

171. **750-650, Cybele and King Midas, 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.)

* * *

The Phrygian Mother.

This is a divinity whose impressive
costume, stance, and setting
within an architectural frame
establish her as an important cult [cultural] figure,
surely the most important cult [cultural] figure in Phrygia,
since she is the only divinity who is depicted iconographically.
Her name was *Matar* as in Mother.
(SGM: 108.)

King Midas.

Subjects of Midas considered the goddess of Midas
also, his earthly mother and honored her with great esteem.
This regard appears to have been shared by Midas
who wished to deify her at the time of his mother's death.
(MGA: 80-81.)

Up until c. 1200 BCE, Troy was considered the stronghold of the Bosphorus, but when Troy fell so did the Hittite Empire. The Thracian conquerors from the Balkans were ancestors of the Phrygians. (CAA: 19.) The ancient Phrygians settled in central and western Anatolia and Midas was one of their illustrious sovereigns. King Midas advanced a major civilization, which was strongly influenced by Neo-Hittites and Urartians (Vannics/Chaldeans). (ACRT: 14.) The Capital was Gordion and the National Goddess was Phrygian Matar Cybele plus her son – lover Attis. (CAA: 18-20; MG: 398-400.)

For the sake of clarification, note that concurrent with the rise of the Phrygian period was also the “rise of the Lucian, Lydian, and Carian civilizations in West Central Anatolia. These peoples can be regarded as indigenous. Like the Hittites, the Lycian and Lydian languages belong to the Indo–European Anatolian group.” (ACRT: 15-16.)

Phrygian artistic works are remarkable including: metal objects d'art, Cycladic vase paintings, esteemed statuary, and unique textiles. (ACRT: 14.) Also, major rock monuments are throughout the country including the tomb of Midas at Yazilikaya or Midas City * near Eskisehir plus Cybele's great or primary temple at Pessinus, just outside of Ankara. Numerous other imposing rock art facades were made and decorated with distinguishing oriental designs set in unique architectural frames. Additional temples and monuments include: Alisar, Alaca, Pazarli, Ankara, and Bogazkoy. The Bogazkoy statue of Cybele is also noteworthy including full ceremonial dress, earrings, and polos. (CAA: 18-20; ACRT: 14-16; MG: 398-400.)

* The Yazilikaya or Midas City is not to be confused with its Hittite namesake.

Phrygian King Midas reigned from 738-696/5 and by all accounts reached great heights during his lifetime. "Yet the tales that preserve his memory all convey a bittersweet picture of the life lived by Midas as if to show that mortal existence imposes limits that no power, wealth, or wisdom can, in the end, overcome" (MGA: 68).

During King Midas' reign, Kybebe, Kybileyā, Kubaba, Kybele, and Cybele were most influential goddesses. (Kybebe was the Lydian goddess and familiar to Midas as archetype Kubaba of the Phrygian Mother later known as Kybele. (MGA: 98.)) Hellenistic mythographers described Kybele not only as a mortal woman but also Mother of the Gods. Subjects of Midas considered the goddess of Midas also his earthly mother and honored her with great esteem. This regard appears to have been shared by Midas who wished to deify her at the time of his mother's death. (MGA: 80-81.) But Mark Munn is quick to remind us that that "the Phrygian identity of the Mother of the Gods was an ideological construct, signifying the essential divinity of the primeval land of Phrygia." (MGA: 97.) (MGA: 69; 79-88; 92; 94-100; 102-107.)

[As in the case] of the figure Midas, a real person whose memory generated an historical archetype, we will find that the divine Mother was paradoxically, both a mortal woman and mother of a king-to-be, and a divinity whose communion with tyrants assured their supremacy (MGA: 98).

The theoretical possibility that Midas subjects considered his mother divine and given the possibility that Midas wished to deify his mother, would hardly have been out of the ordinary. It was not unusual for a king to come to power through his mother – line. * Numerous examples are illustrated in *Re-Genesis* including: Anat; Isis; Asherah; Hathor; and of course, the Virgin Mary. (OGR: 33). Other considerations include the extensive list of the cathedra deities as illustrated below.

* Also known as the "Hieros Gamos from whence a royal sovereign gets her/his power and this is the goddess herself." (APL: 2-23-1999.)

The following excerpts include a summary of the Phrygian Mother Goddess by Lynn E. Roller, one of several renowned subject specialists of Cybele. (SGM.)

Taken together, the evidence gives a vivid picture of the Phrygian Mother. This is a divinity whose impressive costume, stance, and setting within an architectural frame establish her as an important cult [cultural] figure, surely the most important cult [cultural] figure in Phrygia, since she is the only divinity who is depicted iconographically. Her name was *Matar* as in Mother. She could also be addressed with epithets, including the epithet *kybileyā*, which evidently refers to her domain in the mountains. She first appeared in sculpted monuments in the early seventh century BC. She continued to be worshipped in her Phrygian form until the Hellenistic period (SGM: 108).

