

Monkey

I. Introduction. M.s were not indigenous to the Middle East in antiquity. Hebrew *qof*, found only in the context of exotic imports by King Solomon (1 Kgs 10:22//2 Chr 9:21), is most likely a loanword, related to Sanskrit *kapi* or Egyptian *qif* (see most recently RIEDE 2002: 171).

Isolated iconographic representations of m.s from the Levant are attested since the Chalcolithic Period (HAMOTO 1995: 12, nos. 1–3; perhaps also KAPLAN 1969: 15–18, 33, pl. 1). However, their meaning is obscure. During the Middle Bronze Age jars are sometimes decorated with little figurines of m.s (Nahariya: NEGBI 1976: pl. 64B; Byblos: HAMOTO 1995: fig. 52–55, nos. 56–61). A long-tailed m. (*Cercopithecus*) sitting on a pyxis and holding a twig is depicted as early as the Middle Bronze Age on a singular scarab from ‘Atlit (KEEL 1997: ‘Atlit no. 37). Just as unique are a late 3rd mill. scarab (KEEL 1997: Akko no. 133) and a 15th dyn. stamp seal impression (KEEL 1997: Aschdod no. 55 = KEEL 1995: 128 fig. 249). The former shows two long-tailed m.s on either side of a papyrus stem and the latter a squatting baboon behind an individual holding a shield. Depictions of m.s from the Levant are not found in larger numbers before Old Syrian glyptic (ca. 1750–1550) and the stamp seals and amulets of the Late Bronze Age and Iron Age.

In Mesopotamian and Elamite art, different subspecies of the baboon (*papio*) are usually depicted (VAN BUREN 1939: 22ff; SCHROER 1989: 191–194; HAMOTO 1995). The animals were imported from Southern Arabia and seem to have been trained to perform. They appear frequently on Old Babylonian terracottas in erotic scenes, often dancing and playing musical instruments, sometimes in the company of dwarfs (BARNETT 1973; MENDLESON 1983; DUNHAM 1985). As in Egypt, there is a notable proximity between the m.s and the →Nude Goddess. This may be due to their playful nature, but also to their excitability, which expresses itself as arousal, leading to their association with sex and eroticism (SCHROER 1989: 193; HÖLBL 1986: I 137).

On Anatolian seals the m., playing musical instruments and offering libations, is represented as a low-ranking participant in cultic worship (MELLINK 1987: 67f).

Slim m.s with long tails, most likely long-tailed m.s (*Cercopithecus*), are found on Middle Bronze Age Syrian cylinder seals (North and West Syria and Northern Mesopotamia; cf. OTTO 2000: 248). They are

depicted in different scenes of worship or in “state summits” (antithetic city rulers). The standing or squatting animals always face the highest-ranking person, often with their arms raised in veneration. As small minor characters or space-fillers they most likely determine “worship” or “veneration.” A few cylinder seals (green jasper workshop, perhaps from Byblos) with such scenes were brought to Palestine/Israel (Tell Beit Mirsim, Tell el-‘Ajjul, Tell Afek; cf. COLLON 1986: nos. 3, 7; BECK 1993: pl. 125). Syro-Palestinian glyptic of clearly non-Egyptian origin shows long-tailed m.s in similar arrangements. However, m.s in twos or in scenes of solar worship on Syrian cylinder seals attribute to Egyptian influence (TEISSIER 1996: 112, 166–168).

Since the Old Kingdom interest in Egypt centered on the species originally indigenous to the region, especially the hamydras baboon (*Papio hamadryas*) and the green m. (*Cercopithecus aethiops aethiops* L.) (VANDIER D’ABBADIE 1964–1966; BRUNNER-TRAUT 1975; STÖRK 1982; HORNUNG/STAEHELIN 1976: 106–108; SCHROER 1989: 194f). Since the Middle Kingdom they were imported from Nubia and Punt. M.s were associated with the course of sun and moon because of their screeching at sunrise and sunset, interpreted as a veneration of the sun god (→solar deities; for the solar m. see NUNN 2000: pl. 64:258), and perhaps also because of similar reactions to the moonlight. The baboon seems to be in a special relationship with the monarchy, i.e., perhaps the royal ancestral cult as early as king Narmer (KAPLONY 1977; ‘En Besor: GOPHNA 1993: 30 figs. 1–2). Only from the Late Bronze Age onward was the hamydras baboon definitely linked with the god →Thoth and represents him in its full animal shape.

