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ISIS AND PHILAE

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370 ISIS AND PHILAE, EGYPT

Hail Queen.

At Philae in Nubia,
Isis is invoked:
Hail Queen, mother of god.
(DM: 15.)

Mary descended from Isis.

The transfer of parts of Mythologems
from Isis worship to Mary the mother of Jesus
undoubtedly took place in the
middle third of the first century AD.
(GAG: 227.)

Shange, Ntozake.

i found god in myself,
and i loved her fiercely
i loved her fiercely.
(FCG.)

Ka.

To die
is to rejoin one's *Ka*.
(MG: 246.)

Alexandria Medical School.

Isis, was the divinity
who presided over the medical school
that arose at Alexandria.
(IG: 188-189.)

Great Physician Isis.

She [Isis] was 'Mistress of Magic'
and 'Great Physician,'
in which aspect she is able to heal Osiris,

and to become the mentor of physicians.
(CDBL: 82.)

Sais Medical School.

In the 6th c.,
medical students at the Sais Medical School
were ‘priests in the temples’ of the goddess.
(TES: VOL. 1, 18.)

Mystery Religions.

Mystery religions were organic in an initiatory and esoteric structure
such as the Isian, Eleusian, and cult [culture] of Cybele.
(RGS.)

Alexandria Library.

[D]estroyed by the canonical groups, for example,
in the burning of the library at Alexandria
and the book burnings of the
middle Christian period.
(SOF: 262.)

Ancient Philae, temple site of black Isis (Ese) in Nubia, encompasses a rich and fascinating archaeomythological study. Although the temple fell into alien hands, goddess Isis’ power not only continued for over three millennia in Egypt, but also “her worship grew during the Hellenistic period (when she was conflated with the Great Mother of the Greeks, Demeter), then continued into the Roman Era, and finally was adapted to Christian needs.” (HLW: 13.) Reginald Eldred Witt notes that the “veneration (*hyperdulia*) of the Blessed Virgin Mary was certainly introduced at about the same time as Theodosius ordered the destruction of Pagan temples, ... but [Isis] survived in some very remarkable ways.” Over the centuries, “[h]er violent end proved her dreaded power.” (IG: 273-4.) Witt adds that due to the ancient Isiac stronghold she subsequently took prominence in major Greek centers including Delos, Delphi and Eleusis where she was well revered. (IG: 21.)

[Additionally] Harbors of Isis were found on the Arabian Gulf and the Black Sea. Inscriptions show that she found faithful followers in Gaul, and Spain, Pannonia and Germany. She held sway from Arabia and Asia Minor in the east to Portugal and Britain in the west and shrines were hallowed to her in cities large and small: Beneventum, the Piraeus, London (IG: 21).

Around 370 BCE, Philae was constructed on top of a prior temple site. Philae or the 'Holy Island' (DM: 14) was a primary healing center of the matrilineal Nubians as was Hathor's Dendera Temple complex. (Other temple similarities include Hathor's stylized headdress on the many lotus capitols.) (TOL: 172.) In the 5th century, Nubians went to great efforts to prevent the Christians from taking over the Isian temple and Mysteries, but eventually Philae fell to the Byzantine emperors in the mid 6th century and a century later, succumbed once again to Arab nomads. (DM: 23.)

In the sixth century CE the Christian religion triumphed in North Africa, and especially the Nile Valley. Justinian, ruler of the crumbling Roman Empire, had ordered the re-conquest of North West Africa in 533 CE.

Three years later by his imperial edict, the temple of Isis at Philae closed, in spite of armed intervention of her black patrons (BWA: 87).

In the 200 CE "hymn of self-praise" (aretalogy), Isis has fifty-seven creatrix descriptions plus lawmaking and peacemaking abilities. (CDBL: 84.) Additional attributes, include bird and black underworld goddess of death and life transition. As snake goddess, Isis is the Uraeus with the ankh as the pivotal symbol of her paramount discovery: *life itself*. (TAB: 27.)

"She was 'Mistress of Magic' and 'Great Physician,' in which aspect she is able to heal Osiris, and to become the mentor of physicians (CDBL: 82)." According to Grant Showerman in *The Great Mother of the Gods* (GMG), Isis brings "the idea of immortality into the practical sphere." It is through the "resurrection of Osiris [that] the efforts of Isis symbolize the rebirth of the soul and it was this that made the Isis cult [culture] * the greatest of all Egyptian religions." (CDBL: 82-3.) In the *Egyptian Book of the Dead*, great mother goddess Isis is the guardian of the dead and noted to have told the deceased, "I have come to be a protector of thee." (BD: 624, Chapter CLIIa.) She is a water goddess and lapis lazuli symbolizes her healing powers. As a bird goddess, Isis personifies renewal powers as she gives the 'Breath of Life' in the wind when she beats her wings.

* (Isian Mysteries.)

As wonder worker and sorceress with the gift of healing mind, body, and soul, Black Isis was also widely known as healer of the sick, crippled and the blind. (BM: 89.) She invented medicines and brewed a healing drink or elixir called *moly* similar to soma or haoma. (WM: 188.) Additionally she healed through visions and dreams.

Isian Manifestations.

Her epiphany, the manifestations of her glory, is witnessed all over the world in the mighty acts and the cures she performs. Isis does not dwell in the clouds on top of Olympus far away from the everyday ills and sorrows of men and women. She unites with them when they are asleep. She can save them when their lives are despaired of by their own doctors. Those

who obey her can be suddenly restored to health. At her hands the maimed are healed and the blind receive their sight. Her name has magical virtue and power, for she is sorceress, apothecary and physician. Sarapis, Isis's Hellenistic consort, shared in her medical functions. ... He was known for levitation and 'could convey men wherever he pleased without vehicles and without bodies'. ... But Sarapis, just as obviously as Isis, was the divinity who presided over the medical school that arose at Alexandria inspired by the empirical science wrought there by practitioners from Greece (IG: 188-189).

Baring and Cashford elaborate on the 'Breath of Life' and the Ka-Ba origins of Isis. 'In a parallel image,' the personal Ba-soul is one's spirit soul that during the deathing process may hover or appear as a bird to join with the Ka soul, the universal, Gaian-life-force, the great mother who beckons: "behold I am behind thee, I am thy temple, thy mother, forever and forever." To die is to reunite with one's Ka. (KG: 63, 67; MG: 245-46.)

She comes out of a living tradition already rooted in the Neolithic sensibility of a unified world. The fourth-millennium [BCE] Bird Goddess from pre-dynastic Egypt whose arms are raised upwards like wings. ... [She is] said to 'breathe the breath of life of Isis' ... So for all those whose soul has left their bodies through the mouth, breathed out as the last breath, Isis hovers with her life-giving wing offering the first breath of eternal life (MG: 245).

Despite numerous incarnations, Philae or 'City of Isis' (DM: 14) remains a renowned pilgrimage center. When entering the Nubian temple of Philae, the first great pylon is in temple courtyard. From here, the black Isis cube deity (baetyl) can be seen at the end of the three vestibules in the inner sanctuary or Holy of Holies, as illustrated in the GSA image below.

