

183. **575, Acropolis and Sanctuary of Demeter Malophoros, Selinus, Sicily**

*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.)

\* \* \*

*Multiplicity of Divinities at Malophoros Sanctuary.*

Demeter Malophoros, Persephone (Pasikrateia),  
and perhaps Pluto,  
Tanit and her consort, Ba`al Hammon.  
(PCM: 351.)

*Lilybaeus Stele.*

Only Ba`al Hammon and his consort Tanit  
would appear in dual combination  
on a single Punic monument.  
(PCM: 349.)

*Tanit and Ba`al Hammon.*

This *Re-Genesis* entry is the first consideration  
about Tanit as co-regent of Ba`al Hammon.  
(Entry below.)

*Tanit or Taanit.*

Ancient Carthaginians were known to have  
revered black madonna Tanit or Taanit,  
possible descendant of the  
'one and many goddess' such as:  
the North African Berber Kabylia,  
west Asian Ashtart (DM: 60); Ugaritic Anat;  
Sumerian Ishtar (TEG: 54-55);  
Semitic Astarte, and

Canaanite/Israelite Asherah.  
(RP1: 27; RDW: 95; RGS.)

Overview.

The acropolis and Sanctuary of Malophoros, located on the southern coast of Sicily in the Trapani province, includes five temples from ancient Selinus, (later Selinunte). \* Cavallari first excavated these temples in 1874 CE. Subsequent CE. excavations were supervised by Patricolo (1888), Salinas (1894), and Gabrici (1915). (PCM: 335.) Selinus findings include: a central sanctuary area with a chthonian altar (PCM: 336) dedicated to Malophoros (variant of Demeter) and Persephone (or Pasikrateia) (PCM: 351)—Kore (PCM: 336); a windowless Megaron (PCM: 102, Fig.3); minor precinct altar dedicated to Zeus (PCM: 336); Phoenician Tophet (PCM: 342); \*\* hypogeal tombs with corbel arches and vaults (PCM: 345); small naos with double altars (PCM: 352); and a minor precinct altar dedicated to Hecate. (PCM: 101.)

\* Doric Greek colonists founded ancient Selinus in the 7<sup>th</sup> c. BCE.

\*\* Only animal remains were discovered in the Phoenician topet. (PCM: 342, n. 59.)

Further studies that refute child sacrifice in Carthage's Tophet are at the end of this entry including:

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Schultz, Celia E. "The Romans and Ritual Murder." *Journal of the American Academy of Religion* 78.2 (June 2010): 516-541. (RR.)

Archaeology.

Other archaeological findings include numerous votives, stelae, and figures.

[A] multiplicity of divinities: Demeter Malophoros, \* Persephone (Pasikrateia?), and perhaps Pluto, [black] Tanit and her consort, Ba'al Hammon. The intermixture of post-fifth century Demeter votives with bones and ashes of the Punic Tophet seems to argue that both cults flourished simultaneously (PCM: 351). \*\*

\* Votives of Demeter Malophoros (pre-409 BCE) are typical votive repertory of not only Demeter but also other goddesses (including black Punic Tanit) encompassing masks (MOO), goddess figures with polos, plus coins, miniature amphorae, and lamps.

\*\* Additional deities are Zeus and Hecate.

Carthaginians and Phoenicians.

In 409 BCE, Carthage first sacked Selinus resulting in an orgy of destruction, death, and enslavement and then sacked the site again in 250 BCE. Although it was the end of a golden era and Selinus never fully recovered, this 160-year period (between 409-260 BCE) ushered in the Semitic world of unique Phoenician construction along with other Punic activity and influences including the above votive finds. Given this votive evidence, it is obvious that this is a canonical repertory of offerings made to Sicilian Demeter and her daughter as also evidenced in many of their other island sanctuaries. \*

\* It remains unclear if the Malophoros' culture continued to be practiced simultaneously with the Punic culture connected with the *Tophet*, or possibly the two were to some degree synthesized? (PCM: 343.)

Tanit or Taanit.

