

ICONOGRAPHY OF  
DEITIES AND DEMONS  
IN THE ANCIENT NEAR EAST

**IDD**

*Edited by*

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*Illustrations*

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## List of Contributors

Aydin Abar, Berlin  
Weapons

Daniel Arpagaus, Berne  
Frog

Peter Bartl, Berlin  
Marduk • Nabu

Anna-Maria Begerock, Berlin  
Fly

Angelika Berlejung, Leipzig  
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Ninurta, Lion-dragon

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Hero-With-Six-Curls/Naked Hero • Labbu

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Amurru • Four-Winged Genies, Demons, and Monsters

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Aya • Gula • Ostrich

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Lamp • Stylus

Katja Goebis, Toronto  
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Lamashtu

Andreas Gräff, Berlin  
Enlil

Eric Gubel, Brussels  
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Nils P. Heeßel, Heidelberg  
Pazuzu

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Christian Herrmann, Gachnang  
Hatmehit

Dominic Hosner, Berlin  
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potamia

Othmar Keel, Fribourg  
Crocodile

Carsten Knigge Salis, Berne  
Heh • Khonsu • Min

Pierre P. Koemoth, Liège  
Osiris

Alexandra von Lieven, Berlin  
Demon (Egypt) • Moon (Egypt)

Wiebke Liwak, Berlin  
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Sin

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Ishara

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The Iconography of Deities and Demons in Cyprus

Nils C. Ritter  
Human-Headed Winged Bull • Spade

Maria Rocchi, Rome  
Mountain God (Aegean)

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Bovine • Caprid

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Crown (Levant) • Heroic Combat

Wolfgang Zwickel, Mainz  
Altar

# A

## Abubu. Mesopotamian dragon.

I. In Mesopotamia the descending stream of inundating masses of water was frequently designated as A.MA.RU (Sum.) or *abûbu* (Akk.). It has often been assumed that A. is synonymous with the Great Flood. A differentiated understanding considers it simply any kind of great surge of water and/or flood unrelated to any accompanying events (JENSEN 1932).

SEIDL (1998: 101f) offers a plenitude of evidence that an iconography of A. is to be associated with depictions of a horned →lion-dragon. Written sources from the second half of the 2nd and the first half the 1st mill. describe A. as having a torso, head, and forelegs of a →lion, wings, hind legs like a bird of prey, pointed ears, horns of a →bull, and an often scaly-looking hind part. These features are also typical for many other monsters of the time, for example, Sumerian Imdugud or Akkadian Anzu. However, compared with the latter A. has a differently shaped tail. In Neo-Assyrian glyptic A. is shown with the tail of a →scorpion. It can be assumed that the constellation of a warrior god standing a lion-dragon hunting a similar monster hints at →Ninurta's battle against Anzu and his epithet *rākib abûbi* "one riding on a flood" (SEIDL 1998: 107).

Fragments of Urartian bronzes display countless representations of monsters (WARTKE 1993: fig. 47; pls. 66–67, 70–71, 74–75; KELLNER 1991; SEIDL 1992: fig. 1), some of which correspond with the Assyrian features of A. (WARTKE 1993: fig. 47). However, here the difference is the form of the horn with the tip pointed backward instead of forward as in the Assyrian style. Furthermore, due to the lack of inscriptions and written sources, it cannot be confirmed that the Urartian representations depict A. No iconographic or textual evidence for A. is known from the Levant.

II. MOORTGAT-CORRENS 1988 • SEIDL 1988.

III. JENSEN P., 1932, Art. *abûbu*, in: RIA 1, 11–13 • KELLNER H.-J., 1991, Gürtelbleche aus Urartu (PBF 3), Stuttgart • MOORTGAT-CORRENS U., 1998, Ein Kultbild Ninurtas aus neuassyrischer Zeit: AfO 35, 117–133 • SEIDL U., 1992, Ein urartäischer Dämonenkampf: APA 24, 143–157 • —, 1998, Das Flut-Ungeheuer *abûbu*: ZA 88, 100–113 • WARTKE R.-B., 1993, Urartu. Das Reich am Ararat, Mainz am Rhein.

*Dominic Hosner*

## Aladlammu →Human-headed Winged Bull.

## Altar

I. The Hebrew word *mizbeah*, deriving from the root *zbh* "to slaughter, to sacrifice," means "place of slaughter."

However, it originally described the shambles and not the place of any sacrifice. In this article an a. is understood as awony installation used for presenting a sacrifice of any kind to a deity (for deposit banks inside temples, which are not covered in this article see ZWICKEL 1994: s. v. *Depositbank*).

The following rough overview concentrates mainly on excavated objects from the Levant dating to the 15th–4th cent. with a special focus on Palestine/Israel and Jordan (for installations dating to the Chalcolithic see STERN 2007: 29–68; SEATON 2000; EPSTEIN 1988; for the Early and Middle Bronze Age see ZWICKEL 2003: 312–314).

II.1. 1. Podium – 1.1. Stepped (1–15) – 1.2. Flat – 1.2.1. In temple courtyard (16–18) – 1.2.2. In temple sanctuary (19) – 1.2.3. Attachment to stela (20–21) – 1.2.4. Base of divine symbols and beings (22–26, →Dog 13, →Spade 52, 71, 78, →Stylus 18, 20a–b, 28a) – 2. Cuboid altar – 2.1. Stone – 2.1.1. Unhorned (27–37) – 2.1.2. Horned (38) – 2.2. Terracotta (39–97) – 3. Flat stone installation (98–102) – 4. Hearth (103–104) – 5. Large altar (105) – 6. Column-like stand – 6.1. Incense stand – 6.1.1. With drooping petals (106–119, →Harpocrates 144–145, →Monkey 90) – 6.1.2. With horizontal bars (120–125, →Swine 63) – 6.1.3. With globes (126) – 6.1.4. Plain (127–131, →Astarte 9) – 6.1.5. Capped top (132–135) – 6.2. Lamp stand (→Lamp II.1.A.2) – 6.3. Plant stand (136, →Hare 15) – 6.4. Vessel stand (137–140) – 6.5. Unidentified stands (141–144) – 7. Tripod stand (145–154) – 8. Four-legged stand (155–157) – 9. Altar with a triangle (134, 158–174) – 10. Tripod incense cup (175) – 11. Small cuboid incense altar (176–193) – 12. Table – 12.1. Four-legged – 12.1.1. Uncrossed (194–206, →King [Levant] 45) – 12.1.2. Crossed (207–209) – 12.2. Cult socket (210–215) – 12.3. Tubular central stand (216–221) – 12.4. Three-legged central stand (222) – 13. Handheld incense burner (109, 223)

### 1. Podium

1.1. **Stepped.** Since the Early Bronze Age stepped podiums (ZWICKEL 2003; WERNER 1994: 175f; MOORTGAT 1988: pl. 6:30; BOEHMER 1965: nos. 387, 949; BÖRKER-KLÄHN 1982: fig. 81–4a; COLLON 1987: nos. 808, 825; WEBER 1920: nos. 296, 439) made of mud bricks and unhewn stones (see Exod 20:24; CONRAD 1968) were built inside of temples, on which most likely the statuette of a deity was presented. Offerings could be laid on the steps leading to the podium. Stepped podiums in Palestine/Israel dating to the Late Bronze Age are attested at Megiddo (1), Hazor (2), and Tel Mevorak (3\*); ZWICKEL 2003: 314f). Typically crescent moon standards from Syro-Mesopotamia dating to 8th/7th cent. are placed on stepped podiums (4–12), but other symbols such as the spade of →Marduk (→Spade 6) are also attested. Stepped podiums are also common during the Early Iron Age in Philistine (13–14), but not known from Israelite and Judean territory in this period. The fact that delivery of offerings on steps was a practice until the Achaemenid period is attested by the temple from Mizpe Yamim (15).

### 1.2. Flat

1.2.1. **In temple courtyard.** A new development in the Late Bronze Age, influenced by Syria, are flat podiums in the courtyard of temple buildings. Evidence for this innovation comes from Ugarit (16), Kamid el-Loz (17), and Hazor (18\*).

**1.2.2. In temple sanctuary.** On the south end of the Fosse Temple at Lachish a small podium was built in the early 15th cent. In the late 14th cent. it was enlarged with an integrated hearth, most likely for burning the fat of slaughtered animals (**19\***; ZWICKEL 1994: 99–110).

