

148. **1320, Palestine - Assyria - Exodus of Hebrews from Egypt**

*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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*Canaanites.*

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was indeed a vital force.  
(See below.)

Summary.

Egyptian power was established in Canaan (later Palestine), as a result of the war between Egypt and the Hatti, also known in the Hebrew Bible as the Hittites. Assyria emerged as a significant military power. Following the Jewish exodus (?) from Egypt and Egyptian Red Sea, the Hebrew tribes settled in Canaan. Along with this transition was the introduction of Rameses II, Asiatic gods, and their cults. (Turkish Museums, 1998; CB: 253.)

What is commonly thought 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 Rameses.” (Ex 1.11.) (WWEI: 13; FS: 25.) An example is the Rameses construction at Avaris, capital of Egypt during the Hyksos Period. (WWEI: 126-7.) (See Rameses image below in GSA.)

The area of Syria to the north of Israel, is frequently referred to as Syro–Palestine. During the c. 1550-1200 BCE Late Bronze Age, this consisted of minor city – states governed by kings. Prior to the Israelite entrance, the Canaanites worshiped not only a male god pantheon, but also goddesses as evidenced by the discovery of numerous female figures indicating that the veneration of goddesses was indeed a vital force. According to Raphael Patai, “around three hundred ‘terra

cotta figurines and plaques representing a nude female figure' have been found in Palestine by the 1940s plus many more have been unearthed in the area since.” (FS: 26-7; HG: 58.)

Following the Exodus, the Israelites eventually established themselves in Canaan and thus began 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 Israelite settlement, Canaan 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. (FS: 26; CB: 44-5.)

Riane Eisler concludes this entry with a summary of Indo–European and Semitic invasions by a long line of nomadic warriors with androcentric ideologies that significantly diverted “our cultural evolution from a partnership to a dominator direction.” (CB: 47.) Eisler’s dominator model ranks of one half of humanity over the other. In this pedagogy, “beginning with the most fundamental difference is our species, between male and female – diversity is not equated with either inferiority or superiority. ... The dominator model can be juxtaposed with the partnership model, an ancient and Indigenous way of thinking that preceded colonization.” (BPV: 148-149.)

The term Indo–European ... characterizes a long line of invasions from the Asiatic and European north by nomadic peoples. Ruled by powerful priests and warriors, they brought with them their male gods of war and mountains. And as Aryans in India, Hittites and Mittani in Fertile Crescent, Luwians in Anatolia, Kurgans in eastern Europe, Achaeans and later Dorians in Greece, they gradually imposed their ideologies and ways of life on the lands and peoples they conquered (CB: 44).

There were other nomadic invaders as well. The most famous of these are a Semitic people we call the Hebrews, who came from the deserts of the south and invaded Canaan (later named Palestine for the Philistines, one of the peoples who lived in the area). The moral precepts we associate with both Judaism and Christianity and the stress on peace in many modern churches and synagogues now obscures the historical fact that originally these early Semites were a warring people ruled by a caste of warrior-priests (the Levite tribe of Moses, Aaron, and Joshua). Like the Indo–Europeans, they too brought with them a fierce and angry god of war and mountains (Jehovah or Yahweh). And gradually, as we read in the Bible, they too imposed much of their ideology and way of life on the peoples of the lands they conquered. ... *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: 44-5).

From the very beginning warfare was an essential instrument for replacing the partnership model with the dominator mode. And war and other forms of social violence continued to play a central role in diverting our cultural evolution from a partnership to a dominator direction (CB: 47).

Although Wolfgang Wildgen is speaking of the prevalence of earlier female statuettes and female symbols in the Upper Paleolithic, the subsequent divergent roles are also appropriate to the above.

The dominance of female statuettes and female symbols (vulvas) was interpreted as the consequence of a more 'gendered' society in the Upper Paleolithic. Eventually a more egalitarian society was replaced by a society with social differentiation and a divergence between female and male roles (PO: 146, n. 11).

