READING AKKADIAN
PRAYERS AND HYMNS

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READING AKKADIAN
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An Introduction

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Edited by
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Acknowledgments

About This Book

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This book is a pedagogical tool intended to increase reading fluency for second or third semester Akkadian students by way of annotated readings. It is equally an introduction to Akkadian prayers and hymns from ancient Mesopotamia: selected classes, their vocabulary and phraseology, and to some extent their ritual uses. Finally, the introductory material in this book exposes readers to theoretical and critical perspectives that will be useful in the study of other ancient religious texts. More advanced students of Akkadian may therefore find something profitable here as well.

The idea for this book was inspired by tools developed in Biblical and Classical Studies in which lexical and grammatical help is printed on the same page as the ancient text to be read.[1] This arrangement cuts out the time-consuming process of looking up words and allows the intermediate student to cement their basic grammatical knowledge and expand their vocabulary through extensive reading. There is currently nothing like this available for Akkadian.

As many students will attest, academic books are often quite expensive, taking important tools out of the reach of economically-challenged students and/or those who may be without access to a well-stocked academic research library. It is gratifying therefore to make this volume available free of charge through the SBL's electronic open-access Ancient Near East Monograph series. If the reader finds this tool useful, please feel free to share it with others.

Because prayers and hymns—but especially prayers—display stereotyped forms and utilize a manageable core of vocabulary, selecting texts from this body of material seemed a perfect choice for this kind of book. But selecting prayers and hymns also serves educational interests beyond Akkadian fluency for the book's targeted audiences. For Assyriological students, learning the forms and vocabulary of prayers and hymns as well as something about the addressees

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[1] See, e.g., Peter Jones, *Reading Ovid: Stories from the* Metamorphoses (Cambridge: Cambridge University Press, 2007); Ehud Ben Zvi, Maxine Hancock, and Richard A. Beinert, *Readings in Biblical Hebrew: An Intermediate Textbook* (New Haven: Yale University Press, 1993); and Richard J. Goodrich and David Diewert, *A Summer Greek Reader: A Workbook for Maintaining Your Biblical Greek* (Grand Rapids: Zondervan, 2001).

of such is an important step toward gaining a broad familiarity with the Akkadian religious textual corpus. The contents and format of this book will facilitate acquiring that familiarity with relative ease, preparing them for advanced study. Although Classicists are increasingly taking an interest in Akkadian, the majority of non-Assyriological students who study Akkadian comes from the ranks of biblical scholarship. As there is a long history of interaction between Assyriology and Biblical Studies in the matter of prayers and hymns, selecting texts from this corpus again seemed to serve an important segment of Akkadian students. It is hoped that this volume will fill a gap in the available resources to these Akkadian students and spur other scholars on to produce similar pedagogical materials for different genres, especially historical inscriptions.

THE SELECTION OF TEXTS IN THIS VOLUME:

There are a great many texts one might choose to include in a volume of Akkadian prayers and hymns. We have made our very limited selection according to a few guiding principles.

1. *Texts included in this volume represent several different kinds of Akkadian prayers*. Not every category of prayer is represented, but a good variety is offered. Due to the great number of extant shuilla- and incantation-prayers as well as their importance in both Assyriological research and the comparative work of biblical scholars, we have included a very generous selection from these categories. As hymns are not nearly as numerous and those preserved are often quite long (e.g., two hundred lines), only a couple of samples have been included. But as one will see, most prayers contain a hymnic element. So even when reading a prayer, one frequently will gain some exposure to the language of praise as well.

2. *Texts included in this volume reflect a wide variety of addressees*. We have included prayers to most of the high gods of the Mesopotamian pantheon (Enlil, Ashur, and Ninurta are obvious omissions) as well as examples of prayers to personal gods, familial ghosts, and materials used in the cult. Some deities are very richly represented among extant prayers (e.g., Shamash, Ishtar, and Marduk). We have reflected this popularity by including several prayers addressed to these gods.

3. *Texts included in this volume have a suitable modern edition available.* The treatments offered in this volume do not produce a new critical edition of the prayer or hymn under study. That epigraphic and text critical work has been done, freeing contributors to focus on helping students understand the grammar and meaning of the texts. Satisfying the first two criteria above, however, took precedence over this criterion. There are a few cases therefore in which contributors were forced to use a dated edition (e.g., from Erich Ebeling's *Die akkadische Gebetsserie "Handerhebung." Von neuem*

gesammelt und herausgegeben (Berlin: Akademie-Verlag, 1953; abbreviated, Ebeling, *AGH*).[2]

4. *Texts included in this volume have accessible modern translations available.* Although each treatment includes a fresh translation, choosing to treat previously translated texts ensured that each text would be relatively well-understood. This gave contributors conversation partners in their annotations and offers students more resources for in-depth study.