The Phrygians used many symbols for their mother Goddess that they had inherited from earlier Anatolian peoples, including the bird of prey and the presentation of the divinity standing in the sacred doorway, and developed these into specifically Phrygian forms of religious expressions. The continuity with the past illustrated by such older Anatolian symbols suggests strongly that the Mother Goddess became part of the Phrygian religious tradition during their earliest presence as a distinct Anatolian people in the Early Iron Age, although the goddess may not have received a monumental expression in sculpture until the flourishing period of Phrygian civilization, the eighth and seventh centuries BCE (SGM: 83).

One definitive characteristic of the cult [cultural] monuments from all regions of Phrygia is their uniqueness to Phrygia. The influence of earlier Anatolian cultures is certainly present; the visual form of the Phrygian mother owes much to the Neo-Hittite tradition of sculptural representation, and several of the goddess's attributes, including the bird of prey and lion, were religious symbols in the Anatolian Bronze Age (SGM: 109).

The attribute of a drinking vessel, while common, is perhaps the least indicative, for this was an old convention in Anatolian cult [cultural] scenes. By symbolizing the liquid offerings that the goddess will receive from her worshippers, the drinking vessel establishes her divinity, but does not mark her in any distinctive way. In contrast, her animal attributes are both individual and memorable. She holds or is accompanied by various animals, birds of prey, lions, and fantastic creatures. Every one of these animals is a predator of one sort or another. The associations of the predator are not negative but reinforce the goddess's image of power (SGM: 109).

Probably the most important information to be gained from the Paleo-Phrygian inscriptions is the goddess's Phrygian name, *Matar*, which appears ten times in the Paleo-Phrygian inscriptions. In every case, the word is found on cult [cultural] facades or in cult [cultural] niches, indicating that this was a religious term. ... Lexical parallels with other Indo-European languages indicate that *matar* meant 'mother'. Thus, the

Phrygian epigraphical evidence demonstrates clearly that the Phrygian deity was a mother goddess. ... The second epithet, which occurs, twice is more intriguing: it is *kybileyā*, or *kubeleyā*, in both instances in the nominative case modifying the word *matar*. This word seems to be the origin of the Greek name of the goddess, Kybele, but as these two inscriptions indicate, in Phrygian *kybileyā* was not a proper noun but an adjective, presumably a divine epithet. It clearly was not an essential part of the goddess's name, for *Matar* could be used without an epithet or with another epithet (SGM: 66). ... *Kybileyā*, or *kubeleyā* very possibly is a topographical epithet referring to the names of sacred mountains (SGM: 68).

The enduring portrait of a mother goddess in the ancient Mediterranean world begins with the Phrygian Mother. The goddess's name, physical appearance, and many features of her [culture] were distinctive traits of Phrygian culture, and in their Phrygian form were transmitted to other parts of Anatolia, to Greece, and eventually to Rome [and subsequently disseminated] ... throughout the Mediterranean world (SGM: 63).

The divinity we later meet in Greek and Roman cultural spheres had acquired some characteristics that were distinctly different from those of the goddess of the Phrygians. ... Even their names for her, Kybele (Greek) * or [Cybebe] Cybele (Latin) was not her name in ancient Phrygia (SGM: 63).

* [Kybele is an earlier or alternative Greek appellation of the same divinity. SGM.]

[With these different characteristics in mind, the Phrygian Mother lacks] maternal qualities, but Greek texts provide a fuller definition of the Hellenic concept of her identity as a mother. One of the earliest testimonials to her presence in Greece, the sixth-century B.C. Homeric Hymn 14, addresses her as the Mother of all gods and humans, and the title 'Mother of the gods' became her principal designation in Greek literary texts and in [cultural] designation in Greek literary texts and in dedications (SGM: 6).

Further research on the above summary:

Munn, Mark. *The Mother of the Gods, Athens, and the Tyranny of Asia: A Study of Sovereignty in Ancient Religion*. Berkeley, CA: University of California Press, 2006. (MGA.)

For a further keyword search strategy on the above summary see:

Berber OR "Kabyle cultures" AND Morocco OR Tunisia. (Also note Kabylia, Algeria plus research by ethnologist/historian, Malika Grasshoff as discussed in: *Goddessing* (2004-05): 37.)

Further considerations of the divine memorial rites of Midas' mother relative to the Theogony of Kybele, see Samothracian Mysteries. (MGA: 81, n. 98.)

