

## 160. 1000, Double Goddess Transition

*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.)

\* \* \*

### *Doubleness Was Multiplication, Growing, Flourishing.*

The number two and doubleness – two seeds,  
fruits, buttocks, mean a blessed multiplication.  
Since it was more than one it had more strength  
and more influence on fertility.  
As was said before, fertility was not sexuality;  
it was multiplication, growing, flourishing.  
(LOG: 317.)

### *Gorgon.*

As viewed in the pre-patriarchal age,  
this same goddess  
in whom death and life reside  
was herself the mythic garden  
wherein death and life  
– the two queens –  
were one.  
(MOG: 72.)

### *Double Earth Goddess Anieros/Axiocersa.*

They were doubles of each other:  
the young earth of the spring time and  
the mature earth of autumn;  
the young woman of promise and the fulfilled matron.  
Their religion was the ancient one of Asia Minor,  
based on the divinity of the female body,  
which was seen as a microcosm  
of the forces of life, growth, death, and rebirth.  
(BGH: 24.)

### *Maleficent Twin.*

She is death –  
who takes away life,  
maleficent twin of She who Gives Life –

ominous in flight on great, outstretched wings.  
(LOG: 187.)

*Oneness of Their Divinity.*

*Demetres* is a name sometimes given  
to Demeter and Persephone/Kore  
that not only ‘stresses the oneness of their divinity’  
but also can make it difficult to tell mother and daughter apart,  
illustrating an archetypal mother/daughter bond.  
(TLG: 161.)

*Demetres Reunited.*

The two images represent one goddess in two guises,  
her older and younger aspects:  
in the winter they are separated  
but come the spring they are once again reunited.  
(TLG: 161.)

*Nature Union.*

The double goddess is the union  
of nature’s immortal cycles of death and rebirth  
with the lunar phases of the moon as seen in the  
Demeter (*Demetres*) and Kore/Persephone myth.  
(RGS: 1000, Double Goddess Transition.)  
(MG: 368.)

*Nature’s Immanence.*

The goddess is immanent rather than transcendent,  
therefore physically manifest.  
(LOG: 316.)

*Immanence.*

The labyrinth is based  
on the epistemology of immanence,  
including the natural law of  
birth – death – and renewal.  
(EAJ: 2015.)

*Symphysis of Their Antipathies.*

The hilariohoot of Pegger’s Windup cumjustled  
as neatly with the trisitone of the  
Wet Pinter’s as were they *isce el ille* equals of opposites,  
evolved by one–same power of nature or of spirit, *iste*,  
as the sole condition and means of its himundher manifestation

and polarized for reunion by the symphysis of their antipathies.  
(*Finnegan's Wake*, 92.)  
James Joyce.

Lunar Cultures and Calendars. According to Alexander Marshack, lunar calendars are at least as old as 25,000 BCE if not older and speak to a calendric ethos. His innovative and groundbreaking microscopic analysis of incised bones provides time factoring techniques and calculations of clear *storied marks* that indicate lunar notations and menstrual calendars. (TROC: 335, n. 17; DG: 24-25.) Also relative to lunar calendars, note the linguistic relationship of the word moon to menstruation. *Menses* is “the plural of the Latin *mensis* or ‘month,’ and ‘month’ is derived from ‘moon’ as the period of the lunar cycle.” (SOTB: 113.)

Double Goddesses. With the introduction of new solar god – father creation narratives and priestly politics was also the transition and inversion of nature, seasons, cycles, and lunar calendars. Additionally, this patrimony transition advanced the dethronement (LOG: 318) of lunar female – deity cultures including double conjoined goddesses. This devaluation model based on father – god narratives and solar politics can be traced down through the Iron Age (1100-800 BCE) to subsequent centuries, cultures, and Gaian creations including significant–other human and nonhuman entities. “The mythic model of the older [lunar] goddess was one of relationship between every aspect of creation, and this expressed the way the people experienced the universe” (MG: 281). But this mythic or lunar model was subsumed by a warrior model that was “heroic, combative, and aggressive, since the emphasis was on victory in battle and acquisition through conquest.” Supreme Gods/kings/leaders and other self-designated saviors started to manifest in the Bronze Age art when female pairs were still common, and by the Iron Age, patristic gods had reached a clear definition as follows. (MG: 281.)

The Iron Age was the peak of the patrimony process that began in the Bronze Age.

Numinosity was transferred from Mother Goddess to the Father God (MG: 273). This included a change of consciousness in the valorization of the sun over the moon, sky over earth, light over darkness, solar gods over lunar goddesses, monotheism over polytheism, control over chaos [female/nature], knowledge over mysticism, and mind over body (matter/matrix). The thrust of this process continued until the Industrial Revolution in 1600 CE and much of the residue continues to permeate the 21<sup>st</sup> century (MG: 281-296; MOG: 80-81; SATP). (RGS: 1100-800, Iron Age.)

The patrimony process is especially evident in the new creation narratives in which “a new order replaced what once had been considered order, but, with that act, became redefined as chaos.” (SDGF: 176.) This is illustrated in the legacy of Yahweh’s patrimony. “I am the first and I am the last; and beside me there is no God (Isa. 44.6).” Both Yahweh’s patrimony and Babylonian *Enuma Elish* enhanced the narrative of father– God–supremacy.

This was also expressed as the polarization of spirit and nature, mind and body, the one divine and good–and–the other ‘fallen’ and ‘evil.’ This opposition was extended to the categorization of gender in all aspects of life, which then polarized into conflicting opposites, instead of following the earlier [lunar] model of differentiation and complementarity (MG: 282).

As there was one sun, so there would be one savior, who is the supreme, god, the god of gods – not the one that is an image of unity, but the One who stands above and alone (MG: 283). ...

Few people are aware of the disparate influences that combined to create the Judaic and Christian ‘revelations’, and the historical pressures that led to the evolution of a monotheistic religion with a supreme Father God. It is not generally known, for instance, that Babylonia provided the *seminal* ideas that shaped the mythic imagery of the Persian Zoroastrianism, Judaism, Christianity and Islam. Consequently, the fact that there was an earlier understanding that assumed the essential identity of nature and spirit was eventually forgotten (MG: 283).

The double goddess is the union of nature’s immortal cycles of death and rebirth with the lunar phases of the moon as seen in the Demeter (*Demetres*) and Kore/Persephone dyad myth. Their bond is so close that it suggests “a union of principles, that is one figure in two guises.” (MG: 368.) Their stories re–call that “as the great mother of life and death, and specifically of agriculture, Demeter contains within herself both the upper and lower worlds, and her story explores the paradoxical relation between them, for what dies above the earth falls below and comes back new, different yet the same.” (MG: 369.)

#### Lunar Models:

As the moon waxes, wanes, and waxes again in an endless rhythm, it illustrates the eternal return to the beginning: the return to she who is the source and from whom all life and death emanate: the return to the Gaian Source. She was and is continuance, an eternal parthenogenetic source who is ever re–creating herself. ‘She is death – who takes away life, maleficent twin of She who Gives Life (LOG: 187).’ (RGS: 25,000-20,000, Goddess of Laussel.)

She was the measurer of cycles of time, and of celestial and earthly connection and influence. She governed the fecundity of woman, the waters of the sea and all phases of increase and decrease. The seasons followed each other in sequence as the phases of the moon followed each other. ... Duality, imaged as the waxing and waning moon, was contained and transcended in her totality. So analogously, life and death did not have to be perceived as opposites, but could be seen as phases succeeding each other in a rhythm that was endless (MG: 21). (RGS: 25,000-20,000, Goddess of Laussel.)

Alexander Marshack’s microscopic analysis of incised bones provides time factoring–techniques that indicate the first lunar menstrual calendars are at least as old as 25,000 BCE if not older. (DG: 24-25.) “Calendar consciousness may well have developed in women first, since every woman has a ‘body calendar’ – her monthly menstrual period. She would be the first to note the relationship between her own body cycle and the lunar cycle (UOH: 83, n. 12).” (RGS: 92,000, Qafzeh Cave and Ochre Symbolism.) Further considerations on Marshack’s lunar models including first lunar menstrual calendars are discussed at length in *Re-Genesis*, (RGS: 25,000-20,000, Goddess of Laussel).

