

193. 400, Cathedra Goddess Isis

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.)

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Sophia – Isis.

Sophia was identical with that
'female principle in nature'
which Plutarch identified as Isis.
(BLL: 7.)

Goddess Isis.

Perhaps the most influential [ancient religion]
was that of the goddess Isis of Egypt
which had spread throughout the 'known world,'
continuing for something like three millennia
and ending, only when destroyed by about 500 CE.
(GJ: 51.)

Cathedra Isis.

Isis is a cathedra goddess,
name of the goddess
as the official chair or throne of a holy one
in a position of prominence.
The name of Egyptian Isis, or Au-set,
is translated as *seat*,
as in the lap of the goddess
as well as the birthing chair.
(See below.)

In Archaic Egypt, Isis
(descendent from the prehistoric bird goddess)
'was recognized as the source, the seat of divine and royal power. ...
It is the throne that makes the king.'
(BATB: 34: see below.)

Official Description.

Indeed, in the official description of Isis

it is said 'I am Isis the queen of every region
the one educated by Hermes;
and whatsoever I have legislated
these things no one can abrogate.
(BLL: 275.)

Isis is a cathedra goddess, name of the goddess as the official chair or throne of a holy one in a position of prominence. The name of Egyptian Isis, or Au-set, is translated as *seat*, as in the lap of the goddess as well as the birthing chair. Frequently Isis is portrayed with a throne on her head, as she was the embodiment of this revered position, symbol of political empowerment and authority. (TGM: 99; BATB: 34.) In Archaic Egypt, Isis (descendent from the prehistoric bird goddess) "was recognized as the source, the seat of divine and royal power. ... It is the throne that makes the king." (BATB: 34.) Given that lineage (royal and otherwise) is matrilinear, Mother Goddess Isis bestows kingship and the royal throne by suckling or holding the royal candidate on her lap. (BWA: 68.) (Although the bird goddess Isis dates back to 4000-3000 BCE Archaic Egypt, this statue is c. 400 BCE, and therefore is allocated accordingly in the entry, 400, Cathedra Goddess Isis.)

The Religion of Isis, Goddess in Egypt from the second millennium BCE, became widespread in the Hellenistic world of the first centuries of this era. R. E. Witt (1971) states that 'She took possession of the traditional centers of Greek worship, Delos, Delphi and Eleusis and she was well known in Northern Greece and Athens. Harbors of Isis were found on the Arabian Gulf and the Black Sea. ...She found faithful followers in Gaul, and Spain, Pannonia and Germany. ...She was 'Mistress of Magic' and the 'Great Physician,' in which aspect she is able to heal Osiris, and to become the mentor of physicians. She goes further for she is able to breathe the breath of life into the nostrils of Osiris' corpse which she has re-assembled to revive him, thus bringing the idea of immortality into the practical sphere. There is the point emphasized by Grant Showerman (1901) that 'the resurrection of Osiris through the efforts of Isis symbolized the rebirth of the soul and it was this that made the Isis cult [culture] the greatest of all Egyptian Religions' (CDBL: 81-83).

For additional research on cathedra goddesses: 8300-4500, Sha'ar Hagolan (Sha'ar HaGolan); 7250-6150, Çatal Hüyük, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5400-3500, Ancient Aphrodite; Chalcolithic or Copper Age; 4400, 4400, Olympus Hera; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba and the Hittites; 2500, Inanna, Holder of the Me; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 750-650, Cybele and King Midas, Anatolia; and 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily. (RGS.)

Further Isis research: 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000, First Dynasty, Egypt; 3000-2780; 1425, Tuthmosis III, Egyptian King; and 370, Isis and Philae, Egypt. (RGS.)

Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 391, Roman Pagan Rites Attacked; and 600, Catholic Inquisition and Isiac Theology. (RG.)

To compare various time – lines plus creation myths that are gender – inclusive:

Bakan, David. *And They Took Themselves Wives*. San Francisco, CA: Harper & Row: 1979. (ATT.)

Bird, Phyllis A. *Missing Persons and Mistaken Identities: Women and Gender in Ancient Israel*. Minneapolis, MN: Fortress Press, 1997. (MPMI.)

Callahan, Tim. *Secret Origins of the Bible*. Altadena, CA: Millennium Press, 2002. 30-55. (SOTB.)

Gage, Matilda Joslyn. Ed. Sally Roesch Wagner. *Woman, Church, and State: A Historical Account of the Status of Woman through the Christian Ages, with Reminiscences of the Matriarchate*. 1893. Modern Reader's Edition. Aberdeen, SD: Sky Carrier Press, 1998. (WCS.)

