

Mr. Williams – Honors World History – Summer Work 2026

Hello future historians and global travelers! Thank you for choosing to be a part of OC's Honors World History class. Upon entering an honors class, it is important to have some background knowledge and skills. In addition to reading *The Epic of Gilgamesh*, the maps will start you on your journey toward success. **Both the story and the maps are due the first week of school.**

PART I – The Epic of Gilgamesh: The summer reading is *The Epic of Gilgamesh*, the oldest written story (that we know of) in history. Even though the story isn't true, it gives us hints about the beliefs and lifestyle of the Sumerians. There will be a test on the story the first week of school. At least one portion of this quiz will be open-note, but **all notes must be hand-written** in a notebook. No annotations. For each tablet, I'd suggest writing down **a) the characters, b) a two to four sentence summary of what basically happens in this tablet, c) what the moral of the tablet is, AND d) what we can learn about ancient Sumer.**

Prologue –

Tablet 1: The Coming of Enkidu -

Tablet 2: The Forest Journey –

Tablet 3: Ishtar and Gilgamesh –

Tablet 4: The Search for Everlasting Life –

Tablet 5: The Story of the Flood-

Table 6 is cut off – we will read Tablet 6 together.

PART II - MAP: Print out and label. We will have map quizzes at the start of the year and throughout the rest of the year, so it will be important for you to keep your map packet for study purposes.

THE EPIC OF GILGAMESH (Edited)

2100 B.C.

Editor's Note: The following is a translation of the original *Epic of Gilgamesh*, the oldest written story we have record of. *Gilgamesh* is series of tales written by the ancient civilization of Sumer, in a region called Mesopotamia. While the Sumerians no longer exist, the region they lived in is today the country of Iraq. Instead of paper, which wasn't invented yet, the Sumerians wrote on clay tablets - 1 page can be seen in the image to the right. While paper falls apart over time, clay tablets can last forever, which is why we still have these stories today. They used a writing system called cuneiform which humans eventually forgot how to read, until it was deciphered in 1836. As you read the translated English version, think about how this story, written over 4000 years ago, applies to your life and relates to other stories you heard. Historians try to understand the past. There are few better ways to do this than reading stories. *Certain portions have been left out in order to shorten the work.* Enjoy!!



PROLOGUE

I WILL proclaim to the world the deeds of Gilgamesh. This was the man to whom all things were known; this was the king who knew the countries of the world. He was wise, he saw mysteries and knew secret things, he brought us a tale of the days before the flood. He went on a long journey, was weary, worn-out with labor, returning he rested; he scratched on a stone the whole story. When the gods created Gilgamesh they gave him a perfect body. Shamash the glorious sun gifted him with beauty, Adad the god of the storm gifted him with courage, the great gods made his beauty perfect, surpassing all others, terrifying like a great wild bull. Two-thirds they made him god and one-third man. In Uruk he built walls, a great rampart, and the temple for the god of the sky Anu, and for Ishtar the goddess of love. Look at it still today: the outer wall shines with the brilliance of copper; and the inner wall, it has no equal...Climb upon the wall of Uruk; walk along it, I say; regard the foundation walkway and examine the stonework: is it not solid and good? The seven priests laid the foundations.

1. THE COMING OF ENKIDU

GILGAMESH traveled throughout the world, but he met with none who could withstand his arms till he came to the city of Uruk. But the men of Uruk muttered in their houses, 'Gilgamesh sounds the alarm for his amusement; his arrogance has no bounds by day or night. No son is left safe with his father, for Gilgamesh fights them all for fun, and even the children he steals to work; yet the king should be a shepherd to his people. His desire leaves no virgin to her lover, neither the warrior's daughter nor the wife of the noblemen; yet this is the shepherd of the city, wise, determined.' When Anu had heard their weeping the gods cried to Aruru, the goddess of creation, 'You made him, O Aruru; now create his equal; let it be as like him as his own reflection, his second self; stormy heart for stormy heart. Let them fight together and leave Uruk in quiet.'

So the goddess imagined an image in her mind, and it was of Anu of the sky. She dipped her hands in water and pinched off clay, she let it fall in the wilderness, and noble Enkidu was created. There was goodness in him of the god of war, of Ninurta himself. His body was rough, he had long hair like a woman's; it waved like the hair of Nisaba, the goddess of corn. His body was covered with matted hair like Samugan's, the god of cattle. He was innocent of mankind; he knew nothing of the civilized land. Enkidu ate grass in the hills with the gazelle and lurked with wild beasts at the water holes; he had joy of the water with the herds of wild game.

But there was a hunter who met him one day face to face at the drinking-hole, for the wild animals had entered his territory. On three days he met him face to face, and the trapper was frozen with fear. He went back to his house with what he had caught, and he was dumb with terror. His face was altered like that of one who has made a long journey. With awe in his heart he spoke to his father: 'Father, there is a man, unlike any other, who comes down from the hills. He is the strongest in the world, he is like an immortal from heaven. He ranges over the hills with wild beasts and eats grass; he ranges through your land and comes down to the wells. I am afraid and dare not go near him. He fills in the pits which I dig and tears up-my traps; he helps the beasts to escape and now they slip through my fingers.' His father opened his mouth and said to the trapper, 'My son, in Uruk lives Gilgamesh; no one has ever prevailed against him, he is

strong as a star from heaven. Go to Uruk, find Gilgamesh, praise the strength of this wild man. Ask him to give you a beautiful woman, one who is unwanted from the temple of love; return with her, and let her woman's power overpower this man...then the wild beasts will reject him.'

So the trapper set out on his journey to Uruk and addressed himself to Gilgamesh saying, 'A man unlike any other is roaming now in the pastures.' Gilgamesh said, 'Trapper, go back, take with you a woman, a child of pleasure.'

Now the trapper returned, taking the woman with him. After a three days' journey they came to the drinking hole, and there they sat down; the woman and the trapper sat facing one another and waited for the game to come. For the first day and for the second day the two sat waiting, but on the third day the herds came; they came down to drink and Enkidu was with them. The small wild creatures of the plains were glad of the water, and Enkidu with them, who ate grass with the gazelle and was born in the hills; and she saw him, the savage man, come from far-off in the hills. The trapper spoke to her: 'There he is. Now, woman...have no shame, do not delay...teach him, the savage man, your woman's art.'

She was not ashamed... she taught him the woman's art. For six days and seven nights they lay together, for Enkidu had forgotten his home in the hills; but when he was satisfied he went back to the wild beasts. Then, when the gazelle saw him, they bolted away; when the wild creatures saw him they fled. Enkidu would have followed, but his body was jumbled as though with a cord, his knees gave way when he started to run, his swiftness was gone. And now the wild creatures had all fled away; Enkidu was grown weak, for wisdom was in him, and the thoughts of a man were in his heart.

So he returned and sat down at the woman's feet, and listened intently to what she said. 'You are wise, Enkidu, and now you have become like a god. Why do you want to run wild with the beasts in the hills? Come with me. I will take you to strong-walled Uruk, to the blessed temple of Ishtar and of Anu, of love and of heaven there Gilgamesh lives, who is very strong, and like a wild bull he lords it over men.' When she had spoken Enkidu was pleased; he longed for a comrade, for one who would understand his heart. 'Come, woman, and take me to that holy temple, to the house of Anu and of

Ishtar, and to the place where Gilgamesh lords it over the people. I will challenge him boldly, I will cry out aloud in Uruk, "I am the strongest here, I have come to change the old order, I am he who was born in the hills, I am he who is strongest of all."

