

198. 282-263, Demeter's Priene Temple, Anatolia

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.)

* * *

Demeter's Self Companion.

[Demeter] had a companion in her daughter,
who was her other self.
(GOH: 221.)

Mother and Daughter Fluidity.

There are also doubles
most generally fused into one body,
suggesting a bonding between women
or between mother and daughter.
(ISS: 290.)

Divine Generative Force.

[H]owever much the female aspect
of divine generative force
may be unacknowledged and denied
within the current dominant ideology
of a created universe,
still it persists.
(SDGF: 179.)

Priene Temple.

Demeter – Persephone's
major sanctuary/ temple.

Feminine.

The *feminine*
equals privation.
(PAE: 8, ff. 44.)

Priene (or Amazonian Prjene) Temple, just south of Kusadasi (Anatolia)
Turkey, includes a major sanctuary/temple to the chthonic goddess, Demeter–

Persephone. This temple was called *Megara*, possibly from the root of the Semitic, Hebrew, and Greek word for cave. In classical Greek, *Megaron* was the inner room in the temple, similar to a pit room. Bernard Dietrich suggests that these inner subterranean sanctuary rooms were dedicated to Demeter and used for the celebration of on-going Eleusinian mysteries of underworld purification rites of death and renewal. Priene, as well as Cnidus, are but two examples of temples that maintained inner subterranean areas. (TIGR: 37-38.) In addition to the celebration of death and renewal, a further consideration is that Demeter was celebrated as the lawgiver, *Thesmophoros*. (RC: 233.)

Although the disappearing vegetation goddesses Demeter – Persephone/Kore were never fully integrated into the Olympian pantheon, the Eleusinian mysteries are profoundly significant and continued into the classical era and beyond. (MHE: 177) * Theologian Rachel Pollack suggests that the Eleusinian Mysteries speak to “our very deep sense of the world as composed of isolated fragments, each one of them seemingly alone, and yet all of them, all of us, connected at some fundamental level.” (BOG: 1-10; GAN: 107, n. 77.)

* For a contemporary mother/daughter discussion including the Mysteries, Adrienne Rich says that even though both Jung and Neumann have done much to bring into focus the role of *feminine* in culture, they are “primarily concerned with integrating the *feminine* into the masculine psyche.” (MHE: 259; OWB: 95, 218-255, 237-40.) (According to Sissa in “Sexual Philosophies of Plato and Aristotle” (SPPA: 61-62), “the feminine equals privation.” (PAE: 8, ff. 44.))

The *Homeric Hymn to Demeter* was composed in the archaic period: although the exact date of the Demeter – Persephone/Kore rites, mysteries, and myths can vary, 650 BCE is most likely (MHE: 262.) * The rites were performed primarily by women (MHE: 151) in which plant life and vegetation cycles were central and may recall earlier, woman – based prehistoric traditions and ritual practices. (MHE: 177.)

* The Bronze Age is a dating consideration. (MHE: 151.)

In *Prehistoric Roots of Romanian and Southeast European Traditions*, Adrian Poruciu adds further dating possibilities.

Eleusis appears to have been connected not only with an archaic Mother/Daughter pair, such as Demeter and Persephone, but also with an archaic type of shrine. We can surmise this because the oldest sanctuary on the site to remain visible was dated c. 1500 BC. The mysteries were apparently celebrated there at this early time (PRR 41-42). (PRR: 41-42, 51-61.)

According to Goodison’s rendering, the Mystery Religion is central to the Old European narratives.

This [Homeric] story is one of the most important early myths and was to survive until the classical era at the center of the popular mystery cult [culture] known as the Eleusinian Mystery. The origin of this mystery religion is debated, but it does have Bronze Age parallels. In the story, Persephone is picking flowers when Hades, god of the Dead, snatches her in his chariot and takes her down to the underworld. Her mother Demeter’s desperate grief causes the earth to become barren (winter) so that Hades is obliged to let Persephone return (spring), but only after she has eaten a pomegranate which will ensure her return to the underworld for three months each year. The story is closely linked with the cycle of vegetation, and the strength of the relationship between the two women (Fig. 221) recalls the female pairs common in Bronze Age art. In (Fig. 240), the archaeologist Coldstream (DIAA: 10) sees a Persephone in the House of the Dead, while

on the roof farmers await her re-emergence in the spring (*Deities in Aegean Art*). The parallel between Persephone as a disappearing vegetation goddess and those female figures we saw departing with vegetation by boat on Bronze Age seals (like Fig. 136-40) might also suggest that this story grows out of older traditions of fertility cult [culture]. We can see two main differences in the way she disappears: the boat is replaced by the chariot, and, whereas the Bronze Age females left of their own accord, Persephone is kidnapped by a male god (MHE: 151-152).