**1.2.3. Attachment to stela.** At Ugarit several stelae are equipped with a small podium in front (*Stelenaltar*), which could be used to place offerings for the god represented (**20\*–21**). These installations may perhaps be connected with the slaughtering places in Ugaritic texts (KTU 1.39:20; 1.41:24, 38). However, there is no proof that they were used for burnt offerings.

**1.2.4. Base of divine symbols and beings.** In glyptic art flat podiums are used as the base of divine symbols and beings (**22–25**; →**Dog 13**; →**Spade 52\***, **71\***; →**Stylus 18**, **20a–b**, **28a**; for Mesopotamia see COLLON 2001: pl. 21:264–265; JAKOB-ROST 1997: nos. 246–247, 253, 264, 298, 299, 308, 392). Such flat installations also appear doubled with struts in between (**26**). Related to this installation are the higher tablelike cult sockets (see § II.1.12.2). These two types are sometimes difficult to distinguish (e.g., JAKOB-ROST 1997: no. 260 and COLLON 2001: pl. 21:268).

## 2. Cuboid altar

### 2.1. Stone

**2.1.1. Unhorned.** Freestanding stone a.s (ZWICKEL 1990: 116–124) appear in Palestine/Israel for the first time in the Late Bronze Age. These installations were used for placing any kind of offering (**27\***), for burning spices or the fat of animals (**28**), or for slaughtering animals (**29**). The decoration of the a.s on **28** and **27\*** resembles a temple with a resalit design. Most likely these a.s were understood as temples *en miniature*. This thesis is supported by a Late Bronze Age terracotta stand from Megiddo (**39\*** with similar features; miniature temples from Kamid el-Loz (MULLER 2002: figs. 95–99) which are influenced by North Syrian and Mesopotamian parallels; and an 18th cent. Elamite relief in which possibly a deity (only the feet are visible) is standing possibly on a temple (BÖRKER-KLÄHN 1982: fig. 120), suggesting that the temple was used as a podium for the deity. Unhorned stone a.s are also common in the Iron Age. They are attested in Palestine/Israel (**30–36**) as well as in Jordan (**37\***; see also DAVIAU 2007).

**2.1.2. Horned.** Typical of the Iron Age II are four-horned a.s (**38\***), of which more than thirty examples have been excavated in Palestine/Israel (GITIN 2002: fig. 6; ZWICKEL 1990: 116–128; for Neo-Assyrian and Neo-Babylonian parallels see for example: BÖRKER-KLÄHN 1982: fig. 228 and →**Salmu 1\***). Offerings could still be laid on horned a.s, but they were also well suited for burning fat or spices, or for slaughtering animals. The blood of the slaughtered animals was poured out on the pedestal of the a. Most likely the horns symbolize the towers on the corners of a temple (ZWICKEL 1990: 125). In Israel the four-horned a. also had a juridical purpose: anyone who touched

the horns was under the protection of the god venerated in the temple and could not be killed (1 Kgs 1:50f; HOUTMAN 1996).

**2.2. Terracotta.** Cuboid terracotta a.s were already in use in Palestine/Israel in the Early Bronze Age (MULLER 2002: fig. 131). Better known is the Late Bronze Age terracotta stand from Megiddo (**39\***). The temple which it most likely represents may have been considered a place of fertility provided by the divine, judging from the a.'s decoration of animals and vegetation (for Syrian Late Bronze Age terracotta stands from Kamid el-Loz see METZGER 1993: pls. 135–137). Cuboid offering installations manufactured from clay became typical in the Early Iron Age. Nearly all items, most of them decorated, were found in more or less close proximity (**40–50**). One fragment of a decorated example was also found in Jerusalem (SHILOH 1984: fig. 23). These cuboid terracotta a.s were likely used for libations or to present offerings on their tops (ZWICKEL 2006: 69f), since no traces of burning have been discovered (on the function as miniature temple see § II.1.2.1.1). Similar but somewhat shorter (?) types dating to the 9th–8th cent. were found at Ashdod (**51**), Tel Rehov (**52–53**), and Yavneh (**54\***). The cuboid terracotta a.s from Megiddo have flat tops surrounded by a small rim, similar to the older types from Taanach (**45\*–46**) and Pella (**50**). The unique cult stands from the *favissa* of Yavneh (KLETTER et al. 2010: 25–45, 61–104) are extensively decorated with human or animal figurines (**55\*–97**; for additional examples see KLETTER et al. 2010). Like the cult installation from Ashdod, they have grill-shaped or round openings on the top. Their purpose is still unknown.

**3. Flat stone installation.** In temples (**98\*–102**) flat stone installations dating to the middle of the 11th–7th cent. were used to burn animals or spices (ZWICKEL 1990: 126f; ELKOWICZ 2012). Since burnt offerings were rarely practiced in the Early Iron Age (ZWICKEL 1992), large natural stones were considered sufficient for this purpose.

**4. Hearth.** Predominantly at Ekron (**103**), but also at Tell Qasile (**104**), round hearths dating to the Iron Age I were found in what is considered a cultic context and therefore perhaps indicates their use as a.s (but see ELKOWICZ 2012). However, an interpretation as an oven has also been discussed.

**5. Large altar.** Large-dimensional a.s for burnt offerings are known in Palestine/Israel only from biblical texts (2 Kgs 16; Ezek 43). However, a singular huge stone horn (43 x 39 cm) from Dan may point to a large a. (BIRAN 1994: 202). Another possible large a. of about 1.5 m in size was partly reconstructed from its stones, which were reused for the wall of a building at Beersheba (ZWICKEL 1990: 127). The large a. in the courtyard of Arad (**105**) was used only for slaughtering, not for burning (GADEGAARD 1978: 39). The so-called a. of Joshua on Mount Ebal should be interpreted as a tower with a private house in a second layer (KEMPINSKI 1986).

## 6. Columnlike stand

**6.1. Incense stand.** Columnlike installations often function as incense stands. Of the numerous variants only some phenotypes, which are particularly typical and are attested in Palestine/Israel, are mentioned in the following.

**6.1.1. With drooping petals.** Incense stands with drooping petals manufactured from clay or in metal (FRANZ 1998; FRANZ 1998–1999) are archeologically attested from the 12th–5th cent. with a peak in the 7th–6th cent. (MORSTADT 2008: 132, 142). They are particularly known from Phoenician sites throughout the Mediterranean (MORSTADT 2008: pls. 1–20 *passim*) but are also attested elsewhere, for example on the Lachish siege reliefs from Sennacherib's palace at Nineveh, where they were carried away as loot (MORSTADT 2008: pl. 25:Var 1). In the Phoenician heartland only a few and late thymiateria have been found, probably because of the small number of excavations conducted there. They stem from the *favissa* at Amrit dating to the late 7th–4th cent. (**106**), the tomb of king Tabnit in Sidon (**107–108**), or the antiquity market. A concentration of thymiateria dating to the 11th–10th cent. can be observed in Northern Israel (**109\*–114**; FABBECK 2008) and Cyprus (**115**), suggesting an origin in the Northern Levant in the Early Iron Age or somewhat earlier (although an Assyrian cylinder seal from the 13th cent. already depicts a thymiaterion with a drooping petals capital: MATTHEWS 1990: no. 502). Apart from actual thymiateria, representations thereof from Palestine/Israel and Jordan also occur on seals. Noteworthy are an 8th cent. scarab from Acco (→**Monkey 90**) with a very tall thymiaterion between an enthroned deity and a worshipper accompanied by an →ibex; a 6th cent. cylinder seal from Tall al-ʿUmayri (**116\***), which depicts a worshipper in venerating pose in front of a incense stand; two scarabs from Ashkelon (**117–118**) and one from Atlit (→**Harpocrates 145\***) dating to the 5th–4th cent. The latter shows a cult stand with three pairs of strokes in a herringbone pattern, which are best interpreted as an abstract rendering of drooping petal capitals in light of another example from Atlit (→**Harpocrates 144**). With the exception of the latter, this group of stamp seals depicts the thymiaterion with a flame. Most likely a stand with drooping petals is also depicted on an electron medallion from Ekron (**119**).

