

179. **587-588, Cybele's Dedication, Rome**

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

* * *

Magna Mater.

Although Cybele was widely celebrated,
for the Romans, she was *Magna Mater*,
The Great Mother above all others!
(See below; CBV: 56-57.)

Supreme Deity.

Cybele was [also] the supreme deity of Lyon,
capital of the three Gauls,
where a Black Virgin cult [culture]
flourishes today.
(See below; CBV: 56-57.)

Around 588-587 BCE, an ancient temple to Cybele and Attis was dedicated in Rome, followed by the 204 BCE arrival of Phrygian Cybele's black stone from Pessinus Anatolia. Of special interest is the supposition that beneath St. Peter's was the original Cybele and Attis Sanctuary thought to have been built under the auspices of Emperor Antonius Pius. (CAA: 38-51; TVG: 70, 164-165; LAG.) (Due to fires, etc., the Vatican has been rebuilt several times: construction dates are 388-423 CE and again in 1823 CE.) (GMG: 92-93, 109; TVG: 164-165; LAG.)

As prophesied in the *Sibylline Books*, Phrygian Cybele inhabited a black stone that was sent to Rome in 204 CE by King Attalus of Pergamum (or Pergamon), Anatolia. Also, as prophesied in the *Sibylline Books*, Cybele embodied and substantiated the power to save the Romans from Hannibal's approaching army. On entering Rome, her stone (emblem) was placed in the Temple of Victory on the Palatine Hill at the site of the Virgin of the Ara Coeli. * Although Cybele was widely celebrated, for the Romans, she was *Magna Mater*, Great Mother above all others! Sometime around the third century, "Cybele was [also] the supreme deity

of Lyon, capital of the three Gauls, where a Black Virgin cult [culture] flourishes today.” (CBV: 56-57.)

* (Around 191 BCE, she may have been transferred to the Temple of the Magna Mater?)

Further considerations about Cybele’s origins and the numerous spellings of her name. 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. According to leading studies, Cybele was later consolidated with the Phrygian goddess from Buyukkale. Her roots or origins are from the goddess Kubaba. (TCOP: 154-9.) Will Roscoe adds that “the etymology of Cybele’s name [is] from the Neo–Hittite Kubaba (Lydian: *Kuvava* [also *Kuvavs* or *Kuvavas*]) and the Phrygian Matar Kubileya (POG: 198) [or Kubeleya].” (RGS: 1400, Cybele and Buyukkale-Bogazkoy, Anatolia).

Mark Munn provides an excellent etymological summary of Kubaba – Kybebe Kubeleya – Kybele – Cybebe – Cybele Rhea – Magna Mater.

The Greeks as we have noted, knew her [Kubaba] as a goddess of Lydians and Phrygians, and called her Kybebe, while the Lydians pronounced her name *Kuvavs* or *Kuvavas* (MGA: 120). ... At practically the same time [5th and 6th century BCE] that Kybebe appears, references to Kybele appear in Greek sources, and there are indications that the two names were alternative appellations of the same divinity. Later the Greek and Latin authors explicitly treat the names of Kybebe and Kybele (also *Cybebe* and *Cybele* in Latin) as interchangeable and equate both with the Mother of the Gods, Rhea, and Magna Mater (MGA: 120-121). [Mark Munn suggests that] the present understanding of Anatolian languages allows Kybele to be explained as a development, via Phrygian *Kubeleya*, from the older name of Kubaba (MGA: 122). (MGA: 120-127.)

Benko adds to the above with additional keywords that might also be useful for further research endeavors. Although Cybele dates to 6000 BCE, the most obvious ancestor is Hittite Kubaba. (TVG: 70, n. 132.)

