

174. **664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt**

*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.)

\* \* \*

*I Am Whatever Was.*

It is in the Egyptian Renaissance of dynasty XXVI,  
that the kings of Egypt are called the ‘sons of Neith.’  
Sais experienced an era of great prosperity  
and an inscription at the House of Neith reads,  
‘I am whatever was, or is, or will be;  
and my veil no mortal has ever took up.’  
(BWA: 77, n. 25.)

*Sais Was the Capital of Egypt.*

By the seventh century BCE,  
Sais was the capital of Egypt  
and ruled by the pharaoh Psammetichus I.  
A thousand years later,  
Neith’s temple, as many other goddess temples,  
were claimed by the Catholic Church  
and turned into religious sites of the  
Black Virgin (partheno–genesis) Mary.  
(See below.)

*Great Mother.*

There are literally hundreds of locales  
in which the acceptance of Christianity  
depended on the melding of its ‘Great Mother,’  
the Virgin Mary, with the ancient Goddess  
of each region at her sacred sites.  
(PCCP: 8.)

*Magical Knot.*

Net or Neith whose name may stem from the root Netet,  
to knit, to weave, extends back to Predynastic times.  
(EW: 66.)

*Ankh.*

The Egyptian Ankh, the knotted sign of life,  
is a hieroglyphic representation of the womb,  
a symbol of protection.  
(EW: 66.)

*“Venus”.*

It is probably more than a coincidence that in Coptic art  
the Ankh sign often resembles the familiar sign for *Venus*.  
(EW: 66.)

According to the *Book of the Dead*, black goddess Neith (also Nu, Nut, Nuit)  
was “bringing forth life from herself before all worlds.” (CBV: 43.) She is associated  
with partheno–genesis i.e. self-seeding/self-making (she who self-begets). (TLG:  
112.)

Her primary symbol is the bee and her Sais temple is known as the *House of the Bee*. Additional symbols include the scarab and the vulture both symbolizing self-begetting. (BWA: 116.) Having never been created, she not only brought forth from herself but also called back the dead to her womb. As gateway of life and death, she was the watery womb from which the sun rose from the time of creation and she to whom all must return. (TC: 83; BD: 161-3.) Neumann refers to her as the “Goddess of magic and weaving, unborn goddess, originating in herself.” (TGM: 220.) Wallis Budge adds that she was the “personification of the eternal feminine [female] principle of life which was self-sustaining and self-existent and was secret and unknown and all–pervading.” (CBV: 44.) (The above also echoes Sophia/Wisdom in Proverbs: “From everlasting I was firmly set, from the beginning, before earth came into being.” Pr 8.22.)

Neith’s ancient-history origins date from the end of the Predynastic period, 4000-3000 BCE and continued throughout the first four Egyptian dynasties, 3000-2494. (NLE: 37.) These dating considerations are clearly evidenced in the numerous temples and sanctuaries that were built in her honor. (FE: 94-95; GSAE: 132.) Her origins are also affirmed in Egyptian funeral rites and rituals including her role as weaver of the linen shrouds. (BATB: 26.)

Later in the Old Kingdom, the black goddess Neith was the primary divinity of Lower Egypt. As primary divinity, her titles included, “the Robed, the Dark Woman, the Divine Woman, and the Watcher.” (FE: 94-95.) During 2686-2181 BCE, hundreds of non-royal women served as her priests and were known as *The Great Ones*. (FPSP: 25; FE: 94-95.) Male priests called Neith’s Roaming Brethren attended to the more secular needs. (FE: 94-95.)

At her *House of the Bee Temple* in Sais, near the Delta in Alexandria, Neith was the chief deity and goddess protectress. Here she was also known as *Utu, The Great One*. (FE: 94-95.) As *Utu*, she is credited for having birthed the god Ra. (FE: 94-95.) (Ra’s other names are “Khepri in the morning, Re [or Ra] at noon, and Atum [Atum-Re] in the evening.” (RAE: 31.)) Attached to Neith’s Temple was *The House of Life*, renowned school of midwifery and medicine that incorporated honey as a divine medicine. (NLE: 37; WAE: 43.) Midwifery and Mammisi Birthing Houses were commonplace as “built to emphasize the divine birth of the Pharaoh.” (STWE: 157.)

In Sais, as in other nearby Egyptian townships, Neith along with the women who served her were the mortuary priestesses or *Ka* Servants who were responsible for the immortal KA life force soul and the BA heart soul or spirit soul of the diseased. (RW: 20, 99.) Like Neith, the *Ka* Servants guarded and protected the KaBa souls in the canopic jars, coffins, and tombs. (CBV: 43.)

According to Dr. Wiedemann, Egyptians apparently adhered to the theory that the “divine spark” or KA life force soul leaves the body at death and returns to its divine KA origin. (OPS: 130.) Given Neith’s recorded funeral and Sais responsibilities “for the immortal KA life force soul and the BA heart soul, spirit soul of the diseased,” (RW: 20, 99) it indicates that it is she who ritually calls “back the dead to her womb? As gateway of life and death, she was the watery womb from which the sun rose from the time of creation and she to whom all must return.” (TC: 83; BD: 161-3.)

Of further interest, H. R. Hall speaks to Neith’s shield relative to the double-axe and the relationship between Egyptian and Minoan religions.

[V]ery ancient relations between Crete and Egypt are suggested not only by resemblances in the material culture of both countries in the early period ... but by a study of Egyptian and Minoan religion, chiefly in respect to cults of the Delta, where among other things the double-axe appears as a religious emblem, and the characteristic Cretan figure eight shield is the same as the shield of the goddess Neith of Sais, which probably goes back to early Neolithic days (BWA: 74, n. 10).