And now she said to Enkidu, 'Get up from the ground, the bed of a shepherd.' He listened to her words with care. It was good advice that she gave. She divided her clothing in two and with the one half she clothed him and with the other herself, and holding his hand she led him like a child to the sheepfolds, into the shepherds' tents. There all the shepherds crowded round to see him, they put down bread in front of him, but Enkidu could only suck the milk of wild animals. He fumbled and gaped, at a loss what to do or how he should eat the bread and drink the strong wine. Then the woman said, 'Enkidu, eat bread, it is the staff of life; drink the wine, it is the custom of the land.' So he ate till he was full and drank strong wine, seven goblets. He became merry, his heart exulted and his face shone. He rubbed down the matted hair of his body and anointed himself with oil. Enkidu had become a man; but when he had put on man's clothing he appeared like the groom in a wedding.

Then Enkidu said: 'I will go to the place where Gilgamesh lords it over the people, I will challenge him boldly, and I will cry aloud in Uruk, "I have come to change the old order, for I am the strongest here." Now Enkidu strode in front and the woman followed behind. He entered Uruk, that great market, and all the folk crowded round him where he stood in the street in strong-walled Uruk.

Mighty Gilgamesh came on and Enkidu met him at the gate. He put out his foot and prevented Gilgamesh from entering the house, so they wrestled, holding each other like bulls. They broke the doorposts and the walls shook, they snorted like bulls locked together. They shattered the doorposts and the walls shook. Gilgamesh bent his knee with his foot planted on the ground and with a turn Enkidu was thrown. Then immediately his fury died. When Enkidu was thrown he said to Gilgamesh, 'There is not another like you in the world. Ninsun, who is as strong as a wild ox in the barn, she was the mother who bore you, and now you are raised above all men, and Enlil has given you the kingship, for your strength surpasses the strength of men.' So Enkidu and Gilgamesh embraced and their friendship was sealed.

2. THE FOREST JOURNEY

ENLIL of the mountain, the father of the gods, had pronounced the destiny of Gilgamesh. So Gilgamesh dreamed...It was then that the lord Gilgamesh turned his thoughts to the Country of the Living; on the Land of Cedars the lord Gilgamesh reflected. He said to his servant Enkidu, 'I have not established my name, stamped on monuments in the city, as my destiny was dreamed; therefore I will go to the country where the cedar trees are cut. I will set up my name in the place where the names of famous men are written, and where no man's name is written yet I will raise a monument to the gods. Because of the evil that is in the land, we will go to the forest and destroy the evil; for in the forest lives Humbaba whose name is "Hugeness", a ferocious giant.

But Enkidu sighed bitterly and said, 'When I went with the wild beasts ranging through the wilderness I discovered the forest; its length is ten thousand miles in every direction. Enlil has appointed Humbaba to guard it and armed him with many terrors, terrible to all life is Humbaba... it is not an equal struggle when one fights with Humbaba; he is a great warrior, a battering-ram.'

Gilgamesh replied: 'Where is the man who can climb to heaven? Only the gods live forever with glorious Shamash, but as for us men, our days are numbered, our life is a breath of wind. How is this, already you are afraid! I will go first although I am your lord...Then if I die I leave behind me a name that endures; men will say of me, "Gilgamesh has fallen in fight with ferocious Humbaba.'" The tears, ran down his face and he said, 'Alas, it is a long journey that I must take to the Land of Humbaba. If this job is not to be accomplished, why did you move me, Shamash, with the dream to perform it? How can I succeed if you will not help me? If I die in that country I will die without anger, but if I return I will make a glorious offering of gifts and of praise to Shamash.' So Shamash accepted the sacrifice of Gilgamesh's tears; like the compassionate man he showed him mercy...He went to the blacksmith and said, 'I will give orders to the build weapons.' They made for Gilgamesh the axe 'Might of Heroes' and the bow of Anshan; and Gilgamesh was armed and Enkidu; and the weight of the arms they carried was hundreds of pounds.

And now they brought to them the weapons, they put in their hands the great swords and the bow and the arrow. Gilgamesh took the axe, he slung the bow from his shoulder, and buckled the sword to his belt; and so they were armed and ready for the journey.

Fifty miles they walked in one day; in three days they had walked as much as a journey of a month and two weeks. They crossed seven mountains before they came to the gate of the forest. Then Enkidu called out to Gilgamesh, 'Do not go down into the forest; when I opened the gate my hand lost its strength.' Gilgamesh answered him, 'Dear friend, do not speak like a coward. Have we got the better of so many dangers and travelled so far, to turn back at last? Would my friend rather stay behind? No, we will, go down together into the heart of the forest.'

Together they went down into the forest and they came to the green mountain. They gazed at the mountain of cedar treed, the dwelling-place of the gods and the throne of Ishtar. The hugeness of the cedar rose in front of the mountain, its shade was beautiful, full of comfort. When they had come down from the mountain Gilgamesh seized the axe in his hand: he chopped down the cedar. When Humbaba heard the noise far off he was enraged; he cried out, 'Who is this that has violated my woods and cut down my cedar?' But glorious Shamash called to them out of heaven, 'Go forward, do not be afraid.'

Gilgamesh heard him; he put on his armor, 'The Voice of Heroes'; he put it on as though it had been a light garment that he carried, and it covered him altogether. He said, 'By the life of my mother Ninsun who gave me birth, and by the life of my father, divine Lugulbanda, let me live to be the wonder of my mother, as when she nursed me on her lap.'

Then Enkidu, the faithful companion, pleaded, answering him, 'O my lord, you do not know this monster and that is the reason you are not afraid. I who know him, I am terrified. His teeth are dragon's fangs, his face is like a lion, his charge is the rushing of the flood, with his look he crushes alike the trees of the forest and reeds in the swamp. O my Lord, you may go on if you choose into this land, but I will go back to the city. I will tell the lady your mother all your glorious' deeds till she shouts for joy: and then I will tell the death that followed till she weeps for bitterness.' But Gilgamesh said, 'Death and sacrifice are not yet for me, the boat of the dead shall not go down. Not yet will my people be abandoned.'

Today, give me your aid and you shall have mine: what then can go wrong with us two? ... Take your axe in your hand and attack. He who leaves the fight unfinished is not at peace.'

Humbaba came out from his strong house of cedar. Then Enkidu called out, 'O Gilgamesh, remember now how you bragged in Uruk. Forward, attack, son of Uruk, there is nothing to fear.' When he heard these words his courage rallied; he answered, 'Quick, close in, if the watchman is there do not let him escape to the woods where he will vanish. He has put on the first of his seven tricks but not yet the other six, let us trap him before he is armed.' Like a raging wild bull he snuffed the ground; the watchman of the woods turned full of threatenings, he cried out. Humbaba came from his strong house of cedar. He nodded his head and shook it, threatening Gilgamesh; and he looked ready to kill. Then Gilgamesh called to Shamash and his tears were flowing, 'O glorious Shamash, I have followed the road you commanded but now if you send no help how shall I escape?'

Glorious Shamash heard his prayer and he summoned the great wind, the north wind, the whirlwind, the storm and the icy wind, the tempest and the scorching wind; they came like dragons, like a scorching fire, like a serpent that freezes the heart. The eight winds rose up against Humbaba, they beat against his eyes; he was unable to move...

Seven times they attacked him. As the seventh ended, the tears started to Humbaba's eyes and he was pale, 'Gilgamesh, let me speak. I have never known a mother, no, nor a father. I was born of the mountain, he raised me, and Enlil made me the keeper of this forest. Let me go free, Gilgamesh, and I will be your servant, you shall be my lord; all the trees of the forest that I tended on the mountain shall be yours. I will cut them down and build you a palace.' He took him by the hand and led him to his house, so that the heart of Gilgamesh was moved with compassion. He swore by the heavenly life, by the earthly life, by the underworld itself: 'O Enkidu, should not the trapped bird return to its nest?'