[Later] the center of Cybele’s worship was in Pessinus, where the sacred stone, believed to have fallen from heaven (from *pesein* ‘to fall’), was worshipped as the goddess (n. 133). She also ruled over Mount Ida near Troy, and for this reason the Romans also called her the Idean Mother. It was from here (or from Pergamum) * that the Romans brought her statue to Rome in 204 BCE to help them overcome Hannibal. The young Scipio, accompanied by married women, received the goddess at Ostia ** and gave her to the women who took her to Rome. There ‘the women passed the goddess from hand to hand’, one to another in succession,’ and eventually brought her to the Palatine, where later a temple was built in her honor, the ruins of which are still visible. The Romans also instituted the festivities called Megalensia to be held in her honor in April (TVG: 70). * (Also, known as Pergamon.)

** In 386 BCE, ancient Rome founded the small harbor colony of Ostia (later a significant Roman city) located at the multifaceted seaport at the mouth of the Tiber, 20 miles outside of Rome.

Further 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; 750-650, Cybele and King Midas; 588-587, Cybele's Dedication, Rome; and 200, The Great Cybele Magna Mater at Santoni Sicily. (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 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; 750-650, Cybele and King Midas; 588-587; 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; 750-650, Cybele and King Midas, Anatolia; 650-550, Anatolia; 630-620, Goddess Kore, Izmir Turkey; 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.)

Further research on the correlation of Cybele to the Virgin Mary: 37-48 Virgin Mary and Pagan Goddesses. (RG.)

For a recent deconstruction of earlier works on Cybele, see Lynn E. Roller's study, *In Search of God the Mother: The Cult of Anatolian Cybele*. Through the utilization of archaeology, culture monuments, votive offerings, epigraphical, and literary evidence, Roller analyzes Cybele relative to numerous complex cultures including:

Neolithic Çatal Hüyük; Bronze and Early Iron Age; pre-and neo-Phrygian Hittite and Urartian; plus, later aspects of Pagan and Christian clashes (SGM: 2-3.)

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

For the classical French work on Cybele:

Graillot, Henri. *Le culte de Cybèle, Mère des dieux, à Rome et dans l'empire Romain*. Paris, France: Fontemoing, 1912. (LCD.)

Further research on the various translations and interpretations of: Syrian Kubaba; Lydian Kybebe; Phrygian Kubeleya/Kybele; and 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.)

- 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.)
- Roscoe, Will. "Priests of the Goddess: Gender Transgression in Ancient Religion." *History of Religions* 35.3 (Feb. 1996): 195-230. (POG.)
- Sfamini, 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, 49-70, 92-93, 109. (GMG.)
- 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: 38-51.)
- 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 keyword research about the possible correlation of the Galli priests and Catholic clergy include: celibacy; castration, "*priestly celibacy*"; "*clerical celibacy*"; eunuch; priesthood; moral theology; Luther; or Calvin. Also see, Babylonian captivity of the church.

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.)

For further research on recent meteorite studies of ancient black conical stones (baetyls) see keywords: Aphrodite's Palaeo-Paphos Sanctuary; Syrian Elagabal in

Emisa or Emesa; Mecca's black Ka'ab, Ka'aba, Kuba, Kube, or Kaabeh (cube) goddess (CAA: 22); Pessinus; Perge; Sidon; Synnada; Tripolis; Cyrrhus; Mallas; Sardis; Pierian Seleucia; Macedonia; Tyre; Attuda; Samothrace, Pola, Palatine, Cybele/Kubaba/Kybele, Pirro Ligorio, plus Nymphaea.

IMAGE: CYBELE AND HER LION – DRAWN CHARIOT: (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 CENTURY 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; RGS). (SOURCE: ENTRY ABOVE.)

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

NOTE 3: FIELDWORK PROJECT 1993.

IMAGE: CYBELE WITH IDAEAN DACTYLS MUSIC ATTENDANTS: BUYUKKALE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: CYBELE WITH IDAEAN DACTYLS MUSIC ATTENDANTS: CITADEL COMPLEX AT BUYUK KALE (BUYUKKALE), ANATOLIA.
SLIDE LOCATION TURKEY, SHEET 59, ROW 4, SLEEVE 1, SLIDE #724, BCE.

