

fences of Kalḫu which had been begun by his father (Oates/Oates 2001, 28).

At Nineveh S. is known to have carried out work on the Iṣtar Temple (Ninive* §§ 13.1, 17.1); other monuments of his include an inscribed altar dedicated to the Sebettu (Siebengötter*). Like his father, S. erected at Imgur-Enlil* (Balāwāt) a pair of enormous gates of cedar bound with bronze strips bearing relief decoration and inscriptions (Schachner 2007). Other works include the Iṣtar Temple at Šibaniba* and the Adad Temple at Tall al-Hawā. Inscriptions of S. have been found also at Tarbiṣu* and Til-Barsip*, though without shedding light on what construction projects he carried out in those places. An inscribed statue of S. dedicated to Adad of Kurba'il* but found in Fort Shalmaneser could derive from a shrine of that deity in Kalḫu (rather than from Kurba'il itself). Inscriptions of Assurbanipal name S. as the original builder of the Sin temple (Eḫulḫul) in Ḥarrān* (R. Borger, BIWA 142).

A. Fuchs 1998: Die Annalen des Jahres 711 v. Chr. (= SAAS 8). – M. Liverani 2004: Assyria in the Ninth Century: Continuity or Change?, Fs. A. K. Grayson (= PIHANS 101) 213–226. – A. Millard 1994: The Eponyms of the Assyrian Empire, 910–612 BC (= SAAS 2). – J. Oates/D. Oates 2001: Nimrud. An Assyrian Imperial City Revealed. – J. E. Reade 1978: Assyrian Campaigns, 840–811 B. C., and the Babylonian Frontier, ZA 68, 251–260. – M. Roaf 1995: The Chief Cupbearer, his daughter, the king, and the eponym official for 860 B.C., NABU 1995/94. – A. Schachner 2007: Bilder eines Weltreichs (= Subartu 20). – S. Yamada 2000: The Construction of the Assyrian Empire: A Historical Study of the Inscriptions of Shalmaneser III (859–824 B.C.) Relating to His Campaigns in the West (= CHANE 3).

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Salmanassar IV. (Shalmaneser, Salmānu-ašarēd), king of Assyria, 782–773. Written ^{md}SILIM-*ma-nu*-MAŠ. S., the son of his predecessor Adad-nērārī III (Adadnirārī III.*) and brother of his successor Aššur-dan* III, ruled for ten years according to the Assyrian King List (Königslisten* und Chroniken p. 114 § 73). He was the eponym official for his first full regnal year, 781, when a campaign to Urartu took place

(Millard 1994, 38). The Eponym Chronicle entry for 772 refers to the number of years (broken) completed by S., king of Assyria (Millard 1994, 39).

Few concrete details concerning the reign of S. are preserved. Two of his highest officials figure prominently in the extant contemporary inscriptions, acting with a considerable degree of independence. A stele found near Maraṣ, written at the end of his reign in 773, relates that the Commander-in-Chief, Samšī-ilu*, marched to Damascus, whereupon S. received precious tribute from its king Ḥadiānu*, including his daughter together with a rich dowry. On returning from Damascus S. set up the said stele as a boundary marker on behalf of Uš-pilulume, the king of Kummuhu* (RIMA 3 A.o.105.1). A second stele, from Tall 'Abtā on the Wadi Tharthar, was inscribed in the name of Bēl-Ḥarrān-bēlu-ušur*, originally stated to be the palace herald of S. However, S.'s name was later effaced and replaced by that of Tiglath-pileser (III). The inscription commemorates the founding of the city Dūr-Bēl-Ḥarrān-bēlu-ušur*, an act attributed – unusually – to the palace herald himself rather than to the king (RIMA 3 A.o.105.2). Another palace herald of S., Bēl-lēšir (Bēllēšir*), was eponym official for the year 778 (Millard 1994, 90).

A tablet which contains decrees from various kings' reigns includes details (mostly broken away) of items due from various members of the palace staff as laid down by S. (SAA 12, 77 i 1'–10'). Finally, a 'Letter to the God' may have been written early in the reign of S., in 780, to commemorate the aforementioned campaign against Urartu (RIMA 3 A.o.105.3); however, the attribution of the text is uncertain (see A. K. Grayson, RIMA 3 p. 243).

A. Millard 1994: The Eponyms of the Assyrian Empire, 910–612 BC (= SAAS 2).

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Salmanassar V. (Shalmaneser, Salmānu-ašarēd), king of Assyria and Babylonia 727–722. Written *Šul-man-a-šā-red* (Bab. Chron.) / ^{md}SILIM-*ma-nu*-MAŠ / ^mSILIM-*man*-MAŠ. S., son and successor of Tiglath-pileser* III, ruled for five years according to the Assyrian King List (Königslisten* und Chroniken p. 115 § 77). The Eponym

Chronicle records that he acceded to the throne in 727 during the eponymy of Bēl-Ḥarrān-bēlu-ušur* (Millard 1994, 45). S. himself held the office of Eponym in 723 (Millard 1994, 46). The Babylonian Chronicle names S. as ruler of both Assyria and Babylonia (TCS 5, 73 i 30), which his father had conquered towards the end of his reign.

