the raft; to the fast water, it did not give up*
- 144 *First day, second day, Mount Naymūs [Naydhīr] held (kept) the raft; to the fast water, it did not give up*
- 145 *Third day, fourth day, Mount Naymūs [Naydhīr] held (kept) the raft; to the fast water, it did not give up*
- 146 *Fifth day, Sixth day, Mount Naymūs [Naydhīr] held (kept) the raft; to the fast water, it did not give up*
- 147 *At the arrival of the seventh day*
- 148 *I lifted a dove, I set it free*
- 149 *The dove went, it returned [(kept) circling around]*
- 150 *A wet land had not appeared to it [became available to him], it was frustrated [it went back and forth]*
- 151 *I lifted a swallow, I set it free*
- 152 *The swallow went, it returned [(kept) circling around]*

- 153 *A wet land had not appeared to it [became available to him], it was frustrated [it went back and forth]*
- 154 *I lifted a raven, I set it free*
- 155 *The raven went, it saw waters sediments*
- 156 *It was eating, cruising (roving), tracking (aiming), it was not frustrated [it did not go back and forth]*
- 157 *I lifted up an offering (sheep) to the four cardinal directions [to the four seas] and sacrificed (it)*
- 158 *I held incense (session) in the top of [around] the mountain peak*
- 159 *I fumed (smoked) seven and (then) seven (more) flasks*
- 160 *In their underneath (in the flasks or in the fire beneath them), I threw, in portions (gradually), reed, cedar wood, and myrtle leaves scent*
- 161 *The gods smelled the savor*
- 162 *The gods smelled the sweet {soothing} savor*
- 163 *The gods gathered, like scorpions (hypocrites) [flies], over [around] the giver of the gratitude (the sacrifice)*
- 164 *The lady of god (Aruru), immediately, at her arrival*
- 165 *She belittled their majesties the hypocrites of god Anim; she made them like her laughingstock:*
- 166 *'The gods, herein, let them have (wear) the lapis lazuli stones of my interior [bottom] (i.e. my feces), (so) I should not forget them*
- 167 *These days, herein, I shall mourn forever, (so) I should not forget them*
- 168 *The gods should come to the incense (session)*
- 169 *(but) The god Enlil should not come to the incense (session)*
- 170 *That is (because) he had not restrained himself (he acted carelessly), he established the Deluge*
- 171 *And he fated (destined) my people to the pileup ruin [to the ruin]'*
- 172 *The god Enlil, immediately, at his arrival*
- 173 *He saw the raft; Enlil toughened (became angry)*
- 174 *He was filled with rage of (at) the gods, the Igigi gods (the underground jinns or ghosts):*
- 175 *'Over here (bring over here), the escaped living being [Over here (bring out here), the living being]*
- 176 *No man should survive in the pileup ruin [the ruin]'*
- 177 *The god Ninurta let go [held and let go] his mouth (tongue), shouting*
- 178 *He said to Enlil the warrior (hero):*
- 179 *'Who other than the god Ea can accomplish (such) matter (plan)?*
- 180 *For the god Ea had acquired all the skills [the experiences]'*
- 181 *The god Ea let go [held and let go] his mouth (tongue), shouting*
- 182 *He said to Enlil the warrior (hero):*
- 183 *'You are the most revered of the gods, a warrior (hero)*
- 184 *How, how could you not restrain yourself (how could you act carelessly), (and) instate the Deluge?*
- 185 *(on) The one of a sin (on the perpetrator of a sin), impose the equal of [equalize (match)] his sin*
- 186 *(on) The one of evil-doing [of offence] (on the perpetrator of evil-doing [of offence]), impose the equal of [equalize (match)] his evil-doing [his offence]*
- 187 *Loosen up, so it would not be broken; tighten up, so it would not be loose*
- 188 *Rather than you instate the Deluge*
- 189 *A ferocious creature [A lion] could rise (appear) to eliminate the offenders (the disobedient)*
- 190 *Rather than you instate the Deluge*

- 191 *A sly creature [A wolf] could rise (appear) to eliminate the offenders (the disobedient)*  
192 *Rather than you instate the Deluge*  
193 *A famine could settle (pervade) to slaughter (to sweep) the land*  
194 *Rather than you instate the Deluge*  
195 *The god Erra (Errakal) could rise (appear) to slaughter (sweep) the land {the offenders (the disobedient)}*  
196 *I, myself, did not disclose the internal (hidden) deal [judgement] of their majesties the gods*  
197 *I made Atra-Hasis experience (see) a dream, he heard the internal (hidden) deal [judgement] of the gods*  
198 *And now, the guidance (the decision) is (up) to his guider (his owner) (i.e. Ea)'*  
199 *(then) The god IDIM (the one who waters the soil: god EA) went up to the heart of the raft*  
200 *He held my hands, he took me out*  
201 *He pulled out the female (my wife) (and) made her squat at my side*  
202 *He turned [touched] our fronts [our foreheads], standing still between us, granting us:*  
203 *'In the past, Uta-Napištim (was) human being*  
204 *From now on, Uta-Napištim and his woman (his wife), let them have a destiny like preceding (bygone) gods*  
205 *Let it be for them that Uta-Napištim shall dwell far away, in (at) the mouth (source) of the rivers'*  
206 *(and so) They took (put) me far away at the mouth (source) of the rivers, they made me settle*  
207 *And now, who will assemble the gods for (achieving) that [for you]?*  
208 *The (eternal) life that you aim [want] to be given,*  
209 *(come) Work hard for (it), do not lay down (sleep) for six days and seven nights"*  
210 *He sat in between his legs (crouched)*  
211 *Sleep, like dust [Ambergris perfume], is spreading (blowing) over [around] him*  
212 *Uta-Napištim said to her, to his woman (wife):*  
213 *'Look at this young man who intends (wants) (eternal) life!*  
214 *Sleep, like dust [Ambergris perfume], is spreading (blowing) over [around] him'*  
215 *His woman (wife) said to him, to Uta-Napištim:*  
216 *'Divert him [Touch him], let the man be startled (awakened)*  
217 *Let him go back (through) the road he went (came), in safety*  
218 *Let him go back (through) the great gate he exited, to his land'*  
219 *Uta-Napištim said to her, to his woman (wife):*  
220 *'Human is deceitful, he can deceive you*  
221 *Go on, leave him his breads; set (put) them by his head*  
222 *And the day in which he laid down (he slept) (through), document it in a brick (in a stone)'*  
223 *She left him his breads; she set (put) them by his head*  
224 *And the day in which he laid down (he slept) (through), she showed [marked] it in a brick (in a stone)*  
225 *The first [His first] bread was dry*  
226 *The second was leathery (rubbery), the third was damp (soggy)*  
227 *His fourth, its Anise loaf oozed (sweated)*  
228 *The fifth brought in (produced) [was reached (stricken) by] mold*  
229 *The sixth was baked and dried (fresh)*  
230 *(while) The seventh was tender, he (Uta-Napištim) diverted [touched] him, the man got startled (awakened)*  
231 *Gilgamesh said to him, to Uta-Napištim the withdrawn and distant (Noah):*

- 232 'As soon as sleep settled over [around] me,  
 233 Immediately [Rudely], you diverted me [touched me], disturbed (aroused) me'  
 234 Uta-Napištim said to him, to Gilgamesh:  
 235 'Come, Gilgamesh, mark [count] your breads  
 236 And for each day that you laid down [slept], let it have (give it) your mark [count] (for the  
 bread) for that (day) [for you]  
 237 Your first bread was dry  
 238 The second was leathery (rubbery), the third was damp (soggy)  
 239 The fourth one, your Anise loaf oozed (sweated)  
 240 The fifth one, brought in (formed) [was reached (was struck) by] mold, the sixth was baked and  
 dried (fresh)  
 241 (while) the seventh was tender, I, myself diverted [touched] you {you got startled (awoke)}'  
 242 Gilgamesh said to him, to Uta-Napištim the withdrawn and distant (Noah):  
 243 'How, how should I proceed, Ut ZI (the life-given one: Uta-Napištim), where should I go?  
 244 The Gripper has seized my organs  
 245 In my bed's room [my bed-chamber], death dwells  
 246 And wherever I will set [my foot [my face]], there he is: death!  
 247 Uta-Napištim said to him, to Ur-šánabi (the protector of eternity), the shipwright:  
 248 'O Ur-šánabi, may the gulf extract you (get rid of you), may the crossing boat reject you  
 249 That (gulf), where many adventures (took place) at its shores, tremble in fear (when) at its  
 shore!  
 250 The man who you came ahead of (you led; you brought here)  
 251 His full body is covered with matted hair  
 252 His hides (animal leather clothes) took away (lessened) the entwined and polished look of his  
 organs (of his body)  
 253 Take him, Ur-šánabi, to the washtub of highness [washtub of purity] of his lords [Take him, Ur-  
 šánabi, direct him [bring him] to the washtub of highness [washtub of purity]]  
 254 Let him clean [rub off] his fullness (his whole body) in the waters, like a high one [a pure one]  
 (like a god)  
 255 Let him get rid of his hides (animal leather clothes), let the sea take them over [carry (bring)  
 them away]  
 256 (with) Fine oil (perfume), anoint (massage) his body {for him}  
 257 Let him have his head band (his turban) made anew (be renewed)  
 258 Let him have a robe dressed, befitting his dignity  
 259 (and) Until he goes (home) to his city,  
 260 Until he arrives to his way (finds his way home),  
 261 The robe should not be afflicted by untidiness (should not become untidy); it should stay intact,  
 new'  
 262 Ur-šánabi took him to the washtub of highness [washtub of purity] of his lords  
 263 [Ur-šánabi took him, he directed him [he brought him] to the washtub of highness [washtub of  
 purity]]  
 264 He cleaned [rubbed off] in the waters his fullness (his whole body), like a high one [a pure one]  
 (like a god)  
 265 He got rid of his hides (animal leather clothes), the sea took them over [carried (brought) them  
 away]  
 266 (with) Fine oil (perfume), he anointed (massaged) his body  
 267 His head band (his turban) was made anew (was renewed)



