




Lamps of Dendera

by **Antonio Crasto**

In the site of *Ta netert* "The Land of the Goddess", *Iwnet* "The city of the feminine Sun", the current Dendera were built three temples, dedicated to the divine triad: the "mother" Hathor / *Hut-Hr* , the "son" and "husband" *Horus / Ra-Horakhty*  and the "son" of the first two *Ihy* .

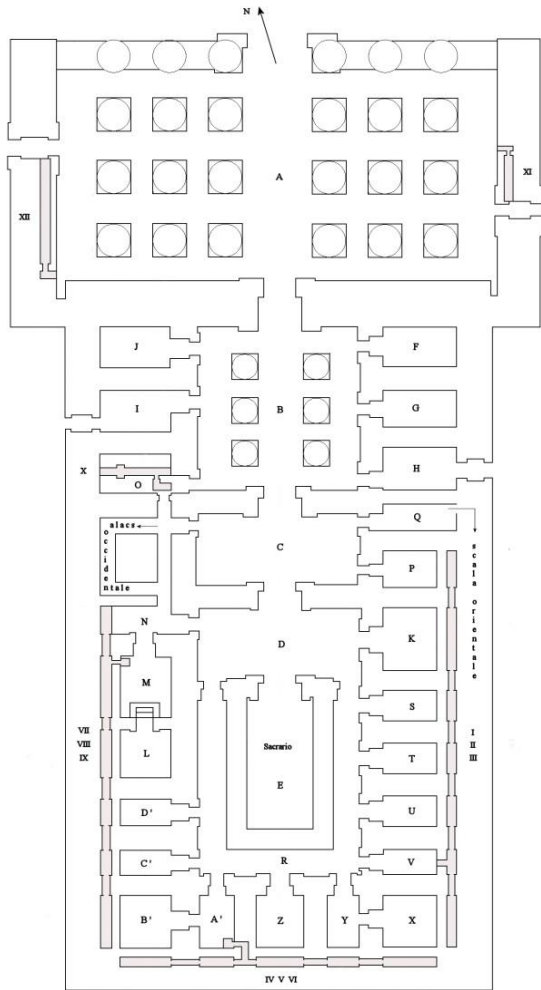
The first two deities were associated with the feminine Sun (the now reconfigured planet X) and the male Sun. The female and male Sun, as well as having "generated" the various stars of the Solar System and in particular the Earth, were also considered "parents" of life on Earth and in particular of Humanity, thus also protectors of civilization and in particular of Egyptian civilization. The "son" *Ihy* does not seem to have an astronomical correspondence and should be associated with the terrestrial civilization and the Egyptian one in particular. **1**

Today only the archaeological area of the mother goddess remains, with the temple of Hathor in the center, that of Isis south of the main temple, two mammisi in the northern area of the site, etc.).