Manfred Lurker suggests that Isis is reflected in the square stone statues, as this is her womb where she holds the deceased in the fetal position or posture of the cube as well as her pictogram the egg. In this position she is the "symbolic form of the mother goddess, Isis." (GSAE: 44.) This egg ideology might also be compared to the Greek concept of the Omphalos (navel) or primary point of communication to the earth. (FG: 133; GSAE: 44.)

The following is a summary of ancient Egyptian Isis relative to the Christian Church. On 16 February 1600 CE, the unfrocked monk Giordano Bruno was burned during the Inquisition as church heretic. He maintained that the Christian Church was an outgrowth of the wisdom and magic-born religion [Isian Mysteries] of ancient Egyptian Isis. His premise was predicated on the Latin mass that was very similar to: mystical Egyptian hieroglyphics; Jesus' Egyptian Isiac healing skills; rituals that adhere to the cross and stations; holy water; black cassocks; and the *crotalus* or rattle. Bruno contended that Isis rituals, healing theories, miracles and mysteries had prevailed for centuries before Jesus or Paul.

Both Bruno and Egyptian theology therefore became the “foe of the Church in its early ecumenical struggles [with] the cult [culture] of Isis and women.” (IG: 269-270; 276; 281; 97-100.)

UNESCO.

In an effort to harness the Nile cataracts, UNESCO and the Nasser Dam government project moved and reassembled the Philae Temples * between 1971-1981. Currently Philae is located on Agilkia Island, 4 kilometers south of Aswan near the first cataract.

* Also known as the *Pearl of Egypt*.

For additional Isis information, see BCE entries: 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000, First Dynasty, Egypt; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 1479-1425, Tuthmosis III, Egyptian King; and 400, Cathedra Goddess Isis. (RGS.) (Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 386, Pagan Rites Banned; 391, Roman Pagan Rites Attacked; and 1600, Catholic Inquisition and Isiac Theology.) (RG.)

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tripolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; and 2400, Lilith and Eve. (RGS.)

For further Egyptian Uraeus information, see BCE entries: 2300-2100, Edfu Egypt; and 323-30, Temple Kom Ombo, Egypt. (RGS.)

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapiens Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta Dell'Addaura; 7000, Jericho, Canaan/Palestine: Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 1000, Ephesus, Anatolia; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit and Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the

Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; and 400, Cathedra Goddess Isis. (RGS.)

For additional information on renowned pilgrimage centers, caravan routes, and caravanserai, see BCE entries: 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; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 630-620, Goddess Kore, Izmir, Turkey; 600-398, Astarte/Anat/Ashtaroah/Asherah/Ishtar and Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.)

For Anatolian Seljug Caravanserais and other key extended 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.)

For additional information about subsumed female – identified shrines, temples, and iconography, see BCE entries: 12,000, Pamukkale/Hierapolis, Anatolia (Central Turkey); 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 1290-1223, Abu Simbel, Egypt; 1000, Ephesus, Anatolia; 700-550, Apollo at Delphi and Didymaion; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; and 88, Aphrodisias, Turkey. (RGS.)

For additional information about earlier Pagan shrines, temples, and labyrinths that were replaced with Christian churches and cathedrals, see CE entries: 410, Cybele and Fall of Rome; 401-402, Christian Destruction Of Gaza Temples; 324, St. Peter's Basilica Built Over Pagan Site, Rome; 326-1243, Byzantine Period and Constantine the Great; 432-440, Santa Maria Maggiore Church Built Over Pagan Site; 12th and 13th Centuries, Cult of the Virgin Mary; 1280, Catholic Church Built Over Pagan Sanctuary, Rome; and 1870, Lyons Basilica Built Over Cybele's Pagan Temple. (RG.)

For further Philae and Isis research see:

Bleeker, C. J. "Isis and Hathor: Two Ancient Egyptian Goddesses." *Book of the Goddess Past and Present*. Ed. Saul M. Olyan. New York, NY: Crossroads Press, 1983. 29-48. (IAH.)

Budge, Wallace. *The Gods of the Egyptians*. New York, NY: Dover, 1969. (TGTE.)

_____. "Introduction." *The Book of the Dead: The Hieroglyphic Transcript and Translation Into English of the Papyrus of Ani*. 1895. Avenel, NJ:

- Gramercy Books, 1994. (BD.)
- Edwards, Amelia Ann Blanford. "The Origin of Portrait Sculptures, and the History of the Ka." *Egypt and Its Monuments: Pharaohs, Fellahs and Explorers*. New York: Harper & Bros., 1891. 113-156. (OPS.)
- Erman, Adolf. *Life in Ancient Egypt*. 1894. Tran. H. M. Tirard. London: Constable Publications, 1971. (LIAE.)
- Hornung, Erik. *Conceptions of God in Ancient Egypt: The One and the Many*. Ithaca: Cornell University Press, 1982. (CGA.)
- Lubell, Winifred Milius. "Temples of the Great Goddess." *Heresies: A Feminist Publication on Art and Politics*. (Revised Edition). 2.1, Issue 5 (1982): 32-39. (TGG.)
- Lesko, Barbara S. *The Remarkable Women of Ancient Egypt*. Providence: BC Scribe, 1987. (RW.)
- _____. Ed. *Women's Earliest Records: From Ancient Egypt and Western Asia*. Atlanta: Scholars Press, 1989. (WER.)
- _____. *The Great Goddesses of Egypt*. Norman, OK: University of Oklahoma Press, 1999. (GGOE.)
- Showerman, Grant. *The Great Mother of the Gods*. 1902. Chicago: Argonaut, 1969. (GMG.)
- Witt, Reginald Eldred. *Isis in the Graeco-Roman World. (Isis in the Ancient World.)* Ithaca, NY: Cornell University Press, 1971. (IG.)

For further transition of goddess Isis to male gods see, *Odes of Solomon*. (APL: 2-14-1989.)

For further goddess/Virgin Mary research see:

- Atkinson, Clarissa W., Constance H. Buchanan, and Margaret R. Mills, Eds. *Immaculate and Powerful: The Female in Sacred Image and Social Reality*. London, England: Crucible, 1987. (IAP.)
- Borgeaud, Philippe. "From Mother of the Gods to Mother of God." *Mother of the Gods: From Cybele to the Virgin Mary*. Baltimore: Johns Hopkins University Press, 2004. 121-131. (MOTG.)
- Goodstein, Laurie. "A Faded Piece of Papyrus Refers to Jesus' Wife." *New York Times*, Sept. 2012, sec. A: 1, 21. (FPP.)
- Gustafson, Fred. *The Black Madonna*. Boston: Sigo Press, 1990. (BM.)
- Scheer, Monique. "From Majesty to Mystery: Change in the Meanings of Black Madonnas from the Sixteenth to Nineteenth Centuries." *The American Historical Review* 107.5 (Dec. 2002): 1412-1440. (FMM.)
- Spretnak, Charlene. *Lost Goddesses of Early Greece: A Collection of Pre-Hellenic Mythology*. Berkeley, CA: Moon Books, 1978. (LG.)
- Warner, Marina. *Alone of All Her Sex: The Myth and the Cult of the Virgin Mary*. London, England: Pan Books, 1985. (AAHS.)