268 *He was dressed in a robe befitting his dignity*  
 269 *(making sure,) Until he goes (home) to his city,*  
 270 *Until he arrives to his way (finds his way home),*  
 271 *The robe should not be afflicted by untidiness (should not become untidy); it should stay intact,*  
*new*  
 272 *Gilgamesh and Ur-šanabi boarded the raft*  
 273 *They prepared (equipped) [put (launched)] the round raft, which they had (previously)*  
*boarded*  
 274 *His woman (wife) said to him, to Uta-Napištim:*  
 275 *'Gilgamesh rushed [jostled], endured, (and) incurred (struggled)*  
 276 *What (little) have you given him (as) he returns (back) to his land?'*  
 277 *As he, Gilgamesh, moved (unleashed) his punting-pole*  
 278 *(and as) The raft moved closer to the shore*  
 279 *Uta-Napištim said to him, to Gilgamesh:*  
 280 *'Gilgamesh, you came, you endured, (and) you incurred (struggled)*  
 281 *What (little) have I given you (as) you return (back) to your land?*  
 282 *I shall reveal, Gilgamesh, a matter of secret*  
 283 *And I shall tell you (about) an inner (hidden) deal of the gods, for (regarding) that (matter)*  
*[for you (only)]*  
 284 *It is a weed like a knife sharpener, located [under the Abzu]*  
 285 *Its (fine) thorns [Its file (rasp)] will scrape (make) your hands like a skinless (huskless) berry*  
 286 *If that weed [After that weed], your hands reach to it*  
 287 *[..... you will gain the eternal life]'*  
 288 *Gilgamesh, immediately, in hearing that (when he heard that)*  
 289 *He uncovered [opened] a waterway [..... to the ABZU]*  
 290 *He flipped upside down (threw downward into the Abzu) stones [tied] tightened (fastened) to*  
*[in] his feet [lower legs]*  
 291 *They (the stones) made him arrive (pulled him deep) to the Abzu .....*  
 292 *He found his plant [the plant]; he swept it away (pulled it out) ....*  
 293 *He cut loose the stones fastened in his feet [lower legs]*  
 294 *The sea threw him away (ejected him) to the shore*  
 295 *Gilgamesh said to him, to Ur-šanabi, the shipwright:*  
 296 *'O, Ur-šanabi, this weed is the plant of deliverance (salvation) [the plant for (against) hardship]*  
 297 *For a man, it delivers the living breath [the wink (spark) [trickle (flow)] of life] (the heartbeat)*  
*in his heart*  
 298 *I shall carry it [bring it] to Uruk-of-the-cattles-site [Uruk-of-the-alter]*  
 299 *I shall feed the weed to an old man, to test*  
 300 *If [(only) After it] the old man grew into a young man*  
 301 *I, myself, shall eat it to go back to my youth {to that of my youth (the age of my youth)}'*  
 302 *After 20 journeys (leagues), they broke a (bread) piece (they took a meal break)*  
 303 *After 30 journeys (leagues), they stopped by a watering place*  
 304 *Gilgamesh saw the source of its fresh (cold) waters*  
 305 *He went to the middle of the waters to refresh*  
 306 *A snake smelled the scent of the weed*  
 307 *Quietly, it raised, it snatched [snapped] (ate) the weed*  
 308 *On its return, it got rid of (sloughed) a skin*  
 309 *Every day, Gilgamesh sat down crying*

- 310 Over [Around] the surrounding of his nose (his cheeks), his tears rushed {went} down  
 311 [Gilgamesh said to him,] to Ur-šánabi, the shipwright:  
 312 'For whom of mine, Ur-šánabi, my arms struggled (endured)  
 313 For whom of mine, the blood of my heart roiled (boiled)  
 314 I have not secured (I have not achieved) a well done job to {in} (for) my own  
 315 (but) To the ferocious creature of the ground (den) (the snake), I have achieved a well done job  
 316 Now, after 20 journeys (leagues), the high (sea) tide is proceeding too fast  
 317 The (underground) tunnel, to uncover it [as I was uncovering it], I threw (down) ropes into it,  
 step by step  
 318 What can I find that is placed to accompany (guide) me, so I, myself, can feel (my way down) to  
 it?  
 319 And I had [also] left the raft at the shore (now)'  
 320 After 20 journeys (leagues), they broke a (bread) piece (they took a meal break) {.....  
 meal [meal break]}  
 321 After 30 journeys (leagues), they stopped by a watering place  
 322 (finally) They arrived to the center of Uruk-of-the-cattles-site [alter]  
 323 Gilgamesh said to him, to Ur-šánabi, the shipwright:  
 324 'Go up, O Ur-šánabi, in (to) the top of [around] the wall of Uruk, go in all directions  
 325 Explore the protecting apparatus, the brickwork of its waterways (gutters) [Explore the  
 protecting apparatus, examine the brickwork]  
 326 After all (indeed) [(see) If (in fact)] its brickwork is not kiln-fired  
 327 And its foundation, the seven messengers have not laid out  
 328 Three Sar and a half is (equals) Uruk area'''

### Tablet 10

- 297 أنت تَهْرَمُ [تَهْزَلُ]؛ ماذا تلقى (تَحْرَزُ) (انت)؟  
 298 ببطئ (أنت) تُوْذِي [تَتَعَبُ] ذاتك  
 299 (أنت) تملئ مصارينك جوع شديد {جوع إعياء وتعَب}  
 300 (أنت) تَقْرَبُ البعيد، (تقرب) مواعيدك [أيامك] (الاخيرة)  
 301 الرجل ذا مَثَلُ قَصَبَةِ أجمة (قصبه هور) مكسورة [مَقْصِيَة]، [ذلك | حُكْمَه (مَصِيرَه)] [ما بعده (مستقبله)]  
 302 الشاب المفتول المصقول (المجدول)، الشابة المفتولة والمصقولة (المجدولة)  
 303 بعجلة (قبل الاوان)، [حتى حياتهم] يَسْلُبُ الموت  
 304 لا أحدا يرى الموت  
 305 لا أحدا، لهذا الموت، يرى وجهه  
 306 لا أحدا، لهذا الموت، يسمع صرخته (صوته)  
 307 أجيح الموت [بطش الموت الذي لا يقهر] هو قاهر [قاصي] الرجل  
 308 طالما (كلما) نحن نبتني {هو يبتني} صرحا  
 309 طالما (كلما) نحن نقتني [نحتكر] ملكا (اضافيا)  
 310 طالما (كلما) ينتزع [يستحوذ] الاخوان (كلما) يتنازع [يستحوذ] الاخوان ميراثا  
 311 طالما (كلما) تظهر (تنتشر) [تتواجد] الزعارة (الشراسة وسوء الخلق) [العداوة والبغضاء] في الصقع (الارض)

312	طالما (كلما) نشط (انطلق) (ارتفع) النهر، (و) حمل (جلب) العلو (الفيض)
313	(و) طاف المعيل الراحل [الحبيب] في النهر
314	وجبه يحدق بوجه الشمس
315	أول بأول (حالا، بلحظة)، لا يظهر [لا يوجد] له (لا يملك) اي شيء
316	المخطوف و الميت، كأنهم أخوا مِذمة (نطفة) {كأنهم بهيئة أخوا مِذمة (تؤم)}
317	للموت، هم (الآلهة) لم يرسمو شكل قوامه
318	أبدية الرجل المتوحش [البدائي]، ما وهبتها (الآلهة) هبتاً في الصقع (الارض) { (لكن) مساواة الرجل المتوحش [البدائي]، وهبتها (الآلهة) أولاً (من البداية)}
319	جلالات أنون كي (ملائكة الإله أنو في الارض)، جلالات الآلهة، كانوا مجتمعين
320	الآلهة مميتم {ممي} {آلهة الموت)، مستخبرتا [متناولتنا (بالتفصيل)] [القرار معهم] {قرارهم}، أعطت قرارها
321	هم أقامو (وضعو) الموت والحياة
322	للموت، (هم) ما عرفو (كشفو) مواعيده [أيامه] " {للموت، (هم) ما عرفو (كشفو) مواعيده [أيامه]؛ (هم) عرفوها (كشفوها) بطريقة ثانية (أخرى)"

### Tablet 11

1	جشجمش قال اليه، الى أنانفستم البعيد المتنحي (نوح):
2	"عندما أتمعن النظر فيك، (يا) أنانفستم
3	قدرتك (حجمك) ليس مختلف (استثنائي)، مثلي أنت
4	و أنت لست مختلفاً (استثنائياً)، مثلي أنت
5	مجمر (مفحم) قلبي [لهبي] على [الي] إنجاز معركة
6	[ولكن] يدي سقطت (شلت) فوق [حول] مقامك
7	كيف، كيف أنت وقفت في مجلس الآلهة، (و) سعيت [سعيت الوصول الى] الحياة الابدية؟"
8	أنانفستم قال اليه، الى جشجمش:
9	"لأكاشفك، يا جشجمش، أمر سر
10	و لأخبرك (عن) غامض شأن (فعل) [حكم] الآلهة، لذاك (الامر) [لك]
11	مدينة شرباك [شربعك] [قاطع] [بعج، وادي] ضفاف النهر [الارض اللينة]، المدينة التي تعرفها انت
12	[المدينة التي في] منخض (غور) نهر الفرات ساكنة (واقعة)
13	[هي تلك (التي)] [هي المدينة (التي)] {كانت الآلهة ماكنة [انتهو] قربها {قريباً (منها)}
14	حتى حمل (أراد) قلبهم قيام الطوفان، جلالات الآلهة
15	[الإله أنيم، ابهم، أتم (وافق)]
16	ملكهم كان الإله المحارب (البطل) إنليل
17	مستخدمهم (حاجبهم) كان الإله ننورة
18	أمعتهم (خادمهم) كان الإله عنج (التابع؛ الخادم)