Further research on the various origins, translations, and interpretations of: Syrian Kubaba; Lydian Kybebe; Phrygian Kubeleya/Kybele; plus Cybebe/Cybele/Cybelus:

- Akurgal, Ekrem. *Ancient Civilizations and Ruins of Turkey: From Prehistoric Times until the End of the Roman Empire*. Tran. John Whybrow and Mollie Emre. Ankara, Turkey: Turk Tarih Kurumu Basimevi, 1969. (ACRT.)
- Alvar, Jaime. *Romanizing Oriental Gods: Myth, Salvation and Ethics in the Cults of Cybele, Isis and Mithras*. Tran. Richard Gordon. Leiden, Netherlands: E. J. Brill, 2008. (RIOG.)
- Baring, Anne and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. 391-415. (MG.)
- Bryce, Trevor. *The Kingdom of the Hittites*. Oxford, England: Oxford University Press, 1999. (KH.)
- Collins, Billie Jean, Mary R. Bachvarova, and Ian Rutherford. *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, Atlanta, GA*. Oxford, England: Oxbow Books, 2008. (AIHG.)
- Diakonoff, I. M. "Women in Old Babylonia not under Patriarchal Authority." *Journal of the Economic and Social History of the Orient* 29.3 (Oct. 1986): 225-238. (WOB.)
- Edgu, Ferit, Ed. *The Anatolian Civilizations I: Prehistoric/Hittite/Early Iron Age*. Istanbul, Turkey: Turkish Ministry of Culture and Tourism, 1983. (ACI.)
- _____. *The Anatolian Civilizations II: Greek/Roman/Byzantine*. Trans. Nursin Asgari. Istanbul, Turkey: Turkish Ministry of Culture and Tourism, 1983 (ACII.)
- Ergener, Reşit. *Anatolia, Land of Mother Goddess*. Ankara, Turkey: Hittite Publications, 1988. (AL.)
- Finkelberg, Margalit. "Anatolian Languages and Indo-European Migrations to Greece." *The Classical World*. 91.1 (Sep.-Oct. 1997): 3-20. (ALI.)
- Hawkins, J. D. "Kubaba at Karkamiš and Elsewhere." *Anatolian Studies* Vol. 31 (1981): 147-176. (KKE.)
- Justus, Carol F. "Indo-Europeization of Myth and Syntax in Anatolian Hittite: Dating of Texts as an Index." *Journal of Indo-European Studies* Vol. 11.1/2 (Spring-Summer 1983): 59-103. (IEMS.)
- Lanciani, Rodolfo Amedeo. *New Tales of Old Rome*. Boston, MA: Houghton, Mifflin and Co., 1901. (NTOR.)
- Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. 154-9. (TCOP.)
- Mellink, Machteld J. "Archaeology in Asia Minor." *American Journal of Archaeology* 64.1 (Jan. 1960): 57-69. (AAM.)
- Munn, Mark. "Kybele as Kubaba in a Lydo-Phrygian Context." Paper

presented at *The Cross-Cultural Conference on Hittites, Greeks and Their Neighbors in Central Anatolia*. Emory University, Atlanta, GA: 2004. (KK.)

_____. *The Mother of the Gods, Athens, and the Tyranny of Asia: A Study of Sovereignty in Ancient Religion*. Berkeley, CA: University of California Press, 2006. 120-124. (MGA.)

_____. “Kybele as Kubaba in a Lydo-Phrygian Context.” *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, Atlanta, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 159-164. (KKLP.)

Rein, Mary Jane. *The Cult and Iconography of Lydian Kybele*. Diss. Harvard University, 1993. Ann Arbor, MI: ProQuest/UMI, 1993. (Publication Number: AAT 9412386.) (CILK.)

Roller, Lynn E. *In Search of God the Mother: The Cult of Anatolian Cybele*. Berkeley, CA: University of California Press, 1999. (SGM.)

Sfameni, Giulia Gasparro. *Soteriology and Mystic Aspects in the Cult of Cybele and Attis*. Leiden, Netherlands: E. J. Brill, 1985. (SMA.)

Showerman, Grant. *The Great Mother of the Gods*. Chicago, IL: Argonaut, 1969. 49-70, 92-93, 109. (GMG.)

Taylor, Patrick. “The Gala and the Gallos.” *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 173-180. (GATG.)

Vermaseren, Maarten J. *Cybele and Attis: The Myth and the Cult*. Trans. A. M. H. Lemmers. London, England: Thames and Hudson, 1977. (CAA.)

Vermaseren, Maarten M. J., and Eugene Lane. *Cybele, Attis, and Related Cults: Essays in Memory of M. J. Vermaseren*. Leiden, Netherlands: E. J. Brill, 1996. (CAR.)

Vassileva, Maya. “Further Considerations on the Cult of Kybele.” *Anatolian Studies* 51 (2001): 51-63. (FC.)

Further research of black stones from Tyana:

Vassileva, Maya. “King Midas in Southeastern Anatolia.” *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, Atlanta, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 165-172. (KM.)

Further Attis-Atys research:

Haspels, C. H. Emilie. *The Highlands of Phrygia; Sites and Monuments*. Princeton, NJ: Princeton University Press, 1971. (HP.)

Munn, Mark. *The Mother of the Gods, Athens, and the Tyranny of Asia: A*

Study of Sovereignty in Ancient Religion. Berkeley, CA: University of California Press, 2006. (MGA.)

Vermaseren, Maarten J. *The Legend of Attis in Greek and Roman Art*. Leiden, Netherlands: E. J. Brill, 1966. (LAG.)

_____. *Cybele and Attis: The Myth and the Cult*. Trans. A. M. H. Lemmers. London, England: Thames and Hudson, 1977. (CAA.)

