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A Study of Terminology of the Netherworld in Sumero-Akkadian Literature (3)

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3. Akkadian

The first term to be discussed is *eršetu*, which carries the widest and most problematic distribution of meaning of all the Akkadian terms for the Netherworld. After this entry, the terms lexically related to *eršetu* follow: *arallû*, *hilibû*, *irkallu*, *danninu*, *ganzir*, *lammu*. Then *kigallu* and the related terms which are logographically or semantically associated with *eršetu* are discussed. Following this group, we study *apsû* and *šēru* and their related terms. The next group is the terms related to the grave. The last group is those words belonging to the peripheral category of the Netherworld.

3.1. *eršetu*¹

This is the most common Akkadian word denoting the Netherworld, an equivalent of Sumerian KI and KUR, and yet it is the most varied and obscure in terms of defining semantic distribution. Some obvious evidence of the difficulty is the number of Sumerian words assigned to Akkadian *eršetu* in lexical references, although *eršetu* takes KI as a Sumerian ideogram in many compositions.

a. Word level

- 1) earth
- 2) land
- 3) the Netherworld

As we have already said before, Akkadian *eršetu* has the largest semantic extent among the terms dealing with the Netherworld. However, the usages and semantic segments of *eršetu* are various and complicated, making it difficult to analyze the distribution of the meaning.

For articulating the semantic range of *eršetu*, lexical references will help in understanding *eršetu* as one clarifies them through screening. But the problem is how to screen them. A simple way is to check Sumerian references according to the semantic range of their Akkadian equivalents regarding *eršetu*.

First group: Sumerian equivalents only of *eršetu*.

- (1) IM: i-mi IM = *ša-mu-ú, er-se-tú* Idu II 340f.

The semantic paradigm of IM is: “clay, earth, tablet”. The original semantic extent may have been limited to a part of the ground, “clay”. It is apparent that “earth and tablet” are extension of “clay” by its nature. One thing in particular should be noted: according to the geographic lists, IM is attested as a written form for the names of three cities. One of these is: en-ni-gi=IM.² Enegi(r) is the city of Ninazu, a god of the Netherworld, son of Ereshkigal.³

The semantic distribution between IM and *eršetu* is a distributional inclusion.

- (2) BÛR: bu-ur BÛR = *ša-mu-u*, *er-se-tum* A II/4: 109f.

“Hole, pit, depth” are assigned to the translation of BÛR. The semantic range of the BÛR is apparently included in *eršetu*, a part of earth. As known from the geographical point of view, it belongs not only to earth but also as a bypass to the Netherworld. BÛR is also metaphor for the Netherworld.⁴

Second group: These are not single Akkadian equivalences to Sumerian words in the lexical references.

- (3) GÛ: gu-u GÛ = *ma-a-tum*, *er-se-tum*, *an-ni-iš*
A VIII/1:67ff.
- (4) MA: ma MA = *ma-tum*, *er-[še-tum]*, *a-la-[ku]*
Idu II 104 ff.
- (5) KUR: [ku-ur] [KUR] = [*ma*]-*a-tum*, *ša-du-um*, [*er-s*]*é-tum*
MSL 2 138 C 1ff.
- (6) KI: KI = *er-s[e-tum]*, KI = *a-š[ar]*, KI = *ma-a-tu*
Izbu Comm. 247ff.
- (7) [ki-i] [KI] = [*er-se-tum*], [*ma-a-tum*], [*q*]*aq-qa-ru*
A IV/2: 181-182.

These references support the idea that *eršetu* is closely associated with *mātu*⁵ in terms of semantic range, but they can be independent in their paradigm. From the point of view of semantic distribution, *mātu* comes under *eršetu* in a distributional inclusion.

Another thing that we can be seen from the references is that *šadû*, *qaqqaru*, and *ašru* are part of “earth,” even though *ašru* became semantically independent from *eršetu* in comparison with Sumerian KI.

They are in either a distributional inclusion or overlapping distribution with *eršetu* depending upon their context: *eršetu* > *qaqqaru* > *mātu*.

Third group: Akkadian *eršetu* designates either the Netherworld or a part of the Netherworld in Sumerian equivalent to Akkadian.