At this juncture, propose re-visiting *Re-Genesis* BCE entry, 800, Tanit.

Prior to Phoenician invasions, ancient Carthaginians were known to have revered black madonna Tanit or Taanit, possible descendant of the 'one and many goddess' such as: the North African Berber Kabylia, west Asian Ashtart (DM: 60; RGS); Ugaritic Anat; Sumerian Ishtar (TEG: 54-55; RGS); Semitic Astarte, and Canaanite/Israelite Asherah (RP1: 27; RDW: 95; RGS). Because of the Phoenician or Canaanite Phoenician traders, the composite deities of Tanit/Taanit/Tannin were spread widely throughout Asia Minor, Africa, Sicily, Sardinia, Iberia, Malta, plus the Graeco – Roman world and later the Byzantine and Muslim cultures as well (BLM: 11; RGS). (RGS: 800, Tanit (Also Taanit, Ta'anit, Tannit, or Tannin).

Growth, Death, and Rebirth Goddess *Tanit Pene Ba'al*.

The principal Berber/Carthaginian black goddess Tanit was also known as *Tanit Pene Ba'al*, chthonian goddess of the harvest and reproduction: goddess of death and new life. (PCM: 346.) "She is death – who takes away life maleficent twin of She Who Gives Life" (LOG: 187). Monaghan says that the goddesses of death and new life also mirror the "divinity of the female body, which was a microcosm of the forces of life, growth, death, and rebirth." (BGH: 24.)

Hieroglyph KA.

The hieroglyph of *Tanit Pene Ba'al* is the [KA] triangle. (PCM: 347.)

[A] well – known goddess icon from numerous ancient cultures includes: Syro-Phoenician, Assyrian, Babylonian, and Phrygian (WDSSO: 222; GSA). An adaptation of this pictograph is the ankh symbol of dark African/Egyptian mother goddess Isis meaning the 'breath of life' (GSAE: 27; GSA). Additional adaptations include: the sign of Carthaginian Tanit, the Egyptian KA symbol, the glyph of the female, as well as the planet "Venus" (WDSSO: 222; GSA). ... Gimbutas says that such symbols are a *script of its own kind* (COG): and can be traced back to the 'Vinca and Tisza culture groups' (COG: 319; 309; GSA). (RGS: 1900-1800, Dawning of the African Alphabet).

Synthesis of Tanit and Demeter.

D. White suggests that pre-Roman archaeological finds at Carthage are from a religious complex known as Demeter's Sanctuary that includes both Demeter and Tanit epigraphic and votive evidence. These discoveries indicate that Demeter and Tanit were merged. A Tunisian stele at Sidi Ali el Madiouni is the priestess of Ceres holding both wheat and a caduceus. (PCM: 347.) See GSA images below for three Tunisian examples of deities with wheat, Demeter's staff of life in the Bardo Museum, Tunis, Tunisia. \* These images plus others from Sardinia and Soluntum near Palermo speak clearly to a synthesis of Tanit and Demeter. (PCM: 347.)

\* Although these three stelae–images were identified in the GSA collection during the research process of this entry, they may no longer be on view at the Bardo Museum in Tunis?

Tanit and Ba`al Hammon.

The Canaanite level of Bethel has produced archaeological evidence that homage was paid to Asherah and her tree – of – life. Point of reference is that Asherah was El’s wife [companion] and essential component to the Canaanite religion. (AMST: 49-50; YGG: 60; GHW: 203-204; RGS.) Although extensive research, archaeological evidence, and translations regarding the possibility that Asherah was consort of El are throughout *Re-Genesis*, this entry is the first consideration about Tanit as co-regent of Ba`al Hammon. Given the discussions above, we already know that one of Tanit names was *Tanit Pene Ba`al*, indicating Tanit and her consort, Ba`al Hammon. Inscriptions from Carthaginian stelae of Tanit alongside Ba`al Hammon are numerous and indicate equals. “La Dame (Rabat) de Carthage était Tanit, qui consentait à partager sa royauté avec le seul Ba`al Hammon (PCM: 348, n. 117).” For other considerations see the Sardinia acropolis of Sulchis inscription of Tanit, plus Ba`al and Persephone from Meilichios at Selinus stelae: all are “essentially fertility or death divinities, presiding over the after-life.” (PCM: 348.)

