

159. 1000, Ephesus, 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.)

* * *

Diana.

Great is Diana of the Ephesians!
(Ac 19.28-29.)

Diana's Temple and Sacred Stones.

Is there anybody alive who does not know
that the city of the Ephesians
is the guardian of the temple of the great Diana
and of her sacred stones that fell from heaven?
(Ac 19.35-36.)

Artemis (Diana).

A Hellenized abstraction of the
old Anatolian Goddess Cybele.
(1200 Perge.)

Artemis (Diana) Mammosa.

The image of the breast has religious significance,
symbolizing the transmission of
divinity or divine protection.
Given the ancient and miraculous
significance of nursing and breasts,
'on of the breast' speaks of *one*
who nurtures and nourishes all things.
Thus, among pagan authors,
one finds [Artemis] Dianna *mammosa*,
Isis *mammosa*, Ceres *mammosa*.
(SGE: 17-18.)

The collapse of the Hittite Empire in 1260 BCE included black Anatolian
Cybele/Kybele, but the goddesses were subsequently fused with the *Queen of*
Heaven Artemis – Greek Diana, and all deities became or remained prominent at

Ephesus. Of further note regarding the female deities that were prominent at Ephesus, Christian Mary *Queen of Heaven* * was also later held in regard (although tenuous) ** as a result of the 431 CE Council of Ephesus, when Mary was declared Theotokos (or God-bearer). (SDGF: 179-180; MG: 550.) (For images of Mary's church and chapel along with a reputed residence near her hilltop tomb, see GSA images at end of entry.)

* Official enthronement of Mary *Queen of Heaven* was 1954 CE. (TVG: 217.)

** By proclaiming Mary to be the virgin mother, she was therefore prevented from being "God the Mother," equal to God the Father. (WBOG: 108; RGS.) (CBV: 53.) (RG: 431 CE, Council of Ephesus and Virgin Mary, Anatolia.)

Ancient Ephesus, on the west coast of Asia Minor, was near the Cayster River (Kucuk Menderes) that flowed into the Aegean Sea. Given excellent sea and harbor access, Anatolian Ephesus/Seljuk (Selcuk) became a major trade center including several Caravanserais or Hans (inns). Ephesus was also one of the Seven Wonders of the World and unparalleled in the ancient civilization as the first architectural site of such monumental proportions. (ACRT: 147.) In particular, the city is famed for the: Temple of Artemis/Diana; white marble harbor street and adjoining porticos and shops; bath complexes, two agoras, a massive open-air theater that seats 24,000; Virgin Mary's home and church; Seven Sleepers burial site; Hadrian's Temple; advanced aqueduct, Artemis/Diana and bee coins; and stunning Library of Celsus' frontispiece with four goddesses Sophia, Episteme, Arete and Ennoia. Numinous other goddess statuary is currently displayed in the Ephesus Museum in nearby Selchuk. Although little of the original Artemision is left, the Temple remains holy ground. (For excellent GSA images and renderings, see below.) The following was gathered over a three-month fieldwork project in 1986 from various Turkish museums.

Her virgin priests are known as the Essenes and her fertility symbol was the bee, * also symbol of the goddess Hanna Hanna (grandmother).

... Virgin Artemis/Diana Pergaia [complete into herself] had a significant following and coins in her image were made in Perge Anatolia that continue to show up in Turkish museums. (1986 Turkish Museums.)

* The bee is also sacred to other Essene goddesses, Aphrodite, Demeter, and Cybele.

In addition to stunning architectural remains and memorable statues, Ephesus also is well known for black Artemis/Diana meteoric origins of *Sky-fallen* baetyls.

There is a good deal of evidence to show that certain natural blocks derived their baetylic qualities from the fact that they were of meteoric origin ... in other words *Sky-fallen*. This phenomena associated with aerolites seem indeed to a certain extent to have attached themselves to a whole class of sacred stones [or rude stones]. ... The rude stone images of the Charities at Orchomenos were *Sky-fallen*; and a kindred form of the belief is found in the case of the still half aniconic image of the Diana of the Ephesians (MTPC: 20-21; Ac 19.35-36).

Other sacred black stone goddesses are Cybele/Kubaba/Kumbaba plus:

Meccan Ka'aba; Ephesian Artemis/Diana; and Sumerian Kubaba/Kuba/Kube. The Nabateans in Petra, Jordan, considered the Ka'aba to be a triple goddess and mother of all gods. Also of interest here is Vermaseren's discussion about the black Meccan Ka'aba that he believes is directly associated with the [dark] Kubaba/Kybele/Cybele, all known as the Mother of the Gods (CAA: 21-24). Black Artemis/Diana and Cybele were worshipped in Ephesus and much of Anatolia. Later Cybele

prominence was also throughout the Roman world. Elizabeth Fisher makes a further association with Sumerian Ku-baba, Kuba or Kube. (WCSE: 275. (RGS: 3000-2000, Anatolia, Kubaba, and the Hittites).

