

2000, Asherah.

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- and -
liberate female spirituality.
(RGS.)

* * *

Deistic Asherah.

From the time of their first settlements,
the ancient Israelites worshiped
the goddess Ashtaroth/Asherah (Jg 2.13, 10.6).
Her worship was prevalent
through the time of Samuel (1 S 7.3-4, 12.10)
and was royally sanctioned by
King Salomon (1 K 11.5, 2 K 23.13).
After the Philistines killed King Saul,
his armor was placed in the Beth Shean
temple of Ashtaroth/Asherah (1 S 31.10).
(IBD: 104-5.)

Asherah.

Asherah symbolized the sacred tree of the goddess
which implies that the tree is regarded
not as the abode of the goddess
but as the goddess herself
along with the regenerative,
protective, and nutritive powers
that mutually identify her with the tree.
(UTI: 138.)

Asherah the Tree of Life.

Since Asherah was the only major goddess surviving
in Palestine in the seventh and sixth centuries,
it is safe to assume that the tree,
natural or stylized and named after her,
was connected with her.
(GAI: 38.)

Judah Rehoboam, Son of Solomon.

He did what is displeasing to Yahweh,
arousing his resentment more than
his ancestors did by all the sins they committed,
they who had built themselves high places,
and had set up pillars and sacred poles on every high hill
and under every spreading tree.
(1 K 14.22-24.)

Asherah the Source.

The source,
the continuance,
and the renewal of life.
(UTI: 140.)

Asherah Mother Goddess.

In the imagery associated with mother goddess,
the representation of breasts and womb
is 'a form of divine epiphany.'
(SGE: 30, n. 60; TGM: 128.)

Asherah Mother of the Gods.

Asherah was the pro-typical mother
of the seventy Canaanite gods
and known as "qnyt 'lim,
'procreatress of the gods' or 'um 'l(m),
'mother of the gods.'"
(AMST: 47.)

Canaanite Asherah.

The goddess Asherah was worshiped in Israel
from the days of the first settlement in Canaan,
the Hebrews having taken over the cult [cultures]
of this great mother goddess from the Canaanites.
(HG: 45.)

Asherah's Oldest Text.

YHWH * came from Sinai
and shone forth from his own Seir,
He showed himself from Mount Paran.
Yea, he came among the myriads of Qudhsu [Asherah],
at his right hand his own Asherah,
Indeed, he who loves the clans
and all his holy ones on his left.

(Asherah's first biblical reference. Deuteronomy 33.2-3.)
(EJI: 115.)
* (Bedouin YW.)

Asherah's Prophets.

Send and summon all of Israel to meet me on mount Carmel,
and the four hundred and fifty prophets of Baal with them
and the four hundred prophets of the goddess Asherah.
(I Kings 18.19; QM: 392.)

Asherah's Lineage.

There is evidence of an unbroken [goddess] cult [culture]
... from the time of monarchy to the destruction
of the second temple (c. 1000 BCE – 20 CE.)
(CDBL: 119.)

Asherah's Words.

Run to me with your feet,
race to me with your legs;
for I have a word to tell you,
a story to recount to you:
the word of the tree and the charm of the stone,
the whisper of the heavens to the earth,
of the seas to the stars.
(MOO: 375, n. 106; *Epic of Baal*.)

Archaeological Summary.

Ultimately, the campaign to eliminate the goddess failed.
'Asherah was buried long ago by the Establishment,'
declares archaeologist and author William G. Dever.
'Now, archaeology has excavated her.'
(LGI: 36.)

Introduction.

Throughout the Near Eastern pantheon, the great composite deity Asherah transitioned with various names, symbols, and attributes, while maintaining the hypostasis of her essential essence. Her various names, symbols and attributes are especially evident in the 2000–700 BCE Canaanite artifacts (AGL: 290) but less commonplace 400 years later in Hebrew canonical and non-canonical resources when she was *driven underground*. (GHW: 317.) (Hebrew artifacts are less prevalent as sanctuaries were frequently purged and burned.) (AGL: 210.) The discussion in this entry will address the above plus related archaeological discoveries including those from: Kuntillet Ajrud; Khirbet el Qom; Taanach (or Ta'anach) libation stand; the Ekron site; * city of Lachish temple site; and the Bronze Age Ras Shamra texts. Goddess Asherah's theophany was her primary indwelling symbol: the immortal, ever alive, life-giving tree and grove. (UTI: 129; 139-140.) The asherim or biblical *asherahs* (ROA: 2) were synthetic manifestations of Asherah that included the sacred pillar, ** pole, menorah, and all iconography of the tree of wisdom/tree – of – life. (AMST: 29-54.) (For further considerations

see: John Day (AH: 401-406) and (YGG: 53-59); Johanna H. Stuckey (GGL: 137); Ruth Mantin (DWJG: 38); and William LaForest Reed (AOT: 37, 53.) As biblical *asherahs* were concurrent with the ongoing tree – of – life theme throughout the Ancient Near East including Iran, Mesopotamia, Syria, Palestine, Egypt and Cyprus (UA: 54), pillar cults will also be addressed. (For the Kabbalah Tree of Life, Menorah, and the Asherah weavings, see separate *ReGenesis* entries.) Although this Asherah entry includes both pre-rabbinic and later Israelite/Judahite cultures, it will not be limited to monotheistic deities nor theo – retical religion. (As Theodore J. Lewis reminds us, no longer can we afford to restrict research in Israelite religion to male deities.) (DIAAI: 44.) Related symbols include the pubic triangle, small house shrines called *naoi* (singular, *naos*), plus lions and doves. (ATB: 55-56.) (GHW: 221-223, 232; AGL: 210-211; UTI: 129, 139-140; DIAAI: 44; and ATB: 55-56.) (See Martin P. Nilsson for a discussion about sacred *asherahs* in Crete at Knossos.) (MMRS: 244-247.)

* On Ekron's 'Holy of Holies' sanctuary, King Achish dedicates the complex to Asherah: "...for Ptgyh his lady. May she bless him, and protect him and prolong his days, and bless his land." (EXE: 40-56.)

** Two additional considerations view Asherim as the masculine plural of Asherah (DGHW: 64), along-side the theory that Asherim can apply to both genders.

Canaan.