George, Arthur L., and Elena George. *The Mythology of Eden*. Lanham, MD: Hamilton Books, 2014. (TMOE.)

Graham, Lloyd. *Deceptions and Myths of the Bible*. New York, NY: Carol Pub. Group, 1997. (DMB.)

Kien, Jenny. *Reinstating the Divine Woman in Judaism*. Parkland, FL: Universal Publishers, 2000. (RDW.)

Martos, Joseph, and Pierre Hégy. *Equal at the Creation: Sexism, Society, and Christian Thought*. Toronto, Canada: University of Toronto Press, 1998. (EAC.)

Philpot, J. H. *The Sacred Tree: or, the Tree in Religion and Myth*. London, England: Macmillan, 1897. (ST.)

Shryock, Andrew, Daniel L. Smail, and Timothy K. Earle. *Deep History: The Architecture of Past and Present*. Berkeley, CA: University of California Press, 2011. (DH.)

Stanton, Elizabeth C. *The Woman's Bible*. Seattle, WA: Coalition Task Force on Women and Religion, 1974. (TWB.)

Taussig, Hal. *A New New Testament: A Reinvented Bible for the Twenty-First Century Combining Traditional and Newly Discovered Texts*. Boston, MA: Houghton Mifflin Harcourt, 2013. (NNT.)

Teubal, Savina J. *Sarah the Priestess: The First Matriarch of Genesis*. Athens, OH: First Swallow Press, 1984. (STP.)

_____. *Ancient Sisterhood: The Lost Traditions of Hagar and Sarah*. Athens, OH: Swallow Press, 1990. xxv. (ASLT.)

Thompson, William Irving. *The Time Falling Bodies Take to Light: Mythology, Sexuality and the Origins of Culture*. London, England: Rider/Hutchinson, 1981. (TFB.)

White, Lynn Jr. "The Historical Roots of Our Ecologic Crisis." *Science* 155. 3767 (Mar. 10, 1967): 1203-1207. (HRE.)

For subsequent considerations on gender identities, egalitarian ideologies, and systems see: the Mosuo (Moso or Musuo) women in the Yunnan and Sichuan provinces of the Tibetan Himalayas; Indonesia's Minangkabau in the highlands of West Sumatra; the Vanatinai in New Guinea; and Native American tribes including the Pueblos and Iroquois. (SOPM.) *

*L. Klein's, *Women and Power in Native America* (1995). Further considerations inc., Lepowsky's *Fruit of the Motherland: Gender and Egalitarian Society* (1995); Eisler's "Human Possibilities." *World Futures* 69. 4-6 (2013): 269-289; plus Alice Mann's *Daughters of Mother Earth* (2006).

IMAGE: THRONED ISIS NURSING: EGYPT.

PHOTO: © GSA. DESCRIPTION: HORUS NURSED BY CATHEDRA ISIS ON HER THRONE, SOURCE OF ROYAL LINEAGE.

SLIDE LOCATION EGYPT, SHEET 44, ROW 2, SLEEVE 5, SLIDE #10, BCE.

CO_EGY_S44_R2_SL5_S10.jpg (ALSO RE-GENESIS PHASE 2:

IT_RPT_S2_R3_SL2_S10.jpg) (Also Symposium 2016 disk.)

SHOT ON LOCATION: METROPOLITAN MUSEUM OF ART: NEW YORK, NY.

NOTE 1: "AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA ISIS INCLUDES HIEROS GAMOS (APL: 2-23-1999)."

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

NOTE 3:

'IT IS THE THRONE THAT MAKES THE KING.' (BATB: 34.) GIVEN THAT LINEAGE (ROYAL AND OTHERWISE) IS MATRILINEAR, MOTHER GODDESS ISIS BESTOWS KINGSHIP AND THE ROYAL THRONE BY SUCKLING OR HOLDING THE ROYAL CANDIDATE ON HER LAP (BWA: 68) (RGS: 400, CATHEDRA GODDESS ISIS).

NOTE 4: FIELDWORK PROJECT 1993-2002.

IMAGE: CATHEDRA BIRD DEITY ISIS: EGYPT.

PHOTO: © GSA. DESCRIPTION: CATHEDRA BIRD DEITY ISIS OR AU-SET, (SEAT OR THRONE): SEATED BIRD GODDESS WITH DOWNTURNED WINGS, FULL THIGHS AND BUTTOCKS.

SLIDE LOCATION EGYPT, SHEET 40, ROW 2, SLEEVE 3, SLIDE #343A, PREDYNASTIC 4000 BCE.

