

Introduction to Western Civilization, Part I:

The Ancient World through the beginnings of Early Modernity

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| Course Nr.: | Hist 1510 | Professor: | Duane Corpis |
| Day & Time: | Tu/Th 2:55-4:10 pm | Classroom: | McGraw Hall 165 |
| Office Hours: | W 11:00 am – 2:00 pm or by appointment | Main Office: | MG 348 |
| Office Hours Location: | Johnson Museum Café | E-mail: | djc222@cornell.edu |
| Telephone: | (607) 255-5416 | | |

Course Description:

This course offers a general overview of some of the main themes in the history of the European subcontinent and its relationship with the broader Mediterranean world from classical antiquity through the Renaissance and first stages of European colonization in the New World. No single, all encompassing historical narrative can capture the complexity of the economic, political, and cultural developments that transpired during this period. Although HIST 1510 offers a chronological “narrative” of important developments, the course is designed more with the intent of providing students a sense of some of the various ways that this distant past still matters to us today. As such, we are less interested in mastering a set of discrete facts, dates, and names. Rather, we aim to deepen an awareness of key historical processes that can be seen in any society at any moment in time: the creation and maintenance of political systems and social hierarchies; the interactions, exchanges, and conflicts that take place between and among different societies; and the role of religion and culture in shaping a society’s worldview.

Assignments and Grading:

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|-------------------------|---------------------|
| Reading Response Papers | 20% |
| 2 Short Papers | 20% each, 40% total |
| 1 Midterm | 20% |
| Participation | 20% |

This course is considered a “survey.” That means that the content of the course is broad and general and covers a large stretch of time and space. However, it does *not* mean that the workload will be light or negligible. Each week, students will be expected to **read 50-250 pages** from secondary and primary sources. Reading is a crucial part of this course, so students must keep up with the assignments. Although the Professor or Teaching Assistants will lecture during most Monday and Thursday class meetings, students will be expected to discuss the weekly readings with their Teaching Assistant in sections each Friday. Students must therefore attend each lecture and section prepared.

Overall attendance and participation in section discussions is mandatory and will count as part of the student’s final grade. Students are allowed to miss two lectures and one discussion section with reasonable excuses. Attending lectures and discussion sections on a regular basis *but never speaking* will result in the grade of “C” for participation. In order to get a higher grade in participation, students must attend classes *and* participate in discussion sections regularly.

As a survey course, one of the goals of the “Introduction to Western Civilization” is to improve the students’ basic writing and analytical skills, which will assist them in future classes regardless of the field of study they choose. Therefore, students will complete **two short**

writing assignments (5-6 pages each). In addition, students will turn in weekly reading response papers per the attached schedule answering a very specific question assigned by the instructor and not to exceed one page of double-spaced, typed text. Students will also take **one midterm exam** that will test their knowledge of information drawn from lectures and the weekly readings.

No late assignments will be accepted without a legitimate excuse. All papers should be printed and given to the TAs, *as well as* e-mailed to the Professor, on or before the date the assignment is due. If a student misses an exam or any other in-class assignment without an appropriate excuse, there will be no possibility for making up the grade, which will be recorded as a zero. Plagiarism and other violations of the “Code of Academic Integrity” will be penalized with an automatic grade of “F” for the course.

If students have any questions about the material taught in this course, the readings, or the assignments, they should not hesitate to come to the office hours of the Professor or the Teaching Assistants. Students who cannot make office hours should set up an alternative time for an appointment.

Discussion Sections:

Section 1, Friday, 9:05 am – 9:55 am, McGraw 366
Section 2, Friday, 10:10 am – 11:00 am, Goldwin Smith 162
Section 3, Friday, 11:15 am – 12:05 pm, Goldwin Smith 181
Section 4, Friday, 12:20 pm – 1:10 pm, Rockefeller Hall 187

The Teaching Assistant for this course is Abigail Fisher (abi.fisher@gmail.com). She will be available at specific appointed office hours to discuss readings, lectures, or assignments related to this class.