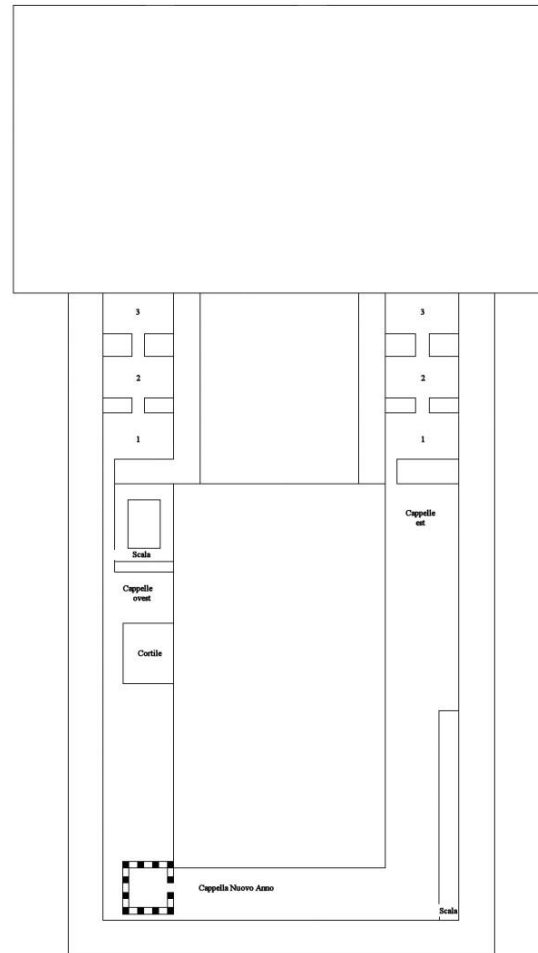


Ta neteret / Iwnet / Dendera site (image of Google Earth)

The temple of the goddess Hathor is oriented slightly north-east (about 15°), so as to be oriented with the minor side slightly south-east, to the point of heliacal elevation of the star Sirius (about 105°), star in which it was considered transfigured the goddess Hathor after the "death" of the planet X. Two days a year, after the Autumn Equinox and before the Spring Equinox there would have been the coincidence of the rising point of the Sun and of Sirius. In Dendera the rising of the planet Venus, the reconfigured planet X, was also observed. **1**



Scheme of the temple



Scheme of the terrace

As can be seen from the scheme, the temple was equipped with various crypts (gray areas), almost certainly destined to contain statues, various decorations, equipment to be used in various ceremonies, clothes and jewelry of the statues, etc.

Regarding this article, we highlight:

- crypt n. IV (of the "lamps"), with entrance from the floor of chamber A' (of the "flame"), dedicated to the syncretism Hathor / Sekhmet, the punitive eye of Ra, in the guise of destructive goddesses through fire and heat;
- chapel L of the New Year;
- courtyard M, place of dressing of the statues for the procession to the terrace;
- crypt n. VII, with entrance from the floor of the courtyard M;
- spiral staircase to access the western terrace area;
- room O, dedicated to the collection of offers for the New Year's Ceremony;
- crypt n. X, with the entrance from the floor of the room O, destined perhaps to the conservation of the treasure, the jewels to adorn the various statues of the goddesses just before the procession to the terrace;
- room halfway up the spiral staircase, designed perhaps for the preservation and preparation of the clothes of the statues.



Eastern side of the crypt n. IV



Chapel of the New Year



Half-staircase room, with niche



The king offers "white bread" to Amon



Peripteral temple in the southwest corner of the terrace (seen from the East)



Southern view of the terrace (seen from above the Hypostyle Hall)

Crypt south n. IV

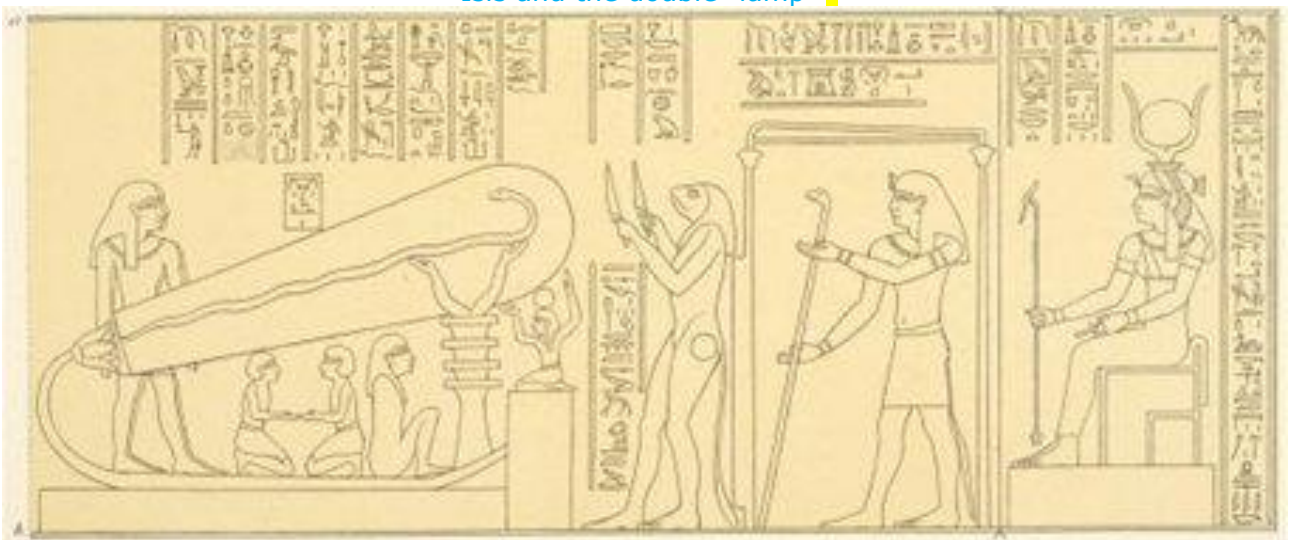
The crypt is divided into five narrow rectangular rooms, separated by "doors". On the walls of the rooms you can see religious representations and, in particular, on the walls of the last room, on the left entering the crypt, are represented:

- a double "lamp" on the right wall;
- a single "lamp" on the left wall;
- the two syncretic goddesses, Isis and Hathor, on the front wall, looking respectively to the left towards the double "lamp" and to the right towards the single "lamp".

The two enigmatic representations on the walls, double "lamp" and "lamp" single, seem to be linked in some way to the two goddesses, Isis and Hathor, perhaps considered protectors of two mysterious events or two ceremonies performed in the temple.



Isis and the double "lamp" 2



Hathor and the single "lamp" 2

Scenes

Description

In the two scenes the "lamps", placed in front of the goddesses Isis and Hathor, resemble lotus flowers. You notice the following matches: transparent bulb = corolla, snake = pistils, base = body of the flower. The stems of the flowers / "lamps" are attested to a rectangular box and the lamps seem supported at the base or accompanied by men (perhaps priests) and supported by a *djed* and / or children kneeling under the bulbs.

The single "lamp" has the peculiarity of having the pistils / snake supported by two arms, which seem to rest on the *djed*.

The character kneeling on the rectangular box holds with his arms raised the terminal part of the bulb and has on his head a disk, to indicate perhaps the light of the Sun and / or a certain relevance of the scene with the Sun.

In front of the single "lamp" is represented a monkey, who holds two knives with his hands placed just in front of the end of the bulb.

In the scene of the single "lamp", between the "lamp" and the goddess Hathor, is represented a pharaoh (perhaps Ptolemy XIII, brother and husband of Cleopatra VII), who holds with his hands a scepter in the shape of a snake.

In the scene of the two "lamps", the terminal parts of the bulbs are supported by the kneeling man on the box and with solar disk on the head ("left lamp") and by a *djed* (right "lamp").

Considerations

We have already said that Hathor almost certainly symbolized gravity, thanks to which she would give life to all the stars, poetically imagined as lotus flowers on the surface of the celestial ocean, and in particular to the male Sun, Ra. Hathor was also considered "mother" of life on Earth, Humanity and Egyptian civilization. Two more "sons" were assigned to Hathor, Ihy, a snake symbolizing human civilization, and the god Hor-sama-taui, falcon Horus, symbolizing the predynastic rulers who created and then unified the two kingdoms of Upper and Lower Egypt.

It therefore seems logical to assume that the double "lamp" can represent the two kingdoms and the single "lamp" of unified Egypt.