Enkidu answered, 'The strongest of men will fall if he is not careful. Namtar, the evil fate that knows no distinction between men, will devour him. If the trapped bird returns to its nest, then you my friend will never return to the city where the mother is waiting who gave you birth.' Humbaba said, 'Enkidu, what you have spoken is evil: in jealousy and for fear of a rival you have spoken evil words.' Enkidu said, 'Do not listen, Gilgamesh: this Humbaba must die.'

Gilgamesh listened to the word of his companion, he took the axe in his hand, he drew the sword from his belt, and he struck Humbaba with a thrust of the sword to the neck, and Enkidu his comrade struck the second blow. At the third blow Humbaba fell. Then there followed confusion for this was the guardian of the forest whom they had chopped to the ground. For as far as two miles the cedars shivered when Enkidu cut down the watcher of the forest. Now the mountains were moved and all the hills, for the guardian of the forest was killed. Gilgamesh cut down the first of the trees of the forest and Enkidu cleared their roots as far as the banks of Euphrates River. They set Humbaba before the gods, before Enlil; they kissed the ground and set the head of Humbaba before him. When he saw the head of Humbaba, Enlil raged at them. 'Why did you do this thing? From henceforth may the fire be on your faces, may it eat the bread that you eat, may it drink where you drink.'

3. ISHTAR AND GILGAMESH, AND THE DEATH OF ENKIDU

GILGAMESH washed out his long locks and cleaned his weapons; he flung back his hair from his shoulders; he threw off his stained clothes and changed them. He put on his royal robes. When Gilgamesh had put on the crown, the glorious goddess Ishtar lifted her eyes, seeing the beauty of Gilgamesh. She said, 'Come to me Gilgamesh, and be my bridegroom; grant me a child, let me be your bride and you shall be my husband.'

Gilgamesh opened his mouth and answered glorious Ishtar, 'If I take you in marriage, what gifts can I give in return? What ointments and clothing for your body? I would gladly give you bread and all sorts of food fit for a god. I would give you wine to drink fit for a queen. I would harvest wheat to stuff your barn; but as for making you my wife - that I will not. How would it go? Which of your lovers did you ever love forever? You have loved the stallion magnificent in battle, and for him you decreed whip and spur, to gallop seven miles by force and to muddy the water before he drinks. You have loved the shepherd of the flock; he made meal-cake for you day after day, he killed lambs for your sake. You struck and turned him into a wolf, now his own herd-boys chase him away, his own hounds worry his flanks. And did you not love Ishullanu, the gardener of your father's palm farm? He was changed to a blind mole deep in the earth, one whose

desire is always beyond his reach. And if you and I should be lovers, should not I be served in the same fashion as all these others whom you loved once?’

When Ishtar heard this she fell into a bitter rage, she went up to high heaven. Her tears poured down in front of her father Anu, and Antum her mother. She said, ‘My father, Gilgamesh has heaped insults on me, he has retold me all my horrible behavior, my foul and hideous acts. Give me the Bull of Heaven to destroy Gilgamesh. Fill Gilgamesh, I say, with overconfidence that destroys him.’ Anu said to Ishtar, ‘If I do what you desire there will be seven years of drought throughout Uruk when the wheat will be dry husks.’ Ishtar replied. ‘I have saved grain for the people, grass for the cattle; for seven years of seedless husks’ there is grain and there is grass enough.’ When Anu heard what Ishtar had said he gave her the Bull of Heaven to lead down to Uruk.

When they reached the gates of Uruk the Bull went to the river; with his first snort cracks opened in the earth and, a hundred young men fell down to their death. With his second snort cracks opened and two hundred fell down to death. With his third snort cracks opened, Enkidu doubled over but instantly recovered, he dodged aside and leapt on the Bull and seized it by the horns. The Bull of Heaven foamed in his face, it brushed him with its tail. Enkidu cried to Gilgamesh, ‘my friend, we boasted that we would leave names behind us that would last forever. Now thrust in your sword into the horns.’ So Gilgamesh followed the Bull, he grabbed its tail, he thrust the sword between the horns and killed the Bull. When they had killed the Bull of Heaven they cut out its heart and gave it to Shamash.

But Ishtar rose up and mounted the great wall of Uruk; she sprang on to the tower and uttered a curse: ‘Woe to Gilgamesh, for he has insulted me in killing the Bull of Heaven.’ When Enkidu heard these words he tore out the Bull’s right thigh and tossed it in her face saying, ‘If I could lay my hands on you, it is this I should do to you and cut out your intestines.’

And now, ignoring Ishtar, there was feasting, and celebrations and joy in the palace, till the heroes lay down saying, ‘Now we will rest for the night.’ When the daylight came Enkidu got up and cried to Gilgamesh, ‘O my brother, such a dream I had last night. Anu, Enlil, Ea and heavenly Shamash took counsel together, and Anu said to Enlil, “Because they

have killed the Bull of Heaven, and because they have killed Humbaba who guarded the Cedar Mountain one of the two must die." Then glorious Shamash answered the hero Enlil, "It was by your command they killed the Bull of Heaven, and killed Humbaba, and must Enkidu die although innocent?" Enlil raged at glorious Shamash, "You dare to say this, you who went about with them every day like one of themselves!"

So Enkidu lay stretched out before Gilgamesh; his tears ran down in streams and he said to Gilgamesh, 'O my brother, so dear as you are to me, brother, yet they will take me from you.' Again he said, 'I must sit down and never again will I see my dear brother with my eyes.' While Enkidu lay alone in his sickness he cursed the gate as though it was living flesh, he cursed the Trapper to his heart's content. He turned on his girlfriend. He cursed her.

When Shamash heard the words of Enkidu he called to him from heaven: 'Enkidu, why are you cursing the woman, the mistress who taught you to eat bread fit for gods and drink wine of kings? She who put upon you a 'magnificent garment, did she not give you glorious Gilgamesh for your companion, and has not Gilgamesh, your own brother, made you rest on a 'royal bed and recline on a couch at his left hand? He has made all the princes of the earth kiss your feet, and now all the people of Uruk cry over you. When you are dead he will let his hair grow long for your sake, he will wear a lion's pelt and wander through the desert.' When Enkidu heard glorious Shamash his angry heart grew quiet, he apologized.

One whole day he lay on his bed and his suffering increased. He said to Gilgamesh, his friend, 'Once I ran for you and I now have nothing:' A second day he lay on his bed and Gilgamesh watched over him but the sickness increased. A third day he lay on his bed, he called out to Gilgamesh, waking him up. Now he was weak and his eyes were blind from weeping. Ten days he lay and his suffering increased, eleven and twelve days he lay on his bed of pain. Then he called to Gilgamesh, 'My friend, the great goddess cursed me and I must die in shame. I shall not die like a man fallen in battle; I feared to fall, but happy is the man who falls in the battle, for I must die in shame.' And Gilgamesh wept over Enkidu.

When Gilgamesh touched his heart it did not beat. So Gilgamesh laid a veil, as one veils a bride, over his friend. He began to rage like a lion, like a lioness robbed of her children. This way and that he paced round the bed, he tore out his

hair and threw it around. He ripped off his splendid robes and flung them down as though they were disgraces. In the first light of dawn Gilgamesh cried out, 'I made you rest on a royal bed, you reclined on a couch at my left hand, the princes of the earth kissed your feet. I will cause all the people of Uruk to weep over you. The joyful people will stoop with sadness; and when you have gone into the earth I will let my hair grow long for your sake, I will wander through the wilderness in the skin of a lion.' The next day also, in the first light, Gilgamesh wept; seven days and seven nights he wept for Enkidu. Only then he buried him in the earth.

Then Gilgamesh issued a proclamation through the land, he gathered them all, the coppersmiths, the goldsmiths, the stone-workers, and commanded them, 'Make a statue of my friend.' The statue was fashioned with a great weight of beautiful blue stones for the breast and of gold for the body. A table of hard-wood was set out, and on it a bowl filled with honey, and a bowl filled with butter. These he offered to the Sun; and weeping, he went away.