For information on the first Egyptian gynecological textbook in medical history plus surgical tools see:

- Breasted, James H. *The Edwin Smith Surgical Papyrus: Published in Facsimile and Hieroglyphic Transliteration with Translation and Commentary in*

Two Volumes. Vol. 1. Chicago: University of Chicago Press, 1930. (TES.)
Sheres, Ita and Anne Kohn Blau. *The Truth About the Virgin*. New York:
Continuum, 1995. (TAB: 93-95.)
Watterson, Barbara. *Women in Ancient Egypt*. New York, NY: St. Martin's
Press, 1991. (WAE: 75-6.)

IMAGE: AERIAL VIEW, PHILAE EGYPT.
PHOTO: GSA. DESCRIPTION: AERIAL VIEW OF PHILAE, PEARL OF EGYPT. RE-OPENED IN 1980 AFTER MOVED TO HIGHER GROUND DUE TO FLOODING AND CONSTRUCTION OF NEW DAM, EGYPT.
SLIDE LOCATION EGYPT, SHEET 6, ROW 2, SLEEVE 3, SLIDE #2E, BCE.
CO_EGY_S6_R2_SL3_S2E.jpg
ON LOCATION: ISIS TEMPLE, PHILAE EGYPT.
NOTE 1: FIELDWORK PROJECT 1989.
PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:
RESOURCE: (GOOGLE IMAGES.)
RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.
(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM:
SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: TEMPLE BLUEPRINT, PHILAE EGYPT.

PHOTO: GSA. DESCRIPTION: TEMPLE BLUEPRINT, PHILAE EGYPT.

SLIDE LOCATION EGYPT, SHEET 10, ROW 1, SLEEVE 3, SLIDE #35, BCE.

CO_EGY_S10_R1_SL3_S35.jpg

ON LOCATION: PHILAE EGYPT.

NOTE 1: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

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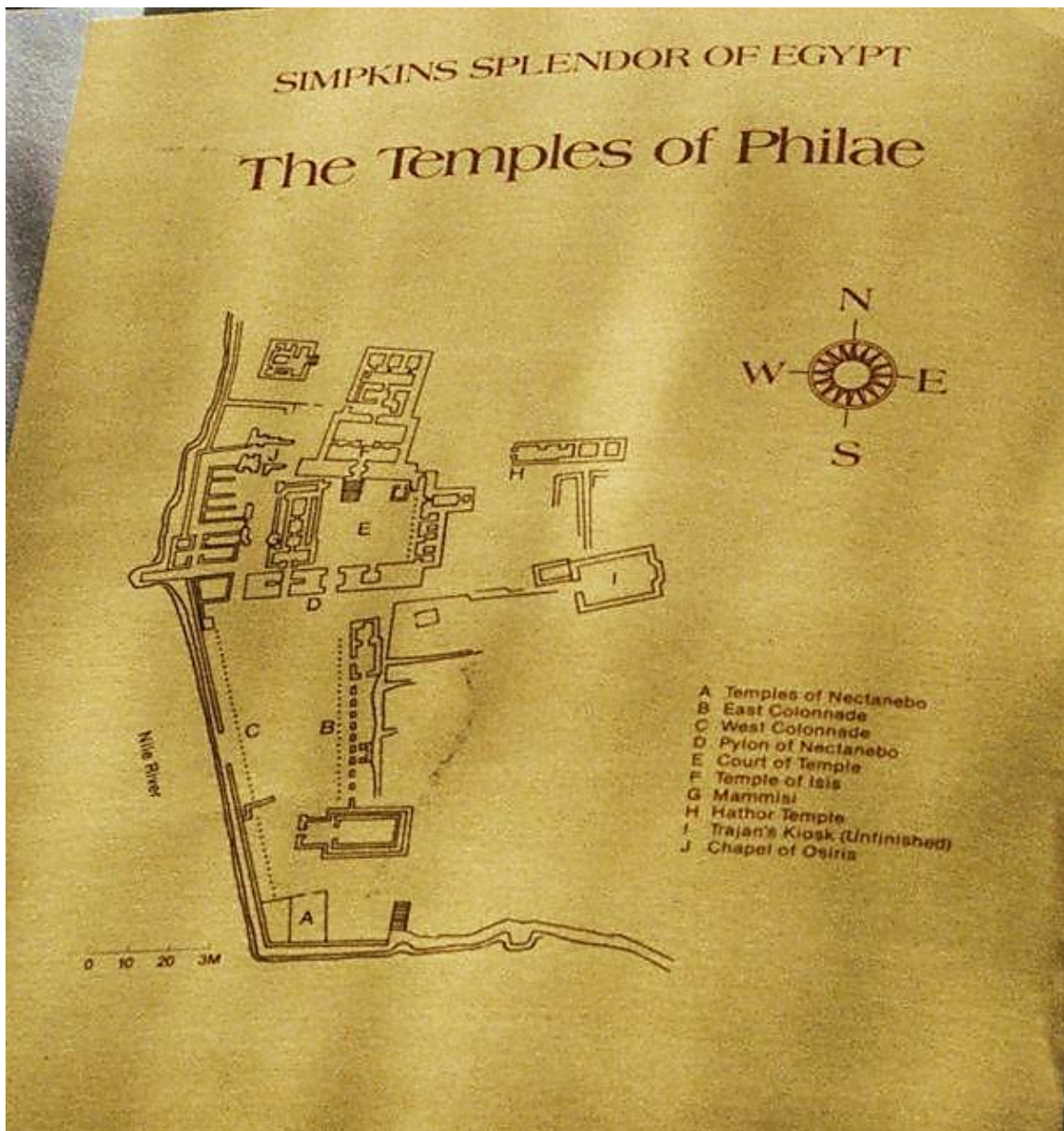


IMAGE: NIGHT VIEW OF ENTRANCE TO ISIS TEMPLE, PHILAE EGYPT.
PHOTO: GSA. DESCRIPTION: NIGHT VIEW OF THE ENTRANCE TO ISIS TEMPLE INCLUDING: OUTER COURTYARD, FIRST PYLON, AND EASTERN COLONNADES WITH FLORAL CAPITOLS, PHILAE EGYPT. ALSO NOTE ISIS X 2 WITH FULL MOON IN HORN-HEADRESS.

SLIDE LOCATION EGYPT, SHEET 6, ROW 2, SLEEVE 5, SLIDE #2G, BCE.
CO_EGY_S6_R2_SL5_S2G.jpg

ON LOCATION: ISIS TEMPLE, PHILAE EGYPT.

