

World

LITERATURE

Cultural Influences of Early to Contemporary Voices



James P. Stobaugh

HIGH SCHOOL LEVEL
STUDENT

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Dedication

This Book is gratefully dedicated to Karen and our four children: Rachel, Jessica, Timothy, and Peter.

He has given us a ministry of reconciliation . . . (2 Corinthians 5:18).



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READING LIST: The following is a list of additional books and texts not included within the study that are needed for this course. It is strongly suggested that students read most, if not all these titles during the summer before taking this course. Most will be available at local libraries or as free downloads at The Online Books Page (onlinebooks.library.upenn.edu/lists.html), Project Gutenberg (www.gutenberg.org/wiki/Main_Page), or Bartleby (www.bartleby.com/).

Augustine, *Confessions*

Dostoevsky, *Crime and Punishment*

Goethe, *Faust*

Homer, *The Iliad*

Homer, *The Odyssey*

Paton, *Cry, the Beloved Country*

Tolstoy, *War and Peace*

Virgil, *The Aeneid*

Using Your Student Textbook

How this course has been developed:

1. **Chapters:** This course has 34 chapters (representing 34 weeks of study) to earn two full credits; writing and literature.
2. **Lessons:** Each chapter has five lessons, taking approximately 45 to 60 minutes each.
3. **Student responsibility:** Responsibility to complete this course is on the student. Students must read ahead in order to stay on schedule with the readings. Independence is strongly encouraged in this course, which was designed for the student to practice independent learning.
4. **Grading:** Depending on the grading option chosen, the parent/educator will grade the daily concept builders, and the weekly tests and essays. (See pages 7 and 8.)
5. **Additional books and texts:** A list of outside reading is provided after the table of contents. Students should try and read ahead whenever possible. Most readings are available free online or at a local library.

Throughout this book you will find the following:

1. **Chapter Learning Objectives:** Always read the “First Thoughts” and “Chapter Learning Objectives” in order to comprehend the scope of the material to be covered in a particular week.
2. **Daily warm-ups:** You should write or give oral responses for the daily warm-ups to your educator/parent. These are not necessarily meant to be evaluated, but should stimulate discussion.
3. **Concept builders:** You should complete a daily concept builder. These activities take 15 minutes or less and emphasize a particular concept that is vital to that particular chapter topic. These will relate to a subject covered in the chapter, though not necessarily in that days lesson.
4. **Assigned readings:** Remember to read ahead on the required literary material for this course. Students should plan to read some of the required literature the summer before the course.
5. **Weekly essays:** You will be writing at least one essay per week, depending on the level of accomplishment you and your parent/educator decide upon. These are available in the teacher guide and online.
6. **Weekly tests:** These are available in the teacher guide and online.

Earn a bonus credit!

Easily integrate related history curriculum for an additional credit, a combination study done in less than two hours daily! History Connections are shown on the chapter introduction page in order to help a student study these texts consecutively, exploring literature and history in unison. (*The American, British, and World History* curriculum is also written by James Stobaugh and published by Master Books®.)

What the student will need each day:

1. Notepad/computer: for writing assignments.
2. Pen/pencil: for taking notes and for essays.
3. A prayer journal. As often as you can — hopefully daily — keep a prayer journal.
4. Daily concept builders, weekly essay options, and weekly tests are available in the teacher guide and as free downloads at: nlpg.com/WorldLitAids

Increasing your vocabulary:

Part of the reason for reading so many challenging literary works is for you to increase your functional vocabulary. Your best means of increasing vocabulary is through reading a vast amount of classical, well-written literary works. While reading these works, you should harvest as many unknown words as you can, and try to use five new words in each essay you write.

Create 3x5 Vocabulary Cards

FRONT	BACK
Adversity	Harmful, Evil
	Adversity is a Noun
	The adverse effects of smoking are great.

When you meet a strange word for the first time,

- Do your best to figure out the word in context,
- Check your guess by looking in the dictionary,
- Write a sentence with the word in it.

Use the illustration above to formulate your vocabulary cards of new words.

Grading Record Options (See chart on following page.)

This course has been developed to allow three grading options for a parent/educator. This allows one the flexibility to adjust the usage of the course content to individual situations and varying requirements. For ease of grading, Option A (essays/exams) and Option B (essays/exams/concept builders [CB]) both provide a total weekly score of 100 points for a course total of 3,400 possible points. Dividing the total score at the end of the course by 34 will provide a percentage grade for the student. You may use the standard system (90-100 = A, 80-89 = B, 70-79 = C, 60-69 = D, below 60 = F), or you may use your own personal grading system. The third grading option simply allows for additional work (warm-ups [WU], additional essays, etc.) to be counted toward each week's final grade. This can be done at the educator's discretion and be added into the overall score of Option A or Option B.

Preface

World Literature is a rhetoric-level course. Two things are distinctive about rhetoric-level courses: they are content driven and they presume higher-level thinking. In most cases, you are going to have to read in excess of 200 pages per lesson. Therefore, it is highly advisable that you read most of this material the summer before you begin this course.

Theologian Walter Bruggemann, in his essay “Blessed Are the History-Makers,” reminds us that culture is created, history is made, by those who are radically committed to obeying God at all costs (Walter Brueggemann, *Hope within History* [Atlanta, GA: John Knox Press, 1987], chapter 3). Will you be counted among that number? Be smart, but above all, be obedient to the Word of God. For the first time in 300 years, in your generation I observe the marriage of smart minds and born-again hearts. This combination is potent indeed and has revolutionary implications for the 21st-century world. Now, as only once before (i.e., during the Puritan era), this generation is both smart and saved; in other words, it is a spirit-filled elite, and the ramifications are exciting to say the least.

