

185. **538 BCE-70 CE, Second Temple Period**

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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Acheulian Context.

One of the earliest sites of human image-making
occurred in the Levant within the Acheulian context, ...
suggesting that Asherah is embedded in the primordial lineage
of the dark mother goddess.
(ARBR; ABA.)
(See below.)

Asherah's Pillar Cult.

Tree worship or the pillar cults were widespread (TPA: 251)
and found throughout the Ancient Far and Middle East, and
Eastern Mediterranean including Minoan Crete and the Aegean,
as well as Africa and ancient Arabia.
(ERE: 666; TPA: 251.)

Neolithic Pillar Cults.

Bernard Dietrich traces the origins of the pillar-tree cults,
including baetyls and indwelling divine representations
to Neolithic Anatolia.
(TIGR: 8-9; RGS.)

Divine Females Are the First Discoveries.

'It was not until a thousand years later, ca. 7000 B. C.
that the female deity was joined by a male'
but not held in such high esteem.
(ED: 65. #1.)

Asherah in the Temple.

King Manasseh, 'who led Judah into *sin*,'
placed an image of Asherah,
the Canaanite fertility goddess,
in the temple of the Lord.
(II Kgs 21.17; TPCR: 31.)

Asherah into the Christian Era.

New research on a forgotten Greek 'travelogue'
argues that Canaanite religion in general –
and the cult [culture] of Asherah in particular –
lasted until well into the Christian era.
(TPCR: 31.)

Legacy of Yahweh's Patrimony.

I am the first and I am the last;
and beside me there is no God.
(Isa. 44.6.)

Yahweh's Jealousy.

You shall bow down to no other God,
Yahweh's name is the Jealous One;
he is a jealous God.
(Ex 34.14-15.)

Religious Authority.

Since religious authority in the West
has always been exercised by male
priesthood [priests, rabbanim and a'immah],
and required immediate and total acceptance
by the believing community,
this, too, contributed mightily to the sense of
patriarchal responsibility for the unfolding
of Western [global] History.
(BPMP.)

Persons Persecuted.

Persons persecuted by the canonical tradition
may have been disproportionately female.
(SOF: 261.)

Second Temple.

Woman – goddess as woman
and woman as goddess –
was no more.
(RDW: 120.)

Outsiders and Heretics.

The existence of a canon or a canonical tradition
implies the existence of outsiders and *heretics*.
(SOG: 261.)

Second Temple Overview:

The Second Temple, Israel's last ancient sanctuary was constructed after the Babylon exile. (Ezra 1.2-4.) "The temple was rebuilt between [538]-515, and later restored by Ezra, c. 458 BCE. Judaism followed with the completion of *Laws* and *The Prophets* (of Israel) in the *Hebrew Bible* and the reconstruction of the Second Temple." * (According to Meyers, this temple actually spans close to six centuries.) (TET: 33.) Unlike Solomon's Temple, the role and function of goddesses, priestesses, non-officiating females, plus non-Yahwistic (i.e. *idolatry*) rites and rituals were restricted, redefined, reduced, or fully eliminated. Lincoln says that "sacrifice and the use of statues ceased to form the center of ritual practice, and material mediations of every sort diminished in their import." (GAD: 79.) Examples are: the displacement of the Shekhinah (the *female face of Yahweh* (HG: 105-11)); removal of all sun images and bronze (Asherah) *Brazen Serpents* ** (II K 18.4); and replacement of Asherah's priestess and women musicians with male Levite priests. (RDW: 139.) History underscores a 'pillar to post' removal/re-introduction of Asherah's sacred trees-groves-poles (MOO: 376) the so-called *abominable* images of inexplicable Yahwistic jealousy (Dt 4.16-18; II K 21) resulting in ongoing closures/re-openings of local shrines (RJW: 274) and use of masseboth (sacred stones). (MOO: 375.) *** In support of Yahwistic monotheism, "the prophets, with-in the general framework of their over-all opposition to any form of idolatry, spoke up against the Asherah cult [culture] in particular." (TGA: 49.)

* (RGS: 586, Destruction of the First Temple.) (MG: 449-454, 640-641; BFV; VH: 6; TET.)

** "Throughout the ancient Eastern Mediterranean, snakes had close connections with goddesses. First in their self-renewing sloughing of their skins, snakes epitomize the mystery of birth, death, and rebirth (GGL: 134)."

