

## CLAS109.12 THE HERO'S QUEST

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**M 09** Maurizio ch.12.1 HISTORY— Homer *Odyssey*  
*synchronous*

Active Reading **FOCUS** • **CR12** Hom.*Od.*IX

Active Reading **FOCUS** • Hom.*Od.*X-XI (p.562-74)

Active Reading **FOCUS** • **CR12** *Gilg.* Tab.I (cf. p.480-83)

NB read for one hour, taking notes (fill in active reading worksheet)

RAW notes & post discussion question • B4@11h00

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**W** Veterans Day Holiday

*asynchronous*

NB read for one hour, continuing previous as necessary (fill in active reading worksheet)

WATCH Lecture 12

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**F** Maurizio ch.12.3 COMPARE— *Gilgamesh, Vergil Aeneid*

*synchronous*

Active Reading **FOCUS** • **CR12** Tab.X (cf. p590-93)

Active Reading **FOCUS** • Ver.*Aen.*XVI, XII p586-89

RAW notes & post discussion question • B4@11h00

Q12 • QUOTES – *in class*

FINAL notes • B4@23h59

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### QUEST HEROES

How does heroic epics differ from myth?

How do they represent the edges of the world?

How do heroic tales represent mortality and immortality?



Ninurta attacks Anzu to regain the stolen Tablet of Destinies. From a stone sculpture found in the temple of Ninurta at Nimrud, Iraq. (Layard, *Monuments of Nineveh*, ii, plate 5)

OXFORD WORLD'S CLASSICS

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*Myths from Mesopotamia*  
*Creation, the Flood, Gilgamesh,*  
*and Others*

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*Edited and translated*  
*with an Introduction and Notes by*  
STEPHANIE DALLEY

*Revised edition*

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## GILGAMESH

### TABLET I

SBV i [Of him who] found out all things, I [shall te]ll the land<sup>1</sup>,  
 [Of him who] experienced everything, [I shall tea]ch the whole.  
 He searched (?) lands (?) everywhere.  
 He who experienced the whole gained complete wisdom.  
 He found out what was secret and uncovered what was hidden,  
 He brought back a tale of times before the Flood.<sup>2</sup>  
 He had journeyed far and wide, weary and at last resigned.  
 He engraved all toils on a memorial monument of stone.  
 He had the wall of Uruk built, the sheepfold Of holiest Eanna, the pure treasury.  
 See its wall, which is like a copper band,  
 Survey its battlements, which nobody else can match,  
 Take the threshold, which is from time immemorial,  
 Approach Eanna, the home of Ishtar,  
 Which no future king nor any man will ever match!  
 Go up on the wall of Uruk and walk around!  
 Inspect the foundation platform and scrutinize the brickwork!  
 Testify that its bricks are baked bricks,  
 And that the Seven Counsellors must have laid its foundations!<sup>3</sup>  
 One square mile is city, one square mile is orchards,  
 one square mile is claypits, as well as the open ground of Ishtar's temple.  
 Three square miles and the open ground comprise Uruk.

Look for the copper tablet-box,  
 Undo its bronze lock,  
 Open the door to its secret,  
 Lift out the lapis lazuli tablet and read it,  
 The story of that man, Gilgamesh, who went through all kinds of sufferings.  
 He was superior to other kings, a warrior lord of great stature,<sup>4</sup>

A hero born of Uruk, a goring wild bull.  
 He marches at the front as leader,  
 He goes behind, the support of his brothers,  
 A strong net, the protection of his men,  
 The raging flood-wave, which can destroy even a stone wall.

Son of Lugalbanda, Gilgamesh, perfect in strength,  
 Son of the lofty cow, the wild cow Ninsun.  
 He is Gilgamesh, perfect in splendour,<sup>5</sup>  
 Who opened up passes in the mountains,  
 Who could dig pits even in the mountainside,  
 Who crossed the ocean, the broad seas, as far as the sunrise.

Who inspected the edges of the world, kept searching for eternal life,  
 Who reached Ut-napishtim the far-distant, by force.  
 Who restored to their rightful place cult centres (?) which the Flood had ruined.<sup>6</sup>

There is nobody among the kings of teeming humanity

Who can compare with him,  
 Who can say 'I am king' beside Gilgamesh.  
 Gilgamesh (was) named from birth for fame.

ii Two-thirds of him was divine, and one-third mortal.  
 Belet-ili designed the shape of his body,<sup>7</sup>

Made his form perfect, [ ]  
 [ ] was proud [ ]  
 [ ]  
 [ ]

In Uruk the Sheepfold he would walk about,  
 Show himself superior, his head held high like a wild bull.



His father spoke to him, to the hunter,  
 [                    ] Uruk, Gilgamesh.  
 [                    ] his open country.  
 [His strength is very hard, like a sky-bolt of Anu]  
 [Go, set] your face [towards Uruk].  
 [                    ] the strength of a man,  
 [                    ] lead (her) forth, and  
 [                    ] the strong man.  
 When he approaches the cattle at the watering  
 place,  
 She must take off her clothes and reveal her  
 attractions.  
 He will see her and go close to her.  
 Then his cattle, who have grown up in open  
 country with him, will become alien to him.'  
 [He listened] to the advice of his father [                    ].  
 The hunter went off [to see Gilgamesh (?)].  
 He took the road, set [his face] towards Uruk,  
 Entered the presence (?) of Gilgamesh [                    ]:  
 'There was a young man who [came from the  
 mountain (?)],  
 On the land he was strong, he was powerful.  
 His strength is very hard, like a sky-bolt of Anu.  
 He walks about on the mountain all the time,  
 All the time he eats vegetation with cattle,  
 All the time he puts his feet in (the water) at the  
 watering place.  
 I am too frightened to approach him.  
 He kept filling in the pits that I dug,  
 He kept pulling out the traps that I laid.  
 He kept helping cattle, wild beasts of open  
 country, to escape my grasp.  
 He did not allow me to work in the open  
 country.'  
 Gilgamesh spoke to him, to the hunter,  
 'Go, hunter, lead forth the harlot Shamhat,<sup>14</sup>  
 And when he approaches the cattle at the  
 watering place,  
 She must take off her clothes and reveal her  
 attractions.

He will see her and go close to her.  
 Then his cattle, who have grown up in open  
 country with him, will become alien to him.'  
 The hunter went; he led forth the harlot Shamhat  
 with him,  
 And they took the road, they made the journey.  
 In three days they reached the appointed place.  
 Hunter and harlot sat down in their hiding  
 place (?).  
 For one day, then a second, they sat at the watering  
 place.  
 Then cattle arrived at the watering place; they drank.  
 iv Then wild beasts arrived at the water; they satisfied  
 their need.  
 And he, Enkidu, whose origin is the mountain,  
 (Who) eats vegetation with gazelles,  
 Drinks (at) the watering place with cattle,  
 Satisfied his need for water with wild beasts.  
 Shamhat looked at the primitive man,  
 The murderous youth from the depths of open  
 country.  
 'Here he is, Shamhat, bare your bosom,  
 Open your legs and let him take in your  
 attractions!  
 Do not pull away, take wind of him!  
 He will see you and come close to you.  
 Spread open your garments, and let him lie upon  
 you,  
 Do for him, the primitive man, as women do.  
 Then his cattle, who have grown up in open  
 country with him, will become alien to him.  
 His love-making he will lavish upon you!  
 Shamhat loosened her undergarments, opened her  
 legs and he took in her attractions.  
 She did not pull away. She took wind of him,  
 Spread open her garments, and he lay upon her.<sup>15</sup>  
 She did for him, the primitive man, as women do.  
 His love-making he lavished upon her.  
 For six days and seven nights Enkidu was aroused  
 and poured himself into Shamhat.

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 Spread open her garments, and he lay upon her.<sup>15</sup>  
 She did for him, the primitive man, as women do.  
 His love-making he lavished upon her.  
 For six days and seven nights Enkidu was aroused  
 and poured himself into Shamhat.

When he was sated with her charms,  
He set his face towards the open country of his  
cattle.

The gazelles saw Enkidu and scattered,  
The cattle of open country kept away from his  
body.

For Enkidu had stripped (?); his body was too clean.  
His legs, which used to keep pace with (?) his cattle,  
were at a standstill.

Enkidu had been diminished, he could not run as  
before.

Yet he had acquired judgement (?), had become  
wiser.

He turned back (?), he sat at the harlot's feet.  
The harlot was looking at his expression,  
And he listened attentively to what the harlot said.  
The harlot spoke to him, to Enkidu,

'You have become [profound] Enkidu, you have  
become like a god.

Why should you roam open country with wild  
beasts?

Come, let me take you into Uruk the Sheepfold,  
To the pure house, the dwelling of Anu and  
Ishtar,

Where Gilgamesh is perfect in strength,  
And is like a wild bull, more powerful than (any  
of) the people.'

She spoke to him, and her speech was acceptable.  
Knowing his own mind (now), he would seek for a  
friend.

