

150. **1260, Hittites, Anatolia**

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

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Collapsed Hittite Empire.

Although the great mother goddess/es
were demoted 'in the pantheon of gods,
she continued to be worshipped
in her manifold manifestations.'
(TCOP: 157.)

The Hittite Empire collapsed * when the Sea Peoples (TCOP: 157) demoted the Hittite mother goddess and Bogazkoy. "What remained of the Hittite empire was a language, a strong artistic tradition, and hieroglyphic writing (157)." Although the great mother goddess/es were demoted "in the pantheon of gods, she continued to be worshipped in her manifold manifestations." (157.)

* (The collapse of the Hittite Empire was followed by several hundred years of Assyrian conquests.)

An example of *manifold manifestations* that continued is Anatolian Cybele/Kybele. Although the collapse included black Anatolian Cybele/Kybele, she and other prominent goddesses were 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. Of further interest regarding the female deities that were prominent at Ephesus, Christian Mary *Queen of Heaven* ** was also later held in high esteem but tenuous as a result of the 431 CE Council of Ephesus, when Mary was declared *Theotokos* (or God-bearer). (SDGF: 179-180; MG: 550; TCOP: 155-159.) (For images of Mary's church and chapel and a reputed residence near her hilltop tomb, see GSA images below.) (RGS: 1000, Ephesus, Anatolia.)

* Acts (Ac 19.35-37).

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

Summary:

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... [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 through the Iron Age and far into the Christian era, for, amazingly, it hardly changes throughout this immense period of time (MG: 391).

* [Culture.]

Of further interest are Troy and the Thracians. Until c. 1200 BCE, Troy was considered the stronghold of the Bosphorus, but with the demise of the Hittite Empire, so was the demise Troy, but in this instance, it was by the Thracians. The Thracian conquerors from the Balkans were ancestors of the Phrygians. (CAA: 19.) The ancient Phrygians settled in the central and western Anatolia and King Midas was one of their kings who founded a major civilization, which was strongly influenced by Neo-Hittites and Urartians (Vannic/Chaldean). (ACRT: 14.) The Capital was Gordion and their National Goddess was Phrygian Matar Cybele plus her son – lover Attis. (CAA: 18-20; MG: 398-400.) The mother goddess and son iconography was also fused and adopted by Egypt, Anatolia, Syria, Palestine, Greece, Rome and subsequently by the Mystery cults plus Christianity. (MG: 390.) (RGS: 750-650, Cybele and King Midas, Anatolia.)

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 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; 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 research: 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 Buyukkale-Bogazkoy, research and interpretations:

Puhvel, Jaan. *Comparative Mythology*. 1987. Baltimore, MD: Johns Hopkins University Press, 1993. 21-32. (CM.)

Further Cybele/Kubaba/Kybele 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; 5588-587, 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.)

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 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.)
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- 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.)
- Edgu, Ferit, Ed. *The Anatolian Civilizations I: Prehistoric/Hittite/Early Iron Age*. Istanbul, Turkey: Turkish Ministry of Culture and Tourism, 1983. (ACI.)
- _____. *The Anatolian Civilizations II: Greek/Roman/Byzantine*. Trans. Nursin Asgari. Istanbul, Turkey: Turkish Ministry of Culture and Tourism, 1983. (ACII.)
- Ergener, Reşit. *Anatolia, Land of Mother Goddess*. Ankara, Turkey: Hittite Publications, 1988. (AL.)
- Finkelberg, Margalit. "Anatolian Languages and Indo-European Migrations to Greece." *The Classical World* 91.1 (Sep.-Oct. 1997): 3-20. (ALI.)
- Hawkins, J. D. "Kubaba at Karkamiš and Elsewhere." *Anatolian Studies* Vol. 31 (1981): 147-176. (KKE.)
- Justus, Carol F. "Indo-Europeization of Myth and Syntax in Anatolian Hittite: Dating of Texts as an Index." *Journal of Indo-European Studies* Vol. 11.1/2 (Spring-Summer 1983): 59-103. (IEMS.)
- Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. 154-9. (TCOP.)
- 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.)
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- 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.)
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- Vermaseren, Maarten J. *The Legend of Attis in Greek and Roman Art*. Leiden, Netherlands: E. J. Brill, 1966. (LAG.)
- 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 research on Troy, militarization, warfare, patristic monotheism, and other dualistic typologies: 3000, Founding of Troy; 2500, Troy, Anatolia; 1600-1100, The Heroic Age of Greece; 1184, Hittites and Trojan War, c. 1200; 1100-800, Mediterranean Dark Ages; and 750-650, Cybele and King Midas, Anatolia. (RGS.)

Further Ephesus research: 1000, Ephesus, 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 Ephesus, 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.)
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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.)
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.)

IMAGE: MAP: BLACK ANATOLIAN GODDESSES INC. PERGE: (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: EPHEBUS MUSEUM (EFES MUZESI): SELCUK, (ANATOLIA) TURKEY.

NOTE 1:

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

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: GREAT CAPITAL CITY: BOGAZKOY, (ANATOLIA) TURKEY.

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

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

IT_RPT_S1_R2_SL4_S748.jpg

SHOT ON LOCATION: BOGAZKOY (HATTUSAS), (ANATOLIA) TURKEY.

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

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: STONE RELIEF OF CYBELE/KYBELE IN A SHRINE: GORDION, ANATOLIA.

PHOTO: © GSA. DESCRIPTION: STONE RELIEF OF HITTITE MOTHER GODDESS CYBELE/KYBELE IN A SHRINE WITH POLOS CROWN AND FLUTED ROBE, GORDION, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 60, ROW 1, SLEEVE 5, SLIDE #732, c. 750-650 BCE.

CO_TUR_S60_R1_SL5_S732

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

NOTE 1: KING MIDAS' WESTERN ANATOLIAN CAPITAL WAS "GORDION AND THE NATIONAL GODDESS WAS PHRYGIAN MATAR CYBELE PLUS HER SON-LOVER ATTIS." (CAA: 18-20; MG: 398-400; RGS.) (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

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, 2nd 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 EPHESSIA. 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: CYBELE WITH IDAEAN DACTYLS MUSIC ATTENDANTS: BUYUKKALE, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: CYBELE WITH IDAEAN DACTYLS MUSIC.

ATTENDANTS: CITADEL COMPLEX AT BUYUK KALE, (BUYUKKALE) TURKEY.

SLIDE LOCATION TURKEY, SHEET 59, ROW 4, SLEEVE 1, SLIDE #724, BCE.

CO_TUR_S59_R4_SL1_S724.jpg vs. > CO_TUR_S54_R4_SL1_S724

SHOT ON LOCATION: MUSEUM OF ANATOLIAN CULTURES: ANKARA, (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: NOTE CORRECT IMAGE CODING, CHRISI KARVONIDES' TEAM.

IMAGE: MANY BREASTED DARK ARTEMIS: EPHESSUS, (ANATOLIA) TURKEY.

PHOTO: © GSA. DESCRIPTION: MANY BREASTED (POLYMASTIC) DIANA/ARTEMIS AT EPHESSUS. (DM: 157.)

SLIDE LOCATION TURKEY, SHEET 98, ROW 4, SLEEVE 3, SLIDE #3, BCE.

CO_TUR_S98_R4_SL3_S3.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1986.

IMAGE: MANY BREASTED DOUBLE GODDESS DIANA/ARTEMIS: EPHESSUS, (ANATOLIA) TURKEY.

PHOTO: © GSA. DOUBLE GODDESS DESCRIPTION: MANY BREASTED (POLYMASTIC) ARTEMIS/DIANA AT EPHESSUS, (ANATOLIA) TURKEY.

SLIDE LOCATION TURKEY, SHEET 98, ROW 3, SLEEVE 1, SLIDE #Bg37, BCE.

CO_TUR_S98_R3_SL1_SBg37

SHOT ON LOCATION: EPHESSUS 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 EPHESSUS (RGS). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1986.

IMAGE: CATHEDRA GODDESS MARY NURSING CHRIST CHILD, FEMALE POWER BEHIND THE THRONE.

PHOTO: © GSA. DESCRIPTION: CATHEDRA OR THRONED GODDESS MARY NURSING CHRIST CHILD, THRONE SOURCE OF ROYAL LINEAGE.

SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 4, ROW 2, SLEEVE 3, SLIDE #8, BCE.

IT_RPT_S4_R2_SL3_S8.jpg

SHOT ON LOCATION: PORTLAND MUSEUM OF ART: PORTLAND, MAINE.

NOTE 1: “WHEREVER CYBELE’S CULT [CULTURE VENERATION] WAS MOST STRONGLY ESTABLISHED, FROM ANATOLIA AND SYRIA TO WESTERN EUROPE, THERE ALSO THE ADORATION OF MARY FLOURISHED (MG: 391).” (SOURCE: ENTRY ABOVE.)

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: FOR FURTHER RESEARCH OF THE VIRGIN MARY THEORY OF IMMACULATE CONCEPTION, SEE PARTHENOGENESIS, SELF – SEEDING, AUTOPOIESIS, AND OTHER ASPECTS OF SELF – FERTILIZATION EGGS = TWO X CHROMOSOMES.

NOTE 5: FIELDWORK PROJECT 1993.

IMAGE: ATYS (PLUS SABAZIUS THEN GREEK DIONYSUS) PLAYS A KEY ROLE IN THE SPRINGTIME RESURRECTION: GREECE.

PHOTO: © GSA. DESCRIPTION: DIONYSUS, GREECE.

SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 3, ROW 4, SLEEVE 5, SLIDE #24, BCE IT_RPT_S3_R4_SL5_S24.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1:

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 SPRINGTIME 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. ... ATTIS, THE CONSORT OF CYBELE, DOES NOT APPEAR AS A ‘RESURRECTED’ GOD UNTIL AFTER A.D. 150 (EMH; RGS). (RGS: 1400, CYBELE AND BUYUKKALE-BOGAZKOY, ANATOLIA). (SOURCE: ENTRY ABOVE.)

NOTE 2: FIELDWORK PROJECT 1988.