

84. 3100-2600, Proto Bronze Age Crete, Writing, and Heroes

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.)

* * *

Valorized Hero Gods.

Man longs for eternal life, for immortality.
Thus the hero ... ascends to heaven,
achieves atonement,
or is made a god himself
if he was not one already.
(MV: 8.)

Epigraphical Records.

The narratives in remaining epigraphical records include:
creation myths; savior gods; blood cults and battle heroes
along with hero worship.
(See below.)

Model of Patriarchy.

In order to end male domination we must also end
war – and violence, rape, conquest, exploitation, and
slavery which are sanctioned as part of war.
(NDP: 224.)

During the 3100-2600 BCE Neolithic to Proto Bronze Age Crete transition,
written history * began to increase as was also the case in Egypt, Anatolia,
Sumeria, and Canaan. Along with increased literacy and writing was also
increased record keeping of the events and narratives of valorized hero gods
and other mythic heroes not only in Crete but also throughout the ancient world.
* (Because the macro pattern or design of Linear A is relationally associated to
the Old European Vinca script from 5300-4300 BCE, it therefore significantly
predates that of other cultures.)

The narratives in remaining epigraphical records include: creation myths; savior gods; blood cults and battle heroes along with hero worship. 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.) “The *Enuma Elish* is the first story of the replacing of a mother goddess who generates creation as part of herself by a god who ‘makes’ creation as something separate from himself (MG: 273).” Although Babylonian/Mesopotamian Marduk apparently was the first god to conquer the deity Tiamat and then claim victory over the mother goddess and maternal lineage, other ascendancy-gods also struggled for similar supremacy throughout Persia, India, Anatolia, Canaan, Greece and Egypt. (MG: 275.)

* “‘Tiamat’ is philologically the same as ‘tehom’ in Hebrew, i.e. the ‘deep,’ in Gen. 1.2 ‘Rahab’ means ‘Rager’ and ‘Leviathan’ is a linguistic relative of the word ‘tannin,’ i.e., ‘monster’ (TVG: 116, n. 108).”

A selection of both concurrent and later or subsequent serpent–dragon–python–Typhon-transitions of goddesses to gods/kings 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: 258-9, Fig 24 re. Set and Re);
 - ~ Apollo’s slaying of the oracle python at Delphi (MG: 258-59, Fig 24);
 - ~ 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: 36); (Ps 89. 9-10, 74. 13-14; Is 27. 1, 51. 9-10; Rv 20.1);
 - ~ Siegfried kills the dragon Fafnir (SOTB: 36); and
 - ~ St. Patrick and the Irish practice of crushing snakes. (SAG: 221.)
- ~ 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 into the Caduceus, insignia of the medical profession (CDBL: 108-9);
 - ~ Sumerian Inanna’s serpent crozier (crosier) symbol later claimed by Greek patriarchs as well as the papacy as scepter of office (BFV); and
 - ~ Ancient goddess serpent in Gn 3 is appropriated to patriarch Moses (RDW: 166-167).

Benko summarizes the Near Eastern phenomena of valorized gods and heroes who destroy water monsters, snakes, serpents, and dragons as considered enemies of Savior Gods.

The Dragon is a familiar figure in the mythologies of many peoples. In

the Old Testament it appears under the names of 'Leviathan,' 'Monster,' 'Serpent, and 'Rahab' (or Rager). Because these monsters are usually associated with the sea, often the sea itself is named as the personification of evil. Whatever their name, they are always enemies of God; thus we have in the Old Testament the familiar juxtaposition of God versus the 'serpent.' In Sumerian and Babylonian mythology, the sea monster is called Tiamat and her husband is Apsu. Their chaotic unions issued in dragon-like monsters, whose eventual fight set the stage for the creation of mankind. In Canaanite mythology, the chief actors are Baal, who represents fertility and life; Anath, his female counterpart; and Mot, god of sterility and death. Baal's first conflict was with the waters, whose unruliness and tyranny had to be subdued before life could begin. Baal achieved this victory in a successful battle with Yam, i.e., the dragon, the Lord of the Sea (TVG: 115-116).

The waters could now be distributed advantageously, and Baal was worshipped as the god of rainfall who rode upon the clouds. In later developments the myth assumed the character of dying and rising gods, i.e., the agricultural cycles; Mot caused the death of Baal until through the energetic intervention of Anath he was restored to life and the rains returned (TVG: 115-116).

