

172. 700-550, Apollo at Delphi and Didymaion

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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Mothers Are Not Parents.

In Apollo's eyes fathers and sons are more important
than mothers and daughters.

But the Leader of the Furies scorns this.

'Behold Justice!' she says scathingly.

How can a son murder his mother with impunity?

Apollo's speech in reply is breath – taking:

The woman you call the mother of the child
is not the parent, just a nurse to the seed,
the new – sown seed that grows and swells inside her.
The *man* is the source of life – the one who mounts.
She, like a stranger for a stranger,
keeps the shoot alive.
(FV: 115.)

Delphi.

Although male priest interpreted the prophecies
the person who actually chewed the laurel leaves,
and in a trance like state made the prophetic utterances,
was a woman.

The real power was transferred to a male priesthood,
but the tradition of female prophecy was perhaps too strong
to be killed off altogether.

(MHE: 158.)

Apollo is said to have replaced the mother goddess/es at Olympia and Delphi in
Greece–and–Didymaion in Anatolia, neither of which were fortress sites. Quite the
contrary as both Didymaion and Delphi were sacred oracle sites. At Didymaion, or

present Didyma, Apollo's 650-555 BCE temple was built over the ancient oracle room known as the Chresmographeion. At Delphi, Apollo slays the mother goddess as serpent or dragon and assumes the title and power over this ancient Gaian/Gaeon site (MGA: 30-38; MG: 303-310). This is discussed in Aeschylus' *Eumenides* and the *Homeric Hymn to Pythian Apollo*. Given this account, Apollo appears to have eclipsed the Titans, thought to be 'descendants of the Idean Daktyls' or those in service to the Cretan goddesses and young gods. (Of further interest is the Sumerian myth of Marduk slaying his mother Tiamat, which bears strong similarities to the Greek Apollo myth.) (MG: 420; CDBL: 63; GOH: 250, 274; T: 453-453; ROG: 63; MHE: 154.)

Goodison says, "If myths are thought to epitomize political trends, a clearer metaphor to the male takeover could hardly be found" than Homer's *Hymn to Apollo*. (MHE.) The following is a summary of this transformation from mother – rite to father – right (GMDP) based on Homer's *Hymn to Apollo*.

An example of transformation by assimilation can be spotted in the strange relationship of the god Apollo with the dolphin. In Chapter 2 (MHE: 101-3), I mentioned the link the early Cretans made between the sun and the fish and showed a seal where suns and dolphins are paired together (MHE: Fig. 42). Over time, in the messy carve-up of the female symbols as they are taken over by Olympian gods, one of the deities who partly takes over the sun symbol is the archer god Apollo. ... [The following is an] account of how this Apollo set up his shrine at Delphi. The account comes from the *Homeric Hymn to Apollo*.

Then Phoebus Apollo considered in his heart what people he should bring in to be his priests ... [and] ... he noticed a swift ship on the wine-dark sea carrying many good Cretan men from Knossos. ... Pursuing trade and profit, these men were sailing in their black ship to sandy Plyos. ... But Phoebus Apollo met them: taking the shape of a dolphin, he sprang upon their swift ship in the open sea and ... he kept rocking their black ship every way and making its timbers shake (MHE: 157).

Apollo brings the sailors to Delphi, where he reveals himself as a god. ... He instructs the sailors how to administer his shrine of 'Apollo the Dolphin' at Delphi. He also reminds them to 'keep righteousness in your heart' and to avoid 'any rash word or deed or outrage as is common among mortal men' otherwise 'other men shall be your masters and shall force you to be their subjects all your days' (MHE: 157).

A sun deity who can turn into a dolphin, which then travels in a boat: all this is continuous with the Bronze Age material. That he chooses Cretans to administer his shrine reflects a traditional awareness of a Cretan history for these connections (MHE: 157).

... Whereas in the earlier period the sun was symbolically linked with circularity and regeneration, it [now] becomes linked with a god noted for

the power of his arrows. No longer is the roundness of the sun's central *disc* emphasized, but rather the power of its external *rays*, which can be imagined as dominating and destructive weapons, metaphysical arrows that can maim and kill. The sun appears less as a womb, [pregnant belly] and more as a phallus (MHE: 158).

Delphi was originally a shrine of Earth, where a dragoness, Python or snake held sway. The shrine centered on a sacred round stone called the *omphalos*; the word means 'navel,' recalling the importance of the stone–belly connection in the Bronze Age. The *Homeric Hymn to Apollo* tells how he wiped out their shrine:

Whoever met [the dragoness], the day of doom carried him away,
until Lord Apollo, who shoots from afar, fired a strong arrow at
her... and darkness covered her eyes. And the holy power of Helios
makes her rot away there, from which the place got its present
name of Pytho; and people called Lord Apollo 'Pythian' after it,
because on that spot the power of piercing Helios made the
monster rot away (MHE: 158).

