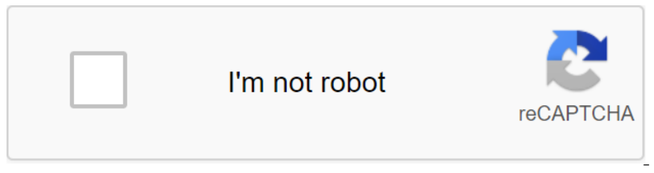
Enuma elish Originaltext



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The Sumerian gentleman, The Enuma Elish (also known as the Seven Tablets of Creation), is a myth about the creation of Mesopotamia, the name of which comes from the opening lines of When on High. All the myth tablets found in Ashura, Kish, the Ashurbanapal Library in Nineveh, Sultantepa and other excavations date back to 1200 BC, but their colophons indicate that that it's all copies of a much older version of the myth dating back long before The Fall of Schumer in 1750 BC to the Mesopotamian epic creating the Tabletby Osama Shukir Muhammad Amin (CC BY-NC-SA) How Marduk, the champion of the young gods in their war against Tiamat, has Babylonian origins, Sumerian Ea/Enki or Enlil, believed to have played a major role in the original version of the story. The copy, found in Ashura, has the god Ashura in the title role, as was customary in the cities of Mesopotamia. The God of every city has always been considered the best and the most powerful. Marduk, the god of Babylon, only figures as prominent as he does in history, because most of the found copies are from Babylonian scribes. Despite this, Ia still plays an important role in the Babylonian version of Enuma Elish, creating people. Summary of History History, one of the oldest, if not the oldest in the world, concerns the birth of gods and the creation of the universe and human beings. In the beginning, there was only undifferentiate water swirling in chaos. From this whirlpool of water are divided into sweet, fresh water, known as the god Apsu, and salty bitter water, the goddess Tiamat. Once differentiated, the union of these two formations gave birth to the young gods. History, one of the oldest, if not the oldest in the world, concerns the birth of gods and the creation of the universe and human beings. These young gods, however, were very loud, disturbing Apsa's sleep at night and distracting him from working during the day. On the advice of his vizier, Mumm, Apsa decides to kill the younger gods. Tiamat, hearing about their plan, warns his eldest son Enki (sometimes Ia), and he puts a sense of sleep and kills him. From the remains of Apsu Enki creates his house. Tiamat, once a supporter of the younger gods, is now furious that they killed her assistant. She consults with the god, King, who advises her to war with the younger gods. Thiamat awards the Scrolls of Destiny, which legitimize God's rule and control fate, and he wears them proudly as a breastplate. With kwingu as her champion, Tiamat causes the power of chaos and creates eleven horrible monsters to destroy her children. Ia, Enki and the younger gods fight against Thiamata in vain until the champion Marduk emerges, who swears that he will defeat Thiamata. Marduk defeats quinga and kills Thiamat by shooting her with an arrow that divides her into two parts; from her eyes the waters of the Tigris and Euphrates rivers flow. From the corpse of Tiamata Marduk creates and the earth, he assigns the gods to various duties and binds 11 Tiamat creatures to his feet as trophies (to many adulation from other gods) before placing their pictures in his new home. He also takes the Tablets of Destiny from the city, thus legitimizing his rule. After the gods have finished praising him for the great victory and art of his creation, Marduk consults with God I (god of wisdom) and decides to create people from the remains of whichever of the gods provoked Tiamat to war. He is accused of being guilty and murdered, and, out of his blood, I. creates Lulla, the first man to be an assistant to the gods in their eternal task of maintaining order and maintaining chaos in fear. As the poem says, and created humanity/ On which he imposed service to the gods, and to free the gods (Tablet VI.33-34). After that, Marduk organized the organization of the otherworld and distributed the gods to his designated stations (tablet VI.43-46). The poem ends in Tablet VII with a long praise from Marmok for his achievements. Enuma Elish's comment will later be an inspiration to the Jewish scribes who created the text, now known as the Biblical Book of Genesis. Until the 19th century AD, the Bible was considered the oldest book in the world, and its narrations were considered completely original. In the mid-19th century, however, European museums, as well as academic and religious institutions, sponsored excavations in Mesopotamia to find physical evidence of historical evidence of the bible's history. These excavations found quite the opposite, however, in that, as soon as the cuneiform was translated, it was understood that a number of biblical narratives were of Mesopotamian origin. The Mesopotamian plaque on Mardubbi Osama Shukir Muhammad Amin (CC BY-NC-SA) Famous stories such as the Fall of Man and the Great Flood were originally conceived and recorded in Schumer, translated and altered later in Babylon, and reworked by assyrians before they were used by Jewish scribes for versions that appear in the Bible. Although the basic paradigm of biblical narratives and Mesopotamian stories is closely aligned, there are still significant differences, as the scholar Stephen Bertman noted: Both Genesis and Enuma Elsich are religious texts that detail and celebrate cultural origins: Genesis describes the origins and foundations of the Jewish people under the direction of the Lord; Enuma Elish talks about the origin and foundation of Babylon under the guidance of the god Mardum. Contains in each work a story about how space and man were created. Each work begins with a description of the water chaos and primordial darkness that once filled the universe. The light is then created to replace the darkness. After that, the heavens are made, and celestial bodies are placed in them. Finally, man is created. Despite this similarity, these two accounts are more different than similar. (312) When revisiting Mesopotamian history for their own purposes, Jewish scribes tightened the narrative and attention, but retained the concept of an all-encompassing deity that brings order out of chaos. Marduk, in Enuma Elish, establishes a recognizable order of the world - just as God does in the tale of Genesis - and people must recognize this great gift and honor of the deity through service. In Mesopotamia, in fact, it was believed that humans were colleagues with the gods in order to preserve the gift of creation and keep the forces of chaos at bay. Enuma Elish in Babylon Marduk gained notoriety in Babylon during the reign of Hammurabi (1792-1750 BC) and replaced the popular goddess Inna in worship. During The Reign of Hammurabi, in