

are a text to be read by the informed, and bear the same intimate and ing relationship to what they signify as this text does to the events it es. In a remarkable passage at the end, the poet presents his text as the one of creation in that it was bearer of creation's significance to human-

poetry of the Epic of Creation shows command of a wide range of tradi-poetic techniques and profound learning. A contrast between speech and is drawn in the first four tablets, in that speech, characteristic of the old of the gods, can run to considerable length and repetition. A hint of arity is provided by the concentrically arranged rehearsals of the narra-ly the climax of Tablet III, speech occurs within speech within speech 1 speech. This device is favored in traditional tale-telling as a narrative and as a demonstration of virtuosity, but it is seldom developed to such ent in Akkadian literature (though compare the Anzu poem, III.23, on the Epic of Creation may have been modeled). By contrast, the speech tion characteristic of the new order of the gods under Marduk are ed rapidly, with a minimum of repetition. The last part of the poem is one uing speech, explaining and celebrating Marduk's fifty names.

Tablet I

(Before anything was, mother ocean [Tiamat] and fresh water(?) [Apsu] mingled to produce the first of a series of pairs of gods. The descendants, with their boisterous behavior, stir Tiamat and Apsu. Although Tiamat bears it in good part, Apsu wishes to kill the offspring. The father is urged on by his counsellor. Apsu's intentions are foiled by Ea, who kills him and restrains his counsellor. He founds his home in Apsu, the watery domain represented by the slain primeval father, and dwells there with his wife.)

When on high no name was given to heaven, (1)
Nor below was the netherworld* called by name,
Primeval Apsu was their progenitor,

And matrix-Tiamat¹ was she who bore them all,
They were mingling their waters together, (5)
No canebrake was intertwined nor thicket matted close.^{2*}

When no gods at all had been brought forth,
Nor called by names, none destinies ordained,
Then were the gods formed within the(se two).
Lahmu and Lahamu³ were brought forth,
were called by name. (10)

When they had waxed great, had grown up tall,
Anshar and Kishar⁴ were formed, greater than they,
They grew lengthy of days, added years to years.
Anu their firstborn was like his forebears,
Anshar made Anu, his offspring, (his) equal.⁵ (15)

1. Tiamat is the name of the ocean; Apsu is generally taken to refer to fresh water. The word rendered here "matrix" (after Jacobsen) is *mummu*, meaning "wisdom" or "skill," according to W. G. Lambert, JSS 14 (1969), 250; hence "creator" or "craftsman" (CAD M/2, 197). *Mummu* can mean also "noise"; see Michalowski, *Studies Moran*, 386.

2. That is, nothing divided or covered the waters.

3. For Lahmu and Lahamu, see W. G. Lambert, "The Pair Lahmu-Lahamu in Cosmology," OrNS 54 (1985), 189-202.

4. Anshar and Kishar are the totality of heaven and earth, understood as a circle or horizon. Anshar was later used by Assyrian scholars as a way of referring to Assur, thus giving him primacy over Marduk; see p. 817 note 1.

5. Or: "Anu, his offspring, was equal to Anshar."

Then Anu begot his own equal, Nudimmud,¹
 Nudimmud was he who dominated(?) his forebears:
 Profound in wisdom, acute of sense, he was massively strong,
 Much mightier than his grandfather Anshar,
 No rival had he among the gods his brethren. (20)
 The divine brethren banded together,
 Confusing Tiamat as they moved about in their stir,
 Roiling the vitals of Tiamat,
 By their uproar distressing the interior of the Heavenly Abode.²
 Apsu could not reduce their clamor, (25)
 But Tiamat was silent before them.
 Their actions were noisome to her,
 Their behavior was offensive, (but) she was indulgent.
 Thereupon Apsu, begetter of the great gods,
 Summoned Mummu³ his vizier, saying to him, (30)
 "Mummu, vizier who contents me,
 "Come, let us go to Tiamat."
 They went, took their places facing Tiamat,
 They took counsel concerning the gods their offspring.
 Apsu made ready to speak, (35)
 Saying to her, Tiamat, in a loud voice,
 "Their behavior is noisome to me!
 "By day I have no rest, at night I do not sleep!
 "I wish to put an end to their behavior, to do away with it!
 "Let silence reign that we may sleep." (40)
 When Tiamat heard this,
 She grew angry and cried out to her spouse,
 She cried out bitterly, outraged that she stood alone,
 (For) he had urged evil upon her,⁴
 "What? Shall we put an end to what we created? (45)

