

## CHAPTER 9

### THE CIVILIZATION OF THE GREAT MOTHER<sup>280</sup>

**T**he poison of modernity has extended itself into all aspects of human knowledge, from the popular to the obscure. In the more obscure segments of humanity's collective wisdom, the lies of the modern world have met the least resistance. Thus in the fields of ancient history and culture, one finds the poisons of Jewish doctrines - communist, feminist and homosexual - distorting and obscuring the truths of the ancient world. From this cauldron of poisoned knowledge has come the modern lie of the Great Mother, which is taught in a broad variety of subjects, from ancient history to introductory religion to classical myth and languages. There was, in antiquity, a civilization of the Great Mother, and this civilization was important to the development of the Mediterranean and Near Eastern cultures, but the matriarchal form of social organization is not the original common inheritance of the human race, and the Great Mother was not the sole conception of the feminine divine that was known to the ancient world. The Great Mother and her cult is at the roots of the cults which control modern Western Society, but the occultism of those groups is not the only occult wisdom which was known to ancient man.

#### INTRODUCTION AND OVERVIEW

Europe's southern border is the Mediterranean Sea, and in the eastern part of that sea is the isle of Crete. In the north of Europe, in the time before

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<sup>280</sup>Minos-Min needed.

## THE TRADITION OF THE MOTHER

recorded history, there emerged a people – the root race of what we now call the Indo-European people – and this people spread and eventually created the civilizations of Europe and Asia, and all of the civilizations that have come together to form the modern world.<sup>281</sup> But this proto-Indo-European civilization was not alone. It may not have been the only civilization of the white race.<sup>282</sup> On the island of Crete, sometime before the dawn of the second millennium before Christ, a civilization, which we call Minoan, developed, and this civilization worshipped a divinity that is commonly called the Great Mother. Minoan civilization dominated the southern part of the peninsula of Asia Minor, also called Anatolia, and had some overlap with what is generally called Anatolian civilization, the civilization of Asia Minor prior to the Indo-European invasion.

The religion of the Great Mother was enduring. We know little of it directly, because the earliest written records of Minoan civilization – the records encoded in the form of writing known as Linear A – are still obscure to us. What we know of the Minoan world we know through the records that were kept by other civilizations, by the art of the Minoan people, and by the continuation of Minoan religion into the historical period of neighboring civilizations.

In the late 19<sup>th</sup> century, a brilliant student of the ancient Tradition, JJ Bachofen, composed a treatise called *Myth, Religion and Mother Right*. This treatise is not widely available in translation – though it should be. Bachofen drew a strong line between two forms of ancient religious worship – the religious practices of the Indo-Europeans, which were dominated by a male sky god, and the religious practice of the matriarchal peoples that the Indo-Europeans conquered, which was typified by the religion of the Great Mother. Bachofen called these civilizations the Uranic and the Telluric – the sky-based and the earth-based. Bachofen believed that matriarchal civilization always preceded

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<sup>281</sup>See Chapter 3.

<sup>282</sup>Though it was likely the only civilization of the white race's Nordic strain.

## THE TRADITION OF THE MOTHER

patriarchal civilization, and he believed that these two forms were distinct and naturally opposed. His thoughts on this matter have been seized upon by modern feminism to create conflict between the sexes in the manner which the Jews have used to create conflict between the races and the classes – part of a larger plan to divide and conquer society. Bachofen's thesis is inadequate, as his examples of matriarchal civilization are far from universal, even in the Middle and Near Eastern cultures to which they are generally applied. The feminine goddesses of the ancient world were varied in nature and cannot be reduced to a single "Great Mother" figure – in fact, the "Great Mother's" cult is a single pathological development of matriarchy.<sup>283</sup>

### THE INDO-EUROPEAN HOLY COW

The chief of the Indo-European pantheon is, in all the manifestations of Indo-European culture, the storm god.<sup>284</sup> Even in the proto-Indo-European branch that shot out from Central Asia into Sumeria, Egypt and the Indus Valley, the storm god is of primary importance. However, Indo-European religion is not just the storm god. It is a complex series of myths that are cognate developments of a single unifying mythical tradition. The beginning of the Indo-European epic of creation and destruction is the belief that all of the gods originated in the generative act of a single feminine being. However, this mother of all the gods is not "the Great Mother" of the civilization of the Near East. The Indo-European and Minoan forms of worship sharply contrast.

In the late Greek tradition, it was believed that Ge or Gaia was the creative being who appeared in the primeval chaos and generated from herself

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<sup>283</sup>Though the pathological aspects are somewhat recovered in the doctrines of the Hindu Tantras, where, as Shakti, she is subordinated to the destructive power of the Aryan male, Shiva.

<sup>284</sup>The first records of the storm god in an Indo-European culture that I am aware of is Telpinu of the Old Kingdom Hittite myth, followed by Kumbaba of the Hurrian myth. The latter indicates that the storm god has been the chief deity of the Indo-European people since before the 4<sup>th</sup> millennium B.C.

## THE TRADITION OF THE MOTHER

first the sky god, Uranus,<sup>285</sup> and then a host of beings which would war among themselves for control of the universe. In the Vedic tradition and the tradition of the Avesta, the world emerged because of the actions of Go or Gaus, the sacred cow. In the Nordic religion, a sacred cow, Audhumbla, licks from the ice Búri, the grandfather of the god Odin; Viktor Rydberg has shown the relationship of this myth, and even late Germanic mythical figures, like the knight Gayomert, with the larger Indo-European tradition of the creation of man from a single fertile earth goddess, generally symbolized by the cow.<sup>286</sup>

The Greek tradition is the one best known from modern collegiate studies, and it has been syncretized with feminine doctrine to produce Ge-Gaia, the Earth mother, an icon of the environmentalist and feminist movements. Yet this is not an accurate understanding of the Indo-European mother goddess, as an exploration of the different feminine divinity archetypes of the ancient world shall show.

### MINOS AND MIN

The earliest records we have regarding Minoan civilization are found in the early Middle Kingdom of Egypt, where reference is made to a Menus of Fenkhu – Minos of Phoenicia - who rules the island of Crete. The reference is in passing, but allows us to date Minoan civilization as early as just after the second millennium B.C. and relate it to the culture of Phoenicia – generally the cities of Sidon and Tyre in the territory of modern Lebanon. Several cultures that share a mythical tradition linking them to Phoenicia, Sidon and Tyre display matriarchal forms of worship – Cyprus, Carthage and Etruria being three that we shall discuss here.

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<sup>285</sup>This Uranus, as known to the late Greeks, is loosely based on the Sumerian Anu (a sky god), who is castrated by Enlil-Kumarbi (a deity supplanted in the Semitic version by Bel-Marduk). From the swallowed genitals, Teshub-Tarkhun (Greek Teucer), the storm god, is born, and plots with Anu to overthrow Kumarbi. In the Greek variant, the testicles are thrown across the Earth, creating various beings, including Aphrodite.

<sup>286</sup>Rydberg, Viktor. *Teutonic Mythology* Vol II.i. of the Reaves edition.

## THE TRADITION OF THE MOTHER

Minos himself is an interesting figure. It has been argued that his name is related to that of the Egyptian deity Min, and “Minos” would almost have to have been how the Greeks adopted the name – just as they referred to Baal as “Belus.” Further, the lengthening of the “u” to an “o” is consistent, as the God Min is properly known in Egyptian as Mnw.<sup>287</sup> And the spelling of the God’s name Min and Mnws of Crete is virtually identical, except for the addition of the “s” in the king’s name. Thus it is reasonable believe that the God the Egyptians knew as Min played a role in the Great Mother’s civilization.<sup>288</sup>

Much is known of Min, though not enough for the complete picture scholars would like. Min was a god of fertility who is always shown with the trappings of royalty and an erect penis. He came to Egypt from the Hamitic peoples of the Mideast; that racial description includes the pre-Indo-European and proto-Indo-European peoples of the region.<sup>289</sup> He was often represented by the goat, and, in at least one of his temples, he was worshipped in an annual festival where his priestess would fornicate with a goat.



Minotaur on coin found at Knossos

In the Greek myth, Minos is cuckolded by a bull,<sup>290</sup> who reproduces with Minos’ wife Pasiphae to produce the Minotaur, an axe-wielding half-man, half-bull being who demands sacrifice in the dungeon of the labyrinth. It has long been thought that a conflict erupted in the ancient eastern Mediterranean between worshippers of a bull god and a goat god,

and the bull, like the goat, along with the double axe, are associated with the

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<sup>287</sup> — — — pronounced Menu.

<sup>288</sup>“Scholars” contest this, but they seem to contest everything. Going back and reading the Egyptian, the Greek, and late commentaries like Plutarch, the words and the archetypes are identical. Here, Rydberg’s thesis on Occam’s Razor and “the two Groas” must be adhered to.

<sup>289</sup>See Chapter 4.

<sup>290</sup>There is some suggestion that the bull is the Egyptian Montu.

## THE TRADITION OF THE MOTHER

Great Mother cult. The exact relationship is not clear, but it is safe to say that these symbols all tend to point to the same religion and the same culture – the civilization and culture of the Great Mother.