NOTE 1: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

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IMAGE: ISIS X 2 AT ENTRANCE TO TEMPLE, PHILAE EGYPT.
PHOTO: GSA. DESCRIPTION: ISIS X 2 WITH FULL MOON IN HORN HEADDRESS ON
FIRST PYLON AT OUTER COURT YARD ENTRANCE TO TEMPLE, PHILAE EGYPT.
SLIDE LOCATION EGYPT, SHEET 6, ROW 3, SLEEVE 4, SLIDE #3A, BCE.
CO_EGY_S6_R3_SL4_S3A.jpg
ON LOCATION: ISIS TEMPLE, PHILAE EGYPT.
NOTE 1: FIELDWORK PROJECT 1989.
PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:
RESOURCE: (GOOGLE IMAGES.)
RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.
(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM:
SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: IMHOTEP TEMPLE, PHILAE EGYPT.

PHOTO: GSA. DESCRIPTION: REMAINS OF IMHOTEP'S TEMPLE ARE LOCATED DIRECTLY IN FRONT OF THE EASTERN PYLON OF ISIS' TEMPLE AT PHILAE EGYPT. SLIDE LOCATION EGYPT, SHEET 6, ROW 4, SLEEVE 1, SLIDE #3C, BCE.

CO_EGY_S6_R4_SL1_S3C.jpg

ON LOCATION: PHILAE EGYPT.

NOTE 1: IMHOTEP WAS KNOWN FOR MEDICAL SKILLS AND MIRACULOUS CURES.

NOTE 2: ISIS, WAS THE DIVINITY "WHO PRESIDED OVER THE MEDICAL SCHOOL THAT AROSE AT ALEXANDRIA INSPIRED BY THE EMPIRICAL SCIENCE WROUGHT THERE BY PRACTITIONERS FROM GREECE." (IG: 188-189.) (CDBL: 82.)

NOTE 3: "[ISIS] WAS 'MISTRESS OF MAGIC' AND 'GREAT PHYSICIAN', IN WHICH ASPECT SHE IS ABLE TO HEAL OSIRIS, AND TO BECOME THE MENTOR OF PHYSICIANS (CDBL: 82; RGS)." (SOURCE: ENTRY ABOVE.)

NOTE 4: IN THE 6TH C., MEDICAL STUDENTS AT THE SAIS MEDICAL SCHOOL WERE "PRIESTS IN THE TEMPLES OF THE GODDESS." (TES: VOL. 1, 18.)

NOTE 5: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM: SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)

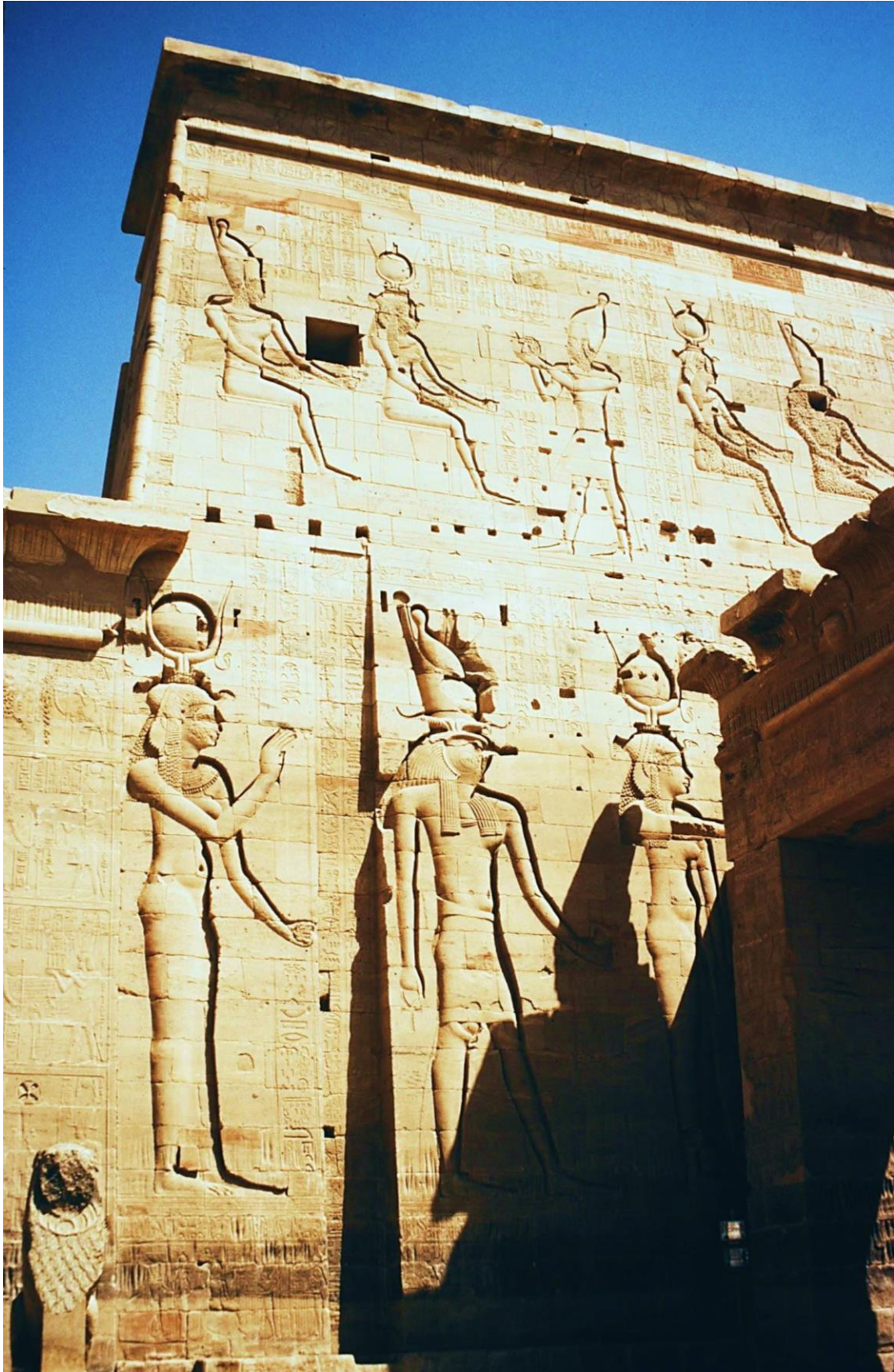


IMAGE: INNER SANCTUARY, PHILAE EGYPT.

PHOTO: GSA. DESCRIPTION: NIGHT VIEW ENTRANCE OF THE INNER SANCTUARY ALTAR OF ISIS' STONE THROUGH THREE VESTIBULES OR PYLONS, PHILAE EGYPT. SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 3, ROW 2, SLEEVE 3, SLIDE #11A, BCE.

IT_RPT_S3_R2_SL3_S11A.jpg

ON LOCATION: PHILAE EGYPT.

NOTE 1: THE CUBE OR STONE IN THE FORM OF A SQUATTING FIGURE (RGS).

NOTE 2: "THE STONE BLOCK EMBRACED THE DECEASED LIKE A WOMB, FOR THE POSTURE ALLUDED TO THE FETAL POSITION. WESTENDORF DESCRIBED THE CUBE STATUE AS A SYMBOLIC FORM OF THE MOTHER GODDESS, ISIS (GSAE: 44)."

