shows that some connection with the ancient title was preserved behind the common writing of the divine name as dKUR. Another Emar ritual text records sacrifice to simple KUR (Sadu/Mountain?) in a context where Dagan was the last mentioned deity (Emar 446: 54), and the Emar personal name Sadu-Dagan may also derive from active address to Dagan as Mountain.\(^5\) It would not be surprising if even in Sakkannaku-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).\(^6\)

4. K. Tallqvist, Akkadische Götterepitheta, Helsinki : Societas Orientalis Fennica, 1938, 221. The epithet KUR.GAL/îhûdub is also borrowed by ABlûr in a later period. Enlil carries the title as early as Guda'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 Sa-di-dKUR (65 : 38 ; 80 : 6'), Sa10-di-Da-8an (52 : 18 ; 125 : 28 : 138 : 3 ; etc.), cf. Sa10-di-Da (2 : 36 ; 37 ; 109 : 30 ; etc.).

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17) dLugal-šinig dans l'onomastique de Mari –
L'équivalence dLugal-šînîg avec dî-Be-el-î-bî-in se trouve donc confirmée si besoin en était.

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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'tala (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 OArâm. « 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 (bûmmû) and the (female) religious functionaries (« nhû ; kûnhû) in particular.

[bmrjn. šyw. hmr] 3 «[Donkey]s drink must,
[wqr'dn. šmw. mwsr] 3 And hyenas listen to (their) teaching ;