There is much need. Social critic Os Guinness, in his seminal work *The Dust of Death* prophetically argues that “western culture is marked . . . by a distinct slowing of momentum . . . a decline in purposefulness” (Os Guinness, *The Dust of Death* [Downers Grove, IL: Intervarsity Press, 1973]). Guinness implies that the ideals and traditions that have been central to the American civilization are losing their compelling cultural authority. There is, in short, no corpus of universally accepted morality that Americans follow. As Dallas Willard in *The Divine Conspiracy* states “. . . there is no recognized moral knowledge upon which projects of fostering moral development could be based” (Dallas Willard, *The Divine Conspiracy* [San Francisco, CA: HarperCollins Publishers, 1997]).

You are part of one of the most critical generations in the history of Western culture. Indeed, only the generation of which Augustine was a part comes close in importance to your generation. In both cases — today and during the life of Augustine, Bishop of Hippo — civilizations were in decline. Young Augustine lived through the decline of the Roman world; you are living through the decline of American cultural superiority. However, the barbarians conquered Rome; the Christians conquered the barbarians. My prayer for each person who reads this course is:

I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge — that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen (Eph. 3:14–21).

Sumerian, Egyptian, and Hebrew Literature (Part 1)

(3000 B.C.–300 B.C.)

First Thoughts The story of Mesopotamia is the story of the very genesis of civilization. There is some debate about where people stopped merely herding their livestock and started farming and building cities and therefore creating a civilization. However, there are some strong arguments that it began in Mesopotamia. Mesopotamia, meaning “between the rivers,” lies between the Tigris and Euphrates Rivers. It is located in the general vicinity of the present national states of Iraq and Syria.

In fact, there is strong evidence that Mesopotamia is, in fact, Eden, where God placed the first man, Adam, and the first woman, Eve (Genesis 1). Again, there is strong evidence that the land between the Tigris and the Euphrates is this very place.

Chapter Learning Objectives

In chapter 1 we may be visiting the Garden of Eden, but, in any event, we examine an amazing culture that wrote some of the best and earliest epic literature in world history. At the same time, it is more than coincidental that a different culture in another location records the same historical events that occurred in the Bible.

As a result of this chapter study you will be able to . . .

1. Write a process essay that speculates on how the *Epic of Gilgamesh* moved from an oral to a written form
2. Compare and contrast the Gilgamesh Flood narrative with the biblical Flood story (Genesis 8).
3. Compare and contrast the *Enuma Elish* (translated by N.K. Sanders) with Genesis 1 and 2.
4. Compare the gods and goddesses with the gods and goddesses that Elijah encountered.

Weekly Essay Options: Begin on page 273 of the Teacher Guide.

Reading ahead: The Book of Esther, author unknown



Epic of Gilgamesh

(c. 1200 B.C.)

Background Mesopotamia's oldest known communities date from 7000 B.C., although that date is much debated. Most biblical scholars argue for a much sooner date (c. 4000 B.C.). Several civilizations prospered in the region until, in the 6th century B.C. it became part of the Persian Empire, the largest empire in the world up to then (see Dan. 5).

The first city-states ("city-state" is defined as an autonomous, self-contained urban center, surrounded by a dependent agricultural area) in the area were the Sumerian cities Eridu and Uruk, among others. Abram emigrated from the Sumerian city of Ur.

Sumerians developed a system of writing by imprinting on clay tablets using a stylus. A form of printing was a similar first: they carved "negative" images onto "cylinder seals." These were stone cylinders, usually from 2 to 6 cm long, which could then be repeatedly rolled over fresh clay to produce the "positive" inscription. As forerunners of the rings used to imprint wax seals in later times, they were used to identify possessions such as pottery, to seal written tablets to guarantee their authenticity, and to protect other valuables via clay stoppers on containers such as bottles, urns, and leather bags. Sumerians also invented the wheel and therefore improved transportation endeavors and building programs. Other contiguous people groups took note of these wonderful things.

They were not slow to follow. About 2330 B.C. Sumeria was conquered by Sargon I, king of the Akkadians. The Gutians, tribespeople from the eastern hills, ended Akkadian rule about 2200 B.C., and, a few years later, the Sumerian Ur arose to rule much of Mesopotamia. Finally, Hammurabi of Babylon (reigned about 1792–1750 B.C.) conquered the whole Mesopotamia area. The Hittites nearly conquered the whole area, but it was ultimately the Persians who dominated the entire Mesopotamia area to the end of our era.

I will concentrate on only two of these Mesopotamian civilizations: Sumerian and Persian.

Mesopotamian peoples produced highly decorated pottery and clothing. They also invented musical instruments such as the harp and lyre that were used to accompany the recital of their many epic literary works (e.g., *Epic of Gilgamesh*). They developed the concept of the library, assiduously collecting and cataloguing their mass of not only literary works. These works were the basis of some in vigorous public and private debates.

Furthermore, scholars are convinced that the Sumerians in particular had a form of assembly for making key political decisions using a consensual approach. They held courts to make legal judgments. They were the first people to develop a code of law and therefore used precedent to determine later court cases. That they also developed some understanding of economics is attested by evidence of price-setting agreements and openly advocated urban planning. The word suburb is mentioned for the first time in a Sumerian text.

The Sumerians used many metals in the construction of buildings and jewelry; these included gold, silver, tin, lead, copper, and bronze. They were not, however, able to develop iron weaponry — a shortcoming that ultimately hindered them militarily when invading armies brandished iron swords and chariots.

Sumerian religions were polytheistic. The gods played a crucial role in the Sumerians' lives, both as a nation and as individuals. Most Sumerians, for instance, had a personal god or gods with whom they forged a special relationship. They were "good luck charms." They looked to them for protection and assistance in all things, while also blaming them when things went wrong. These gods continued to be worshiped right through to the late Babylonian period.

