

115. 2300, Sumerian Transitions

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

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Earliest Temple Communities.

Both goddesses and gods
– and –
both men and women
shared temple estate management.
(ASWM: 10.)

Sumeria was in the area of southern Mesopotamia known as Babylon, between the Tigris and Euphrates Rivers and above the Persian Gulf. Sumerian contributions include the potter's wheel, additional new forms of writing as evidenced in legal and commercial documents, plus cylinder seals, as previously noted from Uruk and Jemdet Nasr. Other contributions involve important architecture innovations including the arch and the dome. (POTW: 19-41.) Earliest temple communities included both goddesses and gods – and – both men and women shared temple estate management. (ASWM: 10.) In addition to these contributions, 2300 BCE marked great migrations and invasions as well as political, cultural, economic, religious and gender transitions, including the introduction of female subservience to male – headed pantheons, suttee/sacrifice, and gods that raped and replaced earlier goddesses. According to M. K. Wakeman, the origins of patristic charters including “private property, slavery, capitalism, militarism and the patriarchal family” are evidenced in ancient Sumeria. (ASWM: 9.)

In the earliest Sumerian myths, Nammu was the ancient water goddess who birthed heaven and earth as well as all the gods. (SMSSL: 39, 114.) Later Enki overthrew Nammu and became the water god. (SMSSL: 75.) The goddess Ninhursaga also lost rank to Enki, who subsequently supplanted her. (TOD: 108-109.) Thorkild Jacobsen theorizes that during this period, there was a dramatic shift between Enki and the mother goddess, until eventually she “had to yield before a male god who, as she herself, represented numinous power in giving

form and giving birth, the god of the fresh water, Enki/Ea.” (NON: 294.) The goddess An (TOD: 137), was supplanted by the god An, who took her name as well as her power. (TOD: 95-96.) Inanna was demoted to the goddess of prostitutes. This period also introduced the rape of prepubescent goddess Ninlil by the god Enlil. * (SHCC: 146.)

* Enlil, was king of all lands and father of all the gods. (KSH: 224.)

Subsequently, primordial sea goddess Tiamat became the goddess of chaos in the Babylonian epic of *Enuma Elish* in which the king could only take power, following the annual destruction of Tiamat at the New Year. According to Jacobsen such events in Sumerian mythology were based on actual cultural transitions. (PDAM: 164.) (Various dating considerations for Tiamat in *Re-Genesis* include BCE entries: 2300, Sumerian Transitions; 2000, Babylonian Mythology; 1650, Hurrians and Goddess Tiamat; and 668-626, Sumerian Mythology. Baring and Cashford suggest 1848 BCE. (MG: 275.))

What emerged was an acceleration of competitive confrontations for power in the form of wealth, land, commodities, trade routes, and females. As warfare became a primary concern, open villages gave way to fortifications and walled cities. Gender and class hierarchies emerged, female (but not male) monogamy was institutionalized and women became financially dependent on male ownership. “The imposition of monogamy on women only, probably institutionalized patrilineal inheritance and descent, patrilocal residence and the patriarchal family (PPSF: 64).” Women’s beating was legalized, and tombs give evidence of increased human sacrifice, including the wife of the deceased. Also, women could no longer hold positions in the assembly at Uruk and property ownership became restricted. The reduced position of women is particularly apparent in the decree of *Urukagina’s Code*: “The woman who has sinned by saying something to a man which she should not have said ... must have her teeth crushed with burnt bricks.” (SHCC: 322.) (TOD; NON; SHCC; SMSSL; PDAM; MOTAW; PPSF; WITCS; MG.)

Along with the introductions of patristic codified charters in the *Urukagina’s Code*, were increased warfare, walled cities, class hierarchies, and patrilineal inheritance (primogeniture). John Lamb Lash says that the transition from matrilineal to patristic ideology actually started in Mesopotamia as early as 3500 BCE. For a further discussion on the suggested Kurgan origins, see the ramifications of the Volga and North Pontic Kurgan intrusions into Old Europe entry: (RGS: 4400-2500, Kurgan Invasions Bring Catastrophic Destruction to Old Europe).