5. *Texts included in this volume are written in either the Old Babylonian* (*OB*) *or Standard Babylonian* (*SB*) *dialects of the Akkadian language.* Prayers and hymns are preserved in various Akkadian dialects. But most students begin learning Akkadian with the OB dialect and then progress to SB. It seemed pedagogically appropriate therefore to include prayers in these two dialects (as opposed to also including some in Assyrian or peripheral dialects). As the greatest number of prayers and hymns are preserved in SB and most second year Akkadian students will be ready to read these, the SB prayers comprise the majority of texts treated in this volume.

THE CONTENTS OF EACH TEXTUAL TREATMENT:

Each textual treatment in this volume is self-contained. A student can begin reading with text no. 13 (𒌋𒐀), for example, and have all the information necessary within the treatment to read and understand that text.[3] This feature allows students to read the prayers in any order; it also gives professors the flexibility to assign any sub-set of prayers in the volume without concern that the student will be missing something assumed from an earlier textual treatment. Although this manner of presentation results in significant overlap and repetition, this is pedagogically beneficial. Seeing the meanings of the same word over and over will help a student lock it into their memory. As the student's reading fluency increases, they can easily pass over glosses and annotations that are no longer necessary to them. Each treatment includes the following sections:

> An introduction to the deity/entity addressed or praised
> An introduction to the prayer
> The text of the prayer or hymn in transliteration
> Notes on the text, including a normalization
> Comparative suggestions
> A translation in English
> The text of the prayer in a cuneiform font

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[2] One of the most pressing desiderata in Assyriological research related to prayers is a comprehensive edition of all of the known Akkadian shuillas.

[3] Cross-referencing between treatments is limited, generally reserved for major issues or reference to deities.

Deity. Each treatment begins with a succinct introduction to the entity addressed or praised in the text. In most cases, this means an introduction to a deity. But in a few treatments, the addressee is undetermined (see the Prayer to Any God on page 447) or not a deity (as in the prayers to familial ghosts, see page 133, and salt, page 189). These introductions attempt to give something more than what one finds in Jeremy Black's and Anthony Green's useful book, *Gods, Demons and Symbols of Ancient Mesopotamia*,[4] but less than the very rich and technical entries in the *Reallexikon der Assyriologie* (*RlA*). Although the content of the introductions varies, the ones concerned with deities usually include a discussion of the deity's sphere of power, their position in the pantheon, their original city, the locations of their major temples, their relationships to other deities, their iconographic and astrological representations, and their divine number. The purpose of this section is to help the reader gain some familiarity with the deity so as to understand the broader context of the prayer. The reader who works through this book will have substantially enriched their knowledge of a variety of non-obvious beings from ancient Mesopotamia.

The Prayer. The second section of each treatment gives an introduction to the prayer or hymn under consideration. In the case of many SB prayers, these texts are identified by the name of the deity invoked followed by a number (e.g., Shamash 1 or Nusku 12). This identification convention follow Werner Mayer's catalog of incantation-prayers in his important work *Untersuchungen zur Formensprache der babylonischen „Gebetsbeschwörungen"* (abbreviated, Mayer, *UFBG*).[5] Although one might expect these introductions to vary due to each text's individual character, genre, or availability of data, they also vary due to the different interests of the contributing authors. Some contributors give more attention to the ritual uses of the particular text under discussion while others prefer to exposit the text's literary features and themes. This diversity of approach will benefit the reader by illustrating the diverse results various analytical and interpretive methods can produce. The one common denominator in all of the treatments is the identification of the structure of the prayer, that is, how it "works" rhetorically.

Essential Bibliography. After the two introductions, each treatment includes an essential bibliography for both the deity and the text treated. The full citation for works cited by author or by author and short title in the footnotes to the introductions will be found here. In the case of prayers and hymns, the bibliography includes references to the most recent edition, several translations, and an important work or two that has discussed the text at some length—if available. As the title of the section indicates, this is only *essential* bibliography as judged by the contributors and the editor. It is not exhaustive.

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[4] *An Illustrated Dictionary* (illustrations by Tessa Richards; Austin: University of Texas Press, 1992); henceforth, Black and Green.
[5] Werner Mayer, *Untersuchungen zur Formensprache der babylonischen „Gebetsbeschwörungen"* (Studia Pohl: Series Maior 5; Rome: Pontifical Biblical Institute, 1976), 375–437.

Edition: Knowing the edition upon which the treatment's text is based was considered essential. Full publication information for each witness to or manuscript (MS) of the text was not deemed essential. Usually, one can consult the text's most recent edition to learn the identity of the various manuscripts (MSS, that is, tablets) that attest the text. And this will tell the reader where the tablets are housed and assist them in locating the pertinent hand copies or photos for further study. Generally, only in cases where the edition is very dated (e.g., when the only edition is in Ebeling's *AGH*) or is in press (e.g., the shuilla to Nisaba) has information about the tablets and/or their copies been included in the bibliography or its footnotes. Consulting tablets (deciphering or collating actual tablets and reading from photos or hand copies of tablets) is a very important part of Assyriological research and therefore an essential element of Assyriological training. The present volume, however, is not intended to be a handbook on cuneiform epigraphy or a manual on how to produce a critical edition. It is a tool to facilitate more fluent reading in Akkadian religious texts. For readers who want to learn more about the textual basis for an individual prayer, the best place to start is the most recently published critical edition.