Assignments

- Warm-up: What are three distinctive components of Sumerian Civilization?
- Students should complete Concept Builder 1-A.
- Students should review the required reading(s) before the assigned chapter begins.
- Teachers shall assign the required essay. The rest of the essays can be outlined, answered with shorter answers, discussed, or skipped.

CONCEPT BUILDER 1-A Active Reading

Read this excerpt from the *Epic of Gilgamesh*, and respond to the following:

Shurippaka city which thou knowest,
(And) which on Euphrates' banks is set
That city was ancient, (as were) the gods within it,
When their heart led the great gods to produce the flood.
There were Anu, their father,
Valiant Enlil, their counselor,
Ninurta, their herald,
Ennuge, their irrigator.
Ninigiku-Ea was also present with them;
Their words he repeats to the reed-hut:
Reed-hut, reed-hut! Wall! Wall!
Reed-hut, hearken! Wall, reflect!
Man of Shuruppak, son of Ubar-Tutu,
Tear down (this) house, build a ship!
Give up possessions, seek thou life.
Despise property and keep the soul alive.
Aboard the ship take thou the seed of all living things.
The ship that thou shalt build,
Her dimensions shall be to measure.
Equal shall be her width and her length.
Like the Apsu thou shalt sail her.
I understood, and I said to Ea, my lord:
Behold, my lord, what thou hast thus ordered,
I shall be honored to carry out.
But what shall I answer the city, the people and elders?
Ea opened his mouth to speak,
Saying to me, his servant:
Thou shalt then thus speak unto them:
I have learned that Enlil is hostile to me,
So that I cannot reside in your city,
Nor set my foot in Enlil's territory.
To the Deep I will therefore go down,
To dwell with my lord Ea.
But upon you he will shower down abundance,
The choicest birds, the rarest fishes.
The land shall have its fill of harvest riches.
He who at dusk orders the hush-greens,
Will shower down upon you a rain of wheat.
With the first glow of dawn,
The land was gathered about me.
(too fragmentary for translation)
The little ones carried bitumen,
While the grown ones brought all else that was needful.
On the fifth day I laid her framework.
One (whole) acre was her floor space,
Ten dozen cubits the height of each of her walls,
Ten dozen cubits each edge of the square deck.
I laid out the shape of her sides and joined her together.

What is the setting?

Who is the protagonist (main character)?

What crisis is the protagonist facing?

How does he handle this crisis?

Religion

The Sumerian pantheon was called the Anunnaki, although another name, the Igigi, was also used. These gods appeared to be polarities; thus the first evidence of dualism entered worldviews. There were, in other words, good gods — the Anunnaki — and bad gods — the Igigi.

Originally, Marduk was the city god of Babylon, but in 1800 B.C., he became the supreme god of the Mesopotamian pantheon. In fact, he was the god of the Palestinian provinces — and many think he was the god that Elijah confronted on Mt. Carmel (1 Kings 18). As such, he was recognized by the gods of the cities that were subjected by the Babylonian kings. According to myth, Marduk defended the other gods against the diabolical monster Tiamat. After he had killed it, he brought order to the cosmos, built the Esagila, and created mankind. This is clearly seen in the *Epic of Gilgamesh*. In the poem “Enûma êlišš,” it is stated that all other gods are just manifestations of Marduk.

Marduk and other gods and goddesses were worshiped at ziggurats or temples. In fact, one, named Etemenanki, the foundation of heaven on earth, is considered by most scholars to be the Tower of Babel of Genesis 11.

When the Babylonians celebrated New Year (the so-called Akitu festival), they remembered how Marduk had created order in the universe. The heart of this cosmos was Babylon, and the Esagila shrine was, therefore, the center of the universe. The Babylonian Marduk was embraced by the Persian invaders.

In October 539 B.C., with the Jews in exile, the Persian king Cyrus took Babylon, the ancient capital of an empire covering modern Iraq, Syria, Lebanon, and Israel. Babylon was, by this time, the ancient

world’s capital of scholarship and science. The subject provinces soon recognized Cyrus as their legitimate ruler. Since he was already ruler of modern Turkey and Iran, it is not an exaggeration to say that the capture of Babylon meant the birth of the first true world empire. The Persian Empire was to last for more than two centuries, until it was conquered by the Macedonian Greek king Alexander the Great. Cyrus allowed the Jews (who were exiled in Babylonia) to return home. The *Gilgamesh Epic* is one of the most remarkable pieces of literature in the Western world. It is full of intricate story lines and flamboyant characters. It probably was created in oral form around 7000 B.C. To give one perspective, this epic was written around 5,000 years before the Jewish exodus from Egypt. Most scholars believe it was recorded on the Gilgamesh Tablets in 1200 B.C.. The existence of this remarkable secular account of the biblical Flood (Gen. 8) by a pagan civilization is remarkable and offers more evidence for the historical validity of the Bible.

Gilgamesh is the best known of all ancient Middle Eastern heroes. Numerous tales in the Akkadian (i.e., Sumerian/Babylonian) language have been told about Gilgamesh, and the whole collection has been described as a spiritual journey — the journey of a king who seeks immortality.

