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20:130 (SB Alu); *šumma awīlum šārassu kīma qitmi ša-al-ma-at* if a man's hair is as black as pitch AfO 18 66 ii 37 (OB physiogn.); *kibrītu agargarītu // kibrītu ša-li-in-du // kibrītu pappasītu // kibrītu pešītu*—*agargarū*-sulphur is black sulphur, *pappasū*-sulphur is white sulphur BRM 4 32:12 (med. comm.); *šumma katarru mišīšu MI mišīšu sām* if half of the fungus is black and half is red CT 40 17:53 (SB Alu); 1 *hī-du MI* one black *hīdu*-bead RA 43 146:95 (OB Qatna), cf. NA₄.MI (beside NA₄.BABBAR) KUB 3 70 r. 13; as name of a god in Bogh.: DINGIR. MI Ehelolf, ZA 43 181 n. 2, see also the refs. in Laroche, RHA 7 102 and 15 55 sub Nos. 430f.

2. dark (as a morbid or otherwise abnormal discoloration) — a) referring to human beings (as a personal name): *Ša-lim-tum* CT 32 34 ii 8, for other Oakk. refs., see MAD 3 245; *Ša-al-mu* BE 14 14:9, and passim in MB, see Clay PN 134, also KAJ 32:18 (MA), *Šal-mu* TCL 9 141:21 (NB), etc.

b) referring to parts of the human body: *šumma MI uštamaṭṭa* if (his face) is purple he will suffer losses CT 28 28:25 (SB physiogn.), cf. *šumma MI-ma mināt panīšu šaqū* ibid. 29:9; *šikin muršīšu MI* the color of the sore spot is black KAR 192 i 33; *šumma panūšu MI.MEŠ lišānšu sāmat* if his face is purple, his tongue red Labat TDP 72:16, and passim in the following lines, cf. *šumma qātāšu MI.MEŠ* ibid. 90:13ff., *šumma tuṭī imittišu MI* ibid. 100:12f., and passim in diagn. omens, *panūšu* (wr. IGI^{II}.MEŠ) SA₅ SIG₅ u MI his face is red, green and black KAR 26:8; *bubu'ta ša-lim-ta ittadi* produces a black abscess AMT 92,4 r. 8.

c) other occs.: *šumma izbum tarikma ša-li-im* if a newborn (lamb) is bruised and black YOS 10 56 ii 29 (OB Izbu); *šumma martum ša-al-ma-at* if the gall bladder is black YOS 10 31 v 40 (OB ext.); *šumma hašūm ša imittim šapassa ša-al-[ma]-at* if the "lip" of the right lung is black YOS 10 36 i 15, also ibid. 17 and 19, cf. *liptum ša-lim* TCL 6 3 r. 11 (SB), and passim in ext., see discussion section; *šumma qutrinnum alākšu ša-li-im* if the path of the smoke is black PBS 1/2 99 i 17 (OB smoke omens); *šumma bitu sīršu MI* if the plaster coating of a house is black CT 38 15:29 (SB Alu);

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šumma qanū MI ina api ittanmar if a black reed appears in a canebrake CT 39 22:18 (SB Alu); if the water of the river is normal *ina muḥ-ḥišunu mā MI.MEŠ uḥḥulu* (but) black water is coagulated on its surface CT 39 14:9 (SB Alu), cf. *šumma* (A.ZI.GA) MI ibid. 18:93, *šumma mēša MI* (referring to a well) CT 38 22:24; *īd.MI ētabru* they have crossed the Black River ABL 380:8 (NA); *ZI.BABBAR ZI.MI* white (and) black flour AMT 91,4:4; *šumma Sin tarbaša MI šutalmi* if the moon is surrounded by a black halo Thompson Rep. 124:10, cf., with *ša-al-mu* as a gloss ibid. 98:1, also *šumma MUL.AN.[...]* MI-*ma* (with gloss *ša-li-im-[ma]*) ABL 647 r. 2; *šumma išātu ina niknacki ilāni MA.GAL iqallu // MI* if the fire in a censer belonging to the cult burns high, variant (remains) black CT 40 44 K.3821:2 (SB Alu).

The adj. wr. MI in omen texts (extispicy, diagnostic omens, etc.) is often to be read *tarku* (q.v.), as is indicated by such writings as MI-*ku*, MI-*ik*, and by the fact that MI as a substantive is to be read *tirku* (q.v.) in such texts; see discussion sub *šulmu*. However, at times MI occurs with *tarik*, *tarka*, and *tarkat* in enumerations of colors Labat TDP 136:41 and 42, 56 and 57, 120:38 and 40, 100:12 and 14, 102:13 and 14, 104:27 and 28, 108:9 and 10, and passim.

Since *turruk* beside *tarik* is well attested, the spellings MI.MEŠ (and MI.MEŠ-*at*, e.g., KAR 152 r. 17ff.) are cited sub *tarāku*. In other instances it is difficult to make a decision. The lexical literature does not use *tarāku* to designate a color or shade.

Kraus, MVAG 40/2 41.

šalmu s.; statue (in the round), relief, drawing, constellation, figurine (used for magic purposes), bodily shape, stature, likeness (in transferred mngs.); from Oakk., OB on, Akk. lw. in Hurrian (Brandenstein, AfO 13 58); pl. *šalmū* and *šalmāni*; wr. syll. and ALAM, NU, (DÙL, AN.DÙL in Oakk., see MAD 3 244f.); cf. *šalmu* in *bīt šalme*.

a-la-ám (var. a-lam) ALAM MSL 2 91:900 (Proto-Ea); a-la-am ALAM = *ša-al-mu* S^b II 376, also A VIII/4:200; a-lam ALAM = [...], a-lam ALAM = [...] Ea VIII Excerpt 28'f.; giš.a.lam

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= *šal-[mu]* Hh. VII B 152, *alam.zabar* = [*ša-al-mu*] Hh. XII 130, *alam.kù.babbar* *ibid.* 221, *na₄.alam.za.gin* = *šal-mu* Hh. XVI 85, *na₄.alam.giš.nu_x(šir).gal* = *šal-m[u]* *ibid.* 17, *túg.gu.za.alam* = (*illuku*) *ša šal-me* Hh. XIX 272, *túg.bar.dab.alam* = (*kusitu*) *ša šal-[me]* *ibid.* 112, [*túg.níg.lám.alam*] = (*lamhuššú*) [*ša šal*]-*mi* *ibid.* 121.