- (8) KI: ki.a gub.ba.zu.de: *ina eršeti ina uzuzziki*
Delitzsch AL 134: 4.
- (9) KUR: *gir kur.ra.ke₄: sepu ana KI-tim*
CT 16 9 II 6ff.
- (10) KUR.NU.GI4.A: *kur.nu.gi.a = er-se-et la ta-ri*
Lu Excerpt II 65.
- (11) É.KUR.BAD: *é.kur.BAD = er-se-tu, É mu-ti, na-aq-ba-ru*
CT 18 30 r. I 28ff.
É.KUR a-ra-li BAD = a-r [a-al-lu-u]
Igituh short version 158.
- (12) IGI.KUR: *IGI.KUR = er-se-tim-ma*
CT 16 46: 189f.
- (13) HILIB: *hi-lib IGI.KUR = pa-an er-se-ti, er-se-tu, ir-kal-la,*
dan-ni-na, ga-an-zí-ir
Diri II 145ff.
- (14) GANZIR: *ga-an-zer IGI.KUR.ZA = KA Er-se-ti, Er-se-tu,*
Ir-kal-la, Dan-ni-na, ga-an-zèr
Proto-Diri III 150ff.
- (15) A.RA.LI: *a-ra-l[i], ú-ru-[gal] URU x X = [er-se-tum]*
Ea VI iii C 12'f.
- (16) LAM: *la-am-ma LAM = er-se-tu S I 216; AfO 17 316 F8*
(Comm. on Marduk's Address to the Demons).
- (17) GALILLA: *gá-líl-lá GÁ X LÍL.1Á = É er-se-tu*
A IV/4: 197; CT 12 22a III 8 (Aa).

eršetu in this group definitely describes the other domain, even more it designates a certain area of the Netherworld, except in examples (8, 16, 17) where *eršetu* is generalized as this world in contrast to heaven.

Observations from the above references indicate that *eršetu* specifying the Netherworld seems to correspond to KUR and its combination; KUR.NU.GI₄.A, É.KUR.BAD, HILIB(IGI.KUR), GANZIR(IGI.KUR.ZA), whereas *arallû*, *irkallu*, *danninu*, *ganzir*, *hilibû* are associated with *eršetu* in either a distributional equivalence or inclusion. According to Sumerian correspondence, *irkallu*, *danninu*, *ganzir* and *hilibû* describe the entrance to the Netherworld. ARALI // *arallû* might have something to do with the Dumuzi tradition.⁶

b. Sentence level

1) Earth

(18) *ultu Anum [ibnû šamê] šamû ibnû [eršetim] eršetim ibnû nārāte*

“After Anu had created the heaven, the heaven had created the earth, the earth had created the rivers” CT 17 50: Iff.

“Earth” in this sense is in contrast to heavenly the abode, that is, in the context of cosmogony/cosmology. For the discussion on the dichotomy of the Cosmon, the heaven and the earth and their semantic distribution we have already examined in KI.

2) The Netherworld

(19) *nam.erím zi.an.na hé.pà zi.ki.a hé.pà: māmīt nīš šamê lū tamāti nīš eršeti lū tamāti*

“Be conjured by heaven, be conjured by the Netherworld”

Surpu V-VI 58f.

- (20) *dīm.me.er an.na.ke₄ an.na ba.an.e₁₁.dè dīm.me.er ki.ke₄ ki.
a ba.an.sun₅(BÚR).ne.eš: ilū ša šamê ana šamê itelū ilū ša
eršetim ana eršetim iterbū*

“The gods of heaven ascended to heaven, the gods of the Netherworld descended to the Netherworld” 4 R 28 No.2: 19.

These texts lie in the cosmological frame, “heaven-earth”. The difference here is whether or not the texts have a designation, or “code”, for the Netherworld. (19) and (20) preserve such a designation, the Cosmos and theology. In reference (19) a phrase *māmītu nīs šamê* in the context of cosmology is the key that designates *eršetu* as the Netherworld rather than the earth in general. The reference (20) is also set in a cosmological context. In addition to that, a pair of theological implications, *ilū ša šamê* and *ilū ša eršetu*, that is, heavenly pantheon and pantheon in the Netherworld, support *eršetu* as designating the Netherworld. The semantic distribution of *eršetu* in (19) and (20) clearly is in a distributional equivalence to the Netherworld.

- (21) *Īstar ana KI-tim urid ul ilā*

“Ishtar has descended into the Netherworld and has not ascended” *Ishtar’s Descent* 85.

- (22) *ultu ullânumma Īstar ana KUR.NU.GI₄ uridu*

“Since Ishtar has descended to the land of no return” *Ishtar’s Decent* 86.

- (23) *luman takkaḫ KI-tim iptēma utukku ša Enkidu kî zaqīqi
ultu KI-tim ittasâ*

“As soon as he opened a hole into the Netherworld, the spirit of Enkidu came forth from the Netherworld like a phantom” *Gilgamesh* XII 83f.

These references are categorized as literature dealing with the Netherworld as its main motif. In other words, *eršetu* in these texts, without doubt, denotes the underworld, because the whole story is composed under control of the Netherworld milieu.

In a semantic distribution *eršetu* is equated to the Netherworld through a code of literary theme.

- (24) [...] ur AB x GAL.la.[ta ba.ra].è: UR.SAG *dannu Nergal*
ištu eršeti illâ

“Nergal, powerful hero, comes up from the Netherworld”
KAV 218 A iii 3 and 8.

