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## **RE-GENESIS ENCYCLOPEDIA**

**3,000,000 BCE HOMINID ANCESTRY**

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**1100-800 BCE IRON AGE**

**800-500 BCE ARCHAIC AGE**

**500 BCE -0 CLASSICAL AGE**

**0-1600 CE CHRISTIAN AGE (Part II: Pending)**

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**RE-GENESIS ENCYCLOPEDIA**

### **3,000,000 OVERVIEW OF HOMINID EVOLUTION INCLUDING DARK MOTHERS PLUS LATER MIGRATIONS**

Northern African glaciations resulted in a cool, tropical climate c. 3,000,000 years ago, presenting excellent conditions for woodland dwelling Australopithecus, or the earliest genus of African hominid. Numerous paleontologists, archaeologists, physical anthropologists, and geneticists including world renowned L. Luca Cavalli-Sforza agree that from this tropical setting, there emerged a single widespread unique species with advanced technological skills c. 3-2 million years ago. Numerous ancient finds have been discovered in several primary locations including the Gregory Rift Valley in East Africa and the southern caves in the high veldt or veld. Given these significant discoveries, this area is known as the Cradle of Humankind. New technologies and finds continue to impact timelines and dating considerations of these discoveries as is also true of the subsequent African expansion.

Given these new technologies, recent fossil discoveries, higher-resolution imagers, plus new genomic tools, reanalyses of the African emergence to subtropical Asia continue to revise not only timelines but numerous other determinations. One such revision is the study by Roy Larick and Russell L. Ciochon in "The African Emergence and Early Asian Dispersals of the Genus Homo" that Homo sapiens began migrating out of Africa c. 1,500,000-1,000,000 BCE.

In tropical and subtropical East Asia, the age of newly discovered fossils of Homo and simple stone tools, as well as some revised dates for known remains now approach 2 million years, nearly 1 million years older than previous estimations. .. The new finds and age determinations give distinctness and complexity as well as antiquity to the formerly late and amorphous pattern for Asian dispersal. Our interest lies in the initial dispersal of early Homo from tropical Africa eastward across tropical and subtropical habitats of south and East Asia. In fact, early Homo now seems to have arrived in East Asia so early that its African emergence and initial subtropical Asian dispersal must be linked. Thus the factors that triggered the evolution of Homo from Australopithecus also encouraged early Homo to leave Africa, at least initially. We reconsider the new evidence for early dispersals in the light of climatic, morphological, technological and behavioral factors hypothesized for the emergence of Homo. We find that the striding gait, the elementary stone tools and the simple, but expansive, pattern of scavenging that characterizes the emergence of Homo also served its initial dispersal. In contrast, later populations of Homo colonized more temperate habitats under more complex and less obvious conditions (AEEA: 538-39). (DS: A4.)

This expansion would eventually include Europe, Asia, Near East, and the Americas. The significance of this ancient dispersal is both profound and

multifaceted. It not only indicates environmental and ecological changes, but also illustrates “a hominid not adapted to specific territorial conditions, but adapted to manage many local conditions through physical presence, technology, and flexible social organization” (AEEA: 551). To date, this species was the first to use technology and rituals and first to colonize the “subtropical Old World without the benefit of language, symbolic culture or individual consciousness as we know it.” (AEEA: 551; HGHG: 61.) Adding to this hominid discussion is paleoanthropologist Aeresanay Alemseged’s discovery of a three-year-old girl whose fossils are 3.3-million years old therefore 100,000 years older than the *Australopithecus africanus*’ fossil remains of Lucy. (TCH: 42.)

After migrating out of Africa and then moving on to the Near East, Asia, and later Europe, this “single species began splitting apart at the onset of a series of ice ages around [1,500,000 or earlier to] 950,000 years ago” (NE: A1). (As noted above, timelines will be updated relative to new findings and technologies.) Out of this African branch of the *Homo erectus* or *Homo ergaster* species, developed what is considered modern *Homo sapiens*. These true humans later migrated back to Europe and became the Cro Magnon people. “The original European branch most probably evolved into the Neanderthals, who failed to compete with the Cro Magnon people and became extinct,” as did the *Homo erectus* Asian species. (NE: A1.)

Around 150,000 BCE, migrating Africans were sailing to the centrally located Mediterranean islands, including Sardinia, Sicily, and Malta and then proceeded to travel by land to west to the Near East and Asia c. 100,000 BCE. According to geneticist, Luca Cavalli-Sforza “in the DNA there is one human race, and it originated in Africa” (AO: 1-2).

Not only were these true human Africans the first to sail and use technology but they also appear to have been the first to venerate the African dark mother and the first to use ochre for ritual purposes. Archaeologist Emmanuel Anati confirms that c. 60,000-50,000 BCE migrating Africans were inscribing ritual inscriptions in the caves and cliffs in all continents. (AO: 1-2.) Ancient Africans were using aniconic signs and venerated symbols such as red ocher and pubic V (vulva) and subsequently dispersed these practices throughout what would become a new global village. L. Birnbaum adds that the:

oldest sanctuary in the world was created c. 40,000 BCE by migrating Africans at the place Jews and Christians call Mt. Sinai and Muslims call Har Karkom may be the unacknowledged place of origin of world religions. After 25,000 BCE icons and images of the dark mother [were] found along African migration routes throughout the world. More signs, icons, and images of the dark mother were dispersed after 10,000 BCE throughout the region called Europe in return migrations of west Asian Anatolians (originally African) farmers after 10,000 BCE (AO: 1-2).

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia: 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

ILLUSTRATION: GSA. IMAGE PENDING.

### **1,000,000-10,000 PALEOLITHIC OVERVIEW**

The two main subdivisions of the Paleolithic, or Old Stone Age, include the Early or Lower Paleolithic Age from 1,000,000-50,000 BCE and the Late or Upper Paleolithic Age from 50,000-10,000 BCE. The Early Paleolithic BCE begins with the emergence of human evolution and the first ancient stone tools c. 1,000,000 BCE and lasted until the Late Paleolithic with the retreat of the ice sheets c. 15,000-10,000 BCE in the Magdalenian Age. The retreat of these ice sheets was caused by sequential glaciation periods of melting due to a warming climate trend. The first known evidence of Homo Sapiens ritually burying their dead is around 80,000 BCE. Cooking fires came into use around 250,000. For further fire considerations see the article "Evidence of Hominin Control of Fire at Gesher Benot Ya'aqov, Israel" by Naama Goren-Inbar et al. (EHC: 725-727.)

The Late Paleolithic Age is sub-divided into five periods including the:

- Mousterian Age, 50,000-30,000 BCE
- Aurignacian Age, 30,000-25,000 BCE
- Gravettian Age, 25,000 -20,000 BCE
- Solutrean Age, 20,000-15,000 BCE
- Magdalenian Age, 15,000-10,000 BCE

The Late Paleolithic begins with the full introduction of Homo Sapiens plus cave and wall murals. During this period the glaciers progressively continued to shrink. As a result, areas such as present Iran and Afghanistan became desiccated and the Nile valley became swampy and fertile. (CAH: Vol. 1, Part 1, p. 167; PDA; CEOA.)

For additional Paleolithic information see BCE entries: 1,000,000-50,000, Early

(Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

(For further photo research, see the new Natural Museum of Prehistory Les Eyzies in the village of Les Eyzies, France as it contains one the finest Ice Age and Magdalenian collections in the world. )

### **1,000,000-50,000 EARLY (LOWER) PALEOLITHIC AGE**

The Early or Lower Paleolithic is from 1,000,000-50,000 BCE. Evidence of the initiating aspects of human culture evolution includes ancient stone tools and cave dwellings. To date, fire is believed to have been invented c. 500,000 BCE; use of ochre c. 285,000 BCE; cooking fires came into use c. 250,000 BCE\*; and human burial is indicated c. 80,000 BCE. In Upper Galilee, horse bones have been found as well as evidence of human made drainage and cave remains including the rhinoceros, cave-bear, hyena, reindeer, and elephant bones. Numerous human cave dwellings have also been found in Syria, Lebanon, Anatolia, North Arabian Desert and South Kurdistan. Cave remains have also been found in England, France, Belgium, Switzerland, and Denmark. Tools and implements include various flint core items, lances, bodkins (bobbin), and bone needles. (An extensive discussion on specific finds including art and ritual remains will follow as well as the ecological changes.) (CAH: Vol. 1, Part 1; CEOA; POTW: 253.)

\* For further information on the origin and subsequent uses of fire see:  
Goren-Inbar, Naama et al. "Evidence of Hominin Control of Fire at Gesher Benot Ya'aqov, Israel." *Science* 304.30 (30 April 2007): 725-727. (EHC)

For additional information on ancient ochre, see BCE entries: 500,000 to 300,000, Tan-Tan of Morocco; 285,000, Ochre at Kapthurin Formation plus Other Sites; 92,000, Qafzeh Cave and Ochre Symbolism; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 10,000, Grotta Dell'addaura; 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-Iii); and 1500, Lachish Ewer, Triangle, and Menorah.

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-

30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

ILLUSTRATION: GSA. IMAGE PENDING.

### **500,000-300,000 DARK MOTHER TAN-TAN OF MOROCCO**

As of 2003 CE, the dark African palaeoart figure known as Tan-Tan from Morocco appears to be the earliest of the female figures. Surrounding sediments indicate that the dating is c. 500,000 to 300,000 BCE. In Robert G. Bednarik's archaeological report, "A Figurine From the African Acheulian 1," he dates this Tan-Tan female icon to c. 400,000 BCE and says it "represents the oldest currently known figurine [figure]," that now predates the Late Acheulian Berekhat Ram. Even though both the Tan-Tan and the Berekhat Ram show evidence of ochre, the Tan-Tan figure is "the oldest known instance of pigment application, although older indirect evidence of such a practice does exist" (FAA: 411). In regard to calling the Tan-Tan figure an icon, he adds that the, "unmistakable traces of moderating the level of visual ambiguity of the Tan-Tan specimen define it as iconic" (FAA: 411).

This intentionally enhanced icon measures around 6 centimeters and was discovered by German archaeologist, Lutz Fiedler. Location of the find was in a river deposit on north side of the River Dra (or Draa) just south of the township of Tan-Tan. Painted with red ochre (symbolic blood), the figure is made from quartzite and suggests ritual or spiritual importance. As discussed by Francesco d'Errico and April Nowell, archaeological evidence consistently confirms that, "Neanderthals produced and used symbolic objects." (NLBR: 163.) The dating, engravings, location, female attributes, and use of ochre, mirror other African dark mothers or Venus carved statues. Selected *Re-Genesis* examples include: Berekhat Ram followed by Bassempouy; Willendorf; Laussel; Dolni Vestonice and Lespugue. (WKP: 11-26-05.) (EKP: 89-135.)

For further research see:

Bahn, Paul G., and Jean Vertut. *Journey Through the Ice Age*. Berkeley: University of California Press, 1997. (JTIA)

Barham, L. S. "Systematic Pigment Use in the Middle Pleistocene of South-Central Africa." *Current Anthropology* 43 (2002): 181-190. (SPU)

Beaumont, P. "The Time Depth of Aesthetic and Symbolic Behaviour in Southern Africa." Paper presented to the "Biennial Conference of the Southern African Association of Archaeologists." Johannesburg, South

Africa. 1992. (TD)

For a comprehensive, continent by continent overview of palaeoart non-utilitarian activities see:

Bednarik, Robert G. "A Figurine From the African Acheulian." *Current Anthropology* 44.3 (June 2003): 405-412. (FAA.)

For additional information on ancient ochre, see BCE entries: 285,000, Ochre at Kapthurin Formation plus Other Sites; 92,000, Qafzeh Cave and Ochre Symbolism; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 10,000, Grotta Dell'addaura; 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-Iii); and 1500, Lachish Ewer, Triangle, and Menorah.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 280,000-250,000; The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

ILLUSTRATION: GSA. IMAGE PENDING.

### **285,000 OCHRE AT KAPTHURIN FORMATION PLUS OTHER SITES**

According to S. McBrearty in "The Middle Pleistocene of East Africa," over 70 pieces of red ochre were found at the Kenya site called, Kapthurin Formation, c. 285,000 BCE. (MPEA: 92.) Given extensive archaeological and geological evidence, other significant BCE ochre sites include: the Cave of Becov c. 250,000; the Bambata and Pomongwe Caves in Zimbabwe c. 125,000; the Olduvai BK II, developed oldowan levels in Tanzania; Wonderwork Cave in the north Cape region of South Africa; the Twin Rivers in Zambia; Blombos Cave in South Africa c. 70,000; and the Lion Cavern in South Africa c. 43,200. (EKP: 11-29-05; ECC: 515.)



For additional information on ancient ochre, see BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 92,000, Qafzeh Cave and Ochre Symbolism; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 10,000, Grotta Dell'addaura; 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-Iii); and 1500, Lachish Ewer, Triangle, and Menorah.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **280,000-250,000 THE BEREKHAT RAM FIGURE**

Following the Moroccan dark mother Tan-Tan c. 500,000-300,000 BCE, the Berekhat Ram female figure is the second oldest representational art that has been discovered to date. It measures 35 mm in length and was discovered between 1981-1982 CE at Golan Heights in Israel. (BRF: 328.) As the Berekhat Ram figure plus an extensive repertoire of personal ornaments and embellished bone tools have been gathered, analyzed and dated, there is little doubt that these items were intentionally modified. (NLBR: 163) Substantiating archaeological and genetic evidence clearly demonstrates that symbolic female objects were humanly produced and used by Neanderthal clans. Alexander Marshack says that by, “conventional assumption, there should be no depictive imagery at this date” which adds to the argument that this Berekhat Ram figure very likely had special significance” (BRF: 328). Again, since the Berekhat Ram includes ochre and other similar attributes as other ancient African dark mother figures, it is not an unlikely possibility. Jenny Kien says that given that the oldest representational art from c. 300,000 BCE up through the next quarter of a million years were female, it certainly suggests that the female was at “the center of spiritual life during this period” (RDW: 9). (NLBR: 123-67; BRF: 327-337; RDW: 9; FAA: 411.)

For further research see:

Bahn, Paul G., and Jean Vertut. *Journey Through the Ice Age*. Berkeley: University of California Press, 1997. (JTIA)

Bednarik, Robert G. “A Figurine From the African Acheulian.” *Current Anthropology* 44.3 (June 2003): 405-412. (FAA)

d'Errico, Francesco, Christopher Henshilwood, and Peter Nilssen. “An Engraved Bone Fragment From c. 70,000-Year-Old Middle Stone Age Levels at Blombos Cave, South Africa: Implications for the Origin of Symbolism and Language.” *Antiquity*; 75.288 (June 2001): 309-318. (EB)

Goren-Inbar, N. and S. Peltz. “Additional Remarks on the Berekhat Ram Figurine.” *Rock Art Research: The Journal of the Australian Rock Art Research Association* 12.2 (Nov., 1995): 131-132. (ARBR.)

Marshack, Alexander. *The Roots of Civilization: The Cognitive Beginnings of Man's First Art, Symbol and Notation*. Mount Kisco, NY: Moyer Bell, 1991. (TROC)

\_\_\_\_\_. "The Berekhat Ram Figurine: A Late Acheulian Carving from the Middle East." *Antiquity*: 71.272 (1997): 327-337. (BRF)

For alternative considerations see:

Noble, William, and Iain Davidson. *Human Evolution, Language, and Mind: A Psychological and Archaeological Inquiry*. New York: Cambridge University Press, 1996. (HE.)

For additional information on ancient ochre, see BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 285,000, Ochre At Kapthurin Formation Plus Other Sites; 92,000, Qafzeh Cave and Ochre Symbolism; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 10,000, Grotta Dell'addaura; 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-Iii); and 1500, Lachish Ewer, Triangle, and Menorah.

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ILLUSTRATION: GSA. IMAGE PENDING.

## **92,000 QAFZEH CAVE AND OCHRE SYMBOLISM**

*Red ochre was at the core of the emergence of the earliest appearance of symbolic culture as defined here.*

(ECC: 509).

Qafzeh Cave is located on the terrace of Har Qedumim (Jebel Qafzeh) on the east bank of the Arabic Wadi el-Haj/Hebrew Nahal Mizra creek that runs through a steep escarpment facing the Yizrael (Esdraelon) Valley. (ECC: 501.) Given that 84 ochre-stained artifacts have been found plus recent geological and archaeological

data, it appears that “ochre was actively collected by the site's occupants, who transported it to the cave when layers XXIV-XVII were deposited some 100,000-90,000 BCE years ago. (ECC: 501.) The hypothesis is that ochre was gathered and used not for mundane tasks but rather in a ritual manner that was, “consistent with the existence of a symbolic culture” (ECC: 491.) Additional ethnographic evidence suggests that in the Middle Paleolithic, language was evolving. During this process, many societies also had symbolic networks in which certain material objects had symbolic application, including ochre. (ECC: 491.)

“Red ochre was at the core of the emergence of the earliest appearance of symbolic culture as defined here” (ECC: 509). According to a model aggregated from Khoisan ethnography, the use of ochre was commonplace in ancient menarchal rituals. (ECC: 509.) The ritual use of ochre was the first cultural construct in response to menarchal rituals as ochre was a biological phenomenon of fertility and likely recognized as an aspect of menstruation. (ECC: 509.) Elise Boulding also suggest that:

Calendar consciousness may have developed in women first, since every woman has a ‘body calendar’ – monthly menstrual period. She would be the first to note the relationship between her own body cycle and the lunar. (UOH: 83, n. 12)

For Paleolithic rock art examples of a first menstruation rite, see, *Believing and Seeing: Symbolic Meanings in Southern San Rock Paintings* by David J. Lewis-Williams. (BAS: Figs 9-10.)

On the basis of significant African records and data, ochre or red pigments also had multiple meanings, including initiation and death. Erella Hovers et al. acknowledge the cognizance of ochre and “ritual's role in installing symbolic representations in human minds. Key to hunter-gatherer [gatherer-hunter] symbolic inheritance is initiation” (ECC: 513). In A. Van Gennet's 1960 text, *The Rites of Passage*, he discusses ‘death’ as followed by ‘rebirth’ as a form of resurrection. (ECC: 513: RP.) Death is not unrelated but rather a related process. C. Knight in, *Blood Relations: Menstruation and the Origins of Culture* speaks of this process as inviolability, as sacred and holly. (ECC: 513: BR.)

Following the middle Paleolithic, c. 100,000 BCE, ochre became a social symbolic construct both in menarchal and burial rituals. In the lower layers of Qafzeh Cave, burial graves were clustered in one area along with most of the 84 ochre artifacts. (ECC: 507.) Burial graves spotlight some form of a social component and or ritual honoring of kin (ECC: 508.) A particular case in point at the Qafzeh Cave was a double burial of an infant and adult female that included a burial tribute of deer antlers, suggesting the existence of referential associations of a higher order. “The record of Qafzeh Cave depicts the shift from a structured symbolic system in the making to one that is established and requires less intentional investment” (ECC: 509). This entry strongly recommends that the primary use of ochre during the Paleolithic evolved and was repeated to such a degree that this ancient symbol

system did and does continues to “communicate a complex social and cosmological message” (ECC: 492).

For further ochre and ritual research see:

Hovers, Erella, Shimon Ilani, et al. “An Early Case of Color Symbolism: Ochre Use by Modern Humans in Qafzeh Cave.” *Current Anthropology* 44.4 (Aug./Oct. 2003): 491-522. (ECC.)

Knight, C. *Blood Relations: Menstruation and the Origins of Culture*. New Haven: Yale University Press. 1991. (BR.)

Lincoln, Bruce. *Emerging from the Chrysalis: Studies in Rituals of Women's Initiation*. Cambridge: Harvard University Press. 1981. (EFTC.)

Van Gennep, A. 1960 (1908). *The Rites of Passage*. Trans. M. B. Vizedom and G. L. Caffee. Chicago: University of Chicago Press. (RP.)

For further protohumanity, forging, and sedentarization research see:

Reiter, Rayna Rapp. “The Search for Origins: Unraveling the Threads of Gender Hierarchy.” *Critique of Anthropology* 3.9 (Winter 1977): 5-24. (SFO)

For further body calendar and menstruation considerations, see BCE entry: 8000/7000-5000, Early Neolithic.

For additional information on ancient ochre, see BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 285,000, Ochre at Kapthurin Formation plus Other Sites; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 10,000, Grotta Dell'Addaura; 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-Iii); and 1500, Lachish Ewer, Triangle, and Menorah.

ILLUSTRATION: GSA. IMAGE PENDING.

## **70,000 BLOMBOS CAVE AND V SHAPED ENGRAVINGS**

Blombos Cave is located in southern Africa near Still Bay, approximately 100 m from the Indian Ocean. (EB: 309.) Recent discoveries include deliberately engraved designs on both bone and ochre pieces. (EB: 309.) In “An Engraved Bone Fragment from, c. 70,000-Year-Old Middle Stone Age Levels at Blombos Cave, South Africa: Implications for the Origin of Symbolism and Language”, Francesco d’Errico, Christopher Henshilwood, and Peter Nilssen clearly state that the “cut marks are typically V shaped” (EB: 314). They add that, “such engraving was a symbolic act with symbolic meaning” and evidence an articulate oral language that was most likely acquired or learned through “linguistic communication rather than by observation or mimicry” (EB: 309, 317).

Also of interest is that in 1989 CE, more than a decade prior to the findings published by d’Errico et al. in 2001 CE, M. Gimbutas addressed the symbolic meaning of the ancient V iconography, stating that the V, as well as the double

chevron and triple V, are associated with the source of life waters and the great mother as Life Giver. (LOG: 1.) In *dark mother*, Birnbaum adds that ochre and the pubic V were special fertility trademarks of the African dark mother, eventually dispersed to all continents during the African migrations. (DM: 61-62.)

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedral Goddess Isis; and 370, Isis and Philae, Egypt.

For additional V/ triangle / vulvic triangle information, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase and Script in Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

For additional information on ancient ochre, see BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 285,000, Ochre at Kapthurin Formation plus Other Sites; 92,000, Qafzeh Cave and Ochre Symbolism; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 10,000, Grotta Dell'addaura; 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-iii); and 1500, Lachish Ewer, Triangle, and Menorah.

ILLUSTRATION: GSA. IMAGE PENDING.

### **50,000-10,000 LATE (UPPER) PALEOLITHIC SUMMARY**

The Late Paleolithic, or Upper Ice Age, is known for glaciation floods. As the glaciers continued to shrink and melt due to the warming climate, numerous

ecological changes occurred. Included in these changes was the continued development of areas such as the fertile Nile valley in Egypt. These ecological changes also gave rise to human migration and emergent clan settlements. This laid the foundation for animal husbandry and agriculture, in addition to the continuing practice of gathering and hunting during the subsequent Mesolithic Age between 10,000-8,000 BCE and the Neolithic Age that began c. 8,000/7,000 BCE. The Late Paleolithic also introduced Homo Sapiens as well as cave and wall painting. Although most cave and wall images are animals, some are also human. Other images are hybrid figures that are part human and part animal (CAH: Vol. 1, Part 1; POTW: 253; PDA; CEOA; LOG; COG; MK.)

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden With Hood; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

PHOTO: GSA. IMAGE OF PALEOLITHIC CAVE ENTRANCE; PHASE II. DORDOGNE CAVES, DORDOGNE, FRANCE. ON LOCATION.

## **50,000 AFRICAN HOMO SAPIEN MIGRATIONS AND MATRILINEAL MOTHERLINE**

As noted above in the 3,000,000 BCE entry, African Homo sapiens were migrating out of Africa c. 1,500,000-1,000,000 BCE. (AEEA: 538-39; DS: A4.) As a result of recent tests on selected migrating African populations, evidence of DNA inheritance from the mother-line now supports the findings that modern humans originated in sub-Saharan Africa, and, that there were several African 'Eves' (DM: xxxv). According to Cavalli-Sforza, one of the differences between males and females is that DNA mitochondria is inherited only through the mother-line.

In "The Middle Stone Age in East Africa and Modern Human Origins," P. R. Willoughby adds to the DNA mother-line discussion along with further 'out of Africa' dispersal – and - further dating considerations:

Mitochondrial DNA (mtDNA) is inherited from the mother only, which means that these studies trace descent through the female line. Knowing the degree of difference between two living individuals, combined with a constant rate of mutation, produces a date of divergence for their last common ancestor, as well as a genealogy of relatedness. In the original studies, it was argued that African mtDNA was the most diverse, so Africans represent the founder populations for all living humans, and the last 'common' ancestor for all 147 individuals measured lived between

143,000 and 285,000 BP (before present). When combined with fossil data, it was proposed that early modern humans moved out of Africa into the middle East by 100,000 BP, and from there into Europe and the Far East by 35,000 BP, completely replacing archaic groups already living there. .. The last common ancestor for all of them (or 'mitochondrial Eve') lived in Africa 200,000 BP. (MSA: 4-5.)

Along with the ever-widening data and acceptance of the African DNA inheritance, increasing scholars such as Cavalli-Sforza believe "that deep religious and political beliefs of the offspring tend to resemble beliefs of the mother" (DM: 5.) Emmanuel Anati adds that by following the mother-line, the clear antecedent of religions and spiritual practices is clearly the female. (DM: 44.)

Such beliefs are widely noted in corpulent female figures with full breasts found along the African migration paths including: Eastern Asia, Italy, Pyrenees, Dordogne, Central and Eastern Europe, Austria, Germany, Bulgaria, Romania, and Mexico, plus the Czech and Slovakian republics. (DM: 5, 9.) Lucia Birnbaum says that sites of African figures,

of the dark mother on paths of prehistoric [ancient] African migrations along the Mediterranean littoral of Europe often became, in the historic epoch, sanctuaries of black Madonnas. .. The harmony of ancient mother-centered civilization is shown in that in Paleolithic Africa there was no division between sacred and profane and no division of self and other – the mother and her nurture of all life were one. The concept of the other seems to have emerged in Europe with the invasions of Indo-European speakers after 4300 (DM: 6).

Additionally, confirmed DNA migration evidence now states that the world's richest ancient cave art is from central and South African caves. Extensive findings include: triangles, spirals, wavy lines, petals, and red ochre, color of a "venerated woman" (DM: xxxv). Anati says that ancient art has "'almost identical characteristics in the entire world,' thereby implicitly confirming geneticist Cavalli-Sforza's concept of demic migrations, wherein people take their beliefs with them when they migrate" (DM, xxxv).

Further information is discussed by the notable scholars: archaeologist, Emmanuel Anati; geneticist, L. Luca Cavalli-Sforza; linguist, Harald Haarmann; and archaeomythologist, Marija Gimbutas.

Suggested works include:

Anati, Emmanuel. *Rock-Art in Central Arabia*. Vol. I. Louvain, France: Institute Orientaliste. 1968. (RACA)

\_\_\_\_\_. "International Symposium on Prehistoric and Tribal Art." *The Biblical Archaeologist* 59. 2 (June, 1996): 131. (ISP)

\_\_\_\_\_. "The Rock Art of the Negev Desert." *Near Eastern Archaeology* 62. 1 (March, 1999): 22-34. (RA)

- \_\_\_\_\_. "Introducing the World Archives of Rock Art (WARA): 50,000 Years of Visual Arts." Valcamonica Symposium, Capo di Ponte, Edizioni del Centro. *New Discoveries, New Interpretations, New Research Methods XXI* (2004). 51-69. (ITWA)
- Cavalli-Sforza, Luigi Luca, Paolo Menozzi, and Alberto Piazza. *The History and Geography of Human Genes*. Princeton, NJ: Princeton University Press, 1994. (HGHC)
- Cavalli-Sforza, Luigi Luc. "Genetic Evidence supporting Marija Gimbutas' Work on the Origin of Indo-European People." *From the Realm of the Ancestors: Essays in Honor of Marija Gimbutas*. Ed. Joan Marler. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1997. 93-101. (GE)
- \_\_\_\_\_. *Genes, Peoples, and Languages*. New York: North Point Press, 2000. (GPL)
- Gimbutas, Marija Aleikaite. *Goddesses and Gods of Old Europe, 6500-3500 BC: Myths and Cult Images*. 2<sup>nd</sup> ed. London, England: Thames and Hudson, Ltd., 1984. (GGE)
- \_\_\_\_\_. *The Language of the Goddess*. San Francisco: Harper, 1989. (LOG)
- \_\_\_\_\_. *The Civilization of the Goddess: The World of Europe*. San Francisco: Harper, 1991. (COG)
- \_\_\_\_\_. "Tombs as Wombs of the Goddesses." Ed. Miriam Robbins Dexter. *Shaman's Drum* No. 51 (Spring, 1999): 41-49. (TAW)
- \_\_\_\_\_. *The Living Goddesses*. Supplemented and Ed. by Miriam Robbins Dexter. Berkeley, CA: University of California Press, 1999. Proof copy. (TLG)
- Haarmann, Harald. *Early Civilization and Literacy in Europe: An Inquiry into Cultural Continuity in the Mediterranean World*. New York: Mouton de Gruyter, 1996. (ECLE)
- \_\_\_\_\_. "Writing in the Ancient Mediterranean: The Old European Legacy." *From the Realm of the Ancestors: Essays in Honor of Marija Gimbutas*. Ed. Joan Marler. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1997. 108-121. (WAM)

For additional information on ancient ochre, see selected BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 285,000, Ochre at Kapthurin Formation plus Other Sites; 92,000, Qafzeh Cave and Ochre Symbolism; 70,000, Blombos Cave and V Shaped Engraving; 10,000, Grotta Dell'addaura; 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-Iii); and 1500, Lachish Ewer, Triangle, and Menorah.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000,



Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia: 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

ILLUSTRATION: GSA. IMAGE PENDING.

### **50,000-30,000 MOUSTERIAN AGE**

The Mousterian Age, also known as Levallois-Mousterian, is so named because of the Mousterian type of flint tool implements that prevailed throughout the glaciated areas. These implements were handcrafted flint work consisting of triangular points that were struck from the core of a flint. They were used for hunting mammoth, bear, reindeer and rhinoceros as well as dressing skins. These ancient tools were consistent in form and considered to be the prototype to the later blade cultures of the Upper Paleolithic. Additional finds include fragments of bone and stone that were incised with lines. Numerous interpretations suggest that these notches were notations of lunar cycles. (TROC; CAH: Vol. 1, Part 1; PDA; CEOA; MG: 683.)

For an extensive examination of this Lunar Hypothesis, see:  
Marshack, Alexander. *The Roots of Civilization: The Cognitive Beginnings of Man's First Art, Symbol and Notation*. Mount Kisco, NY: Moyer Bell, 1991. (TROC)

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

ILLUSTRATION: GSA. IMAGE PENDING.

### **40,000 HAR KARKOM**

The Har Karkom mountain sanctuary in the Sinai-Negev peninsula is an ancient rock art archive of monumental proportions. Location is in the Negev desert in Israel between Petra and Kadesh Barnea. This rock art archive includes abundant Thamudic, Nabataean, Lihianite, and other Aramaic engravings plus Roman and Greek that make it the richest assemblages of rock art in the Sinai. (RA: 29.)

According to Emmanuel Anati, Har Karkom is:

a holy place and a sacred mountain in the Bronze Age, with shrines and altars, displays the richest concentration of rock art in the entire Sinai peninsula. Here we know that Neolithic and Bronze Age rock art was produced in a place already sacred, since the mountain has remains of what appears to be a sanctuary of the Paleolithic Age (ITWA: 56-60).

A profusion of orthostats (standing stones) or menhirs (Hebrew, *messeboth*) add to Har Karkom's rich archaeological archive. The menhirs are in alignments or circular formations, some as large as thirty orthostats. Not infrequently these standing stones are natural anthropomorphic or zoomorphic shapes with human heads that include engraved facial features. Although some of these finds are from the late Upper Paleolithic c. 40,000-30,000 BCE, most are from the 4<sup>th</sup> to 3<sup>rd</sup> millennia BCE. In *World Rock Art*, Jean Clottes suggests that menhirs/messeboth are universal shamanistic resources that mediate between humans and nature (WRA: 102, 112). Additional Har Karkom finds from this period include courtyards, funerary remains, and several altars plus other *living sites* (RA: 31). Anati adds:

In the BAC period, when *living sites* were located at the foot of the mountain, the remains of hundreds of living structures with stone foundations testify to the broad dimension of many groups that came to the foot of Har Karkom, numbering perhaps in the thousands of people. It was the mountain plateau, however, with over 40,000 figures, that they revered as the sacred space (RA: 33).

In the Bronze Age, Har Karkom/Mount Sinai, was the genesis of Judaism, Christianity, and Islam and where African migrants developed the 'oldest sanctuary in the world.' (DM: 43.) Har Karkom is the Muslim name and Mount Sinai is the Christian and Jewish name. Relative to an overview of the origins of religions - and - the African origins of homo sapiens, the following is an excerpt from the *Re-Genesis* BCE entry: 3,000,000-1,000,000, "Crucial Aspects Of Hominid Evolution And Dark Mothers Plus Later Migrations:"

Not only were these true human Africans the first to sail and use technology but they also appear to have been the first to venerate the African dark mother. Archaeologist Emmanuel Anati confirms that by 50,000 BCE migrating Africans were inscribing ritual inscriptions in the caves and cliffs in all continents. (AO: 1-2.) Ancient Africans were using aniconic signs and symbols such as the color ocher red and public V (vulva) and subsequently dispersed these practices throughout what would become a new global village. Lucia Birnbaum says that the:

oldest sanctuary in the world was created c. 40,000 BCE by migrating Africans at the place Jews and Christians call Mt. Sinai and Muslims call Har Karkom may be the unacknowledged place of origin of world religions. After 25,000 BCE icons and images of the dark mother [were] found along African migration routes throughout the world. More signs, icons, and images of the dark mother \were dispersed after 10,000 BCE throughout the region called Europe in return migrations of west Asian Anatolians (originally African) farmers after 10,000 BCE (AO: 1-2).

If the origin of the three main western monotheistic religions was Har Karkom/ Mount Sinai – and – if the origins of Har Karkom/Mount Sinai were migrating Africans who were the first to venerate Dark Mothers, then what might be the correlation between organized religions and African Dark Mothers? Selected key words to launch such an inquiry might include: Mecca or Berekhat Ram. Also see: Kubat; Kubaba; Kupapa; Kybebe; Cubebe; Cybele; plus black Isis.

For further Har Karkom research see:

- Anati, Emmanuel. *Rock-Art in Central Arabia*. Vol. I. Louvain, France: Institute Orientaliste, 1968. (RACA)
- \_\_\_\_\_. *The Mountain of God: Har Karkom*. New York: Rizzoli, 1986. (MGHK)
- \_\_\_\_\_. "International Symposium on Prehistoric and Tribal Art." *The Biblical Archaeologist* 59. 2 (June, 1996): 131. (ISP)
- \_\_\_\_\_. "The Rock Art of the Negev Desert." *Near Eastern Archaeology* 62. 1 (March, 1999): 22-34. (RA)
- \_\_\_\_\_. "The Riddle of Mount Sinai: Archaeological Discoveries at Har Karkom." *Studi Camuni*, n. 21. Valcamonica Brescia: Edizioni del Centro, 2001. (RMS)
- \_\_\_\_\_. "Introducing the World Archives of Rock Art (WARA): 50,000 Years of Visual Arts." Valcamonica Symposium, Capo di Ponte, Edizioni del Centro. *New Discoveries, New Interpretations, New Research Methods XXI* (2004). 51-69. (ITWA)
- Anati, Emmanuel, and Molly Dewsnap Meinhardt. *Mysteries of the Bible: From The Location of Eden to the Shroud of Turin: a Collection of Essays Published by the Biblical Archaeology Society*. Washington, D.C.: Biblical Archaeology Society, 2004. (MOB)
- Birnbaum, Lucia Chiavola. *Dark Mother: African Origins and Godmothers*. San Jose: Authors Choice Press, 2001. (DM)
- \_\_\_\_\_. "African Origins With a Semitic Overlay: Dark Mother of Ancient Europeans." Papers presented at the World Conference on Matriarchal Studies. Luxemburg, 5-7 September 2003. (AO)
- Clottes, Jean, and Guy Bennett. *World Rock Art: Conservation and Cultural Heritage*. Los Angeles: Getty Conservation Institute, 2002. (WRA)
- Kerkeslager, Allen. "Jewish Pilgrimage and Jewish Identity in Hellenistic and

Early Roman Egypt." Ed. David Frankfurter. *Pilgrimage and Holy Space in Late Antique Egypt. Religions in the Graeco-Roman World*, v. 134. Leiden, Netherlands: Brill, 1998. 146-213. (JP)

For Har Karkom websites see:

<http://www.harkarkom.com>

[http://www.cbsp.it/ANATIWARA\\_rev\\_PRE.htm](http://www.cbsp.it/ANATIWARA_rev_PRE.htm)

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000-1,000,000; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedral Goddess Isis; and 370, Isis and Philae, Egypt.

For additional information on renowned pilgrimage centers, African migration trade routes, and caravanserai, see BCE entries: 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

For additional information on dolmens and menhirs, see BCE entries: 4700, Dolmens; 10,000; and Grotta Dell'Addaura.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **34,000-28,000 LES EYZIES VULVA ENGRAVINGS, DORDOGNE CAVES**

In the Dordogne is a dense concentration of caves that has been referred to as a possible spiritual center or according to George Bataille a "focal point of a civilization." (SOTG: 30; LBA: 20.) One of these caves is Les Eyzies, discovered by

Abri Blanchard, Abri Castanet, and La Ferrassie in 1978 CE. Included in this discovery were significant vulva engravings.

As the vulva is an ancient symbol of the human/divine female, special recognition has been attributed to the fully illustrated ochred engravings in the Les Eyzies cave. These rock engravings from the Aurignacian period c. 34,000-28,000, were found in the valley of Les Eyzies in the Dordogne in southern France and to date are the earliest illustrated vulva images with fully defined human labias.

Gimbutas interpretation of these early labia engravings is 'an oval vulva swollen as in preparation for birth.' (LOG: 99.) For renderings of these triangular or bell shaped vulvas, see (LOG: 99). For further research, see the Natural Museum of Prehistory Les Eyzies in the village of Les Eyzies that contains one the finest Magdalenian collections in the world as well as a unique Ice Age collection.

For an earlier and possibly one of the first schematized renditions of the pubic V symbol on an engraved bone, see 70,000 BCE entry: Blombos Cave and V Shaped Engraving:

In 'An Engraved Bone Fragment from, c. 70,000-Year-Old Middle Stone Age Levels at Blombos Cave, South Africa: Implications for the Origin of Symbolism and Language,' Francesco d'Errico, Christopher Henshilwood, and Peter Nilssen clearly state that the "cut marks are typically V shaped" (EB: 314). They add that, 'such engraving was a symbolic act with symbolic meaning' and evidence an articulate oral language that was most likely acquired or learned through 'linguistic communication rather than by observation or mimicry' (EB: 309, 317).

Paleolithic human or divine female iconography in caves, including the V and the vulva are sacred systems that illustrate a ritual connection to the earth (or ochre) and the cave is the Mother: the *cave is the womb*. (GOH: 27-8.)

By the Upper Paleolithic, when the bodies of the dead were coated in ocher, shells and ivory and bone ornaments were deposited in graves, E. O. James suggests that in addition to the ocherous symbolic blood, shells, cowries among them, accompanied the dead precisely because they resemble the shape of the female labia and thus figured in a 'life-giving rite' for the dead, a birth after death. (P: 28-29.) Like the cupmark, the shell would not only be part of the burial of the dead for millennia, it also would serve to invoke the goddess. Though the figures of the goddess and the sacred precincts, caves and rock shelters, we can begin to rediscover the human beings who inhabited the European continents between 30,000 BCE and the start of the Neolithic era twenty thousand years later and, perhaps, recover their spirituality (SOTG: 30).

For additional Paleolithic information see BCE entries: 1,000,000 -10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 30,000-

25,000, Aurignacian Age; 30,000-25,000 Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

For vulva photos examples, see BCE entries: 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

For further symbolic systems including the V/triangle/vulvic cave engravings see:

Clottes, Jean, and J. David Lewis-Williams. *The Shamans of Prehistory: Trance and Magic in the Painted Caves*. Trans. Sophie Hawkes. New York: Harry N. Abrams, 1998. (SOP)

PHOTO: GSA. ST. GERMAINE MUSEUM, ST. GERMAINE, FRANCE. ON LOCATION.

## **31,000 CHAUVET CAVE AND VULVA ENGRAVINGS**

*The female sexes, frequent at the very beginning (Chauvet, Cosquer [and] several shelters in Dordogne), can also be found in the Solutrean and above all in the Magdalenian (Font-Bargeix, Bedeilhac). That sexual theme is thus a constant of the Upper Paleolithic, with more or less frequent occurrences according to the times and places. (PAF: 4.)*

The Chauvet Cave complex, discovered in 1994, is located in southeast France near Vallon-Pont-d'Arc in the Ardeche region, renowned as Europe's richest collection of Paleolithic art. In addition to funerary remains, ochre and charcoal artwork include numerous animals, hand stencils, and triangles, plus the Chauvet Venus and Sorcerer.

The cave walls have richly decorated paintings and engravings of numerous different animals and several birds including an owl and eagle. Two world-

renowned drawings include the lioness panel plus the panel of four horses' heads. The Sorcerer and the Chauvet Venus are located deep inside the cave in the Salle du Fond Chambers. Three additional pubic triangles are located at the entrances of each adjoining cavities.

Although discussing later Cycladic finds c. 3300-2000 BCE, Gimbutas' reflections also relate to engravings throughout the ancient world including the Chauvet's Venus and pubic triangle:

Through the act of engraving an enormous triangle in the center of the sculpture the artist perhaps visualized the universal womb, the inexhaustible source of life, to which the dead man [person] returns in order to be born again. In this sense the Great Goddess is the magician-mother. (GGE: 159.)

For further cave and grotto research see keywords: Cosquer; Grotte de Bédeilhac; Laugerie Basse; Font-Bargeix; Cussac; Venus of Cussac; and Perigieux.

For Paleolithic art and cave websites see:

[http://www.cuevadelapileta.org/descubrir\\_archivos/venusfrancia.html](http://www.cuevadelapileta.org/descubrir_archivos/venusfrancia.html)

<http://www.culture.gouv.fr/culture/arcnat/chaudet/fr/>

[http://www.bradshawfoundation.com/chaudet/chaudet\\_venus.php](http://www.bradshawfoundation.com/chaudet/chaudet_venus.php)

<http://www.donsmaps.com/indexsites.html>

<http://www.donsmaps.com/indexpaintings.html>

<http://www.donsmaps.com/ukrainevenus.html>

Recommended article that initiated this *Re-Genesis* entry:

Thurman, Judith. "Letters From Southern France: Impressions, What Were the Earliest Painters Thinking?" *New Yorker* 84:18 (June 23, 2008) 59-67. (LFSF)

For additional cave information see BCE entries: 15,000-12,000, Lascaux Cave; 15,000-10,000, Magdalenian Age; and 13,000-11,000, Altamira Cave.

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engraving; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden

with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; and 12,000, Pumukale / Hierapolis, Anatolia (Central Turkey).

For examples of vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000; Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase and Script in Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

ILLUSTRATION: GSA. IMAGE PENDING.

### **30,000-25,000 AURIGNACIAN AGE**

The Aurignacian Age saw an expanded retreat of glaciers due to a warming climate. As a result, frozen tundra melted and became forests, grasslands and fertile plains that generated new plant life and agriculture. This new tundra also became grazing fields for the horse, deer, wild ox, and bison. In addition to new plant life and agriculture, this Aurignacian Age is noted for a highly developed flint tool industry that includes scrapers and a figure eight type blade with rounded ends. This figure eight type blade may have been the prototype for the ceremonial figure eight axe or Labrys that was later found in the Near and Middle East and Malta, as well as Crete. (For discussion on possible correlation of the Labrys and the axe as octagonal or number eight symbols of transition, renewal, regeneration and infinity, see 30,000 BCE entry: Labyrinth, Spirals, and Meanders.)

Burial sites and the use of ochre continued in the Aurignacian Age. Carvings and cave paintings include animals, plus both the human male and female figures, whereas statues were predominately female. To date, the locations of primary cave finds are from southwest France and from northern Spain. Sculptured and fired female figures have been found in: Germany; Czechoslovakia; Austria; France and Russia. These BCE female figures include statues that are known as black madonnas or goddesses. The main French location is Landes, France. The goddess of Willendorf is from Austria. The Dolni Vestonice is from



Czechoslovakia. Anne Baring and Jules Cashford believe that these figures suggest “rituals of an immensely extended culture that reached from Spain to Siberia and formed the foundation of the later Neolithic and Chalcolithic cultures” (MG: 684). (LOG: 331; COG: 431; CAH: Vol. 1, Part 1; PDA; CEOA.)

For additional Labrys information see BCE entries: 5000, Near and Middle East and Malta; 30,000, Labyrinth, Spirals, and Meanders; 2600-2000, Early Bronze Age, Crete; 2000-1450, Middle Bronze Age, Crete.

For selected goddess information mentioned above see BCE entries: 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; and 22,000, Maiden with Hood from Brassempouy.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000 Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves 31,000, Chauvet Cave and Vulva Engravings; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. INCISED VULVA IN STONE; c. 28,000 BCE. LA FERRASSIE, FRANCE.  
THE METROPOLITAN MUSEUM OF ART; NEW YORK, NY. ON LOCATION.

## 30,000 LABYRINTH, SPIRALS, AND MEANDERS

Going on means going far,  
Going far means returning  
(Tao Te Ching)

The emergence of the aniconic phenomena of the labyrinth can be traced back to the spiral and meander c. 30,000 BCE.\* This new prominence is supported by further engraved artifacts and stones plus cave finds that include:

- \* the oldest 'picture layers' from the Altamira (Santander) Cave (EP: 295, 301, Fig. 184);
- \* meandering imagery on a bull's head from the ceiling in Altamira (Santander) Cave (EP: 301, Fig. 188, 300);
- \* mammoths and bird goddesses plus other full breasted goddesses located in the gallery known as the Hall of the Hieroglyphs in the Pech-Merle Cave (EP: 52, 54, 295, 305, 397, 530, 538, Fig.18);
- \* sixty spiral cupules from a rock shelter in La Ferrassie Dordogne France (EP: 136, Fig.79, 138);
- \* bird goddess with engraved meanders, Mézine Ukraine (TROC: 313-315, Fig. 185);
- \* an engraved bone with a serpentine pattern of sixty-nine spherical indentations from Abri Blanchard Dordogne in the Gorge d'Enfer Rock Shelters (TROC: 44-9, 54, 90, Figs. 7, 9, 10 a-b, 8); plus
- \* spirals, meanders, and goddesses from Mal'ta, near Irkutsk, Siberia (TROC: 337, Fig. 202c; LOG: 89, Fig. 146, 2c; MS: 100, Figs. 13-14; ARAS numbers 1Ca.061 and 1Ca.062). (EP: 295, 301, Fig. 184; EP: 301, Fig. 188, 300; EP: 52, 54, 295, 305, 397, 530, 538, Fig.18; EP: 136, Fig.79, 138; and TROC: 44-9, 54, 90, Figs.7, 9, 10 a-b, 8; TROC: 337, Fig. 202c; LOG: 89, Fig. 146, 2c; MS: 100, Figs. 13-14.)

For a more in depth discussion and detailed images, see *ARAS (The Archive for Research in Archetypal Symbolism)*, <http://resources.ciis.edu:2058/index.aspx>. ARAS record numbers include: 1Ca.002; 1Ca.003; 1Ca.008; 1Ca.016a; 1Ca.060b and 1Ca.104a. The keyword phase is "meanders and spirals." Also see ARAS record numbers: 1Ca.061 and 1Ca.062; keyword is "Mal'ta." (For the first *Re-Genesis* entry that includes the spiral, see 50,000 BCE African Homo Sapien Migrations and Matrilineal Motherline.)

### FURTHER RESEARCH RECOMMENDATIONS:

Although c. 30,000 BCE saw a further development of the aniconic spiral and the meander, it was during the Neolithic (8000-3500/3000 BCE) that the labyrinth and labyrinthine engravings became more pronounced along with the coil, spiral (oculi), snake, concentric circles, and owl goddess configurations. Selected Neolithic labyrinthine ceramics, sites, monuments, and other related iconography

research include: the 5790-5750 kilim with labyrinth design, Catal Huyuk Anatolia ARAS Record, 2Da.117; 5500-5200 ceramics, Bukk Culture, northeast Hungary and east Slovakia (COG, 43-7); 5500-4000 ceramics, Dimini Culture, Greece (COG, 25-29); 4500 Karanovo-Gumelnita square labyrinth homes; 4000-3000 Locmariaquer, Brittany France; 4000-3500 Gavr'Innis (or Gavrinis), Brittany France; 3800, Hal Saflieni Hypogeum, Malta; 3500-3200 New Grange or Newgrange, County Meath, Dowth, and Knowth Ireland (COG: 214, Fig. 6-33 plus 298, Fig. 7-119); 3400 Egyptian tomb of King Perabsen (MLW: 33, Fig. 38); 3300, Tarxien, Malta (MS: Fig. 55); 3250 Abydos, Egypt; 3150 Tomb of King Ka'a, First Dynasty, Egypt; 3100 Stonehenge, England; 3000 Avebury, England; 3000 Woodhenge, England; 3000 Troy, Anatolia; Entrail-labyrinth, Mesopotamia (MS: Fig. 2); Rocky Valley near Cornwell, England; ancient Val Carmonica, Lombardy, Italy (LCS: Fig.7); Naquane in Valcamonica, Italian Alps; Lerfall in Ukraine; Knossos, Crete; and spirals on clay stamps (LOG: 123, Fig. 193).