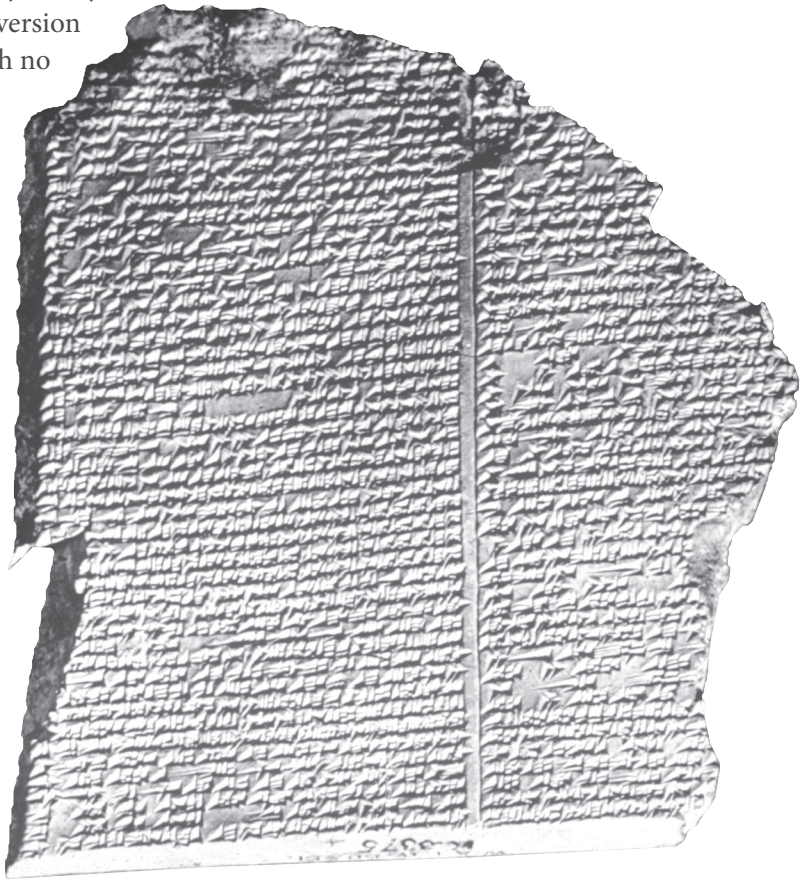
The complete text of the *Epic of Gilgamesh* is on 12 incomplete tablets and can be found today in the British Museum.

The *Epic of Gilgamesh* story/plot is really quite simple. The hero Gilgamesh is Ulysses, Oedipus, and Davy Crockett rolled into one. He is the quintessential hero. He has one major flaw: he is a selfish, self-centered prig. At its core, the Gilgamesh Epic is

more than a story about Gilgamesh — it is a journey, a quest for truth. It would be the Sumerian version of John Bunyan’s *Pilgrim’s Progress*. Although no one had any sense of the subconscious, ego or id in 1200 B.C., the *Epic of Gilgamesh* is a story of a man who finds himself. The outward plot is mirrored by an internal human journey.

The story is straightforward and simple. The heroes and villains are easily identified. This epic would be the “Star Wars Trilogy” of 1200 B.C. The reader knows, without a doubt, who the good guys are and who the bad guys are. This is no *Iliad*, by Homer, where the reader is not quite sure if Hektor is a villain or hero. The reader knows that Gilgamesh is the good guy.

In order to curb the good king Gilgamesh’s harsh rule, the god Anu creates Enkidu, a wild man who at first lives among animals. Enkidu meets Gilgamesh in Enkidu. Tablet II describes Gilgamesh defeating Enkidu. In Tablets III–V the two men pursue Huwawa. In Tablet VI, Gilgamesh is tempted by romance. Tablets VII and VIII are the story of Enkidu’s death. Afterward, the much wiser, but grieving, Gilgamesh (Tablets IX and X) searches for Utnapishtim, the survivor of the Babylonian flood, in order to obtain eternal life. He finally reaches Utnapishtim, who tells him the story of the flood and shows him where to obtain eternal life (Tablet XI). Gilgamesh, though, fails in his pursuit. An appendage to the epic, Tablet XII, relates the loss of some sacred objects given to Gilgamesh by Ishtar. The epic ends with the return of the spirit of Enkidu.

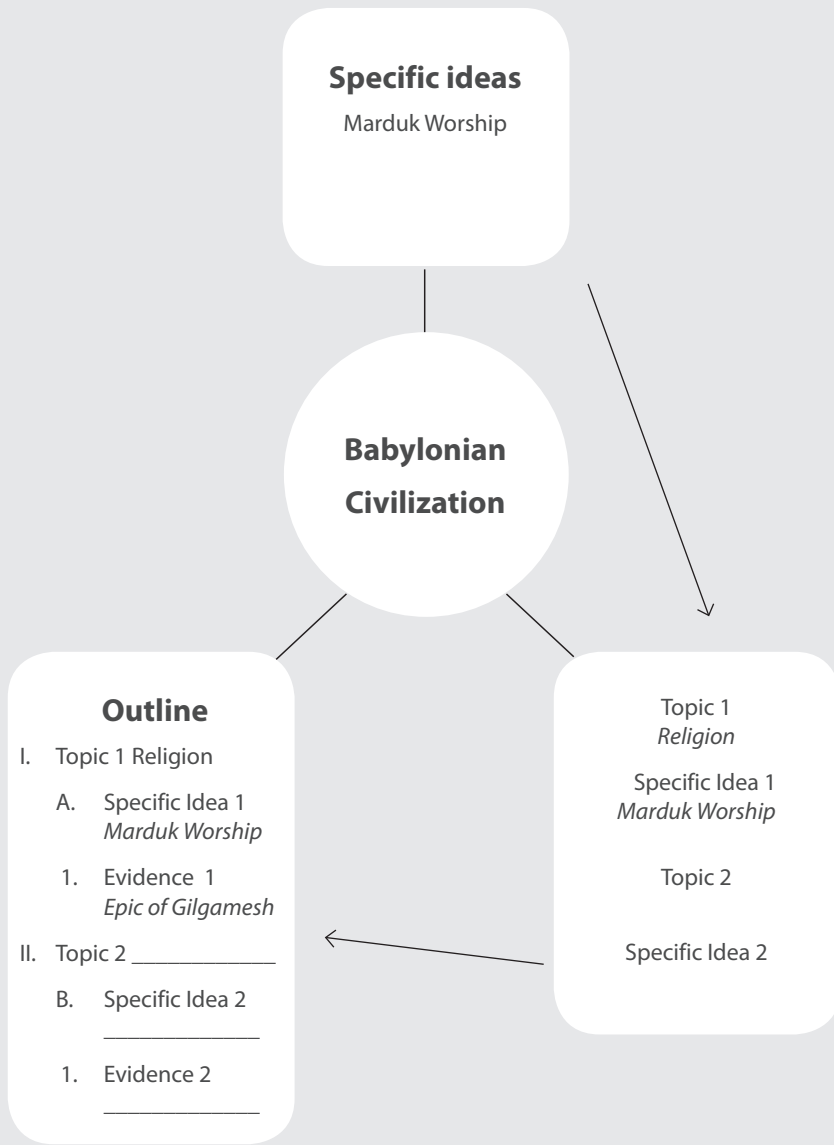


One of the 12 clay tablets containing a portion of the Epic of Gilgamesh.

Assignments

- Warm-up: Describe Sumerian religion
- Students should complete Concept Builder 1-B.
- Students should review reading(s) from next chapter.
- Students should outline essay due at the end of the week.
- Per teacher instructions, students may answer orally, in a group setting, the essays that are not assigned as formal essays.

A report is an informative essay where the reader communicates information to a reader. Plan your report: List your specific ideas, group related ideas under topics, arrange your ideas in order, make an outline, and write your report.



Biblical Parallels

Gilgamesh makes an arduous journey to learn how Utnapishtim (another hero type) acquired eternal life. In answer to his questions, Utnapishtim tells the following story.

Once upon a time, the gods destroyed the ancient city of Shuruppah in a great flood. Utnapishtim, forewarned by one of the gods, managed to survive by building a great boat. He did as commanded and survived the flood. As a reward for his faithful obedience, he was granted immortality by the gods.

In the following excerpt, identify as many biblical parallels as you can.

Shurippaka city which thou knowest,
 (And) which on Euphrates' banks is set
 That city was ancient, (as were) the gods within it,
 When their heart led the great gods to produce the
 flood.
 There were Anu, their father,
 Valiant Enlil, their counselor,
 Ninurta, their herald,
 Ennuge, their irrigator.
 Ninigiku-Ea was also present with them;
 Their words he repeats to the reed-hut:
 Reed- hut, reed- hut! Wall! Wall!
 Reed- hut, hearken! Wall, reflect!
 Man of Shuruppak, son of Ubar- Tutu,
 Tear down (this) house, build a ship!
 Give up possessions, seek thou life.
 Despise property and keep the soul alive.
 Aboard the ship take thou the seed of all living things.
 The ship that thou shalt build,
 Her dimensions shall be to measure.
 Equal shall be her width and her length.
 Like the Apsu thou shalt sail her.
 I understood, and I said to Ea, my lord:
 Behold, my lord, what thou hast thus ordered,
 I shall be honoured to carry out.
 But what shall I answer the city, the people and
 elders?
 Ea opened his mouth to speak,
 Saying to me, his servant:
 Thou shalt then thus speak unto them:

I have learned that Enlil is hostile to me,
 So that I cannot reside in your city,
 Nor set my foot in Enlil's territory.
 To the Deep I will therefore go down,
 To dwell with my lord Ea.
 But upon you he will shower down abundance,
 The choicest birds, the rarest fishes.
 The land shall have its fill of harvest riches.
 He who at dusk orders the hush-greens,
 Will shower down upon you a rain of wheat.
 With the first glow of dawn,
 The land was gathered about me.
 (too fragmentary for translation]
 The little ones carried bitumen,
 While the grown ones brought all else that was
 needful.
 On the fifth day I laid her framework.
 One (whole) acre was her floor space,
 Ten dozen cubits the height of each of her walls,
 Ten dozen cubits each edge of the square deck.
 I laid out the shape of her sides and joined her
 together.
 I provided her with six decks,
 Dividing her (thus) into seven parts.
 Her floor plan I divided into nine parts.
 I hammered water-plugs into her.
 I saw to the punting-poles and laid in supplies.
 Six 'sar' (measures), of bitumen I poured into the
 furnace,
 Three sar of asphalt I also poured inside.

Three sar of the basket-bearers transferred,
 Aside from the one sar of oil which the calking
 consumed,
 And the two sar of oil which the boatman stowed
 away.
 Bullocks I slaughtered for the people,
 And I killed sheep every day.
 Must, red wine, oil, and white wine
 I gave the workmen to drink, as though river water,
 That they might feast as on New Year's Day. . . .
 On the seventh day the ship was completed.
 The launching was very difficult,
 So that they had to shift the floor planks above and
 below,
 Until two-thirds of the structure had gone into the
 water.
 Whatever I had I laded upon her.
 Whatever I had of silver I laded upon her,
 Whatever I had of gold I laded upon her,
 Whatever I had of all the living beings I laded upon
 her.
 All my family and kin I made go aboard the ship.
 The beasts of the field, the wild creatures of the field,
 All the craftsmen I made go aboard.
 Shamash had set for me a stated time:
 When he who orders unease at night
 Will shower down a rain of blight,
 Board thou the ship and batten up the gate!
 That stated time had arrived:
 He who orders unease at night showers down a rain
 of blight.
 I watched the appearance of the weather.
 The weather was awesome to behold.
 I boarded the ship and battened up the gate.
 To batten up the (whole) ship, to Puzar-Amurri, the
 boatman,
 I handed over the structure together with its contents.
 With the first glow of dawn,
 A black cloud rose up from the horizon.
 Inside it Adad thunders,
 While Shallat and Hanish go in front,
 Moving as heralds over hill and plain.
 Erragal tears out the posts;
 Forth comes Ninurta and causes the dikes to follow.
 The Anunnaki lift up the torches,
 Setting the land ablaze with their glare.
 Consternation over Adad reaches to the heavens,
 Turning to blackness all that had been light.
 The wide land was shattered like a pot!

