READING AKKADIAN
PRAYERS AND HYMNS
Society of Biblical Literature

Ancient Near East Monographs

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Number 3
READING AKKADIAN
PRAYERS AND HYMNS
An Introduction
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PRAYERS AND HYMNS
An Introduction

Edited by
Alan Lenzi

Society of Biblical Literature
Atlanta
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Acknowledgments

Several people deserve a word of thanks for their role in the production of this book. I first and foremost want to thank all of the contributors for signing on to this project and working hard to bring it to completion. Among the contributors, I especially wish to thank Christopher Frechette, Duane Smith, and Anna Zernecke. Christopher was a constant source of information, conversation, and encouragement. This book has greatly benefited from his sage advice and scholarly knowledge. Duane lent his programming expertise to the project, making the transformation of Unicode to cuneiform as painless as one could hope. He saved me many, many hours of tedious work. Anna graciously took on the review of biblical scholarship for the general introduction rather late in the project, allowing me extra time to focus on editorial tasks. That section is no doubt the better for her having written it. I also wish to extend my heartfelt appreciation to several people, including some of the above, who read drafts of my contributions to this volume and offered their suggestions and critical feedback: Tzvi Abusch, Jeffrey Cooley, Christopher Frechette, Eugene McGarry, Seth Sanders, Duane Smith, and Niek Veldhuis. When I did not follow their suggestions, I did so only after much deliberation, in full knowledge that I alone must take responsibility for my work. Monica Schutzman and the Interlibrary Loan staff at the University of the Pacific were a tremendous support throughout the duration of this project. Getting obscure Assyriological works into the Central Valley is their speciality. Leigh Andersen from the Society of Biblical Literature editorial staff was a patient guide as I laid out the complicated pages of this volume. And finally, I wish to thank my family for allowing me to work ridiculous hours every day of the week during the final months of this project. They are always a source of comfort, joy, and diversion.

Alan Lenzi
Stockton, CA
March 18, 2011
About This Book

ALAN LENZI

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

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*
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 (胬Curr), for example, and have all the information necessary within the treatment to read and understand that text. 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,* but less than the very rich and technical entries in the *Reallexikon der Assyriologie* *(RIA).* 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).* 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 expost 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.

**Edition:** Knowing the edition upon which the treatment's text is based was considered essential. Full publication information for each witness to or manuscript (MSS) 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 Prières aux Dieux de Babylone 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 MSS may insert an *attaltû*-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 MSS 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. 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., and the normalization of words according to the handbook dictionary most students will use in their early studies: *A Concise Dictionary of Akkadian* (CDA), based on von Soden’s AHw. 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)—the indispensable 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.


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


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/mubs/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. 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—overshadow 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 rework the translations offered here in light of their own interpretive decisions and as their Akkadian fluency increases.

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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](http://oxforddictionaries.com/page/384) (accessed last, March 12, 2011).
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. 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.

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:
Abbreviations

Textual Symbols

! Scribal error: incorrect sign in ancient 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
acc. accusative
adj. adjective
ADFUW Ausgrabungen der Deutschen Forschungsgemeinschaft in Uruk-Warka
AFO Archiv für Orientforschung
Akk. Akkadisch
AASP Abhandlungen zur Literatur Alt-Syren-Palästinas und Mesopotamiens
AnBib Analecta biblica
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
BH Biblical Hebrew

