

25

Apsu could not lessen their clamor
 And Tiamat was speechless at their ways.
 Their doings were loathsome unto. . . .
 Unsavory were their ways; they were overbearing.

30

Then Apsu, the begetter of the great gods,
 Cried out, addressing Mummu, his vizier:
 "O Mummu, my vizier, who rejoicest my spirit,
 Come hither and let us go to Tiamat!"
 They went and sat down before Tiamat,
 Exchanging counsel about the gods, their first-born.

35

Apsu, opening his mouth,
 Said unto resplendent Tiamat:
 "Their ways are verily loathsome unto me.
 By day I find no relief, nor repose by night.
 I will destroy, I will wreck their ways,
 That quiet may be restored. Let us have rest!"
 As soon as Tiamat heard this,

40

She was wroth and called out to her husband.
 She cried out aggrieved, as she raged all alone,
 Injecting woe into her mood:
 "What? Should we destroy that which we have built?
 Their ways indeed are most troublesome, but let us attend kindly!"

45

Then answered Mummu, giving counsel to Apsu;
 Ill-wishing and ungracious was Mummu's advice:
 "Do destroy, my father, the mutinous ways.
 Then shalt thou have relief by day and rest by night!"
 When Apsu heard this, his face grew radiant

50

Because of the evil he planned against the gods, his sons.
 As for Mummu, by the neck he embraced him
 As that one sat down on his knees to kiss him.

55

Now whatever they had plotted between them,
 Was repeated unto the gods, their first-born.
 When the gods heard this, they were astir,
 Then lapsed into silence and remained speechless.
 Surpassing in wisdom, accomplished, resourceful,
 Ea, the all-wise, saw through their scheme.

60

A master design against it he devised and set up,
 Made artful his spell against it, surpassing and holy.
 He recited it and made it subsist in the deep,
 As he poured sleep upon him. Sound asleep he lay.
 When Apsu he had made prone, drenched with sleep,
 Mummu, the adviser, was powerless to stir

65

He loosened his band, tore off his tiara,
 He loosened his band, tore off his tiara,

ENUMA ELISH

Early Generations of Gods (I:1-20)

I:1

When on high the heaven had not been named,
 Firm ground below had not been called by name,
 Naught but primordial Apsu, their begetter,
 And Mummu-Tiamat, she who bore them all,
 Their waters commingling as a single body;

5

No reed hut had been matted, no marsh land had appeared,
 When no gods whatever had been brought into being,
 Uncalled by name, their destinies undetermined--
 Then it was that the gods were formed within them.
 Lahmu and Lahamu were brought forth, by name they were called.

10

Before they had grown in age and stature.
 Anshar and Kishar were formed, surpassing the others.
 They prolonged the days, added on the years.
 Anu was their heir, of his fathers the rival;
 Yea, Anshar's first-born, Anu, was his equal.
 Anu begot in his image Nudimmud.

15

This Nudimmud was of his fathers the master;
 Of broad wisdom, understanding, mighty in strength,
 Mightier by far than his grandfather, Anshar.
 He had no rival among the gods, his brothers.

20

War between Apsu and Ea (I:21-78)

The divine brothers banded together,
 They disturbed Tiamat as they surged back and forth,
 Yea, they troubled the mood of Tiamat
 By their hilarity in the Abode of Heaven.

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Removed his halo and put it on himself.
 Having fettered Apsu, he slew him.
 Mammu he bound and left behind lock.
 Having thus upon Apsu established his dwelling,
 He laid hold on Mammu, holding him by the nose-ropes.
 After Ea had vanquished and trodden down his foes,
 Had secured his triumph over his enemies,
 In his sacred chamber in profound peace had rested,
 He named it "Apsu," for shrines he assigned it.
 In that same place his cult hut he founded.
 Ea and Damkina, his wife, dwelled there in splendor.

Birth of Marduk (I:79-104)

In the chamber of fates, the abode of destinies,
 A god was engendered, most able and wisest of gods.
 In the heart of Apsu was Marduk created,
 In the heart of holy Apsu was Marduk created.
 He who begot him was Ea, his father;
 She who bore him was Damkina, his mother.
 The breast of goddesses he did suck.
 The nurse that nursed him filled him with awesomeness.
 Alluring was his figure, sparking the lift of his eyes.
 Lordly was his gait, commanding from of old.
 When Ea saw him, the father who begot him,
 He exulted and glowed, his heart filled with gladness.
 He rendered him perfect and endowed him with a double godhead.
 Greatly exalted was he above them, exceeding throughout.