Greek mythology, although somewhat remote from its Near Eastern counterparts, shows some similarities to it. In these myths the destructive force appears as a dragon, a serpent, or a monster, sometimes with the names of 'Hydra,' 'Typhon' or 'Typhaon,' or 'Pytho,' who are eventually killed by a god or a hero. These stories, then, exist in many versions, expressing the same thought in several variations and in different frameworks. They all contain the same element that is also prominent in the Near Eastern myths, that is, water monsters as enemies of ordered life. When Zeus kills Typhoeus or Apollo kills Typhon or Python, the forces of disorder are eliminated so that civilized life may begin. In Greek cosmogony, it is the victory of Zeus over the Titans, which expresses the triumph of order 'over the monstrous wildness of age-old elemental disorder' (TVG: 117-118).

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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.)
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- 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, 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.)
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- 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.)
- Sanday, Peggy R. *Female Power and Male Dominance: On the Origins of Sexual Inequality*. Philadelphia, PA: University of Pennsylvania Press, 1991. (OTO.)
- 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 overview research of Bronze Age battle heroes and saviors: 3500-1100 Indo–European Bronze Age. (RGS.)

Further research on the transitions from mother – rite to father – right savior *
Gods: 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); 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2300, Sumerian Transitions; 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; 323-30, Kom Ombo Temple; and 305-30 Esna Temple. (RGS.) (Also see CE entries: 325, Council of Nicaea and Goddesses and Gods; 431, Council of Ephesus and Virgin Mary, Anatolia; 570, Mohammed’s Birth; and 1207-1273, Rumi and Mother.) (RG.)
* Soteriology: study of God’s salvation and ontological concepts of female evil.

The following speaks to the theory that *mankind* is not a one size fits all. Over the centuries, there has been a historic shift to a culture and society in which half of the population (*females*) are traditionally regarded as: politically; philosophically; psychologically; professionally; theologically; spiritually; academically; scientifically; sexually; biologically and etc. inferior or less than the other half. (MHE: 150.)

The repercussions of this shift in the symbolic plane can be seen NOT only in the division of male gods from female gods, but also in the separation of sky from earth, of mind from body, of spirituality from sexuality. Incorporated into the mainstream of Greek thought and later crystallized in the philosophical writings of Plato, these ideas then pass via Neoplatonism into Christian theology and contribute to the symbolic worldview, which is still dominant in western [global] society today. From this early Greek Geometric period onwards, European culture ceases to offer the imaginative vocabulary for any human being, female or male, to experience themselves as whole and undivided (MHE: 150).

Although this hierarchical dis–order is discussed at length throughout *Re-Genesis*, selected entries include: 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 *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 *Enuma Elish* research: 2500, Inanna, Holder of the Me; 2000, Babylonian Mythology; 1650, Hurrians and Goddess Tiamat; 668-626, Sumerian Mythology; and 587-500, Demise of Sumerian and Babylonian Goddesses. (RGS.)

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.) (RGS.)

Further Linear A and B, Cypro-Minoan, Classical Cypriot, Cretan hieroglyphic research that supports a systemic affinity with the 'cultural milieu of Western Asia' (including Vinca and Tisza):

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- Finkelberg, Margalit. *Greeks and Pre-Greeks: Aegean Prehistory and Greek Heroic Tradition*. Cambridge, England: Cambridge University Press, 2005. 173-176. (GPG.)
- Fox, Margalit. *The Riddle of the Labyrinth: The Quest to Crack an Ancient Code*. New York, NY: Harper Collins, 2013. (RL.)
- _____. "Alice E. Kober, 43; Lost to History No More." *New York Times*, May 12, 2013: 9. (AEK.)
- Gimbutas, Marija Alseikaite. *The Civilization of the Goddess: The World of Europe*. San Francisco, CA: Harper, 1991. 35-41, 52, 309 and 319. (COG.)
- _____. *The Living Goddesses*. Supplemented and Ed. by Miriam Robbins Dexter. Berkeley, CA: University of California Press, 1999. Proof copy. xvii; 48-54; 218, n.1. (TLG.)
- Haarmann, Harald. *Early Civilization and Literacy in Europe: An Inquiry into Cultural Continuity in the Mediterranean World*. New York, NY: Mouton de Gruyter, 1996. (ECLE.)

_____. "Writing in the Ancient Mediterranean: The Old European Legacy." *From the Realm of the Ancestors: An Anthology in Honor of Marija Gimbutas*. Ed. Joan Marler. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1997. 108-121. (WAM.)

