

170. **800-700, Kuntillet Ajrud and Khirbet El-Qom**

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.)

* * *

[Srth] at Kuntillet

[Srth] at Kuntillet ‘Ajrud or Kh. El-Qom could refer
to Asherah’s cult [culture] object,
the stylized tree, or even to some hypostatized aspect of the female side
of Yahweh. But what was the stylized tree or the hypostasis of the
female side of Yahweh to the average worshipper?
Nothing other than Asherah, the goddess.
(GHW: 202; UEGT: 66.)

Discoveries made at the archaeological sites of Kuntillet Ajrud in the north Sinai desert and Khirbet el Qom near Hebron date from 800 to 700 BCE, ancient pre-exilic Israelite era. (AH: 392.) 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 and Yahweh in a *cultic capacity* and signify that she was greatly respected and widely revered. (AGL: 210.)

Kuntillet Ajrud.

In 1979 CE, archaeologist Ze’ev Meshel discovered Kuntillet Ajrud, a rock shelter in northern Sinai that contained unprecedented Iron Age II texts, inscribed pithoi, iconography, and over a thousand female pillar figures (DJHC: 24-36; DIAAI: 46). (Carbon-14 dating confirms the Paleo-Hebrew, 9th to 8th century BCE.)

Kuntillet Ajrud is strategically located near a busy cross section of several roads that “traversed the desert, the Darb el-Ghazza from Gaza and the southern Mediterranean coast southwards to Eilat; the east-west route following Wadi Quraiya; and a branch route south to Themed and southern Sinai.” (COA: 106.) It is recorded that Kuntillet Ajrud was an ancient caravanserai with an adjacent temple room or wayside shrine, or some type of a pilgrimage sacred site where passing traders and travelers visited. Given its strategic location, it is not unlikely that

Phoenicians and others visited from Israel and Judah. Findings from Kuntillet Ajrud are conclusive that it did not house nor provide permanent dwellings. (COA: 111, 119.)

Archaeological discoveries include large pithoi or storage jars with Asherah and Yahweh inscriptions plus goddess Nut and Asherah's stylized tree (COA: 152), two caprids and a striding lion (COA: 117), a seated female on a throne playing a musical instrument most likely a lyre, a cow and her calf, two Bes figures (COA: 120) – or – bovine iconography of Asherah and Yahweh), and other figures in procession. Inscriptions on the pithoi are interpreted as a blessing appeal or blessing form, *Jhwh and his Asherah* or *Yhwh and his Asherah*.

They are in Paleo-Hebrew and are dated on paleographic grounds to the first half of the eighth century. One reads: 'I bless you by Yahweh of Teiman and by his Asherah.' Followed by: 'I have blessed you by Yahweh *smrn* and his Asherah. [J. A.] Emerton has concluded that Yahweh *smrn* is Yahweh of Samaria, written by a traveler from Samaria passing through this way-station for southern journeys (AGL: 192-3).

Although two of the images on the storage jars are been called Bes figures (COA: 120), Uzi Avner proposes that breasts on Figure C, clearly indicate a female versus a male God. "In my opinion, this portrayal results from an inaccurate restoration that has led many scholars to identify the figures as two male deities. ... In fact, nothing in the [authentic] painting itself indicates the presence of a tail or penis on this figure. (SSD: 36)." Furthermore the figure Yahweh is wearing a bull mask and Asherah a cow mask. (SSD: 36; HVG: 164-165.)

According to Matthew Bogdanos, "The oldest known bulls in relief" is the mother-goddess Ninhursag portrayed as a bull on the front of the Tel al-Ubaed temple. Goddess Ninhursag is portrayed as a Bovine Mother Goddess, 2475 BCE. (TDL: 32; (HVG: 166.) Throughout *Re-Genesis*, bovine symbols, art, statues, and other iconography is plentiful, including: Gula's Babylonian plaque; Çatal Hüyük's Bull Shrine VI; Sicilian Cathedra Goddess Throne; the famous Lascaux Cave bull; the Israeli Palaeolithic bull horns from Tel al-Ubeidiya; Tanit with bull (El or Ba'al Hammon); Egypt's cow-eared Hathor; plus numerous discussions regarding the multivalent ramifications of crescent bull (bucrania) horns – and – fallopian tubes and uterus.