Perfect were his members beyond comprehension,
 Unsited for understanding, difficult to perceive.
 Four were his eyes, four were his ears;
 When he moved his lips, fire blazed forth.
 Large were all four hearing organs,
 And the eyes, in like number, scanned all things.
 He was the loftiest of the gods, surpassing was his stature;
 His members were enormous, he was exceeding tall.
 "My little son, my little son!
 My son, the Sun! Sun of the heavens!"
 Clothed with the halo of ten gods, he was strong to the utmost,
 As their awesome flashes were heaped upon him.

Tiamat's Preparations for War (I:105-61)

Anu brought forth and begot the fourfold wind
 Consigning to its power the leader of the host.
 He fashioned . . . , stationed the whirlwind,
 He produced streams to disturb Tiamat.
 The gods, given no rest, suffer in the storm.
 Their hearts having plotted evil,
 To Tiamat, their mother, said:
 "When they slew Apsu, thy consort,
 Thou didst not aid him but remainedst still.
 When the dread fourfold wind he created,
 Thy vitals were diluted and so we can have no rest.
 Let Apsu, thy consort, be in thy mind
 And Mammu, who has been vanquished! Thou art left alone!
 . . . thou papest about distraught,
 . . . without cease. Thou dost not love us!
 . . . pinched are our eyes,
 . . . without cease. Let us have rest!
 . . . to battle. Do thou avenge them!
 . . . and render them as the wind!"
 When Tiamat heard these words, she was pleased
 ". . . you have given. Let us make monsters,
 . . . and the gods in the midst. . . .
 . . . let us do battle and against the gods . . . !"
 They thronged and marched at the side of Tiamat.
 Enraged, they plot without cease night and day,
 They are set for combat, growling, raging,
 They form a council to prepare for the fight.
 Mother Hubur, she who fashions all things,
 Added matchless weapons, bore monster-serpents,
 Sharp of tooth, unsparring of fang.
 With venom for blood she has filled their bodies.
 Roaring dragons she has clothed with terror,
 Has crowned them with haloes, making them like gods,
 So that he who beholds them shall perish abjectly,
 And that, with their bodies reared up, none might turn them back.
 She set up the Viper, the Dragon, and the Sphinx,
 The Great-Lion, the Mad-Dog, and the Scorpion-Man,
 Mighty lion-demons, the Dragon-Fly, the Centaur--
 Bearing weapons that spare not, fearless in battle.
 Firm were her decrees, past withstanding were they.
 Withal eleven of this kind she brought forth.

From among the gods, her first-born, who formed her Assembly,
 She elevated Kingu, made him chief among them.
 The leading of the ranks, command of the Assembly,
 The raising of weapons for the encounter, advancing to combat,
 In battle the command-in-chief--¹⁵⁰
 These to his hand she entrusted as she seated him in the Council.
 "I have cast for thee the spell, exalting thee in the Assembly
 of the gods.
 To counsel all the gods I have given thee full power.
 Verily, thou art supreme, my only consort art thou!
 Thy utterance shall prevail over all the Anunnaki!"¹⁵⁵
 She gave him the Tablet of Destinies, fastened on his breast:
 "As for thee, thy command shall be unchangeable, Thy word shall
 endure!"
 As soon as Kingu was elevated, possessed of the rank of Anu,
 For the gods, his sons, they decreed the fate:
 "Your word shall make the first subside,
 Shall humble the 'Power-Weapon,' so potent in its sweep!"¹⁶⁰

II:1-III:138. The scene now shifts to the new gods as they discover Tiamat's plan and try to forestall it. The situation is similar to the time when Apsu was planning to kill all his children. But this time, the enemy, Tiamat, is much more formidable and better prepared. In their desperation, the new gods make two unsuccessful attempts at stopping Tiamat before finding a workable plan.

As we might expect, Ea makes the first attempt to subdue Tiamat. When he hears of her plans, he reports to his grandfather, Anshar. The old god recalls that Ea has killed Apsu and bids him to do the same with Tiamat. Ea's attempt, however, ends in failure and he returns defeated. Although Anshar is disturbed by this news, he asks Anu to try again, but this time he tells Anu to speak with the authority of Anshar so that "Tiamat's mood may be calmed." Anu sets out to accomplish this task but retreats sheepishly at the mere sight of the fierce Tiamat. When Anshar is informed of this second failure, he becomes so upset that his hair stands on end. Overcoming his disappointment, however, he summons Marduk to come before him.