Marler, Joan, Ed. *The Danube Script: Neo-Eneolithic Writing in Southeastern Europe*. Sebastopol, CA: Institute of Archaeomythology, 2008. (TDS.)

Marler, Joan, and Miriam R. Dexter, Eds. *Signs of Civilization: Neolithic Symbol System of Southeast Europe*. Novi Sad, Hungary: Institute of Archaeomythology, 2009. (SC.)

Robinson, Andrew. *The Man Who Deciphered Linear B: The Story of Michael Ventris*. New York, NY: Thames & Hudson, 2002. (MWD.)

For considerations on deep evolutionary linguistics:

Shryock, Andrew, Daniel L. Smail, and Timothy K. Earle. *Deep History: The Architecture of Past and Present*. Berkeley, CA: University of California Press, 2011: 103-127. (DH.)

Further research on writing plus Vinca – and – Tisza sacred script: 5500-5000, Old European Writing Examples from Sicily: 5400-3200, Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek Mainland; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors. (RGS.)

Further images of Vinca – Tisza (Central Balkan) signs and symbols:
In Google Images, use the phrase: "Jela Transylvania Neolithic sign."

Further Vinca – Tisza linguistic symbol systems including the V/triangle/vulvic engravings and gender emergence research:

Caldwell, Duncan. "Supernatural Pregnancies: Common Features and New Ideas Concerning Upper Paleolithic Feminine Imagery." *Arts & Cultures*. Geneva, Switzerland: Barbier-Mueller Museums, 2010. 52-75. (SPC.)

Christ, Carol P. "Why Women Need the Goddess: Phenomenological, Psychological, and Political Reflections." *Womanspirit Rising: A Feminist Reader in Religion*. Eds. Carol P. Christ, and Judith Plaskow. San Francisco, CA: Harper & Row, 1979. 71-86. (WWN.)

Clottes, Jean, and J. David Lewis-Williams. *The Shamans of Prehistory: Trance and Magic in the Painted Caves*. Trans. Sophie Hawkes. New York, NY: Harry N. Abrams, 1998. (SOP.)

Conroy, L. P. "Female Figurines of the Upper Paleolithic and the Emergence of Gender." *Women in Archaeology: A Feminist Critique*. Eds. Hilary

- du Cros and Laurajane Smith. Canberra, Australia: Dept. of Prehistory, Research School of Pacific Studies, Australian National University, 1993. 153-160. (FF.)
- Joan, Eahr Amelia. "Ochre's Living Lineage: The Gyne-Morphic Bloodline of Spirituality." Publication, 2018. 2017. (OLL.)
- Lewis-Williams, David J. *The Mind in the Cave: Consciousness and the Origins of Art*. London, England: Thames and Hudson, 2002. (MIC.)
- Marler, Joan, and Miriam R. Dexter, Eds. *Signs of Civilization: Neolithic Symbol System of Southeast Europe*. Novi Sad, Hungary: Institute of Archaeomythology, 2009. (SC.)
- McCoid, Catherine Hodge and LeRoy D. McDermott. "Toward Decolonizing Gender." *American Anthropologist* 98.2 (Jun. 1996): 319-326. (TDG.)
- Winn, Milton M. *The Signs of Vinca Culture: An Internal Analysis: Their Role, Chronology and Independence from Mesopotamia*. Los Angeles, CA: University of California, 1973. (PW.)
- Winn, Shan M. M. *Pre-writing in Southeastern Europe: The Sign System of the Vinca Culture, ca. 4000 B.C.* Calgary, Canada: Western Publishers, 1981. (PW2.)

According to M. M. Winn (PW), * the emergence of sacred script in the Vinca – Tisza culture includes:

- a) V (chevron): 35; 72; 79; 142; 231,
- b) V with small centered vertical line: 82; 97; 142; 189; 142; 353,
- c) double V (chevron): 97-98; 144,
- d) labyrinth: 100; 155; 351; 410,
- e) single spiral labyrinth: 45; 155; 333,
- f) spiral: 261,
- g) triangle: 88; 114; 121; 186; 231,
- h) concentric circle and dot: 90; 119; 148; 313,
- i) KA: 41; 80; 119; 151; 180,
- j) double-axe (labrys): 184, **
- k) tryfus (triske – triskele): 245; 321,
- l) double goddess: 327,
- m) V (chevron) with emerging bush: 366,
- n) Vinca and Uruk script comparisons: 218-220 and Chapter VII, and
- o) M (amniotic fluid or Egyptian and Greek *mu* = water): 35; 119; 353. ***

* The above is in addition to the many other authors cited throughout *Re-Genesis* including Gimbutas. (GGE; LOG; WCG; TKC; BBA; TFW; TWKP; TAW; TLG.)

