

122. 2000, Babylonian Mythology

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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Enuma Elish and the Garden of Eden.

The centerpiece is either god overcoming the serpent
- or -
Marduk overcoming the snake/dragon (*Tehom* the deep).
(MG: X1-XV, 298; FAD: 16-17; RGS.)

Babylonian Creation Epic.

The mythology of *Babylonian Creation Epic*, “Enuma Elish”
suggests that the goddesses, nature, and chaos
represented forces to conquer,
similar to the *Garden of Eden Epic*.
(See below.)

Mankind.

Despite monotheistic scriptures,
Mankind is not
A one size fits all.
(See below.)

The mythology of *Babylonian Creation Epic*, “Enuma Elish” suggests that
goddesses, nature, and chaos represented forces to conquer similar to the *Garden
of Eden Epic*. In both the “Enuma Elish” and the “Garden of Eden,” the
centerpiece is either god overcoming the serpent – or – Marduk overcoming the
snake/dragon (*Tehom* the deep). (MG: X1-XV, 298; FAD: 16-17; RGS.)

A Woman’s Body.

[T]he hero Marduk kills the monster Tiamat and forms the world from her body. The heavens, the stars, the seas, the rivers, and the land all begin as parts of her. A woman's body is the body of the world. ...Mother and world are presented as identical (RAG: 158).

The above summary was based on "The Epic of Creation" in the *Documents from Old Testament Times*. Translation of "Enuma Elish." (EOC: 10-11; RAG: 161-2.)

"Enuma Elish."

iv. 101

He shot there through an arrow, it pierced her stomach,
Clave through her bowels, tore into her womb;
Thereat he strangled her, made her life – breath ebb away,
Cast her body to the ground, standing over it [in triumph].

135

He rested, the lord, examining her body;
Would divide up the monster, create wonder of wonders!
He slit her in two like a fish of the drying yards,
The one half he positioned and secured as the sky ...

vi.1

[Therein] traced the lines for the mighty gods,
Stars, star – groups and constellations he appointed for them:
He determined the year, marked out in its divisions,
For each of the twelve months appointed three rising stars.

5

Having established the rules for the [astronomical] seasons;
He laid down the Crossing – line to make known their limits;
And that none should make mistake or in any way lose speed
He appointed, conjointly with in, the Enil – and Ea – lines.

9

The great [Sun–]gates he opened in both sides of her ribs,
Made strong the lock – fastening to left and right:
In the depths of her belly he laid down the *elati*.
He made the moon to shine forth, entrusted to him at night.

53

He places her in position, heaped [the mountains] upon ...
Made the Euphrates and Tigris to flow through her eyes
(EOC: 10-11; (RAG: 161-2).

For the full "Enuma Elish" translation:

Thomas, D. Winston, Ed. Trans. "The Epic of Creation." *Documents from Old*

Testament Times. London, England: T. Nelson, 1958. (EOC: 10-11.)

Further *Enuma Elish* research and interpretations:

Jacobsen, Thorkild. "The Battle between Marduk and Tiamat." *American Oriental Society* 88.1 (Jan.-Mar. 1968): 104-108. (BBM.)

James, Edward Oliver. *Ancient Gods: The History and Diffusion of Religion in the Ancient Near East and the Eastern Mediterranean*. London, England: Weidenfeld & Nicolson, 1960. 87-90. (AG.)

Kramer, Samuel Noah. "Sumerian Historiography." *Israel Exploration Journal* 3.4 (1953): 217-232. (KSH.)

Muss-Arnolt, W. "The Babylonian Account of Creation." *Biblical World* 3.1 (Jan. 1894): 17-27. (BAC.)

Pritchard, James Bennett. *The Ancient Near East; An Anthology of Texts and Pictures*. Princeton, NJ: Princeton University Press, 1958. 60-72. (ANE.)

Puhvel, Jaan. *Comparative Mythology*. 1987. Baltimore, MD: Johns Hopkins University Press, 1993. 21-32. (CM.)