As discussed earlier, the veneration of the dark stone mothers included: meteorites (TOL: 186); baetyls; omphalos; holed birth stones (Jr 2.27); Mount Sinai's sandstone cone (WM: 41); cube goddess (CAA: 22); Pessinus' Magna Mater stone (TOL: 188-9); and other images that, "began to spread throughout all continents following the African intercontinental dispersions" (AO: 1-2) especially via caravanserais (or Turkish *kervansaray*) such as Ephesus/Seljuk. The Caravanserais stretched up from Africa to the Far East. Not only did the Caravanserais provide travelers and their animals lodgings and substance, but also it was common for these Inns or Inns to include "a black madonna temple, shrine room, holy of holies, or sacred caves." (RGS.) In addition to Ephesus, other caravanserais were located at:

Byblos; Heliopolis; Tell Brak; Arbela; Baalbec; Acilisena; Pontus; Cappadocia, Phrygia; Gezer; Gaza; Eilat; Ophir; Sinai; Har Karkom; Gebel Tjauti/Abydos; Luxor; Perge; Nahariyah; Ashrath-Yam; Cypriot Salamis; Carthage; Taanach; Kuntillet Ajrud; Khirbet El-Qom; Carchemish; Petra; Mecca; Hittite Bogazkoy; Philae; Kom Ombo; Arabian Muweilah; Palmyra; and the Elephantine Island, Egypt. (Additional caravan shrine centers, apparently frequented by Abraham include: Ur; Haran; Damascus; Shechem; Bethel and Hebron) (STP: 89, 93; COA: 108-9, 119). (RGS: 25,000, Caravanserai, Trade Routes, and Dark Mothers).

Ephesian Artemis/Diana is considered of Minoan origin not the classical version of Apollo's sister.

[Artemis is] a ruder and more primitive type of deity, which was widespread especially in the Peloponnesus and among the Dorian peoples: she is in fact, the most popular goddess, at least in the cult [culture] of the simple rustic people.

This Artemis is goddess of wild nature, which had not been touched or altered by the hand of man. Hence her epithet [translation pending]. She roams about in the mountains and forests, in the shadowy groves and the wet meadows, she hunts and dances together with her nymphs of whom she is the foremost and the leader. She is the noisy goddess [...], as Homer calls her. * ...Dances [are] very common in her cult [culture]. The Laconian virgins danced in her honour at Caryae and in the festival of the Tithenidia at Sparta; dances are mentioned as taking place at the temple of Artemis Limnatis at the foot of Taygetos, and at that in Elis, and in the colonies in South Italy and Sicily. ... She helps the females to bring forth their young and assists in the pangs of childbirth, she fosters the young of the animals and the small children of man. Therefore she is called *Eileithyia* and *Kourotrophos* and venerated as such. She is intimately connected with one form of the tree cult [culture]; the sacred bough which conveys life and fertility has a conspicuous place in her cult [culture]. ...The nymph Callisto, the ancestress of the Arcadians, who was changed into a bear, is perhaps only another form of Artemis. The small Athenian maidens who served her are called bears (MMRS: 503-504).

* (*Iliad*, XXII, 208.)

Keller expands and deepens the narrative about Minoan Artemis including her Ephesus temple, *melissai* bee symbol, statues, and other images that are below in the GSA Collection.

[T]he Temple of Artemis from 6th century BCE, built by two architects from Crete, was the largest temple ever built by Greeks, and the first to be made completely of marble. The first structure was superseded by a larger Hellenistic temple with 127 columns; it was 425 feet long, 225 feet long, and over 60 feet high, and was four times the size of the Parthenon in Athens. A statue of Artemis stood in the center of the building, facing west toward the sea. One of the ancient wonders of the world. ...[S]adly, almost nothing remains here of the place of worship which was once the largest temple ever built for a goddess or god (HLW: 20).

...This many-breasted [polymastic] Artemis (Greek *Polimastos*) is often called the Mistress of Animals, and it appears that all creatures were sacred to her. Another of her names was Bee as Queen Bee. [Her] city was Ephesus, that according to legend was founded by Amazons, is named following the Hittite word *Aspasas*, meaning Bee. The bee was the symbol of Ephesus that appeared on its coinage. Roman Traveler of the 2nd century CE, Pausanias, wrote that the first priestesses of Artemis were the Amazons, and they were called *Melissai* (Greek for honeybees) (AL: 48). Kybele and Demeter were also served by priestesses named Melissai, producers of sweetness (HLW: 21). ... [T]he three inspiring statues of Kybele - Artemis of Ephesus that have endured to our own age ... [are] relatively well-preserved. The two Roman copies * of earlier statues that stand at either end of a single room in the museum of Ephesus, dated to 1st and 2nd centuries CE, were buried in the sand as if for safekeeping, beneath the floor of the city seat of government, the Prytaneion. ... A third statue of Artemis of Ephesus was taken to Italy, and now resides in the national Archaeological Museum of Naples (HLW: 21).
* Suggest that the headless version is Diana (Artemis).