Meanwhile, Ea's son Marduk has been waiting in the wings. Thoroughly briefed by his father, Marduk is ready to take advantage of the situation. So when he steps forward and is asked to kill Tiamat, he boasts that the rest of the gods are afraid of a mere woman. He alone will slay her, he says, if he is given absolute authority over all the gods.

Anshar is apparently pleased with this brash suggestion and immediately sends for Lahmu and Lahamu to ratify the decision. On hearing the full story of Tiamat's behavior, Lahmu and Lahamu are sorely distressed. They quickly go to Anshar's house where they indulge in a large banquet and plenty of wine. After they become "very languid," they agree to give Marduk the power he requested. The story then continues as follows:

Marduk's Victory (IV:1-122)

They erected for him a princely throne.¹⁷⁴
 Facing his fathers, he sat down, presiding.
 "Thou art the most honored of the great gods,
 Thy decree is unrivaled, thy command is Anu.
 Thou, Marduk, art the most honored of the great gods,
 Thy decree is unrivaled, thy word is Anu.
 From this day unchangeable shall be thy pronouncement.
 To raise or bring low--these shall be in thy hand.
 Thy utterance shall be true, thy command shall be unimpeachable.¹⁰
 No one among the gods shall transgress thy bounds!
 Adornment being wanted for the seats of the gods,
 Let the place of their shrines ever be in thy place.
 O Marduk, thou art indeed our avenger.
 We have granted thee kingship over the universe entire.¹⁵
 When in Assembly thou sittest, thy word shall be supreme.
 Thy weapons shall not fail; they shall smash thy foes!
 O lord, spare the life of him who trusts thee,
 But pour out the life of the god who seized evil."
 Having placed in their midst the Images,
 They addressed themselves to Marduk, their first-born:²⁰
 "Lord, truly thy decree is first among gods.
 Say but to wreck or create; it shall be.
 Open thy mouth: the Images will vanish!
 Speak again, and the Images shall be whole!"²⁵
 At the word of his mouth the Images vanished.
 He spoke again, and the Images were restored.
 When the gods, his fathers, saw the fruit of his word,
 Joyfully they did homage: "Marduk is king!"
 They conferred on him scepter, throne, and vestment;
 They gave him matchless weapons that ward off the foes:³⁰
 "Go and cut off the life of Tiamat.
 May the winds bear her blood to places undisclosed."
 Bel's destiny thus fixed, the gods, his fathers,
 Caused him to go the way of success and attainment.
 He constructed a bow, marked it as his weapon,³⁵
 Attached thereto the arrow, fixed its bow-cord.
 He raised the mace, made his right hand grasp it;
 Bow and quiver he hung at his side.
 In front of him he set the lightning,
 With a blazing flame he filled his body.⁴⁰
 He then made a net to enfold Tiamat therein.

The four winds he stationed that nothing of her might escape,
 The South Wind, the North Wind, the East Wind, the West Wind.
 Close to his side he held the net, the gift of his father, Anu.
 He brought forth Imhullia "the Evil Wind," the Whirlwind, the
 Hurricane,
 The Fourfold Wind, the Sevenfold Wind, the Cyclone, the Matchless
 Wind;

Then he set forth the winds he had brought forth, the seven of
 them.

To stir up the inside of Tiamat they rose up behind him.
 Then the lord raised up the flood-storm, his mighty weapon.
 He mounted the storm-chariot irresistible and terrifying. 50
 He harnessed and yoked to it a team-of-four,
 The Killer, the Relentless, the Trampler, the Swift.
 Their lips were parted, their teeth bore poison.
 They were tireless and skilled in destruction.
 On his right he posted the Smiter, fearsome in battle,
 On the left the Combat, which repels all the zealous. 55
 For a cloak he was wrapped in an armor of terror;
 With his fearsome halo his head was turbaned.