In addition to various hermeneutical interpretations and translations of the Demeter – Persephone/Kore meta – narrative, suggest a further consideration of the Persephone/Kore's journey as Demeter's reconciliation with her pubescent virgin self. *Koure* (Homeric dialect) or *Kore* (Attica) is an initiatory stage, *parthenos*, coming of age, *virginitas* of a young girl, who sometimes was bynamed (known as) Persephone. These linguistics therefore support "the myth of Persephone's abduction was nothing more than an account of archaic Greek initiation of women." (TRP: 224.)

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.) "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.) These "Eleusinian Mysteries prominently reflect Old European beliefs: the *Zoe*, the 'life force' suffers no interruption and permeates all things." (TLG: 161.) It is this *Zoe* (soul) model, this life ritual, this annual spring enactment that brought comfort to the initiates in the "knowledge of eternal life gained through the mystery." (DTG: 99.) (WIM: 81-82.) According to Agha-Jaffar's interpretation, "Demeter may have lost her little girl, but she has apparently gained a friend, a soul mate, and a sister." (DPL: 55.)

In Phrygia on the island of Samothrace, a similar mother goddess (Anieros) and daughter (Axiocersa) were/was also a double earth goddess. (Samothrace is of special significance here as the Samothrace Cabiric Mysteries were second only to the Eleusinian Mysteries.)

[Anieros and Axiocersa] were doubles of each other: the young earth of the springtime 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).

Contemporary Demeter – Persephone/Kore stages might include birth, virgin, *generatrix* (SDGF: 179), * matron, re-genesis, oracle, death and re-enactment. Suggest that related mystery rites include puberty, menstruation, ovulation, de-flowerment, pregnancy, lactation, matrix, menopause, wisdom and re-birth.

* C. Christ advances a further consideration to the above.

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).

Creatress Goddess as Giver of Life affirms Gaia's endurance throughout the centuries. The embodied practice of Gaian Spirituality as a *nested energy* is the restoration of the great creator mother goddess and she is alive! A Unity of Be-ing

in an *Earth-Universe-Cosmogenesis*. (PGS: 31-52.) *Cosmogenesis*, according to Thomas Berry, is “the omnipresent creative dynamic essential to all structure and form in the Universe.” (PGS: 37.)

Lincoln reminds us that of all the mystery rites, “Kore’s defloration changes her utterly.” (TRP: 228.)

[W]ith her virginity lost, Kore’s name, which literally means ‘the maiden’ becomes meaningless, and thus she takes on a new name to replace it: Persephone (229). ... The initiation of Persephone is truly a cosmic event in the fullest sense. If ever a Greek woman assumed the role of the goddess at Eleusis or elsewhere, it was no personal ceremony, but a matter that affected the entire universe (235).

Further Demeter research: 7000-3500 (1450), Old Europe; 4000, Nile Bird Goddess, Egypt; 2000, Indo-European Tribes; 1100-800, Mediterranean Dark Ages; 630-620, Goddess Kore, Izmir Turkey; 575, Acropolis and Sanctuary of Demeter Malophoros, Selinus Sicily; 528, Agrigento, Sicily; 500, Greek Mysteries; and 200, Greece and Pergamon, Anatolia. (RGS.) (Also see RG: 37-48 CE, Mary and Pagan Goddesses.)

Further research about subsumed female – identified shrines: 12,000, Pamukkale/Hierapolis, Anatolia (Central Turkey); 1290-1223, Abu Simbel, Egypt; and 700-550, Apollo at Delphi and Didymaion. (RGS.)

Further CE research about earlier Pagan shrines replaced with Christian churches: 324, St. Peter’s Basilica Built Over Pagan Site, Rome; 326-1243, Byzantine Period and Constantine The Great; 410, Cybele and Fall of Rome; 432-440, Santa Maria Maggiore Church Built Over Pagan Site; 12th and 13th Centuries, Cult of the Virgin Mary; 1280, Catholic Church Built Over Pagan Sanctuary, Rome; and 1870, Lyon’s Basilica Built Over Cybele’s Pagan Temple. (RG.)