By the seventh century BCE, Sais was the capital of Egypt and ruled by the pharaoh Psammetichus I. A thousand years later, Neith’s temple as many other goddess temples were claimed by the Catholic Church and turned into religious sites of the Black Virgin (partheno-genesis) \* Mary.

\* Partheno – genesis or virgin (as in self – ownership) as a form of asexual reproduction: (from the Greek παρθένος parthenos, ‘virgin’ + γένεσις genesis, creation.)

Although nothing remains of Neith’s \* ancient temple, Plutarch tells us of the epithet from her temple: “I am all that has been, that is, and that will be. No mortal has yet been able to lift the veil which covers me.” (NLE: 37.) Later in the *Book of Revelation* 1.8, are echoes the above inscription from Neith’s temple: “I am the Alpha and the Omega says the Lord God, who is, who was, and who is to come, the Almighty.” (NLE: 37; TJB; GSAE: 135.)

\* Egyptian Neith is also identified with North African Ath–enna or Athene and Greek Pallas Athene. (NLEM1: 37.)

The transition of ancient black goddesses and their magnificent temples to Christian churches and black virgin madonnas was far from unusual. The construction of the Cathedral of Notre Dame in Paris on top of the Temple of ‘Our Lady’ Isis is an apt illustration. (BWA: 85, n. 47.) Another Christianized Isis–Mary example is the Greek Melkite church, Santa Maria di Cosmedin in Rome. (AD: 37.) \* Ancient Persephone’s underworld cave and healing waters replaced by Christian Lourdes and renamed the Virgin Mary. In addition to Christianity, this was not an uncommon practice in Jewish and Muslim traditions including the relationship between wisdom and blackness, i.e. Mecca. “There are literally hundreds of locales in which the acceptance of Christianity depended on the melding of its ‘Great Mother,’ the Virgin Mary, with the ancient Goddess of each region at her sacred sites (PCCP: 8).”

\* This ancient temple is a unique 21<sup>st</sup> c. example of a Pagan site and deity shared by the Roman Church and the Greek–Melkite Catholic Church. The Greek–Byzantine Churches inherited much from the Mystery Schools and the Egyptian–Hermetic Tradition, and continue the Isis–like veneration of Mary. The title *Cosmedin* comes from the Greek-Kosmos, meaning both the *cosmos* and ‘beautiful adornment’ (AD: 37).

In addition to Neith (Neit), other well-known ancient black goddesses that were absorbed and assimilated by the Christian Black Virgin Mary include: Demeter; Athena; Tanit; Ephesian Artemis/Diana; Indian Devaki; and of course, Isis. (MG: 586.) In *The Cult of the Black Virgin*, Ean Begg succinctly traces the transition of black Pagan virgin goddesses to black Mary through the twelve century CE.

In Christianity, the feminine [female] principle was represented by Black Virgins, White Virgins and a host of female saints, each having her own symbol and specific nature. As Christianity gradually asserted itself, the great bronze images or votive offerings, hidden in the earth, in cleft rocks or hollow trees, survived, especially in remote country places. Some were lost, some, perhaps, still visited as fairy trees and stones, long after their true nature had been forgotten. The memory of them may have influenced a later generation of religious sculptors. In addition, at the time of the Crusades, original pagan statues, or images based on them, were brought

back from the east by returning warriors, as Madonnas (CBV: 49).

Apart from the candle-smoke theory, this is the simplest and most widely held explanation for the existence of Black Virgins in Europe. They would thus be a survival, and a continuation under a new name and a new religion, of goddesses from the classical world (CBV: 49).

In *Re-Genesis* entry, “25,000, Caravanserai, Trade Routes, and Dark Mothers” further black Madonnas are discussed at length:

Over the centuries, black madonnas have taken numerous forms including: the Asherim pillar–tree figures; Nahariyah’s mold of horned goddess Astarte (DM: 57); Cypriot Psi/KA coins and goddess statues from the Enkomi, Kition, and Paphos temples; Rhea Cybele (Phrygian for *cave*) as a rough carved black meteorite (TOL: 186) plus Phrygian Mater Agdistis \* known as *She of the Rock*. Black cone shaped asteroid Ephesian Artemis; the sandstone cone known as the Mistress of Turquoise from the promontory of Mount Sinai (WM: 41); Semitic Ashtoreth (COA: 38-54, 59); or Ishtar’s ten monoliths at Gezer (TEG: 85); the Omphalos at Delphi, Byblos, and Hazor; Hittite/Sumerian Kubaba at Carchemish on the Euphrates (WCSE: 275); and holed birth stones. (Jr 2.27.) Mecca’s Ka’ab, Kuba, Kube, or cube goddess (CAA: 22); megalithic black vulva shaped Menhirs (MOG); Aphrodite’s black tripart stone at Paphos Temple, Cyprus; Delphi’s conical womb or navel stone; Hathor’s engraved *masseboth* (TRS); plus, stelae or standing stones at Serabit el-Khadem in the Sinai (SS: 59). Jericho’s Meubots; \*\* the Pessinus later Roman Magna Mater stone (TOL: 188-9); black Shekinah also known as Precious Stone (MG: 646); Catalanian Santa Maria de Montserrat; Kuntillet Ajrud inscriptions of Asherah as a cathedra deity or *ilhm ksat*; Hebrew Beth–el stones and Greek baetyls (CDBL: 126) or baitulos (WDSSO: 523) plus the goddess renamed as Jacob’s pillar (STP: 91; 126; Gn 28.19-22, 35:14-15). Roman Cybele’s Montevergine near Naples, subsequently rebuilt and named Madonna Bruna (Brown Madonna) (TVG: 214); Einsiedeln black Madonna of Switzerland; Dark Artemis and Massilia colony founded by ancient Phocaeans (TVG: 214); Black Virgin of Czestochowa (or Jasna Gora) (TVG: 225); ancient black Virgin venerated at Notre Dame (TVG: 214); Black Madonna of Czestochowa discovered by St. Helena, Constantine’s mother (TVG: 215); and as noted in biblical *Song of Songs*, “I am black but lovely, daughters of Jerusalem.” (Sg 1.5.) Also Our Lady of Flanders, Tournai; 12<sup>th</sup> century CE Black Madonna With Child of Chartres; \*\*\* Our Lady of Tindari, Sicily; Our Lady of Bavaria; Our Lady of Dublin; Virgin of Candelaria, Tenerife, Canary Islands; Our Lady of Guadalupe, Spain; Black Madonna d’Anjony of Le-Puy; and Anahita of Persia.

