

The Sacred Synthesis of Gender: Frequency and Function of Queer Themes in Ancient Pagan Worship of Divine Archetypes

I. Establishing the Critical Framework: Queer Theory, Antiquity, and the Divine Binary

The relationship between ancient pagan worship and themes of transgenderism, androgyny, and general queer expression is not merely incidental but often theologically foundational. An exhaustive analysis of global mythologies and cultic practices reveals a striking frequency of gender-fluid concepts at the highest echelons of divine authority—the primordial Mothers, Fathers, and Creators. However, to accurately assess this frequency and function, it is imperative to establish a critical framework that navigates the complexity of applying modern identity categories to ancient systems of sex and power.

A. The Challenge of Translation: Applying Modern Categories to Ancient Sex/Gender Systems

The contemporary study of gender and sexuality in antiquity must acknowledge a fundamental theoretical challenge: the categories used today were often unknown to ancient peoples. For instance, academic debates, prominently influenced by Michel Foucault, emphasize that the category of "homosexual" is a social construct, relatively recent in human history. Therefore, terms like "queer" or "transgender" cannot be used as exact reconstructions of ancient identity but rather as critical tools to investigate gender ambiguity and non-normativity within historical and mythological contexts.

When applying queer theory, the goal is not merely to retroactively label figures but to illuminate and inform the present by analyzing the value and vigorousness of gender-ambiguous roles in the past. This approach is particularly crucial when examining non-Western cosmologies, where modern/colonial dualistic systems of gender and sexuality have frequently obscured or distorted the original meaning of creation myths. Scholarly work, such as the investigation into Babylonian and Nahua creation figures, demonstrates that the insistence on categorical differences often led to the unfounded feminization or "monstrification" of powerful co-creatix figures, such as the Babylonian Tiamat or the Nahua Tlaltecuhli and Coatlicue. This underscores the necessity of a decolonial learning process to uncover the rich queer imaginary that was lost to modern, dualistic thought.

B. The Function of Divine Androgyny: Creation as Non-Dualistic Necessity

A recurring pattern in many ancient pagan systems is that the highest, most powerful divine

forces must embody the totality of existence, including both masculine and feminine principles. This suggests that divine androgyny is not primarily a matter of individual identity, as it is often understood in modern transgender discourse, but a **creative necessity**—a precondition for cosmic wholeness.

When analyzing the supreme creator or parent figures, the simultaneous presence of male and female aspects is inherently generative. For example, Hindu and Aztec cosmologies feature dual-sexed creator figures (Ardhanarishvara, Omoteotl). This duality transcends the binary, representing the absolute unity and completeness required for existence. The concept is centered on **origin and completeness**, positing that the synthesis of opposites is the root and womb of all creation, fundamentally contrasting with interpretations that view gender variance as a mere variation of sexual behavior or identity. Therefore, in these systems, gender fluidity is essential for establishing and maintaining cosmic order, placing queer concepts at the heart of foundational theological dogma.

II. Divine Synthesis: Androgyny in Primal Mother and Father Archetypes (Mythology/Fiction)

The frequency of queer themes in mythology is extremely high when examining creation and foundational archetypes. The power to contain or transcend gender is consistently portrayed as a sign of supreme divine status, particularly among Mother and Father figures responsible for generation and protection.

A. South Asia: The Generative Power of Union (Shiva and Parvati)

Hindu mythology offers some of the most explicit and theologically sophisticated examples of divine androgyny, demonstrating that the unity of genders is a prerequisite for creation.

1. Ardhanarishvara: The Lord Who is Half Woman

The composite figure of Ardhanarishvara, the fusion of the Great God Shiva and his consort Parvati (Shakti), stands as the paramount example of divine androgyny. The name itself, meaning "the Lord Who is half woman," illustrates the concept. Iconography consistently depicts the figure split vertically: the right, masculine side adorned with Shiva's matted locks and ornaments, and the left, feminine side featuring Parvati's well-combed hair, developed breast, and traditional feminine attire.

