

## THEO 330 – SECTION #02 ACTIVITY (ANSWER KEY)

The University of St. Francis

Name \_\_\_\_\_

### *The Epic of Gilgamesh*

#### *Multiple Choice*

1. Who is the editor credited with compiling the most complete version of The Epic of Gilgamesh?
  - a. Urshanabi
  - b. Atrahasis
  - c. *Sin-leqi-Unnini*
  - d. Utnapishtim
  
2. In which of the following ways does the hero of “The Epic of Gilgamesh” differ from the heroes of Greek or Celtic mythology?
  - a. Gilgamesh is evil-natured.
  - b. Gilgamesh is not royal.
  - c. Gilgamesh is a woman.
  - d. *Gilgamesh is a historical figure.*
  
3. Which of the following best describes the overarching internal struggle Gilgamesh faces within the story?
  - a. Understanding meaning of love.
  - b. *Reconciling his mortality.*
  - c. Following orders of God.
  - d. Forgiving his brother.

4. What does Gilgamesh learn to see as the closest to immortality a mortal can achieve?
- a. *A City or Kingdom*
  - b. Love
  - c. A Victorious Battle
  - d. Writing
5. When Gilgamesh rejects the goddess Ishtar, what does he truly spurn in the process?
- a. Concept of Gods
  - b. Role as King
  - c. *Life Itself*
  - d. Romantic Love
6. Why did the gods create Enkidu?
- a. To overthrow Gilgamesh.
  - b. To be Gilgamesh's loyal servant.
  - c. *To provide a counterforce to Gilgamesh's power.*
  - d. To marry Gilgamesh's sister.
7. What did Gilgamesh propose that he and Enkidu do to gain fame and recognition?
- a. Climb the mountains of Mashu to find Shamhat.
  - b. *Journey to the Cedar Forest to defeat Humbaba.*
  - c. Liberate Mesopotamia from the rule of Ea.
  - d. Cross the Euphrates to conquer Shurrupak.
8. What did Humbaba do before he was beheaded?
- a. She said a prayer to Anu for forgiveness.
  - b. She gave Ishtar instructions in the event of his death.
  - c. She pleaded with Enlil for assistance.
  - d. *She cursed Gilgamesh and Enkidu.*

9. What was Enkidu's final lament before he died?
- a. He wanted to travel and see the world.
  - b. *He wanted to die a heroic death in battle.***
  - c. He wished he could have started a family.
  - d. He wished to become the king of his own city.
10. Prior to his death Enkidu has a dream in which he is taken to the underworld. How does he describe the underworld to Gilgamesh?
- a. *A House of Dust***
  - b. A Kingdom of Grief
  - c. A Land of Despair
  - d. A Valley of Decay
11. What did Gilgamesh decide to do after Enkidu's death?
- a. He challenged the gods to battle him in war.
  - b. *He learned about the secret of immortality.***
  - c. He took his own life to end his suffering.
  - d. He relinquished his throne and live in the wild.
12. Why does Gilgamesh leave Uruk after Enkidu dies?
- a. To avenge his death by killing a god.
  - b. *To find out how he can avoid having to die himself.***
  - c. To track down Enkidu's murderer.
  - d. To escape the police, who think he murdered Enkidu.
13. What did Urshanabi warn Gilgamesh not to do while they were sailing to find Utnapishtim?
- a. *Touch the deadly waters.***
  - b. Drink the water around him.
  - c. Fish for food in the sea.
  - d. Stare at his own reflection in the water.

14. What is the name of the magical plant at the bottom of the sea that Utnapishtim tells Gilgamesh would restore his youth?
- a. *How-The-Old-Man-Once-Again-Becomes-A-Young-Man.*
  - b. How-The-Old-Man-Becomes-A-God.
  - c. How-The-Young-Man-Lives-Forever.
  - d. How-The-Young-Man-Gains-The-Wisdom-Of-An-Old-Man.
15. Who steals the magical plant?
- a. A Winged Lion
  - b. A Scorpion Monster
  - c. The King of Tyre
  - d. *A Snake*
16. What does Utnapishtim tell Gilgamesh when Gilgamesh tells him the story of his grief?
- a. *Death must be accepted as inevitable*
  - b. A legacy of fame is the best thing in life
  - c. Immortality is an endless prison sentence
  - d. Mourning the loss of life is selfish and pointless

### *True & False*

- 1. *True* At the beginning of his life, Gilgamesh was described as a tyrant who oppressed his people.
- 2. *True* According to Mesopotamian theology, the dead spend their time in the afterlife... being dead.
- 3. *True* When Assyria collapsed, what happened to the story of Gilgamesh was forgotten completely.
- 4. *False* The Epic of Gilgamesh most resembled the story of Adam & Eve.

## Short Essay

1. According to class notes and in regard to understanding the bible, what is the difference between *history* and *story*?

The purpose of this course is to tell the story of God's relationship with us through story, not history. History has a different set of tools than story and history is not without its own problems. If you write a historical article for a newspaper for a newspaper, magazine, book or electronic media, you are already biased in the manner in which you choose one story and not another. German theologians call this a *Sitz im Leben*, or a situation of life that varies from one culture or group of people from another. When reporting the story, each human being is limited by their own experience, not having the benefit of knowing the larger picture of life nor of the perspective of God. Rather, the bible prefers to use the method of story to tell of this relationship between God and us because story uses a different set of tools than history. Stories can be entertaining. Stories are not as concerned with specifics of an event but with a core message. This does not mean that stories are not true or are devoid of facts but that the message of the story is more important than the details so sometimes the specific details are exaggerated or not thought through as well as they could be by the human author.

2. In the world of relating cosmological and eschatological stories, what is the difference between a legend and a myth? How would the Epic of Gilgamesh be categorized and why?

A **MYTH** is a type of symbolic storytelling which especially concerns itself with divine beings and their reaction to the human world. It is not history in the strict sense, but it surely is not anti-historical either.

A **LEGEND** is presumed to have some basis in historical fact, Legend tends to mention real people or events. Historical fact morphs into a

*legend when the truth has been exaggerated to the point that real people or events have taken on a romanticized, "larger than life" quality.*

3. Compare and contrast the role of the serpent and the flood in the Bible and the Epic of Gilgamesh. What similarities and differences can be found?

*In both books the serpent is presented negatively; a force that deprives humanity of some pleasure or Immortality. In the Bible, the serpent is a deliberate force of temptation, and Adam and Eve are cast out as Sinners. It is clearly depicted as an evil presence. In Gilgamesh, Gilgamesh's own carelessness deprives him of Immortality. In his case, the role of the serpent is necessary for him to move past his feelings toward life and Death and become a better king, making this serpent less of a villain and more a catalyst for change. The flood stories in both texts are very similar, and some scholars believe that they refer to a singular event. However, there are differences between the accounts.*

Describe the following themes presented in The Epic of Gilgamesh...

1. Love and Friendship

*When we first meet Gilgamesh, he is a tyrant king who terrifies the people of Uruk. Only after meeting Enkidu and becoming his friend does Gilgamesh transform into a hero worthy of memory. This transformative effect is also exacted on Enkidu, who Gilgamesh helps move beyond his fears. The platonic love the two have for each other helps Gilgamesh become a better leader to his people by allowing him to better understand and identify with them. When considered in tandem with the theme of death in the poem, love and friendship can be viewed not only as a part of life, but as a necessary component to give existence meaning.*

## 2. Death & Immortality

*The major theme of the poem is that of mortality. Gilgamesh must learn the difficult lesson that, even as a king, he too must face the reality of his own death. On their way to the Cedar Forest to face Humbaba, Enkidu expresses his concerns about death, which Gilgamesh laughs off, telling Enkidu that no one lives forever and that life is short. However, when Enkidu dies, Gilgamesh is so distraught that he seeks out Utnapishtim to learn the secret of immortality. Despite his hopes, Utnapishtim tells Gilgamesh the story of the flood. He explains to Gilgamesh that the quest for immortality is a futile one, as creation itself also contains the seed of death, making it inescapable. The Gods, he explains, intentionally did this. Gilgamesh returns to Uruk having learned that the quality of one's life is measured not by wealth or fame, but by the quality of the time he spent while alive and the people with which he surrounded himself.*