**6.1.2. With horizontal bars.** This variant depicts horizontal bars in the upper half of the column (to be distinguished from bars at the upper end: GGIG figs. 291b, 306c, 307; WSS nos. 1042–1043; MORSTADT 2008: pls. 1–19 *passim*), a type particularly attested on Mesopotamian cylinder seals (→**King [Mesopotamia] 15**; MOORTGAT 1988: pls. 70:591; 78:655, 661; MATTHEWS 1990: nos. 498, 521, 523, 528, 533; HERBORDT 1992: pl. 1:4; BORDREUIL 1993: fig. 34; JAKOB-ROST 1997: no. 295; COLLON 2001: pls. 16:211; 19:243; 32:393). In many cases the horizontal bars should probably be considered stylized drooping petals. In the Levant attested examples of this type have one (**120–121\***) or two (**122–124**, →**Swine 63\***; not illustrated) bars (for a unique thymiaterion from Moab with sev-

eral horizontal subdivisions see **125**). A brazier appears on top of the stand, often with several strokes indicating flames (**121\***, **123–124**; MATTHEWS 1990: nos. 498, 521, 523, 528, 533; COLLON 2001: pl. 16:211: strokes end in globes; for radiating strokes see BORDREUIL 1993: fig. 34; GGIG fig. 305b). Stamp seals may depict this type of stand in a very stylized manner, with the fire indicated by only a single stroke (**122**; GGIG fig. 311b). Possibly a symbolized a. with a horizontal bar on the column and not the stem of a papyrus is indicated on some scarabs from the 10th/9th cent. (see CSAPI 1: Achsib no. 16 with Keel 1994: 52–134).

**6.1.3. With globes.** Column-shaped incense stands with up to three globes instead of horizontal bars are attested on Mesopotamian cylinder seals (Late Bronze Age: MATTHEWS 1990: nos. 27, 197, 479, 491, 526, 535, 557; COLLON 1987: no. 325; Neo-Assyrian period: KEEL-LEU/TEISSIER 2004: no. 196; HERBORDT 1992: pl. 2:7) and are particularly typical in Phoenician glyptics (MORSTADT 2008: pls. 1–20 *passim*). However, only a scarab from Byblos (**126**) comes from a legal excavation in the Levant. Also to be mentioned is an Aramaic-inscribed conoid dating to the 6th cent. (WSS no. 814), on which a thymiaterion with globes is placed between a worshipper and Adad, who is standing on a →bull.

**6.1.4. Plain.** Some incense stands are depicted without any attachments on the column (not considering its upper end). They are attested in Mesopotamia (→**King [Mesopotamia] 13**; HERBORDT 1992: fig. 14:3a–b), Syria (HAMMADE 1994: no. 591), Cyprus (REYES 2001: fig. 259; MORSTADT 2008: no. Gly 1a/1), Etruria (MARKOE 1985: no. E2), Jordan (**127\*–129**; possibly also WSS nos. 1007, 1047, 1058, 1148; CSAJ: Tall al-ʿUmeiri no. 51), and Palestine/Israel (**130–131**; →**Astarte 9\***). Some of these stands are very rudimentarily depicted (**128**, **131**; HERBORDT 1992: fig. 14:3a–b), sometimes with a brazier which is executed as drilling hole (**127\*–129**; possibly also CSAJ: Tall al-ʿUmeiri no. 51). Flames may be represented in detail (→**King [Mesopotamia] 13**), as three (**127\***) or five (**128**) strokes, rendered like a leaf (**130**; GGIG fig. 307; KEEL-LEU/TEISSIER 2004: no. 198), or as a tall triangle (**129**; see also BARNETT et al. 1998: pl. 321: 442). It is not entirely clear if all these rudimentarily rendered devices represent stands; they might also be a floral element (see WSS no. 994; GGIG figs. 312b, 313). In the case of WSS 995 with a bird on top, identification as a stand is likely on the basis of COLLON 1987: no. 325.

**6.1.5. Capped top.** In the Levant an incense burner with a lid was excavated at Umm Udeina (**132\***); others are attested elsewhere on cylinder seals (COLLON 1987: no. 658; MERRILLEES 2005: nos. 72, 84, 86) or reliefs (SCHMIDT 1953: fig. 60C; pl. 121). Typically the lids are attached to the column of the stand with a chain (without chain: SCHMIDT 1953: pl. 123). What in some cases appears to be a lid (**116\***; MATTHEWS 1990: nos. 27, 502, 504; COLLON 2001: pl. 32:393) may however be stylized flames (see MATTHEWS 1990: nos. 498, 521, 523).



The difficulty of identifying caps of incense burners on seals also applies to triangular (**133–135**; COLLON 2001: pl. 19:243) or leaflike (COLLON 1987: no. 659; KLENGEL-BRANDT 1997: no. 104) elements on top of incense stands when the lid chain is missing.

**6.2. Lamp stand.** See →Lamp § II.1.A.2.

**6.3. Plant stand.** It is sometimes difficult to differentiate between representations of trees and cult stands, which have trees or flowers set in them. Only those examples with a relatively clear depiction of a tree or flower placed in a cult stand are discussed here. A tree set into a cult stand commonly symbolizes the so-called sacred tree. We have to assume that such stands existed in temples for use with libations (see, for example, a libation vase from Tell Qasile: MAZAR 1980: fig. 38 and the carvings of trees in the temple of Jerusalem: 1 Kgs 6:29; Ezek 41:17–18). In Mesopotamian iconography the cult stand with a tree in it has a long tradition (3rd mill.: BÖRKER-KLÄHN 1982: pl. H; KEEL-LEU/TEISSIER 2004: nos. 63, 95; BOEHMER 1965: no. 482; HAMMADE 1987: no. 73; COLLON 1987: nos. 826, 853; KEEL 1994: 193, fig. 63; 2nd mill.: KLENGEL-BRANDT 1997: fig. 84; KEEL 1980: fig. 79; 1st mill.: COLLON 2001: pl. 3:29; StSt 3, 241, fig. 59). Levantine examples include a Late Bronze Age cylinder seal from Ugarit (**136**) which depicts a polelike stand with two horizontal bars with a tree set in it, and an 8th cent. scarab from Megiddo (→Hare **15\***) with a tree, which is most likely put in a cult stand and flanked by →cherubs.

**6.4. Vessel stand.** In Egyptian art stands may support a libation vessel (KEEL 1997: fig. 287), a bowl with fruit (KEEL 1992: fig. 42), a vase for flowers (KEEL 1997: fig. 288) or twigs (ANEP no. 634), or are used as containers for libations (KEEL 1997: figs. 375, 443, 459; KEEL 1992: fig. 66). A stand with a libation vessel is also depicted on a 13th cent. stela from Beth-Shean (**137\***). On stands from Syro-Mesopotamia the vessel may not necessarily rest on a board, but can also be placed directly on the upper ends of the legs. Such stands are known since the 3rd mill. (COLLON 1987: no. 663; MATTHEWS 1990: nos. 523, 544; for a vessel stand as container for libations see BOEHMER 1965: 384; 1st mill.: JAKOB-ROST 1997: no. 85).

A special type of cultic installation from the 8th cent. is a high stand with several horizontal struts and a rim, often rather high, which helps to support the jar inside the stand. In some cases an additional vessel is placed in the lower section of the stand. Mesopotamian parallels show that these vessels were used for drinking with a straw (COLLON 1987: no. 937; HERBORDT 1992: pl. 2:11). This kind of stand is typical in Assyria (MOORTGAT 1988: pls. 78:660, 662, 664; 79:665–667, 670–671; COLLON 2001: pl. 9:104–109, 113–117), but representations thereof were also found on Assyrian cylinder seals at several sites in Palestine/Israel (**138–140**).

**6.5. Unidentified stands.** A considerable number of seals from Palestine/Israel depict stands whose identifica-

tion is unclear. For example, they can easily be confused with Egyptian hieroglyphs such as the *djed*-column (**141**) or a papyrus standard (**142**), or are otherwise unknown, such as a cult stand with a v-shaped upper end on a scaraboid from Shechem (**143**) and a stamp seal acquired at Nablus (**144**).

**7. Tripod stand.** Several bronze stands with three legs, connected at the bottom by a ring and at the apex to a bowl (MATTHÄUS 1985: 321–324), were found in Palestine/Israel (**145–150**), Cyprus, Asia Minor, and Syria (MATTHÄUS 1985: pls. 109:713; 137:2, 4; ARTZY 2006: pls. 20–21; for Late Bronze Age Mesopotamian tripod stands on cylinder seals see MATTHEWS 1990: nos. 532, 543). Dating to the 13th–10th cent., these stands were either used as incense burners or supporters for lamps (see the *meno-rot* in the Salomonic temple: 1 Kgs 7:49). A tripod stand is rarely depicted with a plant set in it (KEEL-LEU/TEISSIER 2004: no. 161). Possibly a tripod stand with a base ring also occurs on a late 7th cent. Aramaic-inscribed conoid (WSS no. 856). Three-footed stands with nearly parallel legs attached to a ring at the upper end (MATTHÄUS 1985: 299–340) are attested particularly in Cyprus, but also in other parts of the Mediterranean world as well as in Palestine/Israel and Jordan (**151\*–152**). These stands appear for the first time at the end of the 13th cent. and were still in use in the Levant during the 7th cent. (**153–154**).