For one day the south-storm blew,
 Gathering speed as it blew, submerging the
 mountains,
 Overtaking the people like a battle.
 No one can see his fellow,
 Nor can the people be recognized from heaven.
 The gods were frightened by the deluge,
 And, shrinking back, they ascended to the heaven of
 Anu.
 The gods cowered like dogs
 Crouched against the outer wall.
 Ishtar cried out like a woman in travail,
 The sweet-voiced mistress of the gods moans aloud:
 The olden days are alas turned to clay,
 Because I bespoke evil in the Assembly of the gods,
 How could I bespeak evil in the Assembly of the
 gods,
 Ordering battle for the destruction of my people,
 When it is I myself who give birth to my people!
 Like the spawn of the fishes they fill the sea!
 The Anunnaki gods weep with her,
 The gods, all humbled, sit and weep,
 Their lips drawn tight. . . . one and all.
 Six days and six nights
 Blows the flood wind, as the south-storm sweeps the
 land.
 When the seventh day arrived,
 The flood (carrying) south-storm subsided in the
 battle,
 Which it had fought like an army.
 The sea grew quiet, the tempest was still, the flood
 ceased.
 I looked at the weather. stillness had set in,
 And all of mankind had returned to clay.
 The landscape was as level as a flat roof.
 I opened a hatch, and light fell on my face.
 Bowing low, I sat and wept,
 Tears running down my face.
 I looked about for coast lines in the expanse of the
 sea:
 In each of fourteen (regions)
 There emerged a region (mountain).
 On Mount Nisir the ship came to a halt.
 Mount Nisir held the ship fast,
 Allowing no motion.

[For six days the ship is held fast by Mount Nisir.]
 When the seventh day arrived,
 I sent forth and set free a dove.

The dove went forth, but came back;
There was no resting-place for it and she turned round.
Then I sent forth and set free a swallow.
The swallow went forth, but came back,
There was no resting-place for it and she turned round.
Then I sent forth and set free a raven.
The raven went forth and, seeing that the waters had diminished, He eats, circles, caws, and turns not round.
Then I let out (all) to the four winds
And offered a sacrifice.
I poured out a libation on the top of the mountain.
Seven and seven cult-vessels I set up, Upon their plate-stands I heaped cane, cedarwood, and myrtle.
The gods smelled the savour,
The gods smelled the sweet savour, The gods crowded like flies about the sacrificer.
As soon as the great goddess arrived,
She lifted up the great jewels which Anu had fashioned to her liking:
Ye gods here, as surely as this lapis
Upon my neck I shall not forget,
I shall be mindful of these days, forgetting (them) never.
Let the gods come to the offering:
(But) let not Enlil come to the offering, For he, unreasoning, brought on the deluge And my people consigned to destruction. As soon as Enlil arrived, And saw the ship, Enlil was wroth, He was filled with wrath against the Igigi gods:
Has some living soul escaped?
No man was to survive the destruction!
Ninurta opened his mouth to speak,
Saying to valiant Enlil:
Who other than Ea can devise plans?

It is Ea alone who knows every matter.
Ea opened his mouth to speak,
Saying to valiant Enlil:
Thou wisest of the gods, thou hero,
How couldst thou, unreasoning, bring on the deluge?
On the sinner impose his sin,
On the transgressor impose his transgression!
(Yet) be lenient, lest he be cut off, Be patient, lest he be dislodged
Instead of thy bringing on the deluge,
Would that a lion had risen up to diminish mankind!
Instead of thy bringing on the deluge,
Would that a wolf had risen up to diminish mankind!
Instead of thy bringing on the deluge,
Would that a famine had risen up to lay low mankind!
Instead of thy bringing on the deluge,
Would that pestilence had risen up to smite down mankind!
It was not I who disclosed the secret of the great gods.
I let Atrahasis see a dream,
And he perceived the secret of the gods.
Now then take counsel in regard to him!
Thereupon Enlil went aboard the ship.
Holding me by the hand, he took me aboard.
He took my wife aboard and made (her) kneel by my side.
Standing between us, he touched our foreheads to bless us:
Hitherto Utnapishtim has been but human.
Henceforth Utnapishtim and his wife shall be like unto us gods.
Utnapishtim shall reside far away, at the mouth of the rivers!
Thus they took me and made me reside far away,
At the mouth of the rivers.

Assignments

- Warm-up: Compare the Sumerian hero Gilgamesh to a modern hero (e.g., Spiderman).
- Students should complete Concept Builder 1-C.
- Students should write rough drafts of assigned essay.
- The teacher may correct rough drafts.

CONCEPT BUILDER 1-C Process Essay	A process paper either tells the reader how to do something or describes how something is done.
	What are you trying to explain?
	↓
	Why is this process important to you?
	↓
	What is the process?

