

103. 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt

ReGenesis is the first open-access encyclopedia to
liberate pre-colonial research
to its rightful 3,000,000 BCE origins
- and -
liberate female spirituality.
(RGS.)

* * *

Babe of the Primeval Waters.

I am the male
of masculinity
I slid forth from the outflow between her thighs
in this my name of Jackal of the Light.
I broke forth from the egg, I oozed out of her essence,
I escaped in her blood. I am the master of the redness.
I am the bull of confusion, my mother Isis generated me
though she was ignorant of herself
beneath the fingers of the lord of the gods ...
I took shape, I grew, I crawled about, I crept around, I grew big
I became tall like my father when he rose to his full height...
My mother suckled me, I tasted of her sweetness ...
I am the babe of the primeval waters.
(TAB: 28.)

Goddess Hathor.

Legitimacy and royal ascendancy of male kings
was only through the mother/goddess
(matrilineal) side and a
highly valued aspect of *Hieros Gamos*.
(WA: 233.)

The Mother of All.

Half-hidden in the foliage was the great goddess,
the mother of all, waiting to receive and welcome the Ka,
to whom she gives food and water. ...
The fundamental translation for the Ka is usually energy

(i.e. universal energy)
and the Ba is soul (i.e. individual soul).
(STWE: 125 – 127.)

Khufu, builder of the Giza pyramid, also built Hathor's Dendera temple between 2613-2494 BCE. (BWA: 81.) The Ptolemaic temple is located north of Thebes on the west bank of the Nile. (For further location reference, the source of the Nag Hammadi codices is directly across the Nile riverbank from Dendera. (NHI: 372, n. 191.))

Hathor's Dendera capital and temple site was considered a major pilgrimage – healing center and from its onset, both women and men equally shared ritual appointments. As Hathor was the immortal tree – of – life goddess and celebrated nurse to every pharaoh, * these appointments were highly respected.

Keep in mind the significance of the two Mammisi Birthing Houses. “Within the sacred precincts is the Birth House with which no Ptolemaic temple was complete. This is merely an extension of the Birth Colonnade of Hatshepsut's temple at Deir el Bahri and was built to emphasize the divine birth of the Pharaoh.” (STWE: 157.) Included in Hathor's Temple complex are a sacred lake, healing springs, sanatorium, Hall of Altars, Linen Room and a temple to Isis. Also on the far left hand ceiling is the famous zodiac with zodiac maps, symbols, and Nut plus Hathor as the Celestial Cow. “Its precise orientation helped to date the temple because of the axial shift occasioned by the precision of the equinoxes” (TGG: 37). (TGG: 36-37; WAE: 41-3; MG: 255; CBV: 46; STWE: 148, 156; BATB: 22-38; WER: 19.)

* Legitimacy and royal ascendancy of male kings was only through the mother – goddess (matrilineal) side (WA: 233) and therefore a highly valued aspect of *Hieros Gamos*.

Hathor or Hat-hor was believed to give life as well as take it back after death, manifesting the essence of life renewal. As Hat-hor, house or womb of Horus, she also bestowed legitimacy and kingship on Horus, as did Isis. At the new moon, Hathor would set sail up the Nile to Edfu for this ritual. This was viewed as a matrilineal re-alliance of Upper and Lower Egypt, symbolized by the double crown. Setting sail up the Nile to Edfu, solar goddess Hathor “was regarded as the sun's eye returning to her father, the sun, an identity assumed by Horus, the old sky god of Edfu, who was now known as Re-Horus, assimilated by the sun.” (GGOE: 127.)

“So widespread was [Hathor's] worship that she had shrines not only all-over Egypt but also in the peninsula of Sinai, in Nubia and at Byblos in Syria, Denderah remaining her most important center” (TOL: 177). Hathor's personifications and ritual items include: the celestial cow; crescent horns; boat; sistrum; lions; cat; goddess Bast sycamore tree; and tree – of – life. (STWE: 115-117.) “Hathor was herself ‘gold of the Gods’ and at Dendera ‘She of the Pillar’ and

associated with the ‘sacred tree,’ all of which connote the secrets of immortality” (TAB: 28).