CO_TUR_S59_R4_SL1_S724 VS. > CO_TUR_S54_R4_SL1_S724

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

NOTE 1: THE FALL OF TROY ALSO MARKS THE DOWNFALL OF THE HITTITE EMPIRE, ANCESTORS OF PHRYGIANS WITH CYBELE AS NATIONAL GODDESS AND TEMPLE AT PESSINUS IN GALATIA (RGS). (RGS: 1184, HITTITES AND TROJAN WAR, C. 1200).

NOTE 2: (CAA: PLATE 145, (10); SMA: 4.)

PHOTO: NOTE CORRECT SLIDE KEY, CHRISI KARVONIDES' TEAM.

IMAGE: CYBELE RE. KUBABA: (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: CYBELE'S ORIGIN INC. GODDESS KUBABA. (TCOP: 154-9.) WINGED – TYPE – URAEUS (OR ANZU?) PROTECTS GODDESS KUBABA: ALTERNATIVE APPELLATIONS INC. LADY KUBABA, KUBA, KABAB, KAABA, ISHTAR OR HEPAT. ACCOUTREMENTS INC. POMEGRANATE OR MIRROR PLUS HIGH POLOS: COMPOSITION IS BASALT, (DARK VOLCANIC ROCK). SOURCE IS HITTITE CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY, NEAR THE ASSYRIAN (SYRIAN) BORDERS.

SLIDE LOCATION TURKEY, SHEET 53A, ROW 2, SLEEVE 2, SLIDE #29, NEO-HITTITE

CO_TUR_S53A_R2_SL2_S29.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

ADDITIONALLY, THE ROYAL URAEUS (WEDJAT) OR COBRA IS ONE OF THE EGYPTIAN HIEROGLYPHIC SYMBOLS FOR THE GODDESS, ISIS. AS SUCH, THE COBRA (URAEUS) WAS UNDERSTOOD AS A THIRD EYE, ANALOGOUS TO HER WISDOM, PROTECTION, AND MYSTICAL INSIGHT. THEREFORE, IT IS

NOT UNUSUAL FOR EGYPTIAN TEMPLE ENTRANCES AND DOORWAYS TO BE FRAMED BY THE URAEUS (RGS).

NOTE 2: FIELDWORK PROJECT 1998-202.

PHOTO NOTE: ENHANCE UNDER EXPOSED IMAGE, CHRISI KARVONIDES' TEAM.

IMAGE: ENTHRONED FUNERARY GODDESS: KULTEPE, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: ASSYRIAN CATHEDRA 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, BCE 1790-1700.

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: METEORITE TRIANGLE STONE: MUSEUM OF NATURAL HISTORY, NEW YORK, NY.

PHOTO: © GSA. DESCRIPTION: ANCIENT METEORITE TRIANGLE (VULVA-SHAPE) STONE.

SLIDE LOCATION STONES, SHEET 1, ROW 2, SLEEVE 5, SLIDE #9s, BCE.

IT_STO_S1_R2_SL5_S9s.

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

NOTE 1: ANCIENT BLACK TRIANGULAR (VULVA-SHAPE) METEORITE STONES WERE OFTEN WORSHIPED AS GODDESS *YONI-GENITALIA* (SANSKRIT IS UTERUS). (WM: 41.)

NOTE 2: FIELDWORK 1992.

IMAGE: METEORITE TRIANGLE STONE: MUSEUM OF NATURAL HISTORY, NEW YORK, NY.

PHOTO: © GSA. DESCRIPTION: ANCIENT METEORITE TRIANGLE (VULVA-SHAPE) STONE.

SLIDE LOCATION STONES, SHEET 1, ROW 1, SLEEVE 2, SLIDE #1s, BCE.

CO_PET_S1_R1_SL2_S1s .jpg

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

NOTE 1: ANCIENT BLACK TRIANGULAR (VULVA-SHAPE) METEORITE STONES WERE OFTEN WORSHIPED AS GODDESS *YONI-GENITALIA* (SANSKRIT IS UTERUS). (WM: 41.)

