

Hathor was traditionally portrayed with horns, as were Isis and others on occasions, for horns were indicative of knowledge reception—a divine communications device rather like antennae or aerials. For this reason, gods and goddesses alike were sometimes depicted as bulls, cows, goats or rams and, in the female sense, cow-goddesses such as Hathor were also representative of nursing motherhood. Female horns were often symbolized by an upturned, horizontal crescent moon, whereas the sun disc was a male emblem. Since horns were associated with godly communication, they were in later times the objects of kingly or warrior adornment, being attached to helmets such as the headpiece of the 5th-century Frankish King Clovis.¹³ Those who communicated directly with the gods were generally attributed with horns; it was for this reason that Michelangelo (1475-1564) added horns to his famous statue of Moses on the Roman monument to Pope Julius II. The Christian Church authorities were somewhat disconcerted by this, for by that time horns had come to be more associated with the devil, while the traditional goat of Capricorn (an emblem of the biblical Ham) was denounced as a heresy of witchcraft.

Hathor was the originally defined Queen of the West and Mistress of the Lilithian Netherworld, to where she was said to carry those who knew the right spells.¹⁴ She was the revered protectress of womanhood, the lady of the sycamore, goddess of love, tombs and song. And it was from the milk of Hathor that the pharaohs were said to gain their divinity, becoming gods in their own right. In more ancient Sumerian times, during the days of the original Star Fire ritual, the Bloodline kings who were fed with the hormone-rich lunar essence of the Anunnaki goddesses were also said to have been nourished with their milk—notably that of Ishtar. It would appear, therefore, that this milk contained an enzyme that was especially conducive to active longevity—and this was very likely the enzyme that genetic researchers have called telomerase.

As reported in the *Science* journal,¹⁵ corporate studies and those of the University of Texas Southwestern Medical Center,

have determined that telomerase has unique anti-ageing properties. Healthy body cells are programmed to divide many times during a lifetime, but this process of division and replication is finite, so that a non-dividing state is ultimately achieved: this is a crucial factor of ageing. The division potential is controlled by caps at the end of DNA strands (rather like the plastic tips on shoelaces), and these caps are the *telomeres*. As each cell divides, a piece of telomere is lost, and the dividing process ceases when the telomeres have shortened to an optimum and critical length. There is then no new cell replication and all that follows is deterioration.

Laboratory experiments with tissue samples have now shown that application of the genetic enzyme telomerase can prevent telomere shortening upon cell division and replication. Hence, body cells can continue to divide far beyond their naturally restricted programming (just as do cancer cells, which can achieve immortality through being rich in telomerase). Telomerase is not usually expressed in normal body tissue but, apart from being present in malignant tumours, it is also apparent in reproductive cells. It seems, therefore, that somewhere within our DNA structure is the genetic ability to produce this anti-ageing enzyme, but the potential has somehow been switched off.

By the time of Egypt's 12th dynasty of Queen Sobeknefru, the kingly rituals of the milk and Star Fire of the goddess had been superseded by the ceremonies of the sacred fire-stone. This manufactured supplement became the new route to the Light and, as we have seen (Chapter 14), it was figuratively represented as 'bread'.

On one of the rock tablets near to the Mount Serâbit cave entrance is a representation of Tuthmosis IV in the presence of Hathor. Before him are two offering stands topped with lotus flowers and behind him is a man bearing a loaf of white bread. Another stela details the mason Ankhîb offering two conical bread-cakes to the king and there are similar portrayals elsewhere in the temple complex. Perhaps one of the most