As noted, if myths are thought to epitomize political trends, a clearer metaphor to the male takeover could hardly be found. The new male sky–and–sun authority (expressed in the combined efforts of Helios and Apollo) violently defeats the old earth–based, female – centered religion based in the 'belly–stone' and symbolized by the dragoness or snake. The snake, previously revered becomes monstrous, a symbol of everything in the old religion which has to be rejected, one of the first major symbols to be thoroughly discredited (MHE: 158).

... At Delphi, we find that the *omphalos* or 'navel' stone continued to be recognized as a psychic landmark throughout the later, historical, period; and although male priest interpreted the prophecies the person who chewed the laurel leaves, and in a trance like state made the prophetic utterances, was a woman. The real power was transferred to a male priesthood, but the tradition of female prophecy was perhaps too strong to be killed off altogether (MHE: 158).

In addition to Apollo's slaying of the Delphi oracle python (great–great grandmother Gaea/Gaia), 'first of all deities' and 'omnipresent to all living things' (MGA: 30-38; MG: 303-310), other serpent – dragon – python – Typhon – Typhon goddess transitions to god/s that bear witness to these less than graceful meta – narratives include:

- ~ Olympian Zeus' slaughter of the pre-patriarchal serpent – haired Libyan deity Medusa (Athenian Metis) (TROP: 47-55; TLOG; TC: 57);
- ~ Egyptian Re subsumed his primordial mother Neith's serpent – dragon power (TVG: 118-9; MG: 258-59, Fig 24 re. Set and Re);
- ~ Genesis' fallen Eve's maligned serpent (Gn 2-3);

- ~ Canaanite slaughter of the sea dragon by Baal (SOTB: 37);
- ~ Asherah and serpent Nehushtan are banned from the Second Temple: also note translation for the old Semitic word *Hawah* (*snake*) includes “Mother of All Living Things” (RDW: 166, 176-177);
- ~ Yahweh’s biblical battle with Rahab, the chaos dragon (SOTB: 35-36); (Ps 89. 9-10, 74. 13-14; Is 27. 1, 51. 9-10; Rv 20.1); and
- ~ Siegfried kills the dragon Fafnir (SOTB: 35-36.)

- ~ Further snake – serpent transitions include:
 - ~ Babylonian healer Gula–Bau, also known as goddess Nin –din–dung whose *Ningizzada* staff with two entwined serpents was later transformed in to the Caduceus, insignia of the medical profession (CDBL: 108-9);
 - ~ Sumerian Inanna’s serpent crozier symbol later claimed by Greek patriarchs as well as the papacy as scepter of office (BFV); and last but for sure not the least,
 - ~ Ancient mother goddess serpent claimed by patriarch Moses (RDW: 166-167).

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Further Apollo research: 3000-2780, Egyptian Bronze Age; and 1000, Male Gods. (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, Sumerian Transitions; 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; 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.

Over the centuries, there has been a historic shift in the division of: sky-earth; mind-body; gods-goddesses; and spirituality–sexuality. A dominant worldview emerged in which half of the population, *females* were considered: medically; politically; philosophically; psychologically; theologically; spiritually; academically; scientifically; sexually; biologically inferior or less than the other half. (MHE: 150.) Not only do such dualistic principles and practices encumber all concerned, but also questions the ideology that mankind is a one size fits all?

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.

Further Tiamat research including dating considerations: 2300, Sumerian Transitions; 1650, Hurrians and Goddess Tiamat; 668-626, Sumerian Mythology; and 587-500, Demise of Sumerian and Babylonian Goddesses. (RGS.)

Further research about earlier female identified shrines being replaced by Gods: 12,000, Pamukkale/Hierapolis, Anatolia (Central Turkey); 1290-1223, Abu Simbel, Egypt; and 282-263, Demeter's Priene Temple, Anatolia. (RGS.)

Further research about subsumed female – identified shrines and iconography: 12,000, Pamukkale/Hierapolis, Anatolia (Central Turkey); 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 1290-1223, Abu Simbel, Egypt; 1000,

Ephesus, Anatolia; 370, Isis and Philae, Egypt; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; and 88, Aphrodisias, Turkey. (RGS.)

Further CE research about earlier Pagan shrines replaced with Christian churches: 324, St. Peter's Basilica Built Over Pagan Site, Rome; 326-1243, Byzantine Period and Constantine the Great; 410, Cybele and Fall of Rome; 432-440, Santa Maria Maggiore Church Built Over Pagan Site; 12th and 13th Centuries, Cult of the Virgin Mary; 1280, Catholic Church Built Over Pagan Sanctuary, Rome; and 1870, Lyon's Basilica Built Over Cybele's Pagan Temple. (RG.)

MAGE: APOLLO'S TEMPLE: DIDYMA, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: STEPS DOWN TO THE COURTYARD AND CELLAR DOORWAY (ORACLE SPRING) AT APOLLO'S DIDYMA TEMPLE. DIDYMA REPLACED ARTEMIS AND HER DIDYMAION TEMPLE INCLUDING CELLA (ADYTON) AND CHRISMOGRAPHEION (ORACLE ROOM).