Translations: References to the translations by Foster (English), Seux (French), and Falkenstein/von Soden (German), when available, are included among the essential bibliography, although contributors may choose to add others. Reference to these translators is made by way of their last name alone. Foster's translations may be found in Benjamin R. Foster, *Before the Muses: An Anthology of Akkadian Literature* (3d ed.; Bethesda: CDL Press, 2005); Seux's are in Marie-Joseph Seux, *Hymnes et Prieres aux Dieux de Babylonie et d'Assyrie* (Paris: Les Éditions de Cerf, 1976); and von Soden's (in one of our prayers, Falkenstein's) are in Adam Falkenstein and Wolfram von Soden, *Sumerische und akkadische Hymnen und Gebete* (Die Bibliothek der Alten Welt; Stuttgart: Artemis-Verlag Zürich, 1953), 233–407. For students interested in digging deeper into the text of a prayer or hymn, these translations, especially Foster and Seux, are a treasure trove of useful information, often offering different understandings of the text, pointing to further bibliography, and sometimes including new witnesses discovered since the production of the text's critical edition.

The Text in Transliteration. Anyone wishing to utilize Akkadian in their research will encounter the language in transliteration, that is, in a sign for sign system of notation using Latin letters and various diacritical marks. The center piece of each treatment therefore is the text of the prayer or the hymn in transliteration. The text is printed a few lines at a time at the top of the page.

The text utilized in each treatment generally follows the reconstruction of the most recent critical edition with one major exception: in order to avoid overloading the student's eye with epigraphic technicalities, *half-brackets in the editions were ignored.* Moreover, no textual apparatus is included and there has been no attempt to provide in the notes a comprehensive discussion of all of the variants in all of the MSS of each prayer or hymn. Such would have transformed this work into something quite different. Occasionally, a departure from the critical edition's reconstructed text is identified in a note at the foot of the page. Depar-

tures may be something as simple as selecting a variant reading rather than the one preferred by the critical edition because the variant provided a pedagogically advantageous text. For example, the edition may have selected the harder reading (*lectio difficilior*) when deciding between variants whereas the contributor to this volume preferred the one best suited to a pedagogical context. In other cases, the critical edition required the contributors to make a decision about which lines to include and which lines to exclude. For example, various MSS of a prayer may preserve a self-introduction formula at different places in the prayer or one MS may insert an *attalû*-formula while others lack it. If the critical edition did not reconstruct an "original" text (as, e.g., in the editions for Sin 1 and the Universal Namburbi), the contributors had to make decisions about what would be used in their treatment and what would be excluded. It must be emphasized therefore that *the texts used in this edition are no substitute for the consultation and careful study of a modern critical edition and the individual witnesses that preserve the text*. For readers who want to understand the textual diversity of a given prayer or take their study of its text to an advanced level, they *absolutely must* consult the text's modern critical edition.

A word should also be said here about the use of sequential line numbering in the presentation of the texts. Critical editions may reconstruct line numbers based on what the editor has chosen as the primary textual witness (usually dubbed MS A). This, for example, was the procedure used by Werner Mayer in the selection of prayers he edited at the back of *UFBG* (439–541). In other cases, the editor contrives a system of line numbering that makes the best sense of the preserved, perhaps fragmentary witnesses and allows for designating what the editor deems secondary. When variant lines occur, they are given number-letter designations (e.g., 7a and 7b would occur after line 7 of the main text) or simply placed in a footnote. The potential for confusion in this diversity of methods in text editions is compounded by the fact that some texts are part of a larger, multi-tablet work. For example, the prayers to salt and to Girra included in this volume come from the eight-tablet, anti-witchcraft series called *Maqlû*, "burning," and the hymn to Marduk comes from the four-tablet poem *Ludlul bēl nēmeqi*. The texts of these prayers are properly referenced by the tablet in which the text occurs and then the line number on that tablet (e.g., I 1–40, which means Tablet I, lines 1 through 40).

For pedagogical purposes, a simplified consistent numbering method was decided upon. Throughout the volume, each treatment begins with line number 1 and proceeds sequentially to the text's end, even when the critical edition or the position of the text in a multi-tablet series indicated otherwise. There is only one exception to this practice. In the Universal Namburbi, there is a gap (due to a tablet break) of undetermined length in the middle of the text (see page 412). When the text resumes, the line numbering in this treatment begins with 1′. As is standard in Assyriological literature, the prime marker (′) indicates that the absolute line numbering cannot be determined due to a lack of evidence among the witnesses (because of a break on a tablet).