### THE CIVILIZATION OF THE GREAT MOTHER

The first records of the Great Mother herself appear in Hittite texts, where the Southern Hittite peoples are said to have adopted the worship of Kubaba,<sup>291</sup> who is a fearsome mother deity that they encountered among the native peoples of the southern Anatolian coast. The Hittites were the Indo-European invaders of the Anatolian peninsula that settled in the northern central region and eventually expanded their control, sometimes ruling through vassal states, over most of the peninsula. Their major regional enemies included the state of Wilusa – Greek Ilos or Troy – in the Hellespont, and Azzawa – Greek Asia – on the western coast of Anatolia. At times, the Hittite peoples were politically divided into several states, and there was a general Eastern and Western cultural divide that was also manifest in Hittite religion – the Western Hittite peoples referred to their storm god as Tarkhun; the Eastern Hittite peoples referred to him as Teshub. Teshub is the name of the storm deity of the Indo-European Hurrian ruling class; Tarkhun is the figure found in Greek myth as Teucer, also associated with Troy, among other locations.<sup>292</sup>

From the study of the statuary and the art of the Minoan civilization, it has been determined that the Minoans worshipped the Great Mother in conjunction with a male consort. Along with the bull and the goat, this

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<sup>291</sup>Later Kubala. Greek Cybele.

<sup>292</sup>As we have just discussed in the myth of the late 2<sup>nd</sup> millennium, Tarkhun-Teshub was the product of the swallowing of the testicles of Anu by Kumarbi. The names Ku-bala and Kum-arbi differ notably in the stem, which are feminine and masculine forms of “lord”. The appendix of the prefix “lord” is normative in the Near and Middle East, as in Nin-Gizzida (Nin- being Sumerian “lord”). Arbi- is the same stem as Erb-, the name of a god of northern Mesopotamia whose name is remembered in the place name Erbil.

## THE TRADITION OF THE MOTHER

consort is also represented as a serpent.<sup>293</sup> From Minoan, Anatolian and Hittite art, it has been suggested that she was a mistress of beasts, and that she is often portrayed in a chariot drawn by either lions or serpents.<sup>294</sup> Kubaba is the goddess known in Greece and Rome as Cybele, and it has been generally assumed that the late worship of Cybele is the “purest” form of the Great Mother faith to have survived.<sup>295</sup>

It is not, however, the only form the religion of the Great Mother to have survived into the Classical period. In the Greco-Roman context there is a set of myths that are of particular interest – the Theban mythical cycle, particularly that around Ino, and its parallel in the Etruscan mythical cycle around Iuno. Ino and Iuno are philologically identical. One is the Greek cognate of the Latin, and both are derived from the Etrurian. Ino, in the Theban epic, is the daughter of Cadmus and Harmonia – two figures who end their lives transformed into serpents by the god Mars. Ino cares for the infant Dionysius, after he is born to her sister Semele.<sup>296</sup> She is also the wife of Athamas – possibly identical to the Hebrew name Adam.<sup>297</sup> The myth of

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<sup>293</sup>This identification comes primarily from statuary images of topless women holding serpents in ceremonial fashions, and the accompaniment of female goddess by the serpent in art, such as the Greek Athena, and in the Hebraic myths of the Bible. The literary remnants generally pair the Great Mother with the goat and the bull, as discussed above. As I argue in *The Centuries of Revolution*, the cults of these three gods are related in the persona of one beast – presuming a relationship of the bull to other virile beasts, such as the lion and the wolf. (This last relationship could be reasonably disputed, but I think the evidence tends to support it.) Joseph Campbell argues strongly that the pairing of the Great Mother and the serpent predates the other identifications.

<sup>294</sup>As were Cybele and Demeter.

<sup>295</sup>Cybele was imported into Greece in antiquity, and into Rome in historical time, just after the fourth millennium B.C. Her worship, as discussed, is associated with Crete, Rhea and Dionysius.

<sup>296</sup>Or born from the thigh of Zeus after being rescued from the ashes of Semele, who is incinerated by Zeus' thunderbolt. The idea of being rescued after the mother is burned is common to both major variants of the Dionysius myth, and is reminiscent of the relationship of Loki to the heart of the burned giantess Gullveig-Heid.

<sup>297</sup>Developed somewhat below. The names of the consorts of the Great Mother are Athamas, Adonis and Attis. That seems to be too close a relationship to be coincidental, particularly when

## THE TRADITION OF THE MOTHER

the Etrurian Iuno is not clear,<sup>298</sup> except that the name was adopted by the Romans and equated with the Greek deity Hera – though the two goddesses are known to be of different origins. Hera's name is derived from the same root as the word "Aryan," and she is an Indo-European figure of different origin than the Etrurian Great Mother. What is known is that the Etrurians adopted the worship of Iuno through the medium of Carthage, from the culture that the Carthaginian and Phoenician merchants they traded with brought to the Etrurian shores.

Julius Evola also believed that the worship of the Great Mother survived in Greece as aspects of other goddesses, including Demeter Melaina, Diana of Ephesus and Diana of Taurus.<sup>299</sup>

### THE CONSORT AND RESURRECTED GOD

In all of the Classical myths surrounding the Great Mother, there is a consort, a younger man, who represents the regenerative force of nature, and whom

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the Hebrew consort of the mother of the Jews is Adam. As discussed in this article, Clement of Alexandria explicitly links the Great Mother to Eve, stating that her name was shouted aloud during the rites of Dionysius. But, as also discussed, Petrie relates Adonis to the Phoenician Adon and the Egyptian Atum. I present a very different take on this relationship in Chapter 10. If one equates the consort of the Great Mother with the serpent god, then one may have the origin of the idea of the serpent in the garden who in some Christian theologies, such as Christian Identity, seduces Eve and becomes the mother of the "dual seedline." Is this serpent also the Egyptian Apep? That could be discussed in an entire essay – but it should be noted that by no later than the 13<sup>th</sup> century B.C. – and certainly before the authorship of the Hebraic variant of the myth — the serpent Apep is being shown in Egyptian art as being beside a tree. This tree may be the tree Iusaas, associated with the Atum creation myth, but this is likely the serpent and tree – a broad Near and Middle Eastern motif that formed the basis of the Hebrew myth.

<sup>298</sup>We know of her through her name inscribed on mid-1<sup>st</sup> millennium B.C. works of art which depict mythical scenes in which she is clearly the Roman Juno and Greek Hera. We can read Etrurian proper names because the Etruscan alphabet, which is based on Greek, is known. We cannot read much more than proper names, though, because the language itself is known only through fragments, though it appears to have survived possibly into the Christian era.

<sup>299</sup>Figures which survived in the Catholic religion as the "Black Madonnas." Evola's view is discussed in greater depth below under "the Great Mother in India."



## THE TRADITION OF THE MOTHER

the Great Mother loves and who dies, only to be reborn.<sup>300</sup> The earliest form of this myth is in the regeneration of the Egyptian god Osiris, which occurs through the intervention and assistance of his sister and lover Isis.<sup>301</sup> The “Great Ennead” of Old Kingdom Egypt, of which Osiris was a key figure was a Sumerian export to Egypt.<sup>302</sup> Yet there are problems with stating Osiris was the original consort of the Great Mother.

As a Sumerian export, there is nothing to indicate an origin of Osiris’ story in the myths of Crete or southern Anatolia.<sup>303</sup> The Near Eastern mother figure associated with Osiris, Isis, is a very distinct figure from that of Minoan Great Mother.<sup>304</sup> This tends to indicate that the syncretism of resurrected god and the consort of the Great Mother is a later one.<sup>305</sup> Yet it is almost impossible to think of the Great Mother faith without the myth of the mutilated and reborn god.<sup>306</sup> In the version of the faith that survived in Anatolia, the Great

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<sup>300</sup>These mythical stories are late, though. This motif seems absent from stories of the Queen of Minos. Could there have been multiple divine couples on Crete, mistaken as its kings and queens? Could the religion of Crete have taken different forms over the centuries? The answer is yes, possibly, but whether that “could have” is a “did” is an open question. The keys shall be the continuing translation of the Hittite and Linear B documents, and the decipherment of Linear A and Etrurian.

<sup>301</sup>This is really an attempted regeneration. She is unable to locate his penis, which remains in the Nile and grants that river fertility, thus linking Osiris as the god of the dead to the idea of seasonal generation and fertility. That the name Adonis is likely related to Hades – in early forms from the first part of the first millennium B.C., such as in the Illiad, they are identical – further reinforces this equation.

<sup>302</sup>And must be distinguished from the cults of Re, Amun and Horus. Re, the Semitic Shamash, seems to have come over with the Great Ennead, yet was not originally a part of it. Like Bel-Marduk, he is grafted onto the Sumerian trunk. Re was raised to the level of Osiris. Osiris is himself distinct from the traditional Aryan storm god, Horus. If one accepts an equation of the sun and fire gods, which is open to debate, these three correspond to Heimdal, Odin and Thor in the Nordic-Germanic tradition.

<sup>303</sup>Quite the contrary, Osiris appears to have originated in Sumer as Dummuuzi, Semitic Tammuz.

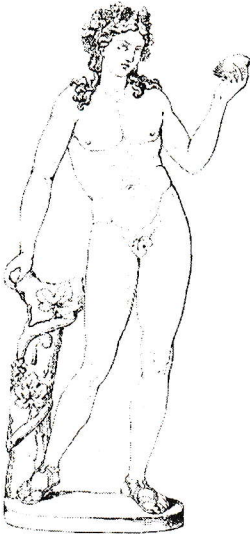
<sup>304</sup>Discussed below.