NOTE 3: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM: SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: ISIS' SACRED BAETYLS, PHILAE EGYPT.

PHOTO: GSA. DESCRIPTION: ISIS' SACRED BAETYL IN THE INNER SANCTUARY HOLY OF HOLIES, PHILAE EGYPT.

SLIDE LOCATION EGYPT, SHEET 8, ROW 3, SLEEVE 3, SLIDE #11E, BCE.

CO_EGY_S8_R3_SL3_S11E.jpg

ON LOCATION: ISIS TEMPLE, PHILAE EGYPT.

NOTE 1:

SUCH SACRED BAETYLS (HEADLESS STONES) ALSO CUBE DEITIES ARE NUMEROUS IN ANTIQUITY INCLUDING OTHER SELECTED EXAMPLES: (OBELISKS AND PILLAR CULTS) AT ABU SIMBEL; SACRED TREE-OF--LIFE SUCH AS TUTANKHAMEN'S DJED (MG: 241-243); AND THE OMPHALOS OR EARTH NAVEL STONE AT DELPHI (RGS).

NOTE 2:

IN MANFRED LURKER'S DISCUSSION ABOUT BAETYLS, HE SAYS THAT ISIS' BAETYL IS HER WOMB WHERE SHE HOLDS THE DECEASED IN THE FETAL POSITION OR POSTURE OF THE CUBE, 'SYMBOLIC FORM OF THE MOTHER GODDESS' (GSAE: 44; RGS).

NOTE 3: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM: SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)

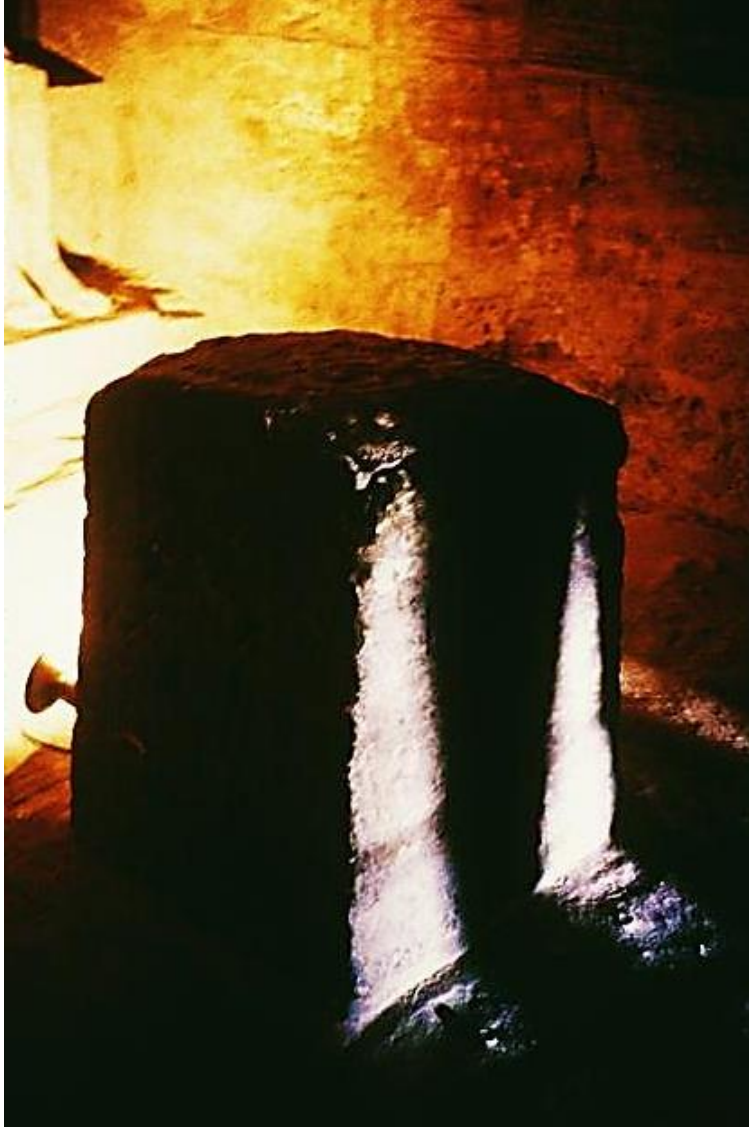


IMAGE: OFFERINGS TO ISIS, PHILAE EGYPT.
PHOTO: GSA. DESCRIPTION: PRAISES AND OFFERINGS TO ISIS ON LEFT WALL NEXT
TO BAETYL IN HOLY OF HOLIES, PHILAE EGYPT.
SLIDE LOCATION EGYPT, SHEET 8, ROW 4, SLEEVE 4, SLIDE #11K, BCE.
CO_EGY_S8_R4_SL4_S11K.jpg
ON LOCATION: ISIS TEMPLE, PHILAE EGYPT.

NOTE 1:

IN MANFRED LURKER'S DISCUSSION ABOUT BAETYLS, HE SAYS THAT ISIS'
BAETYL IS HER WOMB WHERE SHE HOLDS THE DECEASED IN THE FETAL
POSITION OR POSTURE OF THE CUBE, 'SYMBOLIC FORM OF THE MOTHER
GODDESS' (GSAE: 44; RGS).

NOTE 2: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM:
SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: EGYPTIAN BAETYL (CUBE), CAIRO MUSEUM EGYPT.
PHOTO: GSA. DESCRIPTION: PROTOTYPE OF ISIS' BAETYL, HER WOMB WHERE SHE
HOLDS THE DECEASED IN THE FETAL POSITION OR POSTURE OF THE CUBE,
"SYMBOLIC FORM OF THE MOTHER GODDESS." (GSAE: 44.)
SLIDE LOCATION EGYPT, SHEET 43, ROW 1, SLEEVE 5, SLIDE #408, BCE.
CO_EGY_S43_R1_SL5_S408.jpg
ON LOCATION: FRONT LAWN OF THE CAIRO MUSEUM. CAIRO EGYPT.
NOTE 1:

SACRED BAETYL CUBE DEITIES ARE NUMEROUS IN ANTIQUITY. OTHER
SELECTED EXAMPLES INCLUDE: (OBELISKS AND PILLAR CULTS) AT ABU
SIMBEL; SACRED TREE -OF-LIFE SUCH AS TUTANKHAMEN'S DJED (MG:
241-243) AND THE OMPHALOS OR EARTH NAVEL STONE AT DELPHI (RGS).

NOTE 2: FIELDWORK PROJECT 1985-1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: (ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM.
SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: HEALING GREEN CUBE BAETYL STONE: BOGAZKOY (ANATOLIA) TURKEY.
PHOTO: GSA. DESCRIPTION: HEALING EMERALD GREEN CUBE (KUBE) BAETYL
STONE AT BOGAZKOY TEMPLE COMPLEX AT HATTUSA OR HATTUSHA CITADEL.
SLIDE LOCATION TURKEY, SHEET: 62, ROW 3, SLEEVE 3, SLIDE #773, BCE.