Further Anatolian plus Hittite research: 7250-6150, Çatal Hüyük, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts, Çatal Hüyük, Anatolia; 7040-3500, Hacilar, Anatolia; 4400-2500, Kurgan Invasions Bring Catastrophic Destruction to Old Europe; 4000, Alaca Hüyük, Anatolia; 3500, Anatolia, Arinna, and Other Goddesses; 3000, Founding of Troy; 3000-2000, Anatolia, Kubaba and the Hittites; 2500, Troy, Anatolia; 2000, Anatolia; 2000, Indo-European Tribes; 1790-1700, Goddess of Kultepe, Anatolia; 1450-1260, Hattusa and Yazilikaya, Anatolia; 1400, Cybele and Buyukkale-Bogazkoy, Anatolia; 1320, Palestine - Assyria - Exodus of Hebrews from Egypt; 1260, Hittites, Anatolia; 1200, Perge, Anatolia; 1200-1000, Phrygians in Anatolia; 1184, Hittites and Trojan War, c. 1200; 1100-800, Mediterranean Dark Ages; 1050-850, Kubaba and Kubat, Anatolia; 750-650, Cybele and King Midas, Anatolia; 650-550, Anatolia; 630-620, Goddess Kore, Izmir Turkey; 588-587, Cybele’s Dedication, Rome; 585-300, Lydia Replaces Phrygia, Anatolia; 204, Cybele to Rome; 200, The Great Cybele: Magna Mater at Santoni Sicily; and 200, Greece and Pergamon, Anatolia. (RGS.) (For CE entries see: 324, St. Peter’s Basilica; 432-440, Santa Maria Maggiore; 410, Cybele and Fall of Rome; 1207-1273, Rumi and Mother; and 1870, Lyon’s Basilica Built Over Cybele’s Pagan Temple.) (RG.)

Further underworld/labyrinthine descent (Greek, *katabasis*) research: * 30,000, Labyrinths, Spirals, and Meanders; 4000, Sumer, Mesopotamia and Mythologems; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1750, Ishtar; 630-620, Goddess Kore, Izmir Turkey; 528, Agrigento, Sicily; 500, Greek

Mysteries; and 200, Greece and Pergamon, Anatolia. * (RGS.) * For the matrix of descent and re-turned deities see RG: 37-48 CE, Mary and Pagan Goddesses. (Further research on the Pergamon mystery rites is pending, including the nearby Myrina temple affiliated with early Amazons of possibly Scythian origins from Colchis.)

Keyword suggestions for further research about possible cities founded by Amazons, include: Smyrna (Izmir); Ephesus; Cyme (Side); Gryneium; Priene (Priene); Pitane (Western Anatolia); Mytilene (Lesbos); Troy; Samothrace; plus, Pergamum (Pergamon).

Further Priene research and surrounding temple sites:

Bayhan, Suzan. *Priene, Miletus, Didyma*. Matbaasi Turkey: Keskin Color Kartpostalcilik, 1994. (PMD.)

Ferla, Kleopatra, Fritz Graf, and Athanasios Sideris. *Priene*. "Hellenic Studies" 5. Athens: *Foundation of the Hellenic World*, 2005. (P 2.)

Rumscheid, Frank, and Wolf Koenigs. *Priene: A Guide to the 'Pompeii of Asia Minor'*. Turkey: Ege Yayınları, 1999. (PAG.)

Schroeder, Fred E. H., Ed. *5000 Years of Popular Culture: Popular Culture Before Printing*. Bowling Green, OH: Bowling Green University Popular Press, 1980. 82-86. (FYPC.)

Further research on Demeter – Persephone/Kore mystery sites, rites, and rituals:

Agha-Jaffar, Tamara. *Demeter and Persephone: Lessons from a Myth*. Jefferson, NC: McFarland, 2002. (DPL.)

Benko, Stephen. *The Virgin Goddess: Studies in the Pagan and Christian Roots of Mariology*. Leiden, Netherlands: E. J. Brill, 1993. 174-175. (TVG.)

Bernal, Martin. *Black Athena: The Afroasiatic Roots of Classical Civilization*. London, England: Free Association Books, 1987. 69-73. (BA.)

Burkert, Walter. *Ancient Mystery Cults*. Cambridge, MA: Harvard University Press, 1987. (AMC.)

