

## 137. 1500, Lachish Ewer, Triangle, and Menorah

*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.)

\* \* \*

### *Lachish Gold Plaque.*

Believed to be Canaanite – Egyptian goddess Qudshu  
(also Qudhsu, Qadesh, Qdsh or Qdsu).  
Qudshu – Qudhsu – Qadesh – Qdsh – Qdsu was known as,  
*the beloved or the holy one or holiness.*  
(Source below.)

Asherah's major temple sites. The city of Lachish was first a Canaanite site and later Israelite. Of the ancient Judah cities, it was second only to Jerusalem. Lachish occupied a major tell (summit mound) extending over 18 acres. The location is in the foothills of Judah, 25 miles southwest of Jerusalem. (WLM: 36.) For this Lachish entry, the Canaanite temple date of 1500 BCE is most relative but the Lachish summit has a long ancient history. Starting with Pottery Neolithic, other primary BCE occupation dates are: 5500-4500, Pottery Neolithic; 4500-3300, Chalcolithic; 3300-3000, Early Bronze Age; followed by the 538-37, Persian and Hellenistic periods. (WLM: 40.)

Archaeological excavations at Lachish have been extensive and well documented. A recent Bronze Age, 5 by 8 inches gold plaque was found at Lachish believed to be Canaanite – Egyptian goddess Qudshu (also Qudhsu, Qadesh, Qdsh or Qdsu). Qudshu – Qudhsu – Qadesh – Qdsh – Qdsu was known as, *the beloved or the holy one or holiness*. Other interpretations include: sanctuary, shrine or holy place. (COA: 48.) Ashertu was her Hittite name. (ROA: 4.) Ruth Hestrin adds that Qudshu is the “Egyptian equivalent of Ugaritic Athirat-Elat and the Biblical Asherah.” (UA: 55; CMWE: 33-34, 43-46; AH: 389.) The Lachish plaque depicts a nude female standing on the back of a horse. In a modified KA posture, she holds two large lotus blossoms, wears a double crown plume headdress over a flip hairstyle (*Hathor Locks*) all-common to Egyptian Hathor. (WLM: 45.) As discussed earlier, \* Hathor's double crown may well have symbolized matrilineal re-alliance or the unification of Upper and Lower Egypt.

\* (RGS: 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt).

Further discoveries are noted in *Re-Genesis* BCE entry, 2000, Asherah. Of these discoveries, one is a dedicated inscription on a goblet about offerings to the goddess Elat. (LEA: 212-15; AGL: 181.) (“*Elat* is the feminine [female] form of the name of the Canaanite male deity El, and it is also one of the names of the great mother Goddess of Canaan, used in parallel with ‘Asherah’ (GHW: 226).” Other ewer pottery similar to a goblet includes the vulvic triangle (GAT: 34-35) outlined

in ochre (or ocher) and the sacred tree symbolizing vegetation and fertility. (LEA: 215; DIAAI: 49.) The ewer tree closely depicts the menorot/menorah as an important “missing link to prove that Mesopotamian iconography directly influenced the iconography of the menorah, which is both a lamp–stand and a stylized almond tree.” (AMST: 30.) J. E. Taylor says that this missing link demonstrates the congruency between the ancient Mesopotamian sacred tree – of – life and the later Jewish menorot/menorah. (AMST: 30; Ex 25.31-40, cf. 37.17-24.)

Finds also include numerous gold pendants of highly stylized torsos of the goddess Asherah portrayed as Canaanite – Egyptian goddess Qudshu with prominent breasts and vulvas from which trees or living branches are emerging. “Asherah, the symbol of the female public triangle, and the tree could all be interchangeable in Canaanite cultic iconography.” Additionally this image reflects the second millennium BCE tomb of Pharaoh Thutmosis (or Thutmose) III in which the Pharaoh is being nursed by a tree-goddess. “A fully branched tree is shown as a woman, offering a breast with outstretched hand and suckling an infant [Pharaoh Thutmosis] (GHW: 226-229; LEA: 212-223).”

In “Understanding Asherah: Exploring Semitic Iconography,” Ruth Hestrin summarizes the significant findings.

Putting all this together—primarily the inscription Elat above the tree of the Lachish ewer; the demonstrated interchange between the stylized tree on the Lachish ewer and the pubic triangle on the Lachish goblet, as supported by the above–mentioned pendants with a tree branch above the pubic triangle; the nursing, food-providing aspects of Egyptian tree representations; the interchange of deities among neighboring ancient Near Eastern cultures; and the biblical reference to Asherah as a tree—it seems clear that the tree on the famous Lachish ewer is intended to symbolize the goddess identified in the bible as Asherah (UA: 55-56).

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Further Tree-of-Life research: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 3000, Earliest Menorah Finds; 2400, Lilith and Eve; 2000, Asherah; and 1500, Lachish Ewer, Triangle, and Menorah. (RGS.) (Also, CE entry: 16<sup>th</sup> Century, Kabbalah.) (RG.)

