

Corrigenda (submitted by Alan Lenzi 8/2015)

The following changes have been made to the electronic file of *Reading Akkadian Prayers and Hymns: An Introduction* in late August 2015. These have not been incorporated into the file used for print-on-demand copies of the book. With but a few exceptions, the changes have only corrected typographical errors, oversights, and minor mistakes/infelicities. Major revision or updating has not been undertaken.

Every effort has been made to keep pagination of the new file the same as the old. But there have been inevitable changes, some of which are due to using a newer version of the original software used to lay out the book. Therefore, some items in the index, which has not been updated, may now lie on an adjacent page to the one listed.

If you find an error in the book that is not listed here, please email [alenzi@pacific.edu](mailto:alenzi@pacific.edu).

Page of original edition:

v: “The Comparative Use of Mesopotamian Prayers in Biblical Scholarship” > “The Use of Akkadian Prayers in the Study of the Hebrew Bible”

vii: “at the University of the Pacific” > “at University of the Pacific”

xii: “convention follow Werner Mayer’s” > “convention follows Werner Mayer’s”

xix at *AHw*: Harrossowitz > Harrossowitz

xx: Column > column

xx: Divine Name > divine name

xx: English Translation > English translation

xxi at KAR and KAV: Heinrichs > Hinrichs (2xs)

xxii: at SAA 11: insert SAA 11

xxii at SAA 18: SAA 11 > SAA 18

xxiii at *SpBTU* II: 1976 > 1983

xxiii at Streck, VAB VII: Schriftdenmäler > Schriftdenkmäler

xxiii at *TUAT* III/1: Mohn. 1990 > Mohn, 1990  
xxiii: Heinrichs > Hinrichs  
5: Veldhuis' > Veldhuis's  
10: vindicative > vindictive  
16: Sum. > Sumerian  
20, n52: "*Akkadian Literature of the Late Period*" > "*Akkadian Literature of the Late Period* [Guides to the Mesopotamian Textual Record 2; Münster: Ugarit-Verlag, 2007]"  
21: occupies > occupy  
23: fixed dates to von Soden articles: 1959–1964 > 1957–1971 and 1975 > 1972–1975  
26, n66: "some in bilingual" > "some bilingual"  
32, n84: delete comma after *Kultmittelbeschwörungen*  
35, n101: *sala'* > *salā'*  
36: synthesizes > synthesize  
37: "by the omen" > "by the omen,"  
37, n106: "observation-based collection." > "observation-based collections."  
39: indent "Formally,"  
39, n123: "its affects" > "its effects"  
41: "purposes, that is," > "purposes; that is,"  
44, n158: impartial > partial  
45: moved footnote flag 176 to end of paragraph and filled in reference to Starr, *Rituals of the Diviner*, 45.  
47, n177: priers > prières  
53, n207: *Volume mélanges* > *Volume de mélanges*  
54: *NABU* 4 (1987) > *NABU* 1987  
58, n231: "Clarendon Press" > "Oxford University Press"  
60, n244: Heinrichs > Hinrichs  
60, n246: *Or* n.s. (1969) > *Or* n.s. 38 (1969)  
61: "had been" > "were"  
62, nn257, 258: Vertrauensässerungen > Vertrauensäußerungen  
66, n280: Ugarit > Ugarit-Verlag  
72: "epic, Erra and Ishum," > "epic Erra and Ishum,"

73: ms > MS

73: Opfershaugebet > Opferschaugebet

77: MUL.APIN > MUL.APIN

77: SIPA.ZI.AN.AN > SIPA.ZI.AN.NA

77 *Inzum* > *Enzum* (2x's)

87: purpose > purposes

92: *Rabû* > *Rabûm*

95: *ša pe-er-ki-ši-na* > *ša pe-er-ki ši-na*

**95: Replace** Line 43: For the syntax of this line, see lines 20–21a. *Perkum* (*pirkum*) here is unclear. In other contexts, the word may refer to a transverse line or the chord of a circle (in mathematical texts), a part of a gate, or a region/territory. Foster (210) suggests we translate the word as “row,” which seems contextually appropriate (note, especially, the verb at the end of the line) and within the word’s general semantic domain; see likewise Seux, 469, n.16. *Parākum* means “to lie across transversely” but context suggests something like “to arrange, to set out.” The form of the verb is 3mp predicative.