One and Many Goddess Tanit.

As discussed above, “ancient Carthaginians revered black madonna Tanit or Taanit, possible descendant of the ‘one and many goddess’ such as: the North African Berber Kabylia; west Asian Ashtart (DM: 60); Ugaritic Anat; Sumerian Ishtar (TEG: 54-55); Semitic Astarte; and Canaanite/Israelite Asherah (RP1: 27; RDW: 95).” \* But according to Frank Cross, Tanit is essentially fused with Asherah as both share an old epithet that means *Lady of the (Sea) Serpent* (CMWE: 29-33; TPCR: 34) and he also argues convincingly “that Baal Hammon is an old epithet of El.” (CMWE.) Furthermore, Carter understands the caduceus as “a stylized version of Asherah’s tree.” (MOO: 378.) Throughout the Phoenician colonies in the western Mediterranean are thousands upon thousands of goddess Tannit stelae, “a name most plausibly explained as an Asherah epithet.” (TPCR: 32.)

\* (RGS: 800, Tanit).

Punic site Lilybaeum.

Additionally, a small stele cut from yellow tufa from ancient Punic site Lilybaeum, \* depicts Ba`al Hammon and consort Tanit, as possible co – regent deities in Sicily. This naiskos that marked an underground burial chamber, portrays a funeral *lectisternium* (ritual dinner) that includes clusters of malaceous fruits of apples and pomegranates. (PCM: 350.) Donald White suggests that it depicts two banqueters, the “supreme god Ba`al Hammon in its lower register, while in the upper register are Tanit and the ritual caduceus.” (PCM: 348-50.) “Only Ba`al Hammon and his consort Tanit would appear in dual combination on a single Punic monument (PCM: 349).”

\* Current Port of Marsala in western Sicily. (PCM: 350.)

Tanit Motif and Phaistos (or Phaestos) Disk.

The Sign of Tanit motif of raised arms in a KA position on a triune vulvic base, reflects the universal sign of the goddess \* as - well - as the votive frog epiphany \*\* (from ancient Greek ἐπιφάνεια) or manifestation of the uterus. (LOG: 251.) A further consideration of the Tanit ideogram is a decipherment of numbers 27 and 34 on the long standing unidentified Cypro-Minoan Linear 'A' Phaistos (or Phaestos) Disk c. 1700 BCE. (GGE: 179, Fig. 137- 2 and 3, 174-179; LOG: 251-256.)  
\* Birnbaum adds that African Tanit as the ankh (sign of life hieroglyphic) is also the symbol of international feminism. (FAH: 21.)  
\*\* Also see a similar frog reptile-like iconography at Anatolian Göbekli Tepe. (GT: 92, FIG. 25.)

#### Additional Signs of Tanit.

Selected examples of other signs of Tanit include: the triune limestone stelae of Tanit/Astarte; North Algerian Neith as Tanit triangle; Cypriot bronze coin of Aphrodite from the Paphos Temple; vulvic – triangular Neith inscription at Petra; and Tanit/Astarte – Mosaic from Tunis Temple, Tunisia. The Sign of Tanit is also an identifying appellation for Phoenician goddess Ashtoret, \* “face of Baal” and chief consort. (ACB: 45.)

\* Ashtoret is also known as Ashtar(t), Ashtaroth or Astarte. (FIA: 45.)

