

44. 6500-5500, Neolithic Expansion of Eastern 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.)

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Neolithic Transition.

Deep history is the architecture of the present.
It is the storehouse of the human experience,
richly filled, constantly replenished,
a resource to carry with us into the future.
(DH: 272.)

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.)

Neolithic Ramad located near Mount Hermon just south of Damascus in Syria is an excellent example of a new sedentary society with notable food-producing achievements in the Near East. Tell Ramad I, II, and III was situated at the base of Mount Hermon, an area with abundant rainfall for dry farming. Domestic crops included emmer, barley, lentils, pistachios, almonds, figs, wild pears, and flax, plus numerous other wild plants for medicinal purposes. Gazelle, equids, and deer were also hunted. In addition to the already entrenched practice of plant cultivation, domesticated animals were goats, sheep, pigs, cattle, and dogs emphasizing herding. Rectangular houses indicate earliest dwellings – and – flint and obsidian indicate trade with Anatolia. Other discoveries include copper, extensive burial practices along with numerous female deities with ocher.

According to Winn (PW), * the emergence of sacred script in the Vinca – Tisza culture includes:

- a) V (chevron): 35; 72; 79; 142; 231,
- b) V with small centered vertical line: 82; 97; 142; 189; 142; 353,
- c) double V (chevron): 97-98; 144,
- d) labyrinth: 100; 155; 351; 410,
- e) single spiral labyrinth: 45; 155; 333,
- f) spiral: 261,

- g) triangle: 88; 114; 121; 186; 231,
 - h) concentric circle and dot: 90; 119; 148; 313,
 - i) KA: 41; 80; 119; 151; 180,
 - j) double-axe (labrys): 184, **
 - k) tryfus (triske–triskele): 245; 321,
 - l) double goddess: 327,
 - m) V (chevron) with emerging bush: 366,
 - n) Vinca and Uruk script comparisons: 218-220 and Chapter VII, and
 - o) M (amniotic fluid or Egyptian and Greek *mu* = water): 35; 119; 353. ***
- * The above is in addition to the many other authors cited throughout *Re-Genesis* including Gimbutas. (GGE; LOG; WCG; TKC; BBA; TFW; TWKP; TAW; TLG.)
- ** Interpretations of the labrys include: the labia; butterfly; chrysalises; double-axe; and figure 8. (Also, see Native American Banner stones.)
- *** According to the Darnells (1999), M is the hieroglyphic for water and later the Semitic letter M. (DOE.) Also, according to Gimbutas (1989), “the aquatic significance of the M sign seems to have survived in the Egyptian hieroglyph M, *mu*, meaning water, and in the ancient Greek letter M, *mu*.” (LOG: 19.) (OG: 11.) (Addendum. For images of Vinca–Tisza (Central Balkan) signs and symbols, see Google Images, and use the phrase: “Jela Transylvania Neolithic sign.”)

- For a comparative study of Jomon Dogu and Neolithic figures:
- Bailey, Douglass, Andrew Cochrane, and Jean Zambelli. *Unearthed: A Comparative Study of Jomon Dogu and Neolithic Figurines*. Norwich, England: S. I. Sainsbury Centre, 2010. (U.)
- Carter, Susan Gail. “The Dogu Figures of the Jomon: An Introduction.” *The Journal of Archaeomythology* 5 (Winter 2009): 41-60. (DF.)
- Habu, J. *Ancient Jomon of Japan*. Cambridge, England: Cambridge University Press, 2004. (AJJ.)
- Oh, Amana Chung Hae. *Comparative Structural Analysis of the Pottery Decorations from the Katsusaka Culture in the Chubu Highlands, Japan (c. 3,300-2,900 BCE)*. Diss. CIIS, 2006. Ann Arbor, MI: ProQuest/UMI, 6 Feb. 2011. (Publication No. AAT 3218524.) (CWJ.)

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 matrilineal considerations that may challenge perennial silos and other dominant endeavors.