- (25) Nin.giš.zi.da gu.za.lá kur.ra.ke4 hé.<pà>
zi giš.ig kur.ra imin.bi hé.<pa> ...
zi ì-du₈-du₈-gal kur.ra.ke₄ hé.<pà>:
nîš MIN *guza*[*lî ša KI-tim lû tamâta*]
nîš *da*[*lat KI-tim seba lû tamâta*]
nîš MIN MIN *KI-tim lû tamâta*

“Be conjured by Ningishzida, chairbearer of the Netherworld, Be conjured by the seven doors of the Netherworld, Be conjured by Neti, chief doorkeeper of the Netherworld” *CT* 16 13 ii 44ff.

The personages in (24) and (25) are accepted as inhabitants of the Netherworld through codes of theology. Some of these inhabitants preserve KI (*eršetu*): *šakkanakku KI-tim*, “military governor of the

Netherworld”; *Bēlet KI-tim*, “Lady of the Netherworld”; *Namtar sukka* KI-tim, “Namtar, the vizier of the Netherworld”; DINGIR.MEŠ *eršetu*, “gods of the Netherworld”; *Anunnaku ša eršeti*, “Anunnaki of the Netherworld”.

eršetu in other textual references is characterized by the modifiers, such as *šaplu* and *rapšu* which are supplementary designation of the other realm.

a) *šaplu*

(26) *eliš TILAM.MEŠ lisshukunu šapliš ina KI.TIM eṭemma-kunu A.MEŠ lisammû GIŠ.MI u U.DA*

“Above, may they take possession of your life, Below, in the Netherworld, may they make your ghost thirst of water” *State Archives of Assyria* II 49 476-477.

b) *rapšu*

(27) *lušesbitka šarrūta ina eršeti rapāšti*

“I will let you have dominion over the wide Netherworld” *Nergal and Ereshkigal*.EA 357: 83

(28) *ní.gal mu₄.mu₄ kur dagal.la.a [si]: namrirrī labiš KI-tim rapastim mala*

“He (demon) is clad in luminosity, he fills the vast Netherworld” *CT* 17 3: 22.

c) *irtu*

(29) *ulte irat KI-tim išiha di’u*

“The headache sprung up from the bosom of the Netherworld” *Ludlul* II 52.

(30) *in kigallam rēštīm in irat eršetim rapāstim ... ušaršid*

temenša

“I laid its foundations firmly on the primordial Netherworld, on the bosom of the wide Netherworld” *VAB 4 94 iii 33*.

These modifiers for *ersetu*, *šapliš*, *rapšu*, and *irtu*, are potential candidates for a code between a sender and a receiver to suggest “the Netherworld”, but they themselves do not function as a code, but as a supplement of a code.

All references here are involved with ghosts, demons and gods who inhabit the Netherworld in terms of theology and literary themes which function as the actual codes.

The connection of *irtu* with *ersetu* helps in understanding the structure of the Netherworld. *irtu* means “chest, breast”, and “depths” which in some texts is applied to *irtu eršeti*: “the depths of the Netherworld.” However, *irtu eršeti* is more meaningful than such generalization. *irtu* appears with other term *kigallu* which represents “foundation, base” and can extend its meaning to “the Netherworld.”⁷ Both *irtu eršeti* and *irtu kigallu* describe their location in the Netherworld, that is, “bosom of the Netherworld, surface of the Netherworld.”

As with GABA, Sumerian equivalents to Akkadian *irtu* denote in transferred meaning: “edge, surface and side.”⁸ For instance, *irtu mē*, “the edge of the water”, *irtu šadî*, “the flanks of the mountains.”

From the usage of *irtu* and references of *kigallu*, *irtu eršeti* gives us a picture of the structure of the underworld. It describes a segment of the Netherworld, the level of the surface of the Netherworld attached to the earth.

3.2. *arallu*⁹

This is a Sumerian loan word deriving from É.KUR.BAD or A.RA.LI.

a. Word level

- 1) the Netherworld
- 2) the Arali mountain

arallû is the distributional equivalent to the Netherworld in Akkadian literature. We identified A.RA.LI as a geographical name in the Dumuzi texts, even though etymology for the name is unknown. However, this identification decreases in the Akkadian texts almost to the point of disappearing. KUR A.RA.LI, the Arali mountain which produces gold, is not identical to the place name A.RA.LI in Dumuzi texts.

b. Sentence level

Deterioration of the geographical identification of *arallû* in Akkadian does not mean *arallû*'s detachment from the Dumuzi traditions.¹⁰ É.KUR.ÚŠ means literally "the house of land of the dead." é-kur-ûn(BÂD)-na¹¹ signifies "the house of the high mountain." The other possible interpretations for é-kur-ûn(BÂD)-na "Ekur, place where demons live,¹² and "land of the dead."¹³ These imply *arallû*'s association with the demons who dwell in a mountain. It is a characteristic of the Dumuzi tradition that they includes the activities of demons. In the bilingual texts *arallû* tends to be a translation of Sumerian e-kur-ûn-na

- (31) e.ne.ne.ne dím.ma é-kur-ûn-meš = šunu binût arallê šunu
“They (the demons) are the creatures of the Netherworld”
CT 16 12: 12f.

