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**Transformation of Solar Mythology in  
Early Christian Culture ( Sol Invictus)**

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**Introduction**

Mythology has always been one of the most important parts of human life. From the time the human being began to think and became interested in events around him, his consciousness has always been looking for the explanation of those events. Even the primitive tribes had religious views of some kind and own mythology. With the development of mankind, the field of the interest developed too and exceeded the boundaries of our planet. Ancient people were interested not only in events, happening on the Earth and around them, but also in that what happened in the sky. Even if their beliefs about universe and the world are wrong, we must mention the complexity of their beliefs, which later developed in cultures, monument architecture and religions of ancient civilizations. But in the first century A.D. something very important happened – something that totally changed the world – the messiah was born, Jesus, whose birth divided the world in two parts: before him and after. None before had influenced civilizations and cultures so much as he did. Even after his death Christianity remains the most important religion – Christianity, which was the

basis of Europe's development, gave Europe Renaissance and great rise. But why is Christianity so important and different from other religions? And how unique is Christianity's mythology, cults and religion? If we look back, we can see a lot of complex, sophisticated cults – sun cults, which were very important throughout the centuries and, sometimes independently developed, still repeated each other, used each other's fable, allegory, symbolism and didn't go far from the main line. So, then what was the early Christianity? Religion, brought by new messiah or Sun cult's another interpretation?

The purpose of this work is to study these questions, find parallels between the main Sun cults of all times and their crosscultural analysis, first of all, based on sources. According to this purpose the aims of this work are:

- a) to clear the importance of astrotheology for ancient people;
- b) to study know Sun cults and Sun Gods, to make their crosscultural and comparative analysis;

- c) to discuss Sun cults which existed before Christianity in parallel with early Christianity;
- d) to discuss the importance of Sun cults in Georgia and their parallels with Christianity;
- e) to discuss the new methods and approach of researching Sun myths and allocate the importance of crosscultural analysis of Sun mythology and Christian culture.

According to all mentioned above this work consists of introduction, three chapters, conclusion and bibliography.

The first chapter – in the first chapter we are discussing the importance of Sun cult in ancient times.

Second Chapter is dedicated to sun mythology in literature sources and their comparative and crosscultural analysis. It consists of four subchapters where Egyptian and Greek-Roman Sun cults are discussed, also the importance of Yahwe in semit culture and Sun God Mithra.

**Third Chapter** is fully dedicated to the transformation of sun myths in Christian culture and is also divided in three

subchapters. In first subchapter solar nature of Jesus is discussed, second subchapter is about allegories pointing on Jesus' solar nature and the third one is dedicated to Georgian solar tradition and mythology.

**Novelty** – the novelty of work is that until now the comparative analysis of mythology was based on the analysis of one concrete sphere and didn't include the full analysis of all Sun gods in all times and cultures.

**Actuality** – the new approach towards mythology is necessary because of new disciplines are created and now we have totally different approach, than, for example, twenty years ago. For example, with the help of archaeoastronomy we have an opportunity to study the exact location of stars in the exact period of time, related to archeology.

The methods of research are comparative and crosscultural analysis, which are mostly based on literature and primal sources.

## **Chapter 1. Sun Cult in ancient times.**

Theory about solar nature of Jesus Christ and that Christianity is based on previous sun cults and pagan religious is not new. However, there is no systematization of identities which characterize each religion, which makes the analysis quite difficult. We also know a little why does Jesus has all the features Sun Gods had before him in different religions and cultures all around the world. Of course, basically these identities were caused by migration of people, wars and conquests when cultures and civilizations mixed up, one cult was displaced by another. But the reason is deeper and more complex and its analysis is impossible without taking into consideration some concepts and theories. During last century, when science became totally independent from religion system the crosscultural analysis of religion became more common and easy. However, most researches are aimed to compare two or three religion cults, when the discussion of such topic, as we think, is impossible without complex research, taking into consideration the historical and culturological background of civilization and their cults. For example, if we talk about any particular religion cult, not

taking into account ethnography, archaeological material and research, theology, philosophy and even psychology, we won't get the full picture and research still will be incomplete.

For the basic research we tried to bring together all those opportunities we had, beginning from the origins of sun cults. Also as a basis, we consider Carl Jung's theory of archetypes, which explains the common sense in different cultures' myths and legends.

## **Chapter 2. Sun myths in sources and their crosscultural and comparative analysis.**

Let's accept the fact that ancient people, in spite of their primitivity, as we call it today, in the age of technological Renaissance, had impressive knowledge about world around them. Together with development of mankind, people's interests crossed the boundaries of Earth. It's hard to imagine today, almost impossible, how with lack of technology ancient people invented geometry, the basics of astronomy

and more complex things, we are still using in today's science.

Their interest in celestial events is well-known and was caused by their tries to explain the events they could not understand. The moment when ancient man questioned oneself about his origins and reasons the events around him happened, he looked up in the sky. Sometimes it's hard to believe, but ancients' knowledge of astronomy is still complex and useful. In spite of our technologies, we found out not so much about space and universe, and all modern discoveries are based on ancients' knowledge of sky, stars and movement of celestial bodies.