*ša perkīšina ana kâšim parkū*

with

Line 43: The reading and syntax of this line follows N. Ghanem, “OB Divination Prayer YOS XI 22:42–43,” *NABU* 2012, #18. *Ša* refers back to *mutqû*. The meaning of *perkum* (*pirkum*) is unclear. In other contexts, the word may refer to a transverse line or the chord of a circle (in mathematical texts), a part of a gate, or a region/territory. Foster (210) suggests “row” for its meaning here (likewise Seux, 469, n.16), which seems contextually appropriate. As the word is in the accusative, Ghanem proposes to read it adverbially, modifying the verb *parākum*, “to lie across transversely” (here a 3mp predicative). The next word, *šina*, “two,” is likewise to be understood adverbially (“by twos”). Thus, *perkī šina* may indicate a dual row-like arrangement of the bread. Until *perku* is clarified, however, the precise arrangement will remain unclear.

*ša perkī šina ana kâšim parkū*

96: delete *ta-ka-al* at the end of line 46.

100: “I place in my lap” > “I place (it) for you in my lap”

100–101: lines 28, 37, 45: “a throne” > “thrones”

101: “43. Whose rows are set out for you,” > “43. Which are arranged row-like by twos<sup>2</sup> for you,”

103, line 46: delete the last three signs

105: bear > bears

108, n1: history > History

113: move *li-it-ta-i-id* from line 3 to line 4

114: “*Šimtum* can mean “mark, token” but also, as here, “color.”” > “*Šimtum*, “mark, token,” may refer to skin tone; as it is dual, perhaps it refers to rosy cheeks (*CDA*, 373).”

114: “All of the adjectives” > “The adjectives”

119, line 33: added space to move (– to the next line

121: Šubbû > Šubbûm  
121: šebû > šebûm  
122, line 52: added space to move – to the next line  
122: *bibil* > *bibil (bibel)*  
123: *Addariš* > *Addāriš*  
123: *râmu* > *râmum*  
123: Ammidiana > Ammiditana  
127, line 3: move last five signs to the next line  
135: *Unter-suchungen* > *Untersuchungen*  
137: šī > šī  
138: “*mimma lemnu*, “whatever evil.”” > “*mimma lemnu*, “everything evil.””  
139: *Ninizzida* > *Ningizzida*  
142: “ignorant and” > “ignorant, and”  
143: Whatever > Everything  
148: firstborn > son  
149: *la* > *lā*  
153: )<sup>2</sup>. > ).<sup>2</sup>  
154: firstborn > son  
169: “on pages 258 and 276” > “on pages 261 and 278”  
174: “syntactical unit, with” > “syntactical unit with”  
179, n3: *In* > *in*  
182: proper > proper.  
185, n1: recent > Recent  
187, line 10: 𐎧 (121FA) > 𐎧𐎢 (121F4)  
190: “the tripartite structure of the shuilla” > “a tripartite structure”  
191: Abwehr-zauberritual > Abwehrzauber-Ritual  
198, n7: *caractbre* > *caractère*  
198, n7: *royaute* > *royauté*  
203: “serving bowl” > “serving bowl.”  
203: *taddanšu* > *taddaššu*  
203, line 7: E > É

206: “*Muštēšir* (Št lex. of *ešēru*), “to cause to straighten, to put in order.”” > “*Muštēšir* is a Št lex. participle (ms) from *ešēru*, “to cause to straighten, to put in order.””

306: 3ms > 3cs

210, line 37 text and note: BAD > ÚŠ

211, line 11: “loaves and a censer” > “loaves (and) a censer”

219: moved note up to correct section

220: homoioarcton > homoioarchton

221: “*lemnēti, haṭāti* and *pardāti*” > “*lemnēti, haṭāti, and pardāti*”

231, line 1: *šarru* > *šar*

232: “teemed with animals and plants that humans could use to their advantage for both food and raw materials in ancient Mesopotamia” > “teemed with animals and plants that humans in ancient Mesopotamia could use to their advantage for both food and raw materials”

233: *mīta* > *mītu*

238: *epištašu* > *epuštašu* (and several other places, where equivalent of DÙ.DÙ.BI)

245: delete “and the incipit is cited in a royal investiture ritual” and note 8.