Enkidu spoke to her, to the harlot,  
'Come, Shamhat; invite me  
To the pure house, the holy dwelling of Anu and  
Ishtar,

Where Gilgamesh is perfect in strength,  
And is like a wild bull, more powerful than (any  
of) the people.

Let me challenge him, and [ ]

v (By saying:) "In Uruk I shall be the strongest!"  
I shall go in and alter destiny:

One who was born in open country has  
[superior(?)] strength!

Shamhat answered,

'Come on, let us go forth, and let me please you!  
[ ] there are, I know.

Go, Enkidu, into Uruk the Sheepfold  
Where young men are girded with sashes

And every day is a feast day,  
Where the drums are beaten

And girls (?) [show off] (their) figures,  
Adorned with joy and full of happiness.

In bed at night great men [ ]  
O Enkidu! You who [know nothing (?)] of life!  
Let me show you Gilgamesh, a man of joy and  
woe!

Look at him, observe his face,  
He is beautiful in manhood, dignified,  
His whole body is charged with seductive charm.  
He is more powerful in strength of arms than  
you!

He does not sleep by day or night.  
O Enkidu, change your plan for punishing him!  
Shamash loves Gilgamesh,  
And Anu, Ellil, and Ea made him wise!  
Before you came from the mountains,  
Gilgamesh was dreaming about you in Uruk.  
Gilgamesh arose and described a dream, he told it  
to his mother,<sup>16</sup>

"Mother, I saw a dream in the night.

There were stars in the sky for me.

And (something) like a sky-bolt of Anu kept  
falling upon me!

I tried to lift it up, but it was too heavy for me.

I tried to turn it over, but I couldn't budge it.

The country(men) of Uruk were standing over  
[it].<sup>17</sup>

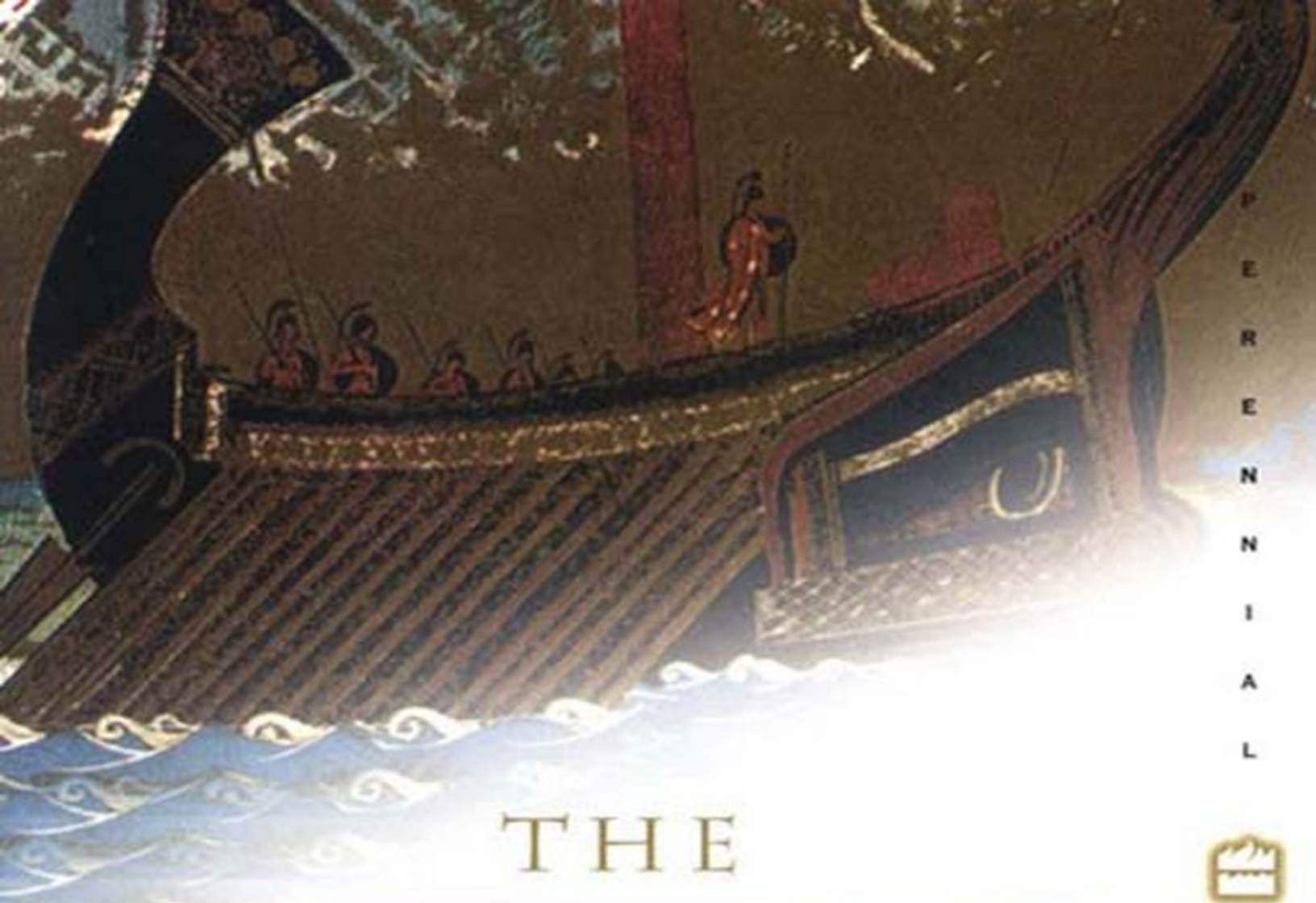
[The countrymen had gathered (?)] over it,  
The men crowded over it,

The young men massed over it,

They kissed its feet like very young children.







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THE  
ODYSSEY  
OF  
HOMER

*Translated and with an introduction by*

richmond lattimore

## BOOK IX



Then resourceful Odysseus spoke in turn and answered him: ‘O great Alkinoös, pre-eminent among all people, surely indeed it is a good thing to listen to a singer such as this one before us, who is like the gods in his singing; 5 for I think there is no occasion accomplished that is more pleasant than when festivity holds sway among all the populace, and the feasters up and down the houses are sitting in order and listening to the singer, and beside them the tables are loaded with bread and meats, and from the mixing bowl the wine steward 10 draws the wine and carries it about and fills the cups. This seems to my own mind to be the best of occasions.

But now your wish was inclined to ask me about my mournful sufferings, so that I must mourn and grieve even more. What then shall I recite to you first of all, what leave till later?

15 Many are the sorrows the gods of the sky have given me.

Now first I will tell you my name, so that all of you may know me, and I hereafter, escaping the day without pity, be your friend and guest, though the home where I live is far away from you.

I am Odysseus son of Laertes, known before all men

20 for the study of crafty designs, and my fame goes up to the heavens.

I am at home in sunny Ithaka. There is a mountain there that stands tall, leaf-trembling Neritos, and there are islands settled around it, lying one very close to another.

### *Odysseus' tale*

There is Doulichion and Same, wooded Zakynthos,  
25 but my island lies low and away, last of all on the water toward the dark,  
with the rest below facing east and sunshine, a rugged place, but a good

nurse of men; for my part  
I cannot think of any place sweeter on earth to look at.  
For in truth Kalypso, shining among divinities, kept me  
30 with her in her hollow caverns, desiring me for her husband, and so  
likewise Aiaian Circe the guileful detained me  
beside her in her halls, desiring me for her husband,  
but never could she persuade the heart within me. So it is that nothing is  
more sweet in the end than country and parents 35 ever, even when far  
away one lives in a fertile  
place, when it is in alien country, far from his parents.  
But come, I will tell you of my voyage home with its many troubles, which  
Zeus inflicted on me as I came from Troy land.

‘From Ilion the wind took me and drove me ashore at [Ismaros](#)  
40 by the [Kikonians](#). I sacked their city and killed their people, and out of  
their city taking their wives and many possessions we shared them out, so  
none might go cheated of his proper portion. There I was for the light foot  
and escaping,  
and urged it, but they were greatly foolish and would not listen, 45 and  
then and there much wine was being drunk, and they slaughtered many  
sheep on the beach, and lumbering horn-curved cattle.  
But meanwhile the Kikonians went and summoned the other  
Kikonians, who were their neighbors living in the inland country, more  
numerous and better men, well skilled in fighting  
50 men with horses, but knowing too at need the battle  
on foot. They came at early morning, like flowers in season or leaves, and  
the luck that came our way from Zeus was evil, to make us unfortunate, so  
we must have hard pains to suffer.  
Both sides stood and fought their battle there by the running 55 ships, and  
with bronze-headed spears they cast at each other, and as long as it was  
early and the sacred daylight increasing, so long we stood fast and fought  
them off, though there were more of them; but when the sun had gone to  
the time for unyoking of cattle, then at last the Kikonians turned the  
Achaians back and beat them, 60 and out of each ship six of my strong-  
greaved companions were killed, but the rest of us fled away from death  
and destruction.