Annotations. At the foot of the page are brief notes on each line of Akkadian text. Every logogram in the text is given its Akkadian equivalent and the first occurrence of each word in the prayer or hymn is defined briefly.[6] At the discretion of the contributor, grammatical and syntactical help is provided for difficult forms or complex sentences. In many notes, the contributor also offers brief commentary that may highlight a literary feature, a ritual gesture, and/or a broader textual, linguistic, or cultural item suggested by the text. At the end of each note the text of the Akkadian line is given again in normalized Akkadian, that is, in a Latin-character transcription that approximates how the language would have sounded in ancient times. This normalization is intended to help clarify the grammar of the line.

Assyriologists have differing ideas about how to normalize an Akkadian sentence. Even the dictionaries disagree sometimes about the normalization of individual words (e.g., they often disagree about vowel length and doubled consonants). For consistency's sake, contributors were asked to follow John Huehnergard's system of normalization as practiced in his popular pedagogical grammar, *A Grammar of Akkadian*, 2d ed.,[7] and the normalization of words according to the handbook dictionary most students will use in their early studies: *A Concise Dictionary of Akkadian* (*CDA*,[8] based on von Soden's *AHw*[9]). But there is an important caveat with regard to the latter's use. Unlike the *CDA*, which always gives the lemma in OB form, the glossed words and normalized lines of text in this volume always use OB forms in OB texts and SB forms in SB texts (e.g., *amātu* instead of *awātum* in SB texts). An alternate normalization or the OB form is sometimes given alongside an Akkadian word that is glossed in the notes. The alternates are given in order to facilitate looking these words up in the *Chicago Assyrian Dictionary* (CAD)[10]—the indispensible reference lexicon of the Akkadian language—or the OB-based *CDA*. After gaining some familiarity with the basic sound changes from OB to SB Akkadian (see Huehnergard's Appendix D) and some practice, navigating through these minor differences and disagreements among the dictionaries will be no trouble.

Another point about normalization requires our brief attention. SB Akkadian shows more freedom in the use of case-endings (final vowels) on substantives

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[6] Given the multiple contributors to the volume and the varied contexts in which words are used, the editor has not attempted a thorough standardization of the meanings of words that recur frequently.

[7] HSS 45; Cambridge: Harvard Semitic Museum / Winona Lake: Eisenbrauns, 2005.

[8] Jeremy Black, Andrew George, and Nicholas Postgate, ed. (SANTAG 5; Wiesbaden: Harrssowitz Verlag, 1999). For addenda, corrigenda, and supporting bibliography, go to:
http://www.trin.cam.ac.uk/cda_archive/default.htm.

[9] Wolfram von Soden, *Akkadisches Handwörterbuch*, 3 Vols. (Wiesbaden: Harrassowitz Verlag, 1972–1985).

[10] *The Assyrian Dictionary of the Oriental Institute of the University of Chicago* (Chicago: Oriental Institute, 1956–2011). Electronic versions of this multi-volume, standard reference dictionary are freely available for download as PDF files at the following URL:
http://oi.uchicago.edu/research/pubs/catalog/cad/.

than does OB Akkadian. Late copies of SB compositions (from, e.g., Babylon, Sippar, and Uruk) show even more freedom—some might say disarray—in this respect. Normalizations in this volume have not forced these texts to conform to OB grammatical expectations. The case ending in the text at the top of the page is also adopted in the normalization in the notes. If the tablet reads a genitive where one expects an accusative, the normalization will show the genitive. The contributors often alert the student to these instances in their grammatical comments.

Comparative Suggestions. Comparativism may have fallen out of style in many fields (due to Postmodernism's particularism and the many pitfalls inherent in comparative practices) but it continues unabated among Akkadian-reading biblical scholars.[11] Given the series and publisher of the present volume, it seemed appropriate to include in each treatment a section in which the contributor offers ideas about how the Akkadian prayer might tie in to biblical literature on a linguistic, thematic, or cultural (including religious) level. Assyriological students may not be interested in this section. It is easily skipped. Biblical students may wish for more. That is often facilitated by references to the biblical text and/or secondary literature. It should be emphasized that contributors were instructed to offer only brief *suggestions* not fully developed arguments, which could easily—but were not allowed to—over-shadow the entire treatment.