- 19 الإله حياً، الإله الناسكُ (الذي يسقي ويخصب)، كان مغلوباً معهم
- 20 (لذا) كررَ (سربَ لفعل الخير) أمرهم [همتهم (خطتهم)] الى (عبر) جدار القصب:
- 21 "ياسياح القصب، ياسياح القصب! يا جدار الحجر، يا جدار الحجر!
- 22 إسمع ياسياح القصب! إنتبه يا جدار الحجر
- 23 يا رجل شربكا [شربعا] بن قوم توت
- 24 إلتزم (لاتبرح) الصرح (البيت)، إبنى عوامة (جارية)
- 25 (عوامة (فلك) (فلكة) [ نوح: سفينة خشبية مدورة اسطوانية مغلقة تشبه الكفة، الطبقة، القصعة، العلبة، او الصحيفة،
- لها ارضية وسقف مقوسين، وقطر وعمق متساويين)
- 26 أترك [تحرر من] السعي لحفظ المال والاملاك [الغنى]، إسعى (لحفظ) الأنفس (الارواح)
- 27 إنبذم العقار، إحي [إحفظ] النفس [الحياة]
- 28 أسلم [إحفظ] نعم الأنفاس (أنفاس كائنات) الأنعام (المواشي والدواجن)) كلها في داخل العوامة
- 29 العوامة هذه التي ستبني أنت
- 30 لتكن لها ممتدة (كبيرة) قدرتها (حجم استيعابها)
- 31 ليكن لها تماثل (متساو)، وسعها [عمقها] وحوضها [امتدادها]
- 32 مثل عبز [أكمة (تلة) [طاسة] [حذبة] [قوس] لها، غطائها"
- 33 انا نفسي عرفتم [إهتديتم] [تلقائياً]، قلت الى الإله حياً، ربي:
- 34 "سأقبل (سأطيع) يا رب ما تقول، حرفياً
- 35 سأؤدي انا نفسي الانجاز
- 36 كيف سأفل (سأترك) المدينة، الرعية والشيبة؟"
- 37 الإله حياً أطلق [جمع وأطلق] فمه (لسانه)، ضاجاً {صارخاً (ملقناً)}
- 38 قال {قائلاً} الى خادمه، الي:
- 39 "وأنت ستقول (بصوت عالي) حرفياً لهم:
- 40 من الواضح [مذ ان أصبح] الإله إنليل ينبذني [يضمّر العداوة والبغضاء لي]
- 41 سوف لن أقيم (انا) في مدينتكم
- 42 في جحر (مستقر) الإله إنليل سوف لن أسكن (أثبت) قدمي [ساقى]
- 43 سوف أعود (انا) الى العبز، سوف أقيم مع الإله حياً، ربي
- 44 اليكم (من اجلكم)، سأتوسله ان ينعمكم [يمطركم] [التزاحم] [التناهش] [الكثرة (الخير))
- 45 خصب (كثرة) من الطيور، أسراب من الاسماك
- 46 ..... فرحة اليسر والغنى
- 47 في السحر (قبيل الصبح)، سأتوسله ان ينعمكم [يمطركم] [الخبز اليابس] [البيض]
- 48 في الليل، سأتوسله ان ينعمكم [يمطركم] سيل من القمح [الخثرة (اللين)]"
- 49 كلم (طوال) السحر (قبيل الصبح)، عند (منذ) أول بياض الصبح الداكن
- 50 على باب أتر حسس (حاد الحس (المعرفة بالمحيط): كنية لعطا نفستم)، يتجمع تجمعاً
- 51 النجار ماضياً بفأسه

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أَدَيْتِ (وَضَعْتَ) فَوَاصِلَهَا (الدَّخْلِيَّةَ)، لَهَا (لِهَذِهِ الفَوَاصِلِ) أَنَا رَسَمْتُهَا (صَمَمْتُهَا):	61
دَعَمْتُهَا إِلَى (عَبْرِ إِضَافَةٍ) سِتَّةَ [6 أَجْزَاءِ] [6 اطْرَافِ] (سَقُوفِ)	62
قَسَمْتُهَا (عَرَضِيًا) إِلَى سَبْعَةٍ [7 أَجْزَاءِ] [7 اطْرَافِ] (أَقْسَامِ)	63
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سَدَّدَاتِ مِيَاهِ عِنْدَ حَوَاصِرِهَا (جَوَانِبِهَا الخَارِجِيَّةَ)، كَبَسْتُ (ضَغَطْتُ وَدَقَّيْتُ) لَهَا {كَبَسْتُ، لَتَكُنْ لَهَا}	65
رَأَيْتِ (تَفَحَّصْتُ) حَجْمَ كُورِهَا (تَقَعَّرَهَا) وَ أَدَيْتِ (وَضَعْتَ) العَمَلَ المَضْنِي المَطْلُوبِ:	66
3 سَأَرِ (3×3600 وَحْدَةً وَزَنَ) قَبْرِ (خَامِ) رَمَيْتِ عَلَى شَكْلِ دَفْعَاتِ (تَدْرِيجِيًا) إِلَى الفَرَنِ	67
3 سَأَرِ (3×3600 وَحْدَةً حَجْمِ) {6 سَأَرِ (3×3600 وَحْدَةً حَجْمِ)} {قَبْرِ مَائِعِ}  أَطْلَيْتِ  عَلَى دَاخِلِهَا	68
3 سَأَرِ (3×3600 وَحْدَةً وَزَنَ) (مِنَ) الحَبُوبِ مَا كَانَ يَحْمَلُ (بِالزَّبَائِلِ) حَمَالِي النَقْلِ بِالشُّوكَةِ (النَّقَالَةَ)	69
ضَعَّ جَانِبَهَا (فِيمَا عَدَا) سَأَرِ (3600 وَحْدَةً وَزَنَ) مِنَ الحَبُوبِ الَّتِي اسْتَهْلَكَهَا عَمَلُ الخَبْزِ الحَوَارِي [أَكَلُوهَا خَبْزًا حَوَارِي]	70
2 سَأَرِ (2×3600 وَحْدَةً وَزَنَ) مِنَ الحَبُوبِ مَا أَفْرَزَ (خَزَنَ) المَلَّاحُ	71
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ذَبَحْتُ [أَسَجَيْتِ (مَدَدْتُ)] [لِهمِ] العَدَوِيَّةِ (صَغَارِ الغَنَمِ)، كُلَّ يَوْمِ	73
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- 87 إِنْتَزَعْتَ (أَرْسَلْتَ) إِلَى دَاخِلِ الْعَوَامَةِ كُلِّ مَقْرَبِيَّ وَسَلَاتِي (إِبْنَائِي)
- 88 قِطْعَانَ الْبَرِيَّةِ، كَائِنَاتِ (ذَوَابِ) الْبَرِيَّةِ، أَبْنَاءِ رَعِيَّتِي (عَمَالِي)، إِنْتَزَعْتَ (أَرْسَلْتَ) كَلِّمَهَا (فِيهَا)
- 89 إِلَهَ الشَّمْسِ حَدَدَ الْمَهْلَةِ الزَّمْنِيَّةِ:
- 90 'فِي السَّحَرِ (قَبِيلِ الصَّبْحِ) خَبِزَ يَابَسَ [بَيْضُ]؛ فِي اللَّيْلِ سَيَزُخُ [سَيَنْعَمُ] بِسَيْلٍ مِنَ الطَّحِينِ [الْخَثْرَةَ (اللَّبْنَ)]
- 91 أَدْخَلَ إِلَى قَلْبِ الْعَوَامَةِ، صَبَّ (أَقْفَلَ بِأَحْكَامِ) بَابِكَ {الْعَوَامَةُ}؛
- 92 أَكَّدَ (كُرَّرَ) هُوَ لِلْمَرَّةِ الثَّانِيَةِ | الْمَهْلَةُ الزَّمْنِيَّةِ:
- 93 'فِي السَّحَرِ (قَبِيلِ الصَّبْحِ) خَبِزَ يَابَسَ [بَيْضُ]؛ فِي اللَّيْلِ سَيَنْعَمُ [سَيَزُخُ] سَيْلٍ مِنَ الْقَمْحِ [الْخَثْرَةَ (اللَّبْنَ)]؛
- 94 لِذَلِكَ الْيَوْمِ، نَظَرْتُ عَنْ بَعِيدِ حَالِهِ (مَنَاحِهِ)
- 95 (ذَلِكَ) الْيَوْمِ، إِلَى مَنْ يَتَمَعَّنُ بِدَقَّةٍ، أُوتِيَ (لَهُ) رَعْبٌ (كَانَ مَرْعَبٌ)
- 96 دَخَلْتُ إِلَى قَلْبِ الْعَوَامَةِ، صَبَّيْتُ (أَغْلَقْتُ بِأَحْكَامِ) بَابِي
- 97 إِلَى مَغْلَقِ الْعَوَامَةِ، فَزَّرَ كُرْجُلَ (سَيْدِ الْجَنِّ، إِنْلِيلِ) (الْمَنْشَقِ عَنْ إِنْلِيلِ)، الْمَلَّاحَ
- 98 أَوْيْتُ (أَعْطَيْتُ) قَصْرَ الْجَلَالَةِ، (و)حَتَّى مَحْتَوِيَاتِهِ
- 99 كَلِّمَ (طَوَالَ) السَّحَرِ (قَبِيلِ الصَّبْحِ)، عِنْدَ (مَنْذِ) أَوَّلِ بَيَاضِ الصَّبْحِ الدَّاكِنِ
- 100 عَلَّتْ (ظَهَرَتْ فَوْقَ) أَوَّلِ تَخُومِ السَّمَاءِ (الْأَفْقِ) غَيْمَةٌ سُودَاءَ
- 101 إِلَهِهِ عَسْكَرَ [عَسْفَرُ] (إِلَهِ الظَّلَامِ وَالرَّعْدِ) فِي قَلْبِهَا رَعْدٌ (تَوَعَّدَ صَارِخًا)
- 102 إِلَهِهِ سَلَّاتٍ (إِلَهِ السَّلْبِ وَالنَّهْبِ) وَ الْآلِهَةِ حَانِشٍ (إِلَهِ السَّيْفِ) تَرْسَلًا (ذَهَبًا) فِي الْمَقْدَمَةِ
- 103 تَرْسَلُوْا (قَادُوا) الْمُسْتَعْدِمِينَ (الْجُنُودَ) جِبَالًا وَارِضَ
- 104 إِلَهَهُ هِرَاكَلَ (فَوْقَ الْجِبَارِ) كَانَ يُذْرِي (يَكْتَسِحُ) الدَّحَارِيحَ (دَحَارِيحَ نَقْلِ وَرَسُو السَّفِينِ)
- 105 اسْتَرْسَلَ (جَاءَ) إِلَهَهُ نَنْوَرَةً (إِلَهِ النَّارِ وَالْحَرْبِ)، يَحْرِقُ الْمَوَاحِرَ (السَّفِينِ وَالسُّدُودِ)
- 106 أَنْنَ كِي (مَلَأَتْكَ إِلَهَهُ أَنْوُ فِي الْأَرْضِ) طَافُو بِالْمَشَاعِلِ [أَطْلَقُوا الْمَشَاعِلَ]
- 107 بِسَوَادِهِمْ وَبِيَاضِهِمْ وَحَمْرَتِهِمْ (الْوَانَ النَّمْرِ: الْوَانَ الْمَوْتِ عِنْدَ الْعَرَبِ)، رَقَطُوا الْأَرْضَ
- 108 (بَيْنَمَا) سَحَرُ (فَسَادُ) إِلَهِهِ عَسْكَرَ [عَسْفَرُ] كَانَ يَبُوءُ (يَحُوزُ عَلَى) [يَبْغِي (يَطْغِي عَلَى)] السَّمَاءِ
- 109 كَلِّمَا كَانَ أَبْيَضًا دَاكِنًا، إِلَى سَوَادِ مَعْتَمٍ عَادَ
- 110 عَصَرَ (سَحَقَ) أَصْقَاعَ الْأَرْضِ مِثْلَ جَمَلٍ |مَعْصَرَةُ الزَّيْتِ| دَارَ حَوْلَهَا (مَرَارًا)
- 111 فِي يَوْمٍ وَاحِدٍ، ..... الرِّيحُ [الْعَاصِفَةُ] .....
- 112 حَالًا [بَعْدَوَانِيَّةً]، كَانَ الطُّوفَانُ يَبْتَلِعُ ..... أَصْقَاعَ الْأَرْضِ
- 113 كَمَا (فِي) مَعْرَكَةٍ، بَاءَ (حَازَ) [بَغِي (طَغِي)] التُّرَابَ (الرَّمْلَ) فَوْقَ النَّاسِ
- 114 لَمْ يَسْتَطِعِ الْآخُ أَنْ يَرَى أَحَدَهُ
- 115 لَمْ يَسْتَطِعِ النَّاسُ أَنْ يَتَوَاصَلُوا بِبَعْضِهِمْ فِي دِمَارِ التَّكْدُسِ [الدَّمَارِ] {الْحَبَسَةِ}
- 116 أَخَافُ الطُّوفَانَ (حَتَّى) الْآلِهَةَ
- 117 أَقْلَعُوا [أَسْرَعُوا]، ارْتَفَعُوا إِلَى سَمَاءِ إِلَهِهِ أَنْيَمَ
- 118 الْآلِهَةُ كَانَتْ مَخْتَبَةً كَالضَّبَاعِ، مَتْرِبُصَةٌ [مَسْتَلْقِيَةٌ] فِي الْمَخَابِي