#### Zeus Meilichios Considerations.

Throughout this entry, attention has been given to synthesized practices and conjoined deities including the minor precinct altar dedicated to Zeus that contained a carved stele to Zeus Meilichios. Meilichios is a chthonian god whose symbol was the serpent. (PCM: 336.) In synthesizing Zeus with Meilichios, Zeus appears to subsume the underworld attributes of Meilichios. Harrison says that Zeus superimposed and hijacked earlier rituals and iconography. “The cult [culture] of Meilichios is unlike that of the Olympian Zeus as described by Homer, and the methods of the purification characteristic of him [are] wholly alien (PSGR: 28). . . . [We have independent divinities worshipped on their own account (PSGR: 16).” (PSGR: 12-28.) Although it seems unlikely that Zeus was synthesized with serpent god Meilichios, see keyword phrase ‘Zeus Meilichios’ at other temple sites in Athens plus Argos for further considerations.

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Further underworld/labyrinthine descent (Greek, *katabasis*) research: 30,000, Labyrinths, Spirals, and Meanders; 4000, Sumer, Mesopotamia and Mythologems; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1750, Ishtar; 630-620, Goddess Kore, Izmir Turkey; 528, Agrigento, Sicily; 500, Greek Mysteries; 282-263, Demeter's Priene Temple; and 200, Greece and Pergamon, Anatolia. \* (RGS.)

\* For the matrix of descent and re-turned deities see RG: 37-48 CE, Mary and Pagan Goddesses.

(Further information on the Pergamon mystery rites is pending, including the nearby Myrina temple affiliated with early Amazons of possibly Scythian origins from Colchis.)

Further Canaanite Phoenician research on trade routes and caravanserai: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 12,000 Pamukkale/Hierapolis, Anatolia (Central Turkey); 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000, Tell Brak; 2200, Nahariyah and Ashrath-Yam; 1800, Re-Visioning Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 900, Taanach, Canaanite Libation Stand; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 600-398, Astarte-Anat-Ashtaroth-Asherah-Ishtar and Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.)

Further research on ancient Dark Mother (Creatrix?) and related trade routes: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 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, Caravanserais, 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, 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](http://Donsmaps.com/venustimeline.html))

Further research on Anatolian Seljug Caravanserais and other key extended-trade-centers and routes throughout the ancient world:

Lawler, Andrew. "Erbil Revealed." *Archaeology* 67.5 (Sep. – Oct. 2014): 39. (ER: 39.)

Yavuz, Aysil Tukul. "The Concepts that Shape Anatolian Seljug Caravanserais." *Muqarnas*, Vol. 14 (1997): 80-95. (CSA.)

Further research on vulva images: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf, Austria; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig. (RGS.) (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.)

Further V/triangle/vulvic research: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinths, Spirals, and Meanders; 30,000-25,000, Goddess of Willendorf, Austria; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5300-4300, Climactic Phase and Script in Old Europe; 4000-3000, Locmariaquer, Brittany Hook Symbolology; 4000-3500, Gavrinis, Brittany France; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah. (RGS.)

Further Psi/KA goddess research: 25,000, Caravanserai, Trade Routes, and Dark Mothers; 15,000-12,000, Lascaux Cave 10,000, Grotta dell'Addaura; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4000, Nile Bird Goddess, Egypt; 2000-1450, Middle Bronze Age, Crete, Chthonian Peak Temple (Palace) Period, Middle Minoan Period (MM IA-MMII); 2,000, Asherah; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 1500, Lachish Ewer, Triangle, and Menorah; 1400-1000, Post Palace Period; 900-800, KA Goddess, Salamis, Cyprus; and 664-525, Neith and Black Virgin at Sais Temple, Egypt. (RGS.)

Addendum re. Psi/KA Egyptian research.

One KA suggestion that specifically relates to the Sign of Tanit motif is that of a universal matrix that resembles "the Egyptian hieroglyph KA, meaning a spirit-soul, or a woman's invocatory gesture drawing down the essence of the Queen of Heaven into herself." (WSSO: 222.) (NLE 1: 84; TMS: 189; RGS.) (RGS: 800, Tanit (Also Taanit, Ta'anit, Tannit, or Tannin).

Further research and discussions about Carthaginians and child sacrifice:

Brown, Susanna S. *Late Carthaginian Child Sacrifice and Sacrificial Monuments in Their Mediterranean Context*. JSOT/ASOR Monograph Series, no. 3. Sheffield, England: Published by JSOT Press for the American Schools of Oriental Research, 1991. (LC.)

