

206. 100 BCE-43 CE, Julius Caesar's Roman Conquests and the Roman Age of Persecution

ReGenesis is the first open-access encyclopedia to
liberate pre-colonial research
to its rightful 3,000,000 BCE origins
- and -
liberate female spirituality.
(RGS.)

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Roman Conquests.

Julius Caesar's arrival in Egypt in 47 BCE completed the shift
that had begun in 63 BCE when the Roman general Pompey,
Caesar's greatest rival, had declared Judea a Roman province.
The transition from Hellenistic haven to Roman domain
affected the entire Near East.
(NHI: 8.)

Sanctified Wars and Women.

The institutionalizing of warfare
as a way of life, (however it occurs)
is the single most important factor
leading to the subordination of women.
(ROG: 61.)

Ideology of Death.

Not only was the Roman world altered
but subsequent worlds
continue to follow this model
into perpetuation
by the adoption of the Salvationist Creed.
(See below.)

Ethos of War Legitimizes Violence.

Patriarchy employs religious symbols

to create the illusion that violence and
male domination are 'in the nature of things'.
(NDP: 222.)

Violence and Carnage.

Violence, murder and rape exact a toll on the psyche
of both the perpetrator and survivor/victim,
and everyone is (re-)brutalized in the process.
(BPV: 153.)

Because God Said So.

These holy spectacles of violence
were canonically authorized
in the name of God and
his all-proposing infallibility.
(See below.)

Holy Spectacles of Violence.

21st century considerations of the
Roman Catholic criminal abuse model:
Pedophilia by 'Sacred Monsters.'
(See below; Richard Sipe.)

Overview:

Caesar's celebrated conquests such as Gaul and Spain resulted in increased wealth as clearly evidenced in his rich and extensive burial finds. Recent burial discoveries from Gaul indicate both his stature and wealth alongside Roman deities including Apollo. By Caesar's fourth dictatorship, he was surrounding himself with godlike art and statuary commissioned in his likeness to an 'unconquerable god.' Although Caesar is described as a ruthless force and cruel despot, in *The Twelve Caesars*, Michael Grant adds that he was also "an amalgamation of genius, method, memory, culture, thoroughness, intellect, and industry." (TTC: 31-33.)

The Roman world was significantly altered by Caesar's extensive invasions and brutal conquests that eventually extended from Egypt to the shores of the North Sea. Not only was the Roman world altered but also subsequent worlds continue to follow this model into perpetuation by the adoption of the Salvationist Creed and the 'ideology of death.'

In Caesar's time, Roman republicans like Cicero and Cato could openly regard him as a war criminal, but later any such dissent was strictly suppressed by the emperor. After the Roman Empire merged with the

Catholic Church, war crimes became legitimated in the name of the Savior. Perpetrators adopted the Salvationist Creed for religious cover, in order to sanction their actions through superhuman authority. They turned their victims into criminals, condemning the most threatening ones as heretics and targeting all pagans, just because they were Pagans (NHI: 56).

As the Roman Empire – and – the Roman Catholic Church efforts to glorify and legitimize war crimes intensified, Chris Frilingos says that the “‘ideology of death’ as the necessary fulfillment of the love of god was crucial to the self–definition of ancient Christians and Jews.” This androcentric position was not to the exclusion of warlords of other particular religious persuasions. (MMW: 829-831.) * Schultz summarized the ‘ideology of death’ during the Roman Empire as not only was there wide acceptability of ritual murder but “human sacrifice ** was part of Roman religion.” (RR: 535-536.) ***

* For research on the possible origins of war, suggest keywords, “Lake Turkana” AND Kenya AND violence OR massacre: *Nature* (Jan. 21, 2016).

** “Human sacrifice is not only the taking of life in a ritually prescribed manner that marks the act as sacred, but it has an added component not necessarily part of ritual murder (RR: 518).”