\* Further research in process on recent meteorite studies of ancient black conical stones (baetyls) including: Aphrodite’s Palaeo-Paphos Sanctuary; Syrian Elagabal in Emisa or Emesa; Mecca’s black Ka’ab, Ka’aba, Kuba, Kube, or Kaabeh (cube) goddess (CAA: 22); Pessinus; Perge; Sidon;

Synnada; Tripolis; Cyrrhus; Mallas; Sardis; Pierian Seleucia; Macedonia; Tyre; Attuda; Samothrace, Pola, Palatine, Cybele/Kubaba/Kybele, Pirro Ligorio, plus Nymphaea.

\*\* (RGS: 100, Mecca, the Ka'aba and Sacred Stones.)

\*\*\* Black Madonna With Child of Chartres, France was whitewashed in 2013 CE.

Further monograph research about Egyptian priestesses:

Fischer, Henry G. "Women in the Old Kingdom and the Heracleopolitan Period." *Women's Earliest Records: From Ancient Egypt and Western Asia*. Ed. Barbara S. Lesko. Atlanta, GA: Scholars Press, 1989. (WOKH.)

Galvin, M. *The Priestess of Hathor in the Old Kingdom and the First Intermediate Period*. Diss. Brandeis University, 1981. Ann Arbor, MI: ProQuest/UMI, 1981. (Publication No. AAT 748401311.) (PH.)

Watterson, Barbara. *Women in Ancient Egypt*. New York, NY: St. Martin's Press, 1991. (WAE: 75-6.)

Further Egyptian research:

Bleeker, C. J. "Isis and Hathor: Two Ancient Egyptian Goddesses." *Book of the Goddess, Past and Present: An Introduction to Her Religion*. Ed. Saul M. Olyan. New York, NY: Crossroads Press, 1988. 29-48. (IAH.)

Budge, E. A. 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, NY: Harper & Bros., 1891. 113-156. (OPS.)

Erman, Adolf. *Life in Ancient Egypt*. 1894. Tran. H. M. Tirard. London, England: Constable Publications, 1971. (LIAE.)

Hornung, Erik. *Conceptions of God in Ancient Egypt: The One and the Many*. Ithaca, NY: Cornell 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, RI: BC Scribe, 1987. (RW.)

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\_\_\_\_\_. *The Great Goddesses of Egypt*. Norman, OK: University of Oklahoma Press, 1999. (GGOE.)

Showerman, Grant. *The Great Mother of the Gods*. 1902. Chicago, IL: Argonaut, 1969. (GMG.)

Witt, Reginald Eldred. *Isis in the Graeco-Roman World. (Isis in the Ancient World.)* Ithaca, NY: Cornell University Press, 1971. (IG.)

Further Neith research: 4000-3000, Egypt, Africa, and Cathedra Goddesses; and 323-30, Temple Kom Ombo, Egypt. (RGS.)

Further research on the parthenogenetic Virgin Mary including her Old European origins: 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; and 1479-1425, Tuthmosis III Egyptian King. (RGS.) (Also see CE entries: 37-48, Mary and Pagan Goddesses; 325, Council of Nicaea and Goddesses and Gods; 386, Pagan Rites Banned; 391, Roman Pagan Rites Attacked; 431, Council of Ephesus and Virgin Mary, Anatolia; 12<sup>th</sup> and 13<sup>th</sup> Centuries, Cult of the Virgin Mary; 1555, Council of Trent; and 1954, Virgin Mary.) (RG.)

Further disciple information on the black Virgin Mary plus Mary Magdalene (*Apostola Apostolorum*) and Joanna:

Coogan, Michael D. *God and Sex: What the Bible Really Says*. New York, NY: Twelve, 2010. (GAS.)

Goodstein, Laurie. "A Faded Piece of Papyrus Refers to Jesus' Wife." *New York Times*, Times, Sept. 2012, sec. A: 1, 21. (FPP.)

Contemporary research on immaculate conception/ parthenogenesis/ self-seeding/self-making/autopoiesis including further aspects of self-fertilized eggs = two X chromosomes:

Capra, Fritjof. *The Web of Life: A New Understanding of Living Systems*. New York, NY: Anchor, 1996. 194-221. (WOL.)

Holt, Jim. "Single-Egg Theory: Immaculate Conception without God."

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<http://linguafranca.mirror.theinfo.org/print/0110/hypothesis.html>

Jantsch, Erich. *The Self-Organizing Universe: Scientific and Human Implications of the Emerging Paradigm of Evolution*. Oxford, England: Pergamon Press, 1980. (SOU.)

