

8
Edihá⁸áadaná

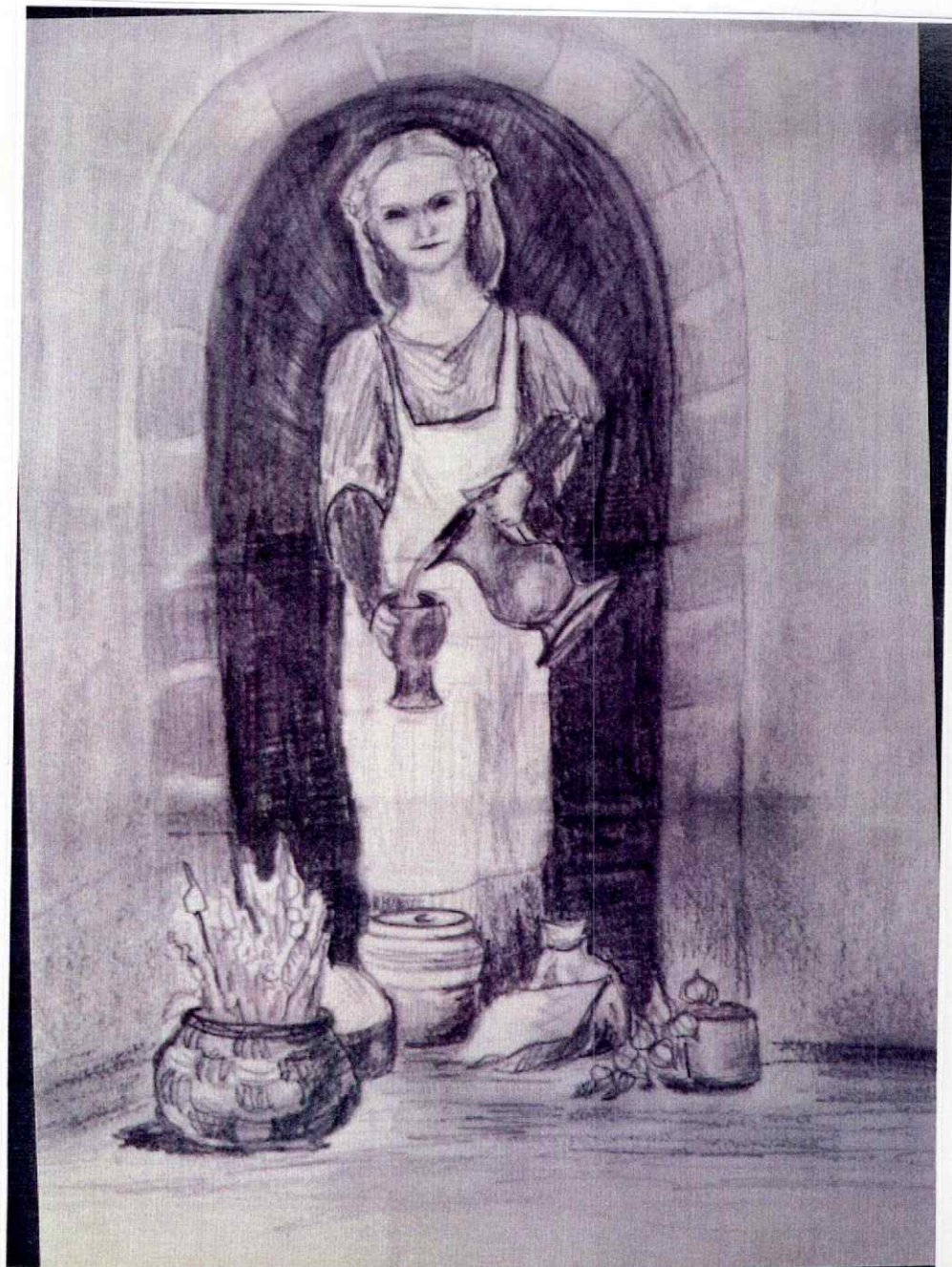
From "dihá", "speaker" and "láadan", she is "the one who makes Láadan speakers." This anahelilith represents the power that moves women to become speakers of Láadan. In a deliberate play on the Bible's denigration of women's quest for knowledge, she holds an apple as she considers the changes this will cause.

9
Edonidana

From "doni", "earth" and "dan", "language", this anahelilith is "Agent of Lovingkindness-making". Emerging out of the primal garden, this figure is at one with the earth, and brings knowledge of the intertwined nature of all life, the knowledge that causes "donidan" to grow in the heart.



From "héeda", "to make sacred", this anahelilith is "the Sanctifier of Womanwork". Her name contains a word-play on "héedá", "to lift, pick up", and her power is to keep women going strong as they perform the often mindless tasks that fall to their lot. The image shows the transfer of nourishment from one vessel to another, as women transfer their energy from their bodies into the running of the home and family.



¹¹
Eléelalá

From the prefix "lée-", "meta-" and "lal", "milk", she is "Power of Mothering" (literally, "maker of meta-milk"). This anahelilith is based on a fertility figurine from ancient Egypt.



From "loláad", "to perceive internally", this anahelilith is "Loláad-maker". She is the power that teaches women to take their intuitions seriously. As she walks a solitary winter path, she is the only spot of color and consciousness. Her thoughts and intuitions are reflected back to her by the crystal globe she holds, and where she walks, new life springs up.