*** Human sacrifice and the ‘ideology of death’ is embedded in all forms of monotheistic religions.

In addition to Christianity, *sanctified violence* during the Roman Age of Persecution (MMW: 829-831) also included the Mediterranean religions of Judaism and Islam. These religions were enshrined in ancient canonical narratives, anchored in the pedagogy of theological * infallibility. These ‘so-called’ holy spectacles of violence were canonically authorized in the name of God and his all–proposing supremacy. As a result, those engaged in *spectacles of violence* in ‘God’s name’ would be compensated with eternal fulfillment. Building on the success rate of the Roman Age of the Persecution Model, later *spectacles of violence* escalated to include: the crusades; pogroms; numerous inquisitions and witch-hunts; monotheistic wars, and other ecclesiastical concoctions. Spectacles of violence also continued in “the suppression of female symbolism and female power” as evidenced in the canonical traditions. SOF: 268.)

* Critics:

Charles Bradlaugh and Robert G. Ingersoll. Positiveatheism.org. Retrieved 2012.

Mark Twain. “Directory of Mark Twain’s Maxims, Quotations, and Various Opinions.” Twainquotes.com. Retrieved 2012.

Not only were sanctified violence – and - other degrees of abuse apparent during the Roman Age of Persecution, but also remains an ongoing war/abuse model for centuries with no apparent end in sight. According to Richard Grigg, it is a notorious fact that one supernatural God after another has rarely (if ever?) refrained from blessing a war as long as it is in his name.

[I]t is a notorious fact that the traditional notion of God as Supreme Being has proved sufficiently malleable to serve almost every conceivable human goal. God as supernatural personal agent has been invoked by warring nations to bring victory against one another: he has served as a source of assurance that the war in which one is engaged is a righteous cause (WGBG: 70).

Ongoing Criminal Abuse Model of Pedophilia by ‘Sacred Monsters’:
For 21st century considerations of Roman Catholic *sanctified violence*, see Richard Sipe’s discussion on YouTube called “Sacred Monsters.” (YouTube, 2016.)

Further research on the Roman Age of Persecution and its endurance into the 21st century:

- Boyarin, Daniel. *Dying for God: Martyrdom and the Making of Christianity and Judaism*. Stanford, CA: Stanford University Press, 1999. (DFG.)
- Frilingos, Chris. “‘It Moves Me to Wonder:’ Narrating Violence and Religion under the Roman Empire.” *Journal of the American Academy of Religion*. 77.4 (2009): 825-852. (MMW.)
- Jantzen, Grace. *Foundations of Violence*. London, England: Routledge, 2004. (FV: 247-357.)
- Juergensmeyer, Mark. *Terror in the Mind of God: The Global Rise of Religious Violence*. “Comparative Studies in Religion and Society,” 13. Berkeley, CA: University of California Press, 2000. (TMG.)
- Lincoln, Bruce. *Holy Terrors: Thinking about Religion after September 11*. Chicago, IL: University of Chicago Press, 2003. (HT.)
- _____. *Gods and Demons, Priests and Scholars: Critical Explorations in the History of Religions*. Chicago, IL: University of Chicago Press, 2012. (GAD.)
- Schultz, Celia E. "The Romans and Ritual Murder." *Journal of the American Academy of Religion* 78.2 (June 2010): 516-541. (RR.)
- Smith, Brian K. "Monotheism and Its Discontents: Religious Violence and the Bible." *Journal of the American Academy of Religion* 66.2 (1998): 403-413. (MAD.)

Further Roman research on how the above model may have also played out in the domestic realm:

- Saller, Richard. “Corporal Punishment, Authority, and Obedience in the Roman Household.” *Marriage, Divorce, and Children in Ancient Rome*. Ed. Beryl Rawson. Canberra Australia: Humanities Research Centre, 1991.

Summary of inquisitions and witch-hunts, subsequent ‘holy-spectacles’ of violence that followed the Roman Age Persecution Model.

Given the 1252 papal bull of Pope Innocent IV, called *Ad extirpanda*, Inquisitors were placed above the law and financially rewarded by the Catholic Church. Torture in the name of God and Rome was officially authorized and to the present, has remained a legal recourse of the church,

as exhibited during the 19th Century, Spanish Inquisition throughout the Americas. (WEMS: 444-447.) (RG: 1252 CE, Inquisition and Papal Bull of Pope Innocent IV.)

As a result of the Inquisition, witchcraft was viewed as a form of heresy against the church (WTS: 14). (JOA: 41, n. 22.) Although both men and women were accused, women were the primary victims. Torjesen suggests this began with a series of synods in 1139 CE, under the direction of Pope Gregory VI, who laid the groundwork for female demonization. Because Gregory viewed female sexuality as a major threat to celibate clerics and monks, it was therefore decreed that the female was demonic. As a result of this view of female sexuality, 'defined as demonic, a new concept of woman was invented--the medieval witch' (WWW: 224). (RG: 1252 CE, Inquisition and Papal Bull of Pope Innocent IV.)