The theological significance of Ardhanarishvara lies in its creative function. It represents the synthesis of masculine (*Purusha*) and feminine (*Prakriti*) energies, symbolizing that the female principle (*Shakti*) is inseparable from the male principle (Shiva). According to the *Shiva-purana*, this androgynous form appeared when Brahma's male beings failed to procreate, prompting Brahma to realize the necessary inclusion of the female element for creation. This demonstrates that the union of these principles—the ultimate androgynous state—is exalted as the "root and womb of all creation". Philosopher Alain Danielou has noted that this divine duality establishes a symbolic value for the "hermaphrodite, the homosexual and the transvestite," viewing them as privileged beings who are images of Ardhanarishvara, the totality that lies beyond duality.

2. Vishnu's Gender Transformation (Mohini)

The Divine Father/Protector archetype Vishnu also embodies gender fluidity through his repeated incarnation as Mohini, the divine enchantress. Vishnu assumes this female form when gender-adaptability (specifically, the adoption of femininity) is necessary to solve a cosmic problem or restore order, positioning fluidity as a supreme attribute of the divine savior. Furthermore, these narratives contain elements of non-heterosexual sexuality; Shiva, often held as the ultimate embodiment of masculinity, is depicted as being sexually attracted to Vishnu when he appears as Mohini, explicitly recognizing her true nature as a gender-fluid being. This mythological acceptance of non-heteronormative attraction at the divine level shows the profound acceptance of gender variance as a factor of cosmic power.

B. Near East: The Gender-Shattering Mother Goddess (Inanna/Ishtar)

The Mesopotamian goddess Inanna (Sumerian), known later as Ishtar (Babylonian), functions as a supreme Divine Mother archetype associated with war, love, fertility, and political power—the "Queen of Heaven". Her divinity is deeply intertwined with androgyny and gender fluidity.

Inanna/Ishtar is described as "androgynous, marginal, ambiguous," shattering all gender and socioeconomic distinctions. A Sumerian poem attributes to her the ultimate power over the sex/gender system: "To turn a man into a woman and a woman into a man are yours, Inanna". This power to change gender is not a mere trick but an **attribute** of her divine supremacy. Furthermore, the goddess's lineage often connects to primordial, potentially androgynous, creation figures. The Babylonian cosmologies feature Tiamat, the chaotic sea-monster mother who, before her demonization in later warrior myths, was revered as the cosmic parent who birthed the world into being. Critical analysis suggests that the original creation myth held inherent gender fluid aspects that were actively suppressed as later narratives vilified the creatrix and insisted on a strict gender dualism. The recurring presence of gender fluidity in foundational deities across Hindu and Mesopotamian texts demonstrates that supreme authority requires the transcendence of conventional gender categories. Possessing all genders, or the ability to shift between them, is revealed as a theological prerequisite for achieving total cosmic control.

C. Greco-Roman and Mesoamerican Equivalents

1. Hermaphroditus: The Child of Divine Parents

In the Greco-Roman world, the concept of androgyny is personified by Hermaphroditus, the child of Aphrodite (Mother) and Hermes (Father). The figure, whose name is a compound of his parents, symbolizes the explicit blending of male and female qualities.

The androgynous Hermaphroditus was deeply linked to the institution of marriage in Greek religion. By embodying both masculine and feminine qualities, the deity symbolized the sacred union of men and women, reinforcing the idea that complete synthesis was necessary for fruitful coupling. This reinforces the pattern that androgyny, in mythological contexts, serves as a representation of holistic unity.

2. Mesoamerican Primal Creator (Ometeotl)

The Aztec pantheon placed the primal creator, Ometeotl ("Top Deity"), at the apex of its hierarchy as an inherently androgynous, dual-gendered figure. Ometeotl functioned as the

ultimate source of all existence and the foundational duality that permitted creation. Furthermore, one of the most beloved son gods, Quetzalcoatl, the feathered serpent, was also celebrated for representing dualities—including male and female, and sky and earth—at the same time. This system integrated fluidity not just at the cosmic origin but into the popular divine figures, indicating a societal structure where gender could exist on a gradient depending on context.