As discussed earlier, conjoined Greek Artemis/Roman Diana was revered throughout the Mediterranean, Aegean, and North Africa. Selected Artemision temples are: Anatolian Ephesus; Jordan's Jerash; Greek Temple of Artemis Kanoni Corcyra (Corfu); and Attica's Brauron Sanctuary where she was protector of young girls known as she – bears and mentor who prepares her girls for womanhood. (RGS.) Artemis/Diana was patron goddess of midwives, nurses, childbirth, protector of small children and youths. She is especially recognized as a protecting, nurturant Mother Goddess with large multiple breasts [polymastic]. “The image of the breast has religious significance, symbolizing the transmission of divinity or divine protection (SGE: 18).” Given the ancient and miraculous significance of nursing and breasts, ‘on of the breast’ speaks of *one who nurtures and nourishes all things*. “Thus, among pagan authors, one finds [Artemis] Dianna *mammosa*, Isis *mammosa*, Ceres *mammosa* (SGE: 17).” Relative to the numerous forms of Hieros Gamos, there can be no doubt that Artemis/Diana is an iconic Hieros Gamos goddess.

According to Long, “the Hieros Gamos [is] from whence a royal sovereign gets her/his power and this is the goddess herself.” (APL: 2-23-1999.) There are numerous forms of Hieros Gamos including nursing deities who are wet nurses of the gods and divine guarantors of life, power behind thrones, and maternal source of royal lineage.

Of further interest here is goddess Asherah (Athrat, Anat, Anath), creatrix and ‘wet nurses [of the gods]’ (TGA: 39; WIS: 509; COA: 43; GGL: 130, 132). This role is shared by many ancient goddesses including Egyptian sycamore tree goddess Hathor and celebrated nurse to pharaohs, therefore

maternal source of royal lineage (TN: 45). This function is also shared by Egyptian Isis nursing Horus along with parthenogenetic (virgin) Mary nursing her son. All of these royal nursing matrilineal mothers, queens, and goddesses are the *power behind the throne* (CK: F1) ‘from whence a royal sovereign gets her/his power’ (APL: 2-23-1999). Not infrequently royal lineage and access to the throne’s power includes some form of *Hieros Gamos* in which matrilineal mothers become the great wife (*consort*) of the new the king/god (STWE: 225). Asherah as a nursing goddess (WIS: 509) was not only a ‘divine guarantor of the throne’ (AGL: 16) but also of the ‘highest in rank of the Ugaritic goddesses and next to El in authority’ (GGL: 132). (RGS: 538 BCE – 70 CE, Second Temple Period).

Further Re-Genesis research on Hieros Gamos: 7000, Hieros Gamos; 7000-3500/1450 Old Europe; 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; 750-650, Cybele and King Midas, Anatolia and 323-30, Temple Kom Ombo, Egypt. (RGS.)

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 Ephesus research: 1260, Hittites, Anatolia. (RGS.) (Also, CE entries: 37-48, Mary and Pagan Goddesses; 431, Council of Ephesus and Virgin Mary, Anatolia and Mary, Anatolia; and 547, Christian Aya Sophia and Pagan Artemis.) (RG.)

Further research on Ephesian Goddess Mary, Queen of Heaven, and Sophia:
Akurgal, Ekrem. *Ancient Civilizations and Ruins of Turkey: From Prehistoric Times until the End of the Roman Empire*. Tran. John Whybrow & Mollie Emre. Ankara, Turkey: Turk Tarih Kurumu Basimevi, 1969. 142-175. (ACRT.)

Atkinson, Clarissa W., Constance H. Buchanan, and Margaret R. Mills, Eds. *Immaculate and Powerful: The Female in Sacred Image and Social Reality*. London, England: Crucible, 1987. (IAP.)

Borgeaud, Philippe. “From Mother of the Gods to Mother of God.” *Mother of the Gods: From Cybele to the Virgin Mary*. Baltimore, MD: Johns Hopkins University Press, 2004. 121-131. (MOTG.)

Campra, Angeleen. *Sophia, Divine Generative Force: A Gnostic Representation of Divine Image*. Diss. CIIS, 2001. Ann Arbor, MI: ProQuest/UMI, 2001. (Publication No. 3034813.) (SDGF.)

Goodstein, Laurie. “A Faded Piece of Papyrus Refers to Jesus’ Wife.” *New York Times*, Sept. 2012, sec. A: 1, 21. (FPP.)

Gustafson, Fred. *The Black Madonna*. Boston, MA: Sigo Press, 1990. (BM.)

Keller, Mara Lynn. “Holy Lady Wisdom: Missing Link between Ancient and Modern Cultures.” 2-8-02 Draft. (HLW.)

Lash, John Lamb. *Not in His Image: Gnostic Vision, Sacred Ecology, and the Future of Belief*. White River, VT: Chelsea Green Publishing, 2006. (NHI.)

Scheer, Monique. “From Majesty to Mystery: Change in the Meanings of *Black Madonnas* from the Sixteenth to Nineteenth Centuries.” *The American Historical Review* 107.5 (Dec. 2002): 1412-1440. (FMM.)

Spretnak, Charlene. *Lost Goddesses of Early Greece: A Collection of Pre-Hellenic Mythology*. Berkeley, CA: Moon Books, 1978. (LG.)

Warner, Marina. *Alone of All Her Sex: The Myth and the Cult of the Virgin Mary*. London, England: Pan Books, 1985. (AAHS.)

The origins of the Greco – Roman Virgin Mary are pre – Christian goddesses whose many names and titles include *Queen of Heaven*. “There are literally hundreds of locales in which the acceptance of Christianity depended on the melding of its ‘Great Mother,’ the Virgin Mary [as *Queen of Heaven*], with the ancient Goddess of each region at her sacred sites” (PCCP: 8).* A brief selection of these ancient *Queen of Heaven* deities includes: Inanna, Asherah (Asherot), Arinna, Tanit, Anat, Anath, Atargatis, Cybele, Kubaba, Kube, Kube, and Kaaba. (RGS.)