Aspects and behaviors that indicated or classified a witch included; middle age or older women, gray hair, physical abnormalities, willfulness and eccentricity (WTS: 227-231); females that were financially autonomous, strong leaders and/or outspoken. Alan MacFarlane also says that accused witches were 'preponderantly woman,' and that 'case-histories show that women accused have usually shown unusual independence' (WTS: 249, 227). He suggests that other behaviors included homosexuality and cross-dressing. (Cross-dressing was especially significant during the trial of Joan of Arc.) (RG: 1252 CE, Inquisition and Papal Bull of Pope Innocent IV.)

In addition to Alan MacFarlane's consideration about independent women, Jantzen adds that:

during the high and late Middle Ages, there were many women visionaries, including Gertrude the Great, Mechthild of Helfta, Mechthild of Magdeburg, Hadewijch of Antwerp, Bridget of Sweden, Catherine of Siena, Julian of Norwich and Teresa of Avila. However, the male ecclesiastical authorities became increasingly wary of them, tightened the controlling criteria and in the final mediaeval and early modern periods executed thousands of women as heretics, often on charges of false mysticism. (SSP: 5-6; FPM: 203-204.)

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)
- Yalom, Marilyn. "Wives in the Ancient World: Biblical, Greek, and Roman Models." *A History of the Wife*. New York, NY: HarperCollins, 2001. (HOW.)
- Weil, Simone. *The Iliad: Or, the Poem of Force*. Wallingford, PA: Pendle Hill, 1962. (TLPF.)

Further research on the Witchcraze and the *Malleus Maleficarum: The Hammer of Witches*:

- Barstow, Anne Llewellyn. "Joan of Arc and Female Mysticism." *Journal of Feminist Studies in Religion* 1.2 (Fall 1985): 29-42. (JOA.)
- _____. *Witchcraze: A New History of the European Witch Hunts*. San Francisco, CA: Pandora, 1994. (WC.)
- Caputi, Jane. "The Influence of Print upon the European Witch-Craze." Unpublished paper, 1977. (TIPU.)
- Caro Baroja, J. *The World of the Witches*. London, England: Phoenix, 2001. (WOW.)
- Douglas, Mary Tew. *Witchcraft Confessions and Accusations*. London, England: Tavistock Publications, 1970. (WCAA.)
- Ehrenreich, Barbara, and Deirdre English. *Witches, Midwives, and Nurses: A History of Women Healers*. New York, NY: Feminist Press, 1973. (WMN.)
- Hughes, Pennethorne. *Witchcraft*. London, England: Longmans, Green, and Co., 1952. (W.)
- Kramer, Heinrich, and Jacob Sprenger. Penethorne Hughes, Ed. *Malleus Maleficarum: The Hammer of Witches*. Trans. Montague Summers. London, England: Penguin, 1952. (MMH.)
- Larner, Christina. *Witchcraft and Religion: The Politics of Popular Belief*. Oxford, England: Basil Blackwell, 1984. (WAR.)
- MacFarlane, Alan. *Witchcraft in Tudor and Stuart England: A Regional and Comparative Study*. London, England: Routledge and Kegan Paul, 1970. (WTS.)
- Murray, Margaret Alice. *The God of the Witches*. London, England: Oxford Press, 1979. (TGOW.)

Further CE Inquisition research: 300, Catholic Church, Concubines and Witchcraft; 354-430, Saint Augustine; 1022, Catholic Inquisition; 1095, Pope Urban II Initiates the Crusades; 1163, Pope Alexander III; 13 Century, Catholic Inquisition; 1209, Pope Innocent and the Albigensian Crusade; 1440, Gutenberg Press; 1468, Crimean Excerptum; 1412-1431, Joan of Arc; 1484, Catholic Inquisition and Gender Cleansing; 1487-1489, Catholic Inquisition and Midwives; 1523, Como, Italy, and Witch Burning; 1600, Catholic Inquisition; 1684, Catholic Inquisition in England; 1692, Catholic Inquisition and USA; 1700, Catholic Inquisition; 1775, Inquisition Concluded in Germany; 19th Century, Femininity, Dependency, and Pathology, and 19th Century, Spanish Inquisition. (RG.)