### [Departure from Troy—the Lotus-Eaters](#)

‘From there we sailed on further along, glad to have escaped death, but

grieving still at heart for the loss of our dear companions.

Even then I would not suffer the flight of my oarswept vessels 65 until a cry had been made three times for each of my wretched companions, who died there in the plain, killed by the Kikonians.

Cloud-gathering Zeus drove the North Wind against our vessels in a supernatural storm, and huddled under the cloud scuds land alike and the great water. Night sprang from heaven.

70 The ships were swept along yawing down the current; the violence of the wind ripped our sails into three and four pieces. These then, in fear of destruction, we took down and stowed in the ships' hulls, and rowed them on ourselves until we had made the mainland.

There for two nights and two days together we lay up,

75 for pain and weariness together eating our hearts out.

But when the fair-haired Dawn in her rounds brought on the third day, we, setting the masts upright, and hoisting the white sails on them, sat still, and let the wind and the steersmen hold them steady.

And now I would have come home unscathed to the land of my fathers, 80 but as I turned the hook of Maleia, the sea and current and the North Wind beat me off course, and drove me on past [Kythera](#).

‘Nine days then I was swept along by the force of the hostile winds on the fishy sea, but on the tenth day we landed in the country of the [Lotus-Eaters](#), who live on a flowering 85 food, and there we set foot on the mainland, and fetched water, and my companions soon took their supper there by the fast ships.

But after we had tasted of food and drink, then I sent some of my companions ahead, telling them to find out what men, eaters of bread, might live here in this country.

90 I chose two men, and sent a third with them, as a herald.

My men went on and presently met the Lotus-Eaters, nor did these Lotus-Eaters have any thoughts of destroying our companions, but they only gave them lotus to taste of.

But any of them who ate the honey-sweet fruit of lotus

95 was unwilling to take any message back, or to go away, but they wanted to stay there with the lotus-eating people, feeding on lotus, and forget the way home. I myself took these men back weeping, by force, to where the ships were, and put them aboard under the rowing benches and tied them 100 fast, then gave the order to the rest of my eager

*Arrival at the island*

companions to embark on the ships in haste, for fear someone else might taste of the lotus and forget the way home, and the men quickly went aboard and sat to the oarlocks, and sitting well in order dashed the oars in the gray sea.

105 'From there, grieving still at heart, we sailed on further along, and reached the country of the lawless outrageous [Cyclopes](#) who, putting all their trust in the immortal gods, neither plow with their hands nor plant anything,

but all grows for them without seed planting, without cultivation, 110 wheat and barley and also the grapevines, which yield for them wine of strength, and it is Zeus' rain that waters it for them.

These people have no institutions, no meetings for counsels; rather they make their habitations in caverns hollowed among the peaks of the high mountains, and each one is the law 115 for his own wives and children, and cares nothing about the others.

'There is a wooded island that spreads, away from the harbor, neither close in to the land of the Cyclopes nor far out from it; forested; wild goats beyond number breed there, for there is no coming and going of human kind to disturb them, 120 nor are they visited by hunters, who in the forest

suffer hardships as they haunt the peaks of the mountains, neither again is it held by herded flocks, nor farmers,

but all its days, never plowed up and never planted, it goes without people and supports the bleating wild goats.

125 For the Cyclopes have no ships with cheeks of vermilion, nor have they builders of ships among them, who could have made them strong-benched vessels, and these if made could have run them sailings to all the various cities of men, in the way that people cross the sea by means of ships and visit each other,

130 and they could have made this island a strong settlement for them.

For it is not a bad place at all, it could bear all crops in season, and there are meadow lands near the shores of the gray sea, well watered and soft; there could be grapes grown there endlessly, and there is smooth land for plowing, men could reap a full harvest 135 always in season, since there is very rich subsoil. Also there is an easy harbor, with no need for a hawser nor anchor stones to be thrown ashore nor cables to make fast; one could just run ashore and wait for the time when the sailors' desire stirred them to go and the right winds were blowing.

*off the land of the Cyclopes*

140 Also at the head of the harbor there runs bright water, spring beneath  
rock, and there are black poplars growing around it.

There we sailed ashore, and there was some god guiding  
us in through the gloom of the night, nothing showed to look at, for there  
was a deep mist around the ships, nor was there any moon 145 showing in  
the sky, but she was under the clouds and hidden.

There was none of us there whose eyes had spied out the island, and we  
never saw any long waves rolling in and breaking  
on the shore, but the first thing was when we beached the well-benched  
vessels.

Then after we had beached the ships we took all the sails down, 150 and  
we ourselves stepped out onto the break of the sea beach, and there we fell  
asleep and waited for the divine Dawn.

‘But when the young Dawn showed again with her rosy fingers,  
we made a tour about the island, admiring everything  
there, and the nymphs, daughters of Zeus of the aegis, started 155 the hill-  
roving goats our way for my companions to feast on.

At once we went and took from the ships curved bows and javelins with  
long sockets, and arranging ourselves in three divisions cast about, and the  
god granted us the game we longed for.

Now there were twelve ships that went with me, and for each one nine  
goats 160 were portioned out, but I alone had ten for my portion.

So for the whole length of the day until the sun's setting, we sat there  
feasting on unlimited meat and sweet wine;

for the red wine had not yet given out in the ships, there was some still left,  
for we all had taken away a great deal

165 in storing jars when we stormed the Kikonians' sacred citadel.

We looked across at the land of the Cyclopes, and they were near by, and  
we saw their smoke and heard sheep and goats bleating.

But when the sun went down and the sacred darkness came over, then we  
lay down to sleep along the break of the seashore; 170 but when the young  
Dawn showed again with her rosy fingers, then I held an assembly and  
spoke forth before all:

“The rest of you, who are my eager companions, wait here, while I, with  
my own ship and companions that are in it, go and find out about these  
people, and learn what they are, 175 whether they are savage and violent,  
and without justice, or hospitable to strangers and with minds that are

godly.”

### *Odysseus and his companions*

‘So speaking I went aboard the ship and told my companions also to go aboard, and to cast off the stern cables, and quickly they went aboard the ship and sat to the oarlocks, 180 and sitting well in order dashed the oars in the gray sea. But when we had arrived at the place, which was nearby, there at the edge of the land we saw the cave, close to the water, high, and overgrown with laurels, and in it were stabled great flocks, sheep and goats alike, and there was a fenced yard 185 built around it with a high wall of grubbed-out boulders and tall pines and oaks with lofty foliage. Inside there lodged a monster of a man, who now was herding the flocks at a distance away, alone, for he did not range with others, but stayed away by himself; his mind was lawless, 190 and in truth he was a monstrous wonder made to behold, not like a man, an eater of bread, but more like a wooded peak of the high mountains seen standing away from the others.

‘At that time I told the rest of my eager companions to stay where they were beside the ship and guard it. Meanwhile 195 I, choosing out the twelve best men among my companions, went on, but I had with me a goatskin bottle of black wine, sweet wine, given me by [Maron](#), son of [Euanthes](#) and priest of Apollo, who bestrides Ismaros; he gave it because, respecting him with his wife and child, we saved them 200 from harm. He made his dwelling among the trees of the sacred grove of Phoibos Apollo, and he gave me glorious presents.

He gave me seven talents of well-wrought gold, and he gave me a mixing bowl made all of silver, and gave along with it wine, drawing it off in storing jars, twelve in all. This was 205 a sweet wine, unmixed, a divine drink. No one of his servants or thralls that were in his household knew anything about it, but only himself and his dear wife and a single housekeeper.

Whenever he drank this honey-sweet red wine, he would pour out enough to fill one cup, then twenty measures of water

210 were added, and the mixing bowl gave off a sweet smell; magical; then would be no pleasure in holding off. Of this wine I filled a great wineskin full, and took too provisions in a bag, for my proud heart had an idea that

presently

I would encounter a man who was endowed with great strength, 215 and wild, with no true knowledge of laws or any good customs.

*in the cave of Polyphemos*

‘Lightly we made our way to the cave, but we did not find him there, he was off herding on the range with his fat flocks.

We went inside the cave and admired everything inside it.

Baskets were there, heavy with cheeses, and the pens crowded 220 with

lambs and kids. They had all been divided into separate groups, the firstlings in one place, and then the middle ones, the babies again by themselves. And all his vessels, milk pails and pans, that he used for

milking into, were running over with whey. From the start my companions

spoke to me and begged me 225 to take some of the cheeses, come back again, and the next time to drive the lambs and kids from their pens, and

get back quickly to the ship again, and go sailing off across the salt water; but I would not listen to them, it would have been better their way, not until

I could see him, see if he would give me presents.

230 My friends were to find the sight of him in no way lovely.

‘There we built a fire and made sacrifice, and helping

ourselves to the cheeses we ate and sat waiting for him

inside, until he came home from his herding. He carried a heavy load of dried-out wood, to make a fire for his dinner,

235 and threw it down inside the cave, making a terrible

crash, so in fear we scuttled away into the cave's corners.