Cichon, Joan. "Demeter and the Eleusinian Mysteries: Ancient Origins and Modern Impact." *Myths Shattered and Restored*. Ed. Marion Dumont and Gayatri Devi. USA: Women and Myth Press: 2016. 218-262. (DEM.)

Curran, L. C. "Rape and Rape Victims in the Metamorphoses." *Arethusa* 11.1-2 (1978): 213-241. (RPV.)

Coldstream, J. N. *Deities in Aegean Art: Before and after the Dark Age*. Bedford College, Bedford, England: University of London, 1977. (DIAA.)

Connelly, Joan Breton. *Portrait of a Priestess: Women and Ritual in Ancient Greece*. Princeton NJ: Princeton University Press, 2007. (PP.)

D'Alviella, Count Goblet. *The Migration of Symbols*. 1894. New York, NY: New York University Press, 1956. (TMS.)

———. *The Mysteries of Eleusis: The Secret Rites and Rituals of the Classical and Greek Mystery Tradition*. London, England: Aquarian Press, 1981. (MOE.)

Gadon, Elinor W. *The Once & Future Goddess: A Symbol of Our Time*. San Francisco, CA: Harper & Row, 1989. 154-157. (OFG.)

Gimbutas, Marija Alseikaite. *The Living Goddesses*. Supplemented and Ed. by Miriam Robbins Dexter. Berkeley, CA: University of California Press, 1999. Proof copy. (TLG.)

Godwin, Joscelyn. *Mystery Religions in the Ancient World*. London, England:

- Harper and Row, 1981. (MRAW.)
- Harrison, Jane Ellen. *Prolegomena to the Study of Greek Religion*. 1962. London, England: Merlin Press, 1980. 271-278. (PSGR.)
- Hinds, Stephen. *The Metamorphosis of Persephone: Ovid and the Self Conscious Muse*. Cambridge [Cambridgeshire], England: Cambridge University Press, 1987. (MOP.)
- Lash, John Lamb. *Not in His Image: Gnostic Vision, Sacred Ecology, and the Future of Belief*. White River, VT: Chelsea Green Publishing, 2006. (NHI.)
- Lincoln, Bruce. "The Rape of Persephone: A Greek Scenario of Women's Initiation." *The Harvard Theological Review* 72.3/4 (Jul.-Oct. 1979): 223-235. (TRP.)
- . *Emerging from the Chrysalis: Studies in Rituals of Women's Initiation*. Cambridge, MA: Harvard University Press, 1981. (EFTC.)
- Lubell, Winifred Milius. "Temples of the Great Goddess." *Heresies: A Feminist Publication on Art and Politics*. (Revised Edition). 2.1, Issue 5 (1982): 32-39. (TGG.)
- Meyer, Marvin W., Ed. *The Ancient Mysteries, A Sourcebook; Sacred Texts of the Mystery Religions of the Ancient Mediterranean World*. San Francisco, CA: Harper & Row, 1987. (TAM.)
- Noble, Vicki. *The Double Goddess: Women Sharing Power*. Rochester, VT: Bear and Co., 2003. (DG.)
- Poruciuc, Adrian, et al. *Prehistoric Roots of Romanian and Southeast European Traditions*. Eds. Marler, Joan, and Miriam R. Dexter. Sebastopol, CA: Institute of Archaeomythology, 2010. 51-61. (PRR.)
- 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.)
- Scully, Vincent. *The Earth, The Temple, The Gods*. 1962. New Haven, CT: Yale University Press, 1979. (ETG.)
- Willets, R. F. *Cretan Cults and Festivals*. New York, NY: Barnes and Noble, 1962. (WCC.)

- For contemporary considerations of Demeter/Persephone and rites and rituals:
- Barrowclough, David A. and Caroline Malone, Eds. "Cult in Context: Reconsidering Ritual in Archaeology." Oxford, England: Oxford Books, 2007. (CIC.)
- Bittarello, Maria Beatrice. "Re-crafting the Past: The Complex Relationship between Myth and Ritual in the Contemporary Pagan Reshaping of Eleusis." *The Pomegranate* 10.2 (2008): 230-255. (RC.)
- Budapest, Zsuzsanna Emese. *The Holy Book of Women's Mysteries*. Berkeley, CA: Wingbow Press, 1990. (HBW.)
- 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.)
- Cruikshank, Margaret. *Learning to Be Old: Gender, Culture, and Aging*. New York: 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.)
- Dexter, Miriam Robbins and Vicky Noble, Eds. *Foremothers of the Women's Spirituality Movement: Elders and Visionaries*. Amherst, NY: Teneo Press, 2015. (FFW.)

