

Sela'. Fundort eines Felsreliefs im Distrikt at-Ṭāfila (ca. 50 km nördl. von Petra, Jordanien). Neben dem Nachweis von Besiedlung zumindest seit dem 3. Jt. hat der Ort Bedeutung vor allem wegen des erst Ende des letzten Jhs. entdeckten Reliefs, das aus dem Sandsteinmassiv herausgeschlagen wurde und oberflächlich verschliffen ist. Das nach SSO orientierte Relief von S. zeigt links in einem rechteckigen Bildfeld (H. ca. 1 m, Br. ca. 3 m; Abb. Wartke 2004, 129) eine nach rechts gewandte bärtige männliche Figur mit Stab in der Linken, die mit der rechten Hand die drei astralen Symbole der Himmelsgötter Šin, Šamaš und Ištar (von links: Sichel im Kreis eingeschrieben, Flügelsonne, siebenzackiger Stern) zu grüßen scheint. Die beigegebene Keilschrift ist stark verwittert und gibt keinen Aufschluss über den Anlass der Anbringung des Reliefs. Nach Parallelen, insbesondere der Stelen aus Harrān, konnte der Stehende als der bab. König Nabonid* (555–539) identifiziert werden. Der konkrete historische Hintergrund der Darstellung – Wegestation Nabonids von Babylon nach Tēma*, seiner zehnjährigen Exil-Residenz (bzw. seines Rückweges), oder militärische Aktivitäten des Königs im Lande Edom* – ist bisher nicht sicher zu belegen.

Dalley St./Goguel A. 1997: The Sela sculpture: a Neo-Babylonian rock relief in southern Jordan, ADAJ 41, 169–176. – Wartke R.-B. 2004: Das babylonische Felsrelief von Sela', in: Gesichter des Orients: 10000 Jahre Kunst und Kultur aus Jordanien (Ausstellungskatalog) 129f.

R.-B. Wartke

Šelardi (^dŠi-e-la-ar-di-e). Urt. Name des Mondgottes* (s. Melikišvili, UKN 1, 442; Arutjunjan, KUKN 490).

M. Krebernik

Šelašû „Dreißigster“ (scil. Tag des Monats). Beiname des Mondgottes, erwähnt in CT 25, 32 K. 2124: 14', wo die logogr. Schreibung ^rdUD.30.KAM durch *še-la-šû-u* glossiert ist; nachzutragen in Mondgott* A. I. § 2.4.

M. Krebernik

Selbstgespräch (self-address, soliloquy).

§ 1. Terminology. – § 2. Contexts.

§ 1. Terminology. In Akk., “to talk to oneself” and “to soliloquize” is expressed by “to speak/say with/in/to one’s heart/self”: *itti libbi dabābu* (CAD D 11 d. 7), *inalanalitti libbišurri qabū* (CAD Q 26 q. 1 d), *itti libbi atwūšutāwū* (CAD A/II 87 a. A c, 89 a. A 4), *itti ramanišu dabābu* (CT 51, 147: 26, see CAD R 125 r. f 4'). For Sum. see *Lugalbanda and the Anzu bird* (ETCSL 1.8.2.2): 7 (Edzard 1990, 159 mit Anm. 26): šà ní-te-na-ka inim àm-mi-ib-sì-ge “He placed a word in his own heart”. For Hitt. see A. Kammenhuber, ZA 56 (1964) 169f., and CHD M 260 *mema-9*: “to speak” *kartišmi piran* “before their heart”, PANI ZI-ŠU “before his soul”, ZI-ni EGIR-pa “again to (one’s) soul”.

§ 2. Contexts.

§ 2.1. As a pathological phenomenon, talking to oneself occurs in omen texts and rituals. Examples: “If (the patient) ... constantly mutters to himself (*itti libbišu iddanabbub*) (and) laughs without reason: Sickness of love. The sickness is the same for a man or a woman” AOAT 43, 251: 6. “If a man forgets what he says (and) constantly mutters to himself (*itti libbišu iddanabbub*)” KAR 42: 10.

In some cases the terminology is unspecified. However, self-addresses are probably meant: “If he constantly mutters (*iddanabbub*) during his illness” AOAT 43, 196: 17.

Scurlock A./Andersen B. R. 2005: Diagnoses in Assyrian and Babylonian medicine, 372 no. 16.23 = 380 no. 16.73; 376 no. 16.45.

§ 2.2. As an expression of thought. “Thinking” can be expressed by the terminology of soliloquy (E. Reiner, Your thwarts in pieces, your mooring rope cut: poetry from Babylonia and Assyria [1985] 36). This is not the only means to describe thinking; other closely related expressions are “to ask oneself” (*šālu* Gt) or “to advise oneself” (*malāku* Gt).