Early Neolithic people would have had the opportunity to observe lunar transitions. “The Neolithic interrelationship of life and death as part of the celestial and earthly order in which ‘death was not the end for the Moon’ but rather a new beginning (MMT).”

Perpetually moving – from waxing crescent to full to waning crescent to dark and again to crescent – the Moon tells one fundamental story: birth, growth, fullness, decay, death and rebirth. It is the story of transformation. Early people perceived the Moon’s waxing and waning as the growing and dying of a celestial being, whose death was followed by its own resurrection as the New Moon. Born out of the dark, the Moon grows to the peak of its powers when, unaccountably, it begins to wither and decay – to ‘fall away,’ as the Bushmen say – until it dies, vanishing back into the darkness from where it came. For three nights the Moon is dead and the sky is black. But on the third day, death is transformed into life; the Moon rises again: it is a ‘New Moon’ (MMT: 15).

Death was not the end for the Moon; it was a prelude to a new beginning that would end in a new death, in an ever – recurring sequence, which began again each time at the beginning. Gradually, this rhythm of births and deaths becomes predictable and an image forms of a cycle, which stays in the mind as *memory*. For the cycle, as the invisible totality, can never be seen in any one moment, so it has to be held in the mind as an image of the whole. All that can be seen are the moving phases following night after night an unerring pattern. Eventually, early people must have come to see and interpret every part of the cycle from the perspective of the whole. The essential paradox, which leads the mind beyond the frame of the senses, is that the cycle, the whole, is invisible yet contains the visible phases, as though the visible comes out of and falls back into the invisible – like being born and dying, and being born again (MMT).

Selected female pairs/double – twin – sister goddesses (MHE: 152) include: Demeter/Cybele (MG: 369); Demeter/Persephone (MOE; TAM); twin embodiments Medusa/Baubo (SDG: 118); twin Heras (DG: 85); Syrian Tell Brak double eye goddess (DG: 109, FIG. 3.7); Alaca Hüyük double goddess (DG: 108); Kultepe disc – goddesses (ACI: 121, FIG. A272.); double disk Çatal Hüyük goddess; double plank goddess from Rhodes; Egyptian Nekhbet and Buto; seated queen goddess from Ggantija (Gigantija) at Gozo, Malta; double goddess Laussel (LOG: 172, Fig. 272); double Cycladic figure from Keros – Syros (CS: 100, Fig. 63); fused Ereshkigal with Inanna/Ishtar (SSM; HWT: 105-109); Astarte and Asherah (MOO: 382-383); and Gorgon goddess *wherein* two queens life and death were one. (MOG: 72.)

Double temples, items and sites include: caduceus entwined serpents (MG: 112); double-axe in the Paleolithic Niaux Cave (MG: 112); Sphinx Gate at Alaca Hüyük Temple, (Anatolia) Turkey; bee pendant from Malia Crete (DG: 100); Egyptian twin KA–BA souls (FE: 99; MF 245-246); and double Maltese goddesses from Gozo and Ggantija Temples (COG: 172-181.)

An example of intrinsic female aspects of contemporary women includes, *Five Complementary Seasons of Self*. This theory suggests that as women are living longer, the three stages of Maiden, Mother and Crone have evolved into, *Five Complementary Seasons of Self*. “The obvious analogy would be to Nature itself; through the multiplicity of phenomenon and continuing cycles of which it is made, one recognizes the fundamental and underlying unity of Nature. The

goddess is immanent rather than transcendent, therefore physically manifest (LOG: 316).”

Considerations of the Seasons include: Death/Birth; Virgin/Spring; Matrix/Creatress; Re-Generatrix/ Parthenogenetrix; \* and Crone/Death-Wielder. The Crone/Death-Wielder is suggested as the All-Seeing-Season of both knowledge and wisdom preparing for the Death/Birth re-turn. (FSS: 1.) The above reflects an interpretation of the Gimbutas tripart continuum of formation, destruction and reformation as well as discussions with Marija Gimbutas, Asphodel Long, and Dr. Chris Northrop. (FSS: 3.)  
\* The Re-Generatrix/Parthenogenetrix Season bridges Matrix/Creatress with the Crone/Death Wielder, the time when women hold their blood to re-create themselves.

A second example of female stages pertains to Demeter-Persephone/Kore. Contemporary Demeter-Persephone/Kore stages might include: birth, virgin, generatrix, \* matron, oracle, re-gensis, death and re-enactment. Related mystery rites include puberty, menstruation, ovulation, de-flowerment, pregnancy, lactation, matrix, menopause, wisdom and disbursement.  
\* (For a further generatrix discussion, see: SDGF: 179. As an alternate to generatrix, Carol Christ suggests that the “Goddess as Giver of Life is more accurately called Creatress, since she gives birth to plants and animals as well as human children. The connection of creation with mothering is ‘not so much the power to give birth ... but the power to make, to create, to transform.’” (ROG: 91; SHR: 29.) (RGS: 282-263 CE, Demeter’s Priene Temple, Anatolia).

Further double/twin goddess including further double-axe research: 30,000 Labyrinths, Spirals, and Meanders; 26,000, Grimaldi Caves; 25,000-20,000, Goddess of Laussel; 7250-6150, Çatal Hüyük; 6000, Sicilians to Malta; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5400-4100, Vinca Culture and Bird and Snake Culture; 5200, Malta and Gozo; 4400-2500, Olympus Hera; 4000, Alaca Hüyük, Anatolia; 3500, Anatolia, Arinna, and Other Goddesses; 3000, Middle Indo-European Bronze Age; 3,000, Tell Brak; 2600-2000, Early Bronze Age, Crete, Chthonian; 1790-1700, Goddess of Kultepe, Anatolia; 1750, Ishtar; 630-620, Goddess Kore, Izmir Turkey; 500, Greek Mysteries; and 282-263, Demeter’s Priene Temple. (RGS.)

Further research on 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; 2300-2100, Edfu Egypt; 1580, Zeus; 1450-1260, Hattusa and Yazilikaya, Anatolia; 1100-800, Mediterranean Dark Ages; 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; 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).

This hierarchical dis-order is discussed at length throughout *Re-Genesis*. Selected BCE 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. (RGS.)

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.)
- Berry, Jason, and Gerald Renner. *Vows of Silence: The Abuse of Power in the Papacy of John Paul II*. New York, NY: Free Press, 2004. (VOS.)
- 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. 54-64. (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.)
- 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 research on double goddesses plus Five Complementary Seasons of Self:  
Joan, Eahr Amelia. "The Five Complementary Seasons of Self: An Archaeomythological Tapestry of the Female Life Cycle." CIIS Integral Seminar: Spring Quarter, 1998. 1-16. (FSS.)
- Noble, Vicki. *The Double Goddess: Women Sharing Power*. Rochester, VT: Bear and Co., 2003. (DG.)

Contemporary information on earth-inclusive paradigms that complement Gaian natality and 'being-toward-life' (GAN: 127):

- Aldridge, Jerry, and Lois M. F. Christensen. *Stealing from the Mother: The Marginalization of Women in Education and Psychology from 1900-2010*. Charlotte, NC: Baker and Taylor, 2013. (SFM.)
- Atwood, Margaret. *The Handmaid's Tale*. Oxford, England: Heinemann Educational Publishers/Heinemann New Windmills, 1985. (HMT.)
- Barrett, Ruth. *Women's Rites, Women's Mysteries: Intuitive Ritual Creation*. Woodbury, MN: Llewellyn Publications, 2007. (WRW.)
- Berkes, Fikret. *Sacred Ecology*. New York, NY: Routledge, 2008. (SAE.)
- Berry, Thomas. *The Dream of the Earth*. San Francisco: CA Sierra Club