CO_TUR_S62_R3_SL3_S773

ON LOCATION: BOGAZKOY TEMPLE COMPLEX, (ANATOLIA) TURKEY.

NOTE 1: ALSO SEE, (MG: 395-397.)

NOTE 2:

PERSONAL FAVORITES INCLUDE A STUNNING VAULTED PASSAGE,
MASSIVE AMPHORAE PLUS A LARGE SQUARE GREEN STONE BAETYL THAT
STANDS ABOUT FOUR FEET HIGH AND EMANATES A RADIATING HEAT.
RGS).

NOTE 3: GIVEN THAT GREENSTONE SERPENTINE (CHLORITE OR STEATITE) WAS
USED FOR STAMP SEALS IN SYRO-ANATOLIA, THIS REMARKABLE STONE MAY
SOMEHOW BE RELATED?

NOTE 4:

IN MANFRED LURKER'S DISCUSSION ABOUT BAETYLS, HE SAYS THAT ISIS'
BAETYL IS HER WOMB WHERE SHE HOLDS THE DECEASED IN THE FETAL
POSITION OR POSTURE OF THE CUBE, 'SYMBOLIC FORM OF THE MOTHER
GODDESS' (GSAE: 44; RGS).

NOTE 5: FIELDWORK PROJECT 1986.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM:
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IMAGE: HEALING GREEN CUBE BAETYL STONE: BOGAZKOY (ANATOLIA) TURKEY.
PHOTO: GSA. DESCRIPTION: AUTHOR AND HEALING EMERALD GREEN CUBE
(KUBE) BAETYL STONE AT BOGAZKOY TEMPLE COMPLEX, HATTUSA OR
HATTUSHA CITADEL.

SLIDE LOCATION TURKEY, SHEET: 62, ROW 4, SLEEVE 2, SLIDE #777.

CO_TUR_S62_R4_SL2_S777

ON LOCATION: BOGAZKOY TEMPLE COMPLEX, (ANATOLIA) TURKEY.

NOTE 1: ALSO SEE, (MG: 395-397.)

NOTE 2:

PERSONAL FAVORITES INCLUDE A STUNNING VAULTED PASSAGE,
MASSIVE AMPHORAE PLUS A LARGE SQUARE GREEN STONE BAETYL THAT
STANDS ABOUT FOUR FEET HIGH AND EMBODIED A MEMORABLE
POTENCY. (RGS).

NOTE 3: GIVEN THAT GREENSTONE SERPENTINE (CHLORITE OR STEATITE) WAS
USED FOR STAMP SEALS IN SYRO-ANATOLIA, THIS REMARKABLE STONE MAY
SOMEHOW BE RELATED?

NOTE 4:

IN MANFRED LURKER'S DISCUSSION ABOUT BAETYLS, HE SAYS THAT ISIS'
BAETYL IS HER WOMB WHERE SHE HOLDS THE DECEASED IN THE FETAL
POSITION OR POSTURE OF THE CUBE, 'SYMBOLIC FORM OF THE MOTHER
GODDESS' (GSAE: 44; RGS).

NOTE 5: FIELDWORK PROJECT 1986.

PHOTO NOTE: ALSO SLIDE LOC. TURKEY, SHEET: 62, ROW 4, SLEEVE 2, SLIDE #777.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

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IMAGE: FULL MOON AT PHILAE'S KIOSK, EGYPT.
PHOTO: GSA. DESCRIPTION: FULL MOON AT PHILAE KIOSK INCLUDING 14
STUNNING FLORAL CAPITOLS, EGYPT.
SLIDE LOCATION EGYPT, SHEET 9, ROW 4, SLEEVE 3, SLIDE #20A, BCE.
CO_EGY_S9_R4_SL3_S20A.jpg
ON LOCATION: ISIS TEMPLE, PHILAE EGYPT.
NOTE 1: FIELDWORK PROJECT 1989.
PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:
RESOURCE: (GOOGLE IMAGES.)
RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.
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IMAGE: HATHOR'S ROOF SANCTUARY, DENDERA EGYPT.

PHOTO: GSA. DESCRIPTION: HATHOR'S ROOF SANCTUARY, DENDERA EGYPT.
SLIDE LOCATION EGYPT, SHEET 38, ROW 1, SLEEVE 5, SLIDE #307, BCE.
CO_EGY_S38_R1_SL5_S307.jpg

ON LOCATION: DENDERA, EGYPT.

NOTE 1:

PHILAE OR THE 'HOLY ISLAND' (DM: 14) WAS A PRIMARY HEALING CENTER OF THE MATRILINEAL NUBIANS AS WAS HATHOR'S DENDERA TEMPLE COMPLEX. OTHER TEMPLE SIMILARITIES INCLUDE HATHOR'S STYLIZED HEADRESS ON THE MANY LOTUS CAPITOLS (TOL: 172; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

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IMAGE: BIRD GODDESS ISIS, LUXOR EGYPT.

PHOTO: GSA. DESCRIPTION: BIRD GODDESS ISIS, LUXOR EGYPT.

SLIDE LOCATION EGYPT, SHEET 44, ROW 3, SLEEVE 1, SLIDE #25, 600 BCE.

CO_EGY_S44_R3_SL1_S25.jpg

ON LOCATION: LUXOR EGYPT.

NOTE 1: AS A BIRD GODDESS, ISIS PERSONIFIES RENEWAL POWERS AS SHE GIVES THE 'BREATH OF LIFE' IN THE WIND WHEN SHE BEATS HER WINGS (RGS).

(SOURCE: ENTRY ABOVE.)

NOTE 2:

HER EPIPHANY, THE MANIFESTATIONS OF HER GLORY, ARE WITNESSED ALL OVER THE WORLD IN THE MIGHTY ACTS AND THE CURES SHE PERFORMS... FAR AWAY FROM THE EVERYDAY ILLS AND SORROWS OF MEN AND WOMEN. SHE UNITES WITH THEM ... WHEN THEIR LIVES ARE DESPAIRED OF BY THEIR OWN DOCTORS (IG: 188-189; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 3: THE GSA IMAGE OF BIRD GODDESS ISIS IS A PROTOTYPE OF ORIGINAL FROM AN ETHIOPIAN PYRAMID, MUSEUM OF FINE ARTS, BOSTON MA.

NOTE 4: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM: SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: ISIS' CREDO IS THE ANKH, EGYPT.
PHOTO: GSA. DESCRIPTION: HIEROGLYPH ANKH, ISIS SYMBOL
SLIDE LOCATION EGYPT, SHEET 25, ROW 1, SLEEVE 5, SLIDE #101, BCE.
CO_EGY_S25_R1_SL5_S101.jpg
ON LOCATION: OPEN AIR MUSEUM, KARNAK EGYPT.

NOTE 1: ISIS' CREDO WAS THE ANKH. (TAB: 27.)