- 119 (بينما) الإلهة إستانر كانت تقرأ بصوت عالي بيان (شهادة) {كأنما بيان (شهادة)}
- 120 رقيقة وجميلة الإله {حبيبة الآلهة} صرخت باكيتا [رفعت] صرخة صادقة (صريحة):
- 121 ' (حقاً) كأول يومه، الى الطين، ليكن له (قد) عاداً!
- 122 ذلك لانني انا نفسي، في مقدمة (أمام) {في مجمع} الآلهة، كنت قد زئرت (صرخت): يا هولة [حولة] (الى الحرب)
- 123 كيف لي أن زئرت (صرخت) في مقدمة (أمام) {في مجمع} الآلهة: يا هولة [حولة] (الى الحرب)
- 124 (و)دعوت الى معركة لإبادة بشريا
- 125 إني انا نفسي من يولد ذرية البشر
- 126 (الان) هم مثل ذريات الاسماك يملؤون البحر!
- 127 الآلهة، بالذات أننكي، كانوا يبكون معها
- 128 الآلهة كانوا مغلوبين (غاصين)، وهم جالسين، بالبكاء {بإعياء صاحب كانوا يبكون معها}
- 129 ذبلت (يبست) {دكنت} شفاهم نتيجة الاجتفاف
- 130 لستة ايام وليالي {وسبعة ليالي}
- 131 ترسل (جاء) سعيير (أجيج) الطوفان، لمحوة (ارض مغطاة بالماء) يقشط (وجه) الارض {ترسل (جاء) سعيير (أجيج) الرعد،
- 132 لمحوة (ارض مغطاة بالماء) كانت عاصفة الطوفان | تقشط | (وجه) الارض {
- 133 عند مجيء سابع يوم
- 134 (اخيرا) هادئة كانت هي، معركة الطوفان {هدأت عاصفة | الطوفان|}
- 135 هذه التي مخضت [ضغطت وضربت] مثل انثى في اول حمل (مخاض)
- 136 تنحى (انحسر) البحر، بهت (خمد)، شدة (محنة) {إعصار} الطوفان انتهت {انتهى}
- 137 تأملت يومها {البحر}، هدوء (صمت) مطبق
- 138 وكل البشر عادو الى الطين
- 139 مثل عراء (فضاء الارض) اصبحت الوديان مستوية
- 140 فتحت متنفسا (ثقب)، حزمة ضوء وقعت فوق محيط أنفي (خدي)
- 141 غصت (قرفصت)، جلست ابكي
- 142 فوق محيط أنفي (خدي) ترسل (سال) الدمع
- 143 تأملت اطراف فضاء {سما} البحر
- 144 على حوالي 12 {حوالي 14} (طرف) [على كل من 12 {14} (طرفا)]، إعتلى (ظهر) مرتفع ارضي
- 145 على {جبل} نيموس {نيظير} (حافظ (سر) الخير: الجبل الامين (الجودي)، احد قمم سلسلة جبال أجياد في مكة) إتمدت
- 146 (استوت؛ إعتدت؛ استقرت؛ إنتهت) [إرتكزت (رست؛ استقرت)] العوامة
- 147 جبل نيموس {نيظير} إلتزم (حفظ) العوامة، الى الماء السريع لم يعطي (يستسلم)
- 148 يوما واحدا، يوما ثانيا، جبل نيموس {نيظير} إلتزم (حفظ) العوامة، الى الماء السريع لم يعطي (يستسلم)
- 149 ثالثا يوم، رابعا يوم، جبل نيموس {نيظير} إلتزم (حفظ) العوامة، الى الماء السريع لم يعطي (يستسلم)
- 150 خامس يوم، سادسا يوم، جبل نيموس {نيظير} إلتزم (حفظ) العوامة، الى الماء السريع لم يعطي (يستسلم)
- 151 عند مجيء سابع يوم
- 152 ترسل (ذهب) طير الحمام، (ثم) عاد [ (بقي) يحوم (يدور) ]

- 151 أرض نزيذة ما ظهرت له [تواجدت له] [أشرفت (ظهرت) له]، قَهْرٌ (أحبط) [بقي ذاهبا وأيبا]
- 152 رفعت طير سنونو، حررته
- 153 تَرَسَّلَ (ذهب) طير السنونو، (ثم) عادَ [بقي] (يحومَ (يدور))
- 154 أرض نزيذة ما ظهرت له [تواجدت له] [أشرفت (ظهرت) له]، قَهْرٌ (أحبط) [بقي ذاهبا وأيبا]
- 155 رفعت غراب، حررته
- 156 تَرَسَّلَ (ذهب) الغراب، رأى رُسْبَ المياه
- 157 كان يأكلُ، يسيحُ، يتواتر (يحدُّ البصر)، ما قَهْرٌ (أحبط) [ما بقي ذاهبا وأيبا]
- 158 رفعت ذبيحة الى جهات الارض الاربعة [الى البحار الاربعة] واتقيت (ضحيت)
- 159 اقامت بخور في اعالي [حوالي] زيقورة (قمة) الجبل
- 160 دَخَنْتُ (بخرت) سبعة و (ثم) سبعة قوارير (اخرى)
- 161 في اسفلهم (في قعر القوارير او في النار تحت القوارير)، رميت بدفعات (تدريجيا)، قصب، خشب عرن، و عطر ورق الآس
- 162 الالهة شمّت عطر طيب (حلو)
- 163 الالهة، كالعقارب (المنافقين)، تجمعت فوق [حول] سيد (معطي) الشكر (العرفان)
- 164 رقيقة وجميلة الإله (أرور) ، أول بأول (فورا)، عند وصولها
- 165 استخفّت بجلالات منافقين الإله أنيم، جعلتهم مثل اضحوكتها:
- 166 'الالهة هنا [هذه] ، ليكن لهم (ليليسو) أحجار لازورد باطنيا [إستيا] (جعاميصي)، يجب ان لا (كي لا) أنساها
- 167 الأيام هنا [هذه] ، لأندب (لأرثي) {سأندب (سأرثي)} على مدى الدهر، يجب ان لا (كي لا) أنساها
- 168 لتترسل (لتأتني) الالهة الى البخور
- 169 الإله إنليل يجب ان لا يترسل (يأتي) الى البخور
- 170 هذا أنه (ذلك لأنه) ما تَماسكَ (تَصَرَّفَ بتهور)، أقام الطوفان
- 171 و منى (جعل قَدْرٌ ناسي الى دمار التكدس [الدمار]‘
- 172 الإله إنليل، أول بأول (فورا)، عند وصوله
- 173 رأى العوامة، تعزز (تصلب) الإله إنليل
- 174 إمتلئ غضبا من الالهة، آلهة يجيج (ياجوج وماجوج: جن باطن الارض):
- 175 'هاهنا (إجليو) الكائن الحي الخارج (الهارب) [هاهنا أخرجو [إجليو] الكائن الحي]
- 176 يجب ان لا يحيى رجل في دمار التكدس [الدمار]‘
- 177 الإله نورة أطلق [ضمَّ وأطلق] فمه، ضاجاً {صارخا}
- 178 قال الى المحارب (البطل) الإله إنليل:
- 179 'من ذا الذي غير الإله حيا (يستطع ان) يحقق (مثل) هذا الامر [المخطط]؟
- 180 فالإله حيا قد اكتسب كل المهارات [الخبرات]‘
- 181 الإله حيا أطلق [ضمَّ وأطلق] فمه (لسانه)، ضاجاً {صارخا}
- 182 قال الى المحارب (البطل) الإله إنليل:
- 183 'أنت أبجل (عظيم) الالهة، محاربٌ (بطلٌ)