Prior to his accession S. was known by his birth name, Ulūlāju. When he took the throne he adopted the name S. which was reserved for kings, though some later sources still referred to him by his birth name instead (Radner 2003/04, 96f.). As Crown Prince S. (writing as Ulūlāju) addressed to his father, king Tiglath-pileser, a number of letters excavated at Kalḫu* (§ 16; Radner 2003/04). These show that he was involved in affairs concerning the lands to the west of Assyria, a region to which he later directed campaigns after becoming king, thereby continuing the westward expansion begun by his father. In fact, a damaged passage of an inscription of Tiglath-pileser concerning a campaign in northern Syria perhaps mentions S. as having been entrusted with the governance of that region by his father (Tadmor 1994, 152f.). S.'s letters to Tiglath-pileser reveal that the highest officials of the land were subordinate to him as Crown Prince; his responsibilities included securing the supply of snow (Schnee*) for the palace, ensuring the security of the queen, and monitoring the journeys of foreign delegations to Kalḫu.

Hard facts about the reign of S. are scarce. He was overthrown by Sargon II, who portrayed him as an oppressive ruler: in the so-called "Assur Charter" (Sargon* II. §§ 3-4) Sargon attributes S.'s violent overthrow, and his own accession, to the gods' anger at S. for having imposed hard labour upon the citizens of Assur (Vera Chamaza 1992, 21-25). Two items inscribed with the name of "Bānītu, queen of S.", were found in Tomb II at Kalḫu in association with a body (the later one of two placed in a stone sarcophagus) which is most likely that of Atalia, queen of Sargon (A. Kamil, in: Damerji 1999, 14f.). This

suggests that Atalia acquired the property of her predecessor after Bānītu's husband S. had been deposed, perhaps in the manner of trophies rather than heirlooms. Very few contemporary inscriptions of S. are extant. A set of eight bronze lion weights, each inscribed "Palace of S., king of Assyria", was excavated in the North-West Palace at Kalḫu (Curtis/Reade 1995, 193). A fragment of an inscribed brick probably attests to building activity by S. at Apqu* (Oates 1963, 73).

The Eponym Chronicle mentions at least four military campaigns conducted during the short reign of S., but the relevant passages are damaged beyond restoration (Eponymen*; Millard 1994, 45f.). Since there are no extant royal inscriptions of S. detailing his military achievements, these have to be pieced together from other sources. S. was able to add to Assyria three new provinces: Que*, Sam'al* and Samērīna* (Provinz* C. § 3.6 esp. Nr. 57-59).

The precise chronology of S.'s annexation of Que (Cilicia) is uncertain. In his Annals, Sargon claimed in 715 to have reconquered some fortresses belonging to Que which Mitâ* of Muški* "had long before taken away" (Fuchs 1994, Ann. 119f.). Que must therefore have been an Assyrian province at some time prior to 715. Sargon himself is unlikely to have been responsible for annexing it since there is no mention of the fact in his inscriptions and, had he accomplished it between the beginning of his reign in 721 and 715, the lapse of time involved was too short to be consistent with the claim that Mitâ had "long before" taken away the said fortresses. On these grounds Forrer (1920, 70f.) attributed the annexation of Cilicia to S., a view which prevails (cf. Fuchs 1994, 455; Provinz* C. Nr. 57).

The annexation of Sam'al may be attributed to S. on circumstantial evidence: the ruler of Sam'al is attested as paying tribute to Assyria during the reign of Tiglath-pileser (e.g. Tadmor 1994, 69 Ann. 13*: 12), while administrative documents dated in the reign of Sargon indicate that by that time it had become a province (Provinz* C. Nr. 58), with neither ruler explicitly claiming credit for having made it one.

The fall of Samērīna took place in 722 shortly before the death of S. rather than early in the reign of Sargon, as some interpretations of a passage in the Ḥorsābād

Annals have maintained (Dûr-Šarrukîn*; Tadmor 1958, 33–39). The event is mentioned in the Babylonian Chronicle (TCS 5, 73 i 28), the Bible (II Kings 17:3–6; 18:9–12) and in the account of Josephus (Ant. IX 14). The latter two sources relate that the city fell after a three-year siege. The siege of Tyros*, which was begun by S., lasted five years and was only ended during the reign of Sargon (Katzenstein 1997², 226).

S. is also known to have been active in Babylonia: an Aramaic ostrakon from Assur, dated c. 650 and dealing with Babylonian affairs, mentions that he (Ulūlāju) deported captives from Bīt-Adīni* (Hug 1993, 20: 15). A Babylonian letter from Kuyunjik (Ninive*) may mention S. in a broken context together with Tiglath-pileser, apparently as having gone to Babylon (SAA 17, 23: 25'). Soon after the end of S.'s reign, however, Babylonia began to reassert its independence.