SLIDE LOCATION TURKEY, SHEET 96, ROW 1, SLEEVE 4, SLIDE #Bf61, 650-555 BCE.
CO_TUR_S96_R1_SL4_SBf61

SHOT ON LOCATION: DIDYMA, (ANATOLIA) TURKEY.

NOTE 1: APOLLO ALSO TOOK OVER THE ORACLE CENTER AT DELPHI WHERE HE SLAYS THE MOTHER GODDESS AS SERPENT OR DRAGON AND ASSUMES THE TITLE AND POWER OVER THIS ANCIENT GAIAN/GAEAN SITE (MGA: 30-38; MG: 303-310; RGS).

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: GORGON MEDUSA: DIDYMA, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: CRONE GORGON MEDUSA WITH SERPENT HAIR.
SLIDE LOCATION TURKEY, SHEET 95, ROW 3, SLEEVE 1, SLIDE #Bf49, 650-555 BCE.
CO_TUR_S95_R3_SL1_SBf49

SHOT ON LOCATION: APOLLO'S TEMPLE: DIDYMA (PREVIOUSLY DIDYMAION), (ANATOLIA) TURKEY.

NOTE 1:

THE DIDYMA TEMPLE OF APOLLO PLUS ICONIC MEDUSA WITH SERPENT HAIR ARE CONSIDERED AMONG THE BEST ANATOLIAN EXAMPLES OF THE IONIAN STYLE. OTHER EXAMPLES INCLUDE: THE NEREID MONUMENT AND HARPY TOMB FROM XANTHOS; CARIAN EUROMOS; FETHIYE'S AND DALYAN'S ROCK CUT TEMPLE-TOMBS; ATHENA'S TEMPLE AT PRIENE; THE ARTEMISION AT EPHEBUS; AND IZMIR'S (MODERN-DAY SMYRNA) STATUARY SCULPTURE (RGS).

NOTE 2: TEMPLE FIRST LAYER IS 2,600 YEARS OLD: HELLENISTIC LAYER IS FROM 300 BCE.

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: SACRED LION: DIDYMA, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: PRE-SOLAR GOD APOLLO, THE LION WAS SACRED TO CYBELE.

SLIDE LOCATION TURKEY, SHEET 95, ROW 3, SLEEVE 5, SLIDE #Bf53, 650-555 BCE.
CO_TUR_S95_R3_SL5_SBf53

SHOT ON LOCATION: DIDYMA, (ANATOLIA) TURKEY.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: GOD APOLLO: GREEK.

PHOTO: © GSA. DESCRIPTION: MARBLE HEAD OF GREEK GOD APOLLO BASED ON

LOST ORIGINAL.

SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 2, ROW 1, SLEEVE 5, SLIDE #6, BCE.
IT_RPO_S2_R1_SL5_S6.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: NEW GODS AND GODDESSES INCLUDE GREEK ATHENA, APOLLO, DIONYSUS, THESEUS AND ARIADNE (ADRIANNE). (SOURCE: ENTRY ABOVE.)

NOTE 2: AT DELPHI, APOLLO SLAYS THE MOTHER GODDESS AS SERPENT OR DRAGON AND ASSUMES THE TITLE AND POWER OVER THIS ANCIENT GAIAN/GAEAN SITE (MGA: 30-38; MG: 303-310; RGS).

NOTE 3: FIELDWORK PROJECT 1998.

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

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

SLIDE LOCATION RE-GENESIS 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: FIELDWORK PROJECT 1998.

IMAGE: BABYLONIAN GULA'S TREE – OF – LIFE.

PHOTO: © GSA. DESCRIPTION: PLAQUE OF A BULL, TRIANGLE (VULVA) AND TREE – OF – LIFE DEDICATED TO BABYLONIAN GULA (ALSO NIN-DIN-DUNG), RENOWNED HEALING GODDESS WHO RESTORED LIFE.

SLIDE LOCATION NEAR EAST, SHEET 3, ROW 1, SLEEVE 3, SLIDE #18, 1110-900 BCE.

CU_NEA_S3_R1_SL3_S18.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

THE SERPENT SACRED TO BABYLONIAN HEALER GULA AND SUMERIAN INANNA WAS LATER CLAIMED BY THE LIKES OF GOD APOLLO, GREEK PATRIARCHS AS WELL AS MOSES (RDW: 166-167), AND SUBSEQUENT MEDICAL PROFESSIONS (CDBL: 108-9).

NOTE 2: "THE STAFF ROUND WHICH ARE ENTWINED TWO SERPENTS, WHICH BECAME THE CADUCEUS (WAND) OF MERCURY, THE SYMBOL OF A PHYSICIAN, FROM THEN [BABYLONIA] TO THIS DAY (CDBL: 108-9)."

NOTE 3: ALSO SEE FALLEN EVE'S MALIGNED SERPENT IN GENESIS 2-3.

NOTE 4: FIELDWORK PROJECT 1998.

IMAGE: HESIOD, AUTHOR OF THEOGONY: GREECE.

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

SLIDE LOCATION RE-GENESIS 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 THRONGED 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 CORRECT SLIDE KEY, CHRISI KARVONIDES' TEAM.