*Lady of the
Lake*

From "mena", "compassion for good reasons", this anahelilith is "Compassion-maker" or "Power of Compassion". Her image is based on a seated woman (or goddess) from a ninth century B.C.E. tomb at Tell Halaf. Her serene expression extends compassion and understanding to all comers, and suggests an inner peace that is found at the heart of justice.

From "wemen", "spring" (the season), she is "Spring-maker". This anahelilith represents the power that makes new life spring from the cold ground, a variation of the maiden goddess.



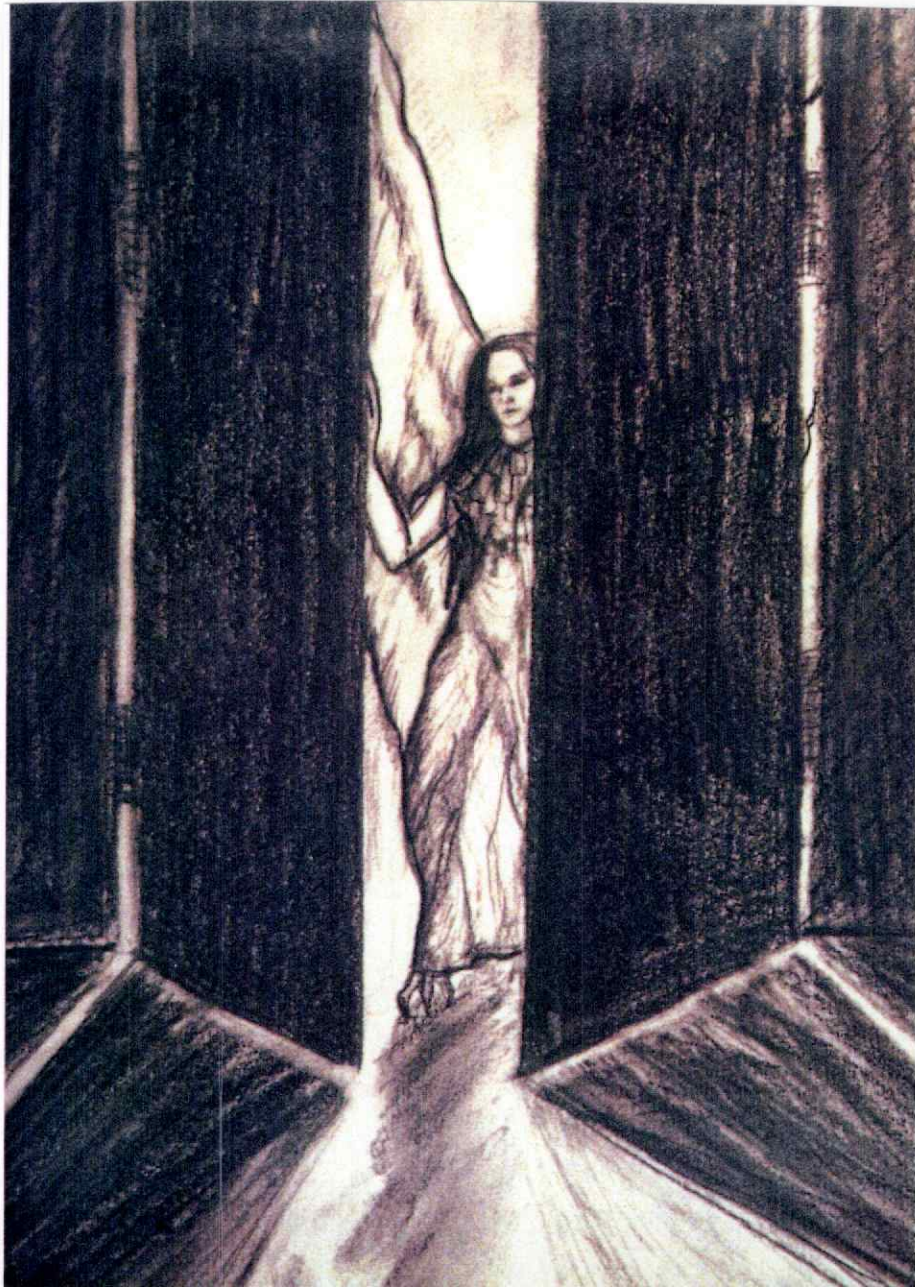
From "rawonewith", "to not be socially dyslexic" (i.e., unable to relate to others empathetically), this anahelilith is "Wholeperson-Maker". She is the special guardian of those whose ability to relate has been impaired by the experience of abuse. She is pictured here with the artist, a victim of neurologists and other whitecoats.



17
Ethenahá

From "thena", "joy for good reasons", this anahelilith is "Power of Joy-For-Good Reasons". She emerges from the sea in a traditional portrait of the birth of the goddess off Cyprus. Her joyous embrace invites the viewer to join in her celebration of being.

From "zhaláad", "to relinquish a cherished/
comforting/familiar illusion or frame of perception", this
anahelilith is "Consciousness-maker". She bursts into a
darkened place of ignorance with the light of
consciousness. The dread such growth produces is
represented by her clawed feet, a feature of Sumerian
representations of Lilith, the flying night-demon who
seduced men and endangered babies.



From "bala", "anger for good reason which is not futile, where blame can be assigned", this anahelilith is the "Good-anger-maker". Based on a militant goddess figurine from second millenium Anatolia, she empowers women to resist their conditioning to be "nice" when anger is the appropriate response.

From "radoroledim", "to not eat compulsively in guilt and self-despair", this anahelilith is "Body-image-maker". She represents the power to become comfortable with one's own body and to resist those cultural images and patterns sold to women which make them ambivalent about themselves.