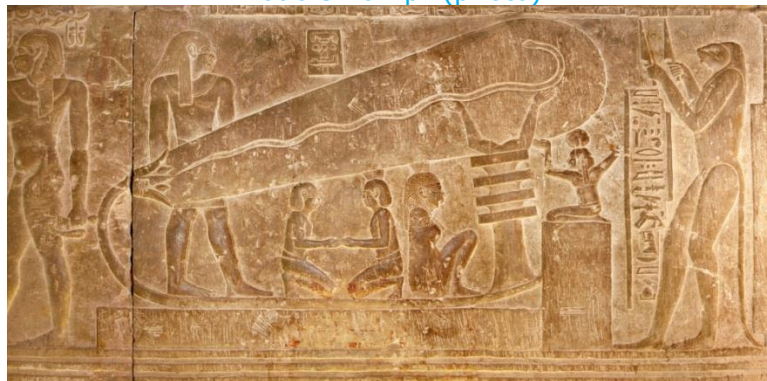
The Ihy snake rising from a lotus flower ²

This symbolism does not justify why:

- the "lamps" seem heavy, so that they must be supported by boys, by a *djed* and by the man kneeling on the box;
- the corollas of the lotus flowers are closed, as if the flower has not yet bloomed and therefore the still latent civilizations;
- the long stems of the lotus flowers are attested to the large rectangular box with a man on it with the sun disk on the head;
- in front of the single "lamp" there is a clear indication of danger;
- the single "lamp" snake is supported by two arms that seem to come out of the *djed*.



Double "lamp" (photo)



"Lamp" single (photo)

Symbolism

The Egyptologist Mariette believed that the representations of the crypt were not imaginative, but they reflected some equipment used on the temple terrace during the last night of the civil year.

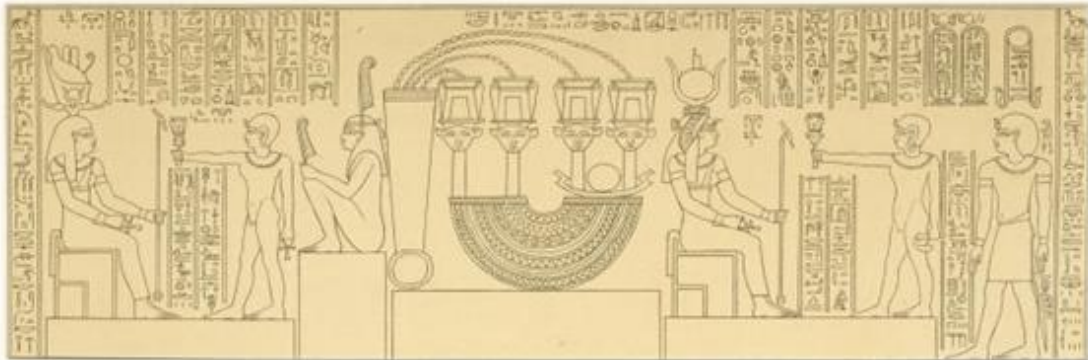
The texts tell us that the statue of the goddess Hathor was brought on the evening of the last day of the civil year (5th extra day) on the terrace of the temple and placed in the peripteral temple in the south-west corner, with the head turned to Orient.

The statue of Hathor was accompanied by the statues of other deities, who would keep her company for the whole night inside the temple.

During the night various ceremonies would be held on the terrace, in order to glorify the celestial mother: processions, recitations of prayers, songs and dances accompanied by the sound of sacred musical instruments at Hathor: the

sistrum and the *menit*, which should remember the planetary catastrophe that upset the planet X of Hathor. ³

The terrace would have been lit by lights and candles and it is possible that sometimes he paid homage to Hathor, Lady of Heaven and Turquoise, creating flashes of turquoise light, obtained by throwing turquoise powder on the fire. None of the mentioned ceremonies therefore seems relevant to the "lamps" or the large collar *Menit* represented in the crypt, the large bronze amulet inlaid with gold and precious stones.



