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The Norton anthology of world literature shorter 4th edition

:"; BIND 1 LU KORTERE I NORTON FJERDE UDGAVE ANTHOLOGY WORLD LITERATURETHE NORTON ANTHOLOGY OF WORLD LITERATURE KORTERE FJERDE UDGAVE BIND BIND IEditorial Consultants John Baines Christopher Hill Oxford University Columbia University David C. Conrad Deborah Jenson EMERITUS, SUNY, OSWEGO DUKE UNIVERSITY Kirk Denton Yolanda Martinez-San Miguel OHIO STATE UNIVERSITY RUTGERS UNIVERSITY William Granara Nam Nguyen HARVARD UNIVERSITY HARVARD UNIVERSITY Vinay Dharwadker Tejumola Olaniyan University of WISCONSIN , MADISON UNIVERSITY OF WISCONSIN, MADISON Gottfried Hagen Meredith Ray University of Michigan UNIVERSITY OF DELAWARE Tidligere redaktører Maynard Mack Bernard M.W. Knox Sarah Lawall John G. McGalliard Stephen Owen John Bierhorst Jerome Wright Clinton P.M. Pasinetti Robert Lyons Danly Lee Patterson Kenneth Douglas Indira Viswanathan Peterson Howard E. Hugo Patricia Meyer Spacks F. Abiola Irele William G. Thalmann Heather James Rene Wellekthe NORTON ANTHOLOGY OF WORLD LITERATURE I SHORTER FJERDE UDGAVE MARTIN PUCHNER , General Editor HARVARD UNIVERSITY SUZANNE AKBARI UNIVERSITY of Toronto WIEBKE DENECKE BOSTON UNIVERSITY BARBARA EUCHS i UNIVERSITY OF CALIFORNIA, LOS ANGELES CAROEINE LEVINE CORNELL UNIVERSITY PERICLES LEWIS YALE UNIVERSITY EMILY WILSON UNIVERSITY OF PENNSYLVANIA BIND 1 W. NORTON & COMPANY I New York • LondonW. W. Norton & Company har været uafhængige siden grundlæggelsen i 1923, da William Warder Norton og Mary D. Herter Norton første gang udgav foredrag leveret på People's Institute, voksenuddannelsesafdelingen i New York Citys Cooper Union.Firmaet udvidede hurtigt sit program ud over instituttet og udgav bøger af berømte akademikere fra Amerika og udlandet. Ved midten af århundredet blev de to store søjler i Nortons udgivelsesprogram – handelsbøger og universitetstekster – fast etableret. I 1950'erne overførte Norton-familien kontrollen over virksomheden til sine medarbejdere, og i dag – med et personale, der har 1000- og lignende antal handels-, universitets- og professionelle titler, der udgives hvert år – står W. W. Norton & Company som det største og ældste forlag, der udelukkende ejes af medarbejderne. Copyright © 2019, 2018, 2013, 2012, 2009, 2002, 1999, 1997, 1995, 1992, 1985, 1979, 1973, 1965, 1956 af W.W. Norton & Company, Inc. Alle rettigheder forbeholdes Trykt i USA Editor: Peter Simon Project Editor: Taylere Peterson Editorial Assistant: Katie Pak Managing Editor, College: Marian Johnson Managing Editor, College Digital Media: Kim Yi Production Manager: Sean Mintus Media Editor: Carly Fraser-Doria Media Project Editor: Cooper Wilhelm Assistant Media Editor: A Bramvason Editorial Assistant, Media: Joshua Bianchi Marketing Manager, Litteratur: Kimberly Bowers Art Direction : RubinaYeh Book Design: Jo Anne Metsch Tilladelser Manager: Megan Schindel Tilladelser Clearing: Margaret Westchester Publishing Services Cartographer: Adrian Kitzinger Manufacturing: LSC Communications-Crawfordsville Permission to use copyrighted material is included in the backers of this book. ISBN; 978-0-393-60287-6 (pbk.)