## 3. The Wrath of gods

*Gilgamesh expresses his jealousy towards the gods and the immortality they enjoy. He and Enkidu learn firsthand that incurring the wrath of the gods can have disastrous consequences. Rather than wise, omniscient beings, the gods in Gilgamesh are vengeful and easily angered. Gilgamesh and Enkidu first encounter this wrath after Gilgamesh rejects Ishtar's advances. Ishtar immediately turns to her father, Anu, to send the Bull of Heaven to punish Gilgamesh. At first, Anu rejects Ishtar's request but she threatens to raise the dead to devour the living. Anu is frightened by Ishtar's threat and releases the Bull of Heaven to appease her. When Gilgamesh and Enkidu slay the Bull of Heaven, they further insult Ishtar by throwing the Bull's hindquarters at her face. Enkidu later dreams that the gods have decided that he must die for these transgressions. After twelve days of suffering, he dies a painful death.*

*Utnapishtim also tells Gilgamesh the story of a great flood exacted on the people of Shurruapak. Ea informs Utnapishtim of the coming flood and instructs him to build a great boat and to stock that boat with all the creatures of the land. It is important to note that when Utnapishtim asks Ea about why the flood is coming and about what he should tell the people of Shurruapak, Ea has no specific answer for him, stating only that Enlil is angry. This suggests that the wrath of the gods can also be incurred without any obvious insult or explanation.*

#### 4. Baptism or Ritual Cleansing

*Water is continually used by characters in Gilgamesh at key points in the story to wash themselves but also marks an important point of transition. In this way, water is used in a baptismal manner. Enkidu washes himself after meeting Shamhat, marking his transition from the wilderness to civilization. Gilgamesh and Enkidu wash themselves after slaying the Bull of Heaven. Gilgamesh bathes himself after acquiring the magic plant to achieve immortality. In each case, a ritual cleansing marks an important moment in the story. Enkidu is transformed, leaving behind the world of animals and nature and entering the world of humans. Gilgamesh loses the magic plant but transitions to accepting his mortality.*



## *The Immortality of the Soul from the Perspective of Ancient Civilizations*

### *Multiple Choice*

1. Which of the following is NOT considered an ancient Egyptian god associated with Death?
  - a. Ammut
  - b. Anubis
  - c. **Valhöll**
  - d. Osiris
2. Which term below is associated with the Viking's understanding of the battle which takes place at the end of the world?
  - a. The Infinity War
  - b. **Ragnarökk**
  - c. The Eschaton
  - d. Dagor Dagorath
3. Which Egyptian god below was resurrected as the god of the dead and the underworld?
  - a. Seth
  - b. **Osiris**
  - c. Isis
  - d. Plutarch
4. Which writer below wrote of the soul as something that was lost in death and remained in a pitiful underworldly afterlife as a shadowy form of the deceased person.
  - a. **Homer**
  - b. Epicurus
  - c. Cyrus
  - d. Pythagoras
5. According to ancient Egyptian teaching, what survived bodily death yet remained with the corpse?
  - a. **The "Ka"**
  - b. The "Ba"
  - c. The "Pa"
  - d. The "Qi"

6. According to ancient Egyptian teaching, what left the body at death and proceeded to the region of the dead?
- a. The "Ka"
  - b. *The "Ba"***
  - c. The "Pa"
  - d. The "Qi"
7. Concerning the soul and death, on what did Ancient Egyptians focus?
- a. Ba Flying to the Afterlife.
  - b. Raging against Death.
  - c. La, the Soul's Force.
  - d. *Preparing for the Afterlife.***
8. In considering various ways of defining a "good death," which of the following statements about ancient Greece is true?
- a. Dying at a young age was considered a misfortune, whereas in our society we want to "live hard and die young."
  - b. *Dying at a young age was considered exceptional luck, whereas in our society it is considered a misfortune.***
  - c. People did not treasure their young the way we do.
  - d. People believed that when a person died young they were in a properly sanctified state and this resulted in a good death.
9. The oldest known account of the Babylonian Epic "The Enuma Elish" dates back to around what time period?
- a. *1700 BC***
  - b. 1000 BC
  - c. 700 BC
  - d. 200 BC

