

76. 3500, Anatolia, Arinna, and Other Goddesses

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liberate pre-colonial research
to its rightful 3,000,000 BCE origins
- and -
liberate female spirituality.
(RGS.)

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Mother Goddess Belief System.

It is not uncommon
that Hattian/Hittite religious practices
evidence a mother goddess belief system
as the “human concept of divinity.”
(SGM: 10.)

Paleolithic.

As far back as the Paleolithic Age
one finds in the countries around the Mediterranean
a Goddess who is universally worshipped
as the mighty mother.
In the most general sense
she is actually the earth,
which contains and produces life.
(CAA: 13.)

Sun Goddess Arinna.

The supreme patron of the Hittite monarchy
was the Sun – goddess Arinna, Wurusemu,
‘the Lady of the Land’ and the producer of fecundity.
She was the queen of the land,
mistress of kings and queens of Hatti,
directing the government of the country.
(TOL: 115.)

The leading cities and sites in ancient Anatolia were Bogazkoy, Yazilikaya,

Pessinus, and Priene. Hattusas was the great capital city at Bogazkoy. Finds from excavations initiated by a German archaeological team in 1906 CE include thousands of clay tablets with cuneiform characters that speak to and explain the religious practices of the Hattians or Hittites. The tablets also include information on the Hatti land, i.e. Hittites, and a language called Nesili that has a close affinity with “another dialect of the Anatolian Indo–European languages, Luwian” which is also related to classical Cilicia. * (HBR: 128.) Additional languages are Akkadian, pre–Hittite Hattic, and Hurrian from northern Mesopotamia. (HBR: 128-9; AMW: 192-202.)

* Cilicia was a well–traveled trade route area between the Taurus and Amanus Mountains.

It is not uncommon that Hattian/Hittite religious practices evidence a mother goddess belief system as, the “human concept of divinity.” (SGM: 10.) She is frequently found in a standing or seated position with lion cubs and or musical instruments: locations include caves, hillsides and mountains.

Prehistoric art had already depicted this Goddess – in a seated or standing posture. ... In the civilizations of Asia Minor, Crete and the early Greek mainland the Goddess appeared everywhere in the form of the Great Mother, who was worshipped preferably in caves (CAA: 9). ... As far back as the Paleolithic Age one finds in the countries around the Mediterranean a Goddess who is universally worshipped as the mighty mother. In the most general sense she is actually the earth, which contains and produces life (CAA: 13).

Hattian goddesses introduced around 3500 BCE include Cybele/Kybele and Kultepe. Kultepe was the sun goddess Arinna, also later known as goddess Wurusemu and goddess Arinitti. *

The supreme patron of the Hittite monarchy was the Sun–goddess Arinna, Wurusemu, ‘the Lady of the Land’ and the producer of fecundity. ... She was the queen of the land, mistress of kings and queens of Hatti, directing the government of the country. ... Like Ishtar [or Esh–tar] in Mesopotamia and the Hurrian Hebat in relation to Teshub, she had precedence over her husband–son. Thus, in the state religion the Weather–god of Hatti took second place to the sun–goddess of Arinna (TOL: 115).

* Additional sun goddesses include: Anahita (WM: 49); Egyptian Sekhmet; Germanic Sunna (Sunnu); Brythonic Aquae Sol (Sulis); Roman Sul–Minerva; Celtic Bridget; Baltic Saule; Finnish Paivatar; Siberian Kajae; Arabian Al–Ilat; and Shinto Amaterasu Omikami.

The goddess Arinna is of particular metaphoric interest. In the photo below from Kayseri Archaeological Museum, Arianne is a double goddess and the prominent or dominant iconography is the concentric circle–and–dot. Many times over the decades, I have come across other iconic examples of the circle with a center dot.

In addition to Arinna in Kayseri (3,500 BCE), further ‘circle – and – dot’ examples have been discovered including: 1000-600 BCE potteries and caravanserai plus the major trade site of Muweilah in Southeastern Arabia to numerous American Petroglyphs including the King’s Trail on Hawaii’s Big Island. Other selected examples are: Sicilian pottery fragment at the Erice Museum; Anatolian 3rd century Assyrian funeral goddess Kultepe at Ankara Museum; Irish engravings on King’s Mountain menhir at Co. Meath (TEG: 92, Fig. 32); carvings from Mevagh, Co. Donegal (MMG: 256); Shashamanna, Southern Ethiopia memorial orthostats (TEG: plate 42b); Irish engravings on astronomical Megalithics at Newgrange and Tara (GS: 110); Southern Ethiopian carved stele (TEG: 135, Fig. 46); and 4000-3000 BCE Locmariaquer at Brittany France capstones. (MAWE: plate 13.)

One working ‘circle – and – dot’ hypothesis for the Hattian goddesses is that Kultepe – Arinna – Wurusemu – Arinitti like other great mother goddesses symbolize new seeds sown in a fertile field, (MG: 48; GGE: 205) transforming new life out of death both physically and agriculturally. As noted above by Vermaseren, “she is actually the earth, which contains and produces life [and] was universally worshipped as the mighty mother.” (CAA: 13.) A summary of related dot – in – circles iconography suggests that they are “the most numerous of all, and therefore germinal.” (COG: 304.)

Circles, dot – in – circles, suns, and cupmarks [cup-marks] are often found on surfaces hidden in the ground or at the bottom of orthostats. These carvings were not made for human view, but as ritual actions for communication with the divine, an evocation of the goddess’s regenerative powers hidden in stone. These are symbols of the center, the source or focal point where life begins and flows out, increasing in concentric circles and arcs. If it were possible to count all cupmarks [cup-marks] (artificial and natural), circles (concentric and open), and dot – in – circle motifs, it would become clear that these symbols are the most numerous of all, and therefore germinal (COG: 304).

The dominant metaphoric theme that is inherent in the ‘circle – and – dot’ motif is a womb – spark or “quickening – the womb of Death made fertile for new life.” (COG: 305.) 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. This awakening spark may also be compared to the “spark of the *indigenous genius* of humankind” that each person embodies. (NHI: 155.) “A circle with a dot at its center depicts a complete cycle and cyclic perfection, the resolution of all possibilities in existence (IET: 36).” Self-actualized numinosity.

For further contemporary research on parthenogenesis/supernatural potency/self-seeding/self-making/autopoiesis including further aspects of self-fertilized eggs = two X chromosomes:

Capra, Fritjof. *The Web of Life: A New Understanding of Living Systems*. New York, NY: Anchor, 1996. 194-221. (WOL.)

Holt, Jim. “Single-Egg Theory: Immaculate Conception without God.”

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<http://linguafranca.mirror.theinfo.org/print/0110/hypothesis.html>

Jantsch, Erich. *The Self-Organizing Universe: Scientific and Human Implications of the Emerging Paradigm of Evolution*. Oxford, England: Pergamon Press, 1980. (SOU.)

Margulis, Lynn. *Symbiosis in Cell Evolution: Microbial Communities in the Archean and Proterozoic Eons*. New York, NY: Freeman, 1993. (SCE.)

Morowitz, Harold J., and James S. Trefil. *The Facts of Life: Science and the Abortion Controversy*. New York, NY: Oxford University Press, 1992. (FL.)

Perlman, David. "Survival of the Fittest Females." *San Francisco Chronicle* 22 Mar. 2004: A4. (SFF.)

For a further research on cupmarks [cup-marks] plus the circle and dot motif including Egyptian circumpunct, Hawaiian Petroglyphs, Pythagorean cosmogony, life – death – and – regeneration, and rotation of the seasonal cycles:

Baring, Anne, and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. 48. (MG.)

Berry, Thomas. *The Great Work: Our Way into the Future*. New York, NY: Bell Tower, 1999. (GWO.)

Cooper, J. C. *Symbolism: The Universal Language*. Wellingborough, England: Aquarian Press, 1982. 36. (SUL.)

Cox, J. H., and Edward Stasack. *Hawaiian Petroglyphs*. Honolulu, Hawaii: Bishop Museum Press, 1970. (H.)

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_____. *The Language of the Goddess*. San Francisco, CA: Harper San Francisco, 1989. 61, Fig. 6.5. (LOG.)

_____. *The Civilization of the Goddess: The World of Europe*. San Francisco, CA: Harper, 1991. 304-5. (COG.)

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Hemenway, Priya. *Divine Proportion: Phi in Art, Nature, and Science*. New York, NY: Sterling Publishers, 2005. 56. (DPP.)

Magee, Peter. "The Impact of Southeast Arabian Intra-Regional Trade on Settlement Location and Organization during the Iron Age II Period." *Arabian Archaeology and Epigraphy* 15.1 (May 2004): 24-42. (ISA.)

Meaden, George Terence. *The Goddess of Stones: The Language of the Megaliths*. London, England: Souvenir, 1991. 110. (GS.)

- Nilsson, Martin Persson. *The Minoan-Mycenaean Religion and its Survival in Greek Religion*. 1927. New York, NY: Biblo and Tannen, 1950. 415-421. (MMRS.)
- Twohig, Elizabeth Shee. *The Megalithic Art of Western Europe*. Oxford, England: Oxford University Press, 1981. (MAWE.)
- Further research on the various origins, translations and interpretations of: Syrian Kubaba; Lydian Kybebe; Phrygian Kubeleya/Kybele/Kultepe; plus Cybebe/Cybele/Cybelus:
- 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.)
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- 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.)
- 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.)
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- Mellink, Machteld J. "Archaeology in Asia Minor." *American Journal of Archaeology* 64.1 (Jan. 1960): 57-69. (AAM.)
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- _____. *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. 120-127. (MGA.)
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Further research on 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 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; 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; 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: 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 Kubaba/Kybele/Cybele research: 3000-2000, Anatolia Kubaba and the Hittites; 1400, Cybele and Buyukkale/Bogazkoy, Anatolia; 1184, Hittites and Trojan War; 1050-850, Kubaba and Kubat, Anatolia; 750-650, Cybele and King Midas; 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: 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 research on alternative gender identities or de – oedipalized practices and rituals of the Galli priests (*tertium genus*) of Cybele/Kybele (neo-Hittite Kubaba/Phrygian Matar Kubileya (POG: 198) [or Kubeleya]) and Attis:

Frymer-Kensky, Tikva Simone. *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*. New York, NY: Free Press, 1992. 45-57. (WOTG.)

Harris, Rivkah. "Inanna – Ishtar as Paradox and a Coincidence of Opposites." *The History of Religions* 30.3 (Feb. 1991): 261-278. (II.)

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Given Roscoe's unique cross – cultural focus, gender – variant subject expertise and extensive notes, also 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 dot – and – circle research: 3500-3200, Knowth, Ireland, 3200 Irish Neolithic, and 1000-600, Site of Muweilah in Southeastern Arabia. (RGS.)

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; 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; 500, Greek Mysteries; and 282-263, Demeter's Priene Temple. (RGS.)

IMAGE: MAP OF BLACK ANATOLIAN GODDESSES INC. ARINNA: CARCHEMISH, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: MAP OF BLACK ANATOLIAN GODDESSES INC. ARINNA WITH POMEGRANATE AND A HIGH POLOS HEADDRESS FROM CARCHEMISH, (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:

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

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: HATTUSAS CAPITAL: BOGAZKOY, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: LION'S GATE AT BOGAZKOY.

SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 1, ROW 2, SLEEVE 4, SLIDE #748, BCE.

IT_RPT_S1_R2_SL4_S748.jpg

SHOT ON LOCATION: BOGAZKOY (HATTUSAS), TURKEY.

NOTE 1: "HATTUSAS WAS THE GREAT CAPITAL CITY AT BOGAZKOY (RGS)."

(SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: ATHENA'S/DEMETER'S 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, ANATOLIA TURKEY.

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

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: RELIEF OF HITTITE KABABA: ALACA HÜYÜK, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: HITTITE ORTHOSTAT RELIEF OF SEATED (CATHEDRA) GODDESS KUBABA (KABABA) WITH MIRROR (OR POMEGRANATE) AND POSSIBLE RATTLE ON CORNER OF CITY WALL AT ENTRANCE TO ALACA HÜYÜK, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 45, ROW 2, SLEEVE 4, SLIDE #429a, BCE.

CO_TUR_S45_R2_SL4_S429a.jpg

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

NOTE 1:

IT IS NOT UNCOMMON THAT HATTIAN/HITTITE RELIGIOUS PRACTICES EVIDENCE A MOTHER GODDESS BELIEF SYSTEM AS THE 'HUMAN CONCEPT OF DIVINITY' (SGM: 10). SHE IS FREQUENTLY FOUND IN A STANDING OR SEATED POSITION WITH LION CUBS AND OR MUSICAL INSTRUMENTS: LOCATIONS INCLUDE CAVES, HILLSIDES AND MOUNTAINS (RGS). (SOURCE: RGS.)

NOTE 2: HITTITE ANATOLIAN PANTHEON INCLUDES: "KUBABA; KUBEBE; KYBELE (TVG: 70); AND CARCHEMISH KUPAPA/CUBEBE, LATER KNOWN AS CYBELE BY THE GREEKS (RGS)."

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: KUBABA/CYBELE: CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: BASALT (DARK VOLCANIC ROCK) WEATHERED STATUE OF GODDESS KUBABA LATER KNOWN AS CYBELE WEARING A MASSIVE NECKLACE AND HOLDING A MIRROR. HITTITE CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY, NEAR THE ASSYRIAN (SYRIAN) BORDERS.

SLIDE LOCATION TURKEY, SHEET 53A, ROW 3, SLEEVE 1, SLIDE #34, NEO-HITTITE CO_TUR_S53A_R3_SL1_S34.jpg

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

NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: ENTHRONED SUN GODDESS KULTEPE: (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: CATHEDRA SUN GODDESS WITH FULL TURBAN, ALMOND EYES, DETAILED PUBIC AREA, HANDS HOLDING BREASTS, SEATED ON IVORY THRONE, FOUND NEAR KULTEPE (KARUM), (ANATOLIA) TURKEY.

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:

IN ADDITION TO HATTIAN SUN GODDESS ARINNA (WURUSEMA) ARE FURTHER SUN GODDESSES INCLUDING: KULTEPE (ARINITTI); ANAHITA (WM: 49); HITTITE ARINNA (WURUSEMU); EGYPTIAN SEKHMET; GERMANIC SUNNA (SUNNU); BRYTHONIC AQUAE SOL (SULIS); ROMAN SUL-MINERVA; CELTIC BRIDGET; BALTIC SAULE; FINNISH PAIVATAR; SIBERIAN KAJAE; ARABIAN AL-ILAT; AND SHINTO OMIKAMI AMATERASU (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: SUN GODDESS ARINNA: KULTEPE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: ALABASTER SUN DISK GODDESS ARINNA WITH TWINS INC. DOT – AND – CIRCLE (CIRCUMPUNCT), PRIMARY WOMB – SPARK, KULTEPE, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 67, ROW 3, SLEEVE 4, SLIDE #860, C. 2250-2000 BCE.

CO_TUR_S67_R3_SL4_S860

SHOT ON LOCATION: KAYSERI ARCHAEOLOGICAL MUSEUM: KAYSERI, (ANATOLIA) TURKEY.

NOTE 1:

[ARINNA] WAS QUEEN OF THE LAND, MISTRESS OF KINGS AND QUEENS OF HATTI, DIRECTING THE GOVERNMENT OF THE COUNTRY. ... THUS, IN THE STATE RELIGION THE WEATHER-GOD OF HATTI TOOK SECOND PLACE TO THE SUN-GODDESS OF ARINNA (TOL: 115; RGS).

NOTE 2: SEE WINN AND PETRIE FOR FURTHER EXAMPLES OF THE CONCENTRIC CIRCLE – AND – DOT (CIRCUMPUNCT) MOTIF. M. M. WINN. (PW: 90, 119, 148, 313.) FLINDERS PETRIE. (DPA: XLIX, #OF 7 - #OF 9 - #OG 5.)

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: SUN DISK TRIPLE GODDESS: KULTEPE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: SUN DISK TRIPLE GODDESS INC. DOT – AND – CIRCLE (CIRCUMPUNCT) = PRIMARY WOMB – SPARK, POSSIBLY ARINNA.

SLIDE LOCATION TURKEY, SHEET 67, ROW 2, SLEEVE 2, SLIDE #853, c. 2250-2000 BCE.

CO_TUR_S67_R2_SL2_S853

SHOT ON LOCATION. ANATOLIAN KULTEPE FROM KAYSERI ARCHAEOLOGICAL MUSEUM: KAYSERI, (ANATOLIA) TURKEY.

NOTE 1:

THE WORKING ‘CIRCLE – AND – DOT’ HYPOTHESIS IS THAT KULTEPE – ARINNA – WURUSEMU – ARINITTI LIKE OTHER GREAT MOTHER GODDESSES SYMBOLIZE NEW SEEDS SOWN IN A FERTILE FIELD (MG: 48; GGE: 205), TRANSFORMING NEW LIFE OUT OF DEATH BOTH PHYSICALLY AND AGRICULTURALLY. AS NOTED EARLIER BY VERMASEREN, *SHE IS ACTUALLY THE EARTH, WHICH CONTAINS AND PRODUCES LIFE [AND] ... UNIVERSALLY WORSHIPPED AS THE MIGHTY MOTHER* (CAA: 13; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: SEE WINN AND PETRIE FOR FURTHER EXAMPLES OF THE CONCENTRIC CIRCLE – AND – DOT (CIRCUMPUNCT) MOTIF. M. M. WINN. (PW: 90, 119, 148, 313.) FLINDERS PETRIE. (DPA: XLIX, #OF 7 - #OF 9 - #OG 5.)

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: ARIANNA WITH DOT – AND – CIRCLE: KULTEPE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: ARIANNA AND A MEMORIAL SOLAR DISK

NECKLACE WITH DOT AND CIRCLE (CIRCUMPUNCT), PRIMARY WOMB – SPARK, KULTEPE, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 67, ROW 4, SLEEVE 3, SLIDE #862, C. 3rd MIL. BCE.

CO_TUR_S67_R4_SL3_S862

SHOT ON LOCATION: KAYSERI ETHNOGRAPHY MUSEUM: KAYSERI, (ANATOLIA) TURKEY.

NOTE 1:

THE DOMINANT METAPHORIC THEME THAT IS INHERENT IN THE ‘CIRCLE – AND – DOT’ MOTIF IS A WOMB – SPARK OR ‘QUICKENING-THE WOMB OF DEATH MADE FERTILE FOR NEW LIFE’ (COG: 305; RGS).

NOTE 2: SEE WINN AND PETRIE FOR FURTHER EXAMPLES OF THE CONCENTRIC CIRCLE – AND – DOT (CIRCUMPUNCT) MOTIF. M. M. WINN. (PW: 90, 119, 148, 313.) FLINDERS PETRIE. (DPA: XLIX, #OF 7 - #OF 9 - #OG 5.)

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: DOT – IN – CIRCLE MOTIF: ERICE, SICILY.

PHOTO: © GSA. DESCRIPTION: DOT – IN – CIRCLE MOTIF (CIRCUMPUNCT), PRIMARY WOMB SPARK ON TRIANGULAR BASE OR ANICONIC CONE.

SLIDE LOCATION SICILY, SHEET 2, ROW 1, SLEEVE 3, SLIDE #23, BCE.

CU_SIC_S2_R1_SL3_S23

SHOT ON LOCATION: ERICE MUSEUM: ERICE, SICILY.

NOTE 1: "A CIRCLE – WITH – A – DOT AT ITS CENTER DEPICTS A COMPLETE CYCLE AND CYCLIC PERFECTION, THE RESOLUTION OF ALL POSSIBILITIES IN EXISTENCE (IET: 36)."

NOTE 2: SEE WINN AND PETRIE FOR FURTHER EXAMPLES OF THE CONCENTRIC CIRCLE – AND – DOT (CIRCUMPUNCT) MOTIF. M. M. WINN. (PW: 90, 119, 148, 313.) FLINDERS PETRIE. (DPA: XLIX, #OF 7 - #OF 9 - #OG 5.)

IMAGE: DOUBLE GODDESS WITH DOT – AND – CIRCLE: KULTEPE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: ASSYRIAN DOUBLE GODDESS WITH TRIANGULAR HEADS ON A MEMORIAL SUN DISK INC. DOT – AND – CIRCLE (CIRCUMPUNCT) = PRIMARY WOMB – SPARK.

SLIDE LOCATION TURKEY, SHEET 57, ROW 4, SLEEVE 1, SLIDE #685, 3rd C. BCE.

CO_TUR_S57_R4_SL1_S685.jpg

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

NOTE 1:

HATTIAN GODDESSES INTRODUCED AROUND 3500 BCE INCLUDE CYBELE/ /KYBELE AND KULTEPE. KULTEPE WAS THE SUN GODDESS ARINNA, ALSO LATER KNOWN AS GODDESS WURUSEMU AND GODDESS ARINITTI (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: SEE WINN AND PETRIE FOR FURTHER EXAMPLES OF THE CONCENTRIC CIRCLE – AND – DOT (CIRCUMPUNCT) MOTIF. M. M. WINN. (PW: 90, 119, 148, 313.) FLINDERS PETRIE. (DPA: XLIX, #OF 7 - #OF 9 - #OG 5.)

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: DOT – AND – CIRCLE MOTIF AT THE KING'S TRAIL 2: BIG ISLAND, HAWAII.

PHOTO: © GSA. DESCRIPTION HAWAII DOT – IN – CIRCLE MOTIF (CIRCUMPUNCT) = PRIMARY WOMB – SPARK, PETROGLYPH, KING'S TRAIL.

SLIDE LOCATION HAWAII, SHEET 2 , ROW 4, SLEEVE 4, SLIDE #35, BCE.

CU_HAW_S2_R4_SL4_S35.

SHOT ON LOCATION: KING'S TRAIL 2: BIG ISLAND, HAWAII.

NOTE 1: GIMBUTAS SUMMARIZES RELATED DOT – IN – CIRCLES ICONOGRAPHY AND SUGGESTS THAT THEY ARE 'THE MOST NUMEROUS OF ALL, AND THEREFORE GERMINAL (COG: 304; RGS).' (SOURCE: ENTRY ABOVE.)

NOTE 2: SEE WINN AND PETRIE FOR FURTHER EXAMPLES OF THE CONCENTRIC CIRCLE – AND – DOT (CIRCUMPUNCT) MOTIF. M. M. WINN. (PW: 90, 119, 148, 313.) FLINDERS PETRIE. (DPA: XLIX, #OF 7 - #OF 9 - #OG 5.)

IMAGE: ARINNA: CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: ARINNA * WITH POMEGRANATE AND A HIGH POLOS HEADRESS. (OTHER NAMES INC. LADY KUBABA/KUBA/KABAB/KAABA/ ISHTAR/ HEPAT): HITTITE CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY. (ALSO SEE: TURKISH VILLAGE BOGHAZKEUI.)

SLIDE LOCATION TURKEY, SHEET 45, ROW 2, SLEEVE 3, SLIDE #428, BCE.

CO_TUR_S45_R2_SL3_S428.jpg

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

NOTE 1: GODDESS ARINNA/KUBABA (KABABA) WITH POMEGRANATE, COALESCING WITH "PHRYGIAN MOTHER GODDESS CYBELE, WHO WAS ALSO PORTRAYED WITH POMEGRANATES." (HVG: 202.)

NOTE 2:

* INSCRIBED ON THE WALLS OPPOSITE THE YAZILIKAYA ENTRANCE IS

THE GREAT CONVERGING PROCESSION OF GODDESS HEPATU (OLDER HITTITE – HATTIC SUN GODDESS ARINNA (RGS).

NOTE 3:

HITTITE EVIDENCE ILLUSTRATES ... THAT ALL OF THESE PANTHEONS 'HAVE STORMGODS AT THE HEAD, BUT WIVES WITH INCONSISTENTLY COGNATE NAME OR ORIGIN. HEPAT'S POSITION IN FACT IS A SYNCRETISM OF HURRIAN HEPAT WITH OLDER HITTITE – HATTIE SUN GODDESS OF ARINNA, QUEEN OF HEAVEN' (IEMS: 64; RGS).

NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: ARINNA: CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: ARINNA * WITH POMEGRANATE AND A HIGH POLOS HEADRESS. (OTHER NAMES INC. LADY KUBABA/KUBA/KABAB/KAABA/ISHTAR/HEPAT): HITTITE CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY. (ALSO REFERENCE THE BOGHAZKEUI VILLAGE, (ANATOLIA) TURKEY.)

SLIDE LOCATION TURKEY, SHEET 45, ROW 2, SLEEVE 2, SLIDE #427a, BCE.

CO_TUR_S45_R2_SL2_S427a.jpg

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

NOTE 1: GODDESS ARINNA/KUBABA (KABABA) WITH POMEGRANATE, COALESCING WITH "PHRYGIAN MOTHER GODDESS CYBELE, WHO WAS ALSO PORTRAYED WITH POMEGRANATES." (HVG: 202.)

NOTE 2:

* INSCRIBED ON THE WALLS OPPOSITE THE YAZILIKAYA ENTRANCE IS THE GREAT CONVERGING PROCESSION OF GODDESS HEPATU (OLDER HITTITE – HATTIC SUN GODDESS ARINNA) (RGS).

NOTE 3:

HITTITE EVIDENCE ILLUSTRATES ... THAT ALL OF THESE PANTHEONS 'HAVE STORMGODS AT THE HEAD, BUT WIVES WITH INCONSISTENTLY COGNATE NAME OR ORIGIN. HEPAT'S POSITION IN FACT IS A SYNCRETISM OF HURRIAN HEPAT WITH OLDER HITTITE – HATTIE SUN GODDESS OF ARINNA, QUEEN OF HEAVEN' (IEMS: 64; RGS).

NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE-AXE, FOUND THROUGHOUT THE NEAR AND MIDDLE EAST INCLUDING: MALTA, PRIENE, AND TURKEY.

PHOTO: © GSA. DESCRIPTION: DOUBLE-AXE CONJOINED AT APEXES NEAR EGYPTIAN ALTAR AT PRIENE.

SLIDE LOCATION TURKEY, SHEET 94, ROW 1, SLEEVE 2, SLIDE #Bf26, BCE.

CO_TUR_S94_R1_SL2_SBf26

SHOT ON LOCATION: PRIENE, (ANATOLIA) TURKEY.

NOTE 1: THE DOUBLE-AXE MAY HAVE BEEN A PROTOTYPE FOR THE CEREMONIAL FIGURE EIGHT AXE OR LABRYS * FOUND THROUGHOUT THE NEAR AND MIDDLE EAST.

NOTE 2: * CAMERON SUGGESTS THAT A MORE APPROPRIATE TERM FOR THE DOUBLE-AXE IS LABIUM. (SA: 10.)

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE-AXE: TARXIEN, MALTA.

PHOTO: © GSA. DESCRIPTION: DOUBLE-AXE CONJOINED AT APEXES, TARXIEN, MALTA.

SLIDE LOCATION MALTA, SHEET 2, ROW 4, SLEEVE 4, SLIDE #21, BCE.

CO_MAL_S2_R4_SL4_S21.

SHOT ON LOCATION: TARXIEN TEMPLE: MALTA.

NOTE 1: THE DOUBLE-AXE MAY HAVE BEEN A PROTOTYPE FOR THE CEREMONIAL
FIGURE EIGHT AXE OR LABRYS * FOUND THROUGHOUT THE NEAR AND MIDDLE
EAST INCLUDING MALTA.

NOTE 2: * CAMERON SUGGESTS THAT A MORE APPROPRIATE TERM FOR THE
DOUBLE-AXE IS LABIUM. (SA: 10.)

NOTE 3: FIELDWORK PROJECT 1980-1989.