

200. 204, Cybele to Rome

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

* * *

The Black Goddess.

In 204, under the threat of Hannibal,
the black goddess was brought to Rome,
her arrival was even the occasion,
it is said, of a miracle.
(SHDR.)

Cybele as well as Demeter (Ge-meter) [or Gaia] were earth goddesses or genetrixes representing “telluric fecundity and were worshipped as fertility deities.” (TVG: 210-211.)

[Cybele] as guarantor of natural fertility, expressed in her epithet *meter* and in the original mountainous and rustic setting peculiar to her, progressively adopted a series of ‘Demetrian’ aspects in the sense of a connection with the agrarian rhythms and with the crops themselves (SMA: 84) [amalgamating] the various representations of the great mother with agrarian symbols (SMA: 84, n. 1). ... Of the various representations of the Great Mother with agrarian symbols, ... [she] carries some ears of corn in her right hand and in the painting from Pompeii is the image of Cybele on a throne with the modius and cornucopia (SMA: 84-5, ff. 1).

Cybele’s other attributes are cymbals, tambourines, flutes, bullroarers, mountains, cornucopia, and guardian or custodian of tombs (SMA: 90-91). Those that pertain to the seasons and vegetation include dance, corn, thermal springs, black stones, and animals especially lions. (SMA: 84-90.)

Phrygian Cybele was sent to Rome from Pessinus in Anatolia by King Attalus of Pergamum (or Pergamon). As prophesied in the *Sibylline Books*, Cybele was thought to embody the power to save the Romans from Hannibal’s approaching army. On entering Rome, Cybele’s stone emblem was placed in the Temple of Victory on the Palatine Hill at the site of the Virgin of the Ara Coeli. Cybele was believed to inhabit the black Pessinus Stone and was known as the Great Mother to the Romans and later the Supreme Deity of the capital of the Gauls in Lyon, France where her black virgin culture continues to flourish. (CBV: 56-57.)

From more than five hundred Black Virgin locations, a brief selection of black-stone –goddess shrines include: Aix–En–Provence; Arles; Auxerre; Avignon; Beaune; Chartres (Carnutes); * Clermont–Ferrand; Polish Czestochowa; Swiss

Einsiedeln; Orléans; Marseilles; Mont St. Michel; famous Plaza de Cibeles fountain in Madrid; Artemis–Diana of Ephesus; Lady Hera of Crotona; Egyptian Isis; and Pallas Athena of Toulouse. (CBV: 56-71.)

* Black Madonna With Child of Chartres, France was whitewashed in 2013 CE.

Although the black stone Goddess Cybele or Black Meteorite Goddess Cybele * gained official Magna Mater status in Rome (TOL: 188-9), E. O. James proposes that her origins may be from Mesopotamia.

If it was on the fertile plains of Mesopotamia that this personification of the life – bestowing principle was introduced into Asia Minor, largely through the influence of Hurrian and Hittite peoples, Phrygia became the cradle land of the cult [culture] of Cybele. Centered at Pessinus, it spread westwards finally reaching Greece, and in 204 B. C. E. was transferred to Rome (TOL: 186).

* 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, Pola, Palatine, Cybele/Kubaba/Kybele, Pirro Ligorio, plus Nymphaea.

Baring and Cashford summarize significant transitions during the Roman Period. In tandem with the expanse of the Roman Empire, Anatolia became a Roman province. Cybele became 'Mother' (*Magna Mater*) to the Romans, as she had been previously to the Greeks and the Anatolians. In the transition, Cybele's following and allegiance became an aspect of the Roman state religion side by side with Isis. Cybele's Roman temple housed the black Pessinus stone that was revered until the fifth c. AD when destroyed by fire and was never again seen. (MG: 400-401.)

Concurrent with the Roman Republic, the three Anatolian cities of Troy, Pergamum (or Pergamon), and Pessinus continued to apotheosize Cybele. (MG: 401.) But come the twelfth century, goddess reverence and dedication was considered one of the most evil 'sins of Christendom' along with female 'sensuality' (n. 23) and therefore began to disappear. "And so the image of the goddess as the life of the earth faded in the memory of the people, who transferred their hope and trust and their ancient rituals to the Virgin Mary and the Christian female saints (MG: 405)."