** Interpretations of the labrys include: the labia; butterfly; chrysalises; double-axe; and figure 8. (Also see Native American Bannerstones.)

*** According to the Darnells (1999), M is the hieroglyphic for water and later the Semitic letter M. (DOE.) Also, according to Gimbutas (1989), "the aquatic significance of the M sign seems to have survived in the Egyptian hieroglyph M, *mu*, meaning water, and in the ancient Greek letter M, *mu*." (LOG: 19.) (OG: 11.)

(Addendum. For images of Vinca – Tisza (Central Balkan) signs and symbols, see Google Images, and use the phrase: “Jela Transylvania Neolithic sign.”)

Further Crete research: 7000-3500 (1450), Old Europe; 7000-5000, Early Neolithic Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1450-1100, Late Bronze Age Crete; 1625, Thera; 1600, Minos Controversy; 1580, Zeus; 1500, Mycenaeans Dominant on Greek Mainland; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages. (RGS.)

Further Crete and Aegean research:

Alexiou, Stylianos, Nikolaos Platon, and Hanni Guanella. *Ancient Crete*.

Trans. D. J. S. Thomson. London, England: Thames & Hudson, 1968.

(AC.)

Arthur, Marilyn B. "Early Greece: The Origins of the Western Attitude toward Women." *Women in the Ancient World: The Arethusa Papers*. Eds. John Peradotto, and J. P. Sullivan. Albany, NY: State University of New York Press, 1984. 7-58. (EG.)

Conn, Marie A. “Pandora and Eve: The Manipulation and Transformation of Female Archetypes.” *Balancing the Scales: An Examination of the Manipulation and Transformation of Symbolic Concepts of Women*. Eds. Marie A. Conn and Therese B. McGuire. Lanham, MD: University Press of America, 2003, 1-24. (PAE.)

Dietrich, Bernard C. *The Origins of Greek Religion*. Berlin, Germany: Walter De Gruyter, 1974: 11, 96-106. (OGR.)

_____. *Tradition in Greek Religion*. New York, NY: Walter de Gruyter, 1986 (TIGR.)

Finkelberg, Margalit. *Greeks and Pre-Greeks: Aegean Prehistory and Greek Heroic Tradition*. Cambridge, England: Cambridge University Press, 2005. (GPG.)

Gesell, Geraldine C. *Town, Palace, and House Cult in Minoan Crete*. “Studies in Mediterranean Archeology” Vol. 67. Göteborg: P. Åströms Förlag, 1985: Ch. I: 2. (TP.)

Keller, Mara Lynn. “Crete of the Mother Goddess: Communal Rituals and Sacred Art.” *ReVision* 20.3 (Winter 1998): 12-16. (KCMG.)

Lubell, Jarrett A. "The Minoans of Crete." *Archaeology* 68.3 (May-Jun. 2015): 28-35. (MOC.)

Mellersh, H. E. L. *Minoan Crete*. New York, NY: Putnam, 1967. (MMC.)

Platon, Nicolas. *Crete*. Geneva, Switzerland: Nagel Publishers, 1966. (C.)

Rutkowski, Bogdan. *Cult Places of the Aegean*. New Haven, CT: Yale University Press, 1986. (CPA.)

For an extensive discussion on how the Mycenaean Minoan culture was a hybrid culture of both Old European and Indo-European elements that were later assimilated by the Classical Greece, c. 500 BCE: 1450-1100, Late Bronze Age Crete. (RGS.)

IMAGE: SERPENT – DRAGON TIAMAT: ISHTAR’S GATE, BABYLON.
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, ROW 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 GOD MARDUK WAS REQUESTED BY THE ASSEMBLY TO CRUSH AND DESTROY TIAMAT, SHE WHO WAS THE BETTER OF ALL BEINGS. (PPSF: 63.) (PPSF: 60-65.)
NOTE 2:
ALTHOUGH BABYLONIAN/MESOPOTAMIAN MARDUK WAS APPARENTLY THE FIRST GOD TO CONQUER THE DEITY TIAMAT AND THEN CLAIM VICTORY OVER THE MOTHER GODDESS AND MATERNAL LINEAGE, OTHER GODS ALSO STRUGGLED FOR SIMILAR SUPREMACY IN PERSIA, INDIA, ANATOLIA, CANAAN, GREECE AND EGYPT (MG: 275; RGS). (SOURCE: ENTRY ABOVE.)
NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: DRAGON/SNAKE GODDESS TIAMAT: 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: FIELDWORK PROJECT 1998-2002.