[*nu*]-*u* *NU ša-al-mu* S^b I 278; *ALAM* = *la-a-nu*, *alam, nu, DUL* = *šal-mu* Igituh I 393ff.; *mul.ge₆* = *AN^{ša-al-me}DUL* = *ŠAG.UŠ dUTU* Hg. B VI 40; *AN^{ša-lam}DUL* = *dUTU*, *BI-še-ba_{ALAM}* = *MIN* CT 25 25:13f. and dupl., and passim in lists of gods; *mu.ša.lum* = *ŠU* (= *mušālum*), *šal-mu* mirror = same, likeness Izi G 56f.

alam.bi u₄.ul.lí(var. *.dù*).*a.aš*(var. *.šè*) *ù.me.ni.dím.ma* (var. *ù.me.ni.íb.dím.[ma]*): *ša-lam-šu ana ūme šāti ibann[ú]* he (every king) makes a lasting statue (of *ušú*-stone) of himself Lugale XI 14; [*x*] *ag [alam].im.gin_x(GIM)* [...] *gul.la : mu'abbīt muqtablī kīma ša-lam tī-dī-im* who destroys (enemy) warriors like a clay image LIH 60 iv 17 (Hammurapi); *alam.níg.sag.il.la. a.ni u.me.ni.dím : ša-lam an-du-na-ni-šú bināma* make a substitute figurine of him CT 17 30 r. 32f.; *alam.bi ... ù.me.[ni.ḥur] : ša-lam-šú ... e[šir]* draw his likeness! CT 17 32:1f., see *ešēru* A mng. Ia-1'; *alan(!).ne [ka.nu.tuḥ.ù.da] na.izi [nu.ur₅] : ša*(text *a*)-*lam(!) annū ina la pīt pī qutrinni ul iššin* this image cannot smell the (offered) incense without the *pīt-pī* ceremony PBS 12/1 6:1f., see Ebeling TuL 120. For further bil. texts, see usages c, d, f.

[*šU*].*NIR* = *šal-mu, kak-ku* CT 41 28:1f. (Alu Comm.); *šu-ur-mu-u*(var. *-tū*) = *ša-al-mu* Malku VIII 33.

a) statue (in the round) — **1'** of a deity — **a'** with the deity specified: *dSin be-al DUL su₄-a* Sin, the owner of this statue UET 1 276 i 24 (Narām-Sin), also *ibid.* 274 iii 17, etc.; *ALAM dMAŠ šuātu ša ina pan la bašú ina ḥissat libbija* [^d]*LAMA ilātišu rabāti ina dumuq aban šadé u KÙ.GI ḥušé lu abni* as to the image of Ninurta that did not exist before, I cleverly built a likeness of his great godhead out of the choicest quarried stone and scraps of gold AKA 210:18, also *ibid.* 345 ii 133, cf. *NU dEa-šarri* *NU dAdad gugallī šamé eršete lu addi* *ibid.* 346 ii 135, and *ša-lam dMa-šAR bēlija ina libbi lu ušēšib* *ibid.* 170 r. 1 (all Asn.); *ina šipir dNIN.IGI.NAGAR.SÍR dGuškin.banda dNinkurra dNin.zadim ina ḥurāši ruššī uqnī ebbi ša-lam dUTU bēli rabī kēniš ukanni* he made the image of the great lord Šamaš carefully and duly of reddish gold and shining

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lapis lazuli according to the techniques of (the crafts whose patrons are) DN, DN₂, DN₃ (and) the Lady-of-the-Stonecutters BBSt. No. 36 iv 20 (NB), for a similar enumeration of divine patrons see usage a-2'a'; *ēpiš ša-lam dAššur u ilāni rabāti* the one who built the image of Aššur and of the (other) great gods OIP 2 150 No. X 2, and passim, e. g., ADD 666:2, in Senn., also Borger Esarh. 6 § 3:16 var., and note *ultu ša-lam dAššur bēlija ipušu* Tadmor, Eretz Israel 5 156 r. 13, and passim in this text; *pan ša-lam dEN [ù] dNinurta* VAS 4 89:5 (NB); oil *ana pašāš ša-la-am E-la-li* with which to anoint the image of DN(?) ARM 7 73:3; for year-names referring to statues of deities, see RLA 2 p. 165 No. 38, 40, p. 179ff. No. 119, 132, 198, 205, 234, 240.

b' deities in gen.: one talent of wool *a-na ALAM* for the (divine) image VAS 9 44:2 (OB); *mu.l.e gudu₄ alam é.dU+GUR* for one year, the *pašišu*-office attached to the image in the chapel of Nergal Jean Tell Sifr 14:6; *šar-rum ša-al-ma-am ippuš šanūm ušerreb* the king will make an image, (but) another (king) will bring it into (the temple) RA 44 42:45 (OB ext.), see also YOS 10 17:46; *šumma ALAM uddiš* if (a man) restores an image CT 40 11 r. i 81 (SB Alu), cf. *ša-lam ilāni rabāti uddiš* Borger Esarh. 23 Ep. 32b:39; *NU-ka atmuh sis-siktaka aš[bat]* I have touched your (Šamaš') image, I have taken hold of the hem of your garment OECT 6 pl. 6 and p. 25 r. 18 (SB); *ša-lam i-*lí*-šú-nu ina išāti ikarruru* they (the enemy) will throw the statues of their gods into the fire BRM 4 50:19 (NA hist.); note *šumma IGI ALAM GAR* if a man has an eye like that of an image (i.e., staring) CT 28 29:21 (SB physiogn.).

c' other statues of religious importance: *aladlammé u ša-lam mešrēti gišnugalli ša ina ištēn abni ibbanū mināte šuklulu ina kigalli ramnišunu šaqiš nanzuzu* alabaster statues of protective genii, and statues representing abundance, which were made of one piece of stone, in perfect dimensions, (each) placed on its own high pedestal OIP 2 108 vi 65 (Senn.), cf. *ibid.* 121:52; *ALAM.MEŠ ḥurāši binūt apšī imna u šumēla ulziz* right and left I set

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up golden representations of creatures from the abyss Borger Esarh. 87:25; *ibnīma šal-mi-šū-nu bāb*] *apsī ušaš[bit aḥ]rātaš la immaššā [š]i lu ittu* he (Marduk) made representations of them (the eleven monsters of Tiamat) and had them set up to keep watch at the gate to the abyss, (saying) “This is a sign never to be forgotten” En. el. V 75; 4 ^dša-lam URUDU *nituhgallī maššar bābānišu ša 4 KÙŠ mūlāšunu adi šubātišunu* URUDU.ĤI.A *šapku* four copper statues of “divine chief doorkeepers” standing guard (at) its doors, whose height was four cubits, cast of copper together with their socles TCL 3 399 (Sar.); for NU.MEŠ referring to stone colossi in transport, see ABL 503 r. 20 (NA); I ascended Muli, the alabaster mountain *šal-mu gišrūtija ina qerbišunu ulziz* and erected there a stela (showing) me in my supreme strength KAH 1 30 r. 3 (Shalm. II).

d' *šalmu* as the name of a deity: for ^dALAM, see Frankena Tākultu 112 No. 199; note ^dŠa-al-mu KUB 37 54:2; for *alam* as the second element in designations of objects of worship, see ^dIštar-NU.MEŠ Frankena Tākultu p. 95 No. 100, ^dIštar.ALAM ibid. No. 101, ^dKippat-KUR.ALAM ibid. p. 98 No. 112, ^dNiphu/i-ALAM ibid. p. 107 No. 170, ^dNu-ru-ALAM ibid. p. 108 No. 176, also Müller, MVAG 41/3 25f, also ^dIš-ḥa-ra-^dALAM KAV 78:28.

