

145. 1400, Cybele and Buyukkale-Bogazkoy, 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.)

* * *

Hittites.

Indo-European (Aryan) conquerors of Anatolia,
overthrew the dynasty of Hammurabi
in Babylonia around 1600 BC,
an empire that lasted until 1170 BC,
shortly after the Trojan War.
(MG: 397-398; RGS.)

Hittite Empire.

It stretched from the west coast
of Anatolia to the Euphrates,
and southwards into what is now Syria,
with the northern capital at Bogazkoy.
(MG: 397.)

Anatolian Hittite Clans.

Assyrian merchants
that immigrated to Kanesh,
or modern Kultepe near Kayseri.
(See below.)

Buyukkale/Bogazkoy.

The Anatolian capital was Hattusa/Bogazkoy
that also comprised Buyukkale.
(See below.)

Magna Mater Cybele.

The Great Mother above all others!

(CBV: 56-57.)

The Anatolian Hittites emerged 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 subsequently the Phrygian goddess who was also from Buyukkale.

Cybele's 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 [or Kubeleya]." (POG: 198.) The following provides further etymological analysis.

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.)

Buyukkale (or Bogazkale) was formerly Bogazkoy that included the great Hittite capital of Hattusas. The site is about 90 miles from Ankara. Ancient Bogazkoy is between the great temple in the lower city and the citadel, palaces, and government buildings in the upper city. The five Bogazkoy Temple areas are a series of complex rooms all adjacent to the central court, also location of venerated statues. Finds include vast bas-reliefs, significant statues, and massive orthostat blocks. Other finds include stamp seals with cuneiform inscriptions plus hieroglyphic signs that have greatly facilitated the cuneiform translations. (MAC: 67-76.) Further personal favorites include a stunning vaulted passage, massive amphorae plus a large square green stone baetyl that stands about four feet high and embodies an indescribable touch of radiating heat. *

* Given that green stone (chlorite or steatite) plus green glazed faience were used for stamp seals in Syro-Anatolia, this magnificent Buyukkale stone may somehow be related and suggests further research?

Of the five best – preserved Phrygian statues from the areas around Gordion, Bogazkoy and Ankara, the Bogazkoy statue now displayed in Ankara at the Museum of Anatolian Cultures, may be the most remarkable. (SGM: 72.) Its point of origin is one of the Bogazkoy Temple Shrines. (SGM: 81.) The deity is holding a pomegranate and two small male attendants are playing a double flute and a lyre or cithara. (SGM: 73.)

Topics in the following summaries include: Buyukkale/Bogazkoy; Hittite and Phrygian invasions; further source considerations; mother goddess and mystery practices; plus, later Greek and Roman influences.

Anatolia endured a devastating series of invasions by the Indo-Europeans (Aryan) tribes between 2300 and 1700-[or 1400 BCE]. At least 300 cities and villages were sacked and burned during this time. The most powerful of these tribes were the Hittites, who conquered Anatolia about 1740 BC

and overthrowing the dynasty of Hammurabi in Babylonian around 1600 BC, established an empire that lasted until about 1170 BC, shortly after the Trojan War. It stretched from the west coast of Anatolia to the Euphrates, and southwards into what is now Syria, with the northern capital at Bogazkoy. The southern capital has not yet been discovered. Documents recently deciphered from Bogazkoy [later Buyukkale] have shown that the court of the Hittite king was in constant communication with Egypt, Greece and Babylonia, and that eight languages were understood by the scribes working for the king (MG: 397). At the great rock temple of Yazilikaya, 2 miles from Bogazkoy, figures of goddesses and gods have been sculpted, among them a goddess standing on a leopard or a LIONS. She holds a staff in one hand, and in the other she offers gifts in the form of hieroglyphic signs, which may denote her name. True to tradition of the son-lover, a young god stands near her on a leopard or panther, with a pointed hat on his head, holding a double-axe in one hand (MG: 398).

The Hittite Empire was concentrated in eastern Anatolia, but another group of invaders came from Thrace (Bulgaria) in 12 century BC, from the area that Gimbutas has named as Old Europe. The power of the Hittite Empire was broken, and these people settled in a part of western Anatolia that come to be known as Phrygia and which was to become one of the focal areas for the cult [culture] of Cybele and her son – lover Attis. ... Statues of Cybele have been found as far away as the Ukraine, the Crimea, Romania and Bulgaria, and this goddess may have been worshipped at the shrines of the older, Neolithic one, in the same way that Mary was worshipped at shrines once sacred to Cybele and Isis. The Phrygians established themselves in central and western Anatolia during the second millennium BC. One of their kings was Midas – he of the ass's ears – whose capital was at Gordion, and he built a great temple to Cybele at Pessinus, which today is a small village south-west of Ankara (MG: 399).