J. E. Curtis/J. E. Reade 1995: Art and Empire. Treasures from Assyria in the British Museum. – M. S. B. Damerji 1999: Gräber assyrischer Königinnen aus Nimrud, mit einem Beitrag von Ahmed Kamil (Sonderdruck aus: Jahrbuch des Römisch-Germanischen Zentralmuseums 45, 1998). – E. Forrer 1920: Provinzeinteilung. – A. Fuchs 1994: Sg. – V. Hug 1993: Altaramäische Grammatik der Texte des 7. und 6. Jh.s v. Chr. (= HSAO 4). – H. J. Katzenstein 1997²: The History of Tyre. – A. Millard 1994: The Eponyms of the Assyrian Empire, 910–612 BC (= SAAS 2). – D. Oates 1963: Excavations at Tell ar-Rimah, Sumer 19, 69–77. – K. Radner 2003/04: Salmanassar V. in den *Nimrud Letters*, AFO 50, 95–104. – H. Tadmor 1958: The Campaigns of Sargon II of Assur: a Chronological-Historical Study, JCS 12, 22–40, 77–100; id. 1994: Tigl. III. – G. W. Vera Chamaza 1992: Sargon II's Ascent to the Throne: the Political Situation, SAAB 6/1, 21–34.

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Salmānu.

§ 1. Name. – § 2. Kultort. – § 3. Onomastikon.

§ 1. Name. Der Gottesname ist ausschließlich im ass. Kulturkreis belegt. Er begegnet in mittel- und neuass. Texten vorrangig in logograph. Schreibung: mittelass. ^dSILIM-*ma-nu*, seltener ^dSILIM.MA oder ^dSILIM; neuass. ^dSILIM-*ma-nu* oder ^dSI-

LIM-*man* (Schreibungen jeweils auch ohne Gottesdeterminativ). Aufgrund der Schreibung *šlmn* in aram. und hebr. Texten ist die Realisierung des Gottesnamens im Assyrischen als Salmānu (statt *Šulmānu) gesichert; dies bestätigen auch die seltenen syllabischen Schreibungen (mittelass. ^d*Sal-ma-an*; neuass. ^d*Sal-ma-nu*). Der Gottesname kann mit „Der Wohlgesinnte“ übersetzt werden und bezeichnete ursprünglich vielleicht nur einen Aspekt eines anderen Gottes, in diesem Falle dann wohl Aššur.

Für Diskussion und Belege s. Radner 1998, 34f.

§ 2. Kultort. Der Gott wird in verschiedenen Ritualtexten aus Assur vom 12. bis zum späten 7. Jh. genannt und einmal als einer der „Götter des Palastes“ identifiziert (VAT 9978 iii 38). Nach dem heutigen Forschungsstand war dem Gott jedoch einzig in Dūr-Katlimmu (Dūr Igitlim* = Šaiḥ* Ḥamad) ein Tempel geweiht. Dieses Heiligtum wurde von Salmanassar I.* gegründet und später von Adad-nērārī III. (Adad-nirārī III*) nach dem Syrienfeldzug im Jahr 805 und unter Verwendung von Zedernholz aus dem Libanon renoviert. Diese Informationen sind der Inschrift einer in zwei Fragmenten erhaltenen Königsstele aus der Zeit Adad-nērārīs III. zu entnehmen, die von Nergal-ēreš*, dem Statthalter von Rašappa*, Lāqē* und Sūhu*, im Tempel des Salmānu aufgestellt wurde (erstes Fragment RIMA 3 A.o.104.5; zweites Fragment unpubliziert, s. Radner 2002, 15). Daß der Tempel bis ins späte 7. Jh. Bestand hatte, belegt eine Rechtsurkunde aus Dūr-Katlimmu, die den Gott „Salmānu, der in Dūr-Katlimmu wohnt“, nennt (Radner 2002, 110f. Nr. 69 Rs. 3). Noch nach dem Untergang des ass. Reiches ist im Jahr 602 ein Priester dieses Heiligtums belegt (Radner 2002, 61–63 Nr. 37 Rs. 11).

In zwei neuass. Texten aus Dūr-Katlimmu ist der Ort Kār-Salmānu „Hafen des Salmānu“ belegt, der deswegen sicherlich in Dūr-Katlimmus näherer Umgebung und am Ḥābūr* zu lokalisieren ist.

Ritualtexte: Radner 1998, 39f.; Tempel in Dūr-Katlimmu: Radner 1998, 49–51; ead. 2002, 14–16; Kār-Salmānu: ead. 2002, 96 Nr. 59 Vs. 3, 115 Nr. 72 Rs. 10.