This is reminiscent of the Dumuzi tradition with the demons located in the *arallû*.

- (32) ana KUR.NU.GI₄.A lišerissunûti ana GIDIM arallê liruš
unûti
“Let (the fire) take them down to the land of no return, let
him lead them to the ghosts of the Netherworld” LKA 154
r. 12.

Not only the demons and ghosts but also gods who are associated with the Netherworld, such as, Nergal, Enmesharra,¹⁴ Ereshkigal¹⁵ and Allatu,¹⁶ are described with *arallû*.

- (33) rabâta ina É.KUR.ÛN mähira lâ tišu
“You (Nergal) are great, you have no rival in the Nether-
world” BMS 27: 6.

The semantic inclination of arall to É.KUR.ÛN enables *arallû* to be linked with the notion of the grave, the abode of the dead, that is, a lexical reference proves that É.KUR.ÛN is equated with URU.GAL = *qabru* “grave.”¹⁷

- (34) ša ana arallê šûrudu pagašû tutāra
“You bring back the body of him who makes descent into
the Netherworld” BMS 2:22.

Once *arallu* is used to designate the Netherworld in the sense of the abode of inhabitants down below the earth, it easily generalizes to the cosmic context. This context of usage of *arallû* may be modified by an explanatory word.

šuplu

- (35) *ša ina tâmtim rapaštîm mē 1 ME bēru išissu ikšud šupul arallê*

“(The Mesu-tree)’s roots reached as deep as the Netherworld, a hundred double hours in the vast sea water”

Cagni *Erra* I 152 *Kar* 168.

- (36) *elûšunu šupuk šamê k[ašdû] šaplîš arallê irassunu kašdat*

“Their (Twin mountain) peaks reach the vault of heaven, below their flank reaches to the Netherworld”

Gilgamesh IX ii 4f.

Sometimes it takes more than a word as modifier.

- (37) *a.ra.li èm.nu.u₆ ta u₆ bí.in.dug₄.ga.[ne]: MIN ašar lā amāri imu[rū]*

“They have seen the Netherworld, a place not to be seen”

4R 24 No. 2: 7f.

There is no problem with the semantic distribution of *arallû* as the Netherworld. *arallû* lies in a distributional equivalence to the Netherworld through the following codes: theological implication, such as, the demons, ghosts (31-32)¹⁸ and the dead (34) live in the Netherworld and certain gods (33) are associated with the Netherworld; cosmology, the root of the cosmic tree (35) and the mountain (36) reach to the Nether-

world.

3.3. *ekur*¹⁹

A sumerian loan word from É.KUR. The place is designated as the locality where the demons live.

a. Word level

The Ekur is the place where the demons reside in the underworld. In this respect *ekur* may have a semantic connection with *arallû* which reminds us of the Dumuzi-Damu text in which the demons play a great role. This fact may be proved by a lexical reference:

É.KUR^{a-ra-11}ÛN = *mi-i-[tum]*²⁰ 5R 16 iv 42.

b. Sentence level

- (38) é.a é.kur.ta è.a.meš: *ištu* É É.KUR *ittasûni šunu*
“They (the demons) came forth from the house, Ekur” CT
16 I: 25.
- (39) *uttuku la ni'-(?) utîr* É.KUR-*riš iskip* *Lamaštu šadâ uštêli*
“He sent the irresistible Uttuku-ghost back to the Ekur,
defeated Lamashtu and made (her) go up to the “mountain”
Ludlul iii 4-8.

The designation of *ekur* as the place where demons dwell is derived from the interpretation of Sumerian É.KUR.BAD, the “house = Netherworld, the far mountain”; the “house of the high mountain”; “Ekur, the place of the dead”. As for the semantic range *ekur* has an overlapping distribution with the Netherworld through a code of theology.

ekur differs from *ekurru* which comes from the Sumerian loan

word É.KUR and means “temple.” However, in the cosmic sense the usage is attested.

(40) *ana ekur ašar la hāši ihīšū ana gigunê ašar la naplusi
ippalsū ana arallî ašar la amāri imurū*

“To Ekur-temple, a place one should not rush into, they (enemies) rushed into, To Gigunu-temple tower, a place one should not look at, they looked at, Into Arallu, a place one should not see, they looked” *IV 24, no. 2: 4ff.*

Here Ekur, Gigunu and Arallu are juxtaposed in the sense of cosmology. The enemies are just like the demons who attack the living. In this case Ekur shares a semantic distribution with Arallu, the Netherworld, through a code of theology and cosmology.

3.4. *ekurru* See entry 3.3. *ekur*.

