

Swine (Palestine/Israel)

I. Introduction. The s. (*Sus scrofa*, the undomesticated boar and domesticated pig) was not equated with one particular deity or demon. Rather, certain characteristics of the animal led to its iconographic association with and symbolization of deities and demons. On the one hand, its physical dangerousness, the devastating impact on cultivated farmland, and its association with filth and carcasses made the s. the epitome of evil and the demonic. On the other hand, due to its reproductive capacities it functioned as a symbol of fertility. The discussion below excludes depictions:

(a) which are earlier than the 12th cent. (but for the 4th until the middle of the 2nd mill. see § IV, and for the Hellenistic period, e.g., AVIGAD/SASS 1997: nos. 812, 813);

(b) which are not attested in Palestine/Israel (e.g., the lion-boar and the winged boar [Tharros: BARNETT/MENDLSON 1987: pl. 61g; Marion: REYES 2001: no. 389; BOARDMAN 1968: 128 with no. 404; BOARDMAN 1968: nos. 558–560]; →Seth in the →Horus myth on the walls of the Ptolemaic Horus Temple at Edfu [NEWBERRY 1928: 214] and in the Book of Gates traveling in a barque [HORNUNG 1997: 134]; the “Devourer of the Dead” as s. on the vignette of chap. 36 of the Book of the Dead in the Papyrus of Nekht [BERGMAN 1974: 89]);

(c) of hunting scenes (e.g., PORADA 1948: no. 831; FRANKFORT 1939: pl. 37f; MOORTGAT 1940: nos. 769, 772, 773; SCHMIDT 1957: pl. 14:73, 74; AKURGAL 1961: pl. 94; BUCHANAN 1966: pl. 45:689, 691);

(d) of the s. in its natural habitat (LAYARD 1853: pl. 12a; GADD 1936: pl. 42).

II. Typology.

II.1. Phenotypes

1. STRIDING (1–41) 2. SUCKLING (42–60) 3. BEING SUCKLED (61–65) 4. CARRIED (66)

1. **STRIDING.** Without iconographic context the striding s. is known from Palestinian and Jordanian sites as solid terracotta figurines (1–2; for a part of a pig’s leg from Horvat Qitmit see BEITH–ARIEH 1995: fig. 3.91.140), theriomorphic vessels (3*–6); and on Greek, Phoenician, and Western influenced Levantine stamp seals (7*–9; for Mediterranean sites see 10–13). On an incense burner from Samaria (14*) a striding s. is incised (for a fragment of an altar from Lachish with the depiction of the head of a s. see 15). Egyptian amulets in the shape of a striding s. are well attested in Palestine/Israel (16–22; for sites from other

regions such as Egypt, Nubia, Sardinia, Rhodes, Cyprus, Carthage, Ibiza, and Italy see 23–41; see also the almost identical motif 42*). The iconographic context and meaning of a striding s. scratched on an 8th cent. fragmentary limestone plaque from Hazor (YADIN 1961; pls. 187:21; 359:1) is unclear.

2. **SUCKLING.** In the Levant the suckling s. is only represented to date by a single Egyptian amulet from ‘Atlit (42*); for sites from other regions such as Egypt, Nubia, Sardinia, Ibiza, and Carthage see 42–60; for unprovenanced Archaic Greek seals with suckling s.s see BOARDMAN 1968: nos. 541–542, 554).

3. **BEING SUCKLED.** On certain →Lamashtu amulets (for a list of 85 pieces see WIGGERMANN 2000: 219, n. 11) the s. is depicted as being suckled at the breasts of Lamashtu. A fragment of such an amulet was discovered in the Judean Shephelah at Naḥal Guvrin (61*). This particular variant of Lamashtu amulet is attested elsewhere mainly at Southern Mesopotamian sites (62–65).

4. **CARRIED.** A unique decorative frieze on a krater from Tell Nimrin (66*) shows five groups of figures comprising three →lions, three stags, three →Bes figures, two naked worshippers with an incense altar between them, three ithyphallic men each carrying a s. on their shoulders, and palm trees as scene dividers.

