

of clay circles likely representing roof beams. The four sections may vertically arrange the rooms of the shrine, rather than depict concentric entryways (“recessed doorframes”) surrounding the image in the inner sanctuary, as in other shrine models (Garfinkel and Mumcuoglu 2013). If this is the case, the empty

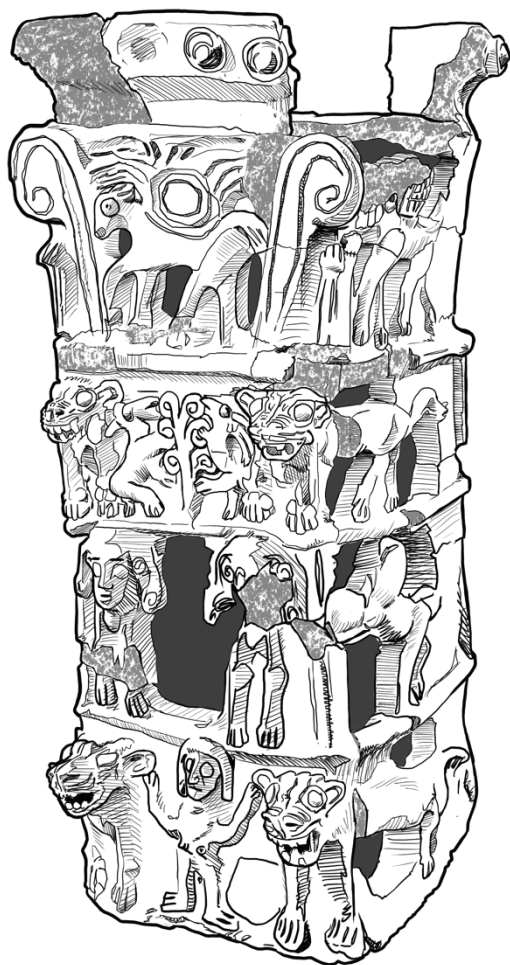


Figure 2.6. The Taanach Cult Stand. Note the lions flanking the female figure in the first register, the sphynx figures flanking what may be the entry, and the representation of roof beams at the top. Drawing by the author.

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the interpretation of the stand as Yahwistic in orientation. On the protective role of the naked female and her attendant animals on cult stands, see Darby 2014, 330–38.