Regarding the various discussions about mutilation, Giulia Sfamini Gasparro's study, *Soteriology and Mystic Aspects in the Cult of Cybele and Attis* is included in this entry in hopes of spotlighting yet another consideration that may be less well known outside of Italy. Gasparro suggests that mutilation was only one aspect of the mystical tradition. "Nothing permits us to identify the 'mysteries' of Cybele with the mutilation of the Galli, which is only one aspect of the general picture of the cult of the Phrygian great goddess (SMA: 53)."

[Cybele's mystical tradition can be] traced back to the 'Lydian' version, in which Attis is a shepherd, deeply devoted to Cybele who loves him in return. ... We have here a theme of the familiarity between the goddess and the young pederasts. ... [There is an] ambivalent relationship between the great goddess and her companion in the context of cults aimed at promoting fertility, like the Babylonian cult [culture] of Ishtar and Tammuz. A phenomenological analogy, and perhaps also an historical contiguity, with

such a context emerges not only from the doleful and collective character of the cult [culture], but also from its periodic recurrence: Attis is the object of annual rites of lamentation which, inaugurated by the goddess herself, are celebrated by the entire population at the arrival of the spring. The spring element of the rites confirms ... Attis' vegetal connections and, more precisely, about Attis' relationship with florescent vegetation (SMA: 54).

[From the *Gamos* of Attis,] the cause of the character's death is also the cause of his final return to the divine mother (SMA: 55). ... This god, at all events, is situated in an alternating rhythm, entailing sleep and reawakening, in a pattern of presence and absence which, in this context, is parallel to the concealment of vegetation in the winter and its reappearance in the summer (SMA: 59). ... There occurs [an] interaction between the divine, cosmic and human levels in which the God and the destiny of man [?] enter into a live and deeply felt 'sympatheia' (SMA: 63).

Ecstatic rites of Cybele suggest that orgiastic activities and ecstatic trance were not uncommon and in Rome were known as the *Taurobolium* or *Crinobolium*. (MG: 405.) Also is the consideration that the "*Galloi* of Cybele descends in Asia Minor to the Sufi dervishes." (MG: 408.)

The Old Testament reveals that the same practices were found in Canaan. (1 Kgs. 18:28). ... Some vestige of these archaic ceremonies lingers in Passion Week processions in Seville, where the flagellants following the flower – bedecked floats that carry the effigies of the Virgin Mary and Jesus reflect the rituals performed in honor of Cybele and Attis. The Christian 'Holy Week' coincides with the week that formerly was dedicated to the rites of Cybele and Attis. The priestesses of Cybele were called *Melissae* – bees – precisely the same word as described the priestesses of Artemis and Persephone * (MG: 406-407).

* [Also note similar rituals of castration and circumcision.]

Cybele 's *Galloi* Sufi dervishes:

The priests of Cybele were not her only attendants. In Phrygia the *Korybantes* were the counterparts of the Cretan *Kouretes*, who danced and set up a great clamor with their voices and musical instruments. It was believed they could bind and release men from spells, and both induce and heal madness. In Greece these priests were called *Metragyrtai*. They did not settle in one place but wandered throughout the country, in the manner of shamans. It may be that this tradition of the wandering *Galloi* of Cybele descends in Asia Minor to the Sufi dervishes, for the ecstatic dance, the trance, and the playing of flute and reed pipe are common to both. Throughout her history the image of Cybele is inseparable from music (MG: 407-408).

Just as many other black goddesses of the ancient world, Cybele is a dark madonna whose significance is deeply embedded in matristic traditions including the ritual return of the seasons and vegetation. (BLM; DM; CBV; MOG.)