II.2. Associations

1. ASSOCIATED WITH DEITIES/DEMONS 1.1. LAMASHTU (61–65) 1.2. NUT/Isis (16–60) 2. ASSOCIATED WITH ANIMALS 2.1. DOG (14, 61–65) 2.2. LION (14, 66) 3. ASSOCIATED WITH HUMANS 3.1. ITHYPHALLIC MEN (66)

1. ASSOCIATED WITH DEITIES/DEMONS

1.1. **Lamashtu.** →Lamashtu amulets (61*–65) visually manifest the close relationship between the s. and the demonic (see CT I. 5,43). The s. was considered effective in diverting the demonic forces from humans and thus functioned as substitute (e.g., by laying parts of the s. on the sick person’s body [see FRANK 1968: 59f]; compare also Mk 5:1–17 with KEEL/STAUBLI 2001: 55, no. 40). Lamashtu’s fondness for s. is expressed by her preference of a piglet’s heart (MYHRMAN 1902: 156f, l. 26). Lamashtu suckling the s. indicates on the one hand the demonic nourishing of the s., but on the other hand also makes Lamashtu a demonic wet nurse (FAUTH 1981: 36), an apt role considering that she was perceived to be especially dangerous to the pregnant woman and the newborn. Lamashtu exorcism rites also included an ointment made from the fat of s. (MYHRMAN 1902: 168,

l.13f; 170, Z. 30f; 188, Z. 50–52; for s.'s fat as offering to gods see also KING 1912: 101, l. 12ff). A small vessel for ointment in the shape of a s., excavated in Assur (8th/7th cent.), may have contained such ointment (KLENGEL–BRANDT 1978: no. 703 = JAKOB–ROST et al. 1992: no. 130).

1.2. Nut/Isis. In the Osireion at Abydos the goddess of heaven, →Nut, is called “mother sow” and said to devour her piglets. The text continues by noting that Nut gives birth to them again, thereby symbolizing her rejuvenating force and motherly fertility, similar to the stars which enter her mouth in the west and depart from her again in the east (GRAPOW 1935; BERGMAN 1974: 91). A faience figurine at the British Museum in the shape of a sow suckling its piglets relates to this particular role of Nut. On the base of the figurine the sow is identified as the goddess Nut (GRAPOW 1935: 46f). The same type of amulet was also identified with Isis on a piece with the inscription “May Isis give life to its owner” (REISNER 1907: pl. 2:12570) (further similar amulets are held in the British Museum and in Vienna [HOPFNER 1913: 63]; for terracottas of the Hellenistic period with →Isis on a sow see BERGMAN 1974; on the relationship of Isis to the sow see also BERGMAN 1980: 191). It thus suggests interpreting Egyptian s. amulets from Palestine/Israel (16–60) with a similar associative force.

2. ASSOCIATED WITH ANIMALS

2.1. Dog. The →dog appears together with the s. on Lamashtu amulets (61*–65). Since both lived on filth and carcasses (see, e.g., the Rassam Cylinder: STRECK 1916: II 38f col. IV, 74–76) they were considered unclean and contemptible animals (see also Isa 66:3; Mk 7:6), making them ideal animals to be associated with the demon Lamashtu. Due to their association with the demonic the s. and dog also had an apotropaic influence (see BLOME 1934: 123–126), which might account for their appearance on the incense burner from Samaria (14*).

2.2. Lion. On one side of incense burner 14* depicting a s., a →lion is also incised. Lions, boars, and incense altars also occur on the Nimrin krater (66*). The non-interacting, rather paratactic coexistence of the s. and lion in these representations stands in contrast to Phoenician-influenced stamp seals of the 6th/5th cent. (North Syria: BUCHANAN/MOOREY 1988: pl. 16:511; Marion: REYES 2001: no. 390), on which a lion is depicted as jumping onto the rear end of a s. The role of the s. in this constellation is most likely to enforce the

apotropaic prowess of the lion. However, protection of the reproductive capacities seems to be involved when a human spears a rampant lion, which in turn attacks a s. (WEBER 1920: no. 503; DELAPORTE 1923: pl. 91:28). Considering that all elements on the frieze of the Nimrin krater, except for the incense altars indicating the ritual setting of the scene, are related to the semantic field of fertility/mother-and-child/“lust for life” (KEEL/UEHLINGER 1998: 186) (see also § II.2.3.1), the lions may possibly serve as symbols of virility. An apotropaic force is highly unlikely.

A religious intention is improbable in regard to the boar and the lioness on Pithos A from Kuntillet ‘Ajrud (BECK 1982: fig. 4). Both animals should nevertheless be considered as an iconographic unit (the attack by a lion is attested from the middle of the 4th mill. [see VAN BUREN 1939: 79f] down to the Persian period [see above], and the lioness demands a complementary element in the composition [see KEEL/UEHLINGER 1998: 215]). The confronting composition of the animals, its immediate iconographic context (KEEL/UEHLINGER 1998: 215), and the possible indications of the boar’s entrails (BECK 1982: 20) suggest an animal battle scene.