DuBois, Page. *Sowing the Body: Psychoanalysis and Ancient Representations of Women*. Chicago, IL: University of Chicago Press, 1988. (STB.)

Schmitz, P. C. "Phoenician Religion." *Anchor Bible Dictionary*. Vol. 5. Ed. P. N. Freedman. Garden City, NY: Doubleday, 1992. 357-373. (PR.)

Schwartz, Jeffrey. *What the Bones Tell Us*. New York, NY: Holt, 1993. (WBT.)

Further research based on the theory that "human sacrifice was part of Roman religion" (RR: 535) and how this may relate to the ongoing charges since the 2<sup>nd</sup> BCE about Carthaginian mothers and child sacrifice, "The Romans and Ritual Murder" by C. E. Schultz: 521, 523, 527, and 535, n. 63.

Schultz, Celia E. "The Romans and Ritual Murder." *Journal of the American Academy of Religion* 78.2 (June 2010): 516-541. (RR.)

Further research on Tanit, Carthage, human sacrifice, and GSA images: 800, Tanit (Also Taanit, Ta'anit, Tannit, or Tannin); and 800, Carthage, Africa, the Goddess Tanit and Sacrifice.

IMAGE: MAP: SICILY, ITALY.

PHOTO: © GSA. DESCRIPTION: MAP: SICILY, ITALY.

SLIDE LOCATION MSC. ITALY, SHEET MAPS, ROW 1, SLEEVE 3, SLIDE #8, BCE.

CO\_MIT\_MAP\_R1\_SL3\_S8

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: CARTHAGE MAP: TUNIS, TUNISIA.  
PHOTO: © GSA. DESCRIPTION: CARTHAGE MAP.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 1, ROW 1, SLEEVE 2, SLIDE #1T, BCE.  
CO\_TUN\_S1\_R1\_SL2\_S1T.jpg  
SHOT ON LOCATION: TUNIS, TUNISIA.  
NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: RECONSTRUCTION OF SELINUS (SELINUNTE) TEMPLE E: SICILY, ITALY.  
IMAGE: WEST FRONT VIEW OF THE DORIC CONCORD (AKRAGAS) TEMPLE IN AGRIGENTO, SICILY, CLOSE FACSIMILE OF SELINUS (SELINUNTE) TEMPLE E.  
SLIDE LOCATION SICILY, SHEET 7, ROW 4, SLEEVE 5, SLIDE #22, 6<sup>th</sup> C. AD.  
CU\_SIC\_S7\_R4\_SL5\_S22  
SHOT ON LOCATION: AKRAGAS, LATER AGRIGENTUM (AGRIGENTO): SICILY, ITALY.  
NOTE 1: IN ADDITION TO SELINUS, TWO OTHER ALL BUT IDENTICAL DORIC TEMPLES INCLUDE HERA II IN PAESTUM, ITALY AND THE HEPHAESTEUM IN ATHENS. (CS: 130.)  
NOTE 2: FIELDWORK 1998

IMAGE: FACSIMILE OF SELINUS (SELINUNTE) TEMPLE E: SICILY, ITALY.  
IMAGE: WEST FRONT VIEW OF THE DORIC CONCORD (AKRAGAS) TEMPLE IN AGRIGENTO, SICILY, CLOSE FACSIMILE OF SELINUS (SELINUNTE) TEMPLE E.  
SLIDE LOCATION SICILY, SHEET 8, ROW 1, SLEEVE 4, SLIDE #28, 6<sup>th</sup> C. AD.  
CU\_SIC\_S8\_R1\_SL4\_S28  
SHOT ON LOCATION: AKRAGAS, LATER AGRIGENTUM (AGRIGENTO): SICILY, ITALY.  
NOTE 1: IN ADDITION TO SELINUS, TWO OTHER ALL BUT IDENTICAL DORIC TEMPLES INCLUDE HERA II IN PAESTUM, ITALY AND THE HEPHAESTEUM IN ATHENS. (CS: 130.)  
NOTE 2: FIELDWORK 1998.