<sup>305</sup>Dionysius and Osiris are explicitly equated by the 1<sup>st</sup> century A.D. This appears to have occurred no later than the 5<sup>th</sup> century B.C., and possibly much earlier.

<sup>306</sup>Possibly here I am succumbing to the modern view of the religion which I am trying to

## THE TRADITION OF THE MOTHER

Mother, Cybele, has a lover, Attis or Adonis, who is slain and reborn, and who represents the death and re-birth of vegetative life in the natural cycle.<sup>307</sup>



Dionysus

In Greece the resurrected god is Dionysius. The mythical cycle surrounding Dionysius was, to some degree, absorbed by the cults that formed around aspects of Zeus. Several of the myths told of Zeus were almost certainly originally stories of Dionysius, such as the story of Zeus having been raised on the island of Crete and fed from a goat's horn by Rhea, while her curetes beat their spears on their shields outside the caves. Zeus was often syncretized with conquered gods, and a thorough examination of his myths is needed to divine what was and was not original to him<sup>308</sup>.

What can be said definitely about the consort is that he is the lover of the Great Mother, he is slain and reborn, he appears to have been raised in secret by the Great Mother, and thus also is likely her son or foster son.

### GEBELEIZIS, SABAZIUS AND ZALMOXIS

Jordanes, in his *Gothic History*, tells us briefly that among the Goths, “in their second home, that is, in the countries of Dacia, Thrace and Moesia, Zalmoxis reigned, whom many writers of annals mention as a man of remarkable learning in philosophy.”

Zalmoxis is known as a god of the Gothic-Scandinavians in Thrace through several ancient writers, particularly Herodotus, who mentions that

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deconstruct.

<sup>307</sup>Discussed in the context of Osiris in Chapter 10.

<sup>308</sup>In terms of the serpent, there is Zeus Meilichios, the only known representation of Zeus in serpentine form, and almost certainly a pre-Mycenaean god associated with the sky father.

## THE TRADITION OF THE MOTHER

his name is as Gebeleizis, a name which relates linguistically to the Sabazius, who was also known to several ancient historians and early church writers. The “-zis/-zius” suffix of this name is related to Indo-European “Zeus”, leaving a stem “Gebele-” or “Saba-.” “S” and hard “C” transliterate in several languages, including Middle Egyptian in its transformation into Coptic,<sup>309</sup> and this “Gebele-” or “Saba-” appears to be the Great Mother Cybele, the name Zalmoxis being a corruption of “Cybele’s Zeus.”

In this context, it is interesting that Sabazius was understood by the ancient Romans as identical to the Hebrew god Yahweh. The Roman historian Valerius Maximus<sup>310</sup> tells us that the Jews worshipped Iove Sabazius – a Latinization of the name Yahweh Sabaos. The standard Hebrew understanding of Sabaos is as “Lord of Hosts,” but throughout the Classical world, particularly in Greece prior to the Roman conquest of Judaea, the Hebrew’s Yahweh Sabaos was understood as a manifestation of Dionysius, identical with the consort of the Great Mother Cybele.

Little is known directly of the worship of Sabazius-Zalmoxis among the Goths, or Getae, though many artifacts and depictions have been left from his temples. Zalmoxis was a god always depicted upon a horse and wielding a spear or “staff of power,” and most of his depictions show him conquering a bull-god, the “bull of the moon,” or a serpent, which represents the earth. Scenes of this conquest are believed to have inspired the tale of St. George and the dragon in Britain. His worship involved a statue of a hand with several of the fingers transformed into different images, and these hands have been found throughout Thrace and Phrygia, the realm where Zalmoxis was worshipped.

Zalmoxis also appears to either be, or be an aspect of, the being that was worshipped among the Scandinavians as Freyr. *Ynglingsaga* 12 tells us that:

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<sup>309</sup>Via the medium of the “soft C”, though not in Latin, and there is evidence that this is a hard “C” as far back as the 17<sup>th</sup> century B.C., when the Hittites encountered the name as Kubaba.

<sup>310</sup>Whose works are only known through a late epitome.

## THE TRADITION OF THE MOTHER

“Freyr fell into a sickness, and as his illness took the upper hand, his men took the plan of letting few approach him. In the meantime they raised a great mound, in which they placed a door with three holes in it. Now when Frey died they bore him secretly into the mound, but told the Swedes that he was alive; and they kept watch over him for three years. They brought all the taxes into the mound, and through the one hole they put in the gold, through the other silver, and through the third the copper money that was paid. Peace and good seasons continued.”

This story is mirrored in historical accounts of kings such as Frode III in Saxo's *Gesta Danorum*, and is clearly derived from the legend of Zalmoxis given in Herodotus' *Histories iv*, 94-96:

“Zalmoxis, therefore, who by his commerce with the Greeks, and especially with one who was by no means their most contemptible philosopher, Pythagoras to wit, was acquainted with the Ionic mode of life and with manners more refined than those current among his countrymen, had a chamber built, in which from time to time he received and feasted all the principal Thracians, using the occasion to teach them that neither he, nor they, his boon companions, nor any of their posterity would ever perish, but that they would all go to a place where they would live for aye in the enjoyment of every conceivable good. While he was acting in this way, and holding this kind of discourse, he was constructing an apartment underground, into which, when it was completed, he withdrew, vanishing suddenly from the eyes of the Thracians, who greatly regretted his loss, and mourned over him as one dead. He meanwhile abode in his secret chamber three full years, after which he came forth from his concealment, and showed himself once more to his countrymen, who were thus brought to believe in the truth of what he had taught them. Such is the account of the Greeks.”

Yet the worship of this god is perhaps best known to us in the account of

## THE TRADITION OF THE MOTHER

the early church father Clement of Alexandria, whom we shall discuss below.

### DEMETER AND HERA –

#### THE OTHER INDO-EUROPEAN GODDESSES OF THE NEAR EAST

Distinct from the cult of the Great Mother are two other sets of feminine cults. One is the Indo-European, which, in addition to the previously discussed Great Cow, features the consort of the storm god as a distinct goddess. The other is the goddess queen of the Sumerian-born religions of the Near and Middle East, known under several names, and perhaps best identified with the Semitic Ishtar and Sumerian Inanna. All three of these figures are syncretized at various points with the “Great Mother.”<sup>311</sup>

The Great Cow, Ge, also appears in Greek as Demeter, whose name is derived from *Diu Mater*,<sup>312</sup> and means “Goddess Mother.”<sup>313</sup> The cycle of mythical tales around Demeter, particularly those of her daughter Persephone<sup>314</sup> and her relationship to the underworld god Hades,<sup>315</sup> show an identification

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<sup>311</sup>This wide syncretization of the “Great” feminine archetype with lesser feminine archetypes has allowed modern scholars to argue that all of these archetypes are “the same”. This error – that of taking late syncretizations of divinities as evidence of the equation of those divinities – has been common in mythological works since the beginning of recorded history – and still man has not learned.

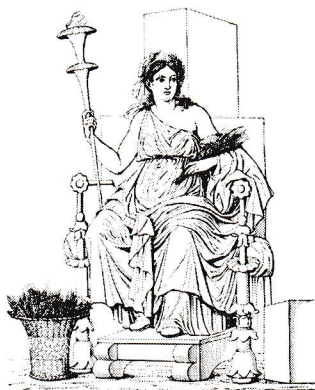
<sup>312</sup>As Jupiter comes from *Dius Pater*.

<sup>313</sup>Some have argued that the Ge and De stems are identical, but the G and D simply do not equate.

<sup>314</sup>One is tempted to say “voice of Perses”, but in Diodorus the “-phones” suffix indicates “slayer of”, as in *Argophones*, a name of Hermes, slayer of Argos, or *Bellerophon*, which means slayers of *Belleros*, possibly identical with *Belus-Baal*. *Persephone* would thus be “slayer of Perses”, *Perses* being a Titan, possibly related to *Persia* and likely distinct from *Perseus*, though the roots are similar.

<sup>315</sup>Really, what this suggests is what our early inquiry seemed to be leading us to, which is that the “Great Mother” of Crete is really a mother and daughter – a “Great Mother” equated with *Demeter*, and a daughter equated with *Persephone*. The mother’s consorts would be the goat and bull; the daughter’s consort is the resurrected god. The serpent then appears as a distinct figure, possibly a seducer of one or the other. One thinks here of the parallels, in which the giantess *Gudrun* is seduced by *Odin*, a Nordic manifestation, in some respects, of *Osiris*, as discussed in Chapter 11.