Translation. The translations offered for each text in this volume tend toward the literal side of the translation spectrum. They are not intended to be polished, literary renderings. A literal-tending translation gives the reader one more layer of help to understand the Akkadian grammar. As the reader advances in their knowledge of Akkadian, their translations should progress toward a more sophisticated translation technique. In fact, we encourage readers to re-work the translations offered here in light of their own interpretive decisions and as their Akkadian fluency increases.[12]

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[11] For an important essay that argues for the continued usefulness of the comparative method in Religious Studies, see Jonathan Z. Smith, "In Comparison a Magic Dwells," in his *Imagining Religion: From Babylon to Jonestown* (Chicago Studies in the History of Judaism; Chicago and London: University of Chicago Press, 1982), 19–35. A more recent book that builds on Smith's view (actually reprinting his essay in full on pp. 23–44) is Kimberley C. Patton and Benjamin C. Ray, *A Magic Still Dwells: Comparative Religion in the Postmodern Age* (Berkeley: University of California Press, 2000).

[12] A brief note about inclusive language: Throughout the prayers, the supplicant is referred to in Akkadian with masculine singular pronouns. Although in some cases, it is clear that the supplicant is a man, there is no conclusive evidence known to me that the supplicant in all prayers was always male. Since the masculine grammatical gender was the default gender and since it seems unlikely to me that women never prayed or needed the services of an exorcist, it seems reasonable to believe women prayed other prayers besides those dealing with specifically women's issues (e.g., Ishtar 28 and 29). Rather than cluttering up the text with "he or she" or "her/him," etc. when referring to the supplicant, I have advised contributors to use the pronouns "they, them, their, theirs." For justification of using a third person plural pronoun as a gender neutral third person singular pronoun, see the online dictionary maintained by Oxford University Press at this address: http://oxforddictionaries.com/page/384 (accessed last, March 12, 2011). On the

Cuneiform. At the end of each treatment the Akkadian text is presented in a Unicode cuneiform font. Unlike the sophisticated shading of signs in the most recent volumes of the State Archives of Assyria Cuneiform Text (SAACT) series, there is no indication of restored or broken signs. The available Unicode fonts did not allow this kind of precision. Moreover, in some cases, the signs are not quite perfectly shaped. The cuneiform is given here simply so readers can practice their knowledge of the script. This neat, uniform presentation of the text in cuneiform is, of course, no substitute for reading from hand copies, photos of tablets, and eventually the tablets themselves. The reality on the tablets is much messier and, on first glance at least, more chaotic than anything a handbook can teach.

The font used for OB texts, Santakku, is based on the OB cursive sign list. The SB font is called Assurbanipal, based on the Neo-Assyrian inventory of signs. Both fonts were created by Sylvie Vanséveren at the Université Libre de Bruxelles.[13] Students wishing to work from the cuneiform are encouraged to print out a hardcopy of the pages containing this section and use it in tandem with the transliteration and notes.

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other hand, and despite the inconsistency, we have not rendered *māru*, "son," in an inclusive manner when it appears in the phrase *annanna mār annanna*, "so-and-so, son of so-and-so."

[13] The fonts are embedded in the PDF file and should display properly without installing the font. If, however, one wishes to obtain the fonts for other uses, they may be downloaded at the following URL:
http://www.hethport.uni-wuerzburg.de/cuneifont/Unicode%20fonts%20for%20Cuneiform.html
(last accessed February 15, 2011).

Abbreviations

Textual Symbols

!	Scribal error: incorrect sign in ancient text
?	Uncertain sign or text
[ ]	Break in text: proposed reconstructed text is placed inside
< >	Scribal omission: sign inserted by modern author; corrects text
« »	Scribal addition: an unnecessary sign written by ancient author; delete
()	In a translation, words unrepresented in the original language: provided to clarify meaning

General

AB	Assyriologische Bibliothek
AB	Anchor Bible Commentary Series
AbB	*Altbabylonische Briefe in Umschrift und Übersetzung*
ABD	David Noel Freedman, ed. *The Anchor Bible Dictionary*. 6 Vols. New York: Doubleday, 1992.
ABRT	James A. Craig. *Assyrian and Babylonian Religious Texts*. 2 Vols. AB 13. Leipzig: Hinrichs, 1895–1897.
acc.	accusative
adj.	adjective
ADFUW	Ausgrabungen der Deutschen Forschungsgemeinschaft in Uruk-Warka
AEAD	Simo Parpola, ed. *Assyrian-English-Assyrian Dictionary*. Helsinki: The Neo-Assyrian Text Corpus Project, 2007.
AEM I/1	Jean-Marie Durand. *Archives Épistolaires de Mari I/1*. ARM 26. Paris: Editions Recherche sur le Civilisations, 1988.
AfO	*Archiv für Orientforschung*
AHw	Wolfram von Soden. *Akkadisches Handwörterbuch*. 3 Vols. Wiesbaden: Harrassowtiz, 1972–1985.
Akk.	Akkadian
ALASP	Abhandlungen zur Literatur Alt-Syren-Palästinas und Mesopotamiens
AnBib	Analecta biblica
ANET[3]	James B. Pritchard, ed. *Ancient Near Eastern Texts Relating to the Old Testament*. 3d ed. Princeton: Princeton University Press, 1969.
AnSt	*Anatolian Studies*
AO	Der Alte Orient
AO	Tablets in the collection of the Louvre, Paris
AOAT	Alter Orient und Altes Testament
AoF	*Altorientalische Forschungen*
ARM	Archives royales de Mari
ASSF	Acta Societatis Scientiarum Fennicae
BaghM	*Baghdader Mitteilungen*
BAM	Franz Köcher. *Die babylonisch-assyrische Medizin in Texten und Untersuchungen*. 6 Vols. Berlin: de Gruyter, 1963–1980.
BH	Biblical Hebrew