Typically Phrygian characteristics of an annual cult [culture] with lamentations followed by manifestations of joy as the expression of the certainty that the god has 'reawakened' (SMA: 60). Religious historical comparisons may lead to the discovery of specific analogies and difference between this mythical – ritual complex and other Greek and near Eastern cults which also include a divine couple involved in a similar vicissitude (SMA: 63) [including Inanna – Dumuzi/Ishtar – Tammuz in

Babylon; Isis– Osiris in Egypt; Aphrodite – Adonis in Syria and Greece] (SMA: 63, n. 152).

Closing thoughts include a discussion about Cybele’s religion.

We have seen that in the Hellenistic period the Phrygian goddess appears as the object of a cult [culture] characterized also by esotericism and initiation, in other words a mystery connotation. In this cult [culture] however the figure of [the god] Attis does not intervene [with the] development of Cybele’s religion. ... It starts on the one hand from the Hellenized cult [culture] of Cybele, already naturalized in Greece by the end of the archaic era as the figure of the *Meter Theon*. This cult [culture], with enthusiastic – orgiastic aspects, undergoes an evolution in the Hellenistic period in a mystery sense [and seems to be a purely Greek phenomenon]. It is probably part of the process through which, side by side with the persistence of the ancient mysteries of Eleusis and Samothrace, the Hellenistic period sees the flourishing, or anyhow return to favour, of other cult [cultural] centers of Demeter and Cabiri which present an initiatory – esoteric structure, at the same time as the Dionysiac cult [culture] moves ever more frequently from its earlier form of the thiasoi to that of the mystery communities (SMA: 64).

As far as the cult [culture] of Cybele is concerned, the adoption of the mystery form can be interpreted, in the context of the tradition, which associates or actually assimilated the mother of the gods with Demeter, as the result of a specific influence of the Eleusinian model (SMA: 64).

The presence of Attis beside the Great mother is attested in Greece at least as early as the 4th century BCE in the forms, which have already been analyzed. While the ‘mystery’ nature of the cult [culture] practiced by the *orgeones* of the Piraeus and that known to Nicander remains largely conjectural, we know of Phrygian ‘mysteries’ which concerned the divine couple formed by Cybele and Attis in the Roman Imperial Period both in the East and the West (SMA: 64). ... These mysteries coexist [and] ...define the religious historical consistency of the Phrygian mythical – ritual complex (SMA: 65).

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 primary museums visited plus numerous smaller collections, his position remained obscure (RGS: 1400, Cybele and Buyukkale-Bogazkoy, Anatolia).

Further Attis–Atys research:

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

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

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

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

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

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

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 research on Cybele:

Grailliot, 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-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.)
- 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.)
- Sfameni, Giulia Gasparro. *Soteriology and Mystic Aspects in the Cult of Cybele and Attis*. Leiden, Netherlands: E. J. Brill, 1985. (SMA.)
- Showerman, Grant. *The Great Mother of the Gods*. Chicago, IL: Argonaut, 1969. 49-70, 92-93, 109. (GMG.)
- Vermaseren, Maarten J. *Cybele and Attis: The Myth and the Cult*. Trans. A. M.

H. Lemmers. London, England: Thames and Hudson, 1977. (CAA.)
Vermaseren, Maarten M. J., and Eugene Lane. *Cybele, Attis, and Related Cults: Essays in Memory of M. J. Vermaseren*. Leiden, Netherlands: E. J. Brill, 1996. (CAR.)
Vassileva, Maya. "Further Considerations on the Cult of Kybele." *Anatolian Studies* 51 (2001): 51-63. (FC.)

Further keyword research about the possible correlation of the Galli priests and Catholic clergy, includes: 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, suggested keyword considerations include: Palatine, Cybele, Pirro Ligorio, plus Nymphaea.

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. (For CE entries see: 324, St. Peter's Basilica; 432-440, Santa Maria Maggiore; 410, Cybele and Fall of Rome; 1207-1273, Rumi and Mother; and 1870, Lyon's Basilica Built Over Cybele's Pagan Temple.) (RG.)