fact, a number of previously popular female deities were replaced by male gods. Enuma Elish, praising Marduk as the most powerful of all the gods, therefore became increasingly popular as the god himself rose to prominence and his city of Babylon grew in power. Scientist Jeremy Black writes: The rise of the Cult of Marmuk is closely linked to the political rise of Babylon from a city-state to the capital of the empire. From the Castite period, Maruk became more and more important until the author of the Babylonian epic of Creation could not maintain that Marduk was not only the king of all gods, but also that many of the latter were nothing more than aspects of his personality. (128) Enuma Elish was read and read widely throughout Mesopotamia, but was especially important at the New Year festival in Babylon. During this holiday, the statue of Marnook would have been taken from the temple and, among revellers, walked through the streets of the city, out of the gate, to rest in a small house built for this purpose. Enuma Elish, especially believed to be praise from Pill VII, will sing or chanted during this procession. The text of Enuma Elish Next translation comes from Mesopotamia Creation Stories by W.G. Lambert and is used under the License of Creative Commons from the site Etana: Enuma Elish (Babylonian Epic Creations) Tablet I 1 When heaven above did not exist, 2 And the earth under did not appear to exist - 3 Was Aps, first in order, their begetter, 4 and demiur-mat, who gave birth to them all. 5 They mixed their waters together 6 Before the meadow-earth merged and the cane-bed was to it found - 7 When none of the gods were formed 8 Or appeared on force when there was no decree of fate, 9 Gods were created in them: 10 Lach (Mu and Lach (amu were formed and appeared on life. they have multiplied their years. 14 Anu, their son, could compete with his fathers. 15 Anu, the son, equaled Ansaru, 16 And Anu burns Nudimmud, his own equal. 17 Nudimmud was a champion among his fathers: 18 Deeply discerning, wise, strong strength; 19 Very much than pleading with his father, Ankara 20 He had no rival among the gods, his brothers. 21 Divine brothers came together, 22 Their noise became loud, throwing Tia-mat into confusion. 23 They shake the nerves of Tia-mat, 24 And with their dances they spread the alarm in Asdurun. 25 Apse did not reduce their noise, 26 And Tia-mat was silent when confronted with them. 27 Their behavior was displeased with her, 28 However, although their behavior was not very good, she wanted to spare them. 29 Theupon Apse, begging the great gods, 30 called Mummu, his vizier, and addressed to him, 31 Vizier Mummu, who glad my pleasure, 32 Come, let's go to Tia-mat! 33 They went and sat down, facing Tia-mat, 34 As they conferred on the gods, their sons. 35 Apsi opened his mouth 36 and turned to Tia-mat 37: Their behavior has become dissatisfied with me 38 And I can not rest in the daytime or sleep at night. 39 I will destroy and break their way of life 40 This silence can reign and we can sleep . 41 When Tia-mat heard that it was 42 She was raging and screaming to her husband, 43 She was crying in trouble, smoking inside herself, 44 She was grieving over the (conspiracy) evil, 45 How can we destroy what we gave birth to? 46 While their behavior is alarming, let us tighten discipline mercifully. 47 Mummu spoke with advice for Apsi – 48 (From) rebellious vizier was the advice of his Mummu- 49 Destroy, my father, that lawless lifestyle, 50 that you can relax in the daytime and sleep at night! 51 Apse was pleased with him, his face shining 52 Because he was plotting evil against the gods, his sons. 53 Mumma hugged Upsa by the neck, 54 He sat on his knees, kissing him. 55 What they had planned in their 56 meeting was communicated to the gods, their sons. 57 The gods heard this and were frantic. 58 They were overcome by silence and sat quietly. 59 Ia, who succeeds in knowledge, experienced and scientist, 60 Ea, who knows everything, perceived their tricks. 61 He fashioned it and made it all-again, 62 He skillfully performed it as a higher - his pure spell. 63 He read it and put it on the water, 64 He poured on him a dream, deeply slumbering. 65 He strewn apsi with sleep as he slept, 66 And Mummu, a counselor, choked with excitement. 67 He fractured (Upse) tendon, tore off his crown, 68 Took off his aura and put it on himself. 69 He tied up Upsa and killed him; 70 Mummu it is limited and handled roughly. 71 He put his dwelling on Upsa, 72 and put a hold on Mummu, keeping the nose rope in his hand. 73 After Ia tied and killed his enemies, 74 achieved victory over his enemies, 75 He rested quietly in his cell, 76 He called him Apsa, the shrine of which he appointed. 77 Then he founded his living quarters in it, 78 And Ia and Damkin, his wife, sat in splendor. 79 In the chamber of fate was conceived a room of archetypes, 80 Wise of the wise, sage of the gods, Oat. 81 In Apsa Marduk was born, 82 In the net Marduk was born. 83 I. his father banished him, 84 Damkin's mother gave birth to him. 85 He sucked the breasts of the goddesses, 86 Nurse raised him and filled him with horror. 87 His figure was well developed, his eyes looked dazzling, 88 His height was manly, he was mighty from the beginning. 89 Anu, pleading with his father, saw him, 90 He was juicing and smiling; his heart is filled with joy. 91 Anu made it perfect: his divinity was remarkable, 92 And he became very high, surpassing them in his qualities. 93 Its members were unfathomably remarkable, 94 incapable of being kidnapped by a mind that is hard to even look at. 95 Four had his eyes, four of his ears, 96 flames shot forward as he moved his lips. 97 His four ears grew large, 93 And his eyes also took all over. 99 His figure was high and superb compared to the gods, 100 Of his limbs outnumbered, his nature was higher. 101 'Marie-utu, Marie-utu, 102 Son, God of the Sun, God of the Sun of the Gods.' 103 He was dressed in the aura of the Ten Gods, so sublime was his power, 104 Fifty horrors were loaded upon him. 105 Anu formed and gave birth to four winds, 106 He passed them to him: My Son, let them whirl! 107 He formed dust and set a hurricane to manage it, 108 He made a wave to bring terror to Tia-mat. 109 Tia-mat was bewildered; day and night she was furious. 110 Gods did not rest, they... 111 In their minds they plotted evil, 112 And turned to their mother Tia-mat, 113 When Upse, your spouse, was killed, 114 You did not go to his side, but sat quietly. 115 Four terrible winds were fashioned 116 to throw you into confusion and we can't sleep. 117 You didn't think of Apsa, your wife, 113 Nor Mumm, who is a prisoner. Now you're sitting alone. 