Next he drove into the wide cavern all from the fat flocks that he would milk, but he left all the male animals, billygoats and rams, outside in his

yard with the deep fences. Next thing, 240 he heaved up and set into position the huge door stop,

a massive thing; no twenty-two of the best four-wheeled

wagons could have taken that weight off the ground and carried it, such a piece of sky-towering cliff that was he set over

his gateway. Next he sat down and milked his sheep and his bleating 245 goats, each of them in order, and put lamb or kid under each one to suck,

and then drew off half of the white milk and put it by in baskets made of wickerwork, stored for cheeses,

but let the other half stand in the milk pails so as to have it to help himself to and drink from, and it would serve for his supper.



250 But after he had briskly done all his chores and finished, at last he lit the fire, and saw us, and asked us a question: “Strangers, who are you? From where do you come sailing over the watery ways? Is it on some business, or are you recklessly roving as pirates do, when they sail on the salt sea and venture

*In the cave of Polyphemos*

255 their lives as they wander, bringing evil to alien people?”

‘So he spoke, and the inward heart in us was broken in terror of the deep voice and for seeing him so monstrous; but even so I had words for an answer, and I said to him: “We are Achaians coming from Troy, beaten off our true course 260 by winds from every direction across the great gulf of the open sea, making for home, by the wrong way, on the wrong courses.

So we have come. So it has pleased Zeus to arrange it.

We claim we are of the following of the son of Atreus, Agamemnon, whose fame now is the greatest thing under heaven, 265 such a city was that he sacked and destroyed so many people; but now in turn we come to you and are suppliants at your knees, if you might give us a guest present or otherwise some gift of grace, for such is the right of strangers. Therefore respect the gods, O best of men. We are your suppliants, 270 and Zeus the guest god, who stands behind all strangers with honors due them, avenges any wrong toward strangers and suppliants.”

‘So I spoke, but he answered me in pitiless spirit:

“Stranger, you are a simple fool, or come from far off, when you tell me to avoid the wrath of the gods or fear them.

275 The Cyclopes do not concern themselves over Zeus of the aegis, nor any of the rest of the blessed gods, since we are far better than they, and for fear of the hate of Zeus I would not spare you or your companions either, if the fancy took me

otherwise. But tell me, so I may know: where did you

280 put your well-made ship when you came? Nearby or far off?”

‘So he spoke, trying me out, but I knew too much and was not deceived, but answered him in turn, and my words were crafty: “Poseidon, Shaker of the Earth, has shattered my vessel.

He drove it against the rocks on the outer coast of your country, 285 cracked on a cliff, it is gone, the wind on the sea took it; but I, with these

you see, got away from sudden destruction.”

‘So I spoke, but he in pitiless spirit answered  
nothing, but sprang up and reached for my companions,  
caught up two together and slapped them, like killing puppies, 290 against  
the ground, and the brains ran all over the floor, soaking the ground. Then  
he cut them up limb by limb and got supper ready, and like a lion reared in  
the hills, without leaving anything, ate them, entrails, flesh and the  
marrowy bones alike. We

*The men being eaten, two at a time*

cried out aloud and held our hands up to Zeus, seeing  
295 the cruelty of what he did, but our hearts were helpless.

But when the Cyclops had filled his enormous stomach, feeding on human  
flesh and drinking down milk unmixed with water, he lay down to sleep in  
the cave sprawled out through his sheep. Then I took counsel with myself  
in my great-hearted spirit

300 to go up close, drawing from beside my thigh the sharp sword, and stab  
him in the chest, where the midriff joins on the liver, feeling for the place  
with my hand; but the second thought stayed me; for there we too would  
have perished away in sheer destruction, seeing that our hands could never  
have pushed from the lofty 305 gate of the cave the ponderous boulder he  
had propped there.

So mourning we waited, just as we were, for the divine Dawn.

‘But when the young Dawn showed again with her rosy fingers,  
he lit his fire, and then set about milking his glorious flocks, each of them  
in order, and put lamb or kid under each one.

310 But after he had briskly done all his chores and finished, again he  
snatched up two men, and prepared them for dinner, and when he had  
dined, drove his fat flocks out of the cavern, easily lifting off the great  
doorstone, but then he put it back again, like a man closing the lid on a  
quiver.

315 And so the Cyclops, whistling loudly, guided his fat flocks to the hills,  
leaving me there in the cave mumbling my black thoughts of how I might  
punish him, how Athene might give me that glory.

And as I thought, this was the plan that seemed best to me.

The Cyclops had lying there beside the pen a great bludgeon 320 of olive  
wood, still green. He had cut it so that when it dried out he could carry it  
about, and we looking at it considered it to be about the size for the mast of

a cargo-carrying broad black ship of twenty oars which crosses the open sea; such was the length of it, such the thickness, to judge by 325 looking. I went up and chopped a length of about a fathom, and handed it over to my companions and told them to shave it down, and they made it smooth, while I standing by them sharpened the point, then put it over the blaze of the fire to harden.

Then I put it well away and hid it under the ordure  
330 which was all over the floor of the cave, much stuff lying about. Next I told the rest of the men to cast lots, to find out which of them must endure with me to take up the great beam

### *The blinding of the drunken Polyphemos*

and spin it in Cyclops' eye when sweet sleep had come over him. The ones drew it whom I myself would have wanted chosen, 335 four men, and I myself was the fifth, and allotted with them.

With the evening he came back again, herding his fleecy flocks, but drove all his fat flocks inside the wide cave at once, and did not leave any outside in the yard with the deep fence, whether he had some idea, or whether a god so urged him.

340 When he had heaved up and set in position the huge door stop, next he sat down and started milking his sheep and his bleating goats, each of them in order, and put lamb or kid under each one.

But after he had briskly done all his chores and finished, again he snatched up two men and prepared them for dinner.

345 Then at last I, holding in my hands an ivy bowl full of the black wine, stood close up to the Cyclops and spoke out: "Here, Cyclops, have a drink of wine, now you have fed on human flesh, and see what kind of drink our ship carried inside her. I brought it for you, and it would have been your libation 350 had you taken pity and sent me home, but I cannot suffer your rages. Cruel, how can any man come and visit you ever again, now you have done what has no sanction?"

'So I spoke, and he took it and drank it off, and was terribly pleased with the wine he drank and questioned me again, saying: 355 "Give me still more, freely, and tell me your name straightway now, so I can give you a guest present to make you happy.

For the grain-giving land of the Cyclopes also yields them wine of strength, and it is Zeus' rain that waters it for them; but this comes from where ambrosia and nectar flow in abundance."

360 'So he spoke, and I gave him the gleaming wine again. Three times I brought it to him and gave it to him, three times he recklessly drained it, but when the wine had got into the brains of the Cyclops, then I spoke to him, and my words were full of beguilement: "Cyclops, you ask me for my famous name. I will tell you 365 then, but you must give me a guest gift as you have promised.

Nobody is my name. My father and mother call me Nobody, as do all the others who are my companions."

'So I spoke, and he answered me in pitiless spirit:  
"Then I will eat Nobody after his friends, and the others 370 I will eat first, and that shall be my guest present to you."

'He spoke and slumped away and fell on his back, and lay there

### *Trick of "Nobody"*

with his thick neck crooked over on one side, and sleep who subdues all came on and captured him, and the wine gurgled up from his gullet with gobs of human meat. This was his drunken vomiting.

375 Then I shoved the beam underneath a deep bed of cinders, waiting for it to heat, and I spoke to all my companions in words of courage, so none should be in a panic, and back out; but when the beam of olive, green as it was, was nearly

at the point of catching fire and glowed, terribly incandescent, 380 then I brought it close up from the fire and my friends about me stood fast. Some great divinity breathed courage into us.

They seized the beam of olive, sharp at the end, and leaned on it into the eye, while I from above leaning my weight on it twirled it, like a man with a brace-and-bit who bores into 385 a ship timber, and his men from underneath, grasping

the strap on either side whirl it, and it bites resolutely deeper.

So seizing the fire-point-hardened timber we twirled it in his eye, and the blood boiled around the hot point, so that the blast and scorch of the burning ball singed all his eyebrows 390 and eyelids, and the fire made the roots of his eye crackle.

As when a man who works as a blacksmith plunges a screaming great ax blade or plane into cold water, treating it for temper, since this is the way steel is made strong, even so Cyclops' eye sizzled about the beam of the olive.

395 He gave a giant horrible cry and the rocks rattled

to the sound, and we scuttled away in fear. He pulled the timber out of his eye, and it blubbed with plenty of blood, then when he had frantically taken it in his hands and thrown it away, he cried aloud to the other Cyclopes, who live

400 around him in their own caves along the windy pinnacles.

They hearing him came swarming up from their various places, and stood around the cave and asked him what was his trouble: “Why, Polyphemos, what do you want with all this outcry

through the immortal night and have made us all thus sleepless?

405 Surely no mortal against your will can be driving your sheep off?

Surely none can be killing you by force or treachery?”

‘Then from inside the cave strong Polyphemos answered:

“Good friends, Nobody is killing me by force or treachery.”