4. THE SEARCH FOR EVERLASTING LIFE

BITTERLY Gilgamesh wept for his friend Enkidu; he wandered over the wilderness as a hunter, he roamed over the plains; in his bitterness he cried, 'How can I rest, how can I be at peace? Despair is in my heart. Because I am afraid of death I will go to find Utnapishtim whom they call the Faraway, for he was once a man but became one of the gods.'

So Gilgamesh travelled over the wilderness, he wandered over the grasslands, a long journey, in search of Utnapishtim, the man who became a god; who the gods allowed to live in the garden of the sun; the man they gave everlasting life.

At night when he came to a mountain valley Gilgamesh prayed: 'In these mountain passes long ago I saw lions, I was afraid and I lifted my eyes to the moon; I prayed and my prayers went up to the gods, so now, O moon god Sin, protect me.' When he had prayed he lay down to sleep, until he was woken from a dream. He saw the lions around him, loving life; then he took his axe in his hand, he drew his sword from his belt, and he attacked them and struck and destroyed and scattered them.

Eventually, Gilgamesh came to Mashu, the great mountains about which he had heard many things, which guard the rising and the setting sun. Its two tallest peaks are as high as the wall of heaven and its roots reach down to the

underworld. At its gate scorpions stand guard, half man and half dragon; their glory is terrifying, their stare strikes death into men. When Gilgamesh saw them he was courageous and approached. When they saw he was brave the Man-Scorpion called to his friends, 'This one who comes to us now must be a god.' The mate of the Man-Scorpion answered, 'Two thirds is god but one third is man.' Then he called to the man 'Gilgamesh: Why have you come; for what have you travelled so far?'

Gilgamesh answered, 'For Enkidu; I loved him dearly, together we endured all kinds of hardships; Since he went, my life is nothing; that is why I have travelled here in search of Utnapishtim; for men say he has become one of the gods, and has found everlasting life: I have a desire to question him.'

The Man-Scorpion opened his mouth and peaking to Gilgamesh, 'No man born from a woman has done what you have asked, no man has gone into the mountain; the inside of the mountain is twelve miles of darkness; in it there is no light. From the rising of the sun to the setting of the sun there is no light.' Gilgamesh said, 'Although I should go in sadness, with weeping, still I must go. Open the gate of the mountain:' And the Man-Scorpion said, 'Go, Gilgamesh, I let you to pass through the mountain; may your feet carry you safely home. The gate of the mountain is open.'

When Gilgamesh heard this he did as the Man-Scorpion had said, he followed the road through the mountain. When he had gone one mile the darkness became thick, for there was no light, he could see nothing ahead and nothing behind him. When he had gone eight miles Gilgamesh gave a great cry, for the darkness was thick and he could see nothing ahead and nothing behind him. After eleven miles light appeared. At the end of twelve miles, the sun came out. He had entered the garden of the gods; all round him stood bushes covered in gems.

There was fruit hanging, beautiful to look at; blue leaves hung thick with fruit, sweet to see. The thorns were diamonds and pearls. While Gilgamesh walked in the garden, Shamash saw him, and he saw that he was dressed in the skins of animals and ate their flesh. He was depressed, and said, 'No mortal man has gone this way before, nor will, forever.' And to Gilgamesh he said, 'You will never find the life for which you are searching.' Gilgamesh said to glorious Shamash, 'Now

that I have travelled so far over the wilderness, am I to sleep, and let the ground cover my head for ever? Although I am no better than a dead man, still let me see the light of the sun.'

Beside the sea lives the woman of the vine, the maker of wine – Siduri. She sits in the garden at the edge of the sea, with a golden bowl that the gods gave her. She is covered with a veil; and where she sits she saw Gilgamesh coming towards her, wearing skins, the flesh of the gods in his body, but depression in his heart, and his face like the face of one who has made a long journey. She said to herself, 'Surely this is some criminal; where is he going now? And she locked her gate and shut the door to her home. But Gilgamesh, hearing the sound of the lock, he called to her, 'Young woman, maker of wine, why do you bolt your door; what did you see that made you lock your gate? I will break in your door and burst in your gate, for I am Gilgamesh who killed the Bull of Heaven, I killed the watchman of the cedar forest, I overthrew Humbaba who lived in the forest, and I killed the lions in the passes of the mountain.'

Then Siduri said to him, 'If you are that Gilgamesh why are your cheeks so thin and why is your face so tired? Why is depression in your heart and your face like the face of one who has made a long journey? Yes, why is your face burned from heat and cold, and why do you come here? Gilgamesh answered her, 'My friend, my younger brother, who seized and killed the Bull of Heaven and overthrew Humbaba in the cedar forest, my friend who was very dear to me and who endured dangers beside me, Enkidu, is dead. Because of my brother I am afraid of death, because of my brother I travel through the wilderness and cannot rest. But now, young woman, maker of wine, since I have seen your face do not let me see the face of death which I dread so much.' She answered, 'Gilgamesh, where are you hurrying to? You will never find that life you are looking for. When the gods created man they created death, life they control. As for you, Gilgamesh, fill your belly with good things; day and night, night and day, dance and be merry, feast and rejoice. Let your clothes be fresh, bathe yourself in water, cherish the little child that holds your hand, and make your wife happy in your embrace; for this too is the destiny of man.'

But Gilgamesh said to Siduri, the young woman, 'How can I be silent, how can I rest, when Enkidu whom I love is gone, and I too shall die and be laid in the earth. You live by the seashore; young woman, tell me now, which is the way to

Utnapishtim? What directions are there? I will cross the Ocean if it is possible; if it is not I will wander still farther in the wilderness.' The wine-maker said to him, 'Gilgamesh, there is no crossing the Ocean; whoever has come, since the days of old, has not been able to cross that sea. The Sun crosses the Ocean, but who beside Shamash has ever crossed it? The place and the passage are difficult, and the waters of death are deep which flow between. Gilgamesh, how will you cross the Ocean? When you come to the waters of death what will you do?

But Gilgamesh, down in the woods you will find Urshanabi, the ferryman of Utnapishtim; with him are the holy things. He has a boat. Be nice to him, and if possible, perhaps you will cross the waters with him; but if it is not possible, then you must go back.'

When Gilgamesh heard he went into the forest and sat down. Urshanabi said to him, 'Tell me, what is your name? I am Urshanabi, the boat captain of Utnapishtim the Faraway.'" He replied to him, 'Gilgamesh is my name, I am from Uruk, from the house of Anu.' Then Urshanabi said to him, 'Why are your cheeks so starved? Why is despair in your heart and your face like the face of one who has made a long journey; Gilgamesh said to him, 'my friend is dead, my younger brother. I wept for him seven days and nights till he started to decompose. Because of my brother I am afraid of death, because of my brother I travel through the wilderness. His fate lies heavy upon me. How can I be silent, how can I rest? He is dust and I too shall die and be laid in the earth forever. I am afraid of death, therefore, Urshanabi, tell me which is the road to Utnapishtim? If it is possible I will cross the waters of death; if not I will wander still farther through the wilderness.'

Then they boarded the boat, Gilgamesh and Urshanabi together. For three days they sailed and at last Urshanabi brought the boat to the waters of death: Then Urshanabi said to Gilgamesh, 'Keep going, paddle but do not let your hands touch the waters. Gilgamesh, do a second paddle, take a third, take a fourth. Now, Gilgamesh, take a fifth, take a sixth and seventh.' After one hundred and twenty thrusts Gilgamesh took his clothes off, and held them up in his arms for a sail. So Urshanabi the captain brought Gilgamesh to Utnapishtim, whom they call the Faraway. To him alone the gods had given everlasting life.

