

## Honour and the Workings of the Cosmos

### 1. Hes. *Th.* 71-5, 108-15

ὁ δ' οὐρανῶ ἐμβασιλεύει,  
αὐτὸς ἔχων βροντὴν ἠδ' αἰθαλόεντα κεραυνόν,  
κάρτει νικήσας πατέρα Κρόνον· εὖ δὲ ἕκαστα  
ἀθανάτοις διέταξεν ὁμῶς καὶ ἐπέφραδε τιμὰς.

And he (Zeus) is king in heaven,  
having sole control of thunder and the fiery lightning bolt  
after overpowering his father Cronus: and he arranged everything well  
for the immortals and worked out their honours.

εἶπατε δ', ὡς τὰ πρῶτα θεοὶ καὶ γαῖα γέγοντο  
καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἴδματι θυίων,  
ἄστρα τε λαμπετόωντα καὶ οὐρανὸς εὐρύς ὑπερθεῖν  
οἷ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες ἐάων  
ὡς τ' ἄφενος δάσσαντο καὶ ὡς τιμὰς διέλοντο  
ἠδὲ καὶ ὡς τὰ πρῶτα πολύπτυχον ἔσχον Ὀλύμπου.  
ταῦτά μοι ἔσπετε Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι  
ἐξ ἀρχῆς, καὶ εἶπαθ', ὅ τι πρῶτον γένητ' αὐτῶν.

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And tell how the gods first came to be, and Earth  
and the rivers and the boundless sea, raging with its swell,  
and the shining stars and the broad heaven above,  
and the gods who were born of these, givers of good things,  
and how they divided the wealth and distributed the honours,  
and how they first took possession of Olympus of the many glens.

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Tell me these things, Muses, you who have Olympian homes,  
from the beginning, and tell me which of them came first.

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### 2. Hes. *Th.* 881-5

αὐτὰρ ἐπεὶ ῥα πόνον μάκαρες θεοὶ ἐξετέλεσαν,  
Τιτήνεσσι δὲ τιμῶν κρίναντο βίηφι,  
δὴ ῥα τότε ὄτρυνον βασιλευμένῃ ἠδὲ ἀνάσσειν  
Γαίης φραδμοσύνησιν Ὀλύμπιον εὐρύοπα Ζῆν  
ἀθανάτων· ὁ δὲ τοῖσιν εὖ διεδάσσατο τιμὰς.

But when the blessed gods had reached the end of their toil,  
and had forced a decision with the Titans in the matter of their honours,  
then did they urge wide-seeing Zeus to be the king of the immortals and their ruler,  
by the advice of Gaia.

And he distributed the honours well among them.

### 3. *Enūma eliš* VI.1-10

<i>Marūtuk</i>	<i>zikri-ilī</i>	<i>ina-šemēšu</i>		
<i>ubbal</i>	<i>libbašu</i>	<i>ibannâ</i>	<i>niklâte</i>	
<i>epšu</i>	<i>pīšu</i>	<i>ana-Ea</i>	<i>iqabbi</i>	
<i>ša-ina-libbīšu</i>	<i>uštamû</i>	<i>inamdin</i>	<i>milku</i>	
<i>dāmī</i>	<i>lukšurma</i>	<i>ešmētu</i>	<i>lušabšīma</i>	5
<i>lušzizma</i>	<i>lullâ</i>	<i>lū-amēlu</i>	<i>šumšu</i>	
<i>lubnīma</i>		<i>lullâ</i>	<i>amēlu</i>	
<i>lū-endū</i>	<i>dullu-ilīma</i>	<i>šunu</i>	<i>lū-pašhū</i>	
<i>lušannīma</i>		<i>alkakāt-ilī</i>	<i>lunakkil</i>	
<i>ištēniš</i>	<i>kubbutūma</i>	<i>ana-šina</i>	<i>lū-zīzū</i>	10

When Marduk heard the request of the gods  
his heart moved him to create miracles.  
He addressed Ea and spoke,  
he gave the counsel that he had considered in his heart:  
‘I shall knot together arteries and form bones,  
I shall establish lullû, whose name is “let there be man!”.  
I shall make lullû-man:  
Let them shoulder the toil of the gods, and let the gods be at peace.  
I shall also change the organization of the gods in wonderful ways:  
They shall be honoured as one but be divided in two.’

### 4. *Enūma eliš* VI.45-8

<i>ultu-têrēti</i>	<i>napharšina</i>	<i>uma’iru</i>	
<i>ana-Anunnaki</i>	<i>ša-šamê-u-eršeti</i>	<i>uza’izu</i>	<i>isqassun</i>
<i>Anunnaki</i>	<i>pâšunu</i>	<i>īpušūma</i>	
<i>ana-Marūtuk</i>	<i>bēlīšunu</i>	<i>šunu</i>	<i>izzakrū</i>

When Marduk had made all the arrangements,  
and had divided their share among the Anunnaki of heaven and underworld,  
the Anunnaki did their mouth  
and addressed Marduk their lord ...

### 5. OB *Atra-ḫasīs* (with supplements from SB version) I.11-16

<i>kūtam</i>	<i>īḫuzū</i>	<i>qātīša</i>	
<i>isqam</i>	<i>iddû</i>	<i>ilū</i>	<i>izzūzū</i>
<i>Anu</i>	<i>īteli</i>	<i>šamēša</i>	
<i>Ellil</i>	<i>īḫuz</i>	<i>eršetam</i>	<i>ba’ulātuššu</i>
<i>šigara</i>		<i>naḫbalu</i>	<i>tiāmtim</i>
<i>ittadnū</i>		<i>ana-Enki</i>	<i>naššīki</i>

They took the jug into their hands  
and threw the lots, the gods divided.  
Anu went up to heaven.  
Ellil occupied earth for his subjects.  
The bolt, the trap of the sea,  
they gave to Prince Ea.

