

## 92. 3000-2890, 1<sup>st</sup> Dynasty Hathor and Narmer Palette

*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.)

### *Cow Goddess Hathor.*

Paralleling Mesopotamian kings,  
Egyptian rulers also established their connection  
with the divine by identifying themselves with and under  
the protection of, the Heavenly Cow Goddess Hathor,  
who was regarded ‘as the divine mother of the reigning king.’  
(HVG: 171; AOAE: 51.)

The Narmer Palette or Great Hierakonpolis Palette found in the area of Hierakonpolis dates to 3000-2890 BCE, 1st dynasty Egypt. The Palette includes some of the first hieroglyphics \* such as mythical serpopards with long entwined necks, crescent lunar horned cow deity figures identified as Bat (later worshiped as sky goddess Hathor), \* and other anthropomorphic (part human and part animal) images. Hathor’s lineage suggests that she protects the dead and offers hope of renewed life in the iconic form of a cow or sycamore tree milk. (TN: 45.)  
\*Update: For earlier hieroglyph considerations, see Egyptian desert road north of the ancient city of Elkab, 3250 BCE.

\*\* Additional possibilities are Neith/Nut and Isis.

Cow deities were of special significance to ancient Egyptian spirituality in which cow goddesses and women both gave birth and milk invoking not only new life but also eternal sustenance for bovines and children as well as a new nation.

When the Upper Egyptians celebrated what may have been their final Victory over the delta and united Egypt into a strong kingdom of the Two Lands, they placed the cow (or possibly buffalo) goddess of Upper Egypt, Bat, prominently at the top of both sides of a large shield – shaped slate. This palette with relief scenes commemorating the victory of King Narmer and the Upper Egyptians – known today as the Narmer Palette – is an important historic and artistic monument. Given her dominant position on both sides, it seems that the goddess, who promoted the birth of humans, now presided over the birth of a nation (GGOE: 17).

As discussed below, the crescent horn/horns of the bull, bison etc. – and – the crescent lunar horn may share some similar attributes. According to Dorothy Cameron’s unique gynecological theory, “Neolithic bullheads and *horns of consecration* directly relate to fallopian tubes and the uterus (SBDN: 12-13, 4-5; RGS).” (RGS: 15,000-12,000, Lascaux Cave). (POM; TEG: 46-7; LOG: 265-6.)

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 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).

Another visual element, which suggests religious ritual in connection with this shape, is the figurines [figures] with arms raised in the form of the stylized horns (MH: 513).

Further Egyptian research:

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- Morris, Neil. *The Atlas of Ancient Egypt*. New York, NY: Bedrick. 2000 (AOAE.)
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IMAGE:: NARMER PALETTE AND FIRST EGYPTIAN HIEROGLYPHICS: EGYPT.  
PHOTO: © GSA. DESCRIPTION: THE NARMER PALETTE INCLUDES SOME OF THE FIRST EGYPTIAN HIEROGLYPHICS. EGYPT.  
SLIDE LOCATION, SHEET , ROW , SLEEVE , SLIDE # ,  
NOTE: FIELDWORK PROJECT.  
PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES.  
PHOTO NOTE: FOR FURTHER NARMER PALETTE RESEARCH AND IMAGES:  
RESOURCE: (MUSEUM ART RESOURCE.)  
RESOURCE: (BRITISH MUSEUM: LONDON, ENGLAND.)  
RESOURCE: (ARCHAEOLOGY, ARCHITECTURE & ART.)

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.

PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

IMAGE: RELIEF OF COW OR BULL AND CRESCENT HORNS: EGYPT.

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

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.

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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: FRIEZE OF COW DEITY HATHOR: DEIR EL BAHRI TEMPLE, EGYPT.

PHOTO: © GSA. DESCRIPTION: FRIEZE OF COW DEITY HATHOR LICKING THE HAND OF A PHARAOH (STWE: 117). LOCATION IS ON THE LEFT EXTERNAL WALL OF HATSHEPSUT'S DEIR EL BAHRI TEMPLE, EGYPT.

SLIDE LOCATION EGYPT, SHEET 33, ROW 1, SLEEVE 4, SLIDE #210, 1490-1468 BCE.

CO\_EGY\_S33\_R1\_SL4\_S210.jpg

SHOT ON LOCATION: HATSHEPSUT MORTUARY DEIR EL BAHRI TEMPLE IS NEAR THE VALLEY OF THE KINGS ON THE WEST BANK: DEIR EL BAHRI, 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).

NOTE 2: FIELDWORK PROJECT 1998.