- 184 كيف، كيف لا تتماسك (كيف تتصرف بتهور)، (و) تقيم الطوفان؟
- 185 (على) صاحب (فاعل) الخطيئة، إعتد (افرض معادل) [ساوي] خطيئته
- 186 (على) صاحب (فاعل) فعل الشر [الاعتداء] إعتد (افرض معادل) [ساوي] فعل شره [اعتداءه]
- 187 أرخي، يجب ان لا (كي لا) يصبح مقطوعا؛ شد، يجب ان لا (كي لا) يصبح راخيا
- 188 بدلاً من ان تقيم الطوفان
- 189 لينتصب (ليظهر) كائن مفترس [اسد] ليبيد الناس المسيئين
- 190 بدلاً من ان تقيم الطوفان
- 191 لينتصب (ليظهر) ذئب [داهية] ليبيد الناس المسيئين
- 192 بدلاً من ان تقيم الطوفان
- 193 ليقيم (ليعم) الجفاف، ليذبح (ليكتسح) الارض (الصقع)
- 194 بدلاً من ان تقيم الطوفان
- 195 لينهض (ليظهر) الإله هرا (هراكل) ليذبح (ليكتسح) الارض {الناس المسيئين}
- 196 انا، نفسي، لم أكشف غامض شأن (فعل) [حكم] جلالات الآلهة
- 197 انا جعلت أثر حسس يختبر (يرى) حلماً، هو سمع غامض شأن (فعل) [حكم] الآلهة
- 198 اما الآن (ف)لامره (الإله إديم) الامر
- 199 (بعد ذلك) صعد الإله إديم (ساقى الارض: الإله حيا) الى قلب العوامة
- 200 مسك يداي، إنتزعني لي
- 201 أنتزع الإمراة (زوجتي) (و) أجلسها القرفصاء، بجنبي
- 202 لفت (أدار) [لمس] واجهتينا [جيبينا]، يقف ساكن بيننا، يهينا:
- 203 في السابق، أأنفستم (كان) بشر
- 204 اما الآن، أأنفستم و إمرأته (زوجته)، ليكن لهم مصير مثل (مصير) آلهة ماضين (راحلين)
- 205 ليكن لهم أن يقيم أأنفستم بعيدا، في (عند) فم (منبع) الانهار،
- 206 (وهكذا) ألقوني (أخذوني) بعيدا، في فم (منبع) الانهار، أأوني
- 207 اما الآن، الى ذلك (من اجل ذلك) [إليك (من اجلك)]، من (ذا الذي) سيجمع الآلهة؟
- 208 الحياة التي تصبو [تيفي] أن تعطى (لك) أنت،
- 209 (هيا) أكب لها، إياك أن [لا] تستلقي (تتم) لستة ايام وسبعة ليالي "
- 210 كأنما جلس في ما بين فرديته (رجليه) (قرفص)
- 211 النوم، مثل غبار [طيب العنبر] ينتشر فوقه [حوله]
- 212 أأنفستم قال اليها، الى إمرأته (زوجته):
- 213 أنظري الى (هذا) الرجل الشاب الذي ينوي (يطلب) الحياة (الابدية)!
- 214 النوم، مثل غبار [طيب العنبر] ينتشر فوقه [حوله]
- 215 إمرأته (زوجته) قالت اليه، الى أأنفستم:
- 216 إلفته (أدره) [لمسه] ليفز (ليستيقظ) الرجل
- 217 ليرجع (عبر) الطريق (الذي) ترسل (جاء)، بالسلامة

- 218 ليرجع (عبر) الباب العظيم (الذي) خرج (منه)، الى أرضه‘  
 219 أُنَانَفْسْتُمْ قَالَ إِلَيْهَا، إِلَى إِمْرَأَتِهِ (زَوْجَتِهِ):  
 220 'البشر منافق، (قد) يخدعك  
 221 هيا (أكبي)، اتركي له خبزاته، ضعيفا عند رأسه  
 222 واليوم الذي إستلقى به (نامه)، وثقيه في حجر  
 223 هي، تركت له خبزاته، وضعتها عند رأسه  
 224 واليوم الذي إستلقى به (نامه)، عرفتَه [علمته] في حجر  
 225 الخبزة [خبزته] الأولى كانت ذابلة (يابسة)  
 226 الثانية كانت جلدية (ملساء)، الثالثة كانت رطبة (مبتلة)  
 227 الرابعة رشحت (عرفت) رقيقة يانسونها  
 228 الخامسة جلبت (أنتجت) [وصلها (أصابها)] العفن  
 229 السادسة كانت مطبوخة ومجففة (جاهزة للأكل)  
 230 (بينما) السابعة في طراوتها، لفته (أداره) [لمسه] (أُنَانَفْسْتُمْ)، فز (استيقظ) الرجل  
 231 جشجش قال إليه، الى أُنَانَفْسْتُمْ البعيد المتنحي (نوح):  
 232 'حالما سكن النوم فوقي [حولي]،  
 233 حالا [بفضاضة]، انت لفتني (أدرتني) [لمستني]، أزعجتني (أنهضتني)'  
 234 أُنَانَفْسْتُمْ قَالَ إِلَيْهِ، إِلَى جشجش:  
 235 'ترسل (تعال) (يا) جشجش، علم [عدد] خبزاتك  
 236 واليوم الذي إستلقيت به (نمته)، ليكن له (إعطيه) تعليمك [عدك] (للخبز) لذاك (اليوم) [لك]  
 237 خبزتك الأولى كانت ذابلة (يابسة)  
 238 الثانية كانت جلدية (ملساء)، الثالثة كانت رطبة (مبتلة)  
 239 الرابعة، رشحت (عرفت) رقيقة يانسونك  
 240 الخامسة جلبت (أنتجت) [وصلها (أصابها)] العفن، السادسة كانت مطبوخة ومجففة (جاهزة للأكل)  
 241 (بينما) السابعة في طراوتها، لفتك (أدرتك) [لمستك] أنا نفسي {فزيت (استيقظت) أنت}  
 242 جشجش قال إليه، الى أُنَانَفْسْتُمْ البعيد المتنحي (نوح):  
 243 'كيف، كيف لي ان أوصل، أت ذي (موتى الحياة) (أُنَانَفْسْتُمْ)، اي مكان لذهب؟  
 244 حجز أعضائيا القابض (الموت)  
 245 في غرفة سريري [أريكتي] يقيم الموت  
 246 وحيث سأضع [سأثبت] [قدمي] [وجهي]، هو ذا الموت!  
 247 أُنَانَفْسْتُمْ قَالَ إِلَيْهِ، إِلَى عُرْسَنْبِ (حامي الابدية) الملاح:  
 248 ' (يا) عُرْسَنْبِ، ليخرجك (ليخلص منك) الخور، لينبذك المعبر (سفينة العبور)  
 249 هذا (الخور) الذي (جرت) في سواحله العديد من المغامرات (رواح ومجيء) [الشدائد]، إرتعد (خوفا) (من) ساحله  
 250 الرجل الذي ترسلت (مضيت) أمامه (قدت)  
 251 إكتسي (تغطى) بشعر متعقد (ملؤ (كامل) قوامه (جسده)

- 252 جلوده الحيوانية إسنأصلت (قللت) مجدولية (برم وُصَل) أعضاءه (جسده)
- 253 إلتقيه (خذه)، (يا) عرسنب، الى ناموس (وعاء العلم: حوض العلو [النقاء]) أربابه (آلهته) [إلتقيه (خذه)، (يا) عرسنب،  
إرشدته الى الناموس (وعاء العلم: حوض العلو [النقاء])]
- 254 لينطف [ليفرك] في الماء، مثل عال [نقي] (إله)، ملؤه (كامله)
- 255 ليتخلص من جلوده الحيوانية، ليتولاها [ليحملها (ليجليها)] البحر (بعيدا)
- 256 (و) طيب (عطر) إلك [إلك له] جسمه
- 257 ليكن له مجددا [مجدد] نطاق رأسه (عمامته)
- 258 عباءة ليكن له، مرتديا، قدر (بما يناسب) وقاره
- 259 (و) حتى يترسل (يذهب) الى مدينته،
- 260 حتى يصل الى (يجد) طريقه،
- 261 العباءة، يجب ان لا يصلها (يصيبها) شعث (تجعد وسخ وتشقق)؛ يجب ان تبقى غير منقوصة (مصونة) جديدة
- 262 لقاها (أخذها)، عرسنب، الى ناموس (وعاء العلم: حوض العلو [النقاء]) أربابه (آلهته) [لقاها (أخذها)، عرسنب، أرشدته  
جليه] الى الناموس (وعاء العلم: حوض العلو [النقاء])]
- 263 نطف [فرك] في الماء، مثل عال [نقي] (إله)، ملؤه (كامله)
- 264 تخلص من جلوده الحيوانية، تولها [حملها (جليها)] البحر (بعيدا)
- 265 ذلك جسمه طيب (عطر)
- 266 جدد (أستحدث) نطاق رأسه (عمامته)
- 267 عباءة، كان مرتديا، ضبط (بما يناسب) وقاره
- 268 (ف) حتى يترسل (يذهب) الى مدينته،
- 269 حتى يصل الى (يجد) طريقه،
- 270 العباءة، يجب ان لا يصلها (يصيبها) شعث (تجعد وسخ وتشقق)؛ يجب ان تبقى غير منقوصة (مصونة) جديدة
- 271 جشجمش و عرسنب علو (ركبو) العوامة
- 272 هيؤ (أعدو) [وضعو في الماء] العوامة المدورة التي هم (كانو قد) إعتلو (ركبو) (من قبل)
- 273 إمرأته (زوجته) قالت اليه، الى أتانفستم:
- 274 'جشجمش دوى (دب) [تزامم]، ناح (عاني)، جر الخطى (تجشم)
- 275 أيما (نزر قليل) آتيته (أعطيه) (وهو) يرجع الى أرضه؟'
- 276 وبينما هو، جشجمش، (قد) حرك (أطلق) المردي (خشبة التسير)
- 277 (و) العوامة اقتربت الى الساحل
- 278 أتانفستم قال اليه، الى جشجمش:
- 279 'يا) جشجمش، (أنت) ترسلت (جئت)، نحت (عانيت)، جريت الخطى (تجشمت)
- 280 أيما (نزر قليل) آتيتك (أعطيتك) (وانت) ترجع الى أرضك؟
- 281 لأكشف، يا جشجمش، أمر سر
- 282 ولأخبرك (عن) غامض شأن (فعل) الآلهة، لذاك (الامر) [لك]
- 283 عشب هو مثل محد (السكاكين)، | في اعماق الأبر| ساكن