**8. Four-legged stand.** Although closely related to tripod stands, only a few four-legged stands are known (MATTHÄUS 1985: 313–316), one of them from Megiddo (**155\***). A variant of the four-legged type can also be equipped with wheels (MATTHÄUS 1985: 313–321). It is mainly attested in Cypriote tombs, but fragments of such a stand are also known from Tel Mique (**156**). In their height, which is less than 40 cm, they differ markedly from the basin stands mentioned in 1 Kgs 7:27–39 with a height of over two meters. In glyptics a four-legged stand is depicted on an inscribed stamp seal excavated at En Hazeva (**157**). Its top has been interpreted as →bull's horns, horned a., or crescent moon (BERNETT/KEEL 1996: 71).

**9. Altar.** with a triangle. Some 8th–7th cent. seals depict an object consisting of a pole with a horizontal stroke (both elements can also be doubled), on which a triangle with the apex pointing downward rests (ZWICKEL 2007: 275–284; for a.s. with triangles pointing upward see § II.1.6.1.5). This representation is typical of the Southern Levant (**158\*–173**; for examples from the antiquity market see ZWICKEL 2007: figs. 13–15, 18–20, 23–26, 31, 33, 36–40). Only one similar depiction was discovered at Assur (ZWICKEL 2007: fig. 50; unprovenienced: HERBORDT 1992: pl. 14:17). This installation is sometimes misinterpreted as a triangular *ankh*-sign, but it should almost certainly be identified as an a. (ZWICKEL 2007: 275–289). It is highly probable that this object is a very stylized rendering of the four-horned a., with the vertical stroke representing the body of the a. and the horizontal stroke the division line, which can be found on most four-

horned a.s. The triangle that rests on it consequently represents the upper part of the a. The horns are normally not shown, but a related 7th cent. seal from Dor (174), a 4th cent. representation on a vase from Sidon (134), and a stamp seal from the antiquity market (ZWICKEL 2007: fig. 43) most likely show the horns of the a.

**10. Tripod incense cup.** Numerous tripod incense cups, mainly dating from the 10th to the 7th cent., have been excavated in Palestine/Israel and Jordan (175\*); for additional examples see ZWICKEL 1990: 36–61). Tripod cups in which any kind of spice was burned (but see ARAV 2009: 87–94) were mostly used in private houses but also in tombs. They are encountered particularly frequently in Ammonite tombs. In Aramaean territory they also seem to have been used in public cultic ceremonies.

**11. Small cuboid incense altar.** Starting with the 7th cent. small cuboid incense a.s replaced the tripod incense cups (176–193; for numerous additional examples see ZWICKEL 1990: 62–109; SHEA 1983; for some recent finds from Khirbat al-Mudayna in Eastern Jordan see DAVIAU 2007: 138f). Like tripod cups, small cuboid incense a.s are mainly restricted to areas of private piety. Iconographically they are of interest due to their decoration with animals as well as humans.

**12. Table.** Tables were used in secular as well as in cultic contexts. In Palestine/Israel they normally stand either in front of an often-sitting king/high-ranked person or god. The composition of a high-ranking person sitting in front of an a. is also typical of sepulchral stelae of the 9th–8th cent. in Northern Syria (BONATZ 2000; see also below 206 and →King [Levant] 45\*). Reliefs show them made of wood or metal. In some cases the legs end in animals' feet and food or other items are depicted on top of the table.

### 12.1. Four-legged

**12.1.1. Uncrossed.** Tables with uncrossed legs are depicted particularly often on objects from Mesopotamia (ANEP nos. 170–171, 350, 451, 529, 623–628; PONGRATZ-LEISTEN et al. 1992: pls. 55a; 62, 64–65; MOORTGAT 1988: pl. 78:654; MATTHEWS 1990: nos. 453, 456, 460–461, 463–465, 524, 531–533, 546, 548; HERBORDT 1992: pls. 2:3; 3:4; COLLON 2001: pl. 10:121, 123–127, 129; StSt 3, 241, fig. 59), but are also attested in Jordan (194–195\*), Palestine/Israel (162, 196–205), Phoenicia (→King [Levant] 45\*: for Phoenician representations from various Mediterranean sites see: MARKOE 1985: nos. Cy3, Cy5–Cy6, Cr11, E2, G8; REYES 2001: fig. 97; StSt 3, 275, fig. 50), Syria (206), Asia Minor (ANEP no. 849), and Persia (ANEP no. 144). Egyptian depictions of tables with a solid substructure are rather rare (FISCHER 1982: 184).

**12.1.2. Crossed.** The substructure of this type of table resembles an X, similar to a folding table. This kind of table is particularly well attested on seals from Mesopotamia (MATTHEWS 1990: nos. 457, 457, 545; HERBORDT 1992: pls. 2:5; 13:19; JAKOB-ROST 1997: nos. 221, 282,

285, 314, 316, 318–321; COLLON 2001: pls. 11:135, 146; 13:166), but also Syria (207\*) dating to the 8th to 6th cent. Depictions on reliefs are known from Assyria (PONGRATZ-LEISTEN et al. 1992: pl. 62a), Syria (208–209), and Asia Minor (ANEP nos. 631–632).

**§ 12.2. Cult socket.** The a. tables, which carry the crescent moon standard (197–204), appear on seals much broader than the foot (ANEP no. 625) or stepped podiums of the crescent moon standards on Assyrian reliefs and cylinder seals (4–12). This feature is possibly related to the cult socket for divine symbols and beings known from actual Assyrian examples (ANEP nos. 576–577; for related flat podiums see § II.1.1.2.4), but also from many representations down to the Persian period. Cult sockets are particularly well attested on seals (JAKOB-ROST 1997: no. 237; COLLON 2001: pl. 32: 389–393), some of which were excavated in Palestine/Israel (210\*–211) and Jordan (212–215), but also appear on other objects such as *kudurrus* (SEIDL 1989: *passim*) or silver bowls (MARKOE 1985: nos. Cr3, Cy4).

**12.3. With central tubular stand.** The typical Egyptian offering table with a tubular central stand and a board on top appear mainly in a funerary context (ANEP no. 569; KEEL 1997: figs. 270–270a); it is also likely presented on Egyptian scarabs from Palestine/Israel (216; CSAPI 1: Tell el-ʿAḡul no. 112). On a cylinder seal from Tell el-Farʿah (South) a table with a central stand depicts flames on top of the a. (217\*). Cylinder seals from Tell Brak (218) and Ugarit (219–220) probably show loaves of bread on a table with a tubular stand. Without an offering, the installation is represented on cylinder seals from Fakhariyah (221) and Nuzi (MATTHEWS 1990: no. 615) and on a Syrian (or Urartian) cylinder seal from the antiquity market (KEEL-LEU/TEISSIER 2004: no. 424). A unique a. with two horizontal and one vertical stroke on a 7th cent. stamp seal impression from Nimrud may relate to this type (HERBORDT 1992: pl. 14:7). Some tubular terracotta stands found in temples or cultic contexts (DEVRIES 1987; FREVEL 2003) may be interpreted as the lower part of such an installation with a wooden board on top.

**12.4. Three-legged central tubular stand.** A table with three legs joined together to a single central tube is attested on a relief from Nimrud (PONGRATZ-LEISTEN et al. 1992: pl. 62a) and is possibly depicted on a stela from Ugarit (222) as well as on a West Semitic-inscribed stamp seal (ORNAN 1993: fig. 69). To date this type is not known from Palestine/Israel.

**13. Handheld incense burner.** Small handheld incense burners are known from Mesopotamia, Egypt, and the Levant from the 3rd mill. onward (BOEHMER 1965: no. 387; StSt 3, 177, figs. 9–9a). A Late Bronze Age example is represented on a stela from Ugarit (223). On several New Kingdom reliefs, which depict the conquest of foreign cities, the inhabitants are depicted as holding handheld incense chalices (KEEL 1975: figs. 5, 15, 21, 23) as do worshippers on private stele (KEEL 1975: figs. 6–7;

SCHULMAN 1984: pl. 2b–c). However, Late Bronze Age chalices of this kind from Palestine/Israel (e.g., AMIRAN 1969: pl. 40) have no traces of burning. This suggests that this kind of object was not used as an incense burner in Palestine/Israel, but more likely to present fruit or other offerings to a deity. Small chalices with traces of burning inside are only attested in a very few cases in the Iron Age (109\*; BIRAN 1989: 122, fig. 4). Nevertheless, in a *favissa* from Yavneh dating to the 9th and 8th cent. thousands of chalices and bowls with traces of burning were discovered; they may have been used to bring about hallucination as traces of spices were found (KLETTER et al. 2010: 110–145).