Further research on the *Babylonian Creation Epic*, "Enuma Elish" including Tiamat, and Marduk plus alternate dating considerations, 1650, Hurrians and Goddess Tiamat; 668-626, Sumerian Mythology; and 587-500, Demise of Sumerian and Babylonian Goddesses. (RGS.)

Further research: 2300, Sumerian Transitions. (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; 2300, Sumerian Transitions; 1800, Re-Visioning Goddess Sarah and Abraham; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna. (RGS.)

Given numerous translations, interpretations and discoveries, various dating considerations for myths and tablets in this entry, including Enuma Elish, 1600-1100 BCE may harken 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.)

Further research and discussions on Mesopotamia 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.)
- Gadotti, Alhena. "Portraits of the Feminine in Sumerian Literature." *Journal of the American Oriental Society* 131.2 (Apr.-Jun. 2011): 195-206. (PFS.)
- Kramer, Samuel Noah. *From the Poetry of Sumer*. Berkeley, CA: University of California, 1979. (FPS.)
- 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 theocratic cosmologies, mythic heroes, and savior God-traditions:

- Aarons, Mark, and John Loftus. *Unholy Trinity: The Vatican, the Nazis, and the Swiss Banks*. New York, NY: St. Martin's Griffin, 1998. (UT.)
- Baring, Anne, and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. 290-298. (MG.)
- Christ, Carol P. *Rebirth of the Goddess: Finding Meaning in Feminist Spirituality*. New York, NY: Addison-Wesley, 1997. 48-49; 160-171. (ROG.)
- _____. "Patriarchy as a System of Male Dominance Created at the Intersection of the Control of Women, Private Property, and War, Part 2." *Feminism and Religion* (18 Feb. 2013 <http://feminismandreligion.com>). (PSM.)
- _____. "A New Definition of Patriarchy: Control of Women's Sexuality, Private Property, and War." *Feminist Theology* 24:3 (April 2016): 214-225. (NDP.)
- Curran, L. C. "Rape and Rape Victims in the Metamorphoses." *Arethusa* 11.1-2 (1978): 213-241. (RPV.)
- Eilberg-Schwartz, Howard, and Wendy Doniger. *Off with Her Head! The Denial of Women's Identity in Myth, Religion, and Culture*. Berkeley, CA: University of California Press, 1995. (OWH.)
- Finkelberg, Margalit. *Greeks and Pre-Greeks: Aegean Prehistory and Greek Heroic Tradition*. Cambridge, England: Cambridge University Press, 2005. 173-176. (GPG.)
- Goodison, Lucy. *Moving Heaven and Earth: Sexuality, Spirituality and Social*

- Change*. Aylesbury, Bucks, England: The Women's Press, 1990. (MHE.)
- Hinds, Stephen. *The Metamorphosis of Persephone: Ovid and the Self-Conscious Muse*. Cambridge [Cambridgeshire], England: Cambridge University Press, 1987. (MOP.)
- Jantzen, Grace. *Foundations of Violence*. London, England: Routledge, 2004. (FV.)
- Keller, Mara Lynn. "Violence Against Women and Children in Scriptures and in the Home." *The Rule of Mars: Readings on the Origins, History and Impact of Patriarchy*. Ed. Christina Biaggi. Manchester, CT: Knowledge, Ideas & Trends, 2005. 225-240. (VA.)
- Kertzer, David I. *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe*. Oxford, England: Oxford University Press, 2014. (TPM.)
- Martos, Joseph, and Pierre Hégy. *Equal at the Creation: Sexism, Society, and Christian Thought*. Toronto, Canada: University of Toronto Press, 1998. (EAC.)
- Rayor, Diane. *The Homeric Hymns: A Translation, with Introduction and Notes*. Berkeley, CA: University of California Press, 2004. (HH.)
- Reid-Bowen, Paul. *Goddess as Nature: Towards a Philosophical Theology*. Burlington, VT: Ashgate Publishing Co., 2007. (GAN.)
- Richlin, Amy. "Reading Ovid's Rapes." *Arguments with Silence: Writing the History of Roman Women*. Ann Arbor, MI: The University of Michigan Press, 2014. 158-179. (ROR.)
- Sissa, Giulia. "The Sexual Philosophies of Plato and Aristotle." *A History of Women in the West: I. From Ancient Goddesses to Christian Saints*. Ed. Pauline Schmitt Pantel. Trans. Arthur Goldhammer. Cambridge, MA: Harvard University Press, 1992. 46-81. (SPPA.)
- Thornhill, Randy, and Craig T. Palmer. *A Natural History of Rape: Biological Bases of Sexual Coercion*. Cambridge, MA: MIT Press, 2000. (NHR)
- Weil, Simone. *The Iliad: Or, the Poem of Force*. Wallingford, PA: Pendle Hill, 1962. (TLPF.)
- Yalom, Marilyn. "Wives in the Ancient World: Biblical, Greek, and Roman Models." *A History of the Wife*. New York, NY: HarperCollins, 2001. (HOW.)