119 From now on you will be in frenzied horror! 120 And as for us who can not rest, you do not like us! 121 Think of our burden, our eyes hollow. 122 Break the still ifo so we can sleep. 123 Make a fight, avenge them! 124 [. .] . . . . reduce to not simplicity! 125 Tia-mat heard, speech pleased her, 126 (She said:) Let's make demons as you advised. 127 Gods gathered inside her. 128 They conceived of evil against the gods of their creations. 129 They... and sided with Tia-mat, 130 Fierce conspiracy, riots night and day, 131 Lusting for battle, raging, assault, 132 They created the host lead to conflict. 133 Mother H (Ubur who forms everything, 134 Supplied irresistible weapons, and gave birth to giant snakes. 135 They had sharp teeth, they were merciless . . . 136 With poison instead of blood, she filled their bodies. 137 She dressed the scary monsters with horror, 138 She loaded them with aura and made them godlike. 139 (She said) Let their viewer way, May 140 they constantly jump forward and never resign. 141 She created Hydra, Dragon, Hairy Hero 142 The Great Demon, Wild Dog and Scorpio Man, Fierce Demons, Fish-Man, and Bull-Man, 144 Carriers of Merciless Weapons, fearless in the face of battle. 145 Her teams were huge not to resist. 146 In total she made eleven of this kind. 147 Among the gods, her sons, whom she made her master, 148 She elevated Tsinga, and magnified him among them. 149 Army leadership, leadership of the host, 150 Carrying weapons, agitation, mobilization of conflict, 151 Chief Executive of the Battle, Supreme Command, 152 She entrusted him and put him on the throne, 153 I cast a spell for you and magnified you in the host of the gods, 154 I put you the power of all gods. 155 You are truly elevated, my wife, you are famous, 156 Let your commandments prevail over all Annaks. 157 She gave him the Tablets of Destiny and attached him to his chest, 158 (Speaking) Your order cannot be changed; Let the saying of your mouth be firm. 159 After Tsingu was elevated and gained the power of Anush, 160 He decreed the fates of the gods, her sons: 161 Let the saying of your mouth conquer the god of fire, on May 162 your veidum put aggression. Tablet II 1 Tia-mat brought together her creation 2 and organized the battle against the gods, its descendants. 3 From now on, Tia-mat plotted evil because of Ups 4 It became known to Ia that she had organized the conflict. 5 I. heard this question, 6 He fell silent in his cell and sat motionless. 7 After he pondered and his anger subsided 8 He directed his steps to his father's Ansar. 9 He entered in the presence of his fugitive's father, Ankara, 10 and told him about the Tia-mat conspiracy. 11 My father, Tia-mat, our mother conceived hatred for us, 12 She set the master in her wild rage. 13 All the gods turned to her, 14 Even those whom you (pl.) gave birth to, also take her side 15 They... and sided with Tia-mat, 16 Fierce conspiracy, riots night and day, 17 Lusting for battle, raging, assault, 18 They created the host lead to conflict. 19 Mother H (ubur, which forms everything, 20 Supplied irresistible weapons, and gave birth to giant snakes. 21 They had sharp teeth, they were merciless. 22 With poison instead of blood she filled their bodies. 23 She dressed terrible monsters with fear, 24 She loaded their aura and made them godlike. 25 (She said) Let their viewer die, on May 26 they constantly jump forward and never retire. , Dragon, Hairy Hero, 28 Great Demon, Wild Dog and Scorpio-Man, 29 Fierce Demons, Fisherman and Bull-Man, 30 Carriers of merciless weapons, fearless in the face of battle. 31 Her teams were huge not to resist. 32 In total she made eleven of this kind. 33 Among the gods, her sons, whom she made up as her master, 34 She elevated Tsinga and magnified him among them. 35 Army leadership, Master, 36 Carrying weapons, agitation, mobilization of conflict, 37 Chief Executive of the Battle of the High Command, 38 She entrusted him and put him on the throne. 39 I cast a spell for you and magnified you into the master of the gods, 40 I handed you the power of all the gods. 41 You are truly elevated, my wife, you are famous, 42 May your commandments prevail over all Annaks. 43 She gave him a tablet of Judgment and attached it to his chest, 44 (Speaking) Your order cannot change; Let the saying of your mouth be firm. 45 After the elevation of Tsingu and gained the power of Anush 46 He issued a decree on the fate of the gods. her sons: 47 Let the saying of your mouth conquer the god of fire, May 48 your poison with his accumulation put aggression. 49 Ankara heard; that was a matter of deep concern. 50 He exclaimed: Grief! And he bit him on the lip. 51 His heart was furious, his mind could not be calmed down. 52 Over Ia his son his cry was faltering. 53 My son, you who provoked the war, 54 Take responsibility for everything you have done! 55 You went and killed Apsa, 56, and as for Tia-mat, whom you angered, where is she equal? 57 The Collector of the Spare, the scholar prince, 58 The Creator of Wisdom, the god Nudimmud 59 With soothing words and soothing saying 60 Gently answered his father Anwar 61 My father, the deep mind who issues decrees of fate, 62 Who has the right to life and destroy, embody 63 Ansar, the deep mind that decrees the decrees of fate, 64 Who has the right to lead to destruction and destruction, 63 who decrees the fate, 64 Who has the right to bring to life and destroy , 65 I want to tell you something, calm down for me for a moment 66 and believe that I have done a useful thing. 67 Before I killed Ups 68, who could have seen the current situation? 69 Before I quickly made the end of it 70 What were the circumstances, I had to destroy it? 71 Ankara heard, the words pleased him. 72 His heart relaxed to talk to Ia, 73 My son, your deeds are suitable for God, 74 You are capable of a cruel, unsurpassed blow . . . [. . .] 75 Ea, your deeds are suitable for God, 76 You are capable of a brutal, unsurpassed blow. . [. . .] 77 Go to Tia-mat and calm her attack, 78 . . [. . .] . . . her fury with a spell. 79 He heard ankara speech, his father, 80 He went to her on the road, followed on the way to her. 81 He went, he took the tricks of Tia-mat, 82 (He stopped), fell silent and turned back. 83 (He) entered the presence of August Ansar 84 Repentant to him, 85 My father, the case of Tia-mat too much for me. 86 I perceived her planning, and my spell was not equal (to him). 