The green m.s, which live in groups in trees, were tamed or trained and kept as pets or playmates (BOESSNECK 1988: 59 figs. 87–88; JANSSEN/JANSSEN 1989: 20–24). Their human-like features, the motherly love of the females, their cleverness and ability to mimic, as well as their greenish color (symbol of freshness and regeneration) most likely account for their popularity in art (WIESE 1996: 137–140). Early Egyptian stamp seals from the 6th dyn. onward show long-tailed m.s, usually squatting with their forepaws lifted in veneration, often in twos, sometimes with *ankh* signs or lizards or as figurative amulet with their young (WIESE 1996: nos. 14–15, 147–149, 229, 282, 584–651, 734, 849, 966, 1057–1061, 1087–1089, 1093, 1118–1120). From the Old Kingdom onward, green m.s seem

to be involved in protection during child-birth and in strengthening the vital forces of mother and child (cf. pottery in the shape of a m. and her young from the OK; FISCHER 1993). This must be the reason why they appear near to →Bes and →Thoëris in later times. In tombs they are depicted as sitting under the chairs of their owners, tied with a leash. In the New Kingdom the pert green m. can be found in erotic scenes and generally in the context of cosmetics. A Late Bronze Age pyxis with two long-tailed m.s holding a basket has been found at Gezer (DAYAGI-MENDELS 1989: 48 left).

Lastly, closely related to Egyptian m. representations are Phoenician m. amulets, which are known as far as Carthage and Ibiza (HÖLBL 1986: I 138) and provide in terms of object type and chronological range a parallel to the finds from Palestine/Israel.

II. Typology

The following typological discussion and related sections are based on objects from Palestine/Israel and Jordan dating from the Late Bronze Age through the Persian Period.

II.1. Phenotypes

A. *THERIOMORPHIC* 1. BABOON 1.1. With forearms raised in veneration (1–4) 1.2. Baboon of Thoth squatting (2, 5–54) or standing (55–56) 1.3. Others (57–58) 2. LONG-TAILED M. SQUATTING (59–72), STANDING (73–94) OR STRIDING (95)

B. *HYBRID M.-HARPOCRATES* (96–103)

A. *THERIOMORPHIC*

1. BABOON

1.1. **With forearms raised in veneration.** Baboons (*Papio hamadryas*, *Papio cynocephalus*), easily recognizable because of their mane and dog-like snout, are rarely depicted in this pose in the glyptic of Palestine/Israel. Examples are a scarab from Beth-Shemesh (1*) and a scaraboid purchased on the antiquity market (2). The motif of two baboons in veneration on either side of an obelisk is part of Ramesside →Amun cryptography (cf. KEEL 1995: §§ 644f; for the motif in the Late Period cf. the scarab GIVEON 1985: 148 no. 40 from Amrit with parallels of Egyptian provenience). The baboons are to be read as *jʃj* or *jʃw* “worship, veneration” and acrophonic for *j* in *Jmn* (Amun) (3–4).

1.2. **Baboon of Thoth squatting or standing.** Almost always the squatting baboon (5–54) is to be interpreted as a representative of →Thoth, god of wisdom and patron of civil servants, i.e., scribes, who protects and legitimizes the →king. His typical emblem, the crescent →moon on the head (5–34; on the published drawings of 34 the crescent is not indicated), connects him to the worship of the moon. Scaraboids

in the form of squatting baboons (KEEL 1995: § 146) (35–41) and baboon amulets (42–52), both without attributes, most likely belong in the context of Thoth, as the baboon amulet appears together with identical amulets that have a crescent moon (17–29).

The same seems to be true for 2 (cf. the same motif on 30 with the crescent moon) and 53, a squatting baboon without a moon flanked by two worshippers.