## THE TRADITION OF THE MOTHER



Demeter

of her with the Great Mother tales that the Mycenaean Greeks encountered, and she is also syncretized in at least one story – that of Demophoon – with Isis.<sup>316</sup> However, Demeter is not generally syncretized with Cybele or Rhea in Greek myth, reinforcing the idea that she represents a distinct archetype.<sup>317</sup>

Separate from Demeter-Ge is the consort of the storm god. There is no indication in the Aryan mythical cycle that the wife of the storm god and the Great Cow are identical. Despite her universal appearance in Indo-European myth, not much is known of the queen of the Gods, except that the name by which she is known in Greece, Hera, is derived from the same root as Aryan, or “excellent.”<sup>318</sup> It appears that this goddess figure originally epitomized the married woman and the sanctity of marriage. In the Greek tradition, there are several tales in which Hera is confused with the Great Mother or with later manifestations of Ge-Demeter, including in the summoning of serpents to challenge “Mars.”<sup>319</sup> Hera’s later efforts to frustrate

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<sup>316</sup>Plutarch, a later source from the 2<sup>nd</sup> century A.D., records this myth as being of Isis. As both versions were certainly known in his world, it is reasonable to believe that the myth was known to be originally of Egyptian or Hamitic origin.

<sup>317</sup>Though Demeter’s syncretization with Ge make the identity of the two almost certain, though, in the form of the myth known to Hesiod, a relatively early source, Demeter is Ge’s granddaughter. Even in Hesiod’s time, the various traditions of the Near East are heavily syncretized.

<sup>318</sup>Both Hera, in Greece, and Frigg, in the northern countries, are very indistinct figures. They have been assigned a general fertility role, following the belief that all goddesses are fertility symbols unless otherwise stated, but there is no real evidence to support this. Hera’s defining trait in the Greek literature is her jealousy, which seems a later bit of burlesque comedy, likely derived from her initial role as “matron.”

<sup>319</sup>Mars was almost certainly the god known in the Northland as Thor, though he was given a subordinated role in Greece, likely because he was foreign. The chief God of the antique Romans was identified with Mars, and this Mars had fertility, war and storm aspects. Mars is also described in the literature as a Thracian and Illyrian God, further cementing his ties with the Germanic peoples in southern Europe. His association with mindless battle and the disrespect he received in Homeric myth, after his injury, likely represent a Greek view of the men they faced

## THE TRADITION OF THE MOTHER

Heracles with serpents may stem from this same confusion.<sup>320</sup>

### SUMERIAN AND EGYPTIAN<sup>321</sup> GODDESSES IN THE NEAR AND MIDDLE EAST

In addition to these Indo-European figures, there is the dominant feminine figure of the proto-Aryan Near and Middle East – the fertility goddess Inanna-Ishtar.<sup>322</sup> In the Sumerian cultures and its successors in Semitic Mesopotamia, Inanna-Ishtar is the consort of Dummu-zi-Tammuz, both of whom occupy a position in an Ennead of gods identical to that of Isis and Osiris. Further, Isis and Osiris are Greek variants of the Egyptian names Iset and Osir. The name Osir is thought to be an epithet relating to the possession of many eyes.<sup>323</sup> Iset would be a variant of the “Isht-” stem in Ishtar.<sup>324</sup> This goddess, Inanna-Ishtar-Isis is generally understood in two aspects – one as a promiscuous and sexual goddess, and the other as a goddess of war and plague.

In Egypt, the two aspects of Ishtar became two separate divine aspects of Isis – Hathor and Sekhmet. Hathor, whose name means “the house of Horus” and who is first encountered in Egyptian religion as the consort of the storm god, was depicted as a cow, and, when united with Isis, was the goddess of sexual reproduction and fertility. Sekhmet was the lion headed goddess,

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in battle. The violence of others against us always seems less noble than our own.

<sup>320</sup>Both this episode and the name Herakles have puzzled scholars. Heracles may well be the figure known in north myth as Magni, also known as Halfdan or Gram. Heracles was an original god of the Romans, along with Mars.

<sup>321</sup>I was tempted to say “proto-Indo-European,” but this form seemed clearer.

<sup>322</sup>There appears to be a linguistic link to Greek Hestia, Latin Vesta, but this is debated. Hestia and Ishtar are not far from each other linguistically.

<sup>323</sup>And has thus been related in antiquity and modern times to Greek epithets like Pelops and to Greek figures like Argus. However, this understanding of Osir was first recorded in late antiquity, and may itself be corrupt or significantly variant from the understanding of Osir in the 26<sup>th</sup> century before Christ.

<sup>324</sup>It should be noted, though, that the –t is a general Egyptian declension for the nominative singular feminine.

## THE TRADITION OF THE MOTHER

possessed of arrows, known as the eye of Re, who was Isis at war, as well as a goddess of disease and plague.<sup>325</sup> Though Hathor and Sekhmet may have started as distinct goddesses outside of the Egyptian tradition, they became understood as distinct aspects of a single feminine divinity.<sup>326</sup> There is some parallel to this in the dual nature of Freyja in the Nordic religion, who is both a promiscuous sexual divinity and the goddess that claims half of all those slain in war.<sup>327</sup>

While Sekhmet appears to have been the model for the Greek goddess Artemis, some have argued that Artemis<sup>328</sup> also borrowed from the Libyan divinity Neith. Neith, who was adopted by the Egyptians and mediated via Egypt into the Near East, was an archer goddess associated with the wilderness. Her archer attribute seems to have brought the wilderness aspect to later notions of Artemis, because the archer attribute is what is foremost in the earliest depictions. But, it is clear from Greek and Roman references that place the origin of the goddess Athena, at times, in Africa, that Neith also played a role in the development of Athena.<sup>329</sup>

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<sup>325</sup>These attributes, as mentioned below, particularly link her with an early variant of Artemis whose function was to shoot arrows and take the lives of women who die natural deaths, as her brother Apollo held the same function with the lives of men. Apollo is linked to Horus in later Classical myth.

<sup>326</sup>The Mesopotamian tradition does not appear to have separated Ishtar into two actual goddesses, yet Hathor and Sekhmet appear to have come to Egypt as distinct beings and then been integrated into Isis, who does not possess these aspects in her earliest form. A good working hypothesis is that Isis developed her "love-lust" aspect parallel to Ishtar's "war" aspect, and when the two goddesses encountered each other again in the New Kingdom, their natures, though divergent, were still too similar to resist syncretization. This is similar to the way in which, the black and white races, having diverged from a primitive stem, can recombine to produce offspring that resemble a primitive strain of man again.

<sup>327</sup>This relationship may be closer than can be reasonably demonstrated with the available evidence.

<sup>328</sup>The name Artemis is of unknown origin, and is not Greek.

<sup>329</sup>Like Artemis above and Aphrodite below, Athena is one of the goddesses of Greek whose name, and, presumably, persona, are not Greek in origin. Athens was, like Thebes, a city-state who traced its origin to pre-Mycenaean times, and whose founder was a half-man, half-serpentine being called Erechthonious or Erechtheus. Athena was depicted in the Parthenon accompanied by a serpent, indicating that her worship may have originated in part with the Great Mother.



## THE TRADITION OF THE MOTHER

Artemis in her late worship is the triple-divine being Artemis-Selene-Hecate, showing a further syncretization and perhaps a reintegration of aspects of the goddess that had become distinct during the first millennium. However, the feminist theory that has developed around this tripartite division – that these three archetypes of the woman are the way women were understood generally in antiquity or classical religion, and that all ancient religion can be reduced to these archetypes – is incorrect. The feminist understanding is a thoroughly modern one.

Most interesting in the context of the religion of the Great Mother is the sexual and lustful aspect of Isis-Ishtar, which the Greeks captured as the goddess Aphrodite. In one variant of the Greek myth, Aphrodite<sup>330</sup> is born from the foam that forms in sea after the semen of Uranus falls upon it.<sup>331</sup> This is from the borrowing of the Sumerian myth of the castration of Ea. In the other variant, Aphrodite arrives in Greece from the sea by way of Cythera. These two Aphrodites were believed to be distinct beings – Aphrodite Pandemos and Aphrodite Urania – but were likely two different expressions that the sexual aspect of Isis-Hathor took in the Near East. In late Greek myth, Aphrodite takes the place of Cybele in the love affair with Attis-Adonis.<sup>332</sup>

By understanding these syncretizations, we are able to distill from the later form of the Great Mother religion the non-Cretan aspects and look at the Great Mother as she was.

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The story of her Libyan origin is tied to the Trojan myth cycle and to Lake Triton; the other story of her origin makes her Hyperborean, a designation tying her to the Indo-Europeans. See Chapter 10 as well.

<sup>330</sup>Like Artemis, the name Aphrodite is of unknown origin, and is not Greek. Athena, not discussed here, is the third Olympian goddess whose name is of unknown, non-Greek origin.

<sup>331</sup>See the previous note on the largely Sumerian and Mesopotamian-Semitic origins of this myth.

<sup>332</sup>Suggesting a late syncretization of their cults.

# THE TRADITION OF THE MOTHER

## THE GREAT MOTHER IN INDIA



Kali

The cult which most closely resembles the Minoan religion of the Great Mother is that of the Dravidian goddess Kali.<sup>333</sup> There is little reason, other than the close resemblance of the religions, to associate the death goddess of the non-Aryan Indian substratum with the Great Mother of the Eastern Mediterranean; yet the form of worship and the attributes of the two are so close as to take the possibility of a relationship seriously. Kali is the dark skinned goddess who appears in many aspects, particularly in the late and modern Hindu religion, but who is most commonly a four armed being holding various instruments of death, including a large sword and a severed head, wearing a necklace of skulls and a skirt of severed arms, sticking out her tongue and standing on the corpse whose head she has severed. Modern Hindu ideology finds many aspects of Kali, including a nurturing mother and a love-goddess, but this is theology explaining a syncretism – these aspects are likely other deities that have been subsumed by the dominant Kali cult. Kali, as we shall discuss about Cybele, is a goddess of ecstatic mutilation and murder.