IMAGE: JULIUS CAESAR: ROMAN GENERAL–DICTATOR.

IMAGE © GSA. DESCRIPTION: JULIUS CAESAR, ROMAN GENERAL–DICTATOR AND PROPONENT OF SANCTIFIED VIOLENCE DURING THE ROMAN AGE OF PERSECUTION. (MMW: 829-831.)

ON LOCATION:

NOTE 1:

THE ROMAN WORLD WAS SIGNIFICANTLY ALTERED BY CAESAR'S EXTENSIVE INVASIONS AND BRUTAL CONQUESTS THAT EVENTUALLY EXTENDED FROM EGYPT TO THE SHORES OF THE NORTH SEA. NOT ONLY WAS THE ROMAN WORLD ALTERED BUT ALSO SUBSEQUENT WORLDS CONTINUE TO FOLLOW THIS MODEL INTO PERPETUATION BY THE ADOPTION OF THE SALVATIONIST CREED AND THE 'IDEOLOGY OF DEATH' (RGS).

NOTE 2: AUGUSTUS WAS POSTHUMOUSLY THE ADOPTED SON OF JULIUS CAESAR.

NOTE 3: FIELDWORK PROJECT.

PHOTO NOTE: ILLUSTRATOR TBD, CHRISI KARVONIDES' TEAM.

PHOTO NOTE: FOR THE TUSCULUM PORTRAIT OF JULIUS CAESAR:

RESOURCE: (OSSEMAN'S ANATOLIAN/TURKISH INDEXES.)

RESOURCE: (ARCHAEOLOGY, ARCHITECTURE & ART.)

RESOURCE: (MUSEUM ART RESOURCE.)

RESOURCE: (BRITISH MUSEUM: LONDON, ENGLAND.)

IMAGE: AUGUSTUS, SON OF JULIUS CAESAR: ROME.

PHOTO: © GSA. DESCRIPTION: AUGUSTUS WAS POSTHUMOUSLY THE ADOPTED SON OF JULIUS CAESAR.

SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 2, ROW 3, SLEEVE 2, SLIDE #24, 63 BCE–14 AD.

IT_RPO_S2_R3_SL2_S24j.pg

SHOT

NOTE 1: FIELDWORK PROJECT 5-2002.

PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

IMAGE: BATH SIGNAGE, BRYTHONIC AND LATER ROMAN BATHS: BATH, ENGLAND.

PHOTO: © GSA. DESCRIPTION: MOUTH OF BRYTHONIC (LATER) ROMAN AQUAE SULIS RED IRON

NATURAL HOT SPRING: ORIGINALLY NEOLITHIC.

SLIDE LOCATION ENGLAND, SHEET 3, ROW 2, SLEEVE 3, SLIDE #8, BCE.

CO_ENG_S3_R2_SL3_S8.jpg

SHOT ON LOCATION: BATH (SOMERSET): ENGLAND.

NOTE 1: THE BRYTHONIC BATHS WERE DEDICATED TO ANCIENT SUN GODDESS AQUAE SULIS, SUBSEQUENTLY ROMAN MINERVA. (ALSO IDENTIFIED WITH IRELAND'S CELTIC BRIGHID.)

NOTE 2: AQUAE SULIS IS SUN GODDESS OF WATER HEALING, PROPHECY AND BLESSINGS.

NOTE 3: MOST FAMOUS BRYTHONIC HEALING SANCTUARY IN THE WESTERN PROVINCES. (GR: 59.)

NOTE 4: FIELDWORK PROJECT 1980'S.

IMAGE: AERIAL VIEW OF ROMAN AQUAE SULIS: BATH, ENGLAND.

PHOTO: © GSA. DESCRIPTION AERIAL VIEW OF ROMAN AQUAE SULIS, BATH, ENGLAND.

SLIDE LOCATION ENGLAND, SHEET 1, ROW 3, SLEEVE 3, SLIDE #13, BCE.

CO_ENG_S1_R3_SL3_S13.jpg

SHOT ON LOCATION: BATH (SOMERSET), ENGLAND.