The lord went forth and followed his course,
 Towards the raging Tiamat he set his face. 60

In his lips he held a spell;
 A plant to put out poison was grasped in his hand.
 Then they milled about him, the gods milled about him,
 The gods, his fathers, milled about him, the gods milled about
 him. 65

The lord approached to scan the inside of Tiamat,
 And of Kingu, her consort, the scheme to perceive.
 As he looks on, his course becomes upset,
 His will is distracted and his doings are confused.
 And when the gods, his helpers, who marched at his side,
 Saw the valiant hero, blurred became their vision.
 Tiamat emitted a cry, without turning her neck,
 Framing savage defiance in her lips:
 "Too important art thou for the lord of the gods to rise up
 against thee!" 70

Is it in their place that they have gathered, or in thy places?"
 Thereupon the lord, having raised the flood-storm,
 his mighty weapon,
 To enraged Tiamat he sent word as follows:
 "Why art thou risen, art haughtily exalted,

thou hast charged thine own heart to stir up conflict,
 . . . sons reject their own fathers,

Whilst thou, who hast born them, hast foresworn love! 80
 Thou hast appointed Kingu as thy consort,

Conferring upon him the rank of Anu, not rightfully his.

Against Anshar, king of the gods, thou seekest evil;

Against the gods, my fathers, thou hast confirmed thy wickedness. 85

Though drawn up be thy forces, girded on thy weapons,
 Stand thou up, that I and thou meet in single combat!"

When Tiamat heard this,

She was like one possessed; she took leave of her senses.

In fury Tiamat cried out aloud.

To the roots her legs shook both together. 90

She recites a charm, keeps casting her spell,

While the gods of battle sharpen their weapons.

Then joined issue Tiamat and Marduk, wisest of gods.

They strove in single combat, locked in battle.

The lord spread out his net to enfold her, 95

The Evil Wind, which followed behind, he let loose in her face.

When Tiamat opened her mouth to consume him,

He drove in the Evil Wind that she close not her lips.

As the fierce winds charged her belly,

Her body was distended and her mouth was wide open. 100

He released the arrow, it tore her belly,

It cut through her insides, splitting the heart.

Having thus subdued her, he extinguished her life.

He cast down her carcass to stand upon it.

After he had slain Tiamat, the leader, 105

Her band was shattered, her troupe broken up;

And the gods, her helpers who marched at her side,

Trembling with terror, turned their backs about,

In order to save and preserve their lives.

Tightly encircled, they could not escape. 110

He made them captives and he smashed their weapons.

Thrown into the net, they found themselves ensnared;

Placed in calls, they were filled with wailing;

Bearing his wrath, they were held imprisoned.

And the eleven creatures which she had charged with awe, 115

The whole band of demons that marched on her right,

He cast into fetters, their hands he bound.

For all their resistance, he trampled them underfoot.

And Kingu, who had been made chief among them,

120
He bound and accounted him to Uggae.
He took from him the Tablet of Destinies, not rightfully his,
Sealed them with a seal and fastened them on his breast.

Creation of Sky and Earth (IV:123-46)

When he had vanquished and subdued his adversaries,
Had . . . the vainglorious foe,
125 Had wholly established Anshar's triumph over the foe,
Nudimmud's desire had achieved, valiant Marduk
Strengthened his hold on the vanquished gods,
And turned back to Tiamat whom he had bound.
The lord trod on the legs of Tiamat,
130 With his unsparing mace he crushed her skull.
When the arteries of her blood he had severed,
The North Wind bore it to places undisclosed.
On seeing this, his fathers were joyful and jubilant,
They brought gifts of homage, they to him.
135 Then the lord paused to view her dead body,
That he might divide the monster and do artful works.

He split her like a shellfish into two parts:
Half of her he set up and ceiled it as sky,
140 Pulled down the bar and posted guards.
He bade them to allow not her waters to escape.
He crossed the heavens and surveyed the regions.
He squared Apsu's quarter, the abode of Nudimmud,
As the lord measured the dimensions of Apsu.
The Great Abode, its likeness, he fixed as Esharra,
145 The Great Abode, Esharra, which he made as the firmament.
Anu, Enlil, and Ea he made occupy their places.

Creation of Stars and Gods' Stations (V:1-22)

He constructed stations for the great gods,
Fixing their astral likenesses as the Images.
He determined the year by designating the zones:
He set up three constellations for each of the twelve months.
After defining the days of the year by means of heavenly figures,
He founded the station of Nebiru to determine
their heavenly bands,
That none might transgress or fall short.
Alongside it he set up the stations of Enlil and Ea.
Having opened up the gates on both sides,
He strengthened the locks to the left and the right.
10

In her belly he established the zenith.
The Moon he caused to shine, the night to him entrusting.
He appointed him a creature of the night to signify the days:
"Monthly, without cease, form designs with a crown.
15 At the month's very start, rising over the land,
Thou shalt have luminous horns to signify six days,
On the seventh day reaching a half-crown.
At full moon stand in opposition in mid-month.
When the sun overtakes thee at the base of heaven,
Diminish thy crown and retrogress in light.
20 At the time of disappearance approach thou the course of the sun,
And on the thirtieth thou shalt again stand in opposition to
the sun."