## 6. Hom. II. 15.184-92

τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς ἐννοσίγαιος·  
'ὦ πόποι ἦ ῥ' ἀγαθὸς περ ἐὼν ὑπέροπλον ἔειπεν 185  
εἴ μ' ὁμότιμον ἐόντα βίη ἀέκοντα καθέξει.  
τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοεὶ οὖς τέκετο Ῥέα  
Ζεὺς καὶ ἐγώ, τρίτατος δ' Αἴδης ἐνέροισιν ἀνάσσω.  
τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·  
ἦτοι ἐγὼν ἔλαχον πολιὴν ἄλα ναιέμεν αἰεὶ 190  
παλλομένων, Αἴδης δ' ἔλαχε ζόφον ἠερόεντα,  
Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσι·'  
Greatly troubled the famed earthshaker answered her:  
'Oh dear, what overbearing thing he has said, noble though he is, 185  
if he prevents me by force, against my will, although I have the same honour.  
For we are three brothers whom Cronus bore with Rhea,  
Zeus and I, and Hades third, who rules among the dead below.  
Everything is divided into three, and each of us has his share of honour:  
I for my part won the grey sea as my share, to be my dwelling always, 190  
and Hades won the murky darkness,  
and Zeus the broad heaven with its brightness and its clouds.'

## 7. Enūma eliš VII.137-42

<i>zīkrī</i>	<i>Igīgi</i>	<i>imbū</i>	<i>nagabšun</i>	
<i>išmēma</i>	<i>Ea</i>	<i>kabattašu</i>	<i>ittangi</i>	
<i>mā</i>	<i>ša-abbēšu</i>	<i>ušarriḫū</i>	<i>zīkiršu</i>	
<i>šū</i>	<i>kīma-yātīma</i>	<i>Ea</i>	<i>lū-šumšu</i>	140
<i>rikis</i>	<i>paršīya</i>	<i>kalīšunu</i>	<i>libēlma</i>	
<i>gimri</i>	<i>têrētīya</i>	<i>šū</i>	<i>littabbal</i>	

Ea heard the names which all the Igīgi called Marduk  
and his heart rejoiced:  
'Now then, since his fathers have extolled his name,  
he is like me – so let him (too) be called "Ea". 140  
Let him rule over the sum total of all my *paršū*,  
and let him carry all my decrees.'

## 8. Enūma eliš IV.81-2

<i>tambe</i>	<i>Qingu</i>	<i>ana-hā'irūtīki</i>	
<i>ana-lā-simātīšu</i>	<i>taškunīš</i>	<i>ana-paraš</i>	<i>enūti</i>

'You have named Qingu as your spouse,  
wrongfully you have appointed him to the *paršu* of lordship (*enūtu*).'

## 9. Hes. Th. 397-9

ἦλθε δ' ἄρα πρώτη Στὺξ ἄφθιτος Οὐλυμπόνδε  
σὺν σφοῖσιν παίδεσσι φίλου διὰ μήδεα πατρός.  
τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα δέδωκεν.

So unperishable Styx came first to Olympus  
together with her children, on the advice of her dear father.  
And Zeus honoured her, and gave her abundant gifts.

**10. Hes. W&D 190-4 and 347**

οὐδέ τις εὐόρκου χάρις ἔσσεται οὔτε δικαίου  
οὔτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτῆρα καὶ ὕβριν  
ἄνδρες τιμήσουσι, δίκη δ' ἐν χερσὶ ...  
And there will be no reward for those who respect oaths and justice  
nor for the noble, but rather men will honour evildoers and outrage,  
and justice will be in the hands ...

ἔμμορέ τοι τιμῆς ὅς τ' ἔμμορε γείτονος ἐσθλοῦ.  
He has honour who has a good neighbor.

**11. Epic of Erra I.52-3, 76-7**

<i>āšib-āli</i>	<i>lū-rubū</i>	<i>ul-išebbi</i>	<i>akla</i>
<i>šumsuk</i>	<i>ina-pī-nišišūma</i>	<i>qalil</i>	<i>qaqqassu</i>

‘He who sits in his city does not satisfy himself with food, even if he is a prince.  
He is derided by his people and his person is scorned.’

<i>qurādu Erra</i>	<i>minsu šēra tumašširma</i>	<i>tūšib</i>	<i>ina-āli</i>
<i>būl-Šakkan</i>	<i>u-nammššē</i>	<i>leqû</i>	<i>šeṭūtni</i>

‘Hero Erra, why have you abandoned the field and sit in the city?  
The beasts of Šakkan and the animals hold us in contempt.’

**12. Epic of Erra IV.104-13**

<i>qurādu</i>	<i>Erra</i>	<i>kīnamma</i>	<i>tuštamīt</i>
<i>lā-kīnamma</i>			<i>tuštamīt</i>
<i>ša-iḫtukāma</i>			<i>tuštamīt</i>
<i>ša-lā-iḫtukāma</i>			<i>tuštamīt</i>

...  
*u-nāḥamma* *ul-tanūḫ*  
*u-tātamā* *ana-libbīka* *umma* *leqû* *šeṭūīt*

‘Hero Erra, you have killed the just,  
and you have killed the unjust.  
You have killed those who sinned against you  
and those who did not sin against you.

...  
And still you find no rest at all  
and say to yourself: “they hold me in contempt!”’