II.2. 1.1. Gods (117–118, 121, 123, 126, 137, 216–217<sup>?</sup>, 221, 223) – 1.2. Heroes (46, 142, 180) – 1.3. Goddesses (43, 45, 47–48, 50, 55, 65, 68, 70–71, 90, 118–119, 124, 141) – 2.1. Lion, horned animal, bird, horse, bovine (12, 39, 45–48, 50, 55–64, 66–67, 69–70, 74–86, 88–97, 123, 136, 170, 176, 178–180, 184–187, 191–192, 194) – 2.2. Serpent, sphinx (45–46, 48, 72–73) – 2.3. Camel, donkey, swine, fish, fox (10, 12, 177–178, 180–184, 191, 193, 195) – 2.4. Goat-fish, griffin (26, 171) – 3.1. Standing human (8–9, 11–12, 22–25, 116, 119–124, 127, 129–130, 133, 138–140, 143, 157, 160–161, 187<sup>?</sup>–189<sup>?</sup> 201–203, 210–215, 219–221, 223, →Lamp 37–38) – 3.2. Seated human (131, 136, 165, 194–195, 206, 208–209, 219–220) – 3.3. Dancer (176, 179) – 3.4. Musician (68, 75, 162–164, 196) – 3.5. Rider (66) – 3.6. Soldier (190) – 3.7. King (137–140, 216) – 3.8. Contract partner (222) – 3.9. Attendant (195, 206, 208–209, 219–220)

**1.1. Gods.** Male deities are rarely associated with a.s. Identifiable Egyptian gods are →Harpocrates (117–118, 126), →Ptah (216), and →Re-Harakhte (137\*). Among the Asiatic deities the enthroned god on a stela from Ugarit (223) and the →storm god on a cylinder seal from Beth-Shean (123) are worth mentioning. A number of deities cannot be identified (121\*, 217\*<sup>?</sup>, 221; see also § II.2.3.2).

**1.2. Heroes.** On a cult stand from Taanach (46) a hero struggles with a serpent, and on a cuboid incense a. (180) a small figure uses a hand weapon to attack an over-size →lion. On another side of the same a. a human with a hand weapon stands next to a rather large fox. A Hebrew-inscribed stamp seal depicts a Mesopotamian hero holding an *ankh*-sign between two a.s (142).

**1.3. Goddesses.** In two examples →Ishtar (119, 124) and in one case →Bastet/Sekhmet (141) and →Isis (118) are associated with a.s. More often, however, female deities are part of terracotta cult stands, particularly in the Early Iron Age (43, 45\*, 47–48, 50), but also in the 9th/8th cent. (55\*, 66, 69, 71–72, 90).

**2.1. Lion, horned animal, bird, horse, bovine.** Depictions of these species are associated with both terracotta cult stands (→lion: 39\*, 45\*–47, 56–57, 63–64, 71, 76–77, 80; →horned animal: 45\*, 46, 55\*, 86, 88–90, 136; bird: 47–48, 97; horse: 45\*; possible: 67; →bovine: 50, 58–62, 65, 68, 70, 75–76, 78–86, 88, 90–95) and small incense a.s (lion: 178, 180, 185; horned animal: 178, 180, 184–185, 192; bird: 176, 179, 186, 194; horse: 187, 191; bovine: 184, 191). Rarely, horned animals (170, 136) and →bulls (12, 123) appear together with an a. on seals.

**2.2. Serpent, sphinx.** Serpents (46, 48) and →sphinxes (45\*–46, 73–74) are typical of terracotta cult stands but do not appear on incense a.s.

**2.3. Camel, donkey, swine, fish, fox.** To date these animals are only attested on incense a.s (camel: 177–178, 191, 193; →donkey: 181\*; →swine: 182–183; fish: 184; fox: 180). Fish are also sometimes associated with a.s on seals (10, 12, 195\*).

**2.4. Goat-fish, griffin.** A goat-fish is depicted in one case on a podium (26), and a griffin facing a triangular a. is depicted on a scaraboid (171).

**3.1. Standing human.** Humans in the presence of a.s are most typically worshippers in standing pose (8–9, 11–12, 22–25, 116\*, 119–124, 127\*, 129–130, 133, 138–140, 143, 157, 160–161, 187<sup>?</sup>, 189<sup>?</sup>, 201–203, 210\*–215, 219–221, 223, →Lamp 37–38\*). The role of the standing figure on a small cuboid incense a. from Tell Beit Mirsim (188) is unclear. A devotee stands in front of a seated figure; both are integrated in a bronze four-legged stand from Megiddo (155\*).

**3.2. Seated human.** In the Levant several seated figures appear before a.s (131, 165), a plant stand (136), or at a table (194–195\*, 206, 208–209, 219–220). Some cannot be unambiguously identified as deities (131: but see MORSTADT 2008: 44–52; 165: probably not the moon god as suggested in GGIG § 178), others are persons of high standing such as priests (206). For a seated figure whose identity is unclear see also the above-mentioned four-legged stand from Megiddo (155\*).

**3.3. Dancer.** On two small cuboid incense a.s (176, 179) figures in *Knielauf* pose most likely represent dancers.

**3.4. Musician.** Musicians in association with a.s may play a lyre or a double flute and occur on seals (162–164, 196) or terracotta cult stands (68, 75).

**3.5. Rider.** On a cult stand from Yavneh two riders, possibly on a horse, emerge from the windows of the stand (66).

**3.6. Soldier.** On a small cuboid incense a. from Tell el-Far'ah (South) three soldiers are depicted in a procession (190).

**3.7. King.** On a stela from Beth-Shean (137\*) and a scarab from Der el-Balah (216) the pharaoh is depicted in the presence of an a. Cylinder seals 138–140 depict the Assyrian king (COLLON 2001: 65) holding a bow next to a vessel stand.

**3.8. Contract partner.** On a stela from Ugarit (222) two persons flanking a laden table have been interpreted as contract partners (BÖRKER-KLÄHN 1982: 242; see also 218).

**3.9. Attendant.** In the context of dining, servants are often part of the depicted scene (**195\***, **206**, **208–209**, **219–220**).

**III.** This overview restricts itself to installations and representations from Palestine/Israel and Jordan and does not consider the neighboring regions since they are not covered in this article to an extent which would allow general conclusions.

**1.** An installation excavated in the Levant dating to the Late Bronze Age includes podiums (stepped: **1–3\***; without steps: **18\*–19\***), cuboid stone (**27\*–29**) and horned terracotta (**39\***) a.s., and three- or four-legged bronze stands (**148\***, **150**, **152**, **155\***). Attested depictions of a.s in this period, mainly on seals, comprise incense ( $\rightarrow$ **Astarte 9\***) and vessel stands (**137\***) and various types of tables (**194**, **216–217\***). Stepped podiums (**13–14**), tripod stands (**145–147**, **149**, **151\***), and four-legged stands (**156**) continue into the Early Iron Age. Although some stone a.s are attested in the 11th/10th cent. (**32**), terracotta a.s are more typical (**40–50**). In Palestine/Israel thymiatéria first appear in the last two centuries of the 2nd mill. (**109\*–114**), as do flat installations (**98\***) and hearths (**104**). Representations of a.s from the Early Iron Age are remarkably rare (**141**, **196**). However, the vast majority of a.s, either excavated or represented on other objects, date to the 9th–7th cent. Exceptions are flat podiums in temple areas (**18\*–19\***) and hearths (**103–104**). Typical of the 6th–4th cent. are podiums as the base for divine symbols or beings (**22–26**,  $\rightarrow$ **Spade 52\***), incense stands (**117–118**, **131–132\***,  $\rightarrow$ **Harpocrates 144–145\***,  $\rightarrow$ **Swine 63\***), small cuboid incense a.s (**178–184**, **186–187**, **189**, **193**), and cult sockets (**210\*–215**).

**2.** Considering sites with reported a.s or representations thereof, two-thirds are located in Palestine/Israel and one-third in Jordan. The distribution over the various regions of Palestine/Israel is fairly equal, with a slight predominance in the south due to numerous sites in the Negev. Attested sites from Jordan are mainly from Ammonite territory.