In the Iron Age, which began c. 1250 BC, the Bronze Age myth of the mother goddess and her son – lover did not die out in spite of formal worship of the great father god. It persisted in various forms in Egypt, Anatolia, Syria, Palestine, Greece and Rome, until the new expression in the Mystery cults [practices] of Egypt, Greece and Rome and, ultimately, in Christianity. As spirit and nature were driven further and further apart in their religions of the Iron Age, the myth continued to hold them together in their original relationship. ... Wherever Cybele's cult * [veneration] was most strongly established, from Anatolia and Syria to Western Europe, there also the adoration of Mary flourished (MG: 391). ... [Although Cybele is far less familiar,] nevertheless it is through her, as well as through the Sumerian or Egyptian goddesses, that the myth of the goddess can be traced from the Neolithic era thorough the Iron Age and far into the Christian era, for, amazingly, it hardly changes throughout this immense period of time (MG: 391).

* [Culture.]

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, sacred monuments, votive offerings, epigraphical and literary material, 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.)
- Further Buyukkale/Bogazkoy, research and interpretations:
 Puhvel, Jaan. *Comparative Mythology*. 1987. Baltimore, MD: Johns Hopkins University Press, 1993. 21-32. (CM.)
- Further research on 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.)
- 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-Europeanization 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.)
- 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.)
- Sfameni, Giulia Gasparro. *Soteriology and Mystic Aspects in the Cult of Cybele and Attis*. Leiden, Netherlands: E. J. Brill, 1985. (SMA.)
- Vermaseren, Maarten M. 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 research on the double-axe including: sites and sanctuaries; butterflies; chrysalises; labia, labrys (*katabasis*); hourglass; figure 8; plus bucrania and bull's heads:

- Evans, Sir Arthur. "'The Ring of Nestor': A Glimpse into the Minoan After-World and a Sepulchral Treasure of Gold Signet-Rings and Bead-Seals from Thisbê, Boeotia." *The Journal of Hellenic Studies* 45. Part 1 (1925): 1-75. (RN.)
- Gimbutas, Marija Alseikaite. *Goddesses and Gods of Old Europe, 6500-3500 BC: Myths and Cult Images*. 2nd ed. London, England: Thames and Hudson, Ltd., 1984. [*The Gods and Goddesses of Old Europe, 7000-3500 BC: Myths, Legends, and Cult Images*. Berkeley, CA: University of California Press, 1974.] (GGE.)
- _____. *The Language of the Goddess*. San Francisco, CA: Harper San Francisco, 1989. 239-243, 270-275. (LOG.)
- _____. *The Civilization of the Goddess: The World of Europe*. San Francisco, CA: Harper, 1991. 244-248, plus extensive index. (COG.)
- Nilsson, Martin Persson. *The Minoan-Mycenaean Religion and its Survival in Greek Religion*. 1927. New York, NY: Biblo and Tannen, 1950. 194-235 plus 195, Fig. 90. (MMRS.)

Further double-axe research: 30,000, Labyrinths, Spirals, and Meanders; 5500-3500, Cucuteni (Tripolye) Culture, Eastern Europe; 5000, Near and Middle East; 4000, Alaca Hüyük, Anatolia; 2600-2000, Early Bronze Age, Crete, Chthonian * Prepalatial Early Minoan (EM I-III); 1450-1260, Hattusa and Yazilikaya, Anatolia; and 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt. (RGS.)

* (Earth mother, Chthonia.)

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 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.)

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 aspects, 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 museums visited, his position remained obscure.

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): n.p. (EMH.)

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; 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 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; 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 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 Re-Genesis research on ancient healing/re-generating centers, some more well-known than others includes: 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: BLACK ANATOLIAN GODDESSES INC. PERGE: (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: MAP OF BLACK ANATOLIAN GODDESSES INC. ANA TANRICA AND LADY OF THE BEASTS, (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:

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: SIGNAGE: BUYUKKALE, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: SIGNAGE AT BUYUKKALE TURKEY.
SLIDE LOCATION TURKEY, SHEET 61, ROW 4, SLEEVE 4, SLIDE #762, BCE.
CO_TUR_S61_R4_SL4_S762

SHOT ON LOCATION: BUYUKKALE, (ANATOLIA) TURKEY.
NOTE 1: FIELDWORK PROJECT 1986.