2' of a king — **a'** named king: *mamma*na DÙL *su₄-a uahḫaru* anyone who places this statue in the background (inscr. on a statue of Sargon, see [mu.sar.ra] *alan.na* in line 34) Barton RISA 112 xi 23, also (from the base of a statue, see: *ki.gal an.ta igi.ni.šè a.ab.sar* in line 20f.) ibid. 120 xviii 36 (Rimuš), and passim in OAkk. texts, see Gelb MAD 3 244f., note: PN GÌR.NITÁ GN *ana* PN AN.DÙL-*su išruk* RA 34 p. 174:5, and passim on early royal statues; é.alam ^dŠu-^dEN.ZU chapel of the image of RN ITT 2 3390:6, cf. *ki.gal alam* ^dŠu-^dEN.ZU ibid. 795 r. 1, also (oil ration for) PN DUB.nagar *alam.lugal in.dím.ma* PN, the metalworker, when he made the statue of the king Hussey Sumerian Tablets 2 3 x 20 (all Ur III); *ula kaspum ula weri'um* DÙL-zu(!) his (Puzur-Inšušinak's) statue is

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neither of silver nor of copper MDP 2 p. 63 ii 3 (alabaster statue); I am Samsuiluna *ša* ALAM *gišnuḡallim ša* 84 GÚ *šipirtam išteat šuklultam ina É.TÜR.KALAM.MA ušzizu* who placed an alabaster statue (made) of one perfect block (weighing) 84 talents in the temple Eturkalama VAS 16 156:6, cf. ibid. 12, and RLA 2 p. 185 No. 176; *iti 40 nam.gudu₄ urudu.alam* ^dSin-*iqišam* for . . . the *pašišu*-office attached to the (deified) copper statue of RN (of Larsa) Jean Tell Sifr 88:13, and *ud 40.kam nam.gudu₄ urudu.alam é.x* ibid. 15 (OB); oil *ana* URUDU.ALAM *Sin-id-dinam* Bab. 7 46:4 (OB); 1 ALAM *ḫurāši ša Ewiri-šarri* RA 43 142:44 (Qatna); 20 MA.NA *kaspam <ana> ša-al-mi-ka uḫḫuz[im]* twenty minas of silver to plate your statue ARM I 74:4, cf. *ša-al-mu ša anniki'am u ina* GN *innepšu* ibid. 5; *šanat* RN ALAM-*šu ana* ^dIM *ša Ḫalab ušēlū* year in which Zimrilim dedicated his (own) statue to the Addu of Halab Studia Mariana 57 No. 20, also ibid. No. 21, and note copper and silver for plating such a statue in refs. cited in Syria 20 107f., also [*i*]na *panišu ša-la-am bēlija kāribu* cited in Syria 19 125; *lipit qāti ana* ALAM [*Ḫam*]murapi (a lamb) used for extispicy for (obtaining an omen concerning) a statue of RN Bab. 2 257:11 (OB report); for *ana* NU *damēšu*, see *damu* mng. 1a-1'; *awātiya šūqurātīm ina narēja ašturma ina maḫar* ALAM-*ia šar mišarim ukīn* I wrote down my precious dispositions upon a stela of mine and set it up in front of the statue of me (called) “king of justice” CH xl 76, cf. let him come *ana maḫar* ALAM-*ia šar mišarim narā šaṭram lištassīma* to the statue of me (called) “king of justice” and read my inscribed stela (referring to the original promulgation of the law in Babylon) ibid. xli 6; *ša-lam šarrūtija šurbā ēpuš ina* GN *āl šarrūtīšu ina bit ilānišu ušēšibe* I made a large statue of myself as king and placed (it) in GN, his (the defeated king's) capital, in his temple Layard 96:156 (Shalm. III); 1 *ša-lam* RN *šar* GN *ša agé kak-kabti ilāti apruma qāt imittišu kāribat adi bitīšu* 60 GÚ.UN *eré* KILÁ one statue of Argišti, king of Urartu, which (represents him) crowned with the divine tiara with a star, his right hand in the gesture of greeting

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(the deity), of copper weighing sixty talents, including its canopy TCL 3 402 (Sar.); 1 *ša-lam utnenni manzāz šarrūti ša* RN *šar* GN *šubtašu siparri ši-pi-ku* one copper statue representing Ištardūri, king of Urartu, as king, in an attitude of prayer, its base is cast bronze *ibid.* 400; 1 *ša-lam* RN *itti sīsē pithal-lišu ša narkabtišu adi šubtišunu erī šapku* one statue of Ursā with his two steeds and his charioteer, with their socle, made of cast copper *ibid.* 403; ALAM *šarrūtija ša kaspi hurāši erī namri ina šipir* ^dNIN.Á.GAL ^dGuš-kin.banda ^dNinkurra *nakliš ušēpiš ana mūterriši balātija maḥar ilāni ... ukīn* I had a statue of me as king made out of silver, gold and shining copper sophisticatedly (wrought) in the techniques (under the patronage) of the gods DN, DN₂ (and) DN₃ (and) placed (it) before the gods to constantly request well-being for me Thompson Esarh. pl. 16 iii 49 (Asb.), restored from Piepkorn Asb. p. 5, cf. Iraq 14 34:76 (Asn.); *adi* ALAM RN ALAM RN₂ ... *alqā ana* GN I took to Assyria, together with the statue of Ummanigaš, the statue of Ištarnanhundi Streck Asb. 54 vi 52ff.; *ša-lam-a-ni ša* RN *šar* [GN] *ammar ša ina libbi ekurr[āte ...]* all the statues of Sargon, king of Assyria, [that are set up] in the temples ABL 1014 r. 12 (NA); note also the damaged passage *lu-u ša-lam* RN *lu ša-lam [...]-ti lu ša-lam* LU[GAL.MEŠ ...] Wiseman Treaties 402ff., which seems to indicate that the oath was taken in the temple before the images of the ruling king, his son and earlier(?) kings; *šitir šumiya u ša-lam šar-rūtija maḥar Šamaš u Aja ... ukīn* I set up (in the restored temple) before Šamaš and Aja an inscription with my name and a statue of me as king VAB 4 232 i 36 (Nbn.), also *ibid.* 258 ii 9 and 22; ALAM *šarrūtija bābil tupšikkam lu abnīma ina temenna lu aštakkan* I made a (foundation) figurine (representing) me as king, carrying the basket of bricks, and deposited it in (each) foundation (corner) VAB 4 62 ii 56 (Nabopolassar); for (early OB and OB) year names referring to royal statues, with indications as to features and materials, see RLA 2 148f. Nos. 67, 160, p. 156f. Nos. 102, 104, 107, 119, 123, 128, 188, 213, also p.