Margulis, Lynn. *Symbiosis in Cell Evolution: Microbial Communities in the Archean and Proterozoic Eons*. New York, NY: Freeman, 1993. (SCE.)

Morowitz, Harold J., and James S. Trefil. *The Facts of Life: Science and the Abortion Controversy*. New York, NY: Oxford University Press, 1992. (FL.)

Murdock, D. M. "Was the Persian Goddess Anahita the Pre-Christian Virgin Mother of Mithra?" *Anahita: Ancient Persian Goddess and Zoroastrian Yazata*. Ed. Payam Nabarz. London, England: Avalonia, 2013. 94-116. (WPG.)

Perlman, David. "Survival of the Fittest Females." *San Francisco Chronicle* 22 Mar. 2004: A4. (SFF.)

Further research on the double-axe including: sites and sanctuaries; butterflies; chrysalises; labia, labrys (*katabasis*); hourglass; figure 8; plus, bucrania and bull's heads:

Evans, Sir Arthur. "'The Ring of Nestor': A Glimpse into the Minoan After-World and a Sepulchral Treasure of Gold Signet-Rings and Bead-Seals

from Thisbê, Boeotia.” *The Journal of Hellenic Studies* 45. Part 1 (1925): 1-75. (RN.)

- Gimbutas, Marija Alseikaite. *Goddesses and Gods of Old Europe, 6500-3500 BC: Myths and Cult Images*. 2<sup>nd</sup> ed. London, England: Thames and Hudson, Ltd., 1984. [*The Gods and Goddesses of Old Europe, 7000-3500 BC: Myths, Legends, and Cult Images*. Berkeley, CA: University of California Press, 1974.] (GGE.)
- \_\_\_\_\_. *The Language of the Goddess*. San Francisco, CA: Harper San Francisco, 1989. 239-243, 270-275. (LOG.)
- \_\_\_\_\_. *The Civilization of the Goddess: The World of Europe*. San Francisco, CA: Harper, 1991. 244-248, plus extensive index. (COG.)
- Nilsson, Martin Persson. *The Minoan-Mycenaean Religion and its Survival in Greek Religion*. 1927. New York, NY: Biblo and Tannen, 1950. 194-235, plus 195, Fig. 90. (MMRS.)

Further double-axe research: 30,000, Labyrinths, Spirals, and Meanders; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5000, Near and Middle East; 4000, Alaca Hüyük, Anatolia; 2600-2000, Early Bronze Age, Crete, Chthonian \* Prepalatial Early Minoan (EM I-III); 1450-1260, Hattusa and Yazilikaya, Anatolia; and 1400, Cybele and Buyukkale-Bogazkoy, Anatolia. (RGS.)

\* (Earth mother, Chthonia.)

Further God Ra research: 3000-2780, Egyptian Bronze Age; 3000, First Dynasty, Egypt; 2686-2181, Old Kingdom Egypt (2600 Fifth Dynasty); 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; and 323-30, Temple Kom Ombo, Egypt. (RGS.)

Further Psi/KA goddess research: 25,000, Caravanseraï, Trade Routes, and Dark Mothers; 15,000-12,000, Lascaux Cave; 10,000, Grotta dell'Addaura; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4000, Nile Bird Goddess, Egypt; 2000-1450, Middle Bronze Age, Crete, Chthonian Peak Temple (Palace) Period, Middle Minoan Period (MM IA-MMII); 2,000, Asherah; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 1500, Lachish Ewer, Triangle, and Menorah; 1400-1000, Post Palace Period; 900-800, KA Goddess, Salamis, Cyprus; and 800, Tanit (also Taanit, Ta'anit, Tannit, or Tannin). (RGS.)

Also, further research and discussions about bucranium, fallopian tubes, Horns of Consecration (or 'celebratory sun posture'), plus Psi/KA goddesses: 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; 7000-5000, Early Neolithic Crete; and 2600-2000, Early Bronze Age, Crete, Chthonian\* Prepalatial Early Minoan (EM I-III). (RGS.)

\* (Earth mother, Chthonia.)

Further Psi/KA research:



- Evans, Sir Arthur. *The Mycenaean Tree and Pillar Cult and Its Mediterranean Relations: With Illustrations from Recent Cretan Finds*. London, England: Macmillan, 1901. (MTPC.)
- James, Edward Oliver. *The Tree of Life: An Archaeological Study*. Leiden, Netherlands: Brill, 1966. (TOL).
- Keel, Othmar. *Goddesses and Trees, New Moon and Yahweh*. Sheffield, England: Sheffield Academic Press, 1998. (GAT.)
- Meekers, Marijke. *Sacred Tree on Cypriote Cylinder Seals*. Nicosia, Cyprus: Report of the Department of Antiquities Cyprus: 1987. 66-76. (STCC.)

Further research on ancient Dark Mothers (Creatrix?) and related trade routes: 3,000,000-1,000,000, Crucial Aspects of Hominid Evolution and Dark Mothers; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 100,000-80,000, Homo Sapiens; 68,000, 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, Austria; 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; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt. (RGS.) Additional Goddess considerations from other ancient populations and time periods include: German Hoherfels (40,000 BCE); Russian Kostenki - Borshevo (25,000 BCE); \* and French Carbonnel (4,000 BCE).  
\*Although Stone Age female (i.e. vulva) finds are abundant, archaeological male (phallus) discoveries are rare and timeline starts around 28,000-26,000 BCE. (Don Hitchcock. [Donsmaps.com/venustimeline.html](http://Donsmaps.com/venustimeline.html))

Further research about subsumed female – identified shrines and iconography: 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; 370, Isis and Philae, Egypt; and 88, Aphrodisias, Turkey. (RGS.)