NOTE 2: AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA (ENTHRONED) GODDESS, THE ANKH, AND ROYAL WEDJAT (URAEUS) INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

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

NOTE 4: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM: SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: APHRODITE'S BLACK TRIANGULAR STONE (EGYPTIAN KA/ANKH) COIN, PAPHIAN SANCTUARY, KOUKLIA CYPRUS.
PHOTO: GSA. DESCRIPTION: COIN OF APHRODITE'S BLACK TRIANGULAR (VULVA-SHAPE) BAETYL (STONE), PAPHIAN SANCTUARY IN KOUKLIA, CYPRUS. (TRIANGLE/ANKH = FEMALE SIGN OF LIFE.)
SLIDE LOCATION CYPRUS, SHEET 3, ROW 2, SLEEVE 2, SLIDE #2, 198-217 AD.
CU_CYP_S3_R2_SL2_S2.
ON LOCATION: BRITISH MUSEUM, LONDON ENGLAND.
NOTE 1: COMPARISON ALSO NOTED AT KING TUT EXHIBIT AT DE YOUNG MUSEUM (SF CA) ON 6-27-09.
NOTE 2: AN ICONOGRAPHIC INTERPRETATION OF THE ANKH INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)
NOTE 3: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HER/HIS POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."
NOTE 4: "[ALSO] THE PTOLEMIES STILL HONORED THE TITULARY GODDESS OF YORE, AND AT PHILAE WADJET JOINED NEKHBET IN HOLDING OUT THE SIGN OF LIFE TOWARD THE ROYAL FALCON AND THE NAME OF PTOLEMY (RW: 80)."
NOTE 5: THE KA IS ALSO THE GENERIC SYMBOL FOR THE FEMALE, THE PLANET "VENUS", AND THE EGYPTIAN ANKH (RGS). (SOURCE ENTRY ABOVE.)
NOTE 6: FIELDWORK PROJECT 2002.
PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:
RESOURCE: (GOOGLE IMAGES.)
RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.
(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM: SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: KA (THE SOUL) ICONOGRAPHY, SACRED LAKE AREA AT KARNAK EGYPT.
PHOTO: GSA DESCRIPTION: KA (THE UNIVERSAL SOUL) ICONOGRAPHY IS
LOCATED ON THE APPROACH TO THE SACRED LAKE, KARNAK EGYPT.
SLIDE LOCATION EGYPT, SHEET 23, ROW 2, SLEEVE 3, SLIDE #85, BCE.

CO_EGY_S23_R2_SL3_S85.jpg

ON LOCATION: LUXOR EGYPT.

NOTE 1: "TO DIE IS TO REJOIN ONE'S KA (MG: 246)."

NOTE 2: THE FUNDAMENTAL TRANSLATION FOR THE KA IS USUALLY ENERGY (I.E. UNIVERSAL ENERGY) AND THE BA IS SOUL (I.E. INDIVIDUAL SOUL) (STWE: 125; RGS).

NOTE 3 RE. KA-BA ORIGINS.

'IN A PARALLEL IMAGE,' THE PERSONAL BA – SOUL IS ONE'S SPIRIT SOUL THAT DURING THE DEATHING PROCESS MAY HOVER OR APPEAR AS A BIRD TO JOIN WITH THE KA SOUL, THE UNIVERSAL, GAIAN – LIFE – FORCE, THE GREAT MOTHER WHO BECKONS: 'BEHOLD I AM BEHIND THEE, I AM THY TEMPLE, THY MOTHER, FOREVER AND FOREVER.' TO DIE IS TO REUNITE WITH ONE'S KA (KG: 63, 67; MG: 245-46; RGS). (SOURCE ABOVE.)

NOTE 4: FIELDWORK PROJECT 1985-1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM:
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IMAGE: KA GODDESS ISIS, EGYPT.

PHOTO: GSA. DESCRIPTION: SARCOPHAGUS WITH KA GODDESS ISIS IN STAR
STUDDED GOWN. EXTERIOR INC. KING PSUSENNES I AND OSIRIS.

SLIDE LOCATION EGYPT, SHEET 41, ROW 2, SLEEVE 3, SLIDE #374, BCE.

CO_EGY_S41_R2_SL3_S374.jpg

ON LOCATION: MUSEUM OF EGYPTIAN ANTIQUITIES, CAIRO EGYPT.

NOTE 1:

A FURTHER INTERPRETATION OF THE KA SYMBOL IS THE
SARCOPHAGUS OF ISIS: WITH HER HANDS HELD ABOVE HER HEAD IN A
CELEBRATION ORANT POSTURE (DM: 12), SHE DRAWS DOWN THE
UNIVERSAL KA ENERGY INTO HER PERSONAL BA SPIRIT SOUL. AS
UNDERWORLD GODDESS OF DEATH AND TRANSITION, ISIS RE-MEMBERS,
RE-VIVES HER BA SPIRIT SOUL (BIRD) WITH THE UNIVERSAL KA OR SPIRIT
SPARK (RGS). (RGS: 1900-1800 BCE, DAWNING OF THE AFRICAN ALPHABET
AND THE ANICONIC GODDESS TRIANGLE.)

NOTE 2: FOR A FULLER DISCUSSION ON THE KA BA, SEE *MYTH OF THE GODDESS*.
(MG: 245-246.)

NOTE 3: FOR AN EXCELLENT ROCK ART ORANT EXAMPLE, SEE: ANATI,
EMMANUEL. *ROCK-ART IN CENTRAL ARABIA*. VOL. I. LOUVAIN, FRANCE: INSTITUT
ORIENTALISTE, 1968. 76-78, FIG. 43 AND PLATE XXIV. (RACA.)

NOTE 4: FIELDWORK PROJECT 1985-1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

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IMAGE: SEATED ISIS NURSING HARPOKRATES.

PHOTO: GSA. DESCRIPTION: SEATED ISIS WITH FULL MOON BETWEEN BULL HORNS, NURSING HARPOKRATES. MUT AND NEPHTHYS AT SIDES AND THREE COBRAS IN CENTER FRONT.

SLIDE LOCATION EGYPT, ADDENDUM 3, ROW 3, SLEEVE 3, SLIDE #2, 600 BCE.

CO_EGY_AD3_R3_SL3_S2.jpg

ON LOCATION: BRITISH MUSEUM, LONDON ENGLAND.

NOTE 1: THE COBRA (URAEUS) WAS ALSO UNDERSTOOD AS A THIRD EYE, ANALOGOUS TO ISIS' WISDOM, PROTECTION AND MYSTICAL INSIGHT (RGS).