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176ff. Nos. 61, 62, 115, 124, 170, 176, 191, 199, 206, 211, 216, 218, 219, 223, 225, 237, 239, 241, 245, 260, 263, 266, 280, 288, 291, and also p. 193 No. 10.

b' kings in gen.: *ša-lam* LUGAL AfO 18 306 iii 36 and 38 (MA inventory); *ša-al-mu ša šarri rabī* KUB 3 39 r. 7, cf. *ša-al-me hurāši* *ibid.* 4; *ša-lam erī tamšil gattišun ana šuzzuzi qereb ekurrāte* a bronze statue in his (each king's) likeness to set up in temples OIP 2 108 vi 81 (Senn.), and 122:15; 32 ALAM.MEŠ LUGAL.MEŠ *pitiq hurāši kaspi erī gišnugalli* 32 royal statues, (some) of cast gold, (others of) silver, copper (or) alabaster (as booty from Susa) Streck Asb. 54 vi 48, cf. *ibid.* 216 No. 14:6; *ša-lam-a-ni ša šarri ... ina muḥḥi kiḡalli imittu šumēli us-sa-za-a-zi* I set up the statues of the king right and left on a pedestal ABL 257 r. 5, cf. [š]a-lam *šarrāni ...* ZAG u GÜB *ša [dSin] lušazziz[i]* ABL 36 r. 3; NU *šarrāni ina muḥḥi abišu ša šarri ussaziz ištēn ina pan Bēl ištēn ina pan Nabū* I placed the royal statues beside (those of) the king's father, one before Bēl, one before Nabū ABL 951:19 (NA), cf. 2 NU.MAN.MEŠ KAL.MEŠ two large royal statues ABL 1194:13 (NA), and *passim* in ABL; DIŠ ALAM LUGAL KUR.BI *lu* ALAM *abišu lu* ALAM *ababišu imqutma šebir lu bunnannīšu ukkil* (for *ukkul*) if a statue of the king of this country, or a statue of his father, or a statue of his grandfather falls and breaks, or if its face becomes obliterated RAcc. 8 r. 14; note: RN ... ALAM *ki-i-tum* IN.NA.DĪM *ina maḥirim ušziz* Addahušu made a stela (called) "justice" and placed it in the market-place (so that Šamaš could inform anybody who did not know(?) the just price) MDP 28 p. 5:4 (brick); one-fourth of the meat *ša ša-lam šarrāni* from (the animals offered to) the royal statues VAS 15 16:8, also *ibid.* 7 (NB).

c' deified royal images worshiped in temples: ^dNU MAN (= *šalam šarri*) (among the gods of the temple of Anu) KAV 42 ii 6, also (temple of Gula) *ibid.* iii 6, (temple of Adad) *ibid.* ii 9 and 43 ii 21, and see for other refs. Frankena Tākultu p. 112, and Müller, MVAG 41/3 p. 27; note: NU *Tukulti-apil-Ešarra* (in list of Assyrian gods for cult purposes) KAV 42 i 12; ALAM LUGAL.GIN the statue of Sargon Cyr.

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256:9, cf. also ALAM(!) LUGAL.GI.NA Camb. 150:4; note the unique name: NU.MAN.E, i.e., *Šalmu-šarri-iqbe* The-(Divine)-Statue-of-the-King-has-Spoken (i.e., promised the birth of the child) ADD 200 r. 14, and passim, wr. NU.MAN-*iq-bi* ADD 105 r. 5, and passim, ^dNU.MAN.E ADD 81 r. 6, and passim, and *Šal-mu-MAN-*iq-bi** ADD 164 r. 8, also ABL 460 r. 13.

d' royal family, etc.: *hurāša ana ša-lam šarrani ana ša-lam ša ummi šarri la iddin* he did not give any gold for the images of our king (or) the image of the king's mother ABL 114 r. 4 (NA), cf. *ša-lam.MEŠ ša mār[ē] ša šarri . . . ina pan ^dSin lu[šazzizu] let them set up the statues of the king's sons before Sin ABL 36 r. 6 (NA); ALAM.MEŠ *ša malki u rubi* ALAM.MEŠ *ša hupše* statues of princes and rulers, statues of ordinary people KAR 214 i 19f. (*tākultu*); URUDU.ALAM EN ^dNanna *hurāšam ušahhaz* I (Kudur-Mabuk) will give orders to decorate the copper statue of the high priestess of Nanna with a gold trim UET 5 75:5 (OB let.); for an exceptional example of a statue made of a private person, see *ibnā ša-lam ibrišu* he (Gilgāmeš) made a statue of his friend (Enkidu) STT 15 r. 19, and see Gurney, JCS 8 94.*

3' three-dimensional figures as ornaments, etc.: 1 ALAM *uqnī šumšu Ušur-pišu* one lapis lazuli statuette (inscribed with) its name "Watch-his(the master's)-Word!" RA 43 140:22 (OB Qatna), cf. 1 ALAM *uqnī* ibid. 45, 74, and passim, note: 2 ALAM *uqnī* MAŠ.TAB.BA *šumšu šunu mu-šu-ni* two lapis lazuli statuettes, twins, they are called *mušuni* (in Hurrian) ibid. 179, see Goetze, JCS 2 138, also 1 ALAM *hurāši* RA 43 143:57, 97, and passim; 1 ALAM *rabū* KÙ.GI.GAR.RA . . . *u šupal šepēšu* KÙ.BABBAR GAR.RA one large statuette, mounted in gold, and its footstool, mounted in silver EA 14 ii 11 (from Egypt); *u* ALAM.MEŠ *ša hurāši šapkūtu uppuqūtu* and statues of cast, solid gold EA 27:19 (let. of Tušratta, but referring to Egyptian objects), and passim in this letter, note *ša uqnī šadi* of genuine lapis lazuli ibid. 22, and *ša GIŠ.MEŠ uḫḫuzūtu* those that were of (gold)-plated wood ibid. 33;

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ALAM.MEŠ *ša hurāši uppuqūtu muššurūtu* (for *muššurūtu*) statues of solid gold, engraved EA 29:162, and passim in this letter referring to the same topic, and note: ALAM.MEŠ *ša iṣi* ibid. 70, also ALAM.MEŠ . . . *uppuqūtu* EA 26:53; 1 *piššatu rittašu* NA₄.AN.GUG.ME *šakaršu* ALAM *gišnugalli* one ointment spoon with a handle of . . . -stone (and) a knob consisting of an alabaster statuette EA 25 ii 44, cf. ALAM SAL-*tum ša* KA.[x] (the mirror's knob is) a female statuette of [. . .] ibid. 56, also (*ša uši* of ebony, in same context) ibid. 58, ALAM *amiltu gišnugalli* (knob of a *šallulam*) EA 22 ii 21; *muḫḫašu gabba* ALAM KÙ.G[I] its entire top part (i.e., that of the *appatu*) is a golden figurine EA 22 i 26.

