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Title and honorific meaning "owner", "lord" For other uses, see Baal (disambiguation). Ba'alGod of fertility, weather, rain, wind, lightning, seasons, war, sailorsSolid cast bronze of a votive figurine representing the god Baal discovered at Tel Megiddo, dating to the mid-2nd millennium BC.SymbolBull, ram, thunderboltRegion Ancient Syria, especially Halab Near, around and at Ugarit Canaan North Africa Middle Kingdom of Egypt Personal informationParents Dagan and Shalash (in Syria) El and Athirat (in some Ugaritic texts) SiblingsHebat (in Syrian tradition), AnatConsortspossibly Anat and/or Athtart[1][2]OffspringPidray, Tallay, Arsay[3]EquivalentsGreek equivalentZeusMesopotamian equivalentHadaḥHurrian equivalentTeshubEgyptian equivalentSet (due to being a foreign god in Egypt, since Set was the god of foreigners – otherwise Ba'al Zephon equivalent with Hadad who is analogous to Ba'al, was also equated with Horus)[4] Deities of the ancient Near East Ancient Egyptian Amun Anubis Apis Atum Buchis Geb Horus Isis Montu Nephthys Nut Osiris Ptah Qetesh Ra Set Shu Tefnut Thoth Arabian Allah Aḡḡibol Abḡal al-Lat al-Qaum al-'Uzza Atarsamain Athtar Baalshamin Bēl Dhuī Khalaśa Dushara Gad Hubal Malakbel Manaf Manāt Naṣr Nuhā Orōtāit Ruda Suwa' Theandrios Wadd Ya'uq Yaḡhruḥ Yarihbol Yatha Eblāite Adamma Aštābil Dagan Hadabāb Hadad Halābatu Ishara Kura Ninkarrak Saggar Shalash Elamite Humban Inshushinak Ishmekarab Jabru Kiririsha Legamar Manzat Nahunte Narundi Napir Napirisha Pinikir Ruhurater Simut Hurrian Allani Aštābi Hayaḡa Hepat Hutena and Hutellura Ishara Kubaba Kumarbi Kušuḡ Lelluri Mitanni dynastic deities (Indra, Mitra, Varuna) Nabarbi Ninatta and Kulitta Nupatik Pirengir Shalash Saruma Šauška Šimige Suwala Takitu Tašmišu Teshub Tilla Levantine(Canaanite and Ugaritic) Adonis Anat Arsay Arsu Ashima Ashtart/Astarte Atargatis Athtar Attar Azzos Baalat Gebal Baal Baal Hammon Chemosh El Eshmun Kotharat Kothar-wa-Khasis Marqot Melqart Milcom Misor Mot Nikkal Qes Resheph Shadrfa Shahar Shalim Shaphas Sydyk Tanit Yam Yahweh Yarikh Mesopotamian Adad/Ishkur Amurru An/Anu Asarlubi Ashur Aya Belet Nagar Dumuzi Enki/Ea Enlil Ereshkigal Gibil Inanna/Ishtar Ishtar Manungal Marduk Nabu Nammu Nanaya Nisaba Shala Šumagan Nanna/Sin Nergal Ninazu Ninegal Ningal Ninurta Ninursag Ninisina Ninlil Ninsubur Pabilsag Papsukkal Sarpanit Sebitti Tishpak Utu/Shamash Wer Zababa Religions of the ancient Near Eastvte Baal (/beɪ.əl, /boʊ.əl/,[5][a] or Ba'al,[b] was a title and honorific meaning "owner", "lord" in the Northwest Semitic languages spoken in the Levant during antiquity. From its use among people, it came to be applied to gods.[10] Scholars previously associated the theonym with solar cults and with a variety of unrelated patron deities but inscriptions have shown that the name Ba'al was particularly associated with the storm and fertility god Hadad and his local manifestations.[11] The Hebrew Bible includes use of the term in reference to various Levantine deities, often with application towards Hadad, who was decried as a false god. That use was taken over into Christianity and Islam, sometimes under the form Beelzebub in demonology. Etymology The spelling of the English term "Baal" derives from the Greek Báal (Báal which appears in the New Testament)[12] and Septuagint,[13] and from its Latinized form Baal, which appears in the Vulgate.[13] These forms in turn derive from the vowel-less Northwest Semitic form B'L (Phoenician and Punic: 𐤁𐤋). The word's biblical senses as a Phoenician deity and false gods generally were extended during the Protestant Reformation to denote any idols, icons of the saints, or the Catholic Church generally.