There is a theoretical basis for relating the Kali and Cybele cults.<sup>334</sup> There is a known diffusion of culture from Sumeria by sea routes through the Persian Gulf and to eastern Africa, including the Red Sea coast, as well as into the Indian subcontinent. There is a long standing trade route, utilized since before recorded history, between the Arabian Peninsula and the Horn of Africa and the southern part of the Indian subcontinent. This trade route, fueled by the

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<sup>333</sup>Also discussed in Chapter 8.

<sup>334</sup>I specifically reject the idea that the Dravidian culture and languages are of Indo-European origin and that Kali and the Great Mother cult are part of the Indo-European tradition. This theory is really too speculative to be worthy of further discussion here, though I know it has had a resurgence in some circles. The Kali-Cybele relationship is speculative enough.

## THE TRADITION OF THE MOTHER

shifting winds that also bring storms to the Indian Ocean, was the route by which the L-haplogroup<sup>335</sup> was able to spread from Africa to southern India, the jumping off point for their spread into Australia and parts of the Phillipines. This route goes back and forth between Africa-Arabia and India depending on the season, and it is very possible that the religion of the Great Mother may have been disseminated from India to east Africa through the Red Sea to the eastern Mediterranean, possibly by the mediation of Egypt.<sup>336</sup>

The form of worship of Kali and the Great Mother, and the remnant of the idea of the “black goddess” in the Near East, have been enough to persuade many scholars that this dispersal did happen. No less a personage than Julius Evola has written:

“This current has archaic exogenous origins, and it traces its roots to an autochthonous spirituality that is visibly analogous to that of the proto-historic, pelagic and pre-Hellenic Mediterranean world; in fact, the Hindu “black goddesses” (such as Kali and Durga) and those worshipped in paleo-Mediterranean areas (Demeter Melaina, Cybele, Diana of Ephesus, and Diana of Tauris ...) can be reduced to the same prototype. In this substratum, corresponding to India’s Dravidian populations, and, in part, to strata and cycles of older civilizations,<sup>337</sup> the cult of a Great Mother or Universal Mother was a central motif, and it recovered an importance practically unknown to the Aryan-Vedic tradition, and to its essentially virile and patriarchal spirituality. This cult, which during the Aryan conquest and colonization survived by going underground, reemerged in Tantrism [and] in the manifold variety of Shaktic Hindu and Tibetan divinities.”

In the Tantric variant of the Hindu faith, the goddess appears in eight

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<sup>335</sup>The black race.

<sup>336</sup>The same path that the white race took from southern Mesopotamia, with a slightly different point of origin.

<sup>337</sup>Here Evola erroneously references the Harappan. I have omitted the reference.

## THE TRADITION OF THE MOTHER

aspects, four pairs of one life-giving and one death-giving being, much as Hathor and Sakhmet are paired. This goddess is Shakti, which is the chaotic force of change in the world, which is opposed to the male force, Shiva, who is the unmoving center, even while caught up in the chaotic dance of death that is existence in time. Shiva brings Shakti into subordination, and the worship of the Aryan and non-Aryan death divinities is known as the left-hand path – as opposed to the right hand path of creative divinities such as Vishnu. Modernists have tried to reinterpret Kali as some kindly mother figure, but she is not – she is the death aspect with which a motherly “life” figure is paired. The cult of Kali attempts to subsume all aspects of the goddess into aspects of Kali, though that appears to be an inversion of the original relationship.

This essentially dualistic nature of the worship of the goddess in India suggests an alternative theory for mediation into the Near East, and possibly also the origin of the idea of the dual Hathor-Sekhmet nature of the goddess in the east – if the worship of Kali were to have spread north and west from Dravidian India, it would have encountered and syncretized with Ishtar first.

### THE AMUN CULT AND THE GREAT MOTHER IN EGYPT

The cult of Horus was the dominant cult after Egyptian unification.<sup>338</sup> It was supplanted in the Fourth Dynasty by the cults of Re and Osiris, imports from Sumeria. The Old Kingdom – which lasted through the Sixth Dynasty – collapsed when climatic change caused the massive expansion of the Sahara Desert. The chaos and warring dynasties which followed the Old Kingdom are known as the First Intermediate Period. The First Intermediate Period terminated when the dynasty governing the city of Thebes, devoted to the bull-god Montu, conquered the north and established the rule of a deity they called

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<sup>338</sup>Horus was the cult of the proto-Aryan south, and sublimated the worship of Seth, god of the Semitic north, after southern Egypt destroyed northern Egypt during the war of unification that created the Egyptian empire. Seth was returned to equality with Horus in the Second Dynasty, and several efforts to revive or rehabilitate him occurred throughout the entire three millennia of Egyptian history. See Chapter 8, above, among others.

## THE TRADITION OF THE MOTHER

Amun, “the hidden.”

Amun’s consort was known under several names, including Maa, or “mother.” A later conception of Amun placed him in an Ogdoad of four male-female pairs of gods who created the universe from the interaction of their opposing principles. But this Ogdoad was a later theological development.<sup>339</sup> The original Amun appears to have been the “hidden” force behind the creation of the universe.<sup>340</sup> Prior to the ascension of his cult to power, an effort was made to associate him with Atun, the “all,” who was the divine being at the top of the Ennead, and who created the universe through various generative acts, including sneezing, spitting and masturbation. After the ascension of the cult to power, Amun is associated with the sun-god Re as Amun Re. In the very late period, Ammon<sup>341</sup> was associated with the Aryan storm god Zeus, but this appears to be the result of the Greek tendency to equate all chief masculine deities with Zeus.

Where the worship of Thebes originated has been a question for the ages.<sup>342</sup> Montu is a war god and a bull-god who became associated with the Semitic Baal. However, Montu appears to also be related to the bull-god of Crete.<sup>343</sup> The worship of Amun appears to have been secondary to the worship of Montu in Thebes until the formation of the Eighteenth Dynasty, where

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<sup>339</sup>At Hermopolis, and very late for Egypt – no earlier than the late New Kingdom, say 13<sup>th</sup> century B.C., and possibly as late as the early 1<sup>st</sup> millennium B.C. Herodotus references this when he discusses the eight and the 12 gods of Egypt.

<sup>340</sup>Though in this he had competition with Atum, who was the creator of the Great Ennead. This further suggests Amun’s non-Indo-European or proto-Indo-European roots. See Chapter 10, below.

<sup>341</sup>The Greek formulation of Amun.

<sup>342</sup>Hypotheses range from Asia and sub-Saharan Africa to the North African Bedouin. There may be a relationship between the religion of Egypt and the religions of sub-Saharan Africa. Given how little has originated, culturally, in sub-Saharan Africa, my tendency is to believe the relationship is one of an export from Egypt. The idea Amen is a mediator between the Great Mother cults of India and the Near East is a much stronger possibility.

<sup>343</sup>There is a tradition of his worship having spread down the Nile, from Crete, though up the Nile, into Crete, seems more realistic. The bull was certainly central to the Cretan form of worship, and Montu bears more than a passing relationship to the Minotaur.

## THE TRADITION OF THE MOTHER

south, which united Egypt under the Eighteenth Dynasty. This reunification restores the reign name of “Amun” as Amenhotep, “peace of Amun,” and, much later, Tutankhamen, “Living figure of Amen.”<sup>351</sup> Akhenaten was three quarters Mitanni.<sup>352</sup> Originally named Amenhotep IV, Akhenaten rebelled against the domination of the Egyptian government by the Temple of Amun and suppressed Amun’s worship, closing its shrines and forbidding it to worship. His intent was to restore the Sun – in its aspect as the sun disk Aten<sup>353</sup> – to its position of former dignity. However, the temple sponsored a rebellion against Akhenaten, and, after his death, and the deposition of Akhenaten’s queen, Nefertiti, Akhenaten’s son, Tutankhaten, was compelled to change his name to Tutankhamun and restore the temple’s worship. Tutankhamun, also likely assassinated, was replaced by Horemheb, one of his chief advisors. The next pharaoh, Horemheb, attacked the Near Eastern kingdoms that had been lost under Akhenaten’s reign and restored the Egyptian empire.<sup>354</sup>

The worship of Amun appears to have been non-Indo-European in origin, related to a sacred marriage with the goddess known as “the mother”.<sup>355</sup> Amun’s worship invoked the chthonic and demonic forces opposed to Indo-European society, including the goat god, and two figures associated with it and with Thebes, Montu and Min, seem to relate it to the form of religion practiced at Crete. As such, it appears that Amun was part of the “Great Mother” cycle of religions, and likely explains the associations made in Classical texts between the pre-Mycenaean Greek nations of Thebes and Argos, among others, and Egypt.

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and Horus.

<sup>351</sup>The restoration of the reign name Amen shows that the religion of the Old Kingdom and the original religions of the South had been almost completely eclipsed by that of Amen.

<sup>352</sup>The Mitanni being a Hurrian people ruled by an Indo-Iranian (Aryan) ruling caste, in which Akhenaten participated. Genetic tests on Akhenaten’s son, Tutankhamun, have proven that the lineage was of the same racial stock as Western Europeans.

