

## 66. 4400-2500, Kurgan Invasions Bring Catastrophic Destruction to Old Europe

*ReGenesis* is the first open-access encyclopedia to  
liberate pre-colonial research  
to its rightful 3,000,000 BCE origins  
- and -  
liberate female spirituality.  
(RGS.)

\* \* \*

### *Transformation of Old Europe.*

The clash between these two ideologies  
[Old European and Indo European]  
and social and economic structures  
led to the drastic transformation of Old Europe.

These changes were expressed as the transition  
from matrilineal to patrilineal order,  
from a learned theocracy to a militant patriarchy,  
from a sexually balanced society  
to the male dominated hierarchy,  
from a chthonic goddess religion  
to the Indo-European sky-oriented pantheon of gods.  
(COG: 401.)

### *Rights of Warriors.*

Colonialism thus is not a phenomenon only of the last five centuries,  
when superior technology enabled Europeans to colonize  
the Americas, Africa, Australia, and much of Asia. Colonialism began  
with the beginning of conquest. The rights of warriors to the spoils of war  
is as old as wars of conquest. ... The 'spoils' of war also includes the right to  
'take' raped women and their young children to serve as slaves and concubines  
in the warrior's homeland.  
(NDP: 220.)

Volga steppe region and North Pontic Kurgan intrusions into Old Europe  
significantly disrupted and dislocated the Karanovo, Vinca, Petresti, and Lengyel  
cultures. General area is east-central Europe. As a result of these "Kurganized"  
invasions, \* Gimbutas and others propose 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. Origins of Kurgans include the Volga and the North Pontic or Russian steppe zone, area to the north and east of the Black Sea. Eisler adds that the full spectrum of warlike clans incorporated: 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. \* Although Kurgan is a burial style or pit–grave mound, “Kurganized” suggests introduces a dominator model that was a war–oriented, sky–thunder god, patristic Indo–European culture. (KL; LOG; COG; GGE; WCG; TKC; BBA.)

Update 2017: Christ, Carol P. “A New Definition of Patriarchy: Control of Women’s Sexuality, Private Property, and War.” *Feminist Theology* 24:3 (April 2016): 214-225. (NDP.)

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 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/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 and Zeus. Gerda Lerner states that the ancient practice of enslaving women and children of conquered tribes is the foundation for the “institutionalization of slavery.” (TCOP: 9.)

A combined summary by Lerner and Flinders includes a further discussion on the possible origins of female slavery, private property, plus Eve’s shame-based rapes and other hierarchical methods and entitlements including the subsequent *Weinstein Legacy*.

A woman’s worth would have been measured primarily in her capacity to bear children to work the land. Kinship structures, often matrilineal, gradually gave way to more hierarchical authority patterns (ATRL: 106).

[For instance] if a husband or father could not pay his debt, his wife and children could be used as pawns, becoming debt, slaves to the creditor. These conditions were so firmly established by 1750 BC that Hammurabic Law made a decisive improvement in the lot of debt pawns by limiting their terms of service to three years, where earlier it had been for life (TCOP: 213).

The product of this commodification of women – bride price, sale price, and children – was appropriated by men. It may very well represent the first accumulation of private property (TCOP: 213).

When one military force conquered another (ATRL: 106), the victor would have had the option of enslaving the men he had overcome. Running a farm with captured men is always problematic, though. Violent insurrections could take place, and daring gateways. Women were found to be a much simpler proposition – particularly once they had been raped. Knowing that even if they managed to escape, their own men folk would not welcome them back, they weren't likely to try, and once they'd actually had children, their own maternity kept them in place – not as consorts, but as slaves, who could be bought and sold, too, or merely traded (ATRL: 107). ... Their sexual services were part of their labor and where their children were the property of their masters. In every known society, it was women of conquered tribes who were first enslaved (TCOP: 213).

Stone engravings record the earliest glorification of the Indo–European blade and warrior gods. (CB: 48-49.) (Further dating considerations pending.) (BBA.) In this new ideological colonization, 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, are much larger boned and taller Kurgan male skeletons. (TFW: 195-239.) This new pattern of male dominance and father – centered cosmologies (FAH: 20) 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 research the three suggested waves of the Indo–European infiltration are:

Phase I. c. 4400-4300 BCE,

Phase II. c. 3500-3200 BCE and,

Phase III. c. 3000-2900 BCE.

(COG: VII-X, 352, 401; TWKP: 240-268; CB: 44-5, 47-51, 53, 250.)

\*(Also, dated 3400 BCE.)

Further Anatolia and the subsequent impact of Kurgan invasions on Hittite cultures and goddesses research: 7250-6150, Çatal Hüyük, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts, Çatal Hüyük, Anatolia; 7040-3500, Hacilar, Anatolia; 4000, Alaca Hüyük, Anatolia; 3500, Anatolia, Arinna, and Other Goddesses; 3000, Founding of Troy; 3000-2000, Anatolia, Kubaba and the Hittites; 2500, Troy, Anatolia; 2000, Anatolia; 2000, Indo-European Tribes; 1790-1700, Goddess of Kultepe, Anatolia; 1450-1260, Hattusa and Yazilikaya, Anatolia; 1400, Cybele and Buyukkale/Bogazkoy, Anatolia; 1320, Palestine - Assyria - Exodus of Hebrews from Egypt; 1260, Hittites, Anatolia; 1200, Perge, Anatolia; 1200-1000, Phrygians in Anatolia; 1184, Hittites and Trojan War, c. 1200; 1100-800, Mediterranean Dark Ages; 1050-850, Kubaba and Kubat, Anatolia; 750-650, Cybele and King Midas, Anatolia; 650-550, Anatolia; 630-620, Goddess Kore, Izmir Turkey; 588-587, Cybele's Dedication, Rome; 585-300, Lydia Replaces Phrygia, Anatolia; 282-263, Demeter's Priene Temple, Anatolia; 204, Cybele to Rome; 200, The Great Cybele: Magna Mater at Santoni Sicily; and 200, Greece and Pergamon, Anatolia. (RGS.) (For CE entries see: 324, St. Peter's Basilica; 432-440, Santa Maria Maggiore; 410, Cybele and Fall of Rome; 1207-1273, Rumi and Mother; and 1870, Lyon's Basilica Built Over Cybele's Pagan Temple.) (RG.)