3. ASSOCIATED WITH HUMANS

3.1. Ithyphallic men. Several elements on the ceramic relief of the Nimrin krater (66*) suggest that the s. carried by ithyphallic men is connected to protection during *childbirth* and *fertility* in a wider sense. Among the depicted figures on the krater →Bes in particular is known as a protective god during childbirth. The popularity of the s. itself as symbol of fertility and probably also as protective amulet for mother and child is well attested (see II.1.A.2–3). Likewise, the fertility-related iconographic tradition of the stag and its relation to the palm tree, which both appear on the Nimrin krater (KEEL 1986: 92ff; KEEL/UEHLINGER 1998: 185f, and illus. 175b) is well known. The depiction of naked men next to an incense altar suggests a cultic setting. This reminds of the Samarian incense burner with an engraved s. (14*; see also in this regard the two identical incense burners from Esdud and Gezer [ZWICKEL 1990: 98f], which possibly depict Bes), making it likely that the Nimrin krater was used for rituals relating to childbirth or the protection of mother and child, and may also indicate a more general concern for reproduction and fertility.

III. Sources

III.1. Chronological range. The evidence of s. representations from Palestine/Israel and Jordan during Iron Age I (1200–1000) is not conclusive due to unclear find contexts. A theriomorphic vessel (5) from Megiddo Str. VII (1350–1150) may date to the early Iron Age I. However, a date in the outgoing Late Bronze Age cannot be excluded (for a Late Bronze Age cylindrical stand with the top part in the shape of a s. from the Beth–Shean temple of Str. VII see ROWE 1940: 36, fig. 19:2). A further theriomorphic vessel (6) and a solid terracotta figurine (2) may belong to Iron Age I but an Iron Age II date cannot be excluded. However, most objects from Palestine/Israel date to the 9th–5th cent. (1, 3–4, 7–22, 42*, 61*, 66*; BEITH–ARIEH 1995: fig. 3.91.140). They parallel the unbroken popularity of Egyptian amulets in the Levant (HÖLBL 1986: I 50), and coincide with increasing Phoenician influence and the Assyrian expansion to the west.

III.2. Geographical distribution. In Palestine/Israel the majority of objects stem from the Central and Southern parts and related regions east of the Jordan (1, 2, 4, 6–9, 15–18, 20, 61*, 66*; BEITH–ARIEH 1995: fig. 3.91.140). Three amulets stem from Phoenician coastal sites (19, 22, 42*); two representations were discovered in the Valley of Jezreel (5, 21) and one in Samaria (14*).

III.3. Object types. The bulk of s. representations in the Levant are animal-shaped Egyptian amulets (16–22, 42*). One depiction is part of a more complex scene on a Mesopotamian amulet (61*). Terracotta representations include two solid figurines (1–2; BEITH–ARIEH 1995: fig. 3.91.140) and four theriomorphic vessels (3*–6). A smaller group is formed by stamp seals (7*–9). Two representations of s. occur on incense burners (see STERN 1982: 182–195; SHEA 1983; ZWICKEL 1990: 74–109) (14*, 15), and one is part of an elaborate ceramic relief on a vessel (66*) (for decorative relief stamps see PRAG 2001: 228–232).

IV. Conclusion. The visual expression of religious thought on the s. during the Iron Age and Persian period is part of an iconographic legacy which can be traced back to prehistoric times, particularly in Mesopotamia (for early representations from Palestine/Israel see GARSTANG/GARSTANG 1948: 60, pl. 8, above, 2nd from left (?); LOUD 1948: pl. 240:2; and DE VAUX 1958: 250–253). As early as the 4th mill. the fertility-related aspect is indicated on seal-amulets by the association of the s.

with the →serpent and goat demon (see KEEL–LEU 1991: nos. 11, 33 with parallels; VON DER OSTEN 1992: 82f, pl. 28:62 = KEEL–LEU 1991: no. 13). Many early s. amulets and figurines were probably also related to human reproduction and used as apotropaia in the sphere of mother and child (for references see VAN BUREN 1936–37: 24f; VAN BUREN 1939: 78–81; SALONEN 1976:147f; HÜBNER 1989: 233 n. 33). The depiction of the demonic aspect of the s., e.g., by its ritual killing (STROMMINGER 1980: 62, fig. 55; for the time of Akkad see FRANKFORT 1939: 132, pl. 23i [not a bull *contra* BOEHMER 1965: 60, no. 361]; see also pl. 23h) is likewise known from early times.