- Books, 1988. (DOTE.)
- \_\_\_\_\_. "Befriending the Earth: A Theology of Reconciliation Between Humans and the Earth." Mystic, CN: Twenty-Third Publications, 1991. (BTE.)
- Buzzell, Linda, and Craig Chalquist. *Ecotherapy: Healing with Nature in Mind*. San Francisco, CA: Sierra Club Books, 2009. (EHL.)
- Cadman, David. "The Wheel of Life." *Resurgence*. Issue 170 (May-Jun. 1995): 39. (TWL.)
- Capra, Fritjof. *The Tao of Physics*. Bungay, Suffolk, England: Fontana, 1981. (TTP.)
- \_\_\_\_\_. *The Turning Point; Science, Society and the Rising Culture*. London, England: Wildwood House, 1982. (TTP2.)
- \_\_\_\_\_. *The Web of Life: A New Understanding of Living Systems*. New York, NY: Anchor, 1996. (WOL.)
- \_\_\_\_\_. "The Web of Life." *Resurgence* 178 (Sept.-Oct. 1996): 24-29. (WOL2.)
- Caron, Charlotte. *Shifting Horizons: A Study in Feminist Ritual Theology*. Diss. The Union Institute, 1991. Ann Arbor, MI: ProQuest/UMI, 1991. Publication No. 9214036. (SHS.) (Includes Saskatchewan Christian Feminist Network.)
- \_\_\_\_\_. *To Make and Make Again: Feminist Ritual Theology*. New York, NY: Crossroad, 1993. (MMA.)
- Carson, Rachel, Lois Darling, and Louis Darling. *Silent Spring*. Boston, MA: Houghton Mifflin, 1962. (SIP.)
- Clifford, Anne M. "Feminist Perspectives on Science: Implications for an Ecological Theology of Creation." *Journal of Feminist Studies in Religion* 8.2 (Fall 1992): 65-90. (PSI.)
- Davis, Elizabeth and Carol Leonard. *The Women's Wheel of Life: Thirteen Archetypes of Woman at Her Fullest Power*. New York, NY: Viking, 1996. (WWL.)
- de Jonge, Eccy. *Spinoza and Deep Ecology: Challenging Traditional Approaches to Environmentalism*. Burlington, VT: Ashgate, 2003. (SAD.)
- Emerson, Ralph Waldo and Jaroslav Pelikan. *Nature*. Boston, MA: Beacon Press, 1985. (NAT.)
- Fiorenza, Elisabeth Schussler. *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*. London, England: SCM Press, 1983. (IMOH.)
- Fox, Warwick. *Toward a Transpersonal Ecology: Developing New Foundations For Environmentalism*. Boston, MA: Shambhala, 1990. (TTE.)
- Fuller, Robert C. *Spiritual, But Not Religious: Understanding Unchurched America*. New York, NY: Oxford University Press, 2001. Internet resource. (SNR.)
- Gheorghiu, Dragos. *Archaeology Experiences Spirituality?* Cambridge, England: Cambridge Scholars, 2011. (AES)
- Gilroy, Daniel A. G. "The Genesis and Ecology Debate." Memorial University of Newfoundland (Canada), 2001. Ann Arbor, MI, *ProQuest*. Web. 25 Feb. 2015. (GAE.)
- Goodison, Lucy. *Moving Heaven and Earth: Sexuality, Spirituality and Social Change*. Aylesbury, Bucks, England: The Women's Press, 1990. (MHE.)
- Griffin, Susan. *Woman and Nature: The Roaring Inside Her*. New York, NY: Harper and Collins, 1978. (WAN.)
- Harman, Willis W. "Toward a Science of Wholeness." Harman, Willis W., and Jane Clark, Eds. *New Metaphysical Foundations of Modern*

- Science*. Sausalito, CA: Institute of Noetic Sciences, 1994. 375-395. (MNF.)
- Hartshorne, Charles. *The Divine Relativity: A Social Conception of God*. The Terry Lectures. New Haven, CN: Yale Univ. Press, 1948. (DR.)
- Hibbard, Whit. "Ecology – A Review." *The Trumpet* 19:2 (2003). 23-58. (EAR.)
- Jantsch, Erich. *The Self-Organizing Universe: Scientific and Human Implications of the Emerging Paradigm of Evolution*. Oxford, England: Pergamon Press, 1980. (SOU.)
- Joan, Eahr Amelia. "Ochre's Living Lineage: The Gyne-Morphic Bloodline of Spirituality." Publication, 2018. (OLL.)
- Journey of the Universe*. Northcutt, Patsy, David Kennard, Brian Swimme, Mary E. Tucker, and John Grim. California: Northcutt Productions, (U.S.), et al. 1 Videodisc (65 min.) KQED Home Video, 2011. (JOU.)
- LaChapelle, Dolores. *Sacred Land, Sacred Sex: Rapture of the Deep: Concerning Deep Ecology and Celebrating Life*. Durango, CO: Kivakí Press, 1988. (SLS.)
- Lash, John Lamb. *Not in His Image: Gnostic Vision, Sacred Ecology, and the Future of Belief*. White River, VT: Chelsea Green Publishing, 2006. (NHI.)
- Livingstone, Glenys D. *The Female Metaphor – Virgin, Mother, Crone – of the Dynamic Cosmological Unfolding: Her Embodiment in Seasonal Ritual as a Catalyst for Personal and Cultural Change*. Thesis (Ph.D.) University of Western Sydney, 2002. (TFM.)
- \_\_\_\_\_. *PaGaian Cosmology: Re-inventing Earth-Based Goddess Religion*. New York, NY: iUniverse, 2005. (TFM.)
- Lovelock, James. *Gaia: A New Look at Life on Earth*. Oxford, England: Oxford University Press, 1987. (GN.)
- \_\_\_\_\_. *Healing Gaia: Practical Medicine for the Planet*. New York, NY: Harmony Books, 1991. (HGP)
- MacCormack, Carol P., and Marilyn Strathern. *Nature, Culture, and Gender*. Cambridge, England: Cambridge University Press, 1998. (NCG.)
- Macy, Joanna. *World as Lover, World as Self*. Berkeley, CA: Parallax Press, 1991. (WLW.)
- Mann, Barbara Alice. *Daughters of Mother Earth: The Wisdom of Native American Women*. Westport, CN: Praeger, 2006. (DOM.)
- Margulis, Lynn. *Symbiosis in Cell Evolution: Microbial Communities in The Archean and Proterozoic Eons*. New York, NY: Freeman 1993. (SCE.)
- McGaa, Ed. *Mother Earth Spirituality: Native American Paths to Healing Ourselves and Our World*. 1st ed. San Francisco, CA: Harper & Row, 1990. (MESP.)
- Merchant, Carolyn. *The Death of Nature*. New York, NY: Harper and Row, 1980. (DON.)
- Metzner, Ralph. *The Well of Remembrance: Rediscovering the Earth Wisdom*. Boston, MA: Shambhala, 1994. (WOR.)
- Naess, Arne. "The Shallow and the Deep, Long-Range Ecology Movement: A Summary." *Inquiry: An Interdisciplinary Journal of Philosophy* 16. 1-4 (1973): 95-100. (SDL.)
- Naess, Arne, and David Rothenberg. *Ecology, Community, and Lifestyle: Outline of an Ecosophy*. Cambridge: Cambridge University Press, 1989. (ECL.)
- Næss, Arne, Dekke Eide, et al. *Deep Ecology of Wisdom: Explorations In Unities of Nature and Cultures, Selected Papers*. Dordrecht, Netherlands: Springer, 2005. (DEW.)