Dominating the Ancient Near East religious [culture] landscape for over 5,000 years, the artifactual evidence indicates the divine bovine religio-tradition moved from Syria, (south of the Taurus/Bull mountains of Anatolia into Egypt (MOG: 142; HVG: 167).

Traditionally, the bovine symbolism of Goddess-as-Cow was one of the earliest historical objects of worship, occurring among the Mesopotamian population. This representation personified the 'Goddess as [a] cow, ruling over the food-giving herd' (TGM: 124; HVG: 167). ...The Goddess as-Heavenly-Cow representations personified 'the embodiment or symbol of vital [life] force' (CMG: 88; HVG: 167).

In Karel van der Toorn's translations, one inscription is: "I bless you by Yahweh of Samaria and his [/its] Asherah" plus the two other inscriptions: "I bless you by Yahweh of Teman (the South) and his [/its] Asherah." (GEI: 88-90; AGE.) In Toorn's interpretation, *its* pertains to *place*: Samaria and Teman. "Thus, the blessings would be appealing both to the Israelite god and to famous 'cultic installations,' the 'Asherah' of Samaria and Teman (AGE; A: 108)." Additional interpretations of the pronoun 'his,' say that it is referring to the "Israelite god, and so render the phrase as either 'Yahweh and his Asherah [cultic object]' (COA: 86-102; ACY: 33) or 'Yahweh and his Asherah [goddess].'" (AGE.) (GEI: 90; A: 108; HG: 53.) Judith Hadley proposes that at the very least, these inscriptions confirm that Asherah and her Yahweh were worshipped in 800 BCE Samaria and held a well-recognized sacred status. * Given this recognition, Asherah and Yahweh were petitioned for a blessing by a traveler during his or her journey through an inhospitable region. (COA: 125). Uzi Avner says that one of the two figures is Yahweh wearing a bull mask and the other figure is Asherah wearing a cow mask. (SSD: 37.)

* According to Patai, Asherah reverence and worship continued until the end of Israelite monarchy. (TGA: 48.)

Further Asherah and Yahweh considerations:

Beck, Parhiya. "The Drawings from Horvat Teiman (Kuntillet Ajrud)." *Tel Aviv* 9 (1982): 4, 27-36. (DHT.)

Hadley, Judith M. *The Cult of Asherah in Ancient Israel and Judah: Evidence for Hebrew Goddess*. New York, NY: Cambridge University Press, 2000. 137-144. (COA.)

Handy, K. Lowell. *Among the Host of Heaven: The Syro-Palestinian Pantheon as Bureaucracy*. Winona Lake, IN: Eisenbrauns, 1994. (AHH.)

Keel, Othmar, and Christoph Uehlinger. *Gods, Goddesses, and Images of God in Ancient Israel*. Minneapolis, MN: Fortress Press, 1998. 218. (GGI.)

These unprecedented translations shed new light on earlier theories about the origins of Israelite religion. (COA: 1, 124-5.) Also, given that these inscriptions are 800-700 BCE, they date the worship of Asherah and her Yahweh to the pre-exilic era, giving further evidence to Asherah and Yahweh's cultic status. (AGL: 210; AH: 392.) According to Olyan:

(The goddess Asherah) was an acceptable and legitimate part of Yahweh's cult * in non-deuteronomistic circles. The association of the Asherah and the cult * of Yahweh suggest in turn that Asherah was the consort of Yahweh in circles both in the north and the south (GHW: 201; ACY: 33).

Further Asherah research in the OT: Ex 34.13; Dt 7.5, 12.3, 16.21; Jg 6.26, 28, 30; I K 14.15, 23, etc. (AH: 392.)

*[Culture).

Further epigraphical research:

- Ackerman, Susan. *Under Every Green Tree: Popular Religion in Sixth-Century Judah*. Harvard Semitic Monographs, 46. Atlanta, GA: Scholars Press, 1992. (UEGT.)
- _____. "The Queen Mother and the Cult in Ancient Israel." *Journal of Biblical Literature* 112.3 (1993): 385-401. (QM.)
- _____. "At Home with the Goddess." *Symbiosis, Symbolism, and the Power of the Past: Canaan, Ancient Israel, and Their Neighbors from the Late Bronze Age through Roman Palaestina*. Eds. William G. Dever, and Seymour Gitin. Winona Lake, IN: Eisenbrauns, 2003. (AHOG.)
- Beck, Parhiya. "The Drawings from Horvat Teiman (Kuntillet Ajrud)." *Tel Aviv* 9 (1982): 3-68. (DHT.)
- Binger, Tilde. *Asherah: Goddess in Ugarit, Israel and the Old Testament*. Sheffield, England: Sheffield Academic Press, 1997. (A.)
- Bogdanos, Matthew. "Tracking Down the Looted Treasures of Iraq." *Biblical Archaeology Review* 31.6 (Nov.-Dec. 1998): 26-39. (TDL.)
- Day, John. "Asherah in the Hebrew Bible and Northwest Semitic Literature." *Journal of Biblical Literature* 105.3 (Sep. 1986): 385-408. (AH.)
- _____. *Yahweh and the Gods and Goddesses of Canaan*. Sheffield, England: Sheffield Academic Press, 2000. (YGG.)
- Dever, William G. *Did God Have a Wife? Archaeology and Folk Religion in Ancient Israel*. Grand Rapids, MI: William B. Eerdmans, 2005. (GHW.)
- _____. "A Temple Built for Two." *Biblical Archaeology Review* 34.2 (Mar.-Apr. 2008): 55-62, 85-86. (ATB.)
- Freedman, David Noel. "Yahweh of Samaria and his Asherah." *Biblical Archaeologist* (Dec. 1987): 241-249. (YOS.)
- Hadley, Judith M. *The Cult of Asherah in Ancient Israel and Judah: Evidence for a Hebrew Goddess*. New York, NY: Cambridge University Press, 2000. (COA.)
- Handy, K. Lowell. *Among the Host of Heaven: The Syro-Palestinian Pantheon as Bureaucracy*. Winona Lake, IN: Eisenbrauns, 1994. (AHH.)
- Hestrin, Ruth. "Understanding Asherah: Exploring Semitic Iconography." *The Biblical Archaeology Review Journal* 17.5 (1991): 50-59. (UA.)
- Keel, Othmar, and Christoph Uehlinger. *Gods, Goddesses, and Images of God in Ancient Israel*. Minneapolis, MN: Fortress Press, 1998. (GGI.)
- Mazar, Amihai. *Archaeology of the Land of the Bible, 10,000-586 BCE*. New York, NY: Doubleday, 1990. (ALB.)
- Meshel, Ze'ev. "Did Jahweh Have a Consort?" *Biblical Archaeology Review* 5.2 (Mar.-Apr. 1979): 24-36. (DJHC.)
- Olyan, Saul M. *Asherah and the Cult of Yahweh in Israel*. Atlanta, GA: Scholars Press, 1988. (ACY.)
- Patai, Raphael. "The Goddess Asherah." *Journal of Near Eastern Studies* 24.1/2 (Jan. - Apr. 1965): 37-52. (TGA.)
- _____. *The Hebrew Goddess*. 1967. Philadelphia, PA: Ktav Publishing House, 1990. (HG.)
- Rollston, Christopher A. "What's the Oldest Hebrew Inscription?" *Biblical Archaeology Review* 38.3 (May-Jun. 2012): 32-40, 66-68. (WHO.)

- Shanks, Hershel. "The Persisting Uncertainties of Kuntillet 'Ajrud." *Biblical Archaeology Review* 38.6 (Nov.-Dec. 2012): 29-37. (PUK.)
- Stuckey, Johanna H. "The Great Goddesses of the Levant." *Bulletin of the Canadian Society of Mesopotamian Studies* 37 (2002): 127-157. (GGL.)
- _____. "Asherah and the God of the Early Israelites." *Matrifocus* 3.4 (Lammas 2004), <http://.matrifocus.com/LAM04/spotlight.htm> 3-10-09. (AGE.)
- Toorn, Karel van der. "Goddesses in Early Israelite Religion." Eds. Lucy Goodison and Christine Morris. *Ancient Goddesses: The Myths and the Evidence*. London, England: British Museum Press, 1998. 83-89. (GEI.)
- Toorn, K. van der, et al. *Dictionary of Deities and Demons in the Bible*. (Revised Edition). Boston, MA: Eerdmans, 1992. (DDDB.)
- Wanlass, Ramona. "The Goddess, Syncretism, and Patriarchy: Evolution and Extinction of the Goddess during the Creation of Patriarchy in Ancient Israel." *Women in Judaism: A Multidisciplinary Journal* 8.2 (Winter 2011): 1-16. (GSP.)
- Zevit, Z. "The Khirbet El-Qom Inscription Mentioning a Goddess." *Bulletin of the American Schools of Oriental Research* 225 (Summer 1984): 39-47. (KEQI.)