"Their behavior may be most noisome,
 but we should bear it in good part."
 It was Mummu who answered, counselling Apsu,
 Like a dissenting vizier's was the counsel of his Mummu,
 "Put an end here and now, father, to their troublesome ways!
 "By day you should have rest, at night you should sleep." (50)
 Apsu was delighted with him, he beamed,
 On account of the evils
 he plotted against the gods his children.
 He embraced Mummu, around his neck,
 He sat on his knees so he could kiss him.¹
 Whatever they plotted between them, (55)
 Was repeated to the gods their offspring.
 The gods heard it as they stirred about,
 They were stunned, they sat down in silence.
 Surpassing in wisdom, ingenious, resourceful,
 Ea was aware of all, discerned their stratagem. (60)
 He fashioned it, he established it, a master plan,
 He made it artful, his superb magic spell.
 He recited it and brought (him) to rest in the waters,²
 He put him in deep slumber, he was fast asleep,
 He made Apsu sleep, he was drenched with slumber, (65)
 Mummu the advisor was drowsy with languor.
 He untied his sash, he stripped off his tiara,
 He took away his aura, he himself put it on.
 He tied up Apsu, he killed him,
 Mummu he bound, he locked him securely. (70)
 He founded his dwelling upon Apsu,
 He secured Mummu, held (him) firm by a leadrope.
 After Ea had captured and vanquished his foes,
 Had won the victory over his opponents,
 In his chamber, in profound quiet, he rested. (75)
 He called it "Apsu," They Recognize Sanctuaries.³

nother name for Ea, god of wisdom.

ndurunna, a cosmic locality; see also p. 776 note 2.

he same word, *mummu*, translated above as "matrix," here the personal name of Apsu's
 see p. 439 note 1.

r: "She suppressed the evil thought."

1. As interpreted here, Apsu bends down to kiss Mummu in his joy; Bottéro, "Création," 33,
 suggests that Mummu is sitting on Apsu's knees; so also Lambert, TUAT III/4, 571.

2. Variant: "on the waters," perhaps meaning that the spell was laid on the waters themselves.

3. An Akkadian hermeneutic explanation of the Sumerian name (Durand, N.A.B.U. 1994/
 100); compare Tablet V line 129.

He established therein his chamber,
Ea and Damkina his wife dwelt there in splendor.

*and childhood of the hero Marduk, who is born with full strength. He is given
the four winds by his grandfather.)*

In the cella of destinies, the abode of designs,
The most capable, the sage of the gods,
the Lord¹ was begotten, (80)

In the midst of Apsu Marduk was formed,
In the midst of holy Apsu was Marduk formed!
Ea his father begot him,
Damkina his mother was confined with him. (85)

He suckled at the breasts of goddesses,
The attendant who raised him endowed him well with glories.
His body was magnificent, fiery his glance,
He was a hero at birth,

he was a mighty one from the beginning!

When Anu his grandfather saw him,
He was happy, he beamed, his heart was filled with joy. (90)

He perfected him, so that his divinity was strange,
He was much greater, he surpassed them in every way.
His members were fashioned with cunning
beyond comprehension,

Impossible to conceive, too difficult to visualize:
Fourfold his vision, fourfold his hearing, (95)

When he moved his lips a fire broke out.
Formidable² his fourfold perception,
And his eyes, in like number, saw in every direction.