* White maintains that Christianity in its Western dominant-form “is the most anthropocentric religion the world has seen” (HRE: 52) and given patristic religion, the subjection of women and girls has ever increased throughout the centuries (BPV.)

For further research on the Virgin Mary's oldest image of, see keywords: "Deir ez-Zor" OR "Dura-Europos" AND "Virgin Mary" AND Syria.

Further research: 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2000, Asherah; 1450-1260, Hattusa and Yazilikaya, Anatolia; 800, Tanit (also Taanit, Ta'anit, Tannit, or Tannin); 600-398, Anat/Asherah and Yahweh, Egypt; 586, Destruction of the First Temple, Jerusalem Exile; 200, Greece and Pergamon, Anatolia; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.)

Further Ephesus – Mary research: 1260, Hittites, Anatolia; and 1000, Ephesus, Anatolia. (Also, CE entries: 37-48, Mary and Pagan Goddesses; 325, Council of Nicaea and Gods and Goddesses; 391, Pagan Rites Attacked; 547, Christian Church of Aya Sophia; 1555, Council of Trent; and 1954, Virgin Mary.) (RGS.)

Further research about subsumed female – identified shrines and iconography: 12,000, Pamukkale/Hierapolis, Anatolia (Central Turkey); 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 1290-1223, Abu Simbel, Egypt; 700-550, Apollo at Delphi and Didymaion; 370, Isis and Philae, Egypt; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; and 88, Aphrodisias, Turkey. (RGS.)

Further CE research about earlier Pagan shrines, temples, and labyrinths that were replaced with Christian churches and cathedrals: 410, Cybele and Fall of Rome; 401-402, Christian Destruction of Gaza Temples; 324, St. Peter's Basilica Built Over Pagan Site, Rome; 326-1243, Byzantine Period and Constantine the Great; 432-440, Santa Maria Maggiore Church Built Over Pagan Site; 12th and 13th Centuries, Cult of the Virgin Mary; 1280, Catholic Church Built Over Pagan Sanctuary, Rome; 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; 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 caravan routes and caravanserai research: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 12,000 Pamukkale/Hierapolis, Anatolia (Central Turkey); 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000, Tell Brak; 2200, Nahariyah and Ashrath-Yam; 1800, Re-Visioning Goddess Sarah and Abraham; 1750-1700, Goddess of Kultepe; 900-

800, Ka Goddess, Salamis, Cyprus; 900, Taanach, Canaanite Libation Stand; 800, Tanit; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 630-620, Goddess Kore, Izmir, Turkey; 600-398, Astarte/Anat/Ashtaroth/Asherah/Ishtar and Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones. (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; 25,000-20,000, Goddess of Laussel; 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; 800, Tanit; 800, Carthage, Africa, the Goddess Tanit and Sacrifice; 750-650, Cybele and King Midas, Anatolia; 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 research on the Anatolian Seljug Caravanserais and other extended key – trade – centers and routes throughout the ancient world:

Lawler, Andrew. “Erbil Revealed.” *Archaeology* 67.5 (Sep. – Oct. 2014): 39. (ER: 39.)

Yavuz, Aysil Tukul. “The Concepts that Shape Anatolian Seljug Caravanserais.” *Muqarnas*, Vol. 14 (1997): 80-95. (CSA.)

Keyword suggestions for further research about possible cities founded by Amazons, include: Smyrna (Izmir); Ephesus; Cyme (Side); Gryneium; Prjene (Priene); Pitane (Western Anatolia); Mytilene (Lesbos); Troy; Samothrace; plus Pergamum (Pergamon).

For the seven churches discussed in *Revelations* including: Ephesus; Smyrna [modern Izmir]; Pergamum (Pergamon); Thyatira; Sardis; Philadelphia and Laodicea, see *Revelations* chapters 2-3. (TVG: 161.)

For research on ancient healing centers, some more well known than others: Anatolian Bursa, Pergamon/Asclepion, Perge, Pamukkale, Ephesus and Bogazkoy; Egyptian Philae, Dendera, Abu Simbel/Abshek's Sacred Cave, and Kom Ombo; Roman Villa of Mysteries, Herculaneum, and Pompeii; Greek Kos; Minoan Crete; Megaliths Stonehenge, Avebury, Woodhenge, and West Kennet Long Barrow; ancient chalk mound Silbury Hill; Celtic Glastonbury/Chalice Well, and Brythonic Bath; Breton Gavrinis; Eire/Ireland's Knowth and Newgrange; Syrian Palmyra, * and Iberian/Roman Alhambra.

* UNESCO world-heritage site Palmyra was invaded and seized by Islamic militants on 5-20-2015. Ancient Palmyra was a major caravan juncture for centuries, crossroad center of trade, dark-deity rituals, water-healing facilities, and mercantile information exchange resource for Greek, Roman, Persian and Islamic cultures. As a world-crossroad repository, Palmyra's archaeology is/was (?) an iconic legacy and archive of ancient civilizations.