For further research on the Virgin Mary's oldest image of, see keywords: "Deir ez-Zor" OR "Dura-Europos" AND "Virgin Mary" AND Syria.

Further CE research about earlier Pagan shrines, temples, and labyrinths that were replaced with Christian churches and cathedrals: 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, Lyon's Basilica Built Over Cybele's Pagan Temple. (RG.)

IMAGE: MAP: LOWER EGYPT.

IMAGE © GSA. DESCRIPTION: MAP, LOWER EGYPT.

SLIDE LOCATION MAPS, SHEET 2, ROW 3, SLEEVE 2, SLIDE #10, BCE.

IT\_MAP\_S2\_R3\_SL2\_S10.jpg

SHOT ON LOCATION: IMAGE TBD

NOTE 1: FIELDWORK PROJECT 1989.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: NEITH – OR – NEITH KA SERVANT.

PHOTO: © GSA. DESCRIPTION: SEATED NEITH ALSO KNOWN AS *UTU* THE GREAT ONE. (FE: 94-95.) AS *UTU*, SHE IS CREDITED FOR HAVING BIRTHED THE GOD RA. (FE: 94-95.)

SLIDE LOCATION EGYPT, SHEET 24, ROW 4, SLEEVE 3, SLIDE #90B, BCE.

CO\_EGY\_S24\_R4\_SL3\_S90B.jpg

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

NOTE 1: NEITH'S PRIMARY SYMBOL IS THE BEE AND HER SAIS TEMPLE IS KNOWN AS THE *HOUSE OF THE BEE* WHERE HONEY IS USED AS DIVINE MEDICINE IN HER MEDICAL SCHOOL.

NOTE 2: FIELDWORK PROJECT 1985-1989.

IMAGE: NEITH'S STYLIZED BEE SYMBOL, KARNAK OPEN AIR MUSEUM: KARNAK, EGYPT.

PHOTO: © GSA. DESCRIPTION: (STYLIZED) HIEROGLYPHIC BEE IMAGE OF SELF – MAKING NEITH'S HOUSE OF THE BEE, TEMPLE IN DELTA TOWN SAIS.

SLIDE LOCATION EGYPT, SHEET 24, ROW 4, SLEEVE 5, SLIDE #94A, BCE.

CO\_EGY\_S24\_R4\_SL5\_S94A.jpg

NOTE 1: NEITH'S PRIMARY SYMBOL IS THE BEE AND HER SAIS TEMPLE IS KNOWN AS THE *HOUSE OF THE BEE* WHERE HONEY IS USED AS DIVINE MEDICINE IN HER MEDICAL SCHOOL.

NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: NEITH SYMBOL IS A LAPIS SCARAB, EGYPT.

PHOTO: © GSA. DESCRIPTION: LAPIS SCARAB, NEITH'S PRIMARY SYMBOL.

SLIDE LOCATION EGYPT, SHEET 23, ROW 3, SLEEVE 3, SLIDE #86D, BCE.

CO\_EGY\_S23\_R3\_SL3\_S86D.jpg

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

SHOT NOTE 1: THE SCARAB, NEITH'S SYMBOL FOR SHE WHO SELF –BEGETS. (TLG: 112; CBV: 43.)

NOTE 2: FIELDWORK PROJECT 1985-1989.

IMAGE: VULTURE WINGS AT WHITE CHAPEL, KARNAK, EGYPT.

PHOTO: © GSA. DESCRIPTION: THE VULTURE IS SACRED TO GODDESS NEITH AND GODDESS NEKHBT AS SEEN AT HER WHITE CHAPEL ON THE CORNICE ABOVE THE ENTRANCE.

SLIDE LOCATION EGYPT, SHEET 25, ROW 2, SLEEVE 4, SLIDE #106, BCE.

CO\_EGY\_S25\_R2\_SL4\_S106.jpg

SHOT ON LOCATION: KARNAK OPEN AIR MUSEUM: KARNAK, EGYPT

NOTE 1:

THE VULTURE GODDESS WHO CAME TO BE REGARDED AS THE PROTECTIVE DEITY OF UPPER EGYPT WAS CALLED NEKBET: THE OFFICIAL PROTECTRESS OF THE NORTH WAS THE SERPENT GODDESS BUTO WHO IS OFTEN RE-PRESENTED AS A WINGED COBRA (BATB: 25).

NOTE 2:

FOR FURTHER VULTURE REFERENCE, SEE VULTURE BIRD DEITY NEKBET(NECHBET, NEKHEBIT) IN:

- 1) RGS: 7250-6150, ÇATAL HÜYÜK, (ANATOLIA) CENTRAL TURKEY;
- 2) RGS: 2300-2100, EDFU, EGYPT; AND
- 3) RGS: 1500, KARNAK, EGYPT.

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: WHITE CHAPEL OF VULTURE GODDESS: KARNAK, EGYPT.

PHOTO: © GSA. DESCRIPTION: CLOSE-UP OF VULTURE GODDESS NEKBET ON THE CORNICE ABOVE THE FRONT ENTRY TO THE WHITE CHAPEL, KARNAK, EGYPT. SLIDE LOCATION EGYPT, SHEET 25, ROW 4, SLEEVE 3, SLIDE #109D, BCE.