*** “The Old Testament leaves no doubt that masseboth and Asherim were standard fixtures in Canaanite sanctuaries, and that veneration of the Asherah flourished among the Israelites, despite the fulminations of the prophets, from the time of the Judges (12th and 11th centuries) (MOO: 377).”

Anomalies:

Anomalies included the biblical (canonical) transition from a polytheistic belief system * to rigid monotheism – and – transition from matrilineal rights to patrilineal obsessions. ** “At crucial points, proponents of the canonical traditions engaged in ideological struggles with competing religious traditions in the course of which female symbolism and female power were actively suppressed (SOF: 262).” Or as Cohen says about women in ancient biblical societies, “a woman’s personhood is established only through a relationship with a man, whereas a man’s is established on his own.” (BJ.) In essence, “all positions of leadership – in government, religious life, tribe and family – lay in the hands of men and passed [only] along the male line.” (RJW: 274.) At the expense of the obvious, disruptions prevailed. There were numerous plunderings over the centuries, along with a succession of reconstructions and restorations *** due to patristic vacillation, financial instability, conflicting pantheons, political discord, acrimonious discrimination, and biblical pandemonium. Also, as Meyers notes, “the constant refashioning of ancient Israel’s shrine has obscured the permanent symbols and images in sacred architecture.” (TET: 33.) The Second Temple was destroyed during the Roman conquest in 70 CE.

* “[Previously], polytheistic, or rather Baalistic, belief and worship flourished and shrines to the various deities, Yahweh included, dotted the countryside (RJW: 274).” Also, keep in mind that as a result of ongoing intermarriages between the Hebrews and Canaanites along with numerous other tribes, “the establishment of family and religious ties [therefore] went hand in hand, and ‘the Children of Israel ... served the Baals and the Asherahs.’” (TGA: 39.) (Jg 3.5-7.) Additionally, “women who had been reared in goddess worshiping traditions would not easily give up the symbol of female power.” (SOF: 265.)

** For alternative matrilineal considerations by S. J. D. Cohen who refers to his knowledge base from the vantage of a *phallocentric male* (BJ: 292-293), see (BJ: 263-309.)

*** Ongoing re-constructions and restorations included reintroducing Asherah into the Second Temple and rebuilding pillars and other forms of idolatry on high places. (TGA: 49-50.)

Yahweh, intermarriage, and other concerns:

Matrilineal customs and intermarriage (OM: 19-53) were known and apparently threatening to Yahweh, as evidenced in Deuteronomy 7.1-6. As a result, punitive measures are well documented that not only pertained to marriages between Jews and Pagans but also Pagan standing stones, idols, and Asherah’s sacred poles.

When Yahweh your god has led you into the land you are entering to make your own, many nations will fall before you: Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, seven nations greater and stronger than yourselves. Yahweh your God will deliver them

over to you and you will conquer them. You must lay them under ban. You must make no covenant with them nor show them any pity. You must not marry with them; you must not give a daughter of yours to a son of theirs, nor take a daughter of theirs for a son of yours, for this would turn away your son from following me to serving other gods * and the anger of Yahweh would blaze out against you and soon destroy you. Instead, deal with them like this: tear down their altars, smash their standing stones, cut down their sacred poles and set fire to their idols. For you are a people consecrated to Yahweh your God; it is you that Yahweh our God has chosen to be his very own people out of all the peoples on earth (Dt 7.1-6).
* (Baal, El, etc.)

‘Yahweh Alone’ Groups:

In Carol Christ’s interpretation of Morton Smith’s *Palestinian Parties and Politics That Shaped the Old Testament*, she says that one consequence of suppressing polytheism by the Yahweh alone groups was the elimination of goddess worship. (SOF.)

He argued that widespread adherence to monotheism in ancient Israel was a fiction created by ultimately victorious ‘Yahweh alone’ groups that established control of Israelite religion after the Babylon exile. These ‘Yahweh alone’ groups edited and rewrote the texts which became the biblical canon to make them conform to their view that the worship of Yahweh alone was the true religion of ancient Israel and Judah from the beginning and that worship of gods and goddesses other than Yahweh constituted heretical deviation. According to Smith the dominant groups in ancient Israel and Judah were polytheistic, worshipping several gods and goddesses, including Baal, Anath, Asherah, El, and others, alongside Yahweh. The defining characteristic of ancient Hebrew religion was worship of Yahweh, but not worship of Yahweh only (SOF: 263).