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; 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.

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.

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, NY.

NOTE 1: FIELDWORK PROJECT 1998-2002.

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

PHOTO: © GSA. DESCRIPTION: BOUNDARY STONE FROM MARDUK'S BABYLON TEMPLE INC. PROTECTIVE SPREAD EAGLE (ANZU?) ABOVE A 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 ASSEMBLY ASKS THE GOD MARDUK TO DESTROY THE GODDESS TIAMAT – THE ORIGINAL PROGENITOR AND CREATOR OF ALL, ONCE EQUATED, LIKE NAMMU, WITH THE PRIMEVAL SEA, BUT NOW ASSOCIATED WITH INERTIA, CHAOS AND ANARCHY, OPPOSED TO THE EMERGING FORCES OF ACTIVITY AND ORDER (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:

ENUMA ELISH AND THE *GARDEN OF EDEN*. THE CENTERPIECE IS EITHER GOD OVERCOMING THE SERPENT – OR – MARDUK OVERCOMING THE SNAKE/ DRAGON TIAMAT (TEHOM THE DEEP) (MG: X1-XV, 298; FAD: 16-17; RGS). SOURCE: ENTRY ABOVE.)

NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: DRAGON/SNAKE GODDESS TIAMAT (OR INANNA): BABYLON. *

PHOTO: © GSA. DESCRIPTION: SCHEMATIZED DRAGON/SNAKE GODDESS TIAMAT, BABYLON. (SV: 47, FIG. 1.8a.)

SLIDE LOCATION NEAR EAST, SHEET 2, ROW 2, SLEEVE 4, SLIDE #21, 4000-3500 BCE.
CU_NEA_S2_R2_SL4_S21.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

A DOCUMENT FREQUENTLY CITED IS THE *BABYLONIAN CREATION EPIC*, *ENUMA ELISH* IN WHICH THE CELEBRATED SERPENT – DRAGON TIAMAT IS RITUALLY SLAUGHTERED IN THE RE-ENACTMENT OF THE KING’S ABSOLUTE POWER (MOG: 80-81; MG: 280-281; PPSF: 63; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2:

ENUMA ELISH AND THE *GARDEN OF EDEN*. THE CENTERPIECE IS EITHER GOD OVERCOMING THE SERPENT – OR – MARDUK OVERCOMING THE SNAKE /DRAGON TIAMAT (TEHOM THE DEEP) (MG: X1-XV, 298; FAD: 16-17; RGS) SOURCE: ENTRY ABOVE.)

NOTE 3: * THIS DRAGON GODDESS MAY BE UNDERSTOOD AS TIAMAT – OR – INANNA. (SV: 47, FIG. 1.8a).

NOTE 4: FIELDWORK PROJECT 1998-2002.

IMAGE: WINGED, WISDOM KA GODDESS LILITH/EVE: PRE-INDO-EUROPEAN.

PHOTO: © GSA. DESCRIPTION: WINGED WISDOM GODDESS KA – LILITH (OR POSSIBLY ISHTAR?) WITH CROWN OF HORNS AND TALON BIRD FEET STANDING

ON TWO BACK-TO-BACK HORNED ANIMALS. (IMAGE IS NOT TO BE CONFUSED WITH THE BURNEY RELIEF.) (IQ: 6, 179.)