b) relief, drawing — **1'** in gen.: *ša-la-am-šu u ša-lam ^dINNIN . . . ušziz MSP 6 161 i 4f. (Annubanini), referred to as *ša-al-mi-in annin* ibid. 9; *narā ašturma ša-lam ilāni ina muḫḫi abni ina šubat ilūti ulziz* I inscribed a stela and drew upon it a relief (representing) gods, I set it up in a sacred place Unger Bel-Harran-beli-ussur 15; *u[šē]pišma narā šitir šumija ša-lam ilāni rabūti . . . ēsiqa širuššu ša-lam šarrūtiya musappū ilūtišun maḫaršun ulziz tanitti Marduk . . . širuššu ušāštir* I had a stela made containing an inscription of mine, (that is) I engraved upon it a relief (representing) the main gods, and had myself depicted as king standing in supplication in their divine presence and had inscribed upon it the praise of Marduk (and my pious deeds) Streck Asb. 270 iv 2 and 3; *ina pi nāri ša ušahrū ina qereb* KUR GN 6 *naré dannūti ša-lam ilāni rabūti . . . abtani qerebšun u ša-lam šarrūtiya lābin appi maḫaršun ulziz* I depicted the great gods on six large stelae (stela shaped rock reliefs) on Mount Tas, at the source of the canal which I had dug, and showed my royal likeness in a position of prayer before them OIP 2 84:55 (Senn., Bavian); *šal-mu šarri ša mi-ši-ri anāku ešeširi šal-mu šarri ša kappusite šunu etapšu* I made a drawing of the king for a relief(?) while they made a likeness of the king for . . . (the king should see them and we will execute the one that pleases the king) ABL 1051:4 and 6 (NA), cf. *ša šal-mu šarri ša eppašuni haṭṭu ina pan aḫišu**

šalmu

pa-ra-ak-at ibid. r. 2; NU.MEŠ-šu-nu *amur ša kussī attūa našū* look at the pictures of those who carry my throne (on the relief) VAB 3 91:26, cf. *kī narā šuātu tammari u šal-ma-a-nu agannūtu* ibid. 69:106 (Dar.); *ša-lam-šū u ME.TE. MEŠ-šū la imur* he (the king) could not find the representation (of Šamaš) with his regalia BBSt. No. 36 i 16, cf. *usurti šal-mi-šū širpu ša ḥasbi šikinšu u simātišu* a relief (consisting of) a drawing of his (Šamaš') picture on fired clay (with) his features and his regalia ibid. iii 19, also *šal-mu šuātu imurma* ibid. iv 8, and GIŠ.ḤAR *šal-mi šuātu RN ukallimma* he showed the drawing of this representation to Nabû-apal-iddina ibid. iii 30; note *šal-mu PN simat Sin Marduk u Nergal pāliḥ Nabû u Marduk kārīb šarri bēlišu* stela (showing) PN, (with) the symbols of DN, DN₂, and DN₃, as a worshiper of Nabû and Marduk, greeting his king and lord BBSt. No. 34:1, cf. *ša šal-mu u narā annā ubbatu* whoever destroys this inscribed and decorated monument ibid. 10; *annū šulmu ša ina pan ša-al-me ṭuppi adē* (obscure) Craig ABRT 1 23 ii 26 (oracles to Esarh.).

2' in legends beside a representation of a deity, a king, or another person: *ša-lam PN* BBSt. No. 9 Face A 1 and 4, Face B 1, also ibid. No. 28 (pl. 103) legend No. 2; *ša-lam RN* BBSt. No. 28 legend No. 1, No. 29 legend No. 1, VAS 1 37 vi 1; *ša-lam* ^dUTU EN GAL *āšib Ebabbara* BBSt. No. 36 p. 121 (= pl. 98) legend No. 5; [NU ^d]15, NU ^dIM WVDOG 4 pl. 2 No. 1 a and b; NU PN WVDOG 4 pl. 2 c.

3' on stelae or rock reliefs representing stelae, referring to the entire monument: *ina rēš ēni ša Idiglat Purattu allik ša-lam šarrūtiya ina kappišina ulziz* I went to the sources of the Tigris (and) Euphrates and set up on their banks a stela showing me as king Layard 92:92 (Shalm. III), cf. *ana KUR Lallar ēli ša-lam šarrūtiya ina libbi ušezziz* ibid. 88:31; *ina rēš ēni id Subnat ašar ša-lam ša Tukulti-apil-Ešarra u Tukulti-Ninurta šar Aššur abbēa izzazūni ša-lam šarrūtiya abni ittišunu ušezziz* at the source of the river Subnat where the stelae of my forefathers, RN and RN₂, kings of Assyria, stand, I fashioned a stela showing me as king and set it up beside them AKA

šalmu

290 i 104f. (Asn.), cf. *ša-lam bunnānīya ēpuš tanatti kiššūtiya ina libbi alṭur ina šadē GN ina URU RN ina rēš ēni ušezziz* I made a stela showing my likeness, wrote on it my glorious achievements (and) set it up on Mount GN, in the city RN, at the source ibid. 277 i 68, also 328 ii 91, and note *ša-lam bunnānīya ša pīli pešē ēpuš tanatti ... ina libbi SAR ina GN ušezziz narā SAR ina dūrišu aškun* I made a white limestone stela with my likeness and set it up in GN, I inscribed an (other) stela and placed it in its (GN's) wall ibid. 296 ii 5; I called (the new city) Kār-Šarru-kēn *kakki Aššur ... ina libbi ušēšib ša-lam šarrūtiya ina qerbišu ulziz* (and) installed therein the "weapon" of Aššur and erected in it a stela representing myself as king Winckler Sar. p. 32 No. 68:63; *ša ... tamēt šitriya uštennū ALAM šuātu i'abbatuma* whoever changes the wording of my inscription (or) destroys this relief AKA 249 v 56, cf. *ana ḥulluq ALAM-ia annē u tamēti ana šunnē* ibid. 250 v 73, also *ana epšētia u ALAM-ia* ibid. 251 v 82, also *ša ... a-mat-tu ša pišu uštennā u ana ALAM-ia šuātu lemnēti ilte'u* ibid. 252 v 87 (all Asn.); *ana šadē Atalur ašar NU ša RN zaqpu allik NU KI NU-šu ušēziz* I went to Mount Atalur, where a stela of Anum-hirbe had been erected, and set up my stela beside his stela (see Balkan Letter 35) 3R 7 ii 10, also WO 2 412:3, cf. *ša-lam būnānīya ēpuš tanatti Aššur ... ina qerebšu alṭur ina muḥḥi tāmḍi ušēziz* 3R 7 i 26, also *ša-lam šarrūtiya ina GN ašqap* Layard 94:124 (all Shalm. III); *ša-lam šarrūtiya šurbā DÛ-šū litāt Aššur bēliya ... ina qerbišu alṭur ina GN ... ušēziz* IR 30 iii 20 (Šamši-Adad V); *ša-lam šarrūtiya limurma šamna lipšuš niqē liqqi itti ša-lam-i-šu liškun* let him read my royal stela, anoint it with oil, sacrifice a sheep (to it, and) place it beside his own stela Streck Asb. 246:79ff. and 242:54ff.; *šal-mu šitir šumi ša RN ... āmurma kī anna' ina muḥḥi šal-mu šitir šumišu šatir* I discovered a stela with an inscription of Šagarakti-Šuriaš, and this was written upon the stela in his inscription CT 34 35:40ff. (Nbn.); MU NU *annē Adad-išdēja-ukin šumšu* the name of this stela is Adad-Has-Made-my-Position-Secure Pognon Inscriptions sémitiques de la Syrie