OT contradictions:

[What] we have in the various Old Testaments is not one literature of a single part but the literature of a large number and long succession of parties which sometimes have come together by compromise in more or less enduring alliances, sometimes have been separated by quarrels, and finally, because of their separation, have preserved different collections of the literature – Pharisaic and Samaritan, Greek and Syriac. Evidence of their earlier differences appears in the contradictions between and within the various Old Testament books; evidence of their alliances appears in the common preservation of such contradictory material. ... This is particularly true of the legal material in which contradictions were most serious. ... Israelite law is generally recognized to have developed from a multitude of sources – the tribal traditions of the nomads, the laws of the Canaanite cities, the rules of the various shrines, and the rulings of the kings. From the earliest history of Israel, therefore, ‘problems in conflicts of laws’ must have been frequent, and the traditions of harmonistic oral

exegesis must go back far beyond the oldest of the preserved codes (PPAP: 11-14).

Baal:

Origins of Old Testament Baal * may be Assyrian Bil of Bal of the *heathen* (?) Mesopotamian Sabians, later Babylonian Mendeans. Pantheon worship of local gods indicates worship of Asherah's wooden pillars, trees, and groves along with Baal (or Baal Peor) as a stone pillar (sacred stone, primitive masseboth, or obelisk altar.) ** (TGA: 44-47; ENBR: III: 175; OT Kings; Judges: 6.25, 28.) According to Carter, "the sweeping reforms of King Hezekiah (ca. 719-699 BCE) and King Josiah (640-609 BCE) abolished from Israelite worship the use of masseboth—the Hebrew word for erected stones—and other elements of Canaanite religion." (MOO: 375.) Although the masseboth were purged in the "worship of Yahweh," it continued via the Phoenicians. "Evidence of some form of massebah [and masks] appear in all *non-Greek* sanctuaries (MOO: 376)."

* Baal is also analogous with Akkadian Belu.

** Asherah (as tree/grove) and Baal (as obelisk) were also co-worshipped at Hazor (Hatzor). (GGL.)

Asherah:

The ancient polytheistic Levantines (Syrians—Canaanites) revered the three great goddesses, Anath (Anat), Astarte, * and Asherah/*Asherahs* (TGA: 38; WIS: 508; HG: 47) from the Bronze Age (if not earlier) into the Israelite Age when Asherah was the likely consort of Yahweh as noted in Ugarit ** and Hebrew Bible. *** She was the chief goddess, also known as "*qnyt 'lim*, 'procreatress of the gods' or '*um 'l(m)*, 'mother of the gods.'" (AMST: 47.) As chief Canaanite goddess, she was Lady Asherah – of – the-Sea, lion lady, and consort of El, later Ba'l or Baal. (CMWE: 184; HG: 36-37.) Asherah was also known by her Ugaritic names, goddess Elat (AMST: 40)—plus—Athira, `trt. (GGL: 131.)

* Astarte is translated as womb, "that which issues from the womb." (HG: 57.)

** Ugarit is modern Ras Shamra on the coast of Syria.

*** For further archaeological finds and related translations see: Kuntillet Ajrud; Khirbet el Qom; the Taanach libation stand; Ekron site; Lachish temple site; and Bronze Age Ras Shamra texts. (CMWE: 184; HG: 36-37; GHW.) (GHW: 131-132, 202; AGL: 192-3; UTI: 135; ATLM: 8; WIS: 509-511.)

Asherah's Chronological Considerations:

Ugarit Asherah (Ashratum) was revered c. 1750, preceded by Sidonian Astarte. (TGA: 39, 44.) But as noted by Kien, "Middle Bronze Age, 2000-1450 BCE (RDW: 49) ushered in the urbanization of Canaan that included a religious pantheon headed by the father god El and progenitress – creatress of the gods, Asherah (UTI: 131.)" * Also, much earlier considerations deserve mention here regarding analytical evidence during hominization pertaining to measurable skeletal morphologies, and tool typologies. (BRF: 327-328.)

* (RGS: 2000, Asherah).

Asherah, Acheulian tool technology, and the Levant: *

Given analytical evidence and data, an Acheulian tool technology ** reached 'Ubeideiya (Jordan Rift Valley) in the Levant (contemporary Israel and Palestine), c. 14 million years ago – as well as – Dmanisi in Eurasia, Georgia: both locations were within the same (chronological) time frame. Later human groups entered the Levant corridor from Africa carrying increasingly evolved Acheulian traditions that included a Levalloisian Tool Technique (stone flaking) by the late Acheulian Period. (ARBR; ABA.) One of the earliest (to date) sites of human image-making occurred in the Levant within this Acheulian context, therefore supporting the Levalloisian Tool Technique.*** This evidence, dated 250,000 BP, is 100,000 to 150,000 years earlier than the proposed mtDNA dates (c. 100,000-200,000 BP) for the appearance of an African 'Eve,' the creditable genetic 'mother' of anatomically modern humans. It may, therefore, represent a level of *symboling* capacity. (BRF: 328.)