Enuma Elish: Tablet One

When there was no heaven,
no earth, no height, no depth, no name,
when Apsu was alone,
the sweet water, the first begetter; and Tiamat
the bitter water, and that
return to the womb, her Mummu,
when there were no gods

When sweet and bitter
mingled together, no reed was plaited no rushes
muddied the water,
the gods were nameless, natureless, futureless, then
from Apsu and Tiamat
in the waters gods were created,
in the waters
silt precipitated,

Lahmu and Lahumu,
were named;
they were not yet old
not yet grown tall
when Anshar and Kishar overtook them both, (i.e.,
born after)
the lines of sky and earth
stretched where horizons meet to separate
cloud from silt.

Days on days, years
on year passed till Anu, the empty heaven,
heir and supplanter,
first-born of his father, in his own nature
begot Nudimmud-Ea,
intellect, wisdom, wider than heaven's horizon,
the strongest of all the kindred.

Discord broke out among the gods although they were
brothers, warring and jarring in the belly of Tiamat,
heaven shook, it reeled with the surge of the dance;
Apsu could not silence the clamour, their behavior
was bad, overbearing and proud.

But still Tiamat lay inert till Apsu, the father of gods,
bellowed for that servant who clouds his judgment,
his Mummu,
'Dear counselor, come with me to Tiamat.
They have gone, and in front of Tiamat they sit down
and talk together about the young gods, their first-
born children; Apsu said,

Their manners revolt me, day and night without
remission we suffer. My will is to destroy them, all of
their kind, we shall have peace at last and we will sleep
again.

When Tiamat heard she was stung, she writhed in
lonely desolation, her heart worked in secret passion,
Tiamat said,
Why must we destroy the children that we made? If
their ways are troublesome, let us wait a little while.

Then Mummu advised Apsu, and he spoke in malice,
Father, destroy them in full rebellion, you will have
quiet in the daytime and at night you will sleep.

When Apsu heard, the die was cast against his
children, his face flamed with the pleasure of evil; but
Mummu he embraced,
he hung on his neck, he sat him down on his knees
and kissed him.

The decision was known to all their children;
confusion seized them and after, a great silence, for
they were confounded.

The god who is the source of wisdom, the bright
intelligence that perceives and plans, Nudimmud-Ea,
saw through it, he sounded the coil of chaos, and
against it devised the artifice of the universe.

He spoke the word that charmed the waters, it fell upon
Apsu, he lay asleep, the sweet waters slept, Apsu slept,
Mummu was overcome, Apsu lay drowned, undone.

Assignments

- Warm-up: Compare Apsu to YHWH, God.
- Students should complete Concept Builder 1-D.
- Students will re-write corrected copy of essay due tomorrow.

CONCEPT BUILDER 1-D Compare/Contrast Essay	Compare and contrast the Gilgamesh epic and the biblical account of the Flood (Genesis 8).		
		The Flood	
		<i>Epic of Gilgamesh</i>	Bible
	Setting	Ancient Middle East, perhaps in the Euphrates River Basin	Euphrates River Basin
	Characters		
	Plot		
Diety(ies)			

Compare Two Flood Narratives

Utnapishtim's flood-story in the *Epic of Gilgamesh* and the story of the Flood in the Bible are two differing accounts of the same historical event. There are numerous parallels between the two accounts, as well as several contrasts.

In the *Epic of Gilgamesh*, the gods, spurred by the counselor Enlil, decided to deluge the earth with a worldwide flood, scourging mankind for their sinfulness by decimating his race completely. However, Ea, choosing to be merciful in judgment, forewarned Utnapishtim that he should construct an ark so that he alone of all men (with his family and friends) should survive the flood. "Man of Shuruppak, son of Ubar-Tutu, tear down (this) house, build a ship! Give up possessions, seek life. Despise property and keep the soul alive. Aboard the ship take thou the seed of all living things" (*Epic of Gilgamesh*).

In the biblical Flood account, God, observing the wickedness of man, purposed to wipe them out with a flood. But willing that the human race should not be entirely cut short, he selected the single righteous man among them, Noah, and commanded him to build an ark, so that he alone of all men (with his family) should survive the Flood. "So God said to Noah, 'I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.' So make yourself an ark of cypress wood.' . . . 'But I will establish my covenant with you, and you will enter the ark — you and your sons and your wife and your sons' wives with you. You are to bring into the ark two of all living creatures, male and female, to keep them alive with you'" (Gen. 6:13–19).

In only seven days, Utnapishtim had finished his ark. It is unclear how long Noah took in his construction, but interestingly, God commanded him to

board his ark seven days before he sent the Flood. Utnapishtim's flood lasted for seven days, and his ark remained where it landed upon Mount Nisir for another seven. So the number seven plays a part in each flood account, although Noah's Flood was far longer, lasting 150 days. The number seven continues to repeat itself in both accounts.

As the water level began to recede, both Utnapishtim's and Noah's arks came to rest on mountains. Utnapishtim docked on Mount Nisir and Noah on the mountains of Ararat. Then, yearning to find proof of land, both Utnapishtim and Noah released birds, knowing if they did not return that they had found a safe spot of landing.

"When the seventh day arrived, I [Utnapishtim] sent forth and set free a dove. The dove went forth, but came back; There was no resting-place for it and she turned round" (*Epic of Gilgamesh*).

"Then he [Noah] sent out a dove to see if the water had receded from the surface of the ground. But the dove could find no place to set its feet because there was water over all the surface of the earth; so it returned to Noah in the ark" (Gen. 8:8–9).

"Then I [Utnapishtim] sent forth and set free a raven. The raven went forth and, seeing that the waters had diminished, he eats, circles, caws, and turns not round" (*Epic of Gilgamesh*).

"He [Noah] waited seven more days and again sent out the dove from the ark. When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had

receded from the earth. He waited seven more days and sent the dove out again, but this time it did not return to him” (Gen. 8:10–12).