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

PHOTO: © GSA. DESCRIPTION: CYBELE WITH IDAEAN DACTYLS MUSIC ATTENDANTS: CITADEL COMPLEX AT BUYUKKALE (BUYUKKALE). SLIDE LOCATION TURKEY, SHEET 59, ROW 4, SLEEVE 1, SLIDE #724, BCE. CO_TUR_S59_R4_SL1_S724VS. > VS. > CO_TUR_S54_R4_SL1_S724
SHOT ON LOCATION: BUYUKKALE, (ANATOLIA) TURKEY.

NOTE 1:

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

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

NOTE 3: FIELDWORK PROJECT 1986.

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

IMAGE: * ANA TANRICA: ÇATAL HÜYÜK, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: ANA TANRICA (LADY OF THE BEASTS) SEATED BETWEEN TWO LIONESSES/FELINES: NEOLITHIC SITE OF ÇATAL HÜYÜK, (ANATOLIA) TURKEY. SLIDE LOCATION TURKEY, SHEET 45, ROW 1, SLEEVE 5, SLIDE #425a, 6500-6000 BCE. CO_TUR_S45_R1_SL5_S425a.jpg
SHOT ON LOCATION MUSEUM OF ANATOLIAN CULTURES: ANKARA, (ANATOLIA) TURKEY.

NOTE 1: * LADY OF THE ANIMALS, EARLIEST KNOWN FIGURE OF CYBELE. ÇATAL HÜYÜK, LEVEL II. (CAA: 15, FIG. 5; LOG: 107.)

NOTE 2: CAMERON PROPOSES THAT THE LADY OF THE BEASTS (ANA TANRICA) IS SEATED NOT BETWEEN LIONS BUT LIONESSES. (SA: 8.)

NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: THREE TANRICA KYBELES: PERGAMON, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: THREE CATHEDRA TANRICA KYBELES WITH DRUMS SEATED ALONGSIDE LIONS. PERGAMON, (ANATOLIA) TURKEY. SLIDE LOCATION TURKEY, SHEET 112, ROW 3, SLEEVE 4, SLIDE #Bk276, BCE. CO_TUR_S112_R3_SL4_SBk276

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

NOTE 1: FIELDWORK PROJECT 1989.

IT_RPT_S2_R3_SL5_S5 VS. > IT_RPT_R3_SL5_S583.jpg

IMAGE: LADY OF THE BEASTS (CYBELE): ÇATAL HÜYÜK, (ANATOLIA) TURKEY. PHOTO: © GSA. DESCRIPTION: LADY OF THE BEASTS OR LADY OF THE ANIMALS * (EARLIEST KNOWN FIGURE OF CYBELE), SEATED BETWEEN TWO LIONS/FELINES: ÇATAL HÜYÜK, (ANATOLIA) TURKEY. SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 2, ROW 3, SLEEVE 5, SLIDE #583, 6000 BCE. IT_RPT_S2_R3_SL5_S5 VS. > IT_RPT_R3_SL5_S583.jpg

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

NOTE 1: * LADY OF THE ANIMALS, EARLIEST KNOWN FIGURE OF CYBELE. ÇATAL HÜYÜK, LEVEL II. (CAA: 15, FIG. 5; LOG: 107.)

NOTE 2: AN ICONOGRAPHIC INTERPRETATION OF THE CATHEDRA (THRONE) GODDESS INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 3: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."

NOTE 4: CAMERON PROPOSES THAT THE LADY OF THE BEASTS IS SEATED NOT BETWEEN LIONS BUT LIONESSES. (SA: 8.)

IT_RPT_S2_R3_SL5_S5 VS. > IT_RPT_R3_SL5_S583.jpg

NOTE 5: FIELDWORK PROJECT 1986.

PHOTO: NOTE CORRECT SLIDE CODING, 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 A HIGH POLOS HEADDRESS: COMPOSITION IS BASALT, (DARK VOLCANIC ROCK). SOURCE OF THIS KUBABA STATUE IS HITTITE CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY, NEAR THE ASSYRIAN (SYRIAN) BORDERS. SLIDE LOCATION TURKEY, SHEET 53A, ROW 2, SLEEVE 2, SLIDE #29, NEO-HITTITE BCE.

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 1998-2002.

PHOTO NOTE: ENHANCE UNDER EXOOSURE, CHRISI KARVONIDES.

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

PHOTO: © GSA. DESCRIPTION: ASSYRIAN FUNERAL 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, 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).

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: GREEN CUBE (KUBE) BAETYL STONE: BOGAZKOY, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: EMERALD GREEN CUBE (KUBE) BAETYL STONE AT BOGAZKOY TEMPLE COMPLEX AT HATTUSA OR HATTUSHA CITADEL.

SLIDE LOCATION TURKEY, SHEET: 62, ROW 3, SLEEVE 3, SLIDE #773, BCE.

