ISIS (1)

Bruno Cariou Posted on August 19, 2016 by Elements of Racial Education

Under the most diverse expressions, it is easy to

find, in the Eastern religions of antiquity, an

identical principle, a primitive and immutable source

from which flow the myths, cults, ceremonies, the

most opposed in appearance and however subject to the same

laws of origin and evolution. In reality, in this

immense region of Middle Asia and Lower Asia,

enclosed in the circle of the highlands, the

Mediterranean, the Arabian deserts and the Black Sea,

from the earliest days of the world, a special life took

birth was developed, was formed, was hatched in a

wonderful flowering of religions, philosophies,

myths; and little by little, in this ardent

and tumultuous land , the most brilliant and the

most different civilizations were formed and collided, in the

inexhaustible renewal of empires and races.

Born from the same soil, growing and strengthening under the same

influences, these peoples of the Mediterranean East, despite

the differences in life and needs that distinguish them, have

kept, from the dawn of historical times, the respect of the same

principles and the cult of the same natural forces. Undergoing

more directly than any other the favorable

or unfavorable influences of solar light and heat, they have

acquired the instinctive habit of reducing

the phenomena of their life to these immediate influences . From Egypt to Assyria,

from Persia to Asia Minor, the same solar cult forms the

essential and common basis of popular theogonies; this,

in short, is the central idea from which radiate the myths and the

innumerable cosmogonies, with always diverse forms,

always identical principles. A fatality hangs over this

religious development; the mythical idea is so alive, so enormous,

that it dominates man, subjugates him, crushes him, and little by little

reduces him to being no more than the vague reflection of the divinities

he has conceived, to no longer live by itself, but on the contrary

to abdicate his own strength and his own consciousness in the strength

and consciousness of his gods. This is a characteristic common

to all oriental peoples of antiquity.

(Charles Vellay, The Cult and the festivals of Adonis-Thammouz , p. 1)

Introduction

The cult of the great goddess is based on the attachment and assimilation of the feminine power to the earth and of the latter to the woman through the phenomenon of fertility. There are two types, corresponding to two aspects of the goddess: Demetrian, maternal and aphrodistic, orgiastic. Whatever aspect it is in, the feminine principle is omnipotent. Male power is only second, subordinate to female power. The great goddess alone begets her son. She is considered first as a mother, before being so as a wife and, to further reinforce the idea of ​​the dependence of the masculine principle on the feminine principle, the man is considered first of all as a son, before l 'be like a father. Man only serves as an instrument for generation, his only poles are the sexual instinct and procreation,virility is purely physical, he is a slave to his senses. “… The mother is before the son; the woman is the given; man what becomes ”(1). The son to whom the great goddess gives birth by parthenogenesis is mortal, just as men are subject to becoming and to death. All from the earth, they all return to the earth, from which other beings are born, in an endless cycle of death and birth. The great goddess alone is immutable, immortal, insofar as she is the first cause of this uninterrupted succession of similar organisms. From the sovereignty of women derives, in the domain of symbols, the primacy of night over day, of the moon over the sun, of the earth over the sky, from left to right.the woman is the given; man what becomes ”(1). The son to whom the great goddess gives birth by parthenogenesis is mortal, just as men are subject to becoming and to death. All from the earth, they all return to the earth, from which other beings are born, in an endless cycle of death and birth. The great goddess alone is immutable, immortal, insofar as she is the first cause of this uninterrupted succession of similar organisms. From the sovereignty of women derives, in the domain of symbols, the primacy of night over day, of the moon over the sun, of the earth over the sky, from left to right.the woman is the given; man what becomes ”(1). The son to whom the great goddess gives birth by parthenogenesis is mortal, just as men are subject to becoming and to death. All from the earth, they all return to the earth, from which other beings are born, in an endless cycle of death and birth. The great goddess alone is immutable, immortal, insofar as she is the first cause of this uninterrupted succession of similar organisms. From the sovereignty of women derives, in the domain of symbols, the primacy of night over day, of the moon over the sun, of the earth over the sky, from left to right.All from the earth, they all return to the earth, from which other beings are born, in an endless cycle of death and birth. The great goddess alone is immutable, immortal, insofar as she is the first cause of this uninterrupted succession of similar organisms. From the sovereignty of women derives, in the domain of symbols, the primacy of night over day, of the moon over the sun, of the earth over the sky, from left to right.All from the earth, they all return to the earth, from which other beings are born, in an endless cycle of death and birth. The great goddess alone is immutable, immortal, insofar as she is the first cause of this uninterrupted succession of similar organisms. From the sovereignty of women derives, in the domain of symbols, the primacy of night over day, of the moon over the sun, of the earth over the sky, from left to right.from earth to sky, from left to right.from earth to sky, from left to right.

The woman, conceived in the image of the goddess, shares her immortality. The idea of ​​law derives from this religious idea. The assimilation of the woman to the goddess confers on the latter important civic rights. Just as the goddess is the mother of law and justice - she gives an equal share to all her children - so the woman acts as judge and dispenses justice in accordance with the laws of "natural law" - all her children are equal before the law. The intervention of women in public affairs is not limited to the administration of justice. She exercises priestly functions and enjoys many rights. In public life, she is a full citizen (2).

In the family, she reigns, to the exclusion of the father, transmits her name to her children, but to her daughters only her inheritance. The recognition of descent by the mother belongs to the maternal right (3). The man does not live with his wife, who has her own home or lives in her mother's. The husband does not have the right to divorce, while she can repudiate him and remarry at will. He has even less relationship with his children than with his wife. He lives in his mother's house, under maternal authority. When his mother died, he was placed under the tutelage of his sisters, who inherited the family's property. The brothers depend entirely on the sisters. In possession of a fortune, the woman has a dowry. Free, she can choose her husband. If the girl does not inherit and is not endowed by her parents,she herself earns her dowry through hetairism (so-called “sacred” prostitution) (4) and can thus retain her independence.

In a matriarchal society, agriculture is the main activity. Land - the most important means of production - is common property. Nature serves as a model, not only, as we have just seen, for institutions and law, but also for unions. Mating is compared, in the extra-marital setting, to the disorderly growth of reeds in the marshes and, in the marital setting, to plowing. Mircea Eliade masterfully explained the consequences of the discovery of agriculture on civilization: it "caused a crisis in the values ​​of Paleolithic hunters: religious relations with the animal world are supplanted by what we can call you. mystical solidarity between man and vegetation. If bone and blood until then represented the essence and sacredness of life,henceforth it is the sperm and the blood which incarnate them. In addition, woman and feminine sacredness are promoted to the first rank. Since women have played a decisive role in the domestication of plants, they become the owners of cultivated fields, which enhances their social position and creates characteristic institutions, such as, for example, matrilocation, the husband being obliged to live there. his wife's house ”(5). Domestication did not stop at plants: "(the) establishment of agriculture and the establishment of civilized life were one and the same in Egypt, as in Greece, as everywhere else" (5bis).they become owners of cultivated fields, which enhances their social position and creates characteristic institutions, such as, for example, matrilocation, the husband being obliged to live in his wife's house ”(5). Domestication did not stop at plants: "(the) establishment of agriculture and the establishment of civilized life were one and the same in Egypt, as in Greece, as everywhere else" (5bis).they become the owners of cultivated fields, which enhances their social position and creates characteristic institutions, such as, for example, matrilocation, the husband being obliged to live in his wife's house ”(5). Domestication did not stop at plants: "(the) establishment of agriculture and the establishment of civilized life were one and the same in Egypt, as in Greece, as everywhere else" (5bis).as in Greece, as everywhere else ”(5bis).as in Greece, as everywhere else ”(5bis).

The matriarchal orientation of ancient Egyptian society is no more doubtful than that of the organization just described of pre-Hellenic tribes and certain populations of Asia and Africa. The condition of women in Egypt has varied over the ages, but, it seems, within less extensive limits than among other peoples. Plastic representations indicate that the Old Kingdom (2700-2200 BC) may have been the culmination of an evolution of the family unit which we do not know exactly at what time it began and which would correspond to the passage from polygamy to monogamy, in other words from heterism to matriarchy in the broad sense. Indeed, in the first bas-reliefs, one of the oldest divinities of reproductive power, Min (6),is represented surrounded by women (7), while, towards the end of the Fourth Dynasty (2670-2450 BC), he has only one companion (8), like most of the other gods. From the couple emerges at an unknown time the triad (9), whose appearance would be linked under the Old Empire to the reduction of the family unit to the father, the mother and the children, which, “according to the writings , appear as distinct personalities; the funeral rite (becomes) individual, no reminder of previous generations influences it. The woman has the same position as her husband: she is "his equal in dignity and in rights" (10). It is in this state that Herodotus finds the Egyptian family, when he visits the country in the fifth century BC. Among the Egyptians, he reports (I, 35), “… the women go to the market place and take care of the trade,while the men carry the burdens on their heads and the women on their shoulders. The women go to the market and traffic, while the men, shut up in their houses, work on canvas… ”, an occupation reserved for women among the Hellenes and in general among peoples of Indo-European origin. Another sign of matriarchal practices in ancient Egypt, “Male children are not compelled by law to feed their parents, if it is not their will; this responsibility falls by right to the girls, even if they do not want it. "; certain, because "(this) condition imposed on girls would suffice in itself to establish that family property belonged to women, as was the case among the Naïrs and the Tuaregs: and wherever women have this economic position. ,she is the head of the family ”(11). Four centuries later, Diodorus Siculus (I, 27) essentially confirms the testimony of Herodotus: “Because of the many benefits of Isis, it had been established that the queen of Egypt received more power and power. respect that the king; This explains why in individuals the man belongs to the woman according to the terms of the dowry contract, and that it is stipulated between the spouses that the man will obey the woman (12). The hieroglyphic texts attest the primacy of the uterine filiation in times well before that in which lived the historian and chronicler. In the old acts of the hierogrammatic registers, on which the birth of children was inscribed, the mother is frequently named alone (13). All the children of the same family, regardless of sex,were co-owners of family property and girls should be responsible for their administration in preference to boys (14). Great freedom was left to the woman in the choice of her husband and the conditions of the marriage contracts were advantageous for her: they often made her a mistress of the house (15). The dependent relationship of the married man to his wife in ancient Egypt could be reflected in the hieroglyphic name of Isis and that of Osiris: "the" hieroglyph of Isis represents a woman wearing a throne with a rectangular backrest. , while "the" hieroglyph of Osiris is an eye located under a throne with a rectangular back behind which a man is seated (16). Regarding the relationship between the pharaoh and the queen, to complete what Diodorus says about the power of the latter,if it is not demonstrated that, in Pharaonic Egypt, dynastic law was transmitted by women, it is remarkable that every Egyptian princess was invested from birth with the titles and dignities proper to her function, while the Egyptian prince acquired them only at his coronation and could only do so by becoming the consort of a princess royal; remarkable also that the new pharaoh, to assert his rights to the throne, was able to take for wife the legitimate heiress of the pharaoh, whose title, which was conferred on him in childhood, was that of "Woman of God (Ammon) "(17). The fact that the throne of which Isis is capped is empty could indicate to whom the royalty really belongs: to the queen mother, to whom is linked in the iconography the goddess Hathor, herself identified with Isis (18),the "throne" (19).

To fully understand to what extent ancient Egyptian society was under the sign of women, for want of being a pure and simple matriarchy, it is advisable to return to the passage which has just been quoted from Herodotus, to reproduce a sentence which is almost systematically amputated in the works of history which summon him: "... women urinate standing, men crouch down to urinate" Several millennia later, there are European countries where more and more men do the same (20). Beyond this anecdote which is not one, the correspondences between the matriarchal societies of antiquity and what remains of the so-called Western society become more and more evident as the latter continues to sink into the materialism, in tellurism and in aphroditism.They will be examined in detail at the conclusion of the first part of this study. Why did you choose Isis over another of the many mother goddesses? Because Isis seems to be the reference mother goddess of the matriarchal and gynecocratic project of the pseudo-elites globalists and their henchmen.

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I. Birth of a tragedy

A. The name and the myth

at. The name

Like the Semitic languages, ancient Egyptian did not note vocalization, so it is very difficult to transliterate hieroglyphics, including that of Isis. Its transcription in the Latin alphabet would be either Iset, or Eset or Aset, or even Iouset or Ese. Herodotus transcribed it in the form of Ίσις. Of all the Egyptian theonyms, he is the only one to be qualified by his Greek name. Its etymology is obscure. Among the ancient authors, some thought it meant "woman", others "queen", "earth", "year", "movement", etc. (21). That of "throne", proposed for the main reason that Isis is often represented with the hieroglyph of the royal seat on the head, was unanimously accepted until it was rejected in the mid-1970s in favor of that of " The one who has sovereign power ”,"She in whom resides the sovereign power" (22). Very appropriate for our purpose is the following: "That which belongs to the uterus and is active as such" (23). It is not unrelated to the first etymology, taken from a text, engraved in the right base band of the sanctuary of the temple of the goddess in Dendarah, which tells of her birth: "Be light for your mother!" "(ts r mwt.t ) (24).

b. The myth

The first mention of the myth is in the Pyramid Texts , so called because they are inscribed in hieroglyphics on the walls of the funeral chambers of the pyramids, from the end of the 5th dynasty (2494 to 2345 BC). They consist of magic formulas intended to ensure the resurrection of the deceased pharaoh, who is assimilated to Osiris. The myth is found in the Texts of the Sarcophagi under the Middle Kingdom (2055 - 1650 before our era) and in the Book of the Deadunder the New Kingdom (1550–1070 before our era), except that these funeral texts, the resurrection is no longer considered as the prerogative of the pharaoh, but as a real possibility for the common man. The writers of these texts do not seem to have cared about the narrative coherence of the different episodes of the myth. The Great Hymn to Osiris, an inscription dated from the 18th Dynasty (1550-1292 BCE), recounts for the first time the adventures of Isis and Osiris in broad outline. The plot is fleshed out in a mythological tale from the 20th dynasty (1190 - 1070 BC) entitled The Quarrels of Horus and Seth. Other sources, although fragmentary, are constituted by the ritual texts and the magic formulas of cure which were part of the religious trunk of the Egyptians of the time. In the fifth century BC, Herodotus introduced some of the Osirian legends to the Greeks and four centuries later, Diodorus of Sicily summarized the myth in his Bibliotheca Historica . The most complete account that has come down to us is that presented by Plutarch in De Iside et Osiride . It is also the one which, by far, is the most cited by modern historians and the one which serves as a reference for Freemasonry. Here it is :

Osiris was the son of Seb and Nut - namely Earth and Heaven, from which also came Isis, Nephthys and Set (Sutekh). Osiris married his sister Isis, while Set married Nephthys. It is undoubtedly because of this characteristic of the legend that the pharaohs often married their sisters, sometimes even their daughters. First mythical ruler of Egypt, Osiris was not born there; when he arrived in this country he found it kept in barbarism and ignorance. Having settled the conflicts between the inhabitants, he drew them out of the wild state in which they lived, gave them laws, taught them agriculture and made them know the worship of the gods. He then traveled the earth to bring civilization there.

Set, his brother, became jealous of Osiris' fame and hated him because of the good he had done to the country; So he decided to set a trap for him to make him disappear. Assisted by evil spirits, demons, Set built a wooden chest the size of Osiris' body; one evening of feast, he offered to give the chest, which was richly decorated, to any of his guests who might enter it. Osiris enters the trunk. Set locks him there, throws him into the Nile. Carried away by the current, the chest ends up on the shores of Phenicia, at Byblos, where the wood, having taken root, becomes a tree. The king had it knocked down and placed it as a column in his palace. Isis, gone in search of her husband, finds his trace and is hired as a nurse by the queen's maids.She frees Osiris' body from the column where he was locked up and brings him back to Egypt. Seth steals it before she has had time to bury it, cuts it into fourteen pieces, which he scatters across the country. Isis goes in search of them and finds them, with the exception of one part: the phallus, which was swallowed by a fish from the Nile. Wherever a fragment of Osiris's body is found, a temple is erected in his memory. Horus, son of Osiris and Isis, avenges his father's death by killing Set; Osiris, miraculously resurrected by Horus in the lower regions, rules the underworld and its inhabitants.except for one part: the phallus, which was swallowed by a Nile fish. Wherever a fragment of Osiris's body is found, a temple is erected in his memory. Horus, son of Osiris and Isis, avenges his father's death by killing Set; Osiris, miraculously resurrected by Horus in the lower regions, rules the underworld and its inhabitants.except for one part: the phallus, which was swallowed by a Nile fish. Wherever a fragment of Osiris's body is found, a temple is erected in his memory. Horus, son of Osiris and Isis, avenges the death of his father, by killing Set; Osiris, miraculously resurrected by Horus in the lower regions, rules the underworld and its inhabitants.

In De Iside et Osiride , the philosopher does not content himself with using the works that appeared before him on the Egyptian gods, he reviews the various attempts at interpretations of the Osirian myth, which they criticize, finding some contradictory , others absurd, others still ridiculous.

The first interpretation sees in the Egyptian gods natural forces: Osiris represents the Nile, Isis the earth, Set the sea, in which the Nile pours its waters. Both thus fertilize Isis. Other interpretations color this physical explanation with metaphysics: Osiris is the principle of the wet and therefore the cause of life, while Set is the principle of the ignited and the principle that Isis would represent is not indicated. . Set is the enemy of Osiris, insofar as he causes drought.

Those who try to explain the myth by astronomy hardly agree: some make Osiris the lunar world and Set the solar world (again, what about Isis?) And argue that the moon favors the generation of animals and the vegetation of plants, while the sun dries up the earth and makes it uninhabitable most of the year. On the contrary, others are of the opinion that Osiris, represented by an eye and a scepter, is the sun and Isis, represented by moon-shaped horns in her crescent, the moon. Still others understand the myth as an allegorical representation of eclipses (Isis, covered with black veils, would symbolize eclipses). They only agree that Set is the principle of chaos, even evil. In the Pythagorean interpretation,the triad was compared to the right-angled triangle of which one of the sides of the right angle is represented by 3, the base by 4, the hypotenuse by 5. The base constitutes Osiris (the Father), the other side Isis (the Mother), the hypotenuse Horus (the Son), while Typhon is likened to a polygon of 56 ribs (the Demon). Indeed, according to Eudoxus, Typhon "was born exactly half the even number of which each equal part represents 56" (25).

According to another exegesis, Isis represents the passive principle which embraces all generations and the whole of nature. In this aspect, she is often shown wearing a cow's head or a lotus leaf. According to these ideas, she is “in nature like the female substance, like the wife who receives all the productive germs; it is the universal recipient, the nurse of all beings: it is called Myrionym, because Osiris or the first principle makes it capable of taking all kinds of forms. She has an innate love for this first being… she desires him, she seeks him; on the contrary, it flees, it repels Typhon or the principle of evil, and although it is the recipient or the material of the operations of both, yet it always has a natural inclination towards the best of the two: it offered to him willingly,so that he fertilizes her, that he pours into her bosom his active influences, that he imprints his likeness on her. She experiences a sweet joy, a lively start, when she feels within her the sure pledges of a happy fruitfulness… ”(26) This interpretation is not devoid of Platonic mysticism. The generating germs of which Plutarch speaks are buried in matter like the limbs of Osiris in the sands of the desert. “Obviously, water, sun, earth, sky are neither Isis nor Osiris, nor are iron, desert or fire Typhon. But what is good, useful in the world, is a work of love, it is that of Isis and Osiris, while all that sins by excess, by default, by measure , is the work of Typhon. In material forms, in the adventures that form the mythical epics,one must discover the eternal and divine principles sheltered from all contingencies and all weaknesses. Osiris' soul is eternally incorruptible, though his heart is often torn by Typhon who has made the shreds disappear, and though Isis wandering in search of them is determined to readjust them. For being in essence, the purely intelligible, supremely good substance is above all destruction and all change. In this struggle between good and evil, evil must be overcome, and that is what Horus' final victory means. But it does not have to disappear completely, however, it only loses its strength and activity. Also in Coptos… the statue of Horus holds Typhon's virile member in one of its hands. The evil principle can still cause tremors and tremors,droughts, thunderstorms and hurricanes. He is at the origin of what is passionate, titanic, unreasonable, stupid and perishable ”(27).

The Neoplatonists distinguished two Horuses, the young (son of Osiris and Isis) and the old (brother of Osiris). The old Horus corresponded to the intelligible world, "above all destruction and all change"; the young Horus had been begotten by Isis to be the sensitive image of the intelligible world. Typhon disputed the legitimacy of the birth of young Horus and this dispute, to some extent, was not unwarranted, for “the verb, his father (the father of young Horus. [Ed], is essentially simple, free from passion. , instead that the union of Horus with bodily nature created a sort of illegitimacy in his birth. ”But the young Horus triumphed with the help of Reason.

The god of Plutarch is the reasonable, reasonable and unique being. In this regard, the author had everything to seduce Freemasonry (28). Moreover, he is more Egyptian than the exegeses of De Iside and Oriside judge him .

B. The enucleation of Isis

at. Egyptian monotheism

The Egyptian religion, potentially, "was a pure monotheism, manifested externally by a symbolic polytheism, that is to say, a single god whose all qualities and powers were personified in so many active agents or obedient deities" (29). Egyptian religion had always had a strong monotheistic tendency, even in remote times when all the cities of Egypt had their own divinity, who received special worship. Other deities were admitted into the worship of the local god, but they were subordinate to him. Each local god was “the one, the lonely, the infinite, the eternal. There were (were) as many unique gods as there were great cities and important temples (30).

The monotheistic tendency of the Egyptian religion only grew stronger over the centuries. It is characterized by three syncretic phenomena, of which it is not easy to know if they were contemporaneous with each other or if they were spread over time: the formation of divine couples, the absorption by a divinity of functions originally performed separately by other deities and the creation of triads.

Very early, it seems towards the end of the Fourth Dynasty (2670 to -2450 BC), divine couples were formed by the coming together of the unique god of such and such a town and the unique goddess of such and such a town. such other city. Isis, originally the divinity of Bouto, city of the Delta, was thus united with Osiris, god of the neighboring cities of Busiris and Mendes.

Presumably during the New Kingdom (c. 1500 - 1000 BCE), the priests, mixing cosmogonic conceptions with local popular legends, set out to systematically identify the main characteristics of the various local unique gods with those of Osiris. Isis also received the attributes of other divinities, other goddesses, but also, let us note it, other gods. Thus, failing to have the leisure to expand here on the androgynous character of Isis, it is necessary to underline in passing that it is truly as a “masculine-feminine” divinity (31) that she presented herself. later to the Greeks.

It was also under the New Kingdom that the triadic structure seems to have been introduced into the Egyptian religion (32). The triads were made up of either three gods or three goddesses, or two gods and one goddess or one god and two goddesses. We have here to be interested only in the triad of Abydos, made up of Osiris, Isis and Horus. In this triad, Osiris, worshiped under the name of “Sovereign Master”, constitutes “a god in three persons; he himself is the first, Isis the second. “In these two forms, it has the ability to reproduce itself eternally, and it escapes the action of Set, the principle of destruction. Set tore the members of Osiris to pieces and scattered them; Isis, wife and sister of the victim, reunites them and brings them back to life; it forms the third person who takes the name of Horos.So God has neither beginning nor end and he perpetuates himself by an effect of his own power; in him the father and the son are indistinguishable, and they are both identical to the mother who brings them to life through each other. The manifestation of God in nature is the sun; like Osiris, the star disappears to be reborn; this resurrection is renewed every day when he triumphs over the darkness of the night. Isis is the celestial space which, in the morning, once again receives her risen husband under the name of Horos ”(33). Of this triad Isis will gradually become the most popular deity.The manifestation of God in nature is the sun; like Osiris, the star disappears to be reborn; this resurrection is renewed every day when he triumphs over the darkness of the night. Isis is the celestial space which, in the morning, once again receives her risen husband under the name of Horos ”(33). From this triad Isis will gradually become the most popular deity.The manifestation of God in nature is the sun; like Osiris, the star disappears to be reborn; this resurrection is renewed every day when he triumphs over the darkness of the night. Isis is the celestial space which, in the morning, again receives her risen husband under the name of Horos ”(33). Of this triad Isis will gradually become the most popular deity.

The beginnings of the goddess were so to speak obscure. The name of Isis is only attested since the time of the Pyramid Texts(XXIVth century-XXIst century before our era), where she appears as the nurse, or rather one of the nurses, of Horus. In art, under the New Kingdom, her head wears, like that of queens and that of Mouth, then the mother goddess par excellence, a wig covered with a vulture's skin, but the horns that surmount her forehead may appear less slender than those of Hathor. On a stele in the fortress of Buhen (south of the second cataract), which the pharaohs had built under the New Kingdom to protect themselves from the incursions of the Kushite populations, the following lines are engraved: "Isis the great, mother of the god, the mistress of all the gods, the mistress of the sky… The mistress of the countries of Upper Egypt ”. However, under the New Kingdom, Isis was only fully accepted in two localities: Coptos and Abydos,although there is only the “guest status” Its status will change considerably during the Third Intermediate Period (eleventh – seventh century BC). Around the eleventh century BC, the proliferation of chapels dedicated to Osiris in the vicinity of Karnak earned her, as the god's wife, being often represented on Theban monuments, although she was only so in the company of his consort Nephthys and that his personality is not differentiated; around the 7th century BC, Isis emerged from obscurity through the "Divine Adoratrice" (34), whose importance increased in Theban worship; it begins to attach itself more and more faithful. In the 6th century BC, the stewards of several “Divine Adorers” erected monuments to the glory of the goddess,monuments whose inscriptions underline its sovereignty and protective character. However, it may be that the determining cause of the ascendancy that Isis took over the other mother goddesses was the wide dissemination of the motif of Isis lactans ("Isis lactans") in statuary and iconography from the XXVth century. dynasty (715–656 before our era) (35), a motive whose popularity, important in Egypt, was to grow still further in the Hellenistic world (36).was to grow still further in the Hellenistic world (36).was to grow still further in the Hellenistic world (36).

Under the XXVth dynasty, the Nubian pharaohs systematically used the Osirian myth to legitimize their power; in the Year VI text, the queen mother Abale and Taharqa (690–660 BCE) are at length compared to Isis and Horus. Pianky (752 to 721 or 747 to 716 before our era), like the pharaohs of the XXII dynasty, bears the title of "son of Horus" and "beloved of Amun".

The pharaonic cult of Isis still developed from the XXX dynasty (380–343 BCE), under which all the pharaohs were Nubians. In honor of the goddess, Nectanebo I launches the construction of the temple of Philae, which will be completed under Ptolemy II Philadelphus (283–246 BC); Nectanebo II, the last king of the XXXth dynasty (360 to 343 BC), had the immense temple of Behbeit el-Hagar built. Isis is said to be "the lady of the South and of the peoples of the South" (37), a title that she will keep under the Ptolemies (38). It is from the fourth century BC that the local forms of the goddess multiply in Thebes and are the subject of specific cults there, while she is very present in the temple of Osiris in Karnak, less as sister and wife of the god and as mother of Horus. Visible from the New Kingdom,to become epidemic in the first millennium BC, the multiplication of epiclesis is a tendency which particularly concerns the goddesses and it is not surprising that this is the case, since, as we have already demonstrated (39 ), everything that is feminine has a protean character. As regards Isis, this phenomenon is both the consequence of a clear accentuation of the devotion of which the goddess is the object and a sign of proselytism. In fact, "The epiclesis is a fundamental defining trait of (this) divinity in its adoption and its exportation in Hellenized circles" (40).as we have already demonstrated (39), everything that is feminine has a protean character. Regarding Isis, this phenomenon is both the consequence of a clear accentuation of the devotion of which the goddess is the object and a sign of proselytism. In fact, "The epiclesis is a fundamental defining trait of (this) divinity in its adoption and its exportation in Hellenized circles" (40).as we have already shown (39), everything that is feminine has a protean character. Regarding Isis, this phenomenon is both the consequence of a clear accentuation of the devotion of which the goddess is the object and a sign of proselytism. In fact, "The epiclesis is a fundamental defining trait of (this) divinity in its adoption and its exportation in Hellenized circles" (40).

b. The genesis of the Alexandrian cult

Alexandria was founded by Alexander in 331 BCE. On his death, his generals shared the empire he had created and the Satrapy of Egypt fell to Ptolemy who ascended the throne in 322 BC. The founding of Alexandria gave new impetus to studies of Egyptian theology. A Macedonian named Leo was the first, if we are to believe Diodorus (I, 46, 8), to write a sum on the gods of Egypt; many Greek authors, including Hecataeus of Abdera, followed in his footsteps under Ptolemy I, at whose request an Egyptian priest by the name of Manetho of Sebennytos wrote in Greek an AEgyptiaca in three volumes, which was to come out, under the leadership of ruler lagid, the Alexandrian cult.

Quickly becoming the intellectual center of the Hellenistic sphere, Alexandria was soon to establish itself as the "trading post of the world": "Trade was to attract ... people from all countries, thus creating a heterogeneous mixture which could not to form a city if a few common ideas did not come to give this mass a certain degree of cohesion (41). This "mixture" was composed mainly of Egyptians, Helleno-Macedonians and Jews. To make these three peoples united, Ptolemy Soter (42) had the idea of ​​creating a divinity that they could all honor; let us say that the idea was suggested to him (43). It wasn't so much about creating a new deity as it was about renaming an old deity.The cult "which had to be put on in a form acceptable to the Hellenes should be addressed not to a deity of limited notoriety or of obscure function, but to a divine being who could occupy a great place in human concerns. and was known in tones without already being riveted, by a local attachment, to a soil other than that of Alexandria. However, he was not of a divine type, in the entire Egyptian pantheon, which fulfills all these conditions better than Osiris. All the Egyptians invoked the protection of the dead and risen god who protected the deceased during their underground journey and communicated to them his immortality. For their part, the Greeks had to be persuaded Herodotus repeats it over and over again that their mystical Dionysus, the Zagreus of the Orphics, put to death by the Titans and resuscitated by Zeus,was just an Osiris decal. The Dionysian religion, younger than the Apollonian cults, was precisely then in full credit, and Macedonians or Thracians had reason to believe that Orpheus, the prophet of Dionysus-Osiris, was their compatriot. It was therefore the type of Osiris which lent itself best to the creation of a syncretic divinity, which would be Osiris for the Egyptians, Dionysus for the Greeks, and would participate in both under a new name. ”(44), at least new for the Greeks. The choice fell on that of Osor-Hapi, by which the bull Apis was designated after his death, after which he was identified with Osiris. Apis was an aspect of Osiris: god of fertility, physical strength and sexual potency, living, god of death and hell, death. Osor Hapi was worshiped in Memphis,where the cosmopolitan Alexander had offered him a sacrifice (45). The name of the god was Hellenized in Sarapis, or Serapis, while its attributions were extended, with the aim of creating a divinity sufficiently composite and syncretic to be worshiped at the same time by the Greeks, the Egyptians and the Jews (46). Its characteristics and attributes were borrowed not only from Apis and Osiris, but also from Aesculapius (47), Zeus, Hades and Dionysus. Everyone, whatever their racial or ethnic origin, was supposed to identify with this new cult and precisely go beyond their racial origin. Indeed, Sarapis was invested with the attributes of a beneficent universal divinity and accessible to all. "He alone is everything, ecstatic Aelius Aristide (48), he alone can do the same for everyone";he is "the leader who reigns over everything and he is the only perfect being among all". In a Latin inscription of the Serapeum of Memphis, Serapis is called "head of the whole world", praesuli mundi totus (49). Ptolemy III (246-222 BC) granted Serapis the status of protector of Alexandria and ordered the construction of a huge temple in his honor in the Greek quarter of the city; this sarapieion was at the origin of the formation of a combined cult of Sarapis and Isis in Greek or Hellenized Egyptian circles and it is from there that Isis and Serapis "(took) their rise to go, in some so, to fall on all parts of the known world ”(50). Under Ptolemy IV (244-204 before our era), Serapis and Isis became the official protectors of the Ptolemy dynasty (51).

Like Serapis and so to speak through him, Isis acquired the status of universal divinity in Alexandria. This was facilitated by the fact that one of the titles she carried most commonly in her country of origin (52) was that of "mistress of Nubia". In the Egyptian world, Isis was not the only Egyptian deity to be regarded as universal (53), but it is certain that she was venerated as such in very many temples (54). In the Greco-Roman period, this quality of Isis is underlined by the epithets which qualify it, in demotic as in hieroglyphic doxologies. She is called the queen of heaven, earth and the underworld. A hieroglyphic hymn from her temple in Aswan describes her as the mistress of all lands.Others of her nicknames are "lady of all that exists" and "queen of the world". A hymn of Isidore de Narmouthis is dedicated "to you, who alone are all things, goddess Isis" (55), that is to say Isis myrionym, the one of which all other deities are only aspects (56) .

In the Greco-Roman world, Isis unquestionably established herself as the universal goddess par excellence. “Thanks to the pantheistic syncretism which the Egyptian priests had already practiced and which the Alexandrians adopted as the ground on which religion and philosophy could best agree, Isis was at the same time the earth, the moon, the water, light, fertility, and united in it the attributes of Demeter, Hera, Artemis, Aphrodite, etc. In Egypt itself, Isis, a complement to Osiris, had taken a rank above the local deities and already belonged to the universal religion. His worship therefore encouraged the tendency which drew all minds towards broader conceptions of the divinity ”(57). She presents herself to Apuleius as "the mother of all things". In the Hymn of Cyrene(103 AD), Isis is described as a goddess common to humanity (58). Later, in Rome, “no deity was more often identified with Isis than Fortune, especially under the Empire, when Fortune, sovereign dispenser of the goods of this world, became for its part the object of a universal cult ”(59). On an inscription from the temple of Isis in Denderah, commissioned by Augustus in 15 BC, Isis appears as “the great one, the mother of the god… the mistress of humans and sovereign of the two lands” (60); about twenty other inscriptions there designate the goddess by similar terms.

Universal deity, she tended to be regarded as a unique deity as well. An inscription in the temple of Denderah calls her "unique goddess, the multitude adore her" (61). In one of the poems that a certain Isidore wrote in the 1st century BC on the walls of the temple of Isis-Thermoutis in Medinet-Madi, she is described as a “unique goddess” (62). Isis had a vocation to become a unique goddess, since, as we have seen, she had absorbed the attributes of most of the other deities. "(D) f the 1st century AD, Isis alone plays the role of the main goddesses of 'Semitic' paganism, and if the others are not mentioned, it is because not worth it. She is the Goddess, as Serapis is the God ”(63).

Universal and unique, she is nonetheless a personal divinity and, as such, protective and saving. A great traveler, she particularly protects travelers. Faithful wife of Osiris and loving mother of Horus, she watches over the well-being of humans and goes so far as to take part in their pain. As we have seen, the motif of the Isis lactans played a role in its popularity. The first mother goddess to be almost completely humanized in iconography, she allowed the last of men to identify with her. The compassionate character of Isis is emphasized in the Pyramid Texts and in The Book of the Dead. At the time when these two texts were written, the Egyptians nurtured the hope of knowing the fate of Osiris, that is to say, once dead, to be resuscitated. In Hellenistic times, the goddess "had become a goddess of salvation in the essential sense of the term, as the redeemer of each individual" (64). In a Greek glossary from the end of the 2nd century AD, it is called "the great hope". Demotic and Greek sources designate her under the name of "the Savior" (65), which she also bears in the Ephesiaca (66), a novel dated from the 2nd or 3rd century AD. "In his ardent prayer, did not the Lucius of Apuleius tell Isis that the goddess has for the unhappy and the afflicted the sweet affection of a mother, that she is truly the holy goddess, the guardian of mankind ,tu quidem sancta et humani generis sospitatrix perpetua, fovendis mortalibus munifica, dulcem matris affectionem miserorum casibus tribuis (67)? »

Hellenized, it is certain that Isis was it in the Hellenistic period, but this Hellenization mainly concerned his plastic representations, in statuary and on coins. The attributes and characteristics that made her popular in the Greco-Roman world of antiquity had already been hers on Egyptian soil.

Before examining the conditions for the penetration of the cult of Isis in Greece and Rome, it is necessary to say a few words about a deity who in a way represents a double of Isis in the Greek pantheon and even of whom there There is every reason to think that she is neither more nor less than Isis, under another name.

II. Demeter-Isis

Demeter is one of the oldest forms of the agricultural deities of the Pelasgic race in its primitive state. It was not without reason that Herodotus assimilated him to Isis. It turns out that the Egyptian goddess and the Pelasgic goddess were one among various Pelasgic peoples, long before the foundation of what seems to be the first temple in honor of Isis in Greece, in Piraeus, in the end of the 4th century BC. The Phliassians, who, like their neighbors, the Celeans, had adopted the cult and mysteries of Demeter, honored this goddess under her name of Isis. The Phicidians celebrated two great festivals in honor of the goddess, one in spring, the other in autumn, precisely at the time when the Egyptians celebrated some of their many festivals of Isis and Osiris.The inhabitants of Hermione celebrated the mysteries of Demeter - the Demeter Chthonia, or Infernal - in the temple of Isis located on the outskirts of their city. The coasts of Argolida were covered with temples in honor of Isis. The cult of Demeter established in Argolida, in Achaia and in the vicinity of Corinth corresponds exactly to the mysteries of Isis Pelasgic established in Corinth itself (68).

Could it therefore be that, as Foucart suggests (69), the cult of Isis and Osiris would have been introduced by fugitive colonists who came from Egypt to Attica and Argolida, under the pharaohs of the 18th dynasty, masters of the Aegean Islands? More precisely, the goddess would have arrived in Attica around 1420 before our era, during the reign of Erechteus.

What is certain is that the first worship which was rendered to Eleusis was that of a divine couple constituted by "The God" and "The Goddess" ( Deô). “The God” and “The Goddess”, a probable imitation of the Osiris-Isis couple, then each split into several divinities. “The Goddess” split into Demeter and Korē (Persephone) in the 11th century BC. The temple of Eleusis is believed to have been built around 1500 BC (70) and it seems to be the first place Demeter was worshiped in Greece, at least in a temple.

The Achaeans, who appeared in Epirus and Thessaly around 1900 BC, adopted the goddess, who therefore still bore the name Deô, while the Dorians, in the early days of their invasion of the Peloponnese towards the end of the second millennium before our era., tried in vain to eradicate its cult, which, thereafter, did nothing but bloom again among the other populations of Greece, Pelasgic or Indo-European.

A. The myths of Demeter

Among the myths in which Demeter plays the main role, it seems that the oldest, brushed up in song V of the Odyssey, then by Hesiod in his Theogony, is that of the love of the goddess with a hero named Iasos, with whom she s 'unites in a field three times plowed. From their union is born Ploutos, "wealth". Zeus strikes at Iasos for being united to a goddess through hybris.

But the best known, which is mentioned in the Iliad and reported in detail in the Theogony, is the one which depicts Demeter and his daughter. In mythology as in worship, it is very rare for Demeter to appear alone, she is generally accompanied by her daughter, Persephone, also called, in all the regions where the Eleusinian influence extends, Korē ("the girl" ); elsewhere, in Phigalia, it bears the name of Despoena, daughter of the Demeter Melaina ("the black one"), who merges with Hecate. More than the daughter of Demeter, Persephone would be "duplication", that is to say the "reproduction, given that, in iconography and mythology, they present identical attributes and aspects, or almost identical and that 'they have had similar experiences (71).

The myth (72) in question is subdivided into two parts. The first comprises two episodes, namely the picking of the flowers and the removal, which are generally united on the bas-reliefs of the sarcophagi. Persephone-Korē, the young daughter of Demeter, was playing and picking flowers in the field of Nysa, with her companions, virgins, including Artemis, Aphrodite and Athena. Suddenly springs from the bosom of the earth a narcissus, consecrated to the gods below. Persephone picked it up; Immediately the earth opened, Hades came out with his chariot, seized the virgin and, despite her resistance, placed her on his chariot and dragged her into his kingdom.

The second act of the myth is the search for Demeter, who is also very often depicted in the bas-reliefs. The goddess hears the cries of her daughter. After having stripped herself of the bandages which encircle her head, she drapes herself in a black or dark blue cloak and sets out to find him, in the grip of the most violent pain. But no human, no god, can or will show him the path taken by the kidnapper. Torch in hand, she wandered the earth for nine days, refusing to eat, drink or wash. On the tenth day, she meets Hecate, the deity of the nocturnal moon. This gives him information. She heard the screams and witnessed the kidnapping, but could not see the kidnapper, who was shrouded in dark fog. Only Helios who sees everything could distinguish him.Hecate and Demeter go to the god, who reveals the name of Hades to them and tells them that Zeus has given his consent. Exasperated, Demeter leaves the assembly of the gods of Olympus, disguises herself as an old woman and sets out again in search of her daughter (73).

Demeter, in the face of an old woman, arrives in Eleusis and sits down in the shade of an olive tree, near a well (74). The three daughters of Celeos, king of Eleusis, come to the well to draw water, approach Demeter who declares to be a Cretan named Dôs kidnapped by pirates from whom she escaped. The daughters of Celeos offer him hospitality and their mother Métanire takes the goddess as her son's nurse. Despite everything, she remains absorbed in her pain. Only Iambé manages to amuse him. She then agrees to drink a beverage, which becomes the kykeôn of mysteries, which we will talk about below. A child who mocks the goddess is changed by her into a lizard.

Nurse of Démophoôn (in another version, he bears the name of Triptolemus), son of Metanire, Demeter prepares him for immortality, but the intervention of Metanire prevents him from accomplishing his work. Demeter has a temple built, where she locks herself up, torn between pain and anger. In a fit of anger, she strikes the earth with a curse: no more seeds germinate: mortals are hungry. Zeus, moved by their suffering, instructs Iris to reason with Demeter. She remains insensitive to the prayers of the rainbow goddess. Zeus sends all the gods to find her: nothing helps, she spurns them, telling them that the earth will remain unproductive as long as she has not seen her daughter again (many representations show her in deep mourning, veiled in black pancake, sad face).

In desperation, Zeus sends Hermes to seek Persephone in the underworld. Hades agrees to let Korē go again, on condition that she spends half the year with him, the other half with her mother. Before returning it to his mother, he takes care to make her eat some pomegranate grains and it is because she has accepted this food in the Underworld that she remains partially bound to it. Demeter accepts the deal and the earth begins to bear fruit again. Before going back to heaven, Demeter institutes the mysteries of Eleusis, entrusting the secret of the rites to the heads of the Triptolemus, Polyxena, Diocles, Eumolpe, Dolichos, Celéos and his daughters.

The symbolism of the myth of Persephone is obvious: “The seeds of the earth remain hidden in the soil during one of the three seasons between which the primitive year of the Greeks was divided, that is to say during the winter. The other two seasons, the seed germinates and flourishes in broad daylight. As long as Persephone is away, living in the underworld, Demeter is sorry, ie. that the earth is uncultivated, but as soon as spring is reborn, the daughter of the earth, Proserpine, that is to say the seed, rises and rises like a plant towards the heavens ”(75). This agrarian interpretation is just as obviously coupled with a moral explanation:Demeter is "the visible image of the divinity revealing itself to men by the benefits of nature and giving them the first lessons of knowledge which should ensure their happiness and their wealth" (76) These two complementary readings are far from exhausting the material, as we will see below.

B. Demeter

Demeter (Demeter means either "the Mother of barley" or "of the spelled", or "the nourishing Mother", or even "the Earth-Mother".) Is one of the multiple Pelasgic personifications of the earth considered divine . She represents the universal mother, the primordial manifestation of the feminine principle and, as such, she is related to the Cretan Rhea, to the Phrygian Cybele, to the mother goddesses of archaic Italy, such as Bona dea, Fortuna and Ops, as well that, as Herodotus saw it, to Isis.

But, from the time of the composition of the Homeric Hymns, Demeter acquired a personality distinct from that of Gaia. Gaia is the earth in its material aspect, or, as in Hesiod, the earth as a primordial cosmogonic power, while Demeter is the earth envisaged as the producer of the vegetation and the generator of the products from the earth necessary for the nourishment of man, hence his triple character of goddess of agriculture, of civilizing goddess and of infernal divinity.

The Eleusinian Demeter taught men how to grow wheat and barley. Not only did she teach them agriculture, but also she watches over the crops, the abundance of which depends on her protection. A series of festivals, celebrated in Eleusis, were intended to obtain for the plowmen the favor of the goddess, to invoke her protection. If they get it, Demeter, mother of Ploutos, brings them wealth (Hesiod, Theogony, 969-974). So we give Demeter all the attributes of Isis, the torches, the ears of wheat, the heads of poppies, the snakes and the mystical cistus. As president of agriculture ( karpotokos), she carries on her arm the cornucopia filled with fruit. Just as Demeter watches over the abundance and quality of crops, she protects those whose activity is aimed at cultivating the soil for the production of plants useful to man. Just as Isis is revered as the goddess of health and beneficent Fortune - she is reputed to be in possession of the pharmakon athanasias, the "medicine of immortality," by which she not only resurrected Horus, but made him immortal - thus Demeter has the power to heal. Like Isis, Demeter assists the parturient, receives the child who comes into the world and supervises her education. Like Isis, Demeter did not reserve her benefits for a single people, she intended them for all of humanity. Even if this one “… never had the character of unique and universal divinity which was given… to Isis” (77), she shows the same compassion as Isis for the sufferings of humans and the same desire to relieve them, here below, as we have just seen and, as we will see below, in the hereafter.

As a productive and nourishing land, its physiognomy and attributes change with the seasons of the agrarian year. By a natural sequence of ideas, this chthonic goddess, like Isis, came to be considered also as a celestial goddess ( Orêphoros ), that is to say like the one who, in heaven as well as on land, brings back the seasons, on the succession of which depend the phases of agriculture and the abundance and quality of crops. By this, she could not not be considered also as a moon goddess, since humidity is essential for the fertility of the soil and the ancients always linked the moon to the wet principle.

Provider of regulated culture, Demeter is also the one who established the laws (she invented writing) and made justice reign. More precisely, like Isis, Demeter "establishes the various laws necessary for the security and prosperity of agricultural populations" (78), laws which were therefore those of the land and of women. Demeter / Isis therefore brings, not the principles of civilized life, but the principles of matriarchy. One of the main attributes of the goddess, which is expressed by one of her most common nicknames, thesmophoros ( legifera), is her aspect of teacher of marriage as a sacred law. She thus made the woman pass from her primitive position of concubine without rights, to the rank of legitimate wife. In so-called Greek mythology, the role of the husband in procreation is assimilated to that of the plowman or the sower, the role of the wife to that of the soil which receives the seed. “Now if, in the extension of cultivated foods, Demeter presides over the establishment of marriage, it is because apart from the conjugal bond there is no sexual union which is not thought to be truly fruitful. Just as the farmer must select the right grain if he wants to harvest good fruit, children of good race are those who have been legitimately begotten and in whom we can recognize a descent. In short, procreate without being in a marital relationship,this amounts to practicing sterile agriculture if not harvesting bad products ”(79). That being said, we will see below that the notion of sensual pleasures was not completely foreign to the cult of Demeter.

The third character of Demeter and Isis, mistresses of the destiny of the dead, is intimately their first quality, that of goddesses of fertility. Among the expressions which, in Greek, designate the earth, that of chthôn expresses especially the idea of ​​ground and depths. Chthonia (the earth) was precisely the epithet par excellence of Demeter in the early conception, where it represented one of the forms of the deified earth. From sovereign of the fertile soil of humus where vegetation germinates, it is natural that she saw her domination extend to what is below the ground, to the dark region where reside the shadows of the dead whose remains was entrusted to the earth; that she was katachthonos ("That which is under the earth") at the same time as chthonia(Earth). It was all the more so since the mode of burial of the pre-Hellenic populations in which Demeter / Isis was venerated was burial (80). “The earth nourishes all beings; according to the ideas of the ancients (ancient peoples who worshiped mother earth), all that lives came out of the earth and all that lives returns to it; it is nourishing earth; it is also the tomb of men. It is therefore quite natural that the chthonian divinities, who preside over agriculture, also reign over the dead ... ”(81) So there is no reason to be surprised that the name of Persephone, the daughter of Demeter, received meanings as different and apparently contradictory as those of "she who brings light" (Plutarch),of "the one who brings wealth" (Hesychios) and of the "one who brings the carnage" (82).

Although, like Isis, she never descended there (except in the Orphic version of her myth), it is she who opens up to her followers the access to the world below, instructs them on their post-journey. mortem and defends them against the dangers of this journey, assuring them of salvation and a blissful life.