‘So then the others speaking in winged words gave him an answer: 410 “If alone as you are none uses violence on you,

### *Escape from the cave*

why, there is no avoiding the sickness sent by great Zeus; so you had better pray to your father, the lord Poseidon.”

‘So they spoke as they went away, and the heart within me laughed over how my name and my perfect planning had fooled him.

415 But the Cyclops, groaning aloud and in the pain of his agony, felt with his hands, and took the boulder out of the doorway, and sat down in the entrance himself, spreading his arms wide, to catch anyone who tried to get out with the sheep, hoping that I would be so guileless in my heart as to try this; 420 but I was planning so that things would come out the best way, and trying to find some release from death, for my companions and myself too, combining all my resource and treacheries, as with life at stake, for the great evil was very close to us.

And as I thought, this was the plan that seemed best to me.

425 There were some male sheep, rams, well nourished, thick and fleecy, handsome and large, with a dark depth of wool. Silently I caught these and lashed them together with pliant willow withes, where the monstrous Cyclops lawless of mind had used to sleep. I had them in threes, and the one in the middle carried 430 a man, while the other two went on each side, so guarding my friends. Three rams carried each man, but as for myself, there was one ram, far the finest of all the flock. This one I clasped around the back, snuggled under the wool of the belly, and stayed

there still, and with a firm twist of the hands and enduring 435 spirit clung fast to the glory of this fleece, unrelenting.

So we grieved for the time and waited for the divine Dawn.

‘But when the young Dawn showed again with her rosy fingers, then the male sheep hastened out of the cave, toward pasture, but the ewes were bleating all through the pens unmilked, their udders 440 ready to burst. Meanwhile their master, suffering and in bitter pain, felt over the backs of all his sheep, standing up as they were, but in his guilelessness did not notice how my men were fastened under the breasts of his fleecy sheep. Last of all the flock the ram went out of the doorway, 445 loaded with his own fleece, and with me, and my close counsels.

Then, feeling him, powerful Polyphemos spoke a word to him: “My dear old ram, why are you thus leaving the cave last of the sheep? Never in the old days were you left behind by the flock, but long-striding, far ahead of the rest would pasture 450 on the tender bloom of the grass, be first at running rivers,

*and rocks thrown by Polyphemos*

and be eager always to lead the way first back to the sheepfold at evening. Now you are last of all. Perhaps you are grieving for your master's eye, which a bad man with his wicked companions put out, after he had made my brain helpless with wine, this 455 Nobody, who I think has not yet got clear of destruction.

If only you could think like us and only be given a voice, to tell me where he is skulking away from my anger, then surely he would be smashed against the floor and his brains go spattering all over the cave to make my heart lighter

460 from the burden of all the evils this niddering Nobody gave me.”

‘So he spoke, and sent the ram along from him, outdoors, and when we had got a little way from the yard and the cavern, first I got myself loose from my ram, then set my companions free, and rapidly then, and with many a backward glance, we 465 drove the long-striding sheep, rich with fat, until we reached our ship, and the sight of us who had escaped death was welcome to our companions, but they began to mourn for the others; only I would not let them cry out, but with my brows nodded to each man, and told them to be quick and to load the fleecy 470 sheep on board our vessel and sail out on the salt water.

Quickly they went aboard the ship and sat to the oarlocks, and sitting well

in order dashed the oars in the gray sea.

But when I was as far from the land as a voice shouting carries, I called out aloud to the Cyclops, taunting him: 475 “Cyclops, in the end it was no weak man's companions you were to eat by violence and force in your hollow cave, and your evil deeds were to catch up with you, and be too strong for you, hard one, who dared to eat your own guests in your own house, so Zeus and the rest of the gods have punished you.”

480 ‘So I spoke, and still more the heart in him was angered. He broke away the peak of a great mountain and let it fly, and threw it in front of the dark-prowed ship by only a little, it just failed to graze the steering oar's edge, but the sea washed up in the splash as the stone went under, the tidal 485 wave it made swept us suddenly back from the open sea to the mainland again, and forced us on shore. Then I caught up in my hands the very long pole and pushed her clear again, and urged my companions with words, and nodding with my head, to throw their weight on the oars and bring us 490 out of the threatening evil, and they leaned on and rowed hard.

### *The curse of Polyphemos*

But when we had cut through the sea to twice the previous distance, again I started to call to Cyclops, but my friends about me checked me, first one then another speaking, trying to soothe me: “Hard one, why are you trying once more to stir up this savage 495 man, who just now threw his missile in the sea, forcing our ship to the land again, and we thought once more we were finished; and if he had heard a voice or any one of us speaking, he would have broken all our heads and our ship's timbers with a cast of a great jagged stone, so strong is his throwing.”

500 ‘So they spoke, but could not persuade the great heart in me, but once again in the anger of my heart I cried to him: “Cyclops, if any mortal man ever asks you who it was that inflicted upon your eye this shameful blinding, tell him that you were blinded by Odysseus, sacker of cities. 505 Laertes is his father, and he makes his home in Ithaka.”

‘So I spoke, and he groaned aloud and answered me, saying: “Ah now, a prophecy spoken of old is come to completion. There used to be a man here, great and strong, and a prophet, [Telemos](#), [Eurymos](#)' son, who for prophecy was pre-eminent 510 and grew old as a

prophet among the Cyclopes. This man told me how all this that has happened now must someday be accomplished, and how I must lose the sight of my eye at the hands of Odysseus.

But always I was on the lookout for a man handsome and tall, with great endowment of strength on him, to come here; 515 but now the end of it is that a little man, niddering, feeble, has taken away the sight of my eye, first making me helpless with wine. So come here, Odysseus, let me give you a guest gift and urge the glorious Shaker of the Earth to grant you conveyance home. For I am his son, he announces himself as my father.

520 He himself will heal me, if he will, but not any other one of the blessed gods, nor any man who is mortal.”

‘So he spoke, but I answered him again and said to him:

“I only wish it were certain I could make you reft of spirit and life, and send you to the house of Hades, as it is certain 525 that not even the Shaker of the Earth will ever heal your eye for you.”

‘So I spoke, but he then called to the lord Poseidon in prayer, reaching both arms up toward the starry heaven: “Hear me, Poseidon who circle the earth, dark-haired. If truly I am your son, and you acknowledge yourself as my father,

*and his prayer to Poseidon*

530 grant that Odysseus, sacker of cities, son of Laertes, who makes his home in Ithaka, may never reach that home; but if it is decided that he shall see his own people, and come home to his strong-founded house and to his own country, let him come late, in bad case, with the loss of all his companions, 535 in someone else's ship, and find troubles in his household.”

‘So he spoke in prayer, and the dark-haired god heard him.

Then for the second time lifting a stone far greater he whirled it and threw, leaning into the cast his strength beyond measure, and the stone fell behind the dark-prowed ship by only

540 a little, it just failed to graze the steering oar's edge, and the sea washed up in the splash as the stone went under; the tidal wave drove us along forward and forced us onto the island.

But after we had so made the island, where all the rest of our strong-benched ships were waiting together, and our companions 545 were sitting about them grieving, having waited so long for us, making this point we



ran our ship on the sand and beached her, and we ourselves stepped out onto the break of the sea beach, and from the hollow ships bringing out the flocks of the Cyclops we shared them out so none might go cheated of his proper 550 portion; but for me alone my strong-greaved companions excepted the ram when the sheep were shared, and I sacrificed him on the sands to Zeus, dark-clouded son of Kronos, lord over all, and burned him the thighs; but he was not moved by my offerings, but still was pondering on a way how all my strong-benched 555 ships should be destroyed and all my eager companions.

So for the whole length of the day until the sun's setting, we sat there feasting on unlimited meat and sweet wine.

But when the sun went down and the sacred darkness came over, then we lay down to sleep along the break of the seashore; 560 but when the young Dawn showed again with her rosy fingers, then I urged on the rest of my companions and told them

to go aboard their ships and to cast off the stern cables, and quickly they went aboard the ships and sat to the oarlocks, and sitting well in order dashed their oars in the gray sea.

565 From there we sailed on further along, glad to have escaped death, but grieving still at heart for the loss of our dear companions.