IMAGE: SERPENT: (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: BRONZE SERPENT.
SLIDE LOCATION TURKEY, SHEET 97, ROW 2, SLEEVE 2, SLIDE #Bg15, BCE.
CO_TUR_S97_R2_SL2_SBg15
SHOT ON LOCATION: EPHEBUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA) TURKEY.
NOTE 1: FOR A SELECTION OF BOTH CONCURRENT AND LATER OR SUBSEQUENT SERPENT – DRAGON – PYTHON – TYPHON – TRANSITIONS OF GODDESSES TO GODS/ KINGS, SEE ABOVE.
NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: NEOLITHIC VIOLIN DEITIES: BABYLONIA.
PHOTO: © GSA. DESCRIPTION: SCHEMATIZED VIOLIN DEITIES THAT ALSO MIRROR SMALL NEOLITHIC FINDS FROM APHRODISIAS, TURKEY AND GREECE.
LOCATION NEAR EAST, SHEET 3, ROW 2, SLEEVE 5, SLIDE #31, BCE.
CU_NEA_S3_R2_SL5_S31.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: IN ADDITION TO SERPENT – DRAGON TIAMAT, A FURTHER BABYLONIAN GODDESS ILLUSTRATED IS THIS VIOLIN DEITY.
NOTE 2: FIELDWORK PROJECT 1998.

IMAGE: SCHEMATIZED VIOLIN DEITIES: CYCLADIC.
PHOTO: © GSA. DESCRIPTION: ADDITIONAL EXAMPLES OF VIOLIN DEITIES INC.
CYCLADIC GRAVE FINDS.
SLIDE LOCATION CYCLADIC, SHEET 1, ROW 2, SLEEVE 3, SLIDE #5, 3300-2700 BCE.
CU_CYO_S1_R2_SL3_S5.
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: SIMILAR IMAGES ALSO FOUND IN (ANATOLIA) TURKEY, EUROPE,
NORTHERN MESOPOTAMIA, AND THROUGHOUT THE GREEK ISLANDS.
NOTE 2: FIELDWORK PROJECT 1984.

IMAGE: SCHEMATIZED VIOLIN-SHAPED FEMALE DEITY: NANTES, FRANCE.
PHOTO: © GSA. DESCRIPTION: NEOLITHIC FEMALE DEITY FROM CAMP OR FORT-
HARROUARD, MARCILLY-SUR-EURE, NANTES, FRANCE. (LIKELY RE. GROTTA –
PELOS CULTURE.)
SLIDE LOCATION NEO. PAL. FRENCH, SHEET 5, ROW 1, SLEEVE 2, SLIDE #2, BCE
CU_NPF_S5_R1_SL2_S2.jpg
SHOT ON LOCATION: MUSÉE DES ANTIQUITÉS NATIONALES IN SAINT-GERMAIN-
EN-LAYE, FRANCE.
NOTE 1: MUSÉE DES ANTIQUITÉS NATIONALES IS LOCATED JUST OUTSIDE OF
PARIS.
PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES TEAM.
NOTE 2: FIELDWORK PROJECT 1980's.

IMAGE: CYCLODIC GODDESS FROM KAPROS CEMETERY: AMORGOS, GREECE.
PHOTO: © GSA. DESCRIPTION: MARBLE PLASTIRAS TYPE OF CYCLADIC DEITY
WITH AMPLE THIGHS, RECEDING PUBIC AREA AND FOLDED ARMS THAT ARE CUT
AWAY FROM THE TORSO, KAPROS CEMETERY, AMORGOS, GREECE. (GROTTA –
PELOS CULTURE.)
SLIDE LOCATION CYCLODIC, SHEET 3, ROW 3, SLEEVE 5, SLIDE #10, 3000-28000 BCE.
CU_CYO_S3_R3_SL5_S10.
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 1998.

