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6. *lakû*, "Growl, Howl," etc.: The *lamedh yodh* form of the verb *labābu* probably exists in Assyrian. Boissier, *Choix*, 32, 16: "If dogs in the wide street *i-lab-bu-u*;¹ K. 164, 5 in *BA*, II, 635, "Thrice upon the bed *ta-lab-bi-a* she shall scream." Here (?) Craig, *RT*, II, 16, 15, Gula *la-ba-at uzzat*, "the screaming, the raging."

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THE ETYMOLOGY OF *Še'ôl*

In the current volume of *AJSL*, pp. 21-59, Maynard has given us a very useful transliteration and translation of religious texts from Aššur. Since he has been the first to publish his studies, the honors of priority are his—and also the perils. It is the explorer's right to make a few mistakes (cf. Meissner's remarks on Ebeling's interpretation, *ZDMG*, LXIX, 412); his successors should remember that "ce n'est que le premier pas qui coûte."

One little slip, however, is rather portentous, as it reopens the question of a Sumerian origin for the word *שְׁאוֹל*, Hades. After Delitzsch's unlucky adventure with an assumed *š'u'ālu*, our word has been handled somewhat gingerly by etymologists. Maynard now suggests that *Še'ôl* goes back to **šāl*, which reminds him of the divine name Enzulla (Ebeling, No. 49, Col. II, l. 5). However, instead of *^dEn-zu-ul-la*, we must naturally read *^dEn-uru-ul-la*, "the Lord of the eternal² city," i.e., Hades, with the consort *^dNin-uru-ul-la*. This deity is mentioned *CT*, XXIV, 1, 20, etc., among the "names" of Anu. The new passage proves that *En-uru-ul-la* is properly Nêrgal, a result which might readily have been predicted from the name. Here again we have the shift between father and son; Nêrgal is sometimes called "the offspring of Anu" (*ilitti Anim*).³

There is certainly no ground for the statement that *שְׁאוֹל* has a foreign appearance. Such a remark would be quite valid in the case of erratic forms like *חַרְטָם*, "astrologer," and *פִּישׁוֹר*, "spindle," which Boissier has recently explained from the Sumerian, but is hardly true of *שְׁאוֹל*, a form like *חַמּוֹר*, "ass," for **hîmâr* (Ar., *حِمَار*), *חֵלֶם*, "dream," and *אֱלֹהִים*, "god" (*GK*²⁸,

¹ See Boissier, *Documents Assyriens*, 103, 16. Also Hunger (*MVAG* [1909], p. 218) has the correct interpretation.

² Why should Sum. *ul-la* in *ud-ul-la-šù*, "for ever," in the inscriptions of Entemena (ca. 2950 B.C.) be regarded as a Semitism, with Delitzsch (*SGL*, 47)? Its synonym, *dari*, of course, is an Akkadian loan-word, but it is not found at such an early date. The early loan-words, like *damjār* and *damkar*, *ibila*, *ibira*, *tibira* (see my article *ablu-abālu* in *ZA*), have concrete meanings. On the Semitic side we need not consider *ullû* as necessarily derived from the stem *עָלַר* "go up." The form is precisely what we should expect in a loan from a Sum. *ulla*. At all events the etymology of *En-uru-ul-la* is clear.

³ Cf. Jastrow, *Religion*, I, 471.

§ 84, n.). Moreover, *šī'âl-Še'ôl has an excellent Semitic etymology; Glaser's explanation, cited in *GB*, is substantially¹ correct, if we may judge from the Assyrian, where ša'âlu means not only "ask," but also "decide" (šit'ulu; muštâlu is "the decider").² In the light of tar=šitâlu^m (*SGL*, 155), li-tar=ša'âlu, etc., Hebrew Še'ôl seems to belong to the same cycle of conceptions as the Babylonian *Du(l)-azag ki-nam-tar-tar-e-ne*, otherwise *Ubšugina*, the *parak šimâti*, or "chamber of fates." We may perhaps, therefore, regard מְשֻׁאֵל as the equivalent of a *מִשְׁאֵל < *miš'âl, "place of decision (of fates)," a form like מְשֻׁתָּר, "place of refuge (concealment)." Sum. *ki-namtartarêne*³ has the same meaning, "the place where the fates are decided," the *Du(l)-azag*.

Originally, Še'ôl must have had some such a concrete or appellative meaning (like 'Αἴδης, *mât lâ târi*, *Irkalla* < *Uru-gal*, the great city). The classical Hebrew idea of Še'ôl, reflected in Job, verges closely on the Sadducean position of the later Jewish intellectuals, and cannot, of course, have been primitive. The Canaanites must have had a more or less elaborate eschatology, like their Egyptian, Phoenician, and Syro-Mesopotamian neighbors, from the palpable absurdities of which the Hebrew thinkers reacted. I will not undertake to determine whether Sumerian influences lie behind the Canaanite conception of Še'ôl, or not—my impression is strongly negative.

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¹ The exact connotation of Še'ôl is hardly, however, "Ort der Verantwortung."

² The development of meaning appears clearly in šit'ulu, "question one another," "consult," "form a decision"; *malâku*, "consult," often means "decide."

³ Some have wished to derive Tartaros from this word. While the combination is most improbable, it must be admitted that there are many curious coincidences in precisely this field of comparison, and that no one today knows the extent of Mesopotamian influence upon Anatolia and the Egean in the third and second pre-Christian millenniums. Among such curiosities are Erebos and *erêb Šamši* (cf. *SGL*, 44; also the well-known *Asia-açû*, *Europe-erêbu*), Titan-**tiânû* (Assmann—some may be tempted to regard this as a pun), Tethys, consort of Okeanos, and Ti'amat-*Tavθη* (suggested by Professor Haupt). At present these combinations belong in the third volume of the *Handbuch der klassischen Altertumswissenschaft*, a museum of philological *dissecta membra*.