*Myths from Mesopotamia*  
*Creation, the Flood, Gilgamesh,*  
*and Others*

*Edited and translated*  
*with an Introduction and Notes by*  
 STEPHANIE DALLEY

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he] came out in front of the sun.  
 [ ] brightness was everywhere.  
 All kinds of [thorny, prickly], spiky bushes were  
 visible, blossoming with gemstones.<sup>104</sup>  
 Carnelian bore fruit  
 Hanging in clusters, lovely to look at,  
 Lapis lazuli bore foliage,  
 Bore fruit, and was delightful to view.

vi (gap of about 24 lines)

[ ] pine  
 Its fronds of banded agate [ ]  
 Sea-*laruššu* [ ] of *sāsu*-stone<sup>105</sup>  
 Like brambles and thorn bushes [of] . . .-stone,  
 Çarob trees [ ] of] (green) *abašmû*-stone,  
*Šubû*-stone, haematite [ ]  
 Riches and wealth [ ]  
 Like [ ] turquoise  
 Which [ ] the sea.  
 [ ]  
 As Gilgamesh walked around [at  
 He raised [his eyes  
 (*Catchline*)  
 Siduri [the alewife] who lives down by the sea

TABLET X

Siduri the alewife, who lives down by the sea,<sup>106</sup>  
 Lives and [ ].  
 Vat-stands are made for her, [fermentation-vats] are  
 made for her,<sup>107</sup>  
 Covered by a covering and [ ].<sup>108</sup>  
 Gilgamesh was pacing around and [ ]  
 Clad only in a (lion)skin [ ]  
 He had the flesh of gods upon [his body],  
 But grief was in [his innermost being].  
 His face was like that of a long-distance traveller.  
 The alewife looked at him from a distance.  
 She pondered in her heart, and [spoke] a word



The alewife spoke to him, to Gilgamesh,  
 'There has never been a ferry of any kind,  
 Gilgamesh,  
 And nobody from time immemorial has crossed  
 the sea.  
 Shamash the warrior is the only one who has  
 crossed the sea: apart from Shamash, nobody  
 has crossed the sea.  
 The crossing is difficult, the way of it very  
 difficult,  
 And in between are lethal waters which bar the  
 way ahead.<sup>112</sup>  
 Wherever, then, could you cross the sea,  
 Gilgamesh?  
 And once you reached the lethal waters, what  
 would you do?  
 (Yet) there is, Gilgamesh, a boatman of Ut-  
 napishtim, Ur-shanabi,  
 He—the "things of stone" identify him (?)—will  
 be trimming a young pine in the forest.<sup>113</sup>  
 Go, and let him see your face.  
 If it is possible, cross with him. If it is impossible,  
 retreat back.'

When Gilgamesh heard this  
 He took up an axe to his side,  
 Drew the sword from his belt,  
 Stole up and drove them off,<sup>114</sup>  
 Like an arrow he fell among them.  
 In the midst of the forest the noise resounded (?).  
 Ur-shanabi looked and drew (?) his sword (?),  
 Took up an axe and [crept up on (?)] him.  
 Then he, Gilgamesh, hit him on the head,<sup>115</sup>  
 Seized his arms and [ ] of his chest.  
 And the "things of stone" [ ] the boat,  
 Which do not [ ] lethal [waters]  
 [ ] broad [sea (?)]  
 In the waters [ ] held back.  
 He smashed [them and ] to the river.  
 [ ] the boat  
 And [ ] on the bank.

[Gilgamesh spoke to him, to Ur-shanabi] the  
 boatman,  
 '[ ] I shall enter  
 [ ] to you.'

iii Ur-shanabi spoke to him, to Gilgamesh,  
 'Why are your cheeks wasted, your face dejected,  
 Your heart so wretched, your appearance worn  
 out,  
 And grief in your innermost being?  
 Your face is like that of a long-distance traveller.  
 Your face is weathered by cold and heat [ ]  
 Clad only in a lionskin, you roam open country.'

Gilgamesh spoke to him, to Ur-shanabi the  
 boatman,  
 'How could my cheeks not be wasted, nor my  
 face dejected,  
 Nor my heart wretched, nor my appearance worn  
 out,  
 Nor grief in my innermost being,  
 Nor my face like that of a long-distance traveller,  
 Nor my face weathered by wind and heat [ ]  
 Nor roaming open country clad only in a  
 lionskin?  
 My friend was the hunted mule, wild ass of the  
 mountain, leopard of open country,  
 Enkidu my friend was the hunted mule, wild ass  
 of the mountain, leopard of open country.  
 We who met, and scaled the mountain,  
 Seized the Bull of Heaven and slew it,  
 Demolished Humbaba who dwelt in the Pine  
 Forest,  
 Killed lions in the passes of the mountains,  
 My friend whom I love so much, who  
 experienced every hardship with me,  
 Enkidu my friend whom I love so much, who  
 experienced every hardship with me—  
 The fate of mortals conquered him!  
 For six days and seven nights I wept over him: I  
 did not allow him to be buried  
 Until a worm fell out of his nose.

I was frightened and [            ].  
 I am afraid of Death, and so I roam open country.  
 The words of my friend weigh upon me.  
 I roam open country for long distances; the words  
   of Enkidu my friend weigh upon me.  
 I roam open country on long journeys.  
 How, O how could I stay silent, how, O how  
   could I keep quiet?  
 My friend whom I love has turned to clay:  
   Enkidu my friend whom I love has turned to  
   clay.  
 Am I not like him? Must I lie down too,  
 Never to rise, ever again?  
 Gilgamesh spoke to him, to Ur-shanabi the boatman,  
   'Now, Ur-shanabi, which is the way to  
   Ut-napishtim?  
 Give me directions (?), whatever they are; give  
   me directions (?).  
 If it is possible, I shall cross the sea;  
 If it is impossible, I shall roam open country  
   again.'  
 Ur-shanabi spoke to him, to Gilgamesh,  
   'Your own hands, Gilgamesh, have  
   hindered [            ],  
 You have smashed the "things of stone", you  
   have [            ].  
 The "things of stone" are smashed, and their  
   strings (?) are pulled out.  
 Take up an axe, Gilgamesh, to your side,  
 Go down to the forest, [cut] three hundred poles  
   each thirty metres (long).  
 Trim (them) and put "knobs" (on them); then  
   bring them to me (?) [at the boat (?)]<sup>116</sup>  
 When Gilgamesh heard this,  
 He took up an axe to his side, drew a sword from  
   his belt,  
 Went down to the forest and [cut] three hundred  
   poles each thirty metres (long).  
 He trimmed (them) and put "knobs" (on them): he  
   brought them [to Ur-shanabi at the boat (?)]

And Gilgamesh and Ur-shanabi embarked [in the  
 boat(s)]  
 They cast off the *magillu*-boat and sailed away.<sup>117</sup>  
 (After) a journey of a new moon and a full moon,  
   on the third day [            ]  
 Ur-shanabi reached the lethal waters.  
 iv Ur-shanabi spoke to him, to Gilgamesh,  
   'Stay clear, Gilgamesh, take one pole at a time,  
   Don't let the lethal water wet your hand!  
   [Hold (?)] the knob!  
   Take a second, a third, then a fourth pole,  
   Gilgamesh.  
   Take a fifth, a sixth, then a seventh pole,  
   Gilgamesh.  
   Take an eighth, a ninth, then a tenth pole,  
   Gilgamesh.  
   Take an eleventh, a twelfth pole, Gilgamesh.'  
 Within seven hundred and twenty metres (?)  
   Gilgamesh had used up the poles.  
 Then he undid his belt, [            ]  
 Gilgamesh stripped himself; [            ]  
 With his arms he lifted up (?) the thwart (?).  
 Ut-napishtim was looking on from a distance,  
 Pondered and spoke to himself,  
 Took counsel with himself:  
   'Why are the [things of stone(?)] broken,  
   And the wrong gear aboard [    ]?  
   Surely it can't be my man coming on? And on  
   the right [            ],  
   I am looking, but I can't make [it out],  
   I am looking, but [            ]  
   I am looking, [            ]

(gap of about 20 lines)

[Ut-napishtim spoke to him, to Gilgamesh],  
 ['Why are your cheeks wasted, your face  
 dejected],  
 [Your heart so wretched, your appearance worn  
 out],

[And grief in your innermost being]?  
 [Your face is like that of a long-distance  
 traveller].  
 [Your face is weathered by cold and heat . . .]  
 [Clad only in a lionskin you roam open  
 country].<sup>118</sup>  
 [Gilgamesh spoke to him, to Ut-napishtim],  
 ['How would my cheeks not be wasted, nor my  
 face dejected],  
 v [Nor my heart wretched, nor] my appearance  
 [worn out],  
 [Nor grief in] my innermost being,  
 [Nor] my face like [that of a long-distance  
 traveller],  
 [Nor] my face [weathered by cold and heat . . .]  
 [Nor] roaming open country [clad only in a  
 lionskin]?  
 My friend was the hunted mule, wild ass of the  
 mountain, leopard of open country,  
 Enkidu my friend was the hunted mule, wild ass  
 of the mountain, leopard of open country.<sup>119</sup>  
 We who met and scaled the mountain,  
 Seized the Bull of Heaven and slew it,  
 Demolished Humbaba who dwelt in the Pine  
 Forest,  
 Killed lions in the passes of the mountains,  
 My friend whom I love so much, who  
 experienced every hardship with me,  
 Enkidu my friend whom I love so much, who  
 experienced every hardship with me—  
 The fate of mortals conquered him! For six days  
 and seven nights I wept over him,  
 I did not allow him to be buried  
 Until a worm fell out of his nose.  
 I was frightened [                    ]. I am afraid of  
 Death, [and so I roam open country].  
 I roam open country for long distances;  
 The words of my friend weigh upon me.  
 The words of Enkidu my friend weigh upon me.  
 I roam the open country on long journeys.