He was tallest of the gods, surpassing in form,
His limbs enormous, he was surpassing at birth. (100)

"The son Utu, the son Utu,³
"The son, the sun, the sunlight of the gods!"

He wore (on his body) the auras of ten gods,
had (them) wrapped around his head(?) too,
Fifty glories¹ were heaped upon him.

Anu formed and produced the four winds, (105)
He put them in his hand, "Let my son play!"²
He fashioned dust, he made a storm bear it up,
He caused a wave and it roiled Tiamat,
Tiamat was roiled, churning day and night,
The gods, finding no rest, bore the brunt of each wind.* (110)

(Tiamat is stirred to action by the angry gods.)

They plotted evil in their hearts,
They said to Tiamat their mother,
"When he killed Apsu your husband,
"You did nothing to save him but sat by, silent. (115)

"Now he has made four terrible winds,
"They are roiling your vitals so we cannot sleep.
"You had no care for Apsu your husband,
"As for Mummu, who was captured, you remained aloof,
"Now,* you churn back and forth, confused.
"As for us, who cannot lie down to rest,
you do not love us! (120)

"Think of our burden, our eyes are pinched,*
"Lift this unremitting yoke, let us sleep!

"Battle has begun, give them what they deserve,*
"[Ma]ke a [tempest], turn them into nothingness."
When Tiamat [heard] these words, they pleased her, (125)

"[As y]ou have counselled, we will make a tempest,³
"[We will] the gods within it,
"(For) they have been adopting [wicked ways]
against the gods [thei]r parents."

1. Marduk has fifty names in this text. In a Late period god-list, Marduk was assigned the number 50. Perhaps this was done so that Marduk could replace Enlil (also number 50) as head of the pantheon; see W. G. Lambert, BSOAS 47 (1984), 3 and below, p. 484 note 3.

2. Or: "My son, let them whirl."

3. Or: "monsters," but this would leave the reference in line 127 unclear.

: Bel.
"Formidable" is an attempt to render a pun in the original between *rabû* "great" and *erbu*
series of interlingual puns on son and sun, only one level of which can be rendered in
The cuneiform signs used to write the name Marduk, AMAR.UD, are here construed as
" and Utu "sun."

Tablet IV

“Convene the assembly,
 nominate me for supreme destiny!
 “In the Assembly Place of the Gods take your places,
 all of you, in joyful mood.
 “When I speak, let me ordain destinies instead of you. (120)
 “Let nothing that I shall bring about be altered,
 “Nor what I say be revoked or changed.”

“Come quickly to me,
 straightaway ordain him your destinies,
 ‘Let him go and confront your powerful enemy.’”

When Lahmu and Lahamu heard, they cried aloud, (125)

All of the Igigi-gods wailed bitterly,

“What (is our) hostility,¹ that she has taken a[ct]ion (against) us?

“We scarcely know what Tiamat might do!”

They swarmed together and came.

All the great gods, ordainers of [destinies], (130)

Came before Anshar and were filled with [joy].

One kissed the other in the assembly [],

They conversed, sat down at a feast,

On produce of the field they fed, imbibed of the vine,

With sweet liquor they made their gullets run, (135)

They felt good from drinking the beer.

Most carefree, their spirits rose,

To Marduk their champion they ordained destiny.

(Marduk takes the throne and is hailed by all the gods in a coronation ceremony. Proof is administered of his supremacy. He is hailed as king, is given the trappings of royalty, chooses his weapons, and sets forth on his quest.)

They set out for him a princely dais, (1)

He took his place before his fathers for sovereignty.

“You are the most important among the great gods,

“Your destiny is unrivalled, your command is supreme.

“O Marduk, you are the most important

among the great gods, (5)

“Your destiny is unrivalled, your command is supreme!

“Henceforth your command cannot be changed,

“To raise high, to bring low, this shall be your power.

“Your command shall be steadfast,

your word shall not be misleading.