CO_EGY_S40_R2_SL3_S343A.jpg

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

NOTE 1: MOTHER – CENTERED AFRICAN ISIS DATES BACK TO ARCHAIC EGYPT, 4000-3000 BCE (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA (THRONE) ISIS INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

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

NOTE 4:

'IT IS THE THRONE THAT MAKES THE KING.' (BATB: 34.) GIVEN THAT LINEAGE (ROYAL AND OTHERWISE) IS MATRILINEAR, MOTHER GODDESS ISIS BESTOWS KINGSHIP AND THE ROYAL THRONE BY SUCKLING OR HOLDING THE ROYAL CANDIDATE ON HER LAP (BWA: 68) (RGS: 400, CATHEDRA GODDESS ISIS).

NOTE 5: FIELDWORK PROJECT 1993-2002.

IMAGE: SEATED ISIS NURSING HARPOKRATES: EGYPT.

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

SHOT 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). (SOURCE: RGS.)

NOTE 2: FIELDWORK PROJECT 1998.

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.

SHOT ON LOCATION: PALEOKASTRITSA MONASTERY, CORFU, GREECE.

NOTE 1: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA MADONNA AND CHRIST CHILD INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 2: CATHEDRA (ENTHRONED). "THE FEMALE POWER BEHIND THE THRONE – BE IT THAT OF A QUEEN, PRINCESS, OR GODDESS (CK: F1; RGS)."
NOTE 3: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."
NOTE 4: FIELDWORK PROJECT 1993.
PHOTO NOTE: ENHANCE UNDER EXPOSURE, CHRISI KARVONIDES' TEAM.

IMAGE: CATHEDRA ASTARTE'S THRONE: PHOENICIAN.
PHOTO: © GSA. DESCRIPTION: CATHEDRA ASTARTE'S THRONE, PHOENICIAN (PRE-CARTHAGE).
SLIDE LOCATION NEAR EAST, SHEET 11, ROW 3, SLEEVE 1, SLIDE #11, BCE.
CU_NEA_S11_R3_SL1_S11.jpg
SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.
NOTE 1: AN INTERPRETATION OF ASTARTE'S THRONE INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)
NOTE 2: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."
NOTE 3: FIELDWORK PROJECT 1980-1989.
PHOTO NOTE: REDUCE GREEN STREEK, CHRISI KARVONIDES' TEAM.

IMAGE: CATHEDRA THRONE DEITY: UR, OLD BABYLONIA.
PHOTO: © GSA. DESCRIPTION: TERRACOTTA CATHEDRA OLD BABYLONIA..
SLIDE LOCATION NEAR EAST, SHEET 11, ROW 3, SLEEVE 4, SLIDE #13, 2000-1050
CU_NEA_S11_R3_SL4_S13.jpg VS. > CU_NEA_S11_R3_SL3_S13.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA (THRONE) INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)
NOTE 2: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."
NOTE 3: FIELDWORK PROJECT 1998-2002.
PHOTO: NOTE CORRECT SLIDE KEY, CHRISI KARVONIDES' TEAM.

IMAGE: CATHEDRA ASHDODA: ASHDOD, PALESTINE.
PHOTO: © GSA. DESCRIPTION: LONG-NECKED CATHEDRA ASHDODA FIGURE WITH HORIZONTAL BANDS, ARMLESS TORSO, MODELED BREASTS, FLAT HEADRESS, TRIANGLES, AND A CHAIR BASE SIMILAR TO AN OFFERING TABLE. (PS: 153, 155.)
SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 4, ROW 1, SLEEVE 2, SLIDE #8, 1200 BCE.
IT_RPT_S4_R1_SL2_S8.jpg
SHOT ON LOCATION: FRAUEN WOMEN'S MUSEUM: WIESBADEN, GERMANY.
NOTE 1: ASHDODA IS A CATHEDRA DEITY.
 '*CATHEDRA* IS DEFINED AS THE OFFICIAL CHAIR OR THRONE OF ONE IN A POSITION OF PROMINENCE' AND [THEREFORE] REFERENCED AS A CATHEDRA GODDESS (RG: 29) (RG: 7100-6300, CATHEDRA GODDESS OF THE BEASTS, ÇATAL HÜYÜK).
NOTE 2: AN ICONOGRAPHIC INTERPRETATION OF GODDESS ASHDODA INCLUDES HIEROS GAMOS. (APL: 2-23-1999.) (TO SCALE PROTOTYPE: ORIGINAL IN ISRAEL MUSEUM, JERUSALEM, ISRAEL.)
NOTE 3: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."
NOTE 4: "STYLISTICALLY THIS FIGURE RETAINS MYCENAEAN TRADITIONS (ALB: 324, FIG. 8.15)."
NOTE 5: FIELDWORK PROJECT.

