



A map of the ancient Near East

THE BABYLONIAN GENESIS

The Story of Creation

ALEXANDER HEIDEL

Second Edition



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TABLET IV—Continued

121. He took from him the tablet of destinies, which was not his rightful possession.
122. He sealed (it) with (his) seal and fastened (it) on his breast.⁹⁰
123. After he had vanquished (and) subdued his enemies,
124. Had overpowered the arrogant foe like a bull(?),
125. Had fully established Anshar's victory over the enemy,
126. Had attained the desire of Nudimmud,⁹¹ the valiant Marduk
127. Strengthened his hold upon the captive gods;
128. And then he returned to Ti'âmat, whom he had subdued.
129. The lord trod upon the hinder part of Ti'âmat,
130. And with his unsparing club he split (her) skull.
131. He cut the arteries of her blood
132. And caused the north wind to carry (it) to out-of-the-way places.
133. When his fathers⁹² saw (this), they were glad and rejoiced
134. (And) sent him dues (and) greeting-gifts.
135. The lord rested, examining her dead body,
136. To divide the abortion⁹³ (and) to create ingenious things (therewith).
137. He split her open like a mussel(?) into two (parts);
138. Half of her he set in place and formed the sky (therewith) as a roof.
139. He fixed the crossbar (and) posted guards;
140. He commanded them not to let her waters escape.⁹⁴

gods and by this means and the application of his holy incantation to restore the "dead" gods to life (Tablets VI:1-34 and 152-53; VII:26-29). For references to other legends concerning Kingu see S. Langdon, *The Babylonian Epic of Creation* (Oxford, 1923), p. 144, n. 5, and Knut Tallqvist, *Akkadische Götterepitheta* (Helsinki, 1938), p. 437.

⁹⁰ *Lit.*: he seized (it) with his breast.

⁹¹ Marduk carried out his father's plan and thus succeeded where Ea had failed.

⁹² I.e., Anshar, Ea, and the other older gods.

⁹³ See Thureau-Dangin in *Revue d'assyriologie*, XIX (1922), 81 f. The monstrous corpse of Ti'âmat is here compared to a thing as repulsive as an abortion.

⁹⁴ I.e., the waters of Ti'âmat which were contained in that half of her body which Marduk used in the construction of the sky.

TABLET IV—Continued

141. He crossed the heavens and examined the regions.
142. He placed himself opposite the *Apsû*, the dwelling of Nudimmud.
143. The lord measured the dimensions of the *Apsû*,
144. And a great structure, its⁹⁵ counterpart, he established, (namely,) *Esharra*,
145. The great structure *Esharra* which he made as a canopy,⁹⁶
146. Anu, Enlil, and Ea he (then) caused to inhabit their residences.⁹⁷

CATCH LINE

He created stations for the great gods.

COLOPHON

1. 146 lines. Fourth tablet of *Enûma elish*. Incomplete.⁹⁸
2. Written according to a tablet whose text was crossed out.
3. Nabû-bêlshu, (the son of) Na'id-Marduk, the son of a smith, wrote (it) for the life of his soul *WRITING AS LIFE*
4. And the life of his house and deposited (it) in (the temple) Ezida.

⁹⁵ I.e., the counterpart of the *Apsû*.

⁹⁶ *Esharra* in this passage is a poetic designation of the earth, which is pictured as a great structure, in the shape of a canopy, placed over the *Apsû*. For this interpretation see Jensen, *Die Kosmologie der Babylonier* (Strassburg, 1890), pp. 195-201, and *Assyrisch-babylonische Mythen und Epen* (Berlin, 1900), pp. 344 f.; Morris Jastrow, Jr., *The Religion of Babylonia and Assyria* (Boston, 1898), pp. 430-32. The import of the second half of this line cannot be that Marduk at this time created the sky, for the sky was made already in l. 138.

⁹⁷ Now that heaven and earth were completed, Anu, Enlil, and Ea, at the instance of Marduk, occupied their residences, which must not be confused with the stations mentioned in the next tablet, for these were set up later, as is evident from Tablet V:7-8. Anu occupied the sky, Enlil the air and the surface of the earth, and Ea the sweet waters in and on the earth. Enlil was god not only of the air but also of the surface of the earth, as is attested by the fact that in the *Gilgamesh Epic*, Tablet XI:41, Babylonia (or a certain area thereof) is called "the land of Enlil," and by his titles "lord of the land," "lord of the whole land," "lord of the lands," and "king of the lands." Before the creation of the earth, Ea lived in his *Apsû*, the building of which is recorded in Tablet I. Now he took possession of those areas which he occupied in historic times, viz., all the sweet waters on and below the surface of the earth, his realm embracing the waters in the underground strata, the wells and springs, the rivers, lagoons, and marshes.