After it was safe to exit, Utnapishtim, in gratitude to the gods for sparing his life from their wrath, offered sacrifice on the top of Mount Nisir. “Then I let out all to the four winds and offered a sacrifice. I poured out a libation on top of the mountain. Seven and seven cult — vessels I set up, upon their plate-stands I heaped cane, cedar wood, and myrtle. The gods smelled the savour” (*Epic of Gilgamesh*).

Similarly, upon exiting the ark, Noah built an altar to the Lord on top of the mountains of Ararat. “Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it. The LORD smelled the pleasing aroma and said in his heart: ‘Never again will I curse the ground because of man, even though every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done’ (Gen. 8:20–21).

Finally, upon observing the sacrifice offered by Utnapishtim, the great goddess removed her lapis and, holding it high, declared, “Ye gods here, as surely as this lapis around my neck I shall not forget, I shall be mindful of these days, forgetting them never” (*Epic of Gilgamesh*). Therefore, the great goddess’s beautiful lapis of jewels stood as a sign that she would never forget the destruction caused by the Flood.

Correspondingly, God, as a sign of His covenant with Noah, that He would never again destroy the

world with a flood, set His rainbow in the sky. “Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life” (Gen. 9:14–15). Therefore, the great goddess of the *Epic of Gilgamesh*’s lapis and God’s rainbow, were parallels of one another, serving the same purpose.

In conclusion, both the *Epic of Gilgamesh* and Genesis contain the story of a worldwide Flood, sent from heaven to decimate all of the earth. However, one man, the hero of the story, is spared, that he might preserve life on earth. Both Utnapishtim and Noah construct arks, in accordance with the orders given to them, and, when the floods come, they are secure inside their vessels. They both offer sacrifices to their respective divinities and are assured by signs that they will never be forgotten by them.

The main contrasts between the narratives lie in the divinities themselves. In the Genesis Flood account, God, in His perfect wisdom, does not decide, but declares, according to His unfaltering plan, that he will wipe out mankind from the face of the earth. When all is completed, He regrets nothing. The gods of the *Epic of Gilgamesh*, however, are discombobulated. They allowed themselves to be swayed against their better judgment by Enlil and, looking back on their destruction, they regret their decision and curse him for persuading them so. In short, the God of the biblical Flood account has everything under control, whereas Utnapishtim’s gods are hopelessly confused (Austin Allen).

Assignments

- Warm-up: What do you say to someone who does not believe that there really was a global Flood?
- Students should complete Concept Builder 1-E.
- Essay is due. Students should take the chapter 1 test.

CONCEPT BUILDER 1-E Compare/Contrast Essay	Compare and contrast the <i>Enuma Elish</i> and the biblical account of creation (Genesis 1).		
		Creation	
		<i>Enuma Elish</i>	Bible
	Setting	<p>then from Apsu and Tiamat in the waters gods were created, in the waters silt precipitated, Lahmu and Lahumu, were named; they were not yet old not yet grown tall when Anshar and Kishar overtook them both, (i.e., born after)</p> <p>Before a world could be created, gods needed to be created.</p>	<p>1. In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. 3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning — the first day.</p> <p>God existed before time itself.</p>
	Characters		
	Plot		
Diety(ies)			

www.sacred-texts.com/ane/enuma.htm

Worldview Formation and Discernment

First Thoughts If you are a committed Christian believer, you will be challenged to analyze the worldviews of individuals and institutions around you. You are inextricably tied to your culture, but that does not mean you can't be in this culture but not of this culture. Throughout this course and your educational career you will be challenged to analyze the worldviews of many writers. You will be asked to articulate your own worldview and to defend it against all sorts of assaults. William Bradford, for instance, has a worldview that is radically different from many writers you have read and hopefully similar to yours. What is Bradford's worldview? It is obviously Christian theistic. For now, though, it is important that you pause and examine several worldviews that you will encounter in literature and the arts. You will then need to articulate your own worldview.

Chapter Learning Objectives

In chapter 2 we will define worldview and write our own. We will use these exercises to prepare us to discern worldviews of world literature selections the rest of the year.

As a result of this chapter study you will be able to . . .

1. Compare the worldviews of each in the following passages.
2. Contrast C.S. Lewis' obvious Christian theistic worldview with the three others.
3. Write a worldview for yourself.

Weekly Essay Options: Begin on page 273 of the Teacher Guide.

Reading ahead: Book of Esther, author unknown; *Papyrus of Ani: Egyptian Book of the Dead* and *Hymn to Osiris Un-Nefer*, author unknown.



Background

Background What is a “worldview”? A worldview is a way that a person understands, relates to, and responds from a philosophical position that he embraces as his own. Worldview is a framework that ties everything together, that allows us to understand society, the world, and our place in it. A worldview helps us to make the critical decisions which will shape our future. A worldview colors all our decisions and all our artistic creations. In the first *Star Wars* movie (1977), for instance, Luke

Skywalker clearly values a Judeo-Christian code of ethics. That does not mean that he is a believing Christian — indeed he is not — but he does uphold and fight for a moral world. Darth Vader, on the other hand, represents chaos and amoral behavior. He does whatever it takes to advance the emperor’s agenda, regardless of who he hurts or what rule he breaks. It is important that you articulate your worldview now so that you will be ready to discern other worldviews later.

Assignments

- Warm-up: What is a worldview?
- Students should complete Concept Builder 2-A.
- Students should review the required reading(s) *before* the assigned chapter begins.
- Teachers may want to discuss assigned reading(s) with students.
- Teachers shall assign the required essay. The rest of the essays can be outlined, answered with shorter answers, discussed, or skipped.
- Students will review all readings for chapter 2.