Given new discoveries and translations, post-diaspora Jewish theo-logy was very likely rooted in the emergent religion of the Semitic/semi-nomadic tribes from the land of urban Canaan, later Israel/Judah. (FS: 26, 23.) Canaan or the Israelite/Judahite kingdoms * included the area of Syria-Palestine that formed the Fertile Crescent land bridge between Mesopotamia and Egypt. It encompassed the northern area from Ras Shamra to Negeb in the south. (AGL: 169.) (Other interpretations of the Fertile Crescent are current Iran, Iraq and Turkey.) Around 1200-1000 BCE, Israel became the southern part whereas the northern area extended to coastal Phoenicia. Canaan evolved into a leading culture (FS: 29) that included the advancement of the alphabetic script (FS: 30), significant pottery and sculpture, ambitious building projects including the first temple, and relatively speaking, an overall cosmopolitan life style. Given Canaan's strategic location and advanced urban culture, it was not only an area of notable trade and travel plus numerous conquests and invasions, but it was also the heartland of a significant religious pantheon that emerged during the 2000-1450 BCE, Middle Bronze Age, Asherah and El worship (FS: 49), with *Pagan (?) Jahweh* (JHWH) (HS: 85) later replacing El. Although well noted that congruent to the rise of Judaic monotheism after the 597 (or 586) - 538 BCE exile in Babylonia (LGI: 40) was the expulsion, dishonor, and degradation of former gods and goddesses, especially Asherah, Queen of Heaven. (TAB: 18.) ** Despite a strong, on-going anti-goddess harangue, Asherah continued to surface and re-surface. In support this theory, John Day says that biblical Asherah in Jg 3.7 plus the 'added reference' in the Hebrew Bible, I Kg 18.19; *** (A: 111; GA: 126) clearly illustrates that she was worshiped as goddess both in ancient Israel –and – that this belief and practice continued well into the postexilic period, including the era of Nehemiah. (YGG: 44-45; HG: 31.) (FS: 23, 26, 49; AGL: 169-171.) "Ultimately, the campaign to eliminate the goddess failed. 'Asherah was buried long ago by the Establishment,' declares archaeologist and author William G. Dever. 'Now, archaeology has excavated her' (LGI: 36)."

* "[P]ersons who worshipped the god of the Judeans came to be called, by extension of the term, 'Judeans,' so the word gradually became, in the gentile world, a religious term meaning 'devotee of Yahweh' (PPAP: 146)."

** (Jeremiah 44.)

*** “The one great difference between the Israelite conception of God and the beliefs of its neighbours is usually considered to be the notion of monotheism (DDDB: 363).” Rather than patristic monotheism, Pagan practices adhered more to polytheistic (integral) practices.

Canaanite Pantheon.

According to Kien, Middle Bronze Age, 2000-1450 BCE (RDW: 49) ushered in the urbanization of Canaan that included a religious pantheon headed by the father god El and progenitress/creatress of the gods (UTI: 131), Asherah. Come the 1100-800 BCE dark ages, this region transitioned due to numerous invasions including defeats by the Egyptians from the south and also the Hittites from the north. (RDW: 49.) From 1200 to the 586 BCE conquests of Judah and Babylonian exile, the Israelites lived, married and worshiped with the Canaanites, but also integrated and intermingled with the Hittites, Hivites, and Amorites plus other smaller tribes. During this time, Jahweh was introduced into the pre-monarchic court circles, (RDW: 49) and although Asherah’s stature started to wane, she along with her wooden symbols, trees, and groves continued to be worshiped – and – *long* before the temples. (Jg 3.5-7; UTI: 131.) As a result of the patronage of Naamah, Ammonite wife (consort) of Solomon, Asherah first penetrated the Jerusalem Temple around 928-911 BCE (HG: 47) and for 236 years of the temple’s 370-year existence, she was considered a legitimate religion. (HG: 50.) As many of Asherah’s Hebrew artifacts were made of wood, little archaeological evidence remains whereas her abundant artifacts from Canaan clearly validate her worship as stated by R. J. Petty. (AGL: 209-211.) Patai adds that the popular forms of *asherahs* (or trees) and asherah worship are a clear indication to her polytheistic heritage from the pre-monarchic * Canaanite period. (HG: 47.) In Michael Coogan’s summary, “It is essential to consider biblical religion as a subset of Israelite religion and Israelite religion as a subset of Canaanite religion.” (GHW: 200.) Given the vast archaeological finds and translations it is without doubt that, “biblical religion derives from the *real* religion of Canaan.” (GHW: 200.) (RDW: 49; UTI: 131; HG: 47, 50; 209-211; HG: 47; GHW: 200.) The pre-Mosaic (rabbinic) origins of monotheistic, patriarchal Judaism indicates polytheistic Canaanite pantheons tethered to indigenous rites, domestic rituals, seasonal observations, and agricultural calendars.

* According to Lutzky, “pre monarchic oral folk tradition.” (SGE: 23, n. 32.)

Asherah, Great Pagan Goddess.

Asherah was the proto-typical mother of the seventy Canaanite gods and known as “*qnyt ‘lim*, ‘procreatress of the gods’ or ‘*um ‘l(m)*, ‘mother of the gods.’” (AMST: 47.) The chief goddess of the Canaanite pantheon was also known as Lady Asherah-of-the-Sea, wife/consort/mother goddess/Hieros Gamos of the chief god El and later Ba’l or Baal. (CMWE: 184; HG: 36-37.) In addition to being the great mother goddess of all Pagan gods and creatures (CMWE: 32), she was known as the lion lady (*labi’tu*) and lady of the serpent. (CMWE: 33; QM: 397.) The first mention in the Ugaritic text of Asherah’s name was, Lady Athirat, consort of El. (ATLM: 8; AHD: 39-41.) Elat (goddess) was also an Ugaritic name for Asherah. (AMST: 40.) In Ancient Mesopotamia’s 2nd mil., Old Babylon Period, Asherah was known as Asratum (Asratu, Asirtu, Asiratum, or Ashratu). (ROA: 2; AEE: 199.) * From the Hammurabian Dynasty, 1750 BCE, Babylonian texts say that goddess Asratum was the wife (consort/mother goddess/Hieros Gamos) of god Amurru and her name comes from *as-re-tum-um-mi*, meaning *Asratum is my mother*. (AEE: 199.) The lineage of Ashratu, another version of Asratum, continued down into the ancient South Arabian ** region of Qataban (ROA: 2) where she was known as