Further ancient mother – centered civilization believed to have originated in Paleolithic Africa research: (RGS: 50,000, African Homo Sapien Migrations and Matrilineal Mother – line).

Further research 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: 4000-3000, Egypt; 3000-2780, Egyptian Bronze Age; 2686-2181, Old Kingdom; 2370-2316, Akkadian Enheduanna and Inanna's Hymns; 2300-2100, Edfu Egypt; 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. (RGS.) Also see CE entries: 325, Council of Nicaea and Goddesses and Gods; 431, Council of Ephesus and Virgin Mary, Anatolia; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.) (RG.)

For later ramifications/topologies that divide the physical and meta – realms as well as polarize and valorize differences such as light over dark, sun over the moon, gods over goddesses, and male over female: 2000-1450, Middle Bronze Age, Crete; and 1100-800, Mediterranean Dark Ages and 384-322, Aristotle's Theory of Rational Male Dominance. (RGS.) (Also, CE entries: 52, St. Paul and Virginity; and 1637, René Descartes.) (RG.) (RGS.)

Further research on the transitions from mother – rite to father – right: 92,000, Qafzeh or Kafzeh Cave and Ochre Symbolism; 4400-2500, Olympus Hera; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000-2780, Egyptian Bronze Age,

2686-2181, Old Kingdom Egypt (2600 Fifth Dynasty); 2300, Sumerian Transitions; 2300-2100, Edfu Egypt; 1580, Zeus; 1450-1260, Hattusa and Yazilikaya, Anatolia; 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, Demise of Sumerian and Babylonian Goddesses; 323-30, Kom Ombo Temple; and 305-30, Esna Temple. (RGS.) (Also see CE entries: 325, Council of Nicaea and Goddesses and Gods; 431, Council of Ephesus and Virgin Mary, Anatolia; 570, Mohammed's Birth; and 1207-1273, Rumi and Mother.) (RG.)

The following speaks to the theory that *mankind* is not a one size fits all. Over the centuries, there has been a historic shift to a culture and society in which half of the population (*females*) are traditionally regarded as: politically; philosophically; psychologically; professionally; theologically; spiritually; academically; scientifically; sexually; biologically and etc. inferior or less than the other half. (MHE: 150.)

The repercussions of this shift in the symbolic plane can be seen NOT only in the division of male gods from female gods, but also in the separation of sky from earth, of mind from body, of spirituality from sexuality. Incorporated into the mainstream of Greek thought and later crystallized in the philosophical writings of Plato, these ideas then pass via Neoplatonism into Christian theology and contribute to the symbolic worldview, which is still dominant in western [global] society today. From this early Greek Geometric period onwards, European culture ceases to offer the imaginative vocabulary for any human being, female or male, to experience themselves as whole and undivided (MHE: 150).

This hierarchical dis-order is discussed at length throughout *Re-Genesis* including BCE entries: 4400-2500, Olympus Hera; 3100-2600, Proto Bronze Age Crete, Writing, and Heroes; 3000-1450, Gournia; 2500, Inanna, Holder of the Me; 2400, Sumerian Women in the Akkadian Period; 2400, Lilith and Eve; 2300, Sumerian Transitions; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1580, Zeus; 1100-800, Iron Age; 1000, Gods; 800-500, Archaic Greek Age; 587-500, Demise of Sumerian and Babylonian Goddesses; 500-400 Classical Greek Era and Leading Male Authors; 384-322, Aristotle's Theory of Rational Male Dominance; and First Century BCE-Sixth Century CE, Summary of Female Catholic Priests and Synagogue Leaders.

Further research about sky god Zeus and other male dominator take-over models (CB: 45), 4400-2500, Olympus Hera; 1580, Zeus; 1450-1260, Hattusa and Yazilikaya; 1450-1100, Late Bronze Age Crete; 1000, Gods; 800-500, Archaic Greek Age; and 200, Greece and Pergamon, Anatolia. (RGS.) (Also see the Pergamon Altar in Berlin's Ancient Near East Museum on Museum Island.)

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Archaeomythology (Diversity) Method: A brief selection of Neolithic Europe/Old European works that highlight archaeology, mythology, proto – script including logographic or ideographic writing, linguistics, signs, symbols, folksongs, and other matristic considerations that may challenge perennial silos and other dominant endeavors.

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IMAGE: MAP: OLD EUROPE.

PHOTO: © GSA. DESCRIPTION: OLD EUROPE MAP. \*

SLIDE LOCATION , SHEET , ROW , SLEEVE , SLIDE # , BCE.

ON LOCATION: ILLUSTRATION/IMAGE IN PROCESS.

NOTE 1: OLD EUROPE.

\* [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).

PHOTO NOTE: ILLUSTRATOR, CHRISI KARVONIDES.

FOR FURTHER RESEARCH AND IMAGES OF OLD EUROPE MAPS:

RESOURCE: (MUSEUM ART RESOURCE.)

RESOURCE: (BRITISH MUSEUM: LONDON, ENGLAND.)