<sup>353</sup>Aten is later equated with Mercury and Thoth. This is significant because Odin was also syncretized with these two. Odin has a strong relationship to Osiris, see Chapter 11.

<sup>354</sup>Chapter 10 covers this portion of history in great detail.

<sup>355</sup>Egyptian Mut.

## THE TRADITION OF THE MOTHER

### THE RITES OF THE GREAT MOTHER

The rites of the Great Mother cult were recorded in historical time by observers of the worship of Cybele. If one accepts that the worship of Dionysius is related to that of the Great Mother cult, then accounts of his worship may be admitted as well. Both reveal a religion that was focused on the bloody destruction of life and efforts to find annihilation in orgiastic sensory experiences, including cannibalism, vampirism, torture, mutilation, unrestrained sexuality and intoxication.

Clement of Alexandria, speaking of the rites of Dionysius in his *Exhortation to the Heathens*, explicitly links those rites to the worship of a female god whom he associated with the Biblical Eve and with a serpent, stating that:

“The bacchanals hold their orgies in honour of the frenzied Dionysus, celebrating their sacred frenzy by the eating of raw flesh, and go through the distribution of the parts of butchered victims, crowned with snakes, shrieking out the name of that Eva by whom error came into the world. The symbol of the Bacchic orgies is a consecrated serpent. Moreover, according to the strict interpretation of the Hebrew term, the name Hevia, aspirated, signifies a female serpent.”

The priests of Cybele were feminine in nature and often dressed in women's clothes, behaving and acting in a transsexual or homosexual manner. During the festivals of Cybele, they would beat on drums and bash cymbals while playing musical instruments to create an ecstatic whirling dance – a dance and a celebration which they would often continue for days. Through the ecstasy of the dance these priests appear to have developed an altered state of consciousness in preparation for cutting themselves and other acts of self-mutilation, culminating in self-castration – the ritual transformation of the masculine into the feminine – and the destruction or consumption of the male genitalia.

## THE TRADITION OF THE MOTHER

The worship of Dionysius was known throughout Greece and consisted of a similar rite. Dionysius was resisted by most of the Aryan-identified mythical-historical figures of ancient Greece because his cult involved murder, cannibalism, drunkenness and lust. Politically, Dionysius was associated with democracy and the breakdown of hierarchical forms of social organization, and his cult involved human sacrifice - three captured Persians are recorded by Plutarch<sup>356</sup> as having been sacrificed to Dionysius; Thucydides records a separate sacrifice of five Persians to Dionysius by the Athenians as well. The focus of the Dionysian ritual was the evocation within the worshipper of the nature of the wild beast, and the accompanying omophagia<sup>357</sup> in the manner of a beast feeding. Because many of Dionysius' decadent worshippers were too feeble to tear animals able to defend themselves, often baby animals were murdered in this fashion. However, the mythical tradition makes it clear that adult animals and humans were also legitimate subjects of the omophagic ritual.<sup>358</sup>

The omophagia involved in ritual human sacrifice to Dionysius is similar to the Roman *damnatio ad bestias*<sup>359</sup> utilized in the colosseum. The Roman practice was borrowed from Carthage, a fact which ties it to the larger cycle of human sacrifice to the Great Mother.<sup>360</sup> This kind of execution was often inflicted on religious and political criminals, though sometimes slaves were

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<sup>356</sup>In his *Life of Themistocles*.

<sup>357</sup>Omophagia is the practice of killing a living being by tearing it to pieces and consuming its raw blood and flesh.

<sup>358</sup>The play *Pentheus* comes to mind, though it is but one late example of what was understood throughout Greece.

<sup>359</sup>Condemnation to the beasts. Though it pre-dated Christianity, it became the *Christianos ad leonum*, or "Christians to the lions," after it was applied to Christian religious dissidents.

<sup>360</sup>All forms of murder have been traditionally considered to be a form of sacrifice, including the execution of prisoners and the murder of enemies in war. The Bible, for instance, does not differentiate between humans murdered at the temple and humans murdered in the genocide of the cities conquered by the Hebrews. The modern world has forgotten this fact, though the directors of the modern world have not. See my book *The Centuries of Revolution* for a further discussion of the significance of war and abortion in these regards.



## THE TRADITION OF THE MOTHER

murdered in this fashion for amusement. In one instance, a slave gifted with musical talent was dressed as Orpheus, a prophet traditionally opposed to the Dionysiac ritual, and placed in the arena with a lyre and told to sing.<sup>361</sup> While singing, wild beasts were allowed into the arena, and he was challenged to soothe them with his song. Originally, tame animals were released to fool the slave, but inserted among them was a rabid bear – who attacked and ate the slave for the amusement of the crowd.<sup>362</sup> Similarly, in another documented instance, three female slaves were placed on “islands” in the arena and told to sing. The islands were lowered into the water, to their panic, and the women were torn by hippopotami – vicious territorial animals.

In this context, it is interesting that the games of the Roman colosseum were dedicated to Consus – the god of consensus. Consus was the god that drew the blood of the dead into the earth and made the dead indistinguishable and thus the same, devouring their life force until they were nothing.<sup>363</sup> This myth of a soul-devouring or corpse-devouring monster under the earth is also found in Ireland, where the monster is a wolf, in the Nordic tradition of Nidhogg, where the monster is a winged serpent, and in the Egyptian tradition surrounding Amemet, where the monster is a mix of a crocodile, a hippopotamus, and a lion or leopard.<sup>364</sup>

In every aspect of the worship of the Great Mother and the worship of Dionysius the same themes abound. One is the bloody mutilation, destruction and consumption of living things. While this may be related to the theme of “resurrection,” there is also every indication that it was originally related to the idea of a final death, since the consumption of the being by the gods Consus, Amemet and Nidhogg is supposed to represent a final destruction of the soul

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<sup>361</sup>This story is from Martial's *Book of the Spectacles*.

<sup>362</sup>There are variants on the death of Orpheus, but the disruption of his song and his consumption by wild animals is among those variants.

<sup>363</sup>This is similar to the modern democratic and communist philosophy of equalizing man by reducing him to his lowest common element.

<sup>364</sup>I explore these in Chapter 8 and elsewhere in this book as well.

## THE TRADITION OF THE MOTHER

rejected by the gods – whether Osiris or Odin – in the afterlife. Second is intoxication, the submersion of the soul in altered states of consciousness, and unbridled and unnatural expressions of the sexual instinct, particularly homosexuality and transsexuality.<sup>365</sup> Third is the ideal of wild beasts and wild nature – whether the lions pulling the chariot of Cybele or the bestial nature of the Dionysian rites.

### BAAL

Baal is the god best known as the nemesis of the Jewish Yahweh in the Bible, which chronicles the strength of a cult devoted to him from the founding of the Jewish states in Palestine until about the 9<sup>th</sup> century B.C., when his cult fades from power. As with much of the peoples and religions referenced in the Bible, what is seen there about this being is just the small corner of his worship that intersected with the Hebrew people; the actual figure of Baal was part of a much more extensive cult that had existed probably a thousand years before its encounter with the Hebrews.

The Syriac deity Baal is first known in Mesopotamia, where the epithet “Bel,” or “lord of the place,” is attached to the name Amarutu or Marduk<sup>366</sup> in the 19<sup>th</sup> century B.C. text<sup>367</sup> of the *Enuma Elish*. Bel-Marduk is a Semitic<sup>368</sup> storm deity<sup>369</sup> who appears distinct from the Sumerian tradition onto which

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<sup>365</sup>In fairness to queers, there are other expressions of transsexual and bisexual natures in the mythic record that do not immediately associate with the ritual destruction of life. I do not treat with them here.

<sup>366</sup>Merodach is the Hebrew variant of the name. Possibly from Sumerian Meru.Dug. Amar.utu is Sumerian “Solar calf” in Akkadian. Semitic representations of Sumerian names is sometimes problematic, as the Sumerian language was often adopted in non-standard ways.

<sup>367</sup>The version known was discovered in the 7<sup>th</sup> century B.C. in an Assyrian library. The date of its origin has been debated, but has not been placed later than the 11<sup>th</sup> century B.C. No later than the 16<sup>th</sup> century B.C. is reasonable, and 19<sup>th</sup> or 18<sup>th</sup> century B.C. is most likely.

<sup>368</sup>Or Semitic adoption from another culture.

<sup>369</sup>It has been argued he has a solar function, but this is not evident in his myth.

## THE TRADITION OF THE MOTHER

he is grafted,<sup>370</sup> and his greatest feat is the slaying of the water serpent Tiamat by filling her with wind until she bursts, and the separation of Tiamat into the waters of the air<sup>371</sup> and the sea.



Crescent of Baal

Baal is also well known in the classical mythical tradition, where he appears as Belus in several similar works, including the *Aeneid*, where Belus is the king of Phoenicia and the father of Dido, who goes on to become queen of Carthage.<sup>372</sup> Belus is said in several texts to have traveled with Teucer.<sup>373</sup> In one version of the text, they conquer Crete together, and Belus assists Teucer in establishing Teucer at Troy, before establishing the cities of Sidon and Tyre in Phoenicia.

These Classical traditions, such as the *Libraries* of Apollodorus or the *Histories* of Diodorus Siculus, have often been discarded and set aside by scholars of Near Eastern cultures, despite being accepted as important mythographies by Classical scholars. But what is really being said by “scholars” when they discard this material is that these mythographies are hard to interpret and that the scholars would rather spend their time with something easy about which they can either say something definite or say something commonplace and thus win appreciation from their peers. For instance, it would have been impossible

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<sup>370</sup>He replaces a Sumerian figure which appears to have performed his deeds in an earlier myth cycle.

<sup>371</sup>The outer atmosphere – what we would call “space” — in both Sumerian and Egyptian culture, was thought of as a “water” that intersected at some point with the oceans. We have a similar conception when we refer to space vehicles as “ships” and use naval terms to describe their flight.

<sup>372</sup>The Baal of the *Aeneid* has been associated with a historical Phoenician king, part of a lineage that often utilized the name “Baal” in their royal names, but this is disputed. As in all histories, the mythical component and the historical component are syncretized in the personality. Here, we only introduce this Belus as evidence of a further link to Phoenicia. One must also note that the source used to relate this Belus to a historical king is Josephus, the Jew, whose understanding of the ancient world was generally deficient and corrupt, and who is overly relied on by modern scholars, as his works have informed a well rooted tradition in both Jewish and Christian religious learning.

<sup>373</sup>The Hittite god Tarkhun.

## THE TRADITION OF THE MOTHER

for a person educated in the Classical tradition of the 19<sup>th</sup> century A.D. to make as meaningful a statement about the career of Belus and Teucer, because, while Belus was understood as Baal, Teucer could not have been understood as Tarkhun, because the Hittite culture had not been discovered and the Hittite language was unknown. Rather than speculate that Teucer was a deity that perhaps had some real relationship to the Near and Middle Eastern Baal cult, it was easier to just attack the recorders of his myth as less learned than the modern scholar and the stories recorded as erroneous, corrupt, or obscure.

From the fragments known to the classical world, it has been hypothesized that Belus was seen as the son or father of a sun god, or occupied the role of Geb – an earth god – in the Sumerian-Egyptian *Ennead*. Both of these arguments have difficulties.<sup>374</sup>

The stronger argument is that Baal was equated with the Classical Saturn –the Titanic deity of the race of gods that were displaced by the Mycenaean and Indo-European invasions of the Mediterranean.<sup>375</sup> This understanding is certain in the medieval period, where Saturn was believed to have ruled in Crete and been a name of Baal.<sup>376</sup>

What is known of Baal worship in practice is fragmented. Baal was one of the two chief gods of the Phoenicians.<sup>377</sup> Because the name “Baal” is a generic meaning “lord of the place,” it has been suggested that multiple figures may be

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<sup>374</sup>For instance, Belus shares no attributes with Geb.

<sup>375</sup>Saturn is also a usurper that overturns his father, the sky god Uranus. See the discussion in this chapter, above.

<sup>376</sup>A description given in the Eddas and based upon the Christian learning of the Dark Ages. Grimm also remarks and believes that Saturn was a name of Loki, which is why the Germanic system of naming the days retained “Saturday”. As such, Loki is the bound god which he resembles: Typhon-Seth. Grimm’s equation of Loki with Prometheus, and the resulting equation of Prometheus and Baal, matches my own thoughts on the issue. Grimm also notes the Eddic name of Odin as Sathr, possibly derived from the \*pIE “sat,” or “being,” and the possible equation of Saturn with the Vedic Satyavrata –“turner of the wheel.” See Grimm, *Teutonic Mythology*, I 248 -249, for more.

<sup>377</sup>Whether this was the same as Baal of Mesopotamia is debated.

## THE TRADITION OF THE MOTHER

incorporated under the name “Baal.” Baal’s counterpart was Adon.<sup>378</sup> It seems Baal is a separate figure from Adonis, the consort of the Great Mother, though Baal appears associated with the Great Mother cult. Some early Egyptologists argued that Adon was identical to Aten, the sun disk;<sup>379</sup> the corruption of the science of Egyptology by Soviet, Marxist and Jewish trends, all of which demanded that the Egyptian religion not be studied “comparatively” with its neighbors, has caused this association to be abandoned before it could be fully investigated. In Carthage, Baal was syncretized with the Egyptian Amun to form Baal Haamon, the deity the Hebrews called Molech. The first born children of Carthaginian noble families were sacrificed to Baal Haamon by throwing them into a fire burning in the heart of a bronze idol built to the god, apparently part of a fertility ritual, possibly also to give success in war or to allow dangers that threatened the entire community to be overcome.<sup>380</sup>

There is also the tradition given in Diodorus that Baal, brother of Agenor, was the father of Aegyptus – of the Egyptian nation – that further ties him into the cult of Amun, the island of Crete, and the religious traditions of Thebes, which, as we have seen, are much more indisputably related to the religion of the Great Mother.<sup>381</sup>

The religion of the Carthaginians and Phoenicians<sup>382</sup> was later exported to Etruria – a process many Etrurians objected to, resulting in the publication of what may have been the world’s first anti-Semitic literature.<sup>383</sup> The name “Baal,” though, does not appear in Etrurian literature.<sup>384</sup> The primary god of

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<sup>378</sup>Also a generic, meaning “lord of the person.”

<sup>379</sup>Discussed in this chapter, above.

<sup>380</sup>It is interesting to note that Carthage also integrated the worship of Asclepius, a god of healing associated with the serpent, under the name Osman. The attributes of the Carthaginian canon mirror the set of demonic deities that are the subject of this exploration.

<sup>381</sup>See my broad digression into Diodorus in Chapter 10.

<sup>382</sup>Carthage was a colony of Phoenicia.

<sup>383</sup>See Chapter 6.

<sup>384</sup>At least as far as we know. Etruscan literature is largely uninterpreted.

## THE TRADITION OF THE MOTHER

the Etruscans was love, and, as I argue in other essay in this book, this name “Iove” was related to that of the Great Mother goddess Iuno – and was not a cognate derivation from the name of the Indo-European sky god \*Diw.<sup>385</sup> It also formed the basis of the Hebrew name “YHWH.”<sup>386</sup>

The attributes of Baal that are known to us include an association with the storm, an association with the lighting of fires on mountain-tops, and an association with the ash spear or central pole, around which dances are believed to have occurred. In this context, there is an association with a little known Classical myth of Caenis / Caeneus,<sup>387</sup> who was a woman who desired to be a man and be invulnerable, and who was granted this wish by Poseidon. After this transformation, he / she is said to have thrust his / her spear into the ground and demanded that others worship it; in revenge, Zeus slew him/ her, by having the centaurs bury him / her under a pile of tree trunks at the wedding of Pirithoos and Hippodamia. In one variant of the story, Caeneus then emerges from the tree trunks as a yellow bird, like the phoenix from the ashes.<sup>388</sup> The act of thrusting the spear into the ground and demanding others worship it is a strong parallel with the Baal myth, indicating that Baal and this god/goddess Caenis / Caeneus may be the same figure. The names Caenis and Caeneus are likely identical to the Hebraic name Cain.

Other references to the ash tree and the ashen spear abound in myth. How many relate to Baal is uncertain. The blood of Uranus, after his castration, causes the spirit of the ash tree to sprout from the ground. The age of bronze

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<sup>385</sup>See Chapter 8.

<sup>386</sup>Also discussed in Chapter 8.

<sup>387</sup>Mentioned in Ovid’s *Metamorphoses*, not the best source, and the *Argonautica* of Apollonius of Rhodes, among others.

<sup>388</sup>The phoenix, or ben ben bird, is associated with Egyptian sun worship, and with the obelisk that was placed outside Egyptian sun temples, and on the Capitol Mall in Washington, DC. I have chosen not to fully discuss this theme here, but the obelisk in DC is intended as a massive perch for the phoenix, and ties the Masonic cult that established the United States in with the worship of Baal, whom I have argued elsewhere is, in the form he was known in the late Middle Ages, the god of Freemasonry.

## THE TRADITION OF THE MOTHER

in Hesiod is defined by a race of men with ashen spears who dedicate their lives to fighting and to death. The ash tree in Persian myth, as in the Nordic, was the source of the first man.

Further, there are extensive references to the spear and the pole in ancient forms of worship – the most common being the pole dances and May Day celebrations that have existed from the most ancient times throughout Europe, though there are also a number of Nordic figures that incorporate the word “geir-”, “spear-”, into their epithets. The giant Geirrod, a ferocious demon of the underworld slain by Thor, is one that leaps to mind, though there are figures such as Geir-vandil and women like Geir-rothe who may relate as well. It has generally been believed that the demonic beings Beli – slain by Frey – and Bil and Billing are related to the name “Baal”; some have suggested a similar relationship to the root “Bal-” in Baldur. All of this has been very speculative but gives possible routes for further exploration.

The last definite thing known about Baal is that he was often equated with the Egyptian Seth, particularly by the Hebrews of the Saul-ite monarchy. Figures with Egyptian names such as “Mer-ib-baal,” “beloved heart of Baal,” also appear in the Bible as “Ish-bo-Seth,”<sup>389</sup> where the divine name “Seth” occupied the same function as the divine name “Baal”. This equation survived into the Roman empire and was part of the occult “wisdom” which survived that empire’s fall.<sup>390</sup> This confusion, and the confusion of both with the Persian Zoroaster, led to the foundation of the cult of Freemasonry, as well as other occultist movements of the Dark and Middle Ages that have continued into the present day.<sup>391</sup>

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<sup>389</sup>It has been argued that this should be Ish-Bosheth, or “Man of Shame,” not related to the Egyptian name “Seth.” This is a late interpretation and I tend to disagree with it, as it requires deriving the good Egyptian name “Meribbaal” from a non-Egyptian root.

<sup>390</sup>The confusion of Seth and Baal is evident in things such as the idea of the Baal as having constructed the Tower of Babel with the assistance of “72 master masons,” expressed in Snorri Sturlason’s *Edda* and in writings as early as those of Orosius and Eusebius of Caesara.

<sup>391</sup>Detailed somewhat in my book *The Centuries of Revolution*. Eusebius claims this is from a tradition recorded by the Persian Artabanu in his *Jewish History*. This work is lost.

## THE TRADITION OF THE MOTHER

The exact posture of Baal in the religion of the Great Mother is uncertain, but the relationship seems certain. The pairing of Baal with the Indo-European storm god Teucer indicates that they performed a similar function in their respective cults, and that the two understandings of the god had sufficiently equal stature and acceptance that they could be referred to as “brothers”. Viktor Rydberg has noted that many gods in Indo-European cultures have an anti-god of similar attributes; i.e., that there are “good” and “evil” storm gods, “good” and “evil” fire gods, and the like, and the partnering of Teucer and Baal may be an example of this phenomenon.<sup>392</sup> It seems reasonable to conclude that Baal was understood by Indo-European societies as a type of evil storm god, opposed to the Indo-European sky father.

### THE GREAT MOTHER AND THE HEBREWS

The religion of the Great Mother has survived most importantly into the modern world through its influence upon the religion of the Hebrews, whose faith began as a polytheistic mishmash of the pagan faiths which they encountered in their travels through the Middle East and Egypt.

Coming out of Egypt, several forms of Hebrew worship are known, including worship of the god Yahweh, of Baal, of the golden calf, and of Asherah. I have argued elsewhere that Yahweh is a composite of the Egyptian god Seth, which features in the Old Testament as the founding ancestor of the Hebrew line, the serpent Apep, and of Baal himself.<sup>393</sup> Elsewhere in this book, I argue that the name Yahweh is an adoption of the name Iove, which is a name related to the religion of the Great Mother.<sup>394</sup> Given the syncretism of Iove and Jupiter, it is possible that the worship of Iove provided the “storm god” aspect which I have elsewhere argued the Hebrews adopted from Yahweh’s rival

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<sup>392</sup>Rydberg illustrates this by opposing Agni-Heimdall with Loki.

<sup>393</sup>See my book, *The Centuries of Revolution*.

<sup>394</sup>Though, as Veiove, or “young Jove”, it appears this name referred primarily to the resurrected god, the consort of the Great Mother, as opposed to the other figures involved.



## THE TRADITION OF THE MOTHER

Baal.<sup>395</sup>

Asherah, the mother goddess of the Hebrew people, is a complex figure. References to her appear throughout the Bible, in the form of festivals with raisin cakes and the erection of Asherah poles – similar to the Baal pole and the worship of the spear previously described. Later church fathers explicitly linked the raisin cakes of Asherah to the rites of Dionysius and the Great Mother, stating that:

Are they not sesame cakes, and pyramidal cakes, and globular and flat cakes, embossed all over, and lumps of salt, and a serpent the symbol of Dionysus Bassareus?<sup>396</sup>

The name is related linguistically to Ishtar, though which aspect of Ishtar Asherah reflects is unclear.<sup>397</sup> The religion of the golden calf, which appears to have been the popular religion of the Hebrews,<sup>398</sup> is the worship of Isis and Hathor as a sensuous love-lust figure.<sup>399</sup> Very likely, the Hebrews, as with other Near Eastern people, recognized Ishtar and Isis as the same deity, and the worship of either the golden calf, Asherah, or both resembled that of Aphrodite on nearby Semitic Cyprus – where ritual prostitution was practiced.<sup>400</sup>

Asherah was probably not, in her original conception, identical to the

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<sup>395</sup>Really, that love took on a “storm god” aspect through his syncretization with Jupiter – thus demonstrating that love’s attributes were not so opposed to those of the storm god that they could not be syncretized.

<sup>396</sup>Clement of Alexandria, *Exhortation to the Heathens*.

<sup>397</sup>I argue in chapter 8 that she may have been the “war” aspect, and thus contrasted Isis. This is not certain.

<sup>398</sup>At no point after the destruction of the Temple of Solomon is it said that the people of Judaea and Samaria adhered to Yahweh. The usual formula is that the rulers did or did not adhere to Yahweh, but the people continued in error and worshipped the golden calf or some other deity.

<sup>399</sup>See the discussion above in this chapter.

<sup>400</sup>It is notable in this respect that when the Deuteronomist text is discovered, a temple priestess is consulted to prove its authenticity.

## THE TRADITION OF THE MOTHER

“Great Mother.” The worship of Asherah and/or the golden calf may, in fact, have been the most harmless form of religion that the Jews ever practiced. Its message of universal love may have even informed the trends that led to the redemptive religion of Christ.<sup>401</sup> The masculine deities of the Hebrew, Yahweh and Baal, have the strongest ties to the Great Mother cult. And there is no indication that the Hebrews moderated the pagan forms of worship related to Yahweh at all – their own Bible calls for regular human sacrifices from the worshippers of other faiths.<sup>402</sup>

### CLEMENT OF ALEXANDRIA<sup>403</sup>

An early church father, Clement of Alexandria, in his *Exhortation to the Heathens*, has probably captured in a few paragraphs more of the worship of the Great Mother, as it was known in the second century A.D., than any other writer. Writing against the cult, which competed with that of his early Catholic Church, he first tells of a mystery in which Zeus seduces his mother, Demeter, in a ritual involving a drink of urine,<sup>404</sup> the tearing of a heart from a living victim, and “deeds that we dare not name.” Zeus wins Demeter, according to Clement, by “having torn away the orchites of a ram, brought them out and cast them at the breasts of Demeter, paying thus a fraudulent penalty for his violent embrace, pretending to have cut out his own.” This explains the castration that was part of the rites of Cybele. Here, Dionysius should be read for Zeus and Cybele for Demeter.

He then gives us the myth that:

Demeter becomes a mother, Core is reared up to womanhood. And,

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<sup>401</sup>Though, as a resurrected god, if so, the evidence of the Great Mother is apparent.

<sup>402</sup>Leviticus 27. See my discussion elsewhere in this book.

<sup>403</sup>I have quoted Clement throughout this chapter. I strongly recommend Chapter Two of his *Exhortation to the Heathens*, amusingly titled “The Absurdity and Impiety of the Heathen Mysteries and Fables About the Birth and Death of Their Gods.”

<sup>404</sup>“Gall”, but “unmentionable.”

## THE TRADITION OF THE MOTHER

... this same Zeus has intercourse with his own daughter Pherephatta<sup>405</sup> ... Ceres [being] the mother ... forgetting his former abominable wickedness. Zeus is both the father and the seducer of Core, and shamefully courts her in the shape of a dragon; his identity, however, was discovered. The token of the Sabazian mysteries to the initiated is 'the deity gliding over the breast,'—the deity being this serpent crawling over the breasts of the initiated. ...

Pherephatta has a child, though, to be sure, in the form of a bull, as an idolatrous poet says, "The bull the dragon's father, and the father of the bull the dragon, on a hill the herdsman's hidden ox-goad," alluding, as I believe, under the name of the herdsman's ox-goad, to the reed wielded by bacchanals.

He then follows with the myths of Dionysius' birth and the rape of Persephone.

Here, Clement ties together the imagery of the cult of the Great Mother<sup>406</sup> in a cohesive story, indicating that the bull of the Great Mother cult is the child of the serpent, and that the serpent is the child of the Great Mother who copulates with her, then rapes his own daughter.<sup>407</sup>

## CONCLUSIONS

Elsewhere, I have argued that the "wilderness" aspect of the Hebrew deity Yahweh is the same as the "horned god" or goat-man of the witch cults, which medieval Christianity identified with Satan.<sup>408</sup> I have also argued that

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<sup>405</sup>Kore and Pherephatta are both names of Persephone or Proserpine.

<sup>406</sup>See also Chapter 10, below.

<sup>407</sup>This may be paralleled in the Nordic myths of Helig Hundingsbani, who commits the same crimes.

<sup>408</sup>Chapter 11, below.

## THE TRADITION OF THE MOTHER

an aspect of Yahweh that led to his equation with the gods Seth and Typhon was borrowed from the Egyptian serpent Apep, and in that aspect Yahweh also equates with an even older idea of the demonic underworld serpent that threatens mankind.<sup>409</sup> If I am correct that the name Yahweh is borrowed from Iove, and that Iove is related more closely to the worship of the Great Mother than the Indo-European storm god, then all of the other similarities between the faith of Yahweh, which became the dominant faith of the Hebrew people in the 6<sup>th</sup> century B.C., and the Great Mother religion are explained – the modern Jewish faith is, in at least some aspects, a continuation of the chthonic forms of worship that have dominated the Near East since time immemorial.

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<sup>409</sup>See my book *The Centuries of Revolution*.