**3.** Apart from excavated installations, a.s and related objects are predominantly depicted on seals or seal impressions.

**IV.** The primary aim of a.s is to facilitate the veneration of deities. Objects or food were presented on an a.s predominantly in order to express thankfulness for being brought into existence and sustaining life, for providing security, and making provision for livelihood. A.s are the typical “contact zone” between the human and the divine and are therefore the natural space for cultic activity. Consequently they are the characteristic place for human beings to present offerings to their god. Especially priests (§ II.3.1), but also dancers or musicians (§§ II.3.3–4) are represented in front of a.s. Since dancing and playing music was considered a cultic act to be performed in the presence of the divine, it is not surprising that many depic-

tions of a.s are associated with gods (§ II.1.1), goddesses (§ II.1.3), or divine symbols (§ I.12.2). Since the a. is also a symbol for the divine sphere, they can be guarded by beings such as the  $\rightarrow$ sphinx (§ II.2.2). The representation of a hero struggling with a serpent (§ II.2.1.2) may symbolize the cosmic overcoming of chaos by the divine, for which people express their appreciation in the presence of their god. Related, although on an existential level, are representations of other symbols on a.s which convey fertility and security guaranteed by the gods. Thus, for example, depictions of  $\rightarrow$ lions on a.s (§ II.2.2.1), which are considered to be controlled by the divine sphere represented by the a., guarantee security for those honoring their god. Some of the animals shown on a.s can also be understood as manifestations of those gods and goddesses with which they are traditionally associated. However, they do not represent the sacrifices which were laid on the a.

**V.** **1** Podium, mud brick, Megiddo, 1250–1140. LOUD 1948: fig. 68 **2** Podium, mud brick, Hazor, 1500–1400. YADIN et al. 1961/1989: pl. 109:5 **3\*** Podium, mud brick, 2 x 1.7 m, Tel Mevorak, 1500–1400. In situ. STERN 1984: pl. 5:2; ZWICKEL 1994: fig. 31 **4** Stela, basalt, Asagi Yarimca, 705–691. KEEL 1994: fig. 1 **5** Stela, stone, Sultantepe, 648–610. KEEL 1994: fig. 2 **6\*** Stela, basalt, 137 x 55 x 24 cm, Qaruz, 800–600. Raqqa, Archaeological Museum. KEEL 1994: fig. 4 **7** Stela, basalt, Zaraqotaq, 800–700. KEEL 1994: fig. 5 **8** Stela, basalt (?), Tavale Köyü, 811–781. KEEL 1994: fig. 7 **9** Stela, basalt, Göktaçköyü, 800–600. KEEL 1994: fig. 8 **10** Cylinder seal, limestone, Chagar Bazar, 850–600. COLLON 2001: pl. 18:226 **11** Cylinder seal, limestone, Mesopotamia, 850–600. COLLON 2001: pl. 18:227 **12** Cylinder seal, chalcedony, Mesopotamia, 800–600. COLLON 2001: pl. 18:228 **13** Podium, mud brick, Tell Qasile, 1150–980. MAZAR 1980: fig. 5, 14–15; ZWICKEL 1994: 215–218, 223–234 **14** Podium, mud brick, Ekron, 1200–1000. DOTHAN/GITIN 1993: 1055 **15** Podium, mud brick, Mizpe Yamim, 400–200. KAMLAH 1999: 166 **16** Podium, stone, Ugarit, 1500–1200. WERNER 1994: pl. 53:1 **17** Podium, stone, Kamid el-Loz, 1500–1200. METZGER 1991: fig. 16; pls. 3:1; 4:3; 10:2; 13:2–3; ZWICKEL 1994: figs. 24–26 **18\*** Podium, stone, Hazor, 1500–1400. In situ. YADIN et al. 1961/1989: pls. 112:4; 128:1; ZWICKEL 1994: 126, 131, 141, figs. 28, 30 **19\*** Podium, mud brick, Lachish, 1475–1177. In situ. TUFNELL et al. 1940: pl. 2:1; ZWICKEL 1994: figs. 24–26 **20\*** Stela with podium, limestone, Ugarit, 1200–1100. BÖRKER-KLÄHN 1982: fig. 291 **21** Stela with podium, limestone (?), Ugarit, 1200–1100. BÖRKER-KLÄHN 1982: fig. 292 **22** Conoid, chalcedony, Petra, 600–500. CSAJ: Petra no. 4 **23** Conoid, marble, Tall al-'Umayri, 600–500. CSAJ: Tall al-'Umeiri no. 44 **24** Bulla, clay, Tall Safut, 600–500. CSAJ: Tall Safut no. 5 **25** Conoid, carnelian, Tall as-Sa'idiyah, 600–400. CSAJ: Tall as-Sa'idiya no. 20 **26** Cylinder seal, lapis lazuli, Tell Jemmeh, 525–400. PARKER 1949: pl. 1:7 **27\*** Altar, basalt, Beth-Shean, 1400–1300. ROWE 1940: pl. 69A:1–2; ZWICKEL 1990: 118; ZWICKEL 1994: 175 **28** Altar, basalt, Hazor, 1285–1180. YADIN et al. 1961/1989: pl. 331:1–3; ZWICKEL 1990: 122; ZWICKEL 1994: 143 **29** Altar, limestone, Tell Abu Hawam, 1280–1185. HAMILTON 1935: pl. 9:2; ZWICKEL 1994: 159 **30** Altar, limestone, Arad, 700–600. ZWICKEL 1990: 133, fig. Aräd 1 **31** Altar, limestone, Arad, 700–600. ZWICKEL 1990: 133, fig. Aräd 2 **32** Altar, basalt, Ekron, 1100–900. GITIN 1989: 53\* fig. 2 K **33** Altar, basalt, Ekron, 700–600. GITIN 1989: 53\* fig. 2 L **34** Altar, limestone, Dan, 900–700. GITIN 1989: no. 8 **35** Altar, limestone, Dan, 900–700. GITIN 1989: no. 9 **36** Altar, sandstone, Ashkelon, 700–600. STAGER 1996: 68\*, fig. 8 **37\*** Altar, limestone, 80 x 37 cm, Khirbat al-Mudayna, 800–700. Madaba Museum. DAVIAU/STEINER 2000: fig. 9b; DAVIAU 2007: fig. 6 **38\*** Altar, limestone, 54.5 x 27 x 27 cm, Megiddo, 900–850. MAY 1935: pl. 12:2982; ZWICKEL 1990: 120; GITIN 2002: fig. 3 **39\*** Altar, terracotta, 45\* x 44\* x 50\* cm, Megiddo, 1350–1150. Chicago, Oriental Institute, A. 18308. LOUD 1948: 251; MULLER 2002: no. 146m (restored altar) **40** Altar, terracotta, Megiddo, 1100. MULLER 2002: no. 148 **41** Altar, terracotta, Megiddo, 1000–900. MULLER 2002: no. 149 **42** Altar, terracotta, Megiddo, 1000–900. MULLER 2002: no. 150 **43** Altar, terracotta, Megiddo, 1000–900. MULLER 2002: no. 151 **44** Altar, terracotta, Megiddo, 1000–900. MULLER 2002: no. 152 **45\*** Altar, terracotta, 53.7 cm, Taanach, 1000–900. Jerusalem, Israel Museum, 4197. MULLER 2002: no. 157; GGIG fig. 184 **46** Altar, terracotta, Taanach, 1000–900. MULLER 2002: no. 158; GGIG fig. 182a **47** Altar, terracotta, Beth-Shean, 1200–1000. MULLER 2002: no. 134 **48** Altar, terracotta, Beth-Shean, 1200–900. MULLER 2002: no. 135 **49** Altar, terracotta, Tel Rehov, 1000–900. MAZAR 2003: fig. 14; MAZAR/PANITZ-COHEN 2008: 43 **50** Altar, terracotta, Pella, 1100–900. MULLER 2002: no. 154 **51** Altar, terracotta, Ashdod, 900–700. DOTHAN/BEN-SHLOMO 2005: 180 **52–53** Altar, terracotta, Tel Rehov, 900–800. MAZAR/PANITZ-COHEN 2008: 44f **54\*** Altar, terracotta, Yavneh, 850–775. Jerusalem, IAA, 2006–1030. ZIFFER/KLETTER 2007: 27; KLETTER et al. 2010: pl. 27:1–2 **55\*** Altar, terracotta, 29\* x 15.7 x 16 cm, Yavneh, 850–775. IAA 2006–1033. KLETTER et al. 2010: no. 79, pls. 20:2; 44:3; 114:3 **56–97** Altar, terracotta, Yavneh, 850–775. KLETTER et al. 2010: nos. 2–3, 11, 15, 18, 22, 26, 28–29, 36–38, 40, 44, 47–51, 55–56, 58, 62, 70, 78, 80–82, 84–85, 87, 90–96, 98, 135, 137–138 **98\*** Flat installation, stone, Tell Qasile, 1050–980. MAZAR 1980: 41, 72,