[15] In such contexts, it follows the anglicized pronunciation and usually omits any mark between its two As.[5] In close transliteration of the Semitic name, the ayin is represented, as Ba'al. In the Northwest Semitic languages—Ugaritic, Phoenician, Hebrew, Amorite, and Aramaic—the word ba'al signified "owner" and, by extension, "lord".[13] a "master", or "husband".[16][17] Cognates include the Akkadian Bēlu (𒍪), Amharic bal (ባ), and Arabic baʿl (بعل). Baʿal (ʔuʔ) and baʿl still serve as the words for "husband" in modern Hebrew and Arabic respectively. They also appear in some contexts concerning the ownership of things or possession of traits. The feminine form is ba'alah (Hebrew: בַּעֲלָה; Arabic: أَلَا; meaning "mistress" in the sense of a female owner or lady of the house)[19] and still serving as a rare word for "wife". [20] Suggestions in early modern scholarship also included comparison with the Celtic god Belenus, however this is now widely rejected by contemporary scholars.[21] Semitic religion See also: Religions of the ancient Near East, Ancient Semitic religion, Canaanite religion, and Punic religion Bronze figurine of a Baal, 14th–12th century BCE, found at Ras Shamra (ancient Ugarit) near the Phoenician coast. Musée du Louvre. Generic See also: Bel, Zeus Belos, and other figures named Belus Like En in Sumerian, the Akkadian bēlu and Northwest Semitic ba'al (as well as its feminine form ba'alah) was used as a title of various deities in the Mesopotamian and Semitic pantheons. Only a definitive article, genitive or epithet, or context could establish which particular god was meant.[22] Hadad Main articles: Hadad and Adad Ba'al was also used as a proper name by the third millennium BCE, when he appears in a list of deities at Abu Salabikh.[13] Most modern scholarship asserts that this Ba'al—usually distinguished as "The Lord" (𐤇𐤍, Ha Ba'al)—was identical with the storm and fertility god Hadad.[13][23][16] It also appears in the form Ba'al Haddu.[17][23][16] Scholars propose that, as the cult of Hadad increased in importance, his true name came to be seen as too holy for any but the high priest to speak aloud and the alias "Ba'al" was used instead, as "Bel" was used for Marduk among the Babylonians and "Adonai" for Yahweh among the Israelites. A minority propose that Ba'al was a native Canaanite deity whose cult was identified with or absorbed aspects of Adad's.[13] Regardless of their original relationship, by the 1st millennium BCE, the two were distinct. Hadad was worshipped by the Arameans and Ba'al by the Phoenicians and other Canaanites.[13] El Main: El The Phoenician Ba'al is generally identified with either El or Dagan.[25] Ba'al See also: Baal Cycle Ba'al is well-attested in surviving inscriptions and was popular in theophoric names throughout the Levant[26] but he is usually mentioned along with other gods, "his own field of action being seldom defined".[27] Nonetheless, Ugaritic records show him as a weather god, with particular power over lightning, wind, rain, and fertility.[27][d] The dry summers of the area were explained as Ba'al's time in the underworld and his return in autumn was said to cause the storms which revived the land.[27] Thus, the worship of Ba'al in Canaan—where he eventually supplanted El as the leader of the gods and patron of kingship—was connected to the regions' dependence on rainfall for its agriculture, unlike Egypt and Mesopotamia, which focused on irrigation for their major rivers. Anxiety about the availability of water for crops and trees increased the importance of his cult, which focused attention on his role as a rain god.