CHAPTER SIX

ASSOCIATIONS OF MEN WITH OTHER DIVINITIES

As well as looking at the adjectives and other epithets applied to the god, in order to determine what the worshippers thought of him, it should be possible also to derive information from Men’s association with other gods. In particular, the theory repeated almost ad nauseam about “Anatolian” religions, is that they center on a mother goddess and her young consort, of which Cybele and Attis are always taken as the prototype. It should be interesting, with the material which we have gathered here, to see to what extent this generality agrees with the reality of the cult, as revealed by our study.

In a number of the Lydian inscriptions, Men is invoked together with a mother goddess. In no. 34, she is not identified with any epithet in the preserved part of the inscription (Ταξινης would fit), whereas in nos. 42 and 67, she is called Μήτηρ Ταξινη and in no. 47 Μήτηρ Ταρσινη, probably another form of the same name. In no. 84, Men is associated with Μήτηρ Πλαστηρη, insofar as a statue of him was dedicated to her.1 The interesting monument no. A8 calls the figure (Cybele by iconography) standing next to Men in the relief field, by the name τεξωδπα,2 and the implication, although the grammar is none too clear, is that she is thought of as being Men’s mother. This very interesting inscription, then, is our only indication as to how relationships were conceived of among these gods, and it is one that has striking parallelism to Christianity, which Men-cult was competing with. Also one should mention that among the gods associated with Men in the joint priesthoods of no. 101 was Μήτηρ “Αγδιστις.

It is, of course, an error in methodology to attach too much

1 But this is a fairly slim connection, as no. 34 shows a statue of Dionysus dedicated to Men and a mother goddess, and no. 89, apparently shows a dedication of a statue of Asclepius to Men and Hecate. In addition, statues of Men or dedications to him in temples of other gods are fairly numerous — e.g., nos. 8 (from a Metronion), 18, 19, and 28.

2 Unfortunately misaccented even in the final version of CMRDM, II.
importance to the exceptional, rather than the normal, and unfortunately inscription no. A8 has not been provided with any parallels as yet. It may be remarked, however, that it provides a context for the hitherto unexplained baby-Men of no. 64, if we now know that Men has a mother. But granted the sameness of so much of the material on Men, we are justified in grabbing onto the one deviant piece of evidence which tells us something that the others may simply be assuming. At all events, we may be grateful to the inscription at least for indicating to us that that relationship between Men and the figure shown next to him is conceived of as a mother-son relationship, whatever relationship (if any) may be assumed to underlie the other associations of Men with a female divinity.

We thus have, in addition to a great deal of silence, one piece of information which points to Men's being the son of an (unnamed) associated goddess, as opposed to no information (except indirectly, through syncretism with Attis) of his being considered that goddess's male consort. It is of course tantalizing that the goddess remains here unidentified except as Men's mother. Is she Meter Tazene? A representation of this goddess\(^3\) shows her iconographically as a typical Cybele-type. Is she Artemis Anaeitis, whom we will discuss next? Coins of Hypaipa and Hierocaesarea, where Artemis Anaeitis was especially worshipped, show her as the Ephesian type, and as a huntress, respectively, but a monument described but not illustrated by Buresch\(^4\) seems to show an Artemis as a typical Cybele type. What could this monument tell us about an unknown local mythology? Or about local variations on standard Persian or Greek mythology? Unfortunately, the questions can only be posed, not answered, in the present state of our evidence.

A complicated situation is posed by the Artemis Anaeitis group of associated female divinities, which show overlap with the mother-goddess group. In nos. 35, 45, 60, and 71, she is referred to as 'Ἀναέιτις or θεᾶ 'Ἀναέιτις, and in no. 43 as Μήτηρ 'Ἀναέιτις. In nos. 44, 45, 60, and 71, she is referred to as 'Ἀναέιτις or θεᾶ 'Ἀναέιτις, and in no. 43 as Μήτηρ 'Ἀναέιτις. In nos. 44, 45, 60, and 71, she is referred to as 'Ἀναέιτις or θεᾶ 'Ἀναέιτις, and in no. 43 as Μήτηρ 'Ἀναέιτις.

\(^3\) *Musée Belge*, 11, 1907, p. 134. The reference from Suidas, T. 12, would seem at first glance to connect Men with a mother-goddess, but probably rests on confusion of Μητραγώρττας with Μητραγώρττας as does the variation in the name of Antiphanes' play.

\(^4\) *Aus Lydien*, p. 69.