CO\_EGY\_S25\_R4\_SL3\_S109D.jpg

SHOT ON LOCATION: OPEN AIR MUSEUM: KARNAK, EGYPT

NOTE 1:

THE VULTURE GODDESS WHO CAME TO BE REGARDED AS THE PROTECTIVE DEITY OF UPPER EGYPT WAS CALLED NEKBET: THE OFFICIAL PROTECTRESS OF THE NORTH WAS THE SERPENT GODDESS BUTO WHO IS OFTEN RE-PRESENTED AS A WINGED COBRA (BATB: 25).

NOTE 2:

FOR FURTHER VULTURE REFERENCE, SEE VULTURE BIRD DEITY NEKBET (NECHBET, NEKHEBIT) IN:

- A) RGS: 7250-6150, ÇATAL HÜYÜK, (ANATOLIA) CENTRAL TURKEY;
- B) RGS: 2300-2100, EDFU, EGYPT; AND
- C) RGS: 1500, KARNAK, EGYPT.

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: NUT SARCOPHAGUS: MUSEUM OF EGYPTIAN ANTIQUITIES: CAIRO, EGYPT.

PHOTO: © GSA. DESCRIPTION: SARCOPHAGUS OF NUT (NU, NUIT, OR NEITH). GODDESS OF DEATH AND REBIRTH IN KA POSTURE OF RAISED ARMS AND WEARING STAR STUDDED GOWN.

SLIDE LOCATION EGYPT, SHEET 41, ROW 2, SLEEVE 5, SLIDE #376, BCE.

CO\_EGY\_S41\_R2\_SL5\_S376.jpg

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

NOTE 1

LUCY GOODISON SUGGESTS THAT THIS CELEBRATORY POSTURE IS ALSO SEEN IN THE SUN WORSHIP GESTURE OF EGYPTIAN ISIS AND NEPHTHYS (MHE: 92) AS WELL AS NUT. ... THE KA POSTURE OF RAISED ARMS, DRAWING DOWN THE SUN/SKY ENERGY, IS FREQUENTLY DISCUSSED IN *RE-GENESIS*. KA POSTURE EXAMPLES INCLUDE THE CYPRIOT GODDESSES, THE CRETAN SNAKE GODDESS, AND APHRODITE (MHE: 92, 130, PLUS FIGS. 31, 98; RGS) (RGS: 4000, NILE BIRD GODDESS, EGYPT).

NOTE 2: KA POSTURE OF RAISED ARMS ALSO KNOWN AS CELEBRATION ORANT POSTURE (DM: 12; RGS).

NOTE 3: FOR FURTHER INFORMATION ON ORANT POSTURE SEE: ANATI, EMMANUEL. *ROCK-ART IN CENTRAL ARABIA*. VOL. I. LOUVAIN, FRANCE: INSTITUT ORIENTALISTE, 1968. (RACA: 76-77, FIG. 43.)

NOTE 4: FIELDWORK PROJECT 1989.

IMAGE: NUT/HATHOR SARCOPHAGUS: BUBASTIS VILLAGE, EGYPT.

PHOTO: © GSA. DESCRIPTION: SARCOFAGUS OF GODDESS NUT (NU, NUIT, OR NEITH)/HATHOR (GODDESS OF DEATH AND REBIRTH) IN KA POSTURE OF RAISED ARMS FROM BUBASTIS VILLAGE, EGYPT.

SLIDE LOCATION EGYPT, SHEET 41, ROW 3, SLEEVE 3, SLIDE #379, BCE.

CO\_EGY\_S41\_R3\_SL3\_S379.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.

NOTE 1: ALSO, POSSIBLY CONFLATED WITH HATHOR.

NOTE 2: KA POSTURE OF RAISED ARMS ALSO KNOWN AS CELEBRATION ORANT POSTURE (DM: 12; RGS).

NOTE 3: FOR FURTHER INFORMATION ON ORANT POSTURE SEE: ANATI, EMMANUEL. *ROCK-ART IN CENTRAL ARABIA*. VOL. I. LOUVAIN, FRANCE: INSTITUT ORIENTALISTE, 1968. (RACA: 76-77, FIG. 43.)

NOTE 4: FIELDWORK PROJECT 1980-1989.

IMAGE: NEITH'S DOUBLE-AXE SYMBOL.

PHOTO: © GSA. DESCRIPTION: NEITH'S DOUBLE-AXE CONJOINED AT APEXES: SYMBOL WITH TWO HALF MOON BLADES OR SCHEMATIZED BUTTERFLY WINGS. SLIDE LOCATION MSC. GREECE, SHEET 4, ROW 2, SLEEVE 4, SLIDE #11, 17th C. BCE.

CO\_MGR\_S4\_R2\_SL4\_S11

SHOT ON LOCATION: HERAKLION MUSEUM: CRETE, GREECE.

NOTE 1: THIS DOUBLE-AXE WITH TWO HALF MOONS MAY HAVE BEEN A PROTOTYPE FOR THE CEREMONIAL FIGURE EIGHT AXE OR LABRYS \* ALSO FOUND THROUGHOUT THE NEAR AND MIDDLE EAST.

NOTE 2: \* CAMERON SUGGESTS THAT A MORE APPROPRIATE TERM FOR THE DOUBLE AXE/LABRYS IS LABIUM. (SA: 10.)

NOTE 3: TO-SCALE PROTOTYPE.

NOTE 4: FIELDWORK PROJECT 1982-1985.

PHOTO NOTE: BULGARIAN DOUBLE-AXE CONJOINED AT APEXES,

<http://archaeologymatters2.blogspot.com/2011/07/double-axe-found-in-bugaria.html>

IMAGE. DOUBLE AXE, TARXIEN, MALTA.

PHOTO: © GSA. DESCRIPTION: DOUBLE-AXE CONJOINED AT APEXES TARXIEN TEMPLE, MALTA.