Atharath, same name as in the Ugarit tablets. (HG: 37.) Her Hittite name was Ashertu, (ROA: 3-4) and in Egypt she was known as Qadesh, *the beloved* or *the holy one*. Ackerman adds that on a Nineteenth–Dynasty plaque, Qudsu (Qudshu/Qadesh) is identified as the “‘beloved of Ptah,’ astride a lion and holding serpents in both hands. ... Qudsu, ‘the holy one’ is well known from Ugaritic sources as a standard epithet of Asherah.” (QM: 396-7.) (Also, on a New Kingdom Egyptian plaque she is: Qudshu (Asherah), Astarte (?), (AH: 385) and Anat. (GHW: 177.)) The title, *Lady of the Sea* echoes Lebanese, later Greek Aphrodite and Syrian Atargatis. (GA: 138.) In the Hebrew Bible, there are 40 references to Asherah (plural Asherot). (PUK: 32.) Ackroyd suggests that the Queen of Heaven reference in Jeremiah 7 and 44 can be assumed to refer to Asherah given the proximity to consort, *** Yahweh as *God of Heaven*. (Ezr 1.2; GWZ: 252; GGI: 338-341.) The Kings texts I and II indicate that she was ‘worshiped everywhere.’ (GGI: 206-207.) For further biblical passages frequently cited in defense of goddess Asherah reconstruction see: I K 15.13, 18.19; II K 21.7, 23.4; Jg 3.7; Jr 2.27. (EHG: 126.) Derogatory terms are numerous such as, bosheth i.e. *shame*. (ATLM: 3.) (AMST: 40, 47; CMWE: 32-33; ROA: 2-4; AEE: 199; HG: 37; GA: 138; GWZ: 252; EHG: 126.)

* For a discussion on whether Astarte is–or–not distinct from Asherah: Day, John. “Asherah in the Hebrew Bible and Northwest Semitic Literature.” *Journal of Biblical Literature* 105.3 (Sep. 1986): 398-399. (AH.)

** “Three dedicatory texts attest to the worship of goddess Asherah/Athirat in South Arabia, where she was the wife/consort of moon-good Wadd,” also revered in ancient Qataban.

*** For an alternate discussion see, *Yahweh and the Gods and Goddesses of Canaan* by John Day. (YGG: 144-150.)

Asherah’s *Livingness*.

During the Middle Minoan period, 2000-1450 BCE, the annual creation phenomena of death– birth – maturation – death was evidenced in Asherah and her numinous tree – of – life and immortality manifestations. Although the decades- if not centuries- old conundrum regarding the targûm (translation) of Asherah/Asherim is beyond the purview of this entry, selected life-giving manifestations include ritual groves, trees, may poles, temple pillars, primeval forests, and goddess pillar figures with full nourishing breasts. In J. Neusner’s translation of *The Mishnah*, any tree that people worship was Asherah and again in the Babylonian Talmud, Asherah was any sacred tree. (AMST: 44.) Asherah was always a living tree, or grove as her *livingness* was integral to her re–creatix, life-giving fertility attributes. (AMST: 42.) According to Kimhi, “*Every tree which is worshiped and is planted in honor of a deity that they worship idolatrously is called Asherah.*” (AH: 398.) She was – and – she IS the living source.

Asherim.

These trees were frequently trimmed and pruned to a stylized shape. The asherim were cultic displays such as pole representations of Asherah found in “association with *massebôth* (at Canaanite high places” that were either natural or artificially made. (AMST: 51.) A gold lamp–stand menorah, fashioned on the almond tree, was an antitype of an asherim. (AMST: 51.) E. O. James suggests that the tree was the Goddess embodying the female principle of she who gives life, takes it away, and returns it again. (TOL.) He adds that these immortality symbols were also closely related to the *masseboth* in the form of obelisks or stele, plus double-axes, sacred waters, horns of consecration, and the omphalos found in the Aegean and Minoan Crete. (TOL: 32-34, 59.) During Iron Age II (c. 930-730 BCE or alternate date, 1100-800 BCE) (GAT: 42-43) pillar figures of Judahite goddess Asherah presenting her breasts were well known. (GAT: 44; ALB: 500-504.) Despite these well known

Asherah figures, starting in the eighth century BCE, trees were believed to be a threat to pure Yahwism as ‘on every high hill’ (I K 14.23) and later a threat to monotheism as well. (GAT: 56.) Biblical examples of this ‘presumed threat’ are noted in, Dt 12: 2-3 demanding the ‘complete’ destruction of all carved images, temples, poles, and groves plus, Dt 16:21-22 condemned and prohibited all and any tree replanting near a Yahweh altar. “You shall not plant any tree as an Asherah beside the altar of the Lord your God which you shall make. And you shall not set up a pillar, which the Lord your God hates, Dt 16.21-220 (AMST: 38; HBSRV).” In this context, these Deuteronomy texts plus the Genesis story of the fall and banishment of Adam and Eve * from the Garden of Eden and the Tree of Wisdom are also telling statements about the widespread recognition and use of the tree, groves, plus tree sanctuaries. (One does not banish a nonexistent enemy or threat.) Selected trees that were considered especially sacred to Asherah include: almond, tamarisks, poplars, palms, oak and terebinths plus grapevines, pomegranates, walnuts, myrtle, and willows. (AH: 397.)
* Addendum: According to Saul Olyan, “*Hawwe* (Eve) is an attested epithet of Tannit/Asherah.” (ACY: 71.)

Sacred Tree Narratives.

Various other sacred tree narratives are: the Buddha’s Bodi-tree; winter solstice fir tree; Iroko Sacred Tree of the Yoruba tribe in Nigeria; Artemis and her sacred bough tree cultures (MMRS: 503-4); the Samothrace grove; Diana’s tree sanctuary at Aricia; and the Mamre shrine, adjacent to the Hebron terebinth/oak sacred grove of the chief priestess Sarah, wife (consort/companion/mother goddess/Hieros Gamos?) * of Abraham. (Gn 18: 1, 23:17.) (STP: 89-90, 93 and 97.)
* “When Indo–European gods took over birth and creation attributes, goddesses were then reduced to the position of brides and wives, and ‘not always successfully or consensually’ (TLG: 164).” Given that Sarah was pre-Indo–European, it is unlikely that she was considered – or – known as Abraham’s *wife*? (RGS: 1100-800, Mediterranean Dark Ages.)

Tree Rituals.

Over the centuries, selected tree rituals included: 8th century CE great tree shrines; 11th century Slavic celebrations around wooden carvings; and the continuation of the May Pole Dance. (ROM: 210-1.) According to Nilsson “[n]o single cultures form has penetrated the whole cult to such an extent as the tree cultures in most religions.” (MMRS: 399.) To summarize, tree worship or the pillar cults were widespread (TPA: 251) and found throughout the Ancient Far and Middle East, Eastern Mediterranean including Minoan Crete and the Aegean, as well as Africa and ancient Arabia. (ERE: 666.) “The gods have their abodes in holy groves and sacred boughs appear everywhere in all cult ceremonies (MMRS: 399).” Dietrich traces the origins of tree cults, including baetyls and indwelling divine representations back even further to Neolithic Anatolia. (TIGR: 8-9.) (TOL: 32-34, 59, 103; GAT: 42-44, 56; HBSRV; TPA: 251; ERE: 666; TIGR: 8-9; STCC; MMRS: 399; and II K 17.10-11.)