Additional research-keyword for labyrinth and related labyrinthine BCE examples that followed the Neolithic include: 2000, Knossos coin pattern, later Gotland Island Sweden + the US Hopi Indian tribes; 1842-1797 Egyptian Labyrinth Temple of Amenemhet (or Amenemhat) III (NLEL: 111-120; LFS: 21) plus Egyptian meander hieroglyphs and possibly the first Greek key pattern (LFS: 5-7); 1750 literary descent of Sumerian Inanna, Uruk Babylon (RAR); 1700 Phaistos Disk, plus Cretan palaces, labyrinths, and owl coins (MS: Fig. 51); Glastonbury Tor, England; Labyrinth Court, Palatine Hill, Rome; Malekula, New Hebrides Island; burial chamber Bryn Celli Ddu on Anglesey Island, Wales; 1000 representation of Solomon's Labyrinth (ARAS, record #5Do.002); and Oraibi Arizona USA (MLW: 32, Fig. 37).

Similar patterns of the labyrinth, spiral, and meander continued to emerge for thousands of years on stone engravings, numerous painted cave walls, and sacred sites including: Egypt; Africa; Australia; Scandinavia; Turkey; Mesopotamia; Russia; India; Indonesia; Tibet; Greece; Brittany; China; South America; and Americas Pueblos tribes including the Hopis; Zunis; and the Pimas. (LCS: xxii-xxiii; 24.)

Selected CE examples include: 500 Villa of the Mysteries fresco (Villa dei Misteri), 'initiation and descent ritual' of Roman women plus the House of the Labyrinth, Pompeii Italy (ARAS record #3Pa.017); 9<sup>th</sup> century Samarra Mosque, Iraq (MS: Fig. 48); 1167-1200 city plan of the walls of Jericho (LCS: 12, Fig. 33); 1200 Chartres Cathedral plus the Cathedrals at Poitiers, Amiens, Revenna, and St. Omer (LCS); 1400 Notre Dame, Paris; 1510 vulva labyrinth design by Stabius, in *Concerning Maze* (MLW: 85, Fig. 127); 1549 Villa d'Este Tivoli Gardens (MLW: 116, Fig. 177); 1674 Versailles; 1699 Saffron Walden, Essex England (MLW: 52-3, Fig. 79-81); 1899 Vincent Van Gough's *Starry Night France* (MS: Fig. 25); and the 1991 indoor labyrinth followed by the 9-3-1995 outdoor labyrinth installation at Grace Cathedral, San Francisco.

## THEORY:

Kerenyi theorizes that the labyrinth, spiral, and meander are [unicursal] paths or journeys in which one re-returns to the beginning (D: 92-93). Labyrinth means the *place of the labrys* (MTPC: 11). The etymology for both labyrinth and labrys is the Greek *labyrinthos*, 'a network of intricate passageways.' Cameron suggests "from this same root comes the word labia, the elaborate folds of the labia majora and the labia minora of the vulva. The butterfly-symbol may represent [the] opened labia" (SA: 10). Adding to the butterfly-labia consideration, archaeologists Sir Arthur Evans "published a series of chrysalises, butterflies, and goddesses related to chrysalises or with butterfly wings. (RN: 53-71.) He interpreted the chrysalis as an emblem of new life after death" (GGE: 186-7).

In addition to the labrys symbols, 'butterfly-chrysalises-labia,' the double axe is also a prototype of Cretan Labryses and a common theme found in Minoan-Mycenaean art. The double axe has two conjoined triangles. Also images of Minoan-Mycenaean butterflies are frequently portrayed with double axe wings or conjoined triangles. Gimbutas adds "these schematized butterflies are the prototypes of the Minoan double-axe" (GGE: 186). The ancient symbols for the triangle, double axe, and butterfly may well be the X and V as first introduced in the *Re-Genesis* 70,000 BCE entry, Blombos Cave followed by numerous other *Re-Genesis*' entries as noted below to see: "for additional V/triangle/vulvic information." (GGE: 186-7; LOG: 13; WAM: 116-8; ECLE.)

The double-axe indicates significant objects of worship that were used for ritual purposes in caves, mountains, and on altars in temple shrines including the Shrine of the Double Axe and the Tomb of the Double Axe. These and other labyrinth cave sanctuaries are the prototypes of 12<sup>th</sup> century CE cathedrals. It is also of note that the size of double axes varies significantly. Many are either 6-8 feet tall (MAL: 30-31, Fig. 9) such as the 'pillar cult' finds from the Dictaeon Cave as discussed by Evans (MTPC: 9-13) – or - much smaller bronze or stone votive objects found in conjunction with priestess and rituals. *Re-Genesis* suggests that the labrys is a manifestation of incantation rites and metamorphosis or re-generative rituals. Interpretations of the labrys include the: labia, butterfly; chrysalises; double axe; figure 8 (eternity); earth's center; and or the waxing and waning moon. Significance may be a home coming to self and mother or matrix that sparks or enhances be-ing and be-coming.

The re-turning journey to the labrys is known in Greek as the *katabasis* or the descent. Metaphorically walking the labyrinth may have three stages including: detachment; re-birth; and then integration or a *Re-Genesis* during the exit or ascent. As noted by Janet Bord in *Mazes and Labyrinths of the World*, W. K. Jackson links the themes:

of death and rebirth with the labyrinth when he says that the labyrinth is a 'microcosm of the earth and a macrocosm of the human anatomy.' In death one returns to the earth, the mother, from which one is eventually

reborn. The presence of the labyrinth at burial structures signifies a ritual entry into the earth; the labyrinth represents both the earth and the human body as sources of life (MLW: 10; MLT).

From the earliest spirals, meanders, labyrinths, and labryses starting with ancient rock and cave symbols and engravings are reminders of human's "unceasing preoccupation with the spiral order and his [one's] spiral development" (MS: 29). The spiral may also "be thought of as an elementary unicursal labyrinth as they have an indirect path leading to a hidden center (MLW: 18)."

The spiral [and meander], depicted in ancient tombs, implies a death and re-entry into the womb of the earth, necessary before the spirit can be reborn in the land of the dead. But death and rebirth also mean the continuous transformation and purification of the spirit throughout life; the alchemists use the word VITRIOL to stand for *Visita interiora terrae rectificando invenies occultum lapidem*. 'Visit the interior of the earth; through purification thou wilt find the hidden stone.' Such a descent into the underworld (the kingdom of Pluto) is the theme for most initiation rituals, and is comparable to the passage through the wilderness, or the 'dark night of the soul', which is experienced by mystics [and all soul seekers] on their path. It is furthermore nearly always symbolized by the spiral. Those on the columns of the Treasury of Atreus (a relic which is still to be found in the volutes of the Ionic column) have a further correspondence; by passing between two spiral columns, the initiate becomes the central axis or pillar and consciousness and equilibrium, for he [and she] has thus passed between two opposite pillars of the Tree of Life, or between the coils of the serpents of the caduceus, and has thereby come into direct contact with the Source of Being (MS: 29-30).

In a more contemporary light is the hypothesis that the soul or spirit's search for wholeness is an ongoing labyrinthine journey back to the labrys that includes further considerations such as the: center; matrix, matter, or mother earth - and - with each new spiraling re-turn or *katabasis* to mother earth, is the possibility of another *Re-Genesis*. In William Braud's article "The Ley and the Labyrinth: Universalistic and Particularistic Approaches to Knowing" he eloquently speaks to the spiraling re-turn or nonlinearly process.

The labyrinth is the winding, all-encompassing path; meandering here and there, moving nonlinearly toward, then away from, then toward the goal again-patient path that seems to enjoy its own winding [serpentine] journey. ... The winding labyrinth path that touches and depends upon each and every point of its area may symbolize the infinite possibilities that may be realized-an infinite appreciation of a pluralistic universe (LL: 1, 17).

Would suggest that these infinite possibilities might well include brain synchrony that supports a healing consciousness by utilizes alternative ways of knowing.

For additional labyrinth, labrys, spiral, and meander information, see BCE entries: 30,000-25,000, Aurignacian Age; 2600-2000, Early Bronze Age, Crete, Chthonian; 2000-1450, Middle Bronze Age, Crete; 2000, Asherah; and 1450-1260, Hattusa, Anatolia.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 25,000-20,000, Goddess of Laussel; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase and Script in Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

For additional information on earlier female identified shrines and sacred sites that were replaced later by churches, mosques, and synagogues, see BCE entries: 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey); 1290-1223, Abu Simbel, Egypt; 700-550, Apollo At Delphi and Didymaion; and 282-263, Demeter's Priene Temple, Anatolia.

For additional information about earlier pagan shrines and labyrinths that were replaced with Christian churches and cathedrals, see CE entries: 410, Fall of Rome And Cybele; 401-402, Christian Destruction Of Gaza Temples; 324, St. Peter's Basilica Built Over Pagan Site, Rome; 326-1243, Byzantine Period and Constantine the Great; 432-440, Santa Maria Maggiore Church Built Over Pagan Site; 12th and 13th Centuries, Cult of the Virgin Mary; 1280, Catholic Church Built Over Pagan Sanctuary, Rome; and 1870, Lyons Basilica Built Over Cybele's Pagan Temple.

For further information on Upper Paleolithic and Neolithic script of spirals, concentric circles, meanders, and labyrinths beginning in the 7<sup>th</sup> millennium BCE, see:

Gimbutas, Marija Aleikaite. *The Civilization of the Goddess: The World of Europe*. San Francisco: Harper, 1991. (COG, 308-321.)

For exceptional illustrations of the spiral in Megalithic Europe, see:  
Twohig, Elizabeth Shee. *The Megalithic Art of Western Europe*. Oxford, England: Oxford Press, 1981. (MAWE)

For further information on Mycenaean pillar worship or pillar cult and the Labrys see:

Evans, Sir. Arthur. *The Mycenaean Tree and Pillar Cult and Its Mediterranean Relations: With Illustrations from Recent Cretan Finds*. London, England: Macmillan, 1901. (MTPC)

For further information on Amenemhat III's Labyrinth Temple see:  
Uytterhoeven, Inge, and Ingrid Blom-Boer. "New Light on the Egyptian Labyrinth: Evidence from a Survey at Hawara." *The Journal of Egyptian Archaeology* V 88 (2002): 111-120. (NLEL)

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PHOTO: GSA. GAVR'INNIS (OR GAVRINIS), BRITTANY FRANCE, 4000-3500 BCE.  
ON LOCATION.

### **30,000-25,000 GODDESS OF WILLENDORF**

Goddess of Willendorf from Austria.

Full discussion to follow, including the significance of the goddess's woven headdress or cap. Additional information on Paleolithic textile artifacts, including string skirts, nets for hunting, and ivory weaving tools will be analyzed by



archaeologists: James Adovasio and David Hyland from Mercyhurst Archaeological Institute in Erie, PA; Alexander Marshack from Harvard University's Peabody Museum of Archaeology and Ethnology in Boston, MA; linguist and archaeologist, Elizabeth Barber from Occidental College near Los Angeles; anthropologist Olga Soffer; and Rosemary Joyce from University of California-Berkeley, in Berkeley, CA.

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Vulva Engravings, France; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional triangle/vulval information, see BCE entries: 70,000, Blombos Cave; 5300-4300, Climactic Phase And Script In Old Europe; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 4000-3500, Gavrinis;

Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

PHOTO: GSA. IMAGE OF GODDESS OF WILLENDORF, 4 1/2 in., LIMESTONE; c. 30,000-25,000 BCE. PHASE II. MUSEUM DETAILS PENDING. ON LOCATION.

## **26,000 GRIMALDI CAVES**

(Full discussion to follow.)

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of 0; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

## **25,000-20,000 GRAVETTIAN AGE**

The Gravettian period is named after the French site of La Gravette in Dordogne, France. In addition to small pointed blades, called the Gravette points, significant finds include the goddesses of Laussel in France and the Dolni Vestonice in Czechoslovakia. This period is also known for impressive cave paintings and engravings in the French caves in Lascaux and also the Dordogne. (PDA; CEOA; MG: 683. CAH: Vol. 1, Part 1.)

(Full discussion to follow.)

For additional Lascaux information see BCE entry: 15,000-12,000, Lascaux Cave.

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Vulva Engravings, France; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 24,000,

Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. IMAGE PENDING. (Full discussion to follow.)

## **25,000, CARAVANSERAI, TRADE ROUTES, AND DARK MOTHERS**

As discussed above, the veneration of the dark mothers began to spread throughout all continents following the African intercontinental dispersions. Between 35,000-23,000 BCE, numerous dark mother icons, engravings, statues, images, inscriptions, and masseboth and menhirs also began to emerge along these vast African migration routes that stretched throughout the world. (AO: 1-2.) (A brief *Re-Genesis* selection of 35,000-23,000 BCE dark mother entries includes: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves, France; 34,000-28,000, Vulva Engravings, France; 31,000, Chauvet Cave and Vulva Engraving; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; and 23,000, Goddess of Lespugue.)

The migrations routes stretched up from south Africa and fingered out through: Schabwa, Yemen; Aswan, Egypt; Petra, Jordan; and Riyadh, Saudi Arabia eventually spreading over and across the Asiatic Steppe and then into the ancient Far East.\* Along these ancient paths and trade routes, caravanserai also began to emerge along the way.

\*The source of the information about these migrations routes was from an ancient trade map discussed with the Petra's site director on 10-28-1989.

The caravanserai (or *kervansaray* in Turkish) was a roadside structure or inn that housed pilgrims and their animals. In addition to providing food and temporary lodgings, many caravanserais also included a black madonna temple, shrine room, holy of holies, sacred cave, or an adjacent rock shelters. Selected examples of caravanserais are discussed in *Re-Genesis* that were noted in numerous North African, European, and Near Eastern museums and archaeological sites including: Byblos; Heliopolis; Baalbec; Acilisen; Pontus; Cappadocia, Phrygia; Gezer; Gaza; Eilat; Ophir; Sinai; Har Karkom; Gebel Tjauti/Abydos; Luxor; Perge; Nahariyah; Ashrath-Yam; Ephesus; Cypriot Salamis; Carthage; Taanach; Kuntillet Ajrud; Khirbet El-Qom; Carchemish; Petra; Mecca; Hittite Bogazkoy; Philae; Kom Ombo; and the Elephantine. Additional caravan shrine centers frequented by Abraham include: Ur; Haran; Damascus; Shechem; Bethel and Hebron. (STP: 89, 93; COA: 108-9, 119.)

Over the centuries, black madonnas have taken numerous forms including: the Asherim pillar-tree figures; Abydos tableau of Isis; Nahariyah's mold of horned goddess Astarte (DM: 57); Cypriot KA goddess statues and coins; Rhea Cybele (Phrygian for *cave*) as a rough carved black meteorite (TOL: 186) plus Phrygian Mater Agdistis known as She of the Rock; Ephesian Artemis as a black cone shaped asteroid; the sandstone cone known as the Mistress of Turquoise from the promontory of Mount Sinai (WM: 41); Ashtoreth or Ishtar's ten monoliths at Gezer (TEG: 85); the Omphalos at Delphi, Byblos, and Hazor; Hittite/Sumerian Kubaba at Carchemish on the Euphrates (WCSE: 275; MOG: 395); holed birth stones (Jr 2.27); Mecca's Ka'ab, Kuba, Kube, or cube goddess (CAA: 22); madonna Tanit; megalithic black vulva shaped Menhirs (MOG: 96-7); Kition or Citium black tripart stone from Cyprus; Delphi's conical womb or navel stone; Hathor's engraved messeba /masseboth (TRS: 204) and stelae or standing stones at Serabit el-Khadem in the Sinai (SS: 59); Jericho's Meubots (re. Mecca entry); the Pessinus later Roman Magna Marter stone (TOL: 188-9); black Shekinah also known as Precious Stone (MG: 646); Kuntillet Ajrud inscriptions of Asherah as a cathedra deity or *ilhm ksat*; Hebrew Beth-el stones and Greek baetyls (CDBL: 126) or baitulos (WDSSO: 523) plus the baetyl goddess renamed as Jacob's pillar (STP: 91; Gn 28.12-22, 13-15).

For additional information on caravan routes and caravanserais, see BCE entries: 40,000, Har Karkom; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

For additional information on Mecca see BCE entry: 100, Mecca, the Ka'aba and Sacred Stones.

For additional information on Cathedra Goddesses see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kouroutrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

PHOTO: GSA. TURKISH CARAVANSERAI (10-10-1989): SULTAN HANI, NR. KONYA. TURKISH COLLECTION, SHEET. 70. ON LOCATION.

## **25,000-20,000 GODDESS OF LAUSSEL**

The Goddess of Laussel was found on a low relief in the Laussel Cave in the Dordogne area in southern France. Her left hand rests on a full abdomen that may indicate pregnancy. In her right hand she holds a bison horn that is engraved or incised with thirteen notches. These thirteen notches may speak of a calculation or form of recording pregnancy and/or the thirteen phases of the moon as suggested by James Marshack in *The Roots of Civilization*. He believes that the thirteen notches are correlated to a lunar calendar, as "it is also the number of the days from the birth of the first crescent to just before the days of the mature full moon" (TROC: 335). In discussing the mythological and mathematical significance of the thirteen notches and the horn, he says:

if the notations and myths were also related to the processes of pregnancy both in animals and women, as well as to the seasons of rutting, migration, and calving, then it is possible to conjecture that this image of the goddess or woman with the marked animal horn and with the red color of life is a central aspect or character in the combined myth (TROC: 335).

He adds that the notches on the Laussel relief as well as other examples from the East Gravettian culture in Czechoslovakia and Russia as well as Italy and Spain demonstrate that these notations speak of a "cognitive, time-factored, and time-factoring technique" (TROC: 57).

As the moon waxes, wanes, and waxes again in an endless rhythm, it illustrates the eternal return to the beginning: the return to she who is the great mother from whom all life and death emanates. The goddess is "the measurer of cycles of time and of celestial and earthly connection and influence; she [is] continuance. She governs the fecundity of woman, the waters of the sea" (MG: 21). The sequence of the seasons and the phases of the moon are in perpetual interdependence; perpetual movement to the eternal return as illustrated in the

natural world and the female (MG: 21).

The above considerations may also relate to the later Neolithic goddesses called 'Mistress of the Animals' and their association with pregnancy, crescent horns, bullhorns, calendric mythology, and lunar calendars. (TROC: 333-336; LOG: 142.) For a full exploration, see *The Roots of Civilization* by James Marshack. (TROC)

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

For additional moon shrine-goddess, see BCE entries: 1200, Moses; 5000-4900, Inanna In Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the *me*; 1800, Goddess Sarah and Abraham; and 100, Mecca, The Ka'aba and Sacred Stones.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional triangle/vulva/V information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000 Labyrinth, Spirals, and Meanders, 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan of Morocco; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue;

10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. GODDESS OF LAUSSEL; c. 25,000-20,000 BCE. DORDOGNE, FRANCE. THE ORIGINAL IN THE BORDEAUX MUSEUM; BORDEAUX, FRANCE. REPRODUCTION FROM THE METROPOLITAN MUSEUM OF ART; NEW YORK, NY. (PHOTOGRAPHIC PERMISSION WAS DENIED WHEN VISITING THE BORDEAUX MUSEUM.)

## **24,000 DOLNI VESTONICE**

Dolni Vestonice goddess from Moravia, Czechoslovakia. This figure was made from a mixture of clay and pulverized bone before being fired. (LOG: 51. MG: 10-14.)

(Full discussion to follow.)

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and

King Midas, Anatolia: 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. IMAGE OF DOLNI VESTONICE GODDESS; c. 24,000 BCE. PHASE II. MORAVIA, CZECHOSLOVAKIA. MUSEUM DETAILS PENDING. ON LOCATION.

### **23,000 GODDESS OF LESPUGUE**

Austrian goddess of Lespugue from Haute Gargonne, France. (LOG: 162-3.)  
(Full discussion to follow.)

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia: 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. GODDESS OF LESPUGUE; c. 23,000 BCE. PHASE II. HAUTE GARGONNE, FRANCE. MUSEE DE ST. GERMAIN, FRANCE. ON LOCATION.

### **22,000 MAIDEN WITH HOOD FROM BASSEMPOUY**

This head of maiden goddess with hood from Brassempouy, Landes, France was



beautifully sculptured from mammoth-ivory. Although the height is only 1 3/8 inches, this exquisite head was carved in what could be compared to a contemporary style. Her features are very distinctive, including a long neck, delicate nose and eyes, and long straight hair with a net-like pattern. Anne Baring and Jules Cashford suggest that this is the oldest known sculpture of a goddess that has been found to date. (The goddesses of Willendorf, Laussel, Lespugue and the Dolni Vestonice were engraved in limestone or fired composites.) (MG: 9.)

For further information on ancient textiles as they relate to this entry, see:  
Barber, Elizabeth J. W. *Prehistoric Textiles: The Development of Cloth in the Neolithic and Bronze Ages: with Special Reference to the Aegean*. Princeton, NJ: Princeton Univ. Press, 1991. (PT)  
\_\_\_\_\_. *Women's Work: The First 20,000 Years*. New York, NY: W.W. Norton, 1994. (BWW)

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

PHOTO: GSA. IMAGE OF IVORY HEAD OF VIRGIN GODDESS WITH HOOD FROM BRASSEMOUY; c. 22,000 BCE. PHASE II. BRASSEMOUY; LANDES, FRANCE. MUSEE DE ST. GERMAIN, FRANCE. ON LOCATION.

### **20,000-15,000 SOLUTREAN AGE**

This was the end of the last glaciation, when the weather was very wet and cold, but a renewed warming period resulted in much forestation. This period is named the French site of Solutre' near Macon, Saone-et-Loire, Dordogne, France. Mammoth hunting was at its peak, stretching from Europe and Siberia to North America. Solutrean tools have been found on European pathways from Siberia to Hungary, France, Britain, and Spain. Distinguished tools were made of flint for working wood, antler, and leather. Hunting tools also include thin laurel leaf spearheads that may have originated in Hungary and spread westwards. (Evidence of Solutrean flint tools in North American is pending.) (MG: 684; CAH: Vol. 1, Part 1; PDA; CEOA.)

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-

28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **15,000-10,000 MAGDALENIAN AGE**

The center of the Magdalenian culture was in the Dordogne in southwest France and neighboring Spain. Other areas include Belgium, Germany, Switzerland, Moravia, and Italy. (CA: 58.) The period is named after finds from la Magdalenian in France. Although the Magdalenian Period also began with very cold temperatures, it then warmed considerably. As a result, herds of animals began to move eastward, followed by hunters. Reindeer became a significant source of food as well as fish. Finds include: barbed harpoons; lance-heads; spear-throwers; blades and a form of a miniature saw. The first 4000 years of the Magdalenian period is noted for its art, especially cave art including the Altamira Cave in Spain plus Font-de-Gaume in France. Cave art was at its peak during the Magdalenian period. The French finds include numerous female figures of significance including bone and ivory goddesses. (CA: 62.) There are also numerous cave dwellings used for human habitation during the Magdalenian Age that remain visible today. Also of note here is the new Natural Museum of Prehistory Les Eyzies in the village of Les Eyzies that contains one the finest Ice Age and Magdalenian collections in the world. (PDA: 147-8; CA: 58, 62; PDA; CEOA; MG; CAH: Vol. 1, Part 1.)

For additional Lascaux information see BCE entry: 15,000-12,000, Lascaux Cave. For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-12,000, Lascaux Cave; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

PHOTO: GSA. IMAGE OF IVORY GODDESS; c. 15,000-10,000 BCE. PHASE II. DORDOGNE, FRANCE. MUSEE DE ST. GERMAIN, FRANCE. ON LOCATION.

### **15,000-12,000 LASCAUX CAVE**

The Lascaux Cave includes deer and a bucranium (bull or bovine head) on the

ceiling and walls of Lascaux in Dordogne, France. The bucranium or bull's head with horns may be interpreted as a symbol of 'regeneration and becoming' because the horns grow larger every spring. D. Cameron's recommended study compares the bucranium to the fallopian tubes. In Crete, as also in Anatolia and Sicily, Sir Arthur Evans called the bucranium the "horns of consecration." (POM; TEG: 46-7; LOG: 265-6; SBDN: 4-5.) (Additional considerations to follow on the theory that sometimes the bullhorns may have been cow horns.)

For additional KA goddess information, see BCE entries: 5400-3500, Ancient Aphrodite, Chalcolithic or Copper Age; 4000, Nile Bird Goddess, Egypt; 1500, Lachish Ewer, Triangle, and Menorah; 900-800, KA Goddess, Salamis, Cyprus; and 664-525, Neith and Black Virgin at Sais Temple, Egypt. Also see horns of consecration information in BCE entry: 7000-5000, Early Neolithic Crete.

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 13,000-11,000, Altamira Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

PHOTO: GSA. IMAGE OF CEILING OF LASCAUX CAVE. PHASE II.  
LASCAUX CAVE; DORDOGNE, FRANCE. REPRODUCTION FROM THE  
METROPOLITAN MUSEUM OF ART; NEW YORK, NY. (PHOTOGRAPHIC PERMISSION  
WAS DENIED IN LASCAUX, FRANCE.) ON LOCATION.

### **13,000-11,000 ALTAMIRA CAVE**

Altamira Cave; bucranium on ceiling in Altamira, Spain near north coast of Spain.

(Full discussion to follow.)

For additional cave information see BCE entries: 15,000-12,000, Lascaux Cave; and 15,000-10,000, Magdalenian Age.

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000,

Lascaux Cave; and 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey).

PHOTO: GSA. ALTAMIRA CAVE; c. 13,000-11,000 BCE. ALTAMIRA, SPAIN.  
REPRODUCTION FROM THE METROPOLITAN MUSEUM OF ART; NEW YORK, NY.  
ON LOCATION.

### **12,300 FIRST HUMAN TO THE AMERICAS**

Given new DNA analytical technology using PCR technique (polymerase chain reaction) it now appears that the first people to reach the Americas were c. 12,300 BCE. The journey was most likely by boat via the coast from Siberia along the Bering Strait. In rewriting the ancient history of the Americas stretching down as far as Monte Verde in Chile, these powerful new resource techniques have also shed additional light on the Neanderthals, flightless dodo, woolly mammoth, as well as modern American Indians.

For further information see:

Curry, Andrew. "How Did People Reach the Americas: Ancient DNA Sheds Light on the Prehistoric Humans Who Colonized a Hemisphere." *U.S. News & World Report* 145:3 (4 Aug., 2008): 44.

Thomas, M., et al. "DNA from Pre-Clovis Human Coprolites in Oregon, North America." *Science* 320: 5877 (May 9, 2008): 786-789.

For further research see the works of authors: Eske Willerslev, Dennis L. Jenkins, Beth Shapiro, Hendrik Poinar, M. Thomas, P. Gilbert, Anders Gotherstrom, Nuria Naveran, Juan J. Sanchez, Linda Scott Cummings, Michael Hofreiter, Philip Francis Thomsen, Jonas Binladen, Thomas F. G. Higham, Robert M. Yohe, and Robert Parr.

ILLUSTRATION: GSA. IMAGE PENDING.

### **12,000 PUMUKALE/HIERAPOLIS, ANATOLIA (CENTRAL TURKEY)**

Pumukale (*Cotton Castle*), 14,000-year-old limestone rock formations, is considered to be a symbol of primordial water known as ancient Hierapolis or *Holy City*. It was an ancient healing center and location of one of the seven churches in the Apocalypse of the Christian New Testament.

(Further information pending regarding ancient water healing centers, with special focus on later patristic buildings that were built over sacred springs and wells.)

For additional Paleolithic information see BCE entries: 1,000,000-10,000, Paleolithic Overview; 1,000,000-50,000, Early (Lower) Paleolithic Age; 50,000-10,000, Late (Upper) Paleolithic Age; 50,000-30,000, Mousterian Age; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000,

Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Goddess of Lespugue; 22,000, Maiden with Hood from Brassempouy; 20,000-15,000, Solutrean Age; 15,000-10,000, Magdalenian Age; 15,000-12,000, Lascaux Cave; and 13,000-11,000, Altamira Cave.

For additional information about on earlier female identified shrines being replaced, see BCE entries: 1290-1223, Abu Simbel, Egypt; 700-550, Apollo at Delphi and Didymaion; and 282-263, Demeter's Priene Temple, Anatolia.

For additional information about earlier pagan shrines replaced with Christian churches, see CE entries: 324, St. Peter's Basilica Built Over Pagan Site, Rome; 326-1243, Byzantine Period and Constantine The Great; 410, Fall of Rome and Cybele; 432-440, Santa Maria Maggiore Church Built Over Pagan Site; 12<sup>th</sup> and 13<sup>th</sup> Centuries, Cult of the Virgin Mary; 1280, Catholic Church Built Over Pagan Sanctuary, Rome; and 1870, Lyons Basilica Built Over Cybele's Pagan Temple.

PHOTO: GSA. PUMUKALE LIMESTONE ROCK FORMATIONS. PUMUKALE, TURKEY. ON LOCATION.

## **10,000 GROTTA DELL'ADDAURA**

Given to Sicily's central Mediterranean location, it has been inhabited since the Paleolithic and is considered a significant African Diaspora crossroad. From Sicily, ancient African peoples expanded into Asia, Europe, and Australia, plus North and South America. (MDM: 25; DM: 4). Numerous examples of Paleolithic dolmens, menhirs, caves, grottos and rock art on the northwest coast of Sicily, evidence ancient African habitation, burial, and ritual practices. In summary, numerous archaeological finds spotlight and support a culture of highly advanced and skilled peoples.

Of the numerous cave finds, a prime example of Sicilian Neolithic rock art is in the Grotta dell'Addaura near Palermo. Highly sophisticated discoveries include skilful black painted figures of ritualistic animals and humans that also include a dark mother in a naturalistic ritual scene. The Grotta dell'Addaura is considered to be one of the finest its kind in Europe. Birnbaum says that the these painted and graphic depictions of the "dark mother mark African migration paths into Europe—first Sicily, then Italy, France, Austria, the former Czechoslovakia, and Germany" (DM: 8). (LDD; BLM; MGCP.)

Another such cave and rock art example is the c. 15,000 BCE Grotto dei Genovesi in the Egadi Islands also known as the Aegadian Isles. In addition to funeral sites (HIL: 23-11-05), this cave also includes 15 rock art of sketched figures of the ancient dark mother in red ochre. Lucia Birnbaum suggests that ancient African

migrants made such figures. (MDM: 25.) Another figurative series is in the Cala del Genovese cave on Levanzo Island that dates to c. 10,000 BCE.

For additional information on dolmens and menhirs, see BCE entries: 40,000, Har Karkom; and 4700, Dolmens.

For additional information on ancient ochre, see BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 285,000, Ochre at Kapthurin Formation plus Other Sites; 92,000, Qafzeh Cave and Ochre Symbolism; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-Iii); and 1500, Lachish Ewer, Triangle, and Menorah.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. GROTTA DELL'ADDAURA>SICILY 1998 SLIDES, PAGE 3.  
ON LOCATION.

### **10,000-8,000 MESOLITHIC**

The Mesolithic is the introduction to the Neolithic Age, as the last Ice Age began to end c. 10,000. Icecaps retreated northward in Europe, ending the Ice Age, and resulting in a warmer climate. This ecological change led to migration shifts in human habitation from caves to external dwellings. With the retreat of the Ice Age, the sea level also rose, giving rise to well-watered grasslands in areas such as present Iran and Afghanistan. This had additional effects on the transition from gather-hunter bands to permanent settlements. Domestication of plants and animals. Continuation of the symbol system is evidenced in the Paleolithic. (UND: 135-7; CAH: Vol. 1, Part 1, p. 167; COG: 2; MK; PDA; CEOA.)

For further information on the Neolithic, see BCE entry: 8000/7000, Early Neolithic.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **8300-4500 SHA'AR HAGOLAN (SHA'AR HA-GOLAN)**

The ancient village of Sha'ar HaGolan (Sha'ar ha-Golan) emerged in the Jordan Valley near the Sea of Galilee. This early Israel settlement may be the largest of its kind in the Near East. Discoveries have included the earliest street systems, settled communities, agriculture developments, and over 200 stone plus clay female figures with coffee bean-shaped eyes that date c. 8300-4500 BCE. Many of these figures are seated in the cathedra position.\* Sha'ar HaGolan was discovered in 1937 by a Czechoslovakian and Polish archaeological team. \*(As noted in BCE entry; 7100-6300, Cathedra Goddess of the Beasts, cathedra is defined as the official chair or throne of one in a position of prominence.)

For further Sha'ar HaGolan (Sha'ar ha-Golan) research see:

- Arpin, Trina L. "Micromorphological Analysis of Four Early Neolithic Sites." Diss. of Boston University, 2005. Ann Arbor: UMI, 2005. 3132764. (MA)
- Garfinkel Yosef, and Michele Miller. *Sha'ar Hagolan. Volume I: Neolithic Art in Context.* Oxford England: Oxford Books, 2002. (SH)
- Garfinkel, Yosef. "The Earliest Dancing Scenes in the Near East." *Near Eastern Archaeology* 66: 3, *Dance in the Ancient World* (September 2003), 84-95. (EDS)
- \_\_\_\_\_. *The Goddess of Sha'ar Hagolan: Excavations at a Neolithic Site in Israel.* Jerusalem: Israel Exploration Society, 2004. (GSH)
- Joffe, Alexander H., J. P. Dessel, and Rachel S. Hallote. "The 'Gilat Woman': Female Iconography, Chalcolithic Cult, and the End of Southern Levantine Prehistory." *Near Eastern Archaeology* 64: 1/2 (Mar.-Jun., 2001), 9-23. (TGW)
- Vagnetti, Lucia. "Stone Sculpture in Chalcolithic Cyprus." *Bulletin of the American Schools of Oriental Research* No. 282/283, Symposium: Chalcolithic Cyprus (May-August, 1991), 139-151. (SSCC)

For a Sha'ar HaGolan (Sha'ar ha-Golan) website, see:

Archaeological Excavations at Sha'ar Hagolan - A Neolithic Art Center in the Jordan Valley, Israel.

<http://archaeology.huji.ac.il/golan/index.htm>

<http://archaeology.huji.ac.il/golan/article6.htm>

For additional information on the first Neolithic villages, see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7040-3500, Hacilar, Anatolia; 7000, Jericho, Canaan/Palestine: Mesolithic to Neolithic; and 6800, Qal'at Jarmo.

For additional information on Cathedra Goddesses see BCE entries: 7250-6150, Catal Huyuk, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **8000/7000-5000 EARLY NEOLITHIC**

Evidence of the preliminary gather-hunter bands that emerged in the Mesolithic c. 10,000/8,000 BCE became more apparent in Early Neolithic c. 8000/7000-5000 BCE. These gather-hunter bands show evidence of new sedentary behaviors that include: food production, dwellings, rituals, and symbol awareness. Although their food supply continued to be augmented by hunting and fishing as well as berry and fruit gathering, larger grain domestication resulted in a steadier food supply. This food transition is known as the agricultural revolution or evolution. An example includes the Natufians in Anatolia, Asiatic Turkey, c. 8000, in which new agricultural skills resulted in regular cereal harvests. Both bread and beer making also began in the Early Neolithic as a result of reaped wheat and barley.

The gather-hunter civilization in the Early Neolithic villages also developed arts, trade, labor specialization, and ceramics. Early ceramics include the triangular vulva symbol. Another symbol that emerges is the three-fingered hand that Marija Gimbutas equates to the bird goddesses that are found throughout ancient history. Further developments relative to emerging sedentary behavior include larger demographic units and animal domestication. Finds also indicate a community organization that supports both rituals along with a belief system of female reverence and goddess prominence. \* James Mellaart adds to this theory in *Catal Huyuk: A Neolithic Town in Anatolia*, when he says that when agriculture triumphed over hunting the “power of the woman increased: this much is clear from the almost total disappearance of male statues in the cult” (CH: 176). (CAH: Vol. 1, Part 1, pp. 248-251, 570; GGE: 18; MK; LOG: 243-4; CH: 176.)

Further support for the hypothesis of increased power and special tribal status of Neolithic women included the interrelationship of a calendar consciousness, lunar cycles, birthing, lactating, and female foragers. As noted in *Re-Genesis* entry: 92,000, Qafzeh Cave and Ochre Symbolism:

Calendar consciousness may have developed in women first, since every woman has a ‘body calendar’ – monthly menstrual period. She would be the first to note the relationship between her own body cycle and the lunar. (UOH: 83, n. 12)



Shuttle and Redgrove also suggest that without fertility-cycles and monthly menstrual periods, there would be no consciousness. “In this sense it is the original magic, and it is of the woman” (WWME: 63). Given the correlation of women’s unique calendar consciousness and the significant implications of the seasons and plantings, it is a growing belief that women’s foraging provided for the bulk of the tribal food needs as well as medicinal herbs. Throughout the centuries, nursing mothers share particular food urgency relative to the needs of their children. The required primal skills to meet this *urgency* add to the theory that Neolithic women had a special tribal status.

Woman commands the sacred rituals and is party to the most secret mysteries of tribal life. For woman, with her inexplicable moon-rhythms and the power of creating new life was the most sacred mystery of the tribe. So miraculous, so powerful, she had to be more than man – more than human. As primitive man began to think symbolically, there was only one explanation. Woman was the primary symbol, the greatest entity of all (WCLS: 33).

\*For additional Neolithic goddess/art prominence information see:  
Gimbutas, Marija Aleikaite. *The Living Goddesses*. Supplemented and Ed. By Miriam Robbins Dexter. Berkeley, CA: University of California Press, 1999. Proof copy. (TLG: 113.)

For further information on the gather-hunter theory that suggests that ancient female foragers supplied more than half of the food and medicinal herbs see:  
Flinders, Carol Lee. *At the Root of this Longing: Reconciling a Spiritual Hunger and a Feminist Thirst*. San Francisco: Harper Collins, 1998. (ATRL: 104.)

Leakey, Richard E., and Roger Lewin. *People of the Lake: Mankind and Its Beginnings*. Garden City, NY: Anchor Press, 1978. (POTL)

Miles, Rosalind. *Who Cooked the Last Supper? The Women’s History of the World*. New York: Three Rivers Press, 2001. (WCLS: 2, ff. 6, 7.)

Reiter, Rayna R. ed. *Toward an Anthropology of Women*. New York: Monthly Review Press, 1975. (TAAW)

Turnbull, Colin. *The Forest People*. New York: Simon Schuster, 1961. (TFP)

For additional information on pre Indo-European cultural configurations, see BCE entry: 7000-3500/1450, Old Europe.

For additional information on the Mesolithic Age, see BCE entry: 10,000-8,000, Mesolithic Age.

For additional information on first villages, see BCE entries: Catal Huyuk, 7250-6150; 7040-3500, Hacilar, Anatolia; 7000, Jericho; and 6800, Qal’at Jarmo.



For vulva photos examples, see BCE entries: Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

For additional bird goddess information, see BCE entries: 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

PHOTO: GSA. CATAL HUYUK. ON LOCATION.

### **7250-6150\* CATAL HUYUK, ANATOLIA (CENTRAL TURKEY)**

Catal Huyuk, the largest Neolithic site in the Near East, is on the Konya plain of Southern Anatolia, or present Turkey. Between 7250 to 6150 BCE, 3000 years before the rise of Sumeria, Catal Huyuk was a significant city-type settlement. British archaeologist James Mellaart in 1957 CE made the discovery of Catal Huyuk. (MG: 83). Mellaart's archaeological and ethno historical finds have been unparalleled by any other Neolithic site. Catal Huyuk includes 13 building levels of houses, temples, and shrines as well as statues, grains, and trade items. As Mellaart was only permitted to excavate a fraction of the site, dozens of unexcavated mounds remain. (New excavations are currently in progress under the direction of English archaeologist, Ian Hodder.) Mellaart estimated that there were 7000 inhabitants living, gathering, hunting and farming on these thirty-two acres. Houses were beehive or Pueblo style. The site sits above another twelve levels. The bottom level is related to Syrian and Palestine cultures. Mellaart's evidence suggests that Catal Huyuk and sister site Hacilar were settled, prosperous, balanced matrilineal societies that show little evidence of social or political stratification.

\*6500-5650 BCE is the uncalibrated chronology.

In Catal Huyuk and Hacilar as well as Mesopotamia and Mesoamerica, women were key players in the development of agriculture, art, and religion, and the mother goddess was preeminent. Judith Plaskow's suggestion of the mother goddess as a "source of being" is most applicable here (SAAS: 146). Although women's association with agriculture is well documented in R. F. Willetts' discussion on the women's ritual festival of Hellotia, he believes that the connection to herbal magic was much older than agriculture (WCC: 160), which may also speaks to the healing arts. From 6500 BCE onward, the use of herbs in some form of a ritual context appears to have continued in southeast Europe and later throughout Europe, until its demise c. 4500-2500 BCE, due to Indo-European invasions. Catal Huyuk ended in 6150 BCE, as a result of a fire. Of note here is that Crete was first settled c. 7000 with settlers probably from Anatolia, given to notable similarities of culture. (OGR: 21.) Although Malta was flourishing 2000 years later than Catal Huyuk, the goddess images are nevertheless very similar. (COG: 22-23; ROG: 56; CH: 77-203; CC: 160, 196-7; MHE: 97; HNC: 227; PPSF: 60; AITA: 260; CB: 68-69, 252; WP: 77-107; WHH: 66; MK; CAH: Vol. 1, Part 1, p. 258.)

For additional Hacilar information see BCE entry: 7040-3500, Hacilar. For additional information on women, healing and herbs, see CE entry: 16 Century Paracelsus. For additional Crete information, see BCE entries: 7000-5000, Early Neolithic Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1600, Mycenaeans Dominant on Greek Mainland; and 1450-1100, Late Bronze Age Crete. For additional information on first villages, see BCE entries: 7040-3500, Hacilar, Anatolia; 7000, Jericho; and 6800, Qal'at Jarmo.

For additional information on the first Neolithic villages, see BCE entries: 8300-4500 Sha'ar Hagolan (Sha'ar Ha-Golan); 7040-3500, Hacilar, Anatolia; 7000, Jericho, Canaan/Palestine: Mesolithic to Neolithic; and 6800, Qal'at Jarmo.

For additional information on Neolithic Anatolia as the origin of tree /pillar cults, see BCE entries: 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1490-1470, Hathor's Dendera (Dendarah) Temple, Egypt; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; and 100 Mecca, the Ka'aba and Sacred Stones. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250,

Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For further information on the gather-hunter theory that suggests that ancient female foragers supplied more than half of the food and medicinal herbs see: Flinders, Carol Lee. *At the Root of this Longing: Reconciling a Spiritual Hunger and a Feminist Thirst*. San Francisco: Harper Collins, 1998. (ATRL: 104.)

Leakey, Richard E., and Roger Lewin. *People of the Lake: Mankind and Its Beginnings*. Garden City, NY: Anchor Press, 1978. (POTL)

Miles, Rosalind. *Who Cooked the Last Supper? The Women's History of the World*. New York: Three Rivers Press, 2001. (WCLS: 2, ff. 6,

7.)

Reiter, Rayna R. ed. *Toward an Anthropology of Women*. New York: Monthly Review Press, 1975. (TAAW)

Turnbull, Colin. *The Forest People*. New York: Simon Schuster, 1961. (TFP)

For more recent considerations see:

[http://www.catalhoyuk.com/archive\\_reports/2005/ar05\\_29.html](http://www.catalhoyuk.com/archive_reports/2005/ar05_29.html)

PHOTO: GSA. MODEL OF SHRINE ROOM VI; c. 6000 BCE. CATAL HUYUK, ANATOLIA. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCATION.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

## **7100-6300 CATHEDRA GODDESS OF THE BEASTS: CATAL HUYUK, ANATOLIA**

Cathedra is defined as the official chair or throne of one in a position of prominence. Erich Neumann speaks of the seated goddess as the “original form of the enthroned Goddess” (TGM: 98). As noted in the BCE entry; 4000-3000, Egypt, *Re-Genesis* refers to these ‘throned’ goddesses as the cathedra goddesses. This claim is supported by photographic examples from Alaca Huyuk and Catal Huyuk, Anatolia; plus Sicily, Egypt, Cyprus, Sumer, and Greece.

Additional examples are pending from Spain, Israel, France, and Poland. The cathedra goddess from Egypt is the seated bird goddess, Isis, or Au-set that is translated as *seat*. The Virgin Mary, as in St. Peters Basilica, is also a cathedra madonna. Bernard Dietrich speaks to the prevalence of throne goddesses in both Crete as well as Mycenaean cults, saying that this probably began in Neolithic Anatolia as the origin of the later tree or pillar cults as well as the “baetyl and aniconic divine representations in general” (TIGR: 8-9). Further discussion on the Anatolian cathedra goddess of the beasts to follow.

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 4000, Garden of Eden, Sacred Trees and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1490-1470, Hathor's Dendara (Denderah) Temple, Egypt; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 100 Mecca, the Ka'aba and Sacred Stones; and 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

PHOTO: GSA. IMAGE OF CATHEDRA GODDESS 'LADY OF THE ANIMALS,' OR 'LADY OF THE BEASTS', FROM NEOLITHIC SITE OF CATAL HUYUK. ANATOLIA. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCATION.

### **7040-3500 HACILAR, ANATOLIA**

Hacilar was a smaller town than Catal Huyuk, equaling about 50 houses. Location was 220 km. west of Catal Huyuk, and 60 km. from the Aurignacian site of Antalya, Anatolia. (Turkish Museums.)

(Full discussion to follow)

For further research see:

- Gimbutas, Marija Aleikaite. *The Civilization of the Goddess: The World of Europe*. San Francisco: Harper, 1991. (COG: 9.)
- Mellaart, James. *Catal Huyuk: A Neolithic Town in Anatolia*. New York: McGraw-Hill, 1967. (CH)
- \_\_\_\_\_. *Excavations at Hacilar*. Edinburgh: Published for British Institute of Archaeology at Ankara. Edinburgh University Press, 1970. (EAH)
- \_\_\_\_\_. *The Neolithic of the Near East*. London, England: Thames & Hudson, 1975. (NNE)
- Roller, Lynn E. *In Search of God the Mother: The Cult of Anatolian Cybele*. Berkeley: University of California Press, 1999. (SGM: 36.)

For additional Hacilar information see BCE entry: 7250-6150, Catal Huyuk, Anatolia.

For additional information on the first Neolithic villages, see BCE entries: 8300-4500 Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7000, Jericho, Canaan/Palestine: Mesolithic to Neolithic; and 6800, Qal'at Jarmo.

PHOTO: GSA. IMAGE OF HACILAR GODDESS; C. 7040-3500 BCE. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. PHASE II. ON LOCATION.

### **7000-5000 EARLY NEOLITHIC CRETE**

The first settlement in Neolithic Crete at Knossos is dated to 7000-6000 BCE: the first finds are calibrated to 7000 (COG). In *The Origins of Greek Religion*, religious historian Bernard Dietrich translates and outlines the arguments of F. Schachermeyr that the derivation of Crete settlers was most likely Anatolia. In the westward migrations from Anatolia, Schachermeyr says that there was a sharing of “culture (agriculture, vegetation, religion), and their skills (the potter’s art, the working of metal)” (OGR: 21). *Cambridge Ancient History* also notes that Crete most likely received agricultural skills from Anatolia as well as the knowledge of permanent settlements and raising domestic animals. It is also suggested that the westward movement from Anatolia to Crete was by boat. Evidence of Crete’s use of obsidian from Anatolia cannot be ignored in this argument. (CAH: Vol. 1, Part 1, pp. 570-1; OGR: 21, 106-7, 111, 92, 110-12, 165, 170, 182-3, 304, 221; TIGR: 30-31; COG: 37; MK.)

Dietrich expands on F. Schachermeyr arguments in additional discussions about the finds from Crete that Dietrich believes clearly speak to Anatolian origins. Included in these finds are five seated goddesses on Mycenaean seal rings that mirror the seated goddess from Neolithic Anatolia. These seated goddesses are from Knossos and Phaistos in Crete as well as Thebes, Mycenae, and Tiryns from the Greek mainland. Dietrich draws similar comparisons to stalagmitic concretions, plus niche and bull figurines, as well as the horns of consecration so named by British excavator Sir Arthur Evans. Additional art, jewelry, and pottery discoveries include the crystal vase from Zakros, libation vessel from Knossos, and the Kernos, “a ceramic vessel with a wreath of small cups for holding the first fruits of grain, fruit, honey, or wool” (KCMG: 13). Other items are the Labrys and painted pottery that included the pubic triangle (KCMG: 13). (OGR: 21, 106-7, 111, 92, 110-12, 165, 170, 182-3, 304, 221; COG: 37; KCMG: 13; MK.)

For additional Crete and Aegean information see BCE entries: 7000-3500/1450, Old Europe; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Mycenaean Dominant on Greek Mainland; 1580, Zeus; 1450-1100, Late Bronze Age Crete; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300,

Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

For additional horns of consecration information in BCE entry: 15,000-12,000, Lascaux Cave. Also see KA goddess information, see BCE entry; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4000, Nile Bird Goddess, Egypt; 1500, Lachish Ewer, Triangle, and Menorah; 900-800, KA Goddess, Salamis, Cyprus; and 664-525, Neith and Black Virgin at Sais Temple, Egypt. Also see horns of consecration information in BCE entry: 15,000-12,000, Lascaux Cave.

PHOTO: GSA. HORNS OF CONSECRATION. ON LOCATION.

### **7000 JERICHO, CANAAN/PALESTINE: MESOLITHIC TO NEOLITHIC**

Jericho grew out of an earlier era called the Natufian, after the Wadi en-Natuf in an area that would be later known as Canaan/Palestine. (Canaan includes Palestine [Israel], Lebanon and Syria (ROTM: 128)). The Natufians, skilled as grain gatherers and hunters as well as bone and toolmakers, are considered to be the “richest and most distinctive manifestation of the Mesolithic” (CAH: Vol. 1, Part 1, p. 121). Around 7000, Jericho emerged out of the earlier Natufian culture with significant and innovative developments including permanent settlements and dwellings, agriculture, highly developed religious life, black African goddesses, prosperity, irrigation, salt pans, trade, community organization, manufacturing, technology, and tool specialization.

Harold Haarmann adds that the hunter-gather Mesolithic-Neolithic period was an evolutionary time when female fertility and rituals pertaining to agriculture, childbirth, animal husbandry, food preparation, pottery, and hearth were highly valued and therefore a prominent marker in the stability, prosperity, and overall well-being of community life and organization:

Among the patterns which became essential for the world view among the early agriculturists was the control of agricultural rites by women. .. Women did not only have the responsibility for the crops (i.e. cereals, vegetables, fruits), but also for the associated ritual and ceremonial activities. The extension of women’s responsibility into farming derives from the key role women have in hunting and gathering communities. In



such communities, men would take care of hunting, including rituals of hunting magic while women would gather food, and take care of the children and homestead. Rituals in connected with food gathering would also be controlled by women. As such, early communities of hunter-gatherers are characterized by highly egalitarian social structures. (ECLE: 1-12-13).

The location of Jericho is in the Jordan valley. Population during the Neolithic is estimated at about 2000 and the settlement covered ten acres, including permanent dwellings with people living in sun-dried clay brick oval bee-hive like houses that replaced previous hut dwellings. These new domestic designs included plastered walls, clay ovens with stone-paved hearths, store-rooms, towers, stairs, numerous black goddess figures and small plaster shrines. Due to the number of shrines and goddesses, Sybelle von Cles-Reden believes that Jericho had “an active religious life. Female clay figures with their hands raised to their breast resemble idols of the mother goddess which were later widely disseminated in the Near East” (ROTGG: 23).

In addition to these achievements, Jericho is best known for its prosperity, irrigation, salt pans, pottery and rapid agricultural development that appear to have included a systematic cultivation of cereals. Its prosperity may have come from its trade of obsidian, salt and minerals with Anatolia, but *Cambridge Ancient History* says that human porters were the only known means of transport; therefore the amount of trade is uncertain. As *Cambridge* also discusses the possibility that the boat was in use between Crete and Anatolia during this same period, *Re-Genesis* suggests that boat transportation could also have existed between Jericho and Anatolia. (CAH: Vol. 1, Part 1, pp. 502, 571.)

Due to the probability of community organization, manufactured products, trade/barter, and the tool specialization of flint tools and bone harpoons, Jericho is believed to be one of the first assembled communities. Jericho is in the same village class as Qal’at Jarmo in the foothills of Iraqi Kurdistan, Catal Huyuk and Hacilar in Anatolia, Ras Shamras in Syria, and Khirokita in Cyprus. What is unique about Jericho is “the natural conditions of the oasis aided such development and gave it a particular character” (CAH: Vol. 1, Part 1, p. 503). (BFV: CAH: Vol. 1, Part 1, pp. 121, 258, 498-503, 571; NNE: 39, 62; FVTE: 9-19; ROTM: 129; ROTGG: 19-30.)

For additional information on the first Neolithic villages, see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7040-3500, Hacilar, Anatolia; and 6800, Qal’at Jarmo.

For additional information on the first Neolithic villages, see BCE entries: 8300-4500, Sha’ar Hagolan (Sha’ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7040-3500, Hacilar, Anatolia; and 6800, Qal’at Jarmo.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

For further information on the gather-hunter theory that suggests that ancient foragers supplied more than half of the food and medicinal herbs see:

Flinders, Carol Lee. *At the Root of this Longing: Reconciling a Spiritual Hunger and a Feminist Thirst*. San Francisco: Harper Collins, 1998. (ATRL: 104.)

Leakey, Richard E., and Roger Lewin. *People of the Lake: Mankind and Its Beginnings*. Garden City, NY: Anchor Press, 1978. (POTL)

Miles, Rosalind. *Who Cooked the Last Supper? The Women's History of the World*. New York: Three Rivers Press, 2001. (WCLS: 2, ff. 6, 7.)

Reiter, Rayna R. ed. *Toward an Anthropology of Women*. New York: Monthly Review Press, 1975. (TAAW)

Turnbull, Colin. *The Forest People*. New York: Simon Schuster, 1961. (TFP)

PHOTO: GSA. MODEL OF JERICHO. BRITISH MUSEUM; LONDON, ENGLAND.  
ON LOCATION.

## 7000 QAL'AT JARMO, IRAQ

The Neolithic open village community of Qal'at Jarmo was in the foothills of Iraqi Kurdistan in northern Iraq. It covered three to four acres; estimated houses are 25 and population around 150. Archaeological evidence from Qal'at Jarmo indicates that this first sedentary agricultural village was growing and reaping emmer wheat and therefore unique in the ancient history of Iraq. Other grains and foods include lentils, pelt, barley and field peas, pistachios, and acorns. Additional discoveries include knife blades, sickle blades, wooden handles, arrowheads, grinding tools, door-pivots, and polished stone axes and eventually pottery c. 6000. Other finds include, children's toys, beads, rings, bracelets, and

pendants plus numerous black goddess figures. “New also are the first well-modeled and sun-dried or lightly baked figurines [figures] of Mother Goddess type, or portraying animals, often with marked naturalism” (CAH: Vol. 1, Part 1, p. 259). James Mellaart adds that religious finds include “numerous naturalistic female figurines [figures], some almost elegant, others schematically rendered, T-shaped or stalk-like” (NNE: 82).

Houses were no longer round huts but rather a rectangular plan. Construction was mud, the foundations were stone, roofs were reed, walls were plastered and floors were a combination of reed and plaster. Interiors included hearths and later ovens with chimneys. Qal’at Jarmo is thought to have lasted until c. 6000. (CAH: Vol. 1, Part 1, pp. 120-1, 251, 257-9, 502-03, 569; FVTE: 33, NNE: 62-90.)

For additional information on the first Neolithic villages, see BCE entries: 8300-4500, Sha’ar Hagolan (Sha’ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7040-3500, Hacilar, Anatolia; 7000, Jericho, Canaan/Palestine: and Mesolithic to Neolithic.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

## **7000-3500/1450 OLD EUROPE**

Old Europe refers to the Neolithic (New Stone Age) and Chalcolithic Age (Copper Age) of Europe or pre Indo-European period that flourished and flowered for 2,000 years between 6500 to 4500 BCE. The area includes the Aegean, Adriatic, central and east Balkans, east-central Europe, Anatolia, Near East central, Mediterranean, Minoan (or Chthonian Crete according to Mara Keller), Thera, Malta, and western Europe, reflecting cultural continuities from Upper Paleolithic times, till the onset of its demise, beginning with the Kurgan invasions in 4500 BCE. The works of Marija Gimbutas suggest that the area from the Aegean and Adriatic seas and islands, as far north as Czechoslovakia, southern Poland and western Ukraine also reflect contemporaneous patterns in Africa including Egypt as well as Mesopotamia, Syro-Palestine, and the Indus Valley. (COG: VII-X; GGE: 17; MK.)

The Old European *arche*, or beginning model, is demonstrated in the introduction of *The Civilization of the Goddess* by Marija Gimbutas. Because archaeological discoveries indicate that Old Europe lacked warfare weapons and/or fortifications, Gimbutas believed that this culture reflected settled and cooperative communities. In this paradigm, she posits that clans and cultures experienced ongoing population growth, developed animal and plant domestication, plus created sophisticated artistry including pottery, gold smithery, copper, the weaving of textiles as well as significant trade, sacred script, aesthetic temples, and matristic cultures. Although rituals appear to have been nature-and-goddess-centered, both sexes participated. In *The Chalice and the Blade*, Riane Eisler asserts that this Old European model challenges the theory

that male dominance and male violence are “inevitable, eternal givens” (CB: 73). Both Gimbutas and Eisler refer to these goddess-centered cultures as egalitarian or gylanic. (COG: VII-XI, 8-9, 48-9; CB: 73, 105-106, 198-203; MK.)

Please note, that although there was much use of copper in Old Europe, there is no evidence of the metallurgical techniques in the northern steppes, origin of the Kurgan incursions into Europe. As a result, metal technology was not originally used for warfare weapons until the invaders borrowed the crafts of metallurgy via the Tran Caucasians and subsequently began exploiting the ores from the Caucasus Mountains. Eisler believes that metal weaponry and “warfare were an essential instrument for replacing the partnership model with the dominator mode” (CB: 45-47). \*

Crete was an amalgamation of both Old European and Indo-European elements and preserved the Old European way of life in multicultural context until the Mycenaean domination 1450 BCE. As a result, the Old European influence continued to include the religious beliefs of the goddesses Artemis, Hera, Athena, and Demeter. “Other Old European male deities-the fertility and vegetation spirits as well as the protectors of wild animals and forests-persisted into Greek times almost unaltered” (TLG: 164). (Discussion to follow on additional multicultural aspects.)

For an extensive discussion on how the Mycenaean-Minoan culture was a hybrid culture of both Old European and Indo-European elements that was later assimilated by the Classical Greece, c. 500, see BCE entry: 1450-1100, Late Bronze Age Crete.

For additional Crete and Aegean information see BCE entries: 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Mycenaean Dominant on Greek Mainland; 1580, Zeus; 1450-1100, Late Bronze Age Crete; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages.

For additional Demeter information see BCE entries; 4000, Nile Bird Goddess, 2000, Indo-European Tribes; 1100-800, Mediterranean Dark Ages; 500, Greek Mysteries; 630-620, Goddess Kore, Izmir, Turkey; 575, Sanctuary Of Demeter Malaphros in Selinunte, Sicily; 528, Agrigento, Sicily; 500, Greek Mysteries; 282-263, Demeter’s Priene Temple; and 200, Greece and Pergamon, Anatolia. Also see CE entry; 37-48, Mary, and Pagan Goddesses.

For further Kurgan information plus metal weaponry research see:  
Gimbutas, Marija Aleikaite. “The First Wave of Eurasian Steppe Pastoralists in Copper Age Europe.” *The Kurgan Culture and the Indo-Europeanization of Europe*. Ed. Miriam Robbins Dexter, and Karlene Jones-Bley. *Journal*

- of Indo-European Studies* Monograph No.18 (1997): 195-239. (TFW)
- \_\_\_\_\_. “The Beginning of the Bronze Age in Europe and the Indo-Europeans: 3500-2500 BC.” *The Kurgan Culture and the Indo-Europeanization of Europe*. Ed. Miriam Robbins Dexter and Karlene Jones-Bley. *Journal of Indo-European Studies* Monograph No. 18 (1997): 135-179. (BBA)
- \_\_\_\_\_. “Three Waves of the Kurgan People into Old Europe, 4500-2500 B.C.” Ed. Miriam Robbins Dexter, and Karlene Jones-Bley. *Journal of Indo-European Studies* Monograph 18 (1997): 240-268. (TWKP)

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

## 7000 HIEROS GAMOS

(Full discussion to follow.)

*The most valuable cache of wisdom of a peasant society relates to planting, harvesting, and preparing for the much-needed rains. The Hieros Gamos, the ‘holy wedding’ of the great Earth mother (via her priestess or handmaid) to her ‘brother,’ the land’s shepherd/king, was remembered in the wedding ritual of humans. It is the goddess via her priestesses who doles out immortality. In both the surreal and the real, there is a dedication of firstfruits or newborn ones. Recent scholarship places the traditions of Saran, Rachel, and Rebekah in that same priestess role along with their ‘handmaids,’ who mate with their ‘brothers,’ the patriarchs. (TAB: 93).*

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berehat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell’Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

For additional information on *Hieros Gamos*’ marriages see BCE entries: 3000-1450, Gournia; 1800, Goddess Abraham and Sarah; 1750, Hammurabian

Dynasty, Babylon, Ishtar, and Inanna; and 1479-1425 Tuthmosis III, Egyptian King.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **6500-5500 NEOLITHIC EXPANSION OF EASTERN EUROPE**

The advance of agriculture was from the lower and middle Danube basin (present Yugoslavia, Hungary, and Romania), the Marica plain (present central Bulgaria) and the Dniester-Bug area located northwest of the Black Sea. This expansion of the food-producing economies from east-central to central-Europe included Moravia, Bohemia, southern Poland, Germany, and Holland (the Linear Pottery culture). With this expansion was the beginning of: copper metallurgy in Yugoslavia, Romania, and Bulgaria; increase in the size of villages and introduction of long timber houses; emergence of sacred script for use in the religious cults; plus the rise of the Vinca, Tisza, Lengyel, Butmir, Danilo, and Karanovo cultures. (COG: 35-41, 48, 436; CB: 250.)

PHOTO: GSA. IMAGE PENDING.

### **6500-5600 SESKLO, GREECE**

The Sesklo culture in Greece includes southern Macedonia and Thessaly. From archaeological excavations by Marija Gimbutas, finds include Achilleion Temples and courtyard altars. The earliest goddess figure in Old European history that was found here was a seated deity in the Lotus position,\* similar to the later goddesses found in Catal Huyuk (Anatolia), Crete, Malta and Iberia. Some Achilleion finds

have bird beaked noses and slit eyes. Gimbutas believed that pregnant goddesses were worshipped at bread ovens in temple courtyards. Other finds include squat vases with raised anthropomorphic handles, masks, and the goddess seated on a throne. (COG: 22; 29; 251-3.)

\*The Lotus is compared to the cycle of life, death and resurrection as it “opens at dawn and closes at night” (PAM).

For additional information on goddesses in the Lotus position see BCE entry: 6000, Snake Goddess, Crete.

For additional information on Sesklo, see BCE entry: 5500-4000, Dimini Culture Replaces Sesklo Culture.

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik;

4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

PHOTO: GSA. GODDESS IN LOTUS POSITION. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCATION.

### **6500-5000 DNIESTER-BUG CULTURE**

Northwest of the Black Sea.

(Full discussion to follow. )

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **6500-3500 SNAKE GODDESS, CRETE**

Seated snake goddess in a Lotus position from Kato Chorio, near Ierapetra, Crete: Heraklion Museum. As noted above, the Lotus position is similar to the later goddesses found in Catal Huyuk, Crete, Malta, and Iberia. For additional information on goddesses in the Lotus position see BCE entry: 6500-5600 Sesklo, Greece. (OWTH: ii.)

(Full discussion to follow.)

PHOTO: GSA. SEATED SNAKE GODDESS. ON LOCATION.

### **6500-3000 AEGEAN NEOLITHIC AGE**

Zenith of the Neolithic Aegean, central Balkans, and the Adriatic regions. Archaeological finds on the Aegean islands have included pottery as well as evidence of the cultivation of wheat, barley, and peas, plus indications of the first temples, sea navigation, and domesticated animals with the exception of the horse. Finds also suggest that there was extensive trade in obsidian, marble, and spondylus shells. (CB, 250.)

(Full discussion to follow.)

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **6000 SICILIANS TO MALTA\***

Sicilians migrated to Malta, 80 km. south of Sicily, c. 6000. More than 43 temples were built, including 34 on Malta and 9 on the neighboring island of Gozo. The calibrated dates for these temples range from 5200-1500 BCE. Maltese temples were designed in the shape of the female body, differing from later medieval Christian churches built in the shape of the cruciform. Eight thousand years ago,

Malta was a land of abundant farming and workable limestone. (BLM: 7; COG: 172-74; HGG: 3-7.)

(Full discussion to follow.)

\*Calibrated dating for the Sicilian migration to Malta is pending.

For additional information see BCE entries: 5200, Malta and Gozo; and 5000, Near and Middle East and Malta Figures.

For additional information on the cruciform goddess, see BCE entry: 3000-2500, Cruciform Goddess, Chalcolithic Age, Cyprus.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. IMAGE OF MALTESE TEMPLE; c. 6000 BCE. MALTA.  
PHASE II. ON LOCATION.

PHOTO: GSA. CRUCIFORM GODDESS IMAGE; c. 3000-2500 BCE. PHASE  
II. ON LOCATION.

### **5500-3500\* CHALCOLITHIC OR COPPER AGE**

Peak of European Civilization in east-central Europe. The discovery of copper metallurgy and gold brought about the production of jewelry and ritual items plus axes and wedge-shaped tools. "Copper mines are known from central Yugoslavia (Rudna Glava) and central Bulgaria (Ai-Gunar and others)" (COG: 52). (Metal weapons for domination did not exist prior to the Indo-European invasions.) Crafts flourished as a result of the introduction of kilns, the potter's wheel and needles. Temples were two stories, houses were multi-roomed, and trade was extensive. (COG: 52, 123.)

(Further discussion to follow on other Chalcolithic cultures.)



\*Suggested dates for the Chalcolithic of Syria-Palestine are 4200-3300 BCE (POTW: 15). As these areas are based in technological developments, dates may differ from place to place.

For additional information on weapons and metallurgical techniques, see BCE entry: 7000-3500/1450 Old Europe.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **5500-3500 CUCUTENI (TIPOLYE) CULTURE, EASTERN EUROPE**

Area include Romania and western Ukraine: climax was between 5000-4500 BCE. Artifacts include females with full buttocks, emphasized pubic triangle, slender trunk, schematic disk-shaped head with holes on the sides, and a beaklike nose. The arms are rounded stumps resembling wings. Marija Gimbutas interpreted these figures as the Neolithic bird goddess. Houses, found in the north reaches of the Tigris River, were built in groups around a central courtyard. (COG: 101-111.)

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000 First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt. For additional triangle/pubic mound information see BCE entries: 7000-5000, Early Neolithic Crete; 2000, Asherah; and 1790-1700, Goddess Of Kultepe, Anatolia.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

ILLUSTRATION: GSA. IMAGE PENDING.

### **5500-5200 BUKK CULTURE**

Northeast Hungary or eastern Linearbandkeramik and east Slovakia. Abstract art include shapes of “meanders, zigzags, and chevrons” (COG: 43-7).  
(Full discussion to follow.)

ILLUSTRATION: GSA. IMAGE PENDING.

### **5500-4000 DIMINI CULTURE REPLACES SESKLO CULTURE IN GREECE**

Sesklo developed into Dimini in the late 5 millennium of the Neolithic.\* Thessaly immigrants became the first Yugoslavian agriculturists. Finds indicate temples, timber framed dwellings, trade items, obsidian, beads, and flint stones. Pottery include bowls with spiral motifs, offering containers, decorated bird shaped vases, plus a large vase with stag relief. (COG: 25-29.)

\*Bernard Dietrich also reminds us of Sesklo’s close contact with Crete as well as Catal Huyuk and Hacilar in Anatolia, during the 4<sup>th</sup> and 5<sup>th</sup> millennium (OGR:21).

For additional information see BCE entry: 6500-5600, Sesklo, Greece. Add for additional bird goddess information, see BCE entries; 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

ILLUSTRATION: GSA. IMAGE PENDING

### **5400-4100 VINCA CULTURE AND BIRD AND SNAKE GODDESSES, EASTERN EUROPE**

Central Balkans, 14 miles east of Belgrade in former Yugoslavia. Area was north to Banat, west to north east to Bosnia and east to western Bulgaria and south western Romania. Noted for schematized and snake goddesses with long cylindrical necks, bird goddess masks, and bull centaurs (human head on a bull’s body).

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess,

Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt. (COG, 63-69. GGE, 136.)

ILLUSTRATION: GSA. IMAGE PENDING.

### **5400-3700 TISZA CULTURE, EASTERN EUROPE**

Area includes eastern Hungary, northern Yugoslavia and the Danube. Houses were two-story, multi-roomed dwellings with pitched roof and numerous internal ovens. This culture also produced bird headed goddesses and the first coffins. (COG: 73-77.)

(Full discussion to follow.)

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

ILLUSTRATION: GSA. IMAGE PENDING.

### **5400-3500 ANCIENT APHRODITE: CHALCOLITHIC OR COPPER AGE**

According to Finish linguist, Harald Haarmann, Aphrodite's origins can be traced back to the Copper Age also known as the Chalcolithic Period c. 5400-3500 (WAM: 109; ECLE: 19.) This date is based on the linguistic macropattern of the Cypriot-Syllabic script that continued in Cyprus long after Minoan Linear A and B ceased to exist in Crete. Also note that the origins of the Cypro-Minoan literacy can be traced back to Old European Vinca and Tisza script (WAM: 110-116). For a full discussion see: Harald Haarmann. *Early Civilization and Literacy in Europe: An Inquiry into Cultural Continuity in the Mediterranean World*. New York: Mouton de Gruyter, 1996. (ECLE)

Aphrodite and her temple worship is a unique example of this Cypro-Minoan continuity. Haarmann says, "the comparatively longest and uninterrupted tradition of a pre-Greek religion can be established for the sanctuary of Aphrodite at Paphos on the southwestern coast of Cyprus" (WAM: 109). *Evolutive continuity* is the name that Haarmann gives to this uninterrupted cultural tradition of Aphrodite's attributes and ritual elements. Finds also highlight a repetitive

continuity of “the reorganization and reinforcement of Old European customs in the Cyclades and in Crete after a break of several centuries” (WAM: 109).

For an alternative discussion on Aphrodite’s origins and rituals, see, *Greek Myths and Mesopotamia* by distinguished Australian Classicist, Charles Penglase.\* Using a classicist methodology, Penglase traces and amalgamates Aphrodite’s origins to Inanna/ Ishtar.

\*Penglase, Charles. *Greek Myths and Mesopotamia: Parallels and Influence in the Homeric Hymns and Hesiod*. New York: Routledge, 1997. (GMM)

Representations of Aphrodite are multifaceted and thought provoking. Even though in 1988, archaeological excavations were in process at Aphrodite’s Paphian Sanctuary, the black standing conical stone or baetyl was in full view at the small on-site museum. To the right of the sacred baetyl was a rendering of the ancient ‘Aphrodite Sanctuary’ clearly illustrating that the baetyl was the primary sacred item in her tripart temple. (The Paphos rendering and baetyl images are below: source is GSA Slide Collection.) Another interesting representation of Aphrodite is the 3000-2500 cruciform goddess that was later absorbed by the Christians. (Recent information suggests that this signature item was transferred from the Nicosia Museum in Cyprus to the Getty Museum in Los Angeles.) Aphrodite is also one of the cathedra goddesses as evidenced in both the Nicosia Museum and the British museum. (Extensive discussions and images of the cathedra goddesses/madonnas are throughout the *Re-Genesis Encyclopedia* as noted below.)

There are numerous Psi/KA statues from the Enkomi, Kition, and Paphos temples of the great goddess standing alone with raised arms or in circle dances with raised arms. The gesture of raised arms above the head is archetypal of Minoan-Mycenaean *Psi* madonnas figures. \* (TIGR: 15-16.) This image is also common in Egypt and known as the KA. Selected interpretations of the KA include: vital spirit, spiritual essence and or an alternate dwelling place for the spirit. The Psi/KA posture is also directly related to the ancient tree-pillar cult that is discussed at length in *Re-Genesis*. Note further information below. \*As in *The Euguelionne*, Psi also relates to the study of psychology, psychiatry, and psychobiology. (AOW: 46.)

Over the Centuries, Aphrodite names were numerous and her influence wide spread. Bernard C. Dietrich in, *Tradition in Greek Religion* says that the Phoenician name for Aphrodite was Queen Wanassa and later Aphrodite/Astarte (TIGR: 16.) In, *Comparative Mythology*, Jaan Puhvel suggests that Aphrodite’s lineage goes back to Cybele. As evidenced on numerous statues and amphorae, Aphrodite is also affiliated with Hathor. (See GSA image below.)

In Miroslav Marcovich’s discussion about Aphrodite’s ancient origins, he discusses Aphrodite’s relationship to Isis and the Virgin Mary. He says that later

Greek art c. 530 BCE includes numerous representations of *kurotrophic* statues of Venus / Aphrodite nursing her child Eros. These statues are known as Venus *lactans* as in Venus nursing. There are also numerous examples of Isis suckling Horus, including the Isis *lactans* from Caranis, Egypt c. 300 CE. Marcovich further explores the comparison between Aphrodite *lactans* and Isis *lactans* with the Maria *lactans* such as the Medinet Madi bas-relief c. 500 CE. The archaeological type of Aphrodite *lactans* is clearly evidenced in the Isis and Maria *lactans*. "As for the syncretism between Aphrodite and Isis, it is an established fact in scholarship today" (FIA: 56).

For further Psi/KA research see:

Evans, Sir. Arthur. *The Mycenaean Tree and Pillar Cult and Its Mediterranean Relations: With Illustrations from Recent Cretan Finds*. London, England: Macmillan, 1901. (MTPC)

James, Edward Oliver. *The Tree of Life: An Archaeological Study*. Leiden, Netherlands: Brill, 1966. (TOL)

Keel, Othmar. *Goddesses and Trees, New Moon and Yahweh*. Sheffield, England: Sheffield Academic Press, 1998. (GAT)

Meekers, Marijke. *Sacred Tree on Cypriote Cylinder Seals*. Nicosia, Cyprus: Report of the Department of Antiquities Cyprus: 1987. 66-76. (STCC)

For additional information on writing plus Vinca-and Tisza sacred script, see BCE entries: 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300 Sumerians Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional information on the Virgin Mary, see BCE entries: 1479-1425, Tuthmosis III Egyptian King; and 664-525, Neith and Temple at Sais, Egypt. Also see CE entries: 37-48, Mary, and Pagan Goddesses; 325, Council of Nicea; 386, Pagan Rites Banned; 391, Roman Pagan Rites Attacked; 431, Council of Ephesus and Mary, Anatolia; 12<sup>th</sup> and 13<sup>th</sup> Centuries: Cult of the Virgin Mary; 1555, Council of Trent; and 1954, Virgin Mary.

For additional KA goddess information, see BCE entries: 4000, Nile Bird Goddess, Egypt; 1500, Lachish Ewer, Triangle, and Menorah; 900-800, KA Goddess, Salamis, Cyprus; and 664-525, Neith and Black Virgin at Sais Temple, Egypt. Also see horns of consecration information in BCE entries: 15,000-12,000, Lascaux Cave; and 7000-5000, Early Neolithic Crete.

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

PHOTO: GSA. ANACONICAL STONE FROM PAPHOS TEMPLE IN CYPRUS.  
ON LOCATION.

### **5300-4300 CLIMACTIC PHASE AND SCRIPT IN OLD EUROPE**

Pictographic writing continued to develop from the Climactic Phase equaling a “script of its own kind” (COG: 319). Evidence is primarily from east-central Old Europe that includes: “the Vinca and Tisza culture groups in the Morava, Danube, and Tisza basins of former Yugoslavia, eastern Hungary, northwestern Bulgaria, and western Romania, and of the Karanovo culture in central Bulgaria and southern Romania” (COG: 309). Marija Gimbutas’ suggestion of a sacred script challenges the view that the Sumerians invented script 2000 years later. While the later Sumerian script was used to document commercial-administrative activities, the Balkan script was for ritual purposes rather than commercial inventory and legal documents.

The recent work of linguist, Harald Haarmann, shows that the Cypro-Minoan Linear A script, from the Middle Bronze Age, is very similar to the Old European Vinca Script. The pictographic Linear A script is evidenced on Cypriote pottery and the 1700 BCE Cretan Phaistos Disk. (COG: 309, 319; CB: 71; WAM: 110-113; ECLE.) Although one of the six Linear A pictographs that has yet to be deciphered, I believe it is clearly the universal symbol (triangle) of the goddess, as illustrated below.

For additional information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulval Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

PHOTO: GSA. NUMEROUS PHOTOGRAPHIC IMAGES RELATIVE TO 'LINEAR A' AS EXAMPLES OF THE GODDESS SYMBOL. IMAGES ARE FROM: BARDO MUSEUM IN TUNIS, TUNISIA; MUSEUM OF ANATOLIAN CULTURES IN ANKARA, TURKEY; AND THE MUSEE DE LOUVRE IN PARIS, FRANCE. OTHER EXAMPLES INCLUDE AN ON SITE IMAGE FROM PETRA, JORDAN PLUS SEVERAL OTHER IMAGES FROM BRITTANY, FRANCE. PHASE II COLLECTION. ON LOCATION.

## **5200 MALTA AND GOZO**

Beginning around 6000 BCE, numerous temples were built in Malta and Gozo. This also coincided with the Sicilian migration to Malta and Gozo. More than 43 temples were constructed including 34 on Malta and 9 on the neighboring island of Gozo. The calibrated dates are c. 5200-1500 BCE. These temples represented the "goddess as round as the earth, [or] lying on her side" (BLM: 7). Some examples include the Hypogeum at Hal Saflieni, and the woman colossus at Tarxien. (It should be noted that the Malta/Gozo goddesses show a strong resemblance to deities from Catal Huyuk and the Canary Islands, even though the latter are earlier and later respectively.)

Some of the dates of the more notable Maltese temples include;

- 5200 BCE, Collective Burial Graves
- 4400 BCE, Skorba
- 4000 BCE, Zebbug
- 3800 BCE, Hal Saflieni Hypogeum
- 3600 BCE, Mnajdra E., Ggantija N., Xemxija Tomb
- 3300 BCE, Tarxien
- 3000 BCE, Hagar Qim, and Mnajdras S.

(HGG: 5; COG: 172-4, 286; BLM: 7; TTASS; 499-507.)

For additional information see BCE entries: 6000, Sicilians to Malta; and 5000, Near and Middle East and Malta Figures.

For further Malta research see:

- Biaggi, Christina. *Habitations of the Great Goddess*. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1994. (HGG)
- Bonanno, Anthony, ed. *Archaeology and Fertility Cult in the Ancient Mediterranean*. Papers presented at the First International Conference on Archaeology of the Ancient Mediterranean. University of Malta, 2-5 September 1985. Amsterdam, The Netherlands: B. R. Publishing, 1985. (AFC)
- Formosa, Gerald J. *The Megalithic Monuments of Malta*. Malta: Printex Ltd., 1975. (MMM)
- Gimbutas, Marija Aleikaite. *Goddesses and Gods of Old Europe, 6500-3500 BC: Myths and Cult Images*. 2<sup>nd</sup> ed. London, England: Thames and Hudson, Ltd., 1984. (GGE)
- \_\_\_\_\_. *The Language of the Goddess*. San Francisco: Harper, 1989. (LOG)
- Lewis, Harrison. *Ancient Malta: A Study of Its Antiquities*. Gerrards Cross, Bucks, England: Colin Smythe Ltd., 1977. (AM)
- Trump, David H. *Malta: An Archaeological Guide*. London, England: Faber and Faber, 1972. (MAG)
- \_\_\_\_\_. *The Prehistory of the Mediterranean*. London, England: Allen Lane, 1980. (PM)

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. REMAINS OF GREAT STANDING GODDESS; 3300 BCE. TARXIEN TEMPLE, MALTA. ON LOCATION.

### **5000-3500/3000 MIDDLE-LATE NEOLITHIC, EUROPE\***

Neolithic Europe peaked in East central Europe between 5500-3500 BCE, five hundred years before the beginning of the Middle-Late Neolithic. In addition to



the East central European peak, the Neolithic Age continued for an additional 2000 years in Crete and the Aegean islands until c. 1450 BCE.

Finds suggest that the emerging societies were settled, matristic, egalitarian, artistic, agrarian, and included animal domestication, herding, stock breeding, village farming, house building, food cultivation, sheep, and the plow. New crafts include pottery and weaving. Goddess symbolism was prominent, such as the Anatolian goddess below. Not more than three to five percent of the finds represent gods (COG: 223; PG: 12). Although trade was beginning, there is no evidence of territorial aggression (COG: 48). (POTW: 15; CAH: Vol. 1, Part 1; PDA; CEOA; COG.) (Further information pending on other cultures.)

\*Dates vary somewhat from place to place, such as Syria-Palestine Neolithic, 8000-4200 BCE.

PHOTO: GSA. ANATOLIAN GODDESS. ON LOCATION.

#### **5000 NEAR AND MIDDLE EAST**

In the Near and Middle East, there developed along the banks of the north Tigris and westward to the Habur River the sophisticated ancient Halaf culture, which include the invention of wheeled vehicles. Numerous goddess figures have been excavated, including finds of goddesses with serpents, double axes or Labrys, and doves from the Halafian town of Arpachiyah. (COG: LOG.)

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

#### **5000 LENGYEL CULTURE REPLACED LINEARBANDKERAMIK, OLD EASTERN EUROPE**

This area between France and Romania in the middle of the Danube basin includes Budapest, Vienna and Cracow, and Poland. Female artifacts are designed as standing figures “with weight concentrated in the lower part of the body, while the upper part is reduced with breasts hardly indicated” (COG: 83).

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

#### **5000-4900 INANNA IN URUK, MESOPOTAMIA**

The names of the great Sumerian goddess, Inanna, were numerous, including queen of heaven and earth, and the moon and stars. The lion and the owl were two of her more significant epiphanies, as is also true for Lilith. The center of Inanna's cult worship and temple was in her primary city of Uruk (biblical Erech) in Sumer, in Babylon, or southern Iraq, just above the Persian Gulf. Her other prominent Babylonian cities include Eridu, Lagash, Nina, Nippur, and Ur. (Ur was also the homeland of the biblical Abraham, c. 1800 BCE.) In addition to Uruk being Inanna's cult center, it was also considered to be the later location of the first Sumerian written tablets that date c. 3100 (POTW: 22). Tablets have also been found at Jemdet Nasr. (Discussion on the origin of the tablets to follow.) (For the earlier development of pictographic writing in Old Europe, see BCE entry: 5300-4300, Climactic Phase and Script in Old Europe.)

To the north of Sumer were the cities of Nippur, Akkad, Babylon, Sippar, and Kish, which were primarily inhabited by Semitic peoples. Although there are several interpretations of the religious, social, and political environment, Betty Meador's evidence suggests that the Semites and the Sumerians consistently co-existed, and that Akkadian/Semitic Ishtar or Esh-tar was the equivalent of Sumer's Inanna starting around 2400 BCE. (FIA: 45.) Meador adds that this model of peaceful co-existence negates the suggestion of subsequent power struggles with the dominant Sumerians. (For additional considerations, see: W. R. Bodine's article, "Sumerians" in Hoerth, Mattingly, and Yamauchi's book, *Peoples of the Old Testament World*, 19-42. (Also see MG: 180; ASLT: xxv.) Significant transitions were apparent in c. 2300 BCE and later in c.1750 BCE, when the northern cities fell to the Babylonians, led by Hammurabi. (MG: 180.)

For additional Inanna information see BCE entries: 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the *me*; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2000, Babylonian Mythology; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna.

For additional information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional information on writing plus Vinca and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300,

Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional moon shrine-goddess, see BCE entries: 25,000-20,000, Goddess of Laussel; 1200, Moses; 4000, Sumer, Mesopotamia, and Mythologems; 1800, Goddess Sarah and Abraham; and 100, Mecca, The Ka'aba and Sacred Stones.

PHOTO: GSA. SEATED MESOPOTAMIA DEITY HOLDING HER BREASTS WITH TETTACOTTA LINES, C. 4500 BCE. LOUVRE MUSEUM; PARIS, FRANCE. ON LOCATION.

#### **4700 DOLMENS**

Dolmens in Carnac, France; Germany; and Scandinavia. Three thousand stones have been discovered in Carnac, Brittany, stretching for two and a half miles. This radiocarbon date of Kercado near Carnac indicates that this may be the oldest Dolmen site, and earliest of all 5<sup>th</sup> millennium megalithic, or large stone, monuments. (COG: 199.)

(Full discussion to follow.)

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

For additional information on dolmens and menhirs, see BCE entry: 10,000, Grotta dell'Addaura.

PHOTO: GSA. DOLMENS IMAGE; c. 4700. CARNAC, BRITTANY, FRANCE. PHASE II. ON LOCATION.

#### **4500 *BOOK OF THE DEAD* AND MEGALITHIC PYRAMIDS, EGYPT**

The *Book of the Dead*, including Egyptian prayers and litanies for the deceased, was the beginning of the Egyptian Judgment eschatology. Introduction of megalithic pyramids.

(Full discussion to follow.)

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

#### **4400-2500 KURGAN INVASIONS BRING CATASTROPHIC DESTRUCTION TO OLD EUROPE**

Volga and North Pontic Kurgan intrusions into Old Europe impacted the Karanovo, Vinca, Petresti, and Lengyel cultures. The general area is east-central Europe. As a result of the invasions, Marija Gimbutas theorizes that Old Europe was subordinated and subsequently hybridized by the horseback riding warriors known as Indo-Europeans or Kurgans, named for their Kurgan long-barrow or 'pit grave' burials. She believed the Kurgans came from the Volga and the North Pontic or Russian steppe zone, north and east of the Black Sea. Riane Eisler adds that the full spectrum of warlike clans include Indian Aryans, Hittites, Mittani, Luwians, Achaeans and later Dorians, plus Semitic tribes (CB: 44-5). She suggests that they not only came from the north, but also from the southern deserts below Canaan. Eisler writes:

The one thing they all had in common was a dominator model of social organization: a social system in which male dominance, male violence, and a generally hierarchic and authoritarian social structure was the norm. Another commonality was that, in contrast to the societies that laid the foundations for Western civilization, the way they characteristically acquired material wealth was not by developing technologies of production, but through ever more effective technologies of destruction. ...The [erroneous] assumption under the prevailing paradigm [of today] is that all important early technological discoveries must have been made by man the hunter or man the warrior for the purpose of more effective killing (CB: 45).

In addition to taming the horse, changes brought by the Indo-European Kurgans into Old Europe included weapons, warfare, fortifications, acropolis, hill forts, political and male God hierarchies, plus class stratification, and slave and female ownership. Although conquered women might receive protection from the

conqueror, they were also an owned possession, initiating the antecedent split of the owner and the owner-reifier and the reified. (TCOP: 49.) Women who were not the spoils of battle were diminished to the position of production and reproduction. Goddesses became the adjunct wife or consort of male sky-gods, such as Hera to Zeus. Gerda Lerner states that the ancient practice of enslaving the women and children of conquered tribes is the foundation for the “institutionalization of slavery” (TCOP: 9).

As a result of stone engravings, we have the earliest evidence of the glorification of the Indo-European blade and warrior gods (CB: 49). Earliest date pending, (BBA). In this new ideological organization, the power of taking life replaced the power of giving life, and royal tombs reflected this ascendant emphasis on death. This is illustrated in extensive grave finds that evidenced women and girls as concubines, as well as victims of suttee/sacrifice. Female sacrifice in chieftain graves appeared for the first time within the regions of Old Europe (TFW: 195-239). It should also be noted that concurrent with this grave evidence, is a much larger boned and taller Kurgan male skeletons (TFW: 195-239). This new pattern of male dominance can also be found in the neighboring regions of the Near and Middle East. Old European art declined along with the “cessation of figurines, polychrome ceramics, and temple building” (CB: 250).

As evidenced in radiocarbon-dated archaeological information, the three waves of the Indo-European infiltration discussed by Gimbutas were as follows:

- Phase I. c. 4400-4300 BCE,
  - Phase II. c. 3500-3200 BCE, (also dated 3400 BCE,)
  - Phase III. c. 3000-2900 BCE.
- (COG, VII-X, 352, 401. TWKP: 240-268; CB: 44-5, 47-51, 53, 250.)

For information on the ancient mother-centered civilization believed to have originated in Paleolithic Africa, see BCE entry: 50,000, African Homo Sapiens Migrations and Matrilineal Mother-line.

For further information regarding matristic cultures with images of primal goddesses, including sacred daughters, sons and consorts versus patristic cultures with images of dominant gods and subordinate goddesses, see BCE entries: 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom; 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2300-2100, Edfu; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 800-500, Archaic Greek Age; 700-550, Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed’s Birth; and 1207-1273, Rumi and Mother.

For later dualistic ramifications/topologies that divide the physical and mental realms as well as polarize and valorize differences such as light over dark, sun over the moon, gods over goddesses, and male over female, see BCE entries:

2000-1450, Middle Bronze Age, Crete; 1100-800, Mediterranean Dark Ages; and 384-322 CE, Aristotle 's Theory of Rational Male Dominance; plus CE entries: 52, St. Paul and Virginity; and 1637, Renee Descartes.

ILLUSTRATION: GSA. IMAGE PENDING.

#### **4000 SCIENTIFIC DISCOVERIES AND ECONOMIC DEVELOPMENTS**

The human participation of cyclical movements in the sky was the result of Sumerian mathematical and mythological awareness. "The cycles of heavenly time were minutely aligned with the passage of time on earth" (MG: 183). Additional changes include the first megalithic monuments in Brittany; Neolithic economy was imported into Britain; and the silk moth was domesticated in China. (MG: 183. CB: 252-3.)

(Full discussion to follow.)

For additional information on megalithic monuments see BCE entry: 4700, Dolmens.

PHOTO: GSA. IMAGE OF MEGALITHIC MONUMENT. PHASE II. BRITTANY, FRANCE. DATE PENDING. ON LOCATION.

#### **4000-3000 LOCMARIAQUER, BRITTANY HOOK SYMBOLOGY**

This capstone at Locmariaquer in Brittany, France, illustrates numerous stylized hooks (crozier) or the serpent as a simplified single spiral. The image of the hook or crozier was common to Sumerian Inanna as the symbol of the reed bundles or pillars that protected the harvest. The caduceus staff with two serpents was also a symbol of the Babylonian physician and queen of healing, Gula-Bau, known as she who restores life, c. 3000. Later this symbol was taken over by Greek patriarchs, Egyptian pharaohs, and Catholic popes. This symbol is also found in the tomb at Gavrinis, Brittany as well as the site of Alaja Huyuk, Anatolia. For a detailed description of Locmariaquer's orthostatic chamber and three decorated stones, see *The Megalithic Art of Western Europe* by Elizabeth Shee Twohig. (TEG: 74-5; MG: 97, 175, 191, 195-6; LOG: 284-290; ASOI: 12; CDBL: 108-9.)

(Full discussion of Locmariaquer to follow.)

For additional Gula-Bau as well as caduceus, staff, hook and crozier information, see BCE entry: 3000, Gula-Bau, Babylonian Queen of Physicians.

For additional Inanna information see BCE entries: 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2000, Babylonian Mythology; 1800, Goddess Sarah and Abraham; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna.

PHOTO: GSA. LOCMARIAQUER CAPSTONE WITH HOOK OR CROZIER SYMBOLS c. 3000 BCE. LOCMARIAQUER; BRITTANY, FRANCE. ON LOCATION.

#### **4000 ALACA HUYUK, ANATOLIA**

Hittite people with iron bulls, stags, and elliptical matrifocal solar symbols.  
(Full discussion to follow.)

PHOTO: GSA. RITUAL STANDARD; C. 4000 BCE. ALACA HUYUK, ANATOLIA. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCATION.

#### **4000 SUMER, MESOPOTAMIA, AND MYTHOLOGEMS**

The location of Mesopotamian Inanna's temple site is consistently documented at Uruk, at the south end of the Euphrates River near the Persian Gulf, but the names and dates of Inanna vary. She is called queen of heaven and earth, the moon and stars, the bright star Venus, and also aligned with Ishtar or Esh-tar as well as Lilith and Kilili. (FLANE: 1- 5; ASWM: 10.) Although her origins may date as early as c. 8000/7000 Neolithic, a version of Inanna's descent in the form of a verse circle was recorded on a clay tablet as late as c.1750 BCE.

Though there is not exact information about Inanna and the Sumerians who emerged in southern Mesopotamia with a highly developed ritualized religion, Sumerian scholar J. Van Dijk "traces certain Sumerian mythologems back to ancient shamanistic practices, saying an interdependence seems to be undeniable" (ILLH: 12-13). Additional considerations by Betty Meador suggest that Inanna's precursors are from the Neolithic, beginning in 8000/7000 BCE. (For further dating considerations of later descent translations, see 1750 BCE, Inanna entry.) (FLANE; ILLH: 12-13.)

For additional Inanna information see BCE entries: 5000-4900, Urak; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2000, Babylonian Mythology; 1800, Goddess Sarah and Abraham; and 1750, Hammurabian Dynasty, Babylon, Ishtar and Inanna.

For additional underworld/descent information see BCE entries: 282-263, Demeter's Priene Temple, Anatolia; and 200, Greece and Pergamon, Anatolia.

For other moon shrine-goddess, see BCE entries: 25,000-20,000, Goddess of Laussel; 1200, Moses; 5000-4900, Inanna In Uruk, Mesopotamia; Goddess Sarah and Abraham; and 100, Mecca, The Ka'aba and Sacred Stones.

PHOTO: GSA. MODEL OF URUK. BRITISH MUSEUM; LONDON, ENGLAND. ON LOCATION.

#### **4000 NILE BIRD GODDESS, EGYPT**

Although the bird goddess of the Nile date c. 4000 BCE Pre-Dynastic or pre-pharaohonic Egypt, it is very possible that this may be readjusted to an earlier period when calibrated. This deity reappears in the horns of consecration or celebratory KA sun goddess posture, with upstretching arms, or with short down turned wings as illustrated below. Lucy Goodison suggests that this celebratory posture is also seen in the sun worship gesture of Egyptian Isis and Depths (MHE: 92) as well as Nut. This may be especially relative to Isis, goddess of cereal and grain (TAB: 27) as well as neighboring Greek goddess, Demeter. The KA Posture of upraised arms, drawing down the sun/sky energy is frequently discussed in *Re-Genesis*. KA Posture examples include the Cypriot goddesses, the Cretan snake goddess, Aphrodite and Nut. Goodison adds that a virtual deluge of Cretan sun-dancers are also found on seal stones. (MHE: 92, 130, plus figs. 31 and 98.)

For additional KA goddess information, see BCE entries; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 1500, Lachish Ewer, Triangle, and Menorah; 900-800, KA Goddess, Salamis, Cyprus; and 664-525, Neith and Black Virgin at Sais Temple, Egypt. Also see horns of consecration information in BCE entries: 15,000-12,000, Lascaux Cave; and 7000-5000, Early Neolithic Crete.

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

For additional Isis information, see BCE entries; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 1479-1425, Tuthmosis III, Egyptian King; and 370, Isis and Philae, Egypt. Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 386, Pagan rites Banned; 391, Roman Pagan Rites Attacked; 1600, Catholic Inquisition and Isiac Theology.

For additional Demeter information see BCE entries; 7000-3500/1450, Old Europe; 2000, Indo-European Tribes; 1100-800, Mediterranean Dark Ages; 500, Greek Mysteries; 630-620, Goddess Kore, Izmir, Turkey; 575, Sanctuary Of Demeter Malaphros in Selinunte, Sicily; 528, Agrigento, Sicily; 500, Greek Mysteries; 282-263, Demeter's Priene Temple; and 200, Greece and Pergamon, Anatolia. Also see CE entry; 37-48, Mary, and Pagan Goddesses.



PHOTO: GSA. SEATED KA BIRD GODDESS; 4000 BCE. PRE-DYNASTIC OR PRE-PHARAOHONIC EGYPT. THE EGYPTIAN MUSEUM; CAIRO, EGYPT. ON LOCATION.

#### **4000 GARDEN OF EDEN, SACRED TREES, AND PILLAR CULTS**

According to an ancient Acadian bilingual hymn, the oldest version of the world tree grew in the Garden of Edin or Eden and dates to c. 4000. The Garden of Edin/Eden was located on the Mesopotamian alluvial plain where the Tigris and Euphrates Rivers merge just above the Persian Gulf border. (ST: 111.)

An ancient hymn reads:

*In Eridu a stalk grew overshadowing;  
in a holy place did it become green;  
Its roots were of white crystal, which stretched towards the deep.  
(Before) Ea was its course in Eridu, teeming with fertility;  
Its seat was the (central place of the earth);  
Its folage (?) was the couch of Zikum the (primeval) mother;  
Into the heart of its holy house, which spread its shade like a forest,  
Hath no man entered.  
(there is the home) of the mighty mother who passes across the sky.  
In the midst of it was Tammuz.  
There is the shrine of the two (two gods).  
(ST: 111, ff.1; RAB: 238.)*

Over the centuries, the sacredness the Mesopotamian Garden of Edin/Eden as well as adjacent Ur has been well documented both biblically and archaeologically. As noted in Gn 2-3, the Garden of Edin/Eden was the setting for the biblical creation story that included: banished Lilith; the maligned serpent; fallen Eve; Adam's rib theo-logy; jealous Jahweh; screech owl; and the forbidden fruit from the tree of knowledge. (No one fared well, including apples, which were transformed from a life source to a symbol of sin. (DM: 146.)) Callahan suggests that:

Ultimately, since if it were only their sin the rest of us should logically have our chance at Eden as well, the theology had to be developed that we are all tainted with their sin from our birth. Now we were all damned and in need of god to save us. Thus, it is not surprising that a religion based on a savior gave us the concept of Original Sin (SOTB: 430).