Hathor plus Nut and Isis are considered an Underworld Trinity Goddess who protects the dead and offers the hope of renewed life in the form of a cow or sycamore tree milk. (TN: 45.) When a dead person had drawn their last breath, “their Ka made its way to the borders of the Other World, where a great sycamore tree spread its branches. Half-hidden in the foliage was the great goddess, the mother of all, waiting to receive and welcome the Ka, to whom she gives food and water.” (STWE: 127.) The fundamental translation for the Ka is usually energy (i.e. universal energy) and the Ba is soul (i.e. individual soul). (STWE: 125.)

In *The Great Mother*, Neumann says that goddesses and priestesses with raised arms are in the KA posture of epiphany and prayer. This posture is unquestionably of magical significance of the archetypal female that has been consistent iconography in not only ancient cave discoveries but also many other KA discoveries as illustrated throughout *Re-Genesis*. (TGM: 113-118.)

A curious note pertains to the pillars on Hathor’s Kiosk at the far right hand corner of Dendera. These pillars are very similar to Hathoric capitols from Cyprus including: Cypriot goddess Astarte with a large polos from the Kition Sanctuary plus goddess Aphrodite at the Sanctuary of Artemis from the Amathus Acropolis. Similar features of Cypriot goddesses and Egyptian Hathor suggest a correlation between the countries, deities, and cultic activity.

Further Hieros Gamos research:

7000-3500 (1450), Old Europe; 7000, Hieros Gamos; 4400-2500, Olympus Hera; 3200-539, Proto Elamite Goddesses and Matrilineal Aspects; 3000, First Dynasty, Egypt; 3000-1450, Gournia; 1800, Re-Visioning Goddess Sarah; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1479-1425 Tuthmosis III, Egyptian King; 1000, Ephesus, Anatolia; 900, Canaanite Libation Stand; 750-650, Cybele and King Midas, Anatolia; 323-30, Temple Kom Ombo, Egypt; and 200, Winged Victory. (RGS.)

According to numerous scholars including M. Zour, S. Farzin, and B. Aryanpour, the mother of the gods embodied unequalled preeminence including royal ascendancy to the throne through matrilineal lineage. (WA.) *Hieros Gamos* frequently included apotheosis (deification) of the king plus land stewardship. (CDBL: 132-133, WDSS0: 182-3.) Selected examples are: Egyptian Hatshepsut – Thothmes; Middle Elamite period Goddess Kiririsha and gods Inshoshimak and Houmban; Goddess Anahita and King Narseh’s investiture (PHM: 188) as legitimacy of male kings was only through the mother’s (matrilineal) side (WA: 233); Phrygian Matar Cybele (Kybele) and her son –lover Attis (CAA: 18-20, MG: 398-400); and god – son – husband Kabeiros (Kadmilos, Korybas) of Samothracian Mother Goddess. (GOG: 87.)

Additional examples of *Hieros Gamos* and goddesses/queens venerated alongside of male gods/kings/princes are: Hebrew Asherah – Baal/Yahweh (MOO: 376); * Ugaritic/Canaanite Athirah – El (bull) (MOO: 376); ** Shekhinah – Yahweh (HG: 105-111); Babylonian Aruru (Asherah/Ashratum) – god Anu (TGA: 39, MOO: 376); Punic Tanit – Baal Hammon (MOO: 378); N. Syrian Tanit – Lord of Mount Amanus (MOO: 378); Sumerian Inanna – Dumuzi (MOO: 383); Levant Astarte – Baal (GGL: 131); Sumerian (not Semitic) Ishtar – Tammuz (MOO: 383); Greek Aphrodite – Adonis (MOO: 383); Hittite/Phrygian Cybele and Attis (SMA: 54); Adam and Eve; *** Sarah and Abraham; and Lady Ikoom, Snake Queen and mother of lord Wa'oom Uch'ab Tzi'kin, royal ruler of the Mayan Snake Dynasty c. 562 AD (TSK: 16). (Also note subsequent Mayan Snake Queen named K'abel (TSK: 16).) * Astarte/Athart/'trt was 'Baal's Other Self' (GGL: 131). ** According to Ugaritic texts, Canaanite Athirah is Hebrew Asherah (MOO: 376). *** Or, Eve and Adam? (RGS: 7000, Hieros Gamos.)

Further Amathus research: 5000, Hathoric Capitol, Cyprus. (RGS.)

Further Hathor research: 2300-2100, Edfu Egypt; 1479-1425, Tuthmosis III; and 1290-1223, Abu Simbel. (RGS.)