Originating as a political system in Mesopotamia around 3500 BCE, patriarchy assumed a distinct religious profile in the legend of Abram, the son of a Sumerian priest from Ur. Abraham, as he came to be known, is the founding patriarch of the mainstream redemptive religions, Judaism, Christianity and Islam. Whatever the complex factors behind its rise, patriarchy in the Middle East came to be formulated in the social

control system of theocracy, government by the gods or descendants of the gods. The patriarch Abraham is never said to be divine, of course, but as the biblical narrative unfolds the weird theological mutation of human divinity gradually emerges (NHI: 58).

Lerner compares Sumerian creation/life – giving myths with Mother – Womb myths from Egypt and Greece.

In Egyptian mythology the primeval ocean, the goddess Nun, gives birth to the sun – god Atum, who then creates the rest of the universe. The Sumerian goddess Nammu creates parthenogenetically the male sky – god An and the female earth – goddess Ki. In Babylonian myth the goddess Tiamat, the primeval sea, and her consort give birth to gods and goddesses. In Greek mythology, the earth – goddess Gaia [Gaea] (MGA: 33), in a Virgin birth, creates the sky, Uranos. The creation of humans is also ascribed to her. In the Assyrian version of an older Sumerian myth the wise Mami (also known as Nintu), ‘the mother – womb, the one who creates mankind,’ fashions humans out of clay, but it is the male god Ea ‘who opened the navel’ of the figures, thus completing the life – giving process. In another version of the same story, Mami, at the urging of Ea, herself finished the creative process: ‘the Mother – Womb, the creatress of destiny/in pairs she completed them. ... The forms of the people Mami forms’ (TCOP: 149, n. 16).

Further research of Lerner’s summary:

- Benko, Stephen. *The Virgin Goddess: Studies in the Pagan and Christian Roots of Mariology*. Leiden, Netherlands: E. J. Brill, 1993. (TVG.)
- Diakonoff, I. M. “Women in Old Babylonia not under Patriarchal Authority.” *Journal of the Economic and Social History of the Orient* 29.3 (Oct. 1986): 225-238. (WOB.)
- Frymer-Kensky, Tikva Simone. *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*. New York, NY: Free Press, 1992. 45-57. (WOTG.)
- Gadotti, Alhena. “Portraits of the Feminine in Sumerian Literature.” *Journal of the American Oriental Society* 131.2 (Apr.-Jun. 2011): 195-206. (PFS.)
- Jacobsen, Thorkild. “Notes on Nintur.” *Orientalia* 42 (1973): 294. (NON.)
- Kramer, Samuel Noah. *Sumerian Mythology: A Study of Spiritual and Literary Achievement in the Third Millennium B.C.* Philadelphia, PA: University of Pennsylvania Press, 1972. (SMSSL.)
- Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. 154-9. (TCOP.)
- Meier, Samuel A. “Women and Communication in the Ancient Near East.” *Journal of the American Oriental Society* 111.3 (Jul.- Sep. 1991): 540-547. (WAC.)
- Pritchard, James Bennett. *The Ancient Near East; An Anthology of Texts and Pictures*. Princeton, NJ: Princeton University Press, 1958. (ANE.)
- Puhvel, Jaan. *Comparative Mythology*. 1987. Baltimore, MD: Johns Hopkins

University Press, 1993. (CM.)
Wakeman, Mary K. "Ancient Sumer and the Women's Movement: The Process of Reaching Behind, Encompassing and Going Beyond." *Journal of Feminist Studies in Religion* 1.2 (Fall 1985): 9-27. (ASWM.)

Given numerous translations, interpretations, and discoveries there are various dating considerations for myths and tablets in this entry, including *Enuma Elish* 1600-1100 BCE with roots that may reach back to the 2300 BCE Ziusudra tablets. Just as there are varying accounts of creation in the Bible, so also do the Mesopotamian accounts to which they relate differ. There are three Mesopotamian stories dealing with the creation, the flood and the 'fallen,' or more properly, limited, state of humankind. These are *Adapa*, *Atrahasis* and *Enuma Elish*. In addition to these, motifs scattered through the epic of *Gilgamesh* impinge on the creation, the flood and the mortality of Humans. (SOTB: 32.)