- 284 شوكة (الناعم) [مَبْرَدِه] سَيَكْشُطُ (سَيَجْعَلُ) يداك كثرمة عليق (ملطاء)
- 285 اذا ما العُشْبُ هذا، له تَصَلُّ يداك
- 286 |..... ستحصل على الحياة الابدية|
- 287 جَشَجِمَشْ، حالا، حين (عند) سَمِعَ ذلك
- 288 كَشَفَ [فَتَحَ] منفاذا مائيا |..... الى العَبِزِ|
- 289 قَلْبَ رَأْسًا على عقب [نَكَسَ الى الاسفل] (رمى الى العَبِزِ) صخور مربوطة الى [في] قدميه [سيقانه]
- 290 (الصخور) أَوْصَلْتَهُ (سَحَبْتَهُ عميقًا) الى العَبِزِ.....
- 291 هو وجد عَشْبَهُ [العشب]، إقْتَلَعَهُ.....
- 292 قَطَعَ الصخور المربوطة في قدميه [سيقانه]
- 293 القَاهُ (قَذَفَهُ) البحر الى الساحل
- 294 جَشَجِمَشْ قال اليه، الى عَرَسَنَبِ المَلَّاحِ:
- 295 'يا عَرَسَنَبِ، هذا العُشْبُ عَشْبُ الخِلاصِ (النِجاةِ) [عُشْبُ الشِدَّةِ (الضيق)]
- 296 للرجل، (هذا العشب) يُوَصِّلُ (يَمْنَحُ) الى قلبه نَفْسَ العَيْشِ (الحياة) [ومض [دَلَفَ] الحياة (نبض القلب)]
- 297 سأحمله [سأجلبه] الى عُرُوكِ مقام المناسم والانعام [عُرُوكِ مذبح القرابين]
- 298 سأأكل العُشْبَ عَجُوزًا، لأَجْرَبُ
- 299 (فقط) بعدما [اذا ما] العجوز صَغَرَ (صار) شابًا
- 300 أنا، نفسي، سأأكله لأعود الى شبابيا {الى ما لشبابي (الى عهد شبابي)}
- 301 على (بعْدَ) 20 رحلة (فرسخ) كَسَرُو كِسْرَةَ (خبز) (أخذوا استراحة للأكل)
- 302 على (بعْدَ) 30 رحلة (فرسخ) نزلو نوبةً (مورد: منهل)
- 303 جَشَجِمَشْ رأى بئْرَ (منبَع) مياهه العذبة (الباردة)
- 304 هب الى وسط المياه لينتعش
- 305 ثَعْبَانٌ شَمَّ نَفْسَ (رائحة) العشب
- 306 إرتفع بهدوء، خَبَطَ [نَهَشَ] العشب
- 307 في (عند) عودته، تخلص من (سَلَخَ) جلد
- 308 في كل يوم، جَشَجِمَشْ جلس يبكي
- 309 فوق [حول] محيط أنفه دب (انهمر) {ترسل (سال)} دمعهُ
- 310 |جَشَجِمَشْ قال اليه،| الى عَرَسَنَبِ المَلَّاحِ:
- 311 'الى من (ذا الذي) لي، عَرَسَنَبِ، عانت (كافحت) يداي
- 312 الى من (ذا الذي) لي، تحامل غيضا (علي) دم قلبيا
- 313 أنا ما ضمنت (أنجزت) عملا متقنا الى {في} ذاتي
- 314 (ولكن) الى كائن الجحر المفترس (الثعبان)، أنا أنجزت عملا متقنا
- 315 (اما) الآن، على (بعْدَ) 20 رحلة (فرسخ)، فموج (البحر) العالي يمضي بسرعة
- 316 المنفذ (الارضي)، لكي أكتشفهُ، رميت به حبال خطوة بخطوة
- 317 أي شيئاً سأتى (سأجد)، موضوعاً ليرافقني (ليوجهني)، كي أحس أنا نفسي (طريقي) له

- 318 و (قد) تركت انا [ايضا] العوامة في (عند) الساحل،
- 319 على (بعد) 20 رحلة (فرسخ) كسرو كسرة (خبز) (أخذوا استراحة للأكل) {..... وجبة غذاء [استراحة غذاء]}
- 320 على (بعد) 30 رحلة (فرسخ) نزلو نوبة (مورد: منهل)
- 321 (أخيرا) واصلو الى مركز عروك مقام المناسم والانعام [مذبح القرابين]
- 322 {جشجمش} قال اليه، الى عرسنب الملاح:
- 323 'إصعد، يا عرسنب، في اعالي [حوالي] سور عروك، ترسل (إذهب) في كل الاتجاهات
- 324 إستطلع نظام الحماية، طابوق المصبات <المصافي> (المرازيب) [إستطلع نظام الحماية، تفحص الطابوق]
- 325 بعد إذ (حقا ان) [إنظر اذا ما] طابوقه ليس آجرة (طابوق مطبوخ في فرن)
- 326 و أسسه ما وضع المرسلون السبعة
- 327 1 سار (جزء كبير) مدينة، 1 سار حقول [بساتين]، 1 سار حفرة طين، شطر (نصف سار) معبد إسنار
- 328 3 سار وشطر (نصف سار) (تساوي) مساحة عروك"



4



## Relevant Readings from the Sumerian Eridu Genesis

### A.11

an<sup>d</sup>en-lil<sub>2</sub> den-ki<sup>d</sup> nin-hur-saĝ-ĝa<sub>2</sub>-ke<sub>4</sub>

عَن دَنجِرْإِنلِيل دَنجِبْعَنكِي دَنجِنِن خورسجا - كح

المعتزض<sup>إله</sup> إنليل، الله<sup>عنكي</sup> (ال<sup>هيا</sup>)، (و) الهة<sup>تن</sup> خرسجا الطاهرة (المه<sup>إرور</sup>)،

The confronter<sup>god</sup>Enlil, god<sup>Enki</sup>, (and) goddess<sup>Ninhursaga</sup>, the pure,

### A.12

saĝ gig<sub>2</sub>-ga mu-un-dim<sub>2</sub>-eš-a-ba

سَعَجِجَا مِنْ-طِيم-أَد-ابا [أما]

(ل)ذوي الرؤوس (العقول) المظلمة (البشر)، أنعموهم جيلو لهم.

(to) the dark-headed (dark-minded) (people), they blessed them (and) fashioned for them.

### A.13

niĝ<sub>2</sub>-gilim ki-ta ki-ta mu-lu-lu

نِجْلِم قَعِبَتَا قَعِبَتَا مَلُّو [مؤلولو]

كائنات صغار حيوانات الارض، ملؤو (بها) الارض.

They filled the land (with) small animal creatures.

### A.14

maš<sub>2</sub>-anše niĝ<sub>2</sub>-ur<sub>2</sub>-4 edin-na me-te-a-aš bi<sub>2</sub>-ib<sub>2</sub>-ĝal<sub>2</sub>

مَيْش-عَنْش [ميس-عنس] نِج-عَر-4 عِدِنَا مَيْتَا-أَد بِيَجَل

ماشية العمل [قطعان الماشية]، كائنات القوائم الاربعة، أكفو (ب)منافعها المقام.

The working cattle [The cattle herds], the four-legged creatures, they sufficed the site (with) their benefits.

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·  
·

### C.7

kug<sup>d</sup>inana-ke<sub>4</sub> uĝ<sub>3</sub>-bi-še<sub>3</sub> a-nir mu-|un-ĝa<sub>2</sub>-ĝa<sub>2</sub>|

كوق [خوق] إنا<sup>إلهة</sup> -كح عَج-بِحِت-أ-نِير مِنْ-جَأْجَأْ

الواسعة [واسعة الفرج]، المةإنانا (المةعشتار) باركت، أ جاءت الناس (دعت على الناس)، مبحوحتا، صرخة حرب.  
The wide one [the one with wide vulva], goddessInana (goddessIshtar), blessed, brought on (called for) the people, hoarse-voiced, a war scream.

## C.8

<sup>d</sup>en-ki šag<sub>4</sub> ni<sub>2</sub>-te-na-ke<sub>4</sub> ad i-ni-|in-gi<sub>4</sub>-gi<sub>4</sub>|  
دنجر<sup>د</sup>عنكي شاق<sup>د</sup> نئي-تعنا-كح أد<sup>د</sup> بين-جيه جيه [بين-قيئ<sup>د</sup> قيئ<sup>د</sup>]

قلب<sup>د</sup> المةعنكي (ال<sup>د</sup> حيا) بعد، أر تخى (برد)، طاهرا، يسترجع الحنين (القديم).

<sup>god</sup>Enki's heart went far (back), became cool, pure, recalling back the (early) yearning.

## C.9

an <sup>d</sup>en-lil<sub>2</sub> <sup>d</sup>en-ki <sup>d</sup>nin-hur-saĝ<sup>2</sup>-ĝa<sub>2</sub>-|ke<sub>4</sub>|  
أن<sup>د</sup> دنجر<sup>د</sup>إنليك [عن<sup>د</sup> دنجر<sup>د</sup>إنليك] دنجر<sup>د</sup>عنكي المة<sup>د</sup>ين<sup>د</sup> خورسجا-كح

الإله (الأنو)، المةإنليل [المعترض المةإنليل]، المةعنكي (ال<sup>د</sup> حيا)، المة<sup>د</sup>تنخرسجا الطاهرة،

The god (<sup>god</sup>Anu), <sup>god</sup>Enlil [The confronter <sup>god</sup>Enlil], <sup>god</sup>Enki (<sup>god</sup>EA), <sup>goddess</sup>Ninhursaga, the pure,

## C.10

diĝir diĝir [<sup>diĝir</sup>an] ki-ke<sub>4</sub> mu an <sup>d</sup>en-lil<sub>2</sub> mu-|un-pad<sub>3</sub>|  
دنجر<sup>د</sup> دنجر [دنجر<sup>د</sup> أن] قع-كح مع<sup>د</sup> عن<sup>د</sup> دنجر<sup>د</sup>إنليك منقاد<sup>د</sup>

(و) الآلهة [الأنو] باركو، أفادو (حددو) ان يكن حافظ (ضامن) الارض الطاهرة (مطهر الارض) المعترض المةإنليل.

(and) the gods [<sup>god</sup>Anu] blessed, declared as beneficial (designated) that the keeper of a pure earth shall be the confronter <sup>god</sup>Enlil.

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## E.1

zi an-na zi ki-a i<sub>3</sub>-pad<sub>3</sub>-de<sub>3</sub>-en-ze<sub>2</sub>-en za-zu-da he<sub>2</sub>-em-da-la<sub>2</sub>

ذي عنا ذي قعيا يفأد<sup>د</sup>نذن<sup>د</sup> زذا هيم-دألا

ذي (الذي في) السماء أسدى (خصص) أن يستفد هو (البشر) من ذي (الذي في) الارض، ان يتداولها (يقوم بعملها الرتيب) هو

That of the heaven conferred that he (the human) shall benefit from that of the earth, he be the one doing its tedious functions (hard work).

## E.2

an <sup>d</sup>en-lil<sub>2</sub> zi an-na zi ki-a i<sub>3</sub>-pad<sub>3</sub>-de<sub>3</sub>-ze<sub>2</sub>-en za-da-ne-ne im-da-la<sub>2</sub>

عن<sup>د</sup> دنجر<sup>د</sup>إنليل ذي عنا ذي قعيا يفأد<sup>د</sup>يدن<sup>د</sup> زدانني يمدألا

المعترض المةإنليل ذي (الذي في) السماء، أسدى (خصص) أن يستفد (البشر) من ذي (الذي في) الارض، ان يتداولها (يقوم بعملها الرتيب).