23ff. At this point the text is fragmentary. But enough
remains to reveal that Marduk continues to create "marvelous
things." He pokes out Tiamat's eyes, and the Tigris and
Euphrates rivers flow from them. He forms mountains out of her
breasts. Then he drills holes in them, allowing springs to
gush forth. Finally, as a memorial to his conquest of Tiamat,
he turns her eleven monsters into statues and places them at
the gate of the Apsu. After these events are described, there
is a gap in the text. The story then resumes on Tablet VI:

Creation of Human Race (VI:1-44)

When Marduk hears the words of the gods,
His heart prompts him to fashion artful works.
VI:1
Opening his mouth, he addresses Ea
To impart the plan he had conceived in his heart:
"Blood I will mass and cause bones to be.
5 I will establish a savage, 'man' shall be his name.
Verily, savage-man I will create.
He shall be charged with the service of the gods
That they might be at ease!

The ways of the gods I will artfully alter.
Though alike revered, into two groups they shall be divided." 10
Ea answered him, speaking a word to him,
Giving him another plan for the relief of the gods:
"Let but one of their brothers be handed over;
He alone shall perish that mankind may be fashioned.
15 Let the great gods be here in Assembly,
Let the guilty be handed over that they may endure."
Marduk summoned the great gods to Assembly;
Presiding graciously, he issues instructions.
To his utterance the gods pay heed.

20

The king addresses a word to the Anunnaki:

"If your former statement was true,

Do now the truth on oath by me declare!

Who was it that contrived the uprising,

And made Tiamat rebel, and joined battle?

Let him be handed over who contrived the uprising.

His guilt I will make him bear. You shall dwell in peace!"

The Igigi, the great gods, replied to him,

To Lugaldimmerankia, counselor of the gods, their lord:

"It was Kingu who contrived the uprising,

And made Tiamat rebel, and joined battle."

They bound him, holding him before Ea.

They imposed on him his guilt and severed his blood vessels.

Out of his blood they fashioned mankind.

He imposed the service and let free the gods.

After Ea, the wise, had created mankind,

Had imposed upon it the service of the gods--

That work was beyond comprehension;

As artfully planned by Marduk, did Nudimmud create it--

Marduk, the king of the gods divided

All the Anunnaki above and below.

He assigned them to Anu to guard his instructions.

Three hundred in the heavens he stationed as a guard.

In like manner the ways of the earth he defined.

In heaven and on earth six hundred thus he settled.

VI:45-VII:144. Now that Marduk has finished putting order into the universe, the gods propose that a sanctuary (the city of Babylon) be built for them all. After they complete the job they praise the weapons Marduk used to slay Tiamat. Then they proclaim the duties of the human race which include paying homage to Marduk and supplying sustenance to all the gods. Finally, they praise Marduk by reciting his fifty names. Each name indicates something of Marduk's accomplishments and powers. For example, he is called "Ziukkinnu" because he established the heavens, "Suhrim" because he defeated his enemies, and "Asaru" because he created vegetation. Finally, the gods give Marduk yet another title, "Fifty," to encompass all the characteristics of his fifty names.

NOTES TO ENUMA ELISH

Title. The title, *Enuma Elish*, is derived from the first two words of the Babylonian text and means "When on high." This is the traditional way to name texts which are otherwise untitled.

Headings and Line Numbers. The headings used to divide the text are taken from the outline which precedes it. They are not part of the original text or Speiser's translation.

The line numbers follow those used by Speiser in his translation. The original text was written on seven clay tablets, which held approximately 170 lines of text each. The Roman numerals indicate the tablet number, and the Arabic numerals indicate the line numbers from the tablet. The numbers correspond approximately to those on the original tablets.

I:1-9. The rhetorical pattern in these opening lines is similar to those in other creation accounts such as the Creation Hymn (Genesis 1:1-2:4), Adam and Eve (Genesis 2:4-3:24), *Atrahasis*, and many others. See Conclusion on comparing myths for a detailed analysis.