During her descent into hell, Kore was believed to have changed her form and become a stern and vindictive goddess. Demeter Melaina herself takes the form of an Erynnia, or a fury, after, inconsolable at the loss of Persephone, she takes refuge in a cave on the Mount of Olives, where, ulcerated by the refusal of the gods to help her find her daughter, she makes the earth sterile and gives birth to Despoina; this metamorphosis is described by Pausanias (83). Was Persephone / Kor de, Demeter and Hecate applied the epithet of brimo, when they presented themselves under the aspect of vengeful deities (84)? Isis too could have a vindictive character in Egyptian mythology. She was reputed to make sick, mad or blind, those who would incur her wrath. Epiphanius calls Hecate / Isis Tithrambo (85).Termuti / Tithrambo was the name the Egyptians gave to Isis as a deity angry with the people (86). In this aspect, she was portrayed with horrible features: "She was a frightening giant, who might have been half a stage high, whose feet were serpents, whose feet were serpents, and whose fierce gaze approached. that of the gorgons. Instead of hair, her head was covered with serpents and vipers, which hissed around her temples; others twisted around his neck, and others floated on his shoulders. She gritted her teeth horribly, and they gave her the nickname of brimo, or defremens et fredens. It was a hideous spectacle, which had all the threatening air of the furies. Also all the frightening specters, the phantoms intended to throw terror in souls,were supposed to be her work, and to be sent by her. Hence also came his influence over the frightful specters of magic, and his superintendence over all enchantments, operated by the virtue of dark powers. It was not in vain, says the sibyl, that Hecate gave me the stewardship of the dark woods of hell ”(77). According to Elien (88), Isis sent his serpents against his enemies, in revenge. “This Isis was then a fury, like Hecate. She had indeed all the exterior of one of these vengeful Goddesses: so she is associated with the Eumenides in Virgil. She carried the torch of the furies in her hand: serpents whistled over her head. We called its name the post to which the guilty were attached in the prisons ecatê (Hesych) ... It was the black beast that we showed children and the people,which is still in this regard in childhood. These vast dark cavities, which one sees in the moon, were called Hecate, and it was said that it was there that the souls of the wicked were confined, where they suffered various torments ”(89). Among the Romans, Diana, who reigns in heaven under the name of Phoebe (the moon) and in hell under that of Hecate (Persephone), inherited the punitive will and bloodthirsty appetites of Persephone: "she is not only formidable to the guests of the woods: it runs the man no less than the fallow deer and the tiger: it sends the epidemic, it takes from the desolate parents their loving family, it strikes the campaigns of sterility. Vindictive, hateful, friend of blood, she takes shape both as a ruthless hunter and as queen of the underworld. Niobe's daughters perished by his arrows;it was she who ordered the sacrifice of Iphigenia ”(90). The Thracian Hecate, Romanized in Proserpina, was the one who punished sin and the mistress of the Furies. This is why Nonnos of Panopolis presents her as the one who provides weapons to those who are inspired by the spirit of vengeance. She "has, with regard to the earth, the nature of the dog, charged with chastising and avenging" (91). However, Isis and Hecate are really only the one and the same divinity under two different names, as Epiphanes unambiguously shows (charged with chastising and avenging ”(91). However, Isis and Hecate are really only the one and the same divinity under two different names, as Epiphanes unambiguously shows (charged with chastising and avenging ”(91). However, Isis and Hecate are really only the one and the same divinity under two different names, as Epiphanes unambiguously shows (Adv. Haer. , III, 1): "Einige Aegyptier, sagt er, laffen sich der Tithrambo, einer Gottheit, welche die Griechen in ihrer Sprache durch Jekate ausdrücken, andere der Nephthys einige der Thermuthis, andere der Isis einweihen (92)" The two goddesses were moreover associated with the same star (the moon, in its infernal aspect) and with the same animal (the dog) (93).

The moon has three phases: the increasing phase, the culminating phase, where it presents to the earth its entire face lit by the sun, the decreasing phase. These three phases gave three aspects to the moon: Artemis (Romanized in Diana, whose temple had been built under Servus Tullius on Mount Aventine), the crescent, Selene (Romanized in Luna), the full moon, Hecate (Romanized in Proserpine), the black moon. The moon as a goddess was not considered beneficial (in particular, childbirth) in its three phases. The closer the full moon approached, the more auspicious this star was and, conversely, the weaker the moon, the more it was deemed to have an unfavorable influence on human activities. The moon roaming the upper part of the sky was the celestial goddess (Artemis, the goddess of childbirth,called Eilethyia, Lucinia, or Lochia), while the moon roaming the lower part of the sky was the goddess of the underworld (Hecate). Isis, considered to be the moon in the lower hemisphere, was the sovereign infernal goddess of death and carried on her head the serpent Termuthi (94).

As if to recall the intimate and inseparable link between the three aspects of the moon, the chaste Diana and the dark Hecate themselves had a triple form. The two goddesses were called triformis. Horace (Ad Diana, XXII) appoints Diane Diva triformis. Ovid (Metamorphoses, VII, 162) and Seneca (Medea, v. 6) give the same name to Hecate. On a coin from the middle of the 1st century AD, three women of similar appearance are engraved standing next to each other in front of cypresses: it is Diana triformis; one of them wears a bow, another a poppy. (95) - we will come back to the symbolic meaning of this plant. Hecate is sometimes represented by a statue with three heads, including one of a dog, which hold keys, snakes and whips,but more often by a statue with three bodies and its statue is frequently found at the junction of three roads:Ora vides Hecates in tres vergentia partes Servet ut in ternas compita secta vias ("You see the faces of Hecate turned in three directions to watch the three-branched crossroads") (96). Catullus ( Ad Dianam , XXXIV) calls it potens Trivia .

The name is very interesting. Indeed, the triviawas the crossroads of three streets, a place in general very frequented in Rome, among other things because it was, with the baths, one of those where prostitutes used to practice (97). To make chaste Diana a sort of personification of prostitution, however daring it may be, is not as absurd as it may seem, since Artemis, her equivalent in the Greek pantheon, was worshiped among the Amazons under a name that is Pass of comment: Priapina(98). "There is" no proof of the existence in Ephesus of a religious prostitution, but it is certain that the worship of Artemis, as it was practiced in this city, was expressed in a certain measure, by an extravagant sensuality and lascivious excesses ”(99). Moreover, some mother goddesses, such as Ishtar, are qualified both as "virgins" and "prostitutes" (100). Moreover, in civilizations where mother goddesses were worshiped, the term "virgin" (101) did not apply to a young girl who had never had sexual relations, but to an unmarried woman, inclined to unions. extra-marital. More deeply, virginity is the state of that which, while being able to be possessed physically, remains inaccessible, “inviolable”, in all other respects. It is in this context that must be understood,even if its author, Épiphane de Salamis (Ancoratus , 104), was probably unaware of the seemingly paradoxical connection between virginity and prostitution, the claim that the immaculate Isis (102) had been a prostitute during her ten years in Tire. The coldness of the virgin can coexist with the lasciviousness of the hetairian, but, whatever state the goddess is in, whatever aspect she appears in, it remains fundamentally inaccessible, abysmal. An interesting case in this regard is that of Sehkmet, the Egyptian goddess of battles, a virgin by association with Isis (103), who gave herself to the victors and rejoiced in the bloody sacrifices that were offered in her honor (104). The virgin goddess is both bloodthirsty and lustful.

These two traits are found in the mysteries.

III. Mysteries

A. Genesis of the mysteries

The Eleusinian mysteries were celebrated in honor of Demeter and Persephone. Athenian legislation punished with death the laymen who sought to pierce them as well as the initiates who lifted the veil on them and, paradoxically, of all the mysteries, they are the least little known. The account that we will give is justified by the assertion of Lactantius (de falsa religione, 21), according to which the mysteries of Isis are almost similar to those of Eleusis and by the fact that the Greek authors identify the honored deities in Eleusis with Egyptian gods and Eleusinian ceremonies with Egyptian ceremonies (105); which, after all, is hardly surprising, since, as we have already pointed out, Isis, Demeter, Despoina, Artemis, etc. are just different aspects of the mother goddess and that,if we are to believe Plutarch, Timothy, priest of Eleusis, was one of the two authorities to which Ptolemy Soter appealed to introduce the cult of Sarapis and Isis in Egypt.

The very existence of Isiac mysteries in ancient Egypt is attested by three documents (106). Later, Herodotus (II, 171) also confirms it. The sources in this respect become a little more numerous in the Hellenistic period; it is thus, for example, that the aretalogy of Andros declares that "Isis engraved the terrible doctrine for the mystics" (107). In Roman times, a certain number of authors allude to it who, for the most part, do not distinguish between the festivals in honor of Isis and the Isiac mysteries properly so called, that is, that is, between the exoteric aspect and the esoteric aspect of the corresponding teachings and rituals.

The Eleusinian cult has undergone a historical evolution. The obscurity that reigns in the chronology of the eras concerned does not allow us to distinguish more than three phases (108). The evolution of the mysteries suggests, to use a terminology dear to R. Guénon, a kind of progressive exoterization of an esoteric doctrine.

In prehistoric times, a group of families dedicated to the cult of Demeter and Korē practiced secret magic rites to ensure the success of their harvests. Only the members of the Eleusinian families had knowledge of the ceremonies that Demeter had revealed to their ancestors and only they benefited from the favors she bestowed on those who performed them. Were they accompanied by initiation ceremonies? According to some, the initiation was not instituted until the other inhabitants of Attica were admitted to share the privileges of these families and, in this first period, the cult of Demeter was an agrarian religion; the mysteries of the Haloa and the Thesmophoria, which are linked to it, do not seem to give any place to the notion of future life;ceremonies essentially express the idea of ​​the fruitfulness of nature and of mankind.

The Eleusinian cult, under the influence of Orphism, underwent profound modifications from the 8th / 7th to the 6th century BC. In fact, according to Plutarch and Diodorus of Sicily (I, 96), it was Orpheus the Odrysian who, on his return from Egypt, had brought the mysteries of Isis to Athens, where he had changed them into those of Deo and Dionysus. Orphism borrowed heavily from Egypt, through the intermediary of Pythagoras who had been the disciple of the Egyptian priests, but with these elements he mixed others, who come mainly from Asia Minor and Syria. Orphism is a theological and philosophical doctrine which affirms that salvation and eternal life depend on life on earth and that only an "ascetic" life can allow the soul, fundamentally pure, to deliver itself, after several reincarnations, of the body,fundamentally unclean, to return to the gods. The main deity of the Orphics was Dionysos Zagreus, whose myth is modeled on that of Osiris (109). These two elements, that is, Dionysianism and mystical dualism, are what Orphism would have introduced into the Eleusinian cult, perhaps towards the end of the 6th century BC, during the Persian wars. Around 700 BC, after the annexation of Eleusis by Athens, the cult of Eleusis included: a) an initiation (Orphism also included one) ordered to a supernatural end and to happiness beyond the grave . This substitution in the object of the mysteries was facilitated by the nature of the legends which made up the mythical story of the two goddesses: Demeter, who receives the deceased as well as the seeds in her womb,can consequently spare them a similar destiny; Korē, the personification of these seeds, descends each autumn into the underground world, to emerge, always young and fresh, in the new season; the grain of wheat thus became the emblem of human life; b) the celebration of traditional rites, which included the “mystical drama”, which we will examine below. The primitive form of these mysteries is revealed to us by the Orphic Hymn to Demeter, composed around the seventh century before our era. They are now accessible to members of otherb) the celebration of traditional rites, which included the “mystical drama”, which we will examine below. The primitive form of these mysteries is revealed to us by the Orphic Hymn to Demeter, composed around the seventh century BC. They are now accessible to members of otherb) the celebration of traditional rites, which included the “mystical drama”, which we will examine below. The primitive form of these mysteries is revealed to us by the Orphic Hymn to Demeter, composed around the seventh century before our era. They are now accessible to members of othergenes than that of the Eleusinian families. The division into large and small mysteries marks a new stage in the organization of Eleusin. The great mysteries are then superimposed on the epoptia . From the time of Sophocles, initiation is presented to the Athenians as the only way to obtain eternal truths. Many seem to be those who want to obtain them, since, according to Tertullian (110), "(all) or almost (get initiated)". Little known to Greeks other than the Athenians until this time, it is in this form that the mysteries spread rapidly to all parts of the Greek world.

Finally, Christianity itself (111) borrows the form of the mysteries and the ceremonial of Eleusis is perpetuated in certain rites of the Church.

B. Initiation

The Eleusinian mysteries, in their full development, were centered on an initiation. The initiation consisted of three degrees; the little mysteries ( sustasis ), celebrated in Agra, a suburb of Athens; the great mysteries ( deutera muêsis ) and the epopteia , in Eleusis. The little mysteries consisted of sacrifices and purifications. Applicants for initiation are to remain chaste for a certain period of time and fast for a certain number of days ( katharsis); it is necessary, throughout the duration of the mysteries, to abstain from all contact with a corpse or a woman in childbirth. The great mysteries, which six months separated from the little ones, included initiation ceremonies; they were made up of a public part and a secret part. On the epopteia , the third and final degree of initiation, we have no testimony.

On 13 Boédromion, the neophytes, gathered in Athens, went to Eleusis to look for the hiera ("sacred objects"; probably idols of Demeter and Korē), which were in the care of the hierophant. The next day, a priestly procession in which they served as an escort solemnly brought the hierain the city, where they were received by the magistrates and the people. They then made station in the Faubourg du Figuier, under a torrent of insults and obscenities. Finally, the hierawere deposited in Eleusinion, a temple where laymen had no more access than to the sanctuary of Eleusis. On the 15th, the hierophant gathered the neophytes at the Pécile portico, where, assisted by the dadouque, he proclaimed the conditions of admission to the mysteries. The rally was tumultuous; it is that "the personnel of the bacchanalia (were) of the feast" and that, consequently, "the orgy sometimes (alongside) devotion" (112). Each candidate had to be presented by a mystagogue, who was responsible for explaining to him the various rituals he would have to perform during his initiatory journey. All candidates took an exam, which consisted of two questions:has the candidate committed a crime? Does he speak and understand Greek? Once he had answered the first question in the negative and the second in the affirmative, the priests made him swear to secrecy. Those who were admitted had to undergo a first purification by water on the banks of the Ilissos, where, after having made, according to the custom of the Pythagoreans, a (fictitious?) Abandonment of their fortune, they camped under tents for several days, in order to temporarily fall back into the state of barbarism in which men were supposed to have shielded them before Demeter had brought them the laws. Various ceremonies followed, one of which seems to have prepared them for the descent into hell, which is one of the great mysteries. Then came the Alade Mustai day ("to the sea, the mysteries"),so called because the mystics went in herds to the seaside, to purify themselves by bathing there; each of them carried there with him and washed there a young pig, the favorite victim of Demeter, which he was to sacrifice and eat the next day at Eleusinion. The departure of the great procession for Eleusis was fixed three days later, during which other public festivals were celebrated. The procession therefore set off on the 19th on the Sacred Way, the image of Dionysus in the lead. The mystics held torches and ears of wheat in their hands. Led by the priests, the procession was noisy and, contrary to what Apuleius's description suggests, of an orgiastic character.the favorite victim of Demeter, whom he was to sacrifice and eat the next day at Eleusinion. The departure of the great procession for Eleusis was fixed three days later, during which other public feasts were celebrated. The procession therefore set off on the 19th on the Sacred Way, the image of Dionysus in the lead. The mystics held torches and ears of wheat in their hands. Led by the priests, the procession was noisy and, contrary to what Apuleius's description suggests, of an orgiastic character.the favorite victim of Demeter, whom he was to sacrifice and eat the next day at Eleusinion. The departure of the great procession for Eleusis was fixed three days later, during which other public feasts were celebrated. The procession therefore set off on the 19th on the Sacred Way, the image of Dionysus in the lead. The mystics held torches and ears of wheat in their hands. Led by the priests, the procession was noisy and, contrary to what Apuleius's description suggests, of an orgiastic character.The mystics held torches and ears of wheat in their hands. Led by the priests, the procession was noisy and, contrary to what Apuleius's description suggests, of an orgiastic character.The mystics held torches and ears of wheat in their hands. Led by the priests, the procession was noisy and, contrary to what Apuleius's description suggests, of an orgiastic character.

The public part of the ceremony ended late at night with the entry of the priests into the double enclosure of the Eleusinian sanctuary, where the hierophant placed the sacred objects in the megaron , while the mystes took up their quarters in the city. Three mystical nights followed ( nykes mystikai ); on the first night ( lampadum dies ), the mystes, now alone, commemorated the mourning of Demeter, leaving, a torch in hand, in search of Korē, in all the places that the goddess, in mourning, had herself visited . On their return, the hierophant gave them those of the sacred objects which they had not been authorized to bring back with them to Athens on their first visit; among these were the cyst and thecalathos . At the end of the evening, they drank the kykeon , as Demeter herself had done, shortly after arriving exhausted in Eleusis. They thus broke the fast that they had practiced all day and that they would still have to practice for the next two days. They then took a snack of cakes and could then recite the following sacramental formula: "^ I fasted, I drank the kykeôn , I took in the cistus and, after tasting, I deposited in the calathos ; I took over in the calathosand put back in the cistus ”. The second and third nights were devoted to shows. One was the representation of the hierogamy of Zeus and Demeter. The other was the visit to the underworld and the Champs-Élysées (113). The troop was made up of priests and priestesses. The shows took place in the telesterion, a building that was both temple and theater.

The hieros gamosof Demeter and Zeus was interpreted respectively by the hierophant and the priestess. Since the sexual intercourse in question had been forced by Zeus to Demeter by violence, it fell to the hierophant to reproduce the sacred marriage, by violating the priestess. How could he fulfill this function, since, before the celebration of the mysteries, he was required to drink drink hemlock, to render himself helpless (114) (115)? No doubt, one will think, this was a purely symbolic union, as Gregory of Nazianze affirms (116). In fact, this union was neither symbolic nor physical. We will come back to this in due course.

Regarding the descent into hell and the visit of the Champs-Elysées, it included various tests. Guided in the darkness by a mystagogue, the candidate for initiation was assailed by various frightening apparitions, hideous ghosts sent by Hecate; he was not to turn around, under penalty of being thrown irremediably into the quagmire by the Erynnies, that is to say of sinking again and for good into the bestial state he was about to leave. Concurring testimonies attest that the role of the hierophant consisted, in addition to showing the myste the sacred objects, to pronounce the secret words which were to guide him during his journey. Once he had overcome this ordeal, he arrived before a tribunal, which put him on trial. If he was found guilty, he suffered punishment,then was purified. He then drank the water of Lethe, which made him forget bodily life for good. Finally, like Lucius, he goes up running and, "in the midst of sudden light that illuminates the darkness of the night ... attends marvelous spectacles, in which all the secrets of the Isiac religion are condensed (117) ..." Initiation therefore resembles death, followed by rebirth, under the determining influence of the goddess; as a waning moon, it kills him and, as a waxing moon, is reborn: "The gates of hell and the care of salvation," said the myste (the one who is 're-born') to Lucius before his initiation, are placed in the hand of the goddess, and the transmission itself takes place like a voluntary death and a salvation obtained by prayer (118) ... "which made him forget bodily life for good. Finally, like Lucius, he goes up running and, "in the midst of sudden light that illuminates the darkness of the night ... attends marvelous spectacles, in which all the secrets of the Isiac religion are condensed (117) ..." 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That's not all. The day after the muêsis , “at sunrise, he (Lucius) gives a spectacle to the crowd, dressed in a splendid costume, carrying a palm crown on his head and a lighted torch in his hand. For three more days, he celebrated his new insider title ( mustês ) with banquets . However, that is not all yet; he leaves Kenchrea and he goes to Rome; there, in the Alexandrian temple of the Champ de Mars, he learns that he can aspire to a higher degree of holiness; after one year has passed, he is initiated into the mysteries of Serapis; he becomes epoptés ”(119). Indeed, the initiation continued, for those who wished it, by the epopteia , or autopsia . It was theretelété : complete initiation. The epopteia consisted in showing the initiate "an ear of wheat harvested in silence (120), according to the expression of Origen. The ear of wheat is an Osirian emblem; the ear cut a symbol of the death of Osiris. For Foucart, there is no doubt about the meaning of this formula: just as the god had died and had resuscitated, so, every year, the grain of wheat, after being buried in the earth, germinates and gives the ear, which, at harvest, is cut by the sickle. It seems that the suffering, death and resurrection of the god formed the theme of the ceremonies of the epopteia which followed the presentation of the ear of wheat, ceremonies which perhaps resembled the dramatic representations in which the mystery participated in the great mysteries, but which would have presided, no longer Demeter and Korē, but Dionysus (121).

C. The mystery

The mystery, in Eleusis as in the other initiatory centers of ancient Greece, was perhaps not what we generally think of today. “This secret, does not hesitate to affirm Benjamin Constant, did not reside in traditions, nor in fables, nor in allegories, nor in opinions, nor in the substitution of a purer doctrine, replacing a rude one: all these things were known. The recipients were entrusted with facts which they had heard told elsewhere, with fictions which they had read in all poets, with hypotheses which were in the mouths of all philosophers. The races of Ceres, the misfortunes of the gods, the battles of the Titans, were represented on the theater, engraved on the marble, sung in public hymns.The systems of cosmogony were contained in works open to all laymen. One did not learn philosophical opinions by initiation; but when one was a philosopher, one recognized them there. What was secret was therefore not the things that were revealed, it was that these things were thus revealed, whether they were as dogmas and practices of an occult religion, whether they were gradually, so as to always leave in perspective subsequent revelations, which would dispel all objections in due course, and which would remove all doubts. What was fixed was not the doctrines, it was the signs and words of rallying communicated to the initiates, and the ceremonies which accompanied these communications ”(122). He aptly adds:“The wicked who were prosecuted for their sacrilegious indiscretions, Diagoras, Aristagore, Alcibiades, Andocide, were never accused of having divulged a doctrine, but of having counterfeited ceremonies. The same accusation weighed on Aristotle. No portion of his philosophy was alleged against him by the hierophant, his persecutor; but a sacrifice to the manes of his wife, with rites reserved for Eleusinian Ceres ”(123). In the paragraphs which follow, we will try to determine of what nature could be these “ceremonies” and the reason for which they were the object of the most absolute secrecy.No portion of his philosophy was alleged against him by the hierophant, his persecutor; but a sacrifice to the manes of his wife, with rites reserved for Eleusinian Ceres ”(123). In the paragraphs which follow, we will try to determine of what nature could be these “ceremonies” and the reason for which they were the object of the most absolute secrecy.No portion of his philosophy was alleged against him by the hierophant, his persecutor; but a sacrifice to the manes of his wife, with rites reserved for Eleusinian Ceres ”(123). In the paragraphs which follow, we will try to determine of what nature could be these “ceremonies” and the reason for which they were the object of the most absolute secrecy.

To do this, two testimonies, which are no more cited by current research than they were generally by previous historians, can serve as a starting point. Gregory of Nazianze declares: “It is not in our religion that a Korah is kidnapped, that a Demeter is wandering and stages Keleos and Triptolemus with serpents: that she does certain things and that she others suffer from it: I am ashamed to deliver the nocturnal initiation ceremonies to the light of day, and to make indecency a mystery. Éleusis knows it, as do the witnesses of this spectacle on which we keep, and we are right to remain silent ”(124). Clement of Alexandria is more explicit in qualifying initiations into the mysteries of Isis as "impiety": "(a) once, he is moved,the night lent its veils to pleasure; it is she who now reveals the secrets of debauchery to initiates ”. More precisely, he condemns the participants to venerate "parts of the body for which modesty has no name" (125). Given theanimus of part of the Christian apologetics against all that was not Christian, this statement should be taken cum grano salis, if a close reading of the ceremonial formula of the initiates to the Eleusinian mysteries which is revealed to us in the remainder of the passage does not give reason to think that it can have a certain basis and that, consequently, the description which is made of these mysteries by Apuleius in his Golden Ass is "very softened" (126). This formula will be analyzed below. Because of the very daring nature of the interpretation that will be offered, it is good to prepare it by an examination of two mythological figures closely linked to the Eleusinian mysteries: Teletē and Baubo. This one is a personification of the sexual power of woman and that one is a personification of initiation, of the highest degree of initiation.

at. Teletē

Of this divinity we only know what Nonnos de Panopolis tells us about her: "Always devoting herself to parties, young night choirs, (she) accompanies Dionysos and enjoys the sound of the castanets and the tambourine that is played. strikes from both sides (127). "From this brief description of the nymph can however be extracted an important information: Teletē (" Initiation "," achievement ") is the goddess of bacchic orgies (" Always indulging in parties, youthful night choirs "and, at this Title, it represents the first stage of matriarchy, which was identified by Bachofen as that of hetairism.

b. Baubo

An Orphic myth, reported by Clement of Alexandria, tells that a woman named Baubo (128) “[…] having granted hospitality [to Demeter wandering in search of his daughter], hands him the kykeôn . Demeter refuses to take it because she was distressed; Baubo was completely hurt and as she considered herself despised, she takes up her garment and shows her parts to the goddess. Demeter rejoices at this sight and finally accepts the drink, feeling a pleasure at this spectacle ”(129). To make himself fully understood, Clément then quotes the lines Orpheus had composed on Baubo: “At these words, and from below, Baubo rolls up his garment and exposes to the gaze the objects formed on its natural parts ( formatas inguinibus res). From below, she waves it with her palm - for these shapes have the face of a small child -, she pats it and gently handles it (130) ”. The version recorded by Arnobe is even more explicit: “This part of the body, through which the female sex has the habit of giving birth and acquiring a name for the gender, it emerges from a long neglect, makes it return the cleaner and smoother appearance of a little boy whose skin is not yet hard and covered with hair. She returns to the goddess with austere sadness; then, among these common things which one makes use of to break and soften the sorrow, it discovers itself, and, the revealed sex, shows all its parts reserved for the modesty. The goddess then applies her gaze to the pubis and feasts on the sight of this incredible type of consolation ”(131).Baubo's action "had a symbolic meaning and was none other than the introduction into the Eleusinian myth of the sacramental and emblematic act of Egyptian women in the nocturnal festivals of Bubastis" (132). However, Baubo is linked to the Eleusinian mysteries by the mythographer Asclépiades de Tragilos (4th century BC) and an inscription from the end of the 4th century AD found in Naxos pays homage to Baubo, Korē and Demeter; an inscription from the Hellenistic period found at Dion in Macedonia suggests that there was an independent cult of Baubo (133).Baubo is linked to the Eleusinian mysteries by the mythographer Asclépiades de Tragilos (4th century BC) and an inscription from the end of the 4th century AD found in Naxos pays homage to Baubo, Korē and Demeter; an inscription from the Hellenistic period found at Dion in Macedonia suggests that there was an independent cult of Baubo (133).Baubo is linked to the Eleusinian mysteries by the mythographer Asclépiades de Tragilos (4th century BC) and an inscription from the end of the 4th century AD found in Naxos pays homage to Baubo, Korē and Demeter; an inscription from the Hellenistic period found at Dion in Macedonia suggests that there was an independent cult of Baubo (133).

In 1898, in Triene, German archaeologists unearthed terracotta statuettes in the remains of a temple of Demeter and Korē from the 4th century BC: “(p) dare without intermediary on a pair of legs, the These figures' disproportionate heads blend into the hips of an atrophied body. The prodigious face is broad, always full face, with a nose and two large eyes at breast level. Under the mouth, which may correspond to the chin dimple, the mark of a female sex. From the region of the ears are born two arms, kinds of stumps, one of which can hold a fruit basket placed on the head. There is a bunch of grapes. The statuette can also be carrying a torch or a lyre. The abundant hair arranged in bands, separated on the forehead and held on the head by a large knot,encloses a facial belly. Bare feet are placed on a rectangular base, when it has been preserved. The archaeologists believed to detect red remains for the naked flesh, traces of white glaze and brown in the hair ”(134). These figurines, of which the head, the belly and the sex form practically one, the German philologist Hermann Diels, then occupied with the edition of the Fragments of Empedocle, proposes to call them Baubo. Indeed, according to Empédocle (135), “Baubo” comes from “the belly and the sex form, so to speak, one, the German philologist Hermann Diels, then occupied with the edition of the Fragments of Empedocle, proposes to call them Baubo. Indeed, according to Empédocle (135), “Baubo” comes from “the belly and the sex form, so to speak, one, the German philologist Hermann Diels, then occupied with the edition of the Fragments of Empedocle, proposes to call them Baubo. Indeed, according to Empédocle (135), “Baubo” comes from “ koilia and means "cavity", which, incidentally, authorizes George Devereux (136) to derive the word from khoiros, "Vulva" (137) and also, it should be emphasized, "swine". For Froma Zeitlin (138), it comes from the Greek term designating the bark of the dog, "the dog being also the familiar designation of the genitals of the woman". What, symbolically, connects the piglet and the dog is Demeter; there are many ancient statues of Demeter carrying a piglet in her arms; the newborn pig was one of the animals most often offered as a sacrifice to Demeter (139) and, as we have seen, each myste had to sacrifice a piglet to Eleusinion after having purified it, by immersing it in the sea. As for the dog, the underlying reason why the priests of Isis wore a mask bearing the effigy of the head of this animal, if it escaped Diodorus (140), must now appear clearly to the attentive reader.

Diels, at the same time, discovered, in a papyrus bought by the British Museum and published in 1891 by Mr. Kenyon, which contained, in addition to some fragments of Hérondas, seven of his poems, an unpublished word: baubon . In one of these seven poems (141), titled Deux amies en vis ite and subtitled La conversation intime , which, to tell the truth, they have in the presence of their respective slave, a certain Metro begs a certain Koritto to reveal to him the name of the "worker" who "made him the baubon [that is to say the laσκυτίνη ἐπικπυρία of which Aristophanes speaks ( Lysistrata, v. 110)] of red leather ”. Koritto is asked, makes the pleasure last, Metro returns to the charge: "But to come back to what I was saying, who made the baubon? If you love me, tell me. The baubon , male form of baubo , is a dildo. That, in addition to being intended for personal pleasure, this object was used within the framework of an initiatory ritual, this is what suggests, in the text of Hérondas, the many allusions to the need not to disclose its existence to the profane and the assertion that "all (the) works" of the worker who made it "seem to have come out of the hands of the Goddess." The reference to the feast of Misé (142) in Mime I - The matchmakerclearly shows that Herondas had knowledge of the mystery cults. Misé is one of the women who offered hospitality to Demeter during his stay in Eleusis; "Lady with an unpronounceable name, both male and female, of a double nature" (143), she is one of Baubo's two bisexual daughters; a line by the Greek comic poet Cratinos tends to prove that the worshipers of this hermaphrodite deity made use of baubones (144). In addition, the passage where Koritto says to have received as a gift the baubon of one of his friends, "Nossis, the daughter of Erinna", who herself got it from "Euboulé, the daughter of Bitas", who was in turn from another young woman, curiously suggests a transmission that, in this mysterious context, it is permissible to qualify as “initiatory”.

The rest of Clément of Alexandria's testimony takes on its full significance in the light of the Mimes d'Hérondas. "Here," he adds, "was the slogan of those initiated into the Eleusinian mysteries:" I fasted, I drank the beverage, I took from the basket, I put the cup back in the cup. trash (cyst) and trash in the basket. »(145) The fast corresponds in the myth to the refusal of Demeter to feed himself, desperate as she is by the disappearance of his daughter; the goddess, reassured by Baubo, had ended up drinking the kykeônand, at Eleusis, the mystics did the same. The cyst was a symbol of the mother of Persephone, Demeter and more specifically of the vagina, as it emerges from Lysistrata's tirade in which she taunts men, ordering them to purify themselves "so that we, women, we received in the citadel, where we will treat you with what we have in our baskets ”(146). The cyst was thus, particularly in the mysteries, the symbol of the vagina of the mother goddess and the serpent which was enclosed in the cyst symbolized the phallus. Was it a real snake? Several scholars have argued that what was contained in the basket was a symbolic phallus, which the initiate grabbed and rubbed against his chest, to unite with the goddess and become his child. R.Rigoglioso maintains that it was indeed a symbolic phallus, in other words a dildo - unlike her male colleagues, she uses the term. For the mysterious, “… (take) from the basket, (return) the cup to the basket and from the basket to the basket” meant removing the symbolic phallus of Dionysus from the womb of Demeter, the original cosmic source of the masculine and, as Persephone, insert it into her body. To put it bluntly, the women inserted the phallus into their vagina, the men into their anus… the mysteries implied that the initiate simulated the sexual intercourse that Persephone had had with the phallic god ”and, as it was about rape, "they implied that the individual was raped by the god, just as the goddess had been raped." (147).Interpretation contagious by a libido dilated by feminist tendencies? Nothing is less certain. Kerényi himself, little suspect of this type of transfer, indicates that “it is […] probable that a phallic rite was performed during the initiation” (148). The hypothesis advanced by Rigoglioso is confirmed by the assertion of Tertulian (149) according to which “(all) what is most holy in these mysteries, what is hidden with so much care, what is admitted not to be. know until very late, what the ministers of worship, calledThe hypothesis advanced by Rigoglioso is confirmed by the assertion of Tertulian (149) according to which “(all) what is most holy in these mysteries, what is hidden with so much care, what is admitted not to be. know until very late, what the ministers of worship, calledThe hypothesis advanced by Rigoglioso is confirmed by the assertion of Tertulian (149) according to which "(all) what is most holy in these mysteries, what is hidden with so much care, what is admitted not to be. know until very late, what the ministers of worship, called epoptes , so ardently desire, it is the simulacrum of the virile member ( simulacrum membri virilis revelatur ) - Diodorus (150) does not say anything else.

It is now possible to give a satisfactory account of the apparent contradiction which exists between the ceremonial purity which was demanded of the Isiacs as well as of the candidates for initiation into the Eleusinian mysteries and of the personnel of these mysteries and the unquestionable presence of orgiastic elements in the cult of Demeter / Isis. Rather than playing the ostrich, a contemporary researcher has recognized that "eroticism and asceticism are mixed" (151) (151bis) in the worship of the goddess, at least in the form in which it appears in the Greco-Roman world of antiquity. Here, it would have been necessary to abstain from carnal pleasures for a certain time, to better indulge in it later, in the same way as, to make a bottled sparkling water take strength,it suffices to stopper the neck with your thumb and remove it abruptly, after having shaken it vigorously. Likewise, the prohibition made to the mystics to eat fish and beans, reputed aphrodisiacs, during the period of youth which preceded the mysteries would only have had the aim of making more active the aphrodisiacs that they would have ingested after the to have broken.

vs. The kykeôn

If, as we have already said, no document attests that the great mysteries gave rise to an orgiastic outburst, all the testimonies indicate that, in the telesterion, the mystery saw something; he was literally epoptes ("he who sees"); of phasmata (ghosts) appeared to him. The appearances were accompanied by symptoms: dizziness, nausea, cold sweats, tremors. The thousands of mystics who passed through the teleterion each year had the same visions, presented the same symptoms. To explain the sexual disorder ( anesis) who supposedly reigned in Eleusis, the hypothesis was put forward that the mystes would have used aphrodisiacs - Hades, after having removed Persephone, had he not made him eat pomegranate seeds (152), a fruit considered as an aphrodisiac in the East ? (153) To account for the similar visions they had in the latter part of the initiation, it was conjectured that the initiation candidates absorbed hallucinogenic substances; affirmed as a certainty for the first time by Nietzsche (154), this idea was taken up and studied in the form of a hypothesis from the second half of the 20th century by various Anglo-Saxon authors, who tried to determine the nature of this substance . Whether it is aphrodisiacs or psychotropic drugs, it seems that the only preparation,apart from the cakes that the mystes ate while drinking it, which was likely to contain it was thekykeôn .

We will first examine the thesis that the kykeon contained a hallucinogenic substance, for a reason which will become evident when we evaluate the other thesis.

" Kykeôn " is a generic term meaning "mixture" (155). The only ingredient common to all kykeôn recipes was barley (156), others could just as easily be honey, wine, grated cheese, thyme, etc. Barley is frequently parasitized by a fungus, called, because of its shape, ergot, lysergic acid producer, alkaloid from which LSD is derived (the German name for rye ergot is very suggestive: Mutterkorn). The consumption of ergot causes hallucinations, spasms and tremors (157), pathological symptoms that precisely presented the mystics, when assailed, during their descent into hell, by visions of terrifying specters. Of all the kykeôn recipes that have come down to us, the one mentioned in the Hymn to Demeter has everything to be the one that was prepared at Eleusis (158), since there is alphi barley, mint and water and that mint is a remedy for the nausea caused by absorption of lysergic acid derived from an alkaloid of rye ergot (159). Mythological data confirms the close link between Demeter and ergot. Erysibe("Ergot") was one of the epithets of the goddess (160) and Pindar (161) describes her as "purple pavement" (162), that is to say with shoes that have a color similar to that of the rye ergot ( Claviceps purpurea ).

For other authors, the psychotropic substance in the kykeônwas opium. The poppy was the plant most usually devoted to Demeter, to remind us that the goddess, on her arrival in Mekonê (163), a city near Corinth, had eaten the seeds of this plant to forget her pain in sleep. Theocritus (310-245 before our era) (164), declares that the goddess held poppies and ears of corn in her hands; The statues of Demeter are rare, but the one that was found in 1907 on the site of the Agora of Athens represents the goddess with ears of wheat and poppies in her hands (165). The poppy is associated with Hecate in "Les Argonautiques" d'Orphée; with "asphodel, saxifrage, perfumed capillary, rush and nutgrass, verbena, anemone, hormin, tortelle, violet cyclamen, lavender, peony, marjoram with multiplied rejections, mandrake,lemongrass and hairy dictame, fragrant saffron, watercress, aichimilla, bindweed, chamomile, black poppy, mallow, savory, cubeb, aconite and other harmful plants ”, he counts among those "which the earth produces in abundance" (166) in the garden of the goddess, near Colchis, but, where the poppy seeds were used for their healing virtues as attributes of Demeter, they were used for their lethal properties as an emblem of Hecate.where the poppy seeds were used for their healing powers as attributes of Demeter, they were used for their lethal properties as the emblem of Hecate.where poppy seeds were used for their healing powers as attributes of Demeter, they were used for their lethal properties as an emblem of Hecate.

Is considered to have entered into the composition of kykeôn as a psychotropic ingredient, in addition to ergot and opium, tares ( aira ; binomial name: Lolium temulentum ), which belongs, like ergot, to the family Clavicipitaceae and which, like ergot, parasitizes cereals (167). The word "tares" comes from the vulgar Latin ebriaca herba , planta , ebriaca being the feminine form of ebriacus., drunk; this plant was indeed reputed to cause a kind of intoxication. The intoxicating properties of aira are confirmed by the fact that in Greece and the Near East, in Roman times, the wardens of public baths accompanied those who stayed there home after having made them inhale aira vapors (168) In addition, the Greek peasants, to separate the tares from the wheat, used a kind of sieve called airapinon , which means " aira drinker ", an expression which metaphorically designated a person intoxicated by the aira (169). According to Bernal, aira has an Egyptian etymology, like most Greek terms for cereals; it would come from the Egyptian word ibr ("unknown drug"), which would derive from the Afro-Asian root ib , "child", a root whose elongated form would mean "dance", elongated form which, suffixed in a certain way, would mean "goat" and would have given the Greek aipolos ("herd of goats") (170). While it is unnecessary to stress the strongly Dionysian connotations of the semantic network formed by these different terms, it is important to note that aira was also called thyarsos (171).

Persephone, in the Homeric Hymn, is removed to a place called Nysa (this name derives from the same root as numphê , nuôand designates a humid and green place, watered by many sources), which, according to myths, corresponds either to the mountain where Dionysus was raised by the Maenads, or to the city where Dionysus learned viticulture, or even to the city where Osiris was raised and where he learned farming. The emblem of the Maenads was the thyrsus ( thyaros ), that is to say a staff of reed or of a flexible wood crowned with ivy or vine leaves. However, ivy was reputed to be a psychotropic plant. The name of Iasíôn ( Ίασίων) , one of the husbands that the myth attributes to Demeter, means "bindweed" (172). The goddess, as we have seen, unites with him in a field three times plowed.

The fifth plant that could have been used in the preparation of the kykeônis linked to plowing. She "(flowers) three times, and (indicates) by (her) first flower the first plowing, the second by (her) second, and the last by (her) third flower" (173). In the Hymn to Demeter, it is at the heart of the stratagem used by Hades to remove Persephone; Here is the story Kerényi drew from it: “The young girl was frolic with the daughters of Ocean, picking flowers: roses and crocuses, violets, irises and hyacinths on the thick meadow. She was also preparing to pluck the narcissus, a radiant prodigy, that the goddess Gaia had grown there to please the god of the Underworld in order to seduce by this trick the young girl with the face of barely hatched flower. A hundred flowers sprang from the narcissus foot, spreading a sweet fragrance, rejoicing the sky and the earth and the salty waves of the sea.The amazed young girl stretched out both hands towards one of them, as towards a toy, towards a treasure. The earth split open, an abyss split open on the Nyssian fields from which emerges, with his immortal marches, the master of the Underworld, son of Cronos, the god of many names. he lifted the struggling girl to his golden chariot and carried her away despite her lamentations. “Moreover, the kidnapping of a beloved goddess when she picks flowers is a common theme in so-called Greek mythology and, moreover, many vestiges of the Myceno-Minoan period represent women subject to hallucinations then. let them pick flowers. "an abyss split over the Nyssean fields from which emerges, with his immortal cavalry, the master of the Underworld, son of Cronos, the god of many names. he lifted the struggling girl to his golden chariot and carried her away despite her lamentations. “Moreover, the kidnapping of a beloved goddess when she picks flowers is a common theme in so-called Greek mythology and, moreover, many vestiges of the Myceno-Minoan period represent women subject to hallucinations then. let them pick flowers. "an abyss split over the Nyssian fields from which emerges, with his immortal cavalry, the master of the Underworld, son of Cronos, the god of many names. he lifted the struggling girl to his golden chariot and carried her away despite her lamentations. “Moreover, the kidnapping of a beloved goddess when she picks flowers is a common theme in so-called Greek mythology and, moreover, many vestiges of the Myceno-Minoan period represent women subject to hallucinations then. let them pick flowers. "the abduction of a beloved goddess as she picks flowers is a common theme in so-called Greek mythology and, moreover, many remains from the Myceno-Minoan period depict women subject to hallucinations as they pick flowers. "the kidnapping of a beloved goddess as she picks flowers is a common theme in so-called Greek mythology and, moreover, many vestiges from the Myceno-Minoan period depict women subject to hallucinations as they pick flowers. " Narkissos ”, like all Greek names formed by a suffix in -issos, belongs to the Pelasgic languages; derived, like narkotiké , from narkê , it means "slumber. The Greeks themselves believed that the narcissus was endowed with narcotic properties (174).

None of the five plants we have just reviewed for their psychotropic properties are an aphrodisiacs. Rye ergot, like hemlock, is even quite anaphrodisiac (175). In making this comparison, we are obviously referring to the hieros gamosof which was the Eleusinian theater, where it was celebrated both by the hierophant and by the mystics. Rigoglioso, if she does not describe the way the hierophant did it, is very clear on how the mystics mate with the deity, so much so that it seems easy to deduce from this description the unfolding of the hieros gamos of the hierophant. Like the mystery, the hierophant had to insert insert a bauboninto the outer opening of her rectum and, like the mystery, the priestess had to introduce one into her vagina. In making this hypothesis, we forget a fact of capital importance: the hierophant was, by definition, an initiate; the mystery, by definition, a candidate for initiation. It was therefore necessary that the operating mode be different for one and the other. The dependence of the man on the woman in the societies in the cult is matriarchal so that it is not fanciful to suppose that, in order to violate the goddess represented by the priestess, the hierophant appealed to a baubon , to supplement nature?

IV. A female world

Placed under the sign of the mother goddess and therefore that of the woman, the mysteries had all the characteristics of feminine cults: pantheistic mysticism, promiscuity, egalitarianism.

A. Admission

From the start, men and women were admitted to the mysteries. In principle, neither sex, nor type of life, nor social condition, nor age were an obstacle to admission. If the initiation was originally a privilege of the citizens of Athens and foreigners, metics, slaves and illegitimate children could not receive it, the rigor of these prescriptions was not long in loosening in the practice. To be admitted to initiation, a person born outside Attica had to, or be adopted by an Athenian (it is to this formality that, according to legend, the first foreign initiates, Heracles and Dioscuri submitted) , or, like Hippocrates and Anarchasis, naturalize. Little by little, all the Greeks, or all persons related to the Greek people, were admitted into the sanctuary of Eleusis,on condition of being presented by an Athenian mystagogue and even they could serve as mystagogues. According to Cicero, in his time, individuals from the most remote regions were initiated into Eleusis. Slaves, with the exception ofdemosioï oïkétaï , demosioï hyperétaï, public slaves, whose social condition was higher than other slaves, were formally excluded, but violations of this rule were common. In the same way, women of bad life or of servile condition were initiated in Eleusis. The case of slaves gives Victor Magnien the opportunity to exercise his imperceptible irony with regard to the Jesuitism of the rules of admission: "The initiate cannot be a slave, but the slave can be admitted to the initiation. The slave, once initiated, is no longer a true slave, but a free and cultivated man (176)… ”As for the criminals and murderers, who were officially rejected from the initiation, if some of them did not 'had not passed through the cracks of the net, we could not understand why, in the 4th century, Diogenes wondered how "The brigand Paetacion,because he was initiated, will he be happier after his death than Epaminondas who did not receive initiation ”(177). The meshes were loose: as, to be admitted, it was enough for the candidate for initiation to swear that he was pure, it was hardly any other than the people of whom it was common knowledge that they had committed an offense. serious moral who could be denied access. “… Access to the Eleusinian mysteries offered in practice strange facilities and… the mass of the mystics presented a jumble which was sometimes very little edifying” (178).it was hardly anyone who was known to have committed a serious moral offense who could be denied access. “… Access to the Eleusinian mysteries offered in practice strange facilities and… the mass of mysteries presented a jumble which must sometimes have been very little edifying” (178).it was hardly anyone who was known to have committed a serious moral offense who could be denied access. “… Access to the Eleusinian mysteries offered in practice strange facilities and… the mass of mysteries presented a jumble which must sometimes have been very little edifying” (178).

B. Democratization of the post-mortem

Under the Old Kingdom (2700-2200 BC), the pharaoh is considered immortal; the pharaoh and he alone. Magical formulas intended to allow him to be reborn in the afterlife after being judged there by the gods are engraved on the walls of the funeral chamber of his pyramid (179). As immortality is the prerogative of the pharaohs, it is only in their tombs that these texts appear. At least it was so until the end of the Old Kingdom. At the end of the reign of Pepi II, around 2260, Egypt was in the grip of civil war and an invasion of Bedouins, the state, traditional institutions, collapsed, the conception of life and consequently of the beyond-grave, since, for the Egyptian, the one and the other are inseparable, is altered. "... the rich are ruined, their goods plundered,their graves destroyed and handed over to grave robbers. "The royal residence was destroyed in an hour," writes a scribe. “I meditate,” says another scribe, “on events. Changes are taking place, it's not like last year, each year is heavier than the next. The country is in turmoil. The Pharaoh, so close to the gods, it was believed with certainty a few years earlier, gradually lost much of his prestige. If some Egyptians lament these upheavals, this revolution is beneficial for others. Taking advantage of the unrest, the people appropriated the ritual and magical procedures of funeral rites, until then reserved for the king and the great, and in turn gained immortality: new religious and moral notions were emerging in the country. : the spread of the cult of Osiris,party of Bousiris in the Delta, extends over the whole territory; the people also see opening up before them access to State offices. Kings without power jostle for the throne and follow one another at a frantic pace. “Seventy kings in seventy days”, wrote the historian Manetho centuries later in his History of Egypt… The further one moves away from Memphis, the more the princes refuse obedience to the pharaoh ”(180). The anarchic individualism which manifests itself on the political and social level is translated, on the religious level, by a "democratization of the beyond", which, in fact, had been inaugurated under the Old Empire by the first inscription ofKings without power jostle for the throne and follow one another at a frantic pace. “Seventy kings in seventy days”, wrote the historian Manetho centuries later in his History of Egypt… The further one moves away from Memphis, the more the princes refuse obedience to the pharaoh ”(180). The anarchic individualism which manifests itself on the political and social level is translated, on the religious level, by a "democratization of the beyond", which, in fact, had been inaugurated under the Old Empire by the first inscription ofKings without power jostle for the throne and follow one another at a frantic pace. “Seventy kings in seventy days”, wrote the historian Manetho centuries later in his History of Egypt… The further one moves away from Memphis, the more the princes refuse obedience to Pharaoh ”(180). The anarchic individualism which manifests itself on the political and social level is translated, on the religious level, by a "democratization of the beyond", which, in fact, had been inaugurated under the Old Empire by the first inscription ofThe anarchic individualism which manifests itself on the political and social level translates, on the religious level, by a "democratization of the beyond", which, in fact, had been inaugurated under the Old Empire by the first inscription ofThe anarchic individualism which manifests itself on the political and social level translates, on the religious level, by a "democratization of the beyond", which, in fact, had been inaugurated under the Old Empire by the first inscription ofTexts of the pyramids on the walls of the vault of queen Ânkhesenpépi II, mother of Pépi II (181). Around 1800 BC, immortality is a quality that is recognized to all members of the pharaoh's family, to the great, before being so, at the end of the intermediate Kingdom around 1700 BC, to all the people Egyptian. "From now on, each person (is) responsible for his own destiny after death and the responsibility for ensuring his existence as akh rests with him alone" (182). “… [T] he most humble of the faithful of God (Osiris)” could henceforth believe to be able to accede to immortality (183). A part of the texts of the Pyramids is adapted for the use of the private individuals and takes place in the Texts of the sarcophagi at the beginning of the Middle Kingdom and in the famous Book of the Dead under the New Kingdom (1552-1069 before our era).