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afraid of the flood, 120 They shrunk back, went up to Anu's highest heaven. 125 Gods covered like dogs, crept outside. 130 135 Ishtar screamed like a woman in childbirth. And sweet-expression Belet-ili ^ wailed aloud: Would the day had come to nothing, When I spoke up for evil in the congregation of the gods! How could I have spoken for evil in the collection of the gods. And pleaded for the struggle to destroy my people? I was the one who brought my people into the world. Now, as a school of fish, they suffocate up into the sea: In the highest gods wept with her. The gods sat where they were, crying. Their lips were parched, taking on a crust. Six days and seven nights the wind continued, the deluge and the winds leveled the ground. When the seventh day arrived, the storm and deluge escaped their battle. Who had fought, like a woman in work. The sea calmed, the storm stagnated, the deluge ceased. I looked at the weather, silence prevailed. And all mankind had turned into clay. The landscape was flat as a roof terrace. I opened the hatch, sunlight fell on my face. Falling down on my knees, I sat down crying. 140 Tears runs down my face. I looked at the edges of the world, the boundaries of the sea. At twelve times three double leagues the periphery emerged. the boat had come to rest on Mount Nimush, 'Mount Nimush held the boat fast, didn't let it move. 145 One day, another day Mount Nimush held the boat fast, not letting it move. A third day, a fourth day Mount Nimush held the boat fast, not letting it move. A fifth day, a sixth day Mount Nimush held the boat fast, not letting it move. When the seventh day arrived, 150 I brought a pigeon and set it free. 155 The pigeon went off and returned. No landing site came to its view, so it returned. I brought a swallow and set it free, the swallow went out and returned, No landing place came to its view, so it returned. 2. A goddess of birth, which in a version of 3. High peak sometimes identified with the Pir flood story is said to have collaborated Omar Gudrun in Kurdistan. Landing place with the god Ea in creating the human race. the ark of Gilgamesh epic.70 I the epic of CILCAMESH 160 165 I brought a raven and set it free, the raven went out and saw the ebb of the waters. 170 It ate, preened, left excrement, did not return. 175 180 I released all to the four directions, 185 190 I brought an offer and offered it to the four directions. I created an incense offering on the top of the mountain, 195 I arranged seven and seven cult vessels, 200 I heaped pipes, cedar, and myrtle in their howls. The gods smelled the savor. The gods smelled the sweet taste. The gods crowded around the offerings like flies. As soon as Belet-ili arrived. She held up the great fly-ornaments that Anu had made in his zeal: O gods, he must my lapis necklace so I do not forget, I must pay attention to these days and do not forget, not ever! The gods should come to incense sacrifice. But Enlil should not come to incense sacrifice, for he, irrational, brought on flood, and marked my people for destruction! As soon as Enlil arrived. He saw the boat, Enlil flew into a tantrum. He was filled with rage over the gods; Who came through alive? No man should survive destruction! Ninurta, getting ready to speak, said to the brave Enlil: Who could be a good man? For Ea alone knows all the artifice. Ea got ready to talk. Said to the brave Enlil: You, O brave one, are the wisest of the gods. How could you have irrationally brought the flood to? Punishing the culprit for his misdemeanors. Punish the violator for his transgression. But he milder, lest he interrupted, Bear with him, lest he [...]. Instead of you bringing a flood. Let the lion rise to reduce the human race! Instead of you bringing a flood. Let the wolf rise up to reduce the human race! Instead of you bringing a flood. Let famine rise up to the ground of bavoc in the land! Instead of you bringing a flood. Let plague rise up to wreak havoc in It wasn't me who revealed the secret of the great gods, I made Atrahasis have a dream and so heard the secret of the gods. Now, make some plan for him. Then Enlil got in the boat. The epic of GILCAMESH, TABEET XI In 71 Leading me at hand, he brought me up too. 205 He brought my wife up and had her knees beside me. 210 He touched our brows, stood between us to bless us: Until now, Utanapishtim has been a man, now Utanapishtim and his wife shall become like us gods. Utanapishtim must live far away at the source of the rivers. Thus it was that they took me far away and had me dwell on the source of the rivers. Now that will summon the gods for you. So you can find the eternal life you seek? Come, come, try not to sleep for six days and seven nights. When he sat there on his haunches. 