Further research on the correlation of Cybele to the Virgin Mary: 37-48 Virgin Mary and Pagan Goddesses. (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, Cybele's Dedication, 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; 588-587, Cybele's Dedication, Rome; 585-300, Lydia Replaces Phrygia, Anatolia; 282-263, Demeter's Priene Temple, Anatolia; 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 Dark Mother Goddesses research: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapiens Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf, Austria; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 25,000-20,000, Goddess of Laussel; 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.)

IMAGE: ILLUSTRATION OF CYBELE'S TEMPLE: PALATINE, ROME.
IMAGE © GSA. DESCRIPTION: ILLUSTRATION OF CYBELE'S BLACK STONE TEMPLE DEDICATION AT THE METROON ON THE PALATINE HILL ROME.
SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , BCE.
ON LOCATION:
NOTE 1: FIELDWORK PROJECT
PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: ENTHRONED CYBELE IN HER LION – DRAWN BRONZE CHARIOT: PHRYGIA, (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION, PHRYGIAN CYBELE ENTHRONED IN HER LION–DRAWN BRONZE CHARIOT. (MG: 401, FIG. 8.)
SLIDE LOCATION CYBELE, SHEET 1, ROW 1, SLEEVE 2, SLIDE 2, 2- C. BCE.
IT_CYB_S1_R1_SL2_S2.jpg
SHOT ON LOCATION: MUSEUM OF NATURAL HISTORY: NEW YORK, NY.
NOTE 1:

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

NOTE 2: ALSO SEE ASPHODEL LONG'S WEB SITE ON CIIS LIBRARY'S WEB PAGE.
NOTE 3: FIELDWORK PROJECT 1993.

IMAGE: MELISSAE/ARTEMIS/CYBELE PLUS BEE COIN: EPHESUS, TURKEY.
PHOTO: © GSA. DESCRIPTION: COIN OF MELISSAE/ARTEMIS/CYBELE PLUS BEE, EPHESUS, TURKEY.
SLIDE LOCATION TURKEY, SHEET 97, ROW 3, SLEEVE 1, SLIDE #Bg18, BCE.
CO_TUR_S97_R3_SL1_SBg18

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

NOTE 1: "THE PRIESTESSES OF CYBELE WERE CALLED *MELISSAE* – BEES – PRECISELY THE SAME WORD AS DESCRIBED THE PRIESTESSES OF ARTEMIS AND PERSEPHONE (MG: 406-407)."

NOTE 2 : FIELDWORK PROJECT 1986.

IMAGE: SEAL OF CYBELE WITH EARS OF CORN: (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: LIKE DEMETER, CYBELE WAS ALSO AN ANCIENT EARTH – GODDESS. ON THE SEAL IS RAISED (KA) ARMS OR HORN OF CONSECRATION, TWO TRIANGLES AND CYBELE'S SYMBOL, STALKS OF CORN. * (SMA: 84-85, ff. 2.)

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

IT_CYB_S1_R4_SL1_S2.jpg

SHOT ON LOCATION.

NOTE 1: * OF THE GREAT MOTHER CYBELE'S VARIOUS ICONOGRAPHY, STALKS OF CORN ARE A COMMON AGRARIAN SYMBOL. (SMA: 84-85.)

NOTE 2: IN BENKO'S THEOLOGICAL DISCUSSION ABOUT CYBELE'S INFLUENCE ON MARIOLOGY, CYBELE OF ALL GREEK AND ROMAN GODDESSES PLAYS A KEY ROLE AS "VIRGIN MOTHER." (TVG: 264.)

NOTE 3: "CYBELE WAS GUARANTOR OF NATURAL FERTILITY AND AGRARIAN RHYTHMS (SMA: 84-85, 87-90; RGS)." (SOURCE: ENTRY ABOVE.)

NOTE 4: FIELDWORK PROJECT 1986.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

IMAGE: EARTH – GODDESS CYBELE/DEMETER (GE-METER).

PHOTO: © GSA. DESCRIPTION: SEATED (CATHEDRA) GOLD DEMETER WITH CORNUCOPIA.