“Not one of the gods shall go beyond the limits you set. (10)

“Support is wanted for the gods’ sanctuaries,

“Wherever their shrines will be, your own shall be established.

“O Marduk, you are our champion,

“We bestow upon you kingship of all and everything.

“Take your place in the assembly, your word shall be supreme. (15)

“May your weapon never strike wide but dispatch your foes.

“O Lord, spare his life who trusts in you,

“But the god who has taken up evil, snuff out his life!”

They set up among them a certain constellation,

To Marduk their firstborn said they (these words), (20)

“Your destiny, O Lord, shall be foremost of the gods’,

“Command destruction or creation, they shall take place.

“At your word the constellation shall be destroyed,

“Command again, the constellation shall be intact.”

He commanded and at his word

the constellation was destroyed, (25)

He commanded again and the constellation was created anew.

When the gods his fathers saw what he had commanded,

Joyfully they hailed, “Marduk is king!”

They bestowed in full measure scepter, throne, and staff,

¹ “Why be opposed?” Lambert, TUAT III/4, 583: “What was wrong?”

"Why outwardly do you assume a friendly attitude,¹
 "While your heart is plotting to open attack?
 "Children cried out, they oppress their parents,
 "But you, their own mother, spurned all natural feeling.² (80)
 "You named Qingu to be spouse for you,
 "Though he had no right to be, you set him up for chief god.
 "You attempted wicked deeds against Anshar,
 sovereign of the gods,
 "And you have perpetrated your evil against the gods my fathers.
 "Though main force is drawn up,
 though these your weapons are in array, (85)
 "Come within range, let us duel, you and I!"
 When Tiamat heard this,
 She was beside herself, she turned into a maniac.
 Tiamat shrieked loud, in a passion,
 Her frame shook all over, down to the ground. (90)
 She was reciting an incantation, casting her spell,
 While the gods of battle were whetting their blades.
 Tiamat and Marduk, sage of the gods, drew close for battle,
 They locked in single combat, joining for the fray.
 The Lord spread out his net, encircled her, (95)
 The ill wind he had held behind him he released in her face.
 Tiamat opened her mouth to swallow,
 He thrust in the ill wind so she could not close her lips.
 The raging winds bloated her belly,
 Her insides were stopped up, she gaped her mouth wide. (100)
 He shot off the arrow, it broke open her belly,
 It cut to her innards, it pierced the heart.
 He subdued her and snuffed out her life,
 He flung down her carcass, he took his stand upon it.
 After the vanguard had slain Tiamat, (105)
 He scattered her forces, he dispersed her host.
 As for the gods her allies, who had come to her aid,

They trembled, terrified, they ran in all directions,
 They tried to make a way out(?) to save their¹ lives,
 There was no escaping the grasp that held (them)! (110)
 He drew them in and smashed their weapons.
 They were cast in the net and sat in a heap,
 They were heaped up in the corners, full of woe,
 They were bearing his punishment, to prison confined.
 As for the eleven creatures, the ones adorned with glories, (115)
 And the demonic horde(?),
 which went in attendance at her side,
 He put on leadropes, he bound their arms.
 He trampled them under, together with their belligerence.
 As for Qingu, who was trying to be great among them,
 He captured him and reckoned him among the doomed gods. (120)
 He took away from him the tablet of destinies,
 which he had no right to,
 He sealed it with a seal and affixed it to his chest.

(Splitting Tiamat's corpse in half, Marduk uses one piece to create the heavens. Her blood is borne off by the wind as evidence of her death. Marduk makes Esharra, an abode in heaven, as a counterpart to Apsu.)