87 Her power is mighty, she is full of fear, 88 She is quite very strong, no one can go against her. 89 Her very loud cry did not diminish, 90 (I was frightened) of her scream and turned back. 91 (My father), do not lose hope, send against her a second man. 92 Although a woman's power is great, it is not equal to the power of a man. 93 Disband it Smash her plans 94 before she puts her hands on us. 95 Ansar cried in strong rage, 96 Addressing Anu his son, 97 Honored son, hero, warrior, 98 Whose power is mighty, whose attack is irresistible 99 Hurry and stand in front of Tia-mat, 100 Soothe her fury that her heart can relax 101 If she is not harken to your words, 102 Address her petition speech that she can be reconciled with. 103 He heard Ansar's speech, his father, 104 He went to her on the road, followed on the way to her. 105 Anu went, he took the tricks of Tia-mat, 106 He stopped, fell silent and turned back. 107 He entered in the presence of Ankara's father, who manufactured it, 108 Repentant, addressing him. 109 My father, the Tia-mata case is too much for me. 110 I perceived her planning, but my spell was not equal (to him). 111 Her power is power, she is full of fear, 112 She is quite very strong, no one can go against her. 113 Her very loud noise does not decrease, 114 I was frightened by her scream and turned back. 115 My father, do not lose hope, send against her another man. 116 Although a woman's power is great, it is not equal to the power of a man. 117 Disband her cohort, smash her plans, 118 Before she puts her hands on us. 119 Ansar paused, looking at the ground, 120 He nodded to Ia, shaking his head. 121 Igigi and all Anunnaki gathered, 122 They sat in a dense silence. 123 No god will go face to face. . [. .] 124 Will come out against Tia-mata... [. .] 125 And yet Bishop Ansar, the father of the great gods, 126 was angry in his heart and did not cause any. 127 Mighty son, avenger of his father, 128 He who is in a hurry to war, warrior Marduk 129 Ia summoned (him) to his private cell 130 to explain his plans to him. 131 Marduk, give me advice, listen to your father. 132 You are my son, who gives me pleasure, 133 Go reverently before Ansar, 134 Speak, set your position, calm him with your eyes. 135 Be-l rejoiced in the words of his father, 136 He approached and stood in the presence of Ansar. 137 Ansar saw him, his heart filled with satisfaction, 138 He kissed his lips and took off his fear. 139 My father does not hold your world, but speak ahead, 140 I will go and fulfill your desires! 141 (Ansar) do not keep your peace, but speak ahead, 142 I will go and fulfill your desires! 143 Which man made up his war mass against you? 144 And does Tia-mat, a woman, attack you with her weapon? 145 My Father, beg, rejoice and rejoice, 146 Soon you will step on the neck of Tia-mat! 147 Ansar, run, rejoice and rejoice, 148 Soon you will step on the neck of Tia-mat! 149 Go, my son, familiar with all knowledge, 150 Appeasement Tia-mat with your pure spell. The storm is a chariot, 152 . . . .

was dressed in a tunic, a terrible postal coat of arms, 58 And on his head he wore an aura of terror. 59 Be-l continued and set off on his way, 60 He put his face to the raging Tia-mat. 61 In his lips he held a spell, 62 He grabbed the plant to resist the poison in his hand, 63 Thereupon they milled around him, gods milling around him, 64 gods, his fathers milling around him, gods milling around him. 65 Be-l approached, inspecting the mouth of Tia-mat, 66 He watched the tricks of Tsingu, her spouse. 67 When he looked, he lost his nerve, 68 His determination went and he faltered. His divine helpers, who marched on his side, saw the warrior in the first place, and their vision became dim. 71 Tia-mat threw her spell without turning her neck, 72 In the lips she kept untruths and lies, 73 . . . . . 74 In their . . . they're gathered by you. 75 Be-l raised Storm-flood, his great weapon, 76 And with these words threw him into the raging Tia-mat, 77 Why are you aggressive and arrogant, 78 And you want to provoke a battle? 79 The young generation shouted, flaring up the elders, 80 But you, their mother, take pity in contempt. 81 Tsingu you called your husband, 82 And you wrongly appointed him to the rank of Anusip. 83 Against Ankara, the king of the gods, you stirred trouble, 84 And against the gods, my fathers, your trouble is set. 85 Expand your troops by belting your weapons, 86 You and I are leading our position and fighting. 87 When Tia-mat heard this 88 She went crazy and lost her cause. 89 Tia-mat wept out loud and furiously, 90 All her lower members trembled under her. 91 She read the spell, continued to read her spell, 92 While (battle-)the gods were sharpening their weapons of war. 93 Tia-mat and Marduk, the sage of the gods, came together, 94 Joining the struggle, approaching battle. 95 Be-l distribute its network and enmeshed it; 96 He released the Evil Wind, the rear guard, in her face. 97 Tia-mat opened her mouth to swallow it, 98 She let the Angry Wind so she could not close her lips. 99 The ferocious winds weighed on her belly, 100 of her inside were stretched and she opened her mouth wide. 101 He allowed an arrow to fly and pierced her stomach, 102 He tore her insides and cut her inside, 103 He tied her up and extinguished her life, 104 He threw her corpse and stood on it. 105 After he killed Tia-mat, chief, 106 Her congregation dispersed, her master dissipated. 107 Her divine helpers who went beside her, 108 In a trembling and fear-beaten retreat. 109 . . . . to save his life, 110 But they were completely surrounded, unable to escape. 111 He tied them up and broke their weapons, 112 And they lay in a shackled, trapped, 113 hiding in corners filled with grief, 114 Taking his punishment held in prison. 115 Eleven creatures, laden with fear, 116 Crowd devils who walked as suitors on her right hand, 117 He put on them ropes and tied their hands, 118 Together with their war he trampled them under him. 119 Now Tsingu, who fought for power among them, 120 He tied and counted with the dead gods. 121 He took from him the Tablets of Destiny, which was not properly his, 122 sealed his seal and attached it to his chest. 123 After the warrior Marduk tied up and killed his enemies, 124 He . . . . arrogant enemy . . . . . He said . . . . . whom he tied up. 129 Be-l put his feet on the lower parts of the Tia-mat 130 And his merciless club broke her skull. 131 He tore her arteries 132 And let the north wind carry up (her blood) to give the news. 133 His fathers saw him and rejoiced and lycoli; 134 They brought him gifts and gifts. 135 Be-l rested while inspecting the corpse, 136 In order to divide the lump in a clever pattern. 137 He divided it into two parts like a dried fish: 138 Half of it he created and stretched out like heaven. 139 He stretched out his skin and assigned a clock of 140 with instructions not to let her water run. 141 He crossed the heavens, surveying the celestial parts, 142 and adjusting them to match Apsa, the abode of Nudimmud. 