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p. 107, pl. 5:6 (NA stela of a governor of Dēr), cf. *ša-lam bunnānīšu ana balāṭ napšātišu . . . ina maḥar* ^dAdad *bēlišu . . . ušziz* *ibid.* 4; for stelas with the inscription *ša-lam* RN (or PN) within an amulet-shaped cartouche and mostly without representations of figures, see Andrae Stelenreihe p. 8:1, and *passim*.

4' on other surfaces: 1 *gištuppu ḥurāši* ŠÀ 1 ALAM *uqqur* one gold plaque on which a figure is engraved RA 43 148:116 (OB Qatna), and *passim* in this text; 1 GIŠ.DUB.DUB *ša* ALAM.MEŠ *u ša abūbī ša ušī* KÙ.GI.GAR.RA one wooden . . . with figures and with *abūbu*-monsters, (made) of gold-plated ebony EA 22 iii 5 (list of gifts of Tušratta); [. . .] ALAM.MEŠ *ša ka-zi-ri*.MEŠ *ḥurāši kaspi* (garments) with embroidered pictures made of gold and silver (thread) EA 25 iii 68f. (list of gifts of Tušratta); MU.MEŠ DINGIR.MEŠ 7 NU.MEŠ *šá ina muḥḥi ḥullānu ērib-bīti šá-p/bu-ú* the names of the deities whose seven images are embroidered(?) on the mantle of the temple servants UVB 15 40 r. 13 (NB rit.); *kunukku . . . ša* RN . . . *ša-lam* ^dSin . . . *ibnū sēruššu* the seal on which Assurbanipal (had) the image of Sin engraved VAB 4 286 x 35 (Nbn.); NU *kaššāpi u kaššāpti ša qēmi . . . teššir* you draw a picture of the sorcerer and the sorceress with flour Maqlu IX 156; NU *šá zì.DA ša ina qaqqari ešru* the figure which is drawn with flour on the ground PBS 1/2 106 r. 27, cf. 7 NU.MEŠ *šūt kappa ša ina rēš kummi ešru* BBR No. 53:16, and *passim*, see *ešēru* A mng. 1a; *ša-lam šarrūtiya musappū ilūti-šun mūterriš balāṭija u ša-lam* PN *mār rēdūtiya abtani sēruššu* upon it (the metal facing of the dais) I fashioned a representation of myself depicted as king in supplication before the gods, asking for my good health, and a representation of my heir apparent, Assurbanipal Borger Esarh. 87 r. 3f.; *maškan ša-lam* ^dAššur *u ša-lam ilāni rabūti mala ittišu ana libbi Tiamat šalti illaku ešrušu* a plaque on which was drawn the likeness of Aššur and the likeness of all the (other) great gods who went with him to do battle with Tiamat OIP 2 141 r. 6 (Senn.); *šum ili ana muḥḥi* IM.DUB *ša šal-ma-nu ana* PN *ušellu* he will take an oath against PN in the matter of the . . .

šalmu

of the reliefs VAS 6 120:10 (NB), cf. *ibid.* 5 and 12; NA₄ *asumūt ša siparri ša ša-lam* ^dIštar *ša* UR.MAḤ *šinditu ina muḥḥi ešri* the bronze plaque upon which is drawn a picture of Ištar driving a lion MVAG 12/4 16 VAT 7:6 (NB let.); *narū . . . ša ša-lam* NIN.DINGIR.RA *bašmu sēruššu* a stela on which was delineated a picture of an *entu*-priestess (and on which, moreover, he had written instructions concerning her appurtenances, dress and jewelry) YOS 1 45 i 31 (Nbn.); [*asumit*]tu NA₄ *galāla ša ša-la*[m . . .] a relief in *galālu*-stone with the likeness [of . . . on it] MDP 21 p. 59:1 (Dar.).

c) constellation: MUL.ŠU.GI *šal-mu* VAT 9428:1, see Weidner, AfO 4 74f., cf. MUL.MAŠ.TAB.BA GAL.GAL 2 *šal-mu* *ibid.* 4, and *passim* in this text; *Anum šarru ittašā ša-lam banū* Anu the king has risen, the beautiful constellation (incipit of a hymn) RAcc. 119:17, and referred to as *ittašā ša-lam banū* *ibid.* p. 120 r. 17; an alam PA.AN ^dA.nu.ta.ke_x(KID) [. . .] : *ina* AN-*e* *ša-lam-ka a-na pa-ra-aš* ^dA-nu-[ti . . .] in the sky your constellation [is worthy] of the most important office KAR 50:5f., see RAcc. 22f., cf. also alam dingir ki.šeš.bi nam.tar.tar.e.ne : *ša-lam šū itti ili aḥḥēšu šimit šimu* this constellation has been determined by the gods, his brothers KAR 50:13f.

d) figurine used in cult and black magic — 1' of deities and demons: NU ^dLugal.gir.ra AfO 14 142:23, and *passim*, AMT 2,5:10; NU ^dGilgāmeš ABL 56 r. 5, also ALAM ^dGIŠ.BIL.GA.MES KUB 37 88:7'; alam ^dMes.lam.ta.è.a AfO 14 150:207; NU ^dLatarak ABL 977 r. 4, and *passim*; *ša-lam* ^dDumuzi Hg. B II 180, in MSL 6 142; ALAM ^dGÌR.UNU.GAL : *ša-lam* ^dU+GUR AfO 14 150:195ff.; NU ^dNa-ru-da AAA 22 p. 46 iii 1 and pl. 11, and *passim*; NU.MEŠ DINGIR.IMIN.BI *ibid.* 44 ii 17 and pl. 11, and *passim*; NU DINGIR.É KAR 298:38, and NU ^d15.É BBR No. 47 ii 17; 2 NU.MEŠ *laḥ-me*.MEŠ (var. 2 NU ^dLaḥ-mu.MEŠ) AAA 22 pl. 12 iii 49, var. from D. T. 186; 2 NU ^dLÚ.LÁL *ibid.* 53; NU DUMU.SAL ^dA-nim ABL 977 r. 3, NU ^dNam.tar *ibid.*; 2 NU *bašme* 2 NU MUŠ.ḤUŠ AAA 22 pl. 12 iii 50; NU UR.IDIM *ibid.* 51; NU.MEŠ *ku-sa-rik-ku* *ibid.* 51; 2 alam