IMAGE: HYPOGEUM, LIKE MALOPHOROS MEGARON: HYPOGEUM, MALTA.  
(PCM: 345.)  
PHOTO: © GSA. DESCRIPTION: MAIN HALL OF MALTA'S HAL SAFLIENI HYPOGEUM, LIKE DEMETER'S MALOPHOROS MEGARON \* IN ANCIENT SELINUS, (LATER SELINUNTE). (PCM: 102, Fig. 3, 345.)  
SLIDE LOCATION MALTA, SHEET 6, ROW 2, SLEEVE 1, SLIDE #5C, BCE.  
CO\_MAL\_S6\_R2\_SL1\_S5C.  
SHOT ON LOCATION: HYPOGEUM, LIKE MALOPHOROS MEGARON: HYPOGEUM, MALTA.  
NOTE 1: \* ENTRY TO MALTA'S HYPOGEAL TOMB AREA VIA SPIRAL STAIRS TO AREA OF CURVED CEILINGS, IS LIKE SICILY'S MALOPHOROS MEGARON. (PCM: 345.)  
NOTE 2: FIELDWORK PROJECT 1985.

IMAGE: FEMALE DEITY HOLDING BOTH CADUCEUS ICON OF TANIT AND WHEAT ICON: DEMETER, CARTHAGE.  
PHOTO: © GSA. DESCRIPTION: STANDING FEMALE DEITY HOLDING BOTH CADUCEUS ICON OF TANIT AND WHEAT STAFF OF LIFE, ICON OF DEMETER UNDER MALACEOUS FRUITS.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 7, ROW 1, SLEEVE 2, SLIDE #4C, BCE.  
CO\_TUN\_S7\_R1\_SL2\_S4C.jpg  
SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.  
NOTE 1: JANE BURR CARTER UNDERSTANDS THE CADUCEUS AS "A STYLIZED VERSION OF ASHERAH'S TREE." (MOO: 378.)



NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: TANIT WITH WHEAT ICON OF DEMETER: CARTHAGE OR DUGGA.  
PHOTO: © GSA. DESCRIPTION: TRIUNE LIMESTONE STELA OF TANIT/ASTARTE HOLDING WHEAT STAFF OF LIFE, ICONOGRAPHY OF DEMETER.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 4, ROW 1, SLEEVE 5, SLIDE #26, BCE  
CO\_TUN\_S4\_R1\_SL5\_S26.jpg  
ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.  
NOTE 1: FYI (DPA: LXXXVIII, #Z 136-137.)  
NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: TANIT: DOUGGA/THUGGA, NORTHERN TUNISIA.  
PHOTO: © GSA. DESCRIPTION: TRIUNE LIMESTONE STELA OF TANIT. ANICONIC REPRESENTATION OF ANKH/TANIT FLANKED BY CADUCEI, NORTHERN TUNISIA.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 4, ROW 2, SLEEVE 5, SLIDE #34C, BCE.  
CO\_TUN\_S4\_R2\_SL5\_S34C.jpg  
SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.  
NOTE 1 ASHTAR/TANIT:

ASHTAR WAS KNOWN BY VARIOUS NAMES, INCLUDING ASTARTE, ISHTAR (TO THE BABYLONIANS), ASHTORETH (TO THE HEBREWS), AND WHEN THE GREAT CITY OF CARTHAGE WAS FOUNDED SHE BECAME KNOWN AS TANIT. THE PHOENICIANS ADOPTED HER AS THE PROTECTIVE DEITY OF THE CITY, WHICH WAS TO BECOME THEIR GREATEST GLORY. SHE IS REPRESENTED IN THIS STELE FOUND AT DOUGGA IN TUNIS (NLE: 84).

NOTE 2: FYI (DPA: LXXXVIII, #Z 136-137.)