III. The Embodiment of Sacred Transgression: Gender-Nonconforming Priesthoods (Real Life Practices)

The frequency of queer themes is equally high in documented historical practice, where gender non-conformity was often institutionalized within priesthoods dedicated to specific divine archetypes. These roles were not marginal accidents but sacred functions, predominantly sanctioned by the authority of the Divine Mother.

A. The *Galli* and the Magna Mater Cybele (Greco-Roman World)

The most infamous example of institutionalized gender variance in the Greco-Roman world is the *Galli*, the self-castrated priests of the goddess Cybele, also known as the Magna Mater (Great Mother), and her consort Attis.

1. Ritual Transformation and Sacred Ambiguity

The practice was rooted in the myth of Attis, who castrated himself in a fit of divine frenzy. Following this myth, the *Galli* underwent voluntary castration as an act of devotion and transformation, symbolizing their complete dedication to the goddess and their renunciation of conventional Roman masculinity. After initiation, the *Galli* dressed exclusively in women's clothing and ornamentation, occupying a legally ambiguous but religiously protected space within Roman society.

2. Sacred Marginality vs. Civic Power

In Rome, where gender and sex were inextricably linked with power relations, the *Galli* were seen as transgressors by masculine Roman culture. However, their function was tolerated because they worshipped a goddess recognized by the state. This created a unique position of **sacred marginality**; because they were outside the standard power dynamics that defined sexual and gender roles in Rome, they were rendered "effectively non-gendered beings". The existence of the *Galli*, and the fact that many modern transgender and nonbinary people identify with their ambiguous gender space, hints at a past far richer in gender complexity than the surviving Roman civic literature often suggests.

The most radical forms of gender variance found in ancient pagan practice were directly enabled and legitimized by the **authority of the Divine Mother**. In patriarchal societies, rejection of masculinity (*virilitas*) was unacceptable, yet because Cybele, a supreme deity, mandated this transgender identity, the state had to relent. This shows that the ultimate feminine

power often transcended and inverted traditional male control over gender and body.

B. The Cultic Practitioners of Inanna/Ishtar (Mesopotamia)

The worship of the Mother Goddess Inanna/Ishtar also institutionalized roles for gender non-conforming individuals, proving that gender variance was a pervasive element of cultic life in the Near East.

1. The *Gala* and *Assinnu*

The *gala* were priests of Inanna, sometimes said to have been created by the god Enki specifically to sing laments for the goddess. Even more dramatically, the *assinnu* were described in texts as those whose "maleness Ishtar turned female, for the awe of the people," demonstrating a divine mandate for transformation. These cult members were known for their androgyny, blurring the gender binary through dress and ritual. The presence of these groups suggests that they ritually represented the combined feminine and masculine aspects of Inanna herself and encompassed the complete spectrum of gender that she claimed to control.

C. South Asia: The *Hijra* Tradition and Divine Devotion

The *Hijra* community of South Asia, recognized today as a third gender/transgender identity (sometimes including intersex individuals), represents a continuous tradition of sacred gender variance directly tied to Hindu divine archetypes.

The *Hijra* are often devotees of the Mother Goddess Bahuchara Mata and Shiva. They occupy specific and ancient socio-religious roles, often performing rituals for weddings and births, and are believed to possess divine powers to bless or curse. This community further links itself to the core pantheon through ritual marriage to the god Aravan, a figure associated with the gender-fluid Vishnu (in his form as Mohini/Krishna). Their historical existence, deeply rooted in religious texts and practice, confirms that institutionalized queer identities were common and sacred functions within pagan systems.

IV. Queer Identity, Fluidity, and the Divine Father/Son Archetypes (Greco-Roman Focus)

While Mother Goddesses often sanctioned institutionalized transgender identity in practice, Divine Father and Son archetypes in the Greco-Roman world frequently utilized effeminacy, androgyny, and same-sex attraction as powerful, disruptive, or foundational elements of their myths.

A. Dionysus/Bacchus: The Effeminate God of Ecstasy

Dionysus, the Greek god of wine, ecstasy, and vegetation, is a profound example of a Divine Son/Father archetype whose power is intrinsically linked to gender ambiguity. He is frequently described in ancient literature as effeminate—a "woman-man"—creating a theological paradox as he is simultaneously the god of the phallus. His androgynous presentation is not a weakness but a sign of his immense, world-shattering power, as seen in Euripides' *Bacchae*, where his

effeminacy and Pentheus's forced cross-dressing expose the fragility of male civic authority.