The adjacent city of Ur is also significant. In 4000 BCE, it was one of the primary temple cities of the great goddess, Inanna. Ur was also the international moon worshiping center of god Ningal and goddess Sin-Nana, (RDW: 146-7) and homeland of Abraham plus the birthplace of his priestess wife, Sarah. (STP: 93.) J. Kien suggests that it was Abraham and Sarah who imported the Mesopotamian moon religion to Mamre near Hebron. Mamre was a major oracular center that included a terebinthe tree shrine. (RDW: 160, 148; Gn 18. 1, 23, 17.)

The honored trees at Edin/Eden and Mamre are of note as trees are both ancient and a universal life symbol. They give protection from the elements, nourishing fruit, healing medicine, and spiritual comfort. (CDBL: 130-1.) In Pr 3:18, **wisdom** is compared to the tree as, “She is a tree of life for those who hold her fast.” Arthur Evans adds that sacred trees were also associated with pillar worship. This dual cult of sacred trees and pillars became so widespread that Evans and others believed this tree-pillar practice marked and defined the early stage of religious evolution and tree-goddess Asherah veneration. (MTPC: 6-7; STP: 91-2; ATLM.) Carol Meyers adds that the,

sacredness of vegetation and trees has been a recurrent and integral theme in a wide range of cultures spanning most areas of the globe and most epochs of human history ...the sacred quality of trees lies in the fact of their embodiment of the tree of life principle (TTM: 25, 95; ATLM: 15-16).

(ST: 111; RAB: 238; ST: 111; SOTB: 430; RDW: 146-8, 160; STP: 91-93; CDBL: 130-1; MTPC: 6-7; STCC.)

For further Inanna information, see BCE entry: 5000-4900, Inanna In Uruk, Mesopotamia.

For further Lilith information, see BCE entry: 2400, Lilith and Eve. For further Asherah information, see BCE entry: 2000, Asherah.

For further Abraham and Sarah information, see BCE entry: 1800, Goddess Sarah and Abraham.

For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 100 Mecca, the Ka'aba and Sacred Stones; and 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

For additional information on Eden and the Tree of Life, see BCE entries; 3000, Earliest Menorah Finds; 2400, Lilith and Eve; 2200, Bethel, Almond City; 2000, Asherah; and 1500, Lachish Ewer, Triangle, and Menorah. Also see CE entry: 16<sup>th</sup> Century, Kabbalah.

For additional Mamre information, see BCE entry: 1800, Goddess Sarah and Abraham.

PHOTO: GSA. NEAR EAST SHEETS 9B for tree of life x 2. ON LOCATION.

**GAVRINIS: BRITTANY, FRANCE**

The east facing tomb on the south east of the island of Gavrinis, in the Gulf of Morbihan in Brittany, is a passage grave aligned with the rising sun at Winter Solstice. (From personal experience, the rising moon is also profound.) The entrance to the Gavrinis passage tomb, or cairn, includes 26 significantly decorated standing stones that line the passageway including the vulva plus an owl.

Gavrinis is a dome-like or beehive design, similar to the Tholos tombs of the Mesara, Crete in Greece and Newgrange from county Meath, Ireland. This beehive design can also be compared to a womb or a womb space. In addition to this comparison, the entry passage to both Gavrinis as well as Newgrange plus Woodhenge in England are often likened to that of the vulva. This is also said of the entry stones to Norn's Tump and Windmill Trump in Gloucestershire, England, 3000 BCE.

Gavrinis, Newgrange, and the Tholos Tombs all face the rising sun. Lucy Goodison believes this suggests a belief in the regeneration and 'revival of the body after death' (MHE; 98). (Further information pending.) (MAWE: 172-175, figs., 110-122, and plates 8-10; LOG: 224-5; MHE: 76-82, 98; TAW: 46; GS: 120; MG: 93-95.)

For a detailed description of the site and each of the 26 entrance stones, see: Twohig, Elizabeth Shee. *The Megalithic Art of Western Europe*. Oxford, England: Oxford Press, 1981. (MAWE)

For additional information on east facing dome-like tombs, see BCE entry: 3200, Irish Neolithic.

For additional information on vulva representations, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 8000/7000-5000, Early Neolithic; and 1790-1700, Goddess of Kultepe, Anatolia.

Photo examples are found in BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; and 30,000-25,000, Aurignacian Age.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic;

7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

PHOTO: GSA. ARIEL VIEW OF GAVR'INNIS (OR GAVRINIS), BRITTANY FRANCE, 4000-3500 BCE. ON LOCATION.

#### **4000-3000 EGYPT, AFRICA, AND CATHEDRA GODDESSES**

Egyptian matrilinear evidence includes the primal sky goddess Neath, with subsequent transitions to a later pantheon that included sun gods. Other deities from pre-pharaohic Egypt include the trinity goddess/goddesses Nut, Hathor, and Isis plus numerous seated bird goddesses as evidenced at the Cairo Museum. Isis was also a seated bird goddess, with full thighs and buttocks, c. 4000-3000. The name of Isis, or Au-set is translated as *seat*. Bernard Dietrich suggests that the seated goddesses were prevalent in Crete as well as Mycenaean cults and were often found sitting on a throne under a tree. He suggests that this imagery may very well have started in Neolithic Anatolia and may have been the origin of the later tree or pillar cults such as Asherah as well as the “baetyl and aniconic divine representations in general” (TIGR: 8-9).

As noted in BCE entry, “7100-6300, Cathedra Goddess of the Beasts,” cathedra is defined as the official chair or throne of one in a position of prominence. In *The Living Goddesses*, Marija Gimbutas adds “the chair has great significance in ancient iconography. It represents the goddess herself (for example, the Egyptian Isis was the throne, as her hieroglyph demonstrates)” (TLG: 87, n. 7.)

Seated goddesses in *Re-Genesis* are called “the cathedra goddesses.” Selected examples are found in Alaca Huyuk and Catal Huyuk, Anatolia, plus Egypt, Sumer, Sicily, Spain, Poland and Cyprus as well as St. Peter’s Basilica in Rome. Other cathedra examples are also found in *Re-Genesis*, including the cathedra goddess Maat, as below. Bernard C Dietrich also includes two examples from Beth Shan and Troy VI. (Further information pending.) It should be noted that Egypt and southwest Asia were in ongoing communications and maritime trade at this time. (TIGR: 8-9.)

For more transitions from goddesses depicted as primary deities to gods depicted as primary deities, see BCE entries: 4400-2500, Kurgan Invasions; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom; 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2300-2100, Edfu; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 323-30, Kom Combo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed’s Birth; and 1207-1273, Rumi and Mother. For additional Neith information, see BCE entries: 664-525, Neith and Black Virgin at Sais Temple, Egypt; and 323-30, Temple Kom Ombo.

For additional Isis information, see BCE entries; 4000, Nile Bird Goddess, Egypt; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000, First Dynasty, Egypt; 1479-1425, Tuthmosis III, Egyptian King; and 370, Isis and Philae, Egypt. Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 391, Roman Pagan Rites Attacked; and 1600, Catholic Inquisition and Isiac Theology.

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera Of The Golden Throne; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

For additional information on Neith, see BCE entries: 4000-3000, Egypt, Africa, and Cathedra Goddesses; 664-525, Neith and Temple at Sais, Egypt; and 323-30, Temple Kom Ombo, Egypt.

For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 100 Mecca, the Ka'aba and Sacred Stones; and 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

PHOTO: GSA. CATHEDRA GODDESS MAAT WITH OSTRICH FEATHER; DATE PENDING. OPEN AIR MUSEUM; KARNAK, EGYPT. DATE PENDING. ON LOCATION.

### **3500-1100 INDO-EUROPEAN BRONZE AGE**

In introducing the Bronze Age c. 3500-1100, the following is a recap of the Chalcolithic or Copper Age, c. 5500-3500 entry. During the Bronze Age, copper metallurgy was discovered. "Copper mines are known from central Yugoslavia

(Rudna Glava) and central Bulgaria (Ai-Gunar and others)” (COG: 52). Metallurgical techniques are evidenced in the crafts and tool making, but there are no significant finds that suggest that metal was being forged for weaponry or domination purpose. As stated earlier, both Marija Gimbutas and Riane Eisler believe that although strong evidence indicates that earlier Old European cultures were primarily egalitarian or gylanic goddess-centered cultures, they suggest that that changed with the invention of bronze metallurgy. (COG; CB; MK.) Although debates continue to wage around the degree of peace before the Bronze Age, the lack of any significant fortification clearly suggests these were not ages of metal, might, fight, and flight.

Gradually the metallurgical technology of smelting ore spread to other regions and was used for making bronze tools as well as weapons. This transition led to accelerated confrontations and battles for power in the form of wealth, land, commodities, and trade routes. Concurrent with the beginning of battle heroes and saviors was the end of open villages with peaceful co-existence. Also contemporaneous to the accelerated confrontations was the emergence of class-stratified societies, patristic dominance, and primary sky gods. New father religions and monotheistic thunder and sky gods include Zeus, Apollo, Allah, Yahweh-Elohim, and Jupiter, and their temples were most often those of former goddesses. The previous sacred female deities disappeared and/or were demonized such as Lilith. Those that remained were transformed into shrieking shrews, subservient wives, raped virgins or randy harlots. (A list of substantiating biblical references are pending.) The Indo-European Bronze Age ends with the beginning of the Iron Age in 1100 BCE: end of a process that began in “the Bronze Age in which numinosity was transferred from Mother goddess to the Father god” (MG: 273).

For additional information see BCE entries: 7000-3500/1450, Old Europe; 5500-3500, Chalcolithic or Copper Age; 1600, Minos Controversy; and 1100-800, Iron Age. Also see CE entry; 1095, Pope Urban II Initiates the Crusades.

ILLUSTRATION: GSA. IMAGE PENDING. ON LOCATION.

### **3500 ANATOLIA, ARINNA, AND OTHER GODDESSES**

The leading cities and sites in Anatolia were Bogazkoy, Yazilikaya, Pessinus, and Priene. The people were called Hattian, from the land of Hatti. They spoke Hattili, a non-Indo-European and non-Semitic language. In the Hebrew Bible, the people of Hatti were called Hittites. (AMW: 192-202.) From the 17<sup>th</sup> to the 13<sup>th</sup> Century BCE, Hattusas was the great capitol city of Bogazkoy. As a result of excavations that were initiated by a German archaeological team in 1906 CE, thousands of clay tablets with cuneiform characters were found that speak to the religious practices of the Hattians or Hittites. The cuneiform also includes information on the Hatti land, i.e. Hittites, and a language called Nesili that has a close affinity

with “another dialect of the Anatolian Indo-European languages, Luwian” which is also related to classical Cilicia (HBR: 128). Additional recorded languages include Akkadian, pre-Hittite Hattic, and Hurrian from northern Mesopotamia. (HBR: 128-9; AMW: 192-202.)

For additional Hittite information see BCE entries: 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Anatolia; 1450-1260, Hattusa, Anatolia; 1400, Cybele, and Buyukkale, Anatolia; 1450-1260, Hattusa, Anatolia; 1320, Palestine; 1184, Hittites and Troy, 1100-800, Dark Ages; and 750-650, Cybele and King Midas, Anatolia.

PHOTO: GSA. DOUBLE GODDESS ARINNA; c. 3500 BCE. KULTEPE, ANATOLIA. KAYSERI ARCHAEOLOGICAL MUSEUM; KAYSERI, TURKEY. ON LOCATION.

### **3500-2500 CYCLADIC ISLANDS**

Cycladic and Cretan grave finds yield stiff marble nudes. Marija Gimbutas interprets these finds, primarily from funeral contexts, as the white death goddess of Old Europe. Cycladic peoples are believed to have been of a peaceful nature. In reference to the Sardinian Nudes that show similarities, Gimbutas believes that they “predate the Cycladic by more than a millennium and must have been a local innovation. The image of the white death goddess in each region has deep local roots and its own stylistic evolution” (COG: 171).

(Full discussion will follow.)

For a comprehensive examination of the Cycladic period and images, see: Renfrew, Colin. *The Cycladic Spirit: Masterpieces from the Nicholas P. Goulandris Collection*. New York: Abrams, 1989. (CS) (COG: 203, 434.)

For further Cycladic information see BCE entry: 3000-2000, Cycladic Goddesses.

PHOTO: GSA. CYCLADIC GRAVE IMAGES; c. 2800-2300 BCE. BONE. BRITISH MUSEUM; LONDON, ENGLAND. ON LOCATION.

### **3400-3000 WAVE II OF KURGAN/INDO-EUROPEAN INVASIONS.**

The following is a succinct summary of the 3400-3000 BCE Wave II of Kurgan/Indo-European Invasions by Riane Eisler in *The Chalice and the Blade: Our History, Our Future*:

Formation of the Circum-Pontic metallurgical province. Disintegration of the Cucuteni civilization, and the emergence of the Usatovo-Gorodsk-Foltesti complex, an amalgam of Cucuteni with Kurgan. The Ezero [cultural] complex in Bulgaria and the Baden culture in the mid-Danube region are formed from the crossing of the Old European substratum with eastern (Kurgan) elements. Emergence in northern central Europe of the Globular Amphora culture (CB: 250).

Discussion pending regarding the following works on the Kurgan Culture by Marija Gimbutas:

- Gimbutas, Marija Aleikaite. *The Civilization of the Goddess: The World of Europe*. San Francisco: Harper, 1991. (COG: 352.)
- \_\_\_\_\_. "The Kurgan Culture and the Indo-Europeanization of Europe." Ed. Miriam Robbins Dexter and Karlene Jones-Bley. *Journal of Indo-European Studies Monograph No. 18* (1997). (TKC.)
- \_\_\_\_\_. "The Beginning of the Bronze Age in Europe and the Indo-Europeans: 3500-2500 BC." *The Kurgan Culture and the Indo-Europeanization of Europe*. Ed. Miriam Robbins Dexter and Karlene Jones-Bley. *Journal of Indo-European Studies Monograph No. 18* (1997): 135-179. (BBA: 135-179.)
- \_\_\_\_\_. "The First Wave of Eurasian Steppe Pastoralists in Copper Age Europe." *The Kurgan Culture and the Indo-Europeanization of Europe*. Ed. Miriam Robbins Dexter, and Karlene Jones-Bley. *Journal of Indo-European Studies Monograph No.18* (1997): 195-239. (TFW: 195-239.)
- \_\_\_\_\_. "Three Waves of the Kurgan People into Old Europe, 4500-2500 B.C." Ed. Miriam Robbins Dexter, and Karlene Jones-Bley. *Journal of Indo-European Studies Monograph 18* (1997): 240-268. (TWKP.)

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **3400-2900 MESOPOTAMIAN WRITING FROM THE PROTO-LITERATE PERIOD**

Mesopotamia, located between the Tigris and Euphrates rivers above the Persian Gulf, was the home of the Sumerians. Population concentration was in southern Mesopotamia, known as Babylonia. Primary cities include Eridu, Ur, Lagash, Nina and Nippur, Bad-tibira, Girsu, Umma, Shuruppak, Isin, Jemdet Nasr, and Uruk (Erech). The Mesopotamia Proto-literate Period is from 3400 to 2900 BCE. During the Mesopotamia Proto-literate Period, writing was found in the form of clay tablets in Uruk and Jemdet Nasr.

Uruk, Inanna's cult center, was the location of these first Sumerian written tablets,

dating c. 3100. (POTW: 22.) Additional clay tablets also come from Jemdet Nasr. The Sumerian wedge-like written tablets, called cuneiform, are frequently believed to be the origin of writing. Stanislav Segert suggests that it is far from certain that the Sumerians invented writing, or "whether they were merely the first to exploit the new invention" (POTW: 67, n. 84.) *Re-Genesis* suggests that pictographic writing may be traced back to earlier developments in Old Europe. For these considerations, see BCE entry: 5300-4300, Climactic Phase and Script in Old Europe.

Discussion to follow including:



- Gimbutas, Marija Aleikaite. *The Language of the Goddess*. San Francisco: Harper, 1989. (LOG)
- Haarmann, Harald. *Early Civilization and Literacy in Europe: An Inquiry into Cultural Continuity in the Mediterranean World*. New York: Mouton de Gruyter, 1996. (ECLC)
- Stone, Merlin. "When God Was a Woman." *Womenspirit Rising: A Feminist Reader in Religion*. Eds. Carol P. Christ, and Judith Plaskow. San Francisco: Harper & Row, 1979. (WGWW: 120-130)

For additional information on writing see BCE entries; 5000-4900, Inanna in Uruk, Mesopotamia; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek Mainland; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; and 668-626, Sumerian Mythology.

For additional information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **3250 SCORPION TABLEAU, EARLIEST EGYPTIAN PROTO-HIEROGLYPHICS.**

The discovery of the 3250 BCE limestone cliff carvings is believed by some scholars to be the earliest known Egyptian historical document, predating the Narmer Palette by 100 years. This tableau includes "inscribed scenes and symbols [that] bear a strong resemblance to later hieroglyphs" (CK: F1). The site is Gebel Tjauti, also known as ancient Abydos. It is located on a caravan trade route, 25 miles northwest of Luxor and near the 1999 inscription discovery also made by Drs. Deborah and John Darnell.

Abydos, in Upper Egypt near Dendara, is where pilgrims would journey to celebrate the end of the flood season and very possibly a self renewing excursion as was not an unusual Egyptian practice. (For a similar ritual tradition, see near by

Dendera temple information in BCE entry: 1490-1470, Hathor's Dendera Temple, Egypt.)

The tableau figures include a procession returning to Abydos plus a falcon, symbol of Isis's son Horus and standard icon for a king. Other elements include a chair with a canopy that the Darnells say is usually associated the "the female power behind the throne – be it that of a queen, princess or goddess" (CK; F1). They add that the chair in the Scorpion Tableau is a goddess. In Yamashita's dissertation, he also notes that temple furniture is divine, including the chair or chair goddess at Abydos (GA: 44).

Isis, mother of son king Horus, is thought to have "exemplified African matrilineal traditions" (DM: 14). Given that it was through the royal women that Nubian rulers such as Horus inherited the throne – and - that the chair is the renowned symbol of Isis, the goddess here is likely Isis. (DM: 14).

In the *Re-Genesis* entry, 400 Cathedra Goddess Isis:

Isis is a cathedra goddess, name of the goddess as the official chair or throne of a holy one in a position of prominence.

Also the Egyptian translation if Isis is Au-set as the seat or lap of the goddess as she is "symbol of political empowerment and authority." A selection of other Cathedra goddesses includes: Canaanite/ Israelite, Asherah; Babylonian, Inanna; Anatolian, Kubaba; Greek Cybele; Sicilian, Megara Hyblaea; and of course goddess Mary.

For further information on the 'Scorpion Tableau' or 'King Scorpion' discovery, see :

Darnell, John Coleman, and Deborah Darnell. *Theban Desert Road Survey in the Egyptian Western Desert*. Chicago: Oriental Institute of the University of Chicago, 2002. (TDRS)

For additional information on writing see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna in Uruk, Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek Mainland; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite:

Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For additional information on caravan routes and caravanserai, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

ILLUSTRATION: GSA. IMAGE PENDING.

### 3200 IRISH NEOLITHIC

The Irish Neolithic Passage-grave Culture includes the Newgrange Stones in County Meath plus Dowth and Knowth. At Winter Solstice sunrise, the light shines through the entrance and across the threshold stone of Newgrange and on the Autumn Equinox at Dowth. This is also true at Gavrinis, in the Gulf of Morbihan in Brittany, France. Although Neolithic Passage-graves are closely aligned, Frank Battaglia believes that the Irish passage tomb culture clearly originated in Brittany, France. (GR: 55). For further information see: Battaglia, Frank. "Goddess Religion in the Early British Isles." *Varia on the Indo-European Past: Papers in Memory of Marija Gimbutas*. Eds. Miriam Robbins Dexter, and Edgar C. Polme. *Journal of Indo-European Studies* Monograph No. 19 (1997): 6-47. (GR)

For a full discussion of the above plus additional information see:

- Baring, Anne, and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991, 98-99. (MG)
- Battaglia, Frank. "The Matriline of the Picts." *Mankind Quarterly* 31 (1990): 17-43. (MP)
- \_\_\_\_\_. "A Common Background to Lai de Graelent and Nou'nden Unad." *Emania* [Belfast] 11 (1993): 41-48. (CBL)
- Fleming, Andrew. "The Myth of the Mother Goddess." *World Archaeology* 1 (1969): 247-261. (MMG)
- Eogan, George. *Knowth and the Passage Tombs of Ireland*. London, England: Thames and Hudson, 1986, 168-171. (KTP)
- Jones-Bley, Karlene. "Defining Indo-European Burial." *Varia on the Indo*

*European Past: Papers in Memory of Marija Gimbutas.* Eds. Miriam Robbins Dexter, and Edgar C. Polme. *Journal of Indo-European Studies* Monograph No. 19 (1997). (DIE)

Meaden, George Terence. *The Goddess of Stones: The Language of the Megaliths.* London, England: Souvenir, 1991. (GS)

O'Kelly, M. J. *Newgrange.* London, England: Thames and Hudson, 1982. (N)

Sheridan, Allison. "Megaliths and Megalomania: An Account, and Interpretation, of the Development of Passage Tombs in Ireland," *Journal of Irish Archaeology* No. 3 (1985-86): 17-30. (MAM)

For a detailed discussion of the Irish Passage-grave Culture see:

Brennan, Martin. *The Stars and the Stones: Ancient Art and Astronomy in Ireland.*

London: Thames and Hudson, 1983. (SAS)

Twohig, Elizabeth Shee. *The Megalithic Art of Western Europe.* Oxford, England: Oxford Press, 1981. (MAWE)

For additional information on east facing dome-like tombs, see BCE entry: 4000-3500, Gavrinis: Brittany, France.

For additional Irish tomb information, see BCE entry: 3500-3200, Knoweth, Ireland.

GSA PHOTO: NEWGRANGE ENTRANCE STONE WITH TRIPLE SPIRALS FROM NEWGRANGE, COUNTY MEATH, IRELAND, 3200 BCE. ON LOCATION.

### **3100-2600 PROTO BRONZE AGE CRETE, WRITING, AND HEROES**

The transition from the Neolithic to Proto Bronze Age Crete include the introduction of the mythic Heroes.

(Full discussion to follow.)

Because the macro pattern or designs of Linear A are relationally associated to the Old European Vinca script from 5300-4300 BCE, it therefore significantly predate that of other cultures. It was not until 3100-2600 BCE that most written history began in Egypt, Anatolia, Sumeria, and Canaan.

For additional information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean

Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1450-1100, Late Bronze Age Crete; 1625, Thera; 1600, Minos Controversy; 1580, Zeus; 1500, Mycenaean Dominant on Greek Mainland; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages. For an extensive discussion on how the Mycenaean-Minoan culture was a hybrid culture of both Old European and Indo-European elements that was later assimilated by the Classical Greece, c. 500 see BCE entry: 1450-1100, Late Bronze Age Crete.

ILLUSTRATION: GSA. IMAGE PENDING

### **3100 STONEHENGE, ENGLAND**

The remains of the Stonehenge circle are the trilithons of the Sarsen horseshoe. Large stones were erected over an earlier site to begin several hundred years of modifications. Construction of the Augrey Holes began around 3100 BCE and continued till c. 1000 BCE with the Avenue. Around 2975 BCE, the circular ditch and bank were first constructed: followed by the Blue Stones of the inner circle, which were moved from the Preseli Hills in Wales, 200 meters away. (THB: 48-50).

Although it is well accepted that Stonehenge faces the summer solstice sunrise, the site is currently believed to also be aligned with the winter solstice sunset. (THB: 48-51.) Stonehenge is also believed to have interconnected with numerous ley line sites that begin at Lands End, England. Numerous studies suggest that these circles were built or mapped relative to the earth's magnetic field that was influenced by the subterranean watercourses as well as to the passage of solar and astral events.

Frank Battaglia believes that the long construction process suggests that a prevailing social and ritual society remained at Stonehenge during this period. He discusses the significance of a ceremonial landscape that included: communal burials; local households settlements; and the likelihood of a matrilineal kinship system that is also contemporaneous to Scotland and Ireland. He concludes that Stonehenge is the "product of matrilineal social organizations descended from the Neolithic and practicing goddess religion" (GR: 56).

For a full discussion of this possibility plus other considerations see: Frank Battaglia in "The Matriliny of the Picts," from *Mankind Quarterly*; Frank Battaglia in "A Common Background to Lai de Graeent and Nou'nden Unad," from *Emania*; R. J. C Atkinson in *Stonehenge*; Rodney Castleden in *The Making of Stonehenge*; Barry Cunliffe in *Essex to 1000 AD*; Colin Renfrew in

“Monuments, Mobilization and Social Organization in Neolithic Wessex,” from *The Explanation of Culture Change*; Alasdair Whittle in “Later Neolithic Society in Britain: a Realignment,” from *Astronomy and Society in Britain During the Period 4000-1500 BC*; Mary Braithwaite in “Ritual and Prestige in the Prehistory of Wessex c. 2200-1400 BC: a New Dimension to the Archaeological Evidence,” from *Ideology, Power and Prehistory*; C. Gingell, in “The Marlborough Downs in the Bronze Age: The First Results of Current Research,” from *The British Later Bronze Age*; and Ann Ellison in “Towards a Socioeconomic Model for the Middle Bronze Age in Southern England,” from *Pattern of the Past*. (S: 179; MOS: 209-217; CE: 116; MMSO; LNSB: 297-342; RPP:93-110; MD: 209-222; MP: 17-43; CBL: 41-48; TSM: 413-438; GR: 48-82; LOG: 313.)

For a discussion on Near Eastern ‘sacred standing stones architecture’ called Messebah or plural Masseboth at: Mt. Sinai; Megiddo; Hazor; Gezer; Tel el-Hayyat and Tel Kitan (Jordan Valley); Serabit El-Khadern (Egypt); and Byblos (Lebanon) see: Ben-Ami, Doron. “Mysterious Standing Stones.” *Biblical Archaeology Review* 32.2 (March/April 2006): 38-45. (MSS)

For further Stonehenge research see:

Alex M. *Stonehenge & Timber Circles*. Stroud, England: Tempus Publisher, 2000.

Balfour, Michael. *Stonehenge and It's Mysteries*. London: Hutchinson, 1983.

Burl, Aubrey. *Rings of Stone: The Prehistoric Stone Circles of Britain and Ireland*. London, England: Frances Lincoln, 1979.

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81: (1980).  
Zink, David. *The Ancient Stones Speak: A Journey to the World's Most  
Mysterious Megalithic Sites*. London: Paddington Press, 1979.

PHOTO: GSA. STONEHENGE AT SUNSET. PHASE II. ON LOCATION.

### **3000 AVEBURY, ENGLAND**

Construction began on the Avebury Ring henge in Wiltshire, England, the greatest circle-henge in the British isles. Between 2800-2700 BCE, Avebury was finished and extended into a wider ceremonial complex.

(Full discussion to follow.)

For a discussion on Near Eastern 'sacred standing stones architecture' called Messebah or plural Masseboth at: Mt. Sinai; Megiddo; Hazor; Gezer; Tel el-Hayyat and Tel Kitan (Jordan Valley); Serabit El-Khadern (Egypt); and Byblos (Lebanon) see, Ben-Ami, Doron. "Mysterious Standing Stones." *Biblical Archaeology Review* 32.2 (March/April 2006): 38-45. (MSS)

For further Avebury information see:

Bewley, R., et al. "New Features Within the Henge at Avebury, Wiltshire: Aerial and Geophysical Evidence." *Antiquity* 70.269 (1996): 639-646.

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Lobell, Winifred Milius. "Temples of the Great Goddess." *Heresies: A Feminist Publication on Art and Politics* 2.1, Issue 5 (1982): 32-39.

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Mysterious Megalithic Sites*. London: Paddington Press, 1979.

PHOTO: GSA. AVEBURY IMAGE. WILTSHIRE, ENGLAND. PHASE II.  
ON LOCATION.

### **3000 WOODHENGE, ENGLAND**

The Woodhenge Circle is located in the Salisbury plains, two miles northeast on the Amesbury to Marlborough road. (TOL: 63.) It overlooks Stonehenge and Avebury and is oriented to the summer and winter solstices. In addition to these solstice sunrise rituals, it was also known as a communal meeting and feasting center. (GS: 102.) Selections from Mike Pitts' 1990 archaeological study, include:

The term 'henge' was first used independently of its stone namesake in 1926, when archaeologists excavated an unusual arrangement of postholes two miles northeast of Stonehenge. The site was first noticed by World War I ace pilot Gilbert Insall as he flew over a field where the chalky fill of ancient pits showed up as white spots. Called Woodhenge, the largest of its six concentric oval pit rings is 144 feet long, and the site shares some design features with Stonehenge; both are oriented to the summer solstice sunrise. (THB: 48-50.)

Archaeologists soon appropriated the word 'henge'-- probably Anglo-Saxon for gallows--for a variety of circular ritual structures unique to Late Neolithic Britain (3000-2200 B.C.). As further post rings were excavated across the country, the phrase "timber henge" became common. (THB: 48-50.)

In 1967, archaeologist Geoffrey Wainwright discovered such a site just north of Woodhenge, in excavations conducted before a road sliced through the previously ignored earthwork henge of Durrington Walls. The newly discovered timber henge was named the Southern Circle. A second timber henge at the site, called the Northern Circle, had been nearly obliterated by farmers' plows. However, the Southern Circle's enormous postholes--an estimated 166 set in six rings--were particularly well preserved. The site's function has been debated ever since (scholars have only recently noticed that its entrance aligns with the rising winter solstice sun), and the new excavation of the structure, begun in 2005, has drawn intense interest. (THB: 48-50.)

An important question is whether the wood henges were roofed. Had they been huge cult houses or arrangements of free-standing posts similar in design to Stonehenge? For a variety of reasons, however, most archaeologists now envision Woodhenge, the Southern Circle, and other



oak henges as unroofed arrays of posts. English Heritage geophysicists made the key discovery that led to this change of opinion in 1997. When they surveyed the stone circle at Stanton Drew, 35 miles northwest of Stonehenge, they were astonished to see nine concentric rings within the stones, consisting of 400 to 500 postholes. The largest circle is 300 feet across--far too large to roof. Roofing would also have channeled rainwater into gullies on the ground, and archaeologists found no signs of such erosion at the excavation of the southern circle at Durrington Walls. (THB: 48-50.)

For further Woodhenge research see:

Alex M. *Stonehenge & Timber Circles*. Stroud, England: Tempus Publisher, 2000.

Burl, Aubrey. *Rings of Stone: The Prehistoric Stone Circles of Britain and Ireland*. London, England: Frances Lincoln, 1979.

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Zink, David. *The Ancient Stones Speak: A Journey to the World's Most Mysterious Megalithic Sites*. London: Paddington Press, 1979.

For a discussion on Near Eastern 'sacred standing stones architecture' called Messebah or plural Masseboth at: Mt. Sinai; Megiddo; Hazor; Gezer; Tel el-Hayyat and Tel Kitan (Jordan Valley); Serabit El-Khadern (Egypt); and Byblos (Lebanon) see:

Ben-Ami, Doron. "Mysterious Standing Stones." *Biblical Archaeology Review* 32.2 (March/April 2006): 38-45. (MSS)

PHOTO: GSA. WOODHENGE. WOODHENGE, ENGLAND. PHASE II. ON LOCATION.

### **3000 MIDDLE INDO-EUROPEAN BRONZE AGE**

Drastic transitions included cultural, social, economic, linguistic, mythological, and militaristic shifts.

(Full discussion to follow including information on Mesopotamia and Anatolia.)

For additional information on the Indo-European Bronze Age, see BCE entry: 3500-1100, Indo-European Bronze Age.

ILLUSTRATION: GSA. IMAGE PENDING.

### **3000-2780 EGYPTIAN BRONZE AGE/FIRST DYNASTY**

In Bronze Age Egypt, as in Crete, the bird and serpent goddesses were conceived as, or synthesized into one deity. In Egypt, the serpent goddess as the cobra represented Lower (or Northern) Egypt and the Delta, while the bird goddess, as the vulture, signified Upper Nubia (or Southern) Egypt. The Lower Egyptian cobra was the royal *Wedjat* or the Uraeus. (TAB: 27). The Upper Egyptian vulture was *Nekhbet*. Framed temple entrances symbolized the union of these two lands. The union of Upper and Lower Egypt, may well reflect the union of Isis as the bird-vulture goddess and also as the self renewing serpent-cobra goddess. (Note the GSA cobra goddess image below.)

Isis as the bird-headed African snake goddess is clearly evidenced in the 4000 BCE Nile goddess statue at the Cairo Museum. She stands in the d'orant position (with arms raised over head in a celebration posture. (DM: 12.) She has the body of a woman with a head that mirrors both bird and serpent goddesses. Lucia Birnbaum suggests that she “harks back to the Paleolithic bird and snake goddess of Africa.” (DM: 19.) For an excellent rock art carving of a goddess or priestess in the d'orant position, see Emmanuel Anati's (RACA: 76-66, Fig. 43, plate xxix.)

As a self renewing snake goddess, the overriding discovery by Isis was *that of life itself*. (TAB: 27.) As the goddess of rebirth or self-renewal, the ankh (TAB: 27) was one of her most well known hieroglyphs and amulets. The womb oval over a vertical cross is the same as Tanit's symbol. Additional self-renewing hieroglyphs include the oval egg, boat, throne or chair, vulture, generic bird goddess, and serpent. Miriam Robbins Dexter adds here that the hieroglyphic determinative for the “classification of both ‘goddess’ and ‘priestess’ was a serpent.” Note that the serpent and goddess were also the hieroglyphs for the goddess Netrit, as central to both Egyptian mythology and the language. (FG: 134.)

Evidence throughout Egyptian temples indicates subsequent conflicts of male sun gods with sun and lunar goddesses, seen in the emergence of matrilinear marriages and the ritual slaying of the cobras and serpents. Eventually father-right

may have replaced mother-rite,\* such as when Astarte was replaced by sun God Amun or Amon, whose name means *to conceal*. Such transitions and conflicts are well documented in Egypt and were also passed into Greece and Rome as the slaying myth of the dark powers by the God of light. This was also indicated in the slaying of the dragon and the serpent in neighboring cultures, such as Apollo's slaying of the oracle python at Delphi. (MG: 258-9, fig 24 ).

\*Coined by Mara Keller in *The Greater Mysteries of Demeter and Persephone*: work in progress. (GMDP.)

For additional information see BCE entries: 2300-2100, Edfu; and 2686-2181, Old Kingdom.

For Apollo information see BCE entries: 1000, Gods; and 700-550, Apollo at Delphi and Didymaion. Regarding further transitions from mother-rite to father-right, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 2686-2181, Old Kingdom; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2300-2100, Edfu; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 800-500, Archaic Greek Age; Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; 587-500, End of Sumerian and Babylonian Goddesses; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.

For additional Isis information, see BCE entries; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000, First Dynasty, Egypt; 3000-2780, 1425, Tuthmosis III, Egyptian King; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt. Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 391, Roman Pagan Rites Attacked; and 1600, Catholic Inquisition and Isiac Theology.

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

PHOTO: GSA. WINGED BIRD AND COBRA GODDESSES FRAMING KOM OMBO TEMPLE ENTRANCE; c. 3000 BCE. KOM OMBO TEMPLE, EGYPT. ON LOCATION.

### **3000-2500 WAVE III OF THE KURGAN/INDO-EUROPEAN INVASIONS.**

The following is a succinct summary of the 3000-2500 Wave III of the Kurgan/Indo-European Invasions by Riane Eisler in *The Chalice and the Blade*,

Ethnic  
Germany,  
“A new upheaval throughout east-central Europe caused by Kurgan Wave  
Three (or Jamna) from the lower Dnieper-lower Volga steppe.  
shifts: late Baden and Vulcedol into Bohemia and central  
Bosnia, and the Adriatic coast. Long range wanderings of the Bell Beaker  
people (probably Kurganized central Europeans) into Western Europe.  
Formation between Rhine and Dnieper of the Corded Ware complex from  
the fusion of the globular Amphora, funnel-necked Beaker cultures, and  
new eastern (Jamna) elements, followed by the wide dispersal of the  
Corded Pottery carriers to southern Scandinavia, the East Baltic, and areas  
of the upper Dnieper and upper Volga” (CB: 251).

Discussion will follow on various works by Marija Gimbutas including:  
Gimbutas, Marija Aleikaite. *The Civilization of the Goddess: The World of  
Europe*. San Francisco: Harper, 1991. (COG)  
\_\_\_\_\_. “Three Waves of the Kurgan People into Old Europe, 4500-2500 B.C.”  
Ed. Miriam Robbins Dexter, and Karlene Jones-Bley. *Journal of Indo-  
European Studies* Monograph 18 (1997).

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **3000 FIRST DYNASTY, EGYPT**

Full discussion to follow on the emergence and rise of Egypt’s first dynasty,  
beginning 3000 BCE and evidence of Egyptian writing.

(For overview of the Egyptian Bronze Age see: 3000-2780 BCE entry.)

Isis, or Au-set, was translated as seat or throne. In addition to the cobra eye of Ra,  
Isis was also the seated bird goddess with abbreviated wings, full thighs and  
buttocks. Some date Isis to 4000 BCE, therefore reflecting the bird goddess of the  
Moravian 49<sup>th</sup>-47<sup>th</sup> Century and Romanian 45<sup>th</sup>-44<sup>th</sup> Century. (OGR: 21.) Marija  
Gimbutas’s adds to this discussion in her works on the Moravian and Romanian  
bird goddess information.

For additional information on writing plus Vinca- and Tisza sacred script, see BCE  
entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300,  
Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and  
Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period;  
3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia;  
2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000,  
Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic  
Goddess Triangle; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age;  
1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-  
400, Classical Greek Era and Leading Male Authors.

For additional information on Isis, see BCE entries: 4000-3000, Egypt; 3000-2780, Egyptian Bronze /First Dynasty c. 3000; 1479-1425, Tuthmosis III, Egyptian King; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt. Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 391, Roman Pagan Rites Attacked; and 1600, Catholic Inquisition and Isiac Theology.

For additional information on writing see BCE entries: 5300-4300, Climactic Phase And Script In Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; and 668-626, Sumerian Mythology.

For additional bird goddess information, see BCE entries; 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2400, Lilith and Eve; and 370, Isis and Philae, Egypt.

PHOTO: GSA. COBRA EYE OF RA IMAGE. PHASE II. ON LOCATION.

### **3000 GULA-BAU, BABYLONIAN QUEEN OF PHYSICIANS**

Gula-Bau, eminent Babylonian queen of physicians and healing. She was noted from the Babylonian period of 3000 BCE and into the reign of Hammurabi c. 1500 BCE to the reign of Nebuchadnezzar in 600 BCE. Gula-Bau was also known as Nin-din-dung or lady who restores life, and her symbol was the [caduceus](#) staff with two serpents. (CDBL: 108-9.)

For additional information see:

Hooke, Samuel H. *Babylonian and Assyrian Religion*. London, England: Hutchinson University Library, 1953. (BAAR.)

For additional Gula-Bau as well as caduceus staff, hook and crozier information, see BCE entry: 4000-3000 Locmariaquer, Brittany Hook Symbology.

PHOTO: GSA. GULA-BAU IMAGE; c. 3000 BCE. MUSEE DE LOUVRE; PARIS, FRANCE. PHASE II. ON LOCATION.

### 3000 EARLIEST MENORAH FINDS

A brief exploration of the ancient names for tree 'and almond introduces this entry. The Semitic name for tree is *Amygdala* from the botanical word *Amygdalus communis*, meaning Great Mother, archetypical Mesopotamian goddesses of life and renewal. (TL: 41.) The biblical name for tree is *Luz*. The Arabic name is *al-luz*. Prior to the Hebrew Bible, *Luz* was synonymous with the old Canaanite 'City of Almond', later renamed Bethel. (TL: 41.) Relative to Bethel, both Asherah and El, essential components of Canaanite religion, were co-worshiped at Bethel/*Luz*.

One of Goddess Asherah's attributes was that of a living tree-goddess, such as a grove or a living tree next to an altar. Asherim were cultic representations of Asherah and were either natural or artificially made. (AMST: 51.) An Asherim example discussed by J. E. Taylor was the practice of trimming trees and bushes to a pruned stylized shape in honor of Asherah. (AMST: 42-51.) Several other examples of Asherims include: the sacred pillar; pole; tree of wisdom or tree of life iconography; plus the Massebot at Canaanite high places. (AMST: 51.)

According to C. L. Meyers in her significant text, *The Tabernacle Menorah: A Synthetic Study of a Symbol from the Biblical Cult*, the best definition for the temple menorah is a six-branch-plus-central-axis arrangement (TTM: 20-21; MASC-R: 325.) J. E. Taylor adds that this seven branch gold menorah lampstand, fashioned on the almond tree, was an antitype of an Asherim. (AMST: 51.) The perennial lineage of the Asherim menorah began at least as early as 3000 BCE, continued on through Canaanite and Israelite traditions, into the Kabbalistic Tree of Life, and remains to this day.

Asherah as the living tree continues to burst forward each spring, re-birthing herself as the eternal living tree of life and wisdom. Not only is Asherah a universal life force continuum but for E. O. James, the tree also embodies-and-is the very essence of the female principle in nature. (TOL: 103.)

The difference between Asherah and the menorah is that Asherah is a living tree whereas the menorah is an iconographical representation in the form of a pruned almond tree. (AMST: 51.) Also note that in Israel, the almond tree is always the first to bloom come January-February while other fruit trees remain bare. (AMST: 47; TL: 40.) The almond tree and blossoms were and continue to be a living example of new life, new hope, and new beginnings. All trees but especially the almond tree were especially significant to the worship of Asherah. The almond tree may also have had further significance to Asherah in Bethel/*Luz* during the Middle to Late Bronze Age. (AMST: 51.)

Carol L. Meyers summarizes the sacred fertility relationship between the menorah as the recurring priestly motif of fruit bearing trees and the eternal regenerative tree of life principle (TTM: 95-122; GAT: 56):

it is hardly an exaggeration to indicate that the sacredness of vegetation and trees has been a recurrent and integral theme in a wide range of cultures spanning most areas of the globe and most epochs of human history...the sacred quality of trees lies in the fact of their embodiment of the life principle. ... the widespread association of vegetal life with the generative power of the divinity, resulting in the common phenomenon of the manifestation of deity within or at certain trees which would be especially favoured; these trees would lead the worshipper in the direction of the divinity. Furthermore the divinity revealed in the tree is also the source of the hoped-for life after death, thus the theophany motif of the sacred tree becomes blended inextricably with the concept of life eternal. The tree of life in the sense of immortal life becomes an inseparable aspect of the regenerative principle contained within plant life (TTM: 95, 25; ATLM: 15-16.)

For an alternate interpretation about the 'priestly invention' of the menorah as an intended 'hoped for' demise of Asherah, see:

L. Yarden in *Re-Genesis* BCE entry: 970, First Temple, Menorah, and Weavings.

The first known six (seven) branch menorah was from the Mesopotamian Jemdet Nasr period and dates to post exilic 3000 BCE. This menorah is an ancient stylization of a six or 'seven-branched tree—curiously round-branched and flanked by animals' that was found on a stone vase (TL: 37; TTM: 34; MASC-R: 325.)

Following the 3000 Jemdet Nasr find, a later discovery of a sacred tree with stylized menorah branch formations was found on a bituminous (coal composite) stone bowl in Susa. It dates to approximately 2300 BCE. Susa or Shushan, was an ancient city in the Elamite and Persian empires of Iran. Location was around 150 miles east of the Tigris River in southeastern Iran. (TL: 38.)

Another Mesopotamian example during the post-Akkadian 2200-2000 BCE period, is a famous seal called the Cylinder of the Temptation that includes a seven branched tree flanked by a man and a woman in the foreground and snake in the background. (TL: 37-38, 154.)

The first known representation of the Jewish temple menorah was in the Jerusalem temple, first century BCE, and later in the second temple as well. (AMST: 46, 54.)

The first biblical reference of a menorah as a stylized six branched almond tree is in Exodus (Ex 25) and commanded by God to Moses at Sinai:

You shall make a lamp-stand of pure gold. ... its cups its capitals and its flowers shall be of one piece with it. And there shall be six branches going out of its sides, three branches of the lampstand out of one side of it and three branches out of the other side of it; three cups made like *almonds*, each with its capitals and flower, on the one branch, and three cups each

with its capitals and flower on the other branch - so for the six branches going out from the lampstand. Exodus (Ex 25. 31-40, cf. 37.17-24.) Asphodel Long adds, "This lampstand was the desert Tabernacle Menorah guarding and throwing light towards the Ark of the Covenant" (ATLM: 20.)

Further BCE menorah-sacred tree examples include: a 16<sup>th</sup> and 13<sup>th</sup> century Egyptian relief that includes goddess Nut; 13<sup>th</sup> century pitcher from Lakish; 10<sup>th</sup> century altars from Taanak [Tannach]; numerous pre-exilic seals; 700 Assyrian palace reliefs; and an antique Greek vase with seven branched palms next to an altar. (TL: 37-38.) C. L. Meyers spotlights additional menorahs including: 9<sup>th</sup>-7<sup>th</sup> century Assyrian cylinder seals; early prototypes from Middle Minoan II through the Late Minoan period; saucer lamps of Cypriote-Ionic form from 6<sup>th</sup> century Cyprus; plus numerous Roman Empire examples Pompeii and Herculaneum also 6<sup>th</sup> century and later. (TTM: 62, 77-79.)

Although the living tree and the menorah have a broad base appeal, it is universal in Jewish history. A massive menorah is on the triumphal arch of Titus in Rome, "emphasizing the plight of the Jews losing their home and going into slavery in 70 CE, after the of Jerusalem and the temple" (ATLM: 24). When the Warsaw Ghetto fighters unveiled a memorial at Auschwitz and Therienstadt death camps in 1963, the most significant aspect was two massive menorahs. (ATLM: 24.) The original temple menorah has yet to be recovered.

For a discussion on the possible location of the temple menorah in Rome see: Fine, Steven. "The Temple Menorah – Where Is It?" *Biblical Archaeology* 31.4(July/August, 2005): 18-25, 62-63. (TMW)

Of the works mention above, three authors deserve special mention.

Long, Asphodel. "Asherah, The Tree of Life and the Menorah: Continuity of a Goddess Symbol in Judaism: Continuity of a Goddess Symbol in Judaism?" Paper presented at the Britain and Ireland School of Feminist Theology Annual Conference, at Plymouth, Devon. *Sophia Papers* No. 1 (1996). (ATLM)

Meyers, Carol L. *The Tabernacle Menorah: A Synthetic Study of a Symbol from the Biblical Cult*. Missoula, MT; Scholars Press, 1976. (TTM)

Taylor, J. E. "The Asherah, the Menorah and the Sacred Tree." *Journal for the Study of the Old Testament* No. 66 (Je., 1995): 29-54. (AMST)

For further information on sacred trees, see BCE entry: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 2400, Lilith and Eve; 2000, Asherah; and 1500, Lachish Ewer, Triangle, and Menorah. Also see CE entry: 16<sup>th</sup> Century, Kabbalah.

For further information on the menorah, see BCE entries: 2200, Bethel, Almond City, and Asherah; 2200, Nahariyah and Ashrath-Yam; 2000, Asherah; 1500,



Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; and 900, Taanach, Canaanite Libation Stand. Also see CE entry: 70, Destruction of Jerusalem Temple.

For further information on Bethel, see BCE entries: 2200, Bethel, Almond City; 2000, Asherah; and 1800, Goddess Sarah and Abraham.

For further information on Al-luz or Al-Uzza, see BCE entries: 2200, Bethel, Almond City, and Asherah; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; and 100, Mecca, the Ka'aba and Sacred Stones.

For further information on Asherah, see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; and 800-700, Kuntillet Ajrud and Khirbet El-Qom.

PHOTO: GSA. 7 BRANCHED MENORAH. ON LOCATION.

### **3000 FOUNDING OF TROY**

**Troy's** first foundations indicate the beginning of social stratification and wealth. Assyrian connections with gold and silver as well as the beginning of Alaca Huyuk's zenith. (Turkish Museums.) (Additional museum evidence dates early Troy Levels I and II at 5500 BCE.)

(Full discussion to follow.)

PHOTO: GSA. GREAT FLAGGED CHARIOT RAMP; TROY LEVELS II. TROY, ANATOLIA. TROY, TURKEY. ON LOCATION.

