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Article Apelles

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the Akkadian *Epic of Etana*, which is related to the cycle of stories concerning Anzû. In the *Cylinders of Gudea*, Anzud is conceived as an emblematic form of the god Ningirsu (A XIII 23), and his temple En-innu is called “white Anzud.” In the Sumerian mythology, Anzud tends to have a benign character, it is friendly to humans and the intermediary between gods and humans (Hruška: 182–85). Nevertheless, Anzud is sometimes listed in the Sumerian texts among the 11 evil monsters vanquished by the warrior god Ninurta. The Babylonian Anzû is a standard occupant in such lists of vanquished and domesticated monsters, who once rebelled against the gods.

In Babylonian mythology, Anzû came to be represented as a demonic power, dangerous to world order. The *Epic of Anzû* was first written down in an Old Babylonian version, and in addition to the standard version there is a different account, found in two tablets from Sultantepe (STT 23 and 25). In the epic, the eagle initially serves as the doorkeeper of the god Enlil, but steals a major attribute of his power, the Tablet of Destinies, and flees with it to its native mountain Sharshar. The god Ninurta is sent to fight the monster and after a fierce battle he is victorious, returning the Tablet to the gods (see Annus). Anzû was often represented on the entrances of Mesopotamian temples in its state of defeat, thus having apotropaic influence on the building.

The bird Ziz in Hebrew Psalms (Ps 50:11, 80:14) and in rabbinical literature probably derives from the Mesopotamian Anzû (see Wazana). Some later folkloric beliefs about Near Eastern monster eagles, like Iranian Simurgh, were also modeled on Anzû.

Bibliography: ■ A. Annus, *The Standard Babylonian Epic of Anzu* (SAACT 3; Helsinki 2001). ■ B. Hruška, *Der Mythenadler Anzu in Literatur und Vorstellungen des alten Mesopotamiens* (Budapest 1975). ■ T. Jacobsen, *The Treasures of Darkness* (New Haven, Conn./London 1976). ■ N. Wazana, “Anzu and Ziz,” *Shnaton* 14 (2004) 161–91. [Heb.]

Amar Annus

Apame

A concubine of King Darius I who is reported in a tale in 1 Esd 4:29–32 to have abused the king with impunity. The literary context of the brief mention of Apame (LXX Ἀπάμη) is a contest between three young bodyguards of the king to determine the strongest thing in the world. The first young man ventures that wine is the strongest thing in the world, the second that the king is strongest, and the third, later identified as Zerubbabel, opines that women are stronger than anything else (1 Esd 3:4–12). In defending his answer, Zerubbabel offers as proof the example of Apame, daughter of Bartacus, whom he had seen take the king’s crown,

put it on her own head, and slap the king in the face (1 Esd 4:29–30). The king’s reaction to this aggression was either bemusement or, if she displayed anger towards him, flattery and conciliation (1 Esd 4:31). Having cited the outrageous behavior of Apame, Zerubbabel concludes that it demonstrates that nothing is stronger than a woman (1 Esd 4:32).

Shane Berg

Ape

Every three years, King Solomon’s naval fleet – a joint venture with King Hiram of Tyre (cf. 1 Kgs 9:26–28) – brought apes (MT *qôp*; LXX *πίθηκος*) to Jerusalem, along with gold, silver, ivory, and peacocks according to 1 Kgs 10:22 and 2 Chr 9:21. There is some uncertainty as to the type of primate *qôp* designates. The Hebrew word and its Akkadian cognate *uqûpu* likely derive from the Egyptian word for “long-tailed monkey” *gwf* or *gf*, which upper-class Egyptians kept as pets (Kessler 2001: 429).

The reference to apes in 1 Kgs 10:22 par. 2 Chr 9:21 returning with the fleet underscores Solomon’s prestige and his ability to trade valuable goods internationally. Ancient Near Eastern iconography confirms the exoticism and value of such apes, for they appear commonly in tribute scenes. See, e.g., the exquisite Phoenician ivory carving of a Nubian with oryx, monkey, and leopard skins from Nimrud (8th–7th cent. BCE; New York: Metropolitan Museum of Art [60.145.11]).

Two examples from early 20th-century literature and art illustrate recent reception of this text. John Masefield’s famous poem *Cargoes* (1912) begins with a romanticized description of ancient vessels bound for “sunny Palestine” “with a cargo of ivory / and apes and peacocks.” A similarly romantic air pervades John Duncan’s pastel tempera, *Ivory, Apes, and Peacocks* (1923; Edinburgh: Royal Scottish Academy), which pictures apes in an opulent procession with the queen of Sheba. However, notably, Duncan’s portrayal conflates the account of the cargo of Solomon’s “ships of Tarshish” (1 Kgs 10:22–25) with the description of the visit of the Queen of Sheba earlier in 1 Kgs 10.

Bibliography: ■ D. Kessler “Monkeys and Apes,” *Oxford Encyclopedia of Ancient Egypt* 2 (Oxford 2001) 428–32.