BHS	Karl Elliger and Willhelm Rudolph, ed. *Biblia Hebraica Stuttgartensia*. 5th ed. Stuttgart: German Bible Society, 1990.
BibOr	Biblica et Orientalia
BiOr	*Bibliotheca orientalis*
Borger, *MZL*	Rykle Borger. *Mesopotamisches Zeichenlexikon*. AOAT 305. Münster: Ugarit-Verlag, 2004.
BM	Tablets from the British Museum
BSOAS	*Bulletin of the School of Oriental and African Studies*
BZ	*Biblische Zeitschrift*
CAD	A. Leo Oppenheim, Erica Reiner, Martha Roth, ed. *The Assyrian Dictionary of the University of Chicago*. Chicago: The Oriental Institute, 1956–2011.
CANE	Jack M. Sasson, ed. *Civilizations of the Ancient Near East*. 4 Vols. New York: Scribner, 1995.
CBQ	*Catholic Biblical Quarterly*
CBQMS	Catholic Biblical Quarterly Monograph Series
CBS	Tablets in the University Museum, Philadelphia
CDA	Jeremy Black, Andrew George, and Nicholas Postgate, ed. *A Concise Dictionary of Akkadian*. SANTAG 5. Wiesbaden: Harrassowitz, 1999.
CDLI	Cuneiform Digital Library Initiative
col.	Column
COS	William H. Hallo, ed. *The Context of Scripture*. 3 Vols. Leiden: Brill, 1997–2003.
CRRAI	Comptes rendus de la Rencontre assyriologique internationale
CT	*Cuneiform Texts from Babylonian Tablets in the British Museum*, 58 Volumes
CThW	Calwer Theologische Monographien
CUSAS	Cornell University Studies in Assyriology and Sumerology
DDD	Karel van der Toorn *et al*, ed. *Dictionary of Deities and Demons in the Bible*, 2d ed. Leiden: Brill / Grand Rapids: Eerdmans, 1999.
DN	Divine Name
d	dual
EA	El Amarna tablet
EAE	*Enūma Anu Enlil*
Ebeling, *AGH*	Erich Ebeling. *Die akkadische Gebetsserie "Handerhebung." Von neuem gesammelt und herausgegeben*. Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung. Veröffentlichung 20. Berlin: Akademie-Verlag, 1953.
Ebeling, *TuL*	Erich Ebeling. *Tod und Leben nach den Vorstellungen der Babylonier*. I. Teile: Texte. Berlin: de Gruyter, 1931.
ED	Early Dynastic
EJ[2]	Fred Skolnik and Michael Berenbaum, ed. *Encyclopaedia Judaica*. 2d ed. 22 Vols. Detroit: Macmillan, 2007.
ER	Mircea Eliade, Charles J. Adams *et al*, ed. *Encyclopedia of Religion*. 16 Vols. New York: Macmillan, 1987.
ET	English Translation
f, fem.	feminine
FAT	Forschungen zum Alten Testament
FOTL	Forms of Old Testament Literature
GAG	Wolfram von Soden. *Grundriss der akkadischen Grammatik*. 3d ed. Rome: Pontifical Biblical Institute, 1995.
HALOT	Ludwig Koehler, Walter Baumgartner, and Johann Jakob Stamm, ed. *The Hebrew and Aramaic Lexicon of the Old Testament in English*. Study Edition. Translated by M. E. J. Richardson. 2 Vols. Leiden: Brill, 2001.
HBS	Herders biblische Studien