pl. 18:2; fig. 12 **99** Flat installation, stone, Tell Makmish, 900–700. HERZOG 1980: 136f, fig. 10 **100** Flat installation, stone, Dan, 850. BIRAN 1986: 183, fig. 11, pl. 21:D **101** Flat installation, stone, Horvat Qitmit, 600. BEITH-ARIEH 1995: figs. 2.4–5 **102** Flat installation, stone, Pella, 950–800. BOURKE 2004: 10 **103** Hearth, ash layer, Ekron, 1200–1000. YASUR-LANDAU 2010: 234–236 **104** Hearth, ash layer, Tell Qasile, 1150–1000. MAZAR 1980: 16; ZWICKEL 1994: 217 **105** Altar, limestone/earth/mud, Arad, 900. ANEP no. 873 **106** Thymiaterion, limestone, Amrit, 600–400. MORSTADT 2008: no. OF 1c/1 **107–108** Thymiaterion, bronze, Sidon, 500–450. MORSTADT 2008: nos. OF 2b/1–2 **109\*** Thymiaterion/chalice, terracotta, 23 x 18 cm, Kinneret, 1000. FABBECK 2008: fig. 1; MORSTADT 2008: no. OF 1b/17; pl. 33:Gly 1b/17 **110\*** Thymiaterion, terracotta, 67 cm, Megiddo, 1150–1100. Chicago, Oriental Institute, A 20830. 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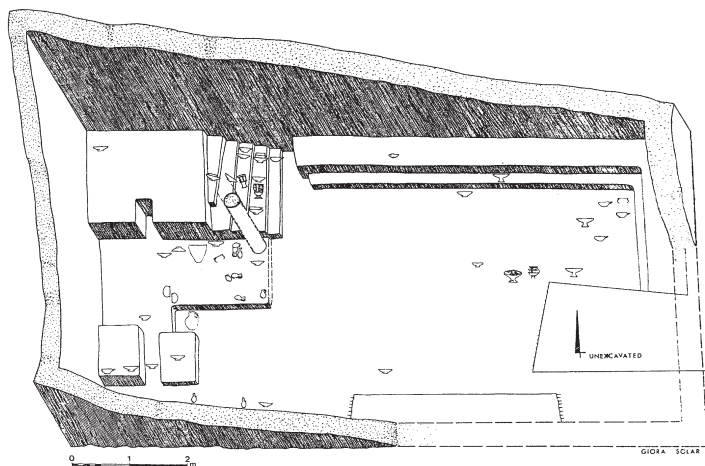
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Wolfgang Zwickel

