

Remarks on the Tel Qarnayim Goddess

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The iconography of Canaanite goddesses has been enriched lately by a female standing on a horse. It occurs on a pottery mould from Tel Qarnayim¹, a gold leaf from Lachish² and, possibly on a plaque found at Tel Qishyon³.



Plaque from Tel Qishyon

- 1 Sara BEN-ARIE, A Mould for a Goddess Plaque. IEJ 33, 1983, 72-77.
Sara BEN-ARIE, A Pottery Mould for a Goddess Figurine. Qadmoniot 16, 1983, 123-124 (with excellent, large size photograph). (Hebrew).
- 2 Christa CLAMER, A Gold Plaque from Tel Lachish. Tel Aviv 7, 1980, 152-162.

In discussing the mould from Tel Qarnayim Mrs. Sara BEN-ARIE raises some points relating to Egyptian and Canaanite gods and their representation where some clarification seems to be essential.

The group of figures on the mould does not represent a triad of gods: in triads the three gods or the king with two gods are about the same size: here the goddess is about twice as large as the two male figures. We have to regard them as attendants or adorants. Their features are largely un-Egyptian, for instance their headgear and the up-turned toes of the shoe of the right-hand figure. Nothing concerning the figure on the left is "somewhat reminiscent of Resheph". It is not exact that "his tall headgear lacks the streamers and uraeus characteristic of Resheph". Streamers do occur with Resheph, but also with other gods, and the gazelle, not the uraeus is typical on the forehead of Resheph.

A goddess Kent is mentioned in discussing the goddess of the mould. The name *Kn.t* occurs exclusively on a stela in the British Museum (No. 646, Exhibition No. 191). HELCK has shown that this is a mistake of the artisan for Qadesh⁴.

The vultures in the upper corners of the mould are held to "represent the goddess Mut ('Mother')". What is really shown here is the goddess Nekhbet (as in the examples quoted from ALDRED).

The inscription ascribed to Horemhab (note 31) is now widely held to be a fake⁵. In any case there would not be a triple name here only a mention of three Canaanite goddesses and a Canaanite god with their epithets: Astarte, Anat, Resheph, Qadesh.

3 N. ZORI, *Land of Issachar*. Jerusalem 1977. 111, Pl. 38,3 (Hebrew). The photograph of the object is published here by kind permission of the director of the Israel Department of Antiquities and Museums. The object is registered in the Department as No. 80. 5210 and exhibited in the local Museum of Kibutz En Dor, not far from the Tel, in Lower Galilee. What can be seen are two legs, from the knees down, standing on an animal which may be a horse. Behind there is a long object which may be a snake.

4 W. HELCK, *Beiträge zu Syrien und Palästina in altägyptischer Zeit*. *Archiv für Orientforschung* 22, 1969, 21-29; in the same sense without detailed discussion: R. STADELMANN, *Syrisch-Palästinensische Gottheiten in Ägypten*. Leiden 1967, 119.

5 J. YOYOTTE, *Le Général Djehouty et la perception des tributs syriens*. *Bulletin de la Société Française d'Égyptologie* 92, 1982, 33-51 (With previous literature).

In any case, this object, doubtful as it is, can not advance our knowledge of the interrelations between Canaanite and Egyptian religion. The precondition of such an advance is the discovery and publication of objects of the type mentioned here and the thorough discussion of their meaning, sources and iconography.