All the events ancient people could not explain, they personified and we find their reflection in myths and legends. This tradition was especially strong during the absence of writing, in times of verbal tradition. People looked up in the sky and searched for explanation of natural phenomena, asked skies (Gods) about rain, sun, mercy and help. This was the time when astrotheological religions were

established. The Gods of ancient man were Sun, Moon, stars and other celestial bodies. Exactly from this polytheistic, astrological atmosphere “the greatest story ever told” was born – four Gospels. Thus, Christian religion, which has changed a lot throughout centuries, is basically astrotheological and based on mythology, the observation of celestial bodies by ancient people. The most important of all celestial bodies was the Sun.

### **2.1. Elements of solar mythology in Egyptian culture.**

Egyptian pantheon is crucially important, as Egyptian culture has reached the top of development and influenced other cultures and civilizations a lot. In spite of Egyptian religion is considered polytheistic, it was polytheistic, pantheistic, monotheistic and henotheistic at the same time. We think it will be more correct if we refer to Egyptian culture and *religions*, as they changed through the times, from one dynasty to another.

Polytheism and monotheism coexisted in Ancient Egypt side by side even during V dynasty ( XXV century BC), long before Akhenaton and the discovery of “one God”. Despite the fact that the "main" sun god, the gods of the Egyptian pantheon sunbathing "come to us in a puzzling turmoil" and many of them have a solitary attribute. In the papyrus of the British Museum, the parts of which are counted in 7000 years (Bonwick, 1894: 188), the sun god is called "the lord of the paradise, the lord of the earth, the God of truth, the eternity of the eternity, the ruler of all eternity, the God of all life, The Creator, the Creator of Paradise ... "One of the sons and apostasys of solar Ra was Osiris, who, together with his lunar wife Isis, became one of the most popular Gods in mankind's history. Osiris, coming in different forms, was one of the most worshiped gods in ancient times, cults and cultures were established around him, as well as the big part of literature and architecture.

Time passed and Osiris got all sun gods attributes, even more than his solar father, and became “king of the kings” and “God of the Gods”, as he is mentioned in Egyptian texts.

During late XVIII and early XIX dynasties (1300 B.C.) in Egypt Osirisi was: "The King of eternity, the God of immortality, who travels for millions of years, the firstborn born of the Nut, the Son of the gods, the God of the gods, the God of gods, the King of kings, the ruler of the rulers, the Prince of the Lord, the Lord of the Universe ... whose existence is eternal: Budge, liii) At the time of Osiris, the voice proclaimed: "The earth mb dzanebeli born ". (Reade, 3)

As we see, this rank is not exclusively original for Chirstian messiah, as it existed log before Christian religion was born

During XVIII dynasty the hymn of Osiris was composed (1570-1070 years B.C.) which later was translated by Budge:

The one who created the world by the creation of the world, the waters, the wind, the plants and the cattle, all the birds and the fish, all the creeping creatures and all the four beasts. (Budge, 154)The similarity of this translation and myth of biblical creation is obvious.

“One and only future son” of Osiris, Horus, aslo symbolized Sun orbit, which was renewed during winter solstice. Horuss

mother, Isis is described as "The fruit that I brought is the sun". The main solar roles contain the sun - when a child is raised, and when the elder arrives. The Sun is also a child during the winter Nabuniya ("Christmas"), during a young snob's spring, a man with a strong tip during the fall of the fall and old age. The Horus is the heading of its head, during the year, when "when light loses ..." (Macrobius, 1969:141). Olcott wrote about Horus, or renewed solar incarnation:

In the Sun God's Horus we see the personalized groves, and the triumphal darkness of the darkness of the darkness and the demon's subconscious disappears in the glorious light of victory every morning. He is represented as the son of Osiris, the strong and elderly lady who seeks to beg for his father's success with the victory of the war and swallows it.

Horus is represented on frescos as swimmers from the bottom of the swim in the east, and the time of movement is a big snake "(Olcott, 1999: 157) Just like Jesus, Osiris and Horus both struggle with Satan, or Apep, Set, which is common for Sun gods, whose enemy is "the serpent" of

night and darkness, monster who eats the sun, which exists in every mythology.

Another interesting fact is that one of Horus' names was *Jaoai* (Rylands, 1940:35), which is the same as *Iaoai*, *Iao*, Egyptian epithet adapted by Judaism which is the same as *Yahwe*.

## **2.2. Sun mythos in Greek-Roman gods.**

Like his alter ego Osiris, Dionysus was the most popular god in Roman Empire and was considered one of the oldest gods, according to Herodotus. One of the reasons of such wide spread of Dionysus cult was the missionary cult's members held. He was also called "the God that comes to you". The Dionysus cult's expert Kerenyi says: "The second form would be a concrete formation of a missionary cult. Dianist religion shows us so many indicators such a coming of the term "missionary religion" and in this sense it is the predecessor of Christianity " (Kerenyi, 1976:140). This prehistoric and archaic missionary cult of Dionysus existed centuries earlier than Christianity and was well-developed by the time when

jewish cults began to join with different Roman and Greek religions.