Vermaseren, Maarten M. J., and Eugene Lane. *Cybele, Attis, and Related Cults: Essays in Memory of M. J. Vermaseren*. Leiden, Netherlands: E. J. Brill, 1996. (CAR.)

Yamauchi, Edwin M. "Easter: Myth, Hallucination, or History?" *Today*: (3-15-1947; 3-29-1947): (EMH: n.p.)

Further Troy research:

Cline, Eric H. "Troy as a 'Contested Periphery: Archaeological Perspectives on Cross-Cultural and Cross-Disciplinary Interactions Concerning Bronze Age Anatolia." *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 11-19. (TCP.)

Knight, C. *Cumaean Gates: A Reference of the Sixth Aeneid to the Initiation Pattern*. Oxford, England: B. Blackwell, 1936. (CG.)

Knight, W. F. Jackson. *Myth and Legend at Troy*. (No publisher identified.) 1935. (MLT.)

Given Roscoe's unique cross – cultural focus, gender – variant subject expertise and extensive notes, recommend "Priests of the Goddess" (POG) for further research of: the Corybantes and Curetes (202); eunuch priests of Artemis at Ephesus (217); Semitic Qedesh, pl. Qedeshim (217-218); Des-Demeter veneration (217); Caria Eunuchs (217); Indian Hijra (197); plus, the Berdaches nascent priests of the North American Oikumene, Lakota, and Pueblo tribes. (223-224.) (POG.)

Further research on alternative gender identities or de – oedipalized practices and rituals of the Galli priests (*tertium genus*) of Cybele (neo-Hittite Kubaba/Phrygian Matar Kubileya (POG: 198) [or Kubeleya] and Attis:

Roscoe, Will. "Priests of the Goddess: Gender Transgression in Ancient Religion." *History of Religions* 35.3 (Feb. 1996): 195-230. (POG.)

Taylor, Patrick. "The Gala and the Gallos." *Anatolian Interfaces: Hittites, Greeks, and Their Neighbours: Proceedings of an International Conference on Cross-Cultural Interaction, September 17-19, 2004, Emory University, Atlanta, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 173-180. (GATG.)

Further research on an alternative interpretation of Attis – Atys includes a correlation to kingship. Although Kybele and later Phrygian Matar Cybele's consort Attis – Atys (plus Sabazius then Greek Dionysus) play a

key role in the spring time resurrection and orgiastic rituals, he is not an evolving synthesis or polyform. Rather he is but one of the forms out of which kingship may have emerged. In some respects, he reflects the relationship of Sumerian (not Semitic) Ishtar with Tammuz; Egyptian Isis with Osiris; Canaanite Anat with Baal; and Greek Aphrodite with Adonis. Haspels observes 'Attis never appears with Cybele in Phrygian times' (HP: 111). In 'La Résurrection d'Adonis,' P. Lambrechts has also shown that Attis, the consort of Cybele, does not appear as a 'resurrected' god until after A.D. 150 (EMH). Also, throughout 24 different Turkish sites plus 19 primary museums visited plus numerous smaller collections, his position remained obscure (RGS: 1400, Cybele and Buyukkale/ Bogazkoy, Anatolia).

Further Kubaba/Kybele/Cybele research: 3500, Anatolia, Arinna and Other Goddesses; 3000-2000, Anatolia Kubaba and the Hittites; 1400, Cybele and Buyukkale-Bogazkoy, Anatolia; 1184, Hittites and Trojan War; 1050-850, Kubaba and Kubat, Anatolia; 588-587, Cybele's Dedication, Rome; 204, Cybele to Rome; 200, The Great Cybele Magna Mater at Santoni Sicily; and 200, Greece and Pergamon, Anatolia. (RGS.) (For CE entries see: 37-48, Mary and Pagan Goddesses; 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 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; 650-550, Anatolia; 630-620, Goddess Kore, Izmir Turkey; 588-587, Cybele's Dedication, Rome; 585-300, Lydia Replaces Phrygia, Anatolia; 282-263, Demeter's Priene Temple, 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 research on cathedra goddesses: 8300-4500, Sha'ar Hagolan (Sha'ar HaGolan); 7250-6150, Çatal Hüyük, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400-2500, Olympus Hera; 4000-

3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba and the Hittites; 2500, Inanna, Holder of the Me; 2000, Asherah; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (RGS)

Further research on ancient Dark Mothers (Creatrix?) and related trade routes: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapiens Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf, Austria; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan Palestine: Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 1000, Ephesus, Anatolia; 800, Tanit; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt. (RGS) Additional Goddess considerations from other ancient populations and time periods include: German Hoherfels (40,000 BCE); Russian Kostenki - Borshevo (25,000 BCE); * and French Carbonnel (4,000 BCE).