Great Menat collar of Hathor ²

The majority of Egyptologists believe that the two scenes represent the foundation ceremonies of the temple of Hathor in Dendera (in the case of the single lamp) and two sanctuaries of Upper and Lower Egypt, dedicated to Hathor, in the case of the double "lamp" ". ⁴

Various alternative scholars have not contented themselves with this imaginative explanation and have considered the possibility that the "lamps" could be real electrical apparatuses, used during the ceremonies on the terrace. It has even been speculated that they have suggested to the scientist Crookes the study of his electronic tube, invented about ten years after the discovery and publication of the drawings of the "lamps" by his discoverer A. Mariette. ⁵

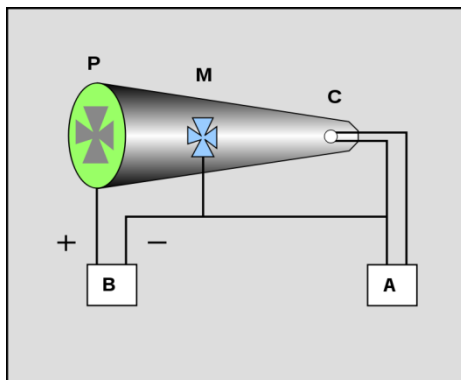


Diagram of the Crookes tube: The low voltage generator (A) is connected to heat the cathode (C). The battery (B) energizes the anode (P). The small plate that serves as a mask (M) is connected to the cathode and its image creates a shadow on the phosphorescent screen.


At the narrow end of the glass cone is the negative pole, which produces the electrons, while at the opposite end the positive pole. A high voltage generator was connected to the two poles. Between the cathode and the anode was placed a mask that, blocking the electron beam emitted from the negative pole, drew a shadow on the screen (positive pole).

Also admitted that Crookes was inspired by the "lamps" of Dendera, this does not mean that they were made to draw an image on the screen, on the large part of the bulb.

There are considerable differences: in lamps there is an internal element (snake) that occupies the whole bulb and not a mask to block a flow of electrons, the hypothetical screen (large part of the bulb) is not connected and the shank / wire would have could only give tension to the snake.

The Egyptians, however, did not have the possibility to create high tensions, nor high voids. It would not have been sufficient to put in series a hundred batteries (about 100 Volt) to obtain the production of free electrons.



Discharge hypothesis inside a "lamp" powered by batteries like Bagdad 

Criticisms

The hypothesis supported by most Egyptologists seems too simplistic and unacceptable. It seems in fact unreal to represent a temple or a sanctuary with a lamp-shaped lotus flower. Other elements of the scenes are not taken into consideration.

The other hypothesis of the symbolic representation of the Egyptian civilization (double predynastic kingdom of Upper and Lower Egypt and Unified Egypt), does not justify the parallelepiped with above the man with solar disk on the head and above all the monkey with the two knives, clear signal of danger. One could think of the birth of the unified kingdom through a war, with all the situations of danger of a war between "brothers" peoples, without respect for the Maat.

On the other hand, I believe that, in addition to the mentioned symbolisms, the single "lamp" represents a piece of equipment actually used during the ceremonies on the terrace.

A possible solution to the mystery can only be found by considering the carrying out of the New Year's Ceremony.

The flower / "lamp" is placed in front of the goddess Hathor in the presence of

the pharaoh. It therefore seems possible that the single "lamp" and the Menit collar also had some practical aspects.

I believe that the single "lamp" was a generator of a radiation at the top of the bulb, the base of the cone. This radiation would have been provoked by a physical effect, known by the Egyptians and compatible with their technological knowledge.

The fact that the ceremonies were carried out in honor of the goddess Hathor, leads us to think that the technological knowledge of the single "lamp" are "born" on the site of Serabit el Khadim, where there was a temple dedicated to the goddess, in which surely there will be similar ceremonies to those held in Dendera.

Serabit el Khadim

In the Sinai, on a plateau rich in mines including turquoise (phosphorus, aluminum and copper), the Egyptians built a temple dedicated to Hathor, perhaps dating back to the reign of Snefru, goddess seen on the site as a protector of miners.