- Douglas, Claire. *Woman in the Mirror: Analytical Psychology and the Feminine*. Boston, MA: Sigo Press, 1990. (WITM.)
- English, Deirdre. "The Mother of Us All." *San Francisco Magazine*, 7 Nov. 1999. 8-24. (MOU.)
- 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.)
- Gadon, Elinor W. *The Once & Future Goddess: A Symbol of Our Time*. San Francisco, CA: Harper & Row, 1989. 154-157. (OFG.)
- Gullette, Margaret Morganroth. *Aged by Culture*. Chicago, IL: University of Chicago Press, 2004. (ABC.)
- Levine, Stephen. *Healing Into Life and Death*. Garden City, N.Y: Anchor Press/Doubleday, 1987.
- Lincoln, Bruce. *Emerging from the Chrysalis: Studies in Rituals of Women's Initiation*. Cambridge MA: Harvard University Press, 1981. (EFTC.)
- 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. (PGS.)
- Rich, Adrienne. *Of Woman Born: Motherhood as Experience and Institution*. New York, NY: W. W. Norton & Company, 1986. (OWB.)
- Rubin, Lillian B. *Women of a Certain Age: The Midlife Search for Self*. New York, NY: Harper and Row, 1990. (WCA.)
- . *Tangled Lives: Daughters, Mothers, and the Crucible*. Boston, MA: Beacon, 2000. (TLD.)
- Thompson, William Irving. *Gaia 2: Emergence: The New Science of Becoming*. Hudson, NY: Lindisfarne Press, 1991. (GEN.)
- . *Coming into Being: Artifacts and Texts in the Evolution of Consciousness*. New York, NY: St. Martin's Press, 1996. (CIB.)
- Wall, Steve. *Wisdom's Daughters: Conversations with Women Elders of Native America*. San Francisco, CA: HarperCollins, 1993. (WDC.)
- Washbourn, Penelope. *Becoming Woman: The Quest for Wholeness in Female Experience*. San Francisco, CA: Harper & Row, 1979. (BW.)
- Wasson, R. G., Albert Hofmann, and Carl A. P. Ruck. *The Road to Eleusis: Unveiling the Secret of the Mysteries*. New York, NY: Harcourt, Brace, Jovanovich, 1978. (RTE.)
- Wehr, Demaris S. *Jung and Feminism: Liberating Archetypes*. Boston, MA: Beacon Press, 1987. (JAF.)
- Woodman, Marion. "Chrysalis: Am I Really?" *The Pregnant Virgin: A Process of Psychological Transformation*. Toronto, Canada: Inner City Books, 1985. 13-32. (CAIR.)
- Woodward, Kathleen M. *Figuring Age: Women, Bodies, Generations (Theories of Contemporary Culture)*. Bloomington, IN: Indiana University Press, 1999. (FAW.)
- Woolf, Virginia. *A Room of One's Own*. New York, NY: Fountain Press, 1929. (ROO.)
- 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: Kivaki 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.)
- 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*. (2nd 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*. (2nd 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.)

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; 1000, Double Goddess Transition; 630-620, Goddess Kore, Izmir Turkey;
and 500, Greek Mysteries (RGS.)

IMAGE: MAP: PRIENE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: PRIENE MAP, (ANATOLIA) TURKEY.

SLIDE LOCATION MAPS, SHEET 2, ROW 2, SLEEVE 1, SLIDE #31, BCE.

IT_MAP_S2_R2_SL1_S31.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: PRIENE (OR AMAZONIAN PRIENE), JUST SOUTH OF KUSADASI, TURKEY
INCLUDES A MAJOR SANCTUARY/TEMPLE TO THE CHTHONIC GODDESS, DEMETER
– PERSEPHONE. (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1999.

IMAGE: DEMETER'S TEMPLE: PERGAMON OR PERGAMUM, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: MODEL OF DEMETER'S TEMPLE RE. WOMEN'S LIFE
RENEWAL AND PURIFICATION MYSTERIES, PERGAMON OR PERGAMUM TURKEY.

SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 2, ROW 4, SLEEVE 3, SLIDE #Bk297,
282-263 BCE.

IT_RPT_S2_R4_SL3_SBk297.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1999.

IMAGE: PRIENE THEATER: PRIENE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: PRIENE THEATER WITH ALTAR, PRIENE TURKEY.

