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CONSULTANTS

HANS DIETER BETZ  
*Chicago*

ANDRÉ CAQUOT  
*Paris*

JONAS C. GREENFIELD  
*Jerusalem*

ERIK HORNUNG  
*Basel*

MICHAEL STONE  
*Jerusalem*

MANFRED WEIPPERT  
*Heidelberg*
I. In Gen 4:1 the name of the first son of Adam and Eve, Cain, is related in a popular etymology to the Hebrew verb QNH 'to acquire'. More probably the name should be related to either the Ugaritic qn 'reed; shaft' and Heb qayin 'javelin' or to Syrian and Semitic words for 'smith'; e.g. Syr qajnâja '(gold)smith'; Thamudic qjn; qn and qnt, 'smith' (HALAT 1025; HESS 1993). His name might be related to a Thamudic deity qa'n. Besides, the story on Cain and --Abel has been interpreted mythologically, Cain representing the deified sun (GOLDZIHER 1876:129-139).

II. In Thamudic inscriptions the personal name 'abd-qn is attested once (VAN DEN BRANDEN 1950:10). Qayn has been interpreted by Van den Branden as a Sabaean lunar deity. HÖFNER (WbMyth 1/1, 461-462; RAAM, 277) doubted the divine status of Qayn in view of the well attested Thamudic personal name Qayn and the noun qayn 'smith'. The construction 'abd-NN leaves open the possibility that Qayn was a Thamudic deity or a deified ancestor, however. In view of the etymology of the name, Qayn may well have been a patron deity for the metal-workers. A relation with the South-Arabian deity Qaynân (∅Kenan) is uncertain.

III. A tale about the rivalry of two brothers at the dawn of civilization has more than one religio-historical parallel: --Osiris and --Seth, Romulus and Remus, Eteokles and Polyneikes are just the more familiar ones (WESTERMANN 1974:428-430). In such stories the 'two brothers' can be seen as heroic figures. GOLDZIHER (1876:129-139) goes one step further in interpreting these tales as survivals of myths in which the ancestors of a culture are presented as divine beings. Cain is supposed to represent, originally, the solar deity in combat with the transient powers of darkness: Abel. In the current version of Gen 4 no traces of such a mythology are visible, however.

In the OT Cain occurs only in the story of Gen 4 where he is the cultural and moral opposite of Abel. Cain represents the realm of settled agricultural life. In the Epistle to the Hebrews, Cain is mentioned as the opposite of his brother Abel (Heb 11:4): "By faith Abel offered unto God a more excellent sacrifice than Cain". The author of this letter refers to the unanswerable question why Cain's sacrifice was rejected and Abel's accepted. This problem is discussed in some Hellenistic Jewish and Rabbinic sources too (→Abel). In the Letter of Jude, Cain is presented as the model for the evildoers from Sodom and Gomorrah who "went in the way of Cain" (Jude 11).

IV. Bibliography

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B. BECKING

CALF קֵנָן

I. Hebrew 'égel, Ugaritic 'gl, Aramaic 'igla', the common word for 'calf' (sc. a young bull), is used of images worshipped by the Israelites in texts written from the deuteronomistic perspective.

II. The bull as a symbol of physical strength and sexual potency, together with all the economic benefits arising from herd-
Calf, has an ancient pedigree in the religions of the Ancient Near East. From at least the time of Neolithic Çatal Hüyük in Anatolia, images have been prominent in glyptic art, sculpture and reliefs, and the animal has been prominent in iconography and theology. The use of cattle as sacrificial animals is common throughout the region. Bull-gods are widely evident. In Egypt the Mnevis bull of Heliopolis was regarded as a theriomorphic incarnation of Re, while the Buchis bull of Hermonthis was one of Mont, and the Apis bull of Memphis was one of Ptah, later in the dyadic form Osiris-Ptah. In Mesopotamia, Gugalanna, the 'Great Bull of Heaven', the husband of Ereshkigal, goddess of the underworld, was identified or associated with An, and was slain by Gilgamesh (tablet VI). The Śedu, Lamassu or Karibu colossi were the guardians of temples (cf. the Cherub in Gen 3:24). In Ugaritic religion, El was known as 'the Bull El' (Ir il). This usage may belong in part to the convention of giving animal names as terms of rank to military personnel, as evidenced in KTU 1.15 iv 6-7: "Call me seventy bulls, my eighty gazelles", and suggests at least a popular etymological link between Ir (Hebrew šōr, Akkadian šaru), 'bull' and Hebrew šār, Akkadian šarru, 'ruler', 'king'. (There is no formal link.) Near Eastern weather-gods are conventionally shown standing on a bull as vehicle, while Baal is described in KTU 1.5 v 18-22 as copulating with a heifer, which suggests that he too could be regarded as a bull. Cult-images of bulls have been recovered from such sites as Ugarit, Tyre and Hazor.