### **3000-2000 ANATOLIA, KUBABA, AND THE HITTITES**

Hittite finds include the bronze solar disk with a bird goddess at center top. Additional finds from Bogazkoy and Alaca Huyuk include stamps, seals, and cuneiform writing tablets. Of note is a Hittite pillar base which was later made into a baptismal font at Side. (Side Museum, Turkey.) This was Turkey's zenith period that made use of gold, copper, and bronze. Also this was the full power of Kultepe's sun goddess Arinna with a high polos and leopard or lion. Arinna was frequently compared to Babylonian Hapat. Other goddesses include Ma, Hepa, Anaitis, Arinitti, Rhea, Atargatis and Ishtar. Susa was analogous to Babylonian Ishtar. Additional Anatolian goddesses include goddess Kubaba (TVG: 70), Kubebe, Cubebe, or Kupapa from Carchemish, who was later called Cybele by the Greeks. This period also introduced the sun goddess Wurusemu and her male companion symbolized as the bull. City of Karatepe was second only to Bogazkoy. (CAA: 18-24; WCSE: 275; MG: 395-410; GGE: 197; CBV: 57, 78.)

(Full discussion to follow. TCOP: 154-9.)

For additional Cybele information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 1184, Hittites and Troy; 750-650, Cybele and King Midas; 204, Cybele to Rome; 191, Cybele's Dedication. Also see CE entries: 324, St. Peter's Basilica; 432-440, Santa Maria Maggiore; 410, Fall of Rome; 1207-1273, Rumi and Mother; and 1870, Lyons Basilica Built Over Cybele's Pagan Temple.

For additional Arinna or Wurusemu information, see BCE entry: 3500, Anatolia, Arinna, and Other Goddesses.

For additional information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000, First Dynasty, Egypt; 2400, Lilith and Eve. and 370, Isis and Philae, Egypt.

For additional Hittite information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 2000, Anatolia, Kubaba, and the Hittites; 1450-1260, Hattusa, Anatolia; 1400, Cybele, and Buyukkale, Anatolia; 1320, Palestine; 1100-800, Dark Ages; 1184, Hittites and Troy; and 750-650, Cybele and King Midas, Anatolia.

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotropfos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For additional information on Kubaba, see BCE entries: 3000-2000, Anatolia; and 1050-850, Kubaba and Kubat, Anatolia.

PHOTO: GSA. HITTITE BRONZE SOLAR DISK WITH A BIRD GODDESS AT CENTER TOP; c. 3000-2000 BCE. ALACA HUYUK, ANATOLIA. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCATION.

### **2686-2181 OLD KINGDOM, EGYPT (2600 FIFTH DYNASTY)**

Heliopolitan Solar Theology. Highly centralized government and further solar conceptions of kingship such as sun God Re and sky God Horus. Kingship legitimacy may be evidenced in the position of women and power during this period. Research suggests numerous titles of women in the position of both economic and religious power. Also there are frequent records of king's mothers suggesting matrilineal descent, therefore imparting both legitimacy and divinity to kings. This is illustrated by sun gods Re and Ra, as both kingships were validated via their ritual marriages to goddess Hathor. The name of God Re also means "completed by absorbing others" (TGTE). Both economic and religious female power decreased in subsequent periods. (WER: 1-3; MG: 253; TGTE.)

For additional information on Horus and descent, see BCE entry: 2300-2100, Edfu, Egypt. For additional information on God Ra and matrilineal transitions, see BCE entry: 3000-2780, Egyptian Bronze Age. For further mother-rite to father-right transitions, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2300-2100, Edfu; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 800-500, Archaic Greek Age; 668-626, Sumerian Mythology; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.

PHOTO: GSA. SUN GOD RE FROM THE PUNT COLONNADE OF QUEEN HATSHEPSUT TEMPLE; 1490-1470 BCE. WEST BANK; LUXOR, EGYPT. ON LOCATION.

### **2613-2494 HATHOR'S DENDERA (DENDERAH) TEMPLE, EGYPT**

Hathor's Dendera capital and temple site was considered a major healing center. At its onset, both women and men equally shared the ritual appointments. As Hathor was the celebrated nurse to every pharaoh, these appointments were considered most noteworthy. (WAE: 41-3; MG: 255; CBV: 46; STWE: 148, 156; BATB: 22-38; WER:19.)

Hathor or Hat-hor was believed to give life as well as take it back after death. As

Hat-hor, house or womb of Horus, she also bestowed legitimacy and kingship on Horus. At the new moon, Hathor would set sail up the Nile to Edfu for this ritual. This was viewed as a matrilineal re-alliance of Upper and Lower Egypt, symbolized by the double crown. Hathor's personifications and ritual items include: the celestial cow; sycamore tree; boat; sistrum; lioness; cat; and goddess Bast. (STWE: 115.)

For additional Hathor information see BCE entries: 2300-2100, Edfu; 1479-1425, Tuthmosis III; 1290-1223, Abu Simbel. A curious note pertains to the pillars on Hathor's Kiosk at the far right hand corner of Dendera. These pillars are very similar to a capitol head of a female deity from Amathus, Cyprus, c. 5000 BCE. This deity was said to be Artemis. The similar features of the Egyptian Hathor and Cypriot Artemis suggests a correlation between the two, although there is a 3000 year difference.

For additional Amathus information see BCE entry: 5000, Hathoric Capitol, Cyprus. For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; and 100, Mecca, the Ka'aba and Sacred Stones. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; and 100 Mecca, the Ka'aba and Sacred Stones. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

PHOTO: GSA. HATHOR-HEADED SISTRUM COLUMN ON THE ROOF OF DENDERA'S KIOSK SANCTUARY; DATE PENDING. DENDERA TEMPLE, EGYPT. DENDERA, EGYPT. ON LOCATION.

## **2600-2000 EARLY BRONZE AGE, CRETE, CHTHONIAN\* PREPALATIAL/EARLY MINOAN (EM I-III)**

As Crete emerged from the Neolithic, additional peoples may have arrived from Anatolia and/or North Africa. Included in this transition is overwhelming evidence of a multiplicitous goddess, that could have been one or many. Unlike Egypt and the Near East, her temples were primarily in nature including groves, mountains, and caves. She was aligned with snakes, birds, bees, butterflies, lilies, poppies, dolphins, lions, doves, the double ax or Labrys, the triangle, red ochre,

spindle, loom, shells, vessels with breasts, music, dance, weaving, flax, agriculture, caves, and horns of consecration as well as the moon and the sun. She was most frequently imaged with agriculture, animals, and women.

\* Mara Keller's modification of Arthur Evans system suggests that this peaceful, goddess centered period prior the Mycenaean warriors, be renamed Chthonian after the Earth mother, Chthonia.

Although Martin Nilsson says that male gods were rare (MMRS: 354), Nanno Marinatos believes this is incorrect. Marinatos says that armed men were hunter gods known as the Minoan Master of Animals, who controlled nature. These gods were associated with the hunt. Marinatos concludes that goddesses tend to be seen feeding or tending the animals, while male gods hunt the animals. She adds that the function of the gods was "to control nature, not to nourish it" (MMR: 174). This speaks again to the "Genesis" creation theory that men were created in God's image to dominate and control nature. Both Lucy Goodison and John N. Coldstream show how the male deities are late, mostly from the Mycenaean era, post 1450 BCE. (MHE: 138-173; DIAA: 10.) These gods initiated androcentric supremacy over women, and the sun. Priests replaced priestesses and traded in hunter garments for black skirts.

Other Early Bronze Age changes in Crete include evidence of small villages. Food cultivation included vines and olives. New technologies were evidenced in vessels, ceramics, textiles, metals and jewelry. Finds also indicate on-going sea trade with the Cycladic islands to the north, as well as with Egypt, Anatolia, Syria and Cyprus. (C: 161, 177; WITCS: 46-49; COG: 344, 346; MMRS: 354-5, 400; TPA: 431; KCMG: 12-15; CB: 37, 41, 68-9; MHE: 92, 140; WP: 77-107; MK; MMR: 2-4, 147-174; DGMM: 74; OGR: 21.)

For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Mycenaean Dominant on Greek Mainland; 1580, Zeus 1450-1100, Late Bronze Age Crete; 1100 -800, Iron Age; and 1100-800, Mediterranean Dark Ages.

For an extensive discussion on how the Mycenaean-Minoan culture was a hybrid culture of both Old European and Indo-European elements that was later assimilated by the Classical Greece, c. 500 see BCE entry: 1450-1100, Late Bronze Age Crete.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; and 400, Celtic Sheela-na-gig.

For additional triangle/vulval/ information, see BCE entries: 70,000, Blombos Cave; 5300-4300, Climactic Phase And Script In Old Europe; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulval Engravings; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; 1500, Lachish Ewer, Triangle, and Menorah.

For additional information on ancient ochre, see BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 285,000, Ochre at Kapthurin Formation plus Other Sites; 92,000, Qafzeh Cave and Ochre Symbolism; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 10,000, Grotta Dell'Addaura; and 1500, Lachish Ewer, Triangle, and Menorah.

PHOTO: GSA. DOUBLE AXE IMAGE. ARCHEOLOGIKO MOUSIO; IRAKLION, CRETE, GREECE. PHASE II. ON LOCATION.

### **2600-2480 PYRAMID AGE, EGYPT**

Development of the pyramid as a royal tomb: Gizeh pyramids built by Cheops, Chepren and Mycerinus.

(Full discussion to follow.)

PHOTO: GSA. IMAGE OF THE GIZEH PYRAMIDS. CAIRO, EGYPT. PHASE II. ON LOCATION.

### **2600-2150 MYRTOS, CRETE**

In addition to animal and plant domestication, finds from Myrtos include evidence of pots, the spindle and loom as well as obsidian, that suggests an ongoing sea trade. No significant evidence of hunting, violence, fighting, war, nor fortifications are indicated. (MHE: 87, 74-5, 109.)

(Full discussion to follow.)

For additional Crete information see BCE entries: 7000, Early Neolithic Crete: 7000-3500/1450, Old Europe; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Mycenaean Dominant on Greek Mainland; 1580, Zeus; 1450-1100, Late Bronze Age Crete; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **2500 TROY, ANATOLIA**

Troy II, dated treasures and sumptuous palaces.

(Full discussion to follow.)

PHOTO: GSA. TROY II IMAGE; 2500. TROY, ANATOLIA/TURKEY. PHASE II.  
ON LOCATION.

### **2500-2000 EGYPTIAN MEDICAL TEXT**

The first known Egyptian medical papyrus textbook of surgery was written c. 2500-2000 BCE. It was found in 1600 CE and then subsequently called *The Edwin Smith Papyrus*, when later purchased by Edwin Smith in 1862 CE. It was translated in 1930 CE by doyen of American Egyptology, James Henry Breasted. (WAE: 75-76.)

(Full discussion to follow.)

ILLUSTRATION: GSA. IMAGE PENDING.

### **2500 INANNA, HOLDER OF THE ME**

Discussion to follow on Inanna as She who holds of the Sumerian Tablets of the Law called the *me*. As holder of the *me*, she has the power to both give life and take it away as she is the goddess of both the light and the dark of the moon, the upper and the underworld. Although her power is evident in the temples, and the gods, she resides in the spirit and is invisible. (MG: 191-2.)

Beggetting Mother and I, within the Spirit

I abide and none see me.

In the work of An I abide, and non see me

In the word of Enlil I abide, and none see me

In the word of the holy temple I abide,

And non see me (KG: 66; MG: 193).

As the holder of the law, Inanna is also the prototype of other law keepers and resources including: “the Tao in Chinese philosophy, the Dharma in Indian, Sophia in the Wisdom literature of the Hebrew Bible, and the Gnostic Christian tradition,” plus Egyptian Maat of truth and justice who not only rebirths the gods, but “breathes life into the beginning of life” (MG: 260).

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For additional Inanna information see BCE entries: 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2000, Babylonian Mythology; 1800, Goddess Sarah and Abraham; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna.

For further Inanna research, see:

Penglase, Charles. *Greek Myths and Mesopotamia: Parallels and Influence in the Homeric Hymns and Hesiod*. New York: Routledge, 1997. (GMM)

PHOTO: GSA. CATHEDRA GODDESS INANNA HOLDING THE ME: c. 2500 BCE. MUSEE DE LOUVRE; PARIS, FRANCE. PHASE II. ON LOCATION.

PHOTO: GSA. SEATED MAAT. KARNAK OUTDOOR MUSEUM; KARNAK, EGYPT. ON LOCATION.

#### **2400 SUMERIAN WOMEN IN THE AKKADIAN PERIOD (SOUTHERN IRAQ)**

Relative to the translations of Sumerian scholar Dr. Samuel Noah Kramer, he believes that around 2400 BCE there is ample evidence to prove that Sumerian men and woman were socially and economically equal. The positions of goddesses and women were later down-graded. Ann Baring and Jules Cashford suggests that this was a result of northern Akkadian influences. (MG: 182; MOTAW; SHCC; SMSSL.)

For further research, see:

Diakonoff, I. M. "Women in Old Babylonia Not under Patriarchal Authority." *Journal of the Economic and Social History of the Orient* 29:3 (Oct. 1986): 225-238. (WOB)

Jacobsen, Thorkild. "Notes on Nintur." *Orientalia* 42 (1973): 294. (NON)

Meier, Samuel A. "Women and Communication in the Ancient Near East." *Journal of the American Oriental Society* 111. 3 (Jul.- Sep., 1991): 540-547. (WAC)

Wakeman, Mary K. "Ancient Sumer and the Women's Movement: The Process of Reaching Behind, Encompassing and Going Beyond." *Journal of Feminist Studies in Religion* 1.2 (Fall, 1985) 9-27. (ASWM)

For detailed transitional information, plus Kramer's theories see BCE entries: 2300: Sumerian Transitions; and 2370-2316, Akkadian Enheduanna and Inanna's Hymns.

ILLUSTRATION: GSA. IMAGE PENDING.



## 2400 LILITH AND EVE

In Genesis 1-3, c. 1200-300 BCE, Lilith is portrayed as Adam's first wife in the Garden of Eden. Due to a disagreement with Adam and Jehovah, she was expelled from the Garden. Proclaimed a she-demon and transformed into an evil screech owl with talon feet, she flew away to the wild deserts of the Red Sea, there to be cursed. Although mentioned as Lilith in Isaiah (Is 34.14), other verses address her as: night hag; night monster; and night jar. (FAD: 20-21.) The allegations of her demonic powers were and are so villainous, that she became greatly feared, especially by men and mothers with infants.

Raphael Patai says that the earliest record of Lilith as she-demon *Lillake* or *Lillu* comes from a Sumerian tablet from Ur that dates to c. 2400-2000 BCE. The tablet contains the tale of "Gilgamesh and the Willow Tree." *Lillake* or *Lillu* was a she-demon who lived in a willow tree that was tended by the goddess Inanna (Anath). Another version mentions a demonic trinity that included, *Lillake*, *Lillu*, *Lilitu*, and *Lilith*. The Hebrew name Lilith means "a nocturnal spectre," most likely as in the Screech owl (FG: 133; HCL). (HG: 221; HM: 68).

In Genesis, Lilith as well as her replacement, Eve are portrayed not only as discourteous, insubordinate, and unruly, but solely responsible for creating all the evil and eternal suffering in the world, or as noted in *The Zohar*, they were "the ruin of the world" (Z: III, 19a; MG: 512). In *Eve: The History of an Idea*, John Phillips adds that: "An independent woman can only represent a fundamental disruption of a divinely ordered state of affairs" (ETH: 104). In addition to the deprecating version of the Hebrew myth that was later replicated by St. Paul in the Christian version of the story in the New Testament, Lilith has other names, aspects, and possibilities that also deserve consideration.

Miriam Robbins Dexter says that in reality, Lilith "is the owl" (FG: 133). Additional names for Lilith relative to her owl aspect include the guardian owl of the dead, the lady of the owl, and the divine lady owl. Ann Baring and Jules Cashford suggest that as Sumerian Inanna and Akkadian/Semitic Ishtar were also known as the divine lady owl, (*Nin-ninna* and *Kilili*) "[so] this may explain why Lilith is described as a screech owl" (MG: 510). Besides the owl, she is known as the holy spirit, Sumerian and Akkadian Lil-Lilitu, and lady of the wind, air, and storm. Lilith also reflects Hochma or Hokhmah as well as Ereshkigal, or Layil. (BFV: TBR: 134; FLANE: 4-5.)

In tracing Eve's origins, Tim Callahan suggests that Eve's line of descent can be traced back to the c. 2300 BCE Sumerian goddess, Ninhursag. God Enki ate forbidden fruit and died. Ninhursag (lady of life) created the goddess Nin-ti from Enki's rib for the purpose of bringing Enki back to life. Although the J Document was written a thousand years later, Callanah believes that the Sumerian story is clearly a precursor of the Adam (ha-adam) and Eve\* Genesis story. (SOTB: 44-45.)

He says that given all of Eve's divine antecedents, she could only have been a goddess. Further considerations also explore the lineage of goddess Eve as wife of Yahweh rather than Adam/ha-adam. (SOTB: 45.) The story of Eve's origins as god's creation from Adam's rib "establishes male supremacy and disguises Eve's divinity" (HM: 69.)

\*Greek and Hebrew translations spotlight further possibilities. The Greek translation of Adam is anthropos as in a human being or groundling who was made from the adamah. The Hebrew translation of adamah is fertile red clay or mother earth. A human being, not necessarily male, was created from. (TAB: 162; MPMI: 155-173, 179-180, 190; THT: 228, 232.) Asphodel Long adds that the translation of the Hebrew word 'Adam' as 'man' is widely to be incorrect. Adam, like the Greek anthropos means human being. ..adam is linked to the female (Hebrew) word 'adamah' which means earth and scholars have suggested that a better translation would be 'groundling from the ground' or 'an earthling from the earth'. In any case it has been seen that the 'man' was not the first human being (MUB: 6-8).

Although Lilith and Eve may have been the first females to challenge the subjugation of women, their voices grew faint over the centuries. Gerder Lerner's summary is most appropriate here:

With the Bible's fallen Eve and Aristotle's women as mutilated males, we see the emergence of two symbolic constructs which assert and assume the existence of two kinds of human beings - the male and the female - different in their essence, their function, and their potential ... the way in which inequality among men and women was built not only into the language, thought, and philosophy of Western civilization, but the way in which gender itself became a metaphor defining power relations in such a way as to mystify them and render them invisible (TCOP: 211).

For centuries, women were considered: unfit for ordination or public office; unfit for schooling; and unfit to speak in public. They were required to submit to and obey their husbands; cover their heads, minds, eyes, mouths, and bodies. They were considered the transmitters of original sin from one generation to the next via concupiscence; created chiefly to reproduce; prone towards sin and corruption; and in the end, the ancient birth mother gave sway to the father and nobody won.

For additional Inanna information see BCE entries: 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the *me*; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 1800, Goddess Sarah and Abraham; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna.

For additional goddess of the beasts information, see BCE entry: 7100-6300,

Cathedra Goddess of the Beasts; 7250-6150, Catal Huyuk, Anatolia.

For additional Artemis information, see BCE entries: 1100-800, Mediterranean Dark Ages; 900-800, KA Goddess, Salamis, Cyprus.

For additional Aristotle information see CE entry: 384-322, Aristotle 's Theory of Rational Male Dominance.

For additional biblical information see BCE entry: 1200-500, Biblical Narratives of Genesis. Also see, CE entry: 354-430, Saint Augustine.

For additional bird goddess information, see BCE entries; 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; and 370, Isis and Philae, Egypt.

For information on the Garden of Eden and Tree of Life, see BCE entries: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 3000, Earliest Menorah Finds; 2000, Asherah; and 1500, Lachish Ewer, Triangle, and Menorah. Also see CE entry: 16<sup>th</sup> Century, Kabbalah.

PHOTO: GSA. LILITH. ON LOCATION.

### **2370-2316 AKKADIAN ENHEDUANNA AND INANNA'S HYMNS**

Enheduanna, daughter of the first King Sargon of Akkad in northern Mesopotamia, was high priestess of Inanna and author of the world's first recorded poetry. She is noted for Inanna's hymn, called *The Exhalation of Inanna*. In this hymn, Enheduanna addresses her poems to Inanna as wife of God An or Nanna (ASWM: 20; TOD: 137). A point of clarification is made by Thorkild Jacobsen who argues that God An (Akkadian Antum) was originally female, but later was replaced by the sky God, who usurped her position and name. Discussion to follow on the significance of the God or goddess An and possibility that Enheduanna's support of Sargon's rule represented another example of the transition from father right to mother rite and subsequent downgrade of Inanna "from divine to human, from the served to the servant" (ASWM: 20). (ASWM: 20; TOD: 137; IIPCO: 265; MG: 199; TOD: 95-6, 109, 137; PPSF: 61; DTG.)

For additional Inanna information see BCE entries: 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna,

Holder of the *me*; 2400, Lilith and Eve. 2300, Sumerian Transitions; 2000, Babylonian Mythology; 1800, Goddess Sarah and Abraham; and 1750 Hammurabian Dynasty, Babylon, Ishtar and Inanna.

Regarding further transitions from mother-rite to father-right, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age, 2686-2181, Old Kingdom; 2300, Sumerian Transitions; 2300-2100, Edfu; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 800-500, Archaic Greek Age; 700-550, Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; 587-500, End of Sumerian and Babylonian Goddesses; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.

PHOTO: GSA. INANNA STANDING AND HOLDING HER BREASTS; SUSA, SUMERIA. TERRA-COTTA. LOUVRE MUSEUM; PARIS, FRANCE. ON LOCATION.

PHOTO: GSA. STANDING INANNA; BURNEY RELIEF; c. 2000. BRITISH MUSEUM; LONDON, ENGLAND. ON LOCATION.

## **2300 SUMERIAN TRANSITIONS**

Sumeria was in the area of southern Mesopotamia known as Babylon, between the Tigris and Euphrates Rivers and above the Persian Gulf. Sumerian contributions include the potters wheel, additional new forms of writing as evidenced in legal, commercial documents, and cylinder seals, as previously noted from Uruk and Jemdet Nasr. Other contributions involve important architecture including the arch and the dome. (POTW: 19-41.) Earliest temple communities included both goddesses and gods and both men and women shared temple estate management. (ASWM: 10.) In addition to these contributions, 2300 BCE also marked great migrations and invasions as well as political, cultural, economic, religious and gender transitions, including the introduction of female subserviency to male-headed pantheons, suttee/sacrifice, and gods that raped and replaced earlier goddesses. According to Mary K. Wakeman, the origins of patristic charters including "private property, slavery, capitalism, militarism and the patriarchal family" are evidenced in ancient Sumeria (ASWM: 9).

In the earliest Sumerian myths, Nammu was the ancient water goddess who birthed heaven and earth as well as all the gods. (SMSSL 39: 114.) Later Enki overthrew Nammu and became the water god. (SMSSL: 75.) The goddess Ninhursaga also lost rank to Enki, who subsequently supplanted her (TOD: 108-109.) Thorkild Jacobsen theorizes that during this period, there was a dramatic shift between Enki and the mother goddess, until eventually she "had to yield before a male god who, as she herself, represented numinous power in giving form and giving birth, the god of the fresh water, Enki/Ea" (NON: 294). The goddess An (TOD: 137), was supplanted by the god An, who took her name as well as her power. (TOD: 95-96.) Inanna was demoted to the goddess of prostitutes. This

period also introduced the rape of prepubescent goddess Ninlil by the god Enlil. (SHCC: 146.)

The primordial sea goddess Tiamat became the goddess of chaos in the Babylonian creation epic of *Enuma Elish*. Before the king could take his power, Tiamat needed to be destroyed annually at New Years. According to Jacobsen such events in Sumerian mythology were based on actual cultural transitions. (PDAM: 164.) (Various dating considerations for Tiamat in *Re-Genesis* include BCE entries: 2300, Sumerian Transitions; 1650 Hurrians; and 668-626, Sumerian Mythology. Anne Baring and Jules Cashford say 1848 BCE. (MG: 275.) For additional considerations, see: *The Virgin Goddess* by Stephen Benko. Although dates will be adjusted as further information becomes available, Samuel Kramer also notes that there are three different versions of Tiamat in the “Epic of Creation.” (SMSSL: 76-7.)

What emerged was an acceleration of competitive confrontations for power in the form of wealth, land, commodities, trade routes, and females. As warfare became a primary concern, open villages gave way to fortifications and walled cities. Gender and class hierarchies emerged, female (but not male) monogamy was institutionalized and women became financially dependent on male ownership. “The imposition of monogamy on women only probably institutionalized patrilineal inheritance and descent, patrilocal residence and the patriarchal family” (PPSF: 64). Women-beating was legalized and tombs give evidence of increased human sacrifice, including the wife of the deceased. Also, women could no longer hold positions in the assembly at Uruk and property ownership became restricted. The reduced position of women is particularly apparent in the decree of *Urukagina’s Code* that stated: “The woman who has sinned by saying something to a man which she should not have said...must have her teeth crushed with burnt bricks” (SHCC; 322). (TOD; NON; SHCC; SMSSL; PDAM; MOTAW; PPSF; WITCS; MG.)

For further research see:

- Diakonoff, I. M. “Women in Old Babylonia Not under Patriarchal Authority.” *Journal of the Economic and Social History of the Orient* 29:3 (Oct. 1986): 225-238. (WOB)
- Frymer-Kensky, Tikva Simone. *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*. New York: Free Press, 1992. (WOTG)
- Jacobsen, Thorkild. “Notes on Nintur.” *Orientalia* 42 (1973): 294. (NON)
- Meier, Samuel A. “Women and Communication in the Ancient Near East.” *Journal of the American Oriental Society* 111. 3 (Jul.- Sep., 1991): 540-547. (WAC.)
- Pritchard, James Bennett. *The Ancient Near East; An Anthology of Texts and Pictures*. Princeton: Princeton University Press, 1958. (ANE)
- Wakeman, Mary K. “Ancient Sumer and the Women’s Movement: The Process

of Reaching Behind, Encompassing and Going Beyond.” *Journal of Feminist Studies in Religion* 1.2 (Fall, 1985) 9-27. (ASWM.)

For earlier information on the position of women see BCE entries: 2400, Sumerian Women in the Akkadian Period.

For further information on mother-rite to father-right transitions, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2300-2100, Edfu; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 700-550, Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; 587-500, End of Sumerian and Babylonian Goddesses; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed’s Birth; and 1207-1273, Rumi and Mother.

For additional information on writing plus Vinca-and-Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional Inanna information see BCE entries: 5000-4900, Inanna In Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the *me*; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2000, Babylonian Mythology; 1800, Goddess Sarah and Abraham; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna.

PHOTO: GSA. ENKI IN THICKET; C. 2500 BCE. ROYAL GRAVES AT QUEEN’S TOMB: UR, IRAQ. BRITISH MUSEUM; LONDON, ENGLAND. ON LOCATION.

### **2300-2100 EDFU, EGYPT**

The royal Uraeus, *wedjat* or cobra, *uzait* is the Hieroglyphic symbol for the goddess, Isis. As such, the cobra was understood as the eye and source of wisdom and mystical insight. As previously noted, in Bronze Age Egypt the Uraeus frequently framed temple entrances. This motif suggested the union of Upper and Lower Egypt as well as the king’s protection. Another example of the Uraeus is found with Isis’ son, Horus and the Hawk at the Temple of Edfu. (CB: 70; WDSO; MG: 246-7; FG: 133-34.)

The Egyptian Edfu Temple illustrates a style considered similar to Sumerian Ziggurats. Above Edfu's front entrance doorway is Horus as hawk or falcon including a winged solar disk with two Uraeus for protection from crocodile Seth or Sobek, killed by Horus. There are suggestions that the crocodile, as Sobek, mirrors the end of Predynastic mother-rite to later pharaonic or father-right rule in the Egyptian patrilineal transition. On the far back left outside wall of Edfu, the Priests of Horus are seen repeatedly harpooning the hippos, symbol of the goddess Nut.

For additional information see BCE entry: 3000-2780, Egypt Bronze Age. Regarding further transitions from mother-rite to father-right, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 800-500, Archaic Greek Age; 700-550, Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.

For additional Hathor information see BCE entries: 1490-70, Deir El Bahri; 1479-1425, Tuthmosis III; and 1290-1223, Abu Simbel.

For further Egyptian Uraeus information, see BCE entries: 370, Isis and Philae, Egypt; and 323-30, Temple Kom Ombo, Egypt.

PHOTO: GSA. EDFU TEMPLE ENTRANCE, FIRST PYLON; C. 2300-2100 BCE. EDFU TEMPLE, EGYPT. EDFU, EGYPT. ON LOCATION.

## **2000 BETHEL, ALMOND CITY, AND ASHERAH**

Bethel temple, primary sanctuary in Israel, was named and made by Jacob, according to Yahweh instructions in a dream. Prior to being known as Bethel, this was the *luz* temple. "He [Jacob] named the place Bethel, but before that the town was called *Luz*." (Gn 28.19.)\* In biblical Hebrew, *Luz* is another name for almond tree; in Arabic it is *Al-luz* or *Al-Uzza*. (AMST: 48.)

Although there are several interpretations regarding the geographical relationship of Bethel and *Luz*, the most common theory is that Bethel was built on top of *Luz*. The location is several miles north of modern-day Jerusalem in a town known as Beitin. (AEHL: 56.)\* (For further biblical references, see: Gn 35.6, 48.3; Jg 1.23.)

During Middle Bronze Age, 2200–1570/1450 BCE, Bethel was both the House of El and Asherah's Almond City. At this temple site, El and Asherah were worshiped jointly. (AMST: 48, 50-51.)

Bethel was constructed according to a dream of Jacob's: "and Jacob awoke from his sleep and he rejoiced greatly at the vision which he had seen" (BOJ). Some of the more prominent features included both a masseba and an Asherah (i.e. living tree). During the Israelite period, Bethel became monotheistic and gave way to one Israelite Yahwistic god, but retained much of its old symbolism. Numerous Asherims continued until Josiah destroyed the site in 622 BCE (AMST: 48). (An Asherah is a living tree whereas an Asherim is an iconographical representation such as a menorah or pole.) (AMST: 51.) (Also see, GGL:137.)

The Canaanite level of Bethel has produced archaeological evidence that homage was paid to Asherah and her tree of life. Point of reference here is that Asherah was El's wife-and-an essential component to the Canaanite religion. (AMST: 49-50.)

The biblical text of Jacob's vision also supports the theory that his dream occurred on the already existing sacred temple site of Luz.

Then Jacob woke from his sleep and said, 'Truly, Yahweh is in this place and I never knew it!' He was afraid and said, 'how awe-inspiring this place is!' This is nothing less than a house of God; this is the gate of heaven!' Rising early in the morning, Jacob took the stone he had used for his pillow, and set it up as a monument, pouring oil over the top of it. (Gn 29.16-19.)

Later in 622 BCE, Josiah destroyed the Bethel. When doing so, he also destroyed an Asherim sacred pole. The destruction of an Asherim adds further support of Asherah's existence.

A new altar was constructed by Jeroboam the son of Neat, who made Israel to sin. The altar and this high place he also demolished, breaking up its stone and reducing them to powder. The sacred pole he burned. (2 K 23.15.)

For an in depth study on Asherah, see BCE entry: 2000, Asherah.

For additional Asherah information see BCE entries: 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398; Anat/Asherah and Yahweh, Egypt.

For further information on Bethel, Asherah, Asherims and the Menorah, see BCE entries: 3000, Earliest Menorah Finds; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1500, Lachish Ewer, Triangle, and Menorah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 970, First Temple, Menorah, and Weavings; and 900, Taanach, Canaanite Libation Stand. Also see CE entry: 70, Destruction of Jerusalem Temple.



For further information on Al-luz or Al-Uzza, see BCE entries: 3000, Earliest Menorah Finds; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; and 100, Mecca, the Ka'aba and Sacred Stones.

ILLUSTRATION: GSA. IMAGE PENDING.

## **2200 NAHARIYAH AND ASHRATH-YAM**

The Canaanite Nahariyah cult center dates to the Middle Bronze Age, 2200-1570 BCE (CAH: Vol. II, Part 1, 111.) The Nahariyah site, excavated between 1954-1955, is located about 100 meters from the Mediterranean shore on the seacoast just south of Tyre and Sidon. This cult center, also similar to Megiddo, includes three temple layers. As Nahariyah is an isolated sanctuary with no associated settlement, it gives rise to the possibility that it was a wayside shrine or ancient caravanserai with an adjacent temple room as was Kuntillet. (CAH: Vol. II, Part 1, 110-111.) (Alternative dating for Middle Bronze Age Crete is, 2000-1450 BCE.)

The most compelling Nahariyah finds are the numerous bronze, silver, and pottery figures believed to have been from the temple center of dark African goddess, Ashrath-Yam or Ashtoreth of the Sea, also known as Ishtar and Asherah. The pottery figures date from M. B. I through M. B. II. Goddesses in molds of gold sheets were also found. Other material included six/seven sprouted lamps. In the most recent temple layer, Cypriot pottery shards were found from M. B. II. (CAH: Vol. II, Part 1, 110-111; TTM: 34; MASC-R: 325.)

Canaanites, also called Phoenicians by the Greeks, descended from Africa and following 11,000 BCE, they are credited for having started a maritime empire with numerous ports and settlements in and around the Mediterranean. (DM: 44.) In the more narrow biblical context, the term Canaanite can refer to those who lived in Israel pre-the Israelites and included numerous ethnic groups. In addition to a vast maritime empire, Canaanite/Phoenician contributions included the continuation of the dark mother goddess plus her rites, rituals, sacred figures, and temples such as the Nahariyah sanctuary. (DM: 57). Birnbaum says that "the memory and values of the African dark mother persists in the common epoch in everyday cultures of Judaism, Christianity, and Islam" (DM: 44.)

For further wayside shrine or ancient caravanserai information, see BCE entry: For additional information on caravan routes and caravanserai, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at

Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

For further information on the Menorah, see BCE entries: 3000, Earliest Menorah Finds; 2200, Bethel, Almond City, and Asherah; 2200, Nahariyah and Ashrath-Yam; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; and 900, Taanach, Canaanite Libation Stand.

For further information on the Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000-1200, Ras Shamra; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398; Anat/Asherah and Yahweh, Egypt.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

ILLUSTRATION: GSA. IMAGE PENDING.

### **2000-1450 MIDDLE BRONZE AGE, CRETE/CHTHONIAN PEAK TEMPLE (PALACE) PERIOD/MIDDLE MINOAN PERIOD (MM IA-MMII)**

- Old and New Temple (Palace) Periods of Minoan Crete, as evidenced in new temple centers in east and central Crete, began appearing around c. 1900 BCE. Lacking significant evidence of class stratification and hierarchical kingship, R. F. Willetts believes that the palaces were in fact temples. Mara Keller concurs that temple center or Temple Period is a more legitimate term than palace, and therefore names this the Temple Period. (MK)

Finds of the Temple Period include exquisite Kamares pottery, seal stones, signet

rings, temple frescos, the *messeboth* or sacred pillar/throne, groves, horns of consecration, sacred knot, labyrinth, labrys, tombs, caves, shrines, peak sanctuaries and polytheistic female deities. Goddesses were not only known as the lady, mountain mother and the lady of the animals, but also deities of “navigation, technology, birth and death” (MK). One of the standing snake goddesses was found in the treasury of Knossos Temple. Sanctuaries of Piskokefalo and Kofinas yielded clay female figures with high polo head dresses. These polos are very similar to that of the Anatolian sun goddess Arinna found at Kultepe, c. 3000-2000 BCE. Arinna, frequently seen with a leopard or lion is also compared to Babylonian Hapat. These correlations speak to further evidence of religious influence as well as trade between Crete, Anatolia, and Mesopotamia. (WCC: 112-6; TIGR: 8-9; MK.)

Lack of warfare evidence suggests continued peaceful co-existence, but this comes to closure in the Late Bronze and Iron Age. The Middle Bronze Age was the last period that women would have prominent priestess roles. According to Mara Keller, priestesses re-presented the goddesses. Numerous ritual sites include caves and mountains plus temple shrines. In 1700 BCE, the first temples were destroyed by earthquakes. (Extensive information pending on this destruction.)

The Phaistos Disk, c. 1700 BCE, is the first printed document. In this find, pictographic Linear A is relationally associated to ancient Cretan hieroglyphics, but the *macropattern* of Linear A is from Old Europe. In Linear A, one third to one half is based on the Old European Vinca script. Although not all of Linear A has been deciphered, the *repetitive continuity* of the abundant signs are parallel to the Old European repertory and has therefore crystallized and illuminated a direct correlation as never before brought forward in such overwhelming evidence.

*Re-Genesis* suggests that as we enter the 21<sup>st</sup> Century, history will have to be re-written as a result of this scientific, linguistic and archaeological discovery. This discovery not only challenges dualistic typologies and determinist paradigms such as patristic entitlement, hierarchy, slavery and subserviency, but also questions later structuralist theories such as Levi-Strauss anthropological binary principle of contrasting pairs as well as Decarte and Cartesian mechanistic models. These challenges have the possibility of cracking the door to ecological awareness of fundamental interdependence to the larger natural whole that also includes female contributions in the controversial and androcentric history of Man-kind. In *Re-Genesis*, the ecological interdependence to the larger natural world is named Ecothealogy (or nature-goddess) in which all life forms in the cosmos are interconnected and immanently sacred. (MMR: 2-4; LOA: 170; MHE: 166-69; WAM: 109-10; NS: 99; WOL; MK)

For additional information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period;

3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For an extensive discussion on how the Mycenaean-Minoan culture was a hybrid culture of both Old European and Indo-European elements that was later assimilated by the Classical Greece, c. 500 see BCE entry: 1450-1100, Late Bronze Age Crete.

For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 1625, Thera; 1600, Mycenaean Dominant on Greek Mainland; 1580, Zeus; 1450-1100, Late Bronze Age Crete; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages.

For additional information on Arinna and Hapat see BCE entry: 3000-2000, Anatolia. For other dualistic ramifications/topologies that divide the physical and mental realms as well as polarize and valorize differences such as light over dark, sun over the moon, gods over goddesses, and male over female, see BCE entries: 4400-2500, Kurgan Invasions Bring Catastrophic Destruction; 1100-800, Mediterranean Dark Ages; and 384-322 CE, Aristotle 's Theory of Rational Male Dominance; plus CE entries: 52, St. Paul and Virginity; and 1637, Renee Descartes.

PHOTO: GSA. IMAGE OF STANDING SNAKE GODDESSES. CRETE, GREECE. PHASE II. ON LOCATION.

## **2000 ANATOLIA**

Ancient Assyria was north of Mesopotamia, or the northern area of present Iraq. To the south of Assyria was Babylon, center of which would become modern Baghdad. Assyrian merchants came into Knish, modern Kiltie near Kasserli in Turkey that gave rise to the Hittites in Anatolia. The capitol was Hattusha, modern Bogazkoy. As a result of metal technology skills, Hattusha was producing iron and began direct contact with Mesopotamian trading posts. (TCOP: 154-9.)

For additional Hittite information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 1450-1260, Hates, Anatolia; 1400, Cybele, and Buyukkale, Anatolia; 1320, Palestine; 1100-800, Dark Ages; 1184, Hittites and Troy; and 750-650, Cybele and King Midas, Anatolia.

(Full discussion to follow.)

PHOTO: GSA. KULTEPE GODDESS IMAGE; c. 2000 BCE. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. PHASE II. ON LOCATION.

## 2000 BABYLONIAN MYTHOLOGY

Babylonian mythology suggests that the goddesses, nature, and chaos represented forces to conquer. (MG: xii.)

(Full discussion to follow.)

For additional information see BCE entry: 2300, Sumerian Influences. Future explorations of the ancient origins of dualistic typologies and science are pending.

For additional Inanna information see BCE entries: 5000-4900, Inanna In Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the *me*; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 1800, Goddess Sarah and Abraham; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

## 2000 ASHERAH

HWH came from Sinai  
and shone forth from his own Seir,  
He showed himself from mount Paran.  
Yes, he came among the myriads of Qudhsu,  
at his right hand his own Asherah,  
Indeed, he who loves the clans  
and all his holy ones on his left.

Deuteronomy 33.2-3; Asherah's first biblical reference. (EJI, 115.)

Throughout the Near Eastern pantheon, the great composite deity Asherah transitioned with various names, symbols, and attributes, while maintaining the hypostasis of her essential essence. Her various names, symbols, and attributes are especially evident in the Canaanite, 2000–700 BCE artifacts (AGL: 290) and 400 years later in the less prevalent Hebrew including canonical and non-canonical resources. (Hebrew finds are less prevalent as sanctuaries were frequently purged and burned (210).) The discussion in this entry will address the above plus related archaeological discoveries including those from: Kuntillet Ajrud; Khirbet elQom; the Taanach (or Ta'anach) libation stand; the Ekron site; city of Lachish temple site; and the Bronze Age Ras Shamra texts. Goddess Asherah's theophany was her primary indwelling symbol: the immortal, ever alive, life giving tree and grove. (UTI: 129.) The Asherim or biblical *asherahs* (ROA: 2) were synthetic

manifestations of Asherah that included the sacred pillar, pole, menorah, and all iconography of the tree of wisdom. (AMST.) (Also see, GGL: 137; and YGG: 53-59.) As this was concurrent with the ongoing tree of life theme throughout the Ancient Near East including Iran, Mesopotamia, Syria, Palestine, Egypt, and Cyprus (UA: 54), pillar cults will also be addressed. (For the Kabbala Tree of Life, Menorah and the Asherah weavings, see separate *Re-Genesis* entries.) Although the focus of this Asherah entry is primarily Canaanite and Hebrew cultures, it will not be limited to monotheistic deities nor theo-retical religion. As Theodore J. Lewis reminds us, no longer can we afford to restrict research of Asherah in Israelite religion to male deities (DIAAI: 44). Other symbols include the pubic triangle, small house shrines called *naoi* (singular, *naos*), lions, and doves (ATB: 55-56). (AGL: 210, 290; UTI: 129; DIAAI: 44; and ATB.) \*An alternative understanding of Asherim is the masculine plural of Asherah. (DGHW: 64.)

Given new discoveries and translations, post-diaspora Jewish theo-logy was very likely rooted in the emergent religion of the Semitic/semi-nomadic tribes from the land of Canaan, later Israel/Judah (FS: 26, 23). Canaan or the Israelite/Judahite kingdoms included the area of Syria-Palestine that formed the Fertile Crescent land bridge between Mesopotamia and Egypt. It encompassed the northern area from Ras Shamra to Negreb in the south (AGL: 169). (Other sources limit the Fertile Crescent to current Iran, Iraq, and Turkey.) Around 1200-1000 BCE, Israel became the southern part whereas the northern area extended to costal Phoenicia. Canaan evolved into a leading culture (FS: 29) that included the advancement of the alphabetic script (FS: 30), significant pottery and sculpture, ambitious building projects including the first temple, and relatively speaking, an overall cosmopolitan life style. Given Canaan's strategic location and advanced culture, it was not only an area of notable trade and travel plus numerous conquests and invasions, but it was also the heartland of a significant religious pantheon that emerged during the 2000-1450 BCE, Middle Bronze Age, Asherah and El worship, (FS: 49) with Jahweh (JHWH) later replacing El. Although well noted that congruent to the rise of Judaic monotheism after the 586-538 BCE exile in Babylonia (LGI: 40) was the expulsion, dishonor, and degradation of former gods and goddesses, especially Asherah, Queen of Heaven (TAB: 18). (See Jeremiah 44.) Despite a strong, on-going anti-goddess harangue, Asherah continued to surface and re-surface. In support this theory, John Day says that biblical Asherah in, Jg 3.7 plus the 'added reference' in the Hebrew Bible, I Kg 18.19 clearly illustrates that she was worshiped as goddess both in ancient Israel—and—that this belief and practice continued well into the postexilic period (YGG: 44-45). (FS: 23, 26, 49; AGL: 169; YGG: 44-45.)

As noted, Middle Bronze Age, 2000-1450 BCE (RDW: 49) ushered in the urbanization of Canaan that included a religious pantheon headed by the father god El and progenitress/creatress of the gods, (UTI: 131) Asherah. Come the 1100-800 BCE dark ages, this region transitioned due to numerous invasions including defeats by the Egyptians from the south and also the Hittites from the north (RDW:

49). From 1200 to the 586 BCE conquests of Judah and Babylonian exile, the Israelites lived, married, and worshiped with the Canaanites, but also integrated and intermingled with the Hittites, Hivites, and Amorites plus other smaller tribes. During this time, Jahweh was introduced into the pre-monarchic court circles, (49) and although Asherah's stature started to weaken, she along with her wooden symbols and groves continued to be worshiped and long before the temples (Jg 3.5-7. UTI: 131). As a result of the patronage of Naamah, Ammonite wife of Solomon, Asherah first penetrated the Jerusalem Temple around 928-911 BCE (HG: 47) and for 236 years of the temple's 370-year existence, she was considered a legitimate religion (50). As many of Asherah's Hebrew artifacts were made of wood, little archaeological evidence remains whereas her abundant artifacts from Canaan, clearly validate her worship as stated by R. J. Pettey (AGL: 209). R. Patai adds that the popular forms of *asherahs* (or trees) and Asherah worship are a clear indication to her heritage from the pre-monarchic Canaanite period (HG: 47). (RDW: 49; UTI: 131; HG: 47, 50; AGL: 209; HG: 47.)

Asherah was the pro-typical mother of the seventy Canaanite gods and known as "qnyt 'lim, 'procreatress of the gods' or 'um 'l(m), 'mother of the gods' (AMST: 47). The chief goddess of the Canaanite pantheon was also known as Lady Asherah- of-the-Sea, wife/consort of the chief god El and later Ba'l or Baal (CMWE: 184; HG: 36). In addition to being the great mother goddess of all gods and creatures (CMWE: 32), she was also known as the lion lady and lady of the serpent (33). The Ugaritic version of Asherah's name was, Lady Athirat, also El's consort (ATLM: 5). Elat (goddess) was also an Ugaritic name for Asherah. (AMST: 40.) In Ancient Mesopotamia's 2<sup>nd</sup> mil. Old Babylon period, Asherah was known as Asratum (also Asratu, Asirtu, Asiratum, or Ashratu) (ROA: 2; AEE: 199). From the Hammurabian Dynasty, 1750 BCE, Babylonian texts say that goddess Asratum was the wife of god Amurru and her name comes from *as-re-tum-um-mi*, meaning, *Asratum is my mother* (AEE: 199). The lineage of Ashratu, another version of Asratum, continued down into the ancient South Arabian region of Qataban (ROA: 2) where she was known as Atharath, same name as in the Ugarit tablets (HG: 37). Her Hittite name was Ashertu, (ROA: 3) and in Egypt she was known as Qadesh, *the beloved* or *the holy one*. On a New Kingdom Egyptian plaque she is: Qudshu (Asherah); Astarte; and Anat. (GHW: 177.) The title, Lady of the Sea also echoes Lebanese later Greek Aphrodite and Syrian Atartgatis (GA: 138). In the Hebrew Bible, there are 40 references to Asherah (plural Asheroth). Ackroyd suggests that the Queen of Heaven reference in Jeremiah 7 and 44 can be assumed to refer to Asherah given the proximity to consort, Yahweh as *God of Heaven* (Ezr 1.2; GWZ: 252). The Kings texts indicate that she was worshiped everywhere (AGL: 206-7). For further biblical passages frequently cited in defense of goddess Asherah reconstruction see: I K 15.13, 18.19; 2 K 21.7, 23.4; Jg 3.7; Jr 2.27; (EHG: 126). Derogatory terms are numerous such as, bosheth i.e. *shame* (ATLM, 3). (AMST: 40, 47; CMWE: 32-33; ATLM: 5; ROA: 2-3; AEE: 199; HG: 37; GA: 138; GWZ: 252; EHG: 126; ROA: 2.)

During the Middle Minoan period, 2000-1450 BCE, the annual creation Phenomena of death-birth-maturation-death was evidenced in Asherah and her numinous tree of life and immortality manifestations. These life giving manifestations of Asherah and Asherim included ritual groves, trees, may poles, temple pillars, primeval forests, and goddess pillar figures with full nourishing breasts (TOL: 32-34, 59). In J. Neusner's translation of *The Mishnah*, any tree that people worship was Asherah and again in the Babylonian Talmud, Asherah was any sacred tree (AMST: 44). Asherah was always a living tree, or grove as her *livingness* was integral to her re-creatix, life giving fertility attributes (AMST: 42). She was the *source*. These trees were frequently trimmed and pruned to a stylized shape. The Asherim were cultic representations such as poles of representating Asherah found in "association with Massebot at Canaanite high places" that were either natural or artificially made (51). A gold lampstand menorah, fashioned on the **almond** tree, was an antitype of an Asherim (51). E. O. James suggests that the tree was the Goddess embodying the female principle of she who gives life, takes it away, and returns it again (TOL: 103). He adds that these immortality symbols were also closely related to the Mazzeboth in the form of obelisks or stele, plus double axes, sacred waters, horns of consecration, and the omphalos found in the Aegean and Minoan Crete (32-34, 59). During Iron Age II (c. 930-730 BCE or alternate date, 1100-800 BCE) (GAT: 42-43) pillar figures of Judahite goddess Asherah presenting her breasts were well known (44). Despite these well known Asherah figures, starting in the eight century BCE, trees were believed to be a threat to pure Yahwism and later a threat to monotheism as well (56). Biblical examples of this 'presumed threat' are noted in, Dt 12: 2-3 demanding the 'complete' destruction of all carved images, temples, poles, and groves plus, Dt 16:21-22 condemned and prohibited all and any tree replanting near a Yahweh altar. "You shall not plant any tree as an Asherah beside the altar of the Lord your God which you shall make. And you shall not set up a pillar, which the Lord your God hates." Dt. 16.21-22. (AMST: 38; HBSRV.) These Deuteronomy texts plus the Genesis story of the fall and banishment of Adam and Eve from the Garden of Eden and the Tree of Wisdom are also telling statements about the widespread recognition and use of the tree, groves, plus tree sanctuaries. (One does not banish a nonexistent threat.) Additional tree examples not previously mentioned include: the Buddha's Bodi-tree; winter solstice fir tree; and the Mamre shrine, adjacent to the Hebron terebinthe/oak sacred grove of the chief priestess Sarah, wife of Abraham. (Gn18:1, 23:17.) (STP: 89-90, 93, 97, and 270). Over the centuries, selected tree rituals included: 8<sup>th</sup> century CE great tree shrines; 11<sup>th</sup> century Slavic celebrations around wooden carvings; and the continuation of the May Pole dance (ROM: 210-1). To summarize, tree worship or the pillar cults were wide spread and found throughout the Ancient Far and Middle East, Eastern Mediterranean including Minoan Crete (TPA: 251) and the Aegean, as well as Africa and ancient Arabia (ERE: 666). Bernard Dietrich traces the origins the tree cults, including baetyls and indwelling divine representations back even further to Neolithic Anatolia (TIGR: 8-9). (TOL: 32-34, 59, 103; GAT: 42-44, 56; HBSRV; TPA: 251; ERE: 666;



TIGR: 8-9; STCC; and 2 K 17.10-11.)

A selection of significant archaeological finds that continue to be of prime importance includes: Kuntillet Ajrud; Khirbet el Qom; Tel Taanach; Ugarit; Lachish; Ekron; Meggiddo; and Nahariyah. Each location has produced material that is very important to the overall Asherah mosaic, but the Ugaritic texts are in a unique class. Judith Hadley says that there is “no difficulty with the gap of 400 years from the time of Ugaritic texts until the earliest biblical records” as we now have very clear information substantiating that: 1) Athirat/Asherah continued as goddess in the local cults (COA: 10); 2) Hebrew Asherah is a composite deity of Ugaritic Athirat and both are related to Amorite Asratum; and 3) the biblical Asherah and her wooden symbol may both be the goddess herself (COA: 11). In defense of this possibility, it should be remembered that in the ancient Near East, it was not unusual for a deity and sacred object or symbol to share the same name and same sacred significance (COA: 7). (COA: 7, 10-11.)

Discoveries made at the archaeological sites of Kuntillet Ajrud in northern Sinai and Khirbet el Qom near Hebron date from 800 to 700 BCE, ancient pre-exilic Israelite era. These discoveries have had significant impact on validating Asherah as a goddess in her own right. In addition to Asherah represented as a seated cathedra deity or *ilhm ksat*, (chair goddesses), (GA: 44, n. 54.) inscriptions “associate Asherah and Yahweh in a cultic capacity” and signify that she was greatly respected and widely revered (AGL: 210). The ancient city Tel Taanach in Israel is the archaeological site of a Canaanite libation cult stand. Judith Hadley believes that this Israelite artifact dates from the 10<sup>th</sup> century BCE (COA: 171) and that it is the clearest evidence to date of the Yahweh and Asherah worship. (208.) The four paneled stand or tiers include remarkable iconographic scenes including a nude goddess with a Hathor headdress (or *Hathor Locks*) flanked by two lions, stylized tree of life and pubic triangles (AGL: 182-3). Rich archaeological discoveries from Ugarit (modern Ras Shamra), include: a palace; two tripartite temples very similar to Solomon’s temple in Jerusalem; an immense library and palace; numerous female figures; and a 1300 BCE ivory lion bas relief with a goddess nursing two boys. (Isis as the tree of life nursing her brother, Tuthmosis III, 1479-1425 BCE later illustrates this nursing motif.) Of particular significance are the Bronze Age cuneiform tablets that Judith Hadley says “definitely established the identity of a goddess Asherah” (COA: 7). (AGL: 177.) The tablets contain divine Canaanite myths about father god El and his consort Lady Athirat, the *Ugaritic version of Hebrew Asherah* (ATLM: 8). Additional titles include, Lady Asherah of the Sea (HG: 37) plus *rbt ym* that translates, ‘lady who walks on the sea’ (ATLM: 8). The Canaanite temple at Lachish dates to around 1500 BCE. Lachish finds include a group of pottery-decorated goblets with the sacred tree, and pubic triangle. There is also an offering inscription to goddess Elath or Asherah from the Baal epoch. (LEA: 214-15; AGL: 181.) A significant Asherah plaque was found on the biblical site of Ekron, or modern Tel Mique, located just west of Jerusalem. Asherah is wearing a Hathor headdress (or Hathor Headdress)

and her arms are raised in the KA position holding two snakes. The Hathor headdress coupled with the Egyptian KA position clearly echoes Egyptian influences. (AGL: 181-2.) Additional artifacts from the 2000-1200 BCE early Canaanite site of Meggiddo include 12 goddess figures with conical headgear and in the familiar position of hands on breasts or abdomens (178). The Nahariyah site is on the seacoast just south of Tyre and Sidon. The 1954-1955 excavations uncovered a female deity of Nahariyah that is most likely lady Asherah (Ashrath-Yam, Ashtoreth of the Sea) plus three temple layers similar to Megiddo. (AGL: 179.) (GWZ; CMWE; YGG; ROM; WRSA; COA: 7; 171; 208; ERE; LEA: 214-15; GWT; TOL; JB; GAT; RDW; HSOT; DIAAI; ATLM: 8; AEE; NEB; HG; AGL: 177-179, 181-3, 210; ST; UTI; SAAS; AFE; EHG; FS; STP; EHIP; ROA; GA.)

For further information on the above and other Levant information see:

Cornelius, Izak. *The Many Faces of the Goddess: The Iconography of the Syro-Palestinian Goddesses Anat, Astarte, Qedeshet, and Asherah C. 1500-1000 BCE*. Orbis biblicus et orientalis, 204. Fribourg, Switzerland: Academic Press, 2004. (MFG)

Keel, Othmar, and Christoph Uehlinger. *Gods, Goddesses, and Images of God in Ancient Israel*. Minneapolis, MN: Fortress Press, 1998. (GGI)

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Dever, William G. *Did God Have a Wife?* Grand Rapids, MI: William B. Eerdmans, 2005. (GHW)

For information on the transition of goddesses and gods including El Shaddai, Canaanite Baal-Hadad, El, and later Yahweh, see:

Biale, David. "The God with Breasts: El Shaddai in the Bible." *History of Religions*. 21.3 (Feb., 1982): 240-256. (GWB)

For further information on May Poles and Asherah, see:

Flint, Valerie I. J. *The Rise of Magic in Early Medieval Europe*.

Princeton: Princeton University Press, 1991. (ROM: 210-211)

Hestrin, Ruth. "The Lachish Ewer and the Asherah." *Israel Exploration Journal* 37.4 (1987). (LEA: 214.)

Porada, Edith. *Corpus of Ancient Near Eastern Seals in North American Collections: The Collection of the Pierpont Morgan Library*. Vol. 1. New York: Pantheon Books, 1948. (CANE: Plate, 956.)

For further information on the Ekron inscription, see:

Demsky, Aaron. "Discovering a Goddess." *Biblical Archaeology Review* 24.5 (Sept./Oct., 1998): 53-58. (DAG)

For further information in which Asherah is translated as a grove, see: Jg 3.7; 1 K 15.13, 18.19; 2 K 21, 23.4, 6, and 7 in the King James Version.

For information about the first Yahweh shrine that Abraham built in an Asherah grove see: Gn 21.33.

For information on the Tree of Life and the Garden of Eden, see BCE entry: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 3000, Earliest Menorah Finds; and 2400, Lilith and Eve; and 1500, Lachish Ewer, Triangle, and Menorah. Also see CE entry: 16<sup>th</sup> Century, Kabbalah.

For further information on Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000-1200, Ras Shamra; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398, Anat/Asherah and Yahweh, Egypt.

For further information on the Asherah weavings and menorah, see BCE entry: 970, First Temple, Menorah, and Weavings. For further information on the Menorah, see BCE entries: 3000, Earliest Menorah Finds; 2200, Bethel, Almond City, and Asherah; 2200, Nahariyah and Ashrath-Yam; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; and 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entry: 70, Destruction of Jerusalem Temple.

For further information on Isis and Hathor as nursing tree deities, see BCE entry: 1479-1425 Tuthmosis III, Egyptian King.

For further information on Solomon's Temple see BCE entries: 2000-1200, Ras Shamra; and 970, First Temple, Menorah, and Weavings.

For recommended summary of the Davidic through First and Second Temple historical transitions, see BCE entry: 1000-70, Davidic Kingship, Solomon, Philistines, and Temple Transitions.

For further information on Mamre, see BCE entry: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 1800, Goddess Sarah and Abraham.

For further tree, baetyl, and pillar cult information, see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 1800, Goddess Sarah and Abraham; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 100, Mecca, the Ka'aba and Sacred Stones; 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entry: 16<sup>th</sup> Century, Kabbalah.

For further information on Cathedra Goddesses, see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For further Tanaash information, see BCE entry: 900, Taanash. For additional information on Ras Shamra, see BCE entry: 2000-1200, Ras Shamra. For additional information about Kuntillet Ajrud and Khirbet el Qom, see BCE entry: 800-700 Kuntillet Ajrud and Khirbet el Qom.

For information on Hammurabi, see BCE entry: 1750 Hammurabian Dynasty, Babylon, Ishtar, and Inanna. For additional Nahariyah information, see BCE entry: 2200 Nahariyah and Ashrath-Yam. For additional information on Canaan, see BCE entry: 7000, Jericho, Canaan/Palestine.

For further V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; 1790-1700, Goddess of Kultepe, Anatolia; and 1500, Lachish Ewer, Triangle, and Menorah.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig. For additional CE information see illustration for the 1510 vulva labyrinth design by Stabius, in *Concerning Maze* (MLW: 85, Fig. 127).

For further information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek; 1100-800,

Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

PHOTO: GSA. ASHERAH. ON LOCATION.

## **2000-1200 RAS SHAMRA**

The ancient site of Ras Shamra at Ugarit is located in Northern Syria on the Palestinian coast just south of the Orontes River. From 2000-1200 BCE, Ugarit was a flourishing center and shipping port that had access to the whole Mediterranean. Although its culture was impacted by the surrounding area, the primary influence was from the seafaring culture of ancient Byblos (AGL, 176).

In 1929, a major archaeological discovery was made at Ras Shamra that included: cuneiform tablets; 2 tripartite temples very similar to **Solomon's** temple in Jerusalem; a tremendous library that yielded a trilingual wordlist affording unprecedented new translations; plus numerous artifacts including female goddess figures (AGL, 176). This unique archaeological discovery contained divine Canaanite myths documenting El as chief father god and his divine consort, Athirat, the Ugaritic name for Hebrew Asherah (ATLM, 8).

This documentation of El and his divine consort, Athirat/Asherah, dating from an epoch much later than the biblical period, says that it is “most likely that these two deities as a pair continued within the cult for many centuries” and therefore bears witness to the “worship of Asherah during the period between the Ugaritic texts and the beginning of the Iron Age” (COA: 11). The Ras Shamra cuneiform tablets, “definitely established the identity of a goddess Asherah” (COA: 7). In summary, Frank Moore Cross adds that this powerful deity was the primary wife of El, creatress of the creatures, and creatress of the gods (CMWE: 15; 32). (AGL: 176; ATLM: 8; COA: 7-11; CMWE: 15, 32.)

For recommended summary of the Davidic through First and Second Temple historical transitions, see BCE entry: 1000-70, Davidic Kingship, Solomon, Philistines, and Temple Transitions.

For further information on Solomon's plus the Second Temple see BCE entries: 970, First Temple, Menorah, and Weavings. Also see CE entry: 70, Destruction of Jerusalem Temple.

For further information on the Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000-1200, Ras Shamra; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398, Anat/Asherah and Yahweh, Egypt.

For further information on Ras Shamra, see BCE entry: 2000, Asherah.

PHOTO: GSA. ASHERAH. ON LOCATION.

### **1900-1800 DAWNING OF THE AFRICAN ALPHABET AND THE ANICONIC GODDESS TRIANGLE**

Egyptologists, Drs. Deborah Darnell and John Coleman Darnell are credited with the discovery of the earliest Egyptian alphabetic inscriptions. These alphabetic limestone inscriptions are located on an ancient Egyptian trade route between Thebes and Abydos. The inscriptions are said to include some 30 symbols and the suggested date or origin is between 1900 to 1800 BCE. Both Semitic and Egyptian influences are noted. Although this discovery is of considerable significance, one of the pictographs is of special *Re-Genesis* interest. (DEI:1.)

The pictograph of special interest is a modified triangle or aniconic triangle. This symbol is also a well-known goddess icon from numerous ancient cultures including: Syro-Phoenician; Assyrian; Babylonian; and Phrygia. (WDSSO: 222.) An adaptation of this pictograph is the ankh symbol of dark Egyptian mother goddess Isis meaning the 'breath of life.' (GSAE: 27.) Additional adaptations include the Egyptian KA symbol plus the glyph of the female as well as the planet Venus. (WDSSO: 222.)

As noted in *Re-Genesis* entry: 2000-1450, Middle Bronze Age Crete and in, *Re-Genesis: A Mother-Line Archive of Feminist Spirituality*, this ancient goddess symbol is also one of the 'unidentified' pictographic images on the Cretan Phaistos Disk, c. 1700 BCE (RG: 37.) Also in BCE entry: 5300-4300, Climactic Phase and Script in Old Europe, Gimbutas says that such symbols are a "script of its own kind" (COG: 319) and can be traced back to the "Vinca and Tisza culture groups." (COG: 309).

For additional information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1600, Mycenaean Dominant on Greek; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V

Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia: 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

ILLUSTRATION: GSA. IMAGE PENDING. ON LOCATION.

## **1800 GODDESS SARAH AND ABRAHAM**

Genesis says that Abraham's family was ordered to leave the city of their Fathers, Ur of the Chaldeans for Haran in northwestern Mesopotamia. "Terah took his son Abram, his grandson lot the son of Haran, and his daughter-in-law the wife of Abram, and made then leave Ur of the Chaldeans to go the land of Canaan" (Gn 11:31).

This suggest further inquiry given that the Chaldeans did not seize and occupy Ur until c. 800 BCE, clearly post the Abraham and Sarah era. There is reason for further concern, given that the Abrahamic entries were recorded hundreds of years after the Abraham and Sarah epoch and then edited and revised still later. Given these obstacles, the focus of this *Re-Genesis* entry is to explore alternative possibilities under discussion by leading biblical scholars and ancient historians, starting with the origins of Ur (SOTB: i-ii).

In *Origin and Growth of Religion*, Father Wilhelm Schmidt introduces the significance of moon rituals at Ur, which is also the Sarah's birthplace. Schmidt theorizes that there were three co-existing primitive food-gathering cultures, including matrilineal agricultural clans. As noted in the 7250-6150 BCE, Catal Huyuk entry, women were considered the key players in the development of agriculture and these contributions were understandably respected if not also revered. Given this highly regarded invention, "their importance in the social structure greatly increased, which, in turn, gave rise to a cult of Mother Earth, as well as a mythology of the moon conceived of as a female." Schmidt adds that Mother Earth as the Supreme Being—and – the female were considered to be the same and both were highly regarded. (OAGR: 287; HG: 24.) This moon ritual and mythology continued down through the centuries in many ancient cultures, not the least of which is evidenced in the renowned Mesopotamia city of Ur. Inanna's primary city was Ur, international moon worshiping center of god Ningal and

goddess Sin-Nana, plus the birthplace of both Sarah and Abraham's father, Terah (FS: 22). (Note that the name *Terah* is equated with the moon and translated as *year* (DDDB: 3).)

As detailed earlier in the 4000 BCE, Garden of Eden entry, J. Kien suggests that Sarah and her half brother/husband, Abraham imported the practice of the Mesopotamian moon religion to Mamre. As a result of this moon practice, Mamre became a major oracular center that included the renowned Terebinth (or Oak) Tree Shrine. (RDW: 160, 148; Gn 18.1, 23.17.) Kien adds that this moon religion included Asherah as moon and tree goddess of the mothers (RDW: 152.)

Biblical Abraham is said to have been the first prophet of a Father and Sky God called Yahweh and therefore the original Hebrew patriarch (WGWW: 124) but this is also suspect. It appears that the 'God of the Fathers' brought to Canaan was not a competitive God that raged against other deities and dispersed polemics of sin, subjection, hierarchical punishments, war and terror (RDW: 150-1). Savina J. Teubal suggests that the divine being brought to Canaan may have been a moon deity known as the Goddess of the Mothers—or-moon Goddess, Sin-Nanna. (RDW: 151.) The most likely scenario is that it was the Mesopotamia moon Goddess of the Mothers who was "imported to Canaan in the early second Millennium BCE, at the latest, and fused there with Asherah" (RDW: 152). Towards the end of the 1500-1200 BCE Bronze Age, the god El became Asherah's supreme consort until she was eventually subsumed by the Jahwistic framework, denigrated in the Torah, and then eventually all but disappeared. (RDW: 152-3, 158.)

Although born in the Mesopotamian city of Ur, Sarah the priestess is most often linked with the Mamre Tree Shrine, located in present al-Khalil, a district of Kiriath-arba, just north of Hebron. (STP: 97.) With the exception of travels with Abraham, Sarah spent most of her life at the Mamre Tree Shrine. (STP: 88, 93.) Here she was known as a priestess and a sacred sibyl or oracle woman in her own right. (RDW: 135; STP: 90.) Mamre was considered a revered area because of a sacred oak grove at the Terebinth Tree Shrine. (STP: 89.) The Terebinth Tree also is associated with Asherah and the Summer Solstice rituals. (TWG: 270.) (Note that sacred trees are discussed in numerous *Re-Genesis* entries, including trees as wooden poles and columns believed to be one of the earliest forms of veneration. (STP: 91-2.))

There are significant references to Sarah in Genesis that may provide key links to Mesopotamian Inanna. These verses refer to Sarah's sacred oak grove at the Mamre's Terebinth Tree Shrine where she lived in a sacred tent. Ancient priestesses from Mesopotamia religious centers such as Nippur and Sippar during the Old Babylonian Akkadian period, c. 1800-1700 lived in tent cloisters called a *gagu* or *gagum*, the Akkadian term for cloister. (STP: 100) A *gagu/gagum* could house over 100 *naditu* priestesses. These priestesses were of priestly rank, possibly of royal birth, required to remain childless and live in cloistered



residences. (STP: 100.) Teubal reminds us that “Sarah, never seems to have set foot on other than hallowed ground” possibly as in a cloistered or spiritual setting (STP: 100). Given that Sarah’s primary residence was in a sacred tent at Mamre, it suggests that she was cloistered. Genesis 18 discusses Sarah’s tent (v. 6, 9) plus the fact that Abraham did not live with Sarah but rather outside of Mamre. (v. 1, 2.) Although Genesis doesn’t elaborate further on Sarah’s tent, it clearly is of significance, as it is in a sacred grove and was visited by a deity. Teubal draws an interesting correlation to Mesopotamian Inanna’s reed hut that also resembled a tent. She says that Sarah’s tent was “symbolic of the abode of a goddess and was associated with the mystic functions of a goddess (or her representative)” (STP: 102). Also the woven hut may speak to the women weavers and woven houses mentioned in II K 23.7 when Josiah says that, “he demolished the houses (*battim*) of the *qedeshim* that were in the house of YHWH, where the women wove houses for Asherah” (STP: 100). Given the description of Sarah’s tent as wide, and spacious it could well have been modeled after Inanna’s famous storehouse. (STP: 102.)

In addition to visiting the moon worshipping centers at the Haran Temple complex and Ur (STP: 93), Abraham spent much of his life traveling between the caravan /shrine centers of: Ur, Haran, Damascus, Shechem, Bethel, and Hebron (STP: 89, 93). Each of these shrine centers are noteworthy, especially Shechem, center of Terebinth veneration (STP: 90). For example, Gn 12.6-7, speaks about Abram /Abraham’s visit to the Canaanite Shechem Shrine and the Terebinth Tree Shrine where Abraham builds an altar. E. O. James compares the Shechem Shrine to the famous Greek oracle shrine at Delphi. (AG: 242-5; STP: 90; Jg 9.37.) Legends of the priestess sibyl/oracle women at Delphi, Shechem, and Ur have all passed down through the centuries and also may include Mamre’s Priestess Sarah. Of further consideration is the position of these oracles was held so sacred that intercourse with a husband was forbidden. (STP: 90.) Sarah as well as priestesses Rebekah and Rachel all maintained high professional positions and did not conceive till much later in life. (STP: 140.)

During this exploration of alternative possibilities, the story of Sarah and Abraham reflects an older tradition that was superseded by an incoming opposing system. We have seen strong polytheistic ties and mystic systems including Mesopotamian lunar worship and moon deities, Mamre Tree veneration, Inanna, Asherah, and oracle priestessing. The ritual Hieros Gamos marriage between Abram and Sarah also deserves mention.

The Hebrew Bible bears out that the religious system pre-Abraham and Sarah was unlikely that of the patriarchs as stated in Jos 24.2. When Joshua spoke on behalf of the Lord God of Israel, he said, “Long ago your fore-fathers, Terah and his sons Abraham and Nahor, lived beside the Euphrates, and they worshipped other gods.” Not only does this affirm polytheism as well as highlight the invisible foremothers, but also it also distinctly speaks of a dominant religious transition

and social upheaval. According to Tim Callahan, stories such as those of Abraham and Sarah record the “shift from a society that was matrilineal, endogamous and favored ultimo geniture to one that was patrilineal, exogamous and favored primogeniture, or in short, a shift from mother-right to father-right” (SOTB: 82).

For further Babylonian research on the *gagu* or *gagum* cloistered convents and cloistered *naditu* priestesses c. 1880-1550 BCE, see:

Jeyes, Ulla “The Naditu Women of Sippar.” *Images of Women in*

Wayne State University Press, 1983. 260-272. (NWS)

Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. (TCOP: 127-8. n. 17.)

For additional information about the first Yahweh shrine that Abraham built in an Asherah grove see: Gn 21.33.

For information in which Asherah is translated as a grove, see: Jg 3.7; 1 K 15.13, 18.19; 2 K 21, 23.4, 6, and 7 in the King James Version.

For additional information on Hieros Gamos marriages see BCE entries: 7000-3500/1450, Old Europe; 3000-1450, Gournia; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; and 1479-1425 Tuthmosis III, Egyptian King.

For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2613-2494, Hathor’s Dendera (Denderah) Temple, Egypt; 2000, Asherah; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 100, Mecca, the Ka’aba and Sacred Stone; and 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entry: 16<sup>th</sup> Century, Kabbalah.

For additional information on caravan routes and caravanserai, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka’aba and Sacred Stones.

For additional Mamre information see BCE entry: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; and 2000, Asherah.

For additional moon shrine-goddess see BCE entries: 25,000-20,000, Goddess of Laussel; 1200, Moses; 5000-4900, Inanna In Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; and 100, Mecca, the Ka'aba and Sacred Stones.

For additional Inanna information see BCE entries: 5000-4900, Inanna In Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the *me*; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300 Sumerian Transitions; 2000, Babylonian Mythology; and 1750, Hammurabi Laws, Babylon, Ishtar, and Inanna.

For further information on Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000-1200, Ras Shamra; 2000, Asherah; 2000-1200, Ras Shamra; Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398, Anat/Asherah and Yahweh, Egypt.

For information on Bethel see BCE entries: 3000, Earliest Menorah Finds; and 2200, Bethel, Almond City, and Asherah.

PHOTO: GSA. ASHERAH, ALASTER. BRITISH MUSEUM, LONDON. ON LOCATION.

### **1800 TROY, ANATOLIA**

The Troy discovered by Schliemann, was Troy VI, and dated to 1800 BCE.  
(Full discussion to follow.)

PHOTO: GSA. LIMESTONE RAMP ENTERING TROY VI; C. 1800-1300 BCE. TROY, ANATOLIA. TROY, TURKEY. ON LOCATION.

### **1790-1700 GODDESS OF KULTEPE, ANATOLIA**

The Hittite vulva of the ivory standing goddess with inlaid public triangle was found near Kultepe, (Karum) Anatolia.  
(Full discussion to follow.)

For additional information see BCE entries: 3500, Anatolia; and 3000-2000, Anatolia.

For vulva photos examples, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000,

Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 8000/7000-5000, Early Neolithic; 30,000, Labyrinth, Spirals, and Meanders; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; and 1500, Lachish Ewer, Triangle, and Menorah.

PHOTO: GSA. HITTITE STANDING GODDESS; c. 1790-1700 BCE. KULTEPE, (KARUM) ANATOLIA. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCATION.

### **1750 HAMMURABIAN DYNASTY, BABYLON, ISHTAR, AND INANNA**

In the Hammurabian Dynasty, the northern cities of Mesopotamia fell to the Babylonian army, led by Hammurabi c. 1750. In conjunction with this defeat was the introduction of the Hammurabi Laws that replaced former marriage laws. Previous to the Codex of Hammurabi, the domicile of the husband and wife was in the home of the wife's family. This matrilocal arrangement was known as a *beena* marriage. In the *beena* marriage, women had divorce rights plus certain rights and autonomy.

With the introduction of the Hammurabi Laws, patrilocal marriage laws were formalized in which female rights and autonomy were abrogated. Veils in public became a legal requirement for wives, daughters and widows, but not for prostitutes nor slaves. As such the veil became an extension of the enclosure and confinement relative to a woman's residence and male dominion. Not only did the veil systematize women by their sexual activities, but it legislated their speech and movement. (TCOP: 135.) For example, if a woman were to speak publicly anywhere other than making marketplace purchases, she was subject to confinement and serious reproach. (ATRL: 112.)

Women were required to live in the home of the husband's family, and divorce was an option only for the husband but not his wife. In this arrangement, it was not unusual for little girls to be sold or traded for marriage. As such, the child was moved to the father-in-law's home, where she was an unpaid servant until she came of age. As numerous laws speak to punishments for sexual violations by perspective father-in-laws, such unprotected arrangements jeopardized the child's virginity and disadvantaged their rights. The Hammurabi laws charted the institutionalization of the patristic family, in which women depended on and were defined by male status and property. As a result Gerda Lerner states that the sexual and reproductive capacities of both little girls and women became "commodified, traded, leased or sold in the interest of male family members" (TCOP: 141). As a result, Lerner adds, "the domestic subordination of women [and children] provided the model out of which slavery developed as a social institution" (TCOP: 99). (TCOP: 101-110, 140, 167-8.)

The Babylonians, as the followers of Hammurabi were called, are said to have retained much of the Sumerian language, literature, culture, and myths translating them into Akkadian and then transmitting it throughout the Near East including Anatolia, Assyria, and Canaan. This included the Descent of **Inanna** myth although a later version of the was possibly altered. This Descent version was inscribed on clay tablets and in the form of a verse circle poem.

Ancient Inanna, queen of heaven and earth, was fused into the great Akkadian goddess Ishtar or Esh-tar around 2400 BCE. (FIA: 45.) Later in Canaan she is called Ashtar(t), Ashtoret, Ashtaroth or Astarte. (FIA: 45.) In Arabia, Ishtar / Esh-tar was Allat or Al'Uzza as in 'the very powerful One.' (FIA: 45.) Although Ishtar was a more complex deity, many of the myths, rites, and rituals continued from her Sumerian predecessor, Inanna. (MG: 180, 216.) Alternately, Samuel Noah Kramer suggests that relative to the Semitic myth of "Ishtar's Descent to the Nether World" as found in the Akkadian tablets, "Ishtar is replaced by Inanna, her Sumerian counterpart" (SMSSL: 84-85). Kramer adds that these Akkadian tablets date from the first millennium BCE, "therefore, postdate our Sumerian literary tablets by more than a millennium" (SMSSL: 84).

(Additional museum dates for the Descent of Ishtar include 2370 BCE. As further dating information emerges, dating for Inanna and Ishtar / Esh-tar in *Re-Genesis* will be adjusted accordingly.)

For additional Inanna information see BCE entries: 5000-4900, Inanna in Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; 2500, Inanna, Holder of the *me*; 2400, Lilith and Eve; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; and 1800, Goddess Sarah and Abraham.

PHOTO: GSA. IMAGE OF ISHTAR. MUSEE DE LOUVRE; PARIS, FRANCE. PHASE II.

For further information on Sacred Marriages, see:

Wakeman, Mary K. "Ancient Sumer and the Women's Movement: The Process of Reaching Behind, Encompassing and Going Beyond." *Journal of Feminist Studies in Religion* 1.2 (Fall, 1985): 9-27. (ASWM, 13)

For additional information on *Hieros Gamos* marriages see BCE entries: 7000-3500/1450, Old Europe; 3000-1450, Gournia; 1800, Goddess Abraham and Sarah; and 1479-1425 Tuthmosis III, Egyptian King.

## **1600 MINOS CONTROVERSY**

In *Cretan Cults and Festivals*, R. F. Willetts explores various aspects of the

Minos controversy. He suggests that not only do Herodotus and Thucydides give contradictory accounts of Minos, but it is unlikely that one king ruled consistently for the 200 years. This would have been between 1600-1400 BCE, when Crete was a notable sea force. Willetts adds, that a Parian chronicler posited that two Minos may have reigned. But this theory is also problematic as evidence does not support hierarchical rule, kingship, fortification, nor violence. Lacking any noticeable trace of brutality, it is further believed that shields, bows, and spears were used for hunting, rather than murder, war and subjugation. Also, graves were communal, palaces were in fact religious temples, and the role of the priestess was preeminent but co-existent with the priests. Willetts believed that prior to the Mycenaeans, a primary priest and priestess may have held an office for intervals of eight-year periods called *enneoros*, subject to a renewed sanction. The priests and men may have been in charge of oriental gods, trade, and maritime efforts as the priestesses and women supervised the ritual arts of cyclical goddess mysteries relative to vegetation, land, childbirth, death, healing, and crafts. Just prior the Mycenaeans and subsequent destruction of Knossos, Willetts suggests that a Minos kingship might then have developed into a thalassocracy of domination, oppression, and fear that he considers to be Indo-European features. (WCC: 110-27.)

For additional information see BCE entries: 1580, Zeus; 1500, Mycenaeans Dominant on Greek Mainland; 1450-1100, Late Bronze Age Crete; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages. For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1450-1100, Late Bronze Age Crete; 1625, Thera; 1600, Mycenaeans Dominant on Greek Mainland; 1580, Zeus; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages. For an extensive discussion on how the Mycenaean-Minoan culture was a hybrid culture of both Old European and Indo-European elements that was later assimilated by the Classical Greece, c. 500 see BCE entry: 1450-1100, Late Bronze Age Crete.

PHOTO: GSA. KNOSSOS. ON LOCATION.

### **1600-1100 HEROIC AGE OF GREECE**

The Heroic Age of Greece, included the Trojan War in 1200 BCE and the Dorian Invasion in 1100 BCE. (MK.)

(Full discussion to follow.)

PHOTO: GSA. TROY IMAGE. PHASE II. ON LOCATION.

### **1600 MYCENAE, GREECE**

Mycenaean warrior kings built fortresses in the Peloponnese, while in

neighboring Crete, there continued to be no evidence of warfare or forts during the Minoan or Chthonian Temple Period (2000-1450 BCE). (MK.)  
(Full discussion to follow.)

PHOTO: MYCENAEAN IMAGE. PHASE II. ON LOCATION.

### **1600 MYCENAEANS DOMINANT ON GREEK MAINLAND**

Mycenaeans become the dominant Greek force. The trade destinations include Sicily, southern Italy, Egypt, and the Near East. They developed a written syllabic-ideographic script known as Linear B, c. 1400-1200 BCE. Introduction of a bureaucratic palace life, king known as *wanax*, heavily defended citadels, horses in warfare, and battle chariots, plus the bronze sword, and the long sword. (MHE: 125-7; MMR: 2-4; MK.)

For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1600, Minos Controversy; 1625, Thera; 1580, Zeus; 1450-1100, Late Bronze Age Crete; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages.

For additional information on writing plus Vinca- and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For an extensive discussion on how the Mycenaean-Minoan culture was a hybrid culture of both Old European and Indo-European elements that was later assimilated by the Classical Greece, c. 500 see BCE entry: 1450-1100, Late Bronze Age Crete.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.

### **1580 ZEUS**

Carl Kerényi posits that Zeus was *invented* by the Hellenic Tribes around 1580 BCE, or possibly as early as 2000 BCE. These tribes comprised the Ionians, Archaens, and the Dorians. The Zeus religion as well as the Apollo religion of father sky gods and the “sacrosanctness of traditional epistemology came into

being specifically to counter the authority and inherent wisdom in [the Great Mother] Goddess” (GBKF: 106). In *Gate of Horn*, Gertrude Levy also reminds us, that no evidence of the birthplace of Zeus has ever been found, not on Crete nor anywhere else (GOH: 222.) (ZAH: 38; GBKF: 106; GOH: 222, 250.)

Zeus, marks a significant transition in ancient history when gods subsumed goddesses by rape, confiscation of temple sites, and claims to have birthed their children. Renowned Sumerian linguist, Samuel Noah Kramer, refers to such *reversal phenomena* as “priestly piracy” (FPS: 27, 29). Kramer’s Sumerian construct of priestly piracy is also apropos to Greek Zeus. In the Indo-European pantheon, Zeus was the primary ruler. Former goddesses who were known for power in their own right, became subordinate to the gods as daughters, or wives such as Hera, or a militarized icon such as Athena. Later in the Archaic Greek Age, c. 800-50, Zeus gains significant eminence in the works of Hesiod’s *Theogeny*, where Zeus is portrayed as the leading storm-god of the Greek pantheon. His sky powers are described in detail, including his birthing of Athena and Dionysus. (FPS: 27, 29; TLG: 154, 164; TCOP: 204-5; FG: 135.)

Marija Gimbutas says that “Legends narrate the rape of the goddesses by Zeus And other gods, which can be interpreted as an allegory for the subjugation of the local goddess religion by the invaders’ patriarchal pantheon” (TLG: 154). As previously noted in the BC *Re-Genesis* entry, 2300, Sumerian Transitions, Thorkild Jacobsen echoes Gimbutas by suggesting that the Sumerian introduction of female subservience to male-headed pantheons was also based on actual cultural transitions (PDAM: 164).

For additional Zeus information see BCE entries: 1450-1100, Late Bronze Age Crete; 1000, Gods; 800-500, Archaic Greek Age; and 200, Greece and Pergamon, Anatolia.

For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Minos Controversy; 1600, Mycenaean Dominant on Greek Mainland; 1450-1100, Late Bronze Age Crete; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages.

For an extensive discussion on how the Mycenaean-Minoan culture was a hybrid culture of both Old European and Indo-European elements that was later assimilated by the Classical Greece, c. 500 see BCE entry: 1450-1100, Late Bronze Age Crete.

PHOTO: GSA. IMAGE PENDING. ON LOCATION.



## **1550-712 NEW EMPIRE OR NEW KINGDOM I, EGYPT**

Sea Peoples emerged. Great new temples, and reliefs. Tut'ankhamun. God Amun gives birth to new gods and replaces Atum in Thebes. Solar monotheism and pharaohs who towered over dwarfed attendants. (DGMM: 74; MG: 227.)

(Full discussion to follow.)

PHOTO: GSA. TUT'ANKHAMUN FUNERARY MASK; 1350 BCE. CAIRO MUSEUM; CAIRO, EGYPT. ON LOCATION.

## **1500 LACHISH EWER, TRIANGLE, AND MENORAH**

Lachish was one of Asherah's major temple sites. The city of Lachish was first a Canaanite site and later Israelite. Of the ancient Judah cities, it was second only to Jerusalem. Lachish occupied a major tell (summit mound) extending over 18 acres. The location is in the foothills of Judah, 25 miles southwest of Jerusalem. (WLM: 36.) For this Lachish entry, the Canaanite temple date of 1500 BCE is most relative, but the Lachish summit has a long ancient history. Starting with Pottery Neolithic, the primary BCE occupation dates are: 5500-4500, Pottery Neolithic; 4500-3300, Chalcolithic; 3300-3000, Early Bronze Age; followed by the 538-37, Persian and Hellenistic periods. (WLM: 40).

Archaeological excavations at Lachish have been extensive and well documented. Recently a Bronze Age, 5 by 8 inches gold plaque was found at Lachish believed to be Canaanite-Egyptian goddess Qudshu (also Qudhsu, Qadesh, Qdsh or Qdsu). Qudshu-Qudhsu-Qadesh-Qdsh-Qdsu was known as, *the beloved or the holy one*. A further interpretation is, sanctuary, shrine or holy place (COA: 48). Ashertu was her Hittite name, (ROA: 3). Hestrin also adds that Qudshu is the "Egyptian equivalent of Ugaritic Athirat-Elat and the Biblical Asherah" (UA: 55; CMWE: 33-34, 43-46). The Lachish plaque depicts a nude female standing on the back of a horse. In a modified KA posture, she holds two large lotus blossoms, wears a double crown plume headdress over a flip hairstyle (*Hathor Locks*) that was common to Egyptian Hathor. (WLM: 45.) As discussed in *Re-Genesis* BCE entry, 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt, Hathor's double crown may well have symbolized matrilineal re-alliance or the unification of Upper and Lower Egypt.

Other discoveries are noted in *Re-Genesis* entry; 2000, Asherah. Of these discoveries, one is a dedicated inscription on a goblet about offerings to the goddess Elat. (LEA: 212-15; AGL: 181.) Additional ewer pottery similar to a goblet includes the vulvic triangle outlined in ochre and the sacred tree symbolizing vegetation and fertility. (LEA: 215; DIAAI: 49.) The ewer tree closely depicts the menorah /menorah as an important "missing link to prove that Mesopotamian iconography directly influenced the iconography of the menorah, which is both a lampstand and a stylized almond tree" (AMST: 30). J. E. Taylor says that this missing link demonstrates the congruency between the ancient Mesopotamian

sacred tree of life and the later Jewish menorot/menorah. (AMST: 30; Ex 25.31-40, cf. 37.17-24.)

In “Understanding Asherah: Exploring Semitic Iconography,” Ruth Hestrin summarizes the significant findings.

Putting all this together—primarily the inscription Elat above the tree of the Lachish ewer; the demonstrated interchange between the stylized tree on the Lachish ewer and the pubic triangle on the Lachish goblet, as supported by the above-mentioned pendants with a tree branch above the pubic triangle; the nursing; food-providing aspects of Egyptian tree representations; the interchange of deities among neighboring ancient near Eastern cultures; and the biblical reference to Asherah as a tree—it seems to clear that the tree on the famous Lachish ewer is intended to symbolize the goddess identified in the bible as Asherah (UA: 55-56).

For a discussion on the possible location of the temple menorah in Rome see: Fine, Steven. “The Temple Menorah – Where Is It?” *Biblical Archaeology* 31.4 (July/August, 2005). (TMW: 18-25, 62-63.)

For an extensive Lachish bibliography, see: King, Philip J. “Why Lachish Matters: A Major Site Gets the Publication it Deserves.” *Biblical Archaeology* 31.4 (Jul./Aug., 2005): 36-47. (WLM: 47.)

For photos examples of vulvic triangles, see BCE entries: 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 25,000-20,000, Goddess of Laussel; 5300-4300, Climactic Phase and Script in Old Europe; 3000-2000, Cycladic Goddesses; 2600-2000, Early Bronze Age, Crete, Chthonian; and 400, Celtic Sheela-na-gig.

For additional V/triangle/vulvic information, see BCE entries: 70,000, Blombos Cave; 34,000-28,000, Les Eyzies Vulva Engravings, Dordogne Caves; 31,000, Chauvet Cave and Vulva Engravings; 30,000-25,000, The Aurignacian Age; 30,000, Labyrinth, Spirals, and Meanders; 8000/7000-5000, Early Neolithic; 7000-5000, Early Neolithic Crete; 5500-3500, Cucuteni (Tipolye) Culture, Eastern Europe; 5300-4300, Climactic Phase And Script In Old Europe; 4000-3500, Gavrinis: Brittany, France; 2000, Asherah; and 1790-1700, Goddess of Kultepe, Anatolia.

For information on the Tree of Life, see BCE entries: 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 3000, Earliest Menorah Finds; 2400, Lilith and Eve; 2000, Asherah; and 1500, Lachish Ewer, Triangle, and Menorah. Also see CE entry: 16<sup>th</sup> Century, Kabbalah.

For further information on the Menorah including the temple transitions, see BCE entries: 3000, Earliest Menorah Finds; 2200, Bethel, Almond City, and Asherah; 2200, Nahariyah and Ashrath-Yam; 2000, Ashrah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; and 900, Taanach, Canaanite Libation Stand. Also see CE entry: 70, Destruction of Jerusalem Temple.

For additional KA goddess information, see BCE entries: 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4000, Nile Bird Goddess, Egypt; 900-800, KA Goddess, Salamis, Cyprus; and 664-525, Neith and Black Virgin at Sais Temple, Egypt. Also see horns of consecration information in BCE entries: 15,000-12,000, Lascaux Cave; and 7000-5000, Early Neolithic Crete.

For further information on Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000, Asherah; 2000-1200, Ras Shamra; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398, Anat/Asherah and Yahweh, Egypt.

For additional information on ancient ochre, see BCE entries: 500,000-300,000, Dark Mother Tan-Tan of Morocco; 285,000, Ochre at Kapthurin Formation plus Other Sites; 92,000, Qafzeh Cave and Ochre Symbolism; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 10,000, Grotta Dell'addaura; and 2600-2000, Early Bronze Age, Crete, Chthonian Prepalatial/Early Minoan (Em I-Iii).

ILLUSTRATION: GSA. IMAGE PENDING.

### **1500 KARNAK, EGYPT**

Row of sphinx built at the Karnak temple entrance.  
(Full discussion to follow.)

PHOTO: GSA. ENTRANCE TO KARNAK TEMPLE COMPLEX. LUXOR, EGYPT.  
ON LOCATION.

### **1500 LINDOS TEMPLE**

(Full discussion to follow of the ancient origins of the temple at Lindos, Greece.  
(GSE: 151-154.)

PHOTO: GSA. LINDOS TEMPLE, LINDOS, GREECE. PHASE II. ON LOCATION.

### **1490-1468 DEIR el BAHRI, EGYPT, HATSHEPSUT MORTUARY TEMPLE**

Deir el Bahri is located on the Giza plateau of the West Bank at Luxor, Egypt. It is Queen Hatshepsut's mortuary temple, and dedicated to the goddess Hathor. Unlike any other known Egyptian Queen, Hatshepsut was not a royal wife but ruled alone and "considered to be the human incarnation of the deity" (DP: 5). The paintings and inscriptions on this temple reflect afterlife offerings intended for the Queen. This a most unusual monument and esthetically, an unprecedented beauty. This temple will be examined at length. (WAE: 140; STWE: 117, 157.)

For additional Hathor information see BCE entries: 2300-2100, Edfu; 1479-1425, Tuthmosis III; and 1290-1223, Abu Simbel.

PHOTO: GSA. QUEEN HATSHEPSUT'S TEMPLE, DEIR EL BAHRI; c. 1490-1468 BCE. WEST BANK; LUXOR, EGYPT. ON LOCTION.

### **1479-1425 TUTHMOSIS III, EGYPTIAN KING**

Tuthmosis III, brother of Queen Hatshepsut. Although he is said to have killed his sister, Hatshepsut's body was never found. In his West Bank tomb, Tuthmosis III is found suckling from Isis or Hathor's Tree of Life, the sycamore tree. In a frieze on the outer right wall of Hathor's Deir el Bahri, the young king also suckles from the goddess Hathor. Bernard Dietrich suggests that this tradition was common for Sumerian kings who suckled from the goddess. This is evidenced in the "Ugartic Epic of Keret whose son is one: 'Who sucks the milk of Atherat, Who sucks the breasts of the Virgin Anat'" (OGR: 33). The imagery of Isis/Hathor nursing the young king also echoes the later Christian motif of the Virgin Mary nursing the infant king.

(Full discussion to follow.)

For additional information on Mary see CE entries: 37-48, Mary and Pagan Goddesses; 325, Council of Nicea; 391, Roman Pagan Rites Attacked; 431, Council of Ephesus and Mary, Anatolia; 1555, Council of Trent; and 1954, Virgin Mary. For additional Hathor information see BCE entries: 2300-2100, Edfu; 1490-1470, Deir el Bahri; and 1290-1223, Abu Simbel.

For additional information on the Virgin Mary including her Old European origins, see BCE entries: 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; and 664-525, Neith and Temple at Sais, Egypt. Also see CE entries: 37-48, Mary, and Pagan Goddesses; 325, Council of Nicea; 386, Pagan Rites Banned; 391, Roman Pagan Rites Attacked; 431, Council of Ephesus and Mary, Anatolia; 12<sup>th</sup> and 13<sup>th</sup> Centuries: Cult of the Virgin Mary; 1555, Council of Trent; and 1954, Virgin Mary.

For additional Isis information, see BCE entries; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000, First Dynasty, Egypt; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 400, Cathedra Goddess

Isis; and 370, Isis and Philae, Egypt. Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 391, Roman Pagan Rites Attacked; and 1600, Catholic Inquisition and Isiac Theology.

For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1490-1470, Hathor's Dendara (Denderah) Temple, Egypt; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 100 Mecca, the Ka'aba and Sacred Stones; 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

For further information on nursing tree deities, see BCE entry: 2000, Asherah.

For additional information on *Hieros Gamos* marriages see BCE entries: 7000-3500/1450, Old Europe; 3000-1450, Gournia; 1800, Goddess Abraham and Sarah; and 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna.

PHOTO: GSA. RELIEF OF TUTHMOSIS III; c. 1479-1425 BCE. TEMPLE OF AMUN; DEIR EL-BAHARI. LUXOR MUSEUM; LUXOR, EGYPT. ON LOCATION.

PHOTO: GSA. TUTHMOSIS III SUCKING FROM ISIS/HATHOR TREE, 1479-1425 BCE. VALLEY OF THE KINGS, LUXOR, EGYPT. ON LOCATION.

### **1450-1100 LATE BRONZE AGE CRETE/POSTPALATIAL/LATE MINOAN (LM IB/IIIA-LM IIIC)**

Late Bronze Age Crete, or biblical Caphtor, is known for the mainland introduction of Mycenaean Linear B, plus the rise of slaves, royalty, weaponry, warrior clans and graves. New gods and goddesses include Greek Athena, Dionysus, Theseus and Ariadne. The three temples burned include Malia, Phaestos and Zahros in 1450 BCE, but Knossos survived until c. 1375 BCE. The Zeus religion, noted earlier as introduced c. 1580, continued to flourish. Due to significant events of the Late Bronze Age, Marija Gimbutas also notes the alteration of the female role as the most radical modification. Although in previous Mycenaean-Minoan cultures, women held pronounced and powerful positions, this changed drastically as Greece developed into the classical Greek period and a warrior pantheon. (MMR: 2-4; MK; TLG: 153. TCNM: 131.)

In addition to the above, a militaristic overview is as follows. In 1450 BCE, Minoan or Chthonian Crete fell to Mycenaean conquests and possibly Minos, the dubious ruler of the island and sea. The Mycenaean conquests came from Indo-European tribes in the north or central Europe. A succession of invasions followed in which the Mycenaean were subsequently taken over by the more militarized, Indo-Europeans. They in turn were absorbed by the c. 1200 invasions

of tribes from the area of central Europe who swept down through Greece and the Aegean Islands and subsumed all in it's path. "Subsequently, the Greek and Aegean Islands fell into a Dark Age, from which centuries later, the civilization of classical Greece would rise" (TLG: 152).

Summarizing the Indo-European elements, they include the constriction of female power, along with accelerated military efforts, conquests, prevalent male warriors and deities, and war implements. Pit graves mirrored the Kurgan burial practices including warrior prominence buried with weapon artifacts. In considering the preceding, and it should also be remembered that the Mycenaeans were a hybrid culture that subsequently fused and bridged the Mycenaean-Minoan culture with Classical Greece, c. 500. They were an amalgam of both Old European and Indo-European elements. (TLG: 164.)

With this in mind, additional evidence of the Mycenaean civilization is also very noteworthy including; frescoes, seals and signet rings, bird goddesses, horns of consecration, the double ax, and numerous goddess figures. *In The Living Goddess*, Maria Gimbutas says;

The Mycenaean civilization demonstrates that significant worship of the goddess persisted in the Bronze Age Europe, even within heavily Indo-Europeanized cultures. The Mycenaeans represent an important transitional phase between the Old Europe gynocentric culture [and religion] and the classical Greek culture, where the male element came to dominate almost completely. Gimbutas adds that in the attempt to perceive these cultures and religions more fully, the study of Greek religion assists our understanding of Old European spirituality and its fusion with the Indo-European religion. (TLG: 152-3.)

For additional Zeus information see BCE entries: 1580, Zeus; 1000, Gods; 800-500, Archaic Greek Age; and 200, Greece and Pergamon, Anatolia. For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Minos Controversy; 1580, Zeus; 1600, Mycenaeans Dominant on Greek Mainland; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages.

PHOTO: GSA. ATHENA; DATE PENDING. MUSEE DE LOUVRE; PARIS, FRANCE.  
ON LOCTION.

### **1450-1260 HATTUSA, ANATOLIA**

Peak of the empire with fortified city of Hattusa and citadel Buyukkale in Anatolia. In 1275-1250 BCE, the Yazilikaya Temple was carved, including the figures of the goddess Hepatu and Weather God Teshub. (CB: 253.)

(Full discussion to follow.)

For additional Hittite information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Anatolia; 1400, Cybele, and Buyukkale, Anatolia; 1320, Palestine; 1100-800, Dark Ages; 1184, Hittites and Troy; and 750-650, Cybele and King Midas, Anatolia.

PHOTO: GSA. BOGAZKOY LION GATE; C. 1450-1260 BCE. HATTUSA, ANATOLIA. BOGAZKOY, TURKEY. ON LOCTION.

PHOTO: GSA. ORTHASTAT RELIEF OF KUBABA; 1450-1200 BCE. ALACA HUYUK, ANATOLIA. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCTION.

#### **1400 CYBELE, AND BUYUKKALE, ANATOLIA**

The Anatolian Hittites evolved out of the Assyrian merchants that immigrated to Kanesh, or modern Kultepe near Kayseri. The Assyrian capitol was Hattusha, modern Bogazkoy, that also comprised Buyukkale. Cybele was a latter Phrygian goddess that came from Buyukkale.

(Full discussion to follow.)

For additional Hittite information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Anatolia; 1450-1260, Hattusa, Anatolia; 1320, Palestine; 1100-800, Dark Ages; 1184, Hittites and Troy; and 750-650, Cybele and King Midas, Anatolia. (Discussion to follow on Buyukkale. (TCOP: 154-9.)

PHOTO: GSA. CYBELE; BUYUKKALE CITADEL COMPLEX. LIMESTONE. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCTION.

#### **1391-1353 AKHENATEN, HERETIC PHARAOH OF EGYPT**

Sun king, Akhenaten, originally Amenhotep IV, was the ninth king of the 18<sup>th</sup> Dynasty in Egypt, the Amarna Period. He assumed the throne in 1353 BCE and promptly moved the existing capitals of Memphis and Thebes to the new self-designed city of Amarna. In Amarna, Akhenaten overturned the old gods and goddesses, including the primary God, Amen or Amon. Existing sites, statues and hieroglyphics of Amon were desecrated and/or destroyed. Amen was replaced with the sun God Aten. Such efforts toward a new monotheism left the general population of Egypt in a state of unrest and anger. Akhenaten means; "He who is in Service to Aten." The pharaoh Akhenaten came to be known as the heretic king because of his attacks on the previous Egyptian cults, including the God Amen. His successor may have been his wife, Nefertiti, but the reign was only for four years. Tutankhamen, or King Tut, who abandoned Amarna for Thebes and restored the worship of Amen, followed this ruler. (AHK; DOAE; GSAE.)

For further reference see:

Redford, Donald B. *Akhenaten: The Heretic King*. Gilford, Surrey, England: Princeton University Press, 1984. (AHK)

According to, *Hebrew Myths: the Book of Genesis*, Akhenaten's new monotheism spread from Egypt throughout Assyria –Babylonia, Hittite, Arabia, Phoenicia, and the Israelite/Judahite world, summarized as follows:

Akhenaten: Though the revolutionary concept of an eternal, absolute, omnipotent and only god was first proposed by pharaoh Akhenaten and either adopted by the Hebrews, whom he seems to have protected, or re-invented by them, yet the name 'Elohim' (usually translated as 'God') found in Genesis 1, is the Hebrew variant of an ancient Semitic name for one god of many – Ilu among Assyrians and Babylonians; El among the Hittites and in the Ugaritic texts; Il, or Ilum, among the South Arabians. El headed the Phoenician pantheon and is often mentioned in Ugaritic poems (dating from the fourteenth century BCE) as 'Bull El' , which recalls the golden bull-calves made by Aaron (Ex 12. 1-6, 24, 35) and Jeroboam (1 K 12.28-29) as emblems of God' and Zedekiah's impersonation of God as a iron-horned bull (1 K 12.11; HM 27).

For additional Tutankhamen information see BCE entry: 1349, Tutankhamen.

PHOTO: GSA. AKHENATEN; CAIRO MUSEUM, CAIRO, EGYPT. PHASE II. ON LOCTION.

### **1349 TUTANKHAMEN**

King Tutankhamen, or King Tut, followed the reign of Sun king Akhenaten, and the possible four year reign of his wife, Nefertiti. Tutankhamen was the son-in-law of king Akhenaten. Upon taking the reign of Egypt, Tutankhamen moved Akhenaten's capitol city of Amarna back to its former location of Memphis and Thebes. A full discussion will follow on King Tutankhamen, including his famous mummy and spectacular grave finds.

(Full discussion to follow.)

For additional Akhenaten information see BCE entry: 1391-1353, Akhenaten, Heretic Pharaoh of Egypt.

PHOTO: GSA. KING TUTANKHAMEN MASK; CAIRO MUSEUM, CAIRO, EGYPT. PHASE II. ON LOCTION.

### **1320 PALESTINE - ASSYRIA - EXODUS OF HEBREWS FROM EGYPT**

Egyptian power was established in Palestine, (earlier Canaan) as a result of the war between Egypt and the Hatti, also known in the Hebrew Bible as Hittites. The Hittites were using a hieroglyphic and cuneiform script. Assyria emerged as a



significant military power. The Jewish exodus from Egypt and Egyptian Red Sea and Hebrew tribes subsequently settled in Canaan. Introduction of Ramesses II, Asiatic gods, and their cults. (Turkish Museums; CB: 253.)

For alternate dating considerations of the Exodus, see:

Dever, William G. *Who Were the Early Israelites, And Where Did They Come From?* Grand Rapids, MI: William B. Eerdmans, 2003. (WWEI: 7-13.)

Callahan, Tim. *Secret Origins of the Bible*. Altadena, CA: Millennium Press, 2002. (SOTB: 126-131.)

What is believed to have initiated the strife in Egypt was the enslavement of the Hebrews, who previously had been, “resident aliens in Egypt, in order to construct royal ‘store cities, Pithom and Rames’” (Ex 1.11). (WWEI: 13; FS: 25.) An example is the Ramesses construction at Avaris, capital of Egypt in the Hyksos period. (WWEI: 126-7.) (See Ramesses image below.)

The area of Syria to the north to Israel in the South, is frequently referred to as Syro-Palestine, During the c. 1550-c. 1200 BCE Late Bronze Age, this consisted of minor city-states governed by kings. Prior to the Israelite entrance, the Canaanites worshiped a male god pantheon, including the Syrian/ Canaanite sea port, Ugarit. From this area, numerous female figures have been found, indicating that the veneration of goddesses was indeed in a vital force.

According to Raphael Patai, around three hundred ‘terra cotta figurines and plaques representing a nude female figure’ had been found in Palestine by the 1940s; many more have been unearthed in the area since (FS: 26-7).

Following the 1200-1000 BCE Exodus, the Israelites eventually established themselves in Canaan and it begins, the long history of Israel as a nation and as a monarchy, retold in great detail in Exodus, Leviticus, and Numbers. (WWEI: 7-8.) After the Israelites settled in Canaan (c. 1200-1100), it was renamed Palestine after the Philistines, one of the existing tribes. (CB: 44.)

Although Goddess religion was a strong presence in Canaan, it would be inaccurate to suggest that the Canaanites were goddess centered, as it was male dominant. Stuckey.(FS: 26; CB: 44-5.)

Dever, William. *Who Were the Early Israelites, And Where Did They Come From?* Grand Rapids, MI: William B. Eerdmans, 2003. (WWEI)

Stuckey, Johanna H. *Feminist Spirituality: An Introduction to Feminist Theology in Judaism, Christianity, Islam, and Feminist Goddess Worship*. Toronto, Canada: York Centre for Feminist Research, 1998. (FS)

For additional Hittite information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Anatolia;

1450-1260, Hattusa, Anatolia; 1400, Cybele, and Buyukkale, Anatolia; 1100-800, Dark Ages; 1184, Hittites and Troy; and 750-650, Cybele and King Midas, Anatolia.

PHOTO: GSA. RAMESES II IMAGE. PHASE II. ON LOCTION.

### **1290-1223 ABU SIMBEL, EGYPT**

Abu Simbel was built to and by Rameses II, including four colossi Rameses statues with his dwarfed Queen mother Tu-e and wife Nefertari at his feet. This Nubian monument was constructed over the former ancient Hathor's Abshek's Sacred Cave. From on site experience, the pillar cult evidence remains on public view in Queen Nefertari Temple at Abu Simbel.

(Full discussion to follow including dating considerations for the pillar cult and will compare with other cultures and cults.)

For additional Hathor information see BCE entries: 2300-2100, Edfu; 1490-70, Deir el Bahri; 1479-1425, Tuthmosis III.

For additional information about on earlier female identified shrines being replaced, see BCE entries: 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey); 700-550, Apollo at Delphi and Didymaion; and 282-263, Demeter's Priene Temple, Anatolia.

For additional information about earlier pagan shrines replaced with Christian churches, see CE entries: 324, St. Peter's Basilica Built Over Pagan Site, Rome; 326-1243, Byzantine Period and Constantine the Great; 410, Fall of Rome and Cybele; 432-440, Santa Maria Maggiore Church Built Over Pagan Site; 12<sup>th</sup> and 13<sup>th</sup> Centuries, Cult of the Virgin Mary; 1280, Catholic Church Built Over Pagan Sanctuary, Rome; and 1870, Lyons Basilica Built Over Cybele's Pagan Temple.

PHOTO: GSA. QUEEN NEFERTARI TEMPLE FACADE; c. 1290-1223 BCE. ON LOCTION.

PHOTO: GSA. QUEEN NEFERTARI TEMPLE PILLAR CULT EVIDENCE. QUEEN NEFERTARI TEMPLE, ABU SIMBEL, EGYPT. DATE PENDING. ON LOCTION.

### **1275-1250 YAZILIKAYA, ANATOLIA**

Yazilikaya is an extensively carved site, that includes the figures of goddess Hepatu and Weather God Teshub near city of Hattusa at Bogazkoy, Anatolia.

(Full discussion to follow.)

For additional information see BCE entry: 1450-1260, Hattusa, Anatolia.

PHOTO: GSA. HATTUSA IMAGE. PHASE II. ON LOCTION.

## 1260 HITTITES, ANATOLIA

The Hittite Empire collapsed when the Sea Peoples destroyed the Hittite mother goddess and Bogazkoy. Also, this was the end of trade power with Egypt, India, Babylonia, Assyria, Greece, and Rome. Despite goddess destruction, she remained or became prominent at Ephesus in the name of Black Artemis or Roman Diana. (See Acts (Ac 29); CB: 253.)

(Full discussion to follow.)

For additional information on Ephesus see BCE entry: 1000, Ephesus, Anatolia.

Also see CE entries: 37-48, Mary and Pagan Goddesses; 431, Council of Ephesus and Mary, Anatolia; and 547, Christian Aya Sophia and Pagan Artemis.

PHOTO: GSA. BLACK ARTEMIS OR ROMAN DIANA (DM, 157.); DATE PENDING. PRYTANEION; EPHEBUS, ANATOLIA. EPHEBUS MUSEUM; SELCHUK, TURKEY. ON LOCTION.

## 1200 MOSES AND THE MIDIANITES

According to Hebrew history, c. 1200-1100 BCE, Moses is said to have led the Exodus of Hebrew slaves out of Egypt, across the Red Sea, and through the desert for 40 years. In addition to Moses the Warrior who brutally purged unbelievers, he was apparently a lawgiver and possible author of the Pentateuch. It is also said that he received the *Tables of Law* on Mount Sinai.

Numerous biblical and archaeological challenges have been made to the above including those by William Dever who says that, "much of the long detailed accounts in Exodus, Leviticus, and Numbers have proved not only disjointed but archaeologically very problematic." (WWEI: 16.)

Further archaeological and biblical research is pending on Moses and the Exodus. Also pending is further research about the shrine at Mount Sinai that may have been the ancient site of moon goddess Hathor known as *The Mistress of Turquoise*.

Slaughter of the Midianites. It is also during this Exodus Period, that the Lord instructed Moses to summon the children of Israel and take revenge against the Midianites. In keeping with the Lord's instructions, 12,000 tribes of Israel were assembled and went to war. With the blowing of Phinehas' holy horn, war commenced and continued until all the Midianite kings and men were all slaughtered. The soldiers of the tribes of Israel then gathered up all the Midianite women and children. Females who were not virgins were slaughtered along with their little boys. The thirty two thousand virgin women and girls that remained, became the spoils of war for the conquerors.

Moses and Eleazar the priest did as the Lord had commanded Moses. These were the spoils, over and above the plunder taken by the fighting men: 675,000 sheep; 72,000 cattle; 61,00 asses; and of persons, 32,000 girls [virgins] who had no intercourse [raped by] a man. (Nb 31: 1-35.)

Tim Callahan suggests that such genocide is appalling but may just be the prelude to the Book of Joshua. For a in depth account see:

Callahan, Tim. *Secret Origins of the Bible*. Altadena, CA: Millennium Press, 2002. (SOTB: 149-182.)

For further research see:

Assmann, Jan. *Moses the Egyptian: The Memory of Egypt in Western Monotheism*. Cambridge, MA: Harvard University Press, 1997. (MTE.)

Dever, William. *Who Were the Early Israelites, And Where Did They Come From?* Grand Rapids, MI: William B. Eerdmans, 2003. (WWEL.)

ILLUSTRATION: GSA. IMAGE PENDING.

## **1200-500 BIBLICAL NARRATIVES OF GENESIS AND THE HEBREW BIBLE**

The full biblical text was written by many hands and finished around the seventh to the sixth century BCE. The final version of Pentateuch, the five books of Moses was completed c. 450 BCE. It is now agreed that this text resulted from adaptations of Sumero-Babylonian, Canaanite, and Egyptian cultural heritages such as the: laws; traditions; spiritual observances; and domestic practices. (TCOP: 161-162).

Genesis, the first book of the Hebrew Bible, was written over a period of seven hundred years, between 1200 to 500 BCE. Gerda Lerner suggests that Genesis was written by three main traditions of authors that represent “a school of priestly redactors in Jerusalem” who did the primary editing and revision work (TCOP: 162). Lerner adds that for centuries, the biblical core texts of Genesis, the Fall, and then the later works of St. Paul have “sat like huge boulders across the paths women had to travel in order to define themselves as equals of men” (COFC: 138.)

The hegemonical ramifications of these unpropitious boulders have resonated for centuries, as women repeatedly have had to overcome the patristic litany of biblical *sex-defined* denigrations, subjugations, and restrictions. They have disadvantaged women spiritually, sexually, intellectually, economically, and politically. Some biblical examples of opportunities that were exclusive to men have included ordination, academic and religious teaching, and speaking in public. For women, unlike men, self-authorship was consistently impeded by the fact that every female carried the indelible mark of Eve’s sin through concupiscence and therefore guilt was eternally her charge. (TCOP: 92, 162; COFC: 138, 142; ETH; WBOG; ADAE.)

Elisabeth Schussler Fiorenza in, “Discipleship and Patriarchy: Early Christian Ethos and Christian Ethics in a Feminist Theological Perspective” succinctly adds to this discussion:

Bible teaches the divinely ordained subordination of women and the creational differences between the sexes. .. [It] has not only served to justify theologically the oppression of slaves and women. It has also provided authorization for Christian women and men who rejected slavery and patriarchal subjection as un-Christian. .. Key texts for the moral-theological justification of the patriarchal limitation and repression of women’s leadership and roles include, e.g. Genesis 2-3 and especially the prescriptive new Testament trajectory of texts demanding the submission and silence of women in patriarchal marriage and church as the community of moral discourse is shaped by this scriptural trajectory (DAP: 147, n. 12.)

For additional biblical information see BCE entry: 2400, Lilith and Eve. Also see, CE entry: 354-430, Saint Augustine.

ILLUSTRATION: GSA. IMAGE PENDING.

#### **1184 HITTITES AND TROJAN WAR**

As later referenced in Homer, the fall of Troy on the Bosphorus near the Dardanelles was 1184 BCE. The Mycenaeans were victorious but decimated. Downfall of the Hittite empire by conquer Thracians from the Balkans, ancestors of Phrygians with Cybele as national goddess and temple at Pessinus in Galatia.

For additional Cybele information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 750-650, Cybele and King Midas; 204, Cybele to Rome; 191, Cybele’s Dedication. For CE information see entries: 324, St. Peter’s Basilica; 432-440, Santa Maria Maggiore; 410, Fall of Rome; 1207-1273, Rumi and Mother; and 1870, Lyons Basilica Built Over Cybele’s Pagan Temple.

For additional Hittite information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Anatolia; 1450-1260, Hattusa, Anatolia; 1400, Cybele, and Buyukkale, Anatolia; 1320, Palestine; 1100-800, Dark Ages; and 750-650, Cybele and King Midas, Anatolia.

PHOTO: GSA. CYBELE IMAGE. PHASE II. ON LOCTION.

## 1100-800 IRON AGE

This was the end of the process that began in “the Bronze Age in which numinosity was transferred from Mother Goddess to the Father God” (MG: 273). This included a change of consciousness in the valorization of the sun over the moon, sky over earth, light over darkness, solar gods over lunar goddess, monotheism over polytheism, control over chaos, knowledge over mysticism, and mind over body (matter/mother). *Re-Genesis* suggests that the thrust of this process continued until the Industrial Revolution in 1600 CE and much of the residue continues permeates the present. Further explorations are pending as well as a full examination of the ancient origins of dualistic typologies and science. (MG: 281-296; MOG: 80-81; SATP.) (Suggested dates for the Iron Age Syria-Palestine are 1200-539 BCE (POTW:15).)

Greek societies were small settlements of clear class stratification. Rule was by aristocrats, similar to Hebrew Bible judges. Trade increased and new colonies were founded. Writing was resumed including the works of Homer and Hesiod, c.800-700 BCE. Women were now excluded from most legal processes, priestessing, and land ownership. Female work was primarily in the home, duty was to produce male heirs and submit to their men folk, resulting in firm division of roles and labor. Lucy Goodison describes this era as the Geometric Age and the institutionalization of misogyny. She adds that from here “European culture ceases to offer the imaginative vocabulary for any human being, females or male, to experience themselves as whole and undivided” (MHE: 150). (MHE: 148-150; OGR: 47.) It should be remembered that in Sumeria unlike Crete, women had already lost their rights over a thousand years earlier, c. 2300 BCE. (Further information pending on other cultures.)

For additional Homer and Hesiod information see BCE entry: 800-500, Archaic Greek Age, Lyric Poets and Prophets.

Regarding further transitions from mother-rite to father-right, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom; 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2300, Sumerian Transitions; 2300-2100, Edfu; 1100-800, Mediterranean Dark Ages; 800-500, Archaic Greek Age; 700-550, Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; 587-500, End of Sumerian and Babylonian Goddesses; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed’s Birth; and 1207-1273, Rumi and Mother. For related Hittite information see BCE entries: 2000, Anatolia; 1320, Palestine; and 1184, Hittites and Troy.

For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Minos Controversy; 1580, Zeus; 1500,

Mycenaeans Dominant on Greek Mainland; 1450-1100, Late Bronze Age Crete; and 1100-800, Mediterranean Dark Ages.

For additional information on writing plus Vinca-and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300, Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek; 1100-800, Mediterranean Dark Ages; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

PHOTO: GSA. IMAGE PENDING. ON LOCTION.

### **1100-800 MEDITERRANEAN DARK AGES**

The victory of the solar hero and patristic monotheism appears to have correlated with increased warfare and numerous conquests, the tragedy of culture and rape of earth inclusive ideologies, and non-violent civilizations. During these Dark Ages, Neolithic hunters became warriors bands known as: Hittites in Anatolia and Syria; Hurrians in Mesopotamia; Aryans in the Indus Valley; and Achaeans (later Dorians) in Greece. Due to the Dorian invasion in Crete, temples were burnt and destroyed resulting in the fall of Mycenaean society and a “deep slumber in Greek culture” (MHE: 147). Gods took over Delos, Delphi and Olympia and the sun became the male God, Helios or Apollo. The Hittite Empire also collapsed as well as its sea power. Other sea powers that ended included Egypt, Crete, Troy, and the Mycenaeans. (POTW: 53.)

During these Dark Ages populations declined and technical skills ceased as well as Greek and Upper Egypt writing skills and records. Forests were cut down for ship construction. As a result of Crete’s deforestation, Roman naturalist Pliny believed that the formerly verdant island was left rocky and barren. In Hebrew/Near East mythology, gods “Enlil, Ptah, Marduk and El” (MG: 417) were absorbed by the transcendent God Yahweh-Elohim. Male gods were credited with birth and conception attributes as well as having created all life forms. As Indo-European gods took over birth and creation attributes, goddesses were then reduced to the position of the brides, wives, and daughters, and “not always successfully or consensually” (TLC: 164), as is apparent in the Greek myths of Zeus and his sexual exploits. Zeus takes his power by raping hundreds of goddesses; Poseidon rapes Demeter, and Hades rapes Persephone. “Theses rapes in the divine sphere may have reflected the brutal treatment of Old European mortal women during the transition from prepatriarchy to patriarchy” (TLG: 164). These observations by Gimbutas clearly echo those of Thorkild Jacobsen in the

earlier entry “2300, Sumerian Transitions.” In his discussion about Sumerian goddesses raped and subsequently yielding to new God/s, Jacobsen said such events in Sumerian mythology were based on actual cultural transitions (PDAM: 164).

Gimbutas continues, “Old European goddesses were eroticized, militarized to various degrees (especially Athena), and made subservient to the gods” (TLG: 164). Aphrodite is reduced from her former untamed nature or *agrotora* to that of a ‘feminine’ venus. (TLG: 156, 164). Earlier fusion considerations noted between the renowned Astarte and Aphrodite by Bernard Deitrich (TIGR: 15-16), and/or Henri Frankfort’s correlation between Kili/Lilith and Aphrodite (FLANE: 1-2), seem quite out of character in this venus context. Competition for male superiority and monotheism escalated. Sheila Collins questions the “revelation of Yahweh to the Israelites because that revelation was predicated on the debasement of woman and of the natural world” (ROTM: 70). (MG: 417; MK; MHE: 147, 154; KCMG: 12-16; TCOP: 180. TLG: 151-164.)

For additional information on Delos, Delphi and Olympia, see BCE entry: 700-550, Apollo at Delphi and Didymaion.

Regarding further transitions from mother-rite to father-right, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom; 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2300, Sumerian Transitions; 2300-2100, Edfu; 1100-800, Iron Age; 800-500, Archaic Greek Age; 668-626, Sumerian Mythology; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed’s Birth; and 1207-1273, Rumi and Mother.

For other dualistic ramifications/topologies that divide the physical and mental realms as well as polarize and valorize differences such as light over dark, sun over the moon, gods over goddesses, and male over female, see BCE entries: 4400-2500, Kurgan Invasions Bring Catastrophic Destruction; 2000-1450, Middle Bronze Age, Crete; and 384-322 CE, Aristotle’s Theory of Rational Male Dominance; plus CE entries: 52, St. Paul and Virginit; and 1637, Renee Descartes.

For additional Crete information see BCE entries: 7000-3500/1450, Old Europe; 7000-5000, Early Neolithic Crete; 3100-2600, Proto Bronze Age Crete; 2600-2000, Early Bronze Age Crete; 2600-2150, Myrtos; 2000-1450, Middle Bronze Age Crete; 1625, Thera; 1600, Minos Controversy; 1580, Zeus; 1500, Mycenaean Dominant on Greek Mainland; 1450-1100, Late Bronze Age Crete; and 1100-800, Iron Age.

For additional information on writing plus Vinca and Tisza sacred script, see BCE entries: 5400-3200; Ancient Aphrodite: Chalcolithic or Copper Age; 5300-4300,



Climactic Phase and Script in Old Europe; 5000-4900, Inanna, Uruk, and Mesopotamia; 3400-2900, Mesopotamian Writing from the Protoliterate Period; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; 2300, Sumerian Transitions; 2000-1450, Middle Bronze Age Crete; 2000, Asherah; 1900-1800, Dawning of the African Alphabet and Egyptian Aniconic Goddess Triangle; 1600, Mycenaeans Dominant on Greek; 1100-800, Iron Age; 668-626, Sumerian Mythology; and 500-400, Classical Greek Era and Leading Male Authors.

For additional Artemis information see BCE entries: 2400, Lilith and Eve; 900-800, KA Goddess, Salamis, Cyprus.

For additional Hittite information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Anatolia; 1450-1260, Hattusa, Anatolia; 1400, Cybele, and Buyukkale, Anatolia; 1320, Palestine; 1184, Hittites and Troy; and 750-650, Cybele and King Midas, Anatolia.

For additional Demeter information see BCE entries; 7000-3500/1450, Old Europe; 4000, Nile Bird Goddess; 2000, Indo-European Tribes; Greek Mysteries; 630-620, Goddess Kore, Izmir, Turkey; 575, Sanctuary Of Demeter Malaphros in Selinunte, Sicily; 528, Agrigento, Sicily; 500, Greek Mysteries; 282-263, Demeter's Priene Temple; and 200, Greece and Pergamon, Anatolia. Also see CE entry; 37-48, Mary, and Pagan Goddesses.

PHOTO: GSA. PHOTO: GSA. APHRODITE VENUS IMAGE. BRITISH MUSEUM, LONDON, ENGLAND. ON LOCTION.

### **1050-850 KUBABA AND KUBAT, ANATOLIA**

Prior to the Dark Ages, Carchemish/Karkamis and Malatya goddess Kubaba with high Syrian polos and Kubabat from Kultepe flourished. After the 9<sup>th</sup> and 8<sup>th</sup> century, she reappears in Antitarus, near Ciftlik. From Carchemish and Yazlikaya, she reached triumphal progress into the west. (1800 BCE is also a suggested for Kubaba.) (Dating considerations from Turkish Museums.) (TVG: 70; CAA: 21-24.)  
(Full discussion to follow.)

For additional information on Kubaba, see BCE entries: 3000-2000, Anatolia, Kubaba, and the Hittites.

PHOTO: GSA, T45:428. KUBABA WITH POLOS AND POMEGRANATE; c. 1000. LIMESTONE RELIEF. CARCHEMISH or KARKAMIS, ANATOLIA. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCTION.

### **1000 EPHEBUS, ANATOLIA**

*Is there anybody alive who does not know that the city of the Ephesians  
is the guardian of the temple of the great Diana and of her statue that fell  
from heaven? Ac 19.27.*

Ephesus continued as Wonder of the World. Here resided the Essenes, the virgin priests of Artemis/Diana. Greeks colonized Aegean coast. Artemis/Diana Pergaia Coins were made at Perge, Anatolia. (Turkish Museums.)

(Full discussion to follow.)

For additional information on Ephesus, see BCE entry: 1260, Hittites, Anatolia. Also see CE entries: 37-48, Mary and Pagan Goddesses; 431, Council of Ephesus and Mary, Anatolia; and 547, Christian Aya Sophia and Pagan Artemis.

For additional information on caravan routes and caravanserai, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

PHOTO: GSA. EPHEBUS LIBRARY. EPHEBUS, ANATOLIA/TURKEY. ON LOCTION.

## **1000 GODS**

The spectrum of gods expanded, including Apollo and Zeus. Escalation of 3000 years of patristic dominance and monotheism.

(Full discussion to follow.)

For additional Apollo and Zeus information see BCE entries: 1580, Zeus; 1450-1100, Late Bronze Age Crete; 3000-2780, Egyptian Bronze Age; 1000, Gods; 700-550, Apollo at Delphi and Didymaion; 800-500, Archaic Greek Age.

PHOTO: GSA. PHOTO: GSA. BUST OF APOLLO. BRITISH MUSEUM, LONDON, ENGLAND. ON LOCTION.

## **1000-500 EGYPT LATE PERIOD**

Egypt late Period included the Assyrian invasions and rule.

(Full discussion to follow.)

PHOTO: GSA. IMAGE PENDING. ON LOCTION.

## **1000-600 DAVIDIC KINGSHIP, SOLOMON, PHILISTINES, AND TEMPLE TRANSITIONS**

Exodus background. It is written in Exodus that Moses delivered the Jewish slaves out of Egypt c. 1200-1100 BCE and proceeded to Canaan. It took some 40 years until the Israelites reached and settled into the land of the Canaanites. During this period there was significant social upheaval in the eastern Mediterranean area. But nevertheless it is now thought that they, “settled peacefully in the sparsely populated Judean hill country, the very area, where just two hundred years later, an Israelite monarchy developed. Thus the story of the ‘conquest’ as it appears in the bible is, according to many archaeologists largely unfounded” (FS: 25). Johanna H. Stuckey’s excellent summary in, *Feminist Spirituality: An Introduction to Feminist Theology in Judaism, Christianity, Islam, and Feminist Goddess Worship* follows:

For about two hundred years, while they were settling in the land, the Israelites were ruled through an informal system of ‘judges’ among them the female prophet Deborah, (Joshua, Judges, and I Samuel 1-8). After most of the Canaanites subdued, the warlike Philistines began to invade the territory of the Israelites.

Eventually, the Israelites asked for a king to lead them against the Philistines, Samuel selected Saul. After Saul’s death, David [c. 1012-972 BCE] became king David and captured the last citadel of the Canaanites, Jerusalem, as his capitol.

After David’s successor, Solomon died in 931 [or 926-25] BCE, the kingdom of Israel split into two parts, Israel in the north and Judah in the south (2 K 12). In 721 BCE, the Assyrians destroyed Israel and exiled its people to the far reaches of their em-pire (2 K 17.23-24). Judah survived until, in 586 BCE, the Babylonians forced the people of Judah into exile and burned Jerusalem and the great temple built by Solomon (2 K 25). Epstein comment: ‘out of the crucible of exile and affliction,’ Judah became ‘a new people-the Jews.’

In 538 BCE the Persian king Cyrus allowed the people of Judah to return from exile; and by 516 BCE, they had rebuilt then the Second Temple in 70 BCE, however, Judah, later Judea was a theocratic state ruled by the High Priest of the temple. Further, it was almost always under the domination of foreign rulers. (FS: 23-24.)

For further information on Solomon’s Temple see BCE entries: 2000-1200, Ras Shamra; and 970, First Temple, Menorah, and Weavings.

For further information on the Menorah, see BCE entries: 3000, Earliest Menorah Finds; 2200, Bethel, Almond City, and Asherah; 2000, Asherah; 1500, Lachish

Ewer, Triangle, and Menorah; and 900, Taanach, Canaanite Libation Stand. Also see CE entry: 70, Destruction of Jerusalem Temple.

PHOTO: GSA. IMAGE PENDING. ON LOCTION.

## 970 FIRST TEMPLE, MENORAH, AND WEAVINGS

King Solomon began the preparations for the construction of the First Temple in 970 BCE. This was done in conjunction with Hiram, King of Tyre, who provided timber from as far as Lebanon. The temple was to house numerous treasures including the menorah, the Ark of the Covenant, and the goddess Shekinah who dwelt in the Holy of Holies in Tabernacle. (Ex 40.38.) In Yamashita's dissertation, *The Goddess Asherah* he also discusses that sacred prostitution was practiced. (GA: 128). Women had a special place in the temple and were actively engaged in the cult of Asherah, including the weaving of the *battimas* possibly a type of type of baldachin. (COA: 29; 2 K 23.7.) (WRSA.)

Although there are numerous discussions about the temple weavings, see Judith Hadely's suggestion in, *The Cult of Asherah*:

In my opinion, the most likely explanation is that the women wove partitions to section off an area of the temple in which to house the cultic statue of Asherah. This division of the temple into separate areas would give the illusion of a house within the larger temple building. (COA: 74.)

Jewish scholar L. Yarden believes that the menorah was pre-exilic rather than a post-exilic priestly invention. It is his contention that the use of the "menorah as a ritual candelabrum by the priestly school resulted from the priests struggle against goddess worship" and in this case goddess Asherah. (RDW: 129.) By translating Asherah's sacred tree symbols into an abstracted, highly stylized menorah, hopefully Asherah and her living trees would fade away. Jenny Kien suggests that "while the goddess was weakened by the loss of her visible body, loss of the menorah's tree form freed it for reinterpretation, allowing it to be incorporated into the Jahweh cult and survive" (RDW: 129-130).

The temple survived until 586 BCE when destroyed and Jews were exiled to Babylon. The menorah was returned to the Second Temple, but not the Shekinah. As a footnote to this theory, Raphael Patai says the female Shekinah is apparent in third century CE synagogue murals and therefore is clearly evidenced in rabbinic times. (HG: 283-294.)

For biblical reference to the destruction of the house in the temple where clothes were woven by women for Asherah, see: 2 K 23.7.

For recommended summary of the Davidic through First and Second Temple historical transitions, see BCE entry: 1000-70, Davidic Kingship, Solomon, Philistines, and Temple Transitions.

For further information on Solomon's and First Temple see BCE entry: 2000-1200, Ras Shamra. Also see CE entry: 70, Destruction of Jerusalem Temple.

For further information on Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000, Asherah; 2000-1200, Ras Shamra; 1500, Lachish Ewer, Triangle, and Menorah; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398, Anat/Asherah and Yahweh, Egypt.

For further information on the Menorah, see BCE entries: 3000, Earliest Menorah Finds; 2200, Bethel, Almond City, and Asherah; 2200, Nahariyah and Ashrath-Yam; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; and 900, Taanach, Canaanite Libation Stand.

ILLUSTRATION: GSA. IMAGE PENDING.

## **900 TAANACH, CANAANITE LIBATION STAND**

Tel Taanach or Ta'Anach was an ancient royal city of the Canaanites. It was a well recognized trade center located on the border of Esdraelon, just south of Megiddo. Currently it is identified with the small village of Ta'annuk in Israel. Primary archaeological discoveries are: a pottery libation or cult stand with abundant iconography; standing female figures with drums; 10<sup>th</sup> century altars; and pre-exilic seals. (TL: 37-38.)

The pottery Libation Stand or temple model (GGL: 146) includes well recognized Asherah iconography: two nude representations of Asherah with lotus blossoms and snakes; Asherim trees and branches (i.e. Asherah cultic representations); stylized six branched menorah with a central axis (TTM: 34; MASC-R: 325); two sphinxes and lionesses; and pubic triangles. Although other goddesses could be candidates here, given the nature of this Canaanites art plus the time period and location, it would not be a obvious line of inquiry. (ATLM: 13; DIAAI: 49.) As the Taanach Libation Stand has amassed a wider consensus about the likelihood of ritual usage, it has concurrently stimulated further academic interest, research, and support of the Asherah pantheon and research.

Delbert R. Hillers and Paul Lapp believe that the Taanach figure with a tambourine is a goddess as "historically the drum is an attribute of the goddess that identifies her as the patron of ecstatic, orgiastic rites" (GWT: 616). Furthermore, Hillers says it is 'astonishing' that the discussions about Yahweh and the mother-goddess are completely omitted from Israel's picture of Yahweh.

(GWT: 618.) He adds that “nothing was more natural for the neighbors of ancient Israel than to believe in goddesses” (GWT: 617) .

In *Reinstating the Divine Woman in Judaism*, J. Kien reminds us that during First Temple Period, women musicians were actively involved in the cult but come the Second Temple Period, they were replaced by male Levite priests.

These women musicians are documented by terra-cotta figurines [figures] of women playing hand-drums that have been found in cultic and non-cultic settings in Israel and Judah, as well as throughout Phoenicia, Cyprus and Egypt. Drumming or music-making exclusively by women is also documented in the Taanach. . . For example, women drumming, singing and dancing celebrated Israelite soldiers returning victorious from war as with Miriam, Jephthah’s daughter . (RDW: 139.) ‘But when Jephthah came to his house in Mizpah, who should come out to meet him with Tambourines and dances but his daughter.’ (Jg 11.34.)

For additional information on Canaanite trade centers and caravanserais, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserais, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka’aba and Sacred Stones.

For further Taanach information, see BCE entry: 2000 Asherah.

For recommended summary of the Davidic through First and Second Temple historical transitions, see BCE entry: 1000-70, Davidic Kingship, Solomon, Philistines, and Temple Transitions.

For further information on the Solomon plus first temple transitions see BCE entries: 2000-1200, Ras Shamra; and 970, and First Temple, Menorah, and Weavings. Also see CE entry: 70, Destruction of Jerusalem Temple.

For information on the Menorah, see BCE entries: 3000, Earliest Menorah Finds; 2200, Bethel, Almond City, and Asherah; 2200, Nahariyah and Ashrath-Yam; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; and 970, First Temple, Menorah, and Weavings. Also see CE entry: 70, Destruction of Jerusalem Temple.

For further information on Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000-1200, Ras Shamra; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 800-700,

Kuntillet Ajrud and Khirbet El-Qom; and 600-398, Anat/Asherah and Yahweh, Egypt.

For further Taanach research, the following authors are recommended.

Hestrin, Ruth. *The Cult Stand from Taanach and its Religious Background*. In 1987 *Studia Phoenicia* V. U. Peeters. Leuven. (1987): 61-77.

Hillers, Delbert R. "The Goddess with the Tambourine: Reflections on an Object From Taanach." *Concordia Theological Monthly* 41.9 (Oct. 1970): 606-619. (GWT)

Kien, Jenny. *Reinstating the Divine Woman in Judaism*. Florida: Universal Publishers, 2000. (RDW)

Lewis, Theodore J. "Divine Images and Aniconism in Ancient Israel." *Journal of the American Oriental Society* 18:1 (January-March, 1998): 36-53. (DIAAI.)

Long, Asphodel. "Asherah, The Tree of Life and the Menorah: Continuity of a Goddess Symbol in Judaism: Continuity of a Goddess Symbol in Judaism?" Paper presented at the Britain and Ireland School of Feminist Theology Annual Conference, at Plymouth, Devon. *Sophia Papers* No. 1 (1996). (ATLM)

Yarden, Leon. *The Tree of Light; A Study of the Menorah, the Seven-Branched Lampstand*. Ithaca, NY: Cornell University Press, 1971. (TL)

ILLUSTRATION: GSA. IMAGE PENDING.

## 900-800 KA GODDESS, SALAMIS, CYPRUS

The Egyptian terms and iconography KA and BA have several interpretations. One interpretation is dual souls, which includes an immortal soul. One soul is the KA which is person's a double. The BA is the heart soul. (FE: 99.) According to the, *Dictionary of Ancient Egypt*, the KA is the 'spiritual essence' that exists alongside the physical body to nurture and guide throughout life and also after death. (DOAE: 130.)

In *Re-Genesis*, there are many cross cultural discussions on the KA, KA/BA, and the Psi/KA, including entry, 5400-3500 Ancient Aphrodite: Chalcolithic Or Copper Age:

There are numerous Psi/KA statues from the Enkomi, Kition, and Paphos temples of the great goddess standing alone with raised arms or in circle dances with raised arms. The gesture of raised arms above the head is archetypal of Minoan-Mycenaean *Psi* madonnas figures. (TIGR: 15-16.) This image is also common in Egypt and known as the KA/BA. Selected interpretations include: vital spirit; spiritual essence; and or an 'alternate dwelling place for the spirit' after death. It is one's spiritual double in a sense. The Psi/KA posture is also directly related to the ancient tree-pillar cult that is discussed at length in *Re-Genesis*.

For further research see:

- Evans, Sir. Arthur. *The Mycenaean Tree and Pillar Cult and Its Mediterranean Relations: With Illustrations from Recent Cretan Finds*. London, England: Macmillan, 1901. (MTPC.)
- James, Edward Oliver. *The Tree of Life: An Archaeological Study*. Leiden, Netherlands: Brill, 1966. (TOL.)
- Keel, Othmar. *Goddesses and Trees, New Moon and Yahweh*. Sheffield, England: Sheffield Academic Press, 1998. (GAT.)
- Meekers, Marijke. *Sacred Tree on Cypriote Cylinder Seals*. Nicosia, Cyprus: Report of the Department of Antiquities Cyprus: 1987. 66-76. (STCC.)

*Re-Genesis* suggests that the vital KA spirit becomes physically manifested when one stands in the KA posture with arms raised. By meditating in this KA posture, the spiritual essence or one's divine double then becomes integrated with the physical body. (For an image of the KA posture, see the Salamis coin below.)

With out and up stretched arms, the KA goddess also reflects the horns of consecration or celebratory sun posture. Bernard Deitrich suggests that this goddess iconography is also related to Astarte/Aphrodite due to the Phoenician influence as well as the "Mycenaean 'Psi' type goddess figurine [figures]" (TIGR: 15-16). In addition to the Phoenician influence, this image is often found on Egyptian artifacts as well as seal stones from Crete. The KA is also the generic symbol for the female, the planet Venus, and the Egyptian Ankh. (TIGR: 15-16; MHE; DWS: Figs. 3b, 49b, 132c, 133, 160a, 168b, 185, 218c, 221, 225a, 246, and 331b.)

For additional KA goddess information, see BCE entries: 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4000, Nile Bird Goddess, Egypt; 1500, Lachish Ewer, Triangle, and Menorah; and 664-525, Neith and Black Virgin at Sais Temple, Egypt. Also see horns of consecration information in BCE entries: 15,000-12,000, Lascaux Cave; and 7000-5000, Early Neolithic Crete.

PHOTO: GSA. COIN FROM SALAMIS, CYPRUS; c. 460-425 BCE. BRITISH MUSEUM, LONDON, ENGLAND. ON LOCTION.

## **800 TANIT (ALSO TAANIT, TA'ANIT, TANNIT, OR TANNIN)**

Prior to Phoenician invasions, ancient Carthaginians were known to have revered black madonna Tanit or Taanit, possible descendant of the 'one and many goddess' such as: Canaanite/Israelite Asherah (RP1: 27; RDW, 95.); west Asian Ashtart (DM: 60); Ugaritic Anat; Sumerian Ishtar (TEG: 54-55); and Semitic Astarte. As a result of the Phoenician or Canaanite Phoenician traders, the composite deities of Tanit/Taanit were spread widely throughout Asia minor, Africa, Sicily, Sardinia, Iberia, Malta, plus the Graeco-roman world and later the Byzantine and Muslim cultures as well. (BLM: 11.)



In J. Kien's *Reinstating the Divine Woman in Judaism*, she says that Tannit's name may come from *Tannin* which means serpent or Serpent Lady (RP1: 27). Tannit/Tannin as Serpent Lady also relates to Isis as noted in BCE entry: 3000-2780, Egyptian Bronze Age/First Dynasty:

As a self renewing snake goddess, the overriding discovery by Isis was *that of life itself* (TAB: 27). As the goddess of rebirth or self-renewal, the ankh (TAB: 27) was one of her most well known hieroglyph and amulet. The womb oval over a vertical cross is the same as Tanit's symbol.

Additionally, Kien draws the correlation between Tanit and Asherah, given that the serpent *Nehustan* at the First Temple was Asherah major 'life creating' animal. (The serpent was later attributed to Moses by the Deuteronomists of the 7th Century, BCE.) (RDW: 166-167.)

For further information on Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000-1200, Ras Shamra; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; and 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398, Anat/Asherah and Yahweh, Egypt.

For additional information on Asherah's tree, baetyl, and pillar cult, see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1490-1470, Hathor's Dendara (Denderah) Temple, Egypt; 1479-1425, Tuthmosis III, Egyptian King; 100 Mecca, the Ka'aba and Sacred Stone; 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

Although serpent and snake are too extensive to list here, abundant information is available throughout the *Re-Genesis* BCE entries.

As a result of the Phoenician or Canaanite Phoenician traders, the composite deities of Tanit/Taanit were spread widely throughout Asia minor, Africa, Sicily, Sardinia, Iberia, Malta, plus the Graeco-roman world and later the Byzantine and Muslim cultures as well. (BLM: 11.)

For additional Canaanite Phoenician information on trade routes and caravanserai, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi

Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. TANIT RE. TUNUSIA AND SICILY. ON LOCTION.

## **800 CARTHAGE, AFRICA, THE GODDESS TANIT AND SACRIFICE**

*Child sacrifice is often regarded as a sign for the decadence of late Canaanite religion, or as a sign of depravity of polytheistic religions. Indeed, excavations from Carthage provide evidence for an enormous amount of child sacrifice from 700-200 BCE, as a last resort in times of plague or military.* (RDW: 61.)

Around 800 BCE, ancient Carthage, near present Tunis in Tunisia, was a power much greater than Rome. However this changed in 814 BCE, when Carthage was claimed by the Phoenicians, and then later surrendered to the Roman expansion via General Scipio's army.

It is often said that Carthaginian mothers killed themselves and their children, rather than be subject to the rapes and tortures of the Roman army. This was also repeated by mothers during the Inquisition of the Medieval Era. Also of note, the sacrifice stories during the Palace or Temple Stage of Crete were written much later and therefore give rise to further questions. (BFV + MRRN, #46, 1988. THAS: 444; GYN: 210-211; ENBR: VI, 446a-7; LITL: 175; MHE: 145-6.)

According to the 673-626 BCE archives of the King Asurbanipal's Library, Tanit was the "Name, or Face of Baal" (ENBR:VI, 447), and believed to have been associated with one of the creation myths. Over time, Tanit was taken over by the

God Moloch (or biblical Molech, Milcom or Malcham) whose rituals demanded extensive child sacrifices. Although Tanit has been incorrectly labeled bloodthirsty, *The Hebrew Bible* and the *New Testament* unquestionably lay this attribute and blame on Moloch. (See: Lv 18:21; Jr 32:35; 2 K 23:13; Zp 1:5; and Ac 7:43.)

Lucia Birnbaum adds to this ongoing discussion:

enemies of Canaanites assigned fearful associations, including child sacrifice, to the Carthaginian dark mother Tanit. Contemporary archaeologists and anthropologists, noting that Tanit was a mother divinity who protected childbirth and nurture of infants, conclude that the constant linking of Tanit with tophets, which Israelites, as well as Greeks and Romans, called places of child sacrifice (a denigration that has been repeated ever since), was probably a libel of Canaanites by their enemies contemporary as scholars consider tophets to be children's cemeteries. .. Canaanites may have been libeled, or obliterated, because they represented the threat that nonviolent people always present to violent dominant culture. (DM: 59-60).

According to Sarah Pomeroy:

We should also observe that of all the forms of family planning (contraception, abortion and infanticide) it is infanticide that is most likely to involve the father, for he is the parent who must decide whether or not an infant is to be a member of his family. Children belonged to their fathers, not their mother. (IHC: 207) ..Among social historians, those who study women's history have been especially interested in this topic, since infanticide affects women as mothers and since it selects more daughters than sons. Moreover, the subject of infanticide raises a variety of discomfoting questions about the value of women. .. No known society positively prefers girl babies to boys (Dickeman, 1979.) (IHC, 208.) Pomeroy, Sarah B. "Infanticide in Hellenistic Greece." *Images of Women in Antiquity*. Eds. Averil Cameron and Am`elie Kuhrt. Detroit: Wayne State University Press, 1983. 207-222. (IHC: 207-208.)

For recommended material on the discussion about Carthaginians and child sacrifice see:

Schmitz, P. C. "Phoenician Religion." *Anchor Bibl Dictionary*. Vol. 5. Ed. P. N. Freedman. Garden City, NY, 1992: 357-73. (PR)

For additional Inquisition information, see CE Inquisition entries: 300, Catholic Church, Concubines and Witchcraft; 1022, Catholic Inquisition; 1095, Pope Urban II Initiates the Crusades; 1163, Pope Alexander III; 13 Century, Catholic Inquisition; 1209, Pope Innocent; 1252, Inquisition and Papal Bull of Pope Innocent IV; 1440, Gutenberg Press; 1412-1431, Joan of Arc; 1468, Crimen Exceptum; 1484, Catholic Inquisition and Gender Cleansing; 1487-1489, Catholic Inquisition and Midwives; 1523, Como, Italy, and Witch Burning; 1600, Catholic

Inquisition; 1684, Catholic Inquisition in England; 1692, Catholic Inquisition and USA; 1700, Catholic Inquisition; 1775, Inquisition Concluded in Germany; 19<sup>th</sup> Century, Femininity, Dependency, and Pathology; and 19<sup>th</sup> Century, Spanish Inquisition. For further information on female suttee/sacrifice see BCE entry: 4000-2500, Kurgan Invasions; plus Numbers 31:32-35.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

For additional Phoenician information on trade routes and caravanserai, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; and 100 Mecca, the Ka'aba and Sacred Stones. Also see CE entries: 16<sup>th</sup> Century, Kabbalah.

PHOTO: GSA. TANIT WITH BULL, LUNAR SYMBOLS AND ROSETTES. BARDO MUSEUM; TUNIS, TUNISIA. ON LOCATION.

## 800-500 ARCHAIC GREEK AGE

The Archaic Greek Age gave rise to epic and lyric mythologists including Homer and Hesiod, c. 800-700 BCE, and Sappho c. 600. Homer's *Iliad* is the tale of the Trojan War (c. 1200 BCE), and the *Odyssey* is about the hero Odysseus's journey home from the war. Hesiod's poetry speaks to the mythology of men's everyday life, and recasts the story of Eve's evil into Pandora's box. Sappho celebrates the pleasures of erotic love. Charlene Spretnak and Lucy Goodison suggest that works of Homer and Hesiod relate patristic versions of ancient female-centered myths. Jane Ellen Harrison adds that the Olympian gods of Homer seem,

like a bouquet of cut flowers whose bloom is brief, because they have been severed from their roots. To find those roots we must burrow deep into a lower stratum of thought, into those chthonic cults which underlay their life and from which sprang all their brilliant blossoming (T: XI). (TCOP: 204; WWW: 249-50.)

