In order to follow our analysis of how the first Old Babylonian Gilgamesh Epic was created from an earlier Huwawa narrative, it is essential to have the relevant texts at hand. Translations of Gilgamesh literature abound, with a range of styles and tones. In presenting our own, we incorporate systematically both the general perspective of this study and interpretations of specific texts, especially where the Penn tablet has influenced common understanding of the Huwawa material. Having undertaken to read the Old Babylonian Gilgamesh afresh, a complete translation allows readers to know how we approach every contributing part. We include all twelve OB tablets, along with the two Sumerian texts for Gilgamesh and Huwawa, which also form a critical backdrop for the hypothesis of a freestanding Akkadian Huwawa narrative. Beyond translation itself, we provide selected notes that explain essential reading choices and offer interpretive observations. For the Akkadian texts, we work from George's foundational editions, which include cuneiform copy either by George himself or by W.G. Lambert with collations by George. George's text editions are accompanied by exhaustive notes providing attributions for alternative readings and interpretations, and we do not duplicate this discussion. For the fullest possible engagement with our work, readers would do best to keep George's indispensable volumes nearby. The Sumerian translations work from the editions of D.O. Edzard (see below). Along with Edzard's translation, see especially George's translations in his *Epic of Gilgamesh* (1999), and the texts and translations based on the work of M. Civil and J.A. Black in the Electronic Text Corpus of Sumerian Literature (www.etcsl.orient.ox.ac.uk).

Several elements of the Huwawa material call for translation that is free from the influence of Penn's interpretive framework, and we highlight the most important ones here:

- Yale I 18–19: The heroes form a partnership for adventure, not the bond of passion anticipated in Gilgamesh's dreams from Penn.
- Yale II 85, and throughout the Huwawa material: The repeated address as *ibrī* is best derived from the Huwawa adventure and does not reflect the bond of Penn. We therefore translate, “my comrade,”
as between equal partners in an enterprise, rather than “my friend.” Our goal is to distance the phrase from the context offered by Penn.

- Yale III 106–107: Enkidu used to roam with the “herd,” in the sense of domestic livestock, not wild grazing animals.
- Yale IV 151–153: Enkidu defends against the assaults of a lion and of human bandits during the period when he lived in the steppe, before contact with the harlot and progress toward Uruk.
- Schøyen-1 obv. 2*: In his reading of Gilgamesh as the one who refers to the advisor whom he “kept seeing [in dreams],” George assumes the backdrop of the Penn tablet. Examined on its own terms, it appears more likely that the harlot is the speaker.