

interchange with Christianity, and the story of the Maccabees as told in the Aramaic or Judeo-Arabic versions of *Megillat Antiochus* could compete with the Greek book of Maccabees. But why does manuscript evidence for the Hebrew and Aramaic texts of Ben Sira, Tobit, and the *Testament of Levi* – as indeed for the *Damascus Document* of a Jewish sect of pre-Christian times – skip a thousand years between the period of the Dead Sea Scrolls and that of the Cairo Genizah? There apparently existed non-talmudic Jewish groups, similar to the Karaites but predating them, among whom at least some of such works were preserved and transmitted. Their history and ideology may at times have been suppressed by more dominant Judaism but somehow still survived to find an honorable place among the Genizah treasures.

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See also → *Damascus Document* (CD, 4QD, etc);  
→ *Genizah*

## Cajetan, Tommaso de Vio

Tommaso de Vio, Dominican (Christian name: Giacomo; b. February 20, 1469, Gaeta; d. August 9, 1534, Rome), named “Cajetan” after his birthplace, taught philosophy and theology in various Italian universities. On July 1, 1517, he was appointed Cardinal of San Sisto, Rome. Thomist by inclination (author of first published commentary to all parts of *Summa theologiae* of Thomas Aquinas), he embraced Humanism in interests of church reform. From 1527 to 1534 Cajetan published numerous commentaries on biblical books (OT complete to Isa 3, without Canticles and Apocrypha; NT complete to Revelation). His humanistic tendencies account for his high esteem of Jerome: Cajetan prefers the literal sense, orientates himself by the original text and expresses cautious criticism of the authorship (Heb, Jude) and the authenticity of certain biblical texts (Mark 16:9–20; John 7:53–8:11). In his concise, unpolemical commentaries Cajetan seeks above all to determine the doctrine of the respective biblical texts. Some of his interpretations and historical judgments have caused severe controversies within the Dominican Order.

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Marcel Nieden

## Calah

The ancient Assyrian city of Calah (Akk. *Kalḫu*; modern Nimrud) was located on the river Tigris, ca. 35 km south of Nineveh (modern Mosul). The city existed in the Middle Assyrian period (13th–12th cents. BCE) and was reestablished by Ashurnasirpal II (884–859 BCE) who made it the capital of Assyria. Calah was the capital city of Assyrian kings until Sargon II moved the capital to Dur-Sharrukin (Khorsabad) in ca. 710 BCE. Calah remained a significant city and a provincial capital until it was sacked and destroyed by the Babylonians in 612 BCE. In the Neo-Assyrian period, it was considered one of the four “doorjams” (i.e., principal cities) of Assyria, the others being Asshur, Nineveh, and Arbela (SAA 9 3.5 iii 20).

Calah was first excavated by Sir Henry Layard in 1845–47. Subsequent excavations until late 1980s have uncovered temples and palaces richly decorated by bas-reliefs, sculptures, and monuments including the Black Obelisk of Shalmaneser III depicting Jehu, king of Israel (see fig. 20). An extraordinary amount of artistic finds has made Calah an outstanding source of Assyrian art. Especially famous are the ivories, but no less impressive is the significant quantity of gold objects and jewellery found in the tombs of several Assyrian queens revealed in 1988–90 excavations. It has been suggested that two of these queens – Iabâ, wife of Tiglath-pileser, and Atalia, wife of Sargon – were Judahite princesses (Dalley), but the Hebrew origin of the women is not certain (Achenbach).

The monumental architecture of Calah consists of several palaces, including the northwest palace of Ashurnasirpal II, the Fort Shalmaneser in the southeastern corner of the city, as well as the temples of Ninurta, Nabû, and Kidmuri (i.e., Ishtar). The sizeable library found in the Nabû temple shows Calah to have been a center of scribal activity.

The modern name of the site, (Tell) Nimrud, is associated with the biblical hero Nimrod who, possibly modeled after ancient Mesopotamian kings such as Sargon I and Naram-Sin (Levin), is said to have reigned Babylonia and Assyria and to have built several cities, including Nineveh and Calah (Gen 10:8–12). This is the only mentioning of Calah in the HB/OT.

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Fig. 20 Detail from the Black Obelisk of King Shalmaneser III (9th cent. BCE)

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### Calamity, The (Sūra 101)

The 101st sūra (*Sūrat al-Qāriʿa*), first Meccan period, is a single pericope of 11 verses. It has an elaborate rhyme pattern, strong rhythm and vivid images, and is characterized by the use of several *hapax legomena* and strong parallelism (vv. 4/5, 6–7/8–9). Verse 9, *fa-ummuhu hāwiya*, “his (the sinner’s) mother will be bereaved,” was misunderstood by exegetes, and the word *hāwiya* was taken to be a proper name for hell. Also the grammatical irregularity in v. 7, due to the exigencies of rhyme, caused

considerable debate in exegetical and grammatical literature.

The short sūra contains a brief but vivid description of the eschatological events, with people being like scattered moths and mountains like tufts of carded wool after a sudden, “striking” calamity. Such passages, frequent in the early sūras, are reminiscent of biblical descriptions of the eschaton (cf., e.g., Rev 14 and 15), but they do not show direct dependence on any specific scriptural passage.

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Jaakko Hämeen-Anttila

### Calamolalus

The ancestor of a family returning from Babylon in 1 Esd 5 : 22 was called Calamolalus (Gk. Καλαμολαλος). The name, which is found in Codex Alexandri-