Hecker, *TUAT* II/5	Willhelm H. Ph. Römer and Karl Hecker. *Lieder und Gebete*, fascicle 1, *Religiöse Texte*, vol. 2, Texte aus der Umwelt des Alten Testaments. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1989.
HKL	Rykle Borger. *Handbuch der Keilschrift Literatur*. 3 Vols. Berlin: de Gruyter, 1967–1975.
HSM	Tablets in the Harvard Semitic Museum
HSS	Harvard Semitic Studies
HTR	*Harvard Theological Review*
HUCA	*Hebrew Union College Annual*
Hunger, *BAK*	Hermann Hunger. *Babylonische und assyrische Kolophone*. AOAT 2. Kevelaer: Butzon & Bercker / Neukirchen-Vluyn: Neukirchener, 1968.
IBRSup	Institute of Biblical Research Supplement
IEJ	*Israel Exploration Journal*
IM	Tablets in the Iraq Museum (Baghdad)
impv.	imperative
inf.	infinitive
JANER	*Journal of Ancient Near Eastern Religion*
JANES	*Journal of the Ancient Near Eastern Society*
JAOS	*Journal of the American Oriental Society*
JBL	*Journal of Biblical Literature*
JCS	*Journal of Cuneiform Studies*
JESHO	*Journal of the Economic and Social History of the Orient*
JNES	*Journal of Near Eastern Studies*
JRAS	*Journal of the Royal Asiatic Society*
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSOT	*Journal for the Study of the Old Testament*
JSP	*Journal for the Study of the Pseudepigrapha*
JSS	*Journal of Semitic Studies*
K.	Tablets from the Kuyunjik Collection of the British Museum
KAI	H. Donner and W. Röllig, ed. *Kanaanäische und aramäische Inschriften*. 2d ed. Wiesbaden: Harrassowitz, 1966–1969.
KAR	Erich Ebeling. *Keilschrifttexte aus Assur religiösen Inhalts*. 2 Vols. WVDOG 28, 34. Leipzig: Heinrichs, 1915.
KAV	Otto Schroeder. *Keilschrifttexte aus Assur verschiedenen Inhalts*. WVDOG 35. Leipzig: Heinrichs, 1920.
King, *BMS*	Leonard W. King, ed. *Babylonian Magic and Sorcery. Being 'The Prayers of the Lifting of the Hand'. The Cuneiform Texts of a Group of Babylonian and Assyrian Incantations and Magical Formulae Edited with Transliterations and Full Vocabulary from Tablets of the Kuyunjik Collections Preserved in the British Museum.* London: Luzac, 1896.
KTU	M. Dietrich, O. Loretz, and J. Sanmartín, ed. *Die keilalphabetischen Texte aus Ugarit*. AOAT 24/1. Kevelaer: Butzon & Bercker / Neukirchen-Vluyn: Neukirchener, 1976.
Kunstmann, *BGB*	Walter G. Kunstmann. *Die babylonische Gebetsbeschwörung*. Leipziger semitische Studien, n. F. 2. Leipzig: Hinrichs, 1932.
LKA	Erich Ebeling. *Literarische Keilschrifttexte aus Assur*. Berlin: Akademie-Verlag, 1953.
Loretz-Mayer, AOAT 34	Oswald Loretz and Werner R. Mayer. *Šu-íla-Gebete: Supplement zu L. W. King: Babylonian Magic and Sorcery*. AOAT 34. Kevelaer: Butzon & Bercker / Neukirchen-Vluyn: Neukirchener, 1978.
LSS	Leipziger semitische Studien
LXX	Septuagint
m, masc.	masculine

Maul, *ZB*	Stefan M. Maul. *Zukunftsbewältigung: Eine Untersuchung altorientalischen Denkens anhand der babylonisch-assyrischen Löserituale (Namburbi)*. Baghdader Forschungen 18. Mainz am Rhein: Verlag Philipp von Zabern, 1994.
Maul, *HB*	*'Herzberuhigensklagen': Die sumerisch-akkadischen Eršaḫunga-Gebete*. Wiesbaden: Harrassowitz, 1988.
Mayer, *UFBG*	Werner Mayer. *Untersuchungen zur Formensprache der babylonischen „Gebetsbeschwörungen"*. Studia Pohl: Series Maior 5. Rome: Pontifical Biblical Institute, 1976.
MB	Middle Babylonian
MS(S)	manuscript(s)
MSL	Materials for the Sumerian Lexicon
MT	Masoretic Text
MTSR	*Method & Theory in the Study of Religion*
NA	Neo-Assyrian
NABU	*Nouvelles assyriologiques breves et utilitaires*
NB	Neo-Babylonian
ND	Tablets from Nimrud
NIDB	Katharine Doob Sakenfeld, ed. *The New Interpreters Dictionary of the Bible*. 5 Vols. Nashville: Abingdon Press, 2009.
OB	Old Babylonian
OBO	Orbis biblicus et orientalis
OEANE	Eric M. Meyers, ed. *The Oxford Encyclopedia of Archaeology in the Near East*. 5 Vols. New York: Oxford University Press, 1997.
OECT	Oxford Editions of Cuneiform Texts
OIP	Oriental Institute Publications
OLA	Orientalia Lovaniensia Analecta
Or n.s.	*Orientalia*, new series
Parpola, *LASEA* 2	Simo Parpola. *Letters from Assyrian Scholars*. Part II: Commentary and Appendices. AOAT 5. Kevelaer: Butzon & Bercker / Neukirchen-Vluyn: Neukirchener, 1983.
PBS	Publications of the Babylonian Section, University Museum, Philadelphia.
p, pl.	plural
PN	Personal Name
PSBA	*Proceedings of the Society of Biblical Archaeology*
RA	*Revue d'assyriologie et d'archéologie orientale*
RHR	*Revue de l'histoire des religions*
RIMA	The Royal Inscriptions of Mesopotamia, Assyria Periods
RlA	*Reallexikon der Assyriologie*
SAA	State Archives of Assyria
SAA 2	Simo Parpola and Kazuko Watanabe. *Neo-Assyrian Treaties and Loyalty Oaths*. SAA 2. Helsinki: Helsinki University Press, 1988.
SAA 10	Simo Parpola. *Letters from Assyrian and Babylonian Scholars*. SAA 10. Helsinki: Helsinki University Press, 1993.
SAA 11	F. M. Fales and J. N. Postgate. *Imperial Administrative Records, Part II: Provincial and Military Administration*. Helsinki: Helsinki University Press, 1995.
SAA 18	Frances Reynolds. *The Babylonian Correspondence of Esarhaddon and Letters to Assurbanipal and Sin-šarru-iškun from Northern and Central Babylonia*. SAA 11. Helsinki: Helsinki University Press, 2003.
SAACT	State Archives of Assyria Cuneiform Texts
SAALT	State Archives of Assyria Literary Texts
SAAS	State Archives of Assyria Studies
SANE	Sources from the Ancient Near East
SAOC	Studies in Ancient Oriental Civilization