NOTE 3 RE. CADUCEUS/CADUCEI. "A 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 4: JANE BURR CARTER UNDERSTANDS THE CADUCEUS AS "A STYLIZED VERSION OF ASHERAH'S TREE." (MOO: 378.)

NOTE 4: FIELDWORK PROJECT 1989.

IMAGE: DOUGGA/THUGGA CAPITAL: NORTHERN TUNISIA.  
PHOTO: © GSA. DESCRIPTION: MODEL OF ANCIENT ROMAN DOUGGA/THUGGA FROM THE FRONT ENTRANCE INCLUDING SIX CORINTHIAN COLUMNS AND A WELL-PRESERVED PEDIMENT.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 5, ROW 2, SLEEVE 2, SLIDE #9, BCE.  
CO\_TUN\_S5\_R2\_SL2\_S9.jpg  
SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.  
NOTE 1 ASHTAR/TANIT:

ASHTAR WAS KNOWN BY VARIOUS NAMES, INCLUDING ASTARTE, ISHTAR (TO THE BABYLONIANS), ASHTORETH (TO THE HEBREWS), AND WHEN THE GREAT CITY OF CARTHAGE WAS FOUNDED SHE BECAME KNOWN AS TANIT. THE PHOENICIANS ADOPTED HER AS THE PROTECTIVE DEITY OF THE CITY, WHICH WAS TO BECOME THEIR GREATEST GLORY. SHE IS REPRESENTED IN THIS STELE FOUND AT DOUGGA IN TUNIS (NLE: 84).

NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: ANKH TANIT: TUNIS, TUNISIA,  
PHOTO: © GSA. DESCRIPTION: TRIUNE LIMESTONE STELA OF TANIT, ANICONIC PICTOGRAPH OF THE ANKH/KA. STELA IS FROM THE PUNIC TEMPLE/GRAVE YARD AREA.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 4, ROW 1, SLEEVE 3, SLIDE #24, BCE.  
CO\_TUN\_S4\_R1\_SL3\_S24.jpg  
SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.  
NOTE 1: FYI (DPA: LXXXVIII, #Z 136-137.)

NOTE 2: THIS STELA = TANIT WITH CHILD.

NOTE 3: ALSO NOTE THAT THE ICONOGRAPHY OF THIS STELA IS FOUND IN THE LINEAR A, CRETE, GREECE.

NOTE 4: FIELDWORK PROJECT 1989.

IMAGE: FROG GODDESS (TANIT MOTIF): ÇATAL HÜYÜK, (ANATOLIA) TURKEY.  
PHOTO: © GSA. DESCRIPTION: ÇATAL HÜYÜK MODEL INC. FROG GODDESS AND BIRTHING BULL SHRINE VI. THE SIGN OF TANIT MOTIF OF RAISED ARMS IN A KA POSITION ON A TRIUNE VULVIC BASE, THIS REFLECTS THE VOTIVE FROG EPIPHANY (FROM ANCIENT GREEK ἐπιφάνεια) OR MANIFESTATION OF THE UTERUS. (LOG: 251.)

SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 2, ROW 3, SLEEVE 3, SLIDE #566, 7250-6150 BCE.

IT\_RPT\_S2\_R3\_SL3\_S566.jpg

SHOT ON LOCATION: MUSEUM OF ANATOLIAN CULTURES: ANKARA, (ANATOLIA) TURKEY.

NOTE 1: ALSO SEE A SIMILAR FROG REPTILE-LIKE ICONOGRAPHY AT ANATOLIAN GÖBEKLI TEPE. (GT: 92, FIG. 25.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: TANIT/ANAT MOSAIC, LIKE LINEAR A.

PHOTO: © GSA. DESCRIPTION: MOSAIC FROM TUNIS TEMPLE OF TANIT/ANAT ON A TRIUNE VULVIC BASE OR ANICONIC CONE. ALSO, A GODDESS SYMBOL FOR SYRIAN ASTARTE PLUS OTHER PHOENICIAN AND MEDITERRANEAN GODDESSES. (COMPARE WITH LINEAR A, CRETE, GREECE.)