Further tree, baetyl, and pillar cultures research: 7250-6150, Çatal Hüyük, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts; 5200, Malta and Goza; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 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 see CE entry: 16th Century, Kabbalah.) (RG.)

Further research on ancient healing/re-generating centers, some more well-known than: Anatolian Bursa, Pergamon/Asclepion, Perge, Pamukkale, Ephesus and Bogazkoy; Egyptian Philae, Dendera, Abu Simbel/Abshek's Sacred Cave, and Kom Ombo; Roman Villa of Mysteries, Herculaneum, and Pompeii; Greek Kos; Minoan Crete; Megaliths Stonehenge, Avebury, Woodhenge, and West Kennet Long Barrow; ancient chalk mound Silbury Hill; Celtic Glastonbury/Chalice Well, and Brythonic Bath; Breton Gavrinis; Eire/Ireland's Knowth and Newgrange; Syrian Palmyra, * and Iberian/Roman Alhambra.

* UNESCO world-heritage site Palmyra was invaded and seized by Islamic militants on 5-20-2015. Ancient Palmyra was a major caravan juncture for centuries, crossroad center of trade, dark-deity rituals, water-healing facilities, and mercantile information exchange resource for Greek, Roman, Persian and Islamic cultures. As a world-crossroad repository, Palmyra's archaeology is/was (?) an iconic legacy and archive of ancient civilizations.

Further research about the theory and possible impact of hieroglyphics on the alphabet:

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Further research on the first Egyptian gynecological textbook in medical history plus surgical tools:

Breasted, James H. *The Edwin Smith Surgical Papyrus: Published in Facsimile and Hieroglyphic Transliteration with Translation and Commentary in Two Volumes*. Vol. 1. Chicago, IL: University of Chicago Press, 1930. (TES.)

Sheres, Ita and Anne Kohn Blau. *The Truth about the Virgin*. New York, NY: Continuum, 1995. (TAB: 93-95.)

Watterson, Barbara. *Women in Ancient Egypt*. New York, NY: St. Martin's Press, 1991. (WAE: 75-6.)

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Budge, E. A. Wallace. *The Gods of the Egyptians*. New York, NY: Dover, 1969. (TGTE.)

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Edwards, Amelia Ann Blanford. "The Origin of Portrait Sculptures, and the History of the Ka." *Egypt and Its Monuments: Pharaohs, Fellahs and Explorers*. New York, NY: Harper & Bros., 1891. 113-156. (OPS.)

Erman, Adolf. *Life in Ancient Egypt*. 1894. Tran. H. M. Tirard. London, England: Constable Publications, 1971. (LIAE.)

Hornung, Erik. *Conceptions of God in Ancient Egypt: The One and the Many*. Ithaca, NY: Cornell University Press, 1982. (CGA.)

Lubell, Winifred Milius. "Temples of the Great Goddess." *Heresies: A Feminist Publication on Art and Politics*. (Revised Edition). 2.1, Issue 5 (1982): 32-39. (TGG.)

Lesko, Barbara S. *The Remarkable Women of Ancient Egypt*. Providence, RI: BC Scribe, 1987. (RW.)

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Showerman, Grant. *The Great Mother of the Gods*. 1902. Chicago, IL: Argonaut, 1969. (GMG.)

Witt, Reginald Eldred. *Isis in the Graeco-Roman World. (Isis in the Ancient World.)* Ithaca, NY: Cornell University Press, 1971. (IG.)

IMAGE: SAILING DOWN THE NILE TO HATHOR'S TEMPLE: DENDERA, EGYPT.

