11) The pronunciation of Ištarān – A number of years ago, W.G. Lambert demonstrated that the reading of the divine name 𒈗𒉗𒆜 was Ištarān (Lambert, ZA 59 [1969] pp. 100-103). Since Ištarān’s name is almost always written logographically as 𒈗𒉗𒆜, the exact pronunciation of name for any given time period and/or dialect is not revealed. It has been standard practice to read 𒈗𒉗𒆜 as Ištarān, the pronunciation of the name known from a gloss in the god list Anum (CT 46 pl. 51: obv. 21), regardless of the dialect or the time period of the text. The spelling of the name in the Weidner god list as Iltarān (Weidner, AtK 2 [1924-1925] p. 15: iii 8/8a) and the
Emesal form of the name Ezzerān (Bergmann, ZA 56 [1964] p. 40: rev. 11) demonstrates that the name was not always pronounced as Ištarān. It is common knowledge that the combination št shifts lt in late OB, MB, MA, and NB and the combination lt shifts ss in NA (GAG, 3rd ed. pp. 38-39 §30g-h). Thus, on the basis of these phonetic changes, Ištarān was probably also pronounced as Iltarān and as Issarān*. Prior to the late OB period, the name may have followed the same development as of the goddess Ištar. Ištar was pronounced as Eštar in the Ur III period and early OB period and as Aštar or Ašdar (> 'Aṯtar) in the Presargonic period and Sargonic period (Krebernik, ZA 81 [1991] pp. 135-136). Since Ištarān derives from the same Semitic root as Ištar, it is plausible that the name developed in the same manner. Aštarān* or Ašdarān* may have been the Presargonic and Sargonic pronunciation of Ištarān and Eštarān* may have been the Ur III and early OB pronunciation of the name. If the name does in fact follow the same development as Ištar in the third and early second millennium BC and the shift of št > lt > ss, then the pronunciation of Ištarān may have developed as follows: Aštarān* or Ašdarān* > Eštarān* > Ištarān > Illtarān > Issarān*.

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