* For one of the first permanent settlements, see Jericho (former Natufian culture) = Levantian evidence of highly developed: image-making technology; pottery; religious life; fertility; food production; agriculture folk rituals; and black African goddesses. (ECLE: 12-13.) (RGS: 7000, Jericho, Canaan Palestine: Mesolithic to Neolithic.) (ROTGG: 19-30; CAH: Vol. 1, Part 1, 121; TCOP: 36.)

** Lower Paleolithic Tool Culture.

*** Edward Rothstein supports the above discussion regarding the advances of tool technology in the Levant. He says that during the Chalcolithic Age, the Levant was “at the forefront of human technological and artistic development.” These advances began to fade as eventually were “eclipsed by the growth of Egypt and Mesopotamia” during the Bronze Age. (WDW: C8.)

(Rothstein, Edward. “Where Death Was a Friend, and the Gods Were Just Ordinary Folk.” *New York Times*, 2 February 2014, sec. “The Arts:” C1, C8. (WDW.))

Asherah, Ancient Tools, and Image Making:

Given current data, ancient Africans were the first to sail, first to use tool technology, and first to venerate great dark mother goddesses. As a result of extensive African migrations, they not only shared their skills and thematic veneration of the dark mother–goddesses throughout Asia Minor, Sicily, Sardinia, Iberia, Malta, plus the Graeco – Roman world and later the Byzantine and Muslim cultures but also much farther afield via caravanserais and other means of trade and commerce. (AO: 1-2; DM: XXXV, 44; PB; GGL: 149; BWA; BLM.) (GE; GPL; GHD; HGHG; DEHE.) Selected examples of dark mother goddesses (DMG) are: 500,000-300,000, Dark Mother Tan-Tan of Morocco (NLBR: 163; FAA: 411); 280,000-250,000, The Berekhat Ram Figure (NLBR: 123-67; BRF: 327-338; FAA: 411); and 40,000, Har Karkom (AO: 1-2; DM: 50-55.) Other DMG examples that continued down through the centuries include dark goddesses from: Brassempouy; Willendorf; Laussel; Dolni Vestonice; and Lespugue. (WKP: 11-26-05; EKP: 89-135.) As “one of the earliest sites of human image–making occurred in the Levant within this Acheulian context, therefore supporting Levalloisian Tool Techniques,” * this suggests that Asherah is also embedded in the primordial lineage of the dark mother! As Hadley says, there is great *fluidity* of

Ugaritic/Canaanite goddesses of Asherah, including “Athirat [Asherah], Astarte [Attart, ‘trt], and Anat [Anath]” (COA: 42), propose that the goddesses aligned with Asherah are merged in a Deep African History of the DMG. Asherah’s DMG fusion or composite amalgamations in the ‘one and the many’ Morphic ancestry and resonance continues through: Tanit or Taanit (CMWE: 29-33; TPCR: 34; RP1: 27; RDW: 95; MOO: 355); Tanit stelae (TPCR: 32); west Asian Ashtart (DM: 60); Ugaritic Anat; Sumerian Ishtar (TEG: 54-55); Inanna; Semitic Astarte; Shekhinah (HG: 32-33); Atargatis (AEE: 119); Queen of Heaven; Christian Mary (SGE: 19, n. 13); sacred trees (AH: 397) and pillar cults** (TIGR: 8-9); and the Caduceus (MOO: 378).

* See above: “Asherah, Acheulian tool technology, and the Levant.”

** Bernard Dietrich traces the origins of the pillar–tree cults, including baetyls and indwelling divine representations back even further to Neolithic Anatolia (TIGR: 8-9). (RGS: Asherah, 2000; TOL: 32-34, 59, 103; GAT: 42-44, 56; HBSRV; TPA: 251; ERE: 666; TIGR: 8-9; STCC; AND II K 17.10-11.)

Further information on the early stone tool finds as published in 2016.

The earliest known stone tools have been discovered at Lomekwi 3 in West Turkana, Kenya. They were made 3.3 million years ago, predating the *earliest sils* of the first member of the human genus – Homo habilis – by about 500,000 years. ‘The cores and flakes are clearly knapped,’ says team member Sonia Harmand of Stony Brook University, but they are also very different from the Oldowan examples that were previously the earliest stone tools’ (TFT: 12).