SLIDE LOCATION NEAR EAST, SHEET 4, ROW 1, SLEEVE 3, SLIDE #16E, 2000-1600 BCE
CU_NEA_S4_R1_SL3_S16E.jpg

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

NOTE 1: THE MYTHOLOGY OF *BABYLONIAN CREATION EPIC*, *ENUMA ELISH* SUGGESTS THAT THE GODDESSES, NATURE, AND CHAOS, REPRESENTED FORCES TO CONQUER SIMILAR TO THE *GARDEN OF EDEN* EPIC (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2:

IN GENESIS 1-3, c. 1200-300 BCE, LILITH IS PORTRAYED AS ADAM'S FIRST WIFE (CONSORT) * IN THE GARDEN OF EDEN. SUBSEQUENTLY EXPELLED FROM THE GARDEN, AND PROCLAIMED A HORNED, EVIL SCREECH OWL WITH TALON FEET, SHE FLEW AWAY TO THE WILD DESERTS OF THE RED SEA, THERE TO BE CURSED (RGS).

NOTE 3:

* 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). GIVEN THAT LILITH WAS PRE-INDO-EUROPEAN, IT IS UNLIKELY THAT SHE WAS CONSIDERED – OR – KNOWN AS ADAM'S *WIFE* (RGS)? (RGS: 1100-800, MEDITERRANEAN DARK AGES).

NOTE 4: THE HEBREW NAME LILITH MEANS 'A NOCTURNAL SPECTRE,' MOST LIKELY AS IN THE SCREECH OWL (FG: 133; HCL; RGS) (HG: 221; HM.) (RGS: 2400, LILITH AND EVE).

NOTE 5:

ENUMA ELISH AND THE *GARDEN OF EDEN*. THE CENTERPIECE IS EITHER GOD OVERCOMING THE SERPENT – OR – MARDUK OVERCOMING THE SNAKE /DRAGON TIAMAT (TEHOM THE DEEP) (MG: X1-XV, 298; FAD: 16-17; RGS). SOURCE: ENTRY ABOVE.)

NOTE 6: KA (ORANT) POSTURE: STANDING IN A CELEBRATION POSTURE WITH ARMS RAISED OVERHEAD. (DM: 12.)

NOTE 7: FIELDWORK PROJECT 1980-1989.

IMAGE: BRONZE SERPENT RE. EVE/LILITH: (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: SERPENT, KEY LINK RE. REDEMPTIVE POWERS AND SALVATION SAVIOR GODS.

SLIDE LOCATION TURKEY, SHEET 112, ROW 4, SLEEVE 3, SLIDE #Bk280, BCE.

CO_TUR_S112_R4_SL3_Sbk280

SHOT ON LOCATION: BERGAMA MUSEUM: BERGAMA, TURKEY.

NOTE 1, SERPENT:

THE MYTH OF ADAM, EVE AND THE SERPENT WAS A KEY TEXT FOR THE FOUNDERS OF THE CHRISTIAN CHURCH, ANXIOUS TO ESTABLISH A LINK BETWEEN THE REDEMPTIVE POWERS OF CHRIST AND THE ORIGINS OF HUMAN BAD BEHAVIOUR, AND THIS APPARENTLY UNSOPHISTICATED STORY, FLAWED BY THE CONTRADICTIONS AND AMBIGUITIES THAT MARK IT AS A TRANSITIONAL MYTH, HAS REMAINED THE ESSENTIAL SOURCE FOR CHRISTIAN DEFINITIONS OF SEXUALITY FOR NEARLY TWO THOUSAND YEARS (EAB: 4-5). (SOURCE: ENTRY ABOVE.)

NOTE 2:

ENUMA ELISH AND THE *GARDEN OF EDEN*. THE CENTERPIECE IS EITHER GOD OVERCOMING THE SERPENT – OR – MARDUK OVERCOMING THE SNAKE/ DRAGON TIAMAT (TEHOM THE DEEP) (MG: X1-XV, 298; FAD: 16-17; RGS). SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 1986.

PHOTO NOTE: ATTEND TO LIGHTING CONCERNS, CHRISI KARVONIDES'S TEAM.