1. Ritual Gender Inversion and Sacred Rupture

The cult of Dionysus specifically appealed to women (Maenads), granting them temporary license to subvert the rigid patriarchal norms of ancient Greek society. These ecstatic rites enacted a temporary, but radical, inversion of social and gender hierarchies, allowing women to occupy dominant roles and channel divine power outside the domestic sphere. This gender inversion was a form of **sacred subversion**; it was less about cosmological creation (unlike Ardhanarishvara) and more about ritualized disruption of the Apollonian, rational, male-dominated order. By introducing chaos (*mania*) and effeminacy, Dionysus's worship revealed the "arbitrary scaffolding" of social control, showing how divine power sanctioned gender ambiguity as a necessary disruptive force.

B. The Father and Son as Patrons of Same-Sex Love

Homoeroticism is a prominent, high-frequency theme within Greco-Roman mythology, directly involving core divine Father/Son archetypes.

1. Gods and Same-Sex Relationships

The most prominent example is the Father archetype Zeus, who famously abducted the mortal man Ganymede to serve as his cupbearer on Mount Olympus. Furthermore, Apollo, the Divine Son of Zeus, is widely recognized as the patron of same-sex love, having had multiple male lovers. The love goddess Aphrodite and her retinue (Erotes) were also invoked as patrons of homoerotic relationships, while a trinity of gods—Eros, Heracles, and Hermes—were specifically associated with bestowing the necessary qualities (beauty, strength, eloquence) onto male lovers.

These divine narratives function as a form of patronage, signifying that queer experiences were often symbols for sacred and mythic experiences. This divine sanction of same-sex relationships confirms the acceptance of gender and sexual fluidity, placing these elements not at the fringes but as accepted attributes of the most powerful beings in the pantheon.

V. Comparative Conclusion: Frequency, Context, and Modern Resonance

The analysis confirms that transgenderism, androgyny, and general queer themes appear with extraordinary **frequency** and **centrality** alongside the worship of divine mother, father, and related archetypes across global pagan systems. These themes are recurrent, foundational, and indispensable for understanding ancient cosmology and cultic life.

A. The Frequency of Queer Themes in Pagan Worship

Queer themes are demonstrably present in four major theological categories across diverse geographical regions:

1. **Primal Creation and Totality:** Found in supreme deities whose androgyny (Ardhanarishvara, Omoteotl) or primal power (Tiamat, Inanna/Ishtar) is the origin point of

the universe, demonstrating the theological necessity of non-duality.

2. **Divine Authority and Transformation:** Demonstrated by deities (Inanna/Ishtar, Vishnu/Mohini) whose ability to change or embody multiple genders is an expression of their absolute, saving, or disruptive power.
3. **Institutionalized Priesthoods (Real Life):** Explicitly sanctioned in ritual roles tied to Mother Goddess worship (*Galli* of Cybele, *Gala* of Ishtar, *Hijra* of Bahuchara Mata), where gender variance provides sacred status and ritual power.
4. **Divine Relationships and Patronage:** Evident in Father/Son archetypes (Zeus, Apollo, Dionysus) who engage in same-sex relationships or embody effeminacy as a source of power or social subversion.

A crucial distinction arises between myth and practice: while many pantheons contain narratives of same-sex love (Fiction), the most explicit, enduring, and institutionalized forms of transgender or non-binary identity in *real life* practice were overwhelmingly justified and protected by devotion to a powerful **Divine Mother archetype**.

B. The Theological Function of Gender Variance

The functions of gender variance in ancient paganism can be classified into two primary roles:

1. **Synthesis and Generative Force:** Divine androgyny (e.g., Ardhanarishvara, Hermaphroditus) functions to represent cosmic wholeness, transcending duality to achieve the necessary generative force required for creation or restoration. The divine is complete only when it encompasses the whole spectrum of gender.
2. **Sacred Transgression and Social Inversion:** Human gender variance, whether ritualistic (Dionysus's cult) or permanent (the *Galli*), is typically viewed as a divine mandate that validates identity as sacred and necessary, often directly inverting or challenging the patriarchal social and civic order that privileged male power.