Soliloquies occur in letters and literary texts as a way of communicating the send-

er's or actor's thoughts. Examples: "Since my superior did not send me a tablet of his concerning them, I said (*umma anākuma*) (to myself): 'Let me send a tablet of mine ...'" AbB 13, 34: 7'-10' (letter). In Etana, the eagle is warned not to eat the flesh of the wild bull. But he sees the birds eating their fill of the carcass: "The eagle spoke a word with his heart (*itti libbišu amātum iqabbi*): 'Are the birds afraid? How can they eat the meat in peace?'" Etana Late Version 99-101 (epic). "The pig [...] has no sense. It lies [in the mud] [*lu!-bu!-u!m!-me*], eating food. They do [not say]: 'Pig, which honors are due to me?' (But) (a man) says [to him]self (*iqabbi [ana lib]bišu*): 'The pig is my help (= is useful to me)'" BWL 215 iii 5-8 (proverb).

Edzard D. O. 1990: Selbstgespräch und Monolog in der akkadischen Literatur, Fs. W. L. Moran (= HSS 37) 149-162.

M. P. Streck

Selbstmord (suicide). Mentions of *s.* are surprisingly rare in Mesopotamian sources, and cultural attitudes towards it await elucidation (for a comparative perspective see Dietrich 2008).

A high number of attestations involve opponents of Neo-Assyrian kings: Shalmaneser III: defeated soldiers throw themselves off cliffs (RIMA 3, 22: 73); Sargon: Ḫorsābād and Nimrūd inscriptions report a sanguinary *s.* by the Urartian king Rusa* I (Fuchs, Sg. 36: 27, 117: 165, 215: 77; Iraq 16, 200: 24), while TCL 3, 151 says "he withheld food and drink from his mouth and imposed a terminal disease on himself" (euphemism or inconsistency?) (on Rusa's 'suicide' see M. Roaf forthcoming in CRRAI 54); Assurbanipal: Šamaš-šumu-kīn* (§ 4) throws himself into fire (BIWA 44: 56-58; though cf. 44: 51f.), Nabû-bēl-šumāte* tells his groom "cut me down", and they kill each other (BIWA 59: 34-37), Nabû-damiq stabs himself in the belly (BIWA 107: 65), the wounded Urtaku* tells an Assyrian soldier to behead him (Streck, VAB 7/2, 314 δ //, but cf. BIWA 302, 15 ii 4).

Greek historiography (refs. courtesy M. Roaf) reassigned Šamaš-šumu-ukīn's death by fire to Sarakos (i. e. Sîn-šarra-iškun; Berossos 6a, in S. M. Burstein, The 'Babyloniaca' of Berossus [= SANE 1/5, 1978] 25f.; cf. J. A. Scurlock, RA 77 [1983] 95f.) and Sardanapalos (Diodorus Siculus ii.27.2). (Alternative interpretation in Frame, Babylonia 155).

A hemerology predicts that a man "seized" by Lamaštu in the month of Tēbēti will "consume" (var. "kill") himself (*ramanšu ikkal* var. *ramanšu idāk*; iqqr ipuš § 56: 10). The authors of Old Babylonian letters threaten to throw themselves off the roof (AbB 14, 149: 34; ARM 10, 33: 9), which is a standard euphemism for *s.* (see Stol 2007). In the *Dialogue of Pessimism* the servant recommends that his master should kill the two of them (BWL 148: 81f.). A prayer which seemingly implores Ninurta to kill the suppliant (KAR 373; E. Ebeling, Ein babylonisches Beispiel schwarzer Magie, Or. 20 [1951] 167-170) is susceptible of more nuanced interpretation (D. Schwemer, Abwehrzauber und Behexung [2007] 158 n. 1.). Mass *s.* of dependants is possible in certain early burials, but coercion is more likely (see Grabbeigabe* p. 608). Darius may report that Cambyses committed *s.* (*mītūt ramanišu mīt*) (VAB 3, 17: 17), see Kambyes*.

Medical prescriptions describe states of depression which are potentially consistent with suicidal tendencies, but these are not explicitly mentioned in the extant corpus. Ghosts of suicides are not mentioned in extant lists of ghost types (corpus: J. A. Scurlock, Magico-medical means of treating ghost-induced illnesses in Ancient Mesopotamia [= AMD 3, 2006]). *S.* is not mentioned in extant law codes.

Dietrich J. 2008: Der Tod von eigener Hand im Alten Testament und Alten Orient, in: A. Berlejung/R. Heckl (ed.), Mensch und König: Studien zur Anthropologie des Alten Testaments, Rüdiger Lux zum 60. Geburtstag (= Herders Biblische Studien 53) 63-83. - Stol M. 2007: Suicide in Akkadian, NABU 2007/13.

M. Worthington

Seleukeia am Tigris (Seleucia).

§ 1. Localisation and history. - § 2. Archaeological evidence.