šalmu

maš.tab.ba : 2 *ša-lam ma-a-ši* AfO 14 150:201ff.; NU.MEŠ UR.MAḤ.LÚ KAR 298 r. 15, NU.MEŠ KU₆.LÚ.U_x(GIŠGAL).LU ibid. r. 6, NU.MEŠ GÍR.TAB.LÚ.U_x.LU ibid. r. 8, NU NUN.ME ibid. 15, and passim in this text, note NU.MEŠ PIRIG.GAL ibid. 41; NU SUḤUR.MÁŠ AAA 22 pl. 12 iii 55; NU GIDIM *lemnu* ABL 461:3; NU *ha'a[tti]* AMT 97,1:16; *ša-lam* LÚ.ÚŠ ibid. 1, also NU ÚŠ AMT 2,5:9; NU *ma-mit* PBS 1/1 15:23; NU *mu-ú-tu* ABL 977 r. 4; ALAM *mimma lemnu* AMT 101,2 iv 7, and passim; NU *mursi* KAR 66:8.

2' of human beings (used in substitution rituals): *kí ša šal-mu ša iškuri ina išāti iššarrapuni ša tiṭi ina mé immahḥahuni* just as a figurine made of wax is being burnt in fire, one made of clay is being dissolved in water Wiseman Treaties 608; *murussu qāt amēlūti* NU.MEŠ-šú *šunullu* his disease (was caused) by a human hand—figurines of him have been laid (in bed) Labat TDP 176:3; (stones and gold given) *ana epēš ša* 2 NU.MEŠ (to the woodworker, metal worker and stone-cutter) RAec. 132:192, cf. NU.MEŠ *šunūti* 7 ŠU.SI *lānšunu* these figurines are seven fingers high (a description of their features follows lines 205ff.) ibid. 201 (New Year's rit.); *ša-lam pu-u-ḥi* ABL 46:5, NU *pu-ḥi-LÚ* AMT 94,1:2, cf. ABL 977 r. 5; ALAM *andunāni* KUB 29 58 iii 25, see G. Meier, ZA 45 200, *alam níg.sag.íl.la.a.ni : ša-lam andunānišu* 5R 50 ii 57f.; NU NÍG.SAG.ÍL-e Maqlu IX 164; note, however, referring to the person serving as substitute: RN *šarru* PN ... *ana* NU NÍG.SAG.GIL-e *ina kussišu ušēšib* King Irramittī set Bēl-bāni upon his (own) throne (to serve) as substitute King Chron. 2 12:9; *ša-lam man-za-si* (= *manzalti*) ADD 941 iii 11, cf. TCL 3 400; NU *bunnānišu* KAR 228:25, also KUB 37 106:14; ALAM LUGAL-*pu-u-ḥi* ABL 653:10; *ša-lam* [... *u*]šēpišma uḥallipa bašāmu he had a figure made (representing himself), clad it in sackcloth (put fetters on it and placed it beside a millstone as if it were grinding, as befits a slave) Borger Esarh. 105 ii 18; note *ša-lam abija* KAR 178 r. vi 51, and *ša-lam eṭem(!) abika* ibid. 35, cf. ibid. 37; for figurines of other adversaries see *amatu* in *bēl amati*, *dabābu* in *bēl dabābi*, *dīnu* in *bēl*

šalmu

dīni, *ēpištu*, *ēpišu*, *ikku* A in *bēl ikki*, *kaššāptu*, *kaššāpu*, *lemuttu* in *bēl lemutti*, *muštēpištu*, *rāḥītu*, *rāḥá*, *rēdú* in *bēl rēdī*, *širru* in *bēl širri*.

e) body, bodily shape, stature: *ša-lam pagrišu* [...] the shape of his body Gilg. I ii 2.

f) likeness (in transferred mngs.) — 1' in gen.: *abušu ša šarri bēlija ša-lam* ^dEN šú *u šarru bēli ša-lam* ^dEN-ma šú the father of the king, my lord, was the very image of Bēl, and the king, my lord, is likewise the very image of Bēl ABL 6:17f. (NA), cf. *šarru bēl mātāti ša-al-mu ša* ^dŠamaš šú ABL 5 r. 4 (NA), also *šar kiššati ša-lam* ^dMarduk *atta* Thompson Rep. 170 r. 2 (NB); *tu₆.tu₆ tu₆* ^dAsar.ri *lú.ka.pirig alam* ^dAsal.lú.ḥi : *šiptum šipat* ^dMarduk *āšipu ša-lam* ^dMarduk the conjuration (recited) is the conjuration of Marduk, the conjurer is the very image of Marduk AfO 14 150:225f. (*būt mēsiri*); *šallu u mītu kí aḥāmeš* [*šunu*] *ša mūti ul išširu ša-la[m-šu]* how alike to the dead is one who sleeps, do they not look alike (lit. do they not both draw the picture of death)? Gilg. X vi 34.

2' in personal names: ^dBE-*šal-mu*-DINGIR.MEŠ Ea-is-the-Very-Image-of-Godhead VAS 5 18:2; *Šal-mu-PAP.MEŠ* (= *aḥḥē*) Likeness-of-(his-dead)-Brothers ADD 217:3, and passim in NA, also ^mNU.PAP.MEŠ ADD 855:15, and passim in ADD.

E. D. Van Buren, Or NS 10 65ff.

šalmu in *bīt šalme* s.; niche(?); NA*; cf. *šalmu* s.

enūma abullu ša Libūr-šalḥi ša SUḤUR É *ša-al-me ša bāb Aššur bēlija ša ina pana epšu énahma anḥūssa unekkir anša akšer* at that time the gate (called) *Libūr-šalḥi*, adjacent to the niche(?) at the Gate of Aššur, my lord, which had been built earlier, fell into ruin, (and) I removed its ruins (and) repaired the dilapidated (part) KAH 2 41:6 (= AOB 1 150, Shalm. I); *ina* É.ALAM *bītika namri ḥadīš ina ašābika* when you (Aja) sit down happily in the niche(?), your splendid abode VAB 4 232 ii 14 (Nbn.).

For a *bītu* (made of copper) destined to house a statue, see TCL 3 402, and for a ref. in

ṣalpu

which *é* refers to a chapel in which a deified image is placed, see ITT 2 3390 sub *ṣalmu* usage a-2'a'.