Zimmer, Carl. "Bones to Pick on Evolution." *New York Times*, Jun. 2, 2015: D3. (BPE.)

Zorich, Zach. “The First Toolkit.” *Archaeology* 68.4 (Jul.-Aug. 2015): 12. (TFT.)

In addition to the Lomekwi discoveries including primal stone tools, also see the 2015 scientific reports on the Rising Star Cave near South Johannesburg. “More than 1,500 fossil elements documenting the discovery constituted the largest sample for any hominin species in a single African site and one of the largest anywhere in the world.” The Rising Star Cave is around 3 million years and landmark discoveries include a new hominin species called H. Naledi (star) between 2.5 to 2.8 million years old. Cave findings support a vast burial chamber of the H. Naledi (Homo habilis), “who were apparently among the first toolmakers.” (CYA: A1, A3.)

Wilford, John Noble. “Cave Yields Addition to the Human Family Tree.” *New York Times*, Sept. 11, 2015: A1, A3. (CYA.)

Further research on human image making and the ancient Levant:

Goren-Inbar, Naama and S. Peltz. “Additional Remarks on the Berekhat Ram Figurine.” *Rock Art Research: The Journal of the Australian Rock Art Research Association and the International Federation of Rock Art* 12.2 (Nov. 1995): 131-132. (ARBR.)

Goren-Inbar, Naama, and Idit Saragusti. “An Acheulian Biface Assemblage

- from Gesher Benot Ya'aqov Israel: Indications of African Affinities.”
Journal of Field Archaeology 23.1 (Spring 1996): 15-30. (ABA.)
- Marshack, Alexander. “On Paleolithic Ochre and the Early Uses of Color and Symbols.” *Current Anthropology* 22.2 (Apr. 1981): 188-191. (POE.)
- _____. *The Roots of Civilization: The Cognitive Beginnings of Man's First Art, Symbol and Notation*. Mount Kisco, NY: Moyer Bell, 1991. (TROC.)
- _____. “The Berekhat Ram Figurine: A Late Acheulian Carving from the Middle East.” *Antiquity* 71.272 (1997): 327-337. (BRF.)
- Rothstein, Edward. “Where Death Was a Friend, and the Gods Were Just Ordinary Folk.” *New York Times*, 2 February 2014, sec. “The Arts:” C1, C8. (WDW.)

Nursing Deities, Divine Guarantor of Thrones:

Of special interest, here is goddess Asherah (Athrat, Anat, Anath), creatrix and ‘wet nurses [of the gods].’ (TGA: 39; WIS: 509; COA: 43; GGL: 130, 132.) This role is shared by many ancient goddesses including Egyptian sycamore tree goddess Hathor (and celebrated nurse to pharaohs), therefore maternal source of royal lineage. (TN: 45.) This function is also shared by Egyptian Isis nursing Horus along with parthenogenetic (virgin) Christian Mary nursing her son. All of these royal nursing matrilineal mothers, queens, and goddesses are the *power behind the throne* (CK: F1) “from whence a royal sovereign gets her/his power.” (APL: 2-23-1999.) Not infrequently royal lineage and access to the throne’s power includes some form of *Hieros Gamos* in which matrilineal mothers become *the great wife* [consort] of the new the king/god. (STWE: 225.) Asherah as a nursing goddess (WIS: 509) was not only a “divine guarantor of the throne” (AGL: 16) but also of the “highest in rank of the Ugaritic goddesses and next to El in authority.” (GGL: 132.)

According to numerous scholars including M. Zour, S. Farzin, and B. Aryanpour, the mother of the gods embodied unequalled preeminence including royal ascendancy to the throne through matrilineal lineage (WA). *Hieros Gamos* frequently included apotheosis (deification) of the king plus land stewardship (CDBL: 132-133, WDSS0: 182-3). Selected examples are: Egyptian Hatshepsut – Thothmes; Middle Elamite period Goddess Kiririsha and gods Inshoshimak and Houmban; Goddess Anahita and King Narseh’s investiture (PHM: 188) as legitimacy of male kings was only through the mother’s (matrilineal) side (WA: 233); Phrygian Matar Cybele (Kybele) and her son – lover Attis (CAA: 18-20, MG: 398-400); and god – son – husband Kabeiros (Kadmilos, Korybas) of Samothracian Mother Goddess (GOG: 87). (RGS: 7000, Hieros Gamos).