- Nash, Roderick. *The Rights of Nature: A History of Environmental Ethics*. Madison, WI: University of Wisconsin Press, 1989. (RON.)
- Ochshorn, Judith. *Female Experience and the Nature of the Divine*. Bloomington, IN: Indiana University Press, 1981. (FE.)
- Plant, Judith, Ed. *Healing the Wounds: The Promise of Ecofeminism*. Philadelphia, PA: New Society Publishers, 1989. (HW.)
- Plumwood, Val. *Environmental Culture: The Ecological Crisis of Reason*. Environmental Philosophies Series. London Series. London, England: Routledge, 2002. (ECE.)
- Raphael, Melissa. *Thealogy and Embodiment: The Post-Patriarchal Reconstruction of Female Sacrality*. Sheffield, England: Sheffield Academic Press Ltd., 1996. (TEPP.)
- Reid-Bowen, Paul. *Goddess as Nature: Towards a Philosophical Thealogy*. Burlington, VT: Ashgate Publishing Co., 2007. 51, 95, 127-8. (GAN.)
- Roszak, Theodore. *The Voice of the Earth*. New York, NY: Simon & Schuster, 1992. (VOE.)
- Roszak, Theodore, Mary E. Gomes, and Allen D. Kanner. *Ecopsychology: Restoring the Earth, Healing the Mind*. San Francisco, CA: Sierra Club Books, 1995. (ERT.)
- Sahtouris, Elisabet. *Gaia: The Human Journey from Chaos to Cosmos*. New York, NY: Pocket Books, 1989. (GH.)
- \_\_\_\_\_. *Earthdance: Living Systems in Evolution*. San Jose, CA: University Press, 2004. (ELS.)
- Sells, Angela M. *Sabina Spielrein: The Woman and the Myth*. Charlotte, NC: Baker and Taylor Coutts, 2017. (SST.)
- Sessions, George. *Deep Ecology for the Twenty-First Century*. Boston, MA: Shambhala, 1994. (DET.)
- Sheldrake, Rupert. *The Rebirth of Nature: The Greening of Science and God*. New York, NY: Bantam Books, 1991. (TRN.)
- Snell, Tristan L., Janette G. Simmonds, and R. Scott Webster. "Spirituality in the Work of Theodore Roszak: Implications for Contemporary Ecopsychology." *Ecopsychology*. 3.2 (Jun. 2011): 105-113. (SIW.)
- Spretnak, Charlene. "Radical Nonduality to Ecofeminist Philosophy." *Ecofeminism: Women, Culture, and Nature*. Eds. Warren, Karen, and Nisvan Erkal. Bloomington, IN: Indiana University Press, 1997. (RNR.)
- \_\_\_\_\_. *Relational Reality: New Directions of Interrelatedness That Are Transforming the Modern World*. Topsham, ME: Green Horizon Books, 2011. (RRD.)
- Starhawk. *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*. San Francisco, CA: Harper and Row, 1979. (TSD.)
- \_\_\_\_\_. *The Earth Path: Grounding Our Spirits in the Rhythm of Nature*. San Francisco, CA: HarperSanFrancisco, 2004. (TEP.)
- Stone, Merlin. *When God Was a Woman*. New York, NY: Harcourt Brace Javanovich, 1978. (GW.)
- Swimme, Brian. *The Hidden Heart of the Cosmos: Humanity and the New Story*. Maryknoll, NY: Orbis Books, 1996. (HHTC.)
- Thompson, William Irving. *Gaia 2: Emergence: The New Science of Becoming*. Hudson, NY: Lindisfarne Press, 1991. (GEN.)
- Turney, Jon. *Lovelock and Gaia: Signs of Life*. New York, NY: Columbia University Press, 2003. (LGS.)
- Wagner, Sally Marie Roesch. *That Word Is Liberty: A Biography of Matilda Joselyn Gage*. Diss. University of California, Santa Cruz, Proquest/UMI, 1978. (Publication No. 302912010). (WIL.)

- Wagner, Sally R. *The Untold Story of the Iroquois Influence on Early Feminists: Essays*. Aberdeen SD: Sky Carrier Press, 1996. (US.)
- Wagner, Sally. *Sisters in Spirit: The Iroquois Influence on Early American Feminists*. Summertown, TN: Native Voices, 2001. (SIS.)
- Wall, Steve. *Wisdom's Daughters: Conversations with Women Elders of Native America*. San Francisco, CA: HarperCollins, 1993. (WDS.)
- Warren, Karen. *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*. Studies in social, political, and legal philosophy. Lanham, MD: Rowman and Littlefield, 2000. (EPW.)
- White, Lynn Jr. "The Historical Roots of Our Ecologic Crisis." *Science* 155. 3767 (Mar. 10, 1967): 1203-1207. (HRE.)
- Whitehead, Alfred North. *Process and Reality, An Essay in Cosmology*. New York, NY: Harper & Row, 1960. (Cited in Christ, *Feminist Theology*.) (PAR.)
- Zimmer, Hienrich. "The Indian World Mother." *The Mystic Vision; Papers From the Eranos Yearbooks*. Ed. Joseph Campbell. The Bollingen Series, 30:6. London, England: Routledge and Kegan Paul, 1969. (IWM.)

Further body calendar and first menstruation considerations:  
8000/7000-5000, Early Neolithic; 92,000, Qafzeh Cave and Ochre Symbolism;  
(RGS.)

For a Paleolithic rock art example of a first menstruation blood ritual:  
Lewis-Williams, David J. *Believing and Seeing: Symbolic Meanings in Southern San Rock Paintings*. New York, NY: Academic Press, 1981. Figs. 9-10.  
(BAS.)

Further menarchal/blood rituals, female calendar consciousness, lunar models and fecundity:

- Adams, Cameron, et al. *Breaking Convention: Essays on Psychedelic Consciousness*. Berkeley, CA; North Atlantic Books, 2015. 1-12. (BC.)
- Barrowclough, David A. and Caroline Malone, Eds. "Cult in Context: Reconsidering Ritual in Archaeology." Oxford, England: Oxford Books, 2007. (CIC.)
- 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.)
- Grahn, Judy. *Blood, Bread, and Roses: How Menstruation Created the World*. Boston, MA: Beacon Press, 1993. (MC.)
- Houseman, Michael. "Menstrual Slaps and First Blood Celebrations: Inference, Simulation and the Learning of Ritual." Ed. David Berliner and Ramon Sarró. *Learning Religion: Anthropological Approaches*. New York, NY: Berghahn Books, 2007. 31-49. (MSF.)
- Hovers, Erella, Shimon Ilani, et al. "An Early Case of Color Symbolism: Ochre Use by Modern Humans in Qafzeh Cave." *Current Anthropology* 44.4 (Aug.-Oct. 2003): 491-522. (ECC.)
- Joan, Eahr Amelia. "Ochre's Living Lineage: The Gyne-Morphic Bloodline of Spirituality." Publication, 2018. (OLL.)
- Knight, C. *Blood Relations: Menstruation and the Origins of Culture*. New Haven, CT: Yale University Press. 1991. (BR.)
- Lincoln, Bruce. *Emerging from the Chrysalis: Studies in Rituals of Women's Initiation*. Cambridge, MA: Harvard University Press. 1981. (EFTC.)
- Morley, Iain. "Time, Cycles and Ritual Behaviour." Barrowclough, David A. and Caroline Malone, Eds. *Cult in Context: Reconsidering Ritual in*

- Archaeology*. Oxford, England: Oxford Books, 2007. (TCR.)
- Van Gennep, Arnold. *The Rites of Passage*. Trans. M. B. Vizedom and G. L. Caffee. (1908.) Chicago, IL: University of Chicago Press, 1960. (RP.)
- Contemporary considerations on Women, Selves and Aging:
- Bird, Caroline. *Lives of Our Own: Secrets of Salty Old Women*. New York, NY: Houghton Mifflin: 1995. (LOO.)
- Browne, Colette. *Women, Feminism, and Aging*. New York, NY: Springer, 1998. (WFA.)
- Chan, Janis Fisher. *Inventing Ourselves Again: Women Face Middle Age*. Portland, OR: Sibyl Publications, 1996. (IOA.)
- Cole, Susan G. *Landscapes, Gender, and Ritual Space: The Ancient Greek Experience*. Berkeley, CA: University of California Press, 2004. (LGR.)
- Cole, Thomas R., et. al. *Handbook of the Humanities and Aging*. (2<sup>nd</sup> edition.) New York, NY: Springer, 2000. (HOT.)
- Cruikshank, Margaret. *Learning to Be Old: Gender, Culture, and Aging*. New York, NY: Rowman and Littlefield, 2003. (LBO.)
- Davis, Elizabeth and Carol Leonard. *The Women's Wheel of Life: Thirteen Archetypes of Woman at Her Fullest Power*. New York, NY: Viking, 1996. (WWL.)
- Franks, Melissa M., et al. "Educational Attainment and Self-Making in Later Life." *The Self and Society In Aging Processes*. Eds. Carol D. Ryff, and Victor W. Marshall. New York, NY: Springer, 1999. 223-246. (EA.)
- Goldberg, Elkhonon. *The Wisdom Paradox: How Your Mind Can Grow Stronger As Your Brain Grows Older*. New York, NY: Gotham Books, 2006. (WPM.)
- Greenstein, Mindy, and Jimmie Holland. *Lighter as We Go: Virtues, Character Strengths, and Aging*. New York, NY: Oxford University Press, 2015. (LWG.)
- Gullette, Margaret Marganroth. *Safe at Last in the Middle Years the Invention of the Midlife Progress Novel: Saul Bellow, Margaret Drabble, Anne Tyler, and John Updike*. Berkeley, CA: University of California Press, 1988. (SAL.)
- \_\_\_\_\_. "Inventing the 'Postmaternal' Woman, 1898-1927: Idle, Unwanted, and Out of a Job." *Feminist Studies* 21.2 (1993): 221-253. (IPW.)
- \_\_\_\_\_. "Age Studies as Cultural Studies." *Handbook of the Humanities and Aging*. (2<sup>nd</sup> Edition.) Eds. Cole, Thomas R., et. al. New York, NY: Springer, 2000. 214-234. (ASC.)
- \_\_\_\_\_. "End of the Workday." *Aging in America*. Ed. Olivia J. Smith. New York, NY: H.W. Wilson, 2000. (NP.) (EOW.)
- \_\_\_\_\_. *Aged by Culture*. Chicago, ILL: University of Chicago Press, 2004. (ABC.)
- Harris, Maria. *Jubilee Time: Celebrating Women, Spirit, and the Advent of Age*. New York, NY: Bantam, 1995. (CWS.)
- Joan, Eahr Amelia. "The Five Complementary Seasons of Self: An Archaeo-mythological Tapestry of the Female Life Cycle." CIIS Integral Seminar: Spring Quarter, 1998. 1-16. (FCS.)
- Lievegoed, Bernard. *Phases: Crisis and Development in the Individual*. 3rd ed. Trans. H. S. Lake. London, England: Rudolf Steiner Press, 1979. (PCD.)
- Meyers, Diana Tiejens. "Miroir, Me`moire, Mirage: Appearance, Aging, and Women." Ed. Margaret Urban Walker. *Women, Aging, and Ethics*. New York, NY: Rowman and Littlefield, 1999. 23-44. (MMA.)
- Moustakas, Clark E. *Heuristic Research: Design, Methodology, and*