This period also introduced Olympian games honoring Zeus, ascendant sky gods, renewed trade with the Near East, Greek colonization of the Mediterranean with the city-states, plus increased slavery and female subjugation. As Olympian sky gods continued their thrust for superiority over the earth and replaced mother-rite with father-right, violence became increasingly glorified. This is especially evident in the sixth Century BCE Attic mythology and dominates the black/red-figure pottery of cup, bowl, vase and amphora scenes. Kaempf-Dimitriadou's book, *The Love of the Gods in Attic Art of the Fifth Century BC* includes 395 illustrations that succinctly depict an eruption of all the major gods violently raping and abusing goddesses and/or women (TROP: 52; TLOG.) Additional examples of the takeover are illustrated in Zeus' slaughter of the pre-patriarchal serpent-goddess. Zeus also takes his power by raping hundreds of goddesses. The transition from mother goddesses to Olympian sky gods is also evidenced at ritual cave sites. As a result, goddess cave temples gave way to the construction and replacement of the open-air temples for the incoming sky gods. (TROP: 52; FG: 135; TLOG.) Adding to the discussion of father-right and the growth of aggressive capitalism, Karen Armstrong says:

There was a new prosperity that led to the rise of a merchant class. Power was shifting from king to priest, temple and palace, to the marketplace. ...Each region developed a distinctive ideology to address these problems and concerns, Taoism and Confucianism in China, Hinduism and Buddhism in India and Philosophical rationalism in Europe. The Middle East did not produce a uniform solution, but in Iran and Israel Zoroaster and the Hebrew prophets respectively evolved different versions of Monotheism. Strange as it may seem, the idea of 'god' like the other great religious insights of the period, developed a market economy in the spirit of aggressive capitalism. (HOG: 37.)

In addition to these transitions, the wives of 'respectable' Athenian men were

sequestered in the home and likened to his slaves, neither of whom had any operable legal power, financial autonomy, or sexual rights. The functional role of wives and slaves was “seclusion, shelter and the production of goods for consumption of the household” (WAH: 83). A man’s slaves and his sequestered wife became a status symbol of the affluent and “emulated by others striving for respectability” (WAH: 81). (Aspects of sequestering women have continued into the 21<sup>st</sup> Century.) Not only were Athenian wives publicly restricted, financially insolvent, and domestically sequestered to the *gynaecium* (women’s quarters) (WCLS: 143-144), \* but also they were “legally lifelong minors under the guardianship of a male” (TCOP: 202). New Greek marital and family laws were a continuation of female ownership and suppression as discussed in the above 1100-800 BCE Iron Age entry. (Also see the study by Alick Harrison in *The Law of Athens* (TLOA)). As noted in Hesiod’s *Theogony*, 585 BCE, Greek females were known as a *kalon kakon*, translated as a *necessary evil*. H. King adds to *kalon kakon* as, “evil because she is undisciplined and licentious, lacking the self-control of which men are capable, yet necessary to society as constructed by men, in order to reproduce it” (BTB: 110). Male paternity and family property were a man’s primary concerns. Premature marriages of fourteen or fifteen year old girls were encouraged because, according to Eva Keuls, “premature motherhood which is likely to ensure from such a marriage greatly encourages the likelihood of death in childbirth”(TROP: 103). (WTV: 20-21, 72-76; MHE: 149-52; TROP: 138-9, 202, 212, 231; SP: 20-21; WAH: 81-83; WCLS: 143-144; BTB: 110; TLOA; MK.)

For additional Homer and Apollo information see BCE entries: 700-550, Apollo at Delphi and Didymaion.

For additional Zeus information see BCE entries: 1580, Zeus; 1450-1100, Late Age Crete; 1000, Gods; and 200, Greece and Pergamon, Anatolia.

For further information on mother-rite to father-right transitions, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2370-2316, Akkadian Enheduanna and Inanna’s Hymns; 2300-2100, Edfu; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 700-550, Apollo at Delphi and Didymaion; 668-626, Sumerian Mythology; 587-500, End of Sumerian and Babylonian Goddesses; and 323-30, Kom Ombo Temple. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed’s Birth; and 1207-1273, Rumi and Mother.

PHOTO: GSA. BLACK/RED FIGURE VASE. ON LOCATION.

### **800-700 KUNTILLET AJRUD AND KHIRBET EL-QOM**

Discoveries made at the archaeological sites of Kuntillet Ajrud in northern Sinai and Khirbet el Qom near Hebron date from 800 to 700 BCE, ancient pre-exilic Israelite era. These discoveries have had significant impact on validating Asherah as a goddess in her own right. In addition to Asherah represented as a seated

cathedra deity or *ilhm ksat*, (chair goddesses), (GA: 44, n. 54) inscriptions associate Asherah and Yahweh in a *cultic capacity* and signify that she was greatly respected and widely revered (AGL: 210).

In 1979 CE, it was announced that Archaeologist Ze'ev Meshel had discovered Kuntillet Ajrud, a rock shelter in northern Sinai that contained unprecedented Iron Age II texts, inscribed pithoi, iconography, and over a thousand female pillar figures (DIAAI: 46). (Carbon-14 dating confirms the Paleo-Hebrew, 9<sup>th</sup> to 8<sup>th</sup> century dates.)

Kuntillet Ajrud is strategically located near a busy cross section of several roads that "traversed the desert the Darb el-Ghazza from Gaza and the southern Mediterranean coast southwards to Eilat; the east-west route following Wadi Quraiya; and a branch route south to Themed and southern Sinai" (COA: 106). It is believed that Kuntillet Ajrud was an ancient caravanserai with an adjacent temple room, or wayside shrine, or some type of a pilgrimage sacred site where passing traders and travelers visited. Given its strategic location, it is not unlikely that Phoenicians and others visited from Israel and Judah. Findings from Kuntillet Ajrud are conclusive that it did not house nor provide permanent dwellings. (COA: 111, 119.)

Archaeological discoveries include large pithoi or storage jars with Asherah and Yahweh inscriptions plus goddess Nut and Asherah's stylized tree (COA: 152), two caprids and a striding lion (COA: 117), a seated female on a throne playing a musical instrument, two Bes figures, (COA: 120), a cow and her calf, and other figures in procession. Inscriptions on the pithoi are interpreted as a blessing appeal or blessing form, *Jhwh and his Asherah* or *Yhwh and Asherah*:

They are in Paleo-Hebrew and are dated on paleographic grounds to the first half of the 8<sup>th</sup> cen. One reads: 'I bless you by Yahweh of Teiman and by his Asherah.' Followed by: 'I have blessed you by Yahweh *smrn* and his Asherah. [J. A.] Emerton has concluded that Yahweh *smrn* is Yahweh of Samaria, written by a traveler from Samaria passing through this way-station for southern journeys (AGL: 192-3).

Judith Hadley says that at the very least, these inscriptions confirm that Asherah and her Yahweh were worshipped in 800 BCE Samaria and held a well recognized sacred status. Given this recognition, Asherah and Yahweh were petitioned for a blessing by a traveler during his or her journey through an inhospitable region. (COA, 125).

These unprecedented translations shed new light on earlier theories about the origins of Israelite religion. (COA: 1, 124-5.) Also, given that these inscriptions are 800-700 BCE, they date the worship of Asherah and her Yahweh to the pre-exilic era, giving further evidence to Asherah and Yahweh's cultic status. (AGL: 210.)

For further epigraphic research see:

- Beck, Parhiya. "The Drawings from Horvat Teiman (Kuntillet Ajrud)." *Tel Aviv* 9 (1982): pp. 3-68.
- Freedman, David Noel. "Yahweh of Samaria and his Asherah." *Biblical Archaeologist* (December 1987): 241-249. (YOS)
- Hestrin, Ruth. "Understanding Asherah: Exploring Semitic Iconography." *The Biblical Archaeology Review Journal* 17.5 (1991): 50-59. (UA)

For alternative considerations see:

- Lewis, Theodore J. "Divine Images and Aniconism in Ancient Israel." *Journal of the American Oriental Society* 18:1 (January-March, 1998): 36-53. (DIAAI)
- Wiggins, Steve A. *A Reassessment of Asherah: A Study According to the Textual Sources of the First Two Millennia B.C.E.* Neukirchener Verlag Neukirchen-Vluyn, Germany: Verlag, Butzon, and Bercker Kevelaer, 1993. 191. (ROA)

In addition to the Asherah and Yahweh translations, the throned female cathedra is also of special interest. As discussed earlier,

Cathedra is defined as the official chair or throne of one in a position of prominence. Erich Neumann speaks of the seated goddess as the 'original form of the enthroned Goddess' (TGM, 98). As noted in the BCE entry; 4000-3000, Egypt, *Re-Genesis* calls these 'throned' deities, cathedra goddesses. This claim is supported by photographic examples from: Alaca Huyuk and Catal Huyuk, Anatolia; plus Sicily, Egypt, Cyprus, Sumer, and Greece. .. Bernard Dietrich speaks to the prevalence of 'throned' goddesses in both Crete as well as Mycenaean cults, saying that this probably began in Neolithic Anatolia as the origin of the later tree or pillar cults as well as the 'baetyl and aniconic divine representations in general' (TIGR: 8-9). (REG: 7100-6300, Cathedra Goddess.)

Yamashita discusses divine temple furniture that is sacred to throne goddesses and gods in his dissertation, *The Goddess Asherah*. (GA: 44, n. 53.) He explores an Ugaritic story about a celebration feast held by Ba'al. His guests included throne gods (*ilm khtm*) and chair goddesses (*ilm ksat*) (GA: 44, n. 54. II.) A similar example is noted in the Egyptian Caravanserai called Abydos. (GA: 44; HER: 75.) At Abydos a chair with a canopy is said to be associated with, "the female power behind the throne—be it that of a queen, princess or goddess" (CK: F1) plus the chair in the Egyptian Scorpion Tableau is also a goddess. (Further information below.) Yamashita concludes that Ugaritic/ Hittite story clearly illustrates, "Asherah is a goddess, consort of Elkunirsha, who is identical with El in the Ugaritic texts" (GA: 44).

The site of Khirbet el-Qom or Khirbet el-Kom (biblical Makkedah) is an Iron Age site excavated by William Dever. Location is 8 miles west of Hebron in a small Arab village. At Khirbet el-Qom, Dever found another critical inscription carved



on a pillar. Like the Kuntillet Ajrud inscription, it is also believed to be a blessing and to date from the middle of the eighth century BCE. The translation is, “Blessed be Uryahu by Yahweh. And by his Asherah; from his enemies he saved him!” (UTI: 135). A fuller translation by Dever is:

For ‘Uriyahu the governor (or the rich), his inscription,  
Blessed is ‘Uriyahu by Yahweh:  
From his enemies he has been saved  
By his a/Asherah.  
(Written) by Oniyahu  
(GHW: 131).

In addition to transcriptions, pillar figures from Khirbet el-Qom plus those from Kuntillet Ajrud number around 3,000. They are typical of female pillar figures including: conical bodies; heads that are either fully fashioned or beaked faces; and goddesses holding their prominent breasts. (DIAAI: 46.) Also from el-Qom is an engraved hand that is an exact replica of the later “Islamic *hamza*, or ‘Hand of Fatima,’ which is seen everywhere in the Muslim world. .. My el-Qom hand is from an undisturbed 8<sup>th</sup>-century BCE [Judean bench] tomb, and it is clearly Israelite” (GHW: 132).

In “Divine Images” by, Theodore J Lewis, he summarizes Kuntillet Ajrud and Khirbet el Qom finds and their significance:

[They] have stimulated research into the place of Asherah in ancient Israelite religion, heightening a conviction that cultic reconstruction (including the study of aniconism) must not be restricted to male deities. While the material that follows is far from conclusive with respect to providing a clear example of a goddess, it deserves serious attention and should not be glossed over” (DIAAI: 44).

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites; 2500, Inanna, Holder of the *me*; 2000, Asherah; 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily; and 400, Cathedra Goddess Isis. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For additional tree, baetyl, and pillar figure information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1490-1470, Hathor's Dendara (Denderah) Temple, Egypt; 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 100 Mecca, the Ka'aba and Sacred Stones; and 800-700. Also see CE entries: 16<sup>th</sup>

Century, Kabbalah.

For further information on the Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000, Asherah; 2000-1200, Ras Shamra; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; and 900, Taanach, Canaanite Libation Stand; 600-398, Anat/Asherah and Yahweh, Egypt.

For further information on the Scorpion Tableau, see BCE entry: 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics.

For further wayside shrine or ancient caravanserai information, see BCE entry: 2200, Nahariyah and Ashrath-Yam.

For further wayside shrine or ancient caravanserai information, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

### **750 BCE-395 CE PHRYGIA, ANATOLIA**

Phrygian Civilization in central and southeastern Anatolia, Asiatic Turkey.  
(Full discussion to follow.)

PHOTO: GSA. PHRYGIAN IMAGE. MUSEUM OF ANATOLIAN CULTURES;  
ANKARA, TURKEY. PHASE II. ON LOCATION

### **750-650 CYBELE AND KING MIDAS, ANATOLIA**

Pastoral, musical Cybele/Kybele, and King Midas, emerged out of the Hittite Tribes. Phrygian Midas founded the Capitol at Gordion near Eskisehir, between 725-675 BCE. Cybele's major temple was built at Pessinus in Galatia, and indicated the beginning of orgiastic tendencies. (Turkish Museums.)  
(Full discussion to follow.)

For additional Cybele information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 1450-1200 Cathedral Goddess Kubaba, Alaca Huyuk, Anatolia; 1184, Hittites and Troy; 204, Cybele to Rome; 191, Cybele's Dedication; as well as CE entries: 324, St. Peter's Basilica; 432-440, Santa Maria Maggiore; 410, Fall of Rome; 1207-1273, Rumi and mother; and 1870, Lyons Basilica Built Over Cybele's Pagan Temple.

For additional Hittite information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Anatolia; 1450-1260, Hattusa, Anatolia; 1400, Cybele, and Buyukkale, Anatolia; 1320, Palestine; 1184, Hittites and Troy; and 1100-800, Dark Ages.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. CYBELE/KYBELE WITH POLO CROWN; c. 750-650 BCE. GORDION, ANATOLIA. MUSEUM OF ANATOLIAN CULTURES; ANKARA, TURKEY. ON LOCATION.

## NEITH AND THE BLACK VIRGIN MARY TEMPLE AT SAIS, EGYPT

It is in the Egyptian renaissance of dynasty XXVI  
that the kings of Egypt are called the 'sons of Neith.'

Sais experienced an era of great prosperity  
and an inscription at the House of Neith read,

'I am whatever was, or is, or will be;  
and my veil no mortal has ever took up.' (BWA: 77, n 25)

According to the *Book of the Dead*, Nu, Nut, Nuit, or Neith was the ancient deity of the Black Night. She was known as a "self-fertilizing virgin bringing forth life from herself before all worlds" (CBV: 43). She is associated with parthenogenesis or she who self-begets and her symbol included the scarab and the vulture that self birth. (BWA: 116.) Having never been created, she not only brought forth from herself but also called back the dead to her womb. As gateway of life and death, she was the watery womb from which the sun rose from the time of creation and she to whom all must return. (TC: 83; BD: 161-3.) Neumann refers to her as the "Goddess of magic and weaving, unborn goddess, originating in herself," and Wallis Budge says that she was 'the personification of the eternal feminine

principle of life which was self-sustaining and self-existent and was secret and unknown and all-pervading”(CBV: 44).

Neith’s prehistoric clan origins date from the end of the Predynastic period, 4000-3000 BCE and continued throughout the first four Egyptian dynasties, 3000-2494. (NLE: 37.) These dating considerations are clearly evidenced in the numerous temples and sanctuaries that were built in her honor (FE: 94-95; GSAE: 132.) Her origins are also affirmed in Egyptian funeral rites and rituals including her role as weaver of the linen funnery shrouds (BATB: 26.)

Later in the Old Kingdom, the black Goddess Neith was the also primary divinity of Lower Egypt. As primary divinity, additional titles are, “The Robed, The Dark Woman, the Divine Woman, and the Watcher” (FE: 94-95). During the centuries from 2686-2181 BCE, hundreds of non-royal women served as her priests and were known as The Great Ones. (FPSP: 25; FE: 94-95.) Male priests called Neith’s Roaming Brethren attended to more secular needs. (FE: 94-95.)

Neith was the chief deity and goddess protectress of her temple in Sais, near the Delta in Alexandria. Here Neith was also known as Utu, the Great One (FE: 94-95.) As Utu and the Great One, she is credited for having birthed the god Ra (FE: 94-95.) Attached to her Temple was The House of Life, renowned school of medicine and midwifery (NLE: 37; WAE: 43). In Sais as in other nearby Egyptian townships, Neith along with women who served her were the mortuary priestesses or *ka* servants who were responsible for the immortal KA soul and the BA heart soul of the diseased (RW: 20, 99.) Like Neith, the *ka* servants guard and protect the KaBa souls in the canopic jars, coffins, and tombs (CBV: 43).

By the seventh century BCE, Sais was also the capital of Egypt and ruled by the pharaoh Psammetichus I. A thousand years later, Neith’s temple as many other goddess temples was claimed by the Catholic Church and turned into a religious site of the black Virgin Mary.

Although nothing remains of her ancient temple, Plutarch tells us of the following epithet on her temple: “I am all that has been, that is, and that will be. No mortal has yet been able to lift the veil which covers me” (NLE: 37). later in the, Book of Revelation I.8, the following quote also echoes the inscription from Neith’s temple: “I am the Alpha and the Omega’ says the Lord God, who is, who was, and who is to come, the Almighty.”(NLE: 37; TJB; GSAE: 135.)

For authors Barring and Cashford, the transition of ancient black goddess and their magnificent temples to Christian churches and black virgin madonnas was far from unusual. Edward Carpenter discussion about the construction of the Cathedral of Notre Dam in Paris on top of the Temple of ‘our lady’ Isis is an apt example here (BWA: 85, n. 47). In addition to Christianity, this was not an uncommon practice in Jewish and Muslim traditions and the relationship between

wisdom and blackness. Some of the more well known ancient black goddesses that were absorbed by the Christian Black Virgin Mary included: Neith; Demeter; Athena; Tanit; Ephesian Artemis/Diana, Indian Devaki, and of course Isis. (MG, 586.) In *The Cult of the Black Virgin*, Ean Begg succinctly traces the transition of black pagan virgin goddesses to black Mary through the twelve century CE:

*In Christianity the feminine [female] principle was represented by Black Virgins, White Virgins and a host of female saints, each having her own symbol and specific nature. As Christianity gradually asserted itself, the great bronze images or votive offerings, hidden in the earth, in cleft rocks or hallow trees, survived, especially in remote country places. Some were lost, some, perhaps, still visited as fairy trees and stones, long after their true nature had been forgotten. The memory of them may have influenced a later generation of religious sculptors. In addition, at the time of the Crusades, original pagan statues, or images based on them, were brought back from the east by returning warriors, as madonnas. (CBV, 49.)*

*Apart from the candle-smoke theory, this is the simplest and most widely held explanation for the existence of Black Virgins in Europe. They would thus be a survival, and a continuation under a new name and a new religion, of goddesses from the classical world (CBV, 49.)*

For further monograph information about Egyptian priestesses see;  
Fischer, Henry G. "Women in the Old Kingdom and the Heracleopolitan Period."  
*Women's Earliest Records: From Ancient Egypt and Western Asia.* Ed.  
Barbara S. Lesko. Atlanta: Scholars Press, 1989. WOKH  
Galvin, M. *The Priestess of Hathor in the Old Kingdom and the First Intermediate Period.* Diss. Brandeis University, 1981. Ann Arbor: ProQuest/UMI, 1981.  
(Publication No. AAT 748401311.) (PH)  
Watterson, Barbara. *Women in Ancient Egypt.* NY: St. Martin's Press, 1991.  
(WAE)

For additional information on Neith, see BCE entries: 4000-3000, Egypt, Africa, and Cathedra Goddesses; and 323-30, Temple Kom Ombo, Egypt.

For additional information on the Virgin Mary including her Old European origins, see BCE entries: 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; and 1479-1425, Tuthmosis III Egyptian King; Also see CE entries: 37-48, Mary, and Pagan Goddesses; 325, Council of Nicea; 386, Pagan Rites Banned; 391, Roman Pagan Rites Attacked; 431, Council of Ephesus and Mary, Anatolia; 12<sup>th</sup> and 13<sup>th</sup> Centuries: Cult of the Virgin Mary; 1555, Council of Trent; and 1954, Virgin Mary.

For additional information on God Ra, see BCE entries: 3000-2780, Egyptian Bronze Age; 3000, First Dynasty, Egypt; 2686-2181, Old Kingdom, Egypt (2600

Fifth Dynasty); 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; and 323-30, Temple Kom Ombo, Egypt.

For additional KA goddess information, see BCE entries; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4000, Nile Bird Goddess, Egypt; 1500, Lachish Ewer, Triangle, and Menorah; 900-800, KA Goddess, Salamis, Cyprus. Also see horns of consecration information in BCE entries: 15,000-12,000, Lascaux Cave; and 7000-5000, Early Neolithic Crete.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000-1,000,000, Crucial Aspects of Hominid Evolution and Dark Mothers; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 100,000-80,000, Homo Sapiens; 68,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt.

PHOTO: GSA. NEITH. ON LOCATION.

#### **400 CATHEDRA GODDESS ISIS**

Isis is a cathedra goddess, name of the goddess as the official chair or throne of a holy one in a position of prominence. The name of Isis, or Au-set, is translated as *seat*, as in the lap of the goddess as well as the Egyptian birthing chair. Frequently Isis is portrayed with a throne on her head, as she was the embodiment of this revered position, symbol of political empowerment and authority. (TGM, 99. BATB, 34.) (Of note here is that bird goddess Isis dates back to Archaic Egypt, but this statue is c. 400 BCE, and therefore is dated accordingly in the cathedra entry.)

(Full discussion to follow.)

For additional information on Cathedra Goddesses see BCE entries: 8300-4500, Sha'ar Hagolan (Sha'ar Ha-Golan); 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; 4400, Archaic Hera of the Golden Throne; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 3000-2000, Anatolia, Kubaba, and the Hittites;

2500, Inanna, Holder of the *me*; 2000, Asherah; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 550, Cathedra Goddess Kourotrophos, Megara Hyblaea, Sicily. (Spanish, Israeli, French, and Polish cathedra goddesses pending.)

For additional Isis information, see BCE entries; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000, First Dynasty, Egypt; 3000-2780; 1425, Tuthmosis III, Egyptian King; and 370, Isis and Philae, Egypt. Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 391, Roman Pagan Rites Attacked; and 1600, Catholic Inquisition and Isiac Theology.

Photo: GSA. ISIS NURSING HORUS AND SEATED ON A CATHEDRA, c. 400 BCE. Faience, The METROPOLITAN MUSEUM OF ART; NEW YORK, NEW YORK. ON LOCATION.

### **384-322 ARISTOTLE'S THEORY OF RATIONAL MALE DOMINANCE**

Aristotle's theory in *Metaphysics* proposes symbolic oppositions "that divides the world and sexes into opposite pairs" (MHE: 175). This theory of natural dichotomized and hierarchical pairs include, upper/lower, male/female, and active/passive. Aristotle based his political views on his metaphysical theory that because the soul is by nature rational, as man is rational, then rational men rule over that which is not rational. The rational man therefore rules the body, the female, the emotional and also the animals, the earth, the slave. Gerda Lerner states that, "All the philosopher need do to justify the existing class relations within his society is to show how each of the subordinate groups is the by nature designed to occupy its appropriate rank in the hierarchy" (TCOP: 208). She adds that the very foundation of Aristotle's philosophy is that "sex dominance antedates class dominance" (TCOP: 209). In his *Politics*, he states that the male is superior to the female and therefore her ruler, as in Genesis. (MHE: 175.)

(Full discussion to follow including:

Beggs, Donald. "Sor Juanna's Feminism: From Aristotle to Irigaray." *Hypatia's Daughters: Fifteen Years of Women Philosophers*. Ed. Linda Lopez McAlister. Bloomington, IN: Indiana University Press, 1996. 108-127. (SJF)

Lerner, Gerda. *The Creation of Feminist Consciousness: From the Middle Ages to Eighteen-seventy*. New York: Oxford University Press, 1993. (COFC: 6-10.)

For other dualistic ramifications/topologies that divide the physical and mental realms as well as polarize and valorize differences such as light over dark, sun over the moon, gods over goddesses, and male over female, see BCE entries: 4400-2500, Kurgan Invasions Bring Catastrophic Destruction; 2400, Lilith and Eve; 2000-1450, Middle Bronze Age, Crete; 1100-800, Mediterranean Dark Ages; plus CE entries: 52, St. Paul and Virginity; and 1637, Renee Descartes.

PHOTO: GSA. ARISTOTLE, BRITISH MUSEUM, LONDON. ON LOCATION.

### 370 **ISIS AND PHILAE, EGYPT**

At Philae in Nubia, Isis is invoked:  
Hail Queen, mother of god.  
(DM:15)

Philae, temple site of Isis in Nubia, has a rich and fascinating history. Around 370 BCE. it was built on top of a prior temple site. The ancient temple site or 'Holy Island' (DM: 14) was a primary healing center, as was Hathor's Dendera Temple complex. In the 5 cen. CE, Nubians went to great efforts to prevent the Christians from over taking the Isian temples, but eventually they fell to the Byzantine emperors in the mid 6<sup>th</sup> century and a century later, succumbed once again to Arab nomads. (DM: 23.) Currently, Philae is located 4 kilometers south of Aswan, as previously moved and reassembled due to the Nasser Dam project in the attempt to harness the Nile cataracts.

Despite numerous incarnations, Philae, or 'City of Isis' (DM: 14) remains a renowned pilgrimage center. In entering the great Nubian temple of Philae, the first great pylon is in temple court yard. From here, the great Isis stone or cube can be seen at the end of the three vestibules in the inner sanctuary, as seen in the photo below. Extensive information is to follow on Isis and her major temple.

Isis has many attributes, including the bird and black underworld goddess of death and life transition but as snake goddess, Isis is the Uraeus in which the ankh remains her pivotal symbol relative to her paramount discovery *is that of life itself* (TAB: 27). In the *Egyptian Book of the Dead*, she is the guardian of the dead and noted to have told the deceased "I have come to be a protector of thee" (BD; CLIA, 624). As a bird goddess, Isis personifies renewal powers as she gives the 'Breath of Life' in the wind when she beats her wings. Additionally, she is believed to have been a water goddess and one of her stones is lapis lazuli.

Manfred Lurker suggests that Isis is also reflected in the square stone statue, as this is her womb where she holds the deceased in the fetal position or posture of the cube as well as her symbol of the egg. In this position she is the "symbolic form of the mother goddess, Isis" (GSAE: 44). This egg ideology might also be compared to the Greek concept of the Omphalos as the belly or primary point of communication to the earth. (BD; CLIA, 624; FG: 133; GSAE: 44.)

For additional Isis information, see BCE entries; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000, First Dynasty, Egypt; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 1479-1425, Tuthmosis III, Egyptian King; and 400, Cathedra Goddess Isis; Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 386, Pagan rites Banned; 391,



Roman Pagan Rites Attacked; and 1600, Catholic Inquisition and Isiac Theology.

For additional bird goddess information, see BCE entries: 8000/7000-5000, Early Neolithic; 6500-5600, Sesklo, Greece; 5500-3500, Cucuteni (Tipolye) Culture; 5500-4000, Dimini Culture Replaces Sesklo Culture; 5400-4100, Vinca Culture and Bird and Snake Culture; 5400-3700, Tisza Culture; 5000, Lengyel Culture Replaced Linearbandkeramik; 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 3000-2000, Anatolia; 3000, First Dynasty, Egypt; and 2400, Lilith and Eve. For further Egyptian Uraeus information, see BCE entries: 2300-2100, Edfu, Egypt; and 323-30, Temple Kom Ombo, Egypt.

For additional information on ancient African Dark Mothers and related trade routes, see BCE entries: 3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000, African Homo Sapien Migrations and Matrilineal Motherline; 40,000, Har Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of Willendorf; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age; 25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan/Palestine; Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta; 5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam; 1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle; 800, Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; and 400, Cathedra Goddess Isis.

For additional information on renowned pilgrimage centers, caravan routes and caravanserais, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 323-30, Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones.

PHOTO: GSA. NIGHT VIEW ENTRANCE - INNER SANCTUARY STONE THROUGH THREE VESTIBULES. PHILAE, EGYPT. ON LOCATION.

### **323-30 TEMPLE KOM OMBO, EGYPT**

The Egyptian Temple of Kom Ombo dates from the Ptolemaic Period. After the death of Macedonian King Alexander the Great in 323 BCE, his commanders split his empire among them. As a result, Egypt fell to Alexander's commander Ptolemy I, who founded the Ptolemaic State. The Kom Ombo temple was built during this period.

The Uraeus at Kom Ombo, (also mentioned at the Edfu Temple,) is found on the pharaoh's forehead for protection and overcoming danger. Unlike at Edfu where the Uraeus is the goddess Isis, at Kom Ombo the Uraeus is referred to as a dragon. At Kom Ombo this serpent or dragon is known by the names of Apopis, Apophis or Apep. The origin of Apopis' power, is said to be from the primordial mother of King Re, known as the goddess Neith. Re, with the Uraeus on his forehead, overcomes his mother, and from thereon passes her power on to male offspring. (TVG: 118-9.)  
(Full discussion to follow.)

For additional information on God Ra, see BCE entries: 3000-2780, Egyptian Bronze Age; 3000, First Dynasty, Egypt; 2686-2181, Old Kingdom, Egypt (2600 Fifth Dynasty); 664-525, Neith and the Black Virgin Mary Temple at Sais, Egypt; and 323-30, Temple Kom Ombo, Egypt.

For further transitions from mother-rite to father-right, see BCE entries: 4400-2500, Kurgan Invasions; 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300, Sumerian Transitions; 2300-2100, Edfu; 1100-800, Iron Age; 1100-800, Mediterranean Dark Ages; 800-500, Archaic Greek Age; 700-550, Apollo at Delphi and Didymaion; and 668-626; Sumerian Mythology. Also see CE entries: 325, Council of Nicea; 431, Council of Ephesus; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.

For additional Neith information see BCE entries: 4000-3000, Egypt; and 664-525, Neith and Temple at Sais, Egypt.

For additional information on Alexander the Great, see BCE entries: 363, Alexander the Great. For further Egyptian Uraeus information, see BCE entries: 2300-2100, Edfu, Egypt; and 370, Isis and Philae, Egypt.

For additional information on renowned pilgrimage and trade centers, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi

Arabia; 370, Isis and Philae, Egypt; and 100, Mecca, the Ka'aba and Sacred Stones.

### **282-263 DEMETER'S PRIENE TEMPLE, ANATOLIA**

The Priene Temple, just south of Kusadasi, Turkey, includes a major temple to the

Chthonic goddess, Demeter. This temple was called the *Megara*, possibly from the root of Semitic, Hebrew and Greek word for cave. In classical Greek, Megaron was the inner room in the temple, similar to a subterranean area or pit room. Bernard Dietrich suggests that these inner sanctuary rooms were dedicated to Demeter and used for the celebration of the on-going Eleusian mysteries of underworld purification rites of death and renewal. Priene as well as Cnidus, are both examples of temples that maintained these inner subterranean areas. (TIGR: 37.)

(Full discussion to follow.)

For additional Demeter information see BCE entries; 7000-3500/1450, Old Europe; 4000, Nile Bird Goddess; 2000, Indo-European Tribes; 1100-800, Mediterranean Dark Ages; 630-620, Goddess Kore, Izmir, Turkey; 500, Greek Mysteries; 575, Sanctuary Of Demeter Malaphros in Selinunte, Sicily; 528, Agrigento, Sicily; 500, Greek Mysteries; and 200, Greece and Pergamon, Anatolia. Also see CE entry; 37-48, Mary, and Pagan Goddesses.

For additional underworld/descent information see BCE entries: 4000, Sumer, Mesopotamian and Myth; and 200, Greece and Pergamon, Anatolia.

For additional information about on earlier female identified shrines being replaced, see BCE entries: 12,000, Pumukale/Hierapolis, Anatolia (Central Turkey); 1290-1223, Abu Simbel, Egypt; 700-550, Apollo at Delphi and Didymaion; and 282-263, Demeter's Priene Temple, Anatolia.

For additional information about earlier pagan shrines replaced with Christian churches, see CE entries: 324, St. Peter's Basilica Built Over Pagan Site, Rome; 326-1243, Byzantine Period And Constantine The Great; 410, Fall of Rome and Cybele; 432-440, Santa Maria Maggiore Church Built Over Pagan Site; 12<sup>th</sup> and 13<sup>th</sup> Centuries, Cult of the Virgin Mary; 1280, Catholic Church Built Over Pagan Sanctuary, Rome; and 1870, Lyons Basilica Built Over Cybele's Pagan Temple.

### **204 CYBELE TO ROME**

Phrygian Cybele was sent to Rome from Pessinus, Anatolia, by King Attalus of Pergamum. As in the prophesies from the *Sibylline Books*, it was believed that Cybele could save the Romans from Hannibal's approaching army. Upon arrival in Rome, Cybele was placed in the Temple of Victory on the Palatine Hill at the

site of the Virgin of the Ara Coeli. Incorporating the black stone from Pessinus, she was known as the Magna Mater, the Great Mother to the Romans and later the supreme deity of the capitol of the Gauls in Lyon, France. To the present, the Cybele's black virgin cult continues to flourish in Lyon. (CBV: 56-7.)

(Full discussion to follow.)

For further research, see keywords: Palatine; Cybele; Pirro Ligorio; or Nymphaea.”

Also see:

Lanciani, Rodolfo Amedeo. *New Tales of Old Rome*. Boston: Houghton, Mifflin and Co., 1901. (NTOR)

For additional Cybele information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia, Kubaba, and the Hittites; 2000, Anatolia; 1184, Hittites and Troy; 750-650, Cybele and King Midas; 191, Cybele's Dedication; as well as CE entries: 324, St. Peter's Basilica; 432-440, Santa Maria Maggiore; 410, Fall of Rome; 1207-1273, Rumi and Mother; 1870, Lyons Basilica Built Over Cybele's Pagan Temple.

PHOTO GSA. PHRYGIAN CYBELE IN CHARIOT WITH LIONS. ON LOCATION.

## **200 GREECE AND PERGAMON, ANATOLIA**

During the Hellenistic era, Greece was the cultural and intellectual center of the Mediterranean. Around 200 BCE, Anatolian Pergamon became a Roman Province. As a result, an altar was built, introducing the new sky god, Zeus. The oldest sanctuary in Pergamon was a significant temple dedicated to **Demeter** in celebration of the on-going Eleusian mysteries of underworld death, renewal and purification. Not only was Pergamon a renowned medical and literary center, but it also integrated drama and theater into its healing therapies. Priene Temple, just south of Kusadasi, Turkey, shared many similar distinctions as Pergamon.

For additional Priene information see BCE entry; 282-263, Demeter's Priene Temple, Anatolia.

For additional Demeter information see BCE entries; 7000-3500/1450, Old Europe; 4000, Nile Bird Goddess; 2000, Indo-European Tribes; 1100-800, Mediterranean Dark Ages; 630-620, Goddess Kore, Izmir, Turkey; 500, Greek Mysteries; 575, Sanctuary Of Demeter Malaphros in Selinunte, Sicily; 528, Agrigento, Sicily; 500, Greek Mysteries; and 282-263, Demeter's Priene Temple. Also see CE entry; 37-48, Mary, and Pagan Goddesses.

For additional underworld/descent information see BCE entries: 4000, Sumer, Mesopotamia, and Myth; and, 282-263, Demeter's Priene Temple. (Further information on the Pergamon mystery rites is pending, including the nearby Amazon temple site at Myrina.) For additional information on the new sky god,

Zeus, see BCE entries: 1580, Zeus; 1450-1100, Late Bronze Age Crete; 1000, Gods; 800-500, Archaic Greek Age; and 200, Greece and Pergamon, Anatolia.

PHOTO: GSA. DEMETER'S TEMPLE AT PERGAMON, ANATOLIA; 282-263 BCE. PERGAMON MUSEUM; PERGAMON, TURKEY. ON LOCATION.

## **200 WINGED VICTORY OF SAMOTHRACE, GREECE**

(Full discussion to follow.)

PHOTO: GSA. WINGED VICTORY OF SAMOTHRACE; c. 200 BCE. LYDIAN VILLAGE OF KULA; SAMOTHRACE, GREECE. MUSEE DE LOUVRE; PARIS, FRANCE. ON LOCATION.

## **191 CYBELE'S DEDICATION, ROME**

April 10<sup>th</sup> was the dedication date of Cybele's stone temple in Rome at the Metroon on the Palatine.

(Full discussion to follow.)

For additional Cybele information see BCE entries: 3500, Anatolia, Arinna, and Other Goddesses; 3000-2000, Anatolia Kubaba, and the Hittites; 1184, Hittites and Troy; 750-650, Cybele and King Midas; 204, Cybele to Rome. For CE entries see: 324, St. Peter's Basilica; 432-440; Santa Maria Maggiore; 410, Fall of Rome; 1207-1273, Rumi and Mother; and 1870, Lyons Basilica Built Over Cybele's Pagan Temple.

PHOTO: GSA. CYBELE. ON LOCATION.

## **SECOND CENTURY: HEBREW BIBLE TRANSLATED TO GREEK**

The *Hebrew Bible* was first translated into Greek by 70 scholars. These works were called "Septuagint" from the Latin word seventy. (CDBL: 24.) Evidence of contributing female scholars remains unknown.

(Full discussion to follow.)

ILLUSTRATION: GSA. IMAGE PENDING.

## **100 MECCA, THE KA'ABA AND SACRED STONES**

Around 100 BCE, the Ka'aba was constituted as the sovereign sanctuary and great mosque of ancient Arabia. It housed "some three hundred and sixty idols of various Bedouin tribes" (ENBR XIX: 93) plus the black Meccan Ka'aba or Kaabeh stone, believed to be of volcanic or meteorite origin. (ENBR II, 262; XV: 672.) This Ka'aba stone is said to measure about 40 cubic feet and between 35 to 40 feet in height. On this Ka'aba stone is an "oval depression symbol of the Yoni, or female

genitalia” (WM: 41). In a correspondence from Jan Evert Musch, he adds that the full shape of the Ka’aba is also that of the Yoni (JEM: 1.) Although the Ka’aba was later purged “of the idols and adopted as the chief sanctuary of Islam,” the style of the internal Ancient House and the exterior design remained consistent to the former ‘heathen temple’ (ENBR II: 262). The Ancient House continued to be the holy of holies of the ancient black Ka’aba cube-shaped black stone and “worshipped as the goddess until the rise of Islam” (MG: 396). There was also a pre-Islamic well, known as the sacred Zemzem. (ENBR II: 262.)

Before Islam, queens and the goddess Manat governed ancient Arabia. The three fold aspects of the goddess Manat or Manan were:

- 1) Al’Lat, moon goddess form of the God Allah, worshipped as a great uncut white granite stone;
- 2) Al-Uzza, Al’Ozza, Kuba, Kube, Kububa, or Ka’aba was worshipped as the goddess /planet Venus (ERE I: 660, 665) as well as the black sacred stone goddess at Mecca, her ancient temple; plus
- 3) Manah, meaning time, yer, or old woman worshipped as the crone aspect.

Although Al’Lat, Al’Uzza, and Manah are all ill-starred in the Koran, they are still known in the Moslem tradition as the three daughters of Allah. (ERE IV: 660, 664.) Al’Lat and Al’Uzza or Al’Ozza are also said to have been wives of Allah. (ENBR XVI: 546). (ENBR II: 262; ENBR XV: 672; ENBR XVI: 546; ENBR XIX: 93; CAA: 22; TM; WCSE: 275; GJ: 44-5; WM: 39-43; TTG: 80-1; GOH: 123-4; PCR: 227-230; MG: 396.)

Although Mecca is now regarded as the major patristic mosque of Islam with its ancient female significance obscured, the priests of the Ka’aba continue to be or known as Sons of the Old Woman or Koreshites. (WM: 41; MG: 396.) Koreshite, Children of Kore, was the name of Mohammed’s tribe, where he lived with his mother in a matrilineal, pre-Islamic Arabia. Here, seven high priestesses were the sages from which the first college of books of Law called the Koran began. The word of Kore (wise old woman) or Q’re came forth (TM: 377), and from here, seven centuries of doctrines reversed previous societal law with the exception of Mohammed’s daughter Fatima, also called the creatrix. As the holiest virgins, Fatima’s new moon continues to fly in Arabia’s flag.

The Arabic name for Ka’aba or Ka’ba was *mansib*, whereas in Hebrew such stones were known as a *massebah*, or *messeboth*. The ancient *mansib* or *massebah* meteoritic stones were believed to have fallen from heaven and reflect miraculous origins. In keeping with this belief system, sacred stones were venerated and highly regarded. Mircea Eliade, in *Patterns in Comparative Religion*, suggests that stone cult reverence is not directed to the material stone, but a vital spirit that inhabits the stone. As a result of this spirit, stones “become sacred because they bear the mark of some spiritual force” (PCR: 220). As noted above, the spirit of these moon stones was frequently viewed as female or goddess representations from the planets Venus and/or the Moon. (WM: 39-41.) In

Jeremiah 2.27, this female representation in sacred stones is referred to as one's mother, from whence one comes.

In other ancient cultures, anatomic meteorites were considered to be a reflection of numerous ancient nature goddess, the mother earth, matrix of the animals, mountains, and caves as well as queen of heaven. In the ancient Near East and Greece, such black stones were called *baetyls*, (or the later classical Greek *baetylus*), and considered the essence of many ancient queen of heaven goddesses, including the Canaanite goddess and consort of Jahweh, the Lady Asherah. (GJ: 44-5; CDBL: 125-128.) Baetyl goddesses also echo the Hebrew bethel in Genesis 28:19, 22; and 35:15-15; but here bethel, named by Jacob (STP: 91), means House of God versus the earlier version of the goddess. Such black goddess baetyls also echo the Jaho/Anat temples of the Elephantine, Syene, and Memphis in Egypt plus reflections of the queen of heavens as in Jeremiah, 44:15-19; 7:17-18 (SDBL: 126-7).

The Nabateans in Petra, Jordan considered the Ka'aba to be a triple goddess and mother of all gods. Vermasern says that the black Meccan Ka'aba is directly associated with Kubaba, Kybele, or Cybele, all known as the Mother of the Gods. (CAA: 22.) Black goddess Cybele was worshipped in Pessinus and Rome, and Black Artemis or Diana in Ephesus, Anatolia. Elizabeth Fisher makes a further correlation to Sumerian Kubaba, Kuba or Kube. (WCSE: 275.) Additional sacred stones include: the Meubots at Jerico; the stone of Scone in Westminster Abbey, London, England (TC: 54); the Shekhinah, known as the Precious Stone (MG: 646); the Bethel at Beth el; black stones at the Egyptian temples Philae and Kom Ombo; black stones at Carnac and Finistere, Brittany, France; black stone goddesses Tanit from Tunisia; the ten monoliths at Gezer that are associated with the cult of Ashtoreth (Ishtar) (TEG: 85); and Jacob's pillar at Bethel or Luz in Canaan as noted in Genesis XXXV, 6.

Other stone categories include the Cube and the Omphalos. An additional category is that of the Asherah, as a wooden pillar, tree worship (STP: 91-2, 270) or a roughly carved statue. Examples of tree worship or the pillar cult are also found in ancient Arabia, Syria (ERE: 666), Minoan Crete (TPA: 251), and Anatolia. Other stone representations include the sandstone cone known as the mistress of turquoise from the promontory of Mount Sinai. (WM: 41.) In ancient Israel, Solomon installed sacred *messeboth* stone pillars in his temple. (CDBL: 217.) Although these sacred moon stones were usually black, some were also white, such as those from: Kition or Citium in Cyprus; Astarte or Ba'alat Gebal in Byblos, Lebanon (CEOA: 90); and Artemsi in Perge, Anatolia. (WM: 41.) (OGR: 102-3; ENBR II: 262; ENBR XV: 672; ENBR: XVI, 546; ENBR XIX: 93. JEM: 1. ERE: I, 660, 664, 666, 672; CAA: 22; TM; WCSE: 275; GJ: 44-5; WM: 39-43; TTG: 80-1; GOH: 123-4; PCR: 227-230; TM: 377; PCR: 220; CEOA: 90; CDBL: 125-128, 217; TC: 54; MG: 646; TEG: 85; TPA: 251; OGR: 102-3; STP: 91-2, 270; MG: 396.)

For additional information on the Petra cube goddesses Kaabou, see BCE entries:

600, Goddess Kaabou and Petra Jordan Plus Mecca.

For further information on Al-luz or Al-Uzza, see BCE entry: 3000, Earliest Menorah Finds; and 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia.

For additional tree, baetyl, and pillar cult information see BCE entries: 7250-6150, Catal Huyuk, Anatolia; 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Goddess Sarah and Abraham; 1490-1470, Hathor's Dendara (Denderah) Temple, Egypt; and 1479-1425, Tuthmosis III, Egyptian King; 814, Carthage, Africa, the Goddess Tanit and Sacrifice; 800-700, Kuntillet Ajrud and Khirbet El-Qom. Also see CE entry: 16<sup>th</sup> Century, Kabbalah.

For additional moon shrine-goddess, see BCE entries: 25,000-20,000, Goddess of Laussel; 1200, Moses; 5000-4900, Inanna In Uruk, Mesopotamia; 4000, Sumer, Mesopotamia, and Mythologems; and 1800, Goddess Sarah and Abraham.

For further information on Asherah see BCE entries: 2200, Bethel, Almond City, and Asherah; 2000-1200, Ras Shamra; 2000, Asherah; 1500, Lachish Ewer, Triangle, and Menorah; 970, First Temple, Menorah, and Weavings; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 600-398; Anat/Asherah and Yahweh, Egypt.

For additional information ancient trade routes, sacred centers, and caravanserai, see BCE entries: 40,000, Har Karkom; 25,000, Caravanserai, Trade Routes, and Dark Mothers; 3250, Scorpion Tableau, Earliest Egyptian Proto-Hieroglyphics; 2200, Nahariyah and Ashrath-Yam; 1800, Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka Goddess, Salamis, Cyprus; 800 Tanit; 800, Carthage, Africa, The Goddess Tanit And Sacrifice; 900, Taanach, Canaanite Libation Stand; 800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398, Anat/Asherah And Yahweh, Egypt; 600, Goddess Kaabou at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; and 323-30, Kom Ombo Temple.

PHOTO: GSA. METEORITE TRIANGLE FROM MUS. OF NAT. HISTORY, NY. ON LOCATION.

### **100-43 CE CAESAR'S ROMAN CONQUEST OF GAUL**

Caesar's conquest resulted in increased wealth as evidenced in rich burial finds. An example of these burial finds from Gloucestershire and at Colchester include bronze bowls, mirrors, beads and coins. Around 30 BCE, coins began to be minted in south-eastern Britain that included images of Roman deities including Apollo. This method was copied from the Romans.



(Full discussion to follow.)

PHOTO: GSA. IMAGE PENDING.

### **FIRST CENTURY BCE-SIXTH CENTURY CE, SUMMARY OF FEMALE CATHOLIC PRIESTS AND SYNAGOGUE LEADERS**

Giorgio Otranto, an Italian scholar of church history and papal letters, says that women were Catholic priests from the First Century BCE to the Sixth Century CE (WWW: 2). Bernadette Brooten and Ross Kramer add that women in Jewish communities also held significant synagogue offices including that of both ruler and mother of synagogues. Discussion to follow including women's preliminary training as household managers, early synagogues and household churches, transformation from house churches to basilicas and synagogues, introduction of monarchical bishops and rabbis, women's leadership roles contested by St. Paul and rule that women must wear veils (WWW: 145), gender ideology, Christian polemicists and a cultural system that "associated men with honor and women with shame" (WWW: 6-7).

For further information on the development of Jewish and Christian priestessing, see CE entries: 45, Roman Prisca and Aquila, and Home Churches; 70, Destruction of Jerusalem Temple; Third Century, Women Priests and St. Paul; Third Century, Tertullian and Canaanite; Fourth Century, Basilicas and Female subjection; 354-430, Saint Augustine; 1483-1546, Martin Luther, German Reformation; 1945, Nag Hammadi Manuscript; 1952, Women and Catholic Theology; 1972, First Woman Rabbi Ordained, United States; 1976, Vatican Declaration on Women and the Priesthood; 1992, Ordination of Women Priests; and 1999, Rebecca Cohen, Second Generation Female Minister.

ILLUSTRATION: GSA. IMAGE PENDING.

For further research about veils and women's restrictions given that they are not in the image of god, see:

Gossmann, Elisabeth. "Women's Ordination and the Vatican." *Feminist Theology: The Journal of the Britain & Ireland School of Feminist Theology* 18 (May, 1998): 67-87. (WOV: 73.)

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