215 Sleep swirled over him like a mist. Utanapishtim said to her, to his wife: Look at this guy who seeks eternal life! Sleep swirls over him like a fog. [Utana-pishtim's wife, taking pity on Gilgamesh, urges her husband to wake him up and let him go home]. His wife told him that Utanapishtim the remove: Must touch him, that the man can wake up. 220 That he can return safely in the manner from which he came. That he came forward through the gate, he can return to his country. Utanapishtim said to her, to his wife: Since the human race is duplicitous, he will endeavor to fool you. Come, come, bake his daily bread, put them one after the other by his head, then mark the wall for every day he has slept. 225 She baked his daily bread for him, put them one after the other by his head. Then dated the wall for every day he slept. The first loaf was dried hard, the second was leathery, the third cuck3, the crust of the fourth turned white. 230 The fifth was grey with mold, the sixth was fresh. The seventh was still on the coal when he touched him, the man woke up. Gilgamesh said to him that Utanapishtim the distant: Hardly had sleep stolen over me, 235 When immediately you touched me and woke me. Utanapishtim said to him that Gilgamesh: Up with you, Gilgamesh, count your daily bread. That the days you've slept may be known to you. The first loaf is dried hard, 72 I epic by CILCAMESH 240 245 The second is leathery, the third cuckoo, 250 Crust of the fourth has turned white. 255 The fifth is grey with mold. 260 The sixth is fresh. 265 The seventh was still in the coals when I touched you, and 270 275 you woke up. 280 Gilgamesh said to him, that Utanapishtim the remove: What then should I do, Utanapishtim, where shall I go, Now that Bereaver has seized my meat? Death lurks in my bedroom, and wherever I turn, there is death! Utanapishtim said to him, to the din-Shanabi boatman: din-Shanabi, the harbor must offer you some refuge. May the border crossing reject you. Being banished from the coast you shuttled to. The man you brought here. His body is tangled with dirty hair. Hides have marred the beauty of his flesh. Din-Shanabi, take him to the laundry. Get him to wash his dirty hair out with water, clean as snow. Get him to throw away his hides, let the sea carry them away. Let his body be washed clean. Let his headband be new. Have him put on raiment worthy of him. Until he reaches his city. Until he's done with his journey. Let his garments stay spotless, fresh and new. Din-Shanabi took him away and brought him to the laundry. He washed his dirty hair out with water, clean like snow. He threw away his hides, the sea carried them away. His body was washed clean. He renewed his headband. He put on raiment worthy of him. Until he reached his city. Until he finished his journey. His robes would remain spotless, fresh and new. Gilgamesh and din-Shanabi set out on the boat. They fired the boat, they boarded it. His wife told him that Utanapishtim the distant: Gilgamesh has come here, spent with effort. What are you going to give him for his return? On it lifted the gilgamesh rod. To bring the boat back to shore. Utanapishtim said to him that Gilgamesh: the epic of CILGAMESH, TABLET XI 73 Gilgamesh, you have come here, spent with effort, 285 What should I give you for your return journey? 290 I will reveal to you, O Gilgamesh, a secret case, 295 And a mystery of the gods I will tell you. .300 There is a particular plant, its stem is like a thornhush. 305 Its thorns, like the wild rose, will sting [your hand]. 310 If you can secure this plant, [...] Not so soon had Gilgamesh heard this. He opened a shaft, threw away his tools. He tied heavy stones to his feet. They pulled him down in those water showers. He took the plant, even though it poked his hand. He cut the heavy stones from his feet. The sea threw him up on his home coast. Gilgamesh said to him, to your-Shanahi boatman: din-Shanahi, this plant is the cure for heartbreak. By which a man will regain his stamina. I'll take it to ram Uruk, I'll have an old man eat some and then test the plant. His name must be Old Man has become a young-again man. I will eat it myself and then return to my carefree youth. At twenty double leagues they took a bite to eat. At thirty double leagues they made their camp. Gilgamesh saw a pond whose water was cool. He went into it to bathe in the water. A snake caught the scent of the plant. Stealthy it came up and carried the plant away. On the way back it shed its skin. Then Gilgamesh sat down crying. His tears flowed down his face, He said to the din-Shanabi boatman: For whom, din-Shanabi, have my hands been yanked? 315 For whom has the blood of my heart been poured out? 320 For myself I have not received any advantage, I have done a good gering for a reptile! Now, floodwaters rise against me for twenty double leagues. When I opened the shaft, I threw away the tools. How am I going to find my bearings? I've come too to go back and I left the boat on on Coast. At twenty double leagues they took a bite to eat. At thirty double leagues they made their camp. Camp.

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