143 Be-l measured the shape of Apsa 144 and created Esharra, a copy of Ashgall. 145 In Eeshall, Esharra, which he built, and heaven, 146 He settled in his shrines Anu, Enleil and I. Tablet V 1 He fashioned celestial stations for the great gods, 2 And created constellations, patterns of stars. 3 He set a year, marked the division, 4 And created three stars each for twelve months. 5 After he organized the year, 6 He founded the celestial station Ne-take to record the intervals of the stars. 7 That no one should disturb or be lazy 8 He installed the celestial stations Enlil and Ea with him. 9 The gate he opened on both sides, 10 and put strong bolts left and right. 11 He placed the heights (heaven) in her (Tia-mat) belly, 12 He created Nannar, trusting him the night. 13 He appointed him the jewel of the night to correct the days, 14 And month after month, without ceasing he erected it with the crown, 15 (Speaking,) Shining above the ground at the beginning of the month, 16 Brilliant with horns to fix the six days. 17 On the seventh day the crown will be half the size, 18 on the fifteenth day, halfway through each month, to stand in opposition. 19 When Samash sees you on the horizon, 20 decrease in the right stages and shine back. 21 On the 29th day, approached the path of zamash, 22 . [. .] 30th day, stand in the union and rival zamash. 23 I have . . . . . sign, follow his path, 24 draw near . . (. . . . .) give judgment. 25 . [. . . .] . Samash, murder and violence, 26. [. . . . .] . Me. 35 at the end . . . . . 36 Let it be the 29th day . . . 37 After he had... Decrees... 38 Front organization and. [. . . 39 He made that day . . . 40 Let the year be equal . . . 41 In the new year . . . 42 Year . . . [. . . 43 Let it be regular . . . 44 Projecting Bolt . . . 45 After he had . . . 46 Hours of night and day . . . 47 Foam, which Tia-mat . . . 48 Marduk fashioned . . . 49 He gathered it together and turned it into clouds. 50 raging winds, heavy downpours, 51 heaving fog-accumulation of her spit-52 It for himself and took them in his hand. 53 He put her head in position and poured. . [. .] . 54 He opened the abyss, and it was saturated with water. 55 Of her two eyes he allowed the Euphrates and the Tiger to flow, 56 He blocked her nostrils but left. . 57 He brought down distant mountains on her chest, 58 He missed the wells to direct the springs. 59 He twisted her tail and weaved it into Durma (y, 60 . . . . . like the earth. 63 (After) he finished his work inside Tia-mat, 64 (He spread) his network and let it straight. 65 He surveyed heaven and earth . . . [.] . 66 . . . . . 67 After he formulated his rules and drew up his decrees, 68 He attached a guide rope and put them in Ia's hands. 69 Tablets of fates, which Tsingu took and carried, 70 He took responsibility for it as a trophy (?) and gave it to Anu. 71 (. . . . . he appeared before his fathers. 73 (Now) eleven creatures, to which Tia-mat gave birth and . . . . . 75 He made their images and posted them at the Gate of Apsa, 76 To be a sign that will never be forgotten. 77 Gods saw him and rejoiced happy, 78 (That is), Lach (mu, Lach (amu and all his fathers. 79 Ankara embraced him and published abroad his title The Victorious King, 80 Anu, Enlil and Ia gave him gifts. 84 He trusted the apsa and the care of the holy places. 85 Igigi gathered, and all made a nod to him, 86 Each of Anunnaki kissed his feet. 87 They all gathered to show their subordination, 88 . . . . . they stood, they bowed: Here is the king! 89 His fathers . . . . . and took them to fill it with beauty, 90 Be-L listened to their saying, being belted by the dust of battle. 91 . [. . . . .] . . . . . 92 Anointing his body with . [. . .] cedar perfume. 93 He dressed in a Lord's robe, 94 with the crown of terror, as a royal aura. 95 He took his club and held it in his right hand, 96 . . . he clutched to his left. 97 [. . . . .] 98 . . .] . he set his feet. 99 He put on. [. . . 100 Scepter of Prosperity and Success (he on his side. 101 After he had an aura No. 102 He decorated (?) his bag, Apsi, with scary . . . . . He was a . . . . . [. . . 104 In the Throne Room . . . 105 In his cello . . . 106 Each of the gods . . . 107 Lah (mu and lach . [. . . . .] . 108 Opened your mouth and turned to the gods of Igigi, 109 Before Marduk was our favorite son, 110 Now he is Your king, join his team! 111 Next, they all spoke together, 112 His name is Lugaldimmerankia, trust in him! 113 When they gave the kingdom of Marmuk, 114 They addressed him with a blessing for prosperity and success, 115 From now on you are the caretaker of our sanctuary, 116 Whatever you command, we will do! 117 Marduk opened his mouth to speak 118 And addressed to the gods of his fathers, 119 Above Upsi, emerald (?) abode, 120 Opposite Ecaarra, which I built for you, 121 Under the heavenly parts, whose floor I made firm, 122 I will build a house to be my luxurious abode. 123 Inside it I will set his shrine, 124 I will hire my camera and establish my kingdom. 125 When you come from Ups to decide 126 This will be your resting place before assembly. 127 When you come down from heaven to decide 128 This will be your resting place before the meeting. 129 I will call it the name Babylon, House of the Great Gods, 130 Inside it we will hold a festival: it will be an evening festival. 131 (Gods), his fathers, heard this speech of his, 132 . [. . . . .] . they said: 133 As for everything that has been done by your hands, we have a . . . 135 As for the land that your hands have made, 136 Who have your y. . . . . 137 In Babylon, as you called it, 138 Place our resting place forever. 139 . [. . . . .] Let them our bring regular offers 140 . [. . . . .] . . 141 Whoever it is, our tasks are us. [. . . 142 This is his work. [. . . 143 - . . . . . [. . . 145 Gods. [. . . . .] 146 He who knows... 147 He opened his mouth, showing them the light, 148 . . [. . . . .] his speech. [.] 149 He made a wide - . . . . . Their... 150 And. [. . . . .] . . . . . 151 Gods bowed, turning to Him, 152 They turned to Lugardimeranki, their lord, 153 Before, Lord, you were our favorite son, 154 Now you are our king, . . . [. . .] 155 Whoever. [.] . [.] (us) 156. . [. . .] club aura and scepter. 157 Let him plan plans . . . . . [. . .] 158 [.] . . We are... [. . . Tablet VI 1 When Marduk heard the speech of the gods 2 He conceived a desire to do smart things. 3 He opened his mouth, turning to I., 4 He advises what he pondered in his heart, 5 I soise to form a bone, 6 I will bring to life Lulle, whose name will be a man. 7 I will create Lulier, a man of 8 on which the work of the gods will be laid, so that they can rest.9 I will skillfully change the organization of the gods: 10 Although they are revered as one, they will be divided into two parts. 