10. In "The Enuma Elish," how many beings existed when the universe was first created?
- a. One
  - b. Two**
  - c. Four
  - d. Sixteen
11. In "The Enuma Elish," what came about through the fusion of the waters of Apsu and Tiamat?
- a. Nothing
  - b. Chaos
  - c. Tranquility
  - d. Generations of gods**
12. "The Enuma Elish" begins with Apsu plotting to kill his descendants because they disturbed his tranquility. He, however, gets murdered by his great-great-grandson, Ea. Why does Ea kill Apsu?
- a. Ea was wise and powerful enough to discover Apsu's plans and kill him first.**
  - b. Apsu was disturbing Ea's peace as well.
  - c. Apsu had sent his vizier, Mummu, to assassinate Ea.
  - d. Lahma (Apsu's son) instructed Ea to kill him.
13. The Babylonians recited "The Enuma Elish," every year on the holiday which marked what significant event?
- a. The Babylonian Victory over the Hittites
  - b. The Birth of Marduk
  - c. The New Year**
  - d. The Inundation of the Tigris and the Euphrates Rivers

14. In "The Enuma Elish," why did Apsu wish to destroy all the younger gods?
- a. They were Becoming Too Powerful
  - b. Apsu Feared for His Life
  - c. Apsu Coveted Their Youth
  - d. *The Young gods Made too much Noise*
15. Who was the Youngest and Wisest god who killed Apsu in Battle?
- a. Marduk
  - b. Enlil
  - c. *Ea*
  - d. Tiamat

### *True & False*

- 1. *True* Similar to the change of seasons, the ancient Egyptian view of life and death paralleled the cycles of nature.
- 2. *True* According to ancient Egyptian tradition, a virtuous life, worshipping the gods, and a proper funeral were the only requirements for a happy afterlife.
- 3. *False* Both the ancient Egyptians and Chinese denied the belief that the body contained dual souls.
- 4. *False* Ancient Egyptian practices avoided the use of "death masks" as part of their funeral ritual.
- 5. *False* In "The Enuma Elish," Apsu was associated with the *female* freshwater ocean while Tiamat was associated with the *male* freshwater ocean.

## Long Essay

1. Compare and contrast the story of “The Enuma Elish” with the creation story found in the Hebrew Bible (Old Testament), specifically Genesis 1-2.

*Both texts share many aspects. Both view the heavens as a realm where many beings are in contest for power. Both posit that the primordial state of reality was chaotic, formless waters. Both herald (G)ods who ‘defeat the great serpent.’ Both understand fire to be the dominant force of the universe. Both have a chain of being, where the gods exist above the titans and angels, who are above the animals, which are above the plants.*

*But they differ as well. The creation myth of the Hebrew people doesn’t presuppose that their God was created out of chaos. In fact, this difference is exactly how the Hebrew people differentiated themselves to be unique. This has commonly been misunderstood to mean that the Hebrew people were monotheistic, when in actuality, they were probably henonists (believing in many gods, but only worshiping one).*

*The most interesting aspect of the Enuma Elish to a Judeo-Christian world is likely the fact that it includes gods who are mentioned by name in the Bible. The Jewish perspective is that the Babylonian gods are actually fallen beings who are to be destroyed.*

## *The Meaning of Soul from the Philosophical Perspective*

### *Multiple Choice*

1. One of the strongest arguments in favor of the existence of the soul is that no purely physical entity could be/do what?
  - a. Possess Wisdom
  - b. Act Happy or Sad
  - c. Have Qualitative Experiences**
  - d. Be Rational
  
2. The ancient Greeks used the same word for “ensouled” as they did for which of the following?
  - a. Intelligent
  - b. Alive**
  - c. Immortal
  - d. Rational
  
3. The soul would cease to exist after the death of the body if which of the following analogies holds true?
  - a. The soul is like a lyre and the body is like a harmony.
  - b. The body is like a lyre and the soul is like a harmony.**
  - c. The soul is like a string and the body is like a lyre.
  - d. The body is like a string and the soul is like a lyre.
  
4. What below is a reason often cited by the ancients for rejecting the logic of the “free will argument” for the existence of the soul?
  - a. There is a great deal of disagreement about whether human beings have free will.**
  - b. A soul is required in order to have free will.
  - c. Free will cannot be explained in purely physical terms.
  - d. Both A and B.

