

34. ReGenesis Encyclopedia: 8000/7000-5000, Early Neolithic.

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

* * *

Mother of the Race.

Woman being the mother of the race,
she was essentially the life/producer
and in that capacity
she played the essential role
in the production of offspring.
(CMG: 22.)

Mystery of Creation.

The fertility of the earth is bound up
with *feminine* [female] fecundity,
hence women become responsible
for the abundance of harvests,
for they know the 'mystery' of creation.
(HR: 40.)

Seeds of New Growth.

Everything comes from and returns to the earth. Life is renewed from death.
Women are central in that they transform the fruits of the earth into food,
the mud of the earth into pots, and the plants of the earth into clothing.
Women also tend the fire that warms humans and cooks the food,
women preserve the seeds of new growth,
replenish the water for their families at communal fountains,
and cultivate trees, notably fig and olive.
(FAH3: 84.)

Hunters.

The term 'Man the Hunter' is ...commonly used,
and the implication is that man's principle food is meat,
and his principal occupation hunting;
this has been assumed to be invariably a male task

which gives men a high status.
It has been shown, however,
that this view is not entirely correct,
and may be largely a reflection of the interests
and preconceptions of nineteenth-century
Western male anthropologists and
the status of hunting as an upper-class pastime
in the nineteenth-century Europe.
(WP: 51; WG.)

Kalahari's Evolutionary Ecological Model.

Hunter-gatherer societies were shown
to be broadly egalitarian and often
dependent on gathering and fishing
rather than hunting,
which revealed a greater role
for women in basic living strategies.
(IMA: 354.)

General Egalitarian Social Culture.

Although not violence-free,
there is a general absence of scenes
of men killing each other in heroic battles
or idealizing strong-men rule.

Agriculture–Hunters.

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 [culture].'
(CH: 176.)

Body and Lunar Cycles.

Calendar consciousness may have
developed in women first, since every
woman has a 'body calendar' –
her monthly menstrual period.
She would be the first to note
the relationship between
her own body cycle and the lunar cycle.
(RGS: 92,000, Qafzeh Cave and Ochre Symbolism.)
(UOH: 83, n. 12.) (RGS.)

Fertility-Cycles.

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.)

Indications 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; calendar consciousness; and symbol awareness. Although the food supply continued to be augmented by hunting and fishing as well as berry and fruit gathering, larger grain domestication and plant food clearly provided a steadier food supply. This food transition is known as the agricultural revolution or evolution. An example is the Natufians in Anatolia, Asiatic Turkey, c. 8000 BCE, in which new agricultural skills generated regular cereal harvests. Both bread and beer making also began in the Early Neolithic as a result of reaped wheat and barley. Also, according to Kalahari's evolutionary Ecological Model in South Africa," hunter-gatherer societies were shown to be broadly egalitarian and often dependent on gathering and fishing rather than hunting, which revealed a greater role for women in basic living strategies." (IMA: 354.) *

* Andrew Reid explores the cooperative ramifications of hunter gathering cultures versus Western competitive capitalism. He adds the need for a revisionist model that counters ethnocentric presumptions by recognizing hunter-gatherer sources as *compatible knowledge systems*. (IMA: 353-377.)

The gather–hunter civilization in the Early Neolithic villages also developed new arts, trade, labor specialization, and ceramics. Early ceramics include the triangular vulva symbol. Another symbol is the three–fingered hand that 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. In James Mellaart's *Çatal Hüyük: A Neolithic Town in Anatolia* he complements this belief system in the following. 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 [culture]." (CH: 176.) (CAH: Vol. 1, Part 1, 248-251, 570; GGE: 18; MK; LOG: 243-4; CH: 176.)

Additional support for the hypothesis of increased power and special tribal status of Neolithic women is the interrelationship of a calendar consciousness amplified by lunar cycles, birthing, lactating, and female foraging.

Calendar consciousness may have developed in women first, since every woman has a 'body calendar' – her monthly menstrual period. She would be the first to note the relationship between her own body cycle and the lunar cycle (UOH: 83, n. 12; RGS). (RGS: 92,000, Qafzeh Cave and Ochre Symbolism).

Relative to calendar consciousness, Pfeufer Kahn's gynocentