

CYBELE AND THE WATERSIDE SHRINES

Some Observations on the Phrygian Spring Cult and Its Origin

Because of its importance, water has become essential item of adoration, besides being very important element of religious and hygiene purification from past to this time. It is possible to enumerate the shaped examples of stream or spring that appreciated in accord to this intention almost in all civilizations at the archaeological past of Anatolia. As the names of stream, rivulet and river that inspired by or being themes to mythology, there are tales of every one, some of them were local and others were well known throught Anatolia. Water is sacred and treated in this by the Anatolian people. Indications of this faith become clear by definition and explanation of those cultural values. In this, Anatolia also offers distinctive examples of this domain to world of archaeology, as it does in every subject.

The Highlands of Phrygia do not provide suitable facilities for settlement even now, but the reason for the priority of this region in the Iron Age were, undoubtedly, the abundance of fertile valleys and springs that had watered the walleys in this country, and its alpine conformation that ensured convenient defense. This Phrygian region has another significance, in consideration of its commission clarifying of unknown secrets. It has concealed the concrete evidence of the magnificent accumulation of Phrygian civilization that flourished on the Anatolian derivation, and it has carried them to this time. Among them, Midas' City¹ is a favoring center, because of largeness of its settlement, remains and excavations having been carried out there. It was named by Ramsay^{1a} who was inspired by explicit word of Midas that was inscribed on the Yazılıkaya monument carved on the rocks of that place. Even though the city's excavations have brought out findings of the late periods, they have also provided evidence in conjunction with earlier settlement of Phrygian period². One of them is the Fountain C, which is

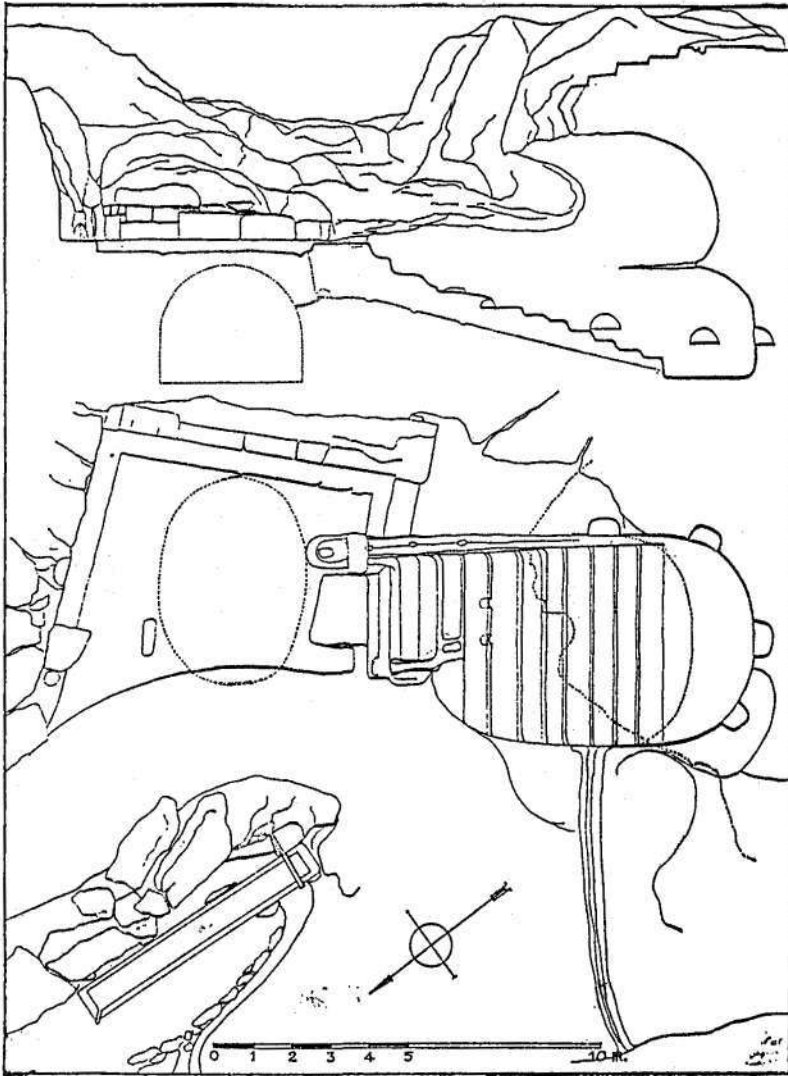
¹ W. M. Ramsay, "The Rock Necropoleis of Phrygia", *JHS* III (1882), 3; Barnett, "Rock Façades", 78; Haspels, *Phrygia*, 11f.

^{1a} Ramsay, *Ibid.*, 3.

² For Midas City excavations, which were carried out by French Arch. Inst. in Istanbul, see A. Gabriel, *Phrygie, Exploration archéologique II, La Cité de Midas, Topographie, Le Site et les fouilles* (1952); *Id.*, *Phrygie IV*; C. H. E. Haspels, *Phrygie, Exploration archéologique III, La Cité de Midas, Céramique et trouvailles*

our point of focus.

Fountain C, lying NE side of the city and so-named by the



diverses (1951); *Id.*, *Phrygia*, 139f.

excavator³, is one of the five springs⁴ on the foot of the rocky platform on which Midas Kale was located. Environment of Fountain C (see the Fig. on the preceding page)⁵ has a formation consisting a rectangular area⁶ carved out of rock and inner part of which surrounded with a low bench⁷, and a ladder with twelve broad steps⁸ leading down from the rectangular area to a semicircular basin at the SW of the area, and besides first five steps there is a perpendicular channel that transfers the water from the spring to the basin. The NW side of Fountain, facing towards the Midas Valley, is open. The form of Fountain C, with the rectangular area cut out of rock, the ladder and the basin, makes a completeness. Besides that formation, it acquires significance and gives reminder about its function with a niche⁹ carved on the NE wall of the rectangular area and with a female statue¹⁰ which was found in that area, upper part body of which is missing. In view of original determination of Haspels¹¹ as "It is obviously a niche, and it is probable that the statue found in the square in 1935 originally stood here", we may suppose that this place was a sacred area. Holyness of the area is confirmed by the statue, because it is evidently a representation of Cybele¹². Having been taken part the Midas City's Kybele, with the rectangular area in which statue of Goddess may have been placed, near a spring which was used possibly as a fountain by settlers¹³, marks the holyness of that area. First thing comes to mind is at

³ Gabriel, *Phrygie IV*, 46-49, pls. 22-23, figs. 28-29; Haspels, *Phrygia*, 39-40, figs. 50-52, 495.

⁴ Haspels, *Phrygia*, 24.

⁵ Gabriel, *Phrygie IV*, fig. 28.

⁶ Dimensions of the area, called as *square*, are 4.35m on the NE, and 5.03m on the SE side. Cf. Gabriel, *Phrygie IV*, 46f., fig. 28; Haspels, *Phrygia*, 39, n. 20.

⁷ Gabriel, *Phrygie IV*, pl. 23 b-c.

⁸ Haspels, *Phrygia*, figs. 50, 52.

⁹ For the pick-marks which are seen in the niche see Haspels, *Phrygia*, 39.

¹⁰ Haspels, *Phrygia*, fig. 53.

¹¹ Haspels, *Phrygia*, 39.

¹² C. H. E. Haspels, *Phrygie III. La Cité de Midas. Céramique et Trouvailles Diverses* (1951), 111f., pl. 47a; *Id.*, *Phrygia*, 39, 97, 105, 142, fig. 53; Akurgal, *PhKunst*, 62; *Id.*, *Kunst Anatoliens*, 86, 95; Bittel, "Kultbild", 7; Naumann, *Kybele*, 89, Kat. Nr. 29; F. Prayon, *Phrygische Plastik* (1987), 35f., pls. 1 a-c; F. Işık, "Die Entstehung der frühen Kybebilder Phrygiens und ihre Einwirkung auf die ionische Plastik", *ÖJh* 57 (1987), 85f., fig. 26; *Id.*, "Demirçag", 10, fig. 9. The Midas City Cybele, undoubtedly proving important evidence for cultural connections of Phrygian and its continuation, was appraised in chronologically and iconographically by Prof. Işık who is an expert of Anatolian archaeology. But it should have been examined in connection with the find-spot.

¹³ Haspels, *Phrygia*, 40.

this point is Barnett's valuable article¹⁴, which connects this spring with spring cults in the Phrygian religion. Barnett¹⁵, taking into consideration the closeness of the rock monuments to some springs and streams, seeks on the rock monuments, which had been proved to be open air shrines of Cybele¹⁶ the indications of belief related spring cult; and he assumes that these monuments were religious monuments related spring cult, as were some Hittite examples. Although it is not perceived on the rock monuments, this opinion of Barnett warns us about existence of the spring cult in Phrygia. It also leads us to determine the substantial evidence of this cult at Fountain C¹⁷. Before discussing the origin of the spring cult, it will be necessary to examine how Fountain C, of which holiness is apprehended, might have been functioned in a religious context. Clarification of this problem is hidden in the ceremonial knowledge peculiar to Cybele as mentioned in late period literature.

The practices of the annual celebration organized on behalf of Attis and Cybele in Rome sphere were took place between days of 15-28 March¹⁸. *Lavatio*, part of celebration, the ceremony of washing the Goddess' statue took place on the 27th of March, is very significant issue for theme of this article. As being part of those celebrations, it was a ceremony of laving of Goddess statue. After March 26, the day of rest (*requietio*), on the next day her statue was taken down from the *Palatine Hill* to *Porta Capena* in a carrier's wagon, and from here, following the *Via Appia*, the statue was transported to *Almo River*, where undoubtedly there was a small sanctuary for Goddess¹⁹, and there the statue, with

¹⁴ Barnett, "Rock Façades," 78ff.

¹⁵ Barnett, "Rock Façades," 80f. Cf. Haspels, *Phrygia*, 99, n. 140.

¹⁶ A. Körte, "Kleinasiatische Studien III. Die phrygischen Felsdenkmäler", *AM* 23 (1898), 82ff.; *Id.*, *Gordion: Ergebnisse der Ausgrabung im Jahre 1900, Jdl Ergz.* Heft 5 (1904), 220f.; Gabriel, *Phrygie IV*, 64-65; Akurgal, *PhKunst*, 94ff.; *Id.*, *Kunst Anatoliens*, 86ff.; Haspels, *Phrygia*, 73ff.; Naumann, *Kybele*, 43ff.; Işık, "Felsdenkmäler," 163f.; *Id.*, "Demirçay," 15f.; L. E. Roller, "Phrygian Myth and Cult", *Source VII-3/4* (1988), 43ff.; V. Özkaya, "Frigler'de Hero Kültü", *Arkeoloji ve Sanat* 67 (1995), 16ff.

¹⁷ The similarities between the name of streams and mythological personal names, such as Sangarios (Sakarya) mentioned in Attis tale (Showerman, *Great Mother*, 20-21) and Gallos (Gökçe Su) which used for Cybele's eunuch priests (Çapar, "Magna Mater", 182), shows holiness of water in Phrygia. See also Barnett, "Rock Façades", 80f.

¹⁸ G. Showerman, *Great Mother*, 56ff.; Çapar, "Magna Mater", 180f.; Vermaseren, *Cybele*, 113ff.

¹⁹ For the temple see Vermaseren, *Cybele*, 57-58, n. 300

many other cult-objects, was washed and cleaned²⁰. Since these celebrations were accepted as being of Phrygian origin²¹, there remain two points which must have been emphasized: the washing of the goddess' statue especially in a specific stream which was repeated as a religious action, and the existence of a sanctuary for the Goddess on the Almo River. The existence of a sanctuary on the Almo River where Goddess statue washed is very important for us, because this might also explain the function of the sacred area of Fountain C where the Cybele statue were found. Because of the information acquired from the literature, mentioning Cybele's rite performed in Rome²², traced this practice to an Anatolian origin and was checked by priests and nuns coming from Pessinus. We are able to make a suggestion for the function of the Fountain C: it was a sacred spring in which the Goddess statues was washed during the celebration²³, in addition to providing water to Midas City. The rectangular area beside the fountain was an open air shrine dedicated to Cybele, which were popular in Phrygia. As a consequence of this investigation, we have the opportunity to present the concrete archaeological evidence connected with the *lavatio* ceremony and manner of its congratulation which had been sourced from Phrygia where Goddess imported²⁴, and it has been lasted with some disparity in details. But the question remains is that when had these rites been practiced in Phrygia ? This problem may be solved by determining of Fountain C's period.

In spite of deficiency of the evidence that suggests about date of the Fountain C with its sacred area, layout and form of environment,

²⁰ Showerman, *Great Mother*, 40; Vermaseren, *Cybele*, 123-124; Çapar, "Magna Mater", 181.

²¹ Showerman, *Great Mother*, 19, nos. 80-81; 50-51, nos. 83,84: "... The complete cycle which had the *Lavatio* for its culmination, was no doubt the Phrygian cycle, now introduced in its fullness. Arrian, at close of the first century A.D., states that certain features of annual festival were performed according to the Phrygian custom, and Servius also says that the Romans conducted the worship Phrygio more...". Furthermore, see Vermaseren, *Cybele*, 114f.; Çapar, "Magna Mater", 180, n. 51.

²² Showerman, *Great Mother*, 59, n. 40: "... It is known in the *Fasti* as *Lavatio*, and was the ceremony of longest standing in the Roman cult having been a feature of the Asiatic cult, and probably brought to Rome with Goddess herself...". See also Çapar, "Magna Mater", 179-180, 182-183, n. 52; Vermaseren, *Cybele*, 113f.

²³ For indirect connection about this matter see Barnett, "Rock Façades", 82, n. 31.

²⁴ Showerman, *Great Mother*, 5f.; Vermaseren, *Cybele*, 38f.; F. Kılal, "Kara Tanrıça Olarak Kybele", *IX. Türk Tarih Kongresi I* (1986), 235f.

Haspels²⁵ is of opinion that Fountain C was in use during the 6th century B.C., basing this on statue of Cybele found in the sacred area. The statue of Cybele has been determined to belong to the 6th century B.C.²⁶, however, the earlier dates for the Phrygian culture's are based on small art objects²⁷ and on its monuments like the Midas Monument²⁸. As Haspels²⁹ also emphasized, all of evidence indicates that the original planning of Fountain C will be presumably occurred in the 8th century B.C. which seems plausible³⁰. Whatever period it was formed, the thing we are sure is that the Fountain C belongs to a date at least not later than the 6th century B.C. The significance of Fountain C, whose being in usage at least at 6th century B.C. was proved, arises from bringing to light the existence of spring cult in Phrygia. It is necessary to investigate the sources of that cult and the celebration of Phrygian in the preceding civilizations of Anatolia by whom Phrygians were influenced, as has been said by Barnett³¹.

As it has seen in the present, it is possible to find the traces of the use of the springs for a sacred area or for healing in Hittite culture as early as in the second millennium B.C.³², as indicated by Hittite

²⁵ Haspels, *Phrygia*, 40: "... The fountain possibly belongs to this period, unless it formed part of the planning of the kale."

²⁶ Akurgal, *Anatoliens*, 86; Bittel, "Kultbild", 7; Haspels, *Phrygia*, 105, 142; Naumann, *Kybele*, 89; Prayon, *Phrygische Plastik*, 35f.; Işık, "Kybelebilder..." (n. 12 above), 83-84; *Id.*, "Demirçağ", 10.

²⁷ G. K. Sams, *The Phrygian Painted Pottery of Early Iron Age Gordion and Its Anatolian Setting* (1971), 224; Özkaya, *Boyalı Seramik*, 75f.

²⁸ G. L. Huxley, "Titles of Midas", *Greek, Roman and Byzantine Studies* 2 (1959), 90; M. J. Mellink, "Mita, Mushki and Phrygians", *Anadolu Araştırmaları* II/1-2 (1965), 317-325 (*H. Th. Bossert'in Hatırasına Armağan*); Haspels, *Phrygia*, 102-104; Naumann, *Kybele*, 56-62; Işık, "Felsdenkmäler", 167. Furthermore, for earlier dating of religious reliefs on the main entrance of Midas City on the east side, see E. Akurgal, "Forschungen in Phrygien", *Anatolia* III (1958), 147-155; *Id.*, *Ancient Civilizations and Ruins of Turkey* (1985), 272-273, figs. 109-110; Haspels, *Phrygia*, 83-84, figs. 19-24.

²⁹ Cf. n. 17 above.

³⁰ To appreciate as a proof the dating of the statue to 6th century B.C. about arrangement date of Fountain C is not to be believable, but it may suggest that formerly there was a cult statue in there. Naturally, this is only a supposition.

³¹ Barnett, "Rock Façades", 81, cf. also A. M. Darga, *Hitit Sanatı* (1992), 186.

³² Darga, *Hitit Mimarlığı*, 157, nos. 1-2: "... Hititler'in memleketi Orta Anadolu'da akarsu ve arı su kaynaklarının bol olmadığı yerde, yaşamın en önemli öğelerinden biri olan suyun, Hitit dininde tanrılaştırılması kendiliğinden anlaşılmaktadır. «Hatti memleketinin bin tanrıları» arasında, nehirler, pınarlar ve kaynaklar birer tanrı niteliğinde tipik bir naturist din anlayışını vurgulamaktadır. Anadolu'da Hitit yerleşmelerinin içinde veya yakınında pınar, kaynak, her tür akarsuların yanında

Monuments like Eflatunpınar, Gavurkale, Sirkeli, Fraktin, İmamkulu, Karabel³³, each of them has come to relation with springs or streams. Besides these religious monuments, we have the possibility of seeing the existence of similar belief on the architectural units. The prominent examples of this idea has been found in the Hittite' capital city, Hattusha. There are such religious elements as a rectangular shaped basin³⁴ carved on a solitary rock opposite of the Tempel I's monumental gate on the cultic procession road. Its water was used for "... at the phase of beginning ritual celebration and sacred hand washing..."³⁵, and there is a monumental basin defined as "... besides it has evidence indicating its religious and cultic functions, and its water was also used for several necessities..."³⁶, placed in the middle of Building C of Boğazköy. These bring to light the reality that water has a special meaning for cultic ritual, besides its necessity for everyday life. Apart from that there are also essential archaeological proofs for the religious inscriptions of the Hittites which contain such thing as "... in the program of cultic ceremonies, the religious congratulation or the in case of offering victims start with washing..."³⁷. Another example of that is *Pınar Mağarası*³⁸, lying SW of the Temple I, which it was accepted as a holy place containing spring water. This and similar place demonstrate that water sources had been accepted as religious element and these were constructed as shrines by the Hittites. In the 8th century B.C., the continuation of this tradition for the Phrygian who appeared in Anatolia in the 12th century B.C., as it is at Fountain C, brings to light the

kutsal anlamda bir kuruluşun varlığı ...".

³³ Eflatunpınar is on the west shore of Beyşehir Lake (Barnett, "Rock Façades", 81, n. 17; Naumann, *Eski Anadolu Mimarlığı*, 1985; Trans. B. Madra, 451f., figs. 579-583; Darga, *Hitit Sanatı*, 186-187; fig. 190); Gavurkale, near Ankara, is at the source of a small stream which joins Ankara Su (Barnett, *Ibid.*, 81, n. 16; Darga, *Ibid.*, 185-186; figs.188-189); Sirkeli monument on which was depicted King Muwattali II is on the river Ceyhan (Barnett, *Ibid.*, 81, n. 15a; Darga, *Ibid.*, 174-175, figs. 177-178); Fraktin monument is on edge of Karasu, on which was worked a libation scene (Barnett, *Ibid.*, 81, n. 18; Darga, *Ibid.*, 177-179, figs. 179, 181-182); İmamkulu, representing world of Kings and Gods, is at source of a stream which joins Yeniceirmak in the Kayseri region (Barnett, *Ibid.*, 81, n. 19; Darga, *Ibid.*, 179f., fig. 183); Karabel Monument, which lies at Kemalpaşa near İzmir, is at the source of Karasu which is a branch of Hermos (Barnett, *Ibid.*, 81, n. 21; Darga, 183, fig. 187).

³⁴ Darga, *Hitit Mimarlığı*, 158-159, pl. 50b.

³⁵ Darga, *op. cit.*, 159, n. 8.

³⁶ Darga, *op. cit.*, 160, n. 15, pl. 49a.

³⁷ Darga, *op. cit.*, 159-160, n. 8.

³⁸ Darga, *op. cit.*, 160, n. 14, pl. 47-48.

similarity of two Anatolian civilizations of different periods. This similarity is perceived in the implication and functions of springwater, and also, on the religious structures which were built in the spring's environment. Other indications of that relationship are provided by the spring in the *Pınar Mağarası* and similarities between finds³⁹ found in the basin near the Fountain C and the votive objects⁴⁰ of a basin's, which was found in a later level of Büyükkale's contemporary Building J (BK IIIb), commented as a holiness Büyükkale. The connections between Hittites and Phrygian are perceived in religious and cultural traditions, but it has not yet been understood clearly how the transmission of those religious and cultural values was realized because of the problems which come from the dating⁴¹ of Phrygian remains to 8th century B.C.

It is known that the Phrygians, whose arrival in Anatolia was recorded both by historical sources⁴² and archaeological evidences⁴³, came after Aegean invasions that took place in the beginning of the 12th century B.C. and that they claimed to be of Hittite heritage⁴⁴. Although

³⁹ Haspels, *Phrygia*, 40: "... Above this was a stratum mixed with pot-sherds of many periods, but mostly Phrygian gray...".

⁴⁰ Darga, *Hitit Mimarlığı*, 164, nos. 28, 29, 30, pl. 52: "... Havuzun içinde adak için sunulmuş olan yüzlerce küçük çanak çömlek türü, küçük testiler, taşlar, özellikle doğu tarafında ve batı tarafında ise obsidiyen parçalar bulunmuş olması, bu yerin dinsel anlamı da olduğunu kanıtlamaktadır".

⁴¹ Akurgal, *PhKunst*, 1ff.; *Id.*, *Kunst Anatoliens*, 70 ff.

⁴² For Egyptian chronicles about this subject see J. H. Breasted, *Ancient Records of Egypt III* (1906), 572, 593, 602; K. A. Kitchen, *Ramesside Inscriptions IV* (1968), 2.2: 19.5.23; 3a, b.12; Akurgal, *PhKunst*, 113f.; *Id.*, *Kunst Anatoliens*, 3f.; Darga, *Hitit Sanatı* 23; Özkaya, *Boyalı Seramik*, 1ff., nos. 6-9. For the Assyrian inscriptions which mention Mushkian, who had appeared at the Upper Tigris Valley after Aegean invasions see M. J. Mellink, "Mita, Mushki and Phrygians", *Anadolu Araştırmaları II/1-2* (1965), 318ff.; R. D. Barnett, "Phrygia and the Peoples of Anatolia in the Iron Age", *CAH II/2* (1975), 420f.; Özkaya, *Ibid.*, 6ff.

⁴³ The radical changes occurred in artistic field in Anatolia after Aegean invasions is felt in ceramic art, and indications of that were determined in Gordion and Troia. Cf. J. B. Rutter, "Ceramic Evidence for Northern Intruders in Southern Greece at Beginning of the Late Helladic IIIC Period", *AJA* 79 (1975), 17-32; Barnett, *Ibid.*, 418; K. DeVries, "Phrygian Gordion Before Midas", *Anatolian Iron Ages*, Ed. A. Çilingiroğlu (1987), 6f.; G. K. Sams, "Early Phrygian Period at Gordion. Toward a Cultural Identity", *Source VII/3-4* (1988), 9-15; Özkaya, *Boyalı Seramik*, 5-6. For destroyed centers of the Hittites in central Anatolia which are also indication of that migrations see Akurgal, *PhKunst*, 111f.; *Id.*, *Kunst Anatoliens*, 5f.

⁴⁴ K. Bittel, *Kleinasiatische Studien. Kimmerier, Phrygier und Skythen in Kleinasien* (1942), 66ff.; *Id.*, *Hattusha: Capital of the Hittites* (1970), 132f.; Akurgal, *PhKunst*, 113f.; *Id.*, *Kunst Anatoliens*, 3f.; Darga, *Hitit Sanatı*, 23; Özkaya, *Boyalı Seramik*, 1ff.

they had lost their political domination for which a period is named, it would seem that the Hittites's culture had continued with its originality, and the Phrygians, which otherwise might have had a barbarian origin like that of the Hittites, were formed in their cultural developments.⁴⁵ The clearest effects of the Hittites on the sources of Phrygian civilization, which are perceived as small in every way, are seen in religion. There is a synchronization of the 'Black Goddess' of Hittites and Phrygian Great Mother Cybele⁴⁶, and the transferring of open air worshipping and spring cult⁴⁷ from Hittites to the Phrygians⁴⁸. In addition, some symbols of Cybele⁴⁹ originated from predecessors can be mentioned. It is not incorrect to claim that the constructing a sacred area for Cybele at Fountain C was a religious event which was part of an Anatolian-Hittite tradition, dating to the second millennium B.C. as proved by both literary and archaeological evidences⁵⁰.

Consequently, the Phrygians perhaps had received Mother Goddess cult as a traditional religion⁵¹, which was already in existence in Anatolia when they arrived. The Phrygians were responsible for the recognition

⁴⁵ Özkaya, *Boyalı Seramik*, 137-143.

⁴⁶ Kinal, "Kara Tanrıça Olarak Kybele", 237f., nos. 5-6.

⁴⁷ Barnett, "Rock Façades," 81f.; Işık, "Demirçağ", 16f.

⁴⁸ It has been observed that the Hittites had found Cybele in Anatolia, who were known since Neolithic periods such as proved with findings from Çatal Höyük (J. Mellaart, *Çatal Hüyük. A Neolithic town in Anatolia*, 1967, 20) and Hacilar (J. Mellaart, *Earliest Civilizations of the Near East*, 1971, 102f.), and then they received her among their deities: Barnett, "Rock Façades", 81f.; M. J. Vermaseren, *Cybele*, 16f.; Ö. Çapar, "Anadolu'da Kybele Tapınımı", *DTCFD XXIX/1-4* (1979), 201ff.; Kinal, "Kara Tanrıça Olarak Kybele", 236f. Later, Cybele had spread at Late Hittite period, in particularly Kargamış (Çapar, *Ibid.*, 199f.), and then had occurred as a single Goddess in the rest of Phrygia.

⁴⁹ One of the symbols of Goddess was bird (H. Th. Bossert, *Şantaş und Kupapa*, 1932, 32, fig. 19; E. Laroche, "Koubaba, déesse anatolienne, et le problème des origines de Cybèle", *Éléments orientaux dans la religion grecque ancienne*, 1960, 121; Barnett, "Rock Façades", 81; M. J. Mellink, "A Votive Bird From Anatolia", *Expedition*, 6/2, 1964, 28-32; Vermaseren, *Cybele*, 20, fig. 10; Çapar, "Anadolu'da Kybele ...", 198). Birds were also symbols of Cybele in Phrygia, as seen on a relief from Ankara (Bittel, "Kultbild", pl. 10). In the light of that example, it is possible to say that there were some traditions which had been traced from Hittite to Phrygia. Furthermore, for the depiction of birds seen in the other branches of art which is connected with Cybele see Özkaya, *Boyalı Seramik*, 119, n. 467.

⁵⁰ An article connected with tradition of protecting the city gates with sacred elements, which must have been another Hittite tradition transferred to Phrygia, will be published elsewhere.

⁵¹ L. E. Roller, "Phrygian Myth and Cult", *Source VII-3/4* (1988), 43ff.; V. Özkaya, "Frigler'de Hero Kültü", *Arkeoloji ve Sanat* 67 (1995), 16ff.

and expansion of the Cybele cult with its practices into the Greek and Roman world. This also indicates that the influence of Anatolian civilizations on the development of the later cultures was of great importance, as it is in all periods of history. In this matter, the participation of Phrygian, the classical Anatolians, undoubtedly, is undeniable. Descriptions of Cybele and her rites as being of Phrygian origin in the Roman literature, gives great help for understanding the Phrygian religion and its practices. Religious practices of Phrygian such as springwater cult as found at Fountain C at Midas City were a second millennium B.C. tradition of Anatolia and it survived into Roman world, and this Anatolian civilisation has lived on culture, even when not in political sphere.

Abbreviations

- Akurgal, *PhKunst* : E. Akurgal, *Phrygische Kunst* (1955).
Akurgal, *Kunst Anatoliens* : E. Akurgal, *Die Kunst Anatoliens von Homer bis Alexander* (1961).
Barnett, "Rock Façades" : R. D. Barnett, "The Phrygian Rock Façades and the Hittite Monuments", *Bibliotheca Orientalis* X, 3/4 (1953), 78-82.
Bittel, "Kultbild" : K. Bittel, "Phrygisches Kultbild aus Boğazköy," *Antike Plastik* II (1963), 7-21
Çapar, "Magna Mater" : Ö. Çapar, "Roma Tarihinde Magna Mater (Kybele) Tapınımı", *DTCFD* XXIX/1-4 (1979), 167-190.
Darga, *Hitit Mimarlığı* : A. Muhibbe Darga, *Hitit Mimarlığı I. Yapı Sanatı Arkeolojik ve Filolojik Veriler* (1985).
Gabriel, *Phrygie IV* : A. Gabriel, *Phrygie IV*. Institut Français d'archéologique de Stamboul, *Phrygie, Exploration archéologique IV, La Cité de Midas, Architecture* (1965).
Haspels, *Phrygia* : C. H. E. Haspels, *The Highlands of Phrygia. Sites and Monuments I-II* (1971).
Işık, "Demirçağ" : F. Işık, "Batı Uygarlığının Kökeni. Erken Demirçağ Doğu-Batı Kültür ve Sanat İlişkilerinde Anadolu", *TAD* XVIII (1989), 1-24.

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- Işık, "Felsdenkmäler" : F. Işık, "Zur Entstehung phrygischer Felsdenkmäler", *Anat. St.* XXXVII (1987), 163-178.
- Naumann, *Kybele* : R. Naumann, *Die Ikonographie der Kybele in der phrygischen und der griechischen Kunst* (1983).
- Özkaya, *Boyalı Seramik* : V. Özkaya, *İ.Ö. Erken Birinci Binde Frig Boyalı Seramiği* (1995).
- Showerman, *Great Mother*: G. Showerman, *The Great Mother of Gods*² (1969).
- Vermaseren, *Cybele* : M. J. Vermaseren, *Cybele and Attis, the Myth and the Cult* (1977).

Vecihi Özkaya
Aydın