For alternative considerations:

- Lewis, Theodore J. "Divine Images and Aniconism in Ancient Israel." *Journal of the American Oriental Society* 18.1 (Jan.-Mar. 1998): 36-53. (DIAAI.)
- Wiggins, Steve A. *A Reassessment of Asherah: A Study According to the Textual Sources of the First Two Millennia B.C.E.* Neukirchener Verlag Neukirchen-Vluyn, Germany: Verlag, Butzon, and Bercker Kevelaer, 1993. 191. (ROA.)

In addition to the Asherah and Yahweh translations, the throned female cathedra is also of special interest here.

Cathedra is defined as the official chair or throne of one in a position of prominence. Erich Neumann speaks of the seated goddess as the 'original form of the enthroned Goddess' (RG: 29; TGM: 98). As noted in *Re-Genesis*, these 'throned' goddesses were envisioned and subsequently named, cathedra goddesses. This designation is illustrated throughout *Re-Genesis* via extensive GSA photographic images from: Anatolian Alaca Hüyük and Çatal Hüyük, plus Sicily, Egypt, Carthage, Cyprus, Sumer, Spain, Vinca, Greece, Poland, France, Canaan/Israel as well as St. Peter's Basilica in Rome (DM: 115-164; SGM: 32; TGG: 32-39; RGS). (RGS: 7100-6300, Cathedra Goddess of the Beasts, Çatal Hüyük).

Cathedra goddesses from Egypt include the seated bird goddess, Isis or Au-set, translated as *seat* and not infrequently nursing future kings and pharaohs. The seat or chair "represents the goddess herself (for example, the Egyptian Isis was the throne, as her hieroglyph demonstrates)." (TLG: 87, n. 7.) As discussed earlier, the cathedra Goddess of the Beasts from Çatal Hüyük is seated in a chair or throne

and in the birthing process. The Virgin Mary at St. Peter's Basilica is also a cathedra goddess/madonna. Bernard Dietrich adds two examples from Beth Shean and Troy VI. (TIGR: 8-9.) (Of special note is that Egypt and southwest Asia were in ongoing communications and maritime trade at this time. (TIGR: 8-9.))

Additionally, Dietrich speaks to the prevalence of throne goddesses in both Crete as well as Mycenaean rituals, saying that this iconography probably began in Neolithic Anatolia as the origin of the later tree or pillar cults as well as the "baetyl * and aniconic divine representations in general." (TIGR: 8-9.) Further discussion on the Anatolian cathedra goddess of the beasts to follow. (DM: 115-164; SGM: 32; TGG: 32-39.)

* (Relative to Greek *baetylus/baetyls*, also note Hebrew *Beth el* – and -Phoinikian *beit all* meaning the 'house of the divine.')

Yamashita discusses divine temple furniture that is sacred to throne goddesses and gods in his dissertation, *The Goddess Asherah*. (GA: 44, n. 53.) He explores an Ugaritic story about a celebration feast held by Ba'al. His guests included throne gods (*ilm khtm*) and chair goddesses (*ilhm ksat*). (GA: 44, n. 54. II.) A similar example is noted in the Egyptian Caravanserai called Abydos. (GA: 44; HER: 75.) At Abydos, a chair with a canopy is said to be associated with, "the female power behind the throne—be it that of a queen, princess or goddess" (CK: F1) plus the chair in the Egyptian Scorpion Tableau is also a goddess. (Further GSA and image information below.) Yamashita concludes that Ugaritic/Hittite story clearly illustrates, "Asherah is a goddess, consort of Elkunirsha, who is identical with El in the Ugaritic texts (GA: 44)."

Khirbet El-Qom or Khirbet El-Kom.

The site of Khirbet el-Qom or Khirbet el-Kom (biblical Makkedah) is an Iron Age site excavated by William Dever. Location is 8 miles west of Hebron in a small Arab village. At Khirbet el-Qom, Dever found another critical inscription carved on a pillar. Like the Kuntillet Ajrud inscription, it is also believed to be a blessing from the middle of the eighth century BCE. The translation is "Blessed be Uryahu (Uriyahu) by Yahweh (YHWH). And by his Asherah; from his enemies, he saved him!" (UTI: 135; COA.)