SLIDE LOCATION TUNISIA, SHEET 1, ROW 4, SLEEVE 5, SLIDE #8T, 400 BCE.

CO\_TUN\_S1\_R4\_SL5\_S8T.jpg

SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.

NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: DEITY DEMETER HOLDING A PIGLET: CARTHAGE OR DUGGA, TUNIS.

PHOTO: © GSA. DESCRIPTION: STANDING DEITY DEMETER HOLDING A PIGLET, TUNIS, TUNISIA.

SLIDE LOCATION TUNISIA, SHEET 7, ROW 2, SLEEVE 3, SLIDE #32C, BCE.

CO\_TUN\_S7\_R2\_SL3\_S32C.jpg

SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.

NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: GOLD STATUE OF CATHEDRA (SEATED) GODDESS: DEMETER.

PHOTO: © GSA. DESCRIPTION: SEATED (CATHEDRA) GOLD DEMETER WITH CORNUCOPIA.

SLIDE LOCATION FRANCE, SHEET 1, ROW 2, SLEEVE 2, SLIDE #6, BCE.

CO\_FRA\_S1\_R2\_SL2\_S6.jpg

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

NOTE 1: "ALONG WITH THE CULTIVATION OF GRAIN, GREEK GODDESS DEMETER ALSO BECOMES KNOWN AS THE LAW-GIVER (*THESMOPHOROS*) (RC: 233; RGS)."

NOTE 2:

THE GREAT FESTIVAL OF THESMOPHORIA, DURING THE MONTH OF PYANEPSION, WAS ALSO DEDICATED TO DEMETER. THIS CELEBRATION WAS RESTRICTED TO WOMEN, AND HERE AGAIN, CAKES WERE THE CULTIC SACRIFICIAL OFFERINGS (TVG: 175).

NOTE 3: FIELDWORK PROJECT 1980-1989.

IMAGE: DOUBLE GODDESS DEMETER/PERSEPHONE-KORE: IZMIR, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: MARBLE STATUE OF DOUBLE GODDESS DEMETER/  
PERSEPHONE: IZMIR, (ANATOLIA) TURKEY.  
SLIDE LOCATION TURKEY, SHEET 111, ROW 2, SLEEVE 5, SLIDE #Bj255, 150-30 BCE.  
CO\_TUR\_S111\_R2\_SL5\_SBj255  
SHOT ON LOCATION: IZMIR ARCHAEOLOGICAL MUSEUM: IZMIR, (ANATOLIA)  
TURKEY.  
NOTE 1: SEE GOODISON FOR FURTHER FIGURES OF FEMALE PAIRS. (MHE: 152.)  
NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: SMALL STONE STELE OF BANQUETERS BA'AL HAMMON AND TANIT:  
LILYBAEUM (MARSALA), SICILY, ITALY.

PHOTO: © GSA. DESCRIPTION: SMALL STONE STELE OF BANQUETERS BA'AL  
HAMMON AND TANIT, PLUS CADUCEI AND THE MALACEOUS FRUITS, APPLES AND  
POMEGRANATES, FROM ANCIENT PUNIC SITE LILYBAEUM SICILY (CURRENT  
MARSALA). THIS NAISKOS THAT MARKED AN UNDERGROUND BURIAL CHAMBER,  
PORTRAYS A FUNERAL (PCM: 350.)  
SLIDE LOCATION SICILY, SHEET 5, ROW 1, SLEEVE 4, SLIDE #9, BCE.  
CU\_SIC\_S5\_R1\_SL4\_S9  
SHOT ON LOCATION: MUSEO ARCHEOLOGICO REGIONALE: PALERMO, SICILY.  
NOTE 1: "THE WORSHIP OF BAAL HAMON [BA'AL HAMMON] IS BEST KNOWN,  
BEGINNING IN THE SIXTH CENTURY AT PUNIC SITES (MOO: 371)."  
NOTE 2: FIELDWORK PROJECT 1998.