s, sing.	singular
SB	Standard Babylonian
SBLWAW	Society of Biblical Literature Writings from the Ancient World
SCHANE	Studies in the Culture and History of the Ancient Near East
Sm.	Tablets in the British Museum
SpBTU I	Hermann Hunger. *Spätbabylonische Texte aus Uruk*. Teil 1. ADFUW 9. Berlin: Mann, 1976.
SpBTU II	Egbert von Weiher. *Spätbabylonische Texte aus Uruk*. Teil 2. ADFUW 10. Berlin: Mann, 1976.
SpBTU III	Egbert von Weiher. *Spätbabylonische Texte aus Uruk*. Teil 3. ADFUW 12. Berlin: Mann, 1988.
SSN	Studia Semitica Neerlandica
StBoT	Studien zu den Bogazköy-Texten
STT	O. R. Gurney and J. J. Finkelstein. *The Sultantepe Tablets*. Volume 1. Occasional Publications of the British Institute of Archaeology at Ankara no. 3. London: British Institute of Archaeology at Ankara, 1957. O. R. Gurney and P. Hulin. *The Sultantepe Tablets*. Volume 2. Occasional Publications of the British Institute of Archaeology at Ankara no. 7. London: British Institute of Archaeology at Ankara, 1964.
Sum.	Sumerian
ŠL	*Šumerisches Lexikon*
TAPS	Transactions of the American Philosophical Society
Tawil, *ALCBH*	Hayim ben Yosef Tawil. *An Akkadian Lexical Companion for Biblical Hebrew: Etymological-Semantic and Idiomatic Equivalents with Supplement on Biblical Aramaic*. Jersey City: KTAV Publishing, 2009.
TB	Theologische Bücherei: Neudrucke und Berichte aus dem 20. Jahrhundert
TDOT	*Theological Dictionary of the Old Testament*
TUAT	*Texte aus der Umwelt des Alten Testaments*
UBL	Ugaritisch-biblische Literatur
UF	*Ugarit-Forschungen*
Streck, VAB VII	Maximilian Streck. *Assurbanipal und die letzen assyrischen Könige bis zum Untergange Niniveh's*. 3 Vols. VAB VII. Leipzig: Hinrichs, 1918.
VAS	Vorderasiatische Schriftdenmäler
von Soden, *TUAT* III/1	"»Weisheitstexte« in akkadischer Sprache, 1. Der leidende Gerechte." Pages 110–35 in *Weisheitstexte*, fascicle 1, *Weisheitstexte, Mythen und Epen*, vol. 3, Texte aus der Umwelt des Alten Testaments. Gütersloh: Gütersloher Verlagshaus Gerd Mohn. 1990.
VT	*Vetus Testamentum*
WdO	*Die Welt des Orients*
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WVDOG	Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft
YNER	Yale Near Eastern Researches
YOS	Yale Oriental Series
YOS 11	Jan van Dijk, M. I. Hussey, and Albrecht Götze. *Early Mesopotamian Incantations and Rituals*. YOS 11. New Haven: Yale University Press, 1985.
ZA	*Zeitschrift für Assyriologie*
ZABR	*Zeitschrift für altorientalische und biblische Rechtgeschichte*
ZAH	*Zeitschrift für Althebräistik*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*
Zimmern, *BBR*	Heinrich Zimmern. *Beiträge zur Erkenntnis der babylonischen Religion*. AB 12. Leipzig: Heinrichs, 1901.
ZThK	*Zeitschrift für Theologie und Kirche*