Denver also provides a more comprehensive translation.

For 'Uriyahu the governor (or the rich), his inscription,
Blessed is 'Uriyahu by Yahweh:
From his enemies, he has been saved
by his a/Asherah.
(Written) by Oniyahu.
(GHW: 131-132.)

In addition to transcriptions, * pillar figures from Khirbet el-Qom plus those from Kuntillet Ajrud number around 3,000. They are typical of female pillar figures including: conical bodies; heads that are either fully-fashioned or beaked faces; and goddesses holding their prominent breasts. (DIAAI: 44-46.) Also from el-Qom is an engraved hand that is an exact replica of the later "Islamic *hamza*, or 'Hand

of Fatima,' which is seen throughout the Muslim world. ... My el-Qom hand is from an undisturbed 8th century BCE [Judean bench] tomb, and it is clearly Israelite." (GHW: 132.)

* Further Khirbet el-Qom translation considerations:

Day, John. "Asherah in the Hebrew Bible and Northwest Semitic Literature." *Journal of Biblical Literature* 105.3 (Sep. 1986): 394-5. (AH.)

In "Divine Images and Aniconism in Ancient Israel," Theodore J. Lewis summarizes cultic reconstruction relative to finds from Kuntillet Ajrud and Khirbet el Qom:

[These finds] have stimulated research into the place of Asherah in ancient Israelite religion, heightening a conviction that cultic reconstruction (including the study of Aniconism) must not be restricted to male deities. While the material that follows is far from conclusive with respect to providing a clear example of a goddess, it deserves serious attention and should not be glossed over (DIAAI: 44).

Further research about the theory of Pagan god Jahweh/ Yahweh (the *unspeakable* JHWH):

Harvey, Graham. "Huldah's Scroll: A Pagan Reading." *Patriarchs, Prophets and Other Villains*. Ed. Lisa Isherwood. London, England: Equinox, 2007. 85-100. (HS.)

Further sacred tree considerations on the Kuntillet Ajrud Jar A:

Beck, Parhiya. "The Drawings from Horvat Teiman (Kuntillet Ajrud)." *Tel Aviv* 9 (1982): 4-18, 27-36. (DHT.)

Hadley, Judith M. *The Cult of Asherah in Ancient Israel and Judah: Evidence for a Hebrew Goddess*. New York, NY: Cambridge University Press, 2000. 115-120, 137-144, 150-154. (COA.)

Keel, Othmar, and Christoph Uehlinger. *Gods, Goddesses, and Images of God in Ancient Israel*. Minneapolis, MN: Fortress Press, 1998. 210-218, 241. (GGI.)

Further research on cathedra goddesses: 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; 2000, Asherah; 900, Taanach, Canaanite Libation Stand; 750-650, Cybele and King Midas, Anatolia; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (RGS.)

Further tree, baetyl, and pillar figure research: 7250-6150, Çatal Hüyük, Anatolia; 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; 2000, Asherah; 1800, Re-Visioning Goddess Sarah and Abraham; 1490-1470, Hathor's Dendera (Denderah) Temple, Egypt; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 100 Mecca, the Ka'aba and Sacred Stones; and 800-700. (RGS.) (Also, CE entry: 16th Century, Kabbalah.) (RG.)

Further Asherah research: 2000, Bethel, Almond City, and Asherah; 2000, Asherah; 2000-1200, Ras Shamra; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; and 900, Taanach, Canaanite Libation Stand; 600-398, Astarte/Anat/Astarte/Anat/ Asherah/Ishtar and Yahweh, Egypt. (RGS.)

Further Scorpion Tableau research: 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics. (RGS.)

Further research on the 'Scorpion Tableau' or 'King Scorpion' discovery plus photo-hieroglyphics:

Darnell, John Coleman, and Deborah Darnell. *Theban Desert Road Survey in the Egyptian Western Desert*. Chicago, IL: Oriental Institute of the University of Chicago, 2002. (TDRS.)

Goldwasser, Orly. "How the Alphabet Was Born from Hieroglyphs. *Biblical Archaeology Review* 36.2 (Mar.-Apr. 2010): 36-50. (HA.)

Wilford, John Noble. "Discovery of Egyptian Inscriptions Indicates an Earlier Date for the Origin of the Alphabet." *New York Times*, Nov. 13, 1999: Y1, Y10. (DOE.)