Utnapishtim looked at him and said, 'What is your name? For what reason have you made this great journey, crossing the seas whose passage is difficult? Tell me the reason for your coming.' He replied, 'Gilgamesh is my name. I am from Uruk, from the house of Anu.' Then Utnapishtim said to him, 'If you are Gilgamesh, why are your cheeks so starved and your face tired? Gilgamesh said to him, 'my friend, my younger brother whom I loved, he is dead. Because of my brother I am afraid of death; because of my brother I travel through the wilderness. What happened to him will happen to me. How can I be silent, how can I rest? He is dust and I shall die also.'

Again Gilgamesh said, speaking to Utnapishtim, 'It is to see Utnapishtim whom we call the Faraway that I have come. For this I have travelled over the world, I have crossed many difficult mountains, I have crossed the seas, I have tired myself with travelling; my joints are aching, and I have lost sleep. My clothes are worn out. I have killed the bear and hyena, the lion and panther, the tiger, the stag and the ibex, all sorts of wild game and the small creatures. I ate their flesh and I wore their skins; and that was how I came to the gate of the young woman, the maker of wine; so then I came to Urshanabi the boat captain, and with him I crossed over the waters of death. Oh, Utnapishtim, you who have become a god, I wish to question you concerning the living and the dead, how shall I find the life for which I am searching?'

Utnapishtim said, 'There is no permanence. Do we build a house to stand forever, do we sign a contract for all time? Do brothers divide an inheritance to keep forever, does a river flood forever? There is no permanence. The sleeping and the dead, they are similar. What difference is there between the master and the servant when both have died?

Then Gilgamesh said to Utnapishtim the Faraway, 'I look at you now, Utnapishtim, and your appearance is no different from mine; there is nothing strange in your features. I thought I should find you like a hero, but you he here relaxing. Tell me truly, how was it that you came to become a god and to possess everlasting life?' Utnapishtim said to Gilgamesh, 'I will reveal to you a mystery, I will tell you a secret of the gods.'

5. THE STORY OF THE FLOOD

'You know the city Shurruk, it stands on the banks of the Euphrates River? That city grew old and the gods that were in it were old. In those days the world had many more people. Enlil heard the clamor and he said to the other gods, "The sound of mankind is unbearable and I can't sleep." So the gods agreed to exterminate mankind. Enlil did this, but Ea, because of a promise I made with him, warned me in a dream. He whispered, "Reed-house, reed-house! Tear down your house and build a boat, abandon your land and look for life, save your soul. Tear down your house, I say, and build a boat, make it large and put the seeds of all living creatures into it."

'In the morning, with all my family, I started building....On the seventh day the boat was complete. I loaded into her all that I had of gold and of living things, my family, my friends, the beasts of the field both wild and tame, and all the craftsmen. I put them on board, for the time that Shamash had told me about was coming when he said, "in the evening, a storm will send down destroying rain, enter the boat." The evening came, the storm sent down the rain. I looked out at the weather and it was terrible, so I boarded the boat. All was now complete.

One whole day the storm raged, it poured over the people; a man could not see his brother nor the people be seen from heaven. Even the gods were terrified, they fled to the highest heaven; they crouched against the walls, like cowards. Then Ishtar the sweet-voiced Queen of Heaven cried out: "the days of old are gone because I allowed this to happen; why did I allow this?" The great gods of heaven and of hell wept, they covered their mouths.

'For six days and six nights the winds blew, flood overwhelmed the world, flood raged. When the seventh day came the storm ended, the sea grew calm, the flood waters were still; I looked at the face of the world and there was silence, all mankind was gone. The surface of the sea stretched as flat as a rooftop; I opened a hatch and light fell on my face. Then I sat down and I wept, the tears streamed down my face, for on every side was water. I looked for land and fourteen miles distant there appeared a mountain, and there the boat got stuck, on the mountain of Nisir, it did not budge. One day it held, and a second day on the mountain of Nisir it did not budge. When the seventh day began I got a dove and let her

fly away. She flew away, but finding no resting-place, returned. Then I let a swallow go, and she flew away but finding no resting-place she returned. Then a raven, she saw that the waters had started to go down, she ate, she flew around, she cawed, and she did not come back.

Then I threw everything open, I made a sacrifice. I lit a fire for the gods. When the gods smelled the sweet flavor, they gathered like flies. Then, at last, Ishtar also came, she lifted her necklace with the jewels of heaven that once Anu had made to please her. "O you gods here present, by the gems round my neck I shall remember these days. Let all the gods gather, except Enlil. He shall not approach, for he brought the flood; he caused my people to destruction."

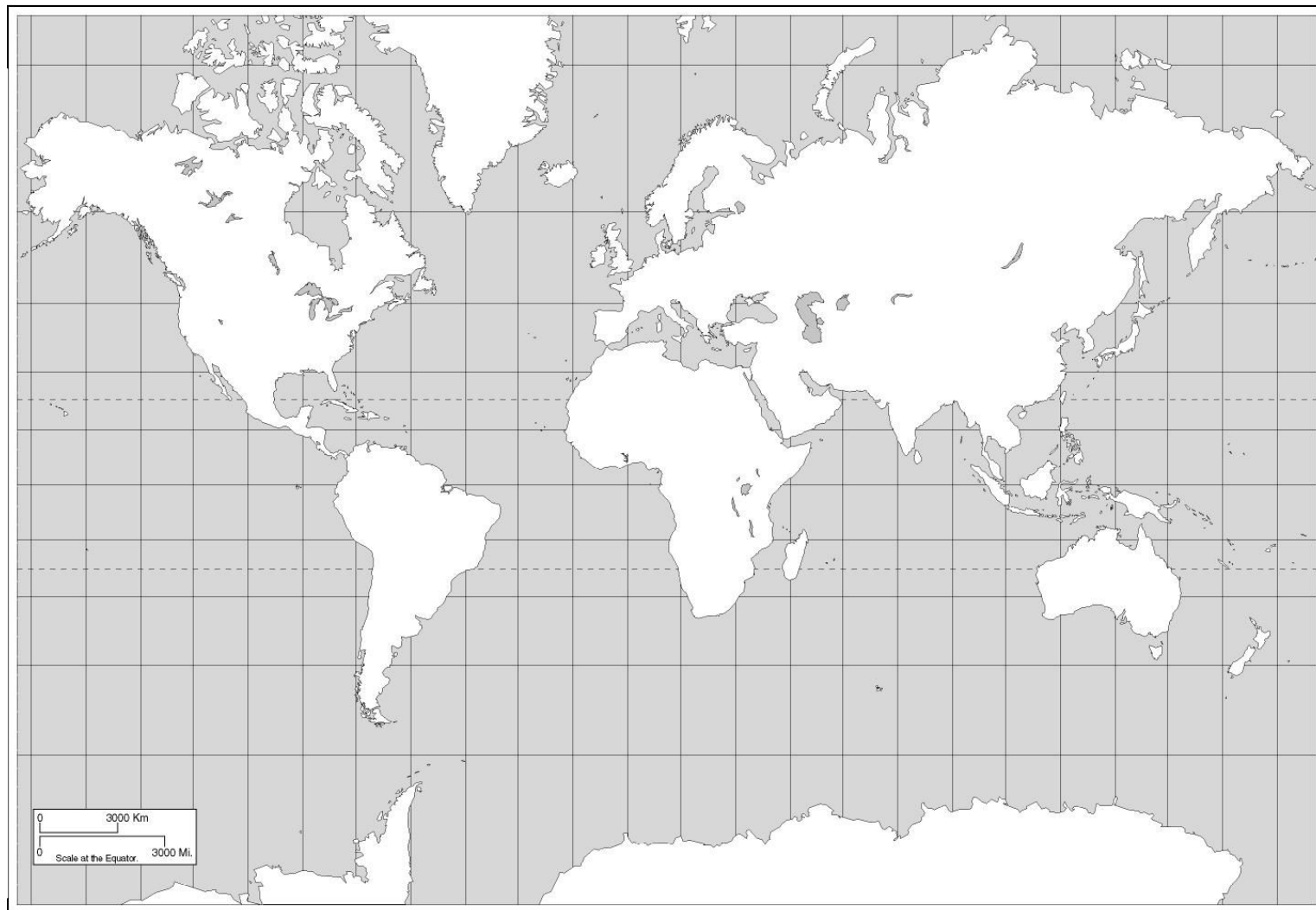
'When Enlil had come, when he saw the boat, he was filled with anger. "Why have these mortals escaped? Not one was to have survived the destruction." Then Ea opened his mouth and spoke to Enlil, "Wisest of gods, hero Enlil, how could you so senselessly flood the world?"