3.5. *hibû/hilibana*²¹

HILIB, probably not of Sumerian origin, has the following Akkadian equivalents:

hi-li-ib IGI.KUR = *pān eršetî, eršetu, irkalla, dannina, ganzir*
Diri II 145ff (CAD E 308)

hi-lib IGI.KUR = *irkalla Proto Diri II 147 (CAD H 186).*

These lexical references give evidence of HILIB’s association with the Netherworld as well as its designation of an entrance of the underworld. However, the limitation of the textual resources for

hilibû make it difficult to study. And yet there is a textual reference which refers to HILIB's relation to the Apsu, abode of Ea.²²

- (41) ^den-ki-ke₄ du-du-a-ta eridu^{k1}-ta hé-gál si-ga-àm
ki-tuš-a-na ki-hilib-àm
ki-ná-a GA x MI ^dnanna-àm
ša Ea tālaktašu ina Eridu hegalli malāti
šubassu ašar ersetimma
kissušu majālu ša dNammu

“Ea, when walking there, fills Eridu with abundance. In the dwelling thereof is the place of the Netherworld, In the sanctuary is the bed-chamber of Nammu” *CT* 16 46: 183-198.

The context in which *hilib* appear proves that KI.HILIB/*ašar ersetim* is equated to the Apsu, the subterranean fresh-water, that is, it is put in a distributional equivalence with *apsû* through a code of cosmology and theology.

On the other hand, the paradigm of *hilibû* and *girimhilibû*²³ (with and without the determinative NA₄) carry the meaning of a precious stone. Both words are possibly associated with a name of the Netherworld, similar to *arallû*'s connection to the mountain which produce precious metal, gold.

3.6. *irkallu*²⁴

The word level of this term designates only a connection to the underworld. According to the Lexical references *irkalla*, other form of *irkallu* is synonymous to *ersetu*, “the Netherworld” along with *danne*,

kiūru, *lammu*.²⁵ However, as known from Sumerian equivalents of *irkallu*, such as *hilib* (IGI.KUR), *ganzer* (IGI.KUR.ZA)²⁶ which demonstrate the close association with the entrance to the underworld, *irkallu* may represent the vicinity of the entrance of the other domain.

On the other hand, *irkallu* is to denote two areas: generalization of the Netherworld and that of specification of the locality where the queen of the Netherworld lives.

(42) *irkalla lunīšma lsbu'ū šamāmi*

“I want to make the Irkalla, the Netherworld, shake, and may heavens tremble” Cagni *Erra* IV 123, Cf. *ibid.*, I 123.

(43) *ina tābi itammā elā šamā'i ūtaššāšama idabbub arād irkalla*

“In prosperity they talk of ascending to heaven, when they are depressed they speak of descending to Irkalla” *Ludlul* II 46-47 (Lambert, *BWL* 40).

(44) [ša] rrat irkalli līdil a[bullaša]

“Let the gate of the queen of the Netherworld be locked” *SB hymn to Sin*, Ebeling, *Parf mrez* Pl. 49: 15.

irkallu here in these textual references corresponds to the Netherworld; in other words, *irkallu* shares a distributional equivalence with the Netherworld through a code of cosmology in references (42) and (43) in which *irkallu* is contrasted against heaven and also through a theology or literary code, that is the gate to the Netherworld and palace of the queen therein in reference (44).

irkallu has another usage by which it represents a personification of the queen of the Netherworld.

(45) *ana bīt etē šubat ^dIrkal[la] ... ana harrāni ša alaktāša la*

tajjārat

“To the dark house, the dwelling of Irkalla ... to the road for whose going there is not return.” *Istar’s Descent* 4-6.

(46) *ireddānni ana bīt ikleti šubat dIrkalla ana bīti ša ēribušu la ašū*

“He leads me down to the house of darkness to the dwelling of Irkalla to the house whose enterers do not come out” *Gilg.* VII iv 33-34.

(47) *musukkākuma ul ebbēkuma ul adāni dīnī ša DINGIR^{meš} DINGIR^{meš} GAL^{meš} āšibūt qirib ^dIrkalla*

“I am sexually defiled, I am not pure, I cannot execute the judgments of the great gods, The great gods who dwell in Irkalla” *Nergal and Ereshkigal* Col V 7’-8’ (the Assyrian version).

In these references *irkallu* has the determinative DINGIR, which signifies a personification, and *šubat* (45) and 46) or *qirib* (47) attached to *irkallu*, which is a characteristic of this usage. These texts specify the *irkallu*’s association with the goddess Ereshkigal serving as the code of a literary environment and a theology.

3.7. *danninu*²⁷

danninu is a designation of the Netherworld. Like *irkallu*, *danninu* is equated with *eršetu*,²⁸ “the Netherworld.” On the other hand, *danninu* coincides with Sumerian *hilib* (IGL.KUR),²⁹ *ganzir* (IGL.KUR.ZA),³⁰ closely related to the entrance of the Netherworld.

In terms of Sumerian the correspondences with *danninu* the term implies an entrance to the Netherworld, but the Akkadian textual

references as well as one lexical reference represent *danninu* as indicating generally the land of the dead.