During Iron Age I (1250–1000) only a few potential s. representations are known from Palestine/Israel (2, 5–6), whose iconography interpretation is difficult. Particularly between the 7th and 5th cent., Palestine/Israel experienced a major influx of s. representations from Egypt and Phoenicia. The fertility-related aspect played a pre-dominant role and was expressed first by s. amulets (16–22, 42*), but is also evident on the Nimrin krater (66*). Clear indications of an apotropaic function of these representations are missing. The iconography of striding s.s without context on stamp seals 7*–9 is difficult to interpret (however, the multiplicity of s. depictions on PORADA 1948: pl. 126:836 may in this particular case open the possibility of a topical association with the reproductive capabilities of the s.). Eastern iconographic influence in Palestine/Israel is rare and sets the s. in the context of the demonic (61*). However, a common theme between Eastern and Western traditions of s. representations occurs in regard to mother and child as exemplified by Lamashtu amulet 61* and Nimrin krater 66*. Notable also is the use of s. representations in cultic realm, as indicated by incense stands (14*, 66*; see also the Late Bronze Age cult stand ROWE 1940: 36, fig. 19:2), altars (15), and vessels (3*–6, 66*).

V. Catalogue

1 Figurine, clay, Tell Jemmeh, 800–700. PETRIE 1928: pl. 39:7
2* Figurine, clay, 11.3 x 4.4 x 2.6 cm, Tell el-'Umayri, 1200–1000/650–539. DABROWSKI 2000: 223, fig. 9.9. Amman, Departement of Antiquities 3* Theriomorphic vessel, clay, 14.9 x 7 cm, Jordan, 800–600. Amman, Jordan Archaeological Museum, J 6407. 'AMR 1980: no. 202 4 Theriomorphic vessel (fragment), clay, Tell el-Mazar, 800–600. 'AMR 1980: no. 201 5 Theriomorphic vessel, clay, Megiddo, 1350–1150. LOUD 1948: pl. 247:6 6 Theriomorphic vessel, clay, El-Jib, 1200–1000/900–700. DAJANI 1953: pl. 9:31, fig. 20:84 7* Scaraboid, calcite, 12.3 x 9 x 6 mm, Tell el-'Ajjul, 600–500. Jerusalem, Rockefeller Museum, IAA 38.474. MACKAY/MURRAY 1952: pl. 10:115; KEEL 1997: Tell el-'Ağul no. 1141 8 Conoid, quartz, 'Amman, 550–400. HARDING 1953: pl. 6:7 9 Scaraboid, limestone, Umm Udaina, 550–400. EGGLEER/KEEL 2006: Umm Udaina no. 3 10 Scarab, carnelian, Sardis, 550–400. BOARDMAN 1970: no. 292 11 Scarab, composition, Carthage, 664–