Very rarely is the baboon of Thoth shown standing with an unidentifiable object in his hands (55–56).

1.3. **Others.** The unique terracotta figurines of a m. seemingly carrying an animal on its shoulders (57) and of a m. seated on a throne with its hands on its knees (58) are quite likely of Mesopotamian tradition (cf. the Middle Assyrian figurine HAMOTO 1995: fig. 102a–b, no. 126).

2. **Long-tailed m. squatting, standing, or striding.** The typology of the long-tailed m. on scarabs is less clearly defined. Sometimes it is even hard to identify the animal. Additionally, on Egyptian scarabs depictions of long-tailed m.s, as opposed to the same animal functioning as hieroglyphic sign, are not very frequent (HORNUNG/STAEHELIN 1976: 106). The slim animals with their proverbial long tail are generally shown squatting (59–72, 95; maybe also PETRIE 1938: pl. 6:38) or standing (73–94). The striding animal 95 is an exception and without further attributes. The knees of the squatting m.s 67–72 support their elbows and they rest their chin in their hands, a position that reminds one of the eating bronze m.s 59–60. The arms of the standing type (76–79) hang alongside the body. Sometimes the animals lift their hands either to the face (most clearly on 59–60) or in a gesture of veneration (62–66, 73–75, 80–84, 86–88, 95). Some m.s (91–93) hold a plant or, in the case of 90 and 94, a *nfr* in their hands.

The only stereotypical features on amulets are their green color and on stamp seals their combination with good wishes. Whenever long-tailed m.s are found on either side of a stylized palm branch, the grouping should most likely be read as a New Year’s wish. The palm branch (*mp*) stands for “year” and the m. for *nfr* “beautiful,” adding up to the meaning “a happy New Year” as seen on scarabs from the 21st/22nd dyn. from Acco (80–83) and Tall as-Sa’idiyah (84). A unique ivory plaque from Nimrud shows long-tailed m.s on a date palm, framed by large →Bes figures (HERRMANN 1986: 230, pl. 316:1217).

Whenever long-tailed m.s with the *nfr* sign appear on scarabs and scaraboids from the first half of the 1st mill., the most likely reading is “everything nice/beautiful” (85–90) or “NN may give nice/beautiful things” (91–93; “→Bastet may give nice/beautiful things”), whereby the long-tailed m. carries the meaning *nfr* (cf. HORNUNG/STAEHELIN 1976: 108, no. 720 and parallels).

B. HYBRID

M.–HARPOCRATES. Some Ammonite name seals are known to fuse the Egyptian infant sun god in the lotus flower (→Harpocrates) with the image of a squatting m. in a flower (96–103; for the squatting Thoth baboon on a flower cf. MORENZ/SCHUBERT 1954: 54f, figs. 11, 12). In general the squatting m. lifts one forepaw. The m.–Harpocrates on 96 supports his elbows and chin like those of the squatting m.s 67–72.

II.2. Associations

A. THERIOMORPHIC 1. ASSOCIATED WITH DEITIES/DEMONS 1.1. Maat (9, 15, 41) 1.2. Amun (31–32) 1.3. Re(–Harachte) (33, 54) 1.4. Ibis-headed Thoth (41) 1.5. Nude Goddess (61) 1.6. Enthroned deity (75) 1.7. Unidentified (16) 2. ASSOCIATED WITH ANIMALS (54, 63, 66, 95) 3. ASSOCIATED WITH HUMANS 3.1. Ruler (2, 5–7, 11–14, 30, 55–56) 3.2. Nonroyal persons (53, 65)

A. THERIOMORPHIC

1. ASSOCIATED WITH DEITIES/DEMONS

1.1. Maat. The Egyptian deity →Maat appears together with the baboon either as squatting figure (9–10), possibly to be read with the accompanying *ankh*- and/or *mry*-signs as “Beloved of Thoth, who lives from the Truth,” or as a feather (15) which combines with the *nb* sign to the epithet “Lord of Truth.” An indirect association is noticed on baboon scaraboid 41 where the Maat-feather is engraved on the base before the ibis-headed Thoth.