- (48) *aššum ašrī ibnâ iptiqa dannina bēl mātāti šumšu ittabi abi*
^d*Enlil*

“Because he built the places and fashioned the Netherworld, he, father Enlil called him lord of the lands” *Enuma Elish* VII 135.

- (49) *līmurū epšēt bēl ilī Marduk ... lumāšī apsû danninu*

“May the lumashi-stars, the Apsu, the Netherworld ... see the works of Marduk, the lord of the gods” Craig *ABRT* 1 30:37.

- (50) *Enmešarra rapša [x] danninu šābit kippat kigallim*

“Enmesharra who ... the wide Netherworld, holds the entire solid ground” Craig *ABRT* 2 13 r. 7.

These references denote the Netherworld. The semantic range of (48) is in a distributional equivalence to the Netherworld through a code of cosmology in which *ašru* “(heavenly) palaces” contrasts against the other edge of the cosmos, the Netherworld. In the case of (49) the distributional inclusion is applied to *danninu* as the Netherworld, due to the Apsu itself representing a part of the underworld. The damage of text of (50) causes a problem in terms of semantic distribution. It seems, however, that *danninu* signifies identically the Netherworld through the context and phrase with *rapša danninu* “the wide Netherworld” and *kigallu* “the Netherworld.”³¹

3.8. *ammatu*³²

The lack of sufficient textual references make it difficult to comment on this word. The lexical references³³ suggest an association with “earth.”

(51) *enūma eliš lā nabû šamāmi šapliš ammatum šuma lā zakrat*

“When above the heavens were not named, below the earth was not give a name” *Enuma Elish* I 2.

(52) *ginātama ammatiš*

“You are stable like the earth” Lambert *BWL* 74:58.

Both references preserve the character of *eršetu* “earth” or *dannatu* “fortress, bottom of a foundation pit” which either includes or overlaps the notion of the Netherworld. In terms of semantic range, *ammatu* lies in an overlapping distribution to the Netherworld through a code of cosmology (a pair of cosmic opposition, *šamû* and *ammatu* along with *šapliš*).

3.9. *ganzir*³⁴

See GANZIR in Sumerian. This is a designation for the Netherworld, primarily the entrance to the underworld.

kanisurru also occurs in a lexical reference corresponding *ganzir*(IGI.KUR.ZA).³⁵

3.10. *lammu*³⁶

A Sumerian loan word derived from LAM “earth”.³⁷ In terms of paradigma there are two meanings: 1. a name of the Netherworld 2. a name of a star.³⁸ The lexical references; lam-mu = *eršetu* (LTBA 2 2: 5) and others indicate that *lammu* implies the Netherworld.

3.11. *kiūru*³⁹

See. KI.UR in Sumerian. *kiūru* corresponds to both *eršetu*⁴⁰ “earth” and the “Netherworld.”⁴¹

3.12. *kigallu*⁴²

See Sumerian KI.GAL. Apparently this is a Sumerian loan word KI.GAL “great place,”⁴³ which signifies also “great earth.” It has an overlapping semantic distribution with “the Netherworld.”

a. Word level

- 1) Platform or pedestal
- 2) The Netherworld

There are two basic meanings of KI.GAL = *kigallu* “great place.” One is a mount, pedestal or foundation for cultic use or architecture etc. The other meaning of KI.GAL = *kigallu* “great earth” shares the semantic range with the Netherworld in an overlapping distribution.⁴⁴ Another association of *kigallu* with the Netherworld derives from the underworld as the foundation of the earth.

b. Sentence level

- (53) *Aššur pātiq ermi Anim u kigalli*
“Assur who created the heaven and the Netherworld” *OIP*
2 149 :4.
- (54) *ša ina erme Anu u kigalli šurruhū zikrūša*
“Whose words are proud in the heaven of Anu and the
Netherworld” Boger *Esarh.* 75:5.
- (55) *[t]āmih šerret erše[ti] u kigall[i]*
“One who holds the lead-rope of the earth and the Nether-
world” *AfO* 18 386:10 (Asb.).

These references are set in the cosmic context; both edges of the Cosmos, heaven and the underworld, (53) and (54) in which *kigallu* is identified with the Netherworld or the structural separation of the Netherworld from earth (55) in which *kigallu* lies in complementary distribution with the earth.

- (56) *temenšu ina irat kigalla ušaršid šaddūaiš*
“He (Sargon) established its (Eanna’s) foundation like a
mountain in the depth of the Netherworld”
YOS 1 38 i 39.
- (57) *ina kigalle rēštīm ukīn temenšu*
“He placed its foundation upon the primordial Netherwor-
ld” *VAB* 4 62 II 44 (Nabopolassar).
- (58) *išissa ina irat kigallam mihirat mē ina kupri u agurri ušarš
idma*
“I set its base firmly with baked bricks laid in bitumen in
the depth of the Netherworld, at the level of the water
table” *VAB* 4 118 iii 18 (Nbk.).