NOTE 1: THE BRYTHONIC BATHS WERE DEDICATED TO ANCIENT SUN GODDESS AQUAE SULIS (WATERS OF SULIS), SUBSEQUENTLY ROMAN MINERVA. (ALSO IDENTIFIED WITH IRELAND'S CELTIC BRIGHID.)

NOTE 2: AQUAE SULIS IS SUN GODDESS OF WATER HEALING, PROPHECY, AND BLESSINGS.

NOTE 3: FIELDWORK PROJECT 1980'S.

IMAGE: AQUAE SULIS, SUBSEQUENTLY ROMAN MINERVA: BATH, ENGLAND.

PHOTO: © GSA. DESCRIPTION ANCIENT SUN GODDESS AQUAE SULIS, SUBSEQUENTLY ROMAN MINERVA.

SLIDE LOCATION ENGLAND, SHEET 2, ROW 2, SLEEVE 2, SLIDE #7, BCE.

CO_ENG_S2_R2_SL2_S7.jpg 3-21-17 SCANNED SLIDE WAS NOT RETURNED?

SHOT ON LOCATION: BATH (SOMERSET), ENGLAND.

NOTE 1: THE BRYTHONIC BATHS WERE DEDICATED TO ANCIENT SUN GODDESS AQUAE SULIS, SUBSEQUENTLY ROMAN MINERVA. (ALSO IDENTIFIED WITH IRELAND'S CELTIC BRIGHID.)

NOTE 2: AQUAE SULIS IS SUN GODDESS OF WATER HEALING, PROPHECY, AND BLESSINGS.

NOTE 3: FIELDWORK PROJECT 1980'S.

CK GOOGLE IMAGES!!! ONE GSA UPDATED RE. MISSING SLIDE

IMAGE: MALE GORGON MEDUSA, BRYTHONIC (LATER) ROMAN BATHS: ENGLAND.

PHOTO: © GSA. DESCRIPTION: MALE GORGON (GORGO) MEDUSA (MEDOUSA)

PEDIMENT WITH A HALO OF SERPENTS INTERTWINED WITH WATER GOD OCEANUS' BEARD, GRAND PUMP ROOM, BATH, ENGLAND.

SLIDE LOCATION ENGLAND, SHEET 2, ROW 3, SLEEVE 4, SLIDE #19, 1st c. AD.

CO_ENG_S2_R3_SL4_S19.jpg VS. > CO_ENG_2_R3_SL4_S19.jpg

SHOT ON LOCATION: BATH, ENGLAND.

NOTE 1: THE BRYTHONIC BATHS WERE DEDICATED TO ANCIENT SUN GODDESS AQUAE SULIS (WATERS OF SULIS), SUBSEQUENTLY ROMAN MINERVA.

NOTE 2: MOST FAMOUS BRYTHONIC HEALING SANCTUARY IN THE WESTERN PROVINCES. (GR: 59.)

NOTE 3: FIELDWORK PROJECT 1980'S.

PHOTO NOTE: ENHANCE UNDEREXPOSURE CHRISI KARVONIDES' TEAM.

IMAGE: SOLDIER MUG SHOTS, NEAR TROY, TURKEY.

PHOTO: © GSA. DESCRIPTION: SOLDIER MUG SHOTS IN LOCAL PHOTOGRAPHER'S DISPLAY WINDOW, NEAR TROY, TURKEY.

SLIDE LOCATION TURKEY, SHEET 116, ROW 2, SLEEVE 4, SLIDE #BL340, 1986 CE.

CO_TUR_S116_R2_SL4_SBL340

SHOT ON LOCATION: TROY, TURKEY.

NOTE 1: 20 CENTURY EXAMPLE OF CAESAR'S 'IDEOLOGY OF DEATH' MODEL.

THE ROMAN WORLD WAS SIGNIFICANTLY ALTERED BY CAESAR'S EXTENSIVE INVASIONS AND BRUTAL CONQUESTS THAT EVENTUALLY EXTENDED FROM EGYPT TO THE SHORES OF THE NORTH SEA. NOT ONLY WAS THE ROMAN WORLD ALTERED BUT ALSO SUBSEQUENT WORLDS CONTINUE TO FOLLOW THIS MODEL INTO PERPETUATION BY THE ADOPTION OF THE SALVATIONIST CREED AND THE 'IDEOLOGY OF DEATH' (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