1.2. Amun. Two identical motives show squatting Thoth as baboon behind a squatting →Amun figure (31–32), which in 31 can be read with the hieroglyph *mry* as “Thoth, beloved of Amun” (→Thoth § II.1.A.).

1.3. Re(–Harachte). Thoth as baboon is depicted once behind →Re(–Harachte) as falcon with the double crown and flagellum (33). Most likely the falcon with flagellum on 54, which is, however, placed behind the squatting baboon, is to be interpreted likewise.

1.4. Ibis-headed Thoth. Of particular interest is baboon scaraboid 41 from Beth–Shean. The shape of the seal–amulet represents one manifestation of →Thoth, while the base shows his hybrid form as ibis-headed figure.

1.5. Nude Goddess. A scaraboid from Lachish (61*) may imply the playful, erotic symbolism of the long-tailed m. It shows the m. on a small tree (cf. the Phoenician scarab NUNN 2000: 94, pl 48:72) next to a worshipper before the →Nude Goddess.

1.6. Enthroned deity. A scarab from Acco (75) associates the long-tailed m. with a deity on a throne.

1.7. Unidentified. The identity of the deity wearing the red crown and holding a was scepter on scarab 16 from Tall as–Sa‘idiyah, Jordan is unclear.

2. ASSOCIATED WITH ANIMALS

The squatting long-tailed m. with its forepaws raised in veneration in front of a →falcon is unique (63). Just as singular is the Late Iron Age seal 66 from Amman with a →crocodile on whose back is a winged →griffin. In front of the griffin is a squatting long-tailed m. The m. and griffin are flanked by two →uraei facing inwards. On a name seal, classified as Ammonite, a long-tailed m. is sitting in front of a →sphinx, on whose back a second m. is walking (95). Finally, rectangular plaque 34 with four engraved sides depicts an indiscriminate accumulation of elements for fear of empty space (*horror vacui*), including on one side a squatting baboon, falcon, and scarab.

3. ASSOCIATED WITH HUMANS

3.1. Ruler. The baboon is repeatedly associated with the worship of the king. On Phoenician name seals it can be represented in a venerating pose in front of a king (2, 30, 55–56; →King [ANE] § II.1.A.14) or next to the throne name of the →pharaoh, written either in a cartouche (11–13) or without it (14*). In 9 the throne name appears on the top of the plaque. If the veneration is toward the baboon, it is usually the pharaoh performing it (5–7).

3.2. Nonroyal persons. Only one scarab from Ashkelon (53) shows a cultic scene with a baboon being worshipped by a person who is not a king. Without parallel is a scarab with a bronze setting typical of the Late Iron Age, which has been acquired in Amman (65). Its base shows a walking human with a raised arm, in front of which is a protective →uraeus, which is faced by a squatting long-tailed m. with raised forepaws. Behind the human figure is a →falcon with spread wings.

III. Sources

III.1. Chronological range. During the 18th dyn. the baboon appears together with →Maat in the epithet “Lord of Truth” (15) or in combination with the throne names of Thutmose III (1479–1458) (9, 11) and IV (1400–1390) (12).

The combination of a baboon with the throne name of a pharaoh (Thutmoses III, Ramses II) continues in the 19th dyn. (13–14*). During this period the →pharaoh is repeatedly depicted as worshipping a baboon (5–7), while there is only one example of a baboon flanked by a papyrus and lotus flower (8), and one of a solitary baboon (1). Amulets of baboons (17–28, 42–45, 50–51) and scaraboids in the shape of a m. (35–41) are frequently found in the 19th and 20th dyn. During this period the baboon occurs twice in the cryptography of →Amun (3–4) or with anthropomorphic Amun (31–32) and behind →Re(=Harachte) (33) and an unidentified deity (16). A 19th/20th dyn. rectangular plaque 34, where the Thoth–baboon is used to protect against the *horror vacui*, is unique. There is only one example of an amulet in the shape of a baboon from the 21st dyn.