Further wayside shrine or ancient caravanserai research: 2200, Nahariyah and Ashrath-Yam. (RGS.)

Further wayside shrine or ancient caravanserai research: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 12,000 Pamukkale/Hierapolis, Anatolia (Central Turkey); 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000, Tell Brak; 2200, Nahariyah and Ashrath-Yam; 1800, Re-Visioning Goddess Sarah and Abraham; 1750-1700, Goddess of Kultepe, Anatolia; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 900, Taanach, Canaanite Libation Stand; 800, Tanit; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 630-620, Goddess Kore, Izmir, Turkey; 600-398, Astarte/Anat/Ashtaroth/Asherah/ Astarte/Ishtar and Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.)

Further research on Anatolian Seljug Caravanserais and other extended key – trade – centers and routes throughout the ancient world:

Lawler, Andrew. "Erbil Revealed." *Archaeology* 67.5 (Sep. – Oct. 2014): 39. (ER: 39.)

Yavuz, Aysil Tukul. "The Concepts that Shape Anatolian Seljug Caravanserais." *Muqarnas*, Vol. 14 (1997): 80-95. (CSA.)

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.

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.

NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: CATHEDRA ASHDODA: ASHDOD, PALESTINE.

PHOTO: © GSA. DESCRIPTION: LONG-NECKED CATHEDRA ASHDODA FIGURE WITH HORIZONTAL BANDS, ARMLESS TORSO, MODELED BREASTS, FLAT HEADRESS, TRIANGLES, AND A CHAIR BASE SIMILAR TO AN OFFERING TABLE. (PS: 153, 155.)

SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 4, ROW 1, SLEEVE 2, SLIDE #8, 1200 BCE.

IT_RPT_S4_R1_SL2_S8.jpg

SHOT ON LOCATION: FRAUEN WOMEN'S MUSEUM: WIESBADEN, GERMANY.

NOTE 1: ASHDODA IS A CATHEDRA DEITY.

'CATHEDRA IS DEFINED AS THE OFFICIAL CHAIR OR THRONE OF ONE IN A POSITION OF PROMINENCE' AND [THEREFORE] REFERENCED AS A CATHEDRA GODDESS (RG: 29) (RG: 7100-6300, CATHEDRA GODDESS OF THE BEASTS, ÇATAL HÜYÜK).

NOTE 2: AN ICONOGRAPHIC INTERPRETATION OF GODDESS ASHDODA INCLUDES HIEROS GAMOS. (APL: 2-23-1999.) (TO SCALE PROTOTYPE: ORIGINAL IN ISRAEL MUSEUM, JERUSALEM, ISRAEL.)

NOTE 3: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."

NOTE 4: "STYLISTICALLY THIS FIGURE RETAINS MYCENAEAN TRADITIONS (ALB: 324, FIG. 8.15)."

NOTE 5: FIELDWORK PROJECT.

IMAGE: ASHERAH PRESENTING THEIR BREASTS.

PHOTO: © GSA. DESCRIPTION ASHERAH HOLDING THEIR BREASTS.

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, PILLAR FIGURES OF JUDAHITE GODDESS ASHERAH PRESENTING HER BREASTS WAS WELL KNOWN (GAT: 43-44; ALB: 500-504; RGS).

NOTE 2: WOMEN [AT THE TEMPLE OF SOLOMON] WERE IN ATTENDANCE AS SACRED PROSTITUTES AND IN OTHER CULTIC CAPACITIES: FEMALE DEITIES INCLUDED ASHERAH, ANATH, AND ISHTAR (RGS).

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).

NOTE 4: OTHER POSSIBILITY IS WISDOM GODDESS PINIKIR/KIRIRISHA (WA: 222; RGS).

NOTE 5: FIELDWORK PROJECT 2002.

IMAGE: KUNTILLET AJRUD AND KHIRBET EL-QOM: ISRAELITE ERA.

PHOTO: © GSA. DESCRIPTION: KUNTILLET AJRUD AND KHIRBET EL-QOM.

SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , c. 800-700 BCE.

ON LOCATION: TBD.

PHOTO NOTE: IMAGE TBD ON THE WEB, , CHRISI KARVONIDES.

IMAGE: SEMITIC ASTARTE.

PHOTO GSA DESCRIPTION: SEMITIC ASTARTE.