Composite Deity.

An Asherah selection of significant archaeological finds that continues to be of prime importance includes: Kuntillet Ajrud; Khirbet el Qom; Tel Taanach; Ugarit; Lachish; Ekron; Meggiddo (Megiddo); and Nahariyah. Each location has produced material that is essential to the overall Asherah mosaic, but the Ugaritic texts are in a unique class. Judith Hadley says that there is “no difficulty with the gap of 400 years from the time of Ugaritic texts until the earliest biblical records” as we now have very clear information substantiating that:

1) Athirat/Asherah continued as goddess in the local cults (COA: 10); 2) Hebrew Asherah is a composite deity of Ugaritic Athirat and both are related to Amorite Asratum; and 3) the biblical Asherah and her wooden symbol may both be the goddess herself. (COA: 11.) In defense of this possibility, it should be remembered that in the ancient Near East, it was not unusual for a deity and sacred object or symbol to share the same name and same sacred significance. (COA: 7.) (COA: 7, 10-11.)

Archaeological Summary.

The following is a brief summary of: Kuntillet Ajrud; Khirbet el Qom; Tel Taanach; Ugarit; Lachish; Ekron; Meggiddo (Megiddo); and Nahariyah. Discoveries made at the archaeological sites of Kuntillet Ajrud in northern Sinai and Khirbet el Qom near Hebron are c. 800 to 700 BCE, the ancient pre-exilic Israelite era. These discoveries have had significant impact on validating Asherah as a goddess in her own right. In addition to Asherah represented as a seated cathedra deity or *ilhm ksat* (chair goddesses) (GA: 44, n. 54), inscriptions “associate Asherah [or Asherata (KEQI: 39-47)] and Yahweh in a cultic capacity” and signify that she was greatly respected and widely revered. (AGL: 210; DJHC: 24-36; CDBL: 128-129). The ancient city Tel Taanach in Northern Israel is the archaeological site of a Canaanite libation culture stand. Judith Hadley believes that this Israelite artifact dates from the 10th century BCE (COA: 171) and that it is the clearest evidence to date of the Yahweh and Asherah worship. (COA: 208.) The four paneled stand or tiers include remarkable iconographic scenes including a nude goddess with a Hathor headdress (or *Hathor Locks*) flanked by two lions, a stylized tree – of – life and pubic triangles. (AGL: 182-183.) The following briefly describes the rich archaeological discoveries from Ugarit (modern Ras Shamra on North Syrian coast), including: two tripartite temples very similar to Solomon’s Temple in Jerusalem; an immense library and palace; numerous female figures; and a 1300 BCE ivory lion bas relief with a goddess nursing two boys. * Ugarit’s cuneiform tablets are of particular interest that according to Judith Hadley “definitely established the identity of a goddess Asherah.” (COA: 7.) (AGL: 177.) These Bronze Age tablets contain divine Canaanite myths about father god El and his consort Lady Athirat, the *Ugaritic* version of Hebrew Asherah. (ATLM: 8.) Additional titles include, Lady Asherah of the Sea (HG: 37) plus *rbt ym* that translates, ‘lady who walks on the sea.’ (ATLM: 8.) The Canaanite temple at Lachish dates to around 1500 BCE. Lachish finds include a group of pottery-goblets decorated with the sacred tree and pubic triangle. (GAT: 34-35.) There is also an offering inscription to goddess Elath or Asherah from the Baal epoch. (LEA: 214-15; AGL: 181.) A crucial Asherah plaque was found on the biblical site of Ekron, or modern Tel Miqne, located just west of Jerusalem. Asherah is wearing a Hathor Headdress and her arms are raised in the KA (or Psi/KA) position holding two snakes. The Hathor Headdress coupled with the Egyptian KA position clearly echoes Egyptian influences. (AGL: 181-2.) Additional artifacts from the 2000-1200 BCE early Canaanite site of Meggiddo (Megiddo) include 12 pillar goddess figures with conical headgear and in the familiar position of hands on breasts or abdomens plus Tree – of – Life engravings. (AGL: 178-179; ALB: 500-504.) The Nahariyah site is on the seacoast just south of Tyre and Sidon. The 1954-1955 CE excavations uncovered a female deity of Nahariyah that is most likely lady Asherah (Ashrath-Yam, Ashtoreth of the Sea) ** plus three temple layers similar to Megiddo. (AGL: 179.) (GWZ; CMWE; YGG; ROM; WRSA; COA: 7; 171; 208; ERE; LEA: 214-15; GWT; TOL; TJB; GAT; RDW; HSOT; DIAAI; ATLM: 8; AEE; JB; HG; AGL: 177-179, 181-3, 210; ST; UTI; SAAS; AFE; EHG; FS; STP; EHIP; ROA; GA.)

* In later iconography, Isis as the tree – of – life nurses her brother, Tuthmosis III, 1479-1425 BCE that also illustrates this nursing motif. In addition to Isis and the

goddess at Ugarit, other ancient goddesses “who nursed gods, kings or princes are Ninhursag, Ishtar,” Anat, and Christian Mary. (SGE: 16, n. 4; 19, n. 13.) Also note that in the “ancient Near East, divine and earthly maternity were not strictly parallel. A goddess’s nursing was not simply a maternal, but a divine act, imparting divinity to gods and divine authority and protection to kings” (SGE: 16, n. 4; 30, n. 60) and known as an aspect of Hieros Gamos.

** (Ashtoreth is a northwest Semitic goddess whereas Asherah is Ugaritic. (COA: 38-54, 59.) A further consideration is that Ashtoreth is the Phoenician (Sidonian) name form of Hebrew Ashtaroth. (DDDB: 113.))

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Summary Considerations.

Through the lens of comparative religion, John Spencer speaks to various understanding of Asherah.

He detected several meanings: frequently, he admitted, it meant a grove, but it could also denote an image of a grove, an individual tree, a temple, or the goddess Astarte.* When we come to the nineteenth century and the early part of the twentieth, the period when the critical approach to the Bible was being accepted but the Ugaritic texts had not yet been discovered, we can detect three main views. First, there were those who equated Asherah with the goddess Astarte or her symbol. Second, there were those who maintained that the Asherah was a cult [culture] object but not the name of a deity. W. Robertson Smith was one noteworthy defender of this view, claiming that Asherah always denoted a wooden pole, but some others thought in terms of an image, a tree, or a phallic symbol. Finally, there were those such as the Dutch scholar A. Kuenen who argued that Asherah denoted both a goddess and a cult [culture] object symbolizing her, though the goddess was not to be equated with Astarte (AH: 398).