III. A number of terms for cattle are used in the Bible as epithets of divine power. The title Šōr 'ēl ('Bull El') has been discerned (Tur-Sinaï 1950) in the impossible *ki miyyisrā‘ēl ('for from Israel') of MT in Hos 8:6: read rather ki mī šōr 'ēl ('for who is Bull El?'), which fits well in the context. With this may be compared Jacob's title in Deut 33:17 as bekōr šōr (MT šōrō), 'the first-born of the Bull'. In Gen 49:24; Ps 132:2, 5: Isa 49:26; 60:16 'ābir ya‘āqōb probably has the sense of 'Bull of Jacob' (cf. Ugaritic lbr), while the divine title 'ābir yisrā‘ēl of Isa 1:24 is comparable. The term rē‘ēm (Akkadian rēmu) is generally thought to denote the aurochs (its semantic range is established by Deut 33:17//šōr, and Ps 29:6//ēgel), and appears as an epithet of El (sc. Yahweh, though perhaps originally independent) in Num 23:22 = 24:8. This is important evidence for the tradition that El as a bull-god was the deliverer in the exodus tradition (see below).

The episodes of the Golden Calf and the Calves of Jeroboam, respectively in Exod 32 and 1 Kgs 12:26-33, appear to be unconnected. But their literary relationship is close, as established by Aberrach & Smolar (1967). It may be argued that, historically speaking, the event under Jeroboam is the historical source of the Golden Calf episode as a midrash on the theme of apostasy and its punishment by exile. It is scarcely credible that a historical episode as described in Exod 32 actually predated the settlement in Palestine, as it presupposes a monotheism which could hardly predate Josiah at the earliest. A comparison of the wording of 1 Kgs 12:28, Exod 32:4.8 and of Neh 9:18 (Wyatt 1992:78-79) allows us to conclude that the formula in 1 Kgs 12:28 is primary, and that the others have both developed from it, and transformed a soteriological statement (as surely intended by Jeroboam) into a declaration of apostasy.

Contrary to the evident meaning of Exod 32:4, 8, which apparently attempts to construct two or more gods out of one calf(!), it is clear from the narrative in Kgs that one god was understood by the 'calf' image, and that Jeroboam's 'calves' were different images of the same god.

As to the identity of the god, suggestions have ranged from Yahweh (Paton 1894, Obbink 1929 et al.), through Baal (Oštrorn 1955, Dus 1968), 'polytheism' (Mogomery, Kings [ICC; Edinburgh 1951] 255), Hathor (Oesterly, The legacy of Egypt [1942] 239) →Moses (Sasson 1968), and Sin (Levy 1945-1946) to El (Schaeffer 1966, Wyatt 1992).
The present writer has proposed (Wyatt 1992:79) that the MT at Exod 32:4-8 has preserved an older strand of tradition, still formally dependent on Jeroboam's formula, but preserving the old notion (which was presumably the intention of Jeroboam's words) that one deity was to be identified by the formula, which read originally 'אֱלֹהֵכְךָ יִשְׂרָאֵל אֱלֹהֵךָ מַעֲרֵאתָי', expressing the kerygma "El is your god, Israel, who brought you up out of the land of Egypt!" This has been deliberately pervended in transmission into "These are your gods..." by the simple expedient of adding matres lectionis which require a plural interpretation of the demonstrative, 'אֱלֹהֵכְךָ, and the verb. The old consonantal text is capable of singular or plural interpretation.

A kerygma of El as the saviour from Egypt has left traces elsewhere, notably at Num 23:22; 24:8 noted above, Ps 106:19-22. Hos 7:16, where la'gûm (sic), 'their derision', is either to be corrected to 'aqlâm, 'their calf', or more probably recognised as a vicious lampoon on a reference which is already a parody, by ridiculing the bull-god as a mere calf. This is congruent with the attack on bull-worship in Hos 8:1-6. The use of 'אֱלֹהֵכְךָ אֱלֹהֵךְ אֱלֹהִים in Exod 15:2 may also be significant in view of the Vorlage of the latter formula (Wyatt, ZAW 90 [1978] 101-104). This has important implications for the exegesis of Exod 3 (Wyatt, ZAW 91 [1979] 437-442).

IV. Bibliography


N. Wyatt

CARMEL

I. Carmel (Jebel Kurmul) is a promontory on the Mediterranean Coast of Israel near Haifa which since ancient times was considered as 'holy'. A deity was worshipped there whose name occurs outside the Bible as "god of the Carmel". In the OT Mount Carmel is known especially as scene of a trial of strength between the prophets of →Baal and →Elijah, or rather, between Baal and →Yahweh (I Kgs 18).

II. The 'holiness' of the Carmel may already have been mentioned in the listing