CO_TUR_S62_R3_SL3_S773

SHOT ON LOCATION: TEMPLE COMPLEX: BOGAZKOY, (ANATOLIA) TURKEY.

NOTE 1: ALSO SEE, (MG: 395-397.)

NOTE 2:

PERSONAL FAVORITES INCLUDE A STUNNING VAULTED PASSAGE, MASSIVE AMPHORAE PLUS A LARGE SQUARE GREEN STONE BAETYL THAT STANDS ABOUT FOUR FEET HIGH AND EMANATES A RADIATING HEAT (RGS).

NOTE 3: GIVEN THAT GREENSTONE SERPENTINE CHLORITE OR STEATITE) WAS USED FOR STAMP SEALS IN SYRO-ANATOLIA, THIS REMARKABLE STONE MAY SOMEHOW BE RELATED?

NOTE 4:

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 5: FIELDWORK PROJECT 1986.

IMAGE: EGYPTIAN CUBE GODDESS AT THE MUSEUM OF EGYPTIAN ANTIQUITIES: CAIRO, EGYPT.

PHOTO: © GSA. DESCRIPTION: PROTOTYPE OF EGYPTIAN CUBE DEITY ON FRONT LAWN OF CAIRO MUSEUM,

SLIDE LOCATION EGYPT, SHEET 43, ROW 1, SLEEVE 5, SLIDE #408, BCE.

CO_EGY_S43_R1_SL5_S408.jpg

SHOT ON LOCATION: MUSEUM OF EGYPTIAN ANTIQUITIES: CAIRO, EGYPT.

NOTE 1:

SACRED BAETYL CUBE DEITIES ARE NUMEROUS IN ANTIQUITY. OTHER SELECTED EXAMPLES 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: FIELDWORK PROJECT 1985-1989.

ILLUSTRATION: **THINK IMAGE WAS DONE RE. LA SPRING, 2017 TRIP?**

IMAGE: CROPPED KYBELE OR CYBELE GREEN BAITYLOS, ALTERNATELY KNOWN AS BAETYLS OR BAITULOS (CUBED DEITIES) THAT DATE BACK THE NEOLITHIC.

ILLUSTRATION © GSA DESCRIPTION: GREEN BAITYLOS, KYBELE OR CYBELE

SLIDE LOCATION DESKTOP, SHEET , ROW , SLEEVE , SLIDE #

IT_CYB_S_R_SL_S.jpg

BAITYLOS, BAETYLS, OR BAITULOS:

NOTE 1:

THESE REVERED SACRED BAETYLS (HEADLESS STONES) ARE NUMEROUS IN ANTIQUITY SUCH AS THE EGYPTIAN BAETYLS 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:

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 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 1986.

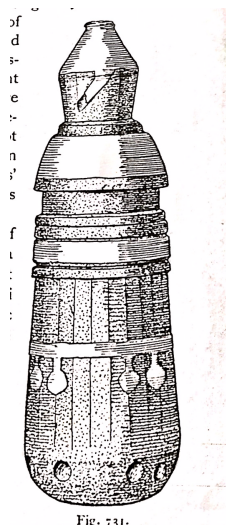


Fig. 731.

IMAGE: BOGAZKOY LION GATE: BOGAZKOY, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: BOGAZKOY LION GATE.
SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 1, ROW 2, SLEEVE 4, SLIDE #748, c.
1450-1260 BCE.
IT_RPT_S1_R2_SL4_S748.jpg
SHOT ON LOCATION: BOGAZKOY LION GATE: BOGAZKOY, (ANATOLIA) TURKEY.
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: SUBTERRANEAN POOL: BOGAZKOY, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION: GROTTO WITH SUBTERRANEAN POOL COVERED BY
A LOW CORBEL VAULT AND ENTERED VIA STEPS FROM BOGAZKOY'S MAIN
TEMPLE AREA.
SLIDE LOCATION TURKEY, SHEET 63, ROW 4, SLEEVE 3, SLIDE #795, BCE.
CO_TUR_S63_R4_SL3_S795
SHOT ON LOCATION: BOGAZKOY, (ANATOLIA) TURKEY.
NOTE 1: BOGAZKOY FAVORITES INCLUDE A STUNNING VAULTED PASSAGE,
MASSIVE AMPHORAE PLUS A LARGE SQUARE GREEN STONE BAETYL THAT
STANDS ABOUT FOUR FEET HIGH AND EMANATES A SIGNIFICANT WARMTH RGS).
(SOURCE: ENTRY ABOVE.)
NOTE 2: THE ARCHITECTURAL DESIGN IS ALL BUT IDENTICAL TO CITADEL OF
MYCENAE, POSTERN GATE OF THE WALL (1353-1330 BCE). MYCENAE, GREECE.