NOTE 2: "THE TRIANGLE AS THE [GENERATIVE] *YONI* (WOMB, VAGINA, VULVA; PLACE OF ORIGIN, BIRTH, AND REST) (MN: 78)."

NOTE 3: FIELDWORK 1992.

PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES.

PHOTO: © GSA. DESCRIPTION: METEORITE.

SLIDE LOCATION STONES, SHEET 1, ROW 1, SLEEVE 3, SLIDE #2s, BCE,

IT_STO_S1_R1_SL3_S2s. VS > IT_STO_R1_SL3_S2s.

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

NOTE 1: FIELDWORK 1992.

IMAGE: WHITE APHRODISIAS' CUBE – LIKE (BAETYL): APHRODISIAS, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: WHITE APHRODISIAS' CUBE – LIKE/BAETYL IN THE APHRODISIAS ARCHAEOLOGICAL MUSEUM GARDEN, APHRODISIAS, (ANATOLIA) TURKEY. (ANOTHER CONSIDERATION IS SOME TYPE OF WHITE AMPHORA, ALTHOUGH THAT WOULD BE ATYPICAL?)

SLIDE LOCATION TURKEY, SHEET 108, ROW 4, SLEEVE 5, SLIDE #Bh213a, BCE.

CO_TUR_S108_R4_SL5_SBh213a

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

NOTE 1 BAETYL (HEADLESS STONE)/CUBE-LIKE DEITY.

SACRED BAETYLS (HEADLESS STONES) ALSO CUBE DEITIES ARE NUMEROUS IN ANTIQUITY SUCH AS THE BAETYL AT ABU SIMBEL AND EDFU. OTHER SELECTED EXAMPLES OF SACRED STONES INCLUDE: MASSEBAH/MASSEBOTH (OBELISKS AND PILLAR CULTS) AT ABU SIMBEL; SACRED TREE – OF – LIFE SUCH AS TUTANKHAMEN'S DJED (MG: 241-243); AND THE OMPHALOS OR EARTH NAVEL STONE AT DELPHI (RGS).

NOTE 2:

IN MANFRED LURKER'S DISCUSSION ABOUT BAETYLS, HE SAYS THAT ISIS' BAETYL IS HER WOMB WHERE SHE HOLDS THE DECEASED IN THE FETAL POSITION OR POSTURE OF THE CUBE, 'SYMBOLIC FORM OF THE MOTHER GODDESS' (GSAE: 44; RGS).

NOTE 3:

ALTHOUGH SACRED MOONSTONES WERE USUALLY BLACK, SOME WERE ALSO WHITE, SUCH AS THOSE FROM: KITION OR CITIUM IN CYPRUS; ASTARTE OR BA'ALAT GEBAL IN BYBLOS, LEBANON (CEOA: 90); [AND ARTEMIS IN PERGE, (ANATOLIA) TURKEY (WM: 41; RGS)].

NOTE 4:

FURTHER RESEARCH IN PROCESS ON RECENT METEORITE STUDIES OF ANCIENT BLACK CONICAL STONES (BAETYLS) INCLUDING: APHRODITE'S PALAEO – PAPHOS SANCTUARY; SYRIAN ELAGABAL IN EMISA OR EMESA; MECCA'S BLACK KA'AB, KA'ABA, KUBA, KUBE, OR KAABEH (CUBE) GODDESS (CAA: 22); PESSINUS; PERGE; SIDON; SYNNADA; TRIPOLIS; CYRRHUS; MALLAS; SARDIS; PIERIAN SELEUCIA; MACEDONIA; TYRE; ATTUDA; SAMOTHRACE, AND POLA. (RGS.)

NOTE 5: FIELDWORK PROJECT 1986.

PHOTO NOTE: ENHANCE OVER EXPOSURE, CHRISI KARVONIDES'S TEAM.