PHOTO: © GSA. DESCRIPTION: HOUSE WITH A BLUE DOOR ON THE BANKS OF THE NILE WHEN SAILING TO DENDERA, EGYPT, 1989.
SLIDE LOCATION EGYPT, SHEET 36, ROW 3, SLEEVE 5, SLIDE #278, BCE.
CO_EGY_S36_R3_SL5_S278.jpg
SHOT ON LOCATION: BANKS OF THE NILE WHEN APPROACHING HATHOR'S TEMPLE: DENDERA, EGYPT.
NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: DOCKING AT HATHOR'S TEMPLE: DENDERA, EGYPT.
PHOTO: © GSA. DESCRIPTION: CHILDREN SELLING WOVEN ITEMS WHEN DOCKING AT THE DENDERA TEMPLE EGYPT.
SLIDE LOCATION EGYPT, SHEET 37, ROW 1, SLEEVE 2, SLIDE #284, BCE.
CO_EGY_S37_R1_SL2_S284.jpg
SHOT ON LOCATION: DOCKING AT HATHOR'S TEMPLE: DENDERA, EGYPT.
NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: APPROACH TO HATHOR'S TEMPLE: DENDERA, EGYPT.
PHOTO: © GSA. DESCRIPTION: AERIAL VIEW OF APPROACH TO DENDERA TEMPLE INC. CORNICE THAT FRAMES SIX COLUMNS EACH WITH A BOVINE/COW HEAD OF HATHOR AND IN THE SHAPE OF A SISTRUM (SACRED RATTLE).
SLIDE LOCATION EGYPT, SHEET 37, ROW 1, SLEEVE 4, SLIDE #286, OLD KINGDOM -1- BCE.
CO_EGY_S37_R1_SL4_S286.jpg
SHOT ON LOCATION: TEMPLE COMPLEX: DENDERA, EGYPT.
NOTE 1: "HATHOR IS ASSOCIATED WITH THE SYCAMORE TREE AND MANIFEST AS THE DIVINE COW WHO NURSED PHARAOHS (TN: 45)."
NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: HATHOR'S SISTRUMS (SACRED RATTLES), EGYPT.
PHOTO: © GSA. DESCRIPTION: SISTRUMS (SACRED RATTLES), IN WHICH HATHOR WITH COW EARS IS REPRESENTED.
SLIDE LOCATION EGYPT, SHEET 41A, ROW 1, SLEEVE 3, SLIDE #7, 664 BCE LATE BRONZE PERIOD.
CO_EGY_S41A_R1_SL3_S7.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: "DENDERA PRIESTESS OF HATHOR CARRY THE SISTRUM THAT WAS ESPECIALLY ASSOCIATED WITH HER CULT [CULTURE] (WER: 19)."
NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: HATHOR AS SISTRUM * DARK MOTHER/VIZIER NESPAKASHUTY: KARNAK, EGYPT. * (SACRED RATTLE).
PHOTO © GSA DESCRIPTION: VIZIER NESPAKASHUTY WITH HATHOR IS REPRESENTED AS HER ICONIC SISTRUM (SACRED RATTLE).
SLIDE LOCATION EGYPT ADDENDUM 4, ROW 1, SLEEVE 4, SLIDE #10, 620 BCE.
CO_EGY_AD4_R1_SL4_S10.jpg
SHOT ON LOCATION: THEBES: KARNAK, EGYPT.
NOTE 1: SISTRUM (RATTLE) IN WHICH SACRED HATHOR WITH COW EARS IS REPRESENTED.
NOTE 2: "DENDERA PRIESTESS OF HATHOR CARRY THE SISTRUM THAT WAS ESPECIALLY ASSOCIATED WITH HER CULT [CULTURE]." (WER: 19.)
NOTE 3: FIELDWORK PROJECT 1998-2002.

IMAGE: TEMPLE COMPLEX: DENDERA, EGYPT.
PHOTO: © GSA. DESCRIPTION: AERIAL OF DENDERA TEMPLE, NEAR ABYDOS.
SLIDE LOCATION EGYPT, SHEET 37, ROW 2, SLEEVE 2, SLIDE #289, 2613-2494 BCE.
CO_EGY_S37_R2_SL2_S289.jpg

SHOT ON LOCATION: TEMPLE COMPLEX: DENDERA, EGYPT
NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: HATHOR'S KIOSK SANCTUARY: DENDERA (DENDERAH), EGYPT.
PHOTO: © GSA. DESCRIPTION: AERIAL OF HATHOR-HEADED MASSEBOTH *
COLUMNS ON THE ROOF OF KIOSK SANCTUARY.
SLIDE LOCATION EGYPT, SHEET 38, ROW 1, SLEEVE 5, SLIDE #307, BCE.
CO_EGY_S38_R1_SL5_S307.jpg