How, O how could I stay silent, how, O how  
 could I keep quiet?  
 My friend whom I love has turned to clay:  
 Enkidu my friend whom I love has turned to  
 clay.  
 Am I not like him? Must I lie down too,  
 Never to rise, ever again?  
 Gilgamesh spoke to him, to Ut-napishtim,  
 'So I thought I would go to see Ut-napishtim the  
 far-distant, of whom people speak.  
 I searched, went through all countries,  
 Passed through and through difficult lands,  
 And crossed to and fro all seas.  
 My face never had enough of sweet sleep,  
 My fibre was filled with grief.  
 I made myself over-anxious by lack of sleep.  
 What did I gain from my toils?  
 I did not make a good impression (?) on the  
 alewife, for my clothes were finished.  
 I killed a bear, hyena, lion, leopard, tiger, deer,  
 mountain goat, cattle, and other wild beasts of  
 open country.  
 I ate meat from them, I spread out their skins.  
 Let her door be bolted against grief with pitch and  
 bitumen!  
 Because of me, games are spoiled [                    ],  
 My own misfortunes (?) have reduced me to  
 misery (?).'  
 Ut-napishtim spoke to him, to Gilgamesh,  
 'Why do you prolong grief, Gilgamesh?  
 Since [the gods made you] from the flesh of gods  
 and mankind,  
 Since [the gods] made you like your father and  
 mother,  
 [Death is inevitable (?)] at some time, both for  
 Gilgamesh and for a fool,  
 But a throne is set down [for you (?)] in the  
 assembly [                    ].  
 To a fool is given dregs instead of butter,  
 Rubbish and sweepings which like [



Ninurta was their chamberlain,  
 Ennugi their canal-controller.  
 Far-sighted Ea swore the oath (of secrecy) with  
 them,<sup>122</sup>  
 So he repeated their speech to a reed hut,  
 "Reed hut, reed hut, brick wall, brick wall,  
 Listen, reed hut, and pay attention, brick wall:  
 (This is the message:)  
 Man of Shuruppak, son of Ubara-Tutu,  
 Dismantle your house, build a boat.  
 Leave possessions, search out living things.  
 Reject chattels and save lives!  
 Put aboard the seed of all living things, into the  
 boat.  
 The boat that you are to build  
 Shall have her dimensions in proportion,  
 Her width and length shall be in harmony,  
 Roof her like the Apsu."  
 I realized and spoke to my master Ea,  
 "I have paid attention to the words that you  
 spoke in this way,  
 My master, and I shall act upon them.  
 But how can I explain myself to the city, the men  
 and the elders?"  
 Ea made his voice heard and spoke,  
 He said to me, his servant,  
 "You shall speak to them thus:  
 "I think that Ellil has rejected me,  
 And so I cannot stay in your city,  
 And I cannot set foot on Ellil's land again.  
 I must go down to the Apsu and stay with my  
 master Ea.  
 Then he will shower abundance upon you,  
 A wealth of fowl, a treasure of fish.  
 [ ] prosperity, a harvest,  
 In the morning cakes/"darkness",<sup>123</sup>  
 In the evening a rain of wheat/"heaviness" he  
 will shower upon you.""  
 When the first light of dawn appeared  
 The country gathered about me.

The carpenter brought his axe,  
 The reed-worker brought his stone,  
 The young men [ ]  
 [ ] oakum (?)<sup>124</sup>  
 Children carried the bitumen,  
 The poor fetched what was needed [ ].  
 11 On the fifth day I laid down her form.<sup>125</sup>  
 One acre was her circumference, ten poles each  
 the height of her walls,  
 Her top edge was likewise ten poles all round.  
 I laid down her structure, drew it out,  
 Gave her six decks,  
 Divided her into seven.  
 Her middle I divided into nine,  
 Drove the water pegs into her middle.  
 I saw to the paddles and put down what was  
 needed:  
 Three *sar* of bitumen I poured into the kiln,<sup>126</sup>  
 Three *sar* of pitch I poured into the inside.  
 Three *sar* of oil they fetched, the workmen who  
 carried the baskets.  
 Not counting the *sar* of oil which the dust (?)  
 soaked up,  
 The boatman stowed away two more *sar* of oil.  
 At the [ ] I slaughtered oxen.  
 I sacrificed sheep every day.  
 I gave the workmen ale and beer to drink,  
 Oil and wine as if they were river water  
 They made a feast, like the New Year's Day  
 festival.  
 When the sun [rose (?)] I provided hand oil.  
 [When] the sun went down the boat was  
 complete.  
 [The launching was (?)] very difficult;  
 Launching rollers had to be fetched (from) above  
 (to) below.  
 Two-thirds of it [stood clear of the water  
 line (?)].<sup>127</sup>  
 I loaded her with everything there was,  
 Loaded her with all the silver,



Loaded her with all the gold  
 Loaded her with all the seed of living things, all  
 of them.  
 I put on board the boat all my kith and kin.  
 Put on board cattle from open country, wild  
 beasts from open country, all kinds of  
 craftsmen.  
 Shamash had fixed the hour:  
 "In the morning cakes/"darkness",  
 In the evening a rain of wheat/"heaviness"  
 (I) shall shower down:  
 Enter into the boat and shut your door!"  
 That hour arrived;  
 In the morning cakes/"darkness", in the evening  
 a rain of wheat/"heaviness" showered down.  
 I saw the shape of the storm,  
 The storm was terrifying to see.  
 I went aboard the boat and closed the door.  
 To seal the boat I handed over the (floating)  
 palace with her cargo to Puzur-Amurru the  
 boatman.<sup>128</sup>  
 When the first light of dawn appeared,  
 A black cloud came up from the base of the sky.  
 Adad kept rumbling inside it.  
 Shullat and Hanish were marching ahead,  
 Marched as chamberlains (over) (?) mountain and  
 country.<sup>129</sup>  
 Erakal pulled out the mooring (?) poles,  
 Ninurta marched on and made the weir(s)  
 overflow.  
 The Anunnaki had to carry torches,  
 They lit up the land with their brightness.  
 The calm before the Storm-god came over the  
 sky,  
 Everything light turned to darkness.  
 |  
 111 On the first day the tempest [rose up],  
 Blew swiftly and [brought (?) the flood-weapon],  
 Like a battle force [the destructive *kašūšu*-  
 weapon] passed over [the people]

No man could see his fellow,  
 Nor could people be distinguished from the  
 sky.<sup>130</sup>  
 Even the gods were afraid of the flood-weapon.  
 They withdrew; they went up to the heaven of  
 Anu.<sup>131</sup>  
 The gods cowered, like dogs crouched by an  
 outside wall.  
 Ishtar screamed like a woman giving birth;  
 The Mistress of the Gods, sweet of voice, was  
 wailing,  
 "Has that time really returned to clay,  
 Because I spoke evil in the gods' assembly?  
 How could I have spoken such evil in the gods'  
 assembly?  
 I should have (?) ordered a battle to destroy my  
 people;<sup>132</sup>  
 I myself gave birth (to them), they are my own  
 people,  
 Yet they fill the sea like fish spawn!"  
 The gods of the Anunnaki were weeping with  
 her.  
 The gods, humbled, sat there weeping.  
 Their lips were closed and covered with scab.<sup>133</sup>  
 For six days and [seven (?)] nights  
 The wind blew, flood and tempest overwhelmed  
 the land;  
 When the seventh day arrived the tempest, flood  
 and onslaught  
 Which had struggled like a woman in labour,  
 blew themselves out (?).  
 The sea became calm, the *imhullu*-wind grew  
 quiet, the flood held back.  
 I looked at the weather; silence reigned,<sup>134</sup>  
 For all mankind had returned to clay.  
 The flood-plain was flat as a roof.  
 I opened a porthole and light fell on my cheeks.  
 I bent down, then sat. I wept.  
 My tears ran down my cheeks.  
 I looked for banks, for limits to the sea.

Areas of land were emerging everywhere (?).  
 The boat had come to rest on Mount Nimush.  
 The mountain Nimush held the boat fast and did not let it budge.<sup>135</sup>  
 The first and second day the mountain Nimush held the boat fast and did not let it budge.  
 The third and fourth day the mountain Nimush held the boat fast and did not let it budge.  
 The fifth and sixth day the mountain Nimush held the boat fast and did not let it budge.  
 When the seventh day arrived,  
 I put out and released a dove.  
 The dove went; it came back,  
 For no perching place was visible to it, and it turned round.  
 I put out and released a swallow.  
 The swallow went; it came back,  
 For no perching place was visible to it, and it turned round.  
 I put out and released a raven.<sup>136</sup>  
 The raven went, and saw the waters receding.  
 And it ate, preened (?), lifted its tail and did not turn round.  
 Then I put (everything ?) out to the four winds,  
 and I made a sacrifice,  
 Set out a *surqinnu*-offering upon the mountain peak,  
 Arranged the jars seven and seven;<sup>137</sup>  
 Into the bottom of them I poured (essences of ?) reeds, pine, and myrtle.<sup>138</sup>  
 The gods smelt the fragrance,  
 The gods smelt the pleasant fragrance,  
 The gods like flies gathered over the sacrifice.  
 As soon as the Mistress of the Gods arrived  
 iv She raised the great flies which Anu had made to please her:<sup>139</sup>  
 "Behold, O gods, I shall never forget (the significance of) my lapis lazuli necklace,  
 I shall remember these times, and I shall never forget.

