

The Epic of Gilgamesh

retold by Herbert Mason



OVERVIEW

This Babylonian epic poem is believed to date from about 2000 B.C., and ranks among the oldest and most important in literature. Like Homer's *Iliad* and the *Odyssey*, the story of Gilgamesh centers around a long journey with many adventures. The excerpt below is the tale, told to Gilgamesh by the old man Utnapishtim, of a flood remarkably like that in the biblical tale of Noah. Ultimately, Gilgamesh learns that no man can escape death.

GUIDED READING As you read, consider the following: After the flood, the god of war, Enlil, comes to Utnapishtim and says, "Before this you were just a man, but now you and your wife shall be like gods."

- What does Enlil mean by this?
 - How is Utnapishtim like a god after his experience of the flood?
 - What do Utnapishtim's own comments about the gods tell us about how Babylonians viewed their gods?
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There was a city called Shurrupak
On the bank of the Euphrates.
It was very old, and so many were the gods
Within it. They converged in their complex hearts
On the idea of creating a great flood.
There was Anu, their aging and weak-minded father,
The military Enlil, his adviser,
Ishtar, the sensation-craving one,
And all the rest. Ea, who was present
At their council, came to my house
And, frightened by the violent winds that filled the air,
Echoed all that they were planning and had said.
Man of Shurrupak, he said, tear down your house
And build a ship. Abandon your possessions
And the works that you find beautiful and crave,
And save your life instead. Into the ship
Bring the seed of all living creatures.

I was overawed, perplexed,
And finally downcast. I agreed to do
As Ea said, but I protested: What shall I say
To the city, the people, the leaders?
Tell them, Ea said, you have learned that Enlil

The war god despises you and will not
Give you access to the city anymore.
Tell them for this Ea will bring the rains.

This is the way gods think, he laughed. His tone
Of savage irony frightened Gilgamesh
Yet gave him pleasure, being his friend.
They only know how to compete or echo.
But who am I to talk? He sighed as if
Disgusted with himself; I did as he
Commanded me to do. I spoke to them,
And some came out to help me build the ship
Of seven stories, each with nine chambers.
The boat was cube in shape, and sound; it held
The food and wine and precious minerals
And seed of living animals we put
In it. My family then moved inside,
And all who wanted to be with us there:
The game of the field, the goats of the steppe,
The craftsmen of the city came, a navigator
Came. And then Ea ordered me to close
The door. The time of the great rains had come.
O there was ample warning, yes, my friend,
But it was terrifying still. Buildings
Blown by the winds for miles like desert brush.
People clung to branches of trees until
Roots gave way. New possessions, now debris,
Floated on the water with their special
Sterile vacancy. The riverbanks failed
To hold the water back. Even the gods
Cowered like dogs at what they had done.
Ishtar cried out like a woman at the height
Of labor: O how could I have wanted
To do this to my people! They were *hers*,
Notice. Even her sorrow was possessive.
Her spawn that she had killed too soon.
Old gods are terrible to look at when
They weep, all bloated like spoiled fish.
One wonders if they ever understand
That they have caused their grief. When the seventh day
Came, the flood subsided from its slaughter
Like hair drawn slowly back
From a tormented face.
I looked at the earth and all was silence.

Bodies lay like alewives [a type of fish], dead
And in the clay. I fell down
On the ship's deck and wept. Why? Why did they
Have to die? I couldn't understand. I asked
Unanswerable questions a child asks
When a parent dies—for nothing. Only slowly
Did I make myself believe—or hope—they
Might all be swept up in their fragments
Together
And made whole again
By some compassionate hand.
But my hand was too small
To do the gathering.
I have only known this feeling since
When I look out across the sea of death,
This pull inside against a littleness—myself—
Waiting for an upward gesture.

O the dove, the swallow and the raven
Found their land. The people left the ship.
But I for a long time could only stay inside.
I could not face the deaths I knew were there.
Then I received Enlil, for Ea had *chosen* me;
The war god touched my forehead; he blessed
My family and said:
Before this you were just a man, but now
You and your wife shall be like gods. You
Shall live in the distance at the rivers' mouth,
At the source. I allowed myself to be
Taken far away from all that I had seen.
Sometimes even in love we yearn to leave mankind.
Only the loneliness of the Only One
Who never acts like gods
Is bearable.
I am downcast because of what I've seen,
Not what I still have hope to yearn for.
Lost youths restored to life,
Lost children to their crying mothers,
Lost wives, lost friends, lost hopes, lost homes,
I want to bring these back to them.
But now there is you.
We must find something for you.
How will you find eternal life
To bring back to your friend?

He pondered busily, as if
It were just a matter of getting down to work
Or making plans for an excursion.
Then he relaxed, as if there were no use
In this reflection. I would grieve
At all that may befall you still,
If I did not know you must return
And bury your own loss and build
Your world anew with your own hands.
I envy you your freedom.

As he listened, Gilgamesh felt tiredness again
Come over him, the words now so discouraging,
The promise so remote, so unlike what he sought.
He looked into the old man's face, and it seemed changed,
As if this one had fought within himself a battle
He would never know, that still went on.

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