- Applications*. Newbury Park, CA: Sage Publications, 1990. (HRD.)
- Pre`tat, Jane R. *Coming to Age: The Croning Years and Late-Life Transformation*. Toronto, Canada: Inner City Books, 1994. (CAC.)
- Ranck, Shirley Ann. *Cakes for the Queen of Heaven: An Exploration of Women's Power Past, Present and Future*. Chicago, Ill: Delphi Press, 1995. (CQ.)
- Rubin, Lillian B. *Women of a Certain Age: The Midlife Search for Self*. New York, NY: Harper and Row, 1990. (WCA.)
- Ray, Ruth E. *Beyond Nostalgia: Aging and Life-Story Writing*. Charlottesville, VA: University Press of Virginia, 2000. (BNA.)
- Ryff, Carol D., and Victor W. Marshall, eds. *The Self and Society in Aging Processes*. New York, NY: Springer, 1999. (SSA.)
- Sheehy, Gail. *New Passages: Mapping Your Life Across Time*. New York, NY: Random House, 1995. (NPM.)
- Walker, Barbara G. *The Crone: Woman of Age, Wisdom and Power*. San Francisco, CA: Harper and Row, 1985. (TC.)
- Walker, Margaret Urban. *Mother Time: Women, Aging, and Ethics*. New York, NY: Rowman & Littlefield, 1999, 32. (MTW.)
- Woodward, Kathleen M. *Figuring Age: Women, Bodies, Generations Theories of Contemporary Culture*. Bloomington, IN: Indiana University Press, 1999. (FAW.)

IMAGE: ÇATAL HÜYÜK, DOUBLE DISK GODDESSES, (ANATOLIA) TURKEY.  
 IMAGE © GSA. DESCRIPTION: ÇATAL HÜYÜK (HÖYÜK) DOUBLE GODDESSES,  
 (ANATOLIA) TURKEY

SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , BCE.  
 ON LOCATION.

NOTE 1: FIELDWORK PROJECT 1986.

PHOTO NOTE KEY: KARVONIDES 7-4-16 EMAIL.

PHOTO NOTE: FOR FURTHER INFORMATION ON DOUBLE GODDESS IMAGE, SEE:  
 (DG: 43, FIG. 1.25; 14, FIG. 0.9.) ALSO SEE: (ACI: 55, FIG. A 50; CH: 201, FIG. 70 –  
 71.)

PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:

RESOURCE: MUSEUM ART RESOURCE.

RESOURCE: BRITISH MUSEUM.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: DOUBLE HERAS: BOEOTIA, GREECE.

PHOTO: © GSA. DESCRIPTION: DOUBLE HERAS, BOEOTIA, GREECE. (DG: 85, FIG.  
 2.17.) AN ALTERNATIVE INTERPRETATION OF THIS DOUBLE GODDESS IS DEMETER/  
 PERSEPHONE.

SLIDE LOCATION MSC. GREECE, SHEET 2, ROW 2, SLEEVE 3, SLIDE #35, BCE.  
 CO\_MGR\_S2\_R2\_SL3\_S35.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FORMER GODDESSES WHO WERE KNOWN FOR POWER IN THEIR OWN  
 RIGHT, BECAME SUBORDINATE TO THE GODS AS DAUGHTERS, OR WIVES SUCH AS  
 HERA, OR MILITARIZED ICONS I.E. ATHENA (RGS).

NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: DOUBLE GODDESS: KULTEPE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: DOUBLE GODDESS, KULTEPE, (ANATOLIA) TURKEY.  
 SLIDE LOCATION TURKEY, SHEET 58, ROW 1, SLEEVE 5, SLIDE #694, 1790-1700 BCE.

CO\_TUR\_S58\_R1\_SL5\_S694.jpg

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

NOTE 1: FIELDWORK PROJECT 1998.

IMAGE: PAIRED WOMEN CHATTING, MYRINA GREECE.

PHOTO: © GSA. DESCRIPTION: TERRACOTTA FIGURE OF TWO WOMEN CHATTING. FROM MYRINA GREECE.  
SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 5, ROW 2, SLEEVE 3, SLIDE #26A, 100 BCE.  
IT\_RPO\_S5\_R2\_SL3\_S26A.jpg  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.  
NOTE 1: "SCULPTURED AND PAINTED IMAGE OF TWO WOMEN SHARING AN INTIMATE MOMENT, SUGGESTING THAT FEMALE SAME-SEX LOVE HAPPENED IN ROMAN TIMES (DG: 216)."  
NOTE 2: FIELDWORK PROJECT 1998.

IMAGE: SEATED DOUBLE GODDESS GGANTIJA (GIGANTIJA): GOZO, MALTA.  
PHOTO: © GSA. DESCRIPTION: SEATED DOUBLE GODDESS WITH ONE HOLDING AN INFANT AND THE OTHER HOLDING A CUP FROM BROCHTORFF/XAGHRA CIRCLE, GGANTIJA (GIGANTIJA) ON GOZO, MALTA.  
SLIDE LOCATION MALTA, SHEET 6, ROW 1, SLEEVE 3, SLIDE #24, 5800 BCE.  
CO\_MAL\_S6\_R1\_SL3\_S24.  
SHOT ON LOCATION: NATIONAL MUSEUM OF ARCHAEOLOGY: VALLETTA, MALTA.  
NOTE 1: (DG: 68-73.)  
NOTE 2: FIELDWORK PROJECT 1980'S.

IMAGE: GGANTIJA (GIGANTIJA) TEMPLE: GOZO, MALTA.  
PHOTO: © GSA. DESCRIPTION: AERIAL VIEW OF DOUBLE TEMPLE FROM BROCHTORFF/ XAGHRA CIRCLE NEAR GGANTIJA (GIGANTIJA), GOZO, MALTA. UNDER THE TEMPLE ARE A SERIES OF UNDERGROUND CAVES SIMILAR TO LATER HYPOGEUM ON MALTA.  
SLIDE LOCATION MALTA, SHEET 4, ROW 4, SLEEVE 1, SLIDE #13, 4000-3500 BCE. ON CO\_MAL\_S4\_R4\_SL1\_S13.  
SHOT ON LOCATION: GGANTIJA (GIGANTIJA): GOZO, MALTA.  
NOTE 1: (COG: 172-181.)  
NOTE 2: FIELDWORK PROJECT 1985.  
PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES' TEAM.