Additional examples of *Hieros Gamos* and goddesses/queens venerated alongside of male gods/kings/princes are: Hebrew Asherah – Baal/Yahweh (MOO: 376); * Ugaritic/Canaanite Athirah-El (bull) (MOO: 376); ** Shekhinah – Yahweh (HG: 105-111); Babylonian Aruru (Asherah/Ashratum) – god Anu (TGA: 39; MOO: 376); Punic Tanit – Baal Hammon (MOO: 378); N. Syrian Tanit – Lord of Mount Amanus (MOO: 378); Sumerian Inanna – Dumuzi (MOO: 383); Levant Astarte – Baal (GGL: 131); Sumerian (not Semitic) Ishtar

– Tammuz (MOO: 383); Greek Aphrodite – Adonis (MOO: 383);
 Hittite/Phrygian Cybele and Attis (SMA: 54); Adam and Eve; *** Sarah and
 Abraham; and Lady Ikoom, Snake Queen and mother of lord Wa’oom
 Uch’ab Tzi’kin, royal ruler of the Mayan Snake Dynasty c. 562 AD (TSK:
 16). (Also note subsequent Mayan Snake Queen named K’abel (TSK: 16)).
 * Astarte/Athart/’ttrt was ‘Baal’s Other Self’ (GGL: 131).
 ** According to Ugaritic texts, Canaanite Athirah is Hebrew Asherah
 (MOO: 376).
 *** Or, Eve and Adam? (RGS: 7000, Hieros Gamos.)

For Re-Genesis research on Hieros Gamos: 7000, Hieros Gamos; 7000-
 3500/1450 Old Europe; 4400-2500, Olympus Hera; 3200-539, Proto Elamite
 Goddesses and Matrilineal Aspects; 3000, First Dynasty, Egypt; 3000-1450,
 Gournia; 2613-2494, Hathor’s Dendera (Denderah) Temple, Egypt; 1800, Re-
 Visioning Goddess Sarah; 1750, Hammurabian Dynasty, Babylon, Ishtar, and
 Inanna; 1479-1425 Tuthmosis III, Egyptian King; 1000, Ephesus, Anatolia; 900,
 Taanach, Canaanite Libation Stand; 750-650, Cybele and King Midas, Anatolia;
 323-30, Temple Kom Ombo, Egypt; and 200, Winged Victory. (RGS.)

Further bibliographic research (including numerous primary sources) on Sacred
 Marriages (*Hieros Gamos*):

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- Birnbaum, Lucia Chiavola. *Black Madonnas: Feminism, Religion, and Politics
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- _____. *Dark Mother: African Origins and Godmothers*. San Jose, CA:
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 Antiquity and Early Christianity.” *Harvard Theological Review* 82.4
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Journal of the Economic and Social History of the Orient 29.3 (Oct.
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 Wife*. Princeton, NJ: Princeton University Press, 1975. (ZAH.)
- _____. *The Gods of the Greeks*. 1951. London, England: Thames and
 Hudson, 1982. (GOG.)
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 Evidence*. Helsinki, Finland: Neo-Assyrian Text Corpus Project, 2004.
 (SSM.)
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 University Press, 1986. (TCOP.)
- Murray, Margaret Alice. *The Splendour That Was Egypt*. London, England:
 Sidgwick and Jackson, 1977. (STWE.)
- Neumann, Erich. *The Great Mother: An Analysis of the Archetype*. 2nd Ed.
 Trans. Ralph Manheim. Princeton, NJ: Princeton University Press, 1963.
 (TGM.)

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): 7-27. (ASWM.)
Zorich, Zach. "The Snake King's New Vassal." *Archaeology* 66.6 (Nov.-Dec. 2013): 16. (TSK.)

Further research on ancient African Dark Mothers (Creatrix?) and related trade routes: 3,000,000-1,000,000, Crucial Aspects of Hominid Evolution and Dark Mothers; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapiens Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf, Austria; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan Palestine: Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 1000, Ephesus, Anatolia; 800, Tanit; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt. (RGS.)
Additional Goddess considerations from other ancient populations and time periods include: German Hoherfels (40,000 BCE); Russian Kostenki - Borshevo (25,000 BCE); * and French Carbonnel (4,000 BCE).