SLIDE LOCATION BIB ARCH, SHEET 1, ROW 3, SLEEVE 4, SLIDE #26, 586-332 BCE.

CU_BAR_S1_R3_SL4_S26.jpg CO_BAR_S1_R3_SL4_S26_ILL.jpg

LOCATION: NORTHWESTERN SEMITIC AREA.

NOTE 1: FIELDWORK PROJECT.

PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989).

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: ASTARTE, UGARIT.

PHOTO GSA DESCRIPTION: ASTARTE WITH PRONOUNCED PUBIC MOUND: GOLD PLAQUE, UGARIT.

SLIDE LOCATION NEAR EAST, SHEET 8, ROW 4, SLEEVE 5, SLIDE #54, 1550-1200 BCE.

CU_NEA_S8_R4_SL5_S54.jpg

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989)

NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: TANIT: TUNIS, TUNISIA.

PHOTO: © GSA. DESCRIPTION: ASTARTE WITH PRONOUNCED PUBIC MOUND: GOLD PLAQUE FROM 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 WINN'S JELA ILLUSTRATION IN, *PRE-WRITING IN SOUTHEASTERN EUROPE*. (PW: 366, FIG. 4.)

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

NOTE 3: FIELDWORK PROJECT 1998.

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 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_R1_SL5_S410a.jpg

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

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, * ICONOGRAPHICAL REPRESENTATIONS OF ASHERAH.

NOTE 3: * FURTHER INTERPRETATIONS OF THE ASHERIM INCLUDE, (AH: 385-408, PLUS 1 KINGS 15:13 AND 2 KINGS 21:7.)

NOTE 4: FIELDWORK PROJECT 1985-1989.

IMAGE: TREE – OF – LIFE: 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

SHOT 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, * ICONOGRAPHICAL REPRESENTATIONS OF ASHERAH.

NOTE 3: * FURTHER INTERPRETATIONS OF THE ASHERIM INCLUDE, (AH: 385-408, PLUS 1 KINGS 15:13 AND 2 KINGS 21:7.)

NOTE 4: FIELDWORK PROJECT 1999.

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

PHOTO: © GSA. DESCRIPTION: TREE – OF – LIFE (TANNIT-LIKE VULVIC TRIANGLE BASE) WITH SPHINXES. MOTIF: A LIMESTONE MEMORIAL 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: ASHERIM, * ICONOGRAPHICAL REPRESENTATIONS OF ASHERAH.

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

NOTE 5: FIELDWORK PROJECT 1993-2002.

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: ASHERIM, * ICONOGRAPHICAL REPRESENTATIONS OF ASHERAH.

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

NOTE 3: “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 4: FIELDWORK PROJECT 1998-2002.

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. PHOTO: © GSA. DESCRIPTION: ASSYRIAN TREE – OF – LIFE, 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). (SOURCE: ENTRY ABOVE.)

NOTE 3: ASHERIM, * ICONOGRAPHICAL REPRESENTATIONS OF ASHERAH.

NOTE 4: * FURTHER INTERPRETATIONS OF THE ASHERIM INCLUDE, (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: (ANATOLIA) 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: ASHERIM, * ICONOGRAPHICAL REPRESENTATIONS OF ASHERAH.

NOTE 3: * FURTHER INTERPRETATIONS OF THE ASHERIM INCLUDE, (AH: 385-408, PLUS 1 KINGS 15:13 AND 2 KINGS 21:7.)

NOTE 4: AS PHOTOGRAPHED IN 1986, IT IS DOUBTFUL IF TREE OR HOTEL STILL EXISTS?

NOTE 5: FIELDWORK PROJECT 1986.

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

CU_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.

IMAGE © GSA. DESCRIPTION: MOTHER GODDESS ASHERAH (OR ASTARTE) (GGL: 147) SEATED ON A CATHEDRA THRONE BETWEEN TWO LIONESSES. LOCATION TEL TAANACH.

ON LOCATION: 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: 47.)

NOTE 2: GODDESS ASHERAH WAS WORSHIPED IN ISRAEL FROM THE DAYS OF THE FIRST SETTLEMENT IN CANAAN, AS THE HEBREWS HAD 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: ILLUSTRATE CATHEDRA MOTHER GODDESS ASHERAH: TEL TAANACH, CANAANITE (NORTHERN ISRAEL. CHRISI KARVONIDES' TEAM.