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For an alternative interpretation of Eisler's summary: 1000-600, Davidic Kingship, Solomon, Philistines, and Temple Transitions. (RGS.)

Further Anatolian plus Hittite research: 7250-6150, Çatal Hüyük, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts, Çatal Hüyük, Anatolia; 7040-3500, Hacilar, Anatolia; 4400-2500, Kurgan Invasions Bring Catastrophic Destruction to Old Europe; 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; 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.)

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.

PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.

SLIDE LOCATION PETRA, SHEET 11, ROW 2, SLEEVE 4, SLIDE #11J, BCE. BCE.

CO\_PET\_S11\_R2\_SL4\_S11J. VS. > CO\_PET\_S11\_R3\_SL4\_S7J.

ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN AT THE BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: MADABA MAP OF HOLY LAND: MADABA, JORDAN.

PHOTO: © GSA. DESCRIPTION: THE MADABA MOSAIC MAP IN THE CHURCH OF ST. GEORGE IN MADABA, JORDAN IS THE OLDEST KNOWN CARTOGRAPHIC ILLUSTRATION OF THE HOLY LAND (ISRAEL AND PALESTINE) PLUS SYRIA AND THE EGYPTIAN NILE AREA.

SLIDE LOCATION PETRA, SHEET 11, ROW 3, SLEEVE 1, SLIDE #24J, BCE.

CO\_PET\_S11\_R3\_SL1\_S24J.

SHOT ON LOCATION: CHURCH OF ST. GEORGE IN MADABA, JORDAN AT THE BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1989 AND 2002.

IMAGE: PROFILE OF RAMESES II WITH WEDJAT/URAEUS: ABU SIMBEL, EGYPT.

PHOTO: © GSA. DESCRIPTION: PROFILE OF RAMESES II WITH WEDJAT/URAEUS ON BROW.

SLIDE LOCATION EGYPT, SHEET 10, ROW 3, SLEEVE 4, SLIDE #24F, 1290-1223 BCE.

CO\_EGY\_S10\_R3\_SL4\_S24F.jpg

SHOT ON LOCATION: SOLSTICE ORIENTED TEMPLE – TOMB: ABU SIMBEL, EGYPT.

NOTE 1: “THE COBRA WITH SPREAD HOOD READY TO STRIKE WAS WORN BY ALL PHARAOHS ON THE FOREHEAD AS THE EMBLEM OF ROYALTY (STWE: 114-115).”

NOTE 2: WEDJAT OR WADJET IS ALSO KNOWN AS EDJO, UDJO, OR BUTO.

NOTE 3: A WING-TYPE WEDJAT/URAEUS AS AN EAGLE (ANZU) ALSO PROTECTS ANATOLIAN CYBELE/KUBABA AT CARCHEMISH (KARKAMIS), (ANATOLIA) TURKEY. OTHER BIRD PROTECTOR-GODDESSES INCLUDES AKKADIAN SIRIS, EGYPTIAN BIRD GODDESS ISIS, PLUS THE BABYLONIAN RAVEN GODDESS.

NOTE 4: FIELDWORK PROJECT 1989.

IMAGE: FEMALE DEITIES PRESENTING THEIR BREASTS: ANCIENT NEAR EAST.

PHOTO: © GSA. DESCRIPTION MULTIPLE DEITIES PRESENTING THEIR BREASTS: POSSIBLY INANNA FROM SYRIA OR PERSIA (IRAN). OTHER CONSIDERATIONS ARE WISDOM GODDESS PINIKIR/KIRIRISHA (WA: 222) OR ASHERAH. (GAT: 43-44; RGS.)

SLIDE LOCATION NEAR EAST, SHEET 12, ROW 2, SLEEVE 3, SLIDE #31, BCE.

CU\_NEA\_S12\_R2\_SL3\_S31.jpg

SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.

NOTE 1: FIELDWORK PROJECT 1998-2002.