*Although Stone Age female (i.e. vulva) finds are abundant, archaeological male (phallus) discoveries are rare and timeline starts around 28,000-26,000 BCE. (Don Hitchcock. Donsmaps.com/venustimeline.html)

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* For additional CE information, see illustration of a 1600 c. vulva labyrinth design in: Bord, Janet. *Mazes and Labyrinths of the World*. New York, NY: Dutton, 1976. 85, Fig. 127.) (MLW.)

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Further research on *persons persecuted by the canonical tradition may have been disproportionately female*: (SOF: 261.) (PPAP; MPMI; SOF; RDW: 120; SOG: 261; SOTB; DMB; TWB; ATT.)

Murder, rape and pillage at Jabesh-gilead - Judges 21:10-24

Murder, rape and pillage of the Midianites - Numbers 31:7-18

More Murder Rape and Pillage - Deuteronomy 20:10-14

Laws of Rape - Deuteronomy 22:28-29

Death to the Rape Victim - Deuteronomy 22:23-24

David's Punishment - Polygamy, Rape, Baby Killing, and God's "Forgiveness"
- 2 Samuel 12:11-14

Rape of Female Captives - Deuteronomy 21:10-14

Rape and the Spoils of War - Judges 5:30, Judges 5:30

Sex Slaves Exodus - 21:7-11, Exodus 21:7-11
God Assists Rape and Plunder - Zechariah 14:1-2

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.
PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.
SLIDE LOCATION PETRA, SHEET 11, ROW 2, SLEEVE 4, SLIDE #11J, BCE.
CO_PET_S11_R2_SL4_S11J. VS. > CO_PET_S11_R3_SL4_S7J.
SHOT ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN: BRITISH MUSEUM, LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.
PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.
SLIDE LOCATION PETRA, SHEET 11, ROW 3, SLEEVE 1, SLIDE #24J, BCE.
CO_PET_S11_R3_SL1_S24J.
ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN AT THE BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: SECOND TEMPLE: JERUSALEM.
PHOTO: © GSA. DESCRIPTION: SECOND TEMPLE OR HEROD'S TEMPLE, JERUSALEM.
SLIDE LOCATION BIB ARCH, SHEET 2, ROW 3, SLEEVE 3, SLIDE #17, BCE.
CO_BAR_S2_R3_SL3_S17.jpg CO_BAR_S2_R3_SL3_S17_ILL.jpg
SHOT ON LOCATION
NOTE 1: FIELDWORK PROJECT 1989 - 2002.
PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: HEROD'S TEMPLE.
PHOTO: © GSA. DESCRIPTION: REPLICA OF HEROD'S TEMPLE.
SLIDE LOCATION BIB ARCH, SHEET 2, ROW 4, SLEEVE 1, SLIDE #18, BCE
CO_BAR_S2_R4_SL1_S18.jpg CO_BAR_S2_R4_SL1_S18_ILL.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 2002.
PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: MENORAH ENGRAVED ON AN OIL LAMP: ERICE, SICILY.
PHOTO: © GSA. DESCRIPTION: MENORAH (TREE – OF – LIFE) ON OIL LAMP, ERICE SICILY.
SLIDE LOCATION SICILY, SHEET 1, ROW 3, SLEEVE 4, SLIDE #21, BCE.
CU_SIC_S1_R3_SL4_S21
SHOT ON LOCATION: MUSEO COMUNALE CORDICI: ERICE, SICILY.
NOTE 1: FIELDWORK PROJECT 1998.
NOTE 2: ALSO SEE MENORAH KEYWORDS: "MAGDALA STONE" AND "MARY MAGDALA." LOCATION IS 1 CE, CITY OF MAGDALA NEAR GALILEE.

IMAGE: ISRAELITE POLE OR PILLAR CULT [CULTURE] FIGURE OF ASHERAH: CANAANITE.
PHOTO GSA DESCRIPTION: ISRAELITE FIGURE OF ASHERAH HOLDING HER BREASTS ON A PILLAR OR POLE-LIKE BASE, LATE IRON AGE. *

SLIDE LOCATION BIB ARCH, SHEET 1, ROW 3, SLEEVE 1, SLIDE #22, 951-586 BCE.
CO_BAR_S1_R3_SL1_S22.jpg CO_BAR_S1_R3_SL1_S22_ILL.jpg
LOCATION: CANAAN.

NOTE 1: *

BERNARD DIETRICH TRACES THE ORIGINS OF THE PILLAR – TREE CULTS, INCLUDING BAETYLS AND INDWELLING DIVINE REPRESENTATIONS BACK TO THE NEOLITHIC ANATOLIA (TIGR: 8-9; RGS). (RGS: ASHERAH, 2000; TOL: 32-34, 59, 103; GAT: 42-44, 56; HBSRV; TPA: 251; ERE: 666; TIGR: 8-9; STCC; II K 17.10-11.)