As late as the 10th cent. (21st/22nd dyn.) the long-tailed m. appears as iconographic motif, primarily as New Year's wish (80–84) on so-called mass-produced scarabs (cf. MÜNGER 2003). A small bronze figurine of a squatting long-tailed m. (59) has been found at Tanaach in a jar cache containing, among other things, a mass-produced scarab (MÜNGER 2003: 68 fig. 1:9, 74). A similar bronze figurine (60) has been discovered in a cache at Megiddo, stratum VIA, which contained a mass-produced scarab as well (MÜNGER 2003: 68, fig. 1:3, 74).

Good wishes (“everything nice/beautiful” [85–90], “Bastet may give nice/beautiful things” [91–94]) with depictions of long-tailed m.s continue in the 22nd dyn. During the 10th/9th dyn. m.–amulets are well testified (67–72). A unique terracotta figurine of a baboon is dated to the same period (57). A revival of baboon amulets can be seen during the 9th/8th cent. (46–48), and for the first time the ruler and baboon appear together (55–56). The aforementioned unique representations of long-tailed m.s (62, 73–74) date to the 10th–8th cent. The depictions of a long-tailed m. together with the →Nude Goddess (61), in front of a falcon (63), or behind an enthroned deity (75) belonging to the same period are without parallel.

The motif of the ruler with the baboon continues through the 7th cent. (2, 30). The m.–Harpocrates (→Harpocrates) in the flower is frequently reported during this period (96–103). A whole range of motifs is attested only once, i.e., the baboon venerated by two worshippers (53), the long-tailed m. with its forepaw raised in veneration in varying contexts (64–66), the amu-

let of a baboon (52), and the terracotta figurine of the same animal (58).

During the Persian Period m.s, both baboons (49) and long-tailed m.s (76–79), are represented exclusively in the form of amulets.

III.2. Geographical distribution.

Most m. amulets (17–29, 42–52, 67–72, 76–79) (HERRMANN 1994: 561f), dating to the 15th–11th cent. come from the south of Palestine/Israel, Beth–Shean, or Megiddo. From the 10th cent. onward, m. amulets are primarily found in the coastal regions. The distribution of the stamp seals with known place of origin (1, 3–15, 34–41, 53–54, 61–63, 73–75, 80–83, 85–94) shows a similar pattern. The larger groups come from the south and the coastal regions; five representations of m.s are from Jordan (16, 57, 65–66, 84, 96).

III.3. Object types. Since the Late Bronze Age IIB the primary media for representation of m.s in the Levant are amulets (17–29, 42–52, 67–72, 76–79) and stamp seals (1–16, 30, 34–41, 53–56, 61–66, 73–75, 80–103). The small number of m. figurines are disparate regarding both their dating and typology, and several of them are very difficult to classify iconographically (57–60; cf. also KLETTER 2002: figs. 1–2 from Beth–Shemesh: head of a m. with the body of a horse?). The bronze figurines of squatting and eating long-tailed m.s were probably used as weights.

IV. Conclusion. Representations of m.s in the Levant carry several connotations of both Near Eastern and Egyptian origin, e.g., veneration or eroticism. During the Iron Age, the primary focus in this article, the Egyptian influence is predominant. The majority of images of baboons are connected with the worship of →Thoth. Likewise due to Egyptian influence, long-tailed m.s seem to have been considered as some kind of good-luck charm, associated with playfulness, eroticism, and all the beautiful things of life (cf. above the *nfrw*-formula). Most likely many of these representations also carry the meaning of “veneration”, which was brought to Palestine/Israel not only from Egypt, but also with Syrian glyptic art.

V. Catalogue

1* Scarab, faience, 16 x 13 x 7.7 mm, Beth–Shemesh, 1292–1190 (19th dyn.). Jerusalem, Rockefeller Museum, IAA I.132. GRANT 1932: no. 451; pl. 51:17; *ROWE 1936: no. 583 2 Scaraboid, limestone, 700–600 AVIGAD/SASS 1997: no. 1096 3 Scarab, enstatite, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). PETRIE 1930: pl. 35:403 4 Scarab, enstatite, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). STARKEY/HARDING 1932: pl. 52:108; KEEL 1995: fig. 570 5 Scarab, enstatite, Tell Jerishe, 1292–1190 (19th dyn.). YEIVIN 1947: figs. 1–2 6* Scarab, enstatite, 18.5 x 13.5 x 7.8 mm, Deir el-