Almost two thousand years later, a similar upheaval took place in Greece in the way of conceiving the relationship between man and the divinity, coupled with a popularization of ideas relating to the afterlife. To understand how radical the change was, it is necessary to recall the ideas which were those of the Hellenes on the afterlife in Homeric times: "The first Hellenes, like all Indo-Europeans, believed in the presence, in living beings, of a subtle element which was not the body and which nevertheless resembled it; who constituted the true personality and who, after death, survived in the free state. This double continued to haunt the surroundings of the corpse and, after the dissolution of the body, the place of death; he could, however, depart from it to meddle in men's affairs.The living could get rid of him only by providing him with a suitable abode, where they made him enter by means of certain rites and where they maintained him by providing for the necessities of his posthumous existence. This double mission fell to his relatives; but the whole community was interested in it. In fact, properly treated, the deceased exercised among the living, by means poorly defined, an influence which could be considerable; he continued to protect his descendants and even his fellow citizens. Hence the cult of ancestors and heroes. Otherwise, deprived of funeral rites, the deceased became a public danger. The needs of the posthumous life were reduced to accommodation and food. Tombs were built in imitation of houses and out of fear, duty or affection,one deposited there, each according to his means, what was likely to lighten or embellish the precarious existence of the occupants. In the domestic hearth, feasts were celebrated in which the dead were supposed to take their part and the victims were slaughtered on their graves, sometimes by leaving an opening in the walls which allowed the blood to reach the remains of the deceased. Perhaps this last custom indicates a time when an obscure survival of life in the body was admitted. However that may be, the cremation, by destroying the corpse, left only the shadow… the pale and effaced image, but nevertheless formidable, of the one who was no longer. Little by little the imagination came to unify the underground stays of these innumerable doubles. Beyond, or rather below the tomb, opened, as with the Semites,- and perhaps under the infiltration of Semitic traditions, for the conception of it seems absent among the eastern Aryas, - a sort of enormous cave, the home of Hades, where souls, leaving ashes in the tomb, s' were going to pursue a vague imitation of their earthly life. - This is the predominant belief in Homeric times ”(184).

It was then that Pythagoras, combining the traditions on Hades with transmigration, presented it as the place of atonement for souls who have lived badly and who, after having suffered a punishment, will reincarnate, until that they have become pure enough to unite with divinity. Following him, Pindar and Plato will distribute the deceased according to their moral conduct. The Alexandrians taught that the soul is immortal and that it responds, after death, to the use it has made of existence. Egyptian priests came to excite the imagination with a profusion of teachings relating to the post-mortem. Life beyond the grave became the great preoccupation and ultimate goal, while life here on earth was seen more and more as a "valley of tears", imposed on the soul as punishment for past sins, which she must atone,to be reborn pure and free. The Alexandrians went even further, preaching not only immortality for all, but also the resurrection for all. “The elect, on whom Isis has cast her eyes, must first be immersed in the mystical bath, which washes them of their defilements and makes them find favor before the divinity; when they have undergone all the trials of initiation, they are marked with an indelible character. Arrived at the gates of death, they somehow come back to life, thanks to the providence of the goddess. This beatitude is not the privilege of a few; anyone can buy it with austere and pious conduct and, as one thinks, the priests refuse no one ”(185). Everyone is potentially an elected official ”, or, in any case, everyone can imagine themselves to be one.

Indeed, what largely explains the success of the mysteries in the Hellenic world is this eschatological doctrine of the immortality of the soul, which seems to have been imported from Egypt into Greece by Orphism and perhaps also by the Phoenicians (186). “So here is the end of life, for the first time, stripped of its terrors. Man has conquered Hades: admission to the Champs-Elysées is no longer only the prerogative of heroes; it falls in share to all those who are admitted in the secrets of the Good Goddesses. Soon the images of Demeter and Corè will show themselves, on stelae and sarcophagi, as the guarantors and dispensers of posthumous felicity: "Thanks to these beautiful Mysteries which come to us from the gods - bears an inscription from later times - death. is no harm to mortals,but a good ”(187) To get the multitude to believe themselves the equal of the heroes, even post-mortem, it was necessary to appeal to feelings and emotions.

C. The call to pathos

One of the reasons which may have prompted the Church to borrow from the Eleusinian mysteries to develop its decorum is the spectacular nature of their ceremonies. In a commentary on a short fragment of an early work by Aristotle dealing with initiation into the mysteries, Synesius of Cyrene (188) asserts that “Aristotle is of the opinion that those who are initiated should not to learn something but to experience emotions and to be put in certain dispositions, obviously after having become fit to receive them "Psellus, obviously referring to the same passage from Aristotle, declares:" ... in these feasts the one who was initiated received, from shows, impressions, but not teaching. Now therefore, whoever, as a result of the personal movement of the spirit has acquired (the conviction of the immortality of the soul,the latter has received didactive instruction, but not initiation; but if any one, through a sight perceived by the very eyes of the spirit, has seen the soul itself or, without having contemplated it, has received directly by the spirit (the conviction of) the immortality, he has experienced impressions and is initiated ”(189). What caused these "impressions" was a vision. The author of the Homeric hymn to Demeter (v. 480-483) exclaims: “Happy is he of men who has seen these mysteries. "Sophocles says in the same way:" O three times happy those of the men who go down in Hades after having contemplated these spectacles ... "(190), towards which is echoed that of Pindar (191):" Happy is the one who, after the " my mysteries) to have seen, descends into the bosom of the earth… ”In short,“ The mystics learn nothing,as learning… requires an action of the mind which acquires knowledge and understanding of things through a series of reasoning and demonstrations; they are educated in a way that can be called passive ..., without personal effort, without reflection, by the impressions they receive. Such is indeed the character of the teaching given in the Mysteries; but it should be added that these impressions and the state of mind which is the consequence of them, are due at the same time to things seen and to things heard ”(192). In the same way, sight and hearing are the senses called upon by the liturgical dramas which were organized from the early "middle ages" in churches. In short, on the one hand, initiation, as far as we can judge from all the primary sources at our disposal,is less akin to the transmission of a spiritual influence than to mysticism, that is to say in the case where "the individual is limited to simply receiving what is presented to him, and as it is presented , without himself having anything to do with it ”(193), which presented itself to him being“ only “phenomena”, visions or other, sensitive and sentimental manifestations of all kinds, with which one always remains exclusively in the domain of individual possibilities ”(194) and, on the other hand, the regulated practices which preside over initiation seem to be more of the“ ceremony ”, which“ always and inevitably gives the impression of something more or less , abnormal, apart from the usual and regular course of the events which fill the rest of the existence ”(195), only of the“ rite ”,“ that which conforms to the order ”.The rite itself, therta , the ritus , does not know the pathos; if the feeling is introduced into a rite, if, therefore, in the etymological sense, it is disturbed, it is interrupted and has to be started again. The mos maiorumwas based on strict respect for rites and on the community of citizens. Feeling had no place there and emotion was seen as a disturbance of the sacrifice. Very few deities were worshiped in a personal way. Dionysius of Hallicarnassus (60-8 before our era) wrote: "We do not celebrate among the Romans these days of mourning when women dressed in black strike their breasts and moan, over the disappearance of deities, as the Greeks do. for the abduction of Persephone, the misfortunes of Dionysus and all the other myths of this kind. We would not see in them either - despite the corruption of manners which reigns from now on - neither ecstatic transports, nor corybantic deliriums, nor rounds of beggars, nor bacchic fury, nor mystery rites,neither of those vigils where men and women spend all night together in temples, nor, in a word, any of the impostures of this kind (196). "Conversely, Isiacism, like all mystery cults, appealed to the emotions of the individual and offered" a path towards a personal and intimate encounter with the god "(197). When Lucius prays to Isis for the first time, to ask him to restore her human aspect, she speaks to him unimaginable words, if it is permitted to express herself thus, in the mouth of a Roman god: "Here I am moved. through your prayers ”,“ here I am, full of pity towards your misfortunes ”. The sentimental attitude of mystery cults towards the divine is determined by the need for a personal relationship with the god,which is part of a process that Eliad called the “democratization of life beyond the grave”. The mystery cults offered the opportunity for each man to cultivate what his experience was personal, but also universal. He could believe that his relationship with the Godhead was reciprocal, that his devotion to him led him to take a personal interest in him as a member of mankind, and that his sufferings excited his compassion. Participation in the mysteries, aimed at securing the salvation of each initiate, was essentially an individual experience.He could believe that his relationship with the Godhead was reciprocal, that his devotion to him led him to take a personal interest in him as a member of mankind, and that his sufferings excited his compassion. Participation in the mysteries, aimed at securing the salvation of each initiate, was essentially an individual experience.He could believe that his relationship with the Godhead was reciprocal, that his devotion to him led him to take a personal interest in him as a member of mankind, and that his sufferings excited his compassion. Participation in the mysteries, aimed at securing the salvation of each initiate, was essentially an individual experience.

The increased need for personal relations with the divinity since the time of the conquest of Greece by Rome can be explained in part by the fact that, due to the spread of rationalist conceptions of philosophy, the gods were not more conceived as objective forces on which the rites allowed to act, but as abstractions which only thought and feeling could apprehend, in part by the fact that, because of the increasing concentration of populations of the countryside in centers cosmopolitan urban areas - it is obviously not fortuitous that the Alexandrian cult was born in a fundamentally cosmopolitan megalopolis, in what is perhaps the first cosmopolitan city in the world - the ancestral customs and traditions were lost, the links family loosened (198).The Isiac cult was thus able easily "to take hold of souls, especially those who, overwhelmed by the sadness of existence, by injustices, by physical or moral suffering, were looking for a beyond to find comfort, peace and perfect happiness, as also of those who (were) greedy for purity and religious emotions… ”(199), nostalgic for the time when Greece was covered with“ queen bees ”(200) and where“ the concept paternity had not been introduced into religious thought ”(201).as also of those who (were) greedy for purity and religious emotions… ”(199), nostalgic for the time when Greece was covered with“ queen bees ”(200) and when“ the concept of fatherhood had no been introduced into religious thought ”(201).as also of those who (were) greedy for purity and religious emotions ... "(199), nostalgic for the time when Greece was covered with" queen bees "(200) and when" the concept of fatherhood had no been introduced into religious thought ”(201).

D. A disguised attack on the patriarchy

at. The bee

In Eleusis as in Ephesus, the bees symbolically fulfilled a liturgical, initiatory and mantic role. In Eleusis, the priestesses of Demeter bore the name of "bees" ( melissai ) (202). Porphyry adds that Korē was nicknamed "sweet as honey" (203) and that the moon was called "bee". The bee was also associated with Proserpina and Artemis (Diana). The high priest of the Artemision of Ephesus was called "king of the bees" (" essenes ") (204) and, to serve Artemis, his priestesses had to be

Parthenoi("Virgins"). The women who celebrated thesmophoria in honor of Demeter and Korē were also called "bees" (205), in the same way, according to Hesychios (sv 5), as the women initiated into the mysteries of Eleusis. .

Where, for the moderns, the bee represents organization, discipline, industry, for the ancients it symbolized above all generation. “They also called bee the moon which presides over generation and by another name bull; for the sign of Taurus is the point of exaltation of the moon; and as bees are born of oxen, we name Born of oxen the souls who go towards generation and Ox Thief the god who knows the secrets of generation ”(206). It was only later, probably under the influence of the Eastern doctrines which are the basis of the mystery cults, that it came to be regarded as the emblem of the soul and of the resurrection (207) ; more than the soul in itself, the bee henceforth symbolized souls, but not "all souls that go towards generation,but those alone who were to live according to justice and then return to their place of origin having accomplished works acceptable to the gods ”(208), which is to say pure souls. In Orphism, the notion of resurrection and immortality is linked to that of purity, which is itself combined with that of chastity. This symbolic meaning of the bee (209) appears clearly in the myth of Aristeus.

Aristeeus, son of Apollo and the nymph Cyrene, was initiated into beekeeping by Demeter who sent him to teach this art to men: enamored of the chaste Eurydice, Aristeus wanted to steal her from her husband, Orpheus, on the very day of his wedding. Eurydice refuses her advances and fled with her husband; she was bitten by a snake and died soon after. The nymphs, to avenge the death of their companion, kill the bees of Aristeus. Desperate, Aristeus implores his mother's help, who advises him to go and consult the soothsayer Proteus. The latter, under duress, reveals to him the cause of Eurydice's death and recommends that she offer expiatory sacrifices to the manes. Aristaeus sacrifices four bulls and four heifers and, nine days later, a swarm of bees escapes from the entrails of the victims.Aristaeus had lost his bees for having offended by his concupiscence the sacred law of marriage - at least that is the interpretation which is generally given today of the myth in question. “Among the divine powers which move humanity from the state of savagery to domestic life, the Melissa, the Bee, plays a remarkable role. By teaching men to eat honey, Melissa makes them turn away from the diet of meaty foods; by no longer eating dead, corruptible food, but honey, men access a mode of subsistence likely to bring them closer to the divine condition. In addition, the time of allelophagy ends, the metaphorical counterpart of which is generalized sexual union and incestuous relations. Sociologically,honey therefore associates eating behavior with the taming of sexuality. In this respect, the mythical model of the bee refers to a kind of life based on the conjugal bond. The relationship that Aristeus maintains with his bees is the archetype of the good husband, faithful, attentive and temperate ”, (210) reflection of the good wife, faithful, chaste, reserved and modest, represented by the bee. For the tradition echoed by Virgil here, the bee thus symbolizes restraint in carnal pleasures in marriage and the antidote to debauchery. Here again, it is highly probable that this tradition is the Orphic doctrine (211).attentive and temperate ”, (210) reflection of the good wife, faithful, chaste, reserved and modest, represented by the bee. For the tradition echoed here by Virgil, the bee thus symbolizes restraint in carnal pleasures in marriage and the antidote to debauchery. Here again, it is highly probable that this tradition is the Orphic doctrine (211).attentive and temperate ”, (210) reflection of the good wife, faithful, chaste, reserved and modest, represented by the bee. For the tradition echoed here by Virgil, the bee thus symbolizes restraint in carnal pleasures in marriage and the antidote to debauchery. Here again, it is highly probable that this tradition is the Orphic doctrine (211).

Chastity prescriptions were considered to be of particular importance in the cult of Demeter and especially in the thesmophoria, a feast which was celebrated in various cities of Attica in the month of pyanepsion (October) in honor of the goddess as as a marriage teacher, at the same time as, in Egypt, the feast commemorating the death of Osiris (212). Herodotus calls them “ teletes ” and Hesychios “mysteries”, but the fact that Aristophanes qualifies them as “orgies” (213) perplexes the case, especially since, according to Lucien's scholiaste, only some of the women who participated in thesmophoria, anttlèteriai(the “wells”), were subjected to chastity during the feast (214); especially since, the men being strictly excluded from the festival, it appears obvious that the thesmophoriazusai could not not remain chaste, even if it is necessary to take into account the fact that they would have had at their disposal other means to experience carnal pleasures. We will come back to this question below.

b. Thesmophoria

Thesmophoria were aimed at ensuring the fertility of the soil and the fertility of the wives. They were chaired by two women chosen each year by other women (215). Priestly functions there were occupied by priestesses, who bore the name of " melissai " (216). Thesmophoria were exclusively for females, so exclusively that males could not enter thesmophorion, under pain of death or blindness. On the other hand, it was not prohibited and, to tell the truth, it was even strongly advised to the spouses of the two presidents to incur the expenses which were necessary to fulfill this charge.

In Athens, thesmophoria lasted three days. They opened with a procession preceded by a calathus(basket in the shape of a vase and attribute of Proserpine), drawn by four white horses and surrounded by virgins dressed in gold cloth. Not all women could join in; some were only spectators, others could only accompany it up to a certain distance from the thesmophorion, where the festivals themselves were held. These were only celebrated by married women and women of impeccable morals, on condition that they were under sixty (217). It even seems that a third condition was to be initiated into the Eleusinian mysteries (218). According to Ovid, the thesmophoriazusai were required not to have sex during the nine nights before the party, presumably in memory of the nine days during which Demeter, plunged in deep sadness, sought Korē,unaware that she was staying with Hades. Ovid does not say whether the thesmophoriazusai were also obliged to remain chaste during the nine days before the feast.

Did they stay that way during the three days that the party lasted, as everything seems to show? First, the litters on which the thesmophoriazusai rested and slept in tents near the temple were made of chaste tree leaves, which most modern writers who have written on the subject take for granted to have an anti-aphrodisiac effect. , the second day ( nesteia ) of thesmophoria was devoted to fasting, vague reference to the nine days during which Demeter wandering in search of his daughter, "in his pain, tastes (a) neither ambrosia nor sweet nektar ”(219). The thesmophoriazusai spent the day sitting on the ground, near a statue of Demeter.

Fasting, by its physiological effects, indicates that the aspect of the bee which is in the foreground in thesmophoria is not that which appears in the myth of Aristeus; "In the air of Thesmophoria floats a" smell of fasting ", a nauseating odor that an Aristotelian Problem devoted to the expression nesteias ozein("Spreading an odor of fasting") explained by breathing and excretions of phlegm. The married women of Thesmophoria are neither covered women nor perfumed wives: they emit a slight odor of rotten which is like the sign of the distance introduced between the spouses, but which can also be a means of achieving this temporary separation between husbands. and wife ”(220). The idea that fasting can help control sexual desire will later be found in Christianity (221)

Let us examine these two points. Chaste tree is known today primarily for its hormonal regulating properties (222). For some modern scientists, the leaves of this plant have aphrodisiac properties for men; for others, "the aromatic flavor of its berries and the quantity of volatile oil with which they are permeated make them more suitable for heating than for cooling" (223); for still others, “… the chaste tree is sometimes an aphrodisiac, sometimes an anti-aphrodisiac; it seems to oscillate from one extreme to the other ”(224). The only point on which they agree is that, whatever the effects of chaste tree, it must, in order to have it effectively, be the subject of a preparation. In antiquity, no Greek physician alluded to the so-called anti-aphrodisiac virtues of chaste tree.Dioscorides prescribed the berries, taken as a decoction, against, among other things, inflammation of the uterus. Very interesting is that he describes it as an abortifacient (225), because it is obviously this drug that thesmophoriazusai would have needed, on the assumption that they would not have deprived themselves of carnal pleasures during thesmophoria.

The word which designates the chaste tree in Greek, that is to say agnos , could make it possible to see there more clearly, because it would derive either from the adjective " hagnos ", "pure", "chaste", "innocent" ”, Or, which is not the same thing, from the adjective“ agonos ”,“ sterile ”(226) and, in Latin, it is called“ agnus castus ”(chaste lamb). By antiphrasis? In the "Middle Ages", the agnus castus could be seen "planted in almost all the cloisters of monks" (227), whose chastity only became proverbial in relatively recent times.

Things would get even more complicated if he were certain, as Callimachus suggests (228), that it was indeed on the day of the fast that the thesmophoriazusai exchanged indecent remarks (aischrologia ), accompanying them with obscene gestures and manipulating representations of the sexual parts of women (229), always in memory of "indecent words which made" Ceres laugh, grieved at the loss of her daughter "(Diodorus, V, 4). Isn't it indeed contradictory to fast and deprive oneself of sexual relations, while indulging in a debauchery of obscenities? Fasting causes psychic arousal (230), which, together with the feeling of frustration aroused by chastity, could explain the temporary mental disorder that favors this type of behavior.

The third day of the festivities was called kalligeneia(“The beautiful child”, one of Demeter's epicleses) and was dedicated to sacrifices. in memory of the Ebouleus pigs that had been engulfed in the ground at the same time as Korē (231), piglets were thrown alive into a pit called a megaron (or adyta ), into which were also thrown pine branches and figurines of hard dough of wheat in the shape of female, or male, or snakes. On the first day of thesmophoria the following year, the anttlèteriaiwould come there to collect the rotten remains of the piglets and place them on an altar, where they were burned. The ashes were used as fertilizer (232). Later that day a piglet was sacrificed first for purification, then a full sow was sacrificed to Demeter, pigs to Korē and Zeus Eboulios. The meat was eaten in the banquet which took place in the evening; earlier in the day (unless this ritual had been performed three months earlier, in June, during the skira, a feast similar in some respects to thesmophoria) (233).

In ancient Greece, just as women were excluded from political life, so with a few rare exceptions (priestesses, in particular), she was not allowed to perform bloody sacrifices. Only citizens could offer them as of right. Likewise, only men had the right to handle kitchen utensils such as spit, knife and cauldron. In addition, women could only consume meat under certain conditions. One of these conditions was that the woman could receive a portion of sacrificial meat only through her husband (234). Now, in thesmophoria, it appears that women sacrificed themselves. An old commentator on Aristophanes (235) calls them "carnivores" and "slaughterers of pigs" (236). In this regard,the thesmophoria constituted, if not an inversion, at least a subversion of the established order, which was accentuated by another fact: on the second day of the thesmophoria, the thesmophoriazusai held assembly and, conversely, the courts and the senate did not assemble and the prisoners were released (237).

So, were thesmophoria what they passed to be, that is, a feast of fertility, or an orgy, or even a celebration of matriarchy under the guise of a feast of fertility? There is nothing to prevent them from having been all three at the same time, but when it comes to fertility, it could have been everything except that of the conjugal union.

To be honest, it could be that thesmophoria celebrated parthenogenetic fertility. Let us summarize the clues that allow us to make this hypothesis. The first is the nickname of thesmophoriazusai, melissai. The second is fasting, whose intestinal putrefaction it causes can be symbolically assimilated to the state of decomposition of the cadavers of bulls which a fable teaches that they give birth to bees, a state of decomposition which, as we have seen seen above, was also that of the remains of the piglets that the “drawers” ​​removed from the pits into which they had been thrown several months earlier; in the cults of the mother goddess, "semination and putrefaction were seen in terms of equivalence" (238).

b. The celebration of parthenogenesis

The bee is also a symbol of asexual reproduction, that is to say of parthenogenesis (from the Greek parthenos , "virgin" and gignesthai , "to be born"). We have seen above that the word parthenosdoes not necessarily mean a young girl who has not yet lost her virginity, but a single, marriage-resistant woman who has sex with a man. In mythology, however, a virgin goddess is effectively a goddess who has not had sex with a god. She gives birth, but independently of a god. Most of the creative goddesses whose archeology has found the first traces in the Paleolithic are deities who reproduce by parthenogenesis (239). Such is the case of Gaia who gives birth by parthenogenesis to Ouranos, the Sky, Pontos, the Sea and Ourea, the Mountains (240); this is also the case with Neith (his name is also transliterated Net ; from " netet "," To weave "), the" Lybian ", one of the oldest Egyptian goddesses, with whom Isis (241) was identified and who was introduced almost as such in Greece under the name Athena; such is still the case, at a later time, of Métis, mother of Athena; although this is apparently not the case with Demeter and Persephone, they could be called parthenogenetic third generation goddesses.

Both were intended to reproduce parthenogenetically. With regard to Demeter, several sources indicate that this goddess and Rhea / Gaia represent one and the same deity. The name of Rhea and that of Demeter are interchangeable in the Orphic myth of Dionysus. "The Orphic theogony is formal:" Being previously Rhea, and when she was the mother of Zeus, Demeter became (242) ... "As for Persephone, in most of the myths in which she appears, she is associated with virgin goddesses, such as Athena and Artemis, protector of the Amazons. All three have another point in common, even if it mainly concerns Persephone and Artemis, the bee (243). One of Persephone's epicleses was melitodes("Sweet as honey") (244) and, as noted above, thesmophoriazusai were called melissai, named after those insects that reproduce without mating. A tragedy has come to prevent them from procreating independently of man: rape. In the Homeric tradition (245), Demeter is raped by Zeus and, in the Arcadian version of the myth (246), by Poseidon and, according to Clement of Alexandria (247), by his “own son”, Zeus. Persephone is violated, either, in the Homeric Hymn, by Hades, or, in the Orphic tradition, by Zeus and, in this one, she gives birth to Dionysos (248); in Eleusis, a birth was announced at the end of the mysteries: that of Brimus, son of Brimo (249), that is to say according to some sources, of Demeter and, according to others, of Persephone (250). There are many, apart from those we have just mentioned, the myths in which a goddess, that is to say a deity belonging to the pre-Hellenic matriarchal background,is raped by a god of Indo-European origin. Rape is the mythological expression not only, as highlighted by Robert Graves (251), of the conquest and subjugation of the Pelasgic populations by the patriarchal tribes of Indo-European origin of Greece (Ionians, Dorians, Achaeans, etc.), but also, to move from the historical level to the ontological level, from the victory and domination of male power over female power. The myth suggests that the process may have been long: if Rhea is a full-fledged goddess of the parthenogenetic generation, Demeter is no longer so except through Rhea, Persephone, only in a symbolic way (l 'bee). It is not without a fight that the matriarchs, to use a term from the Old Testament,renounced their independence and the possibility of living virginally in the aforementioned sense and of procreating "independently of man" (252) (252bis). The mysteries were their means of defense and even their response.

Franz Cumont, much more perspicacious in general, explains the birth of Brimo, like Foucart, by the fact that “the effect of the painful and triumphant drama of Demeter and Gore is to return annually to mortals the goods including the invention of Ceres was the source and to revive the foundation of the mysteries and the pact made with Eleusis… ”(253) The idea of ​​revenge which, as we mentioned above, is linked to the epithet of brimo (254) does not allow this interpretation to be accepted. In reality, Brimus was intended as an instrument of revenge. What were Demeter / Persephone taking revenge on? Not from having engendered, but from not having been able to reproduce by parthenogenesis, as it was in their nature to do. By the time Brimo was born, revenge had been accomplished.It had been accomplished through initiation.

d. The return to matriarchy

Of the mystes it was essentially required that they relive what the goddess had experienced. “The will to experience the great drama that the goddesses Demeter and Persephone had experienced was the secret password that allowed the mystery to enter the mystical worlds of these deities, where the mysteries of life would be revealed to him and of death and those of the individual's relationship to the divine worlds. "To know the mysteries of the Virgin Mother", that is to say - to use the terms that R. Guénon uses in connection with the materia prima- to know what there is effectively nothing to know, "you had to want to become the virgin and experience the rape of Matriarchy by the male" (255). The mysteries did not aim to make the mystery acquire knowledge, even if they were not bookish, but to free it from the limiting conditions of this existence, by putting it in communication with higher degrees of reality. Theoretically, the mystery gradually detached itself from the limitations of human individuality, until it "reached the state of complete 'nudity' of absolute and simple being" (256). Simultaneously, the goddess gradually removes the seven veils with which she is covered, until she is completely naked; "Feminine power is stripped of all its forms to manifest itself in its elementarity,in its “virgin” substance, anterior and superior to all form ”(257). the manifestation of the goddess in the state, one might say, pure is not without danger for the one who witnesses the spectacle: "Whoever sees Pallas [Athena] naked, protector of the city, will contemplate Argos for the last time »(258) and Tiresias, having surprised her in the bath, is literally blinded by the goddess, even though he is not aware of the threat which weighs on those who" [will see] her naked ". How many of the Greeks who, as we indicated above, were initiated in increasing numbers from the fifth century BC (259) had the qualifications which are strictly essential to receive an initiation without undergoing the psychic and mental damage on which R.Guénon draws attention in all his works on the initiatory path?

The case of Gallienus, Roman emperor from 253 to 268 AD, shows to what extent the influences which emanated from the Eleusinian mysteries could rise to the heads of interiorly feminine men who asked to be admitted there. Initiated into the Eleusinian mysteries in 260 BC, greatly influenced by Plotinus, he struck a series of coins, one of the faces of which represents him feminized and, more precisely, "demeterized", since he appears there adorned with a crown of ears and that its title ( gallienus augustus) is engraved there in the singular feminine dative ("gallienae augustae) (260). Gallien "considered that he had become" emperor as a goddess "and was an" emperor belonging to the goddess ", that is to say to Demeter / Persephone. It was understood that a man could not enter the queen of the Underworld unless he became a "woman" "(261).

V. The conditions for the penetration of the Isiac cult into the Greco-Roman world

A. Penetration in Greece

Isiacism gained Eretria and Delos respectively at the end of the fourth or the beginning of the third century BC and 250 BC, then Corinth, from where, together with the cult of Sarapis, it spread to most of the cities of the isthmus. Corinth was, so to speak, its first home port. A flourishing port on the edge of two seas, the city had everything to attract the one who was said to have invented the sails and to have built the first ship, to command the waves and the storms, in a word to be the mistress of the sea and of navigation. The Corinthians dedicated two temples to Isis, one in the center of the city, the other at the entrance to the port: they dedicated two more to him in their citadel, one to Isis the Egyptian, the other to Isis Pélasgique, mentioned in the Metamorphoses (262).A large number of port cities chose Isis for tutelary deity. His cult reached Boeotia at the end of the third century BC, as it appears from six acts of the inscriptions of Orchomene relating to the consecration of slaves to Isis and Sarapis (263). In the North, the cult of Isis penetrated as far as Thrace and the region of Pontus. In Asia Minor, it was located in the coastal cities. In Crete, it was introduced in the 2nd century by Egyptians and Cretan mercenaries in the service of the Ptolemies. Regardless of where he is established, it is usually not easy to determine whether the cult of Isis was private or public in character, and if the former became public afterwards.as it appears from six acts of the inscriptions of Orchomene relating to the consecration of slaves to Isis and Sarapis (263). In the North, the cult of Isis penetrated as far as Thrace and the region of Pontus. In Asia Minor, it was located in the coastal cities. In Crete, it was introduced in the 2nd century by Egyptians and Cretan mercenaries in the service of the Ptolemies. Regardless of where he is established, it is usually not easy to determine whether the cult of Isis was private or public in character and whether, in the former case, it subsequently became public.as it appears from six acts of the inscriptions of Orchomene relating to the consecration of slaves to Isis and Sarapis (263). In the North, the cult of Isis penetrated as far as Thrace and the region of Pontus. In Asia Minor, it was located in the coastal cities. In Crete, it was introduced in the 2nd century by Egyptians and Cretan mercenaries in the service of the Ptolemies. Regardless of where he is established, it is usually not easy to determine whether the cult of Isis was private or public in character and whether, in the former case, it subsequently became public.it was introduced in the second century by Egyptians and Cretan mercenaries in the service of the Ptolemies. Regardless of where he is established, it is usually not easy to determine whether the cult of Isis was private or public in character, and if the former became public afterwards.it was introduced in the 2nd century by Egyptians and Cretan mercenaries in the service of the Ptolemies. Regardless of where he is established, it is usually not easy to determine whether the cult of Isis was private or public in character, and if the former became public afterwards.

at. The method of propagation

Two very distinct phases are to be distinguished from each other in the establishment of an exotic cult in the region of a country whose political authorities do not support it and whose ethnic landscape presents a certain homogeneity. In the first period, the cult kept a low profile and even did everything to accentuate its otherness, if only to arouse the curiosity of the natives. It "is first practiced within the framework of religious associations ... in which the faithful come together on the basis of a common worship and outside civic and family structures, thus responding to the needs of a fragmented society" (264 ), that is to say that of immigrants who practice it, while most Greek religious associations, such as that of the Phratriai, were formed from members of related families and residing in the same region and aimed to honor a common ancestor. The priests, the ministers and the faithful are foreigners, they keep their clothing and food habits. In fact, in Delos at the very beginning of the 4th century BC, the ministers of the Isiac cult all came from the priestly caste of Memphis (265) and, in other temples, several ministers spoke only of Phoenician (266).

Gradually, the isolation strategy gave way to a growing tendency to communicate with the natives and adopt their language and customs. The priest of Memphis just mentioned has a Greek name and his grandson, in the third quarter of the third century BC, speaks and writes Greek; circa 165 BC, their descendant enjoys civic rights. The composition of the Isiac clergy and the Isiac congregation changes. In Athens, from the end of the 3rd century BC, the priest of Isis and Sarapis was a Greek and, in the 2nd and 1st century BC, an Athenian citizen. However, the specialized functions, such as that of interpreter of the dreams sent by Isis and Sarapis, continue to be filled by foreign ministers and "assistants".The Greek priests of Isis are generally notables, the Greek priestesses of Isis women from large families. Hence the high consideration in which they are held by certain cities and the fact that these vote honorary decrees in their favor; hence also the granting to worship of an official status. The isiacs are still united in associations, but these no longer lack members of Greek origin and, if they are still financed by their members, they now obtain subsidies (267). They are "" egalitarian fraternities "which transcend ethnic and civic divisions" (268). It is because these "egalitarian fraternities" have contributed not a little to dissolving "ethnic and civic cleavages". Finally, worship opens to the lower classes.it seems that slaves were allowed to join isiac associations from the 1st century BC, when the Isiac cult experienced a significant boom in Greece. The role of women in the cult of Isis, apparently subordinate in the early days, tends to gain importance during the imperial era.

b. Penetration factors

Several factors explain the spread of the cult of the Egyptian gods in general and the cult of Isis in particular in Greece from the 4th-3rd century BC.

The penetration and dissemination of oriental cults in Greece was at first greatly facilitated by the permissiveness of Athenian democracy and the taste for exoticism of certain Athenians.

Regarding the first point, in Athens the principle was that “anyone who introduced foreign deities without prior authorization was liable to the death penalty, but the law was easy to circumvent. At first, a small group of foreigners settled on the outskirts of the city, on land which the State recognized as their possession; from there their worship infiltrated the houses of individuals. Secondly, the question arose of knowing how he would dare to celebrate himself openly ”(269). Regarding the second point, the Athenians, if they regarded non-Greeks and in particular Orientals as being racially inferior to them, were "" (o) open in general to contributions from outside "in matters of culture and of religion. "They have, indeed, continues Strabo,welcomed a number of foreign cults (ξεν κν ερν) and thereby even attracted mockery from comic poets ”(270), who, for their part, highlighted the exotic, strange and barbaric character of these cults.

One of the Athenians that the comic poets mocked for their Egyptophilia was the grandfather of Lycurgus, orator at the instigation of whom the decree was passed in 333 BC authorizing Egyptian merchants established in Piraeus to found a temple in honor there. of Aphrodite, decree which recalls that some of their compatriots had already obtained permission to erect one in the same city in honor of Isis (271). The cult of Isis, however, had no legal existence. It is Ptolemy Soter, or Ptolemy Philadelphe (272), who regularized his situation, by having a temple built at Serapis in Athens (273). Many Athenian wives and mothers did not wait for the formalization of the cult to go on pilgrimage to Egypt and bring back the images of the Alexandrian gods (274).

The first is the proselytism of the Lagides. It was brought to light by Franz Cumont (275): Isis “was adopted wherever the authority or prestige of the Lagids was felt, wherever the relations of the great commercial metropolis of Alexandria extended. The first made it accepted by the princes and by the peoples with whom they concluded alliances. King Nicocreon introduced her to Cyprus after consulting the oracle of Serapeum, Agathocles in Sicily, when he married Ptolemy's daughter-in-law. In Antioch, Seleucus Callinicus founded a sanctuary to house a statue of Isis that Ptolemy Evergète had sent him from Memphis. Ptolemy Soter or Philadelphus introduced to Athens, as a token of his friendship, Serapis, who henceforth had a temple at the foot of the Acropolis, and Arsinoë, his mother or his wife,another was founded at Halicarnassus in the year 307. Thus the political action of the Egyptian dynasty tended to make recognize everywhere deities whose glory was in some way linked to that of their house. We know from Apuleius that, under the Empire, the priests of Isis mentioned in the first place in their prayers the reigning sovereign; they were certainly only imitating the grateful devotion their predecessors had devoted to the Ptolemies ”. Based on the testimonies of ancient authors such as Macrobe, Libanius, Pausanias, Apuleius, the Belgian historian's argument has long been accepted. PM Fraser (276) was the first to criticize it, on the grounds that "in Delos and Athens,the first manifestations of public worship at Sarapis only appeared with the decline of Ptolemy political influence and public worship of the god made its appearance in the Greek islands and territories placed under the political dependence of the Ptolemies later than in the islands maintaining only commercial relations with the Lagid Egypt ”(277).

Few of today's isiacologists continue to support the existence of an " Isispropaganda »On the part of the Lagid power; most aligned with Fraser's view, while a number took a middle stance. Martin P. Nilsson, if he is of the opinion that the immigration of Egyptian merchants to the Greco-Roman world is sufficient to explain the export of Egyptian cults to Greece and Italy, nonetheless concedes that the establishment The cult of the Isiac deities in the islands of the Aegean Sea and on the coasts of Asia Minor is not devoid of links with the protectorate exercised by the Lagids over these regions since the beginning of the third century BC (278). L. Bricault, after having grouped into three categories the places where the first Isiac sanctuaries were erected in Greece, namely the ports, the cities in close relation with Pthalian Egypt and the cities occupied by armies,whether they are Ptolemaic or not, cannot do unless one notices that Rhodes, where Isiac inscriptions are attested since 242 BC, then had privileged commercial relations with Ptolemaic Egypt and that "the construction of the Isiac sanctuaries of Ephesus and Priene seems to correspond to the period when Ionia was under the Ptolemaic hegemony, in the middle of the 3rd century BC, when Ptolemy III secured for a time the control of part of the Aegean and the Ionian coasts (246-241 BC) ”(279). But, in the end, the spread of the Isiac cult in the Greco-Roman world would have been done spontaneously: “each initiative [of the Isiacs] is individual and ... it is not the work of the Greeks, the Egyptians or the Romans,but of individuals or groups of individuals who have as a common point being anxious to be able to practice, in the place where they are, a cult, a religion to which they are already attached ”(280). It suffices to replace in this sentence "Isiacs" by "Muslims" and "Greeks", "Egyptians" and "Romans" by "French", "Algerians" and "Germans", to obtain the explanation that the achadhimmic environment, vector among others of the occupier's globalist ideology, has provided conditions for the propagation of Islam throughout the European continent for some thirty years. The reality is that, in today's Europe, most of the building permit applications for a mosque are made by Muslim religious associations and not by the official representative of any particular Islamic emirate,even less by this or that Islamic State, to which these associations serve as a screen, thus, in the Greco-Roman world of antiquity, with a few rare exceptions, which F. Cumont points out, the request for authorization to found a sanctuary, private or public, in honor of Isis did not emanate directly from the Lagid rulers, but either from their subjects or from the minions of their subjects, who served as a cover (281).

Who, to isolate the question of the penetration of the Isiac cult in Greece from that of its diffusion in this region, were these subjects, or the minions of these subjects? In more than one case, they were merchants (282). Were they full time? The " businessmen Have been among the secret service recruits of choice for several decades (283), so there is nothing to prevent a priori that, from a very early age, individuals of this kind have been employed as propagandists by similar services. In fact, it has been shown that the maritime secret services existed in late antiquity (284) and even that antiquity knew practices of espionage (285). In addition, it appears that more than one merchant ship sailed from Alexandria to Greece with one or more Egyptian priests on board (286). Finally, various documents, including the aretologies (the hymns to Isis), show the existence of an "ideological project aimed at endowing Isis with all the attributes necessary for her integration into the cosmopolitan context of the time" (287).Thus is largely confirmed the intuitive perception that F. Cumont had of the modes of propagation of the Isiac cell in the Greco-Roman world of antiquity, aware that he was aware that nothing, in the course of history, is not spontaneous, neither are events than the formation and dissemination of ideas.

The second factor in the spread of Isiac worship in Greece is psychological. To explain it, we must start from the remarks which, on the basis of the illuminating views of F. de Coulanges on the decadence of the Hellenic religion, we made elsewhere (288). The primitive religion was altered, but this alteration was not due solely to the work of time; the idea of ​​divinity was transformed, but this transformation did not occur by force of circumstances alone. The conceptions that the philosophical movement began to distill in Attica from the sixth century BC were for a great deal in the loss of prestige of the domestic hearth and in the discrediting of the hearth of the cities, of the prytaneum, in the development of the 'illusion that the gods no longer each belonged to a family or a city,but on the contrary to the "human race" and all watched over the universe. The universalist tint (289) that so-called Greek philosophy took on, by postulating that reason, of which it had discovered the existence, is a faculty common to all men, was for much in the birth ofinterpretatio graeca, the tendency to interpret, or to attempt to understand, Greek religion and mythology according to the religious concepts and practices of other peoples and more particularly to identify Greek deities with foreign deities, a tendency which quickly degenerated into mania. Herodotus seems to have been the first representative. It is to him that was due the assimilation of Osiris to Dionysus, Isis to Demeter and Horus to Apollo (290). On the other hand, he was not the first Greek, in the generic sense of the term, to make comparisons between Greek deities and Egyptian deities (291). He was preceded in this way by the "Greeks" of Asia Minor who, around 640 BC, had been authorized by Psamitik I to found a colony at Naukratis, in the Nile delta (292).Archaeological excavations show that the near majority of the colonists were from Asia Minor (293) where Isis was also known and invoked (294). Herodotus himself noted that the "Greek" colonists settled in this new city had tried to identify their deities with those of the Egyptians. It is not impossible that these pioneers helped the Egyptians to "(persuade) Herodotus that the Greek cults were only disguises of their national religion" (295). The fact remains that Herodotus' journey fell off very well, since, at that time, the Greeks, "weary of their mythology and doubting the power of their gods" (296) and, "in matters of revelation, of theology , of abstruse science, fascinated by the antiquity of Egyptian civilization,were quite ready to recognize the superiority of priests who were custodians of supposedly immutable traditions ”(297) and of their gods and to accept the idea that the gods no longer each belonged to a family or a city, but that they were common to "mankind" and all watched over the universe. However, “(a) a purely Egyptian cult would have been unacceptable in the Greco-Latin world. The merit of the mixed creation, carried out by the political genius of the Ptolemies, is to have rejected or attenuated what, like the phallophories of Abydos, was repugnant or monstrous, to maintain only what could move or attract. It was the most civilized of all the barbarian religions; it retained enough exoticism to pique the curiosity of the Greeks, not enough to offend their delicate sense of proportion,and his success was brilliant ”(298). Here too, F. Cumont fully grasped the essence of the question.

The third factor is racial. The legalization of the cult of Isis under the Ptolemies was made possible by the fact that Athens, like Alexandria, had become a cosmopolitan city: the metics were no longer exclusively merchants: metic men of letters, metic actors, metic artists, Metics athletes, metic statesmen now mingled with the Greeks (299). Cosmopolitan was also Naukratis, since the colonists who settled there in the 7th century BC came from all over the Greek world and in particular, as we have indicated above, from the coasts of Asia Minor and that the city ​​quickly became an international commercial center, flocked by Indian merchants, Arab traders and Egyptian traffickers (300). Gold,the coasts of Asia Minor were then covered with Semitic peoples, such as the Capadoccians, the Cilicians, the Lycaonians, the Catalonians, the Carians and the Lycians (301), peoples whose forma mentis manifested a disposition to syncretism (302) .

Finally, the determining carrier of the Isiac cult was the woman. Several practices closely linked to the Alexandrian cult remained so, once it was introduced into the Greco-Roman world: astrology, that is to say the study of the stars in their relationship with the destiny of man. , the apotelesmatic, that is to say the science of sidereal influences, found among the Greeks zealous disciples: the gods were identified with the stars; in Rome, under the Empire, great and noble families had their hired fortune tellers; oniromancy also played a role in imperial times: the idea spread that men can communicate with the divinity while they sleep; it was not uncommon for individuals to erect monuments to Isis, or to Serapis, or to embellish their sanctuaries, having been expressly invited there in a dream,as evidenced by the inscriptions; intromantic was fashionable, especially in the cult of Serapis, which was now identified with Asclepios, but also in that of Isis; finally, necromancy was successful. Women were the main vector of propagation of these practices; they introduced treatises on apotelesmatic or magic into their households; they submitted with blind obedience to all the mortifications that the priests of the Eastern cults imposed on them to do penance, they formed a large part of the clientele of the priests of Isis who gave consultations in astrology and palmistry (303). “The Rome of the first century of the empire had its fortune tellers, its metoposcopes, its palmists, who all lived, it seems, on the general superstition of women.The patricians had characters of this kind to their wages, whom they brought from the depths of the credulous and mysterious East; the plebeians, to pay less, resorted to the peat of augurs which held its sessions and gave consultations at the Circus, or in the open air, on the Tarquinian road ”(304). Of the credulity of these women and of the impudence with which the priests of the Eastern cults took advantage of them, Juvenal laughed at, without sparing the men who showed the same credulity, nor those who, without being devotees of Isis, were unable to tame their wives: "Poor husband," he quipped with causticity, "do not complain too much, whatever the price of the potion, on the contrary, hurry to present it yourself, because,if it took your wife a fancy to grow fat and feel the fruit of her fertility growing in her sides, you might well find yourself the father of a negro. Despite his color, he should nonetheless be recognized as your heir, he from whom, in the morning, you would have fled the meeting (305) ”.

B. Infiltration into Rome

When, in 204 BC, Cybele was introduced to Rome, the urbs was "the object of a veritable siege: these foreign priests who approach at its doors, these apocryphal books which one seeks to cover with authority of one of its ancient kings, those mysterious cults which established themselves in its most neighboring colonies, all this attests that there is a certain place in the world where it has been dreamed of conquering it by religion, and that a silent fermentation works around it and even in its bosom ”(306).

The cult of Isis first appeared in Italy towards the end or the middle of the 2nd century BC. It would have been imported from the cosmopolitan Delos in the ports of Campania by Italian merchants (307) (or / and by priests that Egyptian merchants had brought with them on their ship) (308) and spread fairly quickly throughout Italy, from Transpadania to Veneto, from Lazio to Emilia, from Apulia to Sicily and Sardinia (309). The foundation of a plebeian sanctuary of Etruscan architecture dedicated to Demeter around 496-493 at the foot of the Aventine (310) had, so to speak, prepared the ground. The cult of Isis became in vogue in Rome in the 1st century BCE, as Syrians, Egyptians, Phoenicians, and Jews flocked there in droves (311). The first followers of Isiacism in Italy were merchants,freedmen and slaves, in particular slaves of Egyptian origin and, under the empire, of Syrian origin (312), then, as in Greece, artists, scholars, scholars, philosophers and rhetoricians ( 313) adhered to it; the cult spread rapidly in all circles, including the provincial nobility. Women too, first those of the demi-monde, then, from the second half of the second century AD, those of certain large families, succumbed to the charms of the oriental goddess.including in the provincial nobility. Women too, first those of the demi-monde, then, from the second half of the second century AD, those of certain large families, succumbed to the charms of the oriental goddess.including in the provincial nobility. Women too, first those of the demi-monde, then, from the second half of the second century AD, those of certain large families, succumbed to the charms of the oriental goddess.

at. The impotence of the senate

Isiacism was the object of a great enthusiasm, but no law still authorized isiacs to form associations and to celebrate their worship at common expense within the walls of the capital.

The Senate, if it simply exercised a right of high surveillance over public worship, had all jurisdiction in matters of foreign worship. No temple, let alone any temple in honor of a foreign god, could be dedicated within the enclosure of the urbs , without his express authorization. For a long time, the sanctuaries of foreign deities "called" (314) in Rome could only be built outside the pomerium. The first exception is the templum dioscurum(the Dioscuri originated from Magna Graecia), built around 485-484; the second, by the temple of Cybele, whose dedication took place in 191 before our era, ten years after the Romans, sensitive to a prophecy contained in the Sibylline books, "one of the main supports of the underground enterprise of corrosion and distortion of Aryan Romanity… ”(315), had the black stone statue of the goddess brought from Pessinonte to Rome. The deities "called" to Rome, although integrated into the sacra publica , were still considered foreign deities and were celebrated "with the same rites used by the peoples from whom they are held" (" peregrina sacra ") (316).

The police of foreign cults was exercised by the Senate through the intermediary of the magistrates, because the Senate had no criminal jurisdiction. It was exercised vigorously, but not very effectively. Indeed, Roman religious legislation was vague and fluid; everything was done more or less according to circumstances and events; senatorial prohibitions were not always followed up; "To periods of extreme severity succeeded eras of inconceivable weakness" (317), or, one should say, to magistrates of extreme severity succeeded magistrates of inconceivable softness. The repression of the isiacs and more generally of the followers and the servants of the Eastern cults in Rome was based on political and racial reasons. Firstly,the most vigilant patricians understood that the mysterious societies, under the guise of religion, aimed to modify the civil institution, offering the most seditious and corrupt individuals of the "Republic" the opportunity to come together to plot . On the other hand, they had sensed that they were in a position to religiously unite the lower racial strata of Roman society for subversive ends (318).

According to Apuleius, it was only during the time of Sylla (around 80 BC) that, for the first time, the priests of Isis, the pastophores, tried to found a college there; it may be that Sylla was no stranger to the introduction of the worship of the goddess in Rome, since, according to Appian ( Mithr.), the statue of Isis had forced Mithridates to lift the siege of Rhodes, the only city to have remained faithful to Rome during the First Mithridatic War (89 / 88-85 BC). During this war, the Roman legions were led by the Roman general and politician Quintus Cæcilius Metellus Pius, appointed pontifex maximus by Sylla in 83 and consul in 80 BC. He was a member of the Caecilii Metelli, one of the largest plebeian families (319), branch of the plebeian people Caecilia. He would have erected between 71 and 65 on the Caelius a modest private chapel in honor of the Egyptian goddess, called Iseum Metellinum. At that time, a priest of Isis Capitoline was moreover a freedman of the gens Caecilia (320);it is on one of the coins of Quintus Cæcilius Metellus Pius that a symbol of Africa appears for the first time in Roman numismatics, namely a woman's head wearing an elephant's body (321). In spite of the powerful influences which the Isiacs already had at their disposal, the senate and the supreme magistrates waged a bitter struggle against them; the altars, which the devotees of Isis had raised even on the Capitol in defiance of the laws, were overturned by order of the consuls in 58 before our era, in spite of the strong resistance of the lower people, in which the Isiac worship was all the rage. He also had on his side the slaves and the freed families, who formed the customers of the great houses. Soon it was no longer just altars that individuals dedicated to the Alexandrian gods, but chapels and temples.

At the end of 54 BC, the Senate again ordered the demolition of all buildings dedicated, even privately, to Isis. This ban on proscription does not seem to have been followed up, since, in 50 before our era, L. AEmilius Paulius, finding no workers to do the work, weary of war, went himself to a temple. of Isis and destroyed his door with an ax (322).

In 48 BC, a miracle having taken place in the Capitol, the aruspices declared that they recognized there a sign of the anger of the gods and that, to appease it, it was necessary to destroy (again) the temples of Isis and of Serapis; once these shaved, however, it seems that the number of priests of Isis increased in strong proportions, to such an extent that an aedile, Volusius, proscribed by the triumvirs, could not find anything better, for s 'escape from Rome without being recognized, than to wear the costume of a priest of Isis, which he had borrowed from one of his friends initiated into the cult of the goddess. “What confuses in this struggle is the impotence of the state and the boldness of individuals.Both are only explainable if we suppose that the partisans of the Alexandrian cult found help and support among the politicians of that time, all so ambitious, so jealous of the influence of others and so unscrupulous on ways. Caesar himself, become the idol of the multitude, set the example of all daring. It is true that during the siege of Alexandria he had upset the inhabitants of this city by showing contempt for their religion and indifference to the endless quarrels of their sects. But, since he had entered Cleopatra's house, she could say of him:It is true that during the siege of Alexandria he had upset the inhabitants of this city by showing contempt for their religion and indifference to the endless quarrels of their sects. But since he had entered Cleopatra's house, she could say of him:It is true that during the siege of Alexandria he had upset the inhabitants of this city by showing contempt for their religion and indifference to the endless quarrels of their sects. But since he had entered Cleopatra's house, she could say of him:Venit, vidit, victus est. Now he called his mistress to Rome and lodged her under his own roof with the singular husband he had chosen for her. In the temple he erected to Venus Genitrix at the Forum, he placed the golden statue of the queen next to that of the goddess. He could well allow now that Isis was placed next to Jupiter. An Alexandrian reformed on his order the Roman calendar according to the Egyptian system. Egypt imposed itself on Rome ”(323), while Rome triumphed militarily in Egypt. Not content with having seduced Cleopatra in Egypt, Caesar soon brought her to Rome, where she resided from 46 to 44 BC, much to the chagrin of the senators. A large number of Egyptians came to settle in Rome following the queen and helped spread the cult of Isis there (324). In Rome, as in the cities of Italy,Isiacism remained the cult of predilection for slaves and freedmen (325) and “[i] t was impossible that the great figures who surrounded the master and who fought for his succession did not seek to flatter the religious passions of the day for the to serve their purposes. The sovereign pontificate (the charge ofpontifex maximus [Ed]) had become elective; it was necessary to please those who had it. "(326). The plebs had it. In 43 BC, five years after the senate had demolished those who were still standing, the triumvirs - Marc Antony, Octavian and Lepidus - had a temple erected in honor of Isis and Serapis (327) and won thus the favor of the plebs.

The cult of Isis suffers the repercussions of the victory of Octavian against Marc Antony and Cleopatra in Actium. The reign of Augustus marked a respite. Shortly after 23 before our era, Properce (47 before our era - 16/15 of our era) could thus exclaim: “(O Isis), is not enough for you of Egypt and its swarthy inhabitants? Why come to Rome from these distant lands? Fear, cruel goddess, that we do not exile you from our city. There is no friendship between the Nile and the Tiber (328). However, at the same time, Tibullus (around 50 - 19 BC), echoing another part of the Roman population, sang Osiris, invoked him and worshiped him: "Come among us to celebrate , in the midst of games and dances, the genius of Messala; make the wine flow in great waves Come on this day,while I will offer you a religious incense and cakes kneaded with honey from Attica (329). Augustus adopted a middle position. In 28 before our era, he banished the Isiac temples from the pomerium and sent the Isiacs back to the suburbs of Rome, when, “to restore national worship, they would have had to be banished from Italy. They even gained at the exchange. Indeed, outside the pomerium, they could freely open the doors of their temples on the public highway and, if, no more than Serapis, Isis was not recognized by the State, nothing prevented the citizens from gathering around the altars of these deities. Augustus having left the door between open, the priests and the faithful of Isis were not long in trying to break it down, by fomenting riots in 21 before our era. Agrippa, to whom Augustus, traveling in the East,had transmitted full powers, suppressed sedition, forbade the celebration of Egyptian rites, even in the suburbs, within a radius of a mile: another half measure, which, of course, only emboldened the Isiacs. “Not only did they go to the temples of Isis, but also the ministers of Isis entered and circulated in Rome as before. Alexandrians, dressed in their priestly costume, roamed the city and stopped in front of the gates asking for alms. Ovid, from the depths of his exile, remembering what happened every day in the streets of the capital, wrote: "Who would dare to push from the threshold of his house the Egyptian whose hand waves the noisy sistrum?" The exalted, miracle workers captivated the crowd with moving or terrible spectacles;they told of miracles that their gods had done, and they showed the proofs of them. “I saw,” said Ovid again at that time, “I myself saw a man sit in front of the altar of Isis, who declared to have insulted the goddess clothed in linen; another, deprived of his sight for a similar crime, shouted in the middle of the street that he had well deserved his punishment ”” (330). A sign that the proselytism of the followers of Isis was losing none of its ardor, Alexandrineism invaded Rome in all its forms, in art as well as in literature. "Is it astonishing that the divinities of the Serapeum have had, despite the prohibitions of Augustus and the personal antipathy of the emperor, an ever greater number of zealous worshipers, people not only faithful in fulfilling their obligations? religious and to observe the prescribed rites,but ardent apostles of those exotic divinities shrouded in mysteries, whose prestige in antiquity increased. The purifying demands themselves relieved the feminine consciences and the initiation intrigued the laymen, at the same time as it satisfied the religious need of the mystics, thanks to the mystagogical spectacles and to the ecstatic meditations in the presence of the goddess ”(331). It is all the less astonishing that the (half) measures taken by Augustus to stem the growing tide of Isiacs and their followers failed that the emperor, by an inconsistency and an inconsistency of which he was not the only one to to set an example, was as sympathetic to the Eleusinian mysteries, to which he was initiated in 21 BC, as he was unsympathetic to the cult of Isis. In the second century of our era,almost all emperors were initiated (332). Before them, from the 1st century BC, the most illustrious of the Romans, like Sylla and Cicero, attracted by the moral side of Orphic doctrine (333), had also been.

The last attempt to extirpate the Isiac cult from Rome took place under Tiberius. This emperor, less scrupulous than his predecessors, cracked down as never before any Roman leader had done before him against all the ceremonies of Eastern cults, including those of the Jews (convicted of various and varied swindles and forced conversion), to following two scandals. In the year 19 of our era, a decree of the senate sent to Sardinia four thousand freed Jews and Isiacs accused of having dissolute morals. The second, three years later, took place in the temple of Isis (334). The temple was demolished, the priests were deported.

b. Jam pridem Syrus in Tiberim defluxit Orontes

Isiacism reappeared under the following emperors, became fashionable in the upper classes and settled permanently in the pomœrium under the Flavians and Antonines, to be finally openly protected and publicly celebrated by the imperial court. From the Flavians onwards, Isiac temples in Rome, like those in the Middle East, became complex sets of buildings intended to permanently accommodate professional clergy and temporarily devotees and initiates (335).

Caligula, emperor from 37 to 41 AD, had the temple rebuilt in honor of Isis who had been slaughtered on the orders of Tiberius. He had the Iseum Campense rebuilt where it had come out of the ground, that is to say on the field of Mars and therefore, it should be noted, outside the pomerium. He registered the Isiac festivals in the Roman calendar. Claudius, emperor from AD 41 to 54, made the priesthood of Isis accessible to Roman citizens, introduced to Rome the mysteries of Eleusis and opened the doors of the pomoerium to Isis and Sarapis

Under Nero, emperor from 54 to 68 of our era, whose court was somewhat Egyptianized (336). it seems that was erected, this time inside the pomerium, near the pantheon of Agrippa, an immense temple in honor of the “Queen of Heaven”, whose feasts were celebrated publicly (337). Nero had had as preceptors an Egyptian priest named Chaeremon of Naucratis, author of a treatise on Isis and Osiris and Seneca, a philosopher who had lived in Egypt. Far from limiting himself to Egyptianizing his court, he brought colonists from Egypt to Pompeii (338). Domitian favored national cults more than Eastern religions; at the beginning of his reign, however, he had the temple of Isis lavishly rebuilt on the Champ de Mars and probably also that of the Capitol, as a sign of gratitude; indeed, in 68,it was by disguising himself as a priest of Isis that he had succeeded in escaping incognito from the Capitol, where he had taken refuge to escape the partisans of Vitellius (339). It seems that ceremonies in honor of Isis were celebrated in the imperial palace. Otho, emperor from January to April 69 of our era, was a fervent Isiac: it was not uncommon for him to celebrate in public the ceremonies of the Isiac priests, dressed in the white linen robe which distinguished them (340). Ironically, it was from an Isiac sanctuary where they had spent the night that the triumphal procession of Vespasian and Titus set out, on the day when, at the end of June 71 AD, they celebrated their victory over the Jews.It seems that ceremonies in honor of Isis were celebrated in the imperial palace. Otho, emperor from January to April 69 of our era, was a fervent Isiac: it was not uncommon for him to celebrate in public the ceremonies of the Isiac priests, dressed in the white linen robe which distinguished them (340). Ironically, it was from an Isiac sanctuary where they had spent the night that the triumphal procession of Vespasian and Titus set out, on the day when, at the end of June 71 AD, they celebrated their victory over the Jews.It seems that ceremonies in honor of Isis were celebrated in the imperial palace. Otho, emperor from January to April 69 of our era, was a fervent Isiac: it was not uncommon for him to celebrate in public the ceremonies of the Isiac priests, dressed in the white linen robe which distinguished them (340). Ironically, it was from an Isiac sanctuary where they had spent the night that the triumphal procession of Vespasian and Titus set out, on the day when, at the end of June 71 AD, they celebrated their victory over the Jews.the triumphal procession of Vespasian and Titus set out from an Isiac sanctuary where they had spent the night, on the day on which, at the end of June 71 AD, they celebrated their victory over the Jews.the triumphal procession of Vespasian and Titus started from an Isiac sanctuary where they had spent the night, on the day when, at the end of June 71 AD, they celebrated their victory over the Jews.

The Isiac cult reached its apogee under the Antonines for certain historians, under the Numidian dynasty of the Severus for others. Hadrian, emperor from 117 to 138 of our era, “had images of the gods of Egypt placed in the Ganope of his villa at Tibur. Commodus went beyond anything the devotion of his predecessors could have imagined. We saw him, his hair completely shaved, as usual, and carrying in his arms an image of Anubis, mingling in the processions and giving great blows with the mouth of the idol on the heads of the priests, who walked in front of them. him, under the pretext of helping them in the mortification of the flesh. He himself saw to it that they strictly observed the Isiac law, and, for fear that they were too prone to a softness unworthy of their state and their engagements,he forced them to beat their breasts to the point of blood with pine cones. His courtiers, of course, followed his example: on a mosaic, which could still be seen in Diocletian's time under the arched portico of the gardens of Commodus, and which reproduced the features of the friends of the prince, one of them , the one who was later Emperor Pescennius Niger, was shown holding the attributes of Isis in his hand ”(341). Numerous testimonies prove the sympathy of Marc-Aurèle, emperor from 161 to 180 of our era, for the isiacs; he had in his suite an Egyptian mage named Arnouphis (342).and who reproduced the features of the prince's friends, one of them, the one who was later Emperor Pescennius Niger, was represented holding the attributes of Isis in his hand ”(341). Many testimonies prove the sympathy of Marc-Aurèle, emperor from 161 to 180 of our era, for the isiacs; he had in his suite an Egyptian mage named Arnouphis (342).and who reproduced the features of the prince's friends, one of them, the one who was later Emperor Pescennius Niger, was represented holding the attributes of Isis in his hand ”(341). Numerous testimonies prove the sympathy of Marc-Aurèle, emperor from 161 to 180 of our era, for the isiacs; he had in his suite an Egyptian mage named Arnouphis (342).

The reign of the Severus saw an important development of Isiac imagery in art as well as on coins (343) and the foundation of Isiac sanctuaries in the towns where the emperors took up residence on a military campaign. The Severus' devotion to Isis was fervent. Septimius Severus, emperor from 193 to 211 of our era, believing perhaps that the time had come to throw away the mask (344), had himself represented, no longer under the Jovian and Herculean lines of his predecessors, but under those of Sarapis, with the effigy of which many coins were minted during his reign.

Like his father before him, Lucius Septimus Bassianus, commonly known as Caracalla, Emperor from 211 to 217 CE, traveled to Egypt, where in Alexandria he offered a sacrifice to Sarapis and honored the memory of Alexander. In Rome, he did what his father had not dared to do: in 217 AD, he legalized the practice of Isiac worship inside the pomœrium. The fervor of his devotion to Sarapis earned him the nickname of philosarapis. He had temples built in honor of Isis and Sarapis in several districts of the Urbs. Alexander Severus, his successor, "suitably adorned the temple of Isis and Serapis, and enriched it with statues" (345); some coins minted during his reign represent Isis with the emperor's mother, Julia Mamaea (346). Gordian III, emperor from 238 to 244 of our era, is opposite the bust of Sarapis on some medals (347), which shows, either that he showed a great devotion towards this god, or that those who made them strike thought that this was the case. Sarapis is represented on the reverse of a coin of Gallienus, emperor from 253 to 268 of our era; he was the protector of Plotinus, whose theory of synusia with the divinity seems to have been drawn from the ecstatic Isiac cults and for whom the only pure place in Rome was the temple of Isis (348). It is not unlikely that his son, Valérien,was myste of Isis (349). An Antoninianus (a two denarius coin put into circulation at the beginning of the 3rd century AD in Rome) by Claudius Gothicus, emperor from 268 AD to 270 AD, shows Isis alone; another, Sarapis saluting Isis (350). The popularity of the cult of Isis and Osiris in Rome at the end of the 3rd century AD is demonstrated by the fact that Diocletian had the Iseum and Serapeum rebuilt there, which had been partly destroyed by the fire of 80 AD. ; It is to this temple that Juvénal (351) alludes, when he mocks the devotee who goes as far as Meroe, in Nubia, to seek the water she needs to honor the goddess; it is there that the Lucius of Apuleius comes to make his offerings to the goddess every day. Its architecture was both Greco-Roman and Egyptian (352).An Antoninianus (a two denarii coin put into circulation at the beginning of the 3rd century AD in Rome) by Claudius Gothicus, emperor from 268 AD to 270 AD, shows Isis alone; another, Sarapis saluting Isis (350). The popularity of the cult of Isis and Osiris in Rome at the end of the 3rd century AD is demonstrated by the fact that Diocletian had the Iseum and Serapeum rebuilt there, which had been partly destroyed by the fire of 80 AD. ; It is to this temple that Juvénal (351) alludes, when he mocks the devotee who goes as far as Meroe, in Nubia, to seek the water she needs to honor the goddess; it is there that the Lucius of Apuleius comes to make his offerings to the goddess every day. Its architecture was both Greco-Roman and Egyptian (352).An Antoninianus (a two denarii coin put into circulation at the beginning of the 3rd century AD in Rome) by Claudius Gothicus, emperor from 268 AD to 270 AD, shows Isis alone; another, Sarapis saluting Isis (350). The popularity of the cult of Isis and Osiris in Rome at the end of the 3rd century AD is demonstrated by the fact that Diocletian had the Iseum and Serapeum rebuilt there, which had been partly destroyed by the fire of 80 AD. ; it is to this temple that Juvenal (351) alludes, when he mocks the devotee who goes as far as Meroe, in Nubia, to seek the water she needs to honor the goddess; it is there that the Lucius of Apuleius comes to make his offerings to the goddess every day. Its architecture was both Greco-Roman and Egyptian (352).

Syncretism was in the air. Under Probus, around 276-280 AD, the Blemmyes and Nobatae, Negroid tribes from southwestern Egypt, had invaded Roman soil and captured Coptos and Ptolemais. At the start of Diocletian's reign, they had routed the emperor's armies and had occupied the upper valley of the Nile. Following Procopius (353), Diocletian, in the hope of appeasing these tribes, made common to the subjects of the empire and to the Blemmyes the temple of Isis which was on an island of the Nile near Elephantine and allowed that it is served both by Roman priests and by Egyptian priests (Nubians?) (354). Always to give appeasement, Diocletian found nothing better than to issue a coin whose reverse represented Neptune standing on the right, leaning on his trident,the left foot on the prow of a galley, the left arm resting on his knee and holding a dolphin, Isis standing on the left in front of him, dressed in the double chiton, holding a sistrum and a bucket (355). The Dalmatian Diocletian is sometimes described as a restorer ofmos maiorum, undoubtedly because, on the one hand, of the numerous persecutions which it subjected to such or such Eastern sect and, on the other hand, of the respect which it showed towards Jupiter and Hercules (after having associated his compatriot Maximian, he gave himself the name of Jupiter and gave to Maximian that of Hercules) Nothing could be less exact. "The name of ancient Jupiter", assimilated, under Aurélien, whose mother was a priestess of the Sun (356), to that of the Sun Serapis, Sabazios or Baal, "continues to survive ... But it is above all as a political god , personification of sovereignty, that it seems to be reborn for a moment from its lethargy. This is only an illusion, because he and his colleague Hercules have definitely forgotten what they were in the ancient Greco-Roman religion ”(357). Besides, neither Jupiter,nor Hercules are among the deities who appear alongside the tetrarchs on the bas relief of the piers of the Arch of Galerius built between 293 and 305 AD in Salonika; these deities are the Dioscuri, Isis and Serapis (358), crowned with amodius . As this Egyptian crown is an agrarian symbol (359), it is legitimate to see in it an expression of the recognition by Rome of the importance of Egypt in the supply of the urbs with wheat. This gratitude is clearly expressed in the aurei and sesterces of Caracalla on which Isis is represented holding out ears of wheat to the emperor, standing with his foot resting on a crocodile, in the manner of Horus (360).

The fourth century of our era, which begins with the recognition of Christianity by Constantine and his conversion to this religion and ends with the proclamation by Theodosius I of the Christian religion as the official religion of the empire and the prohibition of other cults, does not not see the collapse of Isiacism, not even in the ruling classes. Since the successor of Diocletian, the Egyptian cults recruit mainly from the aristocracy (361), while it is impossible in the current state of research to know their situation in the lower classes. Some of the currencies issued on the occasion of the vota publica(the emperor's public vows), as part of what Piganiol called “pagan propaganda”, attest to the resistance of Isiacism throughout the century. They present the bust of the emperor on the obverse and Isis or / and Serapis on the reverse (362) The issuance of these coins, prohibited by Gratien, continued until 394 AD, when the consul Nicomachus Flavianus celebrated the last official festival in honor of Magna Mater and Isis (363). However, celebrations were still held in his honor in 416 AD (364).

The "pagan propaganda" was the work, not of patricians attached to the mos maiorumand determined to ensure its restoration, but aristocrats determined to defend the Egyptian and Eastern cults against Christianity, whose spiritualist and universalist impulses they shared, without realizing that Christianity was in many ways a stripped-down version of the religions of the mother goddess. The orator and consul Quintus Aurelius Symmachus declared: "We all contemplate the same stars, the sky is common to all of us, the same universe surrounds us: what does it matter the philosophy by which each one seeks the truth? One path is not enough to access such a great mystery (365). Julian, emperor from 361 to 363 AD, naively imagined that it was possible to fight the Church by founding a competing church,from which he went to draw some of the precepts in the cult of Isis as well as in that of Mithra (366).

The nature of "pagan propaganda" can be explained in large part by racial reasons. First, a glance at the list of emperors who favored Isis reveals "that those who are generally qualified as" bad "by historians were those who were most devoted to the new sect. Caligula, Domitian, Commodus, Caracalla, each of them left a dark mark in the pages of history. Can there be a connection between the two facts? The bad emperors seem to have been innovators as well as tyrants for whom the magic words “mos maiorum” made little sense. It was to this contempt for tradition that they owed their popularity with the Roman plebs, who came from many countries, ignored the ideals of the Samnite wars and cared even less about them ”(367).A number of these emperors were of foreign origin, even of mixed blood, or outright colored. “The reign of Septimius Severus and Caracalla marks an important stage in the process of orientalization of the Roman world. From the "living room" which gathered around the Empress (Julia Domna), herself given over, it seems, to mystical speculations, the most brilliant intelligences of the time, the Ulpians, the Galenes, the Diogenes Laërce , the Philostrates, the Eliens and so many others, all Syrians, Asians, or Greeks, radiated syncretistic and cosmopolitan tendencies which ended up overwhelming what remained of the Roman spirit at court ”(368). In the Senate itself, which had begun to be Semitized during the reign of Trajan, Septimius Severus granted two-thirds of the seats to the provincials, many of whom were Asians,of the Syrians, of the Numidians; still a dozen under his reign, the patrician families disappeared from the senate in 250 of our era.

VI. Isiacism: a precursor of Judeo-Christianity

A. The status of the priest

at. The clergy in Egypt

In order for priests to be able to exercise an influence other than religious in a country, they must be constituted as a priestly caste, that is to say in a closed, professional, hierarchical class, whose members exercise specialized functions and are endowed as such with rights and privileges. When the isiacs began to take hold in Greece, such a group had existed for a very long time in Egypt. It does not seem to have always been so. “In ancient times the prince of the nome seemed to be the chief priest of the local god; in the same way the king can always exercise the priestly functions before any god (Later, the pharaoh, who did not belong to the priestly caste, had to be admitted there, as of his accession to the throne) (369). In the main shrines,the high priests had particular titles and for these high posts, one probably chose only the closest faithful to the king. The great and the nobles of each nome held it in honor to serve their god, and their wives also boasted of being priestesses of Neith or of Hâthor. Alongside these voluntary priests, so to speak, who at the same time fulfilled other functions in the State and in society, a professional priesthood was established which served the god every day in the temple and took care of the statues and utensils. sacred ”(370). There were then in Egypt two distinct groups; but strictly hierarchical, of priests. The first included the prophets of various ranks, the ministers responsible for the toilet of the god, the keepers of the sacred scriptures,those who studied the sky to determine the hours and set the calendar, the musicians who composed and performed the hymns. The second group was formed by the lower priests, called neocores, or pastophores, who performed the material service of the temple. “Still under the Middle Kingdom, the lay element kept its eminent place in worship, although the service of the temples was already very complicated; it was only under the new empire that the professional priesthood developed powerfully and attained such influence that it was ultimately fatal to the state. Moreover, we can only follow this development in its general lines. The organization of priestly communities in the temples of the gods was generalized, and thereby increased the number of priests:as the temples grew richer and increased their property, they had to be given a strong administration. Formerly the nobles of the State incidentally assumed the priestly functions; now professional priests entered the administrative functions of state en masse, and those of Amun-Ra began to play a political role. "(371). In the priesthood of the new empire, several rank classes can be distinguished: "The priests of Amon-Ra, for example, were divided into five classes: the prophet or a slave of the god" of first, second, third classes, the "Divine father" and the "pure" (now professional priests entered the administrative functions of state en masse, and those of Amun-Ra began to play a political role. "(371). In the priesthood of the new empire, several rank classes can be distinguished: "The priests of Amon-Râ, for example, were divided into five classes: the prophet or a slave of the god" of first, second, third classes, the "Divine father" and the "pure" (now professional priests entered the administrative functions of state en masse, and those of Amun-Ra began to play a political role. "(371). In the priesthood of the new empire, several rank classes can be distinguished: "The priests of Amon-Ra, for example, were divided into five classes: the prophet or a slave of the god" of first, second, third classes, the "Divine father" and the "pure" (ouâb ) (372). Of the three races which existed in Egypt, the negro, the white and the Semitic, it is to the latter that the priests, as well as the warriors, belonged (373).

Egyptian priests resided in temples, where they performed the rites daily. In short, they were career priests.

b. The priesthood in the Greco-Roman world

The priesthood was not known in early Attica. The ministers of the gods were then the heads of families and the heads of tribes. Later, the heads of state, city or province, kings, archons or prytanes, exercised the ministry in the public sacrifices, without however keeping the title of priest, while the priests, them, retained that of King. Once the person of the king separated from that of the priest, the priesthood occupied the first rank of magistracies in certain cities, in particular in the colonies. When the Hellenic tribes began to unite as a nation, the priesthood of certain deities peculiar to certain of these tribes remained the patrimony of the families which descended from them. These families enjoyed the privilege of providing exclusively the priests of this or that deity,of this or that temple. In Athens, the main ones were the Eumolpids, Kerykes, Lycomedes and Phillids, from which were to be drawn respectively the hierophant, the hieroceryx, the daduques and the hierophantid. Greece therefore knew priestly families, but not a priestly caste. Several reasons, closely interrelated, explain this fact.

First, the priests were not a separate class of citizens; their functions, however permanent, were not incompatible with profane occupations and the profession of arms; a citizen could be invested successively, or sometimes simultaneously, with several priesthoods, which he could cumulate with public offices. Once the term of his priesthood had elapsed, he resumed his ordinary life. Although a few priesthoods were vested in plebeian families, the right to exercise the functions of priest generally remained the prerogative of the Eupatrides. From hereditary, the priestly functions ended up becoming elective in most cases; temporary, perpetual, but any citizen enjoying political rights continued to be able to be invested with a priesthood.

Second, there was only a hierarchy between the priests attached to this or that temple and not between all the priests of Attica. These were not subordinated to any single chief, to any principal priest. State worship even fell under the supervision of magistrates.

Third, the priests of the different temples had very little relation to each other and, jealous of their prerogatives, they even tended to limit the contact they could have with each other.

Fourth, the functions of the priesthood had as their main object the performance of sacrifices and the exact observance of rites. The instruction of priests was liturgical and not theological. Indeed, they had neither morality to preach, nor teaching to give on the nature of the gods and their relationship with men. This is not to say that the priests were deprived of all moral or political influence. They had the right to condemn or absolve those who were accused of irreligion or sacrilege, and the curses they cast had no less effect than excommunications would have in "the Middle Ages". They could throw them, not only to individuals, but also to cities.

Fifth, at least in Athens, priests received honoraria and were therefore not financially independent. In other cities, on the other hand, they lived in a certain abundance, having the usufruct of the wealth of the temple to which they were attached. The situation was contrasted in Rome too; the colleges, at least the most important ones, had an endowment in land, the income of which could be considerable; they freely administered their property and managed their common fund independently, but temple revenues were generally administered by censors. In principle, the maintenance of the priestly personnel was the responsibility of the Treasury, but only the ministers of worship and subaltern employees were directly remunerated by the State.

However, a tendency towards the subordination of all priestly functions to a common head manifested itself in some cities, beginning with the cities of Asia, where, in Roman times, a high priesthood was formed under the name of Asiarchat, whose authority was exercised over the entire province. In mainland Greece itself, the hierophant tended to become a sort of grand pontiff of Asia. This tendency was reinforced by the appearance, at the time of Alexander, of associations dedicated to the celebration of the worship of such and such a god. As they appeared in the cult of Dionysus, they were referred to as thiasis. Unlike the priesthood, these initiate brotherhoods had a leader, a high priest, and periodic meetings. One of them, which had taken the name of Dionysiastes, organized,in certain places and at fixed times, feasts and festivals, during which the followers of Dionysus gave scenic performances that were considered to be true mysteries. This custom was at the origin of the formation of another type of brotherhood, the artists of Dionysus, or mystes, who, like other associations, also held assemblies, under the chairmanship of a leader; it was a veritable troupe of actors, which also had its priest. The oldest associations of the faithful of Isis that are known to us were formed in the third century BC in Cius, on the island of Ceos and in Piraeus. Their members took the name of sarapiastes.They met under the presidency of a woman (374) and it should be noted that the importance that the treasurer had in this association in Greece will only increase, once it has been transplanted to Rome, where the faithful of Isis took the name of Isiacs, members of the college of Isis, or worshipers of Isis, or even confreres of the Isiac corporation and where their college was chaired sometimes by a woman, sometimes by a man. One of the main tasks of the treasurer was to do what today we call lobbying (375).One of the main tasks of the treasurer was to do what today we call lobbying (375).One of the main tasks of the treasurer was to do what we now call lobbying (375).

A certain number of characteristics of the Roman worship seem to testify so formally to the existence of a priestly caste in Rome that Fustel de Coulanges was able to write that, “before Servius, one distinguished in Rome only two kinds of men, the caste priestly patricians with their clients, and the plebeian class ”. So let's see what it was.

First, no more than in Greece, the priests formed a closed class. Each citizen was at the same time a priest. The pater familias was the priest of private worship. He officiated in his home. All the magistrates had the jus auspicorium(right of auspices), that is to say the right to observe the signs sent by Jupiter, or to consult the god, on behalf of the State, in the affairs which they had received for the mission of managing , while it fell to the omens to interpret. Generals sacrificed on the battlefield.

Second, as in Greece, a citizen could perform both civil, military and religious functions. “… Religious dignities were not separated from political functions, and there was nothing incompatible between them. One became augur or pontiff at the same time as praetor or consul, and for the same reasons. No one asked those who wanted to be special knowledge or special dispositions; it was enough, to arrive at these offices as with others, to have served his country in the deliberative assemblies or on the battlefields. Those who obtained them did not take by exercising them that narrow and exclusive spirit which is common to priestly castes; they continued to be involved in the world,they sat in the senate at the same time as in those great colleges of priests of which they were part; their new functions, far from removing them from the government of their country, gave them a greater right to take part in it ”(376). "Our ancestors," says Cicero, "were never wiser or inspired by the gods than when they decided that the same people would preside over religion and rule the republic" (377). Concretely, “In Rome, priestly dignities… were not a consecration which removed those whom it touched with the active life, nor a hereditary right which is transmitted within a caste; they were the crowning of a busy career, the last ambition of the citizens who, brought to the Senate by the magistracies they had filled,aspired to lead at the same time the two forces which led the company. Thus they were the same men who, in different titles, sat in the Senate, of which they formed like the aristocracy, and in the colleges: and if, in the Senate, they did not forget that they were priests, they certainly remembered in their colleges that they were senators ”(378). This partly explains that the bitter struggles which were to oppose secular power and religious power in Europe on the basis of the institution of Christianity as the state religion were never, any more than the wars of religion, the lot of Rome. The priesthood did not seek to impose beliefs, it ensured the scrupulous observation of ancestral practices; he was not thinking of establishing dogmas,he ensured the exact fulfillment of the sacrifices and traditional rites.

Third, if some priests, such as the pontifex, were appointed for life, others, like the Vestals, exercised a temporary mandate. Only the Vestals and the flamines were truly subject to religious obligations and prohibitions, which, during their mandate, separated them from the rest of the citizens. The Vestals, held to the most severe continence during the thirty years during which their functions lasted, could marry, once this period ended. The priesthood of the flamines, that is to say the individual priests who served the worship of the State, was - yet we are not absolutely certain - for life, but they could be dismissed. They were fifteen in number (three adults and twelve minors). Only the three major flamines were of any importance in the cult, which continued to decrease over time.

Fourth, there was no clearly defined hierarchy among the many priests of public worship, and in the rare cases where it was, it had no official character. The rex sacrorum , which in principle held the first rank, had a purely honorary function; the title was created in memory of the days when political power and religious power were held by one and the same person. Under the "Republic", the rex sacrorum was chosen by the pontifex maximus , who was the head of the college of pontiffs and exercised considerable authority. He was responsible for ensuring the conservation of the mos maiorumand the regular functioning of private worship and public worship and to develop and formulate sacred law (fas). In theory, the flamines, fifteen in number, occupied a rank higher than that of the pontifex maximus in the priestly hierarchy; moreover, they had precedence over him in the meals of the body. In fact, the flamines were subject to the disciplinary authority of the pontifex maximus : he could invest them ex officio, against their will, but also dismiss them. The pontifex maximusalso exercised disciplinary authority over the Vestals and the colleges (X viris sacris faciundis, epulons, etc.). Finally, he exercised civil authority, but, as we have indicated above, his civic spirit prevailed over "the narrower ideas of class and corporation. Priests were above all citizens; and as the State assured them the full exercise of the rights of citizens, they did not dream of distorting the character of traditional religion by making the priesthood something other than a public function, exercised in the name of the State ”(379) . Certainly the pontifex maximus, who was in charge of setting the calendar, did not hesitate to manipulate it, but he did so according to his own ambitions and interests and not those of the body at the head of which he was. To be independent, the pontiffs lacked the power of initiative and the executive power. Eventually the title of pontifex maximus was transferred to the emperor, who thus became the official head of worship.

vs. The priesthood of oriental cults in the Greco-Roman world

What about oriental cults?

With regard to Eleusis, the initiation in particular and the mysteries in general were in the hands of two great families, the Eumolpids and the Kérykes, whose priestly functions we are now going to specify and see which priests were subordinate to them. The Eumolpids were responsible for the celebration of the mysteries from their establishment, the Kérykes were added to them following the annexation of Eleusis by Athens. The first dignity was that of the hierophant ("showman of sacred things"), who was chosen from among the Eumolpids; he proceeded to the initiation and was assisted by two hierophantids, one in the service of Demeter, the other in that of Korē. He was bound to celibacy, even if this obligation does not seem old. The second dignity was that of dadouque ("torch bearer"), who came from the Kérykes.The priestess of Demeter was chosen from the family of the Phillids. Lower ministers were also recruited from members of the three great families mentioned above. They were very numerous. The main ones were the spondophoroi which proclaimed the sacred truce which was to allow the peaceful celebration of the mysteries; the liknophoros , which carried the mystical van ( kernos ); the hydranoi , who purified the candidates for initiation in the lustrations with which the feast began; the pyrphoroi , who brought and kept the fire for the sacrifices. The Hieraulês played the flute during these sacrifices and was the chief of sacred music. The neokoroi maintained temples and altars, phaidryntai, statues of deities. One can recognize in their organization and in their way of life: the priests and the priestesses of Eleusis did not live closed in the enclosure of their temples, but they had their residences there and rarely moved away; the college of melissai resembled a religious community. Like the Egyptian priests, the priests and priestesses of Eleusin practiced youth and abstinence. We therefore find in Eleusis some of the elements which, in the religions of the East and of Egypt, contributed to the formation of a priestly body and to the establishment of an ecclesiastical discipline (380).

However, the priests of Eleusis were distinguished from the oriental priests by other features. The management of the Eleusinian funds belonged to the archon-king, assisted by four Epimelêtai tôn mysteriôn elected by the people, which made it possible to maintain the balance between the prerogatives of these priestly families and the rights of citizens. The college of Eumolpides had a right of jurisdiction; breaches of the regulations for the celebration of the mysteries and accusations of impiety relating to the mysteries, reported to the archon-king, were submitted by the latter to the judgment of the Eumolpids and Kerykes constituted in hiera gerousia, but, as regards the particularly serious accusations, they were brought by the Archon-King before the Senate of the Five Hundred. It was only in the event of flagrant offense of impiety or desecration during the ceremony that the culprit, once arrested, could be presented before the college of Eumolpides and Kerykes, tried on the spot and executed immediately ( 381). They exercised their functions during their entire life, but having, like any citizen, all the rights and civic and political duties, they could exercise the most diverse functions and occupations, in times of peace as in times of war (382 ).

Things are partly different for the Isiac cult. He was not monopolized by any family, by any city and, quite the contrary in this last respect, he had recruited all over Greece. It nevertheless had a clearly hierarchical priestly body. At its head is the one Apuleius calls the summus sacerdos , sacerdos maximus , or sacerdos praecipuus, which, by its functions and its role, has no equivalent among the Greeks, nor among the Romans. He is wise, kind, pious, fatherly, mystical. Intermediary of the goddess, he draws blessings on the faithful. Intercessor, he inflicts penance on those of his flock who are in a state of sin. Director of conscience, he exercises considerable control over his entire congregation, to such an extent that Juvénal mocks the devotees who agree to submit to the mortifications he prescribes them. He is assisted by an entire college of priests, whose main mission is to instruct neophytes. In addition, they are responsible for interpreting dreams. Below them are the stolists, whose function is to dress the statues and keep the sacred ornaments, that is to say the treasures of the temple;these treasures were considerable. Next came the scribes and singers. All these priestly functions could be exercised by women. The zacores, or neocores, took care of the maintenance of the temple. The clidouques were the keepers of the keys. Finally, there were those who wore this or that emblem in the processions.

Despite everything, for lack of additional documents, it is impossible to establish whether the priesthood which served the temples of Isis in Greece presented a specialization comparable to that which existed in the Egyptian shrines, nor whether the functions of the former were similar to those of the second, or even if the priests of Isis were appointed and officially recognized by the state, even more difficult to determine for what reasons the duration of their functions varied, some being elected only for one year - their mandate was however renewable - or even a month, while a certain number of them were for life. Not that the answer to these different questions is very important in the context of our study. What matters here is whether the priests of Isis, in Greece as well as in Egypt,formed a full-fledged priestly caste. To try to see clearly, it is necessary to be interested in their career and especially in their way of life and their relationship with the world. The situation, once again, is mixed. The Egyptian clergy "lived in constant attendance at the temple (, where) they resided, where the service of the god called each of its members to all role", while "the Greek priests [of Isis] ... are certainly not similarly attached to their sanctuary; we see some of them, in Delos, after having assumed the priesthood of the Egyptian gods, pass into the service of other gods. And when, as often happens in Hellenistic times and even in Imperial times, a priest is entrusted with the priesthood of a dozen deities, among which Isis and Serapis,his mentality is certainly quite different from that of the Egyptian priest who spends his whole life within the same sanctuary, at the service of the same divinity ”(383). It should not be forgotten, however, that a certain number of these priests exercised their function for life and that, very probably in the case of the ministers, such as the zacores and the neocores, who assisted them, without a doubt in that of certainhereis, they were housed and fed in the temple (384). In Greece, “(t) he priesthood is no longer, as in the past, a secondary occupation; it takes on greater importance every day, and we feel that it is becoming a power. But it is not yet incompatible with the exercise of another profession ”(385). Isiac worship adapts to Greek society: "People of the world, elegant women, beautiful sinners, serious figures, engaged in liberal professions" (386) exercise the priesthood and practice all the monastic austerities, without renouncing to their daily occupations. Without giving up their daily occupations? “Every day, morning and evening, sacred ceremonies must be celebrated at a fixed time inside the temple. Therefore,the presence of priests is necessary there at all times; their functions occupy them entirely from one end of the year to the other. How could a lawyer, a trader, a magistrate discharge it? "(387). The religious fasts to which they were bound could not fail to pose inconveniences for their health and / and for their business. Thus, although they lived in the world, they were "(marked) by a particular character which followed them there and which obliged them to leave it often to fulfill many and severe duties. An isiac, he occupied the first rank in the temple, could still be a citizen; but he was not a good citizen ”(388). If the priests of Isis "still lead a secular life,they are nevertheless very absorbed by their priesthood and they form a hierarchical body whose clothing, food and moral habits distinguish them from ordinary people. Priests and initiates also live in an Isiac environmentlocated outside the realities of the world "(389 - it is we who underline)" If a priest for life was always an individual, if the responsibilities of his ministry did not take him away from his family and the city, he was inevitably pushed, by the force of the habit of forming a new family and a new city in the temple; a thousand secret ties attached him to it more every day, and, with the help of self-love, he came to consider himself as a superior being, alone inspired by the divinity, alone capable of transmitting to him the wishes of mortals, alone necessary for happiness. of all. This inconvenience, which the ancient legislators had wanted to overcome by entrusting the priesthood to citizens chosen each year by suffrage, became even more serious if the priest was, not a child of the country, but a foreigner, indifferent to the temporal interests of those who surrounded him,only passionate about the Egyptian or Syrian god, his compatriot, whose altars he served. This was precisely the case which sometimes arose ”(390). It became common in Greece during Roman times. In the cosmopolitan cities, that is to say in the great commercial centers of Attica, the high priest of the temple "denied his homeland and rejected his title of citizen,to enter another world (391 - the emphasis is on us): that of spiritualist doctrines and universalist dogmas of oriental cults "(used) among nations subject to priests" (392).

It is not impossible that the Greek priests imitated the way of life of the Egyptian priests, who had introduced it into the temples of Attica, but we do not see why we should relate this desire to imitate to the only Greek priests who “exercised their function permanently and were entirely attached to a sanctuary” (393); the way of life of the Egyptian priests could give ideas to the priests appointed annually and attached to several temples, taking into account the material advantages which the professional priesthood procured.

B. The Isiac: a priest apart in the Greco-Roman world

at. The customs of the Isiacs

The testimonies we have on the customs of the Isiacs are apparently contradictory. Plutarch presents them as wise men in the passage (394) where he describes their way of life and enumerates the dietary and clothing regulations to which they are subject. They refrain from a large number of vegetables, refrain from consuming fatty meats such as pork and mutton (395), the only meats that were allowed to them being "veal and [the] duck ... and we gave him a measure of wine which could neither intoxicate him nor even weaken his judgment even slightly ”(396). However, these prescriptions do not seem to have appeared in Egypt until Roman times and there is no document attesting that the priests of Isis in the Greco-Roman world respected the dietary prohibitions that were those of their Egyptian colleagues.On the other hand, numerous sources (397) attest that in Italy the priests of Isis conformed to the rule which was theirs in Egypt to shave their heads and wear linen clothes. They were to practice "chastity"; by "chastity" is meant here monogamy; In this regard, Tertullian (398) proposed them as a model to be imitated by Christians, probably not having been aware of the proverb:Isiacum non facit linostola . For Plutarch as for the Berber theologian, the cleanliness of the Isiacs is a reflection of their purity, their soul is like the whiteness of their linen clothes, their practices reflect a whole philosophy.

The portrait of the Isiacs which emerges from the testimonies of the many Latin authors who have taken an interest in them is completely opposite. Ennius (239–169 BCE), the first Roman writer to mention the presence of priests of Isis in Rome, describes them as "brazen, lazy, foolish" (399). Juvenal (Satire VI), as we have seen, depicts them as charlatans, who abuse the credulity of women. Three centuries later, in the Metamorphoses (VIII, 30), Lucius is sold to priest-beggars of Isis who turn out to be “rascals”, whose modus operandi recalls that which Plato reports that it was attributed to the Cathars Orphic (400). Clearly, these "beggar priests and [these] soothsayers go to the doors of the rich,and persuade them that they have obtained from the gods the power to repair the faults which they or their ancestors may have committed, by sacrifices and incantations, with the accompaniment of pleasures and festivals; if one wants to harm an enemy, for a small expense one can harm just as well as unjust, by their evocations and magic formulas, because, to hear them, they persuade the gods to put themselves at their service " . The Orphics and the priests of Isis would have another point in common, if it were true that, as affirmed by the oldest traditions relating to the Eleusinian mysteries, these, which we have seen are related to Isis, were instituted by Orphics (either by Thrace Orpheus, or by Thrace Eumolpe, ancestor of the family of Eumolpides, in charge of the cult of Demeter) (401).by sacrifices and incantations, with the accompaniment of pleasures and festivals; if one wants to harm an enemy, for a small expense one can harm just as well as unjust, by their evocations and magic formulas, because, to hear them, they persuade the gods to put themselves at their service " . The Orphics and the priests of Isis would have another point in common, if it were true that, as affirmed by the oldest traditions relating to the Eleusinian mysteries, these, which we have seen are related to Isis, were instituted by Orphics (either by Thrace Orpheus, or by Thrace Eumolpe, ancestor of the family of Eumolpides, responsible for the cult of Demeter) (401).by sacrifices and incantations, with the accompaniment of pleasures and festivals; if one wants to harm an enemy, for a small expense one can harm just as well as unjust, by their evocations and magic formulas, because, to hear them, they persuade the gods to put themselves at their service " . The Orphics and the priests of Isis would have another point in common, if it were true that, as affirmed by the oldest traditions relating to the Eleusinian mysteries, these, which we have seen are related to Isis, were instituted by Orphics (either by Thrace Orpheus, or by Thrace Eumolpe, ancestor of the family of Eumolpides, responsible for the cult of Demeter) (401).for a low expenditure one can harm the just as the unjust, by their evocations and magic formulas, because, to hear them, they persuade the gods to put themselves at their service ”. The Orphics and the priests of Isis would have another point in common, if it were true that, as affirmed by the oldest traditions relating to the Eleusinian mysteries, these, which we have seen are related to Isis, were instituted by Orphics (either by Thrace Orpheus, or by Thrace Eumolpe, ancestor of the family of Eumolpides, responsible for the cult of Demeter) (401).for a low expenditure one can harm the just as the unjust, by their evocations and magic formulas, because, to hear them, they persuade the gods to put themselves at their service ”. The Orphics and the priests of Isis would have another point in common, if it were true that, as affirmed by the oldest traditions relating to the Eleusinian mysteries, these, which we have seen are related to Isis, were instituted by Orphics (either by Thrace Orpheus, or by Thrace Eumolpe, ancestor of the family of Eumolpides, responsible for the cult of Demeter) (401).as affirmed by the oldest traditions relating to the Eleusinian mysteries, these, which we have seen are linked to Isis, were instituted by the Orphics (either by Thrace Orpheus or by Thrace Eumolpe, ancestor of the Eumolpides family, responsible for the cult of Demeter) (401).as affirmed by the oldest traditions relating to the Eleusinian mysteries, these, which we have seen are linked to Isis, were instituted by the Orphics (either by Thrace Orpheus, or by Thrace Eumolpe, ancestor of the Eumolpides family, responsible for the cult of Demeter) (401).

Their reputation for charlatanism was not made any better by the accusations of lust aimed at them. Juvenal ( Satire VI ) qualifies Isis as a “go-between” and (Satire IX) suggests that the temples of Isis were places of prostitution (“in fact, what is the temple where women do not prostitute themselves?”). Ovid (402) implicitly presents them as places of debauchery and (403) implies that Isis is a libidinous goddess.

Until relatively recent times, ancient historians and religious historians accepted the testimonies of these Roman authors as evidence of the immorality of the cult of Isis; some, especially in the nineteenth century, dissatisfied with the few crisp details that they give on the customs of the Isiacs, attributed to them all the vices which it is documented that they were those of the priests of other Eastern religions, painted their depravity of 'in a fairly Dantesque way (404). Modern historiography, on the whole, takes issue with these claims. On the one hand, it had the revelation of what had hitherto escaped all researchers, namely that the "passages [mentioned above] are always taken out of context" (405) and, on the other hand,the state of purity, both bodily and moral, which the Isiac cult would apparently require, seemed to them incompatible with the license of which its priests and faithful were accused. For "isiacologists", it is understood that the reproach of immorality addressed to the priests of Isis can be explained in the same way as the accusations leveled against the priests of the Eastern cults and later against the Christians: it was only 'a "pretext" to "persecute" them (406). “That Isis recruited followers, especially at the beginning, from the ranks of demi-mondaines is obvious, but this accusation is certainly exaggerated; it is part of the arsenal of means implemented to ruin the credit of the new religions ”(407).Juvénal's more or less veiled attacks against Isiacism are blamed on his "xenophob (i) e" and a "rather confused hatred" (408). Only Ovid, undoubtedly too courteous, too gallant in the eyes of the academic community to be qualified as "xenophobic", is spared from ad hominem arguments.

It is now time to come to the examination of the influence exerted by Isiacism in the Greco-Roman world and especially, since we lack sources on Greece, in Rome.

b. The disintegrating influence of Isiacism

With the Eastern cults and therefore, among others, Isiacism, it is religion and no longer the State which fixes the duties by which men are linked to each other. This idea, unknown to Rome, had nowhere been more widespread than in Egypt. In this country, there had been charitable institutions for centuries which the temples housed and sanctified. The college of recluses and recluses contained in the Memphis Serapeum undoubtedly lived on bequests and alms. Pity for the unfortunate, the desire to make oneself useful to one's fellow men and to alleviate their misery, were part of the feelings which the Egyptian religion entertained. Transported to Roman civilization, they were to upset the relationship between citizens. Religion and morality thus became one and the same.Their identification was very apt to seduce the narrow minds, the populace and the Semitic elements which were beginning to proliferate in a Rome which was no more than a cloaca gentium.

Certainly, “(r) ot indicates that the Isiac worship consciously wanted to ruin the Roman constitution. To carry out such an enterprise of destruction, it would have been necessary that regular relations be established between the colleges of priests of the various cities where the cult was established and that they were all subordinated to a higher authority, in a word that ' it is constituted as a body in the State. It was not until Christianity that these two conditions were fulfilled ”(409). The fact remains that Isiacism, among other oriental cults, prepared the ground for the Christian religion in its primitive form, which approaches it in its taste for contemplation, mortification and perpetual adoration. . And, as Franz Cumont clearly saw, the Isiac cult, like other Eastern religions, “(had),by (his) popular propaganda, radically disintegrated the ancient national faith of the Romans, at the same time as the Caesars gradually destroyed political particularism. With them, religion ceases to be linked to a state to become universal; it is no longer conceived as a public duty, but as a personal obligation; it no longer subordinates the individual to the city, but claims above all to ensure his particular salvation in this world and especially in the other. The Eastern mysteries have all revealed to their followers the radiant prospects of an eternal bliss. The axis of morality was thus shifted; we no longer sought ... the sovereign good on this earth, but after death; we no longer act with a view to tangible realities but to achieve ideal expectations.The existence here below was conceived as a preparation for a blissful life, as a trial, the result of which was to be infinite bliss or suffering. The whole picture of ethical values ​​was thus upset ”(410). "The preaching of the Asiatic priests thus prepared, in spite of themselves, the triumph of the Church, and this marked the completion of the work of which they were the unconscious workers" (411).

Conclusion

The great goddess is considered the symbol of the productive forces of nature and it is in this face that she appears to her followers. Nature ( materia secunda ), that is, the whole of material reality, is, however, only a determination of the universal substance ( materia prima ), which is pure quantity. Metaphysically, the great goddess therefore represents “absolutely 'indistinguishable' and undifferentiated potentiality” (412). The feminine nature reflects the qualities, characters and properties of materia prima .

The material and passive nature of the materia primaderives the materialist or spiritualist attitude of woman (413), her tendency to consider from a materialist and naturalist point of view everything that belongs properly to the spiritual domain and, conversely, to give a spiritual character to everything that is related to nature and matter, its propensity for abstraction, its suggestibility, its impressionability. As the materia prima is capable of receiving any form, so the woman is capable of receiving and assimilating any impression.

On the limitlessness and indistinctness of materia prima comes the taste of the woman for all that is not determined, delimited with precision, her penchant for all that is mixed, mingled, all that is in common and has the character of promiscuity.

As a current of becoming, materia prima is reflected in the physical and psychological mutability of woman, her love for change and novelty.

The more a society presents these characteristics, the more it is under the feminine sign, whether women have the right to govern or not. Societies of peoples belonging to natural, "feminine" races are naturally under the feminine sign, while patriarchy is specific to peoples of Indo-European origin, even if, as Arthur de Gobineau (414 ), from their formation, a certain number of them presented more or less marked feminine features, due to the interbreeding of which they were the fruit. Have they become more pronounced over the centuries? As for the white peoples in whose elite the masculine principle ruled, are they not feminized?

In an article published in the 1950s under the rhetorical title of “Viviamo in una società ginecocratica? ”415), Julius Evola spoke of a“ striking correspondence ”between the matriarchal societies of antiquity and modern“ Western ”civilization as a whole. By way of conclusion to this first part of our study on Isis, we propose to review their common elements, taking as a common thread a particularly penetrating satirical piece by Aristophanes: The Assembly of Women, whose news has never been so hot, since, to come to action, if the Athenians, under the leadership of Praxagora, introduce themselves disguised as men into the assembly and have a law passed which will invests in the government and gives them full powers, it is in order to save Athens from democracy and democrats, who, by their imperity, endanger the existence of the polis. The situation, on the eve of the women's seizure of power in Athens, is as follows, as it emerges from the play and from the testimonies of Aristophanes 'contemporaries: “In Aristophanes' comedies, especially after 411, we was already seeing the image of an Athens where politicians and even some citizens competed for selfishness. But in the Women's Assembly,the evil has worsened and it affects all citizens who have eyes only for their particular interests. From now on, we are for the indemnity which rewards assistance and we praise the merits of Agyrrhios, who is responsible for this measure, when we touch it; we are against it only because we arrived too late to be able to touch it (v. 183-188). Everyone votes for or against the war according to the advantages or disadvantages it presents to him personally. "Should we launch the vessels into the water?" the poor man opines that it is, but the rich and the peasants are against it ”(v. 197-198). Because, for the poor, employed as sailors in the fleet, the war represents an inflow of money,while it is expensive for the rich (they are responsible for keeping warships in good condition and required to pay an exceptional contribution to the treasury) and to the peasants (they must abandon their fields which risk being ravaged by the enemies, when of an incursion into Athenian territory). We are far from the ideal Athens of the funeral oration of Thucydides, where wealth and poverty never made us forget the interest of the State (II. 42.4). On the other hand, through the institution of indemnities, we see a fundamental perversion of the relationship of the individual to the State. Praxagora accuses his fellow citizens by telling them: "You spend the money of the State in indemnities that you receive and each one has eyes only for his personal profit and the State, he, like Aisimos, is chugging along" (v. 205-209). In the ideal democracy,the identity of private and public interest was taken for granted, and it was even argued that it was better to be poor in a collectively prosperous state than rich in a faltering state as a whole. There was also a balanced exchange between the citizens and the state: the soldiers gave their lives to the public to themselves privately receive an unalterable eulogy and a distinguished burial; magistrates saw the burden of their office compensated for by the honor they derived from it; the obvious image was that of thethe soldiers gave their lives to the public to receive themselves privately an unalterable eulogy and a distinguished burial; magistrates saw the burden of their office compensated for by the honor they derived from it; the necessary image was that of thethe soldiers gave their lives to the public to receive themselves privately an unalterable eulogy and a distinguished burial; magistrates saw the burden of their office compensated for by the honor they derived from it; the necessary image was that of theeranos , the share that each brings to a community meal and it was the individual who took the initiative of generosity by making the advance of his life to the state. Women's Assemblyon the contrary, presents a relationship that has become unilateral between an assisted citizen who only receives and a welfare state which is always expected to give. Courts and assemblies that were “the expression of the political community” became opportunities to touch the triobol. One goes to court and only accepts being a judge to support one's family (v. 460-461). When one plays the public accusers, one does not do it to defend the interest of the state, but to earn a living through blackmail (v. 561-563). The assemblies no longer function except by money. Aristophanes will say this clearly in Plutos (v. 171). But it is already showing it in the Women's Assembly. If we are in a hurry to get there, it is not out of good citizenship,but because the Thesmothetes threatened not to give the triobol to those who would arrive late (v. 289-292). If the attendance at the assembly has become more numerous, it is not due to an upsurge in patriotism, but to an increase in the indemnity which has increased from one to three obols (vv. 299-304). And this decadence is made more sensitive by the nostalgic evocation of a good old days which merges here with the time of Myronides, when no one would have had the impudence to be paid to manage the affairs of the State. (v. 304-306) (416). "And this decadence is made more sensitive by the nostalgic evocation of a good old days which merges here with the time of Myronides, when no one would have had the impudence to be paid to manage the affairs of the State. (v. 304-306) (416). "And this decadence is made more sensitive by the nostalgic evocation of a good old time which merges here with the time of Myronides, when no one would have had the impudence to be paid to manage the affairs of the State. (v. 304-306) (416). "

Far from raising Athens, Praxagora's program has everything it takes to lower it even further, to sink it for good. Plato demonstrates that it is in the nature of democracy to evolve in tyranny, by virtue of the principle that "excess of freedom must result in excess of servitude both in the individual and in the state" (417 ). The Women's Assembly goes further, showing that democracy necessarily evolves into a gynecocracy.

By seizing the ekklesia, women violated the foundation of Greek society: “The gods have adapted the nature of woman to the work and care of the interior, that of man to those outside. Cold, heat, marches, military expeditions, it is the body and soul of man that they have built in order to endure them better. "(418). Blepyros, Praxagora's husband, fears that women will take over men's responsibilities, especially that of magistrate - the magistrate, in Athens, was a citizen with political and judicial power. Today, there is no longer a job that is not accessible to women, starting with that of parliamentarian and judicial officer. Respectively open to women since the end of the 1970s and since the end of the 1980s,the professions of the police force and those of the gendarmerie are now invaded by them; the same goes for the army, which recruited a woman for the first time in 1938, not to mention liberal professions, tertiary sector trades and those in education. The administration has been hit hard since the advent of democratic rule in the 19th century. The increasing feminization of all administrative and military careers was not yet too serious, as long as women did not occupy positions of responsibility. But what was to happen, no manly principle being present at the top of the hierarchy to stem the rising tide of professionals, has happened: the senior administration and the highest ranks are now overwhelmed. There are undoubtedly a few “department heads”,last eunuchs in a bureaucratic harem, but "parity" is on the verge of being achieved. “Parity” will only be achieved when 100% of (tertiary) jobs are occupied by women. The effects of feminization are being felt more and more. The more the number of women in the judiciary increases, the more the judgments handed down show that the distinction between the criminal and the victim is erased, to such an extent that the victim tends to be considered as the culprit and, conversely, the criminal as the victim. (419); the more the courts are left to the judicial whims of women, the more "natural law" is praised, that is to say all the rights which, according to the definition given by jurists, derive from the law. human nature and are therefore the same for all subjects, whatever their dignity,their race and gender. The more the number of female police officers, gendarmettes, soldiers grows, the more the distinction, already undermined by liberal criticism, between friend and foe becomes blurred, the more "prevention" prevails over surgical deterrence. muscular repression. The more women seize public bodies, the more the offerings, known as "social aid", which are made on the altars of the Republic to foreigners of color, whether they live in Europe or not, increase, the more the native of Caucasian and male is left behind; is that the hundreds of thousands of female employees and civil servants who dawdle in the services responsible for the eradication of the white man zealously apply the pseudo-laws, pseudo-decrees and pseudo-directives androcidal of the occupant,when they do not precede them with the sadistic servility that the feeling of impunity communicates to resentment. The more the number of female parliamentarians and politicians has increased, the more the State has lost its sovereignty: not having its principle in itself, women are incapable of sovereignty, nor even of simple independence and, not having form, it does not know what the state is, which is the expression of form in the realm of politics (420). "I want, proclaims Praxagora, to make the city a single dwelling, where everything will be held, so that one passes from one to the other": such could be the motto of globalism, which implies absolute unlimited and continuous comings and goings.The more the number of female parliamentarians and politicians has increased, the more the State has lost its sovereignty: not having its principle in itself, women are incapable of sovereignty, nor even of simple independence and, not having form, it does not know what the state is, which is the expression of form in the realm of politics (420). 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As the woman is a manifestation of hyle, that is to say an undifferentiated, inorganic and unlimited substance, it followed that, the more the number of politicos increased, the more the freedom of commercial and financial exchanges without barrier, the absence of any restriction, of any limitation, in the movement of goods, services and people, were imposed, more the limit which separates the States was erased. Free trade is to the economy what the absence of border control is to politics; free trade and the absence of border controls are but an expression of the fundamental trends of the female psyche in the fields of economics and politics. Feminization has also resulted in the denial of racial boundaries and, more recently,since science always pushes back the limits, the negation of the frontiers between the sexes; the negation of the borders between the races had for during the affirmation of the necessity of the interbreeding (421), while the theory of the “third sex” (422), disseminated under the expression of “ gender studies ”in American universities at the end of the 1980s, ended up being spread under the name of“ gender studies ”on European educational establishments already transformed, in accordance with the project of those which were at the origin of the republican school, in daycare centers: “ gender studiesHave been simmered by an ever-increasing number of specialists in the sciences also able to answer the existential questions that women may ask themselves as biology, psychiatry, psychology, sexology and sociology and, at the same time, sociologists; psychologists, psychiatrists, psychoanalysts have not ceased to proliferate. The mixed androgyne is far from being the last step in the return to indifferentiation to which the applied work of these practitioners contributes. Transgenerationalism has been taken over by transhumanism, the objective of which is “… to merge non-human genetic material with human heritage…”, that is to say to abolish the border between human and non-human ( 423).

With regard to the second aspect of globalism, the cult of change and "reformite", which are increasingly prevalent in all fields, are basically nothing other than the translation of a particularity of the psychic nature of woman, which is versatility, itself a reflection of hylic impermanence. What sociology calls "professional instability", "mobility", "flexibility", which are required today in a professional activity which no longer requires any real qualification, themselves have no other fundamental cause.

The long dialogue between Praxagora and her husband immediately brings to mind the correspondence that exists between the three parts of the human body - “the head, the chest and the lower parts of the body… respective seats of the intellectual and spiritual life, of the tendencies of the human body. 'soul which goes as far as the heroic disposition, finally of the life of the womb and of the sex' - and the three dominant forms of interest, the three human types and the three types of civilization (424). Indeed, it is almost only food and sex. Praxagora's program includes the transformation of the courts and porticos into "dining rooms" and the tribune into what today would be called a bar counter, of which one wonders which side would be on. citizens. In Athens,the herald of the Council and of the People was in charge of asking who wanted to speak, reading the texts of the law, announcing the votes and proclaiming the results. The only function of the heraldess, in the Athens dreamed of by Praxagora, is to proclaim the place of meals. If, as in Athenian democracy, the drawing of lots is still in order, it no longer decides the office that a particular citizen must occupy, but the restaurant in which he must eat and, if, unlucky, he does not not to be drawn, he will nevertheless be able to feast and all, drawn or not, will end the evening in the arms of a woman. Likewise, today, “it is obvious that we live… as a result of regression, in a civilization where the predominant interest is no longer of a spiritual order,or relating in one way or another to higher expressions of affectivity, but of an infra-personal order, determined by the belly and the sex… ”(425)

The main task that Praxagora assigns to Athenians is to sexually and alimentarily distract Athenians. It was not until the years after World War II that, with the introduction of television into more and more homes, women became a large-scale brainwashing tool. At the time, wrote J. Evola in the 1950s, sex and women were not so much in the foreground. In a thousand forms, woman and sex dominate literature, theater, cinema, advertising, and contemporary practical life. In a thousand forms, women are presented to constantly attract and sexually intoxicate men. The striptease ... has the value of a symbol,which sums up what has developed in recent decades under the sign of sex in all areas of Western civilization. To this end, technical resources have been called upon. The particularly fascinating and attractive female types are no longer known, as they were yesterday, in the restricted areas of the countries where they live or are located. Carefully selected and highlighted by all means, today by the cinema, magazines, television, tabloids and so on, as actresses, the "stars" and the misses become the centers of an eroticism whose radius of action is international and intercontinental, in the same way that their zone of influence is collective and that the social layers whose sexual life was normal and harmless in other times are not spared.(426) It is as interesting as it is hardly surprising to note today that this operation of seduction on a global scale was launched immediately before the diffusion of the globalist ideology in the general public in the 1980s and it seems difficult. not to bring this preparation of minds and bodies closer to the "fundamental propensity ... to the universalization of sex" (427), to the aspiration to "generalized sexuality" (428), which, because of the importance decisive factor that she gives to the "idea of ​​coupling" (429) is that of the woman.

The pooling of goods and women, which Praxagora claims to be its priority, is not part of the program of the current parties, but it constitutes a presupposition of the system that they represent and defend: “(the) utopia Capital merges… completely with communist utopia, for a significant part of its content… Communism designates by definition the pooling of the means of existence of humanity, and consequently their unified management. In his classic, Marxist and Soviet version, he tries to achieve this through the "social" ownership of the means of production - that of the State, or, in the future, that of Humanity - and by the Plan which distributes them. But the utopia of Capital also rests on the requirement of pooling all resources: natural and social resources,working and consuming population. Such is even very exactly its content, in the form of the total market where all this must be equally accessible to any capital to be valued, without discrimination or limits. As for the role of the economic plan, it is the universal market which will fulfill it, distributing and managing this common good as well as possible ”(430). In the same way as, in The Assembly of Women, the goods to be shared are those of men (to a naive citizen who is preparing to "(do his) duty" by donating all his goods another citizen energetically observed: "When we ask them to grant us goods, they are there, reaching out, not to give, but to receive"), thus, in the "global village", the goods to be shared in the "global village" are those who belong to white peoples.Such is even very exactly its content, in the form of the total market where all this must be equally accessible to any capital to be valued, without discrimination or limits. As for the role of the economic plan, it is the universal market which will fulfill it, distributing and managing this common good as well as possible ”(430). 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As for the pooling of women that Praxagora wants to institute, it is so obvious today that few see it. It is simply virtual. This is evidenced by the hundreds of thousands, even the “millions of views”, which some of the videos of an erotic or pornographic nature which are available on the Internet represent. The women whose sexual intercourse is broadcast online are the virtual property of all the men and women who view them; “Of all women”, we said, because it is not just men who expose themselves to pornographic films.

Who says forced pooling also says mediation. By nature, women can only have relationships with beings and things, to use a neologism which was not created by chance in our time, fusional, on condition that these relationships are first mediated by one way or another. The only interest of the woman is "the union with what surrounds her" (431), more exactly the union by fusion with what surrounds her. The medium is what establishes a link, a junction; what makes communicate things which were separate; what dissolves borders; which opens up to exchanges; in a word, both what constitutes the most perfect expression of the feminine nature and what allows the feminine nature to express itself fully. When Praxagora, supposedly in the name of the city, strikes at her husband:"I mean that all women are common to all men", she makes the City what, as Otto Weininger explained, every woman is basically: a matchmaker. Weininger essentially stuck to the sexual aspect of the issue, which is the pimping. It is possible and even necessary to extend his remark, by posing that the intermediary is to the economy what the madam is to prostitution. The function of intermediary as an economic agent is certainly not new. One could even say that it is consubstantial with the economy, with trade and in particular with finance. What is at issue here, therefore, is not the existence of intermediaries, it is the proliferation of intermediaries in the present day.As a consequence of the tertiarization and therefore of the feminization that work has undergone since the 19th century, the pathological multiplication of intermediaries is no longer confined to activities not directly linked to the production of consumer goods; Think in this regard of the temporary employment agencies, which appeared in Europe in the 1950s, but which existed in the United States from the beginning of the 20th century. It is moreover by a word borrowed from the American that this type of mediation is designated in French economic terminology. The interest of economists and sociologists in “intermediation” is commensurate with the generalization of the phenomenon. Certain official documents already speak of "the multiplication of intermediaries of intermediaries who put second-tier intermediaries in touch with their audiences" (432),a process which, no doubt, will not end until everyone has become an intermediary. Who or what, no one knows. As a consequence, as we have just noticed, of the unhindered development of the tertiary sector, “intermediation” is at the same time a key factor of globalization. Intermediaries play a decisive role in the management of "migratory flows" (433).

Another consequence of the increasingly disproportionate weight assumed by the born matchmaker that is the woman in so-called Western societies is the boom that all media is experiencing there. The aspect of bovarysm which is constituted by the tendency of women to avoid reality by absorbing themselves in entertainment or in imaginary situations is at the origin of the development of the medium par excellence: virtual reality. Woman, by nature, is incapable of facing reality, not even the single event which in her eyes constitutes the only reality, "the only interest" (434), namely the coupling, which she cannot do. 'experience that publicized. The intermediary of the woman, in the coupling, it is, either, as noted Evola in Metaphysics of the sex, the imaginary eye under which she instinctively puts herself, that is, since her invention, the camera. The media coverage of the coupling implies its dematerialization. The thought of being seen copulating has a much greater part than the sexual relationship itself in the pleasure that a woman derives from it. The sexual activity of the woman is essentially that of the thought, all the more so as the woman feels the carnal relations - with a man - as degrading - for her. Woman is fundamentally a cerebral being; everything happens as if sexuality and cerebrality, the "antagonism" of which is "evident" (435) in man, acted in synergy in her.

Cerebrality is precisely what characterizes the current sexual pandemic. “It is not a question of particularly violent impulses which would appear only on the physical level, giving rise, as in other times, to an exuberant sex life, without inhibitions and even to libertinism. Sex today has, on the contrary, permeated the psychic sphere, producing an insistent and constant gravitation around women and love. This is how the mental plane has as its backdrop an eroticism which has two main characteristics: first, a character of diffuse and chronic excitement, almost independent of any concrete physical satisfaction, because it persists on the plane. psychic; secondly and partly as a result, this eroticism can even coexist with an apparent chastity.Regarding the first of these two points, it is characteristic that we think much more about sex today than yesterday, when the sexual life was less free and where, the mores strongly limiting a free manifestation of physical love. , one should have expected to find there this mental intoxication which is on the contrary typical of our time. Regarding the second point, which is significant, it is above all certain female forms of sexual anesthesia and denatured chastity linked to what psychoanalysis calls the autistic forms of libido. It is about these modern young girls for whom the exhibition of their nudity, the accentuation of all that can excite in them the desire of the man, the worship of their body, the cosmetics and all the rest,constitute the essential and make them feel a transposed pleasure, which they prefer to the specific pleasure of the normal and concrete sexual experience and which can even provoke in them a kind of insensitivity, even, in certain cases, a neurotic repulsion to with regard to it. These feminine types must precisely be counted among the foci which feed the most the atmosphere of cerebral lust, chronic and diffuse, of our time ”(436). More than half a century after these lines were written, this atmosphere is made even more dense by the fact that "starlets" are no longer the only women who can exhibit themselves universally and that the exhibition of which they It is now much more pornographic than erotic. Any woman can show off online, so to speak "in one click",any computer having a camera. One thing is to know that you are potentially seen by a million, a million five hundred thousand people a month, as was the case for the ten or so women who posed for magazines likePlayboy, another is to know that you are potentially seen by millions of people and perhaps, who knows, by the entire planet, at any time of the day or night, as is the case with hundreds of thousands of women at the very least who publish their antics in video on the Internet. As for those who do not make pornography and would do it for nothing in the world, it is not said that, by virtue of the esprit de corps of the female sex, they do not experience, by a kind of transposition unconscious, a certain satisfaction at the thought that hundreds of thousands of their sisters do daily in the eyes of all that, for such and such reasons, they do not want or dare to do, despite all that sexuality has of reassurance for a woman, when it is performed under the eye of the camera in the context of pornography.As pornographic sites are the most visited in the world (437), it is possible to think that this is the type of entertainment referred to by the expression " tittytainment ', because breastfeeding (438), to which it is generally believed to relate, has a calming effect on the infant, while pornography is mind-numbing and stupefying is precisely the condition that aims to induce " tittytainment ". To know the meaning given to it by the one who invented it, one would obviously have to be able to enter into his thoughts. Either way, " titty " ("breast") has both sexual and maternal connotations and it is likely that this ambiguity is constitutive of " tittytainment ".

Social engineering has understood that “between the breasts and the matrix there are intimate connections” (439), but, unlike the hygienist, it seeks to reverse these relationships. She does everything to promote regression instead of growth, infantilization instead of maturity. It "sets itself ... for the objective of making tolerable, and even desirable, a deeply morbid civilizational involution by adorning it with all the traits of perpetual rejuvenation, therefore apparently of vitality and of the future, with the ultimate aim of" “fetalization” of humanity by means of its insertion into a social environment conceived as an immense artificial uterus, that is to say devoid of borders and contradictions. The intrauterine stage and, by extension, all immature stages (newborns [sic],infants, babies and young children) are characterized, certainly by their organic vitality, but above all by their easily manipulated mental plasticity as well as their state of total alienation, completely at the mercy of others (theFreudian Hilflösigkeit ). It is therefore a question of reproducing in the extrauterine the conditions of an intrauterine existence: fusion with others in a large homogeneous and enveloping whole, obedience to the general movement, continuous and immediate enjoyment, wholeness, unified identity, absence of tensions. , contradictions, disputes, pure positivity, therefore end of History, end of everything, in a word, paradise, the definitive cocoon… ”It is a question of setting up“ a type of society based on characteristics of the maternal fold, inducing a lowering of the average mental age as well as a certain number of new mental pathologies revolving around depression and perversion ”(440).

It is even a return to a fetal stage where the penis is not yet formed, or, in any case, it is not susceptible to erection and is thus deprived of virility. We have seen above that, in Eleusis, the hierophant made himself helpless before the celebration of the mysteries, by drinking hemlock and that, more generally, sexual impotence is a state which is not unrelated to the mysteries. of the mother goddess (441). Pornography seems to have the same effect as hemlock. It did not take more than a generation for the psychic impregnation caused by frequent exposure to the cerebral image of a woman's body to have repercussions on the physical level through sexual impotence, which increasingly affects more male subjects.The view that pornography is inspired by phallocracy and represents a form of exploitation of women is one of the most successful hoaxes to which post-Marxist psychology and sociology at the end of the twentieth century gave birth, as precisely shown. , if necessary, the uploading of a quantity of pornographic material by freelancers who practice this lucrative activity only part-time. The truth is, pornography is an attack on man, on manhood. Even though the consumption of images of this kind does not make a man powerless, it makes him, by consequence, a sissy, by touching him, by lowering him to the level of feminine sentimentalism: "(o) n observes more and more frequently a kind of duplication of individuals,who dare to venture virtually into territories that they would never approach in front of a real person, and who, on the contrary, manifest an excessively sentimental expectation when they are in the presence of a potential conquest, in flesh and blood. in bone (442). It is no accident that the first country to legalize pornography and therefore to make it an industry is at the same time one of the hotbeds of what is known as 'feminism' (443) and which it is high time to call by its name: Amazonism (444).It is no accident that the first country to legalize pornography and therefore to make it an industry is at the same time one of the hotbeds of what is known as 'feminism' (443) and which it is high time to call by its name: Amazonism (444).It is no accident that the first country to legalize pornography and therefore to make it an industry is at the same time one of the hotbeds of what is known as 'feminism' (443) and which it is high time to call by its name: Amazonism (444).

The infantilizing, fetalising effect of pornography on man is accentuated by another phenomenon, which is also found in the mysteries and participates in tellurism of the time: noise, including the din that we are looking for. pass for music and to which this name is even given (445). As far as the noise itself is concerned, let us hear each other: nature is noisy, it is all the more so as we approach the tropics, all the less as we rise towards the peaks. . The woman herself is naturally noisy; even those who take a vow of silence cannot help but end up hearing voices. The city was noisy, in both private and public space. even before it is invaded, on land, underground and in the air, by machines and self-propelled vehicles,mechanical and sound devices, machine tools and devices, private and public, of all kinds. What has changed the increasingly intensive use of all these noise sources by the masses over the last decades is the nature, volume and intensity of the noise, which, let it be said in passing. - we will come back to this point below - was not harmful to everyone, since it allowed the creation of administrative bodies such as the Noise Observatories in most of the so-called Western countries and therefore thousands of fictitious jobs and hideouts. As, following the implementation, from the 1970s, of the secret program of deindustrialization of Europe, the noisy factories closed on the “old continent”,each individual became there - most households then had at least one car, the Walkman arrived - a veritable noise factory, so much so that, half a century later, with the proliferation of electronic sources of noise, the city was 'is more, in every sense of the word, than a gigantic battery, as shattering and deafening as the feasts in honor of the mother goddess (446) could be, that her priests celebrated with a loud noise with cymbals, tympanons (drums), rattlesnakes and instruments of all kinds and uttering howls. "(Through music) you hypnotize people to such an extent that they return to their natural state (...) and when you have reached their weakest points you can bring whatever we want into their subconscious",said Jimi Hendrix (446a).

To come to the second point, the currently most popular musical styles admit precisely a large number of percussion instruments, or rather electronic equipment designed to produce synthetic percussive sounds. The same beat continuously rhythms the discontinuous existence of the modern individual, not only in private places, but also in the whole of public space, from large and small stores to public transport, from the smallest shop at the street itself. Everything is done so that it diffuses everywhere, so that it occupies all the space. The transmission systems are no longer only fixed, they are also portable, the umpteenth symptom of a kind of life that was originally that of populations worshiping the mother goddess (447) and, among these peoples,seems to be synonymous with high social status for women (448): nomadism. The modern nomad is autistic: with headphones pushed into their ears, noise cannot be avoided. More than a withdrawal into oneself, this constant consumption of noise means a return to the fetal state. The first sound the fetus hears is that of its mother's heartbeat. The beating not only promotes regressive behavior, but is able to further accentuate the state of diffuse excitement in which those who are more or less constantly exposed to the representation of female nudity find themselves.this constant consumption of noise means a return to the fetal state. The first sound the fetus hears is that of its mother's heartbeat. The beating not only promotes regressive behavior, but is able to further accentuate the state of diffuse excitement in which those who are more or less constantly exposed to the representation of female nudity find themselves.this constant consumption of noise means a return to the fetal state. The first sound the fetus hears is that of its mother's heartbeat. The beat not only promotes regressive behavior, but is suitable for further accentuating the state of diffuse excitement in which those who are more or less constantly exposed to the representation of female nudity find themselves.

The beat is usually accompanied by the bawling of a living room bacchante or the cooing of a bathtub siren. The lyrics, a syrupy catechism of human rights propaganda, aim to flatter the cutesy sentimentalism of the thick brute, to stroke it in the direction of the grain. The dog, an animal devoted to Isis and Demeter, is capable of responding adequately to a few hundred words. As the texts of the current songs do not have more than fifty formulas, it is perhaps that the individuals who take drugs in them know less than the dog. Above all, effective propaganda involves the hammering of a handful of hard-hitting slogans. On every airwaves twenty-four hours a day, vibrant musical calls for freedom are launched (" Freedom "), To fraternity (" We are all brothers and sisters "), to equality (" We are all the same "). One of the obsessive refrains of the globalist breviary recited in a quite moralistic tone by starlets who have aesthetic only the surgery to which they resort is: " Open yourself ", while, stereophonically, the politicians, in their media sermons, psychiatricise all those who, by a healthy reflex, protect themselves against the danger of globalism, by qualifying their attitude of "withdrawal into oneself".

In the myth of Isis and Osiris, man as father takes a back seat; in the iconographic which is linked to it, it tends to be more and more separated from the woman, supplanted as it is by the child. Around the second century BC, like Isis, artists often associate that of her son Harpocrates, a foreshadowing of single parenthood; sometimes it is an infant that she hugs against her breast; sometimes it is a young boy, almost an adolescent, who is standing at his side (449). Isis becomes the goddess of maternal love and even she "appears even more mother than wife" (450). In the myth as told to us by Plutarch, Osiris, who had become king of the underworld after his death, appears to Horus, the son whom Isis conceived by parthenogenesis, to exercise him in combat (451), so that he avenge, Horus challenges Seth to a duel,defeats him and reigns on earth: the son supplants the father. The iconography of the Isis lactans, which, as we have seen, spread in Egypt from the 8th century BC (452), saw its success further increase in the Greco-Roman period (453 ); later, in Alexandria, under the Antonines, the image of Isis was frequently associated with that of Harpocrates (454); rare in Greece of the same period (455), the representations of Isis lactans were numerous in Rome, where, from hieratic as it was in Egypt, the pose of the goddess became a "living evocation" of motherhood (456 ). In Greece, the goddess associated with "God" when she was still known only as "the Goddess", became celibate, once she took the name of Demeter and gave birth, not a son, but a daughter,with which it forms an indissoluble couple (457). What if motherhood of which all these goddesses are a symbol was only a parthenogenetic reproduction and, what is more, a parthenogenetic procreation of female beings?

"The man is for the woman a means: the goal is always the child", affirmed Nietzsche (458) at the end of the XIX century. The goal is more than ever the child and, in a complementary way, the infantilization of the man, but the man will perhaps not be for a very long time a means: the increase of research on the reproduction without fertilization, carried out in the same spirit as those which had led to the discovery of artificial insemination, clearly shows that the objective is birth without a father.

Gaia could not but be chosen as the symbol par excellence of the religion of globalism that is ecologism. Just as globalism sees in the different races, the different ethnicities and the different peoples, only a human community having the same origin, the same nature and the same rights, which it is a question of federating socially, technologically, economically and politically, so ecologism “(seeks)… to protect the rights of humanity - natural rights, independent of any state or people. The challenge is to protect a set of resources that no particular person or people can appropriate or destroy, because everyone, past, present or future, has a right to them ”(459). He thus pushes the limits of collectivism and anti-racial egalitarianism even further.

In the early 1970s, James Lovelock co-formulated with microbiologist Lynn Margulis a hypothesis called Gaia, according to which "planet Earth is ... a" super-organism ", a living being capable, like more familiar organisms, of maintaining a state of homeostasis or, a more correct term, autopoiesis. that is, the co-evolutionary activities of all living beings and the geophysical mechanisms of their environment work together to maintain the optimal terrestrial conditions for life itself. "(460). Whether in Gaia, A New Look at Life on Earth(1979), who introduced this hypothesis to the general public, or in his subsequent works, the assertion that the “human species” is a “collective” comes back as a leitmotif. The hypothesis of Gaia, received coldly by the scientific community because of its teleological character, had everything to please the spiritualist currents. From the 1970s, she was embraced by the " New Age By feminism, by ecofeminism (461) and, of course, by the Wicca movement, which, by the mid-1950s, had brought the Mother Goddess back into fashion (462). At the same time, American feminists and especially Charlene Spretnak sought to create "a new form of telluric spirituality based on old traditions which honored both the Earth and female deities" (463).

Rediscovered under the joint sign of feminine spiritualism and scientific theory, it was through music that the concept of Mother Earth was to be popularized. In 1981, a jazz musician released an album called "Missa Gaia / Earth Mass", which was followed by a concert at the Cathedral of St. John the Theologian in New York (it has been performed every year on the feast day of St. Francis and the Blessing of the Animals) and in the Grand Canyon (464). Who says popularization says marketing: it is from this period that the first logos of Gaïa date, which have continued to be affixed to an increasing number of products marketed directly (yogurts, books, statues, gadgets , T-shirts, etc.) or indirectly (reservations of hotel rooms, restaurant tables, gigolos and prostitutes,for those who participate as speakers or as spectators in the countless annual conferences, symposia, seminars, summits, etc.). The first public symposium on Gaia theory was held in 1985 in Massachusetts at the initiative of the environmental society Audubon. Its theme was: “Is The Earth A Living Organism? »And brings together, besides Lovelock himself, some academics, some anthropologists, some artists, some historians, some physicists. At the second, organized in 1989 by climatologist Stephen Schneider (1945-2010) in San Diego, Lovelock made the necessary changes to his theory for its recognition by the "scientific community", in which climatologists were the first to make it their own. honey (465).In an interview published in the October 1989 issue of Observer magazine, Schneider said: “To get there (to get the theory of global warming imposed), we need massive support. Of course, this involves a lot of media coverage. We must therefore offer frightening scenarios, make simplistic, dramatic statements and not evoke the doubts we may have ”(466). Schneider was a consultant to the White House under Nixon, Carter, Reagan, Bush and Clinton (467). He did school.dramatic and not to evoke the doubts we may have ”(466). Schneider was a consultant to the White House under Nixon, Carter, Reagan, Bush and Clinton (467). He did school.dramatic and not to evoke the doubts we may have ”(466). Schneider was a consultant to the White House under Nixon, Carter, Reagan, Bush and Clinton (467). He made school.

To give themselves every chance of informally imposing the cult of Mother Earth on the masses under the veneer of environmentalism, there was no longer left for those who, in feminist movements, lesbian circles and certain scientific currents, had it. exhumed only to mobilize “colored minorities”. It was therefore at the same time, in October 1991, that, by the greatest of luck, the Movement for Environmental Justice organized the “First National People of Color Environmental Leadership Summit” in Washington DC. and there proclaimed his intention to "begin to build a national and international movement of all colored peoples to fight against the destruction of our lands and communities, to re-establish our spiritual interdependence towards the sacredness of our Mother Earth" (468).The mobilization of “colored minorities” under the banner of the Environmental Justice Movement posed no problem. A disguised outgrowth of the Abolitionist Movement, the anti-racist and egalitarian MJE was deeply influenced by feminist theories (469) and ecofeminism (470).

To tell the truth, it also remained to make environmentalism a science. Reinforced by the debates of the third Gaia conference, which was held in 2000 in Valencia, Spain, Gaia's theory received consecration the following year at the Amsterdam conference on “The challenges of a changing Earth”, where more than one thousand five hundred scientists from more than one hundred countries adopted, between two well-watered meals and paid for in one way or another by the taxpayer, a joint declaration of which one of the articles proclaims: "the Earth system behaves like a single self-regulating system composed of physical, chemical, biological and human elements ”(471). Although Lovelock shows little sympathy for the politicians, he did not shy away from contributing, with, among others, Willy Brandt, Mikhail Gorbachev, Ronald Reagan,John Paul II, Desmond Tutu, at the collective work, prefaced by Javier Perez de Cuellar, then Secretary General of the United Nations,The Gaia Peace Atlas (472), in which he guarantees that "we must have an effective global system to be able to maintain peace" (473). Lovelock is hardly kinder to militant environmentalists. Without resentment, they try to apply his theory in the field of politics. They refer to themselves as "Gaians".

The expression "Mother Earth" as a mythologized and spiritualized maternal and biological organism and the corresponding imagery have been in fashion for several decades among pseudo-elites. The expression appeared in 1991 in a brochure that the United Nations did not hesitate to call “Environmental Sabbath, Earth Rest Day”, where the Earth is compared to a woman breastfeeding her child (474), that is, ie Isis lactans. In “Where on Earth Are We Going? »(2010), Maurice F. Strong (1929–2015), former Deputy Secretary General of the United Nations and co-chair of the Earth Charter Commission, as we have already said, but also secretary general of the Earth, President of the Earth Council, Trustee and Executive Committee member of the Rockefeller Foundation,co-founder of the Intergovernmental Panel on Climate Change, founder of the Earth Council and resign from the UN on suspicion of participation in the “Oil for Food” scam, etc., speaks of “ sacredness of Mother Earth ”.

The debates of these great masses, which are the summit conferences, often take place in covered places and the Global Forum, which was held in 1992 on the sidelines of the third Earth Summit in Rio de Janeiro, placed under the aegis of the Nations. United, was no exception. About thirty covered places hosted there for eleven days about fifteen thousand participants, including more than three thousand women belonging to no less than four hundred women's NGOs. To be precise, there were, no doubt to the great disappointment of numerologists, not 33, but 35. More than their number, it is their nature which is interesting, because, as we indicated above, it was under this type of covered places that those who were admitted to the little mysteries resided for several days,in order to temporarily fall back into the state of barbarism in which men were supposed to live before Demeter brought them the laws, his laws; It was also in this type of covered place that women lived during thesmophoria: tents. In an atmosphere of "fair and carnival", under a marquee called "Planeta Fêmea" (475), the women gave birth to a treaty on population, the environment and development, modestly entitled "Treaty of women". “Planeta Femea did not abuse the term Gaia; the movement's poster was eloquent: an abstract painting of a woman breastfeeding a child, the whole representing the Earth, very round (476)… ”The Fourth World Conference on Women, titled: Struggle for equality, development and peace, took place from September 4 to 15, 1995 in Beijing,in an "old matriarchal village" reconstituted for the occasion as imagined by its organizers; a pair of giant breasts marked her entry (477). The organizers of the World Preparatory Conference on Climate Change (The First International Forum of Indigeneous Peoples on Climate Change), which was held in Lyon in 2000, did not fail to boast, in the introduction of a declaration inflated by the resentment towards "scientists of Western society" that "(their) efforts to maintain the integrity of Mother Earth have been recognized by the United Nations" (478). The preamble to the "Universal Declaration of Rights of Mother Earth, drafted and adopted at the World People's Conference on Climate Change and the Rights of Mother Earth in Cochachamba from April 19 to 22, 2010,"Considering that we are all part of Mother Earth, an indivisible community of life made up of interdependent beings and intimately linked to each other by a common destiny ..." (479), draws all the political, economic, social and cultural consequences that l 'it is believed. The declaration has not yet been adopted by the United Nations and, as the United Nations has already ratified similar ones and, moreover, the General Assembly has placed “International Mother Earth Day” on the calendar in 2009, in recognition of the "interdependence that exists between human beings, other living species and the planet we all inhabit", it is possible to think that this delay is due to administrative delays.The “First International Forum for the Rights of Mother Earth” was held in Mexico City from June 1-5, 2016 and its programmatic statement confirms how globalism and the cult of the Mother Goddess are closely linked: “It is time to globalize legislation for the rights of Mother Earth and to establish a Universal Declaration of the Rights of Nature, to recognize her as a living being - the greatest of all -, to protect her, restore her and connect her to humanity through respect and preservation of all its species (480). The examples could be multiplied which show that there is an intimate connection between the worship of Mother Earth and the project of constituting a world government."It is time to globalize legislation for the rights of Mother Earth and establish a Universal Declaration of the Rights of Nature, to recognize her as a living being - the greatest of all -, to protect her, restore her and to link it to humanity by respecting and preserving all its species (480). The examples could be multiplied which show that there is an intimate connection between the cult of Mother Earth and the project of constituting a world government."It is time to globalize legislation for the rights of Mother Earth and establish a Universal Declaration of the Rights of Nature, to recognize her as a living being - the greatest of all -, to protect her, restore her and to link it to humanity by respecting and preserving all its species (480). The examples could be multiplied which show that there is an intimate connection between the worship of Mother Earth and the project of constituting a world government.The examples could be multiplied which show that there is an intimate connection between the cult of Mother Earth and the project of constituting a world government.The examples could be multiplied which show that there is an intimate connection between the worship of Mother Earth and the project of constituting a world government.

Historically, the United Nations appear without much surprise as the center of "global ecology", of "gyn / ecology" (481), which, in 1987, were at the origin of the Earth Charter by through the United Nations Environment and Development Organization.

As it had not been completed, as planned, at the Earth Summit in Rio in 1992, the drafting of the Earth Charter had to be relaunched. It was done two years later by two mandarins of globalism: Mikaïl Gorbachev and Maurice F. Strong, of whom we spoke above, not to mention that, among other presidencies, he also occupied that of the Earth Council, which he had. created in 1992 and whose stated objective is "to help people build a more secure, equitable and sustainable future and to give them more means to do so". The following year, Gorbachev founded the Green Cross International, whose proclaimed mission is, for good measure, "to respond to the combined challenges of security, poverty and environmental degradation, to secure a sustainable future. and on ". The Earth Charter was not published,under the direction of Steven Rockefeller (482), only in 1999, twelve years after it was commissioned and seven years after Strong and Gorbachev had taken charge of its development. It is because there are hardly any people who disagree more with each other on form than those who agree on the basic need for world government. It is also that it is necessary to extend as much as possible the contract of the swarms of advisers, consultants, translators, etc. who live handsomely from the countless UN programs. Finally, despite or because of the plethora of officials employed by the United Nations, it is always necessary to wait a certain time before their obese bureaucratic machine shakes.The Earth Charter is "an international declaration of fundamental values ​​and for the construction of one of the principles of a just, sustainable and peaceful world society", to use the definition given by the website officially charged by the Nations - United to advertise this product in French-speaking countries. The preamble to the Earth Charter warns: “We stand at a defining moment in Earth's history, the moment when humanity must decide its future. In an increasingly interdependent and fragile world, the future is both very worrying and very promising. To evolve, we must recognize that amidst a great diversity of cultures and forms of life we ​​are one humanity and one community on Earth sharing a common destiny.We must unite our efforts to create a sustainable global society, based on respect for nature, universal human rights, economic justice and a culture of peace. To this end, it is imperative that we, the inhabitants of the Earth, declare our responsibility towards one another, towards the community of life as well as towards future generations ”(483). In addition, “(s) he seeks to inspire in all peoples a new sense of interdependence and shared responsibility for the well-being of humanity and living beings in general. It is an expression of hope and a call to contribute to the creation of a global society at a defining moment in history ”.universal human rights, economic justice and a culture of peace. For this purpose, it is imperative that we, the inhabitants of the Earth, declare our responsibility towards one another, towards the community of life as well as towards future generations ”(483). In addition, “(s) t seeks to inspire in all peoples a new sense of interdependence and shared responsibility for the well-being of humanity and living beings in general. It is an expression of hope and a call to contribute to the creation of a global society at a defining moment in history ”.universal human rights, economic justice and a culture of peace. For this purpose, it is imperative that we, the inhabitants of the Earth, declare our responsibility towards one another, towards the community of life as well as towards future generations ”(483). In addition, “(s) t seeks to inspire in all peoples a new sense of interdependence and shared responsibility for the well-being of humanity and living beings in general. It is an expression of hope and a call to contribute to the creation of a global society at a defining moment in history ”.towards the community of life as well as towards future generations ”(483). In addition, “(s) t seeks to inspire in all peoples a new sense of interdependence and shared responsibility for the well-being of humanity and living beings in general. It is an expression of hope and a call to contribute to the creation of a global society at a defining moment in history ”.towards the community of life as well as towards future generations ”(483). In addition, “(s) he seeks to inspire in all peoples a new sense of interdependence and shared responsibility for the well-being of humanity and living beings in general. It is an expression of hope and a call to contribute to the creation of a global society at a defining moment in history ”.

As for Strong, he proclaimed: “The real purpose of the Earth Charter is to become equal to the Ten Commandments, to the Universal Declaration of Human Rights. "; Gorbachev echoed him: "I hope that this Charter will become a kind of Ten Commandments, a 'Sermon on the Mount', which will serve as a guide for human behavior towards the environment in the next century and beyond" (484). In his speech in April 1993 on the occasion of the founding of the Green Cross, he added: “The nascent environmentalization of our civilization and the need to take decisive action in the interest of the global community while whole will inevitably have multiple political consequences. Perhaps the most important will be a gradual change in the status of the United Nations.It is inevitable that they will in some ways become a world government. In fact, this process has already started (485). "In short, perestroika continues, since, as Bernardin demonstrated almost twenty years ago in" The ecological empire , globalism and ecologism are the two faces of perestroika theorized at the end of the 1950s in the USSR and put into practice by Gorbachev when he came to power in 1985. Perestroika is a “revolutionary socialist process inspired by of Lenin's new economic policy ”.

The plan for the establishment of a world government has as its counterpart the attempt to create a single religion through “interreligious dialogue”. In no other field is the link between the ecological notion of Mother Earth and globalist ideology currently so intimate as in that of religion and more precisely of "interreligious dialogue", which, if it has potentially existed since the advent Christianity, the second Abrahamic religion in order of appearance, did not really begin on a large scale until the end of World War II and the election of puppets in the pay of globalist ideology at the head of all the great so-called Western countries. The Parliament of World Religions, which, for the first and, it seemed, the last time, had met, at the initiative of the lawyer,teacher, author, orator and member of the New Jerusalem Church, Charles Carroll Bonney (1831–1903), on the occasion of the Chicago World's Fair of 1893 (The Parliament of World Religions was the first to give voice to women (nineteen of them ascended to the rostrum), was resuscitated a hundred years later, in 1993, and has since been reunited more and more regularly; one of those invited to the 1993 session of the Parliament of World Religions, Robert Muller (1923–2010) (486) until his death played a crucial role in globalist propaganda, since it was he who developed the Unesco the universal study program which was subsequently introduced in educational establishments in all the so-called Western countries; no kidding,its objective is to provide students with a "global education" which enables them to "find their place in the universe" as "planetary citizens" (487).

The same year, the Secretary of the United Nations asked the Reverend William E. Swing, who, four years later, would boast of having "probably ordained more gays and lesbians than all the Anglican churches put together" (488) , to organize an interfaith service at the Cathedral of San Francisco for the fiftieth anniversary of the adoption of the Charter of the United Nations (489). The URI (United Religions Initiative) was born, at least in the spirit of Swing: as a result of the celebration, determined to "spend the rest of his life working for the union of Religions" (490 ), he traveled the world for a few months, to meet the leaders of the main religions. The URI statutes were filed in 2005. Ten years later, Swing boasted that the URI was present in fifty countries,had offices on five continents and that its site received more than one million visits per month (491). The URI has close relations with the United Nations, certain large foundations and certain large corporations, and sympathizers in educational institutions, the media, and the Protestant and Catholic hierarchies (492). The spokesperson for the URI is categorical: “Global governance… presented essentially as a civil ideal… will not work… if it is not presented also as a religious ideal (493). The United Nations have set up their own organization for inter-religious dialogue: the United Nations Alliance of Civilizations (UNAoC),which collaborates with States as well as with private organizations - the proliferation of UN or subonusian organizations with identical goals is reminiscent of the multiplication that we have reported of epicleses of divinities in Egypt of the 1st millennium before our era: it is in the nature of the parasite to proliferate (494). Its first forum, which was held in Madrid in January 2007 at the initiative of the Spanish Prime Minister, the Turkish Prime Minister, the UN Secretary General and the High Representative for the Alliance of Civilizations, brought together politicians , representatives of the media, civil society and the film industry as well as religious figures.The expression “Mother Earth” comes up over and over again in the texts that adorn the Internet sites of this web of organizations (one of the “circles” of the URI is typically called “ Mother Earth ”).

Of all the great religions and, among these, of the three great Abrahamic religions, it is Christianity that serves as the catalyst for the project of world religion, at the heart of which is Mother Earth. It's in this neo-Judaism for the goyimthat the cult of Mother Earth flowed best and flourished most obscurely, under the guise of Mariology. Mary is in fact neither more nor less than a transfer from Isis, as shown not only by iconography, but also by the comparative study of languages ​​(495). The dechristianization of the European continent in the nineteenth century would have only to congratulate ourselves, if it had been accompanied by a désenjuifement, which clearly was not the case, since the Europeans did not break away from the faith and Christian religious practice only to adopt secularized products ("human rights", the values ​​of universalist socialism, etc.) or earlier versions, one of the most visible signs of which is worship Marian parthenogenetic maternity (496),supposed to inaugurate an era of peace and unity (497), when, in reality, this era promises to be, if we are allowed this neologism, menstrual.

Mary is the ultimate manifestation of the mother goddess. Most of the attributes and functions of the mother goddesses of Egypt had been united in Isis and most of the attributes and functions of the mother goddesses of the various Semitic peoples of antiquity were merged into the Christian figure of Mary and Isis was naturally taken as the basis of this work of synthesis (498). There are many correspondences between the titles of Isis and those of the Virgin. “Most of the great female deities of Antiquity have, in one way or another, contributed to the development of Marian worship: Demeter, Aphrodite, Athena, Artemis of Ephesus, Syrian Atargatis and Iranian Anâhita, and in the properly Byzantine setting Hecate, Rhéa-Cybèle-Grand Mother of the Gods, associated with the Tychè of Constantinople;but the main "models" seem to have been Isis and Juno-Astarte-Caelestis, that is to say Hera for the Greeks "(499). Mary even inherited, very importantly, the triform character of all the mother goddesses, which we saw above corresponds to three different aspects of their nature, which are linked to the three main phases of the moon. Even before the dogma of the Trinity was adopted at the First Council of Constantinople, the Christian god himself had been endowed with the trine character proper to the great goddess (500). In this context, it is not anecdotal that the title of theotokos ("who gave birth to god") was definitively recognized to Mary at the Council of Ephesus (501), whose main goddess, Artemis, before her worship was forbidden by the Church, "was called the virgin and immaculate goddess" (502).Of all the attributes of the mother goddesses that she had inherited, virginity was the one that tended to put all the others in the background. Hence the trend, initiated by Ambroise (337–397) inDe Institutione virginum and revived by Bede (672–735) in De Arte metrica , to compare Mary to a lily, to which, we note, came to be compared also Jesus Christ (503). We will deepen the symbolism of the lily and the fleur-de-lys in the second part of this study.

BK, 2016

(1) Alexis Giraud-Teulon Fils, Studies on ancient societies: The mother among certain peoples of antiquity, 1867, Paris, Ernest Thorin, Leipzig, FA Brockhaus, p. 17.

(2) In Athens, women voted for a long time in the assemblies, before the conquest of the country by the Indo-European tribes (Louis Benloew, Greece before the Greeks, Maisonneuve, Paris, 1877, p. 187-190) .

(3) See Alexis Giraud-Teulon Fils, op. cit. Paternity, the author notes, is based on probability, maternity is certain. Conversely, we can say that the uncertainty of paternity is based on the certainty of female promiscuity.

(4) Hetairism was defined by Bachofen as the state of sexual promiscuity in which women would have found themselves - despite themselves, naturally - in primitive times. "Tired of the bestial promiscuity in which she lives", she would then have imposed marriage on the man, which would have given rise to matriarchy, in which she would have finally been able to taste the joys of chastity. Most of those who have attempted to reconstruct Bachofen's so-called passage from "hetairism" or "wanton mating" to conjugal marriage are of the opinion that it "was primarily the work of women. ". "As the conditions of economic life developed, undermining at the same time the old communism, and as the density of the population increased,the traditional sexual relations lost their primitive naivety and were to seem more and more humiliating and oppressive to the women who came to wish, always more ardently, like a deliverance, the right to chastity, the right to a temporary or lasting marriage with a single man ”(Friedrich Engels,The origin of the family, private property and the state, Moscow, 1976, p. 42). However, the same authors admit, on the basis of the testimonies of ancient authors, the coexistence of hetairism and marriage in the same societies. It therefore appears that the woman chooses, temporarily or permanently, between heterosexuality and marriage depending on the circumstances. But, even in the first case, the woman retains a much greater and more effective authority than those who idealize the prostitute imagine: "The hétaïres were undoubtedly courtesans, trafficker of their charms, abandoning themselves shamelessly to whomever. paid them, but they nevertheless reserved a part of their will, they did not sell themselves to the first comer, they had likes and dislikes, they never sacrificed their free will;they belonged only to those who knew how to please them or suit them ”(Pierre Dufour,History of prostitution , vol. 1, Seré, Paris, 1851, p. 454).

(5) Mircea Eliade, History of religious beliefs and ideas , vol. I, Paris 1983, Payot, p. 51-55.

(5bis) Michel Nicolas, Essays in Philosophy of Religious History , Michel Lévy Frères, Paris, 1863, p. 19, note 2.

(6) This hypothetical polygamy should not be seen as a sign of any superiority in the status of man over woman in Egyptian society at the time. The virility of which Min is the symbol is a virility considered mainly in its biological aspect, since the image of this god was ithyphallic and ithyphallism is a characteristic of the cults specific to civilizations of the matriarchal type, which are entirely based on the " archaic, South Asian and anti-aristocratic theme of the dependence of the masculine on the feminine ”(Julius Evola,“ Il simbolo aristocratico romano e la disfatta classica dell'Aventino ”. In La Tradizione di Roma, Edizioni di Ar, Padua, 1977, p. 98). Min is also described as "his mother's bull" (Min-karmutef) or as a bull "fertilizing his mother", the goddess of the sky (Henri Gauthier, "Le Personnel du dieu Min", IFAQ, Cairo, 1931, p. 119, available at the following address: <http://www.samorini.it/doc1/alt_aut/ek/gauthier_le_personnel_du_dieu_min.pdf> , consulted on July 26, 2016), Min forms with her one of the many divine couples who have appeared in the Neolithic era in Semitic cults ( [https://elementsdeducationraciale.wordpress.com/2014/12/07/larabie-noire-et-l origin-africaine-de-lislam- ii/](https://elementsdeducationraciale.wordpress.com/2014/12/07/larabie-noire-et-l%20origin-africaine-de-lislam-%20ii/) ). In the New Kingdom, Min had for wife and sometimes mother Isis (Henri Gauthier, op. Cit. P. 16), to whom had been transferred the attributes of the goddess of the sky.

(7) He is also nicknamed the “lord of the girls”, “the one who kidnaps women” (Jacques Pirenne, Histoire de la civilization de l'Égypte antique , vol. 1, La Baconnière, 1961 p. 49).

(8) Lise Vincent Doucet-Bon, Marriage in ancient civilizations , Albin Michel, Paris, 1975, p. 116.

(9) Research has so far failed to establish when the first triads appeared in Egypt. We can just say that the oldest evidence for the existence of triads in Egyptian religion dates back to the time of Pharaoh Menkauré (2551 - 2523 BC) (Abeer El-Shahawy and Farid S. Atiya, Egyptian Museum in Cairo, fig. 28 - 30) and that their introduction is subsequent to that of the enneads, groups of nine deities (Maurice H. Farbridge, Studies in Biblical and Semitic Symbolism , 1st ed., Routledge, Trench, Trübner & Co ltd, 1923, Routledge, 2013 , p. 105); see, regarding the thesis, important for our purpose, according to which the appearance of the triads under the Old Kingdom was due to the reduction of the family unit to three members, the mother, the father and the son, H. Te Velde, Some Remarks on the Structure of Egyptian Divine Triads , p. 81, available at the following address: <http://www.jacobusvandijk.nl/docs/Triads.pdf> , accessed August 13, 2016).

(10) Lise Vincent Doucet-Bon, op. cit ., p. 117.

(11) Paul Lafargue,The matriarchy: Study on the origins of the family , Le Socialiste, September 4 - October 16, 1886, p. 5.

(12) Where academic circles brush aside the clear and formal testimonies of ancient authors on the signs of the gynecocratic character of ancient Egypt, nineteenth-century positivist researchers generally greeted them with moderate skepticism. not devoid of intellectual honesty and constructive curiosity. Representative of this attitude is the following criticism: "Should we take the version of the two Greek authors literally and admit, in fact, among the Egyptians such a reversal of the ordinary roles of woman and man in life? public and in private life? A social state so strangely characterized, so profoundly contrary to that of most classical peoples, should have left unequivocal traces in the many monuments which,have come down to us from the Egyptian people themselves: nowhere, neither the inscriptions nor the bas-reliefs, clearly confirm the peremptory assertions of the Greek historians: nowhere does Egypt offer a series of monuments accusing a society in which husbands, entirely submissive to their wives and subjected to domestic work, would have abandoned public affairs to their wives ”(Alexis Giraud-Teulon Fils,would have abandoned public affairs to their wives ”(Alexis Giraud-Teulon Fils,would have abandoned public affairs to their wives ”(Alexis Giraud-Teulon Fils,The Origins of the Family. Background to Patriarchal Societies, Cherbuliez, Geneva; Sandoz & Fischbacher, Paris, 1874, p. 245-6). Certainly, but the fact remains that it was hardly the Egyptians of the upper classes who could afford to be represented on bas-reliefs and that the scenes of everyday life which they chose to include there were naturally those that allowed them, such as banquets, to show themselves to their advantage. “The testimonies proper to support the accounts of Herodotus and Diodorus are not, it is true, absolutely lacking, but are of an indirect nature and of questionable value. Regarding the mutation of domestic functions between man and woman, which shocked Herodotus among the Egyptians, it is observed today in several nations of Asia, Africa, and almost at the gates of the 'Egypt, among the people of Semhar,in which women, according to Munzinger, consider it a dishonor to weave and to spin. "In the country of Angola, the office of women is to sell, buy and do outside everything that is shared by men in other countries, while their husbands keep the house and are busy spinning. , to make fabrics or to other works of the same nature. Gordon Laing, in his journey among the Timannis, Kurankos and Sulimas, reports that among some of these tribes, the sole occupation of men is to weave, spin, sew, milk cows; women engage in agriculture and commerce alone. The customs mentioned by Herodotus and Diodorus still offer a certain analogy with those currently found in southern Egypt, among the Bazes and the Barea,among which these customs are intimately correlated with the organization of the uterine family. In the same region, between Egypt and Abyssinia, among the Bogos and the Beni-Amer, the situation of women is remarkable: they enjoy real authority in the household; among the Beni-Amer, it is even customary for women to affect publicly despise and disdain their husbands; they show respect and affection only to their uterine sibling. Among the inhabitants of Sarœ, the woman is not only the equal of the man, but she has even more power and consideration in private life than among the Bogos. These examples, which we could multiply, lend some credit to Diodorus' painting of conjugal society in Egypt, whose physiognomy recalls that of marriage to. Sumatra and in India,where the husband, in the union through Ambel — Anak and Beenà, has no authority over his wife and children: he really “belongs” like a slave, either to his wife or to his stepfather. The prerogatives attributed in Egypt to women in private status are linked, according to the Greek historian, to the power exercised by the queens. This preeminence in the political sphere has been observed, since the most remote times, in the regions of southern Egypt, where the female sex seems to have enjoyed a privileged position; "That we remember, writes Mr. Lepsius, how often we meet the mention of reigning queens among the Ethiopians ... we sometimes see on the monuments of Meroe very warlike queens and who, without a doubt, have exercised command. An old law,attributed by a fragment of Manetho to Binothris or Biophis, king of the Second Dynasty, held that women could exercise kingship, and, indeed, not — only in the time of the Ptolemies, but also under the native dynasties, the importance given to queens, in the political organization of Egypt, is a characteristic phenomenon, in complete opposition to the Greek or Roman ideas on the state. The role of the queen becomes inexplicable if it is not related to. the organization of the family by women; the Queen was to draw her prerogatives from the position formerly made for the feminine element by popular mores, the tradition of which religion continued. Diodorus is moreover explicit on this last point: he derives the civil and political attributions of the women, from the religious right of Isis.Alongside cults of a higher order, there existed in Egypt an ancient religion, eminently popular and national, which reigned from all time from one end of the Nile valley to the other - that of Isis ”(ibid. p. 246-51)

The author now characterizes, with accuracy, the cult of the mother goddess: “The religion of this goddess was based solely on the principle of motherhood. Isis belongs to this cycle of female divinities whose cults go back to the oldest days of humanity; to these goddesses of unlimited reproduction, conceived in the early ages, when the only social and religious law seems to have been the conservation of the species. Isis, a much more important and honored divinity than Osiris, is a Magna Mater, Mother Nature, the very principle of things, the essential and immutable datum: Osiris is only the fertilizing and transient principle; he, the husband, is subordinate to. his wife, he is mortal; Isis is immortal. "( Ibid., p. 251) He continues to draw very enlightening parallels between the customs of the ancient Egyptians and the customs of certain Asiatic and Negroid populations: “Isis and Osiris, according to Herodotus, were the only deities worshiped from one end of the world to the other. Egypt. The union of this divine couple brings us back to the times when family marriages were contracted, as among the Hawaiians and Malays. The brother marries his sister, and, as such, he possesses the qualities of husband and father; but the legend insists very little on his "paternity"; nowhere does Osiris call himself the father of Horus; Isis on the contrary declares on the monuments: "I am the mother of King Horus - the sister and wife of King Osiris - I am Isis, the queen of all the earth. Horus often appears on monuments with his mother, never with his father;it looks like he doesn't know him ”(Alexis Giraud-Teulon Fils,op. cit ., p. 251-2). In short, the author arrives by a comparative method to grant more or less to his defending body a certain credit to the thesis which initially inspired him with mistrust.

(13) Charles Letourneau, The condition of women in various races and civilizations , V. Giard and E. Brière, Paris, 1903, p. 329.

(14) Ibid. , p. 330.

(15) Ibid., P. 334.

(16) This interpretation poses at least two problems. The first is that there are many variations of the name Osiris in hieroglyphics, including one that depicts an eye located, not under, but above a rectangular-backed throne behind which a man sits. The second is that, as we have shown at <https://elementsdeducationraciale.wordpress.com/2013/03/19/my-nom-est-personne/> , the eye is actually a female symbol in Egyptian religion. , so that, in the end, the place of the eye in the hieroglyphs of Osiris would matter relatively little (incidentally, the hieroglyph of Isis and that of Osiris, whatever the variant ( <https://commons.wikimedia.org/wiki/Category:Osiris_(hieroglyphs)>, is reproduced everywhere in books and on the Internet. Can the originals only be seen in museums? Also in passing, the value of the science of hieroglyphics seems questionable. Roger Caratini's editor ( L'égyptomanie, une imposture , Albin Michel, Paris, 2002) describes the hieroglyphics as a “mirage”. What is it?

(17) Guida M. Jackson, Women Rulers Throughout the Ages: An Illustrated Guide , ABC-CLIO, 2nd ed., 1999, p. xxxvi. The author then gives examples of similar practices in the Middle East of antiquity and on the African continent.

(18) Brooke Lemmons Deal, Divine Queenship and Psalm 45 , 2009, ProQuest LLC, p. 147.

(19) That the true power was not held by those who embodied it, this is what does not hesitate to suggest, as we have just pointed out about one of the hieroglyphics of Isis; not to mention the taste for the ritual disguise of certain sovereigns and certain priests: “it follows from a Text of the Pyramids that the King wore not only the horned headdress of the divine mother Hathor, but also all his costume, combined with the feathers de Maat ”on certain occasions. “If the son of Cheops wore the mask of Hathor with“ on him the royal robe of Hathor ”and the feather of Maat on his head or chest, the high priest of Heliopolis could appear at the Feast of Sed wearing“ a habit ”. curious, suggesting a woman's garment ”and the King could identify himself with the Great Mother“ by wrapping himself in his bandage ”.(…) “Maat appears in the (masculine) form of Horus to show that she is the bearer of royalty” and during the actual coronation, the queen, in her function ofRp't, took "a lot of trouble to hide her sex". Everyone knows that the ambitious Queen Hatshepsut wore a false beard and took the masculine in her inscriptions, but at the same time her great architect Senmut "was represented with a woman's head", as was the case of the high priest Horsiesi of the 22nd Dynasty. Capart sees it as a continuation of the old custom of the Old Kingdom of wearing female masks. Let us remember that H. Hall was intrigued to find a character of Hathor behind the throne provided not with his name, but with the coronation cartridge of Amenophis III, as if, for the occasion, the goddess was really the great Pharaoh. in person. His son, Amenophis IV, loved to proclaim to the world his total identification with Maat,and to prove that he was "both Mother and Father ... the King took the hermaphrodite form of the latter and had himself represented in the strangest bodily forms". (…) Nefertiti (…), in the victory scenes, plays “a masculine and royal role. »(…) Ikhnaton was represented in feminine forms. »» (Marcel Kahne, The book of Abraham and modern Egyptology,http://www.idumea.org ). The author does not provide references, but since a number of the cases he cites are attested to by other sources, there is no reason to question the reality of the other cases. Its sources seem to be constituted by very specialized works of Egyptology, such as Claude Traunecker, Françoise Le Saout and Olivier Masson, La Chapelle d'Achôris in Karnak , Center franco-egyptien des temples de Karnak, Editions ADPF, p. 40, in which it is indicated that the front deck of the boat of Ré represented at the Chapel of Achôris in Karnak is decorated, among other things, with a royal ensign depicting Pharaoh in the form of an androcephalic lion wearing the crown with double feather and horns of Hathor.

(20) Viewhttp://www.theatlantic.com/international/archive/2015/01/a-victory-for-the-right-to-pee-standing-up/384754/ ; <http://www.telegraph.co.uk/men/the-filter/11445274/If-youre-a-true-gentleman-you-should-pee-sitting-down.html> ; <http://www.vice.com/en_se/read/how-pissing-siting-down-become-a-thing-for-men-456>. This practically unnatural practice is naturally encouraged by "feminists", supposedly for hygienic reasons. In reality, it is about lowering man. It is not certain that the objective is achieved. Indeed, a man internally man can in no way identify with an internally feminine man and, as for the latter, who more or less consciously dreams of being a woman, he will even feel grown up to imitate the woman.

(21) Pierre Nicolas Rolle, Research on the cult of Bacchus , vol. 2, Merlin, Paris, 1824, p. 110-1.

(22) Jurgen Osing, "Isis und Osiris", MDAIK, No. 30, 1974, 91-113; see, for a summary of the arguments of the German researcher, John Gwyn Griffiths, The Origins of Osiris and His Cult, Brill, Leyden, 1980, p. 96 and sqq.

(23) Winfried Barta, “Bemerkungen zur Etymologie und Semantik der Gotternamen von Isis und Osiris”, MDAIK, n ° 34, 1978, p. 9-13; see, for an exposition of the thesis of the German historian, John Gwyn Griffiths, op. cit ., p. 238.

(24) François Daumas, Les mammisis des temples Egyptiens , Les Belles Lettres, 1958, p. 33.

(25) Plutarch, Œuvres morals et travaux divers , vol. 2, translated by Victor Bétolaud. Hachette, Paris, 1870. p. 250.

(26) Pierre Nicolas Rolle, op. cit ., p. 128.

(27) Joseph Burel, Isis et Isiaques under the Roman Empire , Bloud, Paris, 1911, p. 28

(28) Two nineteenth-century Freemasons say: "... sometimes, listening to him, you think you hear a Masonic orator of our time" (A.- Sébastien Kauffmann and J. Cherpin, Histoire philosophique de freemasonry , J. Cherpin, Lyon, 1850, p. 113).

(29) Champollion-Figeac, Ancient Egypt , Firmin Didot Frères, 1839, p. 246.

(30) Joseph Burel, op. cit ., p. 30.

(31) Pierre Nicolas Rolle, op. cit. , p. 163.

(32) Robert Morkot, The Egyptians: An Introduction , Routledge, 2005, p. 202.

(33) George Lafaye, History of the cult of the divinities of Alexandria , Ernest Thorin, Paris, 1884, p. 5-6.

(34) “Divine worshiper” - or, apparently in allusion to the solitary sexual practice by which Atum created Shu and Tefnut, “Hand of God” - has been an attached title since the New Kingdom (Carolyn Graves-Brown, Dancing for Hathor: Women in Ancient Egypt , Continuum, 2010, p. 85) to women who were dedicated to the worship of Amun (or Hathor, or Amun) and who, as such, were endowed with political, economic power and religious (See Sophie Desplancques, Ancient Egypt: "What do I know? »N ° 247, 2nd ed., Presses Universitaires de France, 2010,). They were all from the royal family or from great noble families. “Divine Adoratrice” and “Bride of God” were two different functions for a long time, before being merged into one by Pinedjem 1st, who became ruler of Upper Egypt around 1054 BC. It was during his reign that celibacy, even virginity, became a sine qua non for the exercise of the office (see Shemsu Sesen, "House of the Adoratrice Part 1: The God's Wife and the Divine Adoratrice", <http://emhotep.net/> 2010/08/28 / periods / new-kingdom / house-of-the-adoratrice-part-1-the-god% E2% 80% 99s-wife-and-the-divine-adoratrice / ).

(35) Sabrina Higgins, “Divine Mothers: The Influence of Isis on the Virgin Mary in Egyptian Lactans-Iconography”, Journal of the Canadian Society for Coptic Studies, n ° 3–4, 2012, p. 71–90, p. 72.

(36) See Vincent Tran Tam Tinh, Isis lactans: corpus des monuments greco-romains d'Isis lactant Harpocrates , Brill, Leiden, 1973.

(37) RE Witt, Isis in the Ancient World , The John Hopkins University Press, Baltimore - London, 1997, p. 64. It is no more astonishing to see the Nubian rulers show an intense devotion towards a goddess who everything seems to indicate that she was from the country of Kush than it would be to see in today's France a Muslim president makes his five daily prayers.

(38) See Jean Leclant, “Isis au pays de Kouch”, École Pratique des Hautes Etudes, Section des sciences sociales, vol. 94, no.90, 1981, p. 39-59

(39) <https://elementsdeducationraciale.wordpress.com/?s=nom+est+personne> ,

(40) Laurent Coulon, “The forms of Isis in Karnak through the priestly prosopography of the Ptolemaic era” . In Laurent Bricault and Miguel John Versluis (eds.), Isis on the Nile. Egyptian Gods in Hellenistic and Roman Egypt : Proceedings of the Ivth International Conference of Isis Studies, Liège, 27-29 November 2008, Brill, Leiden, 2010, p. 136 and sqq.

(41) Auguste Bouché-Leclercq, The religious policy of Ptolémée Sôter and the cult of Serapis, E. Leroux, Paris, 1902. p. 7.

(42) According to certain authors, including Clement of Alexandria ( Propteptique , IV, 42), the cult of Sarapis was introduced, not by Ptolemy Soter, but by his successor, Ptolemy II (Laurent Bricault, Miguel John Versluys (eds. ), Power, Politics and the Cults of Isis , Proceedings of the Vth International Conference of Isis Studies, Boulogne-sur-Mer, October 13-15, 2011 p. 102.

(43) Indeed, the idea of ​​creating a religion who could unite all of his subjects, whatever their racial origin, came to him in a dream (Tacitus, Hist., IV, 83-4; Plutarch, Iside and Osiride, 28). Following this dream, the sovereign Lagid had a statue imported to Alexandria; from where ? This is an important point, on which the different versions of the account do not agree more than the modern historians who have tackled the question. Bouché-Leclercq (“Origin of the cult of Serapis”, Reports of the sessions of the Académie des Inscriptions et Belles-Lettres, vol. 46, n ° 4, 1902, p. 420-1, p. 421) thinks that the The real origin of the statue was "intentionally concealed by the founders of the cult".

(44) Auguste Bouché-Leclercq, “The religious policy of Ptolemy Soter and the cult of Serapis”, review of the history of religions, vol. XLVI, 1902 (p. 1-30), p. 8-10.

(45) Arrien, Anabase, III, 1, 3-4. On the institution of the cult of Sarapis; see Emil Kiessling, “The genesis of the cult of Sarapis in Alexandria”, Chronicle of Egypt, vol. 24, no.48, 1949, p. 317-23.

(46) A problem arises here, if it is true that, to institute the cult of Sarapis with a view to federating the Greeks, the Jews and the Egyptians under the same religious banner, the Ptolemies appealed to Manetho the Sebennyte and to Timothée l'Eumolpide (Auguste Bouché-Leclercq, Histoire des Lagides: Les institutions de l'Égypte ptolémaïque, vol. 1, Ernest Leroux, 1906, p. 160), Manetho represented the interests of the Egyptians, Timothée those of the Greeks. By whom were those of the Jews represented?

(47) On the assimilation of Serapis to Aesculapius, see Bernardino Peyron,Papiri Greci del Museo Britannico di Londra e della Biblioteca Vaticana tradotti ed illustrati , Stamperia Reale, 1841, p. 6-9.

(48) Aelius Aristide, Discours , 45. In H. Kleinknecht, G. Quell, E. Stauffer and KG Kuhn, Dieu , Editons Labor et Fides, 1968, p. 28.

(49) Pfaffe Lamprecht and Heinrich Weismann, Alexander. Gedicht des zwölften Jahrhunderts , vol. 2, Kütten, 1850, p. 239.

(50) François Auguste Ferdinand Mariette, Le Sérapéum de Memphis , F. Vieweg, Paris, 1882, p. 6. Quoted in George Lafaye, op. cit ., p. 176.

(51) Laurent Bricault and Miguel John Versluys (eds.), Op. cit., p. 97. It should be noted that the temple of Serapis in Alexandria was located in the Jewish quarter and that it attracted both Jews and Christians (Livia Capponi, Serapis, Boukoloi and Christians from Hadrian to Marcus Aurelus, in Marco Rizzi [ed.], Hadrian and the Christians, De Gruyter, 2010, p. 126).

(52) A Ramesside papyrus describes it as “Nubian” ( nehesy ). See Jean Leclant, op. cit ., p. 48.

(53) Holger Kockelmann, Praising the Goddess: A Comparative and Annotated Re-Edition of Six Demotic , De Gruyter, 2008, chap. 2.

(54) George Hart, A Dictionary of Egyptian Gods and Goddesses , Routledge, 1986, p. 105 and sqq.

(55) Pierre Claude François Daunou,Historical Studies Course s, vol. 18, Firmin Didot Frères, Paris, 1847, p. 58.

(56) Jan Assmann, Egyptian Solar Religion , Routledge, 1995, p. 155. The author points out that the expression “ hen kai pan ” is also the credo of the corpus hermeticum and of hermeticism. It will be found in the writings of most German romantics, from Herder and Harmann to Hölderlin, Goethe and Schelling, all Freemasons. In this regard, it should be noted that several sources make Hermès Thoth the father of Isis (Pierre Roussel, “Un nouvelle hymne à Isis”, Revue des Études Grecques, vol. 42, n ° 195, 1929 [p. 137 -168], p. 151).

(57) Auguste Bouché-Leclercq, History of divination in antiquity, flight. 3, Ernest Leroux, Paris, 1879, p. 377.

(58) Pierre Roussel, op. cit ., p. 150.

(59) George Lafaye, “Isis”. In Charles Daremberg and Edmond Saglio, Dictionary of Greek and Roman Antiquities, vol. 3, part 1, Hachette, Paris, 1900, p. 581.

(60) Sylvie Cauville, Dendara II: translation , vol. 2, Uitgeveru Peeters, Louvain, 1999, p. 364.

(61) Ibid. , p. 546. Hathor too is so designated. However, as we have seen, not only did Isis and Hathor come to be identified with each other, it should also be remembered that they are only two different aspects of the mother goddess.

(62) Vincent Tam Tinh Tran, op. cit ., p. 19.

(63) George Lafaye, op. cit ., p. 581.

(64) CJ Bleeker, “Isis As Savior Goddess”. In Samuel George Frederick Brandon, The Savior God , Manchester University Press, 1963, p. 11.

(65) Holger Kockelmann, op. cit ., p. 63-7.

(66) Quoted in James N. O'Sullivan, Xenophon of Ephesus: His Compositional Technique and the Birth of the Novel , De Gruyter, Berlin and New York, 1995, p. 21.

(67) Joseph Burel, op. cit ., p. 32.

(68) Charles-François Dupuis, Origin of all cults, or Universal religion , vol. 2, 1822, H. Agasse, Paris, 1794, p. 15.

(69) Paul Foucart, The mysteries of Eleusis, A. Picard, Paris, 1914, p. 39.

(70) Georges E. Mylonas, Eleusis and the Eleusinian Mysteries , Princeton University Press, Princeton, NJ, 1961, p. 24.

(71) Marguerite Rigoglioso, op. cit ., p. 104.

(72) The episode of the gathering and that of the abduction have many variations: Pseudo-Apollodore, Bibliotheca , 1. 29; Homeric Hymn to Demeter , c. 1 -60; Diodorus Siculus, Bibliotheca historica , IV, 23, 4; V, 4, 2-5; XIV, 72-1; Ovid, Metamorphoses, V, 409-437, etc. An English-language site lists, following Robert Graves, all versions of the myth of Demeter and Persephone, as well as all versions of all Greek myths: <http://www.theoi.com/> .

(73) Demeter plays here the same role as Cybele after the loss of Attis, Aphrodite after that of Adonis, Isis after that of Osiris, Ishtar after that of Dumuzil.

(74) Several cities, including Salamis and Megara, disputed the honor of being the one where the well was located near which Demeter had sat down to rest; in Eleusis itself were venerated two wells, each of which had its supporters.

(75) Louis-Ferdinand Alfred Maury, History of the religions of ancient Greece , vol. 1, Ladrange, Paris, 1857, p. 476.

(76) Ibid. , 476-7.

(77) Pierre Nicolas Rolle, op. cit ., p. 162.

(78) Michel Nicolas, Essays in Philosophy and Religious History , Michel Lévy Frères, Paris, 1863, p. 19.

(79) Gilles Tétart, The blood of flowers: an anthropology of the bee and honey , Odile Jacob, Paris, 2004, p. 97.

(80) The more or less progressive abandonment of cremation by the Indo-European peoples - it is among the Romans that this funeral rite was best preserved in historical times - constitutes one of the signs of their denordicization, their submission to cyclical conceptions linked to the telluric feminine cult.

(81) Quoted in Paul François Foucart, op. cit., p. 87.

(82) Louis-Gabriel Michaud (ed.), Universal Biography, Ancient and Modern, vol. 55, L.-G. Michaud, Paris, 1833, p. 305.

(83) Pausanias, Description of Greece , VIII, 42, 1.

(84) Apollonius of Rhodes, Argonautica , iii, 861, 1211; Arnobe, c. 170. The epithet of brimo seems to have been applied to Cybele as well (Theodoret, Cure of the Greek Maladies , I, 699).

(85) Epiphanes, Adv. Haer ., III., P. 1093. Quoted in Pierre Nicolas Rolle, op. cit ., p. 142.

(86) Dizionario d'ogni mitologia e antichità , vol. 7, Ranieri Fanfani, Milan, 1826, p. 388.

(87) Charles-François Dupuis,Origin of All Cults, or Universal Religion , vol. 5, new ed., Louis Rosier, Paris, 1835, p. 441-2.

(88) Elien, De Natura Animalium , I, 10. Cited in ibid. , p. 443.

(89) Ibid ., 443-4.

(90) Louis-Gabriel Michaud (ed.), Op. cit. , flight. 54, p. 107.

(91) Lydus, Des mois , II, 8. Quoted in Victor Magnien, Les Mystères d'Éleusis , 2nd ed. recast and augmented, Payot, Paris, 1938, p. 213.

(92) Epiphanes, Exp. Fid. Cath ., Vol. 12, t. 1, p. 1093.

(93) In iconography, it is not uncommon for Isis to be associated with the dog in the Roman world, or for her to straddle it (see Céline Boutantin, Terres cuites et Cult Domestic: Bestiaire de l'Égypte gréco- romaine, Brill, Leiden, 2013, p. 79) or is sitting on it (Reinhold Merkelbach, Isis Regina – Zeus Sarapi, KG Saur, Munich and Leipzig, 2001, p. 588; the first illustration is that of a bas-relief from Pannonia; the second, that of a bas-relief from a temple in Cervetari, north-west of Rome; they both date from the first centuries AD). The dog was the animal consecrated to Hecate: "We offered to this goddess, who in her origin is none other than Brimo, expiatory sacrifices, a kind of domestic lustrations operated by smoke, which were celebrated on the 30th of each. month,and where eggs and young dogs were the essential items. The remains of these animals and other offerings, together with many edibles, were to be displayed in the crossroads, and were called the feast of Hecate.3 Often the poor and cynics preyed on these remains with a greed that was for the ancients the mark of extreme poverty or the last baseness. The dog was the animal devoted to Hecate. Monuments show this goddess with a dog on her breast, which she seems to stroke. She was represented herself with the head of a dog r, and perhaps this was her ancient mystical form, the one in which she was worshiped in the mysteries of Samothrace, where dogs were sacrificed in her honor ”( Frédéric Creuzer, Religions of Antiquity, partly revised, supplemented and developed by JDGuigniaut, vol. 2, 1st part, Firmin Didot Frères, Paris, 1849, p. 102-103).

(94) Pierre Nicolas Rolle, op. cit., p. 146. Note also that the image of a cat was often engraved at the top of the sistrum of Isis. The cat was the symbol of the moon in ancient Egypt. Seen in profile, it symbolized the crescent; seen from the front, the full moon (Antoine Pluche le Bas, Histoire du ciel, Paris, 1739, p. 140.

(95) Mary Beard, John North and SRF Price, Religions of Rome , vol. 2, A Sourcebook, Cambridge University Press, Cambridge, 1998, p. 15.

(96) Ovid, Fastes, I, 14. Diana is thus represented on a number of coins of the imperial period; see <http://tribes.tribe.net/hekatesmagick/> photos / 52f4d966-a92f-4e11-82d4-331463dc8cdc, where, moreover, the three pairs of arms with which it is endowed strongly recall the Hindu goddess that we know.

(97) It is not for nothing that one of the many synonyms for “prostitute” in Italian is “ donna da trivio ”.

(98) Georg Friedrich Creuzer, op. cit., p. 91-2. Pierre Dufour ( op. Cit , p. 43) notes not without humor, that “… the Amazons… compensated themselves for their ordinary chastity, by introducing strange disorders into the worship of their Venus, which they nevertheless called Artemis the Chaste ".

(99) Rüstem Duyuran, Ephesus , General Directorate of the Press, Radio-Broadcasting and Tourism, 1951, p. 73.

(100) Shing-Moo, the Chinese virgin mother goddess, is the patroness of prostitutes (Julius Evola, Métaphysique du Sexe, L'Âge d'Homme, Lausanne - Guy Trédaniel, Paris, 2006, p. 173).

(101) <https://elementsdeducationraciale.wordpress.com/2016/03/09/la-deesse-abrahamique/> , note 3; see also Julius Evola, op. cit., p. 173.

(102) Without a husband, she had given birth to Horus by parthenogenesis; one of the temples dedicated to him bears the following inscription: “No one has ever taken up my robe, the fruit that I gave birth is the Sun. ”

(103) Jean Yoyotte,“ Héra d'Héliopolis et le sacrifice humaine ”, École Pratique des Hautes Etudes, Section des sciences sociales. Yearbook, vol. 89, 1980-1981 (p. 31-102), p. 92.

(104) Julius Evola, op. cit., p. 175.

(105) Victor Magnien, op. cit., p. 45. Statuettes of Isis have been found in the oldest tombs in Eleusis (Françoise Dunand, Le Culte d'Isis dans le Bassin Oriental de la Méditerranée, vol. 2, Brill, Leiden, 1973, p. 3, note 3).

(106) Marjorie S. Venit, “Referencing Isis in Tombs of Graeco-Roman Egypt: Tradition and Innovation”. In Laurent Bricault and Miguel John Versluis (eds.), Op. cit ., p. 89 and sqq.

(107) Michel Malaise, “Content and effects of isiac initiation”, Classical antiquity, vol. 50, n ° 1, 1981 (p. 483-498), p. 484.

(108) “The Eleusinian Mysteries, like Dionysianism and Orphism moreover, pose innumerable problems to the researcher, especially of origin and, consequently, of antiquity. Because in each of these cases, we are grappling with extremely archaic rites and beliefs. None of these initiatory cults can be regarded as a creation of the Greek spirit. Their roots go deep into protohistory. Cretan, Asian and Thracian traditions have been taken up, enriched and integrated into a new religious horizon ”(Mircea Eliade, Initiation, rites, secret societies. Mystical births. Essay on some types of initiation, Gallimard, Paris, 1959, p. 241-2). The considerable interest of this passage lies not only in the fact that it underlines the antiquity of the Eleusinian mysteries and the non-Greek character of the spirit which informs them, but also in the fact that it seems to behave like if the initiation had been an integral part of it in its primitive form.

(109) “Zeus and Rhea, united in the form of serpents, had a daughter, Persephone, a monstrous being who had four eyes and horns. Having metamorphosed a second time into a serpent, Zeus did violence to his daughter, and from this union was born Dionysos Zagreus, who, like his mother, had horns; Nonnos calls him keroen brephos, the little horned one. Fearing for him the traps of Hera, Zeus gave him as guardians the Curetes who had kept him himself in his childhood; nevertheless the young god was surprised by the Titans sent by Hera, who amused him by presenting him with toys. He tried to escape them, by transforming himself successively into a lion, a tiger, a horse, a serpent, a bull; but he was killed by them, and his murderers cut him up and devoured the pieces.Zeus ordered Apollo to collect and bury his limbs; the god of Delphi buries them next to the tripod. As for the heart, which remained intact, Pallas carried it off and handed it over to Zeus who, after having absorbed it, gave birth to a second Dionysus, destined to share henceforth the glory and the sovereignty of his father. According to a variant of the legend, Semele would have swallowed the heart of Zagreus, and would thus have given birth to the second Dionysus, the Theban Dionysus. The Titans were thrown into Tartarus, reduced to ashes, and from their ashes the human race was born ”According to a variant of the legend, Semele would have swallowed the heart of Zagreus, and would thus have given birth to the second Dionysus, the Theban Dionysus. The Titans were thrown into Tartarus, reduced to ashes, and from their ashes the human race was born ”According to a variant of the legend, Semele would have swallowed the heart of Zagreus, and would thus have given birth to the second Dionysus, the Theban Dionysus. The Titans were thrown into Tartarus, reduced to ashes, and from their ashes the human race was born ”

(110) Tertullien, in Démonstrations évangéliques, Petit-Montrouge, 1843, p. 858.

(111) The triad of Osiris, Isis and Horus triad, which was only one of the many triads to which all the Egyptian temples were dedicated, belongs, as René Guénon points out, to the same kind of ternary as that of the Father, of the Mother and of the Son and, even if, for the more or less convincing reasons that he puts forward, it cannot be identified with the Christian trinity, the fact remains that the familiarity of the ancient Egyptians with myriads of groups of three deities, each representing father, mother, and son, may partly explain that the Trinitarian idea immediately found many adherents in Egypt and that it was in this country that Christianity made its first breakthrough.The resurrection of Osiris and the fact that he became the king of the dead are reminiscent of the Christian dogma of the Resurrection (of the many studies on the resemblance between Isis and the Virgin one of the most detailed and most successful is that of Giampaolo di Cocco, inAlle origini del Carnevale: Mysteria isiaci e miti cattolici, Pontecorboli , Florence, 2007, which shows, for example, that the Church, once Theodosius had made Catholicism the official religion of the Roman Empire, divided it into two parts. feast of Navigium Isidis, the first being the resurrection of the dismembered body of Osiris, identified with Jesus Christ, at Easter, therefore after the spring equinox, the second, forty days earlier, the procession of the naval chariot, at the Carnival ), while the cult of Isis paved the way for the cult of the Virgin Mary.

(112) We draw the essence of this description of the unfolding of the little mysteries of Goblet D'Alviella Comte, Eleusinia: from some problems relating to the Mysteries of Eleusis, Ernest Leroux, Paris, 1903.

(113) Athenagoras, Pro Christ, 20, 3. Gregory of Nazianze enumerates five: 1) The abduction of Korah. 2) The quest of Demeter. 3) The union of Demeter with Celeos, king of Eleusis, with the aim of hearing from him about his daughter; 4) Initiation of Triptolem; 5) The hierogamous (sic) of Zeus with Perséphone (M.- P. Masson-Vincourt, Interpretation of a passage from Discourse 39 by Grégoire de Nazianze, Mélanges de science Religieuse, vol. 33, Facultés catholiques, 1976, p . 4).

(114) Hippolyte, Philosophoumena, V, 8, 40. Even outside the celebration of the mysteries, the hierophant had recourse to anti-aphrodisiacs (L.-F. Alfred Maury, Histoire des religions de la Grecie Antique, vol. 2, Ladrange, Paris, 1857 , p. 416). He could, as we have already said, be married, but, once in office, he had to cease all commerce with his wife (ibid., P. 359).

(115) It is very surprising that the specialists of the Eleusinian mysteries were content to take note of such a ritual prescription, without seeking to explain it. The psychoanalyst CG Jung tried well, but his explanation is not valid, because it is based on a misunderstanding. Approaching the hierophant of the galli, he sees in them the "prototypes" of the men of whom it is said in the Apocalypse (14, 4), that they are "virgins", because "they are those who are not defiled with women ”and interprets their devirilization in the light of the writings of the Christian Gnostic sects ( The Collected Works, flight. I-XX, Routledge, New York, 2014, p. 4221). Jung suggests that the ritual helplessness of the hierophant represented the return to the original androgynic state, in which the human being unites in himself the male and female characters. On closer inspection, however, the androgyny referred to in the Gnostic texts consists less in the reunification of the characters of the two sexes (Le Banquet, 189c-193e) than in the absorption of the characters of one sex in the other. So, in the Gospel of Thomas, after saying, "When you make the two one, and you make the inside as well as the outside, and the outside as well as the inside, and the top as well as the bottom, and that you will make the male and the female one and the same being, so that the male is no longer male and the female is no longer female;when you make eyes instead of an eye, a hand instead of a hand, a foot instead of a foot, an image instead of an image, then you will enter the Kingdom ” , Jesus Christ, to Simon Peter who calls for the departure of Mary, "for women are not worthy of Life", replies: "Here I will attract her to make her male, so that she too becomes a living spirit like you males. For every woman who becomes male will enter the Kingdom of Heaven. Conversely, in the pseudo-Hippolyte ("Here I will draw her to make her male, so that she too may become a living spirit like you males." For every woman who becomes male will enter the Kingdom of Heaven. Conversely, in the pseudo-Hippolyte ("Here I will draw her to make her male, so that she too may become a living spirit like you males." For every woman who becomes male will enter the Kingdom of Heaven. Conversely, in the pseudo-Hippolyte (Elenchos , V. Quoted in CG Jung, op. cit .), for whom sexuality is a sin, to enter the house of God, man must take off his clothes, become the betrothed [of the soul], "stripped of his virility by the Spirit-Virgin" (supreme deity in Gnostic myth) (Herbet Read (Sir), Michael Fordham and Gerhard Adler (eds.), op. cit., p. 4221). Likewise, androgyny has a character, if one can express it thus, essentially feminine, in the text of Sethian Gnosticism entitled Prôtennoia Trimorphe (v. 150 AD) and in the writings of the Syrian sect of the Naassenes. (2nd century AD). The Protennoia, "the first creature," "the image of the Great invisible Spirit," declares: "I am androgynous. I am Mother (and) I am Father, because I copulate with myself. I copulated with myself and with those who love me and it is only thanks to me that Everything remains stable. I am the matrix which gives shape to the Whole while giving birth to the light which shines in splendor. I am the coming Aeon. I am the fulfillment of the Whole, that is to say Meirothea, the glory of the Mother. I speak clearly in the ears of those who know me.And I invite you to the exalted, perfect Light (…) ”(Yvonne Janssens,La Prôtennoia trimorphe, NH, XIII, 1 , Les presses de l'Université Laval, 1978; here we are using the English translation, available at <http://www.gnosis.org/naghamm/trimorph.html> ). The commentary made by the Naassenes on the myth of Attis and reported by the pseudo-Hippolyte ( Elenchos, V, 7, 13-15) goes in the same direction: “If the Mother of the gods mutilated Attis, even though she had her for a lover, it is because, from above, the blessed nature of the superior eternal beings of the world attracts towards itself the masculine element of the soul! Because man is androgynous. It is for this reason that the very subject of woman's relations with man is an abomination and a defilement. For Attis was mutilated, that is, separated from the earthly and lower parts of creation, to pass into eternal existence up there, where, he says, there is neither female nor male, but a new creature, a new man, who is androgynous. "(See, for an overview of the teachings of the sect, Jacques-É. Ménard," The Gospel according to Philippe and the Exegesis of the Soul ". In Jacques-É Ménard (ed.), Les texts de Nag Hammadi: Colloque du Center d'Histoire des Religions, Strasbourg, 23-25 ​​October 1974, Brill, Leiden, 1975, p. 67; the doctrine of the Naassenes was also based on the myth of Isis and Osiris and on Galatians 3.28). Incidentally, the male genitals are referred to as “earthly and lower parts of creation”. All in all, what is put forward in these last three writings is less a return to the androgynic state than a project of the feminization of men and, concurrently, of the masculinization of women ( The Gospel of Mary[p. 9]) says: "He prepared us and made us men"; the French translation gives "human beings" instead of "men" a capital distinction in this context; for lack of being able to decide, it should be remembered that, in order to find proof of the existence of such a project, there is no need to parse the texts of the Gnostic current of Christianity, since they exist in Christianity itself. - even (Philo of Alexandria ( Quaest. Ex. , I, 8) "Progress is nothing other than the transformation of the feminine gender into the masculine gender ..."; Jerome ( Commentariorum in Epistolam ad Ephesios, III, 5, PL 26, col. 533C): the woman who "wants to serve Christ more than the world will cease to be called woman and will be called man"). Now, after this digression made necessary by the fact that we did not address the issue of androgyny in the body of our presentation, we come to why Jung got it wrong, when he put on the same plan the self-mutilation of the priests of Cybele and the temporary impotence of the hierophant. The priests of Cybele did not completely emulate themselves, they proceeded to the ablation of their testicles, but not that of their penises. If they thus became - and this was apparently their goal - infertile (as most of the galli were homosexuals [Ovide, fastes, IV, 237; Martial, Martial, III, 81; Apuleius, Metamorphoses, XIII],one may wonder why they were so concerned about not reproducing), they were nonetheless able to have sexual impulses and to mate (see Aline Rousselle,Porneia: On Desire and the Body in Antiquity , WIPF & STOCK, Eugene, OR, 1988, chap. “Salvation by Child sacrifice and Castration”). It is one thing to make oneself unfit for reproduction by removal of the testicles; quite another is to deprive oneself of the ability to achieve an erection in intercourse.

(116) Gregory of Nazianze, Against Julien, 115 . Quoted in Julius Evola, op. cit. , p. 302.

(117) George Lafaye, op. cit. , p. 582.

(118) Victor Magnien, op. cit. , p. 140.

(119) George Lafaye, op. cit. , p. 582.

(120) Emmanuel Miller, Origenis Philosophumena , V, 8, Oxoniae, 1851.

(121) Franz Cumont, Paul Foucart. "Les Mystères d'Éleusis", Journal des savants, 1915 [p. 58-69], p. 65), is correct in observing that, “[i] Dionysus, and not Demeter. was the divinity whose destiny was recalled and to whom the mystics devoted themselves in the epoptic. it is not an ear, but a bunch of grapes, emblem of immortality, that one would have offered to their silent veneration ”

(122) Benjamin Constant, De la religion , vol. 5, Pichon and Didier, Paris, 1831, p. 96-8.

(123) Ibid ., P. 96-9.

(124) Grégoire de Nazianze, Or., XXXIX, 4. Quoted in Paul Foucart, Research on the origin and nature of the Eleusinian mysteries, Librairie C. Klincksieck, paris, 1895, p. 46. ​​See also Dēmētrios Philios, Eleusis: its mysteries, its ruins and its museum, Anestis Constantinides, 1896, p. 39.

(125) Clément d'Alexandrie, Discours aux gentils, 22.

(126) Pierre Dufour, op. cit., p. 388.

(127) Nonnos de Panopolis, Dionysiaques, 16, c. 400-402, translation by B. Gerlaud. See Francis Vian, “Theogamies and soteriology in the Dionysiacs of Nonnos”, Journal des savants, 1994, n ° p. 197-233.

(128) Baubô is presented as a queen in the Orphic papyrus 44 of Berlin (1st century BC); as the nurse of Demeter by the grammarian Hesychios; like a maenad in an inscription from Magnesia on the Meander (early 1st century AD); like a slave in a school at Nicander; like a nocturnal demon in a preserved fragment of Psellos (see Maurice Olender, Aspects de Baubô. Textes et contexts antiques, Revue de l'histoire des religions, vol. 202, n ° 1, 1985, p. 9).

(129) Clement of Alexandria, Proteptique. II, 20. Quoted in Georges Méautis, The gods of Greece and the mysteries of Eleusis, Presses Universitaires de France, p. 69.

(130) Maurice Olender, op. cit., p. 17.

(131) Ibid.

(132) “The Orphic Hymn to Hecate, published by M. Miller from a papyrus from the Bibliothèque nationale de Paris, reveals the later developments of the Baubô myth. It is Hecate herself who is called there "Baubô, female toad" ... It is obvious by this that the Orphics, because of the analogy of her names, had assimilated to Hecate the Egyptian goddess Heke-t, whose the sacred animal is the frog, symbol of production and indefinite multiplication, and which is sometimes represented on monuments with the head of a frog. “Baubo, squatting, with his knees raised,” remarks M. de Longpérier, “offers a rather striking analogy with the female toad or the frog. The part that the Egyptian elements had in these hybrid combinations explains how the Baubo figurines, in terracotta and in glass,are mostly found in Egypt, where they were performed during the Greek and Roman periods. The toad or the frog, thus attributed to Hecate, became a symbol of the nocturnal light. This is why on a certain number of earthen lamps, particularly in Egypt, we see this figurative animal. There are also antique candelabras whose feet bear on figures of frogs ”(François Lenormant,“ Baubo ”. In Charles Daremberg, Edmond Saglio. Op. Cit., Vol. 1, part 1, p. 683). In the second part of this study on Isis, we will come back to this animal, which had an important part in the symbolism of the Franks.This is why on a certain number of earthen lamps, particularly in Egypt, we see this figurative animal. There are also antique candelabras whose feet bear on figures of frogs ”(François Lenormant,“ Baubo ”. In Charles Daremberg, Edmond Saglio. Op. Cit., Vol. 1, part 1, p. 683). In the second part of this study on Isis, we will come back to this animal, which had an important part in the symbolism of the Franks.This is why on a certain number of earthen lamps, particularly in Egypt, we see this figurative animal. There are also antique candelabras whose feet bear on figures of frogs ”(François Lenormant,“ Baubo ”. In Charles Daremberg, Edmond Saglio. Op. Cit., Vol. 1, part 1, p. 683). In the second part of this study on Isis, we will come back to this animal, which had an important part in the symbolism of the Franks.which had an important part in the symbolism of the Franks.which had an important part in the symbolism of the Franks.

(133) See Andrea Rotstein, The Idea of ​​Iambos, Oxford University Press, New York, 2010.

(134) Maurice Olender, op. cit., p. 5; Page du Bois, Slaves and Other Objects, 2008, The Chicago University Press, Chicago and London, p. 96; Eva C. Keuls, The Reign of the Phallus: Sexual Politics in Ancient Athens, University of California Press, Berkeley, Los Angeles and London, 1985, p. 83. Regarding the Triene figurines that Hermann Diels proposed to call Baubô, they resemble like two drops of water the sheela-na-gig from across the Channel (see Anne Larue, “Déméter, Baubô et Sheela-na -gig. The vulva as a figure of feminist resistance from archaic Greece to contemporary art ”, available at the following address: <https://annlarue.files.wordpress.com/2014/05/2012-sheela-na> -gig.pdf, consulted on August 3, 2016. This specimen of an Acadhimmic Amazon has split, in the foreword of a Fiction, Feminism and Postmodernity, Éditions Classiques Garnier, 2010, with a pun that reveals the true intentions of what is lurking in the shadow of the Kenyan actor currently on CDD at the White House: “Yes, Wicannes! ".

(135) Empédocle, Fr. 153.

(136) George Devereux, Baubo, La vulve mythique, J.-C. Godefroy, 1983.

(137) Niall W. Slater and Bernhard Zimmermann, Intertextualität in der griechisch-römischen Ködie, M & P, 1993, p. 86. “khoiros” more specifically means the vulva of the girl.

(138) Quoted in Pat Caplan, The Cultural Construction of Sexuality, Routledge, London - New York, 1987, p. 121.

(139) See, for literary and epigraphic sources, iconographic and archaeological documents, Thesaurus Cultus Et Rituum Antiquorum (ThesCRA), I, The J. Paul Getty Museum, - Foundation for the LIMC, Los-Angeles - Basel, 2004, p. 79-83.

(140) Diodorus, I, 87.

(141) Hérondas, Mime VI. The introduction by Georges Dalmeyda to the French translation of "Mimes d'Hérondas" (Hachette, 1893) is an essential complement to the picture that the poet paints of the Greek woman of the upper classes of the third century BC.

(142) We know nothing of the feast of Misé and almost nothing of this divinity nor of Misé. The rare ancient authors who mention it make it come from Phrygia, where its name was an epiclesis of the Great Mother (Marie Delcourt,Hermaphrodite: Myths and rites of bisexuality in Classical Antiquity , Presses Universitaires de France, 1992, p. 49).

(143) Maurice Olender, op. cit ., p. 41.

(144) Jacob Stern, “Herodas' Mimiamb 6, Greek, Roman and Byzantine Studies”, vol. 20, No. 3, 1979, p. 251.

(145) Clement of Alexandria, Discours aux gentils, 21.

(146) Aristophane, Comedies of Aristophane, translated from the Greek by M. Artaud, vol. 2, Firmin Didot Frères, 1855, p. 131.

(147) Marguerite Rigoglioso, op. cit ., p. 176.

(148) Karl Kérenyi, Eleusis: Archetypal Image of Mother and Daughter, Princeton University press, p. 66. The “phallic” Zeus referred to here is the pre-Hellenic Zeus, related to the chthonian daimon Meilichios (Charles Picard, “La triade Zeus-Héra-Dionysos dans l'Orient préhellenique according to the new fragments of Alcaeus ”, Bulletin of Hellenic Correspondence, vol. 70 n ° 1, 1946 p. 455-473), which was venerated in particular in Lesbos and in Crete, where, parèdre of the Great goddess and, as such, god who dies and reborn (P. Somville, “The bee and the bull (or life and death in Minoan Crete)”, Revue de l'histoire des religions, vol. 194, n ° 2, 1978, p. 129- 146), he was assimilated to Dionysus. The Cretan Zeus is also represented by a bull (William Keith Chambers Guthrie, The Greeks and their Gods, Payot,1956, p. 178).

(149) Tertullien, Adversus Valentinianos, I.

(150) Diodorus, I, 22.

(151) Bonnie Thurston, Women in the New Testament: Questions and Commentary, Wipf & Stock Pub, 2004, p. 26.

(151bis) "Asceticism" is a very big word. We can hardly speak of continence, and, in certain cases, of mortification. On the difference in nature between asceticism and mortification, see Julius Evola, The Doctrine of Awakening, Arche, Milan, 1991, chapter The varieties of asceticism , <https://evolaasheis.wordpress.com/2016/> 04/14 / the-doctrine-of-leveil-extracts / .

(152) Apollodorus, I, 5, 3.

(153) Othmar Keel, The Song of Songs: introduction and commentary, Saint-Paul, 1997, p. 158.

(154) Frédéric Nietzsche, The Origin of Tragedy in Music or Hellenism and Pessimism, Complete Works of Frédéric Nietzsche, translation by J. Marnold and J. Morland, 4th ed., Vol. 1, Mercure de France, p. 30. The philosopher speaks of "narcotic drink".

(155) Carl AR Ruck, Solving the Eleusianian Mystery. In R. Gordon Wasson, Albert Hofmann and Carl AP Ruck, The Road to Eleusis. Unveiling the Secret of the Mysteries, Harcourt, New York, 1978, p. 16. The various arguments that this reference study on the subject advances in favor of the presence of a hallucinogenic substance in the kykeônare contested one after the other by Peter Webster, Mixing the Kykeon, ELEUSIS: Journal of Psychoactive Plants and Compounds, new. series 4, 2000, p. 3 et sqq., Available at the following address: <http://www.psychedelic-library.org/Mixing%20the%20Kykeon%20Final%20Draft.pdf> , accessed August 3, 2016. Admissible in the current state of research , the six scientific objections raised by P. Webster are likely to be confirmed, or disproved, by subsequent experimental research.

(156) The receptacle (kegchos) in which it was most commonly served recalls cereal grains by its name of pre-Hellenic origin (see Vincenzo Bellelli, Pierre Dupont, Dominique Frère, Jean-Jacques Maffre and Gérard Siebert, Bulletin d'archéologique, Revue des Études Grecques, vol. 123, fasc. 1, 2010 [p. 137-386], p. 158).

(157) See George Barger, Ergot and Ergotism, Gurney and Jackson, 1931. One of the two main objections (see Walter Burkert, Ancient Mystery Cults, 1987, Harvard University Press, Cambridge, Mass. - London p. 108) at the hypothesis that the drink which was served to the mystics at the beginning of the great mysteries contained ergot is that "ergot poisoning is generally described as an unpleasant state and in no way euphoric". In the first phase of initiation, that is to say the "descent into hell", the mystery must have experienced everything but a feeling of euphoria, but, indeed, in the second phase of initiation, that in which, out of the darkness, he bathed in a radiant light, pains in the limbs, numbness, cramps,the contractures caused by the absorption of ergot would hardly have been calculated to give him the impression of elevation and development which he must have had at that time. That being said, Burkert has the ergot effects of rye in mind, while Hoffman (R. Gordon Wasson Albert Hofmann and Carl AP Ruck, op. Cit., North Atlantic Books, 2008, p. 43) asserts that the fungus that was used as the basis for the preparation of the Eleusinian kykeon was Paspalum distichum, a species of grasses of the family Panicoideae, which grew in abundance in the Mediterranean basin and which "contains only hallucinogenic alkaloids and could even have been used in the form of powder ”(ibid.)while Hoffman (R. Gordon Wasson Albert Hofmann and Carl AP Ruck, op. cit., North Atlantic Books, 2008, p. 43) asserts that the fungus which served as the basis for the preparation of the Eleusinian kykeon was Paspalum distichum, a species of grasses from the family Panicoideae, which grew abundantly in the Mediterranean basin and which "contains only hallucinogenic alkaloids and could even have been used in powder form" (ibid.)while Hoffman (R. Gordon Wasson Albert Hofmann and Carl AP Ruck, op. cit., North Atlantic Books, 2008, p. 43) asserts that the fungus which served as the basis for the preparation of the Eleusinian kykeon was Paspalum distichum, a species of grasses from the family Panicoideae, which grew abundantly in the Mediterranean basin and which "contains only hallucinogenic alkaloids and could even have been used in powder form" (ibid.)which grew in abundance in the Mediterranean basin and which "contains only hallucinogenic alkaloids and could even have been used in powder form" (ibid.)which grew in abundance in the Mediterranean basin and which "contains only hallucinogenic alkaloids and could even have been used in powder form" (ibid.)

(158) First companion of Hades, the nymph Menthé, because of the jealousy she feels towards Persephone, is trampled, then metamorphosed into mint, or by Demeter (Oppien of Corycos, Halieutiques, III, 485 and ff), or by Persephone herself (Ovid, Metamorphoses (X, 728-731). Under these conditions, Carl AR Ruck affirms that mint, of which certain species are hallucinogenic, was absent from the mixture which was drunk at the beginning of the Great mysteries, however, others argue that mint is a remedy for nausea caused by absorption of lysergic acid, the substance derived from an alkaloid in rye ergot. Peter Webster, “Mixing the Kykeon”, ELEUSIS: Journal of Psychoactive Plants and Compounds, new series 4, 2000, p. 4.)

(159) Luke A. Myers, Gnostic Visions, iUniverse, Bloomington, 2011, p. 39.

(160) As, in the development, we want to limit ourselves strictly to the examination of the question of whether the kykeon contained a hallucinogenic substance, it is here that the few remarks which are essential on this fundamental point will find place. for the understanding of the nature of the cult of the mother goddess, A priori, it is hardly conceivable that Demeter is at the same time “Mother of barley” and Erysibe (“Ergot”), goddess of barley and goddess of the parasite barley (\*), in other words also goddess of fertility and infertility, health and disease. The contradiction, flagrant at the symbolic level, disappears at the level of medicine. In fact, barley, the only cereal to contain vitamin B12, is good for the growth of infants and children, while rye ergot extract, administered in small doses,is uterotonic (in the past it was used in obstetrics to speed up childbirth) (\*\*). Not to mention mithridatization, this is one of the many cases where the poison, given in certain quantities, turns into a remedy. The ambivalence of the Greek term "pharmakon", "remedy" as well as "poison" is a reflection of this (\*\*\*).

Perfectly adapted, by these properties, to the expression of the maternal Demetrian aspect of the cult of the mother goddess, the ergot of rye is also suitable for the Amazonian background of its aphrodistic and phallic aspect, as it emerges from the detailed description of the parasitic invasion of ergot: “ergot (is) an unfertilized ovary, but which has nonetheless vegetated; and the cause which ... opposed this fertilization is the development of a real fungus, the spomcelia segetum, which, arising in the interior of the glumes, and perhaps in the 'germ itself, beginning by being only a whitish and viscous drop, then lengthens, takes more consistency and, covering the ovary, opposes its fertilization, by preventing the pollen from reaching it. However, by the effect of its vegetative force,the ovary comes out of the bales, pushing the fungus which crowns it in front of it, until the latter having dried out, when it has reached its full development, detaches itself from the ovary which it surmounted and whose he kissed or combed the top ”(Pierre-Scipion Payan, Mémoire sur l'ergot de rye, its therapeutic action and its medical use, 1844, p. 6-7; to fully understand what we are alluding to, a few pictures of rye ergot specimens may not be too many (6-7; to fully understand what we are referring to, a few snapshots of rye ergot specimens may not be too much (6-7; to fully understand what we are referring to, a few snapshots of rye ergot specimens may not be too much (<http://www.mycodb.fr/fiche.php?genre=Claviceps&espece=purpurea> ).

(\*) Ergot attacks the ovary of the flower. For a description of the biological cycle of this fungus, see Jean-J. Wild boar, "Of fungi and men: Rye ergot", Société mycologique du Haut-Rhin, available at the address: <http://webcache.googleusercontent.com/search?q=cache:husD7RgC5qYJ:societe-mycologique> -du-haut-rhin.fr/fichiers/L\_ergot\_de\_seigle\_-\_1987.pdf+&cd=21&hl=fr&ct=clnk&gl=nl , consulted on August 3, 2016.

(\*\*) Armand Trousseau, Treatise on therapeutics and medical matters , vol. 1, Béchet Jeune, Paris, p. 529 and sqq. Henri-Dominique Magne, De l'ergot de rye and its use in obstetrics , Rignoux, 1861.

(\*\*\*) L. Grimblot, Synthetic vocabulary of the French language, Librairie Larousse, 1902, p. 949

(161) Pindar, Olympiques, 6, 159.

(162) Purple is very present in Eleusinian symbolism. Thus, for example, in the procession of 13 Boédromion, "at the moment when the mystics pass from Athenian territory to that of Eleusis, their right hand and left foot are bound with saffron-colored bands" (Silvia MS Carvalho. " Les mystères d'Éleusis ”, Dialogues d'histoire ancien, vol. 18, n ° 2, 1992 [p. 93-135] p. 98), that is to say purple. Incidentally, a fresco from the 6th century AD at the catacomb of Commodille shows the Virgin seated on a gemmed throne, dressed in dark crimson and wearing purple shoes (Maurice Vloberg, “Les Types iconographique de la Mère de Dieu dans l'Art Byzantine. ”In Hubert du Manoir (SJ) (ed.), Maria; studies on the Blessed Virgin, vol. 2, Beauchesne et ses Fils, 1952, p. 491.

(163) “Mekonê” means “the city of the poppy”. In fact, a chronicle of excavations from the end of the 20th century indicates the abundance of wild poppies on the plateau where the city was built. The poppy held a great place in the customs and in the food of the Athenians; for example, the newlyweds were crowned with myrtle and poppy and its seeds were a common food (see Vinciane Pirenne-Delforge, L'Aphrodite grecque, Presses Universitaires de Liège, Liège, 1994, p. 127 et seq.; Jean- Marc Luce, Landscape and Food in the Greek World, Presse Universitaire du Mirail, Toulouse - Le Mirail, 2000, p. 176). It was also consumed in the form of juice.

(164) Theocritus, VII Idyll.

(165) Pierre-Arnaud Chouvy, “The opium poppy and man. Geographical origins and first diffusions of a cultivar ”, Annales de géographie, vol. 110, n ° 618, 2001, p. 185. The geographical origin of the opium poppy is not well known, but it seems that Paver somniferum comes either from the territory which today constitutes Switzerland, or from a region which lies between the eastern Mediterranean and Asia Minor. . It was passed on to the Greeks from the Egyptians, who may have received it from the Sumerians and traded in opium as early as the second millennium BCE, while “… neither the Greeks nor the Romans spread use of opium in their territories and they did not consider opium to be a commercial commodity of international status either ”(Martin Booth Opium: A History, 2nd ed., St. Martin Press, New York 1998, p. 21.Cited in ibid., P. 189). it was the Arabs who, at the time of the Crusades, began to distribute it in Europe as well as, as early as the 8th century AD, in the Far East. "Wherever the Arabs went, opium also went transported by caravan or by dhow, their navigators being so much more skilful and efficient they took advantage of the monsoon winds that the Phoenicians had exploited before them" (ibid., P. 190).190).190).

(166) Orpheus, The Argonautics. In Lodoïs by Martin du Tyrac (count of Marcellus), The ancient Greeks and the modern Greeks, Michel Lévy Frères, Paris, 1861, p. 202-3.

(167) The symptoms of tares intoxication are as follows: "headache, dizziness, trembling of the tongue, discomfort in pronunciation, swallowing and breathing, drowsiness, pain, precordial anxiety, vomiting, diarrhea or conversely constipation, cold sweat all over the body and above all a general tremor, often with spasmodic contractions, painful convulsions, prostration with sometimes tetanic stiffness ”( Paul Fournier, The book of medicinal and poisonous plants of France: 1,500 species by text and by image, according to all of our current knowledge, vol. 2, P. Lechevalier, 1948, p. 351).

(168) Robert Gordon Wasson, Albert Hofmann and Carl AP Ruck, translation by Roberto Fedeli, Alla scoperta dei misteri eleusini, 1978, Urra, Milan, 1996, p. 117.

(169) Michael A. Rinella, Pharmakon: Plato, Drug Culture, and Identity in Ancient Athens, Lexington Books, Lanham, 2010, p. 87.

(170) Martin Bernal, Black Athena: Afroasiatic Roots of Classical Civilization; flight. 3, Rutgers University Press, New Brunswick, NJ, 2006, p. 357.

(171) R. Gordon Wasson Albert Hofmann and Carl AP Ruck, op. cit., North Atlantic Books, 2008, p. 126.

(172) “Isianone, still considered a wild vegetable, is a creeping plant, and filled with a milky juice; she wears a white flower called concilium. It is also recommended as an aphrodisiac; eaten raw with vinegar, it gives milk in abundance to nurses ”(Pliny, XXII, 39).

(173) Ibid., XVIII, 7.

(174) From the perspective of the study of the symbolism of the Franks that we will conduct in the second part of this presentation, it is good to point out now the following point: "It is probable, as Mr. Wieseler (Narkissos, p. 114 et seq.), That the narcissus dedicated to the Great Goddesses was not the flower that we designate today by this name, but rather a plant of the liliaceae family [it is we who underline]. We must, indeed, certainly, following the example of H. Preller (Griechische Mythologie, t. I, p. 695), compare the expressions of Sophocles and Hesychios with the passage where Pausanias (II, 35, 4) says that in the feasts of Demeter and Chthonia in Hermione the children crowned themselves with kosmosandalon (Cf. Athen. XV, p. 681), a flower similar to the hyacinth (see on this plant Panofka, Ann. De Finit , arch. t.II, p. 346). The fairly precise terms used by ancient authors do not seem to us to allow us to assimilate, as Mil did. Ch. Lenormant and De Wilte (El. Des mon. Céramogr. T. IV, p. 1 et seq.), The damatrion of Hesychios and the narcissus of verses from Oedipus to Colone, with the Vallisneria spiralit of modern naturalists . But this, let us hasten to say it, in no way detracts from the certain identification they have established between this curious plant in the backwaters of southern Europe and the propeller plants, which play such an important symbolic role in the decoration of some painted vases. The valuable remarks of the authors of the Elite of Ceramographic Monuments, on the meaning and origin of the emblematic use of the image of the Vallisneria spiralis in ancient monuments,remain intact, even when we recognize that this plant has no right to the names of either damatrion or narcissus ”(François Lenormant, op. cit., p. 285, note 2).

(175) Félix Bricheteau, General Bulletin of Therapeutics, Paris, 1867, p. 242.

(176) Victor Magnien, op. cit., p. 151.

(177) Plutarch, De audiendis poetis. Moral., Ed. Didot, vol. I, p. 26. Cf. Diogenes Laerte, VI, 2, ed. Didot, p. 142. Quoted in Goblet D'Alviella (Count of), op. cit., p. 80

(178) François Lenormant, “Eleusinia”. In Charles Daremberg and Edmond Saglio (eds.), Op. cit., vol. 2, pt. 1, 1877, p. 557. On the conditions of admission to the Eleusinian mysteries, see Victor Magnien, op. cit., chap. I.

(179) These magic formulas, discovered by Gaston Maspero in the pyramid of Ounas, were published under the title of Texts of the pyramids. It is the oldest religious corpus discovered in Egypt.

(180) See Claude Mossé, L'Histoire du monde, Larousse, 1993.

(181) Audran Labrousse, “The first immortal of Memphis”, Historia Thématique, n ° 69, 2001, p. 38-9.

(182) Lourik Karkajian, Death and the Afterlife in the Ancient Near East: Egypt and Mesopotamia. In Odette Mainville and Daniel Marguerat (eds.), Resurrection: the afterlife in the old world and the New Testament, LABOR ET FIDES MEDIASPAUL, 2001, p. 31.

(183) S. Malassis, Mysteries and initiations of ancient Egypt, BAOA, 1957, p. 21. Another symptom of post-mortem democratization is the subjugation of embalming and mummification to commercial imperatives (see Philippe Pomar, “Comprendre la mummification dans l'Égypte des Pharaons”, Archéologia, n ° 456 , 2008).

(184) Goblet D'Alviella (Comte), op. cit., p. 67-68.

(185) Georges Lafaye, History of the cult of the divinities of Alexandria, p. 95.

(186) Goblet D'Alviella (Comte), op. cit., p. 78.

(187) Ibid.

(188) Orat., 48. Cited in Pierre Boyancé, “Sur les mystères d'Éleusis”, Revue des Études Grecques, vol. 75, No. 356, 1962 (p. 460-482), p. 262.

(189) ibid.

(190) Paul Foucart, op. cit., p. 49.

(191) Pindar. Complete translation by Faustin Colin, G. Silbermann, Strasbourg, 1841, p. 311.

(192) Paul Foucart, op. cit., p. 417.

(193) René Guénon, Insights on initiation, Traditional Publishing, Paris, 1946, p. 18.

(194) Ibid., P. 23.

(195) Ibid., P. 156.

(196) Philippe Borgeaud, Rites and emotions. Considerations on the mysteries. In John Scheid (ed.), Rites and beliefs in the religions of the Roman world, Vandeuvres and Geneva, 2007, p. 207. This passage from Dionysius of Hallicarnassus highlights a fact which is not without interest: Isiacism in particular and the oriental cults in general, transplanted to Rome, moderated their orgiastic character, at least in the external manifestations of the worship.

(197) Yves Lehmann, Religions de l'Antiquité, Presses Universitaires de France, 1999, p. 254.

(198) Nicholas Goodrick-Clarke, The Western Esoteric Traditions: A Historical Introduction, Oxford University Press, 2008, p. 16.

(199) Joseph Burel, Isis and the Isiacs under the Roman Empire, Bloud, Paris, 1910, p. 35.

(200) Robert Graves, The Greek Myths, vol. 1, p. 6. Joseph François Lafitau, The life and mores of American savages, compared to the mores of early times, Westeincs, Amsterdam, 1732.

(201) Robert Graves, op. cit., p. 7.

(202) Scholie à Pindare, Ode Pythique, 4, 106; Callimachus, Hymn to Apollo, 105. In Hymns and Epigrams. Lycophron. Aratus, Loeb Classical Library, William Heinemann, London, 1921.

(203) Pindar, Pythiques, IX, 17-36.

(204) O. Habert, The religion of ancient Greece, P. Lethielleux, Paris, 1910, p. 163.

(205) Liliane Bodson, Hiera zōia [ie zōa]: contribution to the study of the place of animals in ancient Greek religion, Palais des académies, 1978, p. 29-34.

(206) Porphyry, L'Antre des Nymphes, 18. Long before Porphyry, around 250 BC, the belief that bees are born from bulls was reported by Antigone of Carystos (Histoire des Animaux, 19): " In Egypt, if you bury the bull in certain places so that only its horns are flush with the surface, and then you saw them, it is said that the bees will fly away; because the bull purifies itself and changes into bees ”(see Simcha Jacobovici and Barrie Wilson, Evangile Forgotten, Michel Lafon, 2015). The mother goddess is represented in the form of a bee resting on the head of a bull in numerous rock engravings around the Mediterranean dating from the 7th millennium BC (Marija Gimbutas, The Goddesses and Gods of Old Europe, new. augmented ed., University of Caifornia Press, Berkeley, 2007, p. 190).The first author to have considered bees from the point of view of their industriousness seems to be Claude Élien, whom we have seen elsewhere that he was also the first to have attributed feelings to animals (see Edoarda Barra-Salzédo, En soufflant grace Souls, breaths and moods in ancient Greece, Jérôme Millon, Grenoble, 2007). In Greek, “apis” with a long “a” means “bee” and with a short “a” “bull”."Apis" with a long "a" means "bee" and with a short "a" "bull"."Apis" with a long "a" means "bee" and with a short "a" "bull".

(207) See Luc Benoist, Signs, symbols and myths, “Que sais-je? », N ° 1605, Presses Universitaires de France, 2009. In Egypt, we can see carved on the stuccos of a megarum, that is to say a cave dedicated to Isis, a fetus and a bee surrounded by ears , symbol which “seems to evoke at least the idea of ​​the mysteries of the rebirth” (Alexandre Moret, Rois et dieux d'Égypte, Armand Colin, Paris, 1911, p. 202, chap .: Les Mystères d'Isis, available at 'following address: <https://ia902702.us.archive.org/5/items/roisetdieuxdgyp00moregoog/roisetdieuxdgyp00moregoog.pdf>, accessed August 14, 2016). Associated, as an emblem of death, with the chthonic divinities, this insect, as a symbol of the soul on the way to immortality, was associated with the god of light, Apollo; according to Pausanias (Periegesis, X, 9), the bees built one of the six temples which were dedicated to him "of wax and with their own wings". Which one was it? Was it that of Delphi, which Dionysus and Apollo, so to speak, shared? The Greek geographer does not specify. Dionysos had however preceded Apollo to Delphi and it seems that the identification of the two divinities occurred under the direct influence of Orphism (Alberto Bernabé, Miguel Herrero de Jáuregui, Ana Isabel Jiménez San Cristóbal and Raquel Martín Hernández, Redefining Dionysos, De Gruyter, Berlin and Boston, 2013, p. 65 et sqq .;see also François Lenormant, Monograph of the Eleusinian sacred way, its monuments and memories, vol. 1, L. Hachette & Cie, Paris, 1864, p. 479).

(208) Porphyry, op. cit., 18.

(209) Pierre Nicolas Rolle, op. cit., p. 436.

(210) Gilles Tétart, Le Sang des fleurs: an anthropology of bees and honey, Odile Jacob, Paris, 2004, p. 89.

(211) Peter Oluf Brøndsted, Travels in Greece, vol. 1, Firmin Didot, Paris, 1816, p. 53. Moreover, Aristée recalls the Eurydice of the Orphic myth (André Oltramare, L'Episode d'Aristée dans les Géorgiques de Virgile, H. Georg, Geneva - Basel, G. Fischbacher, Paris, 1892, p. 101). In no other version of the myth of Aristeus (Apollodorus, Bibliotheca, III, 30; Bacchylides, fr. 45; Callimachus, Hymns, V, Le Bain de Pallas, 106; Hesiod, Catalog des femmes, fr. 93; Diodorus of Sicily , Bibliotheca historica, IV, 81, 1; Hygin, Astronomie II, 4, Fables, 161; Nonnos de Panopolis, Dionysiacs, V, 212, XIII, 253; Ovid, Fastes, I, 363; Pausanias, Description of Greece, X, 17, 3; Pindar, Odes, Pythiques, IX, 3) the bee is not the symbol of chastity.It is remarkable and symptomatic that this meaning has passed as it is in Christianity. In Ambroise (De virginibus, I, 8, 40), "virginity [considered as the only desirable state of woman] deserves to be compared to bees: like them, diligent, pure, chaste"; he calls Saint Agnes "apis argumentosa" ("the bee full of wisdom"; see Margaret Warner Morley, The Honey-makers, AC McClurg, 1899, p. 324.

In Gregory of Nyssa (Treatise on Virginity), virginity is a divine reality and the only means for man to reach God and thus anticipate the resurrection, which, in Christianity, is that of the bodies, resurrection body which was prepared in the Church, it seems from the end of the first century, by the doctrine of perpetual virginity and by marital continence (see Houziaux Alain, "L'idéal de chasteté dans les beginnings du Christianisme, why? ”, Topique, vol. 4, n ° 105, 2008, p. 17-45, available at the following address: [www.cairn.info/revue-topique-2008-4-page-17.htm](http://www.cairn.info/revue-topique-2008-4-page-17.htm), accessed August 14, 2016; Charles Munier, Marriage and virginity in the old Church, Peter Lang, Berne, 1987, p. xxiv). In the “Middle Ages”, the heresiarch Gérard de Montefort was recognized and declared a heresiarch for having sought to put into practice the Christian ideal of virginity: “Above all, we praise virginity. We have wives who keep virginity or who have lost it have the authorization of one of our priests to perpetually maintain their chastity. None of our wives are used carnally, they are almost mothers and sisters whom we zealously keep such. We never eat meat; we do continuous fasts and prayers. Always, day and night, the purest among us (nostri maiores) pray; no hour is neglected, none remains without prayer.All our goods are owned in common with all men […] If the human species stopped having sexual relations (sese coniungeret), it would no longer have corrupted itself, it would reproduce without coitus, like bees ”(Quoted in LC Bethmann and W. Wattenbach (eds.), Lanfold Senior, Historia Mediolanensis, MGH, SS., t. 8, Hanover, 1848, p. 65-6). The moral valuation of bees in the Puritan and Millenarian current of the beginning of the 11th century was based on the Old Testament passage (Judges 14, 8-9), written around the 5th or 7th century BC and to be compared to the myth reported by Antigone de Carystos (see above; Histoire des Animaux, 19), where Samson sees bees emerging from the carcass of a lion. In the 19th century again,a commentator on the Jesuit Bourdaloue emphasized the Christian virtue of bodily virginity: “The purity of glorious bodies after the resurrection will be purity without effort; but the purity of a virgin on earth is a victorious purity, which resists and which triumphs ”, Œuvres de Bourdaloue, vol. 3, Firmin Didot Frères, 1865, p. 687.

(212) François-Timoléon Bègue Clavel, Picturesque history of freemasonry and secret societies, 3rd ed., Pagnerre, Paris, 1844, p. 318.

(213) Charles-François Dupuis, Origin of all cults, new. ed., vol. 4, Emile Baboeuf, Paris, 1882, p. 554.

(214) Scholia in Lucianum, H. Rabe, Leipzig, 1906, p. 275-6. Quoted in John J. Winkler, The Constraints of Desire: The Anthropology of Sex and Gender in Ancient Greece, Routledge, 1990, p. 196.

(215) Isée, Succession de Kiron, 18.

(216) Apollodore, Fr. 244 F 89.

(217) J. Maillot, Research on the costumes, customs, religious, civil and military uses of the peoples of the 'Old Continent, vol. 2, P. Didot L'Aîné, 1804, p. 366.

(218) Pierre Nicolas Rolle, op. cit., p. 122.

(219) Homer, Homeric Hymns, translation by Leconte de Lisle, 1893.

(220) Marcel Detienne, “Les Jardins d'Adonis. The mythology of aromatics in Greece ”, Paris, 1972, p. 39 and sqq. Quoted in Alain Moreau, “Les Danaïdes de Mélanippides: the virile woman”, Pallas, vol. 32, n ° 1, 1985 (p. 59-90), p. 74. For good measure, thesmophoriazusai gorged themselves on garlic (IG, II / III2, 1184. Quoted in Walter Burkert, op. Cit., P. 11, note 5. Also cited in Alain Moreau, op. Cit. , p. 73).

(221) See Teresa M. Shaw, The burden of the flesh: fasting and sexuality in early Christianity, Fortress Press, 1998.

(222) Sophie Lacoste, Ma bible de la phytothérapie, LEDUC. S., 2014, p. 197.

(223) Nineteenth Century Encyclopedia, vol. 1, Paris, 1841, p. 639; see also Encyclopedia of the People of the World, vol. 12, part 1, 1839, Treuttel and Würtz, Paris, p. 184; see also Work of the laboratory of medical matter of the faculty of pharmacy of Paris, vol. 13, Vigot Frères, 1922, p. 103.

(224) Leboucher, “Matière Médicale allopathique”. In Bulletin of the Homeopathic Medical Society of France, vol. 1, Homeopathic medical society of France, 1860, JB Baillière et Fils, p. 372.

(225) John M. Riddle, Contraception and Abortion from the Ancient World to the Renaissance, Harvard University Press, Cambridge, Mass., 1994, p. 31; Alphonse Teste, Practical systematization of homeopathic medicine, JB Baillière et Fils, Paris, 1853, p. 426.

(226) Claude-Marie Gattel, Universal portable dictionary of the French language, 2nd ed., Vol. 1, Lefevre, Paris, 1813, p. 36.

(227) Pierre Fouché, “Philological chronicle of the ancient and modern Provençal dialects (1913-1924)”. In Revue de linguistics romance, vol. 2, Society of Romance Linguistics, 1926 [p. 113-136], p. 145.

(228) Callimaque, Fr. 21. Quoted in Hélène Pierre, “Reflections around the Nesteia of Athenian Thesmophories”. In Pascale Jacquet-Rimassa (ed.), Voyages in antiquity: mixtures offered to Hélène Guiraud, Presses Universitaires du Mirail, Toulouse-Le Mirail, 2008, p. 90.

(229) Theodoret, Sermon III, VII, In Guillaume-Emmanuel-Joseph Guilhem de Clermont-Lodève (baron), Historical and critical research on the mysteries of paganism, 2nd ed. revised and corrected by Silvestre de Sacy (baron), vol. 2, De Bure Frères, Paris, 1817, p. 13, note 3.

(230) Bernard Brusset, Psychopathology of anorexia nervosa, 2nd ed., Dunod, 2008, p. 170.

(231) “when Kore was raped by Plouton while she was picking flowers, a pig keeper named Eubouleus grazed his pigs there and they were swallowed up in the ground along with Kore” ( Scolie de Lucien, Dialogues des Courtisanes, II, 1. Quoted in Robert Parker, Polytheism and Society at Athens, Oxford University Press, Oxford, 2005, p. 273.

(232) Sophie Grosjean – Agnes, “Sacred laws or shifting rituals? The example of the cults of Demeter and Korah in Cyrene in Antiquity ”. In “Divine law, human law”, Camenulae, n ° 2, 2008, p. 3.

(233) Claude Rolley, “The Sanctuary of the Patrooi Gods and the Thesmophorion of Thasos”, Bulletin of Hellenic Correspondence, vol. 89, n ° 2, 1965 (p. 441-483), p. 470, note 3.

(234) See Marcel Detienne, Culinary practices and spirit of sacrifice. In Marcel Detienne and Jean-Pierre Vernant, La Cuisine du sacrifice en pays grec, Gallimard, Paris, 1979; idem., “Violent 'Eugenies' in full Thesmophorias: women covered with blood”. In Acta Antiqua, Academiae Scientiarum Hungaricae, Budapest, vol. 27, No. 1-3, 1979.

(235) Ibid.

(236) The books of accounts of the sanctuaries of Délos, where the thesmophoria were also celebrated, bear the mention of mageiroi (cooks-priests) (Guy Berthiaume, The roles of the mágeiros: studies on butchery, cooking and sacrifice, Brill , Leiden, 1982, p. 39), but by no means those of the sanctuary of Athens, where, in the absence of evidence to the contrary, we have reason to believe that the women sacrificed themselves.

(237) See, concerning thesmophoria, François-Timoléon Bègue Clavel, op. cit., p. 317-8; du Theil, Research on the various festivals instituted among the Greeks in honor of Pallas. In Memoirs of the National Institute of France, t. 39, 1777, p. 216.

(238) Monique Halm-Tisserant, “The sparagmos, a fertile magic rite”, Kernos, 17, 2004, p. 133, available at the following address: <http://kernos.revues.org/1405> ; DOI: 10.4000 / kernos.1405 , accessed August 4, 2016. (239) Marija Gimbutas, The Language of the Goddess, Harper & Row, San Franccisco, 1991, xv and sqq. (240) Hesiod, Theogony, 126–32.

(241) DM Murdock, Christ in Egypt: The Horus-Jesus Connection, Stellar House Publishing, 2009, p. 145; Marguerite Rigoglioso, op. cit., p. 26 and sqq. Neith, Métis and Athena would have been the goddesses of the cult of societies of Amazons of North Africa (p. 38 ff.), Where archaeological excavations have confirmed the existence in antiquity of the tribe of Amazons whose Herodotus (IV, 180, 22) succinctly describes the customs.

(242) Orphée, Poèmes magiques et cosmologiques, p. 105. Quoted in Le Papyrus by Derveni, translated and presented by Fabienne Jourdan, Paris, Les Belles Lettres, 2003, p. 92-3. Solon, unless it was his advisor Epiménides de Phaistos, specialist in Eleusinian mysteries (Louise-Marie L'Homme Wéry, "La notion de patrie dans la thought politique de Solon", L'antiquité classique, t. 69, 2000 [p. 21-41], p. 31) seems to have been inspired by this work of Orpheus to establish the cult of Mèter oreia (Black Earth), in which Rhea and Demeter are identified with each other, as Julian (4th century AD) confirms (Or. 159a), indicating that the Athenians “honored at home as Deo, Rhea, Demeter. Incidentally, it should be noted that this cult,which he instituted after having liberated the part of the territory of Athens which was occupied by the Megarians, was of foreign origin. He himself defines Meter Oreia as a Phrygian deity (ibid., P. 32),

(243) According to Ramsay, the protuberances of the statue of Artemis of Ephesus which made him nickname polymastos (with multiple breasts), are not breasts, but alveoli, A bee is engraved on many Ephesian coins and Ephesus may mean "the city of many bees" (Rick Strelan, Paul, Artemis, and The Jews in Ephesus, De Gruyter, 1996, Berlin and New York, 1996, p. 92, note 144). Regarding Athena, Minoan palatial art (2000–1700 BCE) offers some examples of representations where the goddess is associated with the bee (Buffie Johnson, Lady of the Beasts: The Goddess and Her Sacred Animals, Inner Traditions International, Rochester, VT., P. 157; Wochenschrift für klassiche Philologie, vol. 11, G. Freytag, 1894, p. 451).

(244) Porphyry, Den of the Nymphs, 18.

(245) Homeric Hymn to Demeter, c. 1-3.

(246) Pausanias, VIII, 25, 5-8.

(247) Clement of Alexandria, Exhortation to the Greeks, 2, 13.

(248) Orphic Rhapsodies, fr. 303; Orphic hymn to Proserpina, 29, 11; Orphic Hymn to Dionysus, 30, 6–7; Diodorus of Sicily, III, 64, 1; Clement of Alexandria, op. cit., 2, 14.

(249) The formula was the following: "The divine Brimo gave birth to Brimos, the sacred child, that is to say the Strong gave birth to the Strong" (Hippol., Ref., 5 , 8, 40).

(250) Marguerite Rigoglioso, op. cit., p. 120.

(251) Robert Graves would have been well advised not to assert that most Greek myths were written by the victors, for the myths, the most dramatic of which is the rape of a goddess by a god, either stem from the Orphic tradition, or imbued with Near Eastern influences. The Homeric Hymn to Demeter itself is no exception to the rule (see Christine Dumas-Reungoat, “Homeric Hymns to Demeter and Aphrodite, hymns and poems from Mesopotamia: points of comparison”, Gaia: interdisciplinary review on Greece Archaic, n ° 13, 2010. p. 153-175).

(252) "By procreating independently of man" should not be taken in the figurative sense. It seems indeed that, in places like Athens, Delos, Dodona, Samos, there were priestesses whose function was to study the magical processes likely to allow women to have children, particularly girls, in a way asexual. See Marguerite Rigoglioso, The Cult of Divine Birth in Ancient Greece, Palgrave MacMillan, New York, 2009.

(252bis) The mysteries which were celebrated in Alexandria in honor of Demeter and Persephone could "recall the matriarchal period, when women were independent and Demeter was conceived in her original role of Virgin Mother" ("the stories of the Danaids, the priestesses of Demeter who imported the Thesmophoria on Greek soil ”[Marguerite Rigoglioso, op. cit., p. 182] indicate that such a period did exist in North Africa from antiquity). Indeed, in Alexandria, the two goddesses were "considered as the protectors of young women ... whose loves were not sanctioned by the patriarchal bond of marriage" (Karl Kerényi, Eleusis: Archetypal Image of Mother and Daughter, Princeton University Press , Princeton, NJ, p. 118, 1991. Quoted in Marguerite Rigoglioso, op. Cit., P. 106.Demeter being the one who instituted the laws of [monogamous] marriage, Kerényi should have said in all logic: "... whose loves were not sanctioned by the patriarchal bond of polygamous marriage").

(253) Franz Cumont, Paul Foucart. Les Mystères d'Éleusis, Journal des savants, vol. 13, no.2, 1915 [p. 58-69], p. 66.

(254) The Greek epithet “brimo” appears to correspond to that which was attached in Egypt to Isis as the goddess of vengeance: tithrambo (James Cowles Prichard, An Analysis of the Egyptian Mythology, London, 1919, chap. Of Isis, in her maleficent or vindictive character, Tithrambo, Hecate, or Brimo)

(255) Marguerite Rigoglioso, op. cit., p. 117.

(256) Julius Evola, Métaphysique du sexe, L'Âge d'Homme, Guy Trédaniel, Lausanne and Paris, 2006, p. 176. The Italian author declares, without indicating his source, which we have not found, that "(the) teaching of the mysteries included the symbolism of the crossing of the seven planetary spheres and" which he aimed to render “The progressive detachment of the determinations or conditions which ... are linked (to these spheres), conceived as so many clothes, or envelopes, which must be got rid of in order to reach the state of complete 'nudity' of the absolute being and simple, which is only itself, once the seven spheres have been passed ”(idem., p. 176, translation by BK). The symbolism of the dance of the seven veils of Ishtar, to which he also refers, has the same meaning, as does that of the seven veils of Isis (Harriette Augusta Curtiss,The voice of Isis, The Curtiss book company, Los Angeles 1914, p. 253-4).

(257) Julius Evola, op. cit., p. 141.

(258) Callimachus, Hymn V, v. 53-55.

(259) Hérodote, Histoires, VIII, 65.

(260) Ragnar Hedlund, Harald Nilsson (ed.), Acta Universitatis Upsaliensis, Studia Numismatica Upsaliensia 5, Uppsala Universitet, 2008, p. 211.

(261) Marguerite Rigoglioso, op. cit. p. 176-7.

(262) Pierre Nicolas Rolle, op. cit., p. 168.

(263) Françoise Dunand, op. cit., p. 30. It is remarkable that these acts no longer have as their aim, as in previous eras, the attachment of slaves to the service of a temple, but to free them.

(264) Michel Malaise, Petra Pakkanen, “Interpreting Early Hellenistic Religion. A Study Based on the Mystery Cult of Demeter and the Cult of Isis ”, Kernos, 11, 1998, available at the following address: <http://kernos.revues.org/1244> , consulted August 3, 2016., p. 401.

(265) Marie-Françoise Baslez, “Oriental immigrants in Greece: tolerance and intolerance of the city”. In Cahiers du Center Gustave Glotz, vol. 7, n ° 1, 1996 [p. 39-50] p. 40.

(266) Ibid., P. 41.

(267) Michel Malaise, op. cit., p. 42.

(268) Jean-Marie Pailler, “Oriental religions, third epoch”, Pallas, vol. 35, 1989 (p. 95-113) p. 97.

(269) George Lafaye, op. cit., p. 13.

(270) Strabo, Geography, X, 10.

(271) Françoise Dunand, op. cit., p. 5.

(272) The adoption of Isis and Sarapis into public worship dates either from the reign of Ptolemy III (246–222 BCE) or that of Ptolemy IV (222–204 BCE) (see Pierre Nicolas olle, op. Cit., P. 8-9)

(273) Pausanias, I, 18, 4; "When you go down from there [from the Prytaneum] to the bottom of the city, there is a sanctuary of Sarapis: a god that the Athenians received from Ptolemy and introduced to them". Another temple in his honor would have existed on the agora (Laurent. Bricault, Collection of Inscriptions concerning Isiac Cult, Editions E. de Boccard, Paris, 2005, vol. 1, p. 11).

(274) George Lafaye, op. cit., p. 31.

(275) Franz Cumont, Oriental religions in Roman paganism, 4th ed. Paul Geuthner, Paris, 1929, p. 74, p. 196 and sqq.

(276) PM Frazer, “Two Studies on the Cult of Sarapis in the Hellenistic World”, OAth III, 196, vol. 3, p. 1-54.

(277) Laurent Bricault, “Isiac diffusion: a sketch”. In PC Bol, Fremdheit-Eigenheit. Agypten, Griechenland und Rom. Austausch und Verständnis, Liebighaus, Städel Jahrbuch NF, vol. 19, 2004 (p. 548-55), p. 550. The superiority complex of contemporary historiography leads it to disdainfully reject all the testimonies of ancient authors who do not agree with the ideology which underlies it. Pausanias (I, Attica, XVIII) indicates that Serapis was a "deity which the Athenians received from Ptolemy", which does not prevent Robert Turcan (The Eastern Cults in the Roman Empire, p. 83) from arguing that, " (in) Athens… they [the successes of Isis and Sarapis] owe nothing to the imperialism of the Lagides ”. Franz Cumont, for his part, would have read Tacitus "in the first degree", and so on.

(278) Jean Leclant and Gisèle Clerc, Bibliographical inventory of Isiaca (Ibis). LQ, Brill, Leiden, 1985, p. 63.

(279) Laurent Bricault, op. cit., p. 5.

(280) Ibid., P. 3.

(281) See, because these two studies consider the cult of the Alexandrian Isis as a subversive cult, Panayotis Pachis, “'Manufacturing Religion' in the Hellenistic Age: The Case of Isis-Demeter Cult”. In Luther H. Martin and Panayotis Pachis (eds.), Hellenization, Empire and globalization: Lessons from Antiquity, Vanias Publications, Thessaloniki, 2004, p. 163-207, available at the following address: <http://users.auth.gr/pachisp/pdf/06.pdf>, accessed August 4, 2016; idem., “The Hellenistic Era as an Age of Propaganda: The Case of Isis 'Cult'”. In LH Martin - P. Pachis (eds), Theoretical Frameworks for the Study of Graeco - Roman Religion. Adjunct Proceedings of the XVIIIth Congress of the International Association for the History of Religions, Durban, South Africa, 2000, University Studio Press, Thessaloniki, 2003, p. 97-126, available at the following address: <http://users.auth.gr/pachisp/pdf/05.pdf> , accessed August 4, 2016.

(282) See, on the important role played by Alexandrian merchants and traders in the penetration of the Isiac cult into Greece, JD Mikalson, Religion in Hellenistic Athens, The University of California Press, Berkeley, Los Angeles and London, 2008, chap. : The Age of Lycourgos, available at the following address: <http://ark.cdlib.org/ark:/13030/ft267nb1f9/>, accessed August 4, 2016; on the predominant part that Semitic merchants and traders took in the penetration of oriental cults in Greece, Elodie Matricon-Thomas, Research on oriental cults in Athens, from the 5th century BC to the 4th century AD .-C. Religions in contact in the Athenian city, doctoral thesis in ancient history, under the supervision of Yves Perrin and Marie-France Baslez, Jean Monnet University, Saint-Étienne, [sn], 2011.

(283) William Matthew Leary, The Central Intelligence Agency, History and Documents, chap. 1: History of The Secret Intelligence Agency; Huw Dylan, Defense Intelligence and the Cold War: Britain's Joint Intelligence Bureau, chap. 6: Networks, Connections, and Links.

(284) See Jean Andreau and Catherine Virlouvet, (eds.), “Information and the sea in Antiquity”, CEFR 297, Rome, École française de Rome, 2002. In BULLETIN BIBLIOGRAPHIQUE, Revue de philologie, de litterature and Ancient History, Klincksieck 2003/2, vol. LXXVII (p. 341-371), p. 371.

(285) Éric Dénécé, Intelligence and counter-espionage, Hachette, Paris, 2008, p. 10.

(286) See, regarding itinerant priests in the Hellenistic period, the following sources, which P. Pachis used in “The Hellenistic Era as an Age of Propaganda: The Case of 'Isis' Cult”: L. Vidman, Isis and Sarapis bei den Griechen und Römem, Berlin, 1970, p. 33-7, p. 43-4; Walter Burkert, “Itinerant diviners and magicians. A neglected area of ​​contact ”. In R. Hägg (ed.), The Greek Renaissance of the Eight Century BC: Tradition and Innovation, Proceedings of the 2nd International Symposium at the Swedish Institute in Athens, June 1-5, 1981, Stockholm, 1983, p. 111-9; idem, Ancient Mystery Cults, Harvard University Press, Cambridge, Mass. and London, 1987, p. 32-44; William D. Furley and Jan Maarten Bremmer, Greek Hymns. Selected Cult Songs from the Archaic to the Hellenistic Period, vol. I, Mohr Siebeck, Tübingen, 2001, p. 1-20.

(287) Giulia Siameni Gasparro, “The Hellenistic Face of Isis. Cosmic and savor Goddess ”. In Laurent Bricault, Miguel John Versluys, Paul GP Meyboom (eds.), Nile Into Tiber: Egypt in the Roman World: Proceedings of the IIIrd, p. 59.

(288) <https://elementsdeducationraciale.wordpress.com/2013/10/01/la-liberte-un-concept-desclaves-2/> .

(289) See Timo Miettinen, “On the Philosophical Foundations of Universalism: Reason, Task, Critique”, SATS, Northern European Journal of Philosophy, vol. 13, n ° 1, 2012, p. 19-38.

(290) Neither Homer, nor Hesiod, nor Aeschylus, nor the historians who lived before Herodotus of Halicarnassus, allude to the deities of the triad of Abydos (Osiris, Isis, Horus) (H. Galiment, “Hérodote et the beginnings of Greco-Egyptian syncretism ”, Bulletins de la Société d 'Anthropologie de Paris, IV series, vol. 7, 1896 [p. 622-36] p. 628). Does this mean that this triad did not exist before Herodotus made his trip to Egypt, around 450 before our era? Could it be that the introduction of this triad was the trigger for the Interpretatio Graeca?

(291) Ibid.

(292) Françoise Dunand, Le Culte d'Isis dans le Bassin Oriental de la Méditerranée: Le Culte D'Isis et les Ptolémées, Brill, Leiden, 1973, p. 67. See D. Mallet, The first settlements of the Greeks in Egypt (7th and 6th centuries). 1st fascicule, Ernest Leroux, Paris, 1893.

(293) Pierre Cabanes (2000), “Greek colonization in the Mediterranean”, available at the following address: <http://www.clio.fr/bibliotheque/la_colonization_grecque_en_mediterranee.asp> , accessed August 4, 2016.

(294) Françoise Dunand, op. cit., p. 120.

(295) Auguste Bouché-Leclercq, Histoire des Lagides, vol. 1, Ernest Leroux, Paris, 1903, p. 113.

(296) Ibid.

(297) Ibid.

(298) Franz Cumont, op. cit., p. 74.

(299) George Lafaye, op. cit., p. 33.

(300) Prakash Charan Prasad, Foreign Trade and Commerce in Ancient India, Abhinav Publications, 1990, p. 61.

(301) Charles Texier, Asia Minor, F. Didot, Paris, 1862, p. 7 and sqq.

(302) George Lafaye, op. cit., p. 101.

(303) Auguste Widal, Juvénal et ses satires, 2nd ed., Didier, 1870, p. 111.

(304) Juvenal, Satire, VI.

(305) Gebhard Selz, “Studies in Early Syncretism: The Development of the Pantheon in LagaS Examples for Inner-Sumerian Syncretism”, Acta Sumerologica 12, 1990, p. 111–142. Syncretism existed in prehistoric and protohistoric Mesopotamia (ibid., P. 112).

(306) George Lafaye, op. cit., p. 42.

(307) Michel Malaise, The conditions for the penetration and dissemination of Egyptian cults in Italy, 1972, Brill, Leiden, p. 261 and sqq.

(308) George Lafaye, “Isis”, op. cit., p. 577.

(309) Michel Malaise. New documents and recent views on Isiac cults in Italy. In Margreet B. de Boer and TA Eldridge (eds.), Hommages a Maarten J. Vermaseren, vol. 2, Brill, Leiden, 1978, p. 666.

(310) Henri Le Bonniec, The cult of Ceres in Rome, from the origins to the end of the Republic, Paris, 1958.

(311) John Wesley Heaton, Mob Violence in the Late Roman Republic, 133-49 BC, University of Illinois Press, 1939, p. 18.

(312) William Linn Westermann, The Slave Systems of Greek and Roman Antiquity, p. 97.

(313) George Lafaye, op. cit., p. 577.

(314) “To call to oneself, to make come” is the French translation of the Latin verb evoco, from which comes the substantive evocatio, which designates the ritual by which a Roman general making the siege of an enemy city “(calls) the god who protects (her)… and he (promises) in Rome the same worship, or a more beautiful one ”(Pliny, Hist. Nat., XXVIII, 18). However, there is nothing to prove that this military rite was commonly practiced: "If the exact formula of this type of contract has been preserved to us by a compiler of the 4th century, we know, on the other hand, very little about the use which was made. could have been done during the history of Rome. The text which has come down to us applies, in its literal formulation, to the capture of Carthage by Scipio Emilien in ~ 146; but it is far from certain that this general "evoked" the gods of Carthage:no historical document in any case alludes to it. The only circumstance where one can think that the evocatio was practiced is the taking of Veies in 396: according to Livy (V, 20 and 21), the Juno of Veies (undoubtedly a United Etruscan) was evoked by Camille and installed in Rome on the Aventine. The development that Livy gave to this story leaves the impression of a rather exceptional event… ”(Jean-Paul Brisson,“ Evocatio ”, Roman religion, Encyclopædia Universalis [online], available at the following address:The development that Livy gave to this story leaves the impression of a rather exceptional event… ”(Jean-Paul Brisson,“ Evocatio ”, Roman religion, Encyclopædia Universalis [online], available at the following address:The development that Livy gave to this story leaves the impression of a rather exceptional event… ”(Jean-Paul Brisson,“ Evocatio ”, Roman religion, Encyclopædia Universalis [online], available at the following address: [http://www.universalis.fr/encyclopedie/evocatio-religion-romaine /](http://www.universalis.fr/encyclopedie/evocatio-religion-romaine%20/), consulted on August 17, 2016; the assertion (Joël Le Gall, “Evocatio”, Publications de l'École française de Rome, vol. 27 n ° 1, 1976, p. 524) that the evocatio was “a banal rite of the old Roman religious arsenal of the war, so banal that the authors did not even allude to it except in the famous cases of Veies and Carthage… ”is not particularly convincing. (406) See [https://elementsdeducationraciale.wordpress.com/2015/07/14/theatrocratie-2 /](https://elementsdeducationraciale.wordpress.com/2015/07/14/theatrocratie-2%20/), note 203.

(315) <https://elementsdeducationraciale.wordpress.com/2012/05/16/les-livres-sibyllins/> .

(316) Sextus Pompeius Festus, De la signification des mots , II, 14.

(317) Georges Sérullaz, Essay on Roman religion and on the relationship of the Roman state with some foreign religions, Auguste Cote, Lyon, 1889, p . 14.

(318) Already in Greece, it is not impossible that the mysteries have served as a cover for seditious enterprises, as suggested with wit and sagacity Benjamin Constant (De la religion, vol. 5, p. 43): “The mysteries had been brought to Greece prior to (the) destruction (of the monarchy): some perhaps covered with their veils the holy conspiracies of liberty. Obscure insinuations, sown here and there in the ancients, make it quite probable that men, indignant at the yoke of kings, formed, in imitation of the mysteries, or in the mysteries, secret societies for the overthrow of royalty.

(319) The Caecilii Metelli, were a plebeian and non-aristocratic family, as often indicated in the modern writings where their name appears (see Pierre Gaspard Hubert Willems, The Senate of the Roman Republic: The composition of the Senate, Ch. Peeters, 1878 , p. 130.

(320) George Lafaye, Histoire du cult des divinités d'Alexandrie, Ernest Thorin, Paris, 1884, p. 202.

(321) Ibid.

(322) François Laurent, Histoire du droit des gens et des relations Internationals, vol. 3, Hebbelynck, Merry, Ghent, 1850, p. 364.

(323) George Lafaye, op. cit., p. 46.

(324) No one disagrees that “… the meager popularity of the Lagid queen among des Romans hardly favors the goddess of the Nile ”(Laurent Bricault (nd), Isis in Rome, available at the following address:https://www.academia.edu/2643003/Isis\_%C3%A0 , p. 9, accessed August 11, 2016), but neither is anyone suggesting that Cleopatra's unpopularity with the Romans encouraged the spread of the cult of Isis. It should be simple to understand that this cult owed its rise in Rome to the growing presence of colored foreigners on its soil, in the same way as, driven by Judaism, the current development of the Islamic religion in European countries is directly proportional to the growing number of Arabs, Blacks and Asians Muslims on this continent.

(325) Pliny the Younger, the lawyer who witnessed his time according to his correspondence, Presses Universitaires d'Aix-Marseille, Aix-en-Provence, 2008, note 612, available at the following address:http://books.openedition.org/puam/757 , accessed August 4, 2016.

(326) George Lafaye, op. cit., p. 46.

(327) Johann Joseph Ignaz von Döllinger, Paganism and Judaism, vol. 3, H. Goemaere, Brussels, 1858, p. 46.

(328) Properce, II, Élégie 33.

(329) Tibulle, I, Élégie 7.

(330) George Lafaye, op. cit., p. 53.

(331) Joseph Burel, op. cit., p. 8-9.

(332) Paul Foucart, “The Roman emperors initiated into the mysteries of Eleusis”, Minutes of the sessions of the Académie des Inscriptions et Belles-Lettres, vol. 36, no.6, 1892, p. 384.

(333) Michel Ruch, Cicéron et l'Orphisme, Institut d'Études augustiniennes, Paris, 1960, available at the following address: <http://hdl.handle.net/2042/443>, accessed August 5, 2016.

(334) “There was in Rome a young lady named Pauline who was no less illustrious by virtue than by birth, nor less beautiful than she was rich. The affair takes place: a young gentleman, a knight in addition, falls in love with Pauline, offers her two hundred thousand drachmas, she refuses and the young man seeks - and finds - a matchmaker to whom he offers fifty thousand. drachmas. The woman organizes a staging in vaudeville, especially as Pauline had a very particular devotion for the goddess Isis. The go-between suggests to the priests of Isis to organize an orgiastic worship under the pretext that the god Anubis had passion for Pauline. Appointment is made in the temple, one supper there and, late at night, one locks Pauline in a dark room. The young gentleman enters;she believes it is Anubis and she gives herself to him. As a result, the gentleman paid a quarter of what he thought he had to spend and that he had achieved his ends. But Pauline boasted to her husband of this divine night and the husband did not believe her. However, a few days later, Pauline met the gentleman who said to her: I owe you a great deal of obligation to have refused the two hundred thousand drachmas since I obtained under the name of Anubis everything I could wish for. So Pauline confesses everything to her husband and this one. immediately went to find the emperor to whom he told the story. After Tiberius had informed himself exactly of the truth, he had these detestable priests crucified (and, with them, the go-between who had invented the scenario. Tiberius had the temple of Isis destroyed and his statue thrown into the Tiber. gentleman,he was simply exiled because the emperor attributed his crime to the violence of love ”(Flavius ​​Josephus, Antiquités Judaïques XVIII-4). The account of this author, whose recent writers have shown that the work could be considerably “retouched” subsequently, is corroborated by Suetonius (Tib., 36) and Tacitus (Annals , II, 85).

(335) Arthur Darby Nock, The Development of Paganism in the Roman Empire, vol. 12, Cambridge University Press, Cambridge, 1939, p. 425.

(336) See Vincent Tran Tam Tinh, Essay on the cult of Isis in Pompeii, Editions E. de Boccard, chap. IV, 1964.

(337) Joseph Burel, op. cit., p. 11.

(338) Vincent Tran Tam Tinh, op. cit., p 28.

(339) Tacitus, Hist., III, 74; Suétone, Domitien, 1. See Stéphane Gsell, Essay on the reign of the emperor Domitian, Doctoral thesis presented to the Faculty of Letters of Paris, Thorin et fils Paris, 1893, p. 56-7.

(340) Suetonius, Vita Othonis, 12, 2.

(341) George Lafaye, op. cit., p. 62.

(342) France Le Corsu, Isis: myth et mystères, Les Belles Lettres, 1977, p. 184.

(343) Jean-Louis Podvin, “Le Tropisme isiaque des Sévères: une acme reconsidered? »In Laurent Bricault, Miguel John Versluys (eds.), Op. cit., p. 320.

(344) Ibid. p. 439.

(345) Ælius Lampridius, Life of Alexander Severus, XXVI.

(346) RE Witt, op. cit., p. 224.

(347) History of the Royal Academy of Inscriptions and Belles-Lettres, vol. 10, Paris, 1736, p. 501; Catalog of a collection of medals of the kings and cities of ancient Greece, Rollin et Feuardent, Paris, 1862, p. 154.

(348) Michel Malaise, The Conditions for the Penetration and Diffusion of Egyptian Cults in Italy, Brill, Leiden, 1972, p. 445.

(349) Claude Brenot, “Was Valérien Jeune a Myste d'Isis? », Numismatic Review, vol. 6, no.15, 1973, p. 157-165.

(350) RE Witt, op. cit., p. 9.

(351) Juvenal, VI, 526-9.

(352) Stéphane Gsell, op. cit., p. 110.

(353) Procope, Bell. Pers., 19.

(354) In the 4th and 5th centuries AD, the priesthood of Philae was exercised by a family of Egyptian-Belemmy priests (David Frankfurter, Religion in Roman Egypt: Assimilation and Resistance, Princeton University Press, Princeton, NJ, 1998, p. 105).

(355) Numismatic Review, vol. 8, 1843, p. 312.

(356) Flavius ​​Vopiscus, Life of Aurelian, IV.

(357) Joseph-Rhéal Laurin, Main orientations of Christian apologists from 270 to 361, Rome, Analecta Gregoriana, 1954, p. 30.

(358) Michel Malaise, op. cit., p. 447.

(359) Vincent Tran Tam Tinh, Le Culte Des Divinites Orientales à Herculaneum, Brill, Leiden, 1971, p. 14.

(360) Laurent Bricault, Miguel John Versluys (eds.), Op. cit., p. 31.

(361) Michel Malaise, op. cit., p. 454.

(362) See <http://www.tesorillo.com/isis/rev/index1.htm> .

(363) Claudia Teixera, The Cult of Isis in Rome: some aspects of its Reception and the Testimony of Apuleius' Asinus Aureus, Edições Afrontamento, 1984, p. 274.

(364) Rutilius Namatianus, Itin., I, 315.

(365) Quoted in Nancy Gauthier, “First Christian centuries”, Documentation photographique, n ° 7028, April 1995, p. 7.

(366) See W. Koch, "How the emperor Julian tried to found a pagan church, Les lettres pastorales", Revue belge de philologie et d'histoire, vol. 7, No. 2, 1928, p. 511-50.

(367) Clifton Edwin Van Sickle, Isis-worship in the Latin World (up to 235 AD), Indiana University, 1922, p. 48.

(368) Pierre Lambrechts, The composition of the Roman Senate from Septimius Severus to Diocletian (193-284), L'erma di Bretschneider, 1968, p. 83.

(369) Chantepie de la Saussaye, Manual of the history of religions, Armand Colin, 1904, p. 115.

(370) César Auguste Horoy, On the relationship of the priesthood with civil authority through the ages and up to the present day from a legal point of view, A. Chevalier-Marescq, successor, Paris, 1883, p. 23.

(371) Chantepie de la Saussaye, op. cit., p. 116.

(372) Ibid.

(373) Ibid.

(374) César Auguste Horoy, op. cit., p. 28.

(375) Laurent Bricault, “Les Sarapiastes”. In The Myrtle and the Rose, vol. 1, CENiM 9, Cahiers de l'ENiM, Montpellier, 2014, p. 46.

(376) Gaston Boissier, La religion romaine d'Auguste aux Antonins, vol. 1, 1874, Hachette, Paris, p. 12-3.

(377) Cicero, Pro. Dom., 1.

(378) Auguste Bouché-Leclercq, The Pontiffs of Ancient Rome, A. Frank, Paris, 1874, p. 316.

(379) Ibid., P. 309.

(380) See Paul Foucart, Les mystères d'Éleusis, chap VII; Frédéric Creuzer, op. cit., vol. 3, 3rd part, Firmin Didot Frères, Paris, 1851, p. 1161.

(381) François Lenormant, “Eleusinia”, p. 554.

(382) Frédéric Creuzer, op. cit., p. 1167.

(383) Françoise Dunand, The Cult of Isis in the Eastern Mediterranean Basin, vol. 3, Brill, Leiden, 1973, p. 184-5.

(384) Ibid., Chap. : Clergy and ritual of sanctuaries.

(385) George Lafaye, op. cit., p. 152-3.

(386) Ibid., P. 153.

(387) Ibid., P. 151.

(388) Ibid., P. 155.

(389) Michel Malaise, op. cit., p. 142.

(390) George Lafaye, op. cit., p. 150.

(391) Ibid., P. 151.

(392) Benjamin Constant, op. cit., p. 27.

(393) Françoise Dunand, op. cit., p. 186.

(394) Plutarch, De Iside and Osiride, 5.

(395) “It is not improbable that some of these prescriptions were of Asian origin… since they are quite specific to the religions of the East” (Louis-Ferdinand Alfred Maury, op. Cit. , p. 358).

(396) Diodorus of Sicily, I, 2, 22.

(397) Michel Malaise, op. cit., p.137, note 3.

(398) Tertullian, De Monogamia, XVII.

(399) Quintus Ennius, Fragments. In JB Levée, Théâtre complet des latins, vol. 15, A. Chasseriau, Paris, 1823, p. 19.

(400) Plato, La République, II, 364.

(401) See François Lenormant, op. cit.

(402) Ovide, Les amours, II, 2, 25-6.

(403) Idem, Art of loving, I, 75-8.

(404) These excess of zeal are committed, among others, by Pierre Dufour, op. cit., p. 387 and sqq.

(405) Sharon Kelly Heyob, The Cult of Isis Among Women in the Graeco-Roman World, Brill, Leiden, 1975, p. 115. (407) Michel Malaise, op. cit., p. 248-9. (408) Joëlle Soler, “The Syrian Goddess, 'dea peregrina': the narrative of religious otherness in the Metamorphoses of Apuleius”. In Corinne Bonnet, Amandine Declercq and Iwo Slobodzianek (eds.), The representations of the gods of others, Proceedings of the FIGVRA Toulouse Colloquium. December 9-11, 2010, Supplement to Mythos, n ° 2, Università degli Studi di Palermo, 2011, p. 21.

(409) George Lafaye, op. cit., p. 153. Christianity has also inherited some external signs of Isiacism, beginning with the tonsure of priests; and, like the propheta, the principal officiant of the Isiac college, was charged to carry in public, in the pan of a mantle, the holy hydria or the sacred vessel (Clement of Alexandria, Strom. V), thus the priest does the same when, on the verge of blessing the people with the Blessed Sacrament, their shoulders are covered with a large piece of cloth of gold or silver, which falls in front to their hands ( Émile de Meester de Ravestein, Musée de Ravestein: descriptive catalog, vol. 1, Liège, 1871, p. 43); and, just as the priests of Isis pronounced at the end of the mysteries these words: "the temple is going to close", so the priest, at the end of the mass,has his deacon say to the faithful: “Ite, missa est. "

(410) Franz Cumont, op. cit., xiii.

(411) Ibid., P. xii.

(412) René Guénon, The Reign of Quantity, Gallimard, Paris, 1945, p. 24.

(413) “… everything that is called“ spiritualism ”or“ idealism ”is… more often than not a kind of transposed materialism” (id., La Crise du monde moderne, Gallimard, Paris, p. 132).

(414) Arthur de Gobineau, Essay on the inequality of human races, vol. 1, Firmin Didot Frères, Paris, 1853, chap. IX.

(415) Julius Evola, “Viviamo in una società ginecocratica? ”, Augustea, 1936.

(416) Suzanne Saïd,“ The Women's Assembly: Women, Economy and Politics ”. In Pierre Vidal-Nacquet (ed.), Aristophane, women and the city, Les Cahiers de Fontenay, 19, 1979, p. 50-1.

(417) Plato, The Republic, VIII, 562b et sqq.

(418) Xenophon, Economics, VII, 22-23.

(419) In this regard, the title of a work by Ezzat A. Fattah speaks for itself: Is the victim guilty? The role of the victim in the murder with a view to theft (Presses de l'Université de Montréal, 1971). The perversity of this reasoning, which is far from being held by this single jurist, constitutes the logical outcome of the work of criminal anthropology of the Jew Lambroso, for whom “the atavistic determinism of the“ born delinquent ”” amounted to “relativize ... guilt, crime ”(Julius Evola,“ Psicologia Criminale Ebraica ”, La Difesa della Razza, 2nd year, n ° 18).

(420) The state is under the masculine sign and "society" the "people" under the feminine sign. The State is to the "people" what the Olympian and Ouranian principle is to the chthonic and "inferior" principle, what idea and form are to matter and nature. The State constitutes "a luminous, masculine, differentiating, individualizing and fertile principle in the face of a feminine, unstable, heterogeneous and nocturnal substance" (see Julius Evola, Révolte contre le monde moderne, translation by BK, L'Âge d'Homme, Guy Trédaniel, Lausanne and Paris, 2006, p. 64). Woman can no more organize society than matter can organize matter.

(421) <https://elementsdeducationraciale.wordpress.com/2015/09/17/contre-les-etats-unis-deurope/>

(422) The theorist of the “third sex” was the German passport Jew Magnus Hirschfeld (1868-1935) (Elena Mancini, Magnus Hirschfeld and the Quest for Sexual Freedom, Palgrave MacMillan, 2010), founder of the movement for gay rights in Germany at the start of the 20th century and a precursor of “gender studies”.

(423) <https://iatranshumanisme.com/2016/03/31/mi-homme-mi-bete-lhumanisation-de-la-bete-et-la-deshumanisation-de-lhomme> .

(424) Julius Evola, Métaphysique du sexe, L'Âge d'Homme, Guy Trédaniel, Lausanne and Paris, 2006, p. 15.

(425) Ibid., Translation of BK

(426) Ibid., Translation of BK, p. 14.

(427) Otto Weininger, Sex and Character, Edition of the Evidence, 2008, p. 60-1. Speaking of "universalization of sex", the word "sex" has been drawn in a cloud by computer graphics designers commissioned by NASA, whose sense of humor no longer needs to be demonstrated, to design the latest computer-generated image of Earth ( <https://www.youtube.com/watch?v=NldmxeiImNI> ).

(428) Ibid., P. 60.

(429) Ibid.

(430) Flora Montcorbier, Market communism: from Marxist utopia to globalist utopia, L'Âge d'Homme, Lausanne, 2000, p. 114.

(431) Otto Weininger, op. cit., p. 56.

(432) It will suffice for the interested reader to carry out an advanced search to find the page of the site from which this quotation is taken. We do not wish to publish the web address of this type of site here. (434) Otto Weininger, op. cit., p. 26.

(433) Jean-Baptiste Meyer, David Kaplan and Jorge Charum, “Nomadism of scientists and new geopolitics of knowledge”, International Social Science Review, vol. 2, n ° 168, 2001, p. 341-54, available at the following address: [www.cairn.info/revue-internationale-des-sciences-sociales-2001-2-page-341.htm](http://www.cairn.info/revue-internationale-des-sciences-sociales-2001-2-page-341.htm) , accessed August 6, 2016; see also Raffaele Poli, The footballers market: networks and circuits in the global economy, Peter Lang, 2010, chap. : “Migration networks and added value”. (457) Votive plaques show that couples of goddesses were far from unknown in pre-Indo-European Greece; they are invariably depicted standing or seated side by side. In the fifth century BCE, Athena was honored in a dual form.

(435) Dr Adrien Péladan, Homeopathic treatment of spermatorrhea, prostatorhea, hypersecretion of the vulvovaginal glands and various forms of these conditions, Doctoral thesis, Paris, 1869. In Christophe Beaufils, Joséphin Péladan (1858) -1918): essay on a disease of lyricism, Jérôme Millon, 1993, p. 27.

(436) Julius Evola, op. cit., translation by BK, p. 14-15.

(437) <http://www.extremetech.com/computing/123929-just-how-big-are-porn-sites> . The figures are from 2012.

(438) The connection with the iconography of Isis lactans would be essential. Breastfeeding and milk had a special importance in the symbolism of the Egyptian religion. See Vincent Tam Tinh Tran, with the collaboration of Yvette Labrecque, Isis Lactans: corpus of Greco-Roman monuments of Isis Allaitant Harpocrate, Brill, Leiden, 1973, p. 4 and sqq.

(439) Pierre Landais, Dissertation on the advantages of breastfeeding children by their mothers, Méquignon, Paris and Geneva, 1781, p. 3.

(440) Anonymous Committee, Governing through chaos, new. ed., Max Milo, 2014.

(441) This case is not unique in the cult of the mother goddess: Attis who taught the Lydians the mysteries of Cybele was born helpless (Nonnus, Dionysiaca, XXV)

(442) See Isabelle Jarry, George Orwell, 100 years of anticipation, Stock, 2003. Sexologists call this affection a “deserotic schizophrenia”. It mainly affects male subjects.

(443) In Sweden, pornography was legalized in 1967, and by the 17th century the issue of gender equality and women's rights was raised there by poet Sophia Elisabet Brenner (née Weber) (1659–1730) ) (see Valborg Lindgärde, “Kulturella förbindelser. Om Sophia Elisabet Brenner och hennes kontakter runt Östesrjön”. In Walter Baumgartner (ed.), Ostsee-Barock: Texte und Kultur, Lit Verlag, Berlin, 2006).

(444) The writings announcing the advent of matriarchy in European countries have been increasing for some time, in publications with confidential audiences (see, for example, "Matriarchy / Gynarchy: Don't Fight it, Embrace it Gynarchy. Female Led Relationships, Female Superiority and the inevitable march into a Matriarchic and Gynarchy Society ”, available at the following address; <http://catherinesworld.yolasite.com/resources/LedbyHer%20Gynarchy%20Article.pdf>, accessed August 6, 2016) and in academic literature (see, for example, Melvin Konner, Women After All, WW Norton & Company, 2015), to which mass media, feminine in nature and, in fact, feminized until to the marrow, do not hesitate to serve as a sounding board. The cynicism with which this prediction is made is either open ( <http://www.the-scientist.com/?articles.view/articleNo/42040/title/Book-Excerpt-from-Women-After-All/> ) or veiled ( <http://catherinesworld.yolasite.com/resources/LedbyHer%20Gynarchy%20Article.pdf> , but, in any case, the tone is triumphant (for a manly account of Konner's rant, seehttps://aryanskynet.wordpress.com/2015/07/02/the-bonoboization-of-the-goyim-dr-melvin-konners-final-solution-to-the-gentile-question/). It should be noted that almost all of the apologies for Amazonism which benefit from media coverage are put forward by males, who are responsible for "passing the pill" to the male public. It should also be noted that, for the moment, this literature is only distributed in the media of Anglo-Saxon countries; it is still difficult to relay them in the Latin countries, where a good-natured machismo still subsists to a large extent. It's just a matter of time. To get a feel for what the Amazons have in store for the white man, just look to one of their main sources of inspiration: the Scum Manifesto, which, written by Valerie Solanas in 1967, urges women "To overthrow the government, to end the money,introduce automation at all levels and eliminate the male sex ”(<https://infokiosques.net/IMG/pdf/SCUM-cahier.pdf>, p. 4). SCUM. is the acronym for Society For Cutting Men: Association pour la castration des hommes. Given the ritual castration facts that are tied to the cult of the Mother Goddess, it would be prudent not to take Solanas' programmatic statements with the ecumenical smile of a paid vacation in Bermuda shorts. That being said, it is clear that the author's judgments are as erroneous and aberrant, when it comes to the man in himself, as they are fair, when it comes to the sissy that is the man. contemporary: “existing only through an endemic and diffuse sexuality, the male is psychically passive. And because his own passivity horrifies him, he tries to get rid of it by projecting it on women. He postulates that man is Active, and then sets out to demonstrate that he is active, therefore that he is a Man.And to do this, he fucks! (Me, I'm a Real Dude and I have a Big Cock and how I shoot). But since what he seeks to demonstrate is false, he is obliged to always start over. So kissing becomes an overwhelming urge, a desperate attempt to prove that he's not passive, that he's not a woman. But in fact he is passive, and his deep desire is to be a woman. An incomplete female, the male spends his life looking for what he lacks, trying to become a woman. This is why he is constantly on the lookout for women, this is why he fraternizes; he wants to live through them, to merge into them… ”(p. 5) Similar observations were recently made by a polemicist in a work entitled“ The Third Sex ”:“ With a confusing, suspect, unhealthy goodwill,men are doing all they can to achieve this ambitious agenda: to become a woman like any other. To finally overcome their archaic instincts. Woman is no longer a sex but an ideal. "

In modern times, Solanas is neither the only one nor even the first feminist to have openly advocated androcide. She was predeceased by Rosa Frances Emily Swiney, née Biggs (1847–1922), a member of several British women's rights associations (NUWSS, WSPU, WFL), the Eugenic Education Society and the Malthusian League and founder of the League of Isis, a sort of branch of the Theosophical Society.

In "The Awakening of Women" (1899), her first work, she claims, based on statistics and research by certain anatomists of the time, on the speculations of Havelock Ellis, on the Cabala, the Vedanta, Christian Gnosticism and Egyptology, that women are biologically superior to men: “science, according to her, has amply demonstrated that in the mysterious evolution of sex, the male element did not originally exist, and that , at its first appearance, it was nothing other than a superfluous outgrowth, a reject of Nature, rejected, even expelled by the feminine or maternal organism, and that it was condemned to perish unless it was to be reincorporated ”(quoted in George Robb,“ Between science and spiritualism, the vision of an asexual future according to Frances Swiney ”. In Diogenes, vol. 4, n ° 208, 2004 [p. 190-202]);"The male, this immature organism, is conceived and carried by the female, he proceeds from her, he exists only for her" (cited in ibid.). The superiority of woman over man was not only biological: all souls gradually freed themselves from a masculine, material matrix, "the nursery of humanity", to rise towards the spirit, the feminine ( Joy Dixon, Divine Feminine: Theosophy and Feminism in England Door, The John Hopkins University Press, 2001, p. 168). The woman has reached a more advanced stage of evolution. Unfortunately for the woman, the man, by his lewdness, had slowed down her development; worse still, he was responsible for the degeneration: “since the moment when the woman lost her power of choice and the man abused her by his sexual excesses, the race began to degenerate. (Quoted in George Robb, op. Cit.) Therefore, "the physical, mental and spiritual future of the race depends on the choice that the woman makes of a partner, because she is the one who has the power to create the bodies, to transmit the hereditary characters, the one who, the first, marks the brain of the embryo and communicates psychic gifts to it. "(Cited in ibid.) Women must" redeem men, in spite of themselves, from enslavement to their vices and spread over polluted humanity the beneficent and vivifying atmosphere of moral thought and conduct through the transmission of hereditary ”(cited in ibid.); hence the echo of all that theosophy has of Christian, the praise of continence, the prohibition of sexual relations before and outside marriage, the reduction of sexuality to reproduction and the banishment of the community of all offenders.Human evolution would only reach its perfection when human beings had completely ceased to have sexual relations with each other, an objective which no longer appears unrealizable since the emergence of asexuality in the 1980s. Reproduction would then be parthenogenetic and would promote the birth of daughters, until the total elimination of man, "the weak link in evolution" (Joy Dixon, op. cit., p. 170).cit., p. 170).cit., p. 170).

(445) The following passage from Charles-François Dupuis (Origine de tous les cultes, vol. 2, Agasse, Paris, 1794, p. 113-4) on the instrumentalization of music seems to us very relevant: “La danse et the music has a powerful effect on the people; the coarsest and wildest men can easily be brought together by this kind of pleasure; and nothing is so perpetuated among them as an institution which provides it to them. Our country celebrations were supported only by him; and devotion was never the only end proposed. This taste of the people was well felt by the old Legislators, who always united sacred banquets, music and dance to public acts of religion, and to the celebration of their mysteries. Strabo observes with reason, in his tenth Book, when speaking of the Curetes, the Corybantes,of the Telchines, and in general of all the ministers of religious and mystical ceremonies of Crete and Phrygia, whom all resemble each other by Bacchicus enthusiasm and fury, by the noise they made with the drums and cymbals, and with their flutes… He recognizes… that the first, who cultivated music, were the same who had established the initiations and the mysteries, Orpheus, Museum, Eumolpe… that is to say, that at least they are the first, who made the Greeks taste it, through the use they made of it for civilization, and in the celebration of the mysteries in which the choirs played such an important role. He does not separate music from the moral, which it originally served to establish, nor from the philosophy which employed it. "and in general of all the ministers of religious and mystical ceremonies of Crete and Phrygia, that all resemble one another in Bacchicus enthusiasm and fury, by the noise they made with the drums and cymbals, and with their flutes… He recognizes… that the first, who cultivated music, were the same who had established the initiations and the mysteries, Orpheus, Museum, Eumolpe… that is to say, that at least they are the first, who made the Greeks taste it, through the use they made of it for civilization, and in the celebration of the mysteries in which the choirs played such an important role. He does not separate music from the moral, which it originally served to establish, nor from the philosophy which employed it. "and in general of all the ministers of religious and mystical ceremonies of Crete and Phrygia, that all resemble one another in Bacchicus enthusiasm and fury, by the noise they made with the drums and cymbals, and with their flutes… He recognizes… that the first, who cultivated music, were the same who had established the initiations and the mysteries, Orpheus, Museum, Eumolpe… that is to say, that at least they are the first, who made the Greeks taste it, through the use they made of it for civilization, and in the celebration of the mysteries in which the choirs played such an important role. It does not separate music from the morality, which it originally served to establish, nor from the philosophy which employed it. "by the noise they made with the drums and cymbals, and with their flutes ... He recognizes ... that the first, who cultivated music, were the same who had established the initiations and the mysteries, Orpheus, Museum, Eumolpe ... c 'that is to say, that at least they are the first, who made the Greeks taste it, by the use they made of it for civilization, and in the celebration of the mysteries in which the choirs played a role so important. He does not separate music from the moral, which it originally served to establish, nor from the philosophy which employed it. "by the noise they made with the drums and cymbals, and with their flutes… He recognizes… that the first, who cultivated music, were the same who had established the initiations and the mysteries, Orpheus, Museum, Eumolpe… c 'that is to say, that at least they are the first, who made the Greeks taste it, by the use they made of it for civilization, and in the celebration of the mysteries in which the choirs played a role so important. He does not separate music from the moral, which it originally served to establish, nor from the philosophy which employed it. "who made the Greeks taste it, through the use they made of it for civilization, and in the celebration of the mysteries in which the choirs played such an important role. He does not separate music from the moral, which it originally served to establish, nor from the philosophy which employed it. "who made the Greeks taste it, by the use they made of it for civilization, and in the celebration of the mysteries in which the choirs played such an important role. It does not separate music from the morality, which it originally served to establish, nor from the philosophy which employed it. "

(446) Pindar, Dithyr. II.

(446a) Life, October 3, 1969, p. 74, cited in David Brown, God and Grace of Body: Sacrament in Ordinary, Oxford University Press, 2007, p. 328. The Beattles: "Our music is capable of causing emotional instability, inconsistent behavior, rebellion and even revolution" (Calvin M. Johansson, Discipling Music Ministry: Twenty-first Century Directions, Hendrickson Publishers, 1992, p. 23); David Bowie: “I believe rock and roll is dangerous… I feel like we are only foreshadowing something even darker than ourselves” (Rolling Stone, February 12, 1976, p. 83) .

(447) Morris Berman, Wandering God: A Study in Nomadic Spirituality, State University of New York Press, Albany, 2000, chap. 4: “Agriculture, religion and the Goddess”.

(448) George M. Landes, “The Material Civilization of the Ammonites”, Biblical Archaeologist, Vol. 24, n ° 3, 1961, p. 65-86. Quoted in Merlin Stone When God Was A Woman, The Dial Press, New York, 1976.

(449) See George Lafaye, op. cit ., p. 153.

(450) Jean Leclant, op. cit. , p. 40.

(451) Plutarch, De Iside and Osiride I, 19.

(452) See Michel Malaise, La gens isiaque de retour au pays. In Laurent Bricault and Miguel John Versluys, Isis on the Nile. Egyptian Gods in Hellenistic and Roman Egypt: Proceedings of the IVth International Conference of Isis Studies, Liège, 27-29 November 2008, Brill, 2010.

(453) Vincent Tran Tam Tinh, Isis Lactans: Corpus des monuments gréco-romains d'Isis breastfeeding Harpocrates , Brill, Leiden, 1993, p. 4 and sqq.

(454) Soheir Bakhoum, Egyptian Gods in Alexandria under the Antonines , CNRS Éditions, 1999, p. 62.

(455) Françoise Dunand, op. cit. , p. 265.

(456) Michel Malaise, The Conditions for the Penetration and Diffusion of Egyptian Cults in Italy , Brill, Leiden, 1972, p. 181.

Later , representations of a double Cybele abound, such as those of a double Nemesis and a double Tyche, often associated with Isis in Greece from the third century BC (see J. Demargne, “Plaquettes votives of Archaic Greece ”, Bulletin of Hellenic Correspondence, vol. 54, 1930, p.195-209). On the Çatal Höyük site in present-day Turkey were found representations of couples of goddesses, one of whom seems to be the mother (a goddess of fertility and grain) and the other the daughter; see Marguerite. Rigoglioso, op. cit.

(458) Friedrich Nietzsche, Thus Spoke Zarathoustra , translated by Henri Albert.

Société du Mercure de France, Complete Works of Frédéric Nietzsche, vol. 9, 6th ed., 1903, p. 91.

(459) Fabrice Flipo, “A renewal of cosmopolitan utopias”, International electronic journal Sens Public, 2008, p. 6.

(460) Yann de Coster-Meert, The improbable planetary management. The place of man in the Gaia hypothesis. End of Studies Work presented with a view to obtaining the academic degree of Specialized Studies Diploma in Environmental Management, 2nd version, 2003, p. 2. A number of Judeo-British newspapers have recently opened their columns to gibberish, obviously influenced by the writings of Lovelock, an environmental journalist by the name of Gaia Vince. After recalling that, “(in) the ancient Greek mythology, the Earth Goddess Gaia had nine sons, who tried to control, not only the Earth, but also the whole Universe”, she “(introduced) one. other. It is a new creature that has only appeared in the last decades. But it is a creature which already has influence on the life of the planet… This new creature is us or more exactly humanity in the making.Our entire species, Homo sapiens, is becoming a superorganism, "" a new life force, "which she calls" Homo omnis, or Homni "(<http://www.bbc.com/future/story/20140701-the-superorganism-engulfing-earth> ). His Adventures in the Anthropocene: A Journey to the Heart of the Planet We Made won the Winton Prize from the Royal Society ( <https://www.theguardian.com/science/2015/sep/24/top-science-royal>- society-winton-book-prize-won-by-woman-for-first-time ).

(461) Serena Anderlini-D'Onofrio, “The Gaia Hypothesis and Ecofeminism: Culture, Reason, and Symbiosis”. Disclosure: A Journal of Social Theory, No. 13. p. 64-93, 2003. A current of ecofeminism has come to an end to take the name of "gyn / ecology".

(462) See, for a demystification of neo-spiritualist movements linked to the worship of the goddess, Philp G. Davis, Goddess Unmasked: The Rise of Neopagan Feminist Spirituality, Spence Publishing Company, 1998.

(463) Carolyn Merchant, Earthcare: Women and the Environment, Routledge, New York and London, p. 3.

(464) Ibid . p. 4.

(465) Are We Entering the Greenhouse Century (1989) by Schneider was one of the very first popular works of the mystifying theory of global warming. Schneider became in the following years one of the main spokespersons for this deception (Bruce Elliott Johansen, The Global Warming Desk Reference, Greenwood Press, Westport, CT and London, 2002, p. 46)

(466) Quoted in Jay H. Lehr (ed.),Rational Readings on Environmental Concerns , Van Nostrand Reinhold, New York, 1992, p. 826.

(467) Ibid .

(468) Patricia E. Literte, Campus Colorlines: The Changing Boundaries of Race Within Institutions of Higher Education in the Post-Civil Rights Era , ProQuest, 2007, p. 39.

(469) Robert RM Verchick, “Feminist Theory and Environmental Justice”. In Rachel Stein (ed.), New Perspectives on Environmental Justice: Gender, Sexuality, and Activism , Rutgers University Press, 2004, p. 63 and sqq.

(470) Karen J. Warren, “Ecological Feminist Philosophies: An Overview of the Issues”, in Karen J. Warren (ed.), Ecological Feminist Philosophies, Indiana University Press, Bloomington and Indianapolis, 1996.

(471) See note 423.

(472) Frank Barnaby (ed.), The Gaia Peace Atlas: Survival into the Third Millennium , London, Pan Books, 1988.

(473) Quoted in Joseph Preston Baratta, The Politics of World Federation: From World Federalism to Global Governance , 2004, Praeger, Westport, CT and London, p. 615.

(474) Tamara Cohn Eskenazi and Daniel J. Harrington, The Sabbath in Jewish and Christian traditions , Crossroad, 1991, p. 132.

(475) “Female Planet”. Jeanne Morazain, 1993, “La Planète version femmes”, <https://www.gazettedesfemmes.ca/5423/la-planete-version-femmes> .

(476) Loren Wilkinson, “The Spirituality of Gaia - A Christian Critique”, Fac-Réflexion n ° 31, June 1995 (p. 4-18), p. 6, available at the following address: <http://flte.fr/wp-content/uploads/2015/08/FR31-Spiritualite_Gaia_critique_chretienne.pdf> , accessed August 2, 2016.

(477) Robert Sheaffer, “The Goddess Has No Clothes ”, The Skeptical Inquirer, May / June 1999, vol. 23, n ° 3, p. 5, available at the following address <http://www.debunker.com/texts/PGDavis2.html> , accessed August 2, 2016.

(478) Armelle Guiguier, The role of indigenous peoples and local communities in sustainable development: extras or actors ?, Presses Universitaires de Limoges et du Limousin, 2004, p. 167.

(479) See note 423. The French translation does not say “Terre Mère”, but “Terre”.

(480) “… restore it” could be an allusion to the cabalistic concept of tikkun Olma (“repairing the world” (see Elliot N. Dorff (rabbi), The Way Into Tikkun Olam: Repairing the World, Jewish Lights Publishing, Woodstock, VT, 2007; Jason A. Goroncy (ed.), 'Tikkun Olam' - To Mend the World: A Confluence of Theology and the Arts, Pickwick Publications, Eugene, OR, 2013). is not defined. In the Talmud, tikkun olamis invoked to justify a number of rabbinical edicts. In the Jewish liturgy, it is associated with a Messianic era in which the whole world will know and serve Yahweh. In the twentieth century, the expression was used in the Kabbalistic discussions on the advent of Yahweh in the world; in a general sense, tikkun olam was linked to the thesis that Jews are responsible not only for their own material, moral and spiritual well-being, but also for that of society as a whole (see David Shatz, Chaim I. Waxman, Nathan J. Diament (eds.), Tikkun Olam: Social Responsibility in Jewish Thought and Law, p. 1). “In recent decades, tikkun olam has become the slogan of Jewish social activism, including environmentalism, although most Jews who use the expression understand its cabalistic connotations. In Jewish environmental organizations, tikkun olam is often linked to two other moral values: responsibility and interconnection. This one emphasizes the responsibility of man towards the Earth and its inhabitants and this one emphasizes the relationality between all human beings. Both values ​​are derived from rabbinical and biblical sources and are invoked in a large number of educational programs ”(Hava Tirosh-Samuelson,“ Judaism. ”In Willis J. Jenkins, Mary Evelyn Tucker and John Grim (eds.),Routledge Handbook of Religion and Ecology , Routledge International handbooks, 2016).

(481) see May Daly, Gyn / ecology. The Metaethics of Radical Feminism Beacon Press , Boston, 1978, available at the following address: <http://www.feministes-radicales.org/wp-content/uploads/2010/11/mary-daly-gyn-ecology-the> -metaethics-of-radical-feminism.pdf , accessed August 7, 2016. May Daly was a radical lesbian.

(482) Ernst M. Conradie, Christianity and Ecological Theology: Resources for Further Research , SUN PRESS, Stellenbosch, 2006, p. 194.

(483) See note 423.

(484) Cited in Lee Penn, False Dawn: The United Religions Initiative, Globalism, and the Quest for a One-World Religion, Sophia Perennis, 2005, p. 380.

(485) Cited in ibid. , p. 381.

(486) See, about the former resistance fighter of Alsatian origin Robert Muller, the following portrait: <http://www.alterinfo.net/Robert-Muller-un-mondialiste-fanatique_a53200.html> ). “The underlying philosophy upon which the Muller Robert School is founded is found in the teachings set forth in the books of Alice A. Bailey by the Tibetan master Djwhal Khul…” (World Core Curriculum Manual, The Robert Muller School (Arlington , Texas, 1986. Quoted in Nicolas Laos, Methexiology, Pickwick Publications, Eugene, OR, 2016, p. 33.

(487) Robert Muller, What War Taught Me about Peace, Doubleday, 1985, p. 35, p. 44.

(488) Christian de la Huerta, Coming Out Spiritually: The Next Step, Tarcher / Putnam, 1999, p. 4. In Robert Gray, False Dawn: The Delusions Of Global Capitalism , p. 83. This survey of the various circles in favor of world government can be found at: <http://www.leepenn.org/FalseDawn_np.pdf> , accessed August 13, 2016.

(489) Ronald Eugene Fry, Appreciative Inquiry and Organizational Transformation: Reports from the Field , 2002, QUORUM Books, Westport, CT and London, p. 212.

(490) Reverend William E. Swing, August 10, 1996, Address to the North American Interfaith Network Conference, p. 1. Quoted in Robert Gray, op. cit., p. 18.

(491) Ibid ., P. 15.

(492) Ibid ., P. 26-27.

(493) Ibid p. 382.

(494) On October 20, 2010, on the proposal of Abdullah II of Jordan, the United Nations General Assembly proclaimed “World Interfaith Harmony Week”, which is celebrated the first week of February

(495) As regards the iconography, it is useless to insist on the equivalence between the imagery of Isis lactans and that of Mary with the child and, as regards the second point, the The frequent addition of the epithet of mry (t) (mery) to the name of Isis in ancient Egypt is self-explanatory; see, on this subject, DM Murdock, op. cit ., chap. The Virgin Isis-Mery - the first chapters are available at the following address:http://www.pdfarchive.info/pdf/M/Mu/Murdock\_D\_M\_-\_Christ\_in\_Egypt\_The\_Horus-Jesus\_connection.pdf , accessed August 13, 2016.

(496) The Virgin is still recipe. In the United States, Marian apparitions have been reported in almost all states and each drain thousands of people around the world each year. Over five million pilgrims from all over the world visit Lourdes every year. About five million pilgrims from all over the world flock each year to the Irish town of Knock, where, in the 16th century, about fifteen villagers claimed to have seen the Virgin. Every year, Fatima sees so many pass, including a growing number of Muslims, in whose holy book it is written that "Allah [has] chosen above the women of the world." "( Quran, 3, 42). Appeared to a native in Guadalupe in Mexico, it attracts fifteen to twenty million devotees from all over the world annually. More than thirty million people have visited Medjugorje, in Bosnia, a Muslim country, from all over the world since an apparition of Our Lady was reported in 1981. For several weeks in Zeitoun in Egypt, about two hundred and fifty thousand Muslims from neighborhood went every week to the place where men said they had witnessed an apparition of Mary. Etc. It is not only the number of pilgrims that is increasing, it is also the number of appearances (see Jim Tetlow, Roger Oaklan and Brad Myers, Queen of Rome, Queen of Islam: Queen of All , 2006, Eternal Productions, available at the following address:http://www.eternal-productions.org/PDFS/Queen.pdf , accessed August 10, 2016)

(497) Ibid .

(498) “The reception of Christianity in Egypt was marked in many ways by the presence of this mother goddess (Isis). Mary was presented as a local beauty, who evoked the ideal Isis painted on the wall of a house in Fayum, with her large black eyes and thick eyebrows. Just like the figure of Isis, Mary, seated hierarchically on a cushioned seat, the massive body, the light toilet, the heavy braids, energetically caress the child she is breastfeeding… The inscriptions of the 5th century precisely show the process of transformation of Isis in Mary: the ritual formulas used in the Hellenistic period to address Isis in places which were then hers were henceforth used by Christians to address Mary. On an inscription engraved at a later time ... we ask our blessing to "our lady,the saint who carried the body of God, Mary of Philae ””, just as, at a previous time, her blessing was requested from “our divine lady Isis”. “In the monasteries of Egypt, Mary was venerated as a companion and example. The designation "Mother of God", more commonly used to pray to Isis, but also other Egyptian goddesses, applied more and more to Mary, mother of the Christian god. "(Miri Rubin,Mother of God: A History of the Virgin Mary , Penguin, 2009)

(499) Pierre Sauzeau, “De la goddess Héra à la Panaghia. Reflections on the problem of religious continuities in Greece and Magna Graecia ”, Revue de l'histoire des religions, 3, 2007, §16, available at the following address <http://rhr.revues.org/5304> , consulted October 31, 2016.

(500) The Gospel of Philip says: “Three always walked with the Lord: Mary, his mother, and his sister (of the latter), and Magdalene who is called his companion. Because Mary is his sister, his mother and his companion. »(Anne Pasquier (ed.), The Gospel according to Mary: BG 1 , ed. Revue et augmentée, PUL, 2007, p. 27). The Gospel of John(19:25) also speaks of three Marys: “Now, near the cross of Jesus, stood his mother, and his mother's sister, Mary [wife] of Clopas, and Mary of Magdala. "

(501) The Didache (7, 1), written between 70 and 150, speaks of" the Father and of the Son and of the Holy Spirit "; Justin the martyr ( Dialogue with Tryphon , 58: 9) says that “With this supreme God we worship two more people…”; see also Theophilus of Antioch ( To Autolycus , 2,15); Irénée de Lyon, ( Against heresies , 1,10,1), etc.

(502) Gordon Laing, Survivals of Roman Religion , Longmans, New York, 1931, p. 92-3.

(503) Cf. RW Lightbown, Carlo Crivelli, Yale University Press, New Haven and London, 2004, p. 269. The Vitis mystica, seu Tractatus de passione domini (13th century), first attributed to Bernard of Clairveaux, before being attributed to Bonaventure, qualifies Jesus Christ as a lily engendered by another lily: Mary. Obvious allusion to parthenogenesis.