Books Available at the Bookstore:

Thomas Noble, *Western Civilization: Beyond Boundaries, Volume A: To 1500*, 5th Edition
ISBN: 9780618794270

Aristophanes, *Lysistrata* (Signet Classics, 2001)
ISBN: 0451527895 (*Please use this edition!*)

Seamus Heaney, *Beowulf: A New Verse Translation* (W.W. Norton, 2001)
ISBN: 978-039332097

John Gardner, *Grendel* (Vintage Books, 1989)
ISBN: 978-0679723110

The Song of Roland (Penguin Classics, 1990)
ISBN: 978-0140445329

Please note that it is important that you use the editions of *Lysistrata* and *Beowulf* listed on this syllabus. All other primary sources are available in multiple editions, though it is your responsibility to make sure you have read the parts of the text assigned for class. Additional course readings will be available either online through specific websites listed in the syllabus or on Blackboard.

Note: This syllabus provides a general plan for the course; deviations may be necessary.

Week One

Introduction to Course

Thursday, 8/27

Introduction: What is the West? What is Civilization?

Friday, 8/28

Discussion Section

Read, View, and/or Listen to the following:

1. Aristophanes' description of creation of humanity in Plato's *Symposium*

<http://classics.mit.edu/Plato/symposium.html>

2. "Origins of Love" from *Hedwig and the Angry Inch*

<http://www.youtube.com/watch?v=-YO9FpWX57E>

3. Enkido's transformation from the Epic of Gilgamesh

4. Selections from Genesis

http://www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/hebrew_creation.html

5. Genealogy of Edward IV

<http://www.library.phila.gov/medieval/intro.htm>

<http://www.library.phila.gov/medieval/roots.htm>

<http://www.library.phila.gov/medieval/part1.htm>

http://www.library.phila.gov/images/oldmedieval/bigscans/01a_big.jpg

6. Noah, Ham, and the History of Slavery

<http://www.npr.org/templates/story/story.php?storyId=1548811>

(listen to the interview segment between Tavis Smiley and David Goldenberg)

Week Two

Citizens and Barbarians: Greek Colonialism

Tuesday, 9/1

The Greek City-State

Textbook Readings: Chapters 1-3

Thursday, 9/3

The Greek Colonies

Friday, 9/4

Discussion Section

Reading: Aristophanes, *Lysistrata*

Week Three

Weapons and Words: The Classical and Hellenistic World

Tuesday, 9/8

Warfare and Empire (Persian and Peloponnesian Wars, Alexander the Great)

Textbook Readings: Chapter 4

Thursday, 9/10

Intellectual and Cultural Developments

Friday, 9/11

Discussion Section

Readings:

1. Plato's *Republic*, Book V and Book VII
<http://classics.mit.edu/Plato/republic.6.v.html>
<http://classics.mit.edu/Plato/republic.9.viii.html>
2. Aristotle's *Politics*, Book One
<http://classics.mit.edu/Aristotle/politics.1.one.html>

Week Four

The Center: Rome from Republic through Empire

Tuesday, 9/15

The Roman Republic

Textbook Readings: Chapter 5-6

Thursday, 9/17

The Roman Empire

Textbook Readings: Chapters 6-7

Friday, 9/18

Discussion Section

Readings:

1. Book I from Virgil's *Aeneid*
<http://classics.mit.edu/Virgil/aeneid.1.i.html>
2. The Roman Myth in Medieval Europe
Books I and II of Geoffrey of Monmouth's *Histories of the Kings of England*
http://en.wikisource.org/wiki/History_of_the_Kings_of_Britain/Giles_1848_Book_1
http://en.wikisource.org/wiki/History_of_the_Kings_of_Britain/Giles_1848_Book_2

Week Five **The Peripheries: The Rise of Christianity and the Barbarians**

Tuesday, 9/22

Unifying the Deity: Judaism and the Cult of Jesus

Textbook Readings: Review Chapters 7

Thursday, 9/24

The Fall of the Roman Empire

Friday, 9/25

Discussion Section

Reading:

1. Selections from The Gospels and Acts of the Apostles
<http://quod.lib.umich.edu/r/rsv/browse.html>
(Acts, chapters 4-5, 10, 15, 21-28)
2. Book 8 of Augustine's *Confessions*
<http://www.fordham.edu/halsall/basis/confessions-bod.html>
3. Rule of St. Benedict
http://www.kansasmonks.org/?page_id=221#68

Week Six **Christianizing the People**

Tuesday, 9/29

Orthodoxy and Heterodoxy in the Early Church

Textbook Readings: Review Chapters 6-7

Thursday, 10/1

The Expansion of Christianity

Friday, 10/2

Discussion Section

Readings:

1. *Beowulf*
2. John Gardner, *Grendel*

Week Seven **Sacralizing the King**

Tuesday, 10/6

Beowulf versus Charlemagne

Textbook Readings: Chapter 8

Thursday, 10/8

MIDTERM EXAM

Friday, 10/9

Discussion Section

NO SECTION THIS WEEK

Week Eight

Islam, Judaism, and Christianity: The Preservation of Classical Thought

Tuesday, 10/13

FALL BREAK

Thursday, 10/15

The Intellectual Inheritance of the West

Textbook Readings: Chapters 8-9

Assignment: First Short Paper Due Today

Friday, 10/16

Discussion Section

Discussion: Intellectual exchange between Muslims, Jews, and Christians

Readings: Selections from Averroes, Moses Maimonides, and Thomas Aquinas

<http://www.fordham.edu/halsall/source/kuzari.html>

<http://www.fordham.edu/halsall/source/1190averroes.html>

<http://www.fordham.edu/halsall/source/rambam-yesodei-hatorah.txt>

<http://www.fordham.edu/halsall/source/aquinas1.html>

<http://www4.desales.edu/~philtheo/aquinas/Nature.html>

Week Nine

Islam, Judaism, and Christianity: The Crusades

Tuesday, 10/20

The Beginnings of the Crusades

Textbooks: Review Chapters 8-9

Thursday, 10/22

The Collapse of the Crusades

Friday, 10/23

Discussion Section

Readings

1. Five Versions of Pope Urban II's Speech at the Council of Clermont

<http://www.fordham.edu/halsall/source/urban2-5vers.html>

2. Excerpts from Fulcher of Chartres, *Chronicle of the First Crusade*

<http://www.fordham.edu/halsall/source/fulk2.html>

<http://www.fordham.edu/halsall/source/fulk3.html>

3. Excerpts from Usamah Ibn Munquidh, *Autobiography*

<http://www.fordham.edu/halsall/source/usamah2.html>

<http://web.archive.org/web/20010410021343/http://www.humanities.ccny.cuny.edu/history/reader/13thcpiety.htm>

4. Bills of Sale for Saracen Slave Girls

<http://www.fordham.edu/halsall/source/1248serfs5.html>

Week Ten

The Formation of a Chivalrous Society

Tuesday, 10/27

Lordship and Power: Decentralized Models

Textbook Readings: Chapters 10-11

Thursday, 10/29

Gender, Patriarchy, and Patrimony

Friday, 10/30

Discussion Section

Readings: *Song of Roland*

Week Eleven

The Formation of a Persecuting Society

Tuesday, 11/3

Lordship and Power: Centralizing Models

Thursday, 11/5

The "Other": Jews, Lepers, Muslims, Heretics, and Sodomites

Friday, 11/6

Discussion Section

Readings:

1. Malcolm Barber, "Lepers, Jews and Moslems: The Plot to Overthrow Christendom in 1321," *History* 66 (1981): 1-17
2. Ruth Mazo Karras, "Men outside of marriage," in *Sexuality in Medieval Europe: Doing Unto Others* (Routledge, 2005)
3. "Nicholas Eymeric: Magic and Heresy, 1376" in Brian Levack, *The Witchcraft Sourcebook*
4. Selections from Edward Peters, *Heresy and Authority in Medieval Europe*

Week Twelve

Medieval Transformations

Tuesday, 11/10

Political Transformations

Textbook Readings: Review chapters 10-11

Thursday, 11/12

Social Transformations

Friday, 11/13

Discussion Section

Readings: Narratives of Peasant Revolts

Week Thirteen**Old Worlds**

Tuesday, 11/17

The Expanding World of Commerce: The Turks and the Chinese

Textbook Readings: Chapter 11

Thursday, 11/19

The Expanding World of Conflict: Mongols and Ottomans

Friday, 11/20

Discussion Section

Readings:

1. Selections from *The Travels of John Mandeville*
www.gutenberg.org/dirs/etext97/tosjm10.txt (chapters TBA)
2. Selections from *The Travels of Marco Polo* (chapters TBA)

Week Fourteen**New Times**

Tuesday, 11/24

The Renaissance in Mediterranean Context

Textbook Readings: Chapter 12

Thursday, 11/26

THANKSGIVING

Friday, 11/27

THANKSGIVING

Week Fifteen**New Worlds**

Tuesday, 12/1

The Renaissance in Mediterranean Context (continued)

Textbook Readings: Chapters 13

Monday, 12/3

European Expansion

Tuesday, 12/4

Discussion Section

Readings:

1. Selections from Christopher Columbus
2. Selections from Bernal Diaz
3. Selections from Hernan Cortes
4. Selections from Montaigne

Reading Response Assignments

For each of the following weeks, write a long paragraph, *not to exceed one page*, which answers the questions below. Be sure to make reference to specific parts of the text(s) you are analyzing and to cite page numbers when they are available. The format should be double-spaced, 12-point Times or Times New Roman font, 1” margins. We will stop reading your responses if they exceed one page.