Of particular importance in reviewing these myths is their evidence of conscious reworking of religious material to suit political goals. While we do not have the original autographs of either the books of the Bible or the documents from which they were drawn, we *do* have the originals of the Sumerian and Babylonian works inscribed on baked clay tablets, and these stretch over a period of literally thousands of years. With the rise of the city of Babylon, first to preeminence and then to over lordship of the Mesopotamian city states, the material from *Atrahasis* and the Sumerian creation stories was altered in the *Enuma Elish* to make Marduk, the patron deity of Babylon and originally a minor deity, into the king of the gods. In Assyrian editions of the epic Ashur, patron deity of that nation, displaced Marduk as the hero and the new chief god. What material was not considered so sacrosanct that it could not be changed to fit a political agenda. Indeed, since politics and religion were united, political agendas *required* religious change, and religious change was inherently political (SOTB: 32-33).

Further research and discussions on myths, epics, and tablet dating challenges: Baring, Anne, and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. 175-224 (MG.)

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

Campbell, Joseph. *The Masks of God: Occidental Mythology*.

Harmondsworth, England: Penguin Books, 1984. 80-81. (MOG.)

Dalley, Stephanie. *Myths from Mesopotamia: Creation, the Flood, Gilgamesh, and Others*. Oxford, England: Oxford University Press, 1989. 228-229. (MFMC.)

Kramer, Samuel Noah. *From the Poetry of Sumer*. Berkeley, CA: University of California, 1979. (FPS.)

Long, Asphodel. "The Goddess in Judaism: An Historical Perspective." *The*

- Absent Mother: Restoring the Goddess to Judaism and Christianity.* Ed. Alix Pirani. Hammersmith, London, England: Mandala, 1991. 34-46. (GJ.)
- Nilson, Sherrill V. *Gilgamesh in Relationship: A Feminist, Kleinian Hermeneutic of the Contemporary Epic.* Diss. CIIS, 2000. Ann Arbor, MI: ProQuest/UMI, 2000. (Publication No. AAT 9992393.) (GIR.)
- Sandars, N. K. *Epic of Gilgamesh: An English Version with an Introduction.* Harmondsworth, England: Penguin Books, 1971. (EOG.)
- Shryock, Andrew, Daniel L. Smail, and Timothy K. Earle. *Deep History: The Architecture of Past and Present.* Berkeley, CA: University of California Press, 2011. (DH.)
- Stanton, Elizabeth C. *The Woman's Bible.* Seattle, WA Coalition Task Force on Women and Religion, 1974. (TWB.)
- Starhawk. *Truth or Dare: Encounters with Power, Authority, and Mystery.* San Francisco, CA: Harper & Row, 1987. 32-40. (TDE.)

Further research on the position of women: 2400, Sumerian Women in the Akkadian Period. (RGS.)

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; 2300-2100, Edfu Egypt; 1580, Zeus; 1450-1260, Hattusa and Yazilikaya, Anatolia; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 1000, Double Goddess Transition; 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; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.) (RG.)

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

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 (*females*) 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 *Re-Genesis* 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. (RGS.)

Further research on writing plus Vinca – and – Tisza sacred script: 5500-5000, Old European Writing Examples from Sicily; 5500-5000, Old European Writing Examples from Sicily; 5400-3200, Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek Mainland; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors. (RGS.)

Further Inanna research: 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the Me; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2000, Babylonian Mythology; 1800, Re-Visioning Goddess Sarah and Abraham; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna. (RGS.)

IMAGE: MAP: NEAR EAST.

SLIDE LOCATION MAPS, SHEET 1, ROW 3, SLEEVE 2, SLIDE #28, BCE.

IT_MAP_S1_R3_SL2_S28.jpg

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

NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: EUPHRATES RIVER: BABYLONIA.

IMAGE: © GSA. DESCRIPTION: EUPHRATES RIVER ABOVE THE PERSIAN GULF, BABYLONIA.