*Although Stone Age female (i.e. vulva) finds are abundant, archaeological male (phallus) discoveries are rare and timeline starts around 28,000-26,000 BCE. (Don Hitchcock. Donsmaps.com/venustimeline.html)

Further Hieros Gamos (Sacred Marriages) research: 7000-3500 (1450), Old Europe; 7000, Hieros Gamos; 4400-2500, Olympus Hera; 3200-539, Proto Elamite Goddesses and Matrilineal Aspects; 3000, First Dynasty, Egypt; 3000-1450, Gournia; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 1800, Re-Visioning Goddess Sarah; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1479-1425 Tuthmosis III, Egyptian King; 1000, Ephesus, Anatolia; 900, Taanach, Canaanite Libation Stand; 323-30, Temple Kom Ombo, Egypt; and 200, Winged Victory. (RGS.)

According to numerous scholars including M. Zour, S. Farzin, and B. Aryanpour, the mother of the gods embodied unequalled preeminence including royal ascendancy to the throne through matrilineal lineage (WA). *Hieros Gamos* frequently included apotheosis (deification) of the king plus land stewardship (CDBL: 132-133, WDSS0: 182-3). Selected examples are: Egyptian Hatshepsut – Thothmes; Middle Elamite period Goddess Kiririsha and gods Inshoshimak and Houmban; Goddess Anahita and King Narseh's investiture (PHM: 188) as legitimacy of male kings was only

through the mother's (matrilineal) side (WA: 233); Phrygian Matar Cybele (Kybele) and her son – lover Attis (CAA: 18-20, MG: 398-400); and god – son – husband Kabeiros (Kadmilos, Korybas) of Samothracian Mother Goddess (GOG: 87). (RGS: 7000, Hieros Gamos).

Additional examples of *Hieros Gamos* and goddesses/queens venerated alongside of male gods/kings/princes are: Hebrew Asherah – Baal/Yahweh (MOO: 376); * Ugaritic/Canaanite Athirah-El (bull) (MOO: 376); ** Shekhinah – Yahweh (HG: 105-111); Babylonian Aruru (Asherah/Ashratum) – god Anu (TGA: 39, MOO: 376); Punic Tanit – Baal Hammon (MOO: 378); N. Syrian Tanit – Lord of Mount Amanus (MOO: 378); Sumerian Inanna – Dumuzi (MOO: 383); Levant Astarte – Baal (GGL: 131); Sumerian (not Semitic) Ishtar – Tammuz (MOO: 383); Greek Aphrodite – Adonis (MOO: 383); Hittite/Phrygian Cybele and Attis (SMA: 54); Adam and Eve; *** Sarah and Abraham; and Lady Ikoom, Snake Queen and mother of lord Wa'oom Uch'ab Tzi'kin, royal ruler of the Mayan Snake Dynasty c. 562 AD (TSK: 16). (Also note subsequent Mayan Snake Queen named K'abel (TSK: 16)).
* Astarte/Athart/'ttrt was 'Baal's Other Self' (GGL: 131).
** According to Ugaritic texts, Canaanite Athirah is Hebrew Asherah (MOO: 376).
*** Or, Eve and Adam? (RGS: 7000, Hieros Gamos.)

Further bibliographic research (including numerous primary sources) on Sacred Marriages (*Hieros Gamos*):

- Baring, Anne, and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. (MG.)
- Birnbaum, Lucia Chiavola. *Black Madonnas: Feminism, Religion, and Politics in Italy*. Boston, MA: Northeastern University Press, 1993. (BLM.)
- _____. *Dark Mother: African Origins and Godmothers*. San Jose, CA: Authors Choice Press, 2001. (DM.)
- Corrington, G. P. "The Milk of Salvation: Redemption by the Mother in Late Antiquity and Early Christianity." *Harvard Theological Review* 82.4 (1989): 393-420. (TMOS.)
- Diakonoff, I. M. "Women in Old Babylonia not under Patriarchal Authority." *Journal of the Economic and Social History of the Orient* 29.3 (Oct. 1986): 225-238. (WOB.) (Excellent primary sources.)
- Kerenyi, Carl. *Zeus and Hera: Archetypal Image of Father, Husband and Wife*. Princeton, NJ: Princeton University Press, 1975. (ZAH.)
- _____. *The Gods of the Greeks*. 1951. London, England: Thames and Hudson, 1982. (GOG.)
- Lapinkivi, Pirjo. *The Sumerian Sacred Marriage in the Light of Comparative Evidence*. Helsinki, Finland: Neo-Assyrian Text Corpus Project, 2004. (SSM.)
- Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. (TCOP.)
- Lutzky, Harriet. *Shadday as a Goddess Epithet*. *Vetus Testamentum* 48, Fasc. 1 (Jan. 1988): 15-36. (SGE.)