The opening lines describe the primordial condition before any creation has occurred. According to Thorkild Jacobsen's *The Treasures of Darkness*, Apsu is the primeval fresh water and Tiamat the salt water. Such a division would be natural for people surrounded by the Tigris and Euphrates rivers and the Persian Gulf. Another interpretation by A. Kragerud ("The Concept of Creation in *Enuma Elish*") suggests that Apsu and Tiamat are the terrestrial and celestial waters.

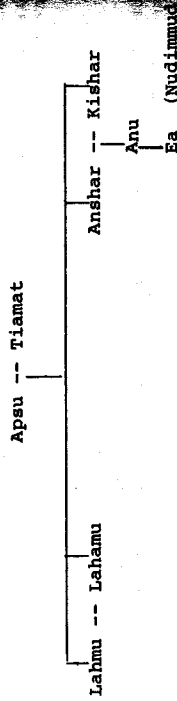
Although identified as bodies of water in these lines, Apsu and Tiamat are also deities as their activities in the rest of the poem make clear. Tiamat also shows characteristics of a monster or dragon. See IV:71ff. and V:45ff.

I:1. Had not been named. Naming something meant bringing it into existence or exercising some control over it. There are frequent references to the importance of naming in *Enuma Elish*. See also Genesis 2:19ff. where Adam names the animals.

I:5. *Their waters commingling*. These are the waters of Apsu and Tiamat. The mingling of waters of the male Apsu and female Tiamat suggests a sexual union and the beginning of the generation of the gods explained in I:10-20. See also Hesiod's *Theogony*, ll6ff.

I:6. *Reed hut*. Reed huts were typical Mesopotamian dwelling places, but they were also used for cultic rituals. The reference here may include both meanings.

I:10-23. These lines give a shortened version of the typical Mesopotamian genealogy of the early deities. It may be pictured as follows:



Other texts show many more gods. See introduction to *Enuma Elish*. Jacobsen identifies these early gods with natural phenomena: Lahmu and Lahamu are the silt which formed in the primeval oceans; Anshar and Kishar are the circular rims of the sky (An) and the earth (Ki); Anu is the sky; and Ea is the god of the fresh waters.

These lines show the cause of the conflicts which are to follow. Essentially, there is a generation gap between "the forces of motion and activity (the gods) and the forces of inertia and rest (the older generation of powers)." (Jacobsen *Treasures*, p. 170). The movement caused by the gods who "surged back and forth" is a constant source of irritation to Apsu and Tiamat. In this passage Apsu is aroused to take action. Later, Tiamat will do the same (I:108ff.).

I:30. *Vizier*. A vizier is an adviser and second in command.

I:56. *The gods, their first born*. These are gods of activity against whom Apsu is plotting.

I:80. *Saw through their scheme*. That is, Ea saw through the scheme of Apsu and Mummu.

I:63. *Made it subsist in the deep*. Ea here casts his spell on the waters of Apsu. Ea shows his cleverness in using magic to sing Apsu to sleep and kill him. This makes it possible for Ea to build his house on the Apsu (fresh water) (I:70). The Apsu subsequently is the home of Ea's sacred abode

I:72. *Holding him by the nose-rose*. Mummu here is apparently pictured as some kind of animal. Such imagery is frequent in *Enuma Elish*. See also descriptions of Tiamat (IV:71ff.).

I:77. *Cult hut*. The same word as in I:6, but the context here indicates that the reed hut is not a commoner's dwelling but a sacred place.

I:91. *He rendered him perfect*. According to Speiser, the word used here refers primarily to a craftsman's final inspection before his work is pronounced fit for use. Marduk's birth shows him with double the features of any other god ("four were his eyes, four were his ears") thus signifying that he is twice as great as the other gods.

I:109. *The gods*. These gods apparently live with Tiamat.

I:132. *Mother Hubur*. This is another name for Tiamat and suggests that she is the female counterpart of Ea.

I:156. *Anunnaki*. Anunnaki is a collective name for the gods who live below the earth. In *Enuma Elish*, however, the name is often applied to other groups of gods. See, for example, VI:20, 40.

I:156. *Tablet of Destinies*. These were apparently symbols of authority and control over the gods.

I:161. *Power Weapon*. Mesopotamian gods often had characteristic weapons. Later in *Enuma Elish* Marduk will make his own weapon, the bow and arrow (IV:35-38). See also the sword which God uses to guard the Garden of Eden (Genesis 3:24). See Speiser, *Genesis*, p. 25.