- Biggs, Sharon M. *The Silo Effect: Invisible Barriers That Can Destroy Organizational Teams*. San Bernardino, CA: no pub., 2014. (TSE.)
- Cavalli-Sforza, Luigi Luca, and Francesco Cavalli-Sforza. *The Great Human Diasporas: The History of Diversity and Evolution*. New York, NY: Helix Books, 1995. (GHD.)
- Cavalli-Sforza, Luigi Luca. “Genetic Evidence Supporting Marija Gimbutas’ Work on the Origin of Indo-European People.” *From the Realm of the Ancestors: An Anthology in Honor of Marija Gimbutas*. Ed. Joan Marler. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1997. 93-101. (GE.)
- Eisler, Riane Tennenhaus. *The Chalice and the Blade: Our History, Our Future*. San Francisco: Harper and Row, 1987. (CB.)
- _____. “Rediscovering Our Past, Reclaiming Our Future: Toward a New Paradigm for History.” *From the Realm of the Ancestors: An Anthology in Honor of Marija Gimbutas*. Ed. Joan Marler. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1997. 335-349. (ROP.)
- _____. “The Battle Over Human Possibilities: Women Men, and Culture

- Transformation.” *Societies of Peace: Matriarchies Past, Present and Future: Selected Papers, First World Congress on Matriarchal Studies, 2003, Second World Congress on Matriarchal Studies, 2005*. Ed. Göttner-Abendroth, Heide. Toronto, Canada: Inanna Publications, 2009. 269-282.(BOH.)
- Gimbutas, Marija Alseikaite. *The Language of the Goddess*. San Francisco, CA, Harper San Francisco, 1989. (LOG.)
- _____. *The Civilization of the Goddess: The World of Europe*. San Francisco, CA: Harper, 1991. 43, 47-49. (COG.)
- _____. “Three Waves of the Kurgan People into Old Europe, 4500-2500 B.C.” Eds. Miriam Robbins Dexter, and Karlene Jones-Bley. *Journal of Indo-European Studies* Monograph No. 18 (1997): 240-268. (TWKP.)
- Haarmann, Harald. *Early Civilization and Literacy in Europe: An Inquiry into Cultural Continuity in the Mediterranean World*. New York, NY: Mouton de Gruyter, 1996. (ECLE.)
- _____. “Writing in the Ancient Mediterranean: The Old European Legacy.” *From the Realm of the Ancestors: An Anthology in Honor of Marija Gimbutas*. Ed. Joan Marler. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1997. 108-121. (WAM.)
- _____. *Ancient Knowledge, Ancient Know-How, Ancient Reasoning: Cultural Memory in Transition, from Prehistory to Classical Antiquity and Beyond*. Amherst, NY: Cambria Press, 2013. (AN.)
- Journey of Man*. Dir. Jennifer Beamish. Eds. Clive Maltby, Gregers Sall, and Spencer Wells. Tigress Productions, Public Broadcasting Service (U.S.), et al. 1 videodisc (120 min.) PBS Home Video, 2004. (JOM.)
- Keller, Mara Lynn. “The Interface of Archaeology and Mythology: A Philosophical Evaluation of the Gimbutas Paradigm.” *From the Realm of the Ancestors: An Anthology in Honor of Marija Gimbutas*. Ed. Joan Marler. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1997. 381-398. (IAM.)
- Mallory, James P. *In Search of the Indo-Europeans: Language, Archaeology and Myth*. London, England: Thames and Hudson, 1990. (SIE.)
- Marler, Joan, Ed. *From the Realm of the Ancestors: An Anthology in Honor of Marija Gimbutas*. Manchester, CT: Knowledge, Ideas and Trends, Inc., 1997. (FRA.)
- _____. *The Danube Script: Neo-Eneolithic Writing in Southeastern Europe*. Sebastopol, CA: Institute of Archaeomythology, 2008. (TDS.)
- Marler, Joan. “The Iconography and Social Structure of Old Europe: The Archaeomythological Research of Marija Gimbutas.” *Societies of Peace: Matriarchies Past, Present and Future: Selected Papers, First World Congress on Matriarchal Studies, 2003, Second World Congress on Matriarchal Studies, 2005*. Ed. Göttner-Abendroth, Heide. Toronto, Canada: Inanna Publications, 2009. (ISS.)
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- Meador, Betty De Shong. *A Sagidda of Inanna*. Tran. Betty De Shong Meador. Handout for “Inanna,” CIIS Workshop, 11-17-1996. (ASOI.)
- _____. *Inanna: Lady of the Largest Heart*. Austin, TX: University of Texas Press, (2000). (ILLH.)
- Metzner, Ralph. *The Well of Remembrance: Rediscovering the Earth Wisdom Myths of Northern Europe*. Boston, MA: Shambhala, 1994. (WOR.)
- Poruciuc, Adrian. *Prehistoric Roots of Romanian and Southeast*