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Further research on the first Yahweh shrine that Abraham built in an Asherah grove: Gn 21.33.

Further research about Yahweh claiming Serpent Power (*Nehushtan*, Hebrew for snake): II K 18.4.

Further Tree – of – Life and the Garden of Eden research: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 3000, Earliest Menorah Finds; 2400, Lilith and Eve; and 1500, Lachish Ewer, Triangle, and Menorah. (RGS.) (Also, CE entry: 16th Century, Kabbalah.) (RG.)

Further Asherah research: 2000, Bethel, Almond City, and Asherah; 2000-1200, Ras Shamra; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Astarte/Anat/Ashtaroht/Asherah/Ishtar and Yahweh, Egypt; and 538 BCE-70 CE Second Temple Period. (RGS.)

Further Asherah weavings and menorah research: 970, First Temple, Menorah, and Weavings. Also, for further research on the Menorah: 3000, Earliest Menorah Finds; 2200, Nahariyah and Ashrath-Yam; 2000, Bethel, Almond City, and Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 586, Destruction of the First Temple, Jerusalem Exile. (RGS.) (Also see CE entry: 70, Destruction of Jerusalem Temple.) (RG.)

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Recommended summary of the Davidic through First and Second Temple historical transitions: 1000-600, Davidic Kingship, Solomon, Philistines, and Temple Transitions. (RGS.)

Further Mamre research: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; and 1800, Re-Visioning Goddess Sarah and Abraham. (RGS.)

Further tree, baetyl, and pillar-culture research: 7250-6150, Hüyük, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts; 5200, Malta and Goza; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 1800, Re-Visioning Goddess Sarah and Abraham; 1479-1425, Tuthmosis III, Egyptian King; 800, Tanit (Also Taanit, Ta'anit, Tannit, or Tannin); 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.) (Also, CE entry: 16th Century, Kabbalah.) (RG.)

Further cathedra goddesses research: 8300-4500, Sha'ar Hagolan (Sha'ar HaGolan); 7250-6150, Çatal Hüyük, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400-2500, Olympus Hera; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba and the Hittites; 2500, Inanna, Holder of the Me; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 750-650, Cybele and King Midas, Anatolia; 550, Cathedra Goddess Kourotriphos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (RGS.)

Further Taanach research: 900, Taanach, Canaanite Libation Stand. For additional research on Ras Shamra: 2000-1200, Ras Shamra. Further research about Kuntillet Ajrud and Khirbet el Qom: 800-700 Kuntillet Ajrud and Khirbet el Qom. (RGS.)

Further Hammurabi research: 1750 Hammurabian Dynasty, Babylon, Ishtar, and Inanna. For additional Nahariyah research: 2200 Nahariyah and Ashrath-Yam. Further Canaan research: 7000, Jericho, Canaan/Palestine. (RGS.)

Further Psi/KA goddess research: 25,000, Caravanserai, Trade Routes, and Dark Mothers; 15,000-12,000, Lascaux Cave; 10,000, Grotta dell'Addaura; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4000, Nile Bird Goddess, Egypt; 2000-1450, Middle Bronze Age, Crete/Chthonian Peak Temple (Palace) Period/Middle Minoan Period (MM IA-MMII); 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 1500, Lachish Ewer, Triangle, and Menorah; 1400-1000, Post Palace Period; 900-800, KA Goddess, Salamis, Cyprus; 800, Tanit (also Taanit, Ta'anit, Tannit, or Tannin); and 664-525, Neith and Black Virgin at Minoan (EM I-III). (RGS.)

Also further research and discussions about bucranium, fallopian tubes, Horns of Consecration (or 'celebratory sun posture'), plus Psi/KA goddesses: 5,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; 7000-5000, Early Neolithic Crete; and 2600-2000, Early Bronze Age, Crete, Chthonian* Prepalatial/Early Minoan (EM I-III). (RGS.)

* (Earth mother, Chthonia.)

Further Psi/KA research:

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Further research on vulva images: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf, Austria; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-

2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig. *

* For additional CE information, see illustration of a 1600 c. vulva labyrinth design in: Bord, Janet. *Mazes and Labyrinths of the World*. New York, NY: Dutton, 1976. 85, Fig. 127.) (MLW.)

Further V/triangle/vulvic research: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinths, Spirals, and Meanders; 30,000-25,000, Goddess of Willendorf, Austria; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5300-4300, Climactic Phase and Script in Old Europe; 4000-3000, Locmariaquer, Brittany Hook Symbology; 4000-3500, Gavrinis, Brittany France; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 1790-1700, Goddess of Kultepe, Anatolia; 1500, Lachish Ewer, Triangle, and Menorah; and 800, Tanit (Also Taanit, Ta'anit, Tannit, or Tannin). (RGS.)

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Further research on writing plus Vinca-and-Tisza sacred script: 5500-5000, Old European Writing Examples from Sicily; 5500-5000, Old European Writing Examples from Sicily; 5400-3200, Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna,

Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 1900-1800, of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek Mainland; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors. (RGS.)

Further labyrinth, labrys, spiral, and meander research: 30,000-25,000, Aurignacian Age; 3000, Founding of Troy; 2700, Silbury Hill, England; 2600-2000, Early Bronze Age, Crete, Chthonian; 2000-1450, Middle Bronze Age, Crete; and 1450-1260, Hattusa and Yazilikaya, Anatolia. For a significant tomb with multiple spirals, see the Castelluccio tomb door #34 in *ReGenesis* entry, 19th to 15th BCE, Castelluccio Culture. (RGS.)

For further images of Vinca – Tisza (Central Balkan) signs and symbols, see Google Images, and use the phrase: “Jela Transylvania Neolithic sign.”

This Asherah entry, written over the course of three years (2002-2005), is dedicated to Asphodel Long, mentor, muse and goddessmother from 1980 until her death on Imbolic, 2005. Although she died within seconds of finishing the *Asherah* entry, she has never left the ReGenesis Pilgrimage and is ever present in the Meadows of Asphodel.

Villanelle for Women Travellers

for Eahr

Dear women who have made this pilgrimage
To far off lands to seek Her mystery
And teach yourselves your own sweet heritage,

And meet Her, new found, with Her your life engage
In temples, caves and ancient masonry
Dear women who have made the pilgrimage

Who seek to understand the old language
Wiped from our souls with such ferocity
But never lost, now bright upon the page

As banners fly with Her immense image
On hill and tower, they shake triumphantly –
And teach yourselves your own sweet heritage,

Dance sing and shout for joy, regain the stage
For women everywhere in slavery
Help them find Her in all their righteous rage.