Balah, 1292–1190 (19th dyn.). Tel Aviv, Tel Aviv University, Archeological Institute, former Dayan collection no. 262; *photograph DBS 7 Scarab, enstatite, Tell el-Far'ah (South), 1292–1190 (19th dyn.). STARKEY/HARDING 1932: pl. 52:134 8 Scarab, enstatite, Tell el-'Ajjul, 1292–1190 (19th dyn.). KEEL 1997: Tell el-'Ajjul no. 303 9 Rectangular plaque with domed top, enstatite, Azekah, 1400–1190 (middle of 18th–19th dyn.). KEEL 1997: Aseka no. 30 10 Scarab, enstatite, Lachish, 1400–1190 (middle of 18th–19th dyn.). Unpublished. Manchester Museum, no. 22016 11 Scarab, enstatite, Deir el-Balah, 1479–1426 (Thutmose III). Tel Aviv, Tel Aviv University, Archeological Institute, former Dayan collection no. 301 12 Scarab, enstatite, Gezer, 1400–1390 (Thutmose IV). GIVEON 1985: no. 47 13 Scarab, enstatite, Dor, 1292–1075 (19th–20th dyn.). KEEL/MÜNGER (in print) 14* Scarab, enstatite, *measure*, Deir el-Balah, 1279–1213 (Ramses II). Tel Aviv University, Archeological Institute, former Dayan collection no. 298; *photograph DBS 15 Scarab, enstatite, Tell el-Far'ah (South), 1390–1353 (Amenophis III). PETRIE 1930: pl. 12:173 16 Scarab, enstatite, Tall as-Sa'idiyah, 1292–1190 (19th dyn.). EGGLE/KEEL 2006: Tall as-Sa'idiya no. 23 17 Amulet, composition, Tell el-Far'ah (South), 1292–1190 (19th dyn.). HERRMANN 1994: no. 826 18 Amulet, composition, Tell el-Far'ah (South), 1292–1190 (19th dyn.). HERRMANN 1994: no. 827 19 Amulet, composition, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). HERRMANN 1994: no. 828 20 Amulet, composition, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). HERRMANN 1994: no. 829 21 Amulet, composition, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). HERRMANN 1994: no. 830 22 Amulet, composition, Megiddo, 1250–1100. HERRMANN 1994: no. 831 23 Amulet, composition, Tell el-Far'ah (South), 1250–1000. HERRMANN 1994: no. 832 24 Amulet, composition, Tell el-Far'ah (South), 1250–1000. HERRMANN 1994: no. 833 25* Amulet, composition, 17 x 7 x 6 mm, 1250–1000. Jerusalem, Rockefeller Museum, Reg. no. J442. HERRMANN 1994: no. 834 26 Amulet, Beth-Shean, 1250–1000. HERRMANN 1994: no. 835 27 Amulet, composition, Megiddo, 1100–1000. HERRMANN 1994: no. 836 28 Amulet, composition, Megiddo, 1100–1000. HERRMANN 1994: no. 837 29 Amulet, composition, Beth-Shean, 1100–900. HERRMANN 1994: no. 838 30 Scarab, enstatite, 700–600. AVIGAD/SASS 1997: no. 1099 31 Scarab, enstatite, Tel Harasim, 1292–1075 (19th–20th dyn.). KARON 1985: no. 18; LEBOVITCH 1989: no. 5; KEEL 1995: fig. 