11 I. responded as he addressed him word, 12 Expressing his comments about the peace of the gods, 13 Let one one they will be given away. 14 Let him die, so that people will be fashioned. 15 May the great gods gather 16 and let the guilty be given so that they can be confirmed. 17 Marduk gathered the great gods, 18 Using merciful guidance as he gave his order, 19 As he spoke the gods turned to him: 20 The King turned to the word Anunnaki, 21 Your pretending oath was true indeed, 22 (Now also) tell me the solemn truth: 23 Who who instigated the war, 24 Who made the Tia-mat rebels, and set in motion? 25 Let the one who provoked the war be given 26 so that I can impose punishment on him; but you sit and relax. 27 Igigi, the great gods, answered him, 28 That is, Lugaldimmerankia, counselor of the gods, Lord, 29 Tsingu is the one who provoked the war, 30 Who made the Tia-mat rebels and set the battle in motion. 31 They tied him up, holding him in front of Ia, 32 They punished him and tore his blood vessels. 33 From his blood he (I) created humanity, 34, on which he imposed service to the gods, and to free the gods. 35 After the wise Ia created humanity 36 and imposed on them the service of the gods - 37 This task goes beyond understanding 38 For Nudimmud performed the creation with the skill of Marduk – 39 King Marduk divided the gods, 40 All Anuki into upper and lower groups. 41 He appointed 300 in heaven to guard the decrees of Anu 42 and appointed them a guard. 43 He then organized the organization of the other world. 44 In heaven and in the otherworld he placed 600 gods. 45 After he organized all the decrees, 46 And distributed the proceeds between Anuknaki sky and the otherworld, 47 Anunnaki opened his mouth 48 And turned to his Lord Marnook, 49 Now, Lord, seeing that you have established our freedom 50 What can we do for you? 51 Let's make the shrine of great glory: 52 Your camera will be our resting place in which we can rest. 53 Let's build a shrine to install a pedestal 54 in which we can rest when we're done (working). 55 When Marduk heard this, 56 He shone as brightly as light, 57 Build Babylon, the task you were looking for. 58 Let the bricks for it be fashioned, and raise the shrine! 59 Sunnaki wielded the choice. 60 In one year they made the necessary bricks. 61 When the second year arrived, 62 They raised the peak of Esagil, a copy of Apse. 63 They built the high temple tower of Upsa 64 And for Anu, Enlil and I. . as a dwelling. 65 He sat in splendor in front of them, 66 Suwaying his horns, which were level with the base of Escherra. 67 After they completed work on Esagil 68 All Anunnaki built their own shrines. There were 69,300 fish of heaven and 600 Aps. 70 Be-l seated gods, his fathers, at banquet 71 In the high shrine they built for their dwelling, 72 (Speaking,) This is Babylon, your fixed dwelling, 73 Take your pleasure here! Sit in joy! 74 Great Gods Sat down, 75 were installed, and they sat at the banquet. 76 After they enjoyed themselves inside 77 They held a service at Awesome Esagil. 78 Rules and all rules were confirmed: 79 All gods separated celestial stations and netherwor1d. 80 The College of the Fifty Great Gods took its place, 81 Seven gods of destiny were appointed to make decisions. 82 B.L. received his weapon, a bow, and put it before them: 83 His divine fathers saw the net he made. 84 His Fathers saw how artfully wrought it was the construction of the bow 85, when they praised what he had done. 86 Anu raised it in divine assembly, 87 He kissed a bow, saying: This is my daughter! 88 Thus, he named the names of the bow: 89 Long Stick was the first; the second was: Let it hit the mark. 90 With a third name, Bow Star, he did it to shine in the sky, 91 He established his heavenly position along with his divine brothers. 92 After Anu decreed the fate of the bow, 93 He established a royal throne, high even for God, 94 Anu established it there in a collection of gods. 95 The Great Gods gathered, 96 They magnified the fate of Marduk and made a bow. 97 They referred to the curse on themselves 98 and took an oath with water and oil, and put their hands to the throat. 99 They granted him the right to exercise the kingdom over the gods, 100 They confirmed him as the lord of the gods of heaven and otherworldly. 101 Ansar gave him his sublime name, Asalluh (i 102 At the mention of his name, let's show submission! 103 When he says let the gods be led to him, 104 Let his command be higher in the upper and lower areas. 105 May son, our avenger, will rise, 106 Let his mercy be higher and he himself without a rival. 107 Let the shepherd black heads, his beings 108 Let them tell about his character in the days to come, not forgetting. 109 Let him establish generous offerings of food for his fathers, 110 May he provide their contents and be the guardian of their sanctuaries, 111 Let him burn the incense to rejoice in their sanctuaries. 112 May he do the same on earth as in heaven: 113 May he assign black heads to worship Him. 114 The subject of the people should take note and call their gods, 115 Since he commands them should pay attention to their goddesses, 116 Let the offerings of food be brought (?) their gods and goddesses, May 117 they (?) will not be forgotten, let them remember their gods, May 118 they . . . . Their. . Let them. . their shrines. 119 Although black heads worship one, another god, 120 He is the god of each of us! 121 Come, let's call fifty names 122 Of him, whose character is brilliant, whose achievement is the same. 123 (1) MARDUK As he was named by his father Anu from his birth, 124 Who supplies shepherding and watering, making the stables flourish. 125 Who tied the boastful with his weapons, storm flood, 126 And saved the gods, his fathers, from disaster. 127 He is the son, the god of the sun of the gods, he 128 Let them ever walk in its bright light. 129 On the peoples he created, living beings, 130 He imposed service to the gods, and they accepted peace. 131 Creation and destruction, forgiveness and exacting punishment 132 Occur on his orders, so let them fix their eyes on him. 133 (2) Marukkah: he is the god who created them 134 Who put Anunnaki alone, Igigi alone. 135 (3) Marutukku: he is the mainstay of the land, the city and its peoples, 136 From now on let the nations ever admire him. 137 (4) Mershakushsu: fierce still debate, angry but emollient, 138 His mind is wide, his heart innuendo. 139 (5) Lugaldimmerankia is the name by which we all called him, 140 Whose team we magnified above that of the gods of his fathers. 