Having captured his enemies and triumphed,
 Having shown the mighty(?)* foe subservient(?),²
 Having fully achieved Anshar's victory over his enemies, (125)
 Valiant Marduk having attained what Nudimmud desired,
 He made firm his hold over the captured gods,
 Then turned back to Tiamat whom he had captured.
 The Lord trampled upon the frame of Tiamat,
 With his merciless mace he crushed her skull. (130)
 He cut open the arteries of her blood,
 He let the North Wind bear (it) away as glad tidings.
 When his fathers saw, they rejoiced and were glad,
 They brought him gifts and presents.
 The Lord calmed down, he began inspecting her carcass, (135)

Or: "Why are you aggressive and overbearing?" (Lambert, JSS 27 [1982], 283).
 The precise significance of Marduk's remarks is not clear. While he may refer to Tiamat's goodwill toward her children (Tablet I lines 28, 46), it seems more likely that he refers to inuination that he had best beware the loyalty of those he championed. Line 79 may mean that she are normally trying to their parents, so her intended infanticide is unnatural. For "crying of children, compare II.20c, IV.54.

1. Text has "his life."
 2. This may refer to a triumphal parade.

Tablet V

(Marduk organizes the stars and planets and marks off years. He establishes his own planet, called Neberu, as a marker for all the others in their motion. He regulates the moon, sun, weather, and subterranean waters. He links the various parts of the cosmos.)

That he might divide(?) the monstrous lump
and fashion artful things.
He split her in two, like a fish for drying,
Half of her he set up and made as a cover, heaven.¹
He stretched out the hide* and assigned watchmen,
And ordered them not to let her waters escape. (I40)
He crossed heaven, he inspected (its) firmament,²
He made a counterpart to Apsu, the dwelling of Nudimmud.
The Lord measured the construction of Apsu,
He founded the Great Sanctuary, the likeness of Esharra.³
(In) the Great Sanctuary, (in) Esharra,
which he built, (and in) heaven, (I45)
He made Ea, Enlil, and Anu dwell in their holy places.

He made the position(s) for the great gods, (1)
He established (in) constellations the stars, their likenesses.¹
He marked the year, described (its) boundaries,²
He set up twelve months of three stars each.³
After he had patterned the days of the year, (5)
He fixed the position of Neberu
to mark the (stars') relationships.⁴
Lest any make an error or go astray,
He established the position(s) of Enlil and Ea in relation to it.⁵
He opened up gates on both (sides of her) ribs,*
He made strong bolts to left and right. (10)
In her liver he established the heights.
He made the moon appear, entrusted (to him) the night.
He assigned to him the crown jewel of nighttime
to mark the day (of the month),
Every month, without ceasing,
he exalted him with a crown.*
"At the beginning of the month, waxing over the land, (15)
"You shine with horns to mark six days,
"At the seventh day, the disk as [ha]lf.
"At the fifteenth day, you shall be in opposition,

1. These lines and the following, especially 24, parallel a passage from the astrological omen series *Enuma Anu Enlil*, where the same proceedings are assigned to Anu, Enlil, and Ea. See Weidner, *AfO* 17 (1954/6), 89; Landsberger and Kinnier Wilson, *JNES* 20 (1961), 172; Rochberg-Halton, *AfO Beiheft* 22 (1988), 270-271; Horowitz, *Cosmic Geography*, 114-117. For translations of similar texts, see below, III.18.

2. That is, laid out the ecliptic?

3. Babylonian astrolabes assign three stars to each month; here Marduk is portrayed as creating this pattern; see Horowitz, *Cosmic Geography*, 115.

4. For Neberu, see J. Koch, "Der Mardukstern Nēberu," *WdO* 22 (1991) 48-72. Koch argues that the planet Mercury best fits the astronomical data, though Neberu, in another tradition, could also have referred to Jupiter or the central area in the sky where Jupiter was to be found. As pointed out to me by I. Zbikowska, Jupiter is more likely to serve as a marker than is Mercury, which is often difficult to see.