SLIDE LOCATION TURKEY, SHEET 93, ROW 4, SLEEVE 2, SLIDE #Bf21, 4th C. BCE.

CO_TUR_S93_R4_SL2_SBf21

SHOT ON LOCATION: PRIENE, TURKEY.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: ELEUSINIAN MYSTERIES AND THE FOUR SEASONS: ITALY.

PHOTO: © GSA. DESCRIPTION: RITUAL TERRACOTTA RELIEFS HONORING THE
FOUR SEASONS: SPRING/SUMMER/FALL/WINTER AND ELEUSINIAN MYSTERIES.

SLIDE LOCATION MSC. ITALY, SHEET 4, ROW 3, SLEEVE 4, SLIDE #21, BCE.

CO_MIT_S4_R3_SL4_S21

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

AS FAR AS THE CULT [CULTURE] OF CYBELE IS CONCERNED, THE
ADOPTION OF THE MYSTERY FORM CAN BE INTERPRETED, IN THE
CONTEXT OF THE TRADITION, WHICH ASSOCIATES OR ACTUALLY
ASSIMILATED THE MOTHER OF THE GODS WITH DEMETER, AS THE RESULT
OF A SPECIFIC INFLUENCE OF THE ELEUSINIAN MODEL (SMA: 64).

NOTE 2:

THE RITES WERE PERFORMED PRIMARILY BY WOMEN, IN WHICH PLANT
LIFE AND VEGETATION CYCLES WERE CENTRAL AND MAY RECALL
EARLIER, WOMAN – BASED PREHISTORIC TRADITIONS AND RITUAL
PRACTICES (MHE: 151, 177; RGS).

NOTE 3: FIELDWORK PROJECT 1998-2002.

IMAGE: SAMOTHRACE CABIRIC MYSTERIES: GREECE.

PHOTO: © GSA. DESCRIPTION: VICTORY OF SAMOTHRACE, FROM LYDIAN VILLAGE
OF KULA: SAMOTHRACE, GREECE.

SLIDE LOCATION FRANCE, SHEET 2, ROW 1, SLEEVE 4, SLIDE #22, 200 BCE.

CO_FRA_S2_R1_SL4_S22.jpg

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

NOTE 1: SAMOTHRACE CABIRIC MYSTERIES ARE SECOND ONLY TO THE
ELEUSINIAN MYSTERIES (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: ATHENA'S/DEMETER'S MAJOR SANCTUARY/ TEMPLE: PRIENE, (ANATOLIA)
TURKEY.

PHOTO: © GSA. DESCRIPTION: ATHENA'S POLIAS TEMPLE COLUMNS, 43 FEET ABOVE DEMETER – PERSEPHONE'S ANCIENT MEGARA TEMPLE ON MT. MYCALE, PRIENE, (ANATOLIA) TURKEY.
SLIDE LOCATION *RE-GENESIS* PHASE 2, SHEET 2, ROW 2, SLEEVE 4, SLIDE #Bf14, BCE

IT_RPT_S2_R2_SL4_SBf14.jpg

SHOT ON LOCATION: PRIENE, TURKEY.

NOTE 1: "THE LEADING CITIES AND SITES IN ANCIENT ANATOLIA WERE BOGAZKOY, YAZILIKAYA, PESSINUS, AND PRIENE (RGS)."

NOTE 2:

THE PRIENE TEMPLE INCLUDES INNER SUBTERRANEAN SANCTUARY ROOMS [THAT] WERE DEDICATED TO DEMETER AND USED FOR THE CELEBRATION OF ON – GOING ELEUSINIAN MYSTERIES OF UNDERWORLD PURIFICATION RITES OF DEATH AND RENEWAL (TIGR: 37-38; RGS).

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: CYBELE WITH DRUM AT ATHENA'S (DEMETER'S) POLIAS TEMPLE: PRIENE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: CYBELE (KYBELE) WITH DRUM OR TAMBOURINE: PATRON GODDESS OF HEALING & RESURRECTION MYSTERIES. PRIENE, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 93, ROW 3, SLEEVE 5, SLIDE #Bf19, 4th BCE.

CO_TUR_S93_R3_SL5_SBf19

SHOT ON LOCATION: PRIENE, (ANATOLIA) TURKEY.

NOTE 1: CYBELE (KYBELE) WAS ALSO PATRON GODDESS OF HEALING MYSTERIES RE. ATTIS AND SPRING RENEWAL AT PERGAMON (ANCIENT PERGAMUM), TURKEY.