141 He is the lord of all the gods of heaven and otherworldly, 142 King, at whose prohibitions the gods in the upper and lower regions shudder. 143 (6) Narilugaldimmerankia is the name we gave him, the mentor of every god, 144 Who created our dwellings in heaven and otherworldly during trouble, 145 Who spread the celestial stations between Igigi and Anunnaki, 146 May the gods tremble in his name and earthquakes in their places. 147 (7) Asalluh (I am the name by which his father Anu called him, 148 He is the light of the gods, the mighty hero, 149 Who, as his name says, is an angel defending God and the earth, 150 Who terrible battle saved our dwelling during trouble. 151 (8) Asalluh (i-Namtilla they called him second, life giving god , 152 Who, according to the form (of) his (name), all restored by the ruined gods of his (name), all restored by the ruined gods of his second, life giving to God, 152 Who, according to the form (of) his (name), all restored the ruined gods of his (name) 153 Lord, who brought to life the dead gods with his pure spell, 154 Let's praise him as the destroyer of crooked enemies. 155 (9) Asolluch (i-Namru, as his name is called in the third, 156 Pure God who purifies our character. 157 Ansar, Lah (mu and Lah (each) called him by his three names, 158 Then they turned to the gods, their sons, 159 Each of us called him by his three names, 160 Now you call His names as we do. 161 Gods rejoiced when they heard their speech, 162 In 162 In 162 In the 162 In the Oops 163 From the warrior son, our avenger, 164 of provisions, let us extol the name. 165 They sat down in their congregation, evoking fate, 166 And with all due rites they named his name: Tablet VII 1 (10)Asarre, the giver of arable land that created the plough-land, 2 The creator of barley and flax, which made grow plant life. 3 (11) Asaralim, who is revered in the chamber of lawyers whose advice is superior, 4 Gods century him and understand the fear of him. 5 (12) Asaralimnuna, noble, the light of his father, his bemitter, 6 Who directs the decrees of Anu, Enlil and Ia, that is, Ninisic. 7 It is their provisions, which assigns their income, 8 Whose turban multiplies abundance for the land. 9 (13) Tutu is the one who performs their renewals, 10 Let them cleanse their sanctuaries that they can rest. 11 Let him fashion spell that the gods can rest, Although they rise in fury, let them go away. 13 He is truly sublime in the collection of gods, his fathers, 14 None of the gods can equal him. 15 (14) Tutu-Syukkinna, the life of his master, 16 Who set the pure heavens for the gods, 17 Who took responsibility for their courses, who appointed their stations, on May 16 he will not be forgotten among mortals, but let them remember his work. 19 (15) Tutu-ziku they called him third, The installer of purification, 20 God a pleasant breeze, the lord of success and obedience, 21 Who produces the generosity and wealth that establishes abundance, 22 Who turns all the meager that we have in abundance, 23 Whose pleasant breeze we sniffed during terrible trouble, 24 Let the people command that his praises will constantly pronounce, let them offer worship to him. 25 As (16) Tutu-Agaku, fourth, let men extol him, the 26th Lord of the pure spell who brought the dead back to life, 27 Who showed mercy to the bound gods, 28 Who cast the imposed yigo on the gods, his enemies, 29 And rid them created humanity. 30 Merciful, in whose power to restore life, 31 Let his words be sure and not forgotten 32 From the mouths of black heads, his creatures. 33 Like (17) Tutu-Tuku, fifth, let their mouth give expression to his pure spell, 34, who radiated all wicked by his pure spell. 35 (18) Sazu, who knew the heart of the gods, who saw the reins of power, 36 Who did not allow the villain to escape from him, 37 Who established a collection of gods, who rejoiced in their hearts, 38 Who conquered the disobedient, he is a comprehensive defense of the gods. 39 He made the truth to flourish, he eradicated perverted speech, 40 He separated the lie from the truth. 41 As (19) of zazu-Sisi, second, let them constantly praise Him, the submissive aggressor, 42 Who supplanted the horror of the bodies of the gods, his fathers. 43 (20) sazu-suh (rim, third, who exuded each enemy with his weapons, 44 Who confused their plans and turned them into the wind. 45 He destroyed all the wicked who came against him, 46 Let the gods ever shout acclamation in the congregation. 47 (21) zazu-Sukh (gurim, fourth, who established success for the gods, his fathers, 48 Who stirred up enemies and destroyed their offspring , 49 Who scattered their achievements. without leaving their parts, 50 Let his name be uttered and proclaimed in the earth. 51 How (22) zazu-zah (rim, fifth, let the future gererations discuss him, the 52 Destroyers of each rebel, all the disobedient, 53 Who brought all the runaway gods to the shrine, 54 Let this name be established. 55 As (23) zazu-zah (gurim, in the sixth, let them at all and everywhere worship him, 56 Who himself destroyed all enemies in battle. which provides cereal offerings, 59 Who keeps the paturage and watering in good condition and installed it for the ground, 60 Who opened the watercourses and distributed Water. 61 (25) Enbilulu-Epadoun, lord of the common land and . . . let them (call him) second, the 62nd channel the leader of the sky and the lower world, which sets the furrows, who establishes clean arable land in an open country, 63 Who directs irrigation ditch and canal, and allocates furrows. 64 As (26) Enbilulu-Gugal, the head of the canal water courses of the gods, let them praise him third, 65 Lord of abundance, abundance, and huge reserves (grains), 66 Who provides generosity, who enriches human dwellings, 67 Who gives wheat, and brings grain to view. 68 (27) Enbilulu-X (egael, which accumulates abundance for peoples . . . 69 Who heaps wealth on the broad land, and supplies abundant vegetation. 70 (28) Sirsir, who collapsed on a mountain at the top of Tia-mat, 71 Who plundered the corpse of Ti-mat with weapons, 72 Keeper of the land, their reliable shepherd, 73 Whose hair grows crop, whose turban furrows, 74 who continued to cross the wide sea in their fury, 75 and continued to cross the place of her battle as if it were a bridge. 76 (29) Sirsir-Malach (they called it second, so be it - 77 Tia-mat was his boat, he was her sailor. 78 (30) Gil, who ever heaps piles of barley, massive mounds, 79 Creator grains and herds that gives seeds to the earth. 