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### **dlugal-šinig dans l'onomastique de Mari**

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shows that some connection with the ancient title was preserved behind the common writing of the divine name as <sup>d</sup>KUR. Another Emar ritual text records sacrifice to simple KUR (Šadû/Mountain?) in a context where Dagan was the last mentioned deity (Emar 446 : 54), and the Emar personal name Šadi-Dagan may also derive from active address to Dagan as Mountain.<sup>5</sup> It would not be surprising if even in Šakkanakku-period Mari separate cult was rendered to Dagan under his proper name and his title « the mountain ». The same list reconstructed by Durand distinguishes another apparent Dagan epithet, Bêl Terqa (line 9).<sup>6</sup>

1. J.-M. Durand, « La situation historique des Šakkanakku : nouvelle approche », *M.A.R.I.* 4 (1985) 161.

2. For Emar, see D. Arnaud, « <sup>d</sup>KUR », *RA* 68 (1974) 190, and D. Fleming, *The Installation of Baal's High Priestess at Emar*, Atlanta : Scholars Press, 1992, 241 ; for Azu, see R. H. Dornemann, « Tell Hadidi : An Important Center of the Mitannian Period and Earlier », in J.-C. Margueron ed., *Le Moyen-Euphrate*, Strasbourg : Université des Sciences Humaines de Strasbourg, 1980, 219.

3. D. Fleming, « Baal and Dagan in Ancient Syria », *ZA* 83 (1993) 88. I wish to thank D. Charpin for the Mari reference [= M. de J. Ellis (ed.), *Nippur at the Centennial* p. 9].

4. K. Tallqvist, *Akkadische Götterepitheta*, Helsinki : Societas Orientalis Fennica, 1938, 221. The epithet KUR.GAL/Šadû rabû is also borrowed by AŠŠur in a later period. Enlil carries the title as early as Gudea's reign.

5. The element Šadi- occurs only with Dagan in Emar theophoric names and seems most easily explained by identification with this epithet. In Emar VI.3, see for example Ša-di-<sup>d</sup>KUR (65 : 38 ; 80 : 6'), Ša<sub>10</sub>-di-<sup>d</sup>Da-gan (52 : 18 ; 125 : 28 ; 138 : 3 ; etc.), cf. Ša<sub>10</sub>-di-Da (2 : 36, 37 ; 109 : 30 ; etc.).

6. D. Fleming, *ZA* 83 96-97.

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17) <sup>d</sup>Lugal-šinig dans l'onomastique de Mari –

Le répertoire onomastique de Mari paléo-babylonienne permet d'ajouter deux autres attestations de la rare divinité <sup>d</sup>Lugal-<sup>giš</sup>šinig (« Seigneur du Tamaris »), probablement une épithète de Nergal, à celles déjà signalées par W. G. Lambert dans *RIA* 7, p. 151 (*Ri-iš-<sup>d</sup>Be-el-GIŠ.ŠINIG* de *AbB* 7, 33 : 3, et <sup>m</sup>Šil-lí-<sup>d</sup>Be-el-bi-in de l'inédit BM 97531). Les deux noms propres, qui sont cités grâce à l'amabilité de J.-M. Durand, sont <sup>d</sup>Lugal-<sup>giš</sup>šinig-a-bi, attesté dans la lettre A.2384, 16 et 28, et <sup>d</sup>Be-el-bi-in-na-šir, dans la tablette administrative M.13021 iii : 14. L'équivalence <sup>d</sup>Lugal-<sup>giš</sup>šinig avec <sup>d</sup>Be-el-bi-in se trouve donc confirmée si besoin en était.



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18) *NWS qrn* « (pubic) triangle » – I. It is a well-known fact that in ancient Near Eastern art and iconography the pelvic region of women – esp. the so-called (Egyptian) « naked goddess » – is represented by a stylized triangle ; an inverted triangle to be precise. Cf. e.g., J.B. Pritchard, *ANEP*, ch. VI ; R. Hestrin, in : *Stud. Phoen.* VII [1987] : 72f. ; *idem.*, *IEJ* [1987] : 217 ; E. Olávarri, *AuOr* [1992] : 48.

The purpose of this note is to demonstrate the *NWS* term for this « triangle », hitherto unknown. The evidence comes first, and foremost, from the « Balaam Inscription » of Deir-'Alla/Tir'ala (O.T. Sukkoth). But very likely it occurs already in a mythological text of the mid-2nd millennium BCE from Ugaritic, as well as in the OArām. « dialect » inscription of Panamuwa, king of Y'DY/Sam'al from the 8th cent. BCE ; and at least as a secondary connotation, and the object of word-play, in two O.T. passages.

I have chosen to publish this discovery in *NABU* in the hope that students and scholars of Akkadian will be able to provide additional corroborative evidence absent at the present time from the Assyriological lexica.

II. 1. DAPT I 10-13. The text occurs in the third section of (so-called) « Combination I », in which the prophet attacks the social and religious institutions of his country : the « wise-men » teachers (*hkmm*) and the (female) religious functionaries (*'nyh* ; *khnh*) in particular.

...  
[hmr]n. šryw. hmr  
wqb'n. šm'w. mwsr

3  
3

« [Donkey]s drink must,  
And hyenas listen to (their) teaching ;