SLIDE LOCATION NEAR EAST, SHEET 8, ROW 3, SLEEVE 3, SLIDE #2, BCE.

CU_NEA_S8_R3_SL3_S2.jpg

LOCATION: EUPHRATES RIVER: BABYLONIA.

NOTE 1: FIELDWORK PROJECT.

IMAGE: CAKE OR BREAD WITH PRESUMED CUNEIFORM SCRIPT: MESOPOTAMIA.

PHOTO: © GSA. DESCRIPTION: PRESUMED MESOPOTAMIAN SCRIPT (CUNEIFORM) ON WHAT MAY BE CAKE OR BREAD FOR THE QUEEN OF HEAVEN, ISHTAR

(INANNA).

SLIDE LOCATION NEAR EAST, SHEET 11, ROW 4, SLEEVE 1, SLIDE #14E, 2nd MIL. BCE.

CU_NEA_S11_R4_SL1_S14E.jpg

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

NOTE 1: ISHTAR BREAD/CAKE. "O ISHTAR I HAVE MADE A PREPARATION OF MILK, CAKE GRILLED BREAD AND SALT, HEAR ME AND BE KIND (VKB: 101-122; CDBL: 124)."

NOTE 2: FIELDWORK PROJECT 1980-1989.

IMAGE: ENKI IN THICKET: UR, IRAQ.

PHOTO: © GSA. DESCRIPTION: ENKI IN THICKET; ROYAL GRAVES AT QUEEN'S TOMB: UR, IRAQ.

SLIDE LOCATION NEAR EAST, SHEET 1A, ROW 2, SLEEVE 2, SLIDE #30, c. 2500 BCE.

CU_NEA_S1A_R2_SL2_S30.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FOR ENKI PHOTO INFO. SEE (MG: 210, FIG. 26) FOR A CORRESPONDING IMAGE; ALSO UNIVERSITY OF PENNSYLVANIA MUSEUM OF ARCHAEOLOGY AND ANTHROPOLOGY.

NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: ANCIENT CUNEIFORM SCRIPT: MARDUK'S TEMPLE, BABYLON.

PHOTO: © GSA. DESCRIPTION: BOUNDARY STONE FROM MARDUK'S BABYLON TEMPLE INC. PROTECTIVE SPREAD EAGLE (ANZU?) ABOVE FATHER AND SON, BOTH TEMPLE PRIESTS. BABYLONIAN SCRIPT (CUNEIFORM) ATTESTS TO LAND RIGHTS AND JUDGMENTS PLUS KUDURRU CURSES.

SLIDE LOCATION NEAR EAST, SHEET 11, ROW 1, SLEEVE 4, SLIDE #4, 900-800 BCE.

CU_NEA_S11_R1_SL4_S4.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: THE GOD MARDUK WAS REQUESTED BY THE ASSEMBLY TO CRUSH AND DESTROY TIAMAT, SHE WHO WAS THE BEGETTER OF ALL BEINGS. (PPSF: 63.) (PPSF: 60-65.)

NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: SERPENT – DRAGON TIAMAT ON ISHTAR'S GATE: MESOPOTAMIA.

PHOTO: © GSA. DESCRIPTION: UPPER REGISTER INC. RELIEFS OF TIAMAT WITH SERPENT TAIL AND UNICORN BROW ON ISHTAR'S GATE, RE. BABYLON CREATION EPIC, *ENUMA ELISH*.

SLIDE LOCATION NEAR EAST, SHEET 6A, ROWS 1, SLEEVE 3, SLIDE #35, 604-562. BCE.

CU_NEA_S6A_R1_SL3_S35.jpg

SHOT ON LOCATION: ISTANBUL ARCHAEOLOGICAL MUSEUM: ISTANBUL, TURKEY.

NOTE 1: "THE ASSEMBLY ASKS THE GOD MARDUK TO DESTROY THE GODDESS TIAMAT – THE ORIGINAL PROGENITOR AND CREATOR OF ALL (PPSF: 63) (PPSF: 60-65)."