Further Menorah research including the temple transitions: 3000, Earliest Menorah Finds; 2200, Nahariyah and Ashrath-Yam; 2000, Bethel, Almond City, and Asherah; 2000, Asherah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; and 586, Destruction of the First Temple, Jerusalem Exile. (RGS.) (Also see CE entry: 70, Destruction of Jerusalem Temple.) (RG.)

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); 2,000, Asherah; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 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 Sais Temple, Egypt.) (RGS.)

Also further research and discussions about bucranium, fallopian tubes, Horns of Consecration (or 'celebratory sun posture'), plus Psi/KA goddesses: 15,000-12,000, 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.)

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\* (Earth mother, Chthonia.)

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. VS. > CO\_PET\_S11\_R3\_SL4\_S7J.

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. ENHANCE.

NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: LACHISH PLAQUE: CANAAN (KANA'AN): NORTHERN ISRAEL.

IMAGE © GSA. DESCRIPTION: LACHISH PLAQUE. A RECENT BRONZE AGE, 5 BY 8 INCHES GOLD PLAQUE WAS FOUND AT LACHISH BELIEVED TO BE CANAANITE – EGYPTIAN GODDESS QUDSHU. (RGS). (SOURCE: ENTRY ABOVE.)

SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , BCE.

SHOT ON LOCATION:

NOTE 1: PLAQUE DEPICTS A NUDE FEMALE STANDING ON THE BACK OF A HORSE. IN A MODIFIED KA POSTURE, SHE HOLDS TWO LARGE LOTUS BLOSSOMS, WEARS A DOUBLE CROWN PLUME HEADDRESS OVER A FLIP HAIRSTYLE (*HATHOR LOCKS*) ALL-COMMON TO EGYPTIAN HATHOR. (WLM: 45; RGS). (SOURCE: ENTRY ABOVE.)

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

PHOTO NOTE: FOR FURTHER LACHISH PLAQUE RESEARCH AND IMAGES:

RESOURCE: (MUSEUM ART RESOURCE.)

RESOURCE: (BRITISH MUSEUM: LONDON, ENGLAND.)

RESOURCE: (ARCHAEOLOGY, ARCHITECTURE & ART.)

IMAGE: UGARIT ASTARTE, AFFILIATED WITH APHRODISIAS: (ANATOLIA) TURKEY.

PHOTO GSA DESCRIPTION: BRONZE PLAQUE OF ASTARTE WITH PRONOUNCED PUBIC MOUND FROM UGARIT. 1550-1200 BCE.

SLIDE LOCATION NEAR EAST, SHEET 8, ROW 4, SLEEVE 5, SLIDE #54,

CU\_NEA\_S8\_R4\_SL5\_S54.jpg

LOCATION: UGARIT.

NOTE 1: THIS UGARIT PLAQUE INCLUDES A STYLIZED TREE EMERGING FROM THE PUBIC MOUND (GAT: FIGS. 17-21,) SIGNIFICANCE MAY INDICATE VEGETATION AND FERTILITY. (LEA: 215; DIAAI: 49.) (RGS.)

NOTE 2 ASTARTE:

EASTERN NAMES ENGRAVED IN APHRODITE'S APHRODISIAS TEMPLE ARE BABYLONIAN NINOS, NINOE, NIN, NANAI, AND NANAIA: THESE NAMES ARE AFFILIATED WITH AKKADIAN NANAIS, ISHTAR AND MESOPOTAMIAN GODDESS ASTARTE (ACV: 25-28; RGS).

NOTE 3: ALSO SEE WINN'S JELA ILLUSTRATION IN *PRE-WRITING IN SOUTHEASTERN EUROPE*. (PW: 366, FIG. 4.)

NOTE 4: FIELDWORK PROJECT 1998.

PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES' TEAM.

PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989).

IMAGE: ASTARTE: TELL EL-AJUL: SOUTHERN CANAAN.

PHOTO: © GSA. DESCRIPTION: GOLD PLAQUE OF ASTARTE WITH PRONOUNCED PUBIC MOUND, TELL EL-AJUL \* SOUTHERN CANAAN.

SLIDE LOCATION NEAR EAST, SHEET 8, ROW 4, SLEEVE 2, SLIDE #24, 1650-1550 BCE.

CU\_NEA\_S8\_R4\_SL2\_S24.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: \* ALSO SEE MIDDLE BRONZE AGE IIB PLAQUE FROM TELL EL-AJUL. (GAT: 24-25.)

NOTE 2: "OTHER UGARIT PLAQUES INCLUDE A STYLIZED TREE EMERGING FROM THE PUBIC MOUND (GAT: FIGS. 17-21; RGS)."

NOTE 3: SEE WINN'S JELA ILLUSTRATION IN *PRE-WRITING IN SOUTHEASTERN EUROPE*. (PW: 366, FIG. 4.)

NOTE 4: FIELDWORK PROJECT 1998.

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.

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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.

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