5. "It" refers to Neberu. Variant substitutes Anu for Ea.

is, he made the sky to hold back the waters.
discussion of this line, see Moran, *Eretz Israel* 14 (1978), 35. Marduk models his new
r Apsu, the domain of Ea. "Firmament" is a free rendering of *ašrātu*, a difficult word;
ggests it might mean something like "covering" (*AfO* 23 [1975], 43 and Tablet V line
recently "Himmelsteile" (*TUAT* III/4, 583).
rra means "House of the Universe," the abode of Enlil. See Tablet IV line 145, V line
e 66 and Moran, *AnBi* 12 (1959), 264 note 2. For discussion of this passage and its
al implications, see W. G. Lambert in C. Blacker and M. Loewe, eds., *Ancient*
(London, 1975), 55-58; Livingstone, *Explanatory Works*, 79-81; Horowitz, *Cosmic*
112-114.

“I shall make him bear his punishment, you shall be released.”
 The Igigi, the great gods answered him,
 To Lugaldimmerankia, counsellor of all the gods, their lord,
 “It was Qingu who made war,
 “Suborned Tiamat and drew up for battle.” (30)
 They bound and held him before Ea,
 They imposed the punishment on him and shed his blood.
 From his blood he made humankind,
 He imposed the burden of the gods and exempted the gods.
 After Ea the wise had made humankind, (35)
 They imposed the burden of the gods on them!
 That deed is beyond comprehension,
 By the artifices of Marduk did Nudimmud create!

*(Marduk divides the gods of heaven and netherworld.
 The gods build Esagila, Marduk’s temple in Babylon.)*

Marduk the king divided the gods,
 The Anunna-gods, all of them, above and below, (40)
 He assigned to Anu for duty at his command.
 He set three hundred in heaven for (their) duty,
 A like number he designated for the ways of the netherworld:
 He made six hundred dwell in heaven and netherworld.
 After he had given all the commands, (45)
 And had divided the shares of the Anunna-gods
 of heaven and netherworld,
 The Anunna-gods made ready to speak,
 To Marduk their lord they said,
 “Now, Lord, you who have liberated us,
 “What courtesies may we do you? (50)
 “We will make a shrine, whose name will be a byword,
 “Your chamber that shall be our stopping place,
 we shall find rest therein.
 “We shall lay out the shrine, let us set up its emplacement,
 “When we come¹ (to visit you), we shall find rest therein.”
 When Marduk heard this, (55)
 His features glowed brightly, like the day,

∴ “When we achieve (the task).”

“Then make Babylon the task that you requested,
 “Let its brickwork be formed, build high the shrine.”
 The Anunna-gods set to with hoes,
 One (full) year they made its bricks. (60)
 When the second year came,
 They raised the head of Esagila,¹ the counterpart to Apsu,
 They built the upper ziggurat of Apsu,²
 For Anu-Enlil-Ea³ they founded his ... and dwelling.
 He took his seat in sublimity before them, (65)
 Its pinnacles were facing toward the base of Esharra.⁴
 After they had done the work of Esagila,
 All the Anunna-gods devised their own shrines.

*(The gods come to the new temple for a celebration.
 After a feast they take their places to ordain destinies.)*

The three hundred Igigi-gods of heaven
 and the six hundred of Apsu all convened.⁵
 The Lord, on the Exalted Dais,
 which they built as his dwelling, (70)
 Seated the gods his fathers for a banquet,
 “This is Babylon, your place of dwelling.
 “Take your pleasure there, seat yourselves in its delights!”*
 The great gods sat down,
 They set out cups, they sat down at the feast. (75)
 After they had taken their enjoyment inside it,
 And in awe-inspiring Esagila had conducted the offering,
 All the orders and designs had been made permanent,
 All the gods had divided the stations of heaven and netherworld,

1. Wordplay on the name of Marduk’s temple (“House whose Head Is High”).
 2. Esagila is therefore a counterpart or replica of the abode of Ea (Apsu) and the abode of Enlil (Esharra). For discussion of this passage, see George, *Topographical Texts*, 296, 299 (‘upper ziggurat’ the one visible to humanity in Babylon).
 3. The three divine names together may here be taken as a syncretism for Marduk; compare Tablet VII lines 136, 140, and below, p. 475 note 2. For discussion of this passage, see Moran, *AnBi* 12 (1959), 262.
 4. The significance of this line is obscure; variant: “He was looking at.” See Horowitz, *Cosmic Geography*, 124.
 5. This is an unresolved contradiction with lines 39–44 above, so was presumably drawn from a different source; for discussion, see George, *Topographical Texts*, 368.