444 32 Scarab, enstatite, Megiddo, 1292–1075 (19th–20th dyn.). FINKELSTEIN/USSISHKIN/HALPERN 1998: 3 33 Scarab, enstatite, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). STARKEY/HARDING 1932: pl. 57:392; ROWE 1936: no. 749 34 Rectangular plaque, jasper, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). STARKEY/HARDING 1932: pl. 53:212; KEEL 1989: fig. 112 35* Scaraboid, faience, 19 x 13 mm, Beth-Shean, 1292–1075 (19th–20th dyn.). Philadelphia, The University Museum, P.34–20–59. JAMES 1966: fig. 101:7; KEEL 1995: fig. 89; *photograph DBS 36 Baboon scaraboid, ivory, Tell el-Hesi, 1292–1075 (19th–20th dyn.). ROSE/TOOMBS 1976: pl. 4:3–4 37 Baboon scaraboid, enstatite, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). STARKEY/HARDING 1932: pl. 55:311 38 Baboon scaraboid, enstatite, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). STARKEY/HARDING 1932: pl. 50:98 39 Baboon scaraboid, enstatite, Lachish, 1292–1075 (19th–20th dyn.). TUFNELL 1940: pl. 32:23 40 Baboon scaraboid, enstatite, Megiddo, 1292–1075 (19th–20th dyn.). GUY 1938: pl. 176:6 41 Baboon scaraboid, enstatite, Beth-Shean, 1292–1150 (19th–beginning of 20th dyn.). OREN 1973: fig. 51:27; ROWE 1936: no. S. 43 42 Amulet, enstatite, Tell el-Far'ah (South), 1292–1190 (19th dyn.). HERRMANN 1994: no. 817 43 Amulet, carnelian (?), Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). HERRMANN 1994: no. 819 44 Amulet, carnelian, Tell el-Far'ah (South), 1292–1075 (19th–20th dyn.). HERRMANN 1994: no. 820 45 Amulet, composition, 1292–1075 (19th–20th dyn.). HERRMANN 1994: no. 821 46 Amulet, composition (?), Achzib, 900–700. HERRMANN 1994: no. 822 47 Amulet, composition (?), Achzib, 900–700. HERRMANN 1994: no. 823 48 Amulet, composition, 900–700. HERRMANN 1994: no. 824 49 Amulet, composition, 600–450. HERRMANN 1994: no. 825 50 Amulet, composition, Tell es-Safi, 1290–1000 (19th–21th dyn.). HERRMANN 1994: no. 839 51 Amulet, composition, Ashkelon, 1250–1100. HERRMANN 2002: no. 60 52 Amulet, composition, Ashkelon, 700–600. HERRMANN 1994: no. 841; HERRMANN 2002: no. 20 53 Scarab, enstatite, Ashkelon, 728–525 (25th–26th dyn.). KEEL 1997: Ashkelon no. 77 54 Scarab, enstatite, Achzib, 664–525 (26th dyn.). KEEL 1997: Achsib no. 46 55 Scaraboid, agate or chalcedony, 800–700. AVIGAD/SASS 1997: no. 741 56 Scaraboid, lapislazuli, late 9th/early 8th cent. AVIGAD/SASS 1997: no. 1167 57 Figurine, clay, Tell Safut, 1000–800. HOLLAND 1975: pl. 34:1; 'AMR 1980: no. 189; HAMOTO 1995: no. 195, fig. 148 58 Figurine, clay, Tell