[16] He was also called upon during battle, showing that he was thought to intervene actively in the world of man,[27] unlike the more aloof El. The Lebanese city of Baalbeck was named after Baal. [30] The Ba'al of Ugarit was the epithet of Hadad but as the time passed, the epithet became the god's name while Hadad became the epithet.[31] Ba'al was usually said to be the son of Dagan, but appears as one of the sons of El in Ugaritic sources.[26][17][e] Both Ba'al and El were associated with the bull in Ugaritic texts, as it symbolized both strength and fertility.[32] He held special enmity against snakes, both on their own and as representatives of Yamnu (lit. "Sea"), the Canaanite sea god and river god.[33] He fought the Tannin (Tunnanu), the "Twisted Serpent" (Bṯn 𐤁𐤏𐤍), "Lotan the Fugitive Serpent" (Ltn Bṯn Brh, the biblical Leviathan).[33] and the "Mighty One with Seven Heads" (Šty D Šbʾ in Rašnu).[34][f] Ba'al's conflict with Yamnu is now generally regarded as the prototype of the vision recorded in the 7th chapter of the biblical Book of Daniel.[36] As vanquisher of the sea, Ba'al was regarded by the Phoenicians and Phoenicians as the patron of sailors and sea-going merchants.[33] As vanquisher of Mot, the Canaanite death god, he was known as Ba'al Rapi'uma (Bʾl Rpm) and regarded as the leader of the Rephaim (Rpm), the ancestral spirits, particularly those of ruling dynasties.[33] From Canaan, worship of Ba'al spread to Egypt by the Middle Kingdom and throughout the Mediterranean following the waves of Phoenician colonization in the early 1st millennium BCE. [26] He was described with diverse epithets and, before Ugarit was rediscovered, it was supposed that these referred to distinct local gods. However, as explained by Day, the texts at Ugarit revealed that they were considered "local manifestations of this particular deity, analogous to the local manifestations of the Virgin Mary in the Roman Catholic Church".[23] In those inscriptions, he is frequently described as "Victorious Ba'al" (Alīyn or Alīyn Ba'al).[17][13] "Mightiest one" (Alīy or Alīy)[17][g] or "Mightiest of the Heroes" (Alīy Qrdm), "The Powerful One" (Dmrn), and in his role as patron of the city "Ba'al of Ugarit" (Ba'al Ugarit).[42] As Ba'al Zaphon (Ba'al Šapnu), he was particularly associated with his palace atop Jebel Aqra (the ancient Mount Šapānu and classical Mons Casius).[42] He is also mentioned as "Winged Ba'al" (Bʾl Knp) and "Ba'al of the Arrows" (Bʾl Hṡ).[17] Phoenician and Aramaic inscriptions describe Bʾl Kmrtyš, "Ba'al of the Lebanon" (Bʾl Lbnn), "Ba'al of Sidon" (Bʾl Šdn), Bʾl Šmd, "Ba'al of the Heavens" (Ba'al Šamem or Shamayin).[43] Ba'al 'Addir (Bʾl ʾdr), Ba'al Hammon (Ba'al Hāmōn), Bʾl Mgmn.[26] Ba'al Hammon Main article: Ba'al Hammon Ba'al Hammon was worshipped in the Tyrian colony of Carthage as their supreme god. It is believed that this position developed in the 5th century BCE following the severing of its ties to Tyre following the 480 BCE Battle of Himera.[44] Like Hadad, Ba'al Hammon was a fertility god.[45] Inscriptions about Punic deities tend to be rather uninformative, though, and he has been variously identified as a moon god[citation needed] and as Dagan, the grain god.[46] Rather than the bull, Ba'al Hammon was associated with the ram and depicted with his horns. The same source relates that Gideon's son Abimelech went to his mother's kin at Shechem and received 70 shekels of silver from the House of Ba'al Berith" to assist in killing his 70 brothers from Gideon's other wives.[70] An earlier passage had made Shechem the scene of Joshua's covenant between all the tribes of Israel and "El Yahweh, our god of worshippers of Baal.[59] Names including the element Ba'al presumably in reference to Yahweh[60][10] include the judge Gideon (also known as Jerubaal, lit. 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