Let other gods come to the *surqinnu*-offering  
 But let Ellil not come to the *surqinnu*-offering,  
 Because he did not consult before imposing the flood,  
 And consigned my people to destruction!"  
 As soon as Ellil arrived<sup>140</sup>  
 He saw the boat. Ellil was furious,  
 Filled with anger at the Igi gods.  
 "What sort of life survived? No man should have lived through the destruction!"<sup>141</sup>  
 Ninurta made his voice heard and spoke,  
 He said to the warrior Ellil,  
 "Who other than Ea would have done such a thing?  
 For Ea can do everything!"  
 Ea made his voice heard and spoke,  
 He said to the warrior Ellil,  
 "You are the sage of the gods, warrior,  
 So how, O how, could you fail to consult, and impose the flood?  
 Punish the sinner for his sin, punish the criminal for his crime,  
 But ease off, let work not cease; be patient, let not [                    ]  
 Instead of your imposing a flood, let a lion come up and diminish the people.  
 Instead of your imposing a flood, let a wolf come up and diminish the people.  
 Instead of your imposing a flood, let famine be imposed and [lessen] the land.  
 Instead of your imposing a flood, let Erra rise up and savage the people.  
 I did not disclose the secret of the great gods,  
 I just showed Atrahasis a dream, and thus he heard the secret of the gods."  
 Now the advice (that prevailed) was his advice.  
 Ellil came up into the boat,  
 And seized my hand and led me up.  
 He led up my woman and made her kneel down at my side.

He touched our foreheads, stood between us,  
 blessed us:  
 "Until now Ut-napishtim was mortal,  
 But henceforth Ut-napishtim and his woman shall  
 be as we gods are.  
 Ut-napishtim shall dwell far off at the mouth of  
 the rivers."  
 They took me and made me dwell far off, at the  
 mouth of the rivers.  
 So now, who can gather the gods on your behalf,  
 (Gilgamesh),  
 That you too may find eternal life which you  
 seek?  
 For a start, you must not sleep for six days and  
 seven nights.'  
 As soon as he was sitting, (his head?) between his  
 knees,  
 Sleep breathed over him like a fog.  
 Ut-napishtim spoke to her, to his wife,  
 'Look at the young man who wants eternal life!  
 Sleep breathes over him like a fog!'  
 His wife spoke to him, to Ut-napishtim the  
 far-distant,  
 'Touch him, and let the man wake up.  
 Let him go back in peace the way he came,  
 Go back to his country through the great gate,  
 through which he once left.'  
 Ut-napishtim spoke to her, to his wife,  
 'Man behaves badly: he will behave badly  
 towards you.  
 v For a start, bake a daily portion for him, put it  
 each time by his head,  
 And mark on the wall the days that he sleeps.'  
 She baked a daily portion for him, put it each time  
 by his head,  
 And marked on the wall for him the days that he  
 slept.  
 His first day's portion was dried out,  
 The second was going bad, the third was soggy,  
 The fourth had white mould on (?)

The fifth had discoloured,  
 The sixth was stinking (?),  
 The seventh—at that moment he touched him and  
 the man woke up.  
 Gilgamesh spoke to him, to Ut-napishtim the  
 far-distant,  
 'No sooner had sleep come upon me  
 Than you touched me, straight away, and roused  
 me!'  
 Ut-napishtim spoke to him, to Gilgamesh,  
 '[Look (?), Gil]gamesh, count your daily portions,  
 [That the number of days you slept] may be  
 proved to you.  
 Your [first] day's ration [is dried out],  
 The second is going bad, the third is soggy,  
 The fourth has white mould on (?),  
 The fifth has discoloured, the sixth is stinking (?),  
 [The seventh—] at that moment you woke up.'  
 Gilgamesh spoke to him, to Ut-napishtim the  
 far-distant,  
 'How, O how could I have done it, Ut-napishtim?  
 Wherever can I go?  
 The Snatchers have blocked my [routes (?)]:  
 Death is waiting in my bedroom,  
 And wherever I set my foot, Death is there too.'  
 Ut-napishtim spoke to him, to Ur-shanabi the  
 boatman,  
 'Ur-shanabi, the quay will cast you out, the ferry  
 will reject you.  
 Be deprived of her side, at whose side you once  
 went.<sup>142</sup>  
 The man whom you led: filthy hair fetters his  
 body,  
 Skins have ruined the beauty of his flesh.  
 Take him, Ur-shanabi, bring him to a wash-bowl,  
 And let him wash in water his filthy hair, as  
 clean as possible (?).  
 Let him throw away his skins, and let the sea  
 carry them off.  
 Let his body be soaked (until it is) fresh.

Put a new headband on his head.  
 Have him wear a robe as a proud garment  
 Until he comes to his city,  
 Until he reaches his journey's end.  
 The garment shall not discolour, but stay  
 absolutely new.'

Ur-shanabi took him and brought him to a  
 wash-bowl,  
 And he washed in water his filthy hair, as clean as  
 possible (?).  
 He threw away his skins, and the sea carried them  
 off.  
 His body was soaked (until it was) fresh.  
 He put a new headband on his head.  
 He wore a robe as a proud garment  
 Until he came to his city,  
 Until he reached his journey's end.  
 The garment would not discolour, and stayed  
 absolutely new.

Gilgamesh and Ur-shanabi embarked on the boat.  
 They cast off the *magillu*-boat and sailed away.  
 His wife spoke to him, to Ut-napishtim the  
 far-distant,  
 'Gilgamesh came, weary, striving,  
 What will you give him to take back to his  
 country?'

And Gilgamesh out there raised the pole,  
 He brought the boat near the shore.  
 Ut-napishtim spoke to him, to Gilgamesh,  
 vi 'Gilgamesh, you came, weary, striving,  
 What can I give you to take back to your  
 country?  
 Let me reveal a closely guarded matter,  
 Gilgamesh,  
 And let me tell you the secret of the gods.  
 There is a plant whose root is like camel-thorn,  
 Whose thorn, like a rose's, will spike [your  
 hands].  
 If you yourself can win that plant, you will find  
 [rejuvenation (?)].'<sup>143</sup>

When Gilgamesh heard this, he opened the pipe,  
 He tied heavy stones to his feet.  
 They dragged him down into the Apsu, and [he saw  
 the plant].  
 He took the plant himself: it spiked [his hands].  
 He cut the heavy stones from his feet.  
 The sea threw him up on to its shore.  
 Gilgamesh spoke to him, to Ur-shanabi the  
 boatman,  
 'Ur-shanabi, this plant is a plant to cure a crisis!  
 With it a man may win the breath of life.  
 I shall take it back to Uruk the Sheepfold; I shall  
 give it to an elder to eat, and so try out the  
 plant.  
 Its name (shall be): "An old man grows into a  
 young man".  
 I too shall eat (it) and turn into the young man  
 that I once was.'

At twenty leagues they ate their ration.  
 At thirty leagues they stopped for the night.  
 Gilgamesh saw a pool whose water was cool,  
 And went down into the water and washed.  
 A snake smelt the fragrance of the plant.  
 It came up silently and carried off the plant.  
 As it took it away, it shed its scaly skin.<sup>144</sup>  
 Thereupon Gilgamesh sat down and wept.  
 His tears flowed over his cheeks.  
 [He spoke to (?)] Ur-shanabi the boatman,  
 'For what purpose (?), Ur-shanabi, have my arms  
 grown weary?  
 For what purpose (?) was the blood inside me so  
 red (?)?  
 I did not gain an advantage for myself,  
 I have given the advantage to the "lion of the  
 ground".<sup>145</sup>  
 Now the current will carry (?) twenty leagues  
 away.  
 While I was opening the pipe, [arranging (?)] the  
 gear (?),  
 I found (?) a door-thong (?) which must have

been set there as an omen for me. I shall give up.

And I have left the boat on the shore.'

At twenty leagues they ate their ration.

At thirty leagues they stopped for the night.

They reached Uruk the Sheepfold.

Gilgamesh spoke to him, to Ur-shanabi the boatman,

'Go up on to the wall of Uruk, Ur-shanabi, and walk around,<sup>146</sup>

Inspect the foundation platform and scrutinize the brickwork! Testify that its bricks are baked bricks,

And that the Seven Counsellors must have laid its foundations!

One square mile is city, one square mile is orchards, one square mile is claypits, as well as the open ground of Ishtar's temple.

Three square miles and the open ground comprise Uruk.'

(*Catchline*)

'If only I had left the *pukku* in the carpenter's house today!'