Each response is due at the beginning of your Friday section meeting the week when the texts are to be discussed. You can miss turning in *three* of the responses. In other words, there are 12 total reading responses listed below, but you must only complete 8 during the entire semester.

You will be graded primarily for the ideas contained within the response papers, but you should still pay close attention to your syntax, grammar, and sentence structure. Be sure that your syntax, grammar, and sentence structure clarify your argument rather than obscure it. Be clear and precise. Because of the short length of these responses, you do not need lengthy and detailed introductions and conclusions.

Reading Response, Week Two (Due 9/4)

Aristophanes, a male playwright, wrote *Lysistrata* in such a way as to give voice to women in Greek society. In what ways, however, does his own position as a male citizen in Greek society shape, distort, or obscure his ability to speak in the voice of Greek women? Making explicit reference to some parts of the text, explain the limits of Aristophanes’ attempt to “think and speak like a woman” through the vehicle of his play.

Reading Response, Week Three (Due 9/11)

Answer either (1) or (2):

- (1) How does Plato’s view of women compare and contrast with the view of women presented in Aristophanes’ *Lysistrata*?
- (2) How does Plato’s view of slavery compare and contrast with Aristotle’s view of slavery?

Reading Response, Week Four (Due 9/18)

How and why does Geoffrey of Monmouth’s medieval history of the Kings of England trace the royal line back to the events of the Trojan War?

Reading Response, Week Five (Due 9/25)

Why does St. Benedict order his monks not to defend one another in chapter 69? What might the connection be between chapter 69 and chapter 54?

Reading Response, Week Six (Due 10/2)

Beowulf is supposedly a Christian man. How does Beowulf’s sense of self, his sense of purpose and duty, differ from those of Augustine and St. Benedict?

Reading Response, Week Eight (Due 10/16)

Why do you think these various authors from Christian, Jewish, and Muslim backgrounds all want to define faith and reason in mutual relationship to one another rather than as diametrically opposed and mutually exclusive concepts?

Reading Response, Week Nine (Due 10/23)

Does Usmah Ibn Munquidh feel threatened by the Christian invaders whom he encounters? Why or why not?

Reading Response, Week Ten (Due 10/30)

In the *Song of Roland*, are Muslims portrayed as possessing chivalric qualities? If so, what are they? If not, why not?

Reading Response, Week Eleven (Due 11/6)

Why do you think Christians felt so threatened by Muslims, Jews, and Lepers that they needed to fabricate stories about their collective conspiracy?

Reading Response, Week Twelve (Due 11/13)

In these documents describing medieval peasant revolts, are the peasants' aims modest, in the sense that they simply want to improve their conditions, or more radical, in that they want to transform the political and social order?

Reading Response, Week Thirteen (Due 11/20)

Why do you think that Mandeville and Marco Polo so readily accept the idea that there are monstrous races, which live beyond the boundaries of European Christendom?

Reading Response, Week Fourteen (Due 12/4)

How does Montaigne's representation of Native Americans differ from those given by Columbus, Diaz, and Cortes?

For Discussion Section, Week One

Excerpt I.

The following is an excerpt taken from Plato's *Symposium*, written about 360 BCE. In the *Symposium*, Plato describes a meeting between Socrates and a group of his students, including Aristophanes, in which the group discusses the meaning of love. When it is his turn to speak, Aristophanes provides a mythological and allegorical account of the creation of men and women:

“Aristophanes professed to open another vein of discourse; he had a mind to praise Love in another way, unlike that either of Pausanias or Eryximachus. Mankind; he said, judging by their neglect of him, have never, as I think, at all understood the power of Love. For if they had understood him they would surely have built noble temples and altars, and offered solemn sacrifices in his honour; but this is not done, and most certainly ought to be done: since of all the gods he is the best friend of men, the helper and the healer of the ills which are the great impediment to the happiness of the race. I will try to describe his power to you, and you shall teach the rest of the world what I am teaching you. In the first place, let me treat of the nature of man and what has happened to it; for the original human nature was not like the present, but different. The sexes were not two as they are now, but originally three in number; there was man, woman, and the union of the two, having a name corresponding to this double nature, which had once a real existence, but is now lost, and the word "Androgynous" is only preserved as a term of reproach. In the second place, the primeval man was round, his back and sides forming a circle; and he had four hands and four feet, one head with two faces, looking opposite ways, set on a round neck and precisely alike; also four ears, two privy members, and the remainder to correspond. He could walk upright as men now do, backwards or forwards as he pleased, and he could also roll over and over at a great pace, turning on his four hands and four feet, eight in all, like tumblers going over and over with their legs in the air; this was when he wanted to run fast. Now the sexes were three, and such as I have described them; because the sun, moon, and earth are three;-and the man was originally the child of the sun, the woman of the earth, and the man-woman of the moon, which is made up of sun and earth, and they were all round and moved round and round: like their parents. Terrible was their might and strength, and the thoughts of their hearts were great, and they made an attack upon the gods; of them is told the tale of Otys and Ephialtes who, as Homer says, dared to scale heaven, and would have laid hands upon the gods. Doubt reigned in the celestial councils. Should they kill them and annihilate the race with thunderbolts, as they had done the giants, then there would be an end of the sacrifices and worship which men offered to them; but, on the other hand, the gods could not suffer their insolence to be unrestrained.

At last, after a good deal of reflection, Zeus discovered a way. He said: "Methinks I have a plan which will humble their pride and improve their manners; men shall continue to exist, but I will cut them in two and then they will be diminished in strength and increased in numbers; this will have the advantage of making them more profitable to us. They shall walk upright on two legs, and if they continue insolent and will not be quiet, I will split them again and they shall hop about on a single leg." He spoke and cut men in two, like a sorb-apple which is halved for pickling, or as you might divide an egg with a hair; and as he cut them one after another, he bade Apollo give the face and the half of the neck a turn in order that the man might contemplate the section of himself: he would thus learn a lesson of humility. Apollo was also bidden to heal their wounds and compose their forms. So he gave a turn to the face and pulled the skin from the sides all over that which in our language is called the belly, like the purses which draw in, and he made one mouth at the centre, which he fastened in a knot (the same which is called the navel); he also moulded the breast and took out most of the wrinkles, much as a shoemaker might smooth leather upon a last; he left a few, however, in the region of the belly and navel, as a memorial of the primeval state. After the division the two parts of man, each desiring his other half, came together, and throwing their arms about one another, entwined in mutual embraces, longing to grow into one, they were on the point of dying from hunger and self-neglect, because they did not like to do

anything apart; and when one of the halves died and the other survived, the survivor sought another mate, man or woman as we call them, being the sections of entire men or women, and clung to that. They were being destroyed, when Zeus in pity of them invented a new plan: he turned the parts of generation round to the front, for this had not been always their position and they sowed the seed no longer as hitherto like grasshoppers in the ground, but in one another; and after the transposition the male generated in the female in order that by the mutual embraces of man and woman they might breed, and the race might continue; or if man came to man they might be satisfied, and rest, and go their ways to the business of life: so ancient is the desire of one another which is implanted in us, reuniting our original nature, making one of two, and healing the state of man.