5. A simple argument from the best explanation in favor of the existence of the soul might assert that the soul is necessary in order to explain which of the following?
- a. Free Will
  - b. The Animation of the Body
  - c. The Decay of the Corpse
  - d. **Both A & B**
6. For the ancient philosophers, all arguments for the immortality of the soul presuppose which of the following?
- a. The soul is like a harmony.
  - b. The soul is attached to the body through the brain.
  - c. **The soul exists.**
  - d. The body could be immortal.
7. Which philosopher below emphasized the dualism of the body and soul?
- a. Socrates
  - b. **Plato**
  - c. Ramsey
  - d. Pythagoras
8. Which Greek philosopher believed that, through purification, discipline and successive rounds of births and deaths, the soul eventually merges with the divine?
- a. Dionysos
  - b. Phaedo
  - c. **Pythagoras**
  - d. Homer
9. In the *Apology*, how does Socrates describe death?
- a. As Eternal Bliss
  - b. As Dreamless Sleep
  - c. **As Either Eternal Bliss or Dreamless Sleep**
  - d. As Neither Eternal Bliss nor Dreamless State

10. According to Plato's "argument from recollection," why must the soul be immortal?
- a. We can "remember" things that will happen in the future.
  - b. We can remember things that we learned before we were born.
  - c. All knowledge is simply recollection.
  - d. Both A and C.**
11. According to Plato's argument from recycling, why do souls survive death?
- a. The parts that make up a person, including the soul, existed before the person did and will be reused after the person dies.**
  - b. The universe is inherently rational and not wasteful, so there is no reason for souls to be destroyed when the body dies.
  - c. Souls are broken down into their component parts and reassembled.
  - d. Both A and B.
12. According to Plato, the soul is like which of the following?
- a. An Eternal and Unchanging Form
  - b. The Changing World of Sense Experience
  - c. Universal Concepts Like Beauty, Justice and Goodness
  - d. Both A & C**
13. In order for most of Plato's arguments for the immortality of the soul to work, we need to accept that which of the following exists?
- a. A Soul
  - b. An Extra-Empirical Realm of Forms
  - c. A Form of the Soul
  - d. Both A & B**



14. Which of the following does Plato NOT suggest as a reason for believing in the immortality of the soul?
- a. The soul is essentially alive.
  - b. The soul is like the forms, which are immortal.
  - c. Everything comes from and returns to its opposite.
  - d. *The soul is like water, which can freeze or melt or be diverted, but can never be destroyed.*
15. Which of the following objections poses a serious problem for Plato's argument from recollection?
- a. Our "innate" knowledge might have been acquired in another life before we were born.
  - b. *Even if the soul existed before birth, this does not mean it will continue to exist after death.*
  - c. The soul must have been in close contact with the forms before birth in order to acquire all of the knowledge it has.
  - d. We cannot remember our existence prior to being born.

### *True or False*

- 1. *False* The ancient Greeks viewed Phaedo as a sacred place inhabited by angels, evoking serenity.
- 2. *False* Resurrection has no symbolic or spiritual meaning.
- 3. *False* The Greek understanding of body and soul had very little influence on early Christian thought.
- 4. *True* For the ancients, an argument from the best explanation in favor of the existence of the soul is analogous to a scientific argument for the existence of gravity.

## Long Essay

1. In his publication, "On the Relation to Soul and Body in Plato and Aristotle," Thomas Olszewsky makes the following observation:

*The first clause of the aphorism is prima facie unproblematic, the characterization in the Phaedo of the body as the prison house of the soul being a commonplace. How we are to understand the soul/body distinction in Plato, together with this container model for their relationship, is not all that clear.*

Based on the reading material from Olszewsky, explain what he means by this comment.

*Crombie has astutely delineated three different contexts in which the soul/body distinction is of concern: (1) the religious context, in which the concern is with the soul surviving the body after death; (2) the psychological context in which a distinction is drawn between the psychological and the physiological, and their interaction considered; (3) the ethical context, in which concerns with spiritual needs and activities are distinguished from concerns with carnal needs and activities. That there are conceptual shifts from context to context can readily be argued; that one context will frequently be coalesced or confused with another seems patent; that all three contexts of concern with the relation of body to soul exist concept or set of concepts of psych~ which will give adequate understanding for the relation of the soul to the body, while acknowledging the various concerns involved.*

*The concerns that dominate in the Phaedo are the religious and the ethical ones. The conception of the soul is unitary in characterization and discrete from the conception of the body. By Book IV of the Republic we have a tripartite characterization of the soul with an accent on at least functional integration with the body. Here, psychological concerns dominate in an ostensibly ethical context--an ethical context, however, in which a soul/body distinction is not*