IMAGE: MAP, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: MAP, (ANATOLIA) TURKEY.
SLIDE LOCATION MAPS, SHEET 2, ROW 2, SLEEVE 1, SLIDE #31, BCE.
IT_MAP_S2_R2_SL1_S31.jpg
SHOT LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: MAP: BLACK ANATOLIAN GODDESSES: (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: MAP: 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: EPHEUS 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: SIGNAGE: EPHEUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: EPHEUS SIGNAGE AT ENTRANCE TO EPHEUS, (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 101, ROW 1, SLEEVE 3, SLIDE #Bg78, BCE.
CO_TUR_S101_R1_SL3_SBg78
SHOT ON LOCATION: MARY'S CHURCH: EPHEUS, (ANATOLIA) TURKEY.
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: AERIAL VIEW: EPHEUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: AERIAL VIEW INCLUDING HADRIAN'S TEMPLE AND CELSUS LIBRARY, EPHEUS, (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 101, ROW 1, SLEEVE 4, SLIDE #Bg79, BCE.
CO_TUR_S101_R1_SL4_SBg79
SHOT ON LOCATION: MARY'S CHURCH: EPHEUS, (ANATOLIA) TURKEY.
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: AERIAL VIEW OF EPHEUS THEATER: EPHEUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: AERIAL VIEW OF EPHEUS GREAT THEATER FROM WHITE MARBLE HARBOR STREET INC. LAMPS, COVERED PORTICOS AND MOSAIC ENTRIES TO ANCIENT SHOPS: STREET LATER RENAMED ARCADIANA, EPHEUS, (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 101, ROW 2, SLEEVE 3, SLIDE #Bg83, BCE.
CO_TUR_S101_R2_SL3_SBg83
SHOT ON LOCATION: MARY'S CHURCH: EPHEUS, (ANATOLIA) TURKEY.
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: DESCRIPTION ARTEMISION TEMPLE: EPHEUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: SIGNAGE FOR ARTEMISION TEMPLE, EPHEUS, (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 99A, ROW 1, SLEEVE 2, SLIDE #9, BCE.
CO_TUR_S99A_R1_SL2_S9
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 2002.

IMAGE: RENDERING OF ARTEMISION TEMPLE: EPHEBUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION RENDERING OF ARTEMISION TEMPLE, EPHEBUS,
(ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 99, ROW 2, SLEEVE 3, SLIDE #21, BCE.
CO_TUR_S99_R2_SL3_S21
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: EPHEBUS WAS ONE OF THE SEVEN WONDERS OF THE WORLD AND
UNPARALLELED IN THE ANCIENT WORLD AS THE FIRST ARCHITECTURAL SITE OF
SUCH MONUMENTAL PROPORTIONS (ACRT: 147; RGS). (SOURCE: ENTRY ABOVE.)
NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: RENDERING OF ARTEMISION TEMPLE: EPHEBUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION RENDERING OF ARTEMISION TEMPLE: EPHEBUS,
(ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 99, ROW 3, SLEEVE 1, SLIDE #Bg49, BCE.
CO_TUR_S99_R3_SL1_SBg49
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: EPHEBUS WAS ONE OF THE SEVEN WONDERS OF THE WORLD AND
UNPARALLELED IN THE ANCIENT WORLD AS THE FIRST ARCHITECTURAL SITE OF
SUCH MONUMENTAL PROPORTIONS (ACRT: 147; RGS). (SOURCE: ENTRY ABOVE.)
NOTE 2: FIELDWORK PROJECT 2002.

IMAGE: REMAINS OF ARTEMISION TEMPLE: EPHEBUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: LAST ARTEMISION COLUMN THAT REMAINED IN
1986 CE OF THE ARTEMISION TEMPLE, EPHEBUS, (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 100, ROW 1, SLEEVE 3, SLIDE #Bg61, BCE.
CO_TUR_S100_R1_SL3_SBg61
SHOT ON LOCATION: EPHEBUS, (ANATOLIA) TURKEY.
NOTE 1: EPHEBUS WAS ONE OF THE SEVEN WONDERS OF THE WORLD AND
UNPARALLELED IN THE ANCIENT WORLD AS THE FIRST ARCHITECTURAL SITE OF
SUCH MONUMENTAL PROPORTIONS (ACRT: 147; RGS). (SOURCE: ENTRY ABOVE.)
NOTE 2: FOR REMAINING ARTEMISION COLUMNS, SEE HAGIA SOPHIA OR HOLY
WISDOM MOSQUE IN ISTANBUL, TURKEY.
NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: HAGIA SOPHIA OR HOLY WISDOM MOSQUE: ISTANBUL, TURKEY.
PHOTO: © GSA. DESCRIPTION: APPROACH TO HAGIA SOPHIA OR HOLY WISDOM
MOSQUE, ISTANBUL, TURKEY.
SLIDE LOCATION TURKEY, SHEET 48, ROW 2, SLEEVE 3, SLIDE #502, BCE.
CO_TUR_S49_R2_SL3_S502.jpg VS. > CO_TUR_S48_R2_SL3_S502.jpg
SHOT ON LOCATION: HAGIA SOPHIA MOSQUE: ISTANBUL, TURKEY.
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE GODDESS ARTEMIS/DIANA: EPHEBUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DOUBLE GODDESS DESCRIPTION: MANY BREASTED (POLYMASTIC)
ARTEMIS/DIANA AT EPHEBUS.
SLIDE LOCATION TURKEY, SHEET 97, ROW 3, SLEEVE 3, SLIDE #Bg20, BCE.
CO_TUR_S98_R3_SL3_SBg20
SHOT ON LOCATION: EPHEBUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA).
NOTE 1: "IN THE IMAGERY ASSOCIATED WITH MOTHER GODDESS, THE
REPRESENTATION OF BREASTS AND WOMB IS 'A FORM OF DIVINE EPIPHANY (SGE:
30, n. 60; TGM: 128).'"
NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: DOUBLE GODDESS ARTEMIS/DIANA: EPHEBUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DOUBLE GODDESS DESCRIPTION: MANY BREASTED (POLYMASTIC)
ARTEMIS/DIANA AT EPHEBUS, (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 98, ROW 3, SLEEVE 1, SLIDE #Bg37, BCE.
CO_TUR_S98_R3_SL1_SBg37
SHOT ON LOCATION: EPHEBUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA)
TURKEY.
NOTE 1:

ANATOLIAN CYBELE/KYBELE, WAS SUBSEQUENTLY FUSED WITH THE
QUEEN OF HEAVEN ARTEMIS AS WELL AS GREEK DIANA. AS A RESULT,

THESE DEITIES BECAME OR REMAINED PROMINENT, ESPECIALLY SO AT
EPHESUS (RGS).
NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: MARBLE DIANA/ARTEMIS: EPHESUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: HEADLESS DIANA (ARTEMIS), HOLDING TWO LIONS,
ORNAMENTED WITH ZODIAC, WINGED NIKAI, ACORNS ROWS OF EGGS OR
BREASTS PLUS NUMEROUS BEES, SYMBOL OF EPHESUS. (ACII: 108, FIG. B.273.)
SLIDE LOCATION TURKEY, SHEET 98, ROW 1, SLEEVE 5, SLIDE #Bg31, BCE.
CO_TUR_S98_R1_SL5_SBg31
SHOT ON LOCATION: MARY'S CHURCH: EPHESUS, (ANATOLIA) TURKEY.
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: GODDESS ARTEMIS/DIANA: EPHESUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: TERRACOTTA MANY BREASTED (POLYMASTIC)
ARTEMIS/DIANA WITH THRONE IN BACKGROUND.
SLIDE LOCATION TURKEY, SHEET 98, ROW 4, SLEEVE 4, SLIDE #2, BCE.
CO_TUR_S98_R4_SL4_S2
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: "GREEK ARTEMIS, LIKE DEMETER AND APHRODITE, HAS STRONG
ASSOCIATIONS WITH THE ANATOLIAN CYBELE. ARTEMIS, ALSO GODDESS OF THE
WILD ANIMALS, WAS AN ALTERNATIVE NAME FOR CYBELE IN ANATOLIA" (MG:
400).
NOTE 2: FIELDWORK PROJECT 1998.

IMAGE: GODDESS CYBELE/KYBELE/ARTEMIS: EPHESUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: MANY BREASTED (POLYMASTIC) CATHEDRA
CYBELE/KYBELE/ARTEMIS ON THRONE.
SLIDE LOCATION TURKEY, SHEET 98, ROW 1, SLEEVE 2, SLIDE #Bg28, BCE.
CO_TUR_S98_R1_SL2_SBg28.jpgVS. > CO_TUR_S98_R1_SL2_
SHOT ON LOCATION: EPHESUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA)
TURKEY.
NOTE 1: "GREEK ARTEMIS, LIKE DEMETER AND APHRODITE, HAS STRONG
ASSOCIATIONS WITH THE ANATOLIAN CYBELE. ARTEMIS, ALSO GODDESS OF THE
WILD ANIMALS, WAS AN ALTERNATIVE NAME FOR CYBELE IN ANATOLIA" (MG:
400).
NOTE 2: FIELDWORK PROJECT 1998.

IMAGE: WHITE BAITYLOS OF ARTEMIS PERGAIA: PERGE, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: RELIEF OF WHITE SACRED ARCHAIC PILLAR
(BAITYLOS) OF ARTEMIS PERGAIA WITH HIGH (POLOS) RESTING ON A CRESCENT
MOON AND ACANTHUS LEAVES. BOTTOM HALF INC. THREE TIERS OF RITUAL
SCENES FROM PERGE, (ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 86, ROW 4, SLEEVE 5, SLIDE #Bd61a, BCE.
CO_TUR_S86_R4_SL5_SBd61a
SHOT ON LOCATION: ANTALYA ARCHAEOLOGICAL MUSEUM: ANTALYA,
(ANATOLIA) TURKEY.
NOTE 1: ARTEMIS (DIANA) IS A HELLENIZED ABSTRACTION OF THE OLD
ANATOLIAN GODDESS CYBELE.
NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: COIN OF ARTEMIS/HANNA HANNA PLUS BEE: PERGE, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: COIN INCLUDING ARTEMIS WITH POLOS ON ONE
SIDE, AND BEE HANNA HANNA ON ALTERNATE SIDE WERE MADE IN PERGE,
(ANATOLIA) TURKEY.
SLIDE LOCATION TURKEY, SHEET 97, ROW 3, SLEEVE 1, SLIDE #Bg18, BCE.
CO_TUR_S97_R3_SL1_SBg18
SHOT ON LOCATION: EPHESUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA)
TURKEY.
NOTE 1:

ARTEMIS' VIRGIN PRIESTS ARE KNOWN AS THE ESSENES AND HER
FERTILITY SYMBOL WAS THE BEE, ALSO SYMBOL OF THE GODDESS
HANNA HANNA (GRANDMOTHER, MOTHER MOTHER). VIRGIN ARTEMIS/
DIANA PERGAIA (COMPLETE INTO HERSELF) HAD A SIGNIFICANT

FOLLOWING AND NOT INFREQUENTLY COINS IN HER IMAGE WERE MADE IN PERGE, (ANATOLIA) TURKEY (TURKISH MUSEUMS, 1989).
NOTE 2: THE BEE IS ALSO SACRED TO OTHER ESSENE GODDESSES, APHRODITE, DEMETER, AND CYBELE.
NOTE 3: HANNA HANNA/MOTHER MOTHER WAS THE “WISE GRANDMOTHER ANCESTRESS WHO CALLED UPON THE BEE TO FIND AND AWAKEN THE SLEEPING STORM GOD, AND THUS HELPED RESTORE ABUNDANCE TO THE HITTITE LANDS FOLLOWING A DROUGHT” (HLW: 14; RGS).
NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: CELSUS LIBRARY: EPHEBUS, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: CELSUS LIBRARY, EPHEBUS, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 102, ROW 1, SLEEVE 2, SLIDE #Bg96, BCE.
CO_TUR_S102_R1_SL2_SBg96

SHOT ON LOCATION: EPHEBUS, (ANATOLIA) TURKEY

NOTE 1: “DECORATING THE FRONT OF THIS EXTRAORDINARY BUILDING ARE FOUR FEMALE LARGER – THAN – LIFE STATUES, REPRESENTING THE VIRTUES OF GOODNESS, THOUGHT, KNOWLEDGE AND WISDOM (HLW: 22).”

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: WISDOM GODDESS SOPHIA AT CELSUS LIBRARY: EPHEBUS, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: GODDESS SOPHIA (GREEK WISDOM) IN NICHE OF THE CELSUS LIBRARY JUST OPPOSITE GODDESS EPISTEME.

SLIDE LOCATION TURKEY, SHEET 102, ROW 3, SLEEVE 3, SLIDE #Bg105, BCE.

CO_TUR_S102_R3_SL3_SBg105

SHOT ON LOCATION: CELSUS LIBRARY: EPHEBUS, (ANATOLIA) TURKEY.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: HADRIAN’S TEMPLE INC. CYBELE: EPHEBUS, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: HADRIAN’S TEMPLE WITH ELEGANT PRONAOS (PORCH), GODDESS TYCHE ON ARCH, AND FOUR CORINTHIAN CAPITALS, EPHEBUS, ANATOLIA.

SLIDE LOCATION TURKEY, SHEET 103, ROW 2, SLEEVE 3, SLIDE #Bg120, BCE.

CO_TUR_S103_R2_SL3_SBg120

SHOT ON LOCATION: EPHEBUS, (ANATOLIA) TURKEY.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: HADRIAN BUST: VILLA MONTALTO, ROME.

PHOTO: © GSA. DESCRIPTION: MARBLE BUST OF EMPEROR, ROMAN HADRIAN, VILLA MONTALTO.

SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 1, ROW 3, SLEEVE 2, SLIDE #9, BCE.

IT_RPO_S1_R3_SL2_S9.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1998.

IMAGE: APHRODITE’S TRIANGULAR BLACK BAETYL (STONE): CYPRUS, GREECE.

PHOTO: © GSA. DESCRIPTION: APHRODITE’S TRIANGULAR BLACK CONICAL (ANTHROPOMORPHIC) STONE FROM PAPHIAN SANCTUARY IN KOUKLIA, CYPRUS.

SLIDE LOCATION CYPRUS, SHEET 1, ROW 2, SLEEVE 4, SLIDE #3, 1500 BCE.

CU_CYP_S1_R2_SL4_S3.

SHOT ON LOCATION: KOUKLIA MUSEUM: CYPRUS, GREECE.

NOTE 1: KOUKLIA MUSEUM REFERS TO THIS BLACK BAETYL (STONE) AS ANTHROPOMORPHIC. (1998.)

NOTE 2:

IN ADDITION TO BLACK METEORITE EPHESIAN ARTEMIS/DIANA, OTHER SACRED BLACK STONE GODDESSES ARE: CYBELE/KUBABA/KUMBABA; MECCAN KA’ABA; SUMERIAN KUBABA/KUBA/KUBE (CUBE) AND CYPRIOT APHRODITE AT PAPHOS (GSA). (SOURCE: SEE ABOVE.)

NOTE 3:

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 4: FIELDWORK PROJECT 1988.