80 (31) Gilima, who made the bond of the gods firm that created the stability, 81 trap that overwhelmed them, which still extended the favor. , tall, who snatches the crown, who takes responsibility for the snow, 83 Who created the ground on the water and made a solid height of the sky. 84 (33) Zulum, who assigns meadows to the gods and shares what he created, 85 Who gives income and food offers, who manages the shrines. 86 (34) Mummu, the creator of the underworld world of the end of paradise, which protects the refugees, the 87Th God who cleans the sky and the underworld, the second of the zulumma, 88 In respect of the power of which no one else among the gods can equal him. 89 (35) Gishnumunab, the creator of all the peoples who made the world of regions, 90 Who destroyed the gods of Tia-mat, and made the peoples out of their part. 91 (36) Lugalabdubur, the king who scattered the works of Tia-mat, who uprooted her weapons, 92 Whose foundation is protected on the Before and Aft. 93 (37) Pagalangen, above all lords, whose power is sublime, 94 Who is the greatest among the gods, his brothers, the noblest of all. 95 (38) Lugaldurmah (king of the bonds of the gods, Lord of Durma (u, 96 Who is the greatest in the royal monastery, infinitely higher, than other gods. 97 (39) Arununna, counselor Ia, creator of the gods, his fathers, 98 Which no god can equal in regards to his endearing walk. 99 (40) Dumuduku, who renews for himself his pure abode in Duku , 100 Dumuduku, without which Lugalduku does not make a decision. 101 (41) Luganannul Lugansul Lugansul , the king, whose power is elevated among the gods, 102 Lord, the power of Anu, the one who is the highest, elected Ankara. 103 (42) Irugga, who plundered them all in 104 Who understands all wisdom is comprehensive in understanding. 105 (43) Irkingu who ransacked Tsingga in . . . Battle, 106 Who directs all decrees and establishes lordship. 107 (44) Kinma, the director of all the gods who gives advice, 108 On whose name the gods bow in reverence, as before the hurricane. 109 (45) Dingir-Yesiskur - let him take his high place in the House of Benedict, 110 May the gods bring their gifts before him 111 until he receives their offerings. 112 No one but him performs the clever things of the 113 Four (region) black heads of his creation, 114 Apart from him no god knows the extent of his days. 115 (46) Girrou, who makes the weapon difficult (?), 116 Who committed the clever things in the battle with Tia-mat, 117 Comprehensive in Wisdom, experienced in understanding, 118 Deep Mind that all gods put together do not understand. 119 Let (47) Addu be his name, let him cover the entire span of heaven, 120 Let him smash his pleasant voice on earth, May 121 hum fill (?) Clouds And give sustenance to the peoples below. 122 (48) Asha-ru, who, as his name says, is tossed with Divine Destiny 123 He is indeed the warden of absolutely all nations. 124 As (49) The non-take allowed him to hold the crossing place of heaven and underworld, 125 They should not cross above or below, but must wait for it. 126 No-take is his star, which he made to shine in the sky, 127 Let him stand on the heavenly staircase so that they can look at him. 128 Yes, the one who constantly crosses the Sea without resting, 129 Let his name be no-take, who grabs its middle, 130 Let him correct the paths of the stars of heaven, 131 Let him shepherd all the gods like sheep, 132 Let tie Tia-mat and put her life in mortal danger, 133 For generations not yet born, in the distant days of may , May 134 he will continue uncontrollably let him persist in eternity. 135 Since he created heaven and created the earth, 136 Enlil, the father, has called him by his name (50) Lord of the Lands. 137 I heard the names that all the Igigi called 138 And his spirit became radiant. 139 Why! He, whose name was extolled by his fathers 140 Let him, like me, be called (51) 'Ea'. 141 Let him control the sum of all my rites, 142 Let him manage all my decrees. 143 With the word Fifty Great Gods 144 named him fifty names and gave him an outstanding position. 145 They should be remembered; the leading figure must set them out, 146 The Wise and learned must confer on them, 147 The Father must repeat them and teach them to his son, 148 It is necessary to explain them to the shepherd and shepherd. 149 If man has not shown negligence to Marmok, Enllu of the gods, May 150 the earth flourishes, and he prospers, 151 (For) his word is secure, His command is unchanged, 152 No god can change the saying of his mouth. 153 When he looks furious, he does not soften, 154 When his anger blazes, no god can face him. 155 His mind is deep, His spirit is all-seeing, 156 Before which sin and They're looking for it. 157 Instruction repeated before him by the leading figure (Marduk): 158 He recorded it and kept it so that future generations could hear it. 159 [. .] . Marduk, who created the gods of Igigi, 160 Although they decrease... let them call his name. 161 . . . Mardum's song, 162 Who Defeated Tia-mat and took the kingdom of Enuma Elish's Conclusion as a mythological work out of time, but some scholars argue that at one time, it would resonate with an audience that understood Babylon as a city breaking with the traditions of the past to create a new and better future. Scientist Torkild Jacobsen, for example, notes: Babylon is at war with the territory of ancient Schumer and all its famous and venerable ancient cities and their gods. She waged a war of upstarts with her own parental civilization. And the fact that it was a living question, that Babylon was well aware that he was the heir and extension of Sumerian civilization, is clear from the fact that his kings, especially in the second half of the Sylend dynasty, are sporting complex Sumerian names. Understandably, therefore, Babylon may have felt - consciously or unconsciously - his victory to be in some ways patricidal. (190) History, therefore, can be read not only as a great story about the triumph of order over chaos and light over darkness, but also as a parable about the rise of Babylonian and Babylonian culture over the old Sumerian model of civilization. In addition, the fairy tale can be understood as an illustration of the concept of life as an eternal change. The old static gods in history are replaced by younger and more dynamic gods, who then introduce the notion of change and variability into the universe through their creation of mortal beings who are prone to death. These beings are tasked with helping the gods sustain their creation, and therefore, although they are not eternal in themselves, play an integral role in the eternal work of the gods. This article was reviewed on accuracy, reliability and compliance with academic standards prior to publication. 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