- Murray, Margaret Alice. *The Splendour That Was Egypt*. London, England: Sidgwick and Jackson, 1977. (STWE.)
- Neumann, Erich. *The Great Mother: An Analysis of the Archetype*. 2nd Ed. Trans. Ralph Manheim. Princeton, NJ: Princeton University Press, 1963. (TGM.)
- Sheres, Ita and Anne Kohn Blau. *The Truth about the Virgin*. New York, NY: Continuum, 1995. (TAB: 93.)
- Wakeman, Mary K. "Ancient Sumer and the Women's Movement: The Process of Reaching Behind, Encompassing and Going Beyond." *Journal of Feminist Studies in Religion* 1.2 (Fall 1985): 7-27. (ASWM.)
- Zorich, Zach. "The Snake King's New Vassal." *Archaeology* 66.6 (Nov.-Dec. 2013): 16. (TSK.)

Further research on Troy, militarization, warfare, patristic monotheism, and other dualistic typologies: 3000, Founding of Troy; 2500, Troy, Anatolia; 1600-1100, The Heroic Age of Greece; 1184, Hittites and Trojan War, c. 1200; and 1100-800, Mediterranean Dark Ages. (RGS.)

IMAGE: © GSA. DESCRIPTION: MAP: BLACK ANATOLIAN GODDESSES: (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: MAP OF BLACK ANATOLIAN GODDESSES: (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 45A, ROW 1, SLEEVE 1, SLIDE #436, BCE.

CO_TUR_S45A_R1_SL1_S436.jpg

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

NOTE 1:

THE VENERATION OF THE DARK MOTHERS BEGAN TO SPREAD THROUGHOUT ALL CONTINENTS FOLLOWING THE AFRICAN INTERCONTINENTAL DISPERSIONS INCLUDING ANATOLIAN TRADE ROUTES (AO: 1-2; RGS).

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: STONE RELIEF OF CYBELE/KYBELE: GORDION, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: STONE RELIEF OF CYBELE/KYBELE IN A SHRINE WITH POLOS CROWN AND FLUTED ROBE, GORDION, ANATOLIA.

SLIDE LOCATION TURKEY, SHEET 60, ROW 1, SLEEVE 5, SLIDE #732, c. 750-650 BCE.

CO_TUR_S60_R1_SL5_S732

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

NOTE 1: KING MIDAS' WESTERN ANATOLIAN CAPITAL WAS "GORDION AND THE NATIONAL GODDESS WAS PHRYGIAN MATAR CYBELE PLUS HER SON-LOVER ATTIS." (CAA: 18-20; MG: 398-400; RGS.) (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: URARTU RELIEF, EAST ADILCEVAZ: (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: URARTU (EAST ADILCEVAZ) RELIEF BASE WITH TWO WINGED FIGURES WEARING HIGH POLOS STANDING ON LIONS UNDER DECORATIVE LATTICEWORK, EAST ADILCEVAZ, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 59, ROW 1, SLEEVE 1, SLIDE #709, c. 8 C. BCE.

CO_TUR_S59_R1_SL1_S709

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

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: LABYRINTHINE WOOD CARVINGS: GORDION, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: WOOD CARVINGS ON TABLE INCLUDING GEOMETRIC DESIGN SIMILAR TO A FOUR DIRECTIONAL LABYRINTH, GORDION, ANATOLIA. ALSO NOTE THE PATTERN OF THE CENTER LABYRINTH SUGGESTS FALLOPIAN TUBES / UTERUS * FREQUENTLY ATTRIBUTED TO HATHOR'S SPIRAL-BOUND HAIR MOTIF.

SLIDE LOCATION TURKEY, SHEET 59, ROW 1, SLEEVE 3, SLIDE #711, 700 BCE.

CO_TUR_S59_R1_SL3_S711

SHOT ON LOCATION: SHOT ON LOCATION: GORDION, (ANATOLIA) TURKEY

NOTE 1 SEE: * CAMERON'S SYMBOLS OF BIRTH AND DEATH IN THE NEOLITHIC. (SBDN.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: GOLD ACORN NECKLACE: GORDION, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: GOLD ACORN NECKLACE, GORDION, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 60, ROW 1, SLEEVE 2, SLIDE #729, 8th C. BCE. PHRYGIAN.

CO_TUR_S60_R1_SL2_S729

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

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: CATHEDRA CYBELE: PHRYGIA, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION, PHRYGIAN CYBELE ENTHRONED IN HER LION – DRAWN BRONZE CHARIOT: (ANATOLIA) TURKEY. (MG: 401, FIG. 8.)

SLIDE LOCATION CYBELE, SHEET 1, ROW 1, SLEEVE 2, SLIDE #2, 2nd C. BCE.

IT_CYB_S1_R1_SL2_S2.jpg

SHOT ON LOCATION: MUSEUM OF NATURAL HISTORY: NEW YORK, NY.

NOTE 1:

A GRAECO – PERSIAN – ANATOLIAN FUSION OCCURS IN LYDIA IN THE ASSIMILATION OF ANAHITA, THE PERSIAN GODDESS OF FERTILIZING WATERS, TO CYBELE AND TO ARTEMIS EPHESIA. FROM THIS BLENDING, CYBELE IS KNOWN AS METER ANAHITA, ARTEMIS ANAHITA, OR THE PERSIAN ARTEMIS (FOG: 208). (SOURCE: ENTRY ABOVE.)