*accented, but where moral defects are rather accounted for in terms of dysfunctional relationships within the soul. This requires Plato to fudge a bit in the latter part of the Republic, maintaining that only a portion of the soul survives the body. We can perhaps see in the mythical account of the Phaedrus an attempt to reconcile these several concerns, with the surprising result that divine souls as well as human ones have a tripartite composition of rational, passionate and appetitive elements, only more reliably in harmony on the ideal model. In the Phaedrus, the tripartite conception is treated as appropriate to the soul's ideal nature, while in the Republic and the Timaeus, the composite nature is treated as derivative from the responsibilities necessitated by the soul's earthly charge of occupying a body. There is no clear indication which view is finally to be attributed to Plato.*

*For religious concerns, the soul is conceived as substantial, personal and separable. As substantial, it is a stuff or entity distinguishable from the body; as personal, it has individual characteristics that distinguish it from the souls of others; as separable, it is not dependent upon the body for its existence (this last, of course, is a point argued for throughout the Phaedo). Early in the dialogue, Socrates characterizes the soul as rational, and suggests that the hearing, sight, pleasure and pain of the body are impediments to its function (65C5-7). While there are suggestions of cognitive pleasures as well as bodily ones (e.g., 65A7, 65C9), the soul is so closely identified with intellection that this latter term (dianoia) is sometimes substituted for the former. This characterization of the soul presents particular problems for Plato's account of personal immortality: If the soul is closely identified with the rational, then in what sense are individual differences, and thus personality, maintained in the survival of the soul from the body? If the soul is not so identified, then in what sense is the soul so separate and distinct from the body? The notions of recollection and of ideal forms as the only true objects of intellection do not alleviate this problem; they only accentuate it. And it remains a problem not only in this*

*dialogue, but for Plato's conception of immortality throughout his career.*

Key Terms	
Akkadian	A Semitic language, it is the source language for most versions of Gilgamesh read today.
Apsu	The great abyss of waters beneath the earth.
Cedar Forest	A sacred forest, home of Humbaba/Huwawa, who is its guardian.
Condescension	The manner in which God speaks to us in a way that we can understand.
Cosmogony	A theory or story of the origin and development of the universe, the solar system, or the earth-moon system.
Eschatology	A belief concerning death, the end of the world, or the ultimate destiny of humankind.
Etiology	The nonliterary dictionary definition is “assignment of a cause or origin” to something. As a literary term, etiology is sometimes used in the broad sense as synonymous with story of origins, but more precisely it is a story that tells how a person or place received its name.
Cuneiform	Meaning “wedge-shaped,” it is the script used to record languages such as Sumerian and Akkadian. Cuneiform was written by pressing a reed stylus into a clay tablet.
Epic	The oldest genre of literature. Its history stretches back nearly five thousand years. epic is a long poem about the exploits of a hero. In the course of their stories epic offer a glimpse into the society that created them.
Euphrates River	One of the two great rivers of Mesopotamia, the other being the Tigris. Uruk is situated upon the Euphrates.
How-the-Old-Man-Once-Again-Becomes-A-Young-Man	A magic plant that Utnapishtim tells Gilgamesh can restore one’s youth. Utnapishtim tells Gilgamesh that the plant can be found at the bottom of the sea.

Legend	Presumed to have some basis in historical fact, Legend tends to mention real people or events. Historical fact morphs into a legend when the truth has been exaggerated to the point that real people or events have taken on a romanticized, “larger than life” quality.
Myth	A type of symbolic storytelling which especially concerns itself with divine beings and their reaction to the human world. It is not history in the strict sense, but it surely is not anti-historical either.
Sin-Leqi-Unninni	Possibly a priest, he is believed to have lived in Uruk during the Middle Babylonian period. He appears to have produced the most recent version of the Epic of Gilgamesh that is read today.
Soul	Literally in Latin, called a ‘breath/breeze’ or ‘wind.’ From the Catechism of the Catholic Church, “The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection.”
Story	In this context, a story is an account of some event or elements of human experience which may or may not be historically accurate. A story often presents a practical moral or lesson. In the context of this course, a story can often convey an important truth about our origins and ultimate destiny.
Sumeria	The earliest known civilization in the historical region of southern Mesopotamia (around 5500 BC ff.), modern-day southern Iraq. From this region do we receive the cosmological and eschatological stories that influence the story of death.