SLIDE LOCATION MALTA, SHEET 2, ROW 4, SLEEVE 4, SLIDE #21, 3300 BCE.

CO\_MAL\_S2\_R4\_SL4\_S21.

SHOT ON LOCATION: TARXIEN TEMPLE: MALTA.

NOTE 1: THE DOUBLE-AXE MAY HAVE BEEN A PROTOTYPE FOR THE CEREMONIAL FIGURE EIGHT AXE OR LABRYS \* FOUND THROUGHOUT THE NEAR AND MIDDLE EAST.

NOTE 2:

THE LABRYS IS A MANIFESTATION OF INCANTATION RITES AND METAMORPHOSIS OR RE-GENERATIVE RITUALS. INTERPRETATIONS OF THE LABRYS INCLUDE: THE LABIA; BUTTERFLY; CHRYSALISES; DOUBLE-AXE CONJOINED AT APEXES; FIGURE 8 (ETERNITY); EARTH'S CENTER; AND THE WAXING AND WANING MOON. SIGNIFICANCE MAY BE A HOMECOMING TO SELF AND MOTHER (OR COSMOCENTRIC MATRIX) THAT SPARKS OR ENHANCES BE-ING AND BE-COMING AS IN RE-CREATION I.E. *THELYTOKOUS* PARTHENOGENESIS/AUTOPOIESIS (RGS).

NOTE 3: \* CAMERON SUGGESTS THAT A MORE APPROPRIATE TERM FOR THE DOUBLE-AXE IS LABIUM. (SA: 10.)

NOTE 4: FIELDWORK PROJECT 1985.

IMAGE: BA – BIRDS, EGYPT.

PHOTO: © GSA. DESCRIPTION OR BA BIRDS, \* EGYPT.

SLIDE LOCATION EGYPT, ADDENDUM 2, ROW 4, SLEEVE 2, SLIDE #11, 700-300 BCE.

CO\_EGY\_AD2\_R4\_SL2\_S11.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1 RE. BA – BIRD OR BA – SOUL.

\* ‘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).

NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: BA – BIRDS, EGYPT.

PHOTO: © GSA. DESCRIPTION: BA BIRDS, \* EGYPT.

SLIDE LOCATION EGYPT, ADDENDUM 2, ROW 4, SLEEVE 3, SLIDE #13, 700-300 BCE.

CO\_EGY\_AD2\_R4\_SL3\_S13.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1 RE. BA – BIRD OR BA – SOUL.

\* ‘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).

NOTE 2: FIELDWORK PROJECT 1998-2002.

PHOTO NOTE: ENHANCE DARK AND SMALL, CHRISI KARVONIDES’ TEAM.

IMAGE: KA HIEROGLYPHIC LUXOR TEMPLE, LUXOR, EGYPT.

IMAGE: HIEROGLYPHIC OF BEARDED DEITY ON EXTERIOR WALL NEAR BIRTHING ROOM (MAMMISI) AT END OF LUXOR TEMPLE. IMAGE SUGGESTS NUT (NU, NUIT, OR NEITH) WHO BIRTHED GOD RA.

SLIDE LOCATION EGYPT, SHEET 29, ROW 1, SLEEVE 3, SLIDE #137, BCE.

CO\_EGY\_S29\_R1\_SL3\_S137.jpg

SHOT ON LOCATION: LUXOR TEMPLE: LUXOR, EGYPT.

NOTE 1: MAMMISI BIRTHING HOUSES, ROOMS AND MIDWIFERY WERE COMMONPLACE AS “BUILT TO EMPHASIZE THE DIVINE BIRTH OF THE PHARAOH.” (STWE: 157.)

NOTE 2: NEITH WAS ALSO KNOWN AS UTU THE GREAT ONE. AS UTU, SHE IS CREDITED FOR HAVING BIRTHED GOD RA (FE: 94-95; RGS).

NOTE 3:

EGYPTIANS APPARENTLY ADHERED TO THE THEORY THAT THE *DIVINE SPARK* OR KA, LEAVES THE BODY AT DEATH AND RETURNS TO ITS DIVINE KA ORIGIN (OPS: 130). AS NEITH’S RECORDED FUNERAL RESPONSIBILITIES INC. ‘THE MORTAL KA LIFE FORCE SOUL AND THE BA HEART SOUL, OF THE DISEASED’ (RW: 20, 99), IT SUGGESTS THAT IT IS SHE WHO RITUALLY CALLS ‘BACK THE DEAD TO HER WOMB? AS GATEWAY OF LIFE AND DEATH, SHE WAS THE WATERY WOMB ... AND SHE TO WHOM ALL MUST RETURN’ (TC: 83; BD: 161-3; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 4: FIELDWORK PROJECT 1989.

IMAGE: KA NEITH, LUXOR TEMPLE, EGYPT.

PHOTO: © GSA. DESCRIPTION: DISCUSSION WITH LUXOR GUARD RE. SEATED GODDESS NEITH (ALSO NU, NUT, NUIT) IN KA POSTURE X 2 ON WALL OF MUT’S BIRTHING ROOM SANCTUARY, LUXOR TEMPLE, EGYPT.

SLIDE LOCATION EGYPT, SHEET 29, ROW 2, SLEEVE 4 SLIDE #142, BCE.

CO\_EGY\_S29\_R2\_SL4\_S142.jpg

SHOT ON LOCATION: LUXOR TEMPLE: EGYPT.

