

135. 1580, Zeus

ReGenesis is the first open-access encyclopedia to
liberate pre-colonial research
to its rightful 3,000,000 BCE origins
- and -
liberate female spirituality.
(RGS.)

* * *

Gaea/Gaia.

‘The universal mother, eldest of all beings,’
was more manifest in this world even than Zeus.
As the *Homeric Hymn to Earth, Mother of All begins*:
‘She feeds all creatures that are in the world.’ ...
Because she is omnipresent to all living things,
and because all depend on her,
Gaea [Gaia] is often named first of all deities.
as witness and as enforcer of oaths.
(MGA: 32-33.)

Zeus.

[Later], in Classical Greece, Zeus is powerful
both by name and behavior yet also
‘a rather whimsical male-god,
a quite typical manifestation of
early Indo-European (patriarchal) traditions.’
(PRR: xiii.)

Carl Kerényi posits that Zeus was *invented* by the Hellenic Tribes around 1580 BCE, or possibly as early as 2000 BCE. These tribes comprised the Ionians, Archaean, and the Dorians. The Zeus religion as well as the Apollo religion of father sky gods and the “sacrosanctness of traditional epistemology came into being specifically to counter the authority and inherent wisdom in [the Great Mother/Gaia] Goddess.” (GBKF: 106.) In *Gate of Horn*, Levy also reminds us, that no evidence of the birthplace of Zeus has ever been found, not on Crete nor anywhere else. * (GOH: 222.) (ZAH: 38; GBKF: 106; GOH: 222, 250.)

*An alternative birth consideration is Mount Lykation (in the Peloponnese) that includes overwhelming amount of human sacrifice.

Zeus, marked a significant transition in ancient history when gods subsumed goddesses by rape, confiscated temple sites, and claimed to have birthed their children. “The father can father forth without a mother. Here she stands, our living witness. Look – child [Athena] sprung full-blown from Olympian Zeus, never bred in the darkness of the womb (FV: 116).” Renowned Sumerian linguist,

Samuel Noah Kramer refers to such *reversal phenomena* as ‘priestly piracy.’ (FPS: 27, 29.)

Kramer’s Sumerian construct of priestly piracy is also apropos to Greek Zeus. In the Indo-European pantheon, Zeus was the primary ruler. Former goddesses who were known for power in their own right, became subordinate to the gods as daughters, or wives such as Hera, or militarized icons such as Athena. Later in the Archaic Greek Age, c. 800-50 BCE, Zeus gained significant eminence in the works of Hesiod’s *Theogony*, where Zeus is portrayed as the leading storm-god of the Greek pantheon. His sky powers are described in detail, including his birthing of Athena and Dionysus. (FPS: 27, 29; TLG: 154, 164; TCOP: 204-205; FG: 135.)

Keuls adds to the discussion of male pregnancy and parturition of both Gods Zeus and Dionysus.

Athena’s birth was as sexless as her mature personality. She was the result of one of Zeus’ great feats of male pregnancy and parturition, the other being the god Dionysus. Athena was born, highly symbolically, from her father’s head – that is, of patriarchal male fantasy. In the most common version of her birth, when Zeus’ cerebral pregnancy had come to term, the divine craftsman Hephaestus split Zeus’ head open with an ax and out sprang Athena, fully equipped with the armor of militarism. ...The sexless birth of Athena makes a worthy complement to that classic tale of uterus envy, the birth of Dionysus, in which the father of gods and men develops a pseudo – womb (TROP: 40-42).

Gimbutas suggests that, “Legends narrate the rape of the goddesses by Zeus and other gods, which can be interpreted as an allegory for the subjugation of the local goddess religion by the invaders’ patriarchal pantheon.” (TLG: 154.) As previously noted in BCE entry, 2300, Sumerian Transitions, Thorkild Jacobsen echoes Gimbutas by suggesting that the Sumerian introduction of female subservience to male – headed pantheons was also based on actual cultural transitions. (PDAM: 164; RGS.)

According to Goodison, subsequent Olympian deities are “often jerry – built from the building blocks of an earlier era.”

Olympian deities are not heaven-born archetypes, but are rather of inconsistent man – made construction, often jerry – built from the building blocks of an earlier era. The raw material from which they are made are the ‘largely localized vegetation figures’ (in Dietrich’s words (OGR: 28)) and animal deities or spirits of our earlier period. ... The early symbolic system gets fed into, and subordinated to, the later official Olympian god system. ... The divine was not separate but immanent in the physical realities of daily life [as] ... the earth was itself a divine female spirit (MHE: 115-116).

Goodison adds to the above discussion on the subsequent Olympian deities including Zeus.

This period also introduced Olympian games honoring Zeus, ascendant sky gods, renewed trade with the Near East, Greek colonization of the Mediterranean with the city – states, plus increased slavery and female subjugation. As Olympian sky gods continued their thrust for superiority over the earth and replaced mother – rite to father – right (GMDP), violence became increasingly glorified. ... (The transition from mother goddesses to Olympian sky gods is also evidenced at ritual cave sites. As a result,

goddess cave temples gave way to the construction and replacement of the open-air temples for the incoming sky gods TROP: 51-55; FG: 135; TLOG). (RGS: 800-500, Archaic Greek Age).

For further Troy research on the transition of “hierarchical thinking, warfare, and colonization that became the basis of ‘Western civilization’”:

Moulton, Susan. “Venus Envy: A Sexual Epistemology.” *ReVision* 21.3 (Winter 1999): 43-47. (VE.)

Further research about sky god Zeus and other take-over models (CB: 45): 4400-2500, Olympus Hera; 4400-2500, Kurgan Invasions; 1450-1260, Hattusa and Yazilikaya; 1450-1100, Late Bronze Age Crete; 1000, Gods; 800-500, Archaic Greek Age; and 200, Greece and Pergamon, Anatolia. (RGS.) (Also see the Pergamon Altar at Berlin’s Ancient Near East Museum on Museum Island.)

Further research on mother – rite to father – right savior God * transitions: 92,000, Qafzeh or Kafzeh Cave and Ochre Symbolism; 4400-2500, Kurgan Invasions; 4400-2500, Olympus Hera; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom Egypt (2600 Fifth Dynasty); 2600-1100, Late Indo-European Bronze Age; 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2300, Sumerian Transitions; 2300-2100, Edfu Egypt; 1450-1260, Hattusa and Yazilikaya, Anatolia; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 1000, Double Goddess Transition; 800-500, Archaic Greek Age; 700-550, Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; 587-500, Demise of Sumerian and Babylonian Goddesses; 323-30, Kom Ombo Temple; and 305-30, Esna Temple. (RGS.) (Also see CE entries: 325, Council of Nicaea and Goddesses and Gods; 431, Council of Ephesus and Virgin Mary, Anatolia and Virgin Mary; 570, Mohammed’s Birth; 1207-1273, Rumi and Mother.) (RG.)

* Soteriology: study of God’s salvation and ontological concepts of female evil.

Further research on birth considerations that may also be reminiscent of “great feats of male pregnancy and parturition” (TROP: 40-42): Queen Maya, mother of the Bodhisattva Buddha in the Mahayana texts, *Gandavyuha Sutra*, chapter 44. Also see the birth narratives of: Moses; Samuel; John the Baptist; and Jesus.

The following speaks to the theory that *mankind* is not a one size fits all. Over the centuries, there has been a historic shift to a culture and society in which half of the population are traditionally regarded as: politically; philosophically; psychologically; professionally; theologically; spiritually; academically; scientifically; sexually; biologically and etc. inferior or less than the other half. (MHE: 150.)

The repercussions of this shift in the symbolic plane can be seen NOT only in the division of male gods from female gods, but also in the separation of sky from earth, of mind from body, of spirituality from sexuality. Incorporated into the mainstream of Greek thought and later crystallized in the philosophical writings of Plato, these ideas then pass via Neoplatonism into Christian theology and contribute to the symbolic worldview, which is still dominant in western [global] society today. From this early Greek Geometric period onwards, European culture ceases to offer the imaginative vocabulary for any human being, female or male, to experience themselves as whole and undivided (MHE: 150).

This hierarchical dis-order is discussed at length throughout *ReGenesis* including BCE entries: 4400-2500, Olympus Hera; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-1450, Gournia; 2500, Inanna, Holder of the Me; 2400, Sumerian Women in the Akkadian Period; 2400, Lilith and Eve; 2300, Sumerian Transitions; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1580, Zeus; 1100-800, Iron Age; 1000, Gods; 800-500, Archaic Greek Age; 587-500, Demise of Sumerian and Babylonian Goddesses; 500-400 Classical Greek Era and Leading Male Authors; 384-322, Aristotle's Theory of Rational Male Dominance; and First Century BCE-Sixth Century CE, Summary of Female Catholic Priests and Synagogue Leaders.

Further Crete research: 7000-3500 (1450), Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Minos Controversy; 1600, Mycenaean Dominant on Greek Mainland; 1450-1100, Late Bronze Age Crete; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages. (RGS.)

Further Crete and Aegean research:

Alexiou, Stylianos, Nikolaos Platon, and Hanni Guanella. *Ancient Crete*
Trans. D. J. S. Thomson. London, England: Thames & Hudson, 1968.
(AC.)

Arthur, Marilyn B. "Early Greece: The Origins of the Western Attitude toward Women." *Women in the Ancient World: The Arethusa Papers*. Eds. John Peradotto, and J. P. Sullivan. Albany, NY: State University of New York Press, 1984. 7-58. (EG.)

Conn, Marie A. "Pandora and Eve: The Manipulation and Transformation of Female Archetypes." *Balancing the Scales: An Examination of the Manipulation and Transformation of Symbolic Concepts of Women*. Eds. Marie A. Conn and Therese B. McGuire. Lanham, MD: University Press of America, 2003, 1-24. (PAE.)

Dietrich, Bernard C. *The Origins of Greek Religion*. Berlin, Germany: Walter de Gruyter, 1974: 11, 96-106. (OGR.)
_____. *Tradition in Greek Religion*. New York, NY: Walter de Gruyter, 1986. (TIGR.)

Finkelberg, Margalit. *Greeks and Pre-Greeks: Aegean Prehistory and Greek Heroic Tradition*. Cambridge, England: Cambridge University Press, 2005. (GPG.)

Gesell, Geraldine C. *Town, Palace, and House Cult in Minoan Crete*. "Studies in Mediterranean Archeology" Vol. 67. Göteborg: P. Åströms Förlag, 1985: Ch. I: 2. (TP.)

Keller, Mara Lynn. "Crete of the Mother Goddess: Communal Rituals and Sacred Art." *Re Vision* 20.3 (Winter 1998): 12-16. (KCMG.)

Lubell, Jarrett A. "The Minoans of Crete." *Archaeology* 68.3 (May-Jun. 2015): 28-35. (MOC.)

Mellersh, H. E. L. *Minoan Crete*. New York, NY: Putnam, 1967. (MMC.)

Platon, Nicolas. *Crete*. Geneva, Switzerland: Nagel Publishers, 1966. (C.)

Rutkowski, Bogdan. *Cult Places of the Aegean*. New Haven, CT: Yale University Press, 1986. (CPA.)

For an extensive discussion on how the Mycenaean-Minoan culture was a hybrid culture of both Old European and Indo-European elements that were later assimilated by the Classical Greece, c. 500 BCE 1450-1100, Late Bronze Age

Crete. (RGS.)

IMAGE: ZEUS TEMPLE: PERGAMON, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: REMAINS OF THE ZEUS TEMPLE, PERGAMON, TURKEY.

SLIDE LOCATION TURKEY, SHEET 113, ROW 3, SLEEVE 3, SLIDE #Bk293, BCE.
CO_TUR_S113_R3_SL3_SBk293

SHOT ON LOCATION: PERGAMON, (ANATOLIA) TURKEY.

NOTE 1: "NO EVIDENCE OF THE BIRTHPLACE OF ZEUS HAS EVER BEEN FOUND, NOT ON CRETE NOR ANYWHERE ELSE (GOH: 222)." (SOURCE: ENTRY ABOVE.)

NOTE 2: ALSO SEE THE PERGAMON (ANCIENT PERGAMUM), ALTAR AT BERLIN'S MUSEUM OF THE ANCIENT NEAR EAST ON THE MUSEUM ISLAND.

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: ZEUS TEMPLE INC. TALAMONE: AGRIGENTO, SICILY.

PHOTO: © GSA. DESCRIPTION: GIANT STATUE OF TALAMONE WITH REMAINS OF THE ZEUS TEMPLE IN THE BACKGROUND, AGRIGENTO, SICILY.

SLIDE LOCATION SICILY, SHEET 9, ROW 1, SLEEVE 4, SLIDE #36, BCE.

CU_SIC_S9_R1_SL4_S36

SHOT ON LOCATION: AGRIGENTO. SICILY.

NOTE 1: FIELDWORK 1998.

IMAGE: MARBLE BUST OF GREEK APOLLO: CARACALLA, ROME.

PHOTO: © GSA. DESCRIPTION: MARBLE HEAD OF APOLLO BASED ON LOST ORIGINAL FROM BATHS OF CARACALLA, ROME.

SLIDE LOCATION REGENESIS PHASE 1, SHEET 1, ROW 1, SLEEVE 3, SLIDE #11, 3rd-2nd c. BCE.

IT_RPO_S1_R1_SL3_S11.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

NEW FATHER – RELIGIONS AND MONOTHEISTIC THUNDER AND SKY GODS INCLUDE ZEUS, APOLLO, ALLAH, YAHWEH – ELOHIM, JESUS AND JUPITER: THEIR TEMPLES WERE MOST OFTEN THOSE OF EARLIER GODDESSES (RGS).

NOTE 2:

THE ZEUS RELIGION AS WELL AS THE APOLLO RELIGION OF FATHER SKY GODS AND THE 'SACROSANCTNESS OF TRADITIONAL EPISTEMOLOGY CAME INTO BEING SPECIFICALLY TO COUNTER THE AUTHORITY AND INHERENT WISDOM IN [THE GREAT MOTHER/GAIA] GODDESS (GBKF: 106; RGS).' (SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 1998.

IMAGE: ATHENA WITH SERPENT BODICE: VILLA CASALI, ROME.

PHOTO: © GSA. DESCRIPTION: ATHENA WITH VERY ACTIVE SERPENTS IN LEFT FOLDS OF BODICE. ATHENA IS NOT A WAR GODDESS BUT PROTECTRESS OF WOMEN AND THE DEAD. SCULPTURE IS FROM THE VILLA CASALI, ROME.

SLIDE LOCATION REGENESIS PHASE 1, SHEET 3, ROW 1, SLEEVE 4, SLIDE #4, 4th c. BCE.

IT_RPO_S3_R1_SL4_S4.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: KEULS SUGGESTS THAT ATHENA'S BIRTH FROM THE HEAD OF FATHER – ZEUS WAS JUST ANOTHER PATRISTIC FANTASY (TROP: 40-41; RGS).

NOTE 2:

THE FATHER CAN FATHER FORTH WITHOUT A MOTHER. HERE SHE STANDS, OUR LIVING WITNESS. LOOK – CHILD [ATHENA] SPRUNG FULL - BLOWN FROM OLYMPIAN ZEUS, NEVER BRED IN THE DARKNESS OF THE WOMB (FV: 116).

NOTE 3: FIELDWORK PROJECT 1998.

IMAGE: ATHENA WITH GORGON AND SERPENTS: VELLETRI RUINS, ROME.

PHOTO: © GSA. DESCRIPTION: THREE METERS TALL STATUE OF ATHENA WITH CORINTHIAN HELMET, BREASTPLATE OF CIRCLING SERPENTS, AND CENTERED

GORGON OR TRIPLE MOON GODDESS HEAD (WIM: 120-121): ROMAN VELLETRI RUINS.

SLIDE LOCATION FRANCE: SHEET 2, ROW 2, SLEEVE 2, SLIDE #25, 430 BCE.

CO_FRA_S2_R2_SL2_S25.jpg

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

NOTE 1: "OLD EUROPEAN GODDESSES WERE EROTICIZED, MILITARIZED TO VARIOUS DEGREES (ESPECIALLY ATHENA), AND MADE SUBSERVIENT TO THE GODS (TLG: 164)."

NOTE 2: SAVIOR GOD ARCHETYPES.

THIS OLYMPIAN LINE-UP OF DEITIES WAS HEADED BY THE ILL-MATCHED COUPLE OF ZEUS AND HERA, AND INCLUDED ATHENA, APHRODITE, APOLLO, POSEIDON, ... PROJECTING A VIEW OF THE WORLD, WHICH WE MAY GUESS WAS IN THE INTERESTS OF A DOMINANT CLASS OF GREEK SOCIETY (MHE: 150).

NOTE 3:

THE FATHER CAN FATHER FORTH WITHOUT A MOTHER. HERE SHE STANDS, OUR LIVING WITNESS. LOOK – CHILD [ATHENA] SPRUNG FULL-BLOWN FROM OLYMPIAN ZEUS, NEVER BRED IN THE DARKNESS OF THE WOMB (FV: 116).

NOTE 4: FIELDWORK PROJECT 1998.

IMAGE: HESIOD, AUTHOR OF THEOGONY: GREECE.

PHOTO: © GSA. DESCRIPTION: GREEK POET HESIOD, AUTHOR OF *THEOGONY*.

SLIDE LOCATION REGENESIS PHASE 1, SHEET 2, ROW 4, SLEEVE 1, SLIDE #5, 800-700 BCE.

IT_RPO_S2_R4_SL1_S5.jpg VS. > IT_RPO-S2_R4_SL1_S5.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: "THE ARCHAIC GREEK AGE GAVE RISE TO EPIC AND LYRIC MYTHOLOGISTS AND POETS INCLUDING HOMER AND HESIOD, C. 800-700 BCE AND SAPPHO (ATTIC GREEK ΣΑΠΦΩ) C. 650-600 BCE (RGS). (RGS: 800-500, ARCHAIC GREEK AGE)."

NOTE 2: HESIOD HAS BEEN LABELED THE FATHER OF GREEK MISOGYNY. (PAE: 15.)

NOTE 3:

THE MALE HERO OF GREEK LEGENDS MOVED THROUGH A LANDSCAPE THROGGED WITH FEMALE MONSTERS, WHOM HE MUST DEFEAT OR OUTWIT IN ORDER TO SURVIVE. THE ANCIENT GREEKS CONSIDERED SEXUALITY AS AN ENCROACHMENT ON MALE AUTONOMY. EVEN PROCREATION IS AMBIVALENT IN HESIOD. WOMAN, WHO HAD ONCE BEEN CONSIDERED THE HUMAN IMAGE OF THE GODDESS, IS NO LONGER LINKED TO EARTH'S FERTILITY (PAE: 15).

NOTE 4: ZEUS GAINED SIGNIFICANT EMINENCE IN THE WORKS OF HESIOD'S *THEOGONY*, WHERE ZEUS IS PORTRAYED AS THE LEADING STORM-GOD OF THE GREEK PANTHEON (RGS). (RGS: 1580, ZEUS).

NOTE 5: FIELDWORK PROJECT 1998.

PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES' TEAM.

IMAGE: DOUBLE HERAS: BOEOTIA, GREECE.

PHOTO: © GSA. DESCRIPTION: DOUBLE HERAS, BOEOTIA, GREECE. (DG: 85, FIG.

2.17.) AN ALTERNATIVE INTERPRETATION OF THIS DOUBLE GODDESS IS DEMETER/ PERSEPHONE.

SLIDE LOCATION MSC. GREECE, SHEET 2, ROW 2, SLEEVE 3, SLIDE #35, BCE.

CO_MGR_S2_R2_SL3_S35.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FORMER GODDESSES WHO WERE KNOWN FOR POWER IN THEIR OWN RIGHT, BECAME SUBORDINATE TO THE GODS AS DAUGHTERS, OR WIVES SUCH AS HERA, OR MILITARIZED ICONS I.E. ATHENA (RGS).

NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: DIONYSUS, GREECE.

PHOTO: © GSA. DESCRIPTION: DIONYSUS, GREECE.

SLIDE LOCATION REGENESIS PHASE 2, SHEET 3, ROW 4, SLEEVE 5, SLIDE #24, BCE

IT_RPT_S3_R4_SL5_S24.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: "THE SEXLESS BIRTH OF ATHENA MAKES A WORTHY COMPLEMENT TO THAT CLASSIC TALE OF UTERUS ENVY, THE BIRTH OF DIONYSUS, IN WHICH THE FATHER OF GODS AND MEN DEVELOPS A PSEUDO-WOMB (TROP: 40-42)."

NOTE 2: FIELDWORK PROJECT 1988.

IMAGE: DANCING MAENADS: GREECE.

PHOTO: © GSA. DESCRIPTION: GREEK MAENAD PRIESTESS OF DIONYSUS (ROMAN BACCHANTES) GREECE.

SLIDE LOCATION MSC. GREECE, SHEET 4, ROW 3, SLEEVE 1, SLIDE #17, BCE.

CO_MGR_S4_R3_SL1_S17.

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

NOTE 1: FIELDWORK PROJECT 1993.

PHOTO NOTE: ILLUSTRATION OVER-EXPOSED, CHRISI KARVONIDES' TEAM.

IMAGE: BRONZE MINOAN BULL-LEAPING SCULPTURE: CRETE, GREECE.

PHOTO: © GSA. DESCRIPTION: BRONZE MINOAN BULL-LEAPING SCULPTURE OF AN ACROBAT IN FLIGHT THOUGHT TO REPRESENT A RELIGIOUS ACTIVITY, SUCH AS THE HARVEST FESTIVAL. (KCMG: 12-16.)

SLIDE LOCATION CRETE, SHEET 3, ROW 3, SLEEVE 1, SLIDE #31, BCE.

CU_CRE_S3_R3_SL1_S31.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: "IT IS TO THIS PERIOD THAT MOST OF THE FAMOUS BULL-LEAPING PICTURES [AND SCULPTURES] BELONG (MHE: 128-9)."

NOTE 2:

IN OLD EUROPE, THE BULL WAS SACRED TO THE GODDESS OF DEATH AND REGENERATION: THE BUCRANIA AND BULL'S HORNS WERE SYMBOLS OF THE REGENERATIVE POWERS, PRESENT IN TOMBS AND TEMPLES OF REGENERATION (TLG: 142).

NOTE 3: FIELDWORK PROJECT 2002.