In 1904 W.M.Flinders Petrie found numerous rectangular basins dug into the stone and circular basins, altars of unusual shape with surfaces at different levels, round tables, trays, plates, vases and cups of alabaster some of them in the shape of a lotus flower, glazed plates and other sacred objects with drawings of spirals, paintings and interweaving, blue rods of a very hard material unknown and two conical stones 15 cm wide. and 22,5 cm tall. ^{7, 8}

It was also found a crucible for metallurgy and, hidden under the floor, a conspicuous quantity of a mysterious white powder, called in the temple "mfkzt", perhaps just that **white bread**, which the sovereigns offered to the gods and that the priests of the temple used during the celebration of the great mysteries.

White bread would have had the properties of "giving life" and "generating light". This white powder, used to prepare "conical breads", could emit light, once heated and brought to the right levels of excitation. In this regard, Petrie hypothesized that it could be used to carry out fumigations, such as incense, during the various rites.

Possible explanation of the lamps

Given the similarity between the two temples, we can assume that the "white bread" was a substance also used in Dendera.

The association of "white bread" with Hathor, the ability of "white bread" to produce light, the offer of "white bread" to the gods by the sovereign, the use of "white bread" by the priests of Serabit el Khadim, the conical form of the "white bread" and finally the fact that at the dawn of the New Year the rays of the Sun "kissed" the statue of the goddess Hathor lead us to hypothesize that:

- the "lamps" were kept in the crypt n. IV or, given their size, in the chamber halfway up the spiral staircase, in which there is a representation of a king who offers the sun god Amon "white bread";

- the "lamps" were brought to the southern part of the terrace on the night of the last day of the year;
- the single "lamp" was placed in front of the eastern entrance of the peripteral temple, with the bulb facing the statue of Hathor;
- the conical bulb was of alabaster, so as to be translucent;
- the snake and the stem of the lotus flower were actually a tube connected to a pump placed inside the rectangular box, a pump used by the man placed on the box and having the solar disk on his head;
- the curved part of the snake-shaped tube was pierced, towards the base of the conical bulb, so as to release the powder pushed by the pump into the tube;
- this powder was "white bread" in powder form;
- this substance had the characteristic of lighting when exposed to sunlight;
- the fire would be maintained for some time, until the substance continued to be pushed by the pump into the serpent of the "lamp";
- the light of the fire, lit by the Sun, was concentrated by the base of the alabaster cone, worked in the shape of a lens;
- the ray produced by the lens would hit the statue of Hathor, inside the peripteral temple.

We can therefore assume that the substance called "white bread" was phosphorus, a chemical element called "carrier of light", which exists in various forms, identified by their color: white, red and black.

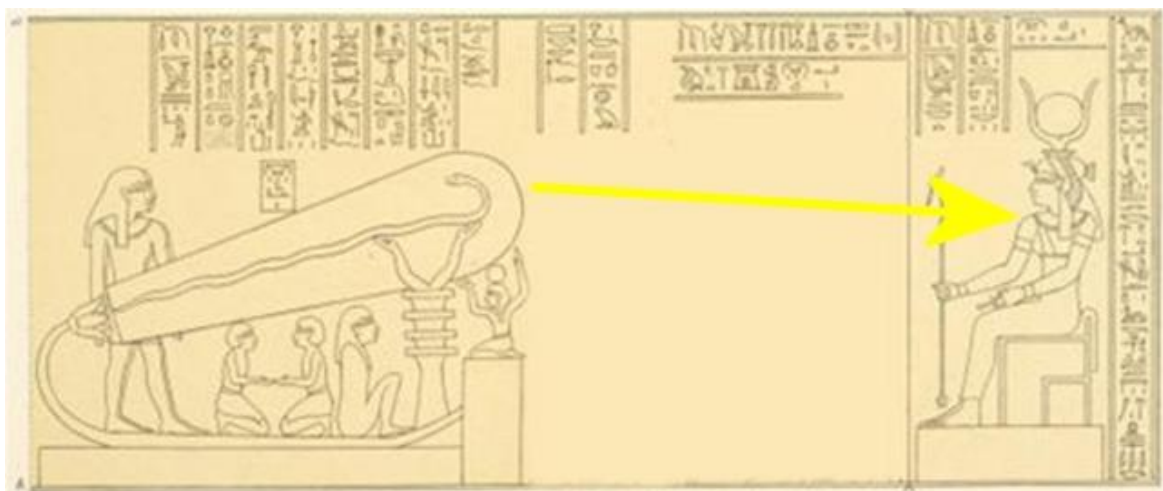
White phosphorus, which looks like a solid white waxy "white bread", is extremely reactive and, when combined with oxygen, emits a faint luminescence in the dark or burns with bright flame when exposed to light at about 35 degrees.