IMAGE: VIRGIN MARY'S HOUSE (MERYEM ANA EVI), OVERLOOKING PAGAN EPHEBUS: NIGHTINGALE MT. ROAD, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: PARTHENOGENETIC VIRGIN MARY'S TWO ROOM HOUSE INC. SACRED SPRINGS, CHAPEL ROOM, AND ADJACENT BEDROOM OVERLOOKING PAGAN EPHEBUS, LOCATED ON THE NIGHTINGALE MT. ROAD, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 105, ROW 4, SLEEVE 3, SLIDE #Bg158, BCE.

CO_TUR_S105_R4_SL3_SBg158

SHOT ON LOCATION: VIRGIN MARY'S HOUSE OVERLOOKING EPHEBUS: NIGHTINGALE MT. ROAD, (ANATOLIA) TURKEY.

NOTE 1:

THERE ARE LITERALLY HUNDREDS OF LOCALES IN WHICH THE ACCEPTANCE OF CHRISTIANITY DEPENDED ON THE MELDING OF ITS 'GREAT MOTHER,' THE VIRGIN MARY [AS *QUEEN OF HEAVEN*], WITH THE ANCIENT GODDESS OF EACH REGION AT HER SACRED SITES (PCCP: 8).

NOTE 2: WHITE MAINTAINS THAT CHRISTIANITY IN ITS WESTERN DOMINANT-FORM "IS THE MOST ANTHROPOCENTRIC RELIGION THE WORLD HAS SEEN." (HRE: 52.)

NOTE 3: MERYEM ANA EVI IS THE LOCATION OF NUMEROUS PILGRIMAGES AND SEVERAL PAPAL VISITS.

NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: ALTAR IN DARK MOTHER-MARY'S HOUSE (MERYEM ANA EVI), OVERLOOKING PAGAN EPHEBUS: NIGHTINGALE MT. ROAD, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: ALTAR IN DARK MOTHER-MARY'S HOUSE (MERYEM ANA EVI), TWO ROOMS INC. SACRED SPRINGS, CHAPEL ROOM AND ADJACENT BEDROOM OVERLOOKING PAGAN EPHEBUS, ON THE NIGHTINGALE MT. ROAD, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 106, ROW 1, SLEEVE 1, SLIDE #Bg161, BCE.

CO_TUR_S106_R1_SL1_SBg161

SHOT ON LOCATION: DARK MOTHER-MARY'S HOUSE (MERYEM ANA EVI) ON NIGHTINGALE MT. ROAD: EPHEBUS, (ANATOLIA) TURKEY.

NOTE 1:

THERE ARE LITERALLY HUNDREDS OF LOCALES IN WHICH THE ACCEPTANCE OF CHRISTIANITY DEPENDED ON THE MELDING OF ITS 'GREAT MOTHER,' THE VIRGIN MARY [AS *QUEEN OF HEAVEN*], WITH THE ANCIENT GODDESS OF EACH REGION AT HER SACRED SITES (PCCP: 8).

NOTE 2: WHITE MAINTAINS THAT CHRISTIANITY IN ITS WESTERN DOMINANT-FORM "IS THE MOST ANTHROPOCENTRIC RELIGION THE WORLD HAS SEEN." (HRE: 52.)

NOTE 3: MERYEM ANA EVI IS THE LOCATION OF NUMEROUS PILGRIMAGES AND SEVERAL PAPAL VISITS.

NOTE 4: FIELDWORK PROJECT 1986.

IMAGE: SEVEN SLEEPERS BURIAL GROTTO OVERLOOKING PAGAN EPHEBUS ON NIGHTINGALE MT. ROAD: EPHEBUS, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: POSSIBLE SEPULCHRE (ROCK TOMB) OF VIRGIN MARY, MARY MAGDALENE AND ST. JOHN (Jn 19.25-27): LOCATED ON THE NIGHTINGALE MT. ROAD OVERLOOKING PAGAN EPHEBUS AND AEGEAN SEA, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 106, ROW 2, SLEEVE 4, SLIDE #Bg168, BCE.

CO_TUR_S106_R2_SL4_SBg168

SHOT ON LOCATION: DARK MOTHER-MARY'S HOUSE (MERYEM ANA EVI) ON NIGHTINGALE MT. ROAD: EPHEBUS, (ANATOLIA) TURKEY.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: MARY'S CHURCH: EPHEBUS, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: REMAINS OF MARY'S CHURCH THAT PREVIOUSLY INCLUDED A NAVE, WITH TWO AISLES IN AN *APSE-SHAPED EXEDRA*, WHEN COLONIZED AS A CHRISTIAN BASILICA, EPHESUS ((ANATOLIA). (ACRT: 156-157.) SLIDE LOCATION TURKEY, SHEET 105, ROW 2, SLEEVE 5, SLIDE #Bg151, BCE.

CO_TUR_S105_R2_SL5_SBg151

SHOT ON LOCATION: MARY'S CHURCH: EPHESUS, (ANATOLIA) TURKEY.

NOTE 1: PRIOR TO CHRISTIAN EPHESUS PARADING AS A BASILICA, THIS WAS A SACRED PAGAN TEMPLE SITE, SAME AS THE CHRISTIAN CATHEDRAL AT APHRODISIAS WAS PAGAN APHRODITE'S TEMPLE.

NOTE 2: IN 1967, POPE PAUL VI VISITED AND BLESSED THE CHURCH PLUS MARY'S HOME AND GRAVE.

NOTE 3: FIELDWORK PROJECT 1986.