IMAGE: CATHEDRA GODDESS AND CHILD: THEBES, GREECE.
PHOTO: © GSA. DESCRIPTION: SEATED MOTHER GODDESS ON A THRONE-LIKE CHAIR OR BIRTHING SEAT HOLDING AN A NEWBORN INFANT. DEITY WEARS A HIGH POLOS-TYPE CROWN AND STYLIZED DRAPED GARMENT THAT IS PART OF THE THRONE DESIGN, CONSTRUCTED IN BOEOTIA.
SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 4, ROW 1, SLEEVE 3, SLIDE #10, 450-440 BCE.
IT_RPO_S4_R1_SL3_S10.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA (THRONE) GODDESS INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

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

NOTE 3: FIELDWORK PROJECT 2002.

IMAGE: A CATHEDRA GODDESS THRONE: CASTELLUCCIO, SICILY.

PHOTO: © GSA. DESCRIPTION: A CATHEDRA GODDESS—THRONE INCLUDING CRESCENT LUNAR HORNS OF CONSECRATION, BREASTS, AND BOWL FOR OFFERINGS SURROUNDED BY V—SYMBOLS ON THE RIM, CASTELLUCCIO, SICILY. SLIDE LOCATION SICILY, SHEET 18, ROW 3, SLEEVE 4, SLIDE #35, BCE.

CU_SIC_S18_R3_SL4_S35

SHOT ON LOCATION: MUSEO ARCHEOLOGICO REGIONALE PAOLO ORSI: SYRACUSE, SICILY,

NOTE 1:

THE CRESCENT HORN/HORNS OF THE BULL, BISON ETC. — AND — THE CRESCENT LUNAR HORN ALL SHARE SOME SIMILAR ATTRIBUTES. ... CONSIDERATIONS REGARDING THE CRESCENT BULL HEADS AND CRESCENT LUNAR HORN OF CONSECRATION MAY RELATE TO THE FALLOPIAN TUBES AND UTERUS (SBDN: 12-13, 4-5; POM; TEG: 46-7; LOG: 265-6; RGS).

NOTE 2:

THE GENERATIVE BULL/UTERUS SYMBOLISM MAY HAVE BEEN FURTHER AMPLIFIED BY THE OBSERVATION THAT BOTH THE HUMAN AND THE BOVID GESTATION PERIOD ARE NINE MONTHS. AS A METAPHOR OF BIRTH, THE IMAGE OF A BULL, MOON AND UTERUS MERGES INTO ONE POWERFUL MULTIVALENT SYMBOL. THESE ELEMENTS WOULD HAVE BEEN SIGNIFICANT TO PEOPLE WHO BASED THEIR RELIGION ON ANALOGY AND METAPHOR (MH: 512).

NOTE 3: AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA THRONE INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

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

NOTE 5: FIELDWORK PROJECT 1998.

IMAGE: CATHEDRA MOTHER GODDESS ASHERAH: TEL TAANACH, CANAANITE (NORTHERN ISRAEL.)

PHOTO: © GSA. DESCRIPTION: MOTHER GODDESS ASHERAH (OR ASTARTE) (GGL: 147) SEATED ON A CATHEDRA THRONE BETWEEN TWO. LOCATION TEL TAANACH.

SLIDE LOCATION, SHEET , ROW , SLEEVE , SLIDE #, BCE.

SHOT ON LOCATION. CATHEDRA MOTHER GODDESS ASHERAH: TEL TAANACH, CANAANITE (NORTHERN ISRAEL.)

NOTE 1: ASHERAH WAS THE PROTOTYPICAL MOTHER GODDESS OF THE SEVENTY CANAANITE GODS AND KNOWN AS "QNYT 'LIM, 'PROCREATRICE OF THE GODS' OR 'UML(M)': 'MOTHER OF THE GODS.'" (AMST: 47.)

NOTE 2: GODDESS ASHERAH WAS WORSHIPED IN ISRAEL FROM THE DAYS OF THE FIRST SETTLEMENT IN CANAAN, AS THE HEBREWS HAD TAKEN OVER THE CULT [CULTURES] OF THIS GREAT MOTHER GODDESS FROM THE CANAANITES. (HG: 45.)

NOTE 3: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA GODDESS INDICATES HIEROS GAMOS. (APL: 2-23-1999.)

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

NOTE 5: FIELDWORK PROJECT.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.