'Then Enlil went up into the boat; he took me by the hand and my wife and made us enter the boat and kneel down on either side, he standing between us. He touched our foreheads to bless us saying, "In time past Utnapishtim was a mortal man; henceforth he and his wife shall live forever." Thus it was that the gods took me and placed me here to live in the distance, at the mouth of the rivers.'

6. THE RETURN

UTNAPISHTIM said, 'As for you, Gilgamesh, who will assemble the gods for your sake, so that you may find the life for which you are searching? Pass this test: don't sleep for six days and seven nights.' But while Gilgamesh tried, he fell asleep quickly. Then Utnapishtim woke him. Gilgamesh said, 'What shall I do, O Utnapishtim, where shall I go? Then Utnapishtim spoke to Urshanabi the boat captain: 'This man whom you brought, whose body is covered by dirty wild skins, take him to the washing-place. There he shall wash his long hair clean as snow in the water, he shall throw off his skins and let the sea carry them away, and the beauty of his body shall be shown, and he shall be given clothes to cover

MERCATOR PROJECTION OF THE WORLD



Produced by the Cartographic Research Lab
University of Alabama

Label the following:

5 Oceans
Arctic Circle

7 Continents
Antarctic Circle

Tropic of Cancer
Prime Meridian

Equator
International Date Line

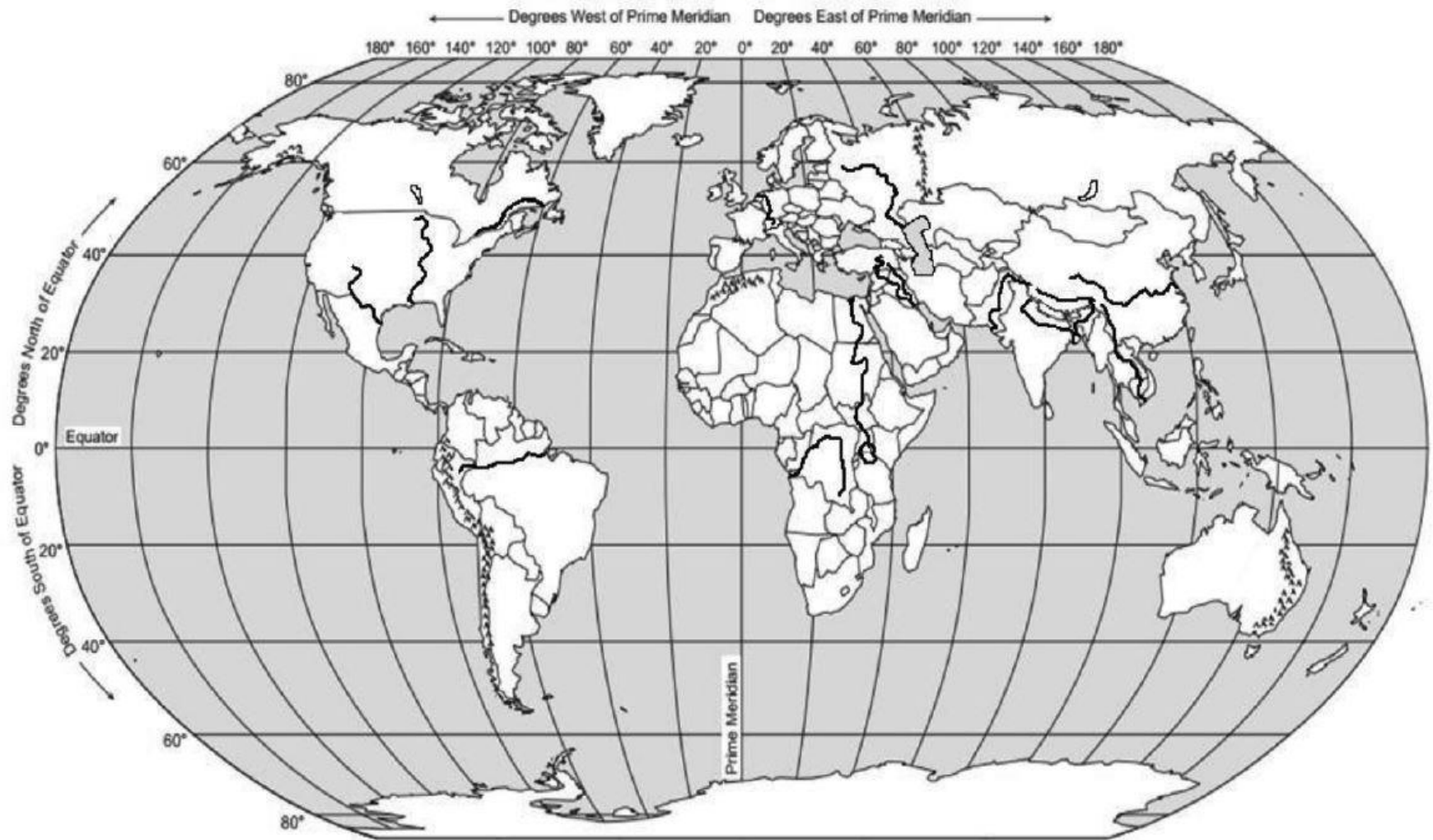
Tropic of Capricorn

After labeling Map 1, complete the following sentences: Use words North, South, East and West, Equator and Prime Meridian (words can be used more than once)

Lines of latitude run from _____ to _____ and measure distances _____ and _____ of the _____.

Lines of longitude run from _____ to _____ and measure distances _____ and _____ of the _____.