NOTE 2: FIELDWORK PROJECT 1998.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM: SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: SEATED ISIS NURSING HORUS, EGYPT.
PHOTO: GSA. DESCRIPTION: ISIS ON THRONE (SOURCE OF ROYAL LINEAGE)
NURSING HORUS.
SLIDE LOCATION EGYPT, SHEET 44, ROW 2, SLEEVE 5, SLIDE #10, BCE.
CO_EGY_S44_R2_SL5_S10a.jpg (SEE: IT_RPT_S2_R3_SL2_S10.jpg)
ON LOCATION: METROPOLITAN MUSEUM OF ART, NY.
NOTE 1: FIELDWORK PROJECT 1998.
PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:
RESOURCE: (GOOGLE IMAGES.)
RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.
(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM:
SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: PROTECTOR ISIS AS WINGED URAEUS (WEDJAT), PHILAE EGYPT.
PHOTO: GSA. DESCRIPTION: ISIS' RELIEFS AS WINGED ROYAL URAEUS (WEDJAT)
OR COBRA ON THE CEILING ABOVE ENTRANCE OF 2nd PYLON AT PHILAE EGYPT.
SLIDE LOCATION EGYPT, SHEET 7, ROW 2, SLEEVE 4, SLIDE #5G, BCE.
CO_EGY_S7_R2_SL4_S5G.jpg
ON LOCATION: COBRA (URAEUS) AT ISIS TEMPLE, PHILAE EGYPT.

NOTE 1:

THE COBRA (URAEUS) WAS ALSO UNDERSTOOD AS THE THIRD EYE,
ANALOGOUS TO ISIS' WISDOM, PROTECTION AND MYSTICAL INSIGHT.
THEREFORE IT WAS NOT UNUSUAL TO FIND EGYPTIAN DEITIES AS WELL
AS TEMPLE ENTRANCES AND DOORWAYS FRAMED BY THE URAEUS (RGS).

NOTE 2: AS SNAKE GODDESS, ISIS IS THE URAEUS IN WHICH THE ANKH IS THE
PIVOTAL SYMBOL OF HER PARAMOUNT DISCOVERY: *LIFE ITSELF* (TAB: 27; RGS).
(SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 1989.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:
RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM:
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IMAGE: WEDJAT/URAEUS, LOWER EGYPT.

PHOTO: GSA. DESCRIPTION: LOWER EGYPTIAN COBRA WAS THE ROYAL WEDJAT OR URAEUS.

SLIDE LOCATION EGYPT, SHEET 41A, ROW 3, SLEEVE 2, SLIDE #22, BCE. (SLIDE #19 FOR DETAILS.)

CO_EGY_S41A_R3_SL2_S22.jpg

ON LOCATION: BRITISH MUSEUM, LONDON ENGLAND.

NOTE 1: ALSO SEE, (CB: 70; WDSO; MG: 246-7; FG: 133-34; STWE: 114-115.)

NOTE 2: "THE COBRA WITH SPREAD HOOD READY TO STRIKE WAS WORN BY ALL PHARAOHS ON THE FOREHEAD AS THE EMBLEM OF ROYALTY (STWE: 114-115)."

NOTE 3: WEDJAT OR WADJET IS ALSO KNOWN AS EDJO, UDJO, OR BUTO.

NOTE 4:

A WING – TYPE WEDJAT/URAEUS AS AN EAGLE (ANZU) ALSO PROTECTS ANATOLIAN CYBELE/KUBABA AT CARCHEMISH (KARKAMIS) ANATOLIA.
OTHER BIRD PROTECTOR – GODDESSES INCLUDES AKKADIAN SIRIS, EGYPTIAN BIRD GODDESS ISIS, PLUS THE BABYLONIAN RAVEN GODDESS (RGS).

NOTE 5: FIELDWORK PROJECT 1998-2002.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

(ARAS: THE ARCHIVE FOR RESEARCH IN ARCHETYPAL SYMBOLISM: SUBSCRIPTION INDEX REQUIRES USER NAME AND CIIS ID NUMBER.)



IMAGE: WINGED – TYPE – URAEUS PROTECTS KUBABA, (ANATOLIA) TURKEY.
PHOTO: GSA. DESCRIPTION: WINGED – TYPE – URAEUS PROTECTS GODDESS
KUBABA: ALTERNATIVE APPELLATIONS INC. LADY KUBABA, KUBA, KABAB,
KAABA, ISHTAR, HEPAT. ACCOUTERMENTS ARE POMEGRANATE OR MIRROR PLUS
HIGH POLOS HEADRESS: COMPOSITION IS BASALT, (DARK VOLCANIC ROCK).
SOURCE IS HITTITE, CARCHEMISH (KARKAMIS) ANATOLIA, NEAR THE ASSYRIAN
(SYRIAN) BORDERS.

SLIDE LOCATION TURKEY, SHEET 53A, ROW 2, SLEEVE 2, SLIDE #29, NEO-HITTITE
CO_TUR_S53A_R2_SL2_S29.jpg

BCE. ON LOCATION: BRITISH MUSEUM, LONDON ENGLAND.

NOTE 1:

ADDITIONALLY, THE ROYAL URAEUS (WEDJAT) OR COBRA IS ONE OF THE
EGYPTIAN HIEROGLYPHIC SYMBOLS FOR THE GODDESS, ISIS. AS SUCH,
THE COBRA (URAEUS) WAS UNDERSTOOD AS A THIRD EYE, ANALOGOUS
TO HER WISDOM, PROTECTION AND MYSTICAL INSIGHT. THEREFORE IT IS
NOT UNUSUAL TO FIND EGYPTIAN DEITIES AS WELL AS TEMPLE
ENTRANCES AND DOORWAYS FRAMED BY THE URAEUS (RGS).

NOTE 2: FIELDWORK PROJECT 1998-2002.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

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IMAGE: BLACK MADONNA WITH CHILD, PALEOKASTRITSA MONASTERY CORFU.
PHOTO: GSA. DESCRIPTION: ANCIENT CATHEDRA (ENTHRONED) BLACK GODDESS
MARY WITH CHRIST CHILD, THRONE SOURCE OF ROYAL LINEAGE.
SLIDE LOCATION CORFU, SHEET 2, ROW 3, SLEEVE 2, SLIDE #94, BCE.
CU_COR_S2_R3_SL2_S94.

ON LOCATION: PALEOKASTRITSA MONASTERY, CORFU GREECE.

NOTE 1:

REGINALD ELDRD WITT NOTES THAT THE 'VENERATION (*HYPERDULIA*)
OF THE BLESSED VIRGIN MARY WAS CERTAINLY INTRODUCED AT ABOUT
THE SAME TIME AS THEODOSIUS ORDERED THE DESTRUCTION OF PAGAN
TEMPLES, ... BUT [ISIS] SURVIVED IN SOME VERY REMARKABLE WAYS'
(IG: 273-4; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA MADONNA AND
CHRIST CHILD INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 3: CATHEDRA (ENTHRONED). "THE FEMALE POWER BEHIND THE THRONE –
BE IT THAT OF A QUEEN, PRINCESS, OR GODDESS (CK: F1; RGS)."

NOTE 4: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HER/HIS
POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."

NOTE 5: FIELDWORK PROJECT 1993.

PHOTO NOTE KEY: ILLUSTRATOR ALEXANDER DUSHENKO.

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: (GOOGLE IMAGES.)

RESOURCE: <http://resources.ciis.edu:2058/index.aspx>.

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