IMAGE: AERIAL VIEW OF SIMILAR HAGAR QIM TEMPLE: MALTA.  
PHOTO: © GSA. DESCRIPTION: AERIAL VIEW OF SIMILAR HAGAR QIM DOUBLE TEMPLE, MALTA.  
SLIDE LOCATION MALTA, SHEET 1, ROW 1, SLEEVE 4, SLIDE #20, 3000 BCE.  
CO\_MAL\_S1\_R1\_SL4\_S20.jpg  
SHOT ON LOCATION: HAGAR QIM (HARAH-EEM), MALTA.  
NOTE 1: FIELDWORK PROJECT 1985.  
PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES' TEAM.

IMAGE: DOUBLE SPHINX GATE TO ALACA HÜYÜK TEMPLE: (ANATOLIA) TURKEY.  
PHOTO: © GSA. DESCRIPTION: DOUBLE GODDESS SPHINX GATE TO ALACA HÜYÜK TEMPLE, (ANATOLIA) TURKEY. (DG: 147.) ALSO SEE CATHEDRA GODDESS ON RIGHT CORNER OF PROCESSIONAL FRONT WALL.  
SLIDE LOCATION TURKEY, SHEET 64, ROW 4, SLEEVE 3, SLIDE #813, 1450-1200 BCE.  
CO\_TUR\_S64\_R4\_SL3\_S813  
SHOT ON LOCATION: ALACA HÜYÜK: (ANATOLIA) TURKEY.  
NOTE 1: THE SPHINX GATE DATES FROM THE HITTITE PERIOD THAT FOLLOWED THE HATTI PERIOD FROM 14-CENTURY BCE.  
NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE EYE GODDESS: TELL BRAK, NORTHERN SYRIA.  
PHOTO: © GSA. DESCRIPTION: DOUBLE EYE GODDESS FROM TELL BRAK TEMPLE, NORTHERN SYRIA. (DG: 109, FIG. 3.7.)  
SLIDE LOCATION NEAR EAST, SHEET 8, ROW 2, SLEEVE 4, SLIDE #17, 3300-3000 BCE.  
CU\_NEA\_S8\_R2\_SL4\_S17.jpg  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.  
NOTE 1: FIELD WORK 2002.

IMAGE: GOLD DOUBLE EYE GODDESS NECKLACE: (ANATOLIA) TURKEY.  
PHOTO: © GSA. DESCRIPTION: GOLD DOUBLE EYE GODDESS NECKLACE, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY , SHEET 56, ROW 2, SLEEVE 2, SLIDE #658, BCE  
CO\_TUR\_S56\_R2\_SL2\_S658.jpg  
SHOT ON LOCATION: MUSEUM OF ANATOLIAN CULTURES: ANKARA, (ANATOLIA)  
TURKEY.  
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE AND PREGNANT EYE GODDESSES FROM TELL BRAK TEMPLE:  
NAGAR, MESOPOTAMIA.  
SHOT PHOTO: © GSA. DESCRIPTION: DOUBLE AND PREGNANT EYE GODDESSES  
FROM TELL BRAK TEMPLE, NAGAR, MESOPOTAMIA.  
SLIDE LOCATION NEAR EAST, SHEET 8, ROW 3, SLEEVE 2, SLIDE #14, BCE.  
CU\_NEA\_S8\_R3\_SL2\_S14.jpg  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.  
NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: MINOAN – MYCENAEAN DOUBLE BEE PENDANT, MALIA CRETE.  
PHOTO: © GSA. DESCRIPTION: GOLD MINOAN – MYCENAEAN PENDANT OF  
DOUBLE BEE GODDESS INC. TWO BEES CARRYING A DROP OF HONEY.  
SLIDE LOCATION MSC. GREECE, SHEET 4, ROW 1, SLEEVE 5, SLIDE #30, BCE.  
CO\_MGR\_S4\_R1\_SL5\_S30.  
SHOT ON LOCATION: CHRYSOLAKOS, MALLIA NECROPOLIS AT THE HERAKLION  
ARCHAEOLOGICAL MUSEUM: CRETE, GREECE.  
NOTE 1: (DG: 100.)  
NOTE 2: FIELDWORK PROJECT 1982.

IMAGE: DOUBLE GODDESS NEKHBET AND ISIS ON TUTANKHAMEN'S FUNERARY  
MASK: VALLEY OF THE KINGS, EGYPT.  
PHOTO: © GSA. DESCRIPTION: TUTANKHAMEN'S GOLD FUNERARY MASK WITH  
FAIENCE, PLUS VULTURE GODDESS NEKHBET (NECHBET OR NEKHEBIT) AND  
SERPENT GODDESS ISIS OR BUTO/WEDJAT \* ON HIS BROW: TOMB IN VALLEY OF  
THE KINGS, EGYPT.  
SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 3, ROW 2, SLEEVE 4, SLIDE #244, 1350  
BCE.  
IT\_RPT\_S3\_R2\_SL4\_S244.jpg  
SHOT ON LOCATION: MUSEUM OF EGYPTIAN ANTIQUITIES: CAIRO, EGYPT.  
NOTE 1: DOUBLE GODDESS VULTURE AND COBRA (DG: 83-84; RGS).  
NOTE 2:

AMONG THE EARLIEST DEITIES CONNECTED WITH THE PHARAOHS WERE  
THE GODDESSES OF THE SOUTH AND THE NORTH, THE VULTURE AND THE  
COBRA. NEKHBET, THE VULTURE, WAS THE GODDESS OF THE SOUTH, AND  
ESSENTIALLY THE PROTECTOR OF THE KING. IT WAS THIS ROLE OF  
PROTECTOR THAT PERHAPS CAUSED THE VULTURE TO BE CHOSEN AS HER  
EMBLEM (OR INCARNATION), FOR THE VULTURE HAVING A LARGER  
SPREAD OF WING THAN ANY OTHER EGYPTIAN BIRD GIVES A GREATER  
SENSE OF PROTECTION WHEN SEEN COVERING HER NESTLINGS. ... THE  
CULT OF THE COBRA [WADJET] WAS [ALSO] VERY ANCIENT IN EGYPT, SO  
MUCH SO THAT IN HIEROGLYPHS THE CORRECT DETERMINATIVE FOR THE  
WORD 'GODDESS,' OR FOR THE NAME OF A GODDESS, IS THE PICTURE OF  
THE COBRA. ... THE COBRA WITH SPREAD HOOD READY TO STRIKE WAS  
WORN BY ALL PHARAOHS ON THE FOREHEAD AS THE EMBLEM OF  
ROYALTY (STWE: 114-115; RGS).

NOTE 3: \* BUTO IS ALSO KNOWN AS WEDJAT, WADJET, EDJO, AND UDJO.  
NOTE 4: FIELDWORK PROJECT 1985-1989.

IMAGE: GSA ILLUSTRATION OF YAZILIKAYA, (ANATOLIA) TURKEY.  
IMAGE © GSA. DESCRIPTION: ILLUSTRATION BELOW OF THE YAZILIKAYA  
SANCTUARY INCLUDING, HEPATU (#43), HURRIAN ISHTAR (#36-38), AND DOUBLE  
GODDESS \* (#45-46) STANDING BEHIND HEPATU'S SON TUDHALIYA IV, SHARMA,  
OR SHARRUMA (#44) WITH DOUBLE-AXE CONJOINED AT APEXES. (TOL: 115.) \* (DG:  
150: FIG, 4.17.)  
(SLIDE LOCATION TURKEY , SHEET , ROW , SLEEVE , SLIDE # , BCE.  
ON LOCATION: ILLUSTRATION/IMAGE IN PROCESS.  
NOTE 1: ILLUSTRATION IS VIA ATAMAN HOTEL INDUSTRIES  
NOTE 2: FIELDWORK PROJECT 1989.



PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.  
PHOTO NOTE: FOR FURTHER RESEARCH AND IMAGES:  
RESOURCE: ARCHAEOLOGY, ARCHITECTURE & ART.  
RESOURCE: BRITISH MUSEUM.