Instead, in the absence of oxygen, the white phosphorus melts at about 44°.

Due to these characteristics, white phosphorus has been used in the production of explosives, matches and fireworks.

It is insoluble in water, so it can be assumed that the temples were kept in tanks containing water, such as those found in Serabit el Khadim.

White phosphorus is dangerous and toxic, which can explain why the monkey with two knives was represented in front of the single "lamp". 9 e 10



Probabile raggio luminoso generato dalla "lampada" e indirizzato ad Hathor

Menit

There remains to be presented a possible hypothesis of solution of the mystery of the great technological collar represented in the crypt.



Menit of the crypt n. IV



Normal menit

Most Egyptologists believe there is no mystery and that the *Menit* of the Crypt of Dendera is only a little more sophisticated.

There is the hypothesis that the four sisters are connected to the counterweight, to be placed on the back, through as many rows of pearls and that they symbolize the four cardinal points. The sisters would hold a collar of flower petals and a sacred sun boat would be represented at the base of the two right sisters.

Once again, the explanations seem too simplistic and not shareable.

Instead, I believe that the great and strange *Menit* of Dendera was worn by the statue of Hathor during the night of the last day of the year. We can then assume that the collar was made of gold and precious stones, but also had luminescent elements. ¹¹

The light beam conveyed by the "lamp" to the statue of Hathor would thus have made shine the luminescent elements and shine the four sisters and the collar, indicating the arrival of Ra to kiss the "mother" and "wife".

It could also be hypothesized that the collar was equipped with electroluminescent elements, so their ignition would occur when a weak current passes through, produced by a battery contained in the counterweight.

However, it would have been necessary to insert a switch that closed the circuit when it was hit by the light beam produced by the "lamp".

We can then assume that: a polarity reached the lower end of the two right sisters, which would not have touched the metal hull of the boat, thus creating an interruption in the electrical connection; inside the boat there was a small sphere with white phosphorus inside; the white phosphorus in the absence of oxygen would have passed into liquid state thanks to the heat of the ray coming from the "lamp"; it would then flow into the boat creating the electrical connection between the sisters and the hull.



Open connection



Closed connection

Conclusion

Summing up:

- the big bang produced a flash of light;
- a flash of light came with the lighting of the Sun;
- a flash of light turned on life on Earth;
- a flash of light modified the DNA of some monkeys and formed the hominids;
- a flash of light gave life to *homo sapiens*;
- a flash of light was caused by the collision between the planet X of Hathor and the intruding planet, then reconfigured as Mars;
- a flash of light was seen with the arrival of the Moon, caused by the clash between the two planets and a satellite of the planet X;
- a flash of light generated Egyptian civilization (Ihy);
- a flash of light gave life to the two kingdoms of Egypt (Hor-sam-tau);
- a flash of light saw the unification of Egypt;
- a flash of light regenerated the statue of Hathor annually and gave it life for a whole new civil year in Dendera.

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