245, n7: “nouns cognate” > “of nouns cognate”

249: “both nouns are probably to be understood as plurals” > “both singular nouns are probably to be understood as collectives”

249: *bīri u šutti* > *bīri u šutti*

278: 106. KA.INIM.MA ŠU.ÍL.LÁ <sup>d</sup>INANA<sup>[n]a</sup>.KÁ > 106. ka-inim-ma šu-íl-lá <sup>d</sup>inana<sup>[n]a</sup>-kám

290, line 106: 𒀭𒀭𒀭 > 𒀭𒀭

296: “see page 485” > “see page 486”

297: 3ms > 3cs

300: *Šettu* > *Šettūtu*

308, line 16: sins > sin

316: Nudim-mud > Nudimmud

317: “a Sumerian loan word, which translates into Akkadian as” > “a Sumerian word that comes into Akkadian as”

337, running header: 𒀭𒀭 A SHUILLA: NERGAL 2 > 𒀭𒀭 A SHUILLA: NABU 1

339: Moved footnote 1 from bottom of page to under first paragraph.

342: *Ninmena* > *Ninmenna*

343: “Ashur and Babylonia respectively” > “Ashur and Babylonia, respectively”

345: “15, 16, 17, 18” > “15, 16, 17, and 18”

346: *teslītu* > *teslītī*

346, line 23: *ze-nu-tu šab-su-tu* > *ze-nu-tu<sub>4</sub> šab-su-tu<sub>4</sub>*

346: *puṭur annī hiṭīti gillatī* > *puṭur annī hiṭīti u gillatī*

346: *lippašir* > *lippašra*

348: and > (and)

372: “Mayer, 505 read” > “Mayer, 505 reads”

377: 3ms > 3cs

379: 47. KA.INIM.MA ŠU.ÍL.LÁ <sup>d</sup>UTU-KAM > 47. ka-inim-ma šu-íl-lá <sup>d</sup>utu-kam

387, n9: “the eclectic text” > “an eclectic text” and delete “will” and “slightly.”  
Add at end: “For example, the self-presentation in line 22 only occurs in two MSS.”

387: “in line 22” > “in line 22 (in two MSS)”

388: “According to my analysis above, the prayer is a well-structured discourse that attempts to persuade the deity to respond to the supplicant.” > “According to my analysis of this eclectic version of the prayer, the text is well-structured to persuade the deity to respond to the supplicant.”

390: moved UD.DA to next line so = sign would not begin the line.

392: “pages 357 and 407” > “pages 359 and 409”

395, line 27: *kám* > *kam\**

396, line 36: *kám* > *kam\**

397: *tammanu* > *tamannu*

398, line 43: *kám* > *kam\**

401, line 20:  > 

401, line 27:  > 

402, line 36 and 43:  > 

402, line 38:  > 

410, line 21: AN.MI > AN.GE<sub>6</sub> (3x)

412: 3ms > 3cs (2x)

416: “results of new” > “results of the new”

421: “In terms or reviving” > “In terms of reviving”

433: “confession or” > “confession of”

438: “the verb must means” > “the verb must mean”

481: 𒀭 > 𒀭

473, line 7: 𒀭 > 𒀭

488, line 10: 3ms > 3cs

489: 3ms > 3cs

491: 3ms > 3cs

492: Deleted “cited by” for reasons of space.

496: “according to George and Al-Rawi (198)” > “according to George and Al-Rawi (198),”

496: *ar-na-ši-na* > [*ar*<sup>2</sup>]-*na*<sup>2</sup>-*ši-na*

496: “Only MS ff preserves this word, and even there the first sign is only partially preserved (not indicated here since half brackets are not used in this book) and the second is difficult to see.” > “This reconstruction is highly questionable in light of a re-examination of MS ff, which is the only tablet that preserves any hint of the word that once lay before the pronominal suffix.”

496: Added content of lost footnote number 1:

Compare, e.g., the very different attitudes about and contexts for divine anger in Nah 1:2–8 and Job 9:2–24. The latter passage is remarkable for its bitterness, quite in contrast to what we see in *Ludlul*'s opening hymn. For a broad treatment of theodicy in the biblical world, see Antti Laato and Johannes C. de Moor, ed. *Theodicy in the World of the Bible: The Goodness of God and the Problem of Evil* (Leiden: Brill, 2003).

498, n7: ( 𐤀𐤓𐤀𐤓 ) > ( 𐤀𐤓𐤀𐤓 )

503: Salt > An Incantation-Prayer to the Cultic Agent Salt