NOTE 2:

ASHERAH'S ICONOGRAPHY IS ALL FORMS OF THE TREE MANIFESTED IN RITUAL GROVES, TREES, MAY **POLES**, TEMPLE PILLARS, PRIMEVAL FORESTS, AND GODDESS PILLAR FIGURES WITH FULL NOURISHING BREASTS (AMST: 42-44; AH: 398; COA; APL; RGS).

NOTE 3: FOR FURTHER ASHERAH IMAGES SEE, (HG: PLATES 1, 5, 6 AND 7.)

NOTE 4: FIELDWORK PROJECT.

PHOTO NOTE: © BIBLICAL ARCHAEOLOGY SOCIETY (1989).

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: INANNA (OR ASHERAH) PRESENTING HER BREASTS: ANCIENT IRAN.

PHOTO: © GSA. DESCRIPTION: INANNA (OR ASHERAH) HOLDING HER BREASTS, ANCIENT IRAN.

SLIDE LOCATION NEAR EAST, SHEET 12, ROW 2, SLEEVE 3, SLIDE #31, BCE.

CU_NEA_S12_R2_SL3_S31.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

DURING IRON AGE II (C. 930-730 BCE OR ALTERNATE DATE, 1100-800 BCE) PILLAR FIGURES OF JUDAHITE GODDESS ASHERAH PRESENTING HER BREASTS WAS WELL KNOWN * (GAT: 42-44; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: * (THIS WAS ALSO TRUE OF GODDESS PINIKIR/KIRIRISHA.) (WA: 222.)

NOTE 3: "IN THE IMAGERY ASSOCIATED WITH MOTHER GODDESS, THE REPRESENTATION OF BREASTS AND WOMB IS 'A FORM OF DIVINE EPIPHANY' (SGE: 30, n. 60; TGM: 128)."

NOTE 4:

ASHERAH'S ICONOGRAPHY IS ALSO ALL FORMS OF THE TREE MANIFESTED IN RITUAL GROVES, TREES, MAY POLES, TEMPLE PILLARS, PRIMEVAL FORESTS, AND GODDESS PILLAR FIGURES WITH FULL NOURISHING BREASTS (AMST: 42-44; AH: 398; COA; APL; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 5: FOR FURTHER ASHERAH IMAGES SEE, (HG: PLATES 1, 5, 6 AND 7.)

NOTE 6: FIELDWORK PROJECT 2002.

IMAGE: TANIT WITH BULL (EL OR BA'AL HAMMON): TUNIS, TUNISIA.

PHOTO: © GSA. DESCRIPTION: VOTIVE STELE INCLUDING TANIT WITH BULL (CHIEF GOD EL OR BA'AL HAMMON). (MOO: 376.) LUNAR SYMBOLS, AND ROSETTES.

SLIDE LOCATION TUNIS, TUNISIA, SHEET 4, ROW 2, SLEEVE 3, SLIDE #37C, BCE.

CO_TUN_S4_R2_SL3_S37C.jpg

SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.

NOTE 1: "BAAL HAMMON IS AN OLD EPITHET OF EL (CMWE)."

NOTE 2: "THE WORSHIP OF BAAL HAMON [BA'AL HAMMON] IS BEST KNOWN, BEGINNING IN THE SIXTH CENTURY AT PUNIC SITES (MOO: 371)."

NOTE 3: FYI (DPA: LXXXVIII, #Z 136-137.)

NOTE 4: FIELDWORK PROJECT 1989.

IMAGE: DARK MOTHER GODDESSES (ASTARTE?) WITH HORNED HEADDRESS:
NAHARIYA, CANAANITE.

IMAGE GSA DESCRIPTION: CANAANITE GODDESSES (ASTARTE?) FROM NAHARIYA
INC. HORNED HEADDRESS AND HIGH PEAKED CAP, BRONZE CAST OR GOLD MOLD.
SLIDE LOCATION BIB ARCH, SHEET 1, ROW 2, SLEEVE 2, SLIDE #5, 2000-1500 BCE.

CO_BAR_S1_R2_SL2_S5.jpg CO_BAR_S1_R2_SL2_S5_ILL.jpg

LOCATION: NAHARIYA, CANAANITE.

NOTE 1: FIELDWORK PROJECT.

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PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.