The usage of *kigallu* here designates the Netherworld as the foundation whose root goes down as deep as the Netherworld like a mountain(56). (57) and (58) refer to the foundation upon the Netherworld just under the earth the “primordial Netherworld” or “level of the water.” These textual references clarify that *kigallu* is equated with the Netherworld, but semantically it is related with an distributional inclusion to the Netherworld through a code of a cosmology. This means *kigallu* is linked with the entrance of the underworld as the foundation of the earth in terms of the structure of the Netherworld.

bērūtu / *bīrūtu*⁴⁵ should be taken up in connection to *kigallu*. A lexical reference gives credibility to this association.⁴⁶

(59) *išissa ... ina šupul mē bērūtīm ušaršid*

“I established its base firmly below the water of the foundation pit” VAB 4 86 II 19 (Nbk.).

(60) [*ša*] *huršāni bīrūti et[ūtiš]unu tušpardī*

“You brighten the darkness of the total mountain” Lambert *BWL* 126:6.

The usage of *bērūtu* in the above references indicates that the connotation of *bērūtu* is similar to that of *kigallu*. It is used of Apsu (59) and mountains (60). The basic implication of *berutu* is the foundation under ground. Therefore, *bērūtu* and *kigallu* share an overlapping semantic distribution distribution that is close to distributional equivalence.

Ereshkigal has KI.GAL as a part of her name. In this case KI.GAL denotes the Netherworld through a code of theology in which she is the queen of the Netherworld.

3.13. *bērūtu* See 3.12. *kigallu*.

3.14. *qaqqaru*⁴⁷

Primarily it signifies “ground,” which meaning is extended to the earth and then to the Netherworld.

a. Word level

- 1) ground
- 2) territory
- 3) the earth
- 4) the Netherworld

The Sumerian equivalent of *qaqqaru* is KI.⁴⁸ However, *qaqqaru* differs from KI in its semantic range.⁴⁹ It is used more often in the sense of “ground” in the Akkadian literature. A usage of *qaqqaru* denoting “the earth” and “the Netherworld” results from a remnant of the Sumerian KI, rather than a secondary development of “ground.” “The earth,” including semantically “the Netherworld,” is used in opposition to heaven just as KI is used against AN in Sumerian.

b. Sentence level

- (61) [te] rrašu ana qaqqarišu
“Send him (Adapa) back to the earth (from heaven)”
Adapa Myth, EA 356:70.
- (62) ša qaqqaru aġa iddinu ša šamê annûtu iddinu
(Ahuramazda) who gave this earth, who gave this
“heaven” VAB 3 101 1:2.

In both references *qaqqaru* is set against “heaven“ and means “the earth,” distributional inclusion relationship to “the Netherworld” by a code of cosmology.

- (63) *zunnani kīma našši šuhhani kīma dīmti rīdani*
qaqqaršun^{um}

“Rain down like dew, flow down like tears, go down to the Netherworld” *Afo* 23 43:32 (SB fire inc.).

- (64) *ana KUR.NU.GI₄.A qaqqari*

“To the land of no return, the Netherworld” *Ishtar’s Descent* 1, *CT* 15 45:1

Reference (63) means either the earth or the Netherworld, but *qaqqaru* in (64) undoubtedly implies the other realm, a distributional equivalence to the Netherworld through the code of literary environment in which “the land of no return” represents an exclusive description of the Netherworld.

- (65) *bēlti [qa]q-qa-ri rabītu*

“Lady of the great earth” *LKA* 62 r.10,12.

This usage reminds us of Ereš-ki-gal “lady of the great earth,” queen of the Netherworld, as well as KI.GAL “great earth”⁵⁰ where the earth obviously includes the meaning the Netherworld.

Notes:

- Abbreviations for journals and reference works are those found in:
(1). *The Assyrian Dictionary of the University of Chicago*, ed. E. Reiner, et.

al. (Chicago-Glückstadt, 1956-1989.); (2). W. von Soden's *Akkadisches Handwörterbuch* (Otto Harrassowitz, 1965-1981.); (3). R. Borger's *Handbuch der Keilschriftliteratur* vol.I (Berlin, 1967) 661-672.

1. CAD E 308; AHW 245; Tallqvist *StOr* 5/4 8ff.
2. See SGL II 78; TCL III 87,99.
3. There are two traditions as to Ninazu's parents. Ninazu is a son of Ereshkigal and father of Ningishzida, whereas according the other tradition, Ninazu's parents are Enlil and Ninlil. See my dissertation, *The Netherworld in the Sumero-Akkadian Literature* (Univ.of California, Berkeley, 1991) 248-249.