Like Osiris, Dionysus annually died and resurrected and symbolized the death of winter and fertility of spring. These events were widely celebrated in his cults and mysteries became so perverted, Roman empire banned Dionysus cult in 186.

However, Dionysus was not only the god of wine: (Cox, II, 1870:295) These features are the features of sun gods and, nevertheless, Dionysus is the Sun God too and not the real person/ In the poem about Dionysus (V century B.C.) we read about his “sunlike movement”. According to Macrobius, Dionysus was born on 25<sup>th</sup> of December, same date when Osiris/Horus was born. Just like Osiris Dionysus was parted into 14 pieces and he also was the son and father of Zeus simultaneously.

The similarities between Dionysus cult and Christianity also are “theophagical”: eating the flesh of sacrificed object and drinking wine, as flesh and body of God and also

emphasizing on wine and grapes, as on God's blood. As Hofman mentions: "The pagan critics of the early motion show that Christians apply Jesus as the Vak'khan · its to his God. Jesus was Kirovos (Lord) and Lysius (the Savior). In the Dionysian cult, God was following the followers from the world of darkness and death and gave them the opportunity to see the world that is then waiting for. " (Hoffman, 139)

As well as his birth, also Dionusus death is archetypal: like Jesus and Osiris he faces violent death, resurrects and rises in skies. Origen in his *Contra Celsus* discusses Dionusus' death and resurrection and compares him to Jesus Christ. As we see, at least one Christian author admits the similarities between two fabulas. 063

Later, as it usually happens in pre-christian messiahs stories, his secsend to hell is described. Because Orpheus and Dionysus are the same and Bakikos Bacchus, this Amulet reflects God himself. This Amulet was made in the third century BC from Christianity and presumably to Christianity. However, the Christians claim that they were

on the opposite side and the paganism was crucified from Christianity. In fact, Christ is not as crucified until the 6th - 7th centuries, so there is a scientific reason why Orpheus is not the plagiarism of Christ.

### **Yahwe: powerful God or destructive Sun: crosscultural view of Semit culture**

Usually, most people think that the Jews, starting with Moses, were monothearies, and their only god, they were evident in their predictions. Prior to the establishment of monotheistic yachism, the Jews were not monotheistic and did not differ significantly from the polytheist neighbors. That is why the old perfectionists are constantly expressed as "other gods", and that is why the "high God" changes from hero to hero, king from king and book to book. The most well-known Jewish poetry is expressed in the diversity of the name of God. The earliest versions of the Bible are - Elohim, Baalim and Adona, who represent both feminine and masculine deities. In most cases this name is translated as "God" (Elohim), "Adonai", "Elohim YHWH" or "King (Lord)"

(YHWH / IEUE), which automatically makes the Judaism monotheistic. The eloquent elohim is repeated more than 2500 times in ancient perception, but in most cases it is incorrectly translated. The fact of pluralism explains what is said in the genesis: "Make me a man in our image". As we have already mentioned, Elohi points out both the female and the form and the form of the formal formula and its singular (El) is used as a suffix or prefix in the names of the gods, people and places: Emanu El, Gabri-El, Beth-El, etc. Satan also had one of Elohim's words: "In the original, Satan was one of the bene ha-elohim, the gods of the gods, but the translators of the Bible always had to be blamed for the fact that the Hebrews had been worshiping many gods" (Walker)

Elohim, in fact, was the diversity of 'e' gods - El Elyon - "the Supreme God"; El Sabaoth - "God of Paradise"; El Chay - "Living God"; El Ma'al - "High God", etc. The name of the God of Abraham was the name of El Shaddai, "God of fathers", which was changed in chapter 6: "And God spoke to Moses and said to him, It was unknown. "(Potter)

The god of Israel was called Ba'al, and he called the sun in the Taurus Era. When the sun moved to Ayeris, "the name of the Lord has changed the Egyptian joth". (Higgins, 1992: 62) and became YHWH, IEUE, Jahweh, Jaweh, Jehova and Jeh. His ancient name "Jao" marks the integrity of God, where "i" is the unity, "a" is 'alpha beginning' and 'o' is omega or end.

In fact, the name is derived, Iao or its other variants are available in different cultures: "In the fence, the sun was known as Adonis ... Jao, or, according to Chinese belief, Joy (Jehovah) is the Sun who is born in the twentieth day of the twenty-first day (Anderson, 1970: 79)

YHWH / IEUE, also the Egyptian god what:

"What was the Heavenly Heaven, whose name is 'Hui' is the eternal one from which the Hebrews formed the name 'Yuhui'. (Churchward, 280)

Thus, the Tetragrammaton of God's sacred name IAO / IEUE / YHWE is a very old, pre-emirate, and ethical in many ways, or "IAO / YHWE opens". According to Higgins, Dr. Porkhutz insists that Diodor is a cousin, Varo, Saint

Augustine, and others, that the Yao, Jehovah, or ieue, the Jews were Latin and Etruschy Yovi .... He also permits' Apollo was.

There were also other aspects of his personality, because in the beginning was the Tetragrammaton in the divine name of the divine name.

## **2. 4. Mithra: Sun's son on Earth**

Nowadays, it is perhaps one of the most interesting and disputed mythological characters. Mithra's face is of great interest to Georgians, because the myth of cult was an integral part of our ancestors' life. However, there is little evidence to prove that Christian culture has almost destroyed the myth of trace, whether it is architecture or literature, and not only in Georgia. However, the current archaeological excavations and modern technologies will hope that scientists will find signs of great culture.

As for the history of mythology, which allows us to study various ancient sources, it still remains disputed. It is well known that Mithra was one of the most important Sun Gods

in the Roman Empire, originally emerged as a 'Mithra' in the Indian Vedic religion, which lasts at least 3 500 years. When the Iranians were separated from their Indian brotherhood, Mithra became known as Mithra or Mihiri as Persian. (Transliteration Mitra - Mithra - Mihr). The ancient unity of the Iranian and Indian people is reflected in their religions and languages, because the Persian manuscript language, the language of Avesta is very close to the language of the Vedas, and both are "two different tribal dialects of the same nationality." (Prasad, Ganga, The Fountainhead of Religion, The Book Three, Ca, 2000, pp. 84).

By about 1500 years of worship, the Mithra worship reached the Middle East, the Indian Royal Maitan, who was settled in Assisi. However, the worship of Mithra was already known for a long time, for example in the Kingdom of Haiti, several hundred miles east of the Mediterranean Sea, and the Hathur-Mantan Tabes, found in Boghas-Coy, in modern Turkey. The history of mythology thus reaches back, with early records of Indo-European languages, with the Hittite

tabloids in which the myth, Varuna, Indra and other Indian gods have been destroyed.

It is considered, because mythology was a "mysterious cult", after which no records were left. In fact, most of the worshipers of the worshiper were devastated, not only monuments, iconography and other artefacts, but also many books of ancient authors, such as Ebulus, who wrote "Mithra's History Many" by Jerome Against Jovianus. Porphyre recalls a lot of treats that praised Mithra's religion and glorified it and was "destroyed for the Church." These writings contained many interesting information, which would have been simpler for me to make parallels between myth and Jesus, but unfortunately contemporary science doesn't have these materials.

## **Chapter 3. The transformation of Solr mythology in Christian culture**

### **3.1 Jesus – son of God**

Universal astrophysiology has always been the world's predominant religious ideology, and still remains today. The three largest religions - Christianity, Hinduism and Buddhism - are principally solar, while the remaining two are Judaism and Islam - the lunar. Generally this happens, the greater the religion, the more astrological it is.

While we started living in a new cave, a little changed in the context of religious understanding and the world is still divided into fronts of faith. Various faith defenders, promoters and propagandists in this endless religious war for our bodies and souls have been destroyed and destroyed by many cultures, defeating people with a lot of clear minds and having lost confidence. People want to believe in Christ, Krsna, Budassy, anybody - not just to be alone, desperately and helpless.

Over the centuries, the concept of God and religion has changed many times and changes radically. Religion was based on a cultural context and developed according to specific nationality, sex, language and environment.

In today's world globalization, the world becomes much smaller and more and more is needed to study religious issues as one of the human activities

The most important part. Understanding whether or not the religious (and thus deepening of the mythology) archetypes in most cases define daily activities, decisions and lifestyle. Therefore, in a particular work we want to demonstrate that the gospel history of Jesus Christ and the Christian tradition in general is the motto of ancient astrology and solar mythology. There are many misunderstandings about this issue, including some scholars that the theory of the solar nature of Christ appeared only in the 19th century. However, this myth is very simple when studying ancient texts, including those of the Bible and early Christian works.

It is noteworthy that when discussing Jesus, we should consider the basic aspects of the matter from which we can talk about him. When studying Christianity and its sources, we can follow three directions:

- The supernatural, which unites the believers of different churches who believe that Jesus is "the Son of God", has died, rises up and enlarged.
- Naturalism, for which followers of Jesus are ordinary people or anti-political leaders (seldom) or simply mystic;
- Mythology, according to which Jesus is a fictional character and a legend about him was gradually created by joining different cultures and religious elements.

For us, in this case, it is important to consider Jesus as mythological character. Although there is now a lot of evidence that Jesus, the famous hero of the Hebrew census, Judge Mumeli's son of the rebellion, was really living on earth and played a very big role in shaping the political, cultural and religious reality of that time. Jesus is of interest to us as an archetype Jesus is the transformation of which one His myth has suffered for centuries, and in what form it is today modern

Christian culture. Wonderful, it would be absurd to argue that when speaking to Jesus we talk about the person who

was born in Bethlehem. So from the very beginning we would like to emphasize that in this work we have a mythological, Bible Jesus, with a little bit of common historical-naturalistic Jesus.

First of all, it is worth mentioning the name of the Christian Messiah. Jesus is the Greek version of the Hebrew Jesu'ah, which contains a part of "yah" - the name of the Bible, and the other part means "Salvation." We have already discussed quite a bit about the ethos of the name, so we can assume that Jesus is not the name of a particular mess but the title "the Messiah" means.

In the history of Christianopa, the earliest Christian period of ours was found to be 325 years before the first church of Nicaea until Christianity was named as the official religion of the Roman Empire. The study of this period is complicated by the destruction of numerous "illegal" manuscripts. However, fortunately, the discovery of the dead sea manuscripts made it possible to get more or less bright pictures of the day. However, most of the manuscripts are

either too damaged or not completely presented and the information in the fragments is not enough to show the full picture. However, we, as scientists, with cold minds and without any religious context and bias, we should approach this material.

It is possible to create a presentation on this period, as well as early Christian paintings, which were mostly found in Roman catacombs. Now, Jesus had illogical straight European types: straight nose, blonde or light brown hair and light colored skin. In paintings and sculptures it was depicted as a young and invisible man. As we can see, Jesus is now open to the "old" gods of Greek-Roman mythology.

The main motif of drawings - kind of shepherd, peace pigeons, bread, fishes and anchor.

According to Strang's concordance, מַזָּרוֹת- mazzaroth (mazarat) or mazzarah (mazara) is "12 zodiac signs and 36 constellations associated with them".

The word mazzaroth itself is very interesting because it represents the hapax legamenton of the Bible. Later, the

word mazalot in Idishi is used to describe general astrology, which is left in the expression 'mazel tov'.

Thus, "Aphrodite son of the upper ground" may be arctus, or alpha wolpa. According to traditional dating, Job's letter was preceded by the Moshe's gathering of the 12 tribes of Israel and to be somewhere in the 13th century.

God is with Jeremiah as the power behind the Moon and the Sun and says: "This is what the Lord says:" If the heavens are exalted to the ground, and the floor of the earth will not be quenched, then I will not leave the remnant of Israel, - for all that they have done. "(Jeremiah, 31:36)

The Georgian Bible does not correctly translate the place that says: "God is the Sun and the Fiery. This place is in the Psalms and it is translated into Georgian: „რამეთუ წყალობა და ჭეშმარიტება უყვარს უფალსა, მადლი და დიდება მოსცეს ღმერთმან, უფალმან არა მოაკლოს კეთილი, რომელი ვლენან უბიწოდ“ (83,11). The Bible says: - The Lord God is the essence of the sun and the shield; In the German Bible: *Denn Gott der HERR ist Sonne und Schild; der*

*HERR gibt Gnade und Ehre: er wird kein Gutes mangeln lassen den Frommen.* In French: *Car l'Éternel Dieu est un soleil et un bouclier, L'Éternel donne la grâce et la gloire, Il ne refuse aucun bien à ceux qui marchent dans l'intégrité,* in English *The Lord God is our sun and our strength: the Lord will give grace and glory: he will not keep back any good thing from those whose ways are upright.*, in Russian - *Ибо Господь Бог есть солнце и щит, Господь дает благодать и славу; ходящих в непорочности Он не лишает благ,* in Hebrew -

כִּי שֶׁמֶשׁ וּמִגֶּן יְהוָה אֱלֹהִים תֵּן וְכַבֹּד יִתֵּן יְהוָה לֹא יִמְנַע-טוֹב לְהִלָּכִים ,  
:בְּתָמִים. Why the sun and shield are omitted, it is unclear.

In the Old Testament of the Greek Septuagint, the word sun is the male - ηλιος (helios). Accordingly, in many translations the sun has a male form that shows the sun's ancient perception and emphasizes it as a male creature.

From the very beginning, great Christian fathers, such as Tertullian, were forced to answer the allegations that Christianity was a pagan cult and often used the phrase: "You

say we worship the sun. Tertullian responds to the "paganism" (Ad Nationes) in his work and refutes the concept that Christians are the members of another Sun worship community:

It should be noted here that often everything is subconscious. For To analyze this phenomenon, we must return to far, in the oldest time, where man was the first to understand the world and, thus, the formation of human thinking.

"The Sun is the Truth" is Jesus - and he is also "Shameless", a word used in Malachi originally. Shamash, the three hundred, the god of the Babylonian sun, the sun of wing, is the same as the image of a winged solar disc in Assyria, Babylon, Egypt and elsewhere.

### **3.2 Sun cult in Georgia**

Georgia has the oldest Orthodox tradition – we can see it everywhere: in churches, architecture, ancient texts and traditions still preserved. However, there is something older, primitive, forgotten in these traditions. It's hard to perceive

it, but all Georgians are subconsciously more pagan than Christian. Unfortunately, little is known about prejudicial Georgia. Almost all of the monuments, history, myth of the time are destroyed. It is possible to assume that the history of Georgian paganism is the same as the cult of Mithra: Christianity has tried to destroy all his memoirs. However, there is still a confirmation that there was a very developed civilization in the modern-day Georgia, which was worshipping the sun. Everything speaks about this: sun symbols, vine culture.

Georgian pagan pantheon existed for centuries and at different times consisted of 7 astral deities: "Sun, Moon and Star Five." Georgians, like other people, worshiped and adorned the forces of nature and events. Moreover, there is a "prayer for us" in Georgia:

"My mother, my heavenly, mysterious, mysterious, mysterious, mysterious, in the infinite world, untouchable, in the lowest, in the lowest, unsteady, empty, and full, odorless, immersive, dark in the sky, space, twilight, and

one unity, , I shall judge the righteous with my Lord and the righteous in order to protect the sanctity of the heavens and be free, You are right, you are right. "

Nearly 3,000 years ago, the cents of the Sun Cultural Servants functioned near Borjomi. In the village of Mzetamse, Georgian archaeologists made a unique discovery in the 70s. Scientists have found Samars where women were buried. They have a huge bronze solar discs on their belly. These disks are an ellipse of the 16th century

Dated. Interestingly, this is the time when Egypt sat on the throne of Pharaoh Amenkhate II.

According to Ana Kldiashvili, art critic, "despite the existence of the parallel material in the other parts of the country and other parts of Georgia, such large size and such ornamentation discs are only characteristic to Borjomi". It is interesting to note that the alleged solar priests were women. This indicates a very early form of sun worship when the sun was associated with a female base and a man with a migrant. Then everything changed; The main deity - the sun - the

man became. All this indicates that Georgia's sun worship has a more ancient tradition than we think. Sadly, because of lack of material and sustained writings, it is hard to judge what the influence of the Georgian sun is about, what the sun god worshiped the women of the Georgian women. The digestive excavation was suspended due to insufficient funds and was not renewed yet.

We can endlessly talk about the symbols of the Georgian sun, on the lighthouse, on the swastika, on the hoopoe, which is found in all the big and small tombs, vessels, jewels, ornaments. But it is difficult to clarify how the Georgian Sun's cult came from, what was it and what caused its emergence.

However, there are solar symbols, which are still smoothed and have a great role in the Georgian Orthodox - Vaz.

Everybody knows how important is the wine and vine for Georgian culture. In general, grapes are one of the oldest symbols of fertility and wealth. In the Christian tradition, the vine is a symbol of spiritual life, survival and rebirth. In

the Orthodox Christian tradition the vine is a symbol of unity with the human God. It follows from the fact that wine during the liturgy marks the blood of Christ.

In the etymological dictionary of Georgian material culture we read such a definition of the vine: "The vine depicted on stone monuments, one of the greatest symbols of pagan religion and Christianity of Georgians. For the Georgians as the oldest of the nation, the vine was the symbol of worship from time immemorial. The expression of vines and bunches is a common occurrence of household items, memorial cultural monuments and ecclesiastical architecture.

Vine and bunches are found in the form of extraction as well as high relief. Sometimes it is wrapped in the tomb of the grapevine depicted on the grave. Christianity has further strengthened the symbolic nature of this plant, which was explained by the Gospel of the vine: "I am the vine, and my father is a cultivator", "I am the vine, and you are the branches", "so my Father will give you the fruit of the tree." (John: 15; 1,2,5,7,8), not only Christ, but also mortal people

are often identified with the VAZ " Vineyard saqurdznessa Christ, because he himself is the true vine. " We should look to the image of the vine as a symbolic expression of the sacrament. The grapevine image of grape stones means the communion with Christ, he is the guarantee of permanence and reflects the connection of the dead with the kingdom of heaven.

It is noteworthy that grapes and vine were the symbol of life in ancient Egypt and associated with Osiris as well as Christ. However, initially the grapes and the vine were still the sun's symbol. The grapes are ripe on the sun; Wine was made from the ripe grapes. The vine itself is the symbol of the sun, the sun rising to the divine way. Also, the juice of the grape juice (wine) used in mysteries at different times and different places was exactly the symbol of unity with God.

If you do not go far, let's take the example of the medieval Georgian song "You are the vineyard" written by Demeter I of Georgia. Though his composer is unknown and is considered popular, it is therefore possible that the hymn can

not be written by the king, but also refined or altered. It is absolutely possible that he would be a hymn chapel and originally used for the sunset.

It is important to note that the astral rack of Georgian tribes was very complex, which still creates a great problem for all researchers, especially in the absence of primetime. However, we have a limited amount of material that we can do to make some sense and create hypotheses. First of all, as we have discovered, this is the greatest archeological material stored in the archives of Georgia, where the sun and the moon symbolize. The interpretation of this material is infinite, as most of it has no other explanation and no consistency. But in this case, anthropology helps to determine the clarity - the bands and parallels can be interpreted to make concrete conclusions.

In this regard, Svaneti region is very interesting because Svanas (along with Tushe and Khevsuri) have maintained authenticity rather than many of the residents of other regions of Georgia. As for Tushetian mythology and

astrophysiology, it is very rich and more pagan, even more distant from Christianity than Svan and is a separate subject of research.

