

A Note on ^dDagan-illat

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The Kokushikan Archaeological Expedition In Iraq unearthed fifteen cylinder seals on the excavations at areas A and B of Usiyeh in the Haditha region during the campaign of the years 1982 and 1983. Only one of them carries a short inscription (see photo below). Since the inscription seems to be of importance to consider the cultural background of the Haditha area in the Old Babylonian period, a brief note is given below.

Although Dagan was the most popular and important deity in the Mari empire, known, for instance, as Dagan of Mari, Terqa, Tuttul, Šubātu and Emar, a personal name Dagan-illat and Illat as a constituent element of the personal name are not attested in the Mari documents (cf. Ichiro Nakata, *Deities in the Mari texts*, Ph. D. Dissertation submitted to the Columbia University, 1974). Illat as a constituent of the personal name is well attested, however, in the Ur III and Isin-Larsa periods in Babylonia. We may refer, for instance, to ^dSin-illat (Samuel A. B. Mercer, *Journal of the Society of Oriental Research* 14, No. 64, 3; Marcel Sigrist, *Neo-Sumerian accounts texts in the Horn Archaeological Museum*, No. 972, 9, etc.), ^dUTU-illat (David I. Owen, *Neo-Sumerian archival texts primarily*

from *Nippur*, No. 268, 17, etc.), ^dŠU-illat (B. Lafont, *Revue d'Assyriologie* 77/2, 1983, p. 113, etc.) and ^dĀš-ki-illas-su (<^dĀš-ki-illat-šu; cf. *Journal of Cuneiform Studies* 38/1, 1986, No. 1, 5; for ^dĀš-ki, cf. ^d.aš.aš₇-gi₄ in *Revue d'Assyriologie* 77, p. 113). The reading 'illat' in the case of the personal name 'deity + KASKAL.KUR' will be ascertained from a number of examples gathered in I. J. Gelb, *Materials for the Assyrian Dictionary*, No. 3, p. 39f., s.v. 'LL *illatum* "power?" or "family?" (cf. J. J. Stamm, *Die akkadische Namengebung*, p. 299, s.v. 8 Typus *Ili-ummati*):

DINGIR-Il-la-at (Fish, *Catalogue* 17+)
 ì-lí-Il-la-at (*ITT* II/2, p. 15, 3093, etc.)
 Eš₄-dar-ìl-la-at (See Gelb, *MAD I=Sargonic texts from the Diyala region*)
^dIM-il-la-at/^dIM-illat
^dUTU-il-at (F. Thureau-Dangin, *RTC* 180)
^dUTU-il-la-at (*RTC* 108)
^dUTU-ši-la-at (= ^dŠamš_iš_i-illat; Lau, *OBTR* 22), etc.

The parallel between ^dUTU-il-la-at and ^dUTU-illat seems to be in particular decisive in this respect. Since, to my knowledge, a type of naming 'deity + illat' is almost exclusively attested in



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Babylonia, it is very probable that ^dDa-gan-illat was named under the influence of Babylonia. In Babylonia, the deity Dagan occurs as early as Sargon b 2, Col. V, 14–18 / Col. VI, 17–22 (cf. H. Hirsch, *AfO* XX, p. 38; [sar-um-GI] [lugal] du₈-du₈-[li]^{ki}-a ^dda-gan-ra ki-a mu-na-za/[sar-ru-GI] [LU]G[AL] in *tu-tu-li^{ki} a-na ^dda-gan uš-ga-en* “[Šarrukīn] [der König], in Tutuli vor Dagan fiel er huldigend nieder”). Also in personal names, Dagan frequently occurs from the Sargonic period on (cf. I. J. Gelb, *MAD* III, p. 109, s.v. DGN). In the Old Babylonian period, personal names such as ^dAdad-ILLAT, Eš₄-tár-ILLAT and ^dŠamaš-ILLAT are attested. We can refer, for instance, to Marc van

de Mieroop, *Sumerian administrative documents from the reigns of Išbi-Erra and Šū-ilišu* (=BIN X), indices of personal names, s.v. ^dAdad-ellatī, Eš₄-tár-ellatī and ^dŠamaš-ellatī.

On the other hand, the god(s) ^dKASKAL.KUR(.RA.MEŠ)/^dba-li-ḥa(^dba-li-ḥé) occurs in the Emar texts recently published by Daniel Arnaud, *Recherches au pays d'Astata*, Emar VI, Tome 3, 1986 (cf. Nos. 168, 373, 378, 379 and others). It may be difficult, however, to interpret ^dDa-gan-KASKAL.KUR as ^dDa-gan-baliḥa/baliḥe, since the type of naming ‘deity + KASKAL.KUR’ is characteristic of Babylonia, as was mentioned above.