- European Traditions*. Eds. Joan Marler, and Miriam R. Dexter. Sebastopol, CA: Institute of Archaeomythology, 2010. (PRR.)
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- Spretnak, Charlene. "Beyond Backlash: An Appreciation of the Work of Marija Gimbutas." *Journal of Feminist Studies in Religion* 12.2 (Fall 1996): 91-98. (BBAW.)
- Swimme, Brian. *The Hidden Heart of the Cosmos: Humanity and the New Story*. Maryknoll, NY: Orbis Books, 1996. (HHTC.)
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- Wade, Nicholas. "The Tangled Roots of English: Proto-Indo-European, the Precursor to Many Languages, May Have Been Spread by Force, Not Farming." *New York Times*, Feb. 24, 2015: D1, D6. (TRE.)
- Winn, Milton M. *The Signs of Vinca Culture: An Internal Analysis: Their Role, Chronology and Independence from Mesopotamia*. Los Angeles, CA: University of California, 1973. (PW.)
- Winn, Shan M. M. *Pre-writing in Southeastern Europe: The Sign System of the Vinca Culture, ca. 4000 B.C.* Calgary, Canada: Western Publishers, 1981. (PW2.)

Alternate considerations include: Brian Hayden, 2002; Ian Hodder in "Scientific American," 2004; Conkey and Tringham, 1994; Colin Renfrew, 2003; Goodison and Morris, 1998; and Michael Balter, 2005.

Further research:

- Anthony, David W. *The Horse, the Wheel, and Language: How Bronze-Age Rides from the Eurasian Steppes Shaped the Modern World*. Princeton, NJ: Princeton University Press, 2007. (HWL)
- Rigoglioso, Marguerite. "The Disappearing of the Goddess and Gimbutas: A Critical Review of The Goddess and the Bull." *Journal of Archaeomythology* 3.1 (Spring-Summer 2007): 95-105. (DGG.)

Further symbolic writing systems including the V/triangle/vulvic engravings and gender emergence:

- Caldwell, Duncan. "Supernatural Pregnancies: Common Features and New Ideas Concerning Upper Paleolithic Feminine Imagery." *Arts & Cultures*. Geneva, Switzerland: Barbier-Mueller Museums, 2010. 52-75. (SPC.)
- Clottes, Jean, and J. David Lewis-Williams. *The Shamans of Prehistory: Trance and Magic in the Painted Caves*. Trans. Sophie Hawkes. New York, NY: Harry N. Abrams, 1998. (SOP.)
- Conroy, L. P. "Female Figurines of the Upper Paleolithic and the Emergence of Gender." *Women in Archaeology: A Feminist Critique*. Eds. Hilary du Cros and Laurajane Smith. Canberra, Australia: Dept. of Prehistory, Research School of Pacific Studies, Australian National University, 1993. 153-160. (FF.)
- Joan, Eahr Amelia. "Ochre's Living Lineage: The Gyne-Morphic Bloodline of Spirituality." Publication, 2018. (OLL.)
- Lewis-Williams, David J. *The Mind in the Cave: Consciousness and the Origins of Art*. London, England: Thames and Hudson, 2002. (MIC.)
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Decolonizing Gender." *American Anthropologist* 98.2 (Jun.
1996): 319-326. (TDG.)

IMAGE: LONGHOUSE, LENGYEL CULTURE: OLD EASTERN EUROPE.
PHOTO: © GSA. DESCRIPTION: PROTOTYPE OF LONG TIMBER HOUSES, LENGYEL
CULTURE IN OLD EASTERN EUROPE.
SLIDE LOCATION NEO. PAL., SHEET 1, ROW 4, SLEEVE 5, SLIDE #45, 5000 BCE.
CU_NPF_S1_R4_SL5_S45.jpg
SHOT ON LOCATION: NEW YORK MUSEUM OF NATURAL HISTORY, NEW YORK, NY.
NOTE 1: FOR FURTHER RESEARCH SEE NATIVE AMERICAN IROQUOIS AND
LONGHOUSE OR LONG TIMBER HOUSE. ALSO, SEE NEBELIVKA, UKRAINE.
NOTE 2: (COG: 40; LOG: 133.)
NOTE 3: ALSO, SEE NEOLITHIC STRUCTURES AT CAYONU, ANATOLIA. (GT: 59-62.)
NOTE 4: FIELDWORK PROJECT 1993.