Keisan, 700–600. PARAIRE 1980: no. 39; pl. 104:39 59 Figurine, bronze, Taanach, 1075–900. LAPP 1967: fig. 24; LAPP 1967a: fig. 14; GLOCK 1993: 1432 60 Figurine, bronze, Megiddo, 1075–900. YADIN 1975: 225 61* Scaraboid, limestone, 17.5 x 14 x 10 mm, Lachish, 800–700. Present location unknown. TUFNELL et al. 1953: pl. 44:124; KEEL/UHLLINGER 1998: fig. 323; *photograph DBS 62 Scaraboid, composition, Lachish, 1000–700. TUFNELL et al. 1953: pl. 44:113 63 Scarab, enstatite, Megiddo, 1000–700. LOUD et al. 1948: pl. 153:235 64 Scaraboid, jasper, late 7th/early 6th cent. AVIGAD/SASS 1997: no. 871 65 Scarab, enstatite, acquired in 1951 at Amman by the Jordan Archaeological Museum, end of 8th/7th cent. EGGLE/KEEL 2006: 'Amman no. 67 66 Scarab, enstatite, 'Amman airport, end of 800–600. EGGLE/KEEL 2006: 'Amman Flughafen no. 21 67 Amulet, composition, Megiddo, 1000–900. HERRMANN 1994: no. 844 68 Amulet, composition, Lachish, 1000–800. HERRMANN 1994: no. 845 69 Amulet, composition, Lachish, 1000–800. HERRMANN 1994: no. 846 70* Amulet, composition, 46 x 17 x 12 mm, Beth-Shemesh, 1000–800. Jerusalem, Rockefeller Museum, J57. HERRMANN 1994: no. 847 71 Amulet, composition, 900–800, HERRMANN 1994: no. 848 72 Amulet, Gezer, 900–600. HERRMANN 1994: no. 849 73 Ovoid stamp seal, Gezer, 1000–700. MACALISTER 1912: III pl. 200:24 74 Scarab, enstatite, Lachish, 900–600. TUFNELL et al. 1953: pl. 43:56 75 Scarab, enstatite, Acco, 800. KEEL 1997: Akko no. 19 76 Amulet, composition, Dor, 600–333. HERRMANN 1994: no. 850 77 Amulet, composition, 'Atlit, 500–400. HERRMANN 1994: no. 851 78* Amulet, composition, 50 x 7.6 x 18.5 mm, 'Atlit, 500–400. HERRMANN 1994: no. 852 79 Amulet, composition, 'Atlit, 500–300. HERRMANN 1994: no. 853 80 Scarab, enstatite, Acco, 1075–900. KEEL 1997: Akko no. 202 81 Scarab, enstatite, Acco, 1075–900. KEEL 1997: Akko no. 203 82 Scarab, enstatite, Acco, 1075–900. KEEL 1997: Akko no. 204 83 Scarab, Acco, 1075–900. KEEL 1997: Akko no. 296 84 Scarab, enstatite, Tall as-Sa'idiyah, 1075–900. EGGLE/KEEL 2006: Tall as-Sa'idiya no. 17 85 Kauriod, enstatite, Acco, 1000–700. KEEL 1997: Akko no. 205 86 Scaraboid, faience, Megiddo, 780–650. LAMON/SHIPTON 1939: pl. 67:50 87 Scarab, faience, Megiddo, 780–650. LAMON/SHIPTON 1939: pl. 69:6 88 Scaraboid, faience, Beth-Shemesh, 945–800. MACKENZIE 1912–1913: pl. 29A,1; ROWE 1936: no. SO.17 89 Scaraboid, faience, Tell el-Hesi, 700–500. O'CONNELL/ROSE/TOOMBS 1978: pl. 9A 90 Scarab, Taanach, 800–600. SELLIN 1904: fig. 100 91 Scarab, enstatite, Ashkelon, 945–800. KEEL 1997: Ashkelon no. 66 92 Scarab, enstatite, Tell el-Far'ah (South), 945–713 (22nd dyn.). PETRIE 1930: pl. 40:457 93 Scarab, enstatite, Lachish, 810–710. TUFNELL et al. 1953: pl. 43:55 94 Scarab, Tell Abu Salima, 945–713 (22nd dyn.). PETRIE 1937: pl. 6:34 95 Scaraboid, agate, 700–600. AVIGAD/SASS 1997: no. 982 96 Scaraboid, chalcedony, allegedly from Salt, 700. AVIGAD/SASS 1997: no. 857 97 Scaraboid, black and white stone, 700–600. AVIGAD/SASS 1997: no. 894 98 Scaraboid, reddish-brown stone with black spots, 700–600. AVIGAD/SASS 1997: no. 914 99 Scaraboid, amethystine quartz, 700–600. AVIGAD/SASS 1997: no. 933 100 Scaraboid, red and black spotted stone (limestone?), 700–600. AVIGAD/SASS 1997: no. 949 101 Scaraboid, dark brown stone (limestone?), 700–600. AVIGAD/SASS 1997: no. 951 102 Scaraboid, grey-brown stone (limestone?), 700–600. AVIGAD/SASS 1997: no. 972 103 Scaraboid, limestone, late 8th/7th cent. DEUTSCH/LEMAIRE 2000: no. 155

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