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 But there have been inevitable changes, some of which are due to using a newer version of the original software used to lay out the book.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.

Page of original edition:

vii: “at the University of the Pacific” > “at University of the Pacific”
xxi at AHw: Harrosswtiz > Harrossowitz
xx: Column > column
xx: Divine Name > divine name
xx: English Translation > English translation
xxii 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


26, n66: “some in bilingual” > “some bilingual”

32, n84: delete comma after Kultmittelbeschworungen

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_


60, n244: Heinrichs > Hinrichs


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.ZL.AN.AN > SIPA.ZL.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 perkū šina ana kāšīm 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 perkû (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, perkû šina may indicate a dual row-like arrangement of the bread. Until perkû is clarified, however, the precise arrangement will remain unclear.

ša perkî šîna ana kāšîm parkû

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 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: “Šîmtum” can mean “mark, token” but also, as here, “color.”” > “Šîmtum, “mark, token,” may refer to skin tone; as it is dual, perhaps it refers to rosy cheeks (CDA, 373s).”
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 > Addâriš
123: râmu > râmum
123: Ammidiana > Ammiditana
127, line 3: move last five signs to the next line
135: Unter-suchungen > Untersuchungen
137: ſi > ſi
139: Ninizzida > Ningizzida
142: “ignorant and” > “ignorant, and”
143: Whatever > Everything
148: firstborn > son
149: la > lá
153: )². > ).²
154: firstborn > son
169: “on pages 258 and 276” > “on pages 261 and 278”
174: “syntactical unit, with” > “syntactical unit with”
179, n3: ln > in
182: proper > proper.
185, n1: recent > Recent
187, line 10: ✝ (121FA) > ✝ (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: é > ĕ
206: “Muštēšir (Št lex. of ēšēru), “to cause to straighten, to put in order.”” > “Muštēšir is a Št lex. participle (ms) from ēšēru, “to cause to straighten, to put in order.””

306: 3ms > 3cs

210, line 37 text and note: BAD > ÛŠ

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: mita > mitu

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: bīrī u šutti > bīri u šutti

278: 106. KA.INIM.MA ŠU.ÍL.LÁ ダンナ[n][a].KÁ > 106. ka-inim-ma šu-il-lá ダンナ[n][a]-kám

290, line 106: \(\text{\textbackslash u1218D}\) > \(\text{\textbackslash u120F6}\)

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: \(\text{\textbackslash u1230B}\) A SHUILLA: NERGAL 2 > \(\text{\textbackslash u1230B}\) A SHUILLA: NABU 1
Moved footnote 1 from bottom of page to under first paragraph.

Ninmena > Ninmenna

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

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

teslītu > teslītī

zeEnuEtu šabEsuEtu > zeEnuEtu šabEsuEtu

puṭur annī ḫiṭītī gillatī > puṭur annī ḫiṭītī u gillatī

lippašir > lippašra

and > (and)

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

3ms > 3cs

47. KA,INIM,MA ŠU.ÍL.LÁ ₄UTU-KAM > 47. ka-inim-ma šu-il-lá ₄utu-kam

“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.”

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

“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.”

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

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

kám > kam*

kám > kam*
	tammanu > tamannu

kám > kam*

\textbackslash u1219A > \textbackslash u120F6

\textbackslash u120F6 > \textbackslash u1219A

\textbackslash u1236E > \textbackslash u12157

AN. MI > AN.GE₆ (3X)

3ms > 3cs (2x)

“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: שְׁתִי > שְׁתִי
473, line 7: שְׁתִי > שְׁתִי
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]-na-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).

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