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: CATHEDRA GODDESS DEMETER WITH CORNUCOPIA.

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

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

CO_FRA_S1_R2_SL2_S6.jpg

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

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

NOTE 2:

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

NOTE 3: FIELDWORK PROJECT 1980-1989.

IMAGE: SEATED DEMETER: KNIDOS, GREECE.

PHOTO: © GSA. DESCRIPTION: SEATED (CATHEDRA) DEMETER, KNIDOS GREECE.

SLIDE LOCATION MSC. GREECE, SHEET 2, ROW 3, SLEEVE 4, SLIDE #31, 350-330 BCE.

CO_MGR_S2_R3_SL4_S31.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1998.

IMAGE: SEATED DEMETER: KNIDOS, GREECE.

PHOTO: © GSA. DESCRIPTION: SEATED (CATHEDRA) DEMETER, KNIDOS GREECE.

SLIDE LOCATION MSC. GREECE, SHEET 2, ROW 4, SLEEVE 3, SLIDE #36, 350-330 BCE.

CO_MGR_S2_R4_SL3_S36.

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1998.

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

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

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

CO_TUN_S7_R2_SL3_S32C.jpg

SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.

NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: DOUBLE GODDESS DEMETER – PERSEPHONE: GREECE.
PHOTO: © GSA. DESCRIPTION: IDENTICAL DOUBLE GODDESS DEMETER –
PERSEPHONE WITH AQUATIC BIRD – HEADDRESS, 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: ALTERNATIVE INTERPRETATION IS DOUBLE HERAS.

NOTE 4: SEE GOODISON FOR FURTHER FIGURES OF FEMALE PAIRS. (MHE: 152.)

NOTE 5: FIELDWORK PROJECT 1985-1989.

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_R2_SL5_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: PERSEPHONE/KORE: SMYRNA, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: LIFE SIZE MARBLE STATUE OF PERSEPHONE/KORE
FROM ANCIENT SMYRNA NAMED AFTER AMAZON QUEEN SMYRNA.
SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 2, ROW 1, SLEEVE 4, SLIDE #Bj258,
630-620 BCE.

IT_RPT_S2_R1_SL4_SBj258.jpg

SHOT ON LOCATION: IZMIR ARCHAEOLOGICAL MUSEUM: IZMIR, TURKEY.

NOTE 1: IZMIR IS MODERN – DAY SMYRNA.

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: FIVE GODDESS PLAQUE: SAN DIEGO MUSEUM.
PHOTO: © GSA. FIVE GODDESS PLAQUE, SAN DIEGO MUSEUM, 1998. FURTHER
INFORMATION PENDING.
SLIDE LOCATION SAN DIEGO, SHEET 1, ROW 1, SLEEVE 1, SLIDE #15.

CU_SAD_S1_R1_SL1_S15.jpg

SHOT ON LOCATION: SAN DIEGO MUSEUM, SAN DIEGO CA. 1998.

NOTE 2: 1998.

IMAGE: PERSEPHONE’S POMEGRANATE PIERCED BY A CRUCIFIX: ALHAMBRA,
SPAIN.

PHOTO: © GSA. DESCRIPTION: PERSEPHONE’S POMEGRANATE PIERCED BY A
CRUCIFIX IN AN ALHAMBRA MARKET, SPAIN.

SLIDE LOCATION SPAIN, SHEET 5, ROW 1, SLEEVE 2, SLIDE #2, BCE.

CO_SPA_S5_R1_SL2_S2.

SHOT ON LOCATION: ALHAMBRA, SPAIN.

NOTE 1:

[PERSEPHONE'S] MOTHER DEMETER'S DESPERATE GRIEF CAUSES THE EARTH TO BECOME BARREN (WINTER) SO THAT HADES IS OBLIGED TO LET PERSEPHONE RETURN (SPRING), BUT ONLY AFTER SHE HAS EATEN A POMEGRANATE WHICH WILL ENSURE HER RETURN TO THE UNDERWORLD FOR THREE MONTHS EACH YEAR (MHE: 151-52; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: "SHE IS GODDESS OF THE FRUITS OF THE EARTH, AND ESPECIALLY THE EARTH THAT IS CULTIVATED, WHEN HER HELP ABOVE ALL OTHERS IS NEEDED (MG: 365)."

NOTE 3: FIELDWORK PROJECT 1999.