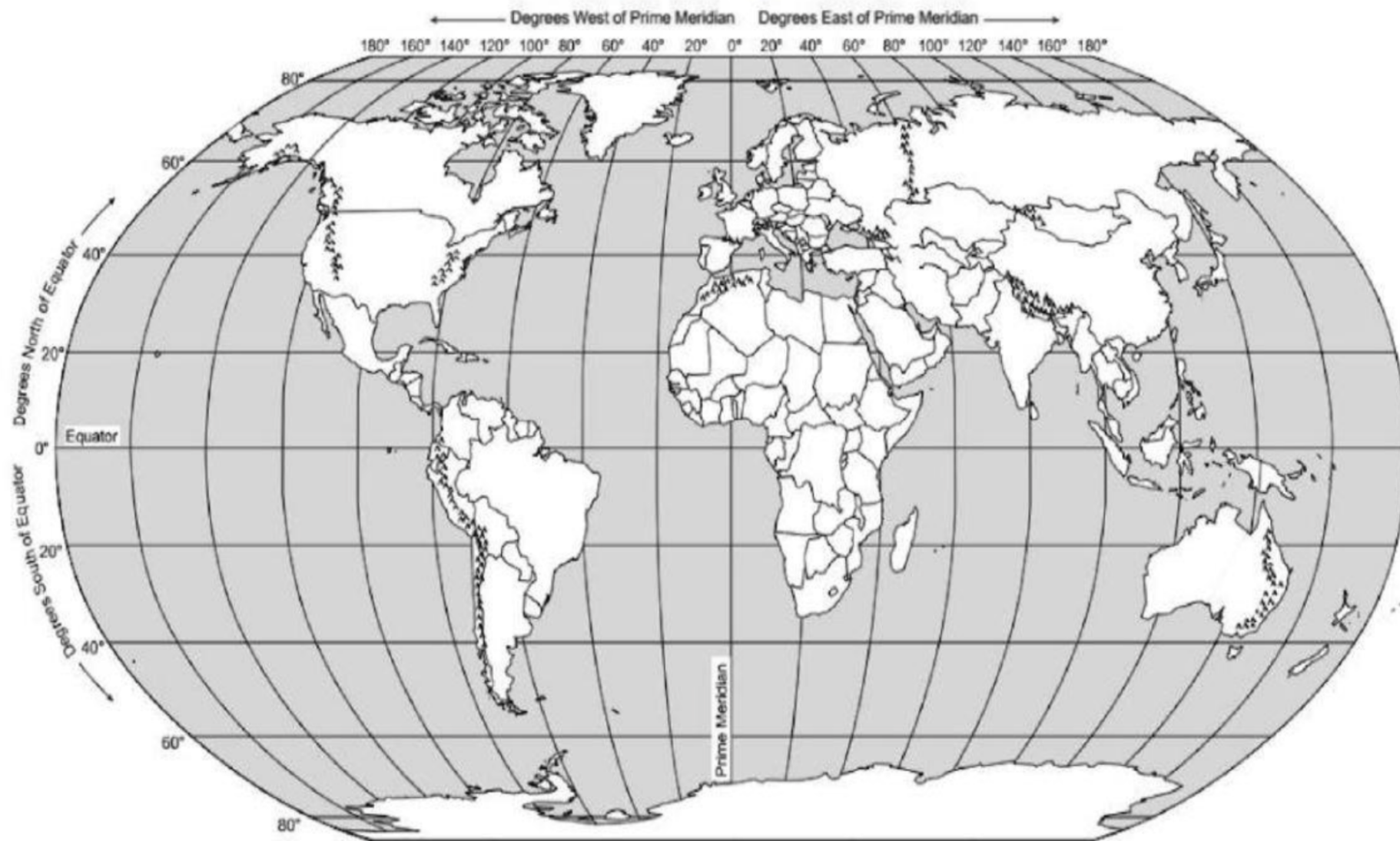
Map 3: Rivers and Lakes



Label the following:

- | | | | |
|----------------------|----------------------|-------------------|------------------------|
| 1. Brahmaputra River | 6. Mississippi River | 11. Ganges River | 21. Rio Grande River |
| 2. Tigris River | 7. Indus River | 12. Congo River | 22. Lake Baikal |
| 3. Euphrates River | 8. Mekong River | 13. Volga River | 23. St. Lawrence River |
| 4. Yellow River | 9. Amazon River | 14. Lake Winnipeg | |
| 5. Nile River | 10. Lake Victoria | 15. Rhine River | |

Map 4: World's Most Populated Countries



Label the following:

India

Indonesia

Nigeria

Mexico

Egypt

Turkey

China

Pakistan

Bangladesh

Ethiopia

Vietnam

Germany

United States

Brazil

Russia

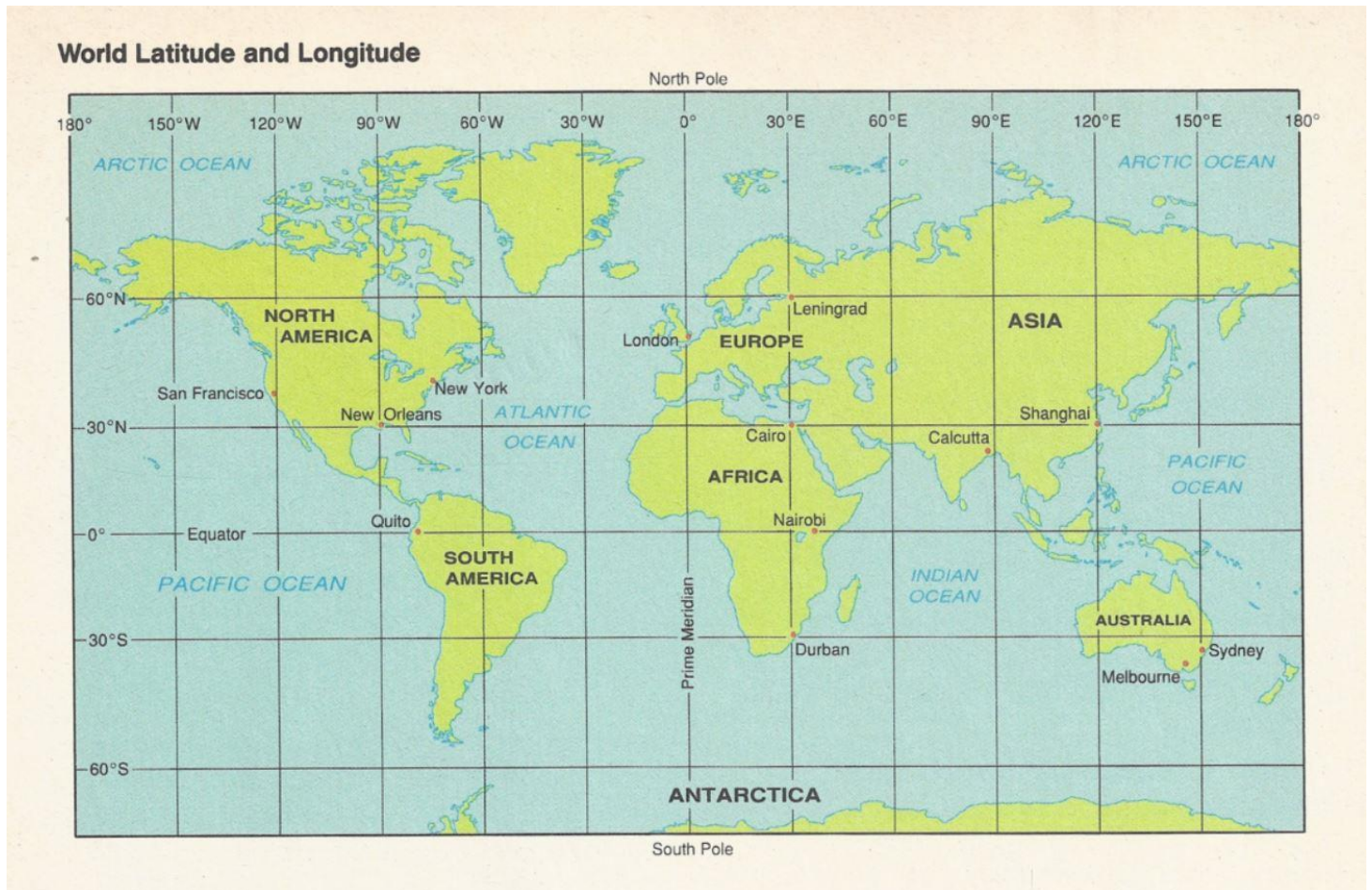
Japan

Iran

DR Congo

Latitude and Longitude Worksheet

Use the map to answer the following questions about latitude and longitude.