xix
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>BibOr</td>
<td><em>Biblica et Orientalia</em></td>
</tr>
<tr>
<td>BM</td>
<td>Tablets from the British Museum</td>
</tr>
<tr>
<td>BSOAS</td>
<td><em>Bulletin of the School of Oriental and African Studies</em></td>
</tr>
<tr>
<td>CBQ</td>
<td><em>Catholic Biblical Quarterly</em></td>
</tr>
<tr>
<td>CBQMS</td>
<td>Catholic Biblical Quarterly Monograph Series</td>
</tr>
<tr>
<td>CBS</td>
<td>Tablets in the University Museum, Philadelphia</td>
</tr>
<tr>
<td>CDLI</td>
<td>Cuneiform Digital Library Initiative</td>
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<tr>
<td>col.</td>
<td>Column</td>
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<tr>
<td>CRRAI</td>
<td>Comptes rendus de la Rencontre assyriologique internationale</td>
</tr>
<tr>
<td>CT</td>
<td><em>Cuneiform Texts from Babylonian Tablets in the British Museum</em>, 58 Volumes</td>
</tr>
<tr>
<td>CThW</td>
<td>Calwer Theologische Monographien</td>
</tr>
<tr>
<td>CUSAS</td>
<td>Cornell University Studies in Assyriology and Sumerology</td>
</tr>
<tr>
<td>DN</td>
<td>Divine Name</td>
</tr>
<tr>
<td>d</td>
<td>dual</td>
</tr>
<tr>
<td>EAE</td>
<td>Enûma Anû Enûll</td>
</tr>
<tr>
<td>ED</td>
<td>Early Dynastic</td>
</tr>
<tr>
<td>ET</td>
<td>English Translation</td>
</tr>
<tr>
<td>f, fem.</td>
<td>feminine</td>
</tr>
<tr>
<td>FAT</td>
<td>Forschungen zum Alten Testament</td>
</tr>
<tr>
<td>FOTL</td>
<td>Forms of Old Testament Literature</td>
</tr>
<tr>
<td>HBS</td>
<td>Herders biblische Studien</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
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<tr>
<td>HSM</td>
<td>Tablets in the Harvard Semitic Museum</td>
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<tr>
<td>HSS</td>
<td>Harvard Semitic Studies</td>
</tr>
<tr>
<td>HTR</td>
<td><em>Harvard Theological Review</em></td>
</tr>
<tr>
<td>HUCA</td>
<td>Hebrew Union College Annual</td>
</tr>
<tr>
<td>IBSup</td>
<td>Institute of Biblical Research Supplement</td>
</tr>
<tr>
<td>IEJ</td>
<td><em>Israel Exploration Journal</em></td>
</tr>
<tr>
<td>IM</td>
<td>Tablets in the Iraq Museum (Baghdad)</td>
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<tr>
<td>impv.</td>
<td>imperative</td>
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<tr>
<td>inf.</td>
<td>infinitive</td>
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<tr>
<td>JANER</td>
<td><em>Journal of Ancient Near Eastern Religion</em></td>
</tr>
<tr>
<td>JANES</td>
<td><em>Journal of the Ancient Near Eastern Society</em></td>
</tr>
<tr>
<td>JAOS</td>
<td><em>Journal of the American Oriental Society</em></td>
</tr>
<tr>
<td>JBL</td>
<td><em>Journal of Biblical Literature</em></td>
</tr>
<tr>
<td>JCS</td>
<td><em>Journal of Cuneiform Studies</em></td>
</tr>
<tr>
<td>JESHO</td>
<td><em>Journal of the Economic and Social History of the Orient</em></td>
</tr>
<tr>
<td>JNES</td>
<td><em>Journal of Near Eastern Studies</em></td>
</tr>
<tr>
<td>JRAS</td>
<td><em>Journal of the Royal Asiatic Society</em></td>
</tr>
<tr>
<td>JSOTSup</td>
<td><em>Journal for the Study of the Old Testament Supplement Series</em></td>
</tr>
<tr>
<td>JSP</td>
<td><em>Journal for the Study of the Pseudepigrapha</em></td>
</tr>
<tr>
<td>JSS</td>
<td><em>Journal of Semitic Studies</em></td>
</tr>
<tr>
<td>K.</td>
<td>Tablets from the Kuyunjik Collection of the British Museum</td>
</tr>
<tr>
<td>LSS</td>
<td>Leipziger semitische Studien</td>
</tr>
<tr>
<td>lxx</td>
<td>Septuagint</td>
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<tr>
<td>m, masc.</td>
<td>masculine</td>
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</tbody>
</table>
xxii READING AKKADIAN PRAYERS AND HYMNS: AN INTRODUCTION


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 utillitaires
NB Neo-Babylonian
ND Tablets from Nimrud
OB Old Babylonian
OBO Orbis biblius et orientalis
ORCT Oxford Editions of Cuneiform Texts
OIP Oriental Institute Publications
OLA Orientalia Lovaniensia Analecta
Or n.s. Orientalia, new series
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
RIA Realeeksion der Assyriologie
SAA State Archives of Assyria
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
ABBREVIATIONS

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
SSN    Studia Semitica Neerlandica
SBöT    Studien zu den Bogazköy-Texten
Sum.    Sumerian
ŠL    Šumerisches Lexikon
TAPS    Transactions of the American Philosophical Society
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
VAS    Vorderasiatische Schriftdenkmäler
VT    Vetus Testamentum
WdO    Die Welt des Ostens
WMANT    Wissenschaftliche Monographien zum Alten und Neuen Testament
WVDOD    Wissenschaftliche Veröffentlichung der Deutschen Orient-Gesellschaft
YNER    Yale Near Eastern Researches
YOS    Yale Oriental Series
ZA    Zeitschrift für Assyriologie
ZABR    Zeitschrift für altorientalische und biblische Rechtsgeschichte
ZAH    Zeitschrift für Altebräuskunde
ZAW    Zeitschrift für die alttestamentliche Wissenschaft
ZThK    Zeitschrift für Theologie und Kirche