IMAGE: DOUBLE GODDESS DEMETER – PERSEPHONE: GREECE.  
PHOTO: © GSA. DESCRIPTION: IDENTICAL DOUBLE GODDESS DEMETER –  
PERSEPHONE WITH AQUATIC BIRD – HEADRESS, CORINTH, GREECE.  
SLIDE LOCATION MSC. GREECE, SHEET 2, ROW 2, SLEEVE 3, SLIDE #35, 600 BCE.  
CO\_MGR\_S2\_R2\_SL3\_S35.  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

*DEMETRES* IS A NAME SOMETIMES GIVEN TO DEMETER AND  
PERSEPHONE//KORE THAT NOT ONLY 'STRESSES THE ONENESS OF THEIR  
DIVINITY' BUT ALSO CAN MAKE IT DIFFICULT TO TELL MOTHER AND  
DAUGHTER APART, ILLUSTRATING AN ARCHETYPAL MOTHER/DAUGHTER  
BOND (BGH: 94; RGS).

NOTE 2:

'TWO IMAGES REPRESENT ONE GODDESS IN TWO GUISES, HER OLDER AND  
YOUNGER ASPECTS.' IN THE WINTER THEY ARE SEPARATED BUT COME  
THE SPRING THEY ARE ONCE AGAIN REUNITED (TLG: 161; RGS). (SOURCE:  
ENTRY ABOVE.)

NOTE 3: SEE GOODISON FOR FURTHER FIGURES OF FEMALE PAIRS. (MHE: 152.)

NOTE 4: FIELDWORK PROJECT 1985-1989.

IMAGE: DOUBLE GODDESS THALASSA AND GAIA, PARTHENON ATHENS, GREECE.  
PHOTO: © GSA. DESCRIPTION: INTERPRETATION OF DOUBLE MARBLE GODDESS IS  
THALASSA (OF THE SEA) AND GAIA (OF THE EARTH), PARTHENON, ATHENS,  
GREECE.

SLIDE LOCATION MSC. GREECE, SHEET 3, ROW 3 SLEEVE 5, SLIDE #28, 600 BCE.  
CO\_MGR\_S3\_R3\_SL5\_S28.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: ALTERNATE INTERPRETATION IS DEMETER – PERSEPHONE/KORE.

NOTE 2: SEE GOODISON FOR FURTHER FIGURES OF FEMALE PAIRS. (MHE: 152.)

NOTE 3: FIELDWORK PROJECT 2002.

IMAGE: DOUBLE GODDESS DEMETER – PERSEPHONE: IZMIR, (ANATOLIA) TURKEY.  
PHOTO: © GSA. DESCRIPTION: MARBLE DOUBLE GODDESS DEMETER –  
PERSEPHONE: IZMIR, 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: DOUBLE GODDESS DEMETER – PERSEPHONE: GREECE.  
PHOTO: © GSA. DESCRIPTION: LIFE SIZE GREEK MARBLE STATUE OF TWIN  
GODDESS DEMETER – PERSEPHONE, GREECE.

SLIDE LOCATION MSC. GREECE, SHEET 3, ROW 3, SLEEVE 2, SLIDE #24, BCE.  
CO\_MGR\_S3\_R3\_SL2\_S24.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: SEE GOODISON FOR FURTHER FIGURES OF FEMALE PAIRS. (MHE: 152.)

NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: DOUBLE ASTARTE – TYPE GODDESSES, RHODES, GREECE.

PHOTO: © GSA. DESCRIPTION: BONE OR IVORY CARVING OF DOUBLE ASTARTE–  
TYPE GODDESSES WITH DECORATED HIGH POLOS, RHODES, GREECE.

SLIDE LOCATION MSC. GREECE, SHEET 1, ROW 3, SLEEVE 1, SLIDE #21 (NO. 4), 1050-  
520 BCE.

CO\_MGR\_S1\_R3\_SL1\_S21.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: DOUBLE PLANK GODDESS: RHODES, GREECE.  
PHOTO: © GSA. DESCRIPTION: DOUBLE PLANK GODDESS.  
SLIDE LOCATION RHODES, SHEET 1, ROW 4, SLEEVE 1, SLIDE #8, BCE.  
CO\_RHO\_S1\_R4\_SL1\_S8.  
SHOT ON LOCATION: RHODES MUSEUM: RHODES, GREECE.  
PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES' TEAM.  
NOTE 1: FIELDWORK PROJECT 1985.

IMAGE: DOUBLE PLANK GODDESS, CYPRUS.  
PHOTO: © GSA. DESCRIPTION: DOUBLE PLANK GODDESS WITH NUMEROUS SPIRALS, CYPRUS.  
SLIDE LOCATION CYPRUS, SHEET 2, ROW 1, SLEEVE 2, SLIDE #62, c. 2500-1900 BCE.  
CU\_CYP\_S2\_R1\_SL2\_S62.  
SHOT ON LOCATION: ARCHAEOLOGICAL MUSEUM: LIMASSOL, CYPRUS.  
NOTE 1: FIELDWORK PROJECT 1988.  
PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES' TEAM.

IMAGE: DOUBLE GODDESS WITH DOT AND CIRCLE: KULTEPE, (ANATOLIA) TURKEY. PHOTO: © GSA. DESCRIPTION: ASSYRIAN DOUBLE GODDESS WITH TRIANGULAR HEADS ON A MEMORIAL SUN DISK INC. DOT AND CIRCLE (CIRCUMPUNCT) = PRIMARY WOMB-SPARK.  
SLIDE LOCATION TURKEY, SHEET 57, ROW 4, SLEEVE 1, SLIDE #685, 3<sup>rd</sup> C. BCE.  
CO\_TUR\_S57\_R4\_SL1\_S685.jpg  
SHOT ON LOCATION: MUSEUM OF ANATOLIAN CULTURES: ANKARA, (ANATOLIA) TURKEY.  
NOTE 1: HATTIAN GODDESSES INTRODUCED AROUND 3500 BCE INCLUDES: CYBELE/KYBELE AND KULTEPE. KULTEPE WAS THE SUN GODDESS ARINNA, ALSO LATER KNOWN AS GODDESS WURUSEMU AND GODDESS ARINITTI (RGS). (SOURCE: ENTRY ABOVE.)  
NOTE 2: SEE WINN AND PETRIE FOR FURTHER EXAMPLES OF THE CONCENTRIC CIRCLE AND DOT (CIRCUMPUNCT) MOTIF. M. M. WINN. (PW: 90, 119, 148, 313.) FLINDERS PETRIE. (DPA: XLIX, #OF 7 - #OF 9 - #OG 5.)  
NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE GODDESS INANNA/ERESHKIGAL: BABYLON.  
PHOTO: © GSA. DESCRIPTION: STIFF NUDE SNAKE – BIRD INANNA/ERESHKIGAL GODDESS, UR, BABYLON.  
SLIDE LOCATION NEAR EAST, SHEET 2, ROW 2, SLEEVE 3, SLIDE #20, 4000-3500 BCE.  
CU\_NEA\_S2\_R2\_SL3\_S20.jpg  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.  
NOTE 1: SCHEMATIC RENDERING SIMILAR TO CUCUTENI STIFF NUDE GRAVE FINDS. (LOG: 199; COG: 111.)  
NOTE 2: FIELDWORK PROJECT 1998-2002.

IMAGE: DOUBLE GODDESS INANNA/ISHTAR WITH CROWN OF HORNS: URUK, MESOPOTAMIA.  
PHOTO: © GSA. DESCRIPTION: DOUBLE GODDESS INANNA/ISHTAR WITH CROWN OF HORNS AND TIERED ROBE HOLDING LION-HEADED MACE. “MESOPOTAMIANS SAW INANNA – ISHTAR AS A SINGLE UNIFIED DEITY (QH: 29).”  
SLIDE LOCATION NEAR EAST, SHEET 4, ROW 1, SLEEVE 4, SLIDE #17E, BCE.  
CU\_NEA\_S4\_R1\_SL4\_S17E.jpg  
SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.  
NOTE 1:

NORTHERN SUMERIAN GODDESS INANNA WAS FUSED TOGETHER WITH HER COUNTERPART, SOUTHERN AKKADIAN ISHTAR. AS THROUGHOUT ANCIENT CIVILIZATIONS, POLYTHEISTIC DOUBLE GODDESS INANNA/ISHTAR CONSOLIDATED POLITICAL EFFORTS, SACRED LITERATURE, THEOLOGY, AND CRUCIAL COMMUNITY ENDEAVORS AS WELL AS NATIONAL CELEBRATIONS INCLUDING SACRED MARRIAGE-RITES AND BLOOD MYSTERIES (RGS: 1750, ISHTAR).