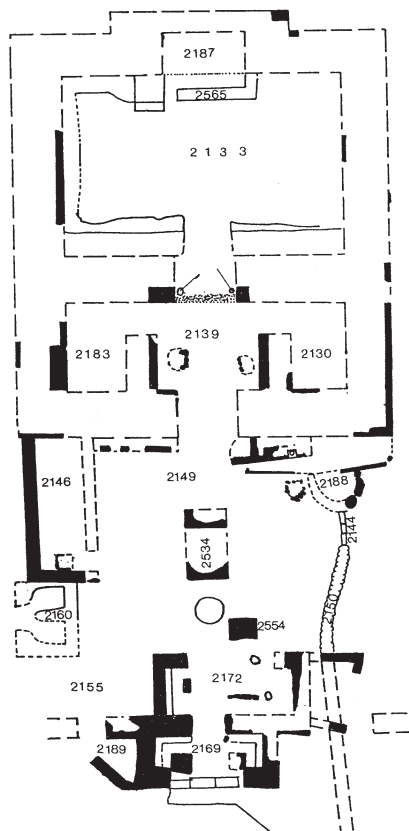




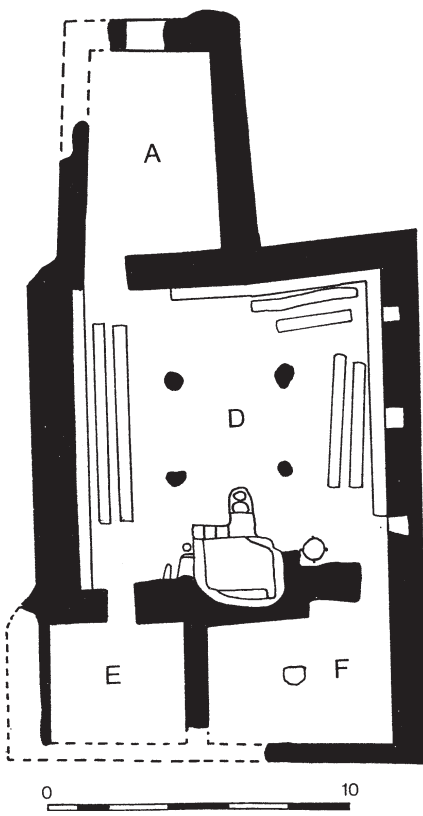
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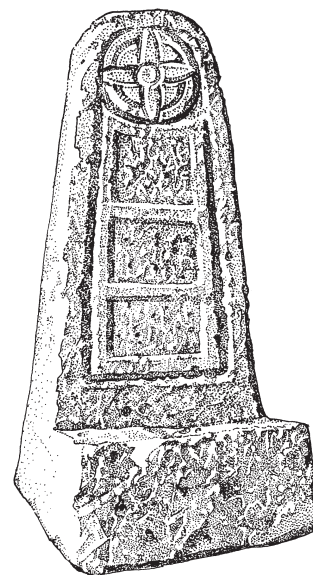
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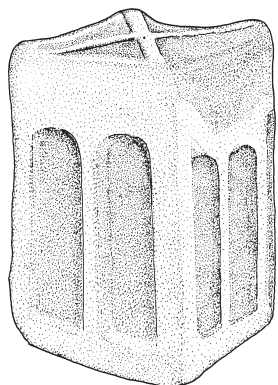
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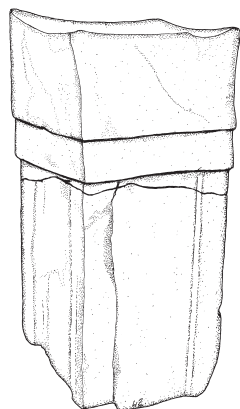
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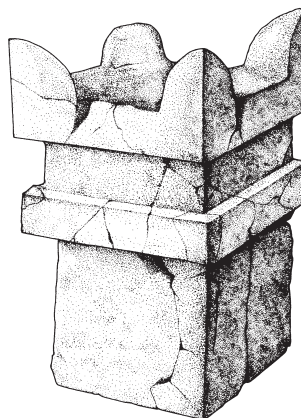
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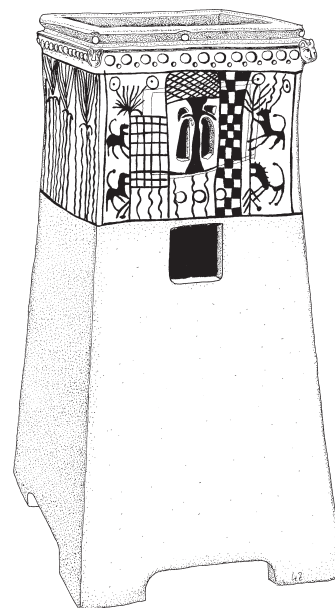
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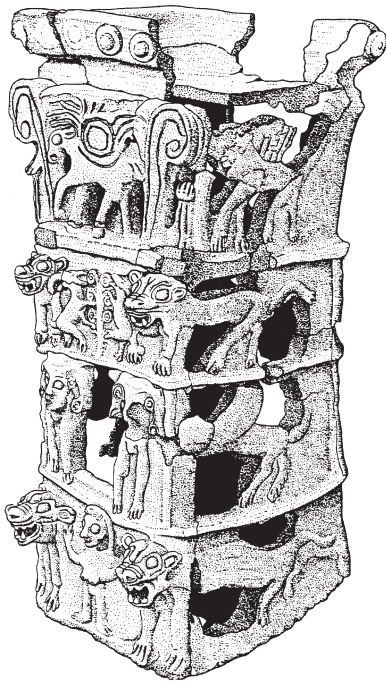
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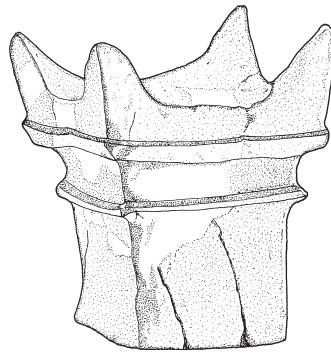
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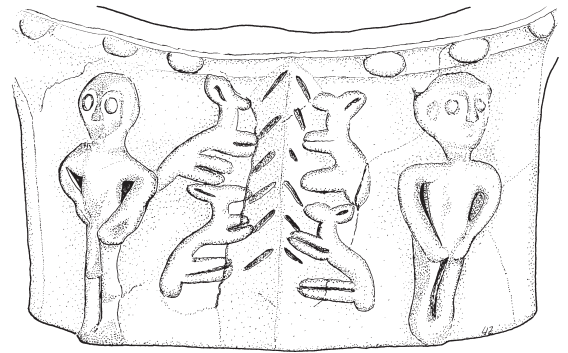
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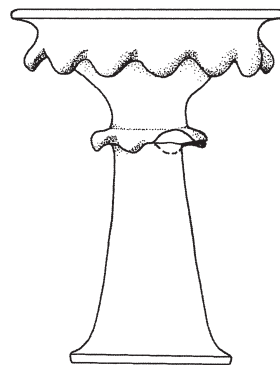
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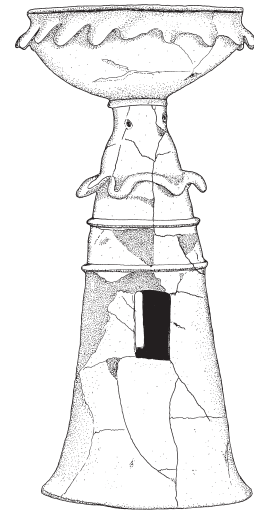
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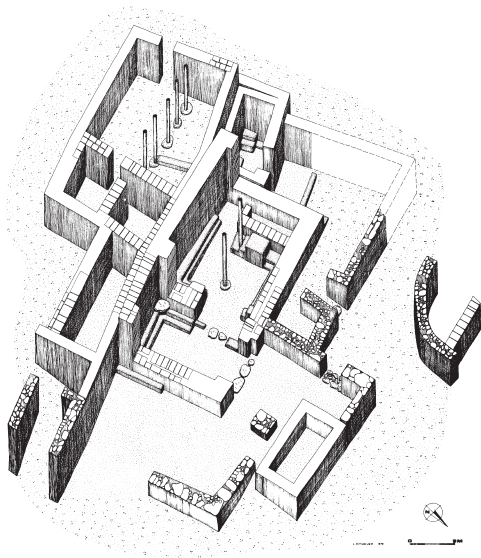
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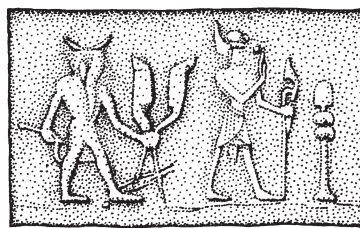
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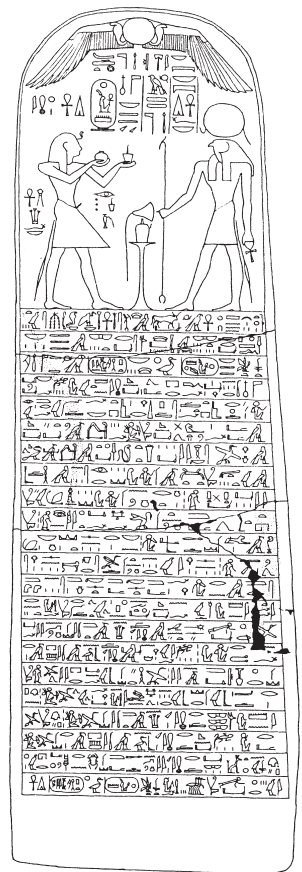
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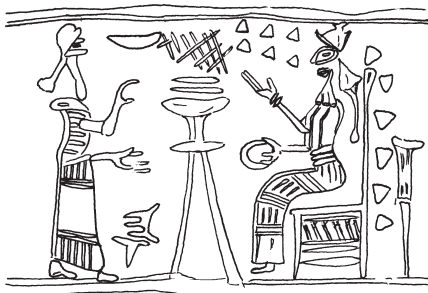
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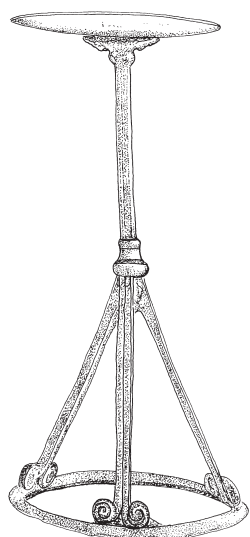


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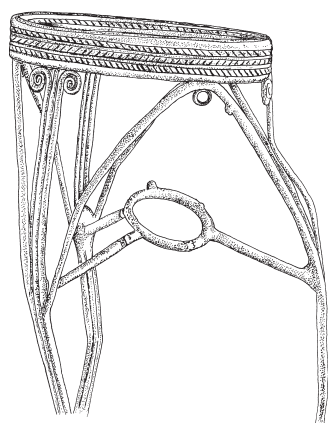


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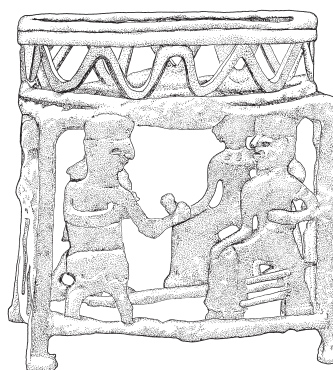




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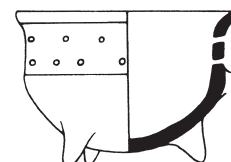
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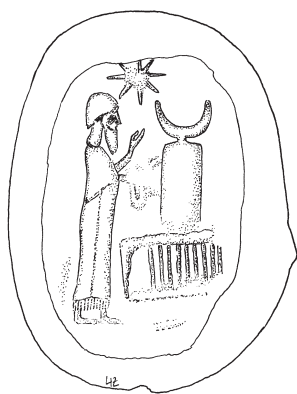
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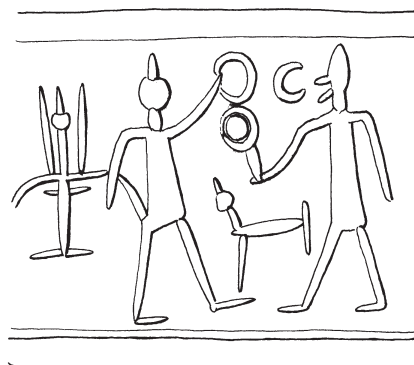
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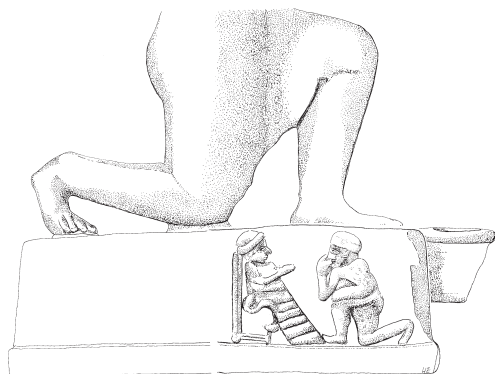
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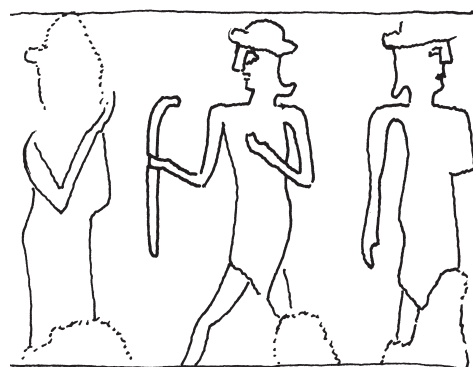
Altar 217



+Amurru 1



Amurru 20+



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