- In what ocean does the Prime Meridian cross the equator?
 - Atlantic
 - Pacific
 - Indian
 - Arctic
- What two continents does the equator cross?
 - North America and South America
 - Africa and South America
 - Africa and Europe
 - Australia
- Which one of these continents lies completely in the Southern Hemisphere?
 - North America
 - Asia
 - South America
 - Australia
- What ocean lies completely in the Eastern Hemisphere?
 - Atlantic
 - Indian
 - Pacific
 - Arctic
- What continent lies completely north of the equator and east of the Prime Meridian?
 - Europe
 - Asia
 - Africa
 - North America

Name _____ Date _____ Period _____

6. On what continent would you find the place with a latitude of 20° N and a longitude of 0° ?
- a. Europe b. Asia c. Africa d. South America

7. On what continent would you find each of the following locations?

- a. 60° N, 100° W _____
- b. 60° N, 100° E _____
- c. 20° S, 60° W _____
- d. 20° N, 20° E _____
- e. 20° S, 140° E _____

8. Identify the city that lies closest to each pair of coordinates.

- a. 30° N, 90° W _____
- b. 30° N, 30° E _____
- c. 60° N, 30° E _____

9. Give the coordinates for each city.

- a. Shanghai, China _____
- b. Durban, South Africa _____

10. Identify the city with each pair of coordinates.

- a. 0° , 78° W _____
- b. 51° N, 0° _____
- c. 38° S, 145° E _____

11. Estimate the coordinates for each city to the nearest degree.

- a. Calcutta, India _____
- b. Nairobi, Kenya _____
- c. New York, New York _____

Name: _____

Period: _____ Date: _____

Key: What do each of these initials mean?

BC:

BCE:

AD:

CE:

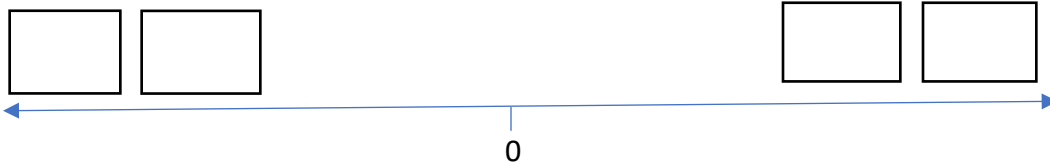
Highlight both BC and BCE in the one color

Highlight both AD and CE in another color

Directions: First complete the key to the right. Then, code/highlight the BC, BCE, AD, CE throughout this worksheet. For each question, draw brackets connecting like time periods... BC and BCE, AD and CE.

Timeline Practice

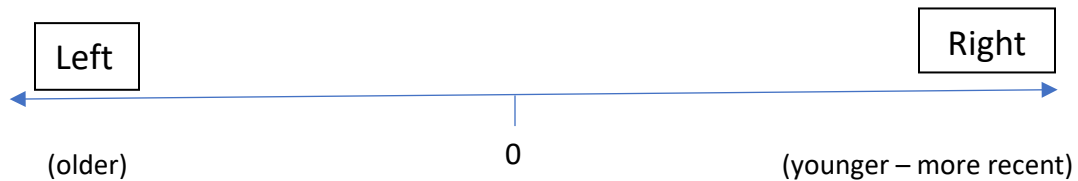
1. Label the blanks with AD, CE, BCE, BC



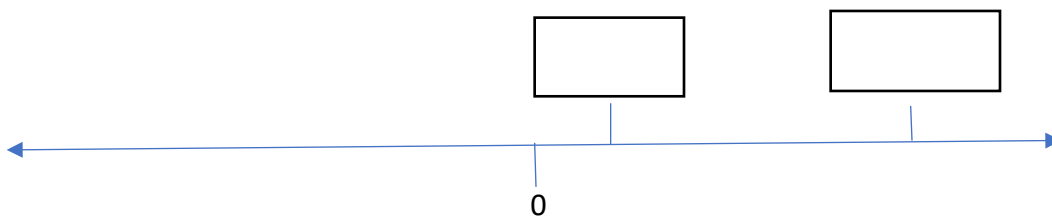
2. Circle the right answers

a. As the numbers go toward the left on a timeline, they get (larger, smaller)

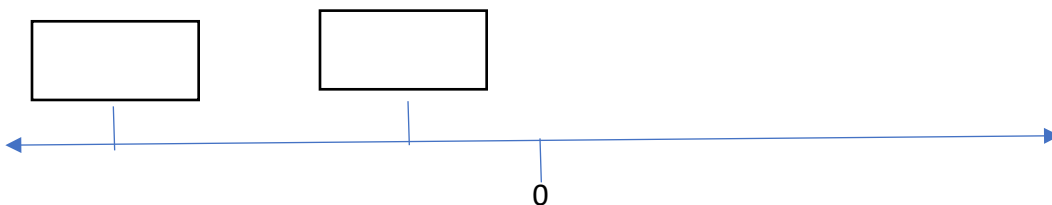
b. As the numbers go toward the right on a timeline, they get (larger, smaller)



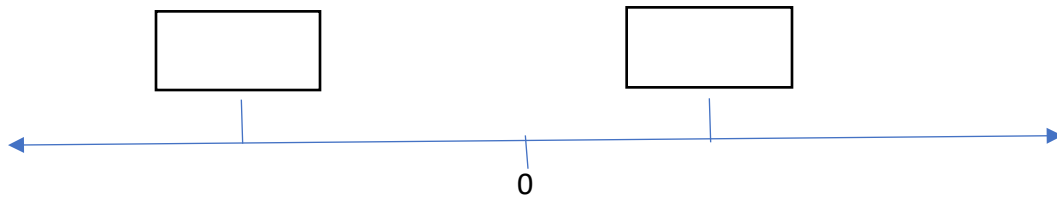
3. Place these dates on the timeline: AD 700, 80 CE



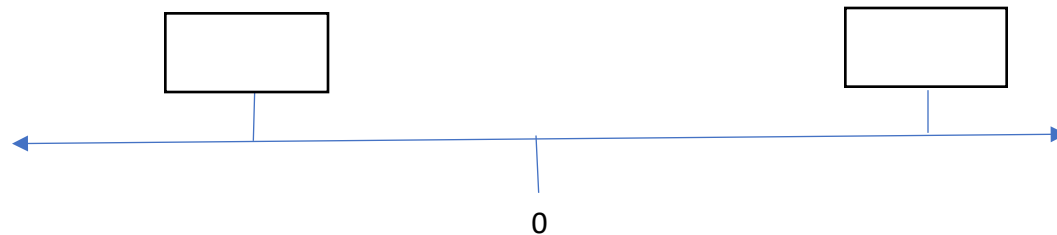
4. Place these dates on the timeline: 100 BC, 900 BCE



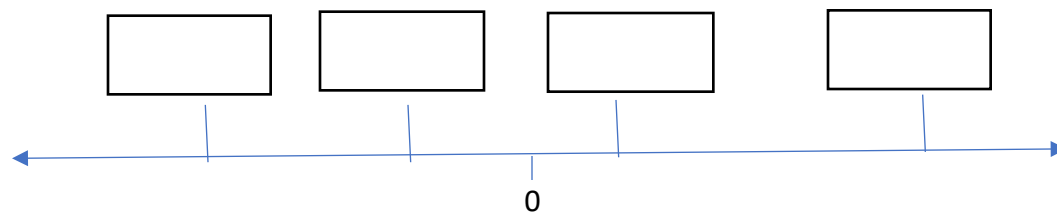
5. Place these dates on the timeline: 650 BCE, AD 230



6. Place these dates on the timeline: 860 CE, 540 BC



7. Place these dates on the timeline: AD 45, 600 BC, 120 BCE, 980 CE



8. Order these from what came first to last:

a. AD 450, 830 CE, 150 CE, AD 340 –

b. 35 BC, 560 BCE, 280 BCE, 710 BC –

c. AD 930, 320 BC, AD 110, 480 BC –

d. 120 BCE, 95 CE, 530 CE, 540 BCE –

e. AD 27, 270 BCE, 54 BC, 540 CE –