ṣalpu adj.; diagonal, slanting, crooked, dishonest; OB, SB; cf. *ṣalāpu*.

lú.šà.bar.ra = *ša li-ib-ba-šu ṣa-al-pu* whose heart is crooked OB Lu Part 4:25, also OB Lu B vi 8.

a) diagonal, slanting: *šumma ina šumēl marti ina E GİR-ma ana panīša ṣa-al-pa-at ana arkiša turrat* if at the left of the gall bladder in the . . . there is a "foot" and it is slanted towards its front, turned towards its back KAR 454:28 (SB ext.), cf. GİR *ṣal-pat* (in broken context) CT 31 11 i 8.

b) crooked, dishonest (said of persons): see OBLu, in lex. section; *ṣuhāru ṣa-li-im-ma itbiamma ittakkam* the boy is dishonest, and he has left VAS 16 201:6, also *ibid.* 24 (OB let.); *dajāna ṣal-pa mēsira tukallam* you (Šamaš) make the dishonest judge experience imprisonment (himself) Lambert BWL 132:97, cf. *tutarra ṣal-pa ša lamū* [. . .] *ibid.* 128:61 (SB lit.); *ṣal-pa egru la šēmū* AfO 19 63:53 (SB rel.).

ṣalpu s.; (mng. uncert.); SB*; cf. *ṣalāpu*.

[*šumma* K]U₆ *ṣa-al-pi unassisma* BAR-šú *ippuṣ* if a *ṣ*. fish wriggles and sheds his scales CT 41 14:10 (Alu), cf. [*šumma* K]U₆ *ṣa-[al]-pi* . . . *ina bit amēli ittappaṣ* *ibid.* 8.

Since the next omen (line 12) lists KU₆.AL.ŠEG₆.GÁ, "cooked fish," *ṣalpu* may refer to a way in which fish were preserved, or perhaps to the string on which they were dried. See *ṣilpu*.

(ṣalpu**?) pl.? *ṣalpāni* (Bezold Glossar 238a) see *nīpu*.

ṣaltu (*ṣeltu*, *ṣiltu*, *ṣassu*) s. fem.; 1. quarrel, disagreement, affray, 2. fight, battle, fighting, 3. lawsuit, litigation; from OA, OB on; *ṣiltu* and *ṣeltu* beside *ṣaltu* in OB, MB, SB, LB, *ṣassu* in NA, pl. *ṣālātu* in OB and SB, *ṣēletu* YOS 10 54 left edge 3 (OB) and in RS; wr. syll. and DU₁₄; cf. *ṣātu*.

du-u LÚ.NE = *ṣal-tú* Sp II 327; [du]-u LÚ×NE = *ṣa-al-tum* A VII/2:33; du-ú LÚ.NE = *ṣal-tum* Diri VI E 46; LÚ.NE = *ṣa-al-tum* OB Lu A 501.

ṣaltu

du₁₄ = *tu-qu-un-tum*, UD.ur.dug₄.ga = *ṣal-tum* Antagal VIII 6f.; maš-gi x (sign ŠL³ No. 825) = *ṣal-tum šá* LUGAL.DIDL I A II/4:149; na₄.KA.LÚ.NE = NA₄ *ṣa-al-tum* Hh. XVI C 4, cf. [na₄.KA].LÚ.NE = NA₄ *ṣal-ti* = [. . .] Hg. B IV 86; note: na₄.LÚ(!).NE = MIN (= NA₄) *ṣa-al-tum* PBS 12/1 6 r. 19 (excerpt from Hh. XVI).

[. . .] du₁₄ àm.ma.gá.gá : *ina birītišina ṣa-al-tam tašakkani* you cause quarreling among them (the women) RA 24 36 ii 7 and r. ii 7, see van Dijk La Sagesse p. 92; du₁₄.da ki.nam.ge₄.me. a.aš.ke_x(KID) eme.sig kú.kú ki.nam.luḥ.šè ì.gál : *ṣa-al-tu ašar kīnatūti karšī akālī ašar pašīšūti ip-pa-aš-ši* there is quarreling among colleagues and slander (even) among anointed priests Lambert BWL 259:12; [á.L]U^{du}.NE.da.gub.ba.mu. [dè] : *aḫi ṣa-al-ti ina uzuzzi[ja]* when I (Ištar) am present at a quarrel (*sinništu mudāt piltu anākuma* I am a woman who knows meanness, parallel: *aḫi dīnim ina uzuzzi[ja]*) SBH p. 106:41f.; UD.ur.dug₄.ga sag.saḫar.tag.ga : *ṣa-al-tu* [. . .] ASKT p. 82–83 i 16.

da-ša-a-tum = *ṣal-ti* Šurpu p. 50 Comm. B i 9; pu-uh-pu-[hu]-u = *ṣal-tú* Izbu Comm. 142, also *ibid.* 463; saḫ₄.maš-tú = *ṣal^{sa}-al-t[um]* Izbu Comm. 364; I.BI.ZA = *ṣal-tú* *ibid.* 485, also *ibid.* 526; ni-ip-hu = *ṣal-tum* *ibid.* 545; obscure: x-b/pu-ú // *ṣal-tu₄* CT 41 31:29, also (variant gloss) DU₁₄ // ZI.GA CT 38 50:49 (SB Alu); *ṣal-tum* (=) *mīt-hu-šu* // pu-ú-pu-ú (incipit of a syn. list or comm.) TCL 6 12 bottom part col. ii 8; tu-qu-un-tú = *ṣa-al-tú* Malku III 6.

1. quarrel, disagreement, affray — **a)** in OA: *ṣa-al-tám bit abīni ē iškun* he must not cause quarreling in our father's house BIN 4 11:7, cf. *mamman ṣa-al-tám ina barīšunu ištakan* CCT 3 15:28; *ṣa-al-tū-um ina barīšunu ittebe* a quarrel arose among them CCT 3 32:23 (= CCT 4 39b).

b) in MA: *šumma sinništu ina ṣa-al-te iška ša a'ili taḫtepe* if, in an affray, a woman crushes a man's testicle KAV I i 78 (Ass. Code § 8), also *ibid.* 85; *šumma a'ilu ana tappā'išu lu ina puzri lu ina ṣa-al-te iqbi* if a man says to his equal, either secretly or during a quarrel *ibid.* ii 73 (§ 18), cf. *lu ina ṣa-al-te ana pani ERÍN.MEŠ iqbiaššu* or he tells him during a quarrel in front of other men *ibid.* ii 85 (§ 19), *šumma a'ilu ina ṣa-al-ti ana a'il[i . . .]* AfO 12 53 Text N I, and *ibid.* 5 (Ass. Code); *šumma SAL ša ekallim lu taz[amm]ur u lu ṣa-al-ta [i]štu meḫertiša gar'at* if a woman living in the palace either sings, or quarrels with another one of her status AfO 17 287:103 (harem edicts),