PROOFED:

IMAGE: CATHEDRA SNAKE/BIRD (BA BIRD?) DEITY: * VINCA, CENTRAL BALKANS.
PHOTO: © GSA. DESCRIPTION OF CATHEDRA DEITY WITH SCHEMATIZED
SNAKE/BIRD MASKS: VINCA (CENTRAL BALKANS). HOLES NOTED ON EARS,
SHOULDERS, AND ELBOWS FOR POSSIBLE DECORATIVE OR RITUAL ITEMS.
SLIDE LOCATION NEAR EAST, SHEET 6A, ROW 4, SLEEVE 1, SLIDE #32, c. 4500-4000
BCE.
CU_NEA_S6A_R4_SL1_S32.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1 RE. BA – BIRD OR BA – SOUL. *

‘IN A PARALLEL IMAGE,’ THE PERSONAL BA – SOUL IS ONE’S SPIRIT SOUL
THAT DURING THE DEATHING PROCESS MAY HOVER OR APPEAR AS A
BIRD TO JOIN WITH THE KA SOUL, THE UNIVERSAL, GAIAN – LIFE – FORCE,
THE GREAT MOTHER WHO BECKONS: ‘BEHOLD I AM BEHIND THEE, I AM
THY TEMPLE, THY MOTHER, FOREVER AND FOREVER.’ TO DIE IS TO
REUNITE WITH ONE’S KA (KG: 63, 67; MG: 245-46; RGS).

NOTE 2: AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA BIRD DEITY
INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 3: “THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR
HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999).”

NOTE 4: FIELDWORK PROJECT 1998-2002.

PHOTO NOTE: FOR FURTHER IMAGES OF VINCA (CENTRAL BALKANS) SIGNS AND SYMBOLS, SEE GOOGLE IMAGES AND USE PHRASE: "JELA TRANSYLVANIA NEOLITHIC SIGN."

NOTE 5: FIELDWORK PROJECT 1998-2002.

IMAGE: CATHEDRA SNAKE/BIRD (BA BIRD?) DEITY: * VINCA, CENTRAL BALKANS. PHOTO: © GSA. DESCRIPTION: CATHEDRA DEITY WITH SCHEMATIZED SNAKE/BIRD MASKS: VINCA (CENTRAL BALKANS). HOLES NOTED ON EARS, SHOULDERS, AND ELBOWS FOR POSSIBLE DECORATIVE OR RITUAL ITEMS.

SLIDE LOCATION NEAR EAST, SHEET 6A, ROW 4, SLEEVE 3, SLIDE #34, c. 4500-4000 BCE.

CU_NEA_S6A_R4_SL3_S34.jpg

EDITED SCANNED NUMBER IS CU_NEA_S6A_R4_SL3_S34 NOT CU_NEA_S6A_SL3_S34

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1 RE. BA – BIRD OR BA – SOUL. *

'IN A PARALLEL IMAGE,' THE PERSONAL BA – SOUL IS ONE'S SPIRIT SOUL THAT DURING THE DEATHING PROCESS MAY HOVER OR APPEAR AS A BIRD TO JOIN WITH THE KA SOUL, THE UNIVERSAL, GAIAN – LIFE – FORCE, THE GREAT MOTHER WHO BECKONS: 'BEHOLD I AM BEHIND THEE, I AM THY TEMPLE, THY MOTHER, FOREVER AND FOREVER.' TO DIE IS TO REUNITE WITH ONE'S KA (KG: 63, 67; MG: 245-46; RGS).

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NOTE 4: FIELDWORK PROJECT 1998-2002.

PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES TEAM.

PHOTO NOTE: FOR FURTHER IMAGES OF VINCA (CENTRAL BALKANS) SIGNS AND SYMBOLS, SEE GOOGLE IMAGES AND USE PHRASE: "JELA TRANSYLVANIA NEOLITHIC SIGN."

NOTE 5: FIELDWORK PROJECT 1998-2002.

IMAGE: HEALER GODDESS GULA: BABYLONIA.

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 RESTORES 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: (CDBL: 108-9.)

NOTE 2:

BABYLONIAN HEALER GULA-BAU, ALSO KNOWN AS GODDESS NIN-DIN-DUNG WHOSE *NINGIZZADA* STAFF WITH TWO ENTWINED SERPENTS WAS LATER TRANSFORMED INTO THE CADUCEUS, INSIGNIA OF THE MEDICAL PROFESSION (CDBL: 108-9; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 3: FIELDWORK PROJECT 1998-2002.