Bless all who work to build the Goddess Age
Who mark the path of our life's journey,
Dear women who have made the pilgrimage
And teach yourselves your own sweet heritage.

Asphodel Long

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.
PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.
SLIDE LOCATION PETRA, SHEET 11, ROW 2, SLEEVE 4, SLIDE #11J, BCE. BCE.
CO_PET_S11_R2_SL4_S11J.
SHOT ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN: BRITISH MUSEUM, LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.
PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.
SLIDE LOCATION PETRA, SHEET 11, ROW 3, SLEEVE 1, SLIDE #24J, BCE.
CO_PET_S11_R3_SL1_S24J.
ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN AT THE BRITISH MUSEUM: LONDON, ENGLAND..
NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: CATHEDRA MOTHER GODDESS ASHERAH: TEL TAANACH, CANAANITE (NORTHERN ISRAEL.)
IMAGE TBD: © GSA. DESCRIPTION: MOTHER GODDESS ASHERAH (OR ASTARTE) (GGL: 147) SEATED ON A CATHEDRA THRONE BETWEEN TWO LIONESSES.
LOCATION TEL TAANACH.
SLIDE LOCATION, SHEET , ROW , SLEEVE , SLIDE #, BCE.
ON LOCATION: ILLUSTRATION/IMAGE TBD.
NOTE 1: ASHERAH WAS THE PROTOTYPICAL MOTHER GODDESS OF THE SEVENTY CANAANITE GODS AND KNOWN AS “QNYT ‘LIM, ‘PROCREATRESS OF THE GODS’ OR ‘UM L(M): ‘MOTHER OF THE GODS.’” (AMST: 4)
NOTE 2: GODDESS ASHERAH WAS WORSHIPED IN ISRAEL FROM THE DAYS OF THE FIRST SETTLEMENT IN CANAAN, AS THE HEBREWS HAD TAKEN OVER THE CULT [CULTURES] OF THIS GREAT MOTHER GODDESS FROM THE CANAANITES. (HG: 45.)
NOTE 3: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA GODDESS INDICATES HIEROS GAMOS. (APL: 2-23-1999.)
NOTE 4: “THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999).”
NOTE 5: FIELDWORK PROJECT.
PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

IMAGE: INANNA’S TEMPLE: URUK, BABYLON.
PHOTO: © GSA. DESCRIPTION: INANNA’S TEMPLE, URUK.
SLIDE LOCATION NEAR EAST, SHEET 7, ROW 3, SLEEVE 3, SLIDE #10, BCE.
CU_NEA_S7_R3_SL3_S10.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: URUK, INANNA’S SACRED CENTER, WAS THE LOCATION OF THESE FIRST SUMERIAN WRITTEN TABLETS, DATING c. 3100. (POTW: 22; RGS.)
NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: INANNA’S TEMPLE: URUK, BABYLON.
SLIDE LOCATION NEAR EAST, SHEET 6, ROW 4, SLEEVE 4, SLIDE #15, EARLY DYNASTIC IIIB PERIOD.
CU_NEA_S6_R4_SL4_S15.jpg
SHOT ON LOCATION: METROPOLITAN MUSEUM OF ART: NEW YORK, NY.
NOTE 1: “MESOPOTAMIAN MOON (LUNAR) RELIGION AT MAMRE INCLUDED ASHERAH AS MOON AND TREE GODDESS OF THE MOTHERS (RGS).”

NOTE 2: "DURING THE OLD BABYLONIAN AKKADIAN PERIOD, c. 1800-1700 BCE, RELIGIOUS RESIDENCES FOR CLOISTERED PRIESTESSES INCLUDED NIPPUR AND SIPPAR IN MESOPOTAMIA (RGS)."

NOTE 3: FIELDWORK PROJECT 2002.

IMAGE: INANNA (OR ASHERAH?) PRESENTING HER BREASTS: ANCIENT IRAN.
PHOTO: © GSA. DESCRIPTION INANNA (OR ASHERAH?) HOLDING HER BREASTS, ANCIENT IRAN.

SLIDE LOCATION NEAR EAST, SHEET 12, ROW 2, SLEEVE 3, SLIDE #31, BCE.

CU_NEA_S12_R2_SL3_S31.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

DURING IRON AGE II (C. 930-730 BCE OR ALTERNATE DATE, 1100-800 BCE) PILLAR FIGURES OF JUDAHITE GODDESS ASHERAH PRESENTING HER BREASTS WAS WELL KNOWN (GAT: 42-44; RGS). (THIS WAS ALSO TRUE OF GODDESS PINIKIR/KIRIRISHA (WA: 222). (SOURCE: ENTRY ABOVE.)

NOTE 2: "IN THE IMAGERY ASSOCIATED WITH MOTHER GODDESS, THE REPRESENTATION OF BREASTS AND WOMB IS 'A FORM OF DIVINE EPIPHANY' (SGE: 30, n. 60; TGM: 128)."

NOTE 3:

ASHERAH'S ICONOGRAPHY IS ALL FORMS OF THE TREE MANIFESTED IN RITUAL GROVES, TREES, MAY POLES, TEMPLE PILLARS, PRIMEVAL FORESTS, AND GODDESS PILLAR FIGURES WITH FULL NOURISHING BREASTS (AMST: 42-44; AH: 398; COA: APL; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 4: "IN THE IMAGERY ASSOCIATED WITH MOTHER GODDESS, THE REPRESENTATION OF BREASTS AND WOMB IS 'A FORM OF DIVINE EPIPHANY' (SGE: 30, n. 60; TGM: 128)."

NOTE 5: FOR FURTHER ASHERAH IMAGES SEE, (HG: PLATES 1, 5, 6 AND 7.)

NOTE 6: FIELDWORK PROJECT 2002.

IMAGE: ISRAELITE POLE OR PILLAR CULT [CULTURE] FIGURE OF ASHERAH: CANAANITE.

PHOTO GS DESCRIPTION: ISRAELITE FIGURE OF ASHERAH HOLDING HER BREASTS ON A PILLAR OR POLE-LIKE BASE, LATE IRON AGE. *

SLIDE LOCATION BIB ARCH, SHEET 1, ROW 3, SLEEVE 1, SLIDE #22, 951-586 BCE.

CO_BAR_S1_R3_SL1_S22.jpg CO_BAR_S1_R3_SL1_S22_ILL.jpg

ON LOCATION: CANAAN.

NOTE 1:

ASHERAH'S ICONOGRAPHY IS ALL FORMS OF THE TREE MANIFESTED IN RITUAL GROVES, TREES, MAY POLES, TEMPLE PILLARS, PRIMEVAL FORESTS, AND GODDESS PILLAR FIGURES WITH FULL NOURISHING BREASTS (AMST: 42-44; AH: 398; COA: APL; RGS).