SLIDE LOCATION FRANCE, SHEET 1, ROW 2, SLEEVE 2, SLIDE #6, BCE.

CO_FRA_S1_R2_SL2_S6.jpg

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

NOTE 1: CYBELE AS DEMETER (GE-METER) WERE BOTH EARTH GODDESSES OR GENETRIXES REPRESENTING "TELLURIC FECUNDITY AND WERE WORSHIPPED AS FERTILITY DEITIES." (TVG: 210-211.) (SOURCE: ENTRY ABOVE.)

NOTE 2:

THE GREAT FESTIVAL OF THESMOPHORIA, DURING THE MONTH OF PYANEPSION, WAS ALSO DEDICATED TO DEMETER. THIS CELEBRATION WAS RESTRICTED TO WOMEN, AND HERE AGAIN, CAKES WERE THE CULTIC SACRIFICIAL OFFERINGS (TVG: 175).

NOTE 3: FIELDWORK PROJECT 1980-1989.

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

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

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

IT_CYB_S1_R4_SL3_S3.jpg

SHOT ON LOCATION: (ANATOLIA) TURKEY.

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

NOTE 2:

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

NOTE 3: FIELDWORK PROJECT 1986.

PHOTO NOTE: ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

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

PHOTO: © GSA. DESCRIPTION: SUN BURST OR SUN RAYS, SHABAKA STONE, EGYPT. SLIDE LOCATION EGYPT, ADDENDUM 4, ROW 3, SLEEVE 4, SLIDE #21, 710 BCE.

CO_EGY_AD4_R3_SL4_S21.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: BLACK MADONNA WITH CHILD: PALEOKASTRITSA MONASTERY, CORFU.
PHOTO: © GSA. DESCRIPTION: ANCIENT CATHEDRA (ENTHRONED) BLACK
GODDESS MARY WITH CHRIST CHILD, THRONE SOURCE OF ROYAL LINEAGE.
SLIDE LOCATION CORFU, SHEET 2, ROW 3, SLEEVE 2, SLIDE #94, BCE.
CU_COR_S2_R3_SL2_S94.

SHOT ON LOCATION: PALEOKASTRITSA MONASTERY: CORFU, GREECE.

NOTE 1: AN ICONOGRAPHIC INTERPRETATION OF CATHEDRA MADONNA AND
CHRIST CHILD INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 2: CATHEDRA (ENTHRONED). "THE FEMALE POWER BEHIND THE THRONE –
BE IT THAT OF A QUEEN, PRINCESS, OR GODDESS (CK: F1; RGS)."

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: FIELDWORK PROJECT 1993.

IMAGE: ELEUSINIAN MYSTERIES AND THE FOUR SEASONS: ITALY.

PHOTO: © GSA. DESCRIPTION: RITUAL TERRACOTTA RELIEFS HONORING THE
FOUR SEASONS: SPRING/SUMMER/FALL/WINTER AND ELEUSINIAN MYSTERIES.
SLIDE LOCATION MSC. ITALY, SHEET 4, ROW 3, SLEEVE 4, SLIDE #21, BCE.
CO_MIT_S4_R3_SL4_S21

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

AS FAR AS THE CULT [CULTURE] OF CYBELE IS CONCERNED, THE
ADOPTION OF THE MYSTERY FORM CAN BE INTERPRETED, IN THE
CONTEXT OF THE TRADITION, WHICH ASSOCIATES OR ACTUALLY
ASSIMILATED THE MOTHER OF THE GODS WITH DEMETER, AS THE RESULT
OF A SPECIFIC INFLUENCE OF THE ELEUSINIAN MODEL (SMA: 64).

NOTE 2:

THE RITES WERE PERFORMED PRIMARILY BY WOMEN, IN WHICH PLANT
LIFE AND VEGETATION CYCLES WERE CENTRAL AND MAY RECALL
EARLIER, WOMAN – BASED PREHISTORIC TRADITIONS AND RITUAL
PRACTICES (MHE: 151, 177; RGS).

NOTE 3: FIELDWORK PROJECT 1998-2002.