The presence of gender and sexual fluidity in these foundational archetypes fundamentally challenges the premise that strict male/female binaries are universally timeless or divinely ordained. Instead, the evidence suggests that for many ancient cultures, the ability to possess or transcend gender was an inherent mark of supreme, unrestricted power.

Table 1: Divine Gender Fluidity and Androgyny in Archetypal Deities

Deity/Figure	Associated Divine Parent/Archetype	Region	Nature of Queerness/Androgyny	Theological Significance (Creative Function)	Snippet Reference
Ardhanarishvara	Shiva (Father) & Parvati (Mother)	South Asia (Hinduism)	Composite (Half Male/Half Female)	Synthesis of <i>Purusha</i> and <i>Shakti</i> ; essential root and womb of creation	
Inanna/Ishtar	Primal Mother Archetype	Mesopotamia	Gender Fluid / Androgynous	Possesses the divine power to shatter gender distinctions and transform sexes	

Deity/Figure	Associated Divine Parent/Archetype	Region	Nature of Queerness/Androgyny	Theological Significance (Creative Function)	Snippet Reference
Hermaphroditus	Hermes (Father) & Aphrodite (Mother)	Greco-Roman	Intersex/Androgyne	Symbol of sacred marriage and the blending of masculine and feminine qualities	
Ometeotl	Primordial Creator/Top Deity	Mesoamerica (Aztec)	Dual-Gendered Couple in One	Source of all existence and the foundational duality that permits creation	
Vishnu (as Mohini)	Divine Father/Protector	South Asia (Hinduism)	Gender-Swapping/Female Incarnation	Savior figure; uses femininity/fluidity to restore cosmic order and salvation	

Table 2: Historical Gender-Nonconforming Priesthoods and Cultic Roles

Priesthood/Role	Divine Archetype Worshipped	Region/Period	Gender Non-Conformity	Key Ritual/Historical Context	Snippet Reference
The <i>Galli</i>	Cybele (Divine Mother/Magna Mater)	Greco-Roman (Phrygia/Rome)	Transfeminine Identity; Self-castration; cross-dressing	Act of devotion/transformation, occupying a legally ambiguous but sacred space	
The <i>Gala</i> / <i>Assinnu</i>	Inanna/Ishtar (Divine Mother)	Mesopotamia	Androgynous appearance; ritual cross-dressing	Cult personnel representing the goddess's gender spectrum; endowed with divine powers	
<i>Hijra</i> / Aravanis	Bahuchara Mata (Mother Goddess) & Shiva	South Asia (India)	Third Gender/Transgender/Intersex	Ritual blessing power; ceremonial marriage to Aravan, rooted	

Priesthood/Role	Divine Archetype Worshipped	Region/Period	Gender Non-Conformity	Key Ritual/Historical Context	Snippet Reference
				in ancient texts	
Dionysian Cult Participants	Dionysus (Divine Son/Father Archetype)	Ancient Greece	Ritual Gender Inversion (Women acting as Maenads)	Temporary rupture of normative gender roles and male civic control through ecstasy	

C. Modern Reception and Theological Contradictions

This widespread history of queer themes in ancient paganism offers a counter-narrative to the common assertion that LGBTQ+ identities are purely modern phenomena. However, this rich history is often overlooked, even within contemporary spirituality. While modern LGBTQ+ people find belonging and respite in reclaiming these histories, certain modern Neo-Pagan movements, such as Wicca, sometimes prioritize a dualistic cosmology based on an essentialist pairing of the Triple Goddess and the Horned God. This emphasis on binary gender essentialism creates ideological issues within the contemporary pagan community, illustrating a theological contradiction where the ancient, radically fluid foundations are sometimes constrained by newer, dualistic structures. The study of ancient divinity thus serves as a reminder for contemporary practitioners to honor the complex, non-binary magnificence inherent in the original systems.

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