NOTE 2: "IN THE IMAGERY ASSOCIATED WITH MOTHER GODDESS, THE REPRESENTATION OF BREASTS AND WOMB IS 'A FORM OF DIVINE EPIPHANY' (SGE: 30, n. 60; TGM: 128)."

NOTE 3:

- ALSO NOTE THAT BERNARD DIETRICH TRACES THE ORIGINS OF THE PILLAR-TREE CULTS, INCLUDING BAETYLS AND INDWELLING DIVINE REPRESENTATIONS BACK EVEN FURTHER TO NEOLITHIC ANATOLIA (TIGR: 8-9; RGS) (RGS: ASHERAH, 2000; TOL: 32-34, 59, 103; GAT: 42-44, 56; HBSRV; TPA: 251; ERE: 666; TIGR: 8-9; STCC; & II K 17.10-11).

NOTE 4: "IN THE IMAGERY ASSOCIATED WITH MOTHER GODDESS, THE REPRESENTATION OF BREASTS AND WOMB IS 'A FORM OF DIVINE EPIPHANY' (SGE: 30, n. 60; TGM: 128)."

NOTE 5: FOR FURTHER ASHERAH IMAGES SEE, (HG: PLATES 1, 5, 6 AND 7.)

NOTE 6: FIELDWORK PROJECT.

PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989).

IMAGE: TREE – OF – LIFE AND SPREAD EAGLE (ANZU?): NIMRUD, ASSYRIA.

PHOTO: © GSA. DESCRIPTION ASSYRIAN TREE – OF – LIFE WITH PROTECTIVE WINGED SUN DISK AND SPREAD EAGLE (ANZU) OR GENII OVERHEAD, NIMRUD NORTH PALACE.

SLIDE LOCATION NEAR EAST, SHEET 9B, ROW 2, SLEEVE 5, SLIDE #20, BCE.

CU_NEA_S9B_R2_SL5_S20.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: "ASHERAH'S ICONOGRAPHY IS ALL FORMS OF THE TREE MANIFESTED IN RITUAL GROVES, TREES, MAY POLES, TEMPLE PILLARS, PRIMEVAL FORESTS, AND GODDESS PILLAR FIGURES WITH FULL NOURISHING BREASTS" (AMST: 42-44; AH: 398; COA; APL; RGS).

NOTE 2:

WAS THE STORY OF THE DENIAL OF THE TREE – OF – LIFE TO HUMANS IN GEN 3:24 A PROHIBITION OF WORSHIP OF THE GODDESS ASHERAH? IT IS SUGGESTED THAT AN AFFIRMATIVE ANSWER MAY RESPECTABLY BE GIVEN (ATLM; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 3: ASHERIM, * ICONIC REPRESENTATIONS OF ASHERAH.

NOTE 4: * FOR FURTHER INTERPRETATIONS OF THE ASHERIM, SEE AH: 385-408, PLUS 1 KINGS 15:13 AND 2 KINGS 21:7.)

NOTE 5: FIELDWORK PROJECT 1998-2002.

IMAGE: TREE – OF – LIFE WITH ISIS/HATHOR NURSING TUTHMOSIS III: VALLEY OF THE KINGS, EGYPT.

PHOTO: © GSA. DESCRIPTION: TUTHMOSIS III (THUTMOSIS) NURSING FROM ISIS/HATHOR/HATSHEPSUT'S TREE (TREE – OF – LIFE), VALLEY OF THE KINGS, EGYPT. SLIDE LOCATION EGYPT, SHEET 34, ROW 4, SLEEVE 3. SLIDE #239d, 1479-1425 BCE. CO_EGY_S34_R4_SL3_S239d.jpg

SHOT ON LOCATION: VALLEY OF THE KINGS: EGYPT.

NOTE 1:

AN ICONOGRAPHIC INTERPRETATION OF ISIS/HATHOR NURSING TUTHMOSIS III INDICATES HIEROS GAMOS. ADDITIONALLY, E. O. JAMES SUGGESTS THAT THE TREE WAS THE GODDESS EMBODYING THE FEMALE PRINCIPLE OF SHE WHO GIVES LIFE, TAKES IT AWAY, AND RETURNS IT AGAIN (TOL; RGS).

NOTE 2: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: TREE – OF – LIFE MOTIF: CYPRUS, GREECE.

PHOTO: © GSA. DESCRIPTION: TREE – OF – LIFE (TANNIT-LIKE VULVIC TRIANGLE BASE) WITH SPHINXES. MOTIF: MEMORIAL LIMESTONE STELE THAT INCLUDES PHOENICIAN INFLUENCES. LOCATION IS GOLGOI OR IDALION, CYPRUS.

SLIDE LOCATION CYPRUS, SHEET 5, ROW 3, SLEEVE 5, SLIDE 20, BCE

CU_CYP_S5_R3_SL5_S20..

SHOT ON LOCATION: METROPOLITAN MUSEUM OF ART: NEW YORK, NY.

NOTE 1: STYLIZED 'TREE – OF – LIFE' ORIGINATED FROM THE BRONZE AGE AND HAS "CONNOTATIONS OF FERTILITY AND THE RENOVATION OF NATURE."

(SIGNAGE: METROPOLITAN MUSEUM OF ART, NY.)

NOTE 2: TREE – OF – LIFE REPRESENTS COMPOSITE DEITIES TANIT/ASHERAH.

NOTE 3: FIELDWORK PROJECT 1993-2002.

IMAGE: TREE – OF – LIFE MOTIF AND AMENEINET WITH HIS MOTHER: DEIR EL-BAHARI, EGYPT.

PHOTO: © GSA. DESCRIPTION: TREE – OF – LIFE MOTIF, AMENEINET WITH HIS MOTHER, DEIR EL-BAHARI, EGYPT.

SLIDE LOCATION EGYPT, SHEET 43, ROW 2, SLEEVE 3, SLIDE #410a, BCE.

CO_EGY_S43_R2_SL3_S410a.jpg

SHOT ON LOCATION: MUSEUM OF EGYPTIAN ANTIQUITIES: CAIRO, EGYPT.

NOTE 1: ASHERIM, CULTIC REPRESENTATIONS OF ASHERAH.

NOTE 2: * FOR FURTHER INTERPRETATIONS OF THE ASHERIM, SEE AH: 385-408, PLUS 1 KINGS 15:13 AND 2 KINGS 21:7.)

NOTE 3: FIELDWORK PROJECT 1985-1989.