525 (26th Dyn.). VERCOUTTER 1945: no. 142 **12** Scarab, carnelian, Mycenae, 600–575. BOARDMAN 1968: no. 535 **13** Scarab, carnelian, Tarentum, 600–575. BOARDMAN 1968: no. 538 **14*** Incense burner, limestone, 90 x 40 mm, Samaria, 600–450. REISNER 1924: pl. 80(a–)c **15** Altar fragment, limestone, Lachish, 450–350. TUFNELL et al. 1953: pl. 70:16 **16** Amulet, composition, Lachish, 900–700. TUFNELL et al. 1953: pl. 34:2; HERRMANN 1994: no. 803 **17** Amulet, composition, Lachish, 700–600. TUFNELL et al. 1953: pl. 35:35; HERRMANN 1994: no. 806 **18** Amulet, composition, Beth-Shemesh, 900–700. MACKENZIE 1912–1913: pl. 28:35; HERRMANN 1994: no. 804 **19** Amulet, composition, Achzib, 900–700. HERRMANN 1994: no. 805 **20** Amulet, composition, 700–600, Ashkelon. HERRMANN 1994: no. 807 **21** Amulet, composition, 900–600, Megiddo. GUY 1938: pl. 161:2 **22** Amulet, composition, Sarepta, 800–600. PRITCHARD 1975: fig. 43:4; HÖLBL 1986: II pl. 69:3 **23** Amulet, faience, Saqqarah, 900–700. REISNER 1907: pl. 21:12571 **24** Amulet, faience, Saqqarah, 900–700. REISNER 1907: pl. 20:12293 **25** Amulet, faience, Memphis, 900–700. REISNER 1907: pl. 20:12295 **26** Amulet, faience, Memphis, 900–700. REISNER 1907: pl. 20:12296 **27** Amulet, faience, Memphis, 900–700. REISNER 1907: pl. 20:12298 **28** Amulet, faience, Abydos, 900–700. REISNER 1907: pl. 21:12572 **29** Amulet, composition, Gurob, 900–700. BRUNTON/ENGELBACH 1927: pl. 30:24 **30** Amulet, alabaster, Sanam, 850–530. GRIFFITH 1923: pl. 56:41 **31** Amulet, composition, Sanam, 850–530. GRIFFITH 1923: pl. 56:42 **32** Amulet, faience, Sardinia, 700–400. HÖLBL 1986: II pl. 69:3 **33** Amulet, steatite, Sardinia, 700–300. HÖLBL 1986: II pl. 70:3 **34** Amulet, steatite, Sardinia, 700–300. HÖLBL 1986: II pl. 70:4 **35** Amulet, stone, Sardinia, 700–300. HÖLBL 1986: II pl. 70:8 **36** Amulet, faience, Kition, 700–500. CLERC et al. 1976: pl. 11:Kit. 2985 **37** Amulet, composition, Rhodos, 900–300. JACOPI 1932–33: 314, 316 fig. 55 **38** Amulet, ivory, Carthage, 700–500. VERCOUTTER 1945: pl. 23:840 **39** Amulet, material, Carthage, 500–300. HÖLBL 1986: II 136 with n. 395 (= Louvre, AO 3817) **40** Amulet, faience, Ibiza, 400–300. GAMER-WALLERT 1978: 149, fig. 58, M 84 **41** Amulet, faience, Etruria, 900–700. HÖLBL 1979: II no. 489 **42*** Amulet, composition, 39 x 27 x 8 mm, ‘Atlit, 500–400. JOHNS 1933: pl. 25:636; HERRMANN 1994: no. 808 **43** Amulet, faience, Saqqarah, 600–400. REISNER 1907: pl. 20:12299 **44** Amulet, composition, Sanam, 600–530. GRIFFITH 1923: pl. 56:40 **45** Amulet, steatite (HÖLBL 1986: II 71, n. 717), Carthage, 500. VERCOUTTER 1945: pl. 23:841; **46** Amulet, faience, Ibiza, 400–300. GAMER-WALLERT 1978: 149, fig. 58, M 85 **47** Amulet, faience, Ibiza, 400–300. GAMER-WALLERT 1978: pl. 42:e **48** Amulet, faience, Ibiza, 400–300. GAMER-WALLERT 1978: pl. 42:f **49** Amulet, faience, Ibiza, 400–300. GAMER-WALLERT 1978: 149, fig. 58, S 12 **50** Amulet, faience, Sardinia, 700–300. HÖLBL 1986: II pl. 69:2 **51** Amulet, faience, Sardinia, 500–300. HÖLBL 1986: II pl. 69:4 **52** Amulet, faience, Sardinia, 500–300. HÖLBL 1986: II pl. 69:5 **53** Amulet, faience, Sardinia, 500–400. HÖLBL 1986: II pl. 69:6 **54** Amulet, faience, Sardinia, 700–300. HÖLBL 1986: II pl. 69:7 **55** Amulet, steatite, Sardinia, 700–300. HÖLBL 1986: II pl. 70:1 **56** Amulet, steatite, Sardinia, 700–300. HÖLBL 1986: II pl. 70:2 **57** Amulet, steatite, Sardinia, 700–300. HÖLBL 1986: II pl. 70:5 **58** Amulet, steatite, Sardinia, 700–300. HÖLBL 1986: II pl. 70:6 **59** Amulet, steatite, Sardinia, 700–300. HÖLBL 1986: II pl. 70:7 **60** Amulet, composition, Sardinia, 700–300. PESCE 1961: pl. 135 below in the middle **61*** Amulet, stone, 7.4 x 8.8 cm, 700, Naḥal Guvrin. COGAN 1995: 156f, fig. 2 **62** Amulet, bronze, Zurghul, 700–600. FRANK 1908: pl. 3B **63** Amulet, stone, Babylon, 700–600. FRANK 1908: 46, fig. 2 **64** Amulet, slate, Babylon, 700–600. KLENGEL 1960: 341, fig. 2 **65** Amulet, limestone, Nimrud, 700–600. MALLOWAN 1966: I 118, fig. 60 **66*** Krater, clay, 33 x 34 cm; frieze: 8 (h) cm, Nimrin, 800–500. DORNEMANN 1995: 624, figs. 13–14.

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