It is noteworthy that, like Borjomi gorge, the Svaneti solar cult is so old that we suggest the preparatory system. First of all, these signs are found in two days of cycles of the New Year cycle - the sun and the moon. Vera Bardavelidze says: "The rhetorical veil that was fermented by the curtains of Kandas (Akhaltshelidze) was a thin, round and multicolored lava and was called the name of the sun goddess - Babbar." (Bardavelidze, 1939: 83)

Christian Barbare is known as an oriental saint, its cult emerged in the east, and then spread to other countries. He was worshiped as a doctor of various diseases and the patron of the sick. But in the territory of Georgia, even earlier St. Barbara prototype - the goddess Barbara existed. We learn from her folk rituals and wines. Barbale's days have many regions, but it is well maintained this ritual in Svaneti. Barbells, the same Barbara in Svaneti are known by two

names: Barbol (Upper Svaneti) and Barbal (Lower Svaneti). Initially, judging by rituals, Barbare must have been undoubtedly a deity, but with the development of Christianity and after the influence of religious syncretism he bought the angel's face. It is interesting that in all the other regions it is called St. Barbara, and in Svaneti it is referred to as Barbole Ferme, Barbole Foust and Barbol Angels. In the celebration of the Barbary holiday, there was a special role of large cattle, specifically a cow.

The barbade, the sun god, is connected to the Georgian tribes with the eyes, which is visible in the cult itself. According to the ritual. During ritual and prayer, they stand on the side of the sun and the eyes are closed. We will return to V. Bardavidze, who is the biggest researcher of this issue yet. In this connection he says, "This ritual preserved by astonishing arrogance was basically based on the belief of the people about Barbara as the sun goddess whose powerful and scarlet-lighting rays could not be ascertained by a hundredfold eyes" (Bardavidze, 1941: 59). But how metaphorically it is not "correcting the eye"?

We have already mentioned how important suns and printed cycles and sunset winter and summer boom are for older people. Thus, the solace to the sun was always found in the sense that the breech of the sun rose to the altar. This is true of the Georgian tribes. Furthermore, the sanctuaries of the Orthodox churches are directed to the east, to the rising sun and to this day, every prayer we pray to the rising sun. Thus, the eyes of the prayers of Barbale's cult can be viewed with a clear light by the direct understanding of the former Komodo and the subsequent algorithmic nature has turned into a "alteration" of the eyes of the sun goddess.

Due to the scarcity of research material, it is impossible to confirm a number of issues, so there are only hypotheses and assumptions that are based on real prototypes. Despite the fact that, as we have already noted, because of the religious sensitivity many things have been devoted to and lost forever, we have lost the most important thing - the Georgian alphabet. Just as other ancient civilizations and cultures of the alphabet, the ancient Georgian script, of course, was not only a means of communication and had

greater, sacred significance. We would like to consider the researcher Ramaz Pataridze's theory about the astrological significance of the Georgian alphabet, namely Asomtvruli. By the way, on the solar aspects of the above-mentioned and discussed civilizations. Pataridze's theory is not so impossible.

e know quite a few things because of the lack of resources for the Georgian mythology, but the Georgian Akhaliquri fairy tales are very good to us, where it is possible to analyze the archetype of all the collective unconscious, which will move from generation to generation and remain unconscious. What we are interested in is that solar themes are well stored in fairy tales. We often find solar motifs: Meshchubuki, beauty, sun and even less visible sunblock: wheel, chariot. Rusudan Cholokashvili reads: "... at first glance, the mother of Dave's mother or mother is in the hands of one of his friends. (Even if the gear, which stands for the stepmother), and their actions are also in the motion of others. They are fraudulent by others, and they are writers of fate. The wheel is associated with the sun at the same time. That's why it's

not surprising that the solar wheel stroll. We can not recall Phaeton and Uremy as a way to move the magic fairy-tale hero. Phaeton flew out and wearing the shoes of the era of women. "Of course, the symbol of the wheel and wheel of the sun is not new to us: he is still in the fairy tales of other peoples. Moreover, what is the god in the wheel of the solar sun in the Egyptian mythology, in Greek - Helios. Late in the Bible 4: There was a scene in the Bible, saying: "And I saw, and behold, a spirit of water came upon the north, and a great cloud of clouds, and a light of light, and a light of fire. And his way through the light of the light, and the light and the light between him "(Ezekiel 1: 4). The similarity of solar symbolism is evident. And again, in all of the above cases we are dealing with the recurrence of the motives that can be traced to the Georgian tribes to touch and interact with the Egyptians who have influenced each other or unconsciously.