NOTE 2: THE IMAGE OF THE HOOK OR CROZIER WAS COMMON TO SUMERIAN INANNA AS THE SYMBOL OF THE REED BUNDLES OR PILLARS THAT PROTECTED THE HARVEST (RGS).

NOTE 3:

INANNA'S HOOK WAS INHERITED BY CHRISTIAN BISHOPS AS A SCEPTER OF OFFICE. A COMMON THEME FOR THE FANCIER ELABORATELY CURVED CROZIER OF BISHOPS WAS A COILED DRAGON OR SERPENT HEAD (RGS). (BFV; CDBL.)

NOTE 4: FOR FURTHER DISCUSSIONS AND GSA IMAGES OF THE STYLIZED HOOK, CROZIER OR STAFF PLUS SUMERIAN INANNA, SEE: 4000, ALACA HÜYÜK, (ANATOLIA) TURKEY; AND 1349, TUTANKHAMEN (RGS). (TEG: 74-76; MG, 97. FIG. 66.)

NOTE 5: FIELDWORK PROJECT 1980-1989.

IMAGE: DOUBLE GODDESS OF LAUSSEL, SOUTHERN FRANCE.

PHOTO: © GSA. DESCRIPTION: INCISED OVAL OF DOUBLE GODDESS OF LAUSSEL WITH PENDULOUS BREASTS, SWOLLEN BELLY, AND EXTENDED ARMS INC.

MIRROR IMAGE ON BOTTOM HALF OF OVAL. (LOG: 172, FIG. 272.)

SLIDE LOCATION, SHEET , ROW , SLEEVE , SLIDE # , 25,000-20,000 BCE.

SHOT ON LOCATION: LAUSSEL DORDOGNE.)

NOTE 1: FIELDWORK PROJECT.

PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

PHOTO NOTE: FOR FURTHER GODDESS OF LAUSSEL RESEARCH AND IMAGES:

RESOURCE: ARCHAEOLOGY, ARCHITECTURE & ART.

RESOURCE: MUSEUM ART RESOURCE.

RESOURCE: BRITISH MUSEUM.

IMAGE: MINIATURE DOUBLE GODDESS: ALACA HÜYÜK, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: BRONZE (OR HAMMERED GOLD) MINIATURE/S OF DOUBLE GODDESS/ES FROM ROYAL FEMALE BURIALS, ALACA HÜYÜK,

(ANATOLIA) TURKEY. OTHER ITEMS INCLUDE BRONZE STANDARDS, WATER

MIRROR (OR FRYING PAN) PLUS A GOLD CROWN AND BRACELETS.

SLIDE LOCATION, SHEET, ROW , SLEEVE , SLIDE # , 2300 BCE.

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

NOTE 1: FOR FURTHER INFORMATION, SEE: PLATE VIII, Fig. 7; AND DG: 107-108.

NOTE 2: FIELDWORK PROJECT 1987.

PHOTO NOTE: FOR FURTHER ALACA HÜYÜK DOUBLE GODDESS RESEARCH AND IMAGES:

RESOURCE: (MUSEUM ART RESOURCE.)

RESOURCE: (BRITISH MUSEUM: LONDON, ENGLAND.)

RESOURCE: (ARCHAEOLOGY, ARCHITECTURE & ART.)

IMAGE: DOUBLE GODDESS GORGON MEDUSA: DIDYMA (DIDYMAION), (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: DOUBLE CRONE GORGON MEDUSA OF APOTROPAIC POWERS (SDG: 217) WITH SERPENT HAIR, DIDYMA (DIDYMAION), TURKEY.

SLIDE LOCATION TURKEY, SHEET 95, ROW 3, SLEEVE 1, SLIDE #Bf49, BCE.

CO\_TUR\_S95\_R3\_SL1\_SBf49

SHOT ON LOCATION: DIDYMA (DIDYMAION), (ANATOLIA) TURKEY.

NOTE 1: TEMPLE FIRST LAYER IS 2,600 YEARS OLD: HELLENISTIC LAYER IS FROM 300 BCE.

NOTE 2: “[GORGON] AS VIEWED IN THE PRE-PATRIARCHAL AGE, THIS SAME GODDESS IN WHOM DEATH AND LIFE RESIDE WAS HERSELF THE MYTHIC GARDEN WHEREIN DEATH AND LIFE – THE TWO QUEENS – WERE ONE” (MOG: 72).

NOTE 3: “NOT INFREQUENTLY, THE SHEILA-NA-GIG IS COMPARED TO CLASSICAL BAUBO (PERSONIFIED YONI) (FEF: 93-99) AND GORGON (GORGON) MEDUSA (MEDOUSA)” (SDG: 216-17; RGS).

(SOURCE: ENTRY ABOVE.)

NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE GODDESS ASHERAH – ASTARTE PRESENTING 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: RE. GREEK TRANSLATION IN THE OT, ASTARTE/ASTARTE WERE ALL BUT SYNONYMOUS OF DUAL – GODDESSES. (MOO: 382-383.)

NOTE 2: ABOVE IMAGE MAY ALSO BE INANNA.

NOTE 3: DURING IRON AGE II, ASHERAH PRESENTING HER BREASTS WAS WELL KNOWN (GAT: 43-44; RGS). (THIS WAS ALSO TRUE OF GODDESS PINIKIR/KIRIRISHA (WA: 222).

NOTE 4: "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 5:

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

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

NOTE 7: FIELDWORK PROJECT 2002.

IMAGE: CATHEDRA GODDESS KOUROTROPHOS: MEGARA HYBLAEA, SICILY.  
PHOTO: © GSA. DESCRIPTION: CATHEDRA GODDESS KOUROTROPHOS NURSING SIDE-BY-SIDE DIVINE TWIN DEITIES. AS KOUROTROPHOS (ARTEMIS/DIANA), SHE IS PATRON NURSE, MIDWIFE AND PROTECTOR OF SMALL CHILDREN AND YOUTHS. (TWIN EMBODIMENT OF "A UNION OF PRINCIPLES, WHICH IS ONE FIGURE IN TWO GUISES.") (MG: 368.)

SLIDE LOCATION SICILY, SHEET 19, ROW 3, SLEEVE 2, SLIDE #22, C. 550 BCE.

CU\_SIC\_S19\_R3\_SL2\_S22

ON LOCATION: MUSEO ARCHAEOLOGICO PAOLO ORSI; SYRACUSE, SICILY.

NOTE 1: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA (THRONE) MEGARA HYBLAEA INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

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

NOTE 3: FIELDWORK PROJECT 1998.

IMAGE: DOUBLE GODDESS ARTEMIS/DIANA: EPHEBUS, (ANATOLIA) TURKEY.  
PHOTO: © GSA. DOUBLE GODDESS DESCRIPTION: MANY BREASTED (POLYMASTIC) ARTEMIS/DIANA AT EPHEBUS.

SLIDE LOCATION TURKEY, SHEET 97, ROW 3, SLEEVE 3, SLIDE #Bg20, BCE.

CO\_TUR\_S97\_R3\_SL3\_SBg20

SHOT ON LOCATION: EPHEBUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA) TURKEY.

NOTE 1: "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 2: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE GODDESS ARTEMIS/DIANA: EPHEBUS, (ANATOLIA) TURKEY.  
PHOTO: © GSA. DOUBLE GODDESS DESCRIPTION: MANY BREASTED (POLYMASTIC) ARTEMIS/DIANA: EPHEBUS, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 98, ROW 3, SLEEVE 1, SLIDE #Bg37, BCE.

CO\_TUR\_S98\_R3\_SL1\_SBg37

SHOT ON LOCATION: EPHEBUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA) TURKEY.

NOTE 1:

ANATOLIAN CYBELE/KYBELE, WAS SUBSEQUENTLY FUSED WITH THE *QUEEN OF HEAVEN* ARTEMIS AS WELL AS GREEK DIANA. AS A RESULT, THESE DEITIES BECAME OR REMAINED PROMINENT, ESPECIALLY SO AT EPHEBUS (RGS).

NOTE 2: FIELDWORK PROJECT 1986.