Each of us when separated, having one side only, like a flat fish, is but the indenture of a man, and he is always looking for his other half. Men who are a section of that double nature which was once called Androgynous are lovers of women; adulterers are generally of this breed, and also adulterous women who lust after men: the women who are a section of the woman do not care for men, but have female attachments; the female companions are of this sort. But they who are a section of the male follow the male, and while they are young, being slices of the original man, they hang about men and embrace them, and they are themselves the best of boys and youths, because they have the most manly nature. Some indeed assert that they are shameless, but this is not true; for they do not act thus from any want of shame, but because they are valiant and manly, and have a manly countenance, and they embrace that which is like them. And these when they grow up become our statesmen, and these only, which is a great proof of the truth of what I am saying. When they reach manhood they are loves of youth, and are not naturally inclined to marry or beget children,-if at all, they do so only in obedience to the law; but they are satisfied if they may be allowed to live with one another unwedded; and such a nature is prone to love and ready to return love, always embracing that which is akin to him. And when one of them meets with his other half, the actual half of himself, whether he be a lover of youth or a lover of another sort, the pair are lost in an amazement of love and friendship and intimacy, and would not be out of the other's sight, as I may say, even for a moment: these are the people who pass their whole lives together; yet they could not explain what they desire of one another. For the intense yearning which each of them has towards the other does not appear to be the desire of lover's intercourse, but of something else which the soul of either evidently desires and cannot tell, and of which she has only a dark and doubtful presentiment. Suppose Hephaestus, with his instruments, to come to the pair who are lying side, by side and to say to them, "What do you people want of one another?" they would be unable to explain. And suppose further, that when he saw their perplexity he said: "Do you desire to be wholly one; always day and night to be in one another's company? for if this is what you desire, I am ready to melt you into one and let you grow together, so that being two you shall become one, and while you live a common life as if you were a single man, and after your death in the world below still be one departed soul instead of two-I ask whether this is what you lovingly desire, and whether you are satisfied to attain this?"-there is not a man of them who when he heard the proposal would deny or would not acknowledge that this meeting and melting into one another, this becoming one instead of two, was the very expression of his ancient need. And the reason is that human nature was originally one and we were a whole, and the desire and pursuit of the whole is called love. There was a time, I say, when we were one, but now because of the wickedness of mankind God has dispersed us, as the Arcadians were dispersed into villages by the Lacedaemonians. And if we are not obedient to the gods, there is a danger that we shall be split up again and go about in basso-relievo, like the profile figures having only half a nose which are sculptured on monuments, and that we shall be like tallies.

Wherefore let us exhort all men to piety, that we may avoid evil, and obtain the good, of which Love is to us the lord and minister; and let no one oppose him-he is the enemy of the gods who oppose him. For if we are friends of the God and at peace with him we shall find our own true loves, which rarely happens in this world at present. I am serious, and therefore I must beg Eryximachus not to make fun or to find any allusion in what I am saying to Pausanias and Agathon, who, as I suspect, are both of the manly nature, and belong to the class

which I have been describing. But my words have a wider application—they include men and women everywhere; and I believe that if our loves were perfectly accomplished, and each one returning to his primeval nature had his original true love, then our race would be happy. And if this would be best of all, the best in the next degree and under present circumstances must be the nearest approach to such an union; and that will be the attainment of a congenial love. Wherefore, if we would praise him who has given to us the benefit, we must praise the god Love, who is our greatest benefactor, both leading us in this life back to our own nature, and giving us high hopes for the future, for he promises that if we are pious, he will restore us to our original state, and heal us and make us happy and blessed. This, Eryximachus, is my discourse of love, which, although different to yours, I must beg you to leave unassailed by the shafts of your ridicule, in order that each may have his turn; each, or rather either, for Agathon and Socrates are the only ones left.”

(The full text of Plato’s *Symposium* can be found at: <http://classics.mit.edu/Plato/symposium.html>)

Excerpt II.

The Ancient Mesopotamians produced an epic based on the mythical hero Gilgamesh. In the *Epic of Gilgamesh*, Gilgamesh befriends a warrior named Enkidu. Enkidu begins as something of an uncivilized brute, closer to nature than to humanity. But he undergoes a radical transformation, as outlined in this foundation story that serves as an allegory for the rise of civilized humanity:

“In the wilderness the goddess Aruru created valiant Enkidu...
He knew neither people nor settled living...
He ate grasses like gazelles,
And jostled at the watering hole with the animals...
Then Shamhat, the prostitute, saw him – a primitive,
A savage fellow from the depths of the wilderness.
Shamhat unclutched her bosom, exposed her sex,
And Enkidu took in her voluptuous body.
She was not restrained, but took his energy...
For six days and seven nights Enkidu was aroused,
And had intercourse with the prostitute,
Until he was sated with her charms.
But when he turned his attention to the animals,
The gazelles saw Enkidu and darted off,
The wild animals distanced themselves...
Enkidu knew nothing about eating bread for food,
nor of drinking beer, for he had not been taught to.
The prostitute spoke to Enkidu, saying:
“Eat the food, Enkidu, it is the way one lives.
Drink the beer, as it is the custom of our land.”
Enkidu ate ... and drank, ... and sang with joy!
He splashed his shaggy body with water,
And rubbed himself with oil
and turned into a human.
He put on some clothing and became a warrior.”