IV:4. *Thy command is Anu*. Marduk's command will have the same authority as Anu's. The lines which follow indicate this, especially the episode where Marduk is given the power to create by word (IV:19-26). This is the power Marduk wanted in return for fighting Tiamat although here it is displayed only in a bit of parlor magic.

IV:23. *Framing savage defiance in her lips*. Tiamat here taunts Marduk, a typical technique in single combat. But the insult her speech contains is not readily understandable.

IV:130. *Uggae*. Uggae is the god of death.

IV:144. *Esharra*. Heidel interprets Esharra as a poetic designation of the earth. Thus, he says, it is a canopy which covers the Apsu or fresh water (*Babylonian Genesis*). Kragerud, however, interprets it as the temple of Marduk. It would then parallel Ea's temple, the Apsu. Kragerud says the earth is pictured here as a series of temples surrounded by water.

IV:146. Anu, Enlil, and Ea he made occupy their places. Anu was assigned the sky, Enlil the earth and atmosphere, and Ea the fresh water. This is one of the few times that Enlil is ever mentioned in the poem. See Introduction to this chapter.

VI:1-22. This passage contains some Mesopotamian astronomy, explaining the origin of the stellar constellations and the cycle of the moon. Throughout the ancient world, the Mesopotamians were noted for their knowledge of astronomy.

V:6. *Nebiru*. The planet Jupiter.

VI:6. *I will establish a savage, 'man' shall be his name.* "Savage" is Speiser's translation of *lulu* which means the aboriginal human being. The Mesopotamians believed that the first human beings were completely barbarous. See Introduction to *Atrahasis*.

VI:28. *Lugaldimmerankia*. This epithet of Marduk means "the king of the gods of heaven and earth."

STUDY QUESTIONS ON *ENUMA ELISH*

1. Early Generations of Gods (I:1-20)

What exists at the beginning of this story? Identify Apsu and Tiamat. What are they doing? Note the emphasis on naming. What is the significance of having a name? How many generations of gods come into being? Is there any progression from one generation to the next? How are these gods created?
2. War between Apsu and Ea (I:21-78)

What causes the trouble between the younger gods and Apsu? Why is Tiamat opposed to killing the younger gods? What does Apsu do? How do the younger gods react to the news that Apsu plans to kill them? How does Ea react? Is Apsu's death consistent with his personality? How does this show Ea's cleverness? What does Ea do with Apsu's body? What does he do with Mummu?
3. Birth of Marduk (I:79-104)

How is Marduk greater than the gods born before him? In addition to his role as father, what else does Ea do to make Marduk great? What does Marduk look like? How does his appearance indicate his supremacy over the other gods?
4. Tiamat's Preparations for War (I:105-161)

What is the cause of this war? Compare to the cause of the war between Apsu and Ea. Describe Tiamat's preparations for the war. Why is she a more formidable enemy than Apsu? Who is Kingu? What powers does Tiamat give him?
5. Marduk's Victory (IV:1-122)

Describe Marduk's preparations for the war. What powers is he given? What weapons does he have? Who actually fights during the war? What happens to Kingu and Tiamat's other helpers? Why don't they fight? How does Marduk kill Tiamat? What does he do with Kingu? With the others who sided with Tiamat?

6. Marduk's Creations (IV:123-VI:44)

Describe what Marduk does with Tiamat's body. What happens to Tiamat's blood? Why does Marduk put guards in the sky? How does Marduk put some order into the society of gods? Describe the process of creating the human race. What materials are used? What plan does Marduk use? Why does he create human beings? Who actually does the work of creating?

7. Important Names to Identify

Anu, Apsu, Ea, Kingu, Marduk, Tiamat

8. General Questions

Try to draw a picture of the world as it was created in the story. How does it differ from our conception of the world? What materials were used to make it?

How do the gods fit into the world? Are they part of it or above it? Why is Marduk their king? What does he accomplish which no other god did?

How do human beings fit into the world? What is their relationship to the gods? Why were they created?

Compare *Enuma Elish* to the Israelite Creation Hymn and Hesiod's *Theogony* in terms of the kind of world which is created, the character of the creator gods, the wars, and the role of the human race in the newly created world.

Chapter 2

From Israel: The Creation Hymn (Genesis 1:1-2:4a)

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