The fifty great gods took their thrones,
The seven gods of destinies were confirmed forever
for rendering judgment. (80)

(Marduk's bow becomes a constellation.)

The Lord took the bow, his weapon, and set it before them,
The gods his fathers looked upon the net he had made.
They saw how artfully the bow was fashioned,
His fathers were praising what he had brought to pass. (85)
Anu raised (it), speaking to the assembly of the gods,
He kissed the bow, "This be my daughter!"
He named the bow, these are its names:
'Longwood' shall be the first,
'May It Be on Target' shall be the second."
The third name, 'Bow Star', he made visible in heaven, (90)
He established its position
with respect to the gods his brethren.¹

*Marduk is made supreme god. Anshar gives him a second name, Asalluhi.
explains Marduk's role among gods and men with respect to this second name.)*

After Anu had ordained the destinies of the bow,
He set out the royal throne
that stood highest among the gods,
Anu had him sit there, in the assembly of the gods. (95)
Then the great gods convened,
They made Marduk's destiny highest, they prostrated themselves.
They laid upon themselves a curse (if they broke the oath),
With water and oil they swore, they touched their throats.²
They granted him exercise of kingship over the gods,
They established him forever
for lordship of heaven and netherworld. (100)
Anshar gave him an additional name, Asalluhi,
"When he speaks, we will all do obeisance,
"At his command the gods shall pay heed.

"His word shall be supreme above and below,
"The son, our champion, shall be the highest. (105)
"His lordship shall be supreme, he shall have no rival,
"He shall be the shepherd of the people of this land,
his creatures.
"They shall tell of his ways, without forgetting, in the future.
"He shall establish for his fathers great food offerings,
"He shall provide for them,
he shall take care of their sanctuaries. (110)
"He shall cause incense burners to be savored,
he shall make their chambers rejoice.
"He shall do the same on earth as
what he brought to pass in heaven,
"He shall appoint the people of this land to serve him.
"Let the subject peoples be mindful
that their gods should be invoked,
"At his command let them heed their goddess(es). (115)
"Let their gods, their goddesses be brought food offerings,
"Let (these) not be forgotten, let them sustain their gods.
"Let their holy places be apparent(?),*
let them build their sanctuaries.¹
"Let the people of this land be divided as to gods,
"(But) by whatever name we call him, let him be our god.² (120)

(Beginning of the explanation of Marduk's fifty names. Names 1-9 are those borne by Marduk prior to this point in the narrative. Each of them is correlated with crucial points in the narrative as follows: (1) his birth, (2-3) his creation of the human race to provide for the gods, (4) his terrible anger but his willingness to spare the rebellious gods, (5) his proclamation by the gods as supreme among them, (6) his organization of the cosmos, (7) his saving the gods from danger, (8) his sparing the gods who fought on the side of Tiamat, but his killing of Tiamat and Qingu, and (9) his enabling the gods to proceed with the rest of what is narrated.)

"Let us pronounce his fifty names,
"That his ways shall be (thereby) manifest, his deeds likewise(?):*

1. As interpreted here, the holy places show forth their own qualities of holiness so that humankind builds shrines there, but the meaning of the line is doubtful.

2. That is, Marduk is to be the one god of all the gods, no matter how many gods humankind may serve.

ology for an unidentified star; mentioned as a "god of the night" in II.27a.
symbolic slashing gesture meaning that they may die if they break the oath.