SHOT ON LOCATION: DENDERA (DENDERAH), TEMPLE: EGYPT.
NOTE 1: * MASSEBOTH (OBELISKS AND PILLAR CULTS).
NOTE 2: PHILAE TEMPLE, LIKE DENDERA WAS ALSO A PRIMARY HEALING CENTER
THAT INCLUDED MANY LOTUS CAPITALS WITH HATHOR'S STYLIZED HEADRESS
(TOL: 172.)
NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: HATHOR – HEAD COLUMN IN SANCTUARY: DENDERA, EGYPT.
PHOTO: © GSA. DESCRIPTION: HATHOR-HEADED MASSEBOTH * COLUMNS IN
KIOSK ON ROOF OF SANCTUARY.
SLIDE LOCATION EGYPT, SHEET 38, ROW 2, SLEEVE 5, SLIDE #312, BCE.
CO_EGY_S38_R2_SL5_S312.jpg
SHOT ON LOCATION: DENDERA TEMPLE: EGYPT.
NOTE 1: * MASSEBOTH (OBELISKS AND PILLAR CULTS).
NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: HATHORIC MARBLE CAPITAL: AMATHUS ACROPOLIS, CYPRUS.
PHOTO: © GSA. DESCRIPTION: HATHORIC MARBLE CAPITAL OF APHRODITE
INCLUDING HOLY-OF-HOLIES SIMILAR TO EGYPTIAN HATHOR AT DENDERA
(DENDERAH) TEMPLE, EGYPT.
LOCATION CYPRUS, SHEET 2, ROW 2, SLEEVE 4, SLIDE #63, c. BCE.
CU_CYP_S2_R2_SL4_S63.
SHOT ON LOCATION: ARCHAEOLOGICAL MUSEUM: LIMASSOL, CYPRUS.
NOTE 1: THIS CAPITAL IS ALSO LABELED ARTEMIS.
NOTE 2: FIELDWORK PROJECT 1988.

IMAGE: CYPRIOT GODDESS ASTARTE: KITION SANCTUARY, CYPRUS.
PHOTO: © GSA. DESCRIPTION: CYPRIOT GODDESS ASTARTE WITH LARGE POLOS,
FROM THE KITION SANCTUARY, CYPRUS.
SLIDE LOCATION CYPRUS, SHEET 2, ROW 2, SLEEVE 3, SLIDE #62, BCE.
CU_CYP_S2_R2_SL3_S62.
SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.
NOTE 1: CYPRIOT GODDESS ASTARTE FROM KITION SANCTUARY ALSO
RESEMBLES EGYPTIAN HATHOR INCLUDING THE HATHORIC PILLARS ON
HATHOR'S KIOSK AT DENDERA (DENDERAH), EGYPT.
NOTE 2: FIELDWORK PROJECT 1988.
PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: CYPRIOT GODDESS HATHOR, GOLGOI, CYPRUS.
PHOTO: © GSA. DESCRIPTION: LIMESTONE GODDESS HATHOR, GOLGOI, CYPRUS.
SLIDE LOCATION CYPRUS, SHEET 2, ROW 3, SLEEVE 5, SLIDE #23, BCE.
CU_CYP_S2_R3_SL5_S23.
SHOT ON LOCATION: NEW YORK METROPOLITAN MUSEUM: NEW YORK, NY.
NOTE 1: FIELDWORK PROJECT 1993-2002.

IMAGE: AERIAL VIEW OF 1st PYLON: EDFU, EGYPT.

PHOTO: © GSA. DESCRIPTION: AERIAL VIEW OF EDFU 1ST PYLON INC. HORUS, DOORWAY CROWNED WITH WINGED SUN AND URAEUS X 2 (GODDESS COBRA) AT ENTRANCE, EDFU, EGYPT.

SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 1, ROW 4, SLEEVE 4, SLIDE #51A, IT_RPT_S1_R4_SL4_S51A.jpg

SHOT ON LOCATION: EDFU TEMPLE, EGYPT.

NOTE 1:

AS HAT–HOR, HOUSE OR WOMB OF HORUS, SHE ALSO BESTOWED LEGITIMACY AND KINGSHIP ON HORUS, AS DID ISIS. AT THE NEW MOON, HATHOR WOULD SET SAIL UP THE NILE [FROM DENDERA] TO EDFU FOR THIS RITUAL. (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: SACRED BARGE OF HATHOR AND HORUS: DENDERA, EGYPT.

PHOTO: © GSA. DESCRIPTION: RELIEF OF SACRED BARGE OF HATHOR AND HORUS VIEWED AS MATRILINEAL RE-ALLIANCE OF UPPER AND LOWER EGYPT. DENDERA, EGYPT.

SLIDE LOCATION EGYPT, SHEET 37, ROW 4, SLEEVE 2, SLIDE #299, BCE.