4. See *Pennsylvania Sumerian Dictionary*, B 199, burû A 1.2. būru-ra. u₄-zalag ša-mu-un-ne-ri-ib-è "You (Lugalgirra) bring forth bright daylight for them from the depths" *Or Suec* 19-20, 142 no. 1 ii 25-6.

ere š-ki-gal nin-kislah-būru-ra "Ereshkigal mistress of the wasteland of the (lower) depths" YOS I 14:1-2 (Lu'utu Inscription)

5. KUR, KALAMA, GŪ, MA.DA KI are all candidates for Akkadian *mātu*. Cf. H. Limet, RA 72 (1978) 1-12.

In some bilingual text, Akkadian translation favors *mātu* or KUR as a logogram of *mātu* for Sumerian KI, KALAMA and KUR; ki.bal.a.kalama. ma.ke₄ : KUR *nu-kūr-te* KUR *Lugale* XI 28. kur.ra dul.la : *ma-a-ti* [kat-ma]t *Lugale* I 8. é-mu kur.kur.ra bi.si : *bi-it ma-ta-tu i-ta-ah-da-ra* VAS10 179: 15f.

an sù.ud.da àm izi.gin₇ mú ki.ta za e š i.in.ga.me.[en.na]: *nūr šamê ša kīma i š āti ina māti naphat attima* SBH p.98 no.53r. 1-2.

6. See 2.11. A.RA.LI // 3.2. *arallû*.
7. See another entry: KIGAL under 2.1. KI and 3.12. *kigallu*.
8. See CAD I/J186 c).
9. CAD A/2 227; AHW 64; Tallqvist *StOr* 5/4 6-7. See Sumerian Entry 2.11. A.RA.LI.
10. [a.ra.li.] [URU x X] = *eršetu, arallî, É Dumu-zi* A VI/4:29ff.
11. kur-ûn(BĀD)-na, hur-sag-ûn(BĀD)-na/da = [š adû elû] MSL II 87; MSL III 213-4; SGL II 105.
12. See 3.3. *ekur*.
13. Cf. kur-ûn(BĀD)-na : *eršetu mūti*, "land of the dead." (IV R 30 2 22-25).

14. *Enmešarra rabû sa arallî* Craig *ABRT* 2 13 r. 1.
15. *šarrat arallû* *ZA* 43 17:58.
16. *šarrat arallî* *ZA* 43 15:30.
17. [a].ra.li, É.KUR min ÚŠ, ^{u-ru-gal} AB x GAL = *a-ra-al-[lu-u]* *Nabnitu* L 72ff. u-ru-gal AB x GAL = *qab-ru* S II 190. In addition to the above references, this one by which we know the strong tie between É.KUR.ÚŠ and grave should not be overlooked:
 É.KUR.ÚŠ = *er-se-tu, bēt mu-ti, na-aq-ba-ru*
 E.KUR = a-ra-li ÚŠ = *mi-i-[tim]* 5R 16 iv 42.
18. See also entry 3.3 ekur
19. *CAD* E 70; *AHw* 196; Tallqvist *StOr* 5/4 25-32.
20. Interestingly this reference suggests that É.KUR.ÛN is to be read arali.
21. *CAD* H 1285; *AHw* 345; Tallqvist *StOr* 5/4 38 note 5.
22. For this issue see 2.6. ABZU in Sumerian section.
23. *CAD* G 88.
24. *CAD* I 177; *AHw* 242; Tallqvist *StOr* 5/4 34-35.
25. *LTBA* 2 2 I 2ff. See 3.7. *danninu*, 3.11. *kiūru* and 3.10. *lamma*
26. *Diri* II 147,152. (*CAD* E 177). We can assume that *irkakku* was a loan word from Sumerian IRIGAL = URU.GAL
27. *CAD* D 91; *AHw* 160.
28. *LTBA* 2 2:2.
29. *Diri* II 148.
30. *ibid.*, 153.
31. See entry 3.12. *kigallu*.
32. *CAD* A/II 75; *AHw* 44.
33. *ammtu* = *dannatu Malku* I 51.
 abatús(!) // *ammatisš* // GIM *eršitu*
 Lambert *BWL* 74:58 (Theodocy Comm.)
34. *CAD* G 43; *AHw* 281.
35. *Proto-Diri* III c.
36. *CAD* L 68; *AHw* 281.
37. "Marduk's Address to the demons," (W. G. Lambert, *AfO* 17 318 F 8), comments on MELAM,ME = heaven; LAM = earth. *lam-mu* = *er-se-tum* *LTBA* 2 2:5. la-am-ma LAM = *er-se-tu* S^b I 216.

38. MUL lam-mu SUKKAL ʿBa-ba, “the star Lammu, vizier of Baba” 5 R 46 No. 1:17. “Lamma/Lamassu,” *RLA* (1983) 446-453.
39. *CAD* K 476; *AHw* 496.
40. *ki-ú-ru* = *er-se-tum* *LTBA* 2 2 I 3.
41. *da-ne-ne, ki-u-ru, ir-kal-lum* = *eršetum* *LTRA* 2 2 i 2ff.
42. *CAD* K 348; *AHw* 474; Tallqvist *StOr* 5/4 3-6.
43. *ki-gal* = *ki-gal-lim* *VAT* 10262 + .I 39 (Erim).
44. For this discussion see *KI.GAL* under 2.1.KI in Sumerian section.