IMAGE: TREE – OF – LIFE, GULA: BABYLONIA.

PHOTO: © GSA. DESCRIPTION: PLAQUE OF A BULL, TRIANGLE (VULVA) AND TREE – OF – LIFE DEDICATED TO BABYLONIAN GULA (ALSO NIN-DIN-DUNG), RENOWNED HEALING GODDESS WHO RESTORES LIFE.

SLIDE LOCATION NEAR EAST, SHEET 3, ROW 1, SLEEVE 3, SLIDE #18, 1110-900 BCE.

CU_NEA_S3_R1_SL3_S18.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: (CDBL: 108-9.)
NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: IMAGE: TREE – OF – LIFE: SOUTHERN SPAIN.
PHOTO: © GSA. DESCRIPTION: TREE – OF – LIFE: SPAIN.
SLIDE LOCATION SPAIN, SHEET 4, ROW 1, SLEEVE 3, SLIDE #21, BCE.
CO_SPA_S4_R1_SL3_S21
ON LOCATION: SOUTHERN SPAIN.
NOTE 1: “ASHERAH WAS ANY SACRED TREE (AMST: 44): [SHE] WAS ALWAYS A LIVING TREE, OR GROVE, AS HER LIVINGNESS WAS INTEGRAL TO HER RE-CREATRIX, LIFE GIVING FERTILITY ATTRIBUTES (AMST: 42; RGS).” (SOURCE: RGS.)
NOTE 2: ASHERIM, * CONIC REPRESENTATIONS OF ASHERAH.
NOTE 3: * FOR FURTHER INTERPRETATIONS OF THE ASHERIM, SEE AH: 385-408, PLUS 1 KINGS 15:13 AND 2 KINGS 21:7.)
NOTE 4: FIELDWORK PROJECT 1999.

IMAGE: MOTIF OF ASHERAH’S LIVING TREE: URUK, SUMER.
PHOTO: © GSA. DESCRIPTION: ASHERAH, A LIVING PALM TREE-OF-LIFE, URUK.
SLIDE LOCATION NEAR EAST, SHEET 7, ROW 4, SLEEVE 3, SLIDE #7, BCE.
CU_NEA_S7_R4_SL3_S7.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: “THE SACRED QUALITY OF TREES LIES IN THE FACT OF THEIR EMBODIMENT OF THE LIFE PRINCIPLE (TTM: 95-96; ATLM: 15-16). (ST: 111; RAB: 238; SOTB: 430; RDW: 146-8, 160; STP: 91-93; CDBL: 130-1; MTPC: 6-7; STCC).”
NOTE 2: “ASHERAH WAS ANY SACRED TREE (AMST: 44): [SHE] WAS ALWAYS A LIVING TREE, OR GROVE, AS HER LIVINGNESS WAS INTEGRAL TO HER RE-CREATRIX, LIFE GIVING FERTILITY ATTRIBUTES (AMST: 42; RGS).” (SOURCE: RGS.)
NOTE 3: ASHERIM, * ICONOGRAPHICAL REPRESENTATIONS OF ASHERAH.
NOTE 4: * FOR FURTHER INTERPRETATIONS OF THE ASHERIM, SEE AH: 385-408, PLUS 1 KINGS 15:13 AND 2 KINGS 21:7.)
NOTE 5: FIELDWORK PROJECT 1998-2002.

IMAGE: TREE – OF – LIFE: PAMUKKALE, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: TREE – OF – LIFE GROWING/LIVING IN A SACRED THERMAL POOL AT THE TURIZM HOTEL, PAMUKKALE, (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 110, ROW 2, SLEEVE 1, SLIDE #Bi235, BCE.
CO_TUR_S110_R2_SL1_SBi235
SHOT ON LOCATION PAMUKKALE, TURKEY.
NOTE 1:
ASHERAH WAS ANY SACRED TREE (AMST: 44); [SHE] WAS ALWAYS A LIVING TREE, OR GROVE, AS HER LIVINGNESS WAS INTEGRAL TO HER RE-CREATRIX, LIFE GIVING FERTILITY ATTRIBUTES (AMST: 42; RGS). (SOURCE: RGS.)
NOTE 2: “ACCORDING TO J. E. TAYLOR, ASHERAH WAS ANY LIVING TREE (AMST: 42, 44; RGS).”
NOTE 3: AS PHOTOGRAPHED IN 1986, IT IS DOUBTFUL IF TREE OR HOTEL STILL EXISTS?
NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: TREE – OF – LIFE ALTAR: TARXIEN, MALTA.
PHOTO: © GSA. DESCRIPTION: PITTED DECORATED ALTAR INCLUDING A TREE – OF – LIFE GROWING OUT OF OR EMERGING FROM AN ICONIC OWL: TARXIEN, MALTA
SLIDE LOCATION MALTA, SHEET 3, ROW 3, SLEEVE 3, SLIDE #36, 3300 BCE.
CO_MAL_S3_R3_SL3_S36.
SHOT ON LOCATION: NATIONAL MUSEUM OF ARCHAEOLOGY: VALLETTA, MALTA.
NOTE 1: FIELDWORK PROJECT 1985.

IMAGE: SEVEN BRANCHED MENORAH ENGRAVED ON ARCH OF TITUS, ROME, ITALY.
PHOTO: © GSA. DESCRIPTION: MENORAH (TREE – OF – LIFE), RE. TEMPLE OF JERUSALEM.
SLIDE LOCATION MSC. ITALY/PHOTOS TBD, SHEET , ROW , SLEEVE , SLIDE #, 81CE.

CO_MIT_S_R_SL_S .jpg
SHOT ON LOCATION: ROME, ITALY, 2016. ZD.

IMAGE: SEVEN BRANCHED MENORAH ENGRAVED ON ARCH OF TITUS, ROME, ITALY.

PHOTO: © GSA. DESCRIPTION: MENORAH (TREE – OF – LIFE), RE. TEMPLE OF JERUSALEM.

SLIDE LOCATION MSC. ITALY/PHOTOS TBD, SHEET , ROW , SLEEVE , SLIDE #, 81CE.
CO_MIT_S_R_SL_S .jpg

IMAGE: CATHEDRA THRONE DEITY: UR, BABYLON.

PHOTO: © GSA. DESCRIPTION: TERRACOTTA CATHEDRA THRONE DEITY, UR.

SLIDE LOCATION NEAR EAST, SHEET 11, ROW 3, SLEEVE 3, SLIDE #13, 2000-1050 BCE.

CO_NEA_S11_R3_SL3_S13.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA (THRONE) GODDESS INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 2: “THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999).”

NOTE 3: FIELDWORK PROJECT 1998-2002.