The confronter <sup>god</sup>Enlil of the heaven conferred that he (the human) shall benefit from that of the earth, be doing its tedious functions (hard work).

### E.3

niĝ<sub>2</sub>-gilim-ma ki-ta ed<sub>3</sub>-de<sub>3</sub> im-ma-ra-ed<sub>3</sub>-de<sub>3</sub>

نح-جلما قعيئا عدي يمارا-عدي

كائنات صغار الحيوانات أغارت (نزلت الى) الارض، تسرع (مسرعة) أغارت (نزلت).

The small animal creatures descended the land, rushing descended.

### E.4

zi-ud-su<sub>3</sub>-ra<sub>2</sub> lugal-am<sub>3</sub>

ذي سدرا لجلم

ذي سدرا الملك،

Zisudra the king,

### E.5

igi an <sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-š<sub>3</sub> giri<sub>17</sub> ki su-ub ba-|gub|

إجي عن دنجل إنليل-لعت جئري قع صب با-جوب

أمام المعارض إنليل، خاشيا تضرع، أنحدر أرضا بطاعة.

in front of the confronter <sup>god</sup>Enlil frightened he pleaded, stretched the floor (prostrated) in obedience.

### E.6

an <sup>d</sup>en-lil<sub>2</sub> zi-ud-su<sub>3</sub>-ra<sub>2</sub> mi<sub>2</sub>-e-|eš<sub>2</sub>?|..... dug<sub>4</sub>-|ga|

عن دنجل إنليل ذي سدرا معش ..... ضجا

المعارض إنليل، دعك (لمس) ذي سدرا، ....، خاطب (بصوت عالي):

The confronter <sup>god</sup>Enlil touched Zisudra, ....., addressed (loudly):

### E.7

til<sub>3</sub> diĝir-gin<sub>7</sub> mu-un-na-šum<sub>2</sub>-mu

طيل دنجر-جعن منا-ذمو

"عمر (حياة) إله طاعن بالسن (ماض)، أنعموه."

"The age (life) of an aging (bygone) god, blessed (granted) him."

### E.8

zi da-ri<sub>2</sub> diĝir-gin<sub>7</sub> mu-un-<na>-ab-ed<sub>3</sub>-de<sub>3</sub>

ذي دار [دهر] دنجر-جعن منا-أبعدي

حياة دهر (كحياة دهر) إله طاعن بالسن (ماض) أنعمو أنزلو.

A long-lasting life of an aging (bygone) god, they blessed (awarded), descended (brought down).

**E.9**

ud-ba zi-ud-su<sub>3</sub>-ra<sub>2</sub> lugal-am<sub>3</sub>

عَدَبَ ذِي سُدْرَا لُجَلْم

عودة لذا (منذ ذلك الوقت)، ذي سُدرا الملك،

Back to that (since then), Zisudra the king,

**E.10**

mu niĝ<sub>2</sub>-gilim-ma numun nam-lu<sub>2</sub>-ulu<sub>3</sub> uru<sub>3</sub> ak

مَع نَجَلِمَا نَعْمَن نَم لَعَل عَرُو عَاك

ضامٌ (حافظ) كائنات الحيوانات الصغيرة (و) نَعْمُ حياة نفس الانسان (الأنعام: المواشي والدواجن)، تركو (في مكانه) محدد (معزول).

keeper (preserver) of the small animal creatures (and) the livestock of mankind's breathing life (the farm animals), they left (in his place) confined (isolated).

**E.11**

kur-bal kur dilmun-na ki<sup>d</sup>utu e<sub>3</sub>-še<sub>3</sub> mu-un-til<sub>3</sub>-eš

قُور- بَك [كُور- بَك] قُور [كُور] دِلْمُونَا [دِلْمُن- نَا] قِع دِنْجَرُ أَضُو حَيْتَ مِنْ طِيك-أُد

(في) جبل الحِفْظُ [الظَفْرُ] (جبل الأمين أو جبل ابو قبيس في مكة)، جبل دِيْلَمِي (جبل الحجر الاسود)، أَرْضُ (حيث) مستقر (بيت) الشمس [أَرْضُ (حيث) خروج (غروب) الشمس]، أنعموه العُمَر (الحياة) (أسكنوه).



## Relevant Readings from the Hebrew Old Testament

### Genesis 1.26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוֹתֵינוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ  
הָרֹמֵשׁ עַל הָאָרֶץ  
וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוֹתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם [שְׂמִימִים] וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ  
הָרֹמֵשׁ עַל הָאָרֶץ  
وقال الإله: "لنعمل آدم (بشر) بصورتنا، كعلقتنا (كقطعة من دمننا)، ولينتفعو بصيد البحر، وبطائر السماء، وبالبهائم، وبكل  
الارض، وبكل دابة دابة على الارض."

And God said: 'let us make human(s) in our image, as a piece of our blood, and let them benefit by the fish of the sea, and by the fowl of the air, and by the cattle, and by all the earth, and by every creeping thing that is creeping upon the earth.'

### Genesis 1.27

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם  
וַיְבָרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם  
וַיְבָרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם  
وخلق الإله الأدم (البشر) هذا بسمته، بسمة الإله خلق هذا، ذكر وأنثى خلق هذم (البشر).

And God created the human(s) in his own characteristic, in the characteristic of god he created him, male and female he created them.

### Genesis 2.7

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפָר מִן הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה  
וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם עֹפָר מִן הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה  
וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם עֹפָר מִן הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה  
وَصَيَّرَ (جعل) الإله تعالى آدم هذا تراب من قشرة الارض، ونفخ (نفخ) بأنفه نسمة حياة، وأصبح آدم نفسا حية.

Then God Almighty rendered Adam a dust from the earth's crust, and blew into his nose a breath of life, and Adam became a living soul.



### Genesis 3.20

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אִם כָּל חַי  
ويقرأ هَآدَم شم [سم] أَشْتُو [أستو] حوسه كي هوأ هيته أم كل حي  
ودعى آدم اسم إنسته (إمرأته) حواء، لأنها كانت أم كل حي.

And Adam called his woman name Hawa (Eve) because she was the mother of all living.

### Genesis 3.21

וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיַּלְבִּשֵׁם  
ويعس يهوه ألهيم لآدم ولأشْتُو [ولأستو] كتنوت عور ويلبشم [ويلبسم]  
وعمل الإله تعالى لآدم ولإنسته (لإمرأته) ملابس جلد وألبسهم.

And God Almighty made for Adam and for his woman garments of skins and clothed them.

### Genesis 3.22

וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וְרָע וְעָתָה פֶּן-יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל  
وحي لعلم

ويأمر يهوه ألهيم هن هَآدَم هيه كأحد ممنو لدعت طوب و رع وعته فن-يشلح يدو ولقح جم معص هحييم وأكل وحي لعلم  
وقال الإله تعالى: " هنا قد أصبح آدم كواحد منا، في دعوة الخير والشر، وحتى فليشلح (فليمد) يده. " وأخذ (آدم) مقدار [نتوء  
(غصن)] من شجرة الحياة وأكل وحي طويلا.

And God Almighty said: 'Here, Adam had become as one of us, in calling for good and evil, and he even may put forth his hand,' and he (Adam) took part of the tree of life, and ate, and lived for long.

⋮  
⋮  
⋮

### Genesis 5.1

זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ  
זה سفر تولדת آدم بيوم برأ ألهيم آدم بدموت ألهيم عسه آتو  
هذا كتاب مواليذ آدم. في يوم خلق الإله آدم، بعلقة (بقطعة من دم) الإله عمل هذا.

This is the book of the generations of Adam. In the day God created Adam, with a God's piece of blood he made him.

### Genesis 5.2

זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת-שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָם  
ذكر ونقبه برأهم ويبرك أتم ويقرأ أتم-شمم [سمم] آدم بيوم هبرأهم.  
ذكر وأنثى، خلقهم، وبارك هذم، ودعى أسمهم هذا آدم يوم خلقهم.

Male and female he created them, and blessed them, and called their name Adam, in the day of their creation.

### Genesis 5.3

וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה וַיֻּלְּד בְּדַמּוֹתָיו כְּצַלְמוֹ וַיִּקְרָא אֶת-שְׁמוֹ שֵׁת  
 ويحيي آدم ثلاثين ومئة سنة، وأنجب ولدا بعلقته (بقطعة من دمه)، كصورته، ودعى اسمه هذا (المولود) شت.  
 And Adam lived a hundred and thirty years, and begot a son with a piece of his blood, as his image,  
 and called his name, Seth.

### Genesis 5.4

וַיְהִיו יְמֵי אָדָם אַחֲרֵי הוּלְדוֹ אֶת-שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת  
 ويهيو يمي آدم אחري هوليدو ات-شت سمنة [ثمانه] مئت سئنه [سنة] ويولد بنيم وبنوت  
 وكانت أيام آدم بعدما ولد شت هذا ثمنمئة سنة، وولد أبناء وبنين.

And the days of Adam after he begot this Seth were eight hundred years;, and he begot sons and daughters.

### Genesis 5.5

וַיְהִיו כָּל יְמֵי אָדָם אֲשֶׁר חָי תִשַׁע מֵאוֹת שָׁנָה וְשְׁלֹשִׁים שָׁנָה וַיָּמָת  
 ويهيو كل يمي آدم أشر حي تشع [تسع] مئوه سئنه [سنة] وشلشيم [وثلاثيم] سئنه [سنة] ويمت  
 وكانت كل أيام آدم، حيث حيا، تسعمائة سنة وثلاثين سنة، ومات.

And total days that Adam lived were nine hundred and thirty years; and he died.

.

.

.

### Genesis 6.1

וַיְהִי כִּי הֵחֵל הָאָדָם לָרֹב עַל פְּנֵי הָאֲדָמָה וּבָנוֹת יֻלְּדוּ לָהֶם  
 ويههي كي هحك هأدم لرب عك فني هأدمه وبنوت يلدو لهم  
 ولأن المجتمع من البشر اصبح ضخم على وجه قشرة الارض، وبنات ولدت لهم،

And because the society of the humans became huge on the crust of the earth, and daughters were born to them,

### Genesis 6.2

אוּ בְנֵי הָאֱלֹהִים אֶת-בָּנוֹת הָאָדָם כִּי טֹבֹת הָיָה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ  
 أو بني هألهم ات-بنوت هأدم كي طبت هنه ويقحو لهم نشيم [نسيم] مكل أشر بحرو  
 أو أبناء الاله بنات البشر هذا، لانهن طبيات (حسناوات)، وأخذو لهم نساء (زوجات) من كل من أرادو.

the sons of God sheltered the daughters of the humans because they were beautiful, and they took as women for them whomever they wanted.