NOTE 2: ALSO SEE ASPHODEL LONG'S WEB SITE ON CIIS LIBRARY'S WEB PAGE.

NOTE 3: FIELDWORK PROJECT 1993.

IMAGE: CATHEDRA CYBELE: PHRYGIA, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION, PHRYGIAN CYBELE ENTHRONED WITH A SERPENT AND PANTHERS (OR LIONS), (ANATOLIA) TURKEY.

SLIDE LOCATION CYBELE, SHEET 1, ROW 2, SLEEVE 2, SLIDE #3, 2nd C. BCE.

IT_CYB_S1_R2_SL2_S3.jpg

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

NOTE 1: ALSO SEE CATHEDRA CYBELE WITH LIONS, CORNUCOPIA AND A MURAL CROWN AT THE GETTY CENTER, LOS ANGELES.

NOTE 2: FIELDWORK PROJECT 1993.

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

PHOTO: © GSA. DESCRIPTION: ENTHRONED, ASSYRIAN GODDESS WITH FULL TURBAN, ALMOND EYES, DETAILED PUBIC AREA, HANDS HOLDING BREASTS, SEATED ON IVORY THRONE, FOUND NEAR KULTEPE (KARUM), ANATOLIA. SLIDE LOCATION RE-GENESIS, PHASE 2, SHEET 1, ROW 2, SLEEVE 3, SLIDE #686, 1790-1700 BCE.

IT_RPT_S1_R2_SL3_S686.jpg

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

NOTE 1:

THE ANATOLIAN HITTITES EVOLVED OUT OF THE ASSYRIAN MERCHANTS THAT IMMIGRATED TO KANESH, OR MODERN KULTEPE NEAR KAYSERI. THE ASSYRIAN CAPITAL WAS HATTUSA/BOGAZKOY THAT ALSO COMPRISED BUYUKKALE (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: CATHEDRA MOTHER GODDESS ASHERAH: TEL TAANACH, CANAANITE (NORTHERN ISRAEL.)

IMAGE © GSA. DESCRIPTION: MOTHER GODDESS ASHERAH (OR ASTARTE) (GGL: 147) SEATED ON A CATHEDRA THRONE BETWEEN TWO LIONESSES. LOCATION TEL TAANACH.

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

NOTE 1: ASHERAH WAS THE PROTOTYPICAL MOTHER GODDESS OF THE SEVENTY CANAANITE GODS AND KNOWN AS “*QNYT ‘LIM*, ‘PROCREATRESS OF THE GODS’ OR ‘*UM L(M)*’: ‘MOTHER OF THE GODS.’” (AMST: 47.)

NOTE 2: GODDESS ASHERAH WAS WORSHIPED IN ISRAEL FROM THE DAYS OF THE FIRST SETTLEMENT IN CANAAN, AS THE HEBREWS HAD TAKEN OVER THE CULT [CULTURES] OF THIS GREAT MOTHER GODDESS FROM THE CANAANITES. (HG: 45.)

NOTE 3: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA GODDESS INDICATES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 4: “THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999).”

NOTE 5: FIELDWORK PROJECT.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES’ TEAM..

IMAGE: MINUTE SEAL OF CYBELE WITH EARS OF CORN: (ANATOLIA) TURKEY. PHOTO: © GSA. DESCRIPTION: LIKE DEMETER, CYBELE WAS ALSO AN ANCIENT EARTH – GODDESS. ON THE SEAL IS RAISED (KA) ARMS OR HORN OF CONSECRATION, TWO TRIANGLES AND CYBELE’S SYMBOL, STALKS OF CORN. * (SMA: 84-85, 87-90.)

SLIDE LOCATION CYBELE, SHEET 1, ROW 4, SLEEVE 1, SLIDE #2, BCE.

IT_CYB_S1_R4_SL1_S2.jpg

SHOT ON LOCATION: BY CHRISI

NOTE 1: * IN BENKO’S THEOLOGICAL DISCUSSION ABOUT CYBELE’S INFLUENCE ON MARIOLOGY, CYBELE OF ALL GREEK AND ROMAN GODDESSES PLAYS A KEY ROLE AS “VIRGIN MOTHER.” (TVG: 264.)

NOTE 2: “CYBELE WAS GUARANTOR OF NATURAL FERTILITY AND AGRARIAN RHYTHMS. (SMA: 84-85; RGS).” (SOURCE: ENTRY ABOVE.)

NOTE 3: * OF THE GREAT MOTHER CYBELE’S VARIOUS ICONOGRAPHY, STALKS OF CORN ARE A COMMON AGRARIAN SYMBOL. (SMA: 84-85.)

NOTE 4: FIELDWORK PROJECT 1986.

PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

PHOTO NOTE KEY: ILLUSTRATOR ALEXANDER DUSHENKO.

PHOTO NOTE KEY: NEEDS ILLUSTRATION TO HIGHLIGHT IMAGE!

PHOTO NOTE KEY: OR RE-POTOGRAPH???