## **Conclusion**

Religions, which affect billions of people around the world, can see the origin of the origin and consider that regardless

of whether religion and culture are different, all of them have a lot of commonality or not. The real core of many religions is not God, the Messiah, the Prophet, or the other anthropomorphic concept, but one of the earliest, unnatural and unorthodox sources of the creators of ancient religion called "Divine Science". This science, or, more precisely, the formation of knowledge began many centuries ago and was primarily based on the perception of the world around him, the sun, the moon, the stars, the planets and the general perception of nature. While humanity created a peculiar idea of the cosmos, some of the unintelligible phenomena gave a distinct interpretation and created a mystical, mythical,

A variety of pantheon. These religious, mythological, metaphysical and mystical concepts are so varied that it is difficult to create something new. As they say, there is nothing new under the sun, and when the main ideology is considered, it turns out that all of them will be the first to form a myth around the myth. The study of mythology and religions shows that, as far as religion is concerned, no matter how far-reaching cultures and religions are from each

other, ideally, geographically - most of them have common roots and common astral worship. In fact, almost all the religions of the world were sterile, lunar and solar and show astrophysics or heaven and reflecting the celestial bodies.

Instead of seeing the common qualities that connect the religions, the representatives of the religions and followers tried to deviate and destroy the ideology different from their religion, which led to wars, murders, sorrow and civilizations. Beyond the quietly confined religion, often a futuristic, cruel, ruthless ideology, whose credit is hatred and violence. The destruction of civilization and the killings of human beings, in addition to the name of a religion, especially by leading and leading religions, who later accused each other of violence and ruthlessness. The "holy books" of people are full of astonishing and violence that is often done by the "choice" as a sacrifice of human sacrifices in the name of God or the gods is so common and accepted in many religions that there is almost no place in the name of "God in the Name" From ancient times and until now.

And in that time the individual is often in a very stubborn state, because this religion teaches him to blindly "holy books and letters". Even in the Old Testament, all kinds of crimes can be obtained.

As we have repeatedly mentioned, our work was not only about different gods, but on the prototypical sun, but also the main focus of the work on the figure of Jesus Christ. No matter how sad it is, many attempts to prove Jesus' identity have come to an end. Of course, there are several versions of who could be Jesus - a historical person, but these versions do not have enough proof to make Jesus' identity known.

Although the transformation of one view of solar myths is evident in Christian culture and it is very simple to be talking about it, the deep and complex issues behind this seeming simplicity are hidden.

First of all, for us as researchers, it is very interesting that the common line, the general axis, which in all the rural traditions of culture. Of course, before the start of our research very long ago it was already known that different

people, we can say all the fairy tales and legends of all mankind are kept the same faces, archetypes and motives. Why the fairy tales of radically different cultures are one of the faces and motifs that are still difficult to explain. The fairy tale of geographically and historically distant peoples looks like each other, to change the names of the main character, to change the environment and get a completely different fairy tale. The point is that the fairy tales and legends' core - archetypes remain unchanged.

But what happens when it comes to religion? How much do religious teachings and myths of religions differ? As we can see, here we have the same scheme. The archetypes that people have unconsciously do not change, are not lost, are in genetic memory and manifest, perhaps most well and firmly found in their religious life. As we have already noted, we have decided to solar symbols, solar archeology, and more - solar, perceptual and transformation of the Sun itself, because the sun is the most essential of human life. The sun is a good God, a long-lasting beast, a young young man who gives us life, food, light; But at the same time, the Sun is

destructive antagonist-demiurgy, it can be very cruel and vengeful, to burn the harvest, to work with rivers and to torment people - according to old and familiar old tradition. From ancient times, the Sun played so much and it was so important for people that the "habit" of his worship moved to the subconscious level. Some will wonder why you pray to the east, why the sun is blessing and cursing. But this archetype is there and is more likely to be more sustainable than all the rest. Moreover, many other unconscious archetype is derived from him.

But what happens when one religion absorbs the most widespread and 'popular' archetype? No matter how much of the Church's authority has been denied that we are the followers of ancient Sun worship and continue to the oldest tradition, circular analysis shows another picture.

Jesus - the sun of righteousness, the lamp of sin, the triumph of humanity and love. Jesus is all that we can dream of mankind, all of our hope, love, and prayer. But before that there was a lot of "the truth of the sun"? J. Robertson also

says: "There is no associate concept with Christ that is not for the antique cultures of the world" (Robertson, 1966: 128-9). E. Carpenter also notes that the Savior's timetable for the world is one of the oldest, and Christianity has simply adapted to other cultures and made him a peculiar piece (Carpenter, 1975; 130). He also notes: "The main Christian doctrines and holidays, apart from legends and ceremonies, are directly released from nature worshipers (all of the pagan religions) and all this is a very big falsification."

Joradne Maxwell says: "What we find in Judaism and Christianity is not really a concept, belief and one idea that is expressed in Christianity or Judaism - all of this can be linked to many religions. This is a very old, ancient story, the greatest story ever caught up. "

However, in our analysis, we have seen how closely they are with each other and how similar are the first seemingly very different religions. Osiris and Jesus, and Dionysius, Mithra and Jesus, the name of one Sun God.

But this diversity and the present-day Christianity can be a barrier to the historical personality of Jesus from Jesus as a mythological character.

Thus, we see that in addition to falsification, Christian culture has done a great story: he has mimic ancient mythology, maintained it almost unchanged and primarily; If we know where and what we look for, if we remove all the attributes of the book, we get the oldest ancient astrophysical knowledge that our ancestors had, and from generation to generation, people from people, now people are already unconscious.

