

figurine or some representation of a deity, whether anthropomorphic or otherwise, iconic or otherwise. The temple space may have been a means of more fully facilitating access to divine agency, it may have allowed the image to be carried in processions throughout the community, or it may have “democratized” access to temple worship.³⁷ The use of clay and stone correlates with the perception, already discussed, that both substances were efficient and/or effective means of channeling unseen agency.

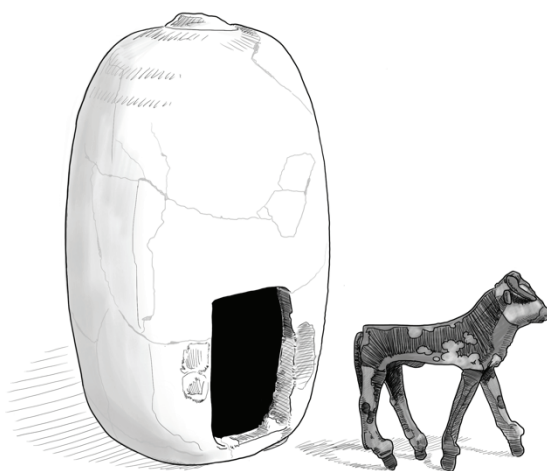


Figure 2.5. A bronze calf and clay shrine model discovered in Ashkelon. The calf measures about 4.5 inches long and 4.25 inches high. Drawing by the author.

The Taanach cult stand (fig. 2.6), dated to the tenth century BCE, may represent a hybrid of two or more of the shrine model types (Hestrin 1987; Beck 1994; Keel and Uehlinger 1998, 154–60; Hadley 2000, 169–79; Doak 2015, 129–32). The terracotta stand features four vertically arranged sections that, beginning from the bottom, depict (1) a nude female with outstretched arms touching the ears of lions on each side of her (the depictions of the flanking animals continue along the sides of the stand); (2) sphynx figures on each side of an empty space; (3) a stylized tree with feeding goats flanked by lions; and (4) a horse below a sun disk, flanked by outward facing volutes (spirals).³⁸ Above the top register is a row

³⁷ Garfinkel, Ganor, and Hasel (2018, 155) suggest the ark of the covenant may have functioned as a shrine model.

³⁸ There has been some debate about these representations, and particularly regarding the animal in the upper section. Early interpreters understood it as a bull, perhaps as a result of