Joel M. LeMon

See also → Fauna, Biblical; → Monkey

Apelles

In Rom 16:10 Paul greets a Christian named Apelles, who is “approved in Christ” (*δόκιμος ἐν Χριστῷ*). The honorable characterization by the Apostle might indicate that Apelles had proved himself as a faithful Christian in a serious test or trial (cf. Rom 5:4) or, simply, that he is a respected

believer (cf. Rom 14: 18). Because the name rarely occurs in Rome, Apelles probably immigrated from the east of the Roman Empire to the capital (Lampe: 138–42, 149, 153). *Codex Sinaiticus* and some minuscules read Ἀπελλῆς instead of Ἀπολλῶς in Acts 18:24 and 19:1 and perhaps identify the Alexandrian Christian scholar of Acts 18:24–28 with the Christian of Rom 16:10 (Kilpatrick: 186). The reason for this merging could be a Marcionite scholar named Apelles who studied in Alexandria and taught in Rome during the 2nd century CE (Lampe: 350–51).

Bibliography: ■ P. Lampe, *Die stadtrömischen Christen in den ersten beiden Jahrhunderten* (WUNT 2/18; Tübingen 21989). ■ G. D. Kilpatrick, *The Principles and Practice of New Testament Textual Criticism* (ed. J. K. Elliott; BETL 94; Leuven 1990).

Eva Ebel

Aphairema

A southeastern district of Samaria (LXX Ἀφαίρεμα) that was formally annexed to Judea by the Seleucid king Demetrius I Soter in about 152 BCE. In response to the overtures made to the Hasmonean general Jonathan brother of Judas Maccabeus by Alexander Balas, a rival to his Seleucid throne, Demetrius I wrote a letter offering Jonathan concessions and incentives, including the lifting of taxes in kind on Judea and the “three districts added to it from Samaria” (1 Macc 10:30) in exchange for his loyalty. Demetrius explicitly offers the annexation of these three Samaritan districts to Judea and places them under Jonathan’s exclusive authority (1 Macc 10:38). When Demetrius II Nicator took the throne in 145 BCE, he affirmed many of the agreements that Alexander and Demetrius I had made with Jonathan, including the annexation of the Samaritan districts, whose names for the first and only time in 1 Macc 11:34 are given: Aphairema, Lydda, and Rathamin. This arrangement is also mentioned by Josephus (*Ant.* xiii.4.9), although he elsewhere contradicts himself by reporting that Alexander Balas had annexed all of Samaria, free of tribute, to Judea (*Ag. Ap.* 2.43).

Shane Berg

Aphek

Aphek is the name of four places referred to in the biblical text. Despite Albright’s position that the name be derived from the Akkadian *epēqu*, “be strong, firm, solid,” the basic meaning of the name seems to be “source,” as in the source of a watercourse, and as such most of the places so named are situated at the sources of perennial streams (cf. Aharoni: 109, 125).

1. Of Asher

Aphek is listed next to last in the allotment of Asher (Josh 19:30) after Ummah and before Rehob, and again (spelled “Aphik”) in the list of Asher’s

unconquered cities in Judg 1:31, also coupled with Rehob. Since “Ummah” is generally considered to be a corruption of “Acco” (so in LXX and so in the MT of Judg 1:31), this Aphek is generally identified at Tell Kurdaneh, nine kilometers southeast of Acco, besides a group of springs that feed into the Na’aman stream (Mazar 1975: 160–66; Kallai: 428). An alternative identification at the more northern site now known as Tel Kabri was first suggested by Saarisalo (32 n. 1), followed by Frankel (64), although the excavator of Tel Kabri preferred to identify the site as the Rehob of Josh 19:27–28 (Kempinski: 452). The site of Tel Aphek/Kurdaneh and the surrounding wetland is now an Israeli nature reserve, and the ancient name has been adopted by a nearby kibbutz.

2. Of Aram

Aphek is the name of the location at which Ben Hadad (II) of Damascus mustered his troops to attack Israel (1 Kgs 20:26) and to which he retreated after his defeat (v.30). Presumably the same location as that referred to in Elisha’s prophecy in 2 Kgs 13:17. This Aphek, then, would be on or near the border between Israel and Aram, in the region of Gilead. Eusebius mentions “a large village called Apheka near Hippe” (Freeman-Grenville: 21), apparently referring to the site of Fiq, 4 km east of Hippos/Susita in what is now called the southern Golan. Since no Iron Age remains were found at Fiq, M. Dothan and Y. Aharoni (335) both suggested that the Iron Age town was at *Khirbet el-’Ashq*, now within Kibbutz *’En Gev* on the eastern shore of the Sea of Galilee. This large fortified site was first excavated by B. Mazar, A. Biran, M. Dothan and I. Dunayevsky in 1961. They uncovered a fortified site with five strata spanning from the mid-10th century BCE up to the Assyrian conquest of 733 BCE, with some evidence of occupation through the Hellenistic period. Cultic objects, including a jar inscribed with the word *lšqy’* “of the cupbearer(s),” convinced Ahlström (1985) that the site was in Aramean hands during the 9th and early 8th centuries BCE (strata 4–2). Aharoni (344) interpreted the reference in 2 Kgs 13:17 as referring to the destruction of level 2 at *’En Gev*. A Japanese expedition directed by H. Kanaseki and H. Ogawa worked at the site in 1991–92 as part of M. Kochavi’s Geshur Regional Project, basically confirming earlier results (Sugimoto). An alternative identification for Aphek, suggested by Doron Ben-Ami, is the small Iron Age site of Tel Soreg (map reference 2145–2424), just northwest of Fiq (Kochavi 1989: 6–7). This site was fortified and then destroyed in the mid-9th century BCE (Kochavi 1996:198; Kochavi himself preferred to identify Aphek at the larger site of *’En Gev*). The modern kibbutz Afiq, founded in 1973, preserves the ancient toponym.