PHOTO NOTE NOT ON ALEXANDER'S EARLIER LIST. 1-5-16

IMAGE: CYBELE'S WOMB – SPARK: (ANATOLIA) TURKISH SEAL.

PHOTO: © GSA. DESCRIPTION: ON THE BACKSIDE OF CYBELE'S SEAL IS THE
ICONOGRAPHY OF THE SUN – OR – WHAT IS DISCUSSED IN RE-GENESIS AS A
WOMB – SPARK.

SLIDE LOCATION CYBELE, SHEET 1, ROW 4, SLEEVE 3, SLIDE #3, BCE.

IT_CYB_S1_R4_SL3_S3.jpg

SHOT ON LOCATION: (ANATOLIA) TURKEY. IMAGE IN PROCESS.

NOTE 1 WOMB – SPARK. “QUICKENING-THE WOMB OF DEATH MADE FERTILE FOR
NEW LIFE (COG: 30).” *

NOTE 2:

* THIS METAMORPHIC RE-GENESIS OF THE LIFE – DEATH – AND-
REGENERATION PROCESS IS AN ‘AWAKENING TO’ AND ‘CELEBRATION OF’
THE COMPLETE AND ETERNAL CYCLES OF LIFE – ALONG WITH – THE
ETERNAL CYCLES OF THE SEASONS (RGS).

NOTE 3: FIELDWORK PROJECT 1986.

PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

IMAGE: SUN OR WOMB – SPARK: SHABAKA STONE, EGYPT.

PHOTO: © GSA. DESCRIPTION: A FURTHER EXAMPLE OF SUN RAYS OR SUN BURST,
SHABAKA STONE, EGYPT.

SLIDE LOCATION EGYPT, ADDENDUM 4, ROW 3, SLEEVE 4, SLIDE #21, 710 BCE.

CO_EGY_AD4_R3_SL4_S21.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: CATHEDRA THRONE DEITY: UR, BABYLON.

PHOTO: © GSA. DESCRIPTION: TERRACOTTA CATHEDRA THRONE DEITY, UR.

SLIDE LOCATION NEAR EAST, SHEET 11, ROW 3, SLEEVE 3, SLIDE #13, 2000-1050
BCE.

CU_NEA_S11_R3_SL3_S13.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA (THRONE)

GODDESS INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

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

NOTE 3: FIELDWORK PROJECT 1998-2002.

IMAGE: GSA ILLUSTRATION OF ATTIS (SHARMA, OR SHARRUA): YAZILIKAYA,
(ANATOLIA) TURKEY.

IMAGE © GSA. DESCRIPTION: ILLUSTRATION BELOW OF THE YAZILIKAYA
SANCTUARY INCLUDES, HEPATU (#43), HURRIAN ISHTAR (#36-38), AND DOUBLE
GODDESS * (#45-46) STANDING BEHIND HEPATU'S SON TUDHALIYA IV, OR ATTIS
(OR SHARMA/SHARRUMA) (#44) WITH DOUBLE-AXE CONJOINED AT APEXES. (TOL:
115.) * (DG: 150: FIG, 4.17.)

ON LOCATION: ILLUSTRATION/IMAGE TBD

NOTE 1:

ALTHOUGH KYBELE AND LATER PHRYGIAN MATAR CYBELE'S CONSORT
ATTIS – ATYS (PLUS SABAZIUS THEN GREEK DIONYSUS) PLAY A KEY ROLE
IN THE SPRINGTIME RESURRECTION AND ORGIASTIC RITUALS, HE IS NOT
AN EVOLVING SYNTHESIS OR POLYFORM. HE IS RATHER BUT ONE OF THE
FORMS OUT OF WHICH KINGSHIP MAY HAVE EMERGED (RGS). (RGS: 1400,
CYBELE AND BUYUKKALE-BOGAZKOY, ANATOLIA).

NOTE 2: FOR FURTHER ATTIS IMAGES SEE THE PLATES IN, VERMASEREN,
MAARTEN J. *CYBELE AND ATTIS: THE MYTH AND THE CULT*. TRANS. A. M. H.
LEMMERS. LONDON, ENGLAND: THAMES AND HUDSON, 1977. PLATES 24, 34, 39, 40,
43, 44, 44-47, 49, 57, 62, 63, 68, 70, 76, AND 78. (CAA.)

NOTE 3: FIELDWORK PROJECT 1989.

PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

PHOTO NOTE: ILLUSTRATION BELOW IS VIA ATAMAN HOTEL INDUSTRIES

(<http://.atamanhotel.com/whc/hattusa-yazilikaya-relief.html>).

FOR FURTHER INFORMATION CONTACT: <http://Dark.Mother.atamanhotel.com/hotel.html>

PHOTO NOTE: FOR FURTHER YAZILIKAYA RESEARCH AND IMAGES:

RESOURCE: (MUSEUM ART RESOURCE.)

RESOURCE: (BRITISH MUSEUM: LONDON, ENGLAND.)

RESOURCE: (ARCHAEOLOGY, ARCHITECTURE & ART.)