NOTE 1:

EGYPTIANS APPARENTLY ADHERED TO THE THEORY THAT THE *DIVINE SPARK* OR *KA*, LEAVES THE BODY AT DEATH AND RETURNS TO ITS DIVINE *KA* ORIGIN (OPS: 130). AS NEITH'S RECORDED FUNERAL RESPONSIBILITIES INC. 'THE IMMORTAL *KA* LIFE FORCE SOUL AND THE *BA* HEART SOUL, OF THE DISEASED' (RW: 20, 99), IT SUGGESTS THAT IT IS SHE WHO RITUALLY CALLS 'BACK THE DEAD TO HER WOMB? AS GATEWAY OF LIFE AND DEATH, SHE WAS THE WATERY WOMB ... AND SHE TO WHOM ALL MUST RETURN' (TC: 83; BD: 161-3; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: *KA* NEITH CLOSE-UP, LUXOR TEMPLE, EGYPT.

PHOTO: © GSA. DESCRIPTION: CLOSE-UP OF SEATED GODDESS NEITH (ALSO NU, NUT, OR NUIT) IN *KA* ORANT POSTURE ON WALL OF MUT'S BIRTHING ROOM SANCTUARY, LUXOR TEMPLE, EGYPT.

SLIDE LOCATION EGYPT, SHEET 29, ROW 2, SLEEVE 3 SLIDE #141A, BCE.

CO\_EGY\_S29\_R2\_SL4\_S141A.jpg

SHOT ON LOCATION: LUXOR TEMPLE: EGYPT.

NOTE 1:

EGYPTIANS APPARENTLY ADHERED TO THE THEORY THAT THE *DIVINE SPARK* OR *KA*, LEAVES THE BODY AT DEATH AND RETURNS TO ITS DIVINE *KA* ORIGIN (OPS: 130). AS NEITH'S RECORDED FUNERAL RESPONSIBILITIES INC. 'THE IMMORTAL *KA* LIFE FORCE SOUL AND THE *BA* HEART SOUL, OF THE DISEASED' (RW: 20, 99), IT SUGGESTS THAT IT IS SHE WHO RITUALLY CALLS 'BACK THE DEAD TO HER WOMB? AS GATEWAY OF LIFE AND DEATH, SHE WAS THE WATERY WOMB ... AND SHE TO WHOM ALL MUST RETURN' (TC: 83; BD: 161-3; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: 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 3: FIELDWORK PROJECT 1989.

IMAGE: EGYPTIAN SUN GOD RA AT HATSHEPSUT'S TEMPLE: LUXOR, EGYPT.

DESCRIPTION: STANDING SUN GOD RA, "COMPLETED BY ABSORBING OTHERS." (TGTE.)

SLIDE LOCATION EGYPT, SHEET 32, ROW 2, SLEEVE 2 SLIDE #194. BCE.

CO\_EGY\_S32\_R2\_SL2\_S194.jpg

SHOT ON LOCATION: IN THE PUNT COLONNADE AT HATSHEPSUT TEMPLE IN THE WEST BANK VALLEY OF QUEENS: LUXOR, EGYPT.

NOTE 1: "PUNT IS THE MODERN COAST OF ERITREA AND SOMALIA (BWA: 79)."

NOTE 2: NEITH WAS ALSO KNOWN AS UTU THE GREAT ONE. AS UTU, SHE IS CREDITED FOR HAVING BIRTHED GOD RA (FE: 94-95; RGS).

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: EGYPTIAN SUN GOD RA AT HATSHEPSUT'S TEMPLE: LUXOR, EGYPT.

DESCRIPTION: DETAILS OF STANDING SUN GOD RA, "COMPLETED BY ABSORBING OTHERS." (TGTE.)

SLIDE LOCATION EGYPT, SHEET 32, ROW 2, SLEEVE 3, SLIDE 195. BCE.

CO\_EGY\_S32\_R2\_SL3\_S195.jpg

SHOT ON LOCATION: IN THE PUNT COLONNADE AT HATSHEPSUT TEMPLE IN THE WEST BANK VALLEY OF QUEENS: LUXOR, EGYPT.

NOTE 1: "PUNT IS THE MODERN COAST OF ERITREA AND SOMALIA (BWA: 79)."

NOTE 2: NEITH WAS ALSO KNOWN AS UTU THE GREAT ONE. AS UTU, SHE IS CREDITED FOR HAVING BIRTHED GOD RA (FE: 94-95; RGS).

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: BLACK GODDESS ISIS IS THE EYE OF RA: EGYPT.

PHOTO: © GSA. DESCRIPTION: BLACK GODDESS ISIS IS THE EYE OF RA.

SLIDE LOCATION EGYPT, SHEET 40A, ROW 1, SLEEVE 2, SLIDE #352, BCE.

CO\_EGY\_S40A\_R1\_SL2\_S352.jpg

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

NOTE 1:

EYES OF ISIS INSIDE TOMBS OF EGYPTIAN PHARAOHS LOOKED TO ETERNITY. ...THE UBIQUITY OF THE BELIEF IN THE 'EVIL EYES' MAY CONVEY THE WIDE-SPREAD POPULAR APPEAL OF THE DARK MOTHER, AS WELL AS PATRIARCHAL ANXIETY BEFORE THE MOTHER'S RIVETING GAZE (DM: 14-15).

NOTE 2: ISIS (EYE OF RA) WAS ALSO A SEATED BIRD GODDESS WITH ABBREVIATED WINGS, FULL THIGHS AND BUTTOCKS. (MG: 246.)

NOTE 3:

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 FOR EGYPTIAN TEMPLE ENTRANCES AND DOORWAYS TO BE FRAMED BY THE URAEUS (RGS).

NOTE 4: FIELDWORK PROJECT 1989.