### Genesis 6.3

וַיֹּאמֶר יְהוָה לֹא יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׂגָם הוּא בֶּשֶׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה

ויאמר יהוה לא ידון רוחי באדם לעולם בשגם הוא בשר והיו ימיו מאה ועשרים שנת [שנת] وقال تعالى: "لا تدن رוחي طويلا في بشر، في خبيث؛ هو لحم"، و كانت ايامه (بعد ذلك) مئة وعشرين عاما.

And Almighty said: 'My soul shall not abide for long in a human, in a mischievous; he is flesh,' and his days were (since) hundred and twenty years.

### Genesis 6.14

עֲשֵׂה לָךְ תֵּבַת עֲצֵי גִפְרִי קִנִּים תַּעֲשֶׂה אֶת-הַתֵּבָה וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר

عسسه لك تبيت عصي غفر [جبر] قنيم تعسه أنت-هتبه وكفرت أنه مبيت ومحوص [ومحوظ] بكفر

"إعمل لك تابوت (صندوق مغطى) اشجار صمغ [عصي قصب]، حجرات [لاقسام] ستعمل التابوت، واطلي هذا، جوفاً (داخلا) و محيطاً (خارجاً)، بقير.

Make yourself a coffin (chest) of glue trees [reed sticks], (to) compartments you shall make this coffin (chest), and you shall coat it, inside and outside, with pitch.

### Genesis 6.15

זֶה אֲשֶׁר תַּעֲשֶׂה אֶתְּהָ שְׁלֹשׁ מֵאוֹת אַמָּה אַרְבֵּי הַתֵּבָה חֲמִשִּׁים אַמָּה רְחִבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ

وזה אשר تعسه أنه شلش [ثلث] مئوت أمه أرك [أرخ] هتبه حمشيم [خمسيم] أمه رجه وشلشيم [وثلاثيم] أمه قومته وهذا الذي ستعمل أنت: ثلاثمائة ذراع طول التابوت، خمسين ذراع وسعه (عرضه)، و ثلاثين ذراع قوامه (ارتفاعه).

And this is what you will do: three hundred cubits the length of the coffin (chest), fifty cubits the its breadth, and thirty cubits its height .

### Genesis 6.16

צֹהַר תַּעֲשֶׂה לַתֵּבָה וְאֵל אַמָּה תְּכַלְכְּנָהּ מִלְּ-מַעְלָהּ וּפְתַח הַתֵּבָה בְּצִדָּהּ תִּשְׂשֶׂה תְּשִׂים תְּחִתָּיִם שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה

صهر تعسه لتبه وإل أمه تكلنه [تخلنه] مك-معله وفتح هتبه بصدسه تسيم تحتيم شنييم [ثنييم] وشلشيم [وثلاثيم] تعسم

ضوء ستعمل للتابوت ولذراع تدخله من الاعلى، وفتحة التابوت بجانبه ستعلم، (طابق) سفلي، ثاني، وثالث ستعمل."

A light you shall make for the coffin (chest), and to a cubit, you shall make it enter from the top; and the opening of the coffin (chest), on its side you, shall mark; with lower, a lower, second, and third ones (stories) you shall make.

### Genesis 8.4

וַתִּגַּח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה-עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אֲרָרַט

وتنح هتبه بحدش [بحدث] هسبيعي [هسبيعي] بشبعه-عسر [بسبعه-عشر] يوم لحدش [لحدث] على هري أروط

واعتمد (رسي) التابوت بالشهر السابع، باليوم 17 من الشهر، على جبال أرط (أر - رط، أرطو، أراتو، أراتاد، أراتات: بلاد الانهار—بلاد أراتات التاريخية).

And the coffin (chest) rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat (the country of rivers—the ancient country of Ararat).

### Genesis 9.29

וַיְהִי כָּל יְמֵי נֹחַ תְּשַׁע מֵאוֹת שָׁנָה וְחַמְשִׁים שָׁנָה וַיָּמָת  
וַיְהִי כָּל יְמֵי נֹחַ תְּשַׁע [תִּשְׁעַ] מֵאוֹת שָׁנָה [סְנֵה] וְחַמְשִׁים [וּחְמִסִּים] שָׁנָה [סְנֵה] וַיָּמָת  
וְכָאֵת כָּל אֵיָמ נֹחַ תְּסַעֲמָא שָׁנָה וְחַמְסִין שָׁנָה וְיָמָת.

And all the days of Noah were nine hundred and fifty years, and he died.

### Genesis 10.5

מֵאֵלֶּה נִפְרְדוּ אֵיִי הַגּוֹיִם בְּאַרְצֵתָם אִישׁ לְלִשְׁנֹו לְמִשְׁפַּחְתָּם בְּגוֹיָהֶם  
מֵאֵלֶּה בִּפְרֵדוֹ אֵיִי הֶגְוִים בְּאַרְצֵתָם אִישׁ [אִישׁ] לְלִשְׁנֹו [לְלִשְׁנֹו] לְמִשְׁפַּחְתָּם בְּגוֹיָהֶם  
מִן הָאֵלֶּה، עַלִּי אֲנִפְסָל، עִלְמַּתְּ הַגְּרִיבָאִיּוֹם—(כָּל) רִגְלָא חֲסַב לְסָאנֵה—חֲסַב עוֹאֲלֵהֶם בִּי גְרִיבֵתֶהֶם.

Of these, apart, were the aliens marked (divided) in their lands—each man according to his tongue—according to their families in their alienation.

### Genesis 10.32

אֵלֶּה מִשְׁפַּחַת בְּנֵי נֹחַ לְתוֹלְדֹתָם בְּגוֹיָהֶם וּמֵאֵלֶּה נִפְרְדוּ הַגּוֹיִם בְּאַרְצֵת אַחַר הַמַּבּוּל  
אֵלֶּה מִשְׁפַּחַת בְּנֵי נֹחַ לְתוֹלְדֹתָם בְּגוֹיָהֶם וּמֵאֵלֶּה בִּפְרֵדוֹ הֶגְוִים בְּאַרְצֵת אַחַר הַמַּבּוּל  
הַזֶּה עוֹאֲלֵת אֲבָנָא נֹחַ، חֲסַב וְלָדָתֶהֶם בִּי גְרִיבֵתֶהֶם، וּמִן הַזֶּה תוֹסַע (אֲנִתְשֵׁר) הַגְּרִיבָאִיּוֹם בִּי אֲרִצַּת מַבְעַד הַטּוֹפָאן.

These are the families of the sons of Noah according to their generations in their alienation, and from these had the aliens expanded (spread) in after-the-flood earth.

### Genesis 12.2

וְאַעֲשֶׂה לְגוֹי גָּדוֹל וְאַבְרָכָךָ וְאַגְדָּלָה שְׁמִי וְהָיָה בְרָכָה  
וְאַעֲסֵךָ לְגוֹי גְּדוֹל וְאַבְרָכְךָ [וְאַבְרָכְךָ] וְאַגְדָּלְךָ [שְׁמִי] וְהָיָה בְרָכָה [בְּרָכָה]  
"וְאַעֲמֵכָ לְגְרִיב מְעַטִּם (שְׁדִידַת הָעֲצָמָה)، וְאַבְרָכְךָ، וְאַעֲמֵכָ אִסְמְךָ בִּיכּוֹן בְּרָכָה.

'And I will make you to a great alien, and I will bless you, and make your name great as it (the name) will become a blessing.



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### Genesis 17.2

וְאֶתְנַה בְּרִיתִי בֵּינִי וּבֵינְךָ וְאַרְבֶּה אִתְּךָ בְּמֵאֵד מְאֹד  
وَأَتْنَه بَرِيتِي بَيْنِي وَبَيْنَكَ وَأَرْبُه أُوْتَكَ بَمَاد مَاد  
وسَاتِي عهدي، بيني وبينك، وسَاتيك النصيب، بالوافر الوافر."

And I shall give my covenant, between me and you, and I shall give you a fortune, a plenty of plenty.'

### Genesis 17.3

וַיִּפֹּל אַבְרָם עַל-פָּנָיו וַיְדַבֵּר אֲתוֹ אֱלֹהִים לֵאמֹר  
ويفك أبرم عك فبيو ويدبر أُو أهيم لأمر  
ووقع أبراهيم على وجهه، وتكلم اليه الإله ليقول:

And Abram fell on his face, and God spoke to him to say:

### Genesis 17.4

אֲנִי הִנֵּה בְּרִיתִי אִתְּךָ וְהָיִיתָ לְאָב הַמְּזוֹן גּוֹיִם  
أني هنه بريتي أتك وهبيت لأب همون جويم  
"أنا هنا أتيك عهدي، وذلك ان ستنك لأب الكثير من غرباء.

'I hereby shall give you my covenant, that is you shall be a father of the numerous aliens.

### Genesis 17.5

וְלֹא יִקְרָא עוֹד אֶת שְׁמֶךָ, אַבְרָם וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אָב הַמְּזוֹן גּוֹיִם נִתְּתִיךָ  
ولا يقرأ عود أتك شمك أبرم وهبه شمك [شمك] أبرهم كي أب همون جويم ننتيك  
ولن يدعى بعد هذا اسمك ابرام، وسيكون اسمك ابراهيم، از أبا الكثير من غرباء، سنعطيك (سنجعلك).

And your name shall not be called, after that, Abram, but your name shall become Abraham, for a father of the numerous aliens, we shall give (establish) you.

### Genesis 17.6

וְהִפְרַתִּי אִתְּךָ בְּמֵאֵד מְאֹד וְנִתְּתִיךָ לְגוֹיִם וּמְלָכִים מִמֶּךָ יֵצְאוּ  
وهفرتي أتك بماد مَاد وننتيك لجويم وملكم ممك يصابو  
وسَاتيك العذوبة الشديدة (بالماء العذب)، بالوافر الوافر، وسنعطيك (سنجعلك) لغرباء، و ملوكا سيختارو منك.

And I shall give you the utmost freshness (the freshest water), a plenty of plenty, and we shall give you (establish you) to aliens, and kings, they shall choose from you.

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