⁹⁸ I.e., the series is still incomplete; Tablets V-VII are yet to come.

TABLET VI

1. As [Mar]duk hears the words of the gods,¹⁰⁹
 2. His heart prompts (him) to create ingenious things.
 3. He conveys his idea to Ea,
 4. Imparting the plan [which] he had conceived in his heart.
 5. "Blood¹¹⁰ will I form and cause bone to be;
 6. Then will I set up lullû, 'Man' shall be his name!
 7. Yes, I will create lullû: Man!
 8. (Upon him) shall the services of the gods be imposed that
they may be at rest.
 9. Moreover, I will ingeniously arrange the ways of the
 gods.¹¹¹
 10. They shall be honored alike, but they shall be divided into
 two (groups)."
 11. Ea answered him, speaking a word to him,
 12. To make him change his mind concerning the relief of the
 gods:
 13. "Let a brother of theirs be delivered up;
 14. Let him be destroyed and men be fashioned.
 15. Let the great gods assemble hither,
 16. Let the guilty one be delivered up, and let them¹¹² be es-
 tablished."
 17. Marduk assembled the great gods,
 18. Ordering (them) kindly (and) giving instructions.
 19. The gods pay attention to his word,
 20. As the king addresses a word to the Anunnaki, (saying:)
 21. "Verily, the former thing which we declared unto you has
 come true!¹¹³

¹⁰⁹ For ll. 1-28 cf. the fragment published by Erich Ebeling in *Mitteilungen der altorientalischen Gesellschaft*, XII, Heft 4 (1939), 26. With the entire tablet are to be compared W. von Soden's notes in *Zeitschrift für Assyriologie*, XLVII (1941), 3-8.

¹¹⁰ *Da-mi* = *dâmî* or *dâmê*, i.e., the acc. pl. of *dâmu* (cf. Hebrew *dâmîm*, "bloods" or "drops of blood").

¹¹¹ Cf. ll. 39-44. By the "ways" of the gods is meant the relationships and positions of the gods.

¹¹² The other gods who had gone over to *Ti-âmat*.

¹¹³ In this line Marduk refers to his prediction of *Ti-âmat's* speedy end (Tablet II:106-15).

TABLET VI—Continued

22. (Also now) I speak the truth under an oath(?) by myself.¹¹⁴
 23. Who was it that created the strife,
 24. And caused *Ti-âmat* to revolt and prepare for battle?
 25. Let him who created the strife be delivered up;
 26. I will make him bear his punishment, be ye at rest."
 27. The *Igigi*, the great gods, answered him,¹¹⁵
 28. The "king of the gods of heaven and earth," the coun-
 seler of the gods, their lord: KWB
 29. "Kingu it was who created the strife,¹¹⁶
 30. And caused *Ti-âmat* to revolt and prepare for battle."
 31. They bound him and held him before *Ea*;
 32. Punishment they inflicted upon him by cutting (the ar-
 teries of) his blood.
 33. With his blood they created mankind;
 34. He¹¹⁷ imposed the services of the gods (upon them) and
 set the gods free.¹¹⁸
 35. After *Ea*, the wise, had created mankind,
 36. (And) they had imposed the service of the gods upon
 them¹¹⁹—
 37. That work was not suited to (human) understanding;
 38. In accordance with the ingenious plans of Marduk did
*Nudimmud*¹²⁰ create (it)—
 39. Marduk, the king, divided
 40. The totality of the Anunnaki above and below,¹²¹
 41. He assigned (them) to Anu, to guard his decrees.
 42. Three hundred he set in the heavens as a guard.
 43. Moreover, the ways of (the gods of) the earth he defined.

¹¹⁴ Marduk, shifting from the *pluralis majestatis* to the first person singular, here alludes to the promise he is about to make in l. 26.

¹¹⁵ According to l. 20, Marduk addressed his question to the Anunnaki; but here the *Igigi* furnish the answer. The names "Anunnaki" and "Igigi" are either used interchangeably in this passage or the *Igigi* are included among the Anunnaki. On these two groups of gods see Tallqvist, *op. cit.*, pp. 255 and 323.

¹¹⁶ For ll. 29-51 see Weidner's article in *Archiv für Orientforschung*, XI (1936/37), 72-74.

¹¹⁷ *Ea*.

¹¹⁸ The other rebel gods.

¹¹⁹ *Lit.*: upon him (*viz.*, upon man).

¹²⁰ I.e., *Ea*.

¹²¹ Cf. l. 10.