CO_EGY_S37_R4_SL2_S299.jpg

SHOT ON LOCATION: DENDERA SANCTUARY, EGYPT.

NOTE 1: AS HAT–HOR, HOUSE OR WOMB OF HORUS, SHE ALSO BESTOWED LEGITIMACY AND KINGSHIP ON HORUS, AS DID ISIS. AT THE NEW MOON, HATHOR WOULD SET SAIL UP THE NILE TO EDFU FOR THIS RITUAL (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2:

SETTING SAIL UP THE NILE TO EDFU, SOLAR GODDESS HATHOR ‘WAS REGARDED AS THE SUN’S EYE RETURNING TO HER FATHER, THE SUN, AN IDENTITY ASSUMED BY HORUS, THE OLD SKY GOD OF EDFU, WHO WAS NOW KNOWN AS RE-HORUS, ASSIMILATED BY THE SUN’ (GGOE: 127). (SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: ISIS/HATHOR NURSING TUTHMOSIS III: VALLEY OF THE KINGS, EGYPT.

PHOTO: © GSA. DESCRIPTION: TUTHMOSIS III (THUTMOSIS) NURSING FROM ISIS/HATHOR/HATSHEPSUT 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: RELIEF OF COW OR BULL AND CRESCENT HORNS: EGYPT.

PHOTO: © GSA. DESCRIPTION: RELIEF OF COW INCLUDING CRESCENT LUNAR HORNS OF CONSECRATION (FALLOPIAN TUBES), EGYPT.

SLIDE LOCATION EGYPT, SHEET 27, ROW 2, SLEEVE 1, SLIDE #120A, BCE.

CO_EGY_S27_R2_SL1_S120A.jpg

SHOT ON LOCATION: KARNAK OPEN AIR MUSEUM: LUXOR, EGYPT.

NOTE 1:

THE CRESCENT HORN/HORNS OF THE BULL, BISON ETC. – AND – THE CRESCENT LUNAR HORN ALL SHARE SOME SIMILAR ATTRIBUTES. ... CONSIDERATIONS REGARDING THE CRESCENT BULL HEADS AND CRESCENT LUNAR HORN OF CONSECRATION RELATE TO THE FALLOPIAN TUBES AND UTERUS (SBDN: 12-13, 4-5; POM; TEG: 46-7; LOG: 265-6; RGS).

NOTE 2:

THE GENERATIVE BULL/UTERUS SYMBOLISM MAY HAVE BEEN FURTHER AMPLIFIED BY THE OBSERVATION THAT BOTH THE HUMAN AND THE BOVID GESTATION PERIOD ARE NINE MONTHS. AS A METAPHOR OF BIRTH, THE IMAGE OF THE BULL, MOON AND UTERUS MERGES INTO ONE POWERFUL MULTIVALENT SYMBOL. THESE ELEMENTS WOULD HAVE BEEN SIGNIFICANT TO PEOPLE WHO BASED THEIR RELIGION ON ANALOGY AND METAPHOR (MH: 512).

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: BULL HORNS (FALLOPIAN TUBES): RHODES, GREECE.

PHOTO: © GSA. DESCRIPTION: BONE OR IVORY CARVING OF BULL HEAD (UTERUS) HORNS (FALLOPIAN TUBES): POSSIBLE SYMBOL OF REGENERATION.

SLIDE LOCATION MSC. GREECE, SHEET 1, ROW 3, SLEEVE 3, SLIDE #24 (NO. 8), 1050-520 BCE.

CO_MGR_S1_R3_SL3_S24.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: "THE FEMALE WOMB WITH ITS FALLOPIAN TUBES RESEMBLES THE SHAPE OF A BULL'S HEAD WITH HORNS, WHICH MAY WELL ACCOUNT FOR THE PREVAILING USE OF THIS MOTIF TO REPRESENT REGENERATION (COG: 244)."

NOTE 2:

AS A METAPHOR OF BIRTH, THE IMAGE OF BULL, MOON AND UTERUS MERGES INTO ONE POWERFUL MULTIVALENT SYMBOL. THESE ELEMENTS WOULD HAVE BEEN SIGNIFICANT TO PEOPLE WHO BASED THEIR RELIGION ON ANALOGY AND METAPHOR (MH: 512).

NOTE 3: FIELDWORK PROJECT 2002.

IMAGE: COW DEITY HATHOR: LUXOR, EGYPT.

PHOTO: © GSA. DESCRIPTION: BLACK CUBE BAETYL INCLUDES HOLY OF HOLIES OF HATHOR WITH COW EARS PLUS PYTHON AND TWO CROCODILES (SOBEK).

SLIDE LOCATION EGYPT, SHEET 17, ROW 2, SLEEVE 4, SLIDE #48L, 1403-1365 BCE.

CO_EGY_S17_R2_SL4_S48L.jpg

SHOT ON LOCATION: LUXOR MUSEUM: LUXOR, EGYPT.

NOTE 1:

HATHOR OR HAT-HOR WAS BELIEVED TO GIVE LIFE AS WELL AS TAKE IT BACK AFTER DEATH. AS HAT-HOR, HOUSE OR WOMB OF HORUS, SHE ALSO BESTOWED LEGITIMACY AND KINGSHIP ON HORUS, AS DID ISIS. AT THE NEW MOON, HATHOR WOULD SET SAIL UP THE NILE TO EDFU FOR THIS RITUAL. THIS WAS VIEWED AS A MATRILINEAL RE-ALLIANCE OF UPPER AND LOWER EGYPT, SYMBOLIZED BY THE DOUBLE CROWN (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2:

STUDIES SUGGEST THAT THE CROCODILE, (AS SOBEK) MIRRORS THE END OF PRE-DYNASTIC *MOTHER – RITE* * TO SUBSEQUENT PHARAONIC OR FATHER – RIGHT RULE IN THE EGYPTIAN PATRILINEAL TRANSITION. (RGS.) WHEN THE GODS BEGAN TO DISPOSSESS THE GODDESSES IN THE OFFICIAL RELIGION, THE KING TOOK A NEW TITLE COMPOUNDED OF HORUS AND SETEKH' (STWE: 107; RGS).

NOTE 3: * COINED BY MARA KELLER IN, *THE GREATER MYSTERIES OF DEMETER AND PERSEPHONE*. WORK IN PROGRESS. (GMDP.)

IMAGE: GILDED COW HEAD: THEBES, EGYPT.

PHOTO: © GSA. DESCRIPTION: GILDED COW HEAD WITH CRESCENT HORNS, COW GODDESS MEHIT FROM THEBES TOMB OF TUT' ANKHAMUN.

SLIDE LOCATION EGYPT, SHEET 29, ROW 4, SLEEVE 5, SLIDE #149, BCE.

CO_EGY_S29_R4_SL5_S149.jpg

SHOT ON LOCATION: LUXOR MUSEUM: LUXOR, EGYPT.

NOTE 1:

THE CRESCENT HORN/HORNS OF THE BULL, BISON ETC. – AND – THE CRESCENT LUNAR HORN ALL SHARE SOME SIMILAR ATTRIBUTES. ... CONSIDERATIONS REGARDING THE CRESCENT BULL HEADS AND CRESCENT LUNAR HORN OF CONSECRATION RELATE TO THE FALLOPIAN TUBES AND UTERUS (SBDN: 12-13, 4-5; POM; TEG: 46-7; LOG: 265-6; RGS).

NOTE 2:

THE GENERATIVE BULL/UTERUS SYMBOLISM MAY HAVE BEEN FURTHER AMPLIFIED BY THE OBSERVATION THAT BOTH THE HUMAN AND THE BOVID GESTATION PERIOD ARE NINE MONTHS. AS A METAPHOR OF BIRTH, THE IMAGE OF THE BULL, MOON AND UTERUS MERGES INTO ONE POWERFUL MULTIVALENT SYMBOL. THESE ELEMENTS WOULD HAVE BEEN SIGNIFICANT TO PEOPLE WHO BASED THEIR RELIGION ON ANALOGY AND METAPHOR (MH: 512).

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: COW DEITY, HATHOR AT HATSHEPSUT'S TEMPLE: LUXOR, EGYPT.

PHOTO: © GSA. DESCRIPTION: FRIEZE OF COW DEITY HATHOR ON LEFT EXTERNAL WALL OF HATSHEPSUT'S TEMPLE.

SLIDE LOCATION EGYPT, SHEET 33, ROW 1, SLEEVE 2, SLIDE #208, 1490-1468 BCE.

CO_EGY_S33_R1_SL3_S208.jpg

SHOT ON LOCATION: HATSHEPSUT MORTUARY TEMPLE ON WEST BANK: LUXOR, EGYPT.

NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: HATHOR'S TREE – OF – LIFE: EGYPT.

PHOTO: © GSA. DESCRIPTION: COW EARED HATHOR AS TREE – OF – LIFE WITH PYTHON/COBRA BANKED BY MAAT WITH ANKH X 2, EGYPT.

SLIDE LOCATION EGYPT, SHEET 41, ROW 4, SLEEVE 5, SLIDE #385, BCE.

CO_EGY_S41_R4_SL5_S385.jpg

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

NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: NUT/HATHOR SARCOPHAGUS: BUBASTIS VILLAGE, EGYPT.

PHOTO: © GSA. DESCRIPTION: SARCOPHAGUS OF GODDESS HATHOR/NUT/ (GODDESS OF DEATH AND REBIRTH) IN KA POSTURE OF RAISED ARMS FROM BUBASTIS VILLAGE, EGYPT.

SLIDE LOCATION EGYPT, SHEET 41, ROW 3, SLEEVE 3, SLIDE #379, BCE.

CO_EGY_S41_R3_SL3_S379.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.

NOTE 1: KA POSTURE OF RAISED ARMS ALSO KNOWN AS CELEBRATION ORANT POSTURE (DM: 12; RGS).

NOTE 2: FOR SUGGESTED ILLUSTRATION AND FURTHER INFORMATION SEE, ANATI, EMMANUEL. *ROCK-ART IN CENTRAL ARABIA*. VOL. I. LOUVAIN, FRANCE: INSTITUT ORIENTALISTE, 1968. (RACA: 76-77, FIG. 43, PLATE XXIX.)

NOTE 3:

WHEN A DEAD PERSON HAD DRAWN THEIR LAST BREATH, THE KA MADE ITS WAY TO 'THE BORDERS OF THE OTHER WORLD, WHERE A GREAT SYCAMORE TREE SPREAD ITS BRANCHES. HALF – HIDDEN IN THE FOLIAGE WAS THE GREAT GODDESS, THE MOTHER OF ALL, WAITING TO RECEIVE AND WELCOME THE KA, TO WHOM SHE GIVES FOOD AND WATER' (STWE: 127; RGS). THE FUNDAMENTAL TRANSLATION FOR THE KA IS USUALLY ENERGY AND THE BA IS SOUL (STWE: 125; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 4: FIELDWORK PROJECT 1980-1989.

IMAGE: HATHOR/NUT SARCOPHAGUS AT THE MUSEUM OF EGYPTIAN ANTIQUITIES: CAIRO, EGYPT.

PHOTO: © GSA. DESCRIPTION: SARCOPHAGUS OF NUT/HATHOR (GODDESS OF DEATH AND REBIRTH) IN KA POSTURE OF RAISED ARMS AND WEARING STAR STUDDED GOWN.

SLIDE LOCATION EGYPT, SHEET 41, ROW 2, SLEEVE 3, SLIDE #374, BCE.

CO_EGY_S41_R2_SL3_S374.jpg

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

NOTE 1:

LUCY GOODISON SUGGESTS THAT THIS CELEBRATORY POSTURE IS ALSO SEEN IN THE SUN WORSHIP GESTURE OF EGYPTIAN ISIS AND NEPHTHYS (MHE: 92) AS WELL AS NUT. ... THE KA POSTURE OF RAISED ARMS, DRAWING DOWN THE SUN/SKY ENERGY, IS FREQUENTLY DISCUSSED IN *RE-GENESIS*. KA POSTURE EXAMPLES INCLUDE THE CYPRIOT GODDESSES, THE CRETAN SNAKE GODDESS, AND APHRODITE (MHE: 92, 130, PLUS FIGS. 31 AND 98; RGS). (RGS: 4000, NILE BIRD GODDESS, EGYPT).

NOTE 2: KA POSTURE OF RAISED ARMS IS ALSO KNOWN AS CELEBRATION ORANT POSTURE. (DM: 12.)

NOTE 3: FOR FURTHER INFORMATION ON ORANT POSTURE SEE: ANATI, EMMANUEL. *ROCK-ART IN CENTRAL ARABIA*. VOL. I. LOUVAIN, FRANCE: INSTITUT ORIENTALISTE, 1968. (RACA: 76-77, FIG. 43.)

NOTE 4: FIELDWORK PROJECT 1989.