

201. **200, The Great Cybele: Magna Mater at Santoni, Sicily**

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.)

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Cybele Figures.

Cut out of a grotto-like cave,
is none other than a group of Cybele figures.
(CAA: 68.)

Goddess Is the Rock.

Just as in the Orient the rock is the goddess herself,
who in each of a series of successive niches
is represented in a severe hieratic posture.
(CAA: 68.)

High above the Palazzolo Acreide (Acrae) on Colle Orbo sits Santoni (CAA: 68, pl. 51) meaning 'great saints' that refers to the 12 rock-cut carvings of Cybele: great cathedra Magna Mater. Here 12 sculpted figures of Cybele line the side of the mountain as she maintains her custodial position as guardian of tombs. (SMA: 90-91.) Cathedra Cybele is seated on a throne with a drum and patera (chalice) and two lions at her sides. (GAPP: 286-287.)

Cut out of a grotto – cave, are none other than a group of Cybele figures. Just as in the Orient the rock is the goddess herself, who in each of a series of successive niches is represented in a severe hieratic posture (CAA: pl. 52). This open – air sanctuary on the Colle Orbo at Acrae is dated to the third century BC. but the examples of the representations of the Goddess are of a much earlier period and are to be considered as directly connected the Greek world, as Sicily formed part of Magna Graecia. ... This rich variegation has led Giulia Sfameni-Gasparro to conclude that this sanctuary is a sort of synthesis of the religious dogmas of the cult [culture]

of the Great Mother, and that many of the niches were even decorated with paintings (CAA: 68).

A further observation is about Cybele's spiritual typology that invites co – participation, *sympatheia* or co – creation on the part of the worshipper. The great Cybele embraces a wide spiritual typology that exceeds the nature of the deity and the worshipper is defined in virtue of his [or her] participation in a cult [culture], which celebrates the vicissitude of the deity. (SMA: 6-7.)

The 'interaction' is characterized in particular by the sense of familiarity between the worshipper and the deity, based on a similarity of experience, on a *sympatheia*, since man [the worshipper] participates, through the rite, in the pathos of the divine vicissitude. While the earliest testimonies concerning the cult [culture] of the Great Mother sometimes attest to her association with a nocturnal and a mountain environment, they emphasize above all the presence of songs and the sounds of sacred instruments (cymbals, tambourines, flutes, bull – roarers) in the atmosphere of the utmost religious enthusiasm (SMA: 9). ... The personality of the Phrygian *Meter* and her cult [culture] seem, in these sources, to be decisively characterized by the motif of divine possession, which constitutes one of the aspects of the 'mystic' sphere (SMA: 16). ... An inscription from Troizen, which can be dated in the second half of the 3rd century BCE, mentions 'those who perform initiation,' or the '*mystai*' of the Great Mother (SMA: 21).

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; 204, Cybele to Rome. (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.)

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 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.)
- 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.)
- Sestieri, Anna Maria Bietti, Maria Costanza Lentini, and Giuseppe Voza. *Guide Archeologiche Preistoria e Protostoria in Italia: Sicilia Orientale Ed Isole Eolie*. Sicily: A. B. A. C. O., 1995. 286-288. (GAPP.)
- Sfameni, Giulia Gasparro. *Soteriology and Mystic Aspects in the Cult of Cybele and Attis*. Leiden, Netherlands: E. J. Brill, 1985. (SMA.)
- 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 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 about the dark Byzantine Madonna Odigitria, Cybele, and Palazzolo Acreide:

- Birnbaum, Lucia Chiavola. "Memory of the Dark Mother: Resistance to Patriarchy of *le comari* of Monti Iblei, Sicily." *ReVision* 20.3 (Winter 1998): 25-29. (MDM.)

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 [or Kubeleya] (198)) 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, GA*. Eds. Billie Jean Collins, Mary R. Bachvarova, and Ian Rutherford. Oxford, England: Oxbow Books, 2008. 173-180. (GATG.)

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 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; 204, Cybele to Rome; 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; 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; 204, Cybele to Rome; 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.)

IMAGE: ROCK – CUT CARVING OF CYBELE: COLLE ORBO, SICILY.

PHOTO: © GSA. DESCRIPTION: ONE OF 12 ROCK – CUT WEATHERED CARVINGS OF SANTONI CYBELE (GREAT SAINT) FROM THE GROTTA – LIKE CAVE ON THE COLLE ORBO AT ACREIDE (ACRAE), SICILY.

SLIDE LOCATION SICILY, SHEET 14, ROW 3, SLEEVE 3, SLIDE #24, THIRD CENTURY BCE.

CU_SIC_S14_R3_SL3_S24

SHOT ON LOCATION: OPEN – AIR SANCTUARY ON THE COLLE ORBO AT ACREIDE (ACRAE), SICILY.

NOTE 1: CARVINGS INCLUDE SEATED CYBELE ON THRONE WITH PATERA (FOR LIBATIONS) AND DRUM OR TAMBOURINE PLUS TWO LIONS AT HER SIDES.

NOTE 2: FOR FURTHER RESEARCH SEE VERMASEREN. (CAA: FIG. 51.)

NOTE 3: CYBELE'S OTHER ATTRIBUTES ARE FLUTES, BULL-ROARERS, 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.)

NOTE 4 : FIELDWORK PROJECT 1998.
PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

IMAGE: CYBELE AND HER LION – DRAWN CHARIOT: (ANATOLIA) TURKEY.
PHOTO: © GSA. DESCRIPTION, PHRYGIAN CYBELE ENTHRONED IN HER LION –
DRAWN BRONZE CHARIOT: (ANATOLIA) TURKEY. (MG: 401, FIG. 8.)
SLIDE LOCATION CYBELE, SHEET 1, ROW 1, SLEEVE 2, SLIDE #2, 2nd 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: 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.
PHOTO NOTE: 2017 ILLUSTRATION TBD, CHRISI KARVONIDES' TEAM.

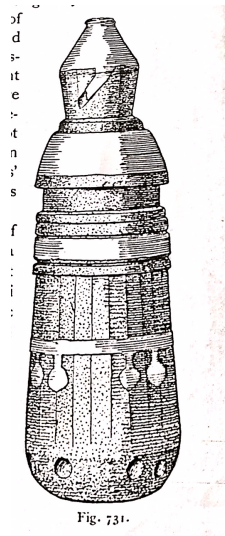


IMAGE: SEAL OF CYBELE WITH EARS OF CORN: (ANATOLIA) TURKEY.
 PHOTO: © GSA. DESCRIPTION: LIKE DEMETER, CYBELE WAS ALSO AN ANCIENT EARTH – GODDESS. ON THE SEAL ARE RAISED (KA) ARMS OR HORN OF CONSECRATION, TWO TRIANGLES AND CYBELE’S SYMBOL, STALKS OF CORN. * (85, ff. 2.)

SLIDE LOCATION CYBELE, SHEET 1, ROW 4, SLEEVE 1, SLIDE #2, BCE.
 IT_CYB_S1_R4_SL1_S2.jpg

SHOT ON LOCATION: (ANATOLIA) TURKEY.

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, RGS).” (SOURCE: ENTRY ABOVE.)

NOTE 4: FIELDWORK PROJECT 1986.

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.

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: ILLUSTRATOR, CHRISI KARVONIDES' TEAM.