NOTE 2:

ALTHOUGH BABYLONIAN/MESOPOTAMIAN MARDUK WAS APPARENTLY THE FIRST GOD TO CONQUER THE DEITY TIAMAT AND THEN CLAIM VICTORY OVER THE MOTHER GODDESS AND MATERNAL LINEAGE, OTHER GODS ALSO STRUGGLED FOR SIMILAR SUPREMACY IN PERSIA, INDIA, ANATOLIA, CANAAN, GREECE AND EGYPT (MG: 275; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: INANNA'S TEMPLE: URUK, BABYLON.

PHOTO: © GSA. DESCRIPTION: INANNA'S TEMPLE, URUK.

SLIDE LOCATION NEAR EAST, SHEET 7, ROW 3, SLEEVE 3, SLIDE #10, BCE.

CU_NEA_S7_R3_SL3_S10.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: URUK, INANNA'S SACRED CENTER, WAS THE LOCATION OF THESE FIRST SUMERIAN WRITTEN TABLETS, DATING c. 3100. (POTW: 22; RGS.)

NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: INANNA/ISHTAR/ANAHITA: SUSANACROPOLIS, SW IRAN.

PHOTO: © GSA. DESCRIPTION: INANNA'S SUMERIAN TEMPLE LEVEL 7A AT NIPPUR, BABYLONIA JUST BELOW BABYLON (IRAQ).

SLIDE LOCATION NEAR EAST, SHEET 6, ROW 4, SLEEVE 4, SLIDE #15, EARLY DYNASTIC IIIb PERIOD.

CU_NEA_S6_R4_SL4_S15.jpg

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

NOTE 1: MESOPOTAMIAN MOON (LUNAR) RELIGION AT MAMRE INCLUDED ASHERAH AS MOON AND TREE GODDESS OF THE MOTHERS (RGS).

NOTE 2: "DURING THE OLD BABYLONIAN AKKADIAN PERIOD, c. 1800-1700 BCE, RELIGIOUS RESIDENCES FOR CLOISTERED PRIESTESSES INCLUDED NIPPUR AND SIPPUR IN MESOPOTAMIA (RGS)."

NOTE 3: FIELDWORK PROJECT 2002.

IMAGE: RELIEF OF INANNA'S REED HUT: URUK, BABYLON.

IMAGE © GSA DESCRIPTION: ALABASTER RELIEF OF INANNA'S REED HUT OR TENT ON A *TROUGH* (HOLE-LIKE TUBE) POSSIBLY USED FOR KNEADING PURPOSES, URUK, BABYLON.

NOTE 1: KING JOSIAH. "PULLED DOWN THE HOUSE OF THE SACRED MALE PROSTITUTES WHICH WAS IN THE TEMPLE OF YAHWEH AND WHERE THE WOMEN WOVE CLOTHES FOR ASHERAH (II K 23.7)."

NOTE 2: FIELDWORK PROJECT.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: RAPE OF PERSEPHONE: ANCIENT GREEK CITY MEDMA, S. ITALY.

PHOTO: © GSA. DESCRIPTION: RAPE OF PERSEPHONE OR OTHER PREPUBESCENT YOUNG FEMALE, ANCIENT GREEK CITY MEDMA IN SOUTHERN ITALY.

SLIDE LOCATION MSC. ITALY, SHEET 2, ROW 1, SLEEVE 4, SLIDE #28, BCE.

CO_MIT_S2_R1_SL4_S28

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: THIS PERIOD ALSO INTRODUCED THE RAPE OF PREPUBESCENT GODDESS NINLIL BY THE GOD ENLIL. (SHCC: 146; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2:

WHEN INDO-EUROPEAN GODS TOOK OVER BIRTH AND CREATION ATTRIBUTES, GODDESSES WERE THEN REDUCED TO THE POSITION OF BRIDES AND WIVES, AND 'NOT ALWAYS SUCCESSFULLY OR CONSENSUALLY' (TLG: 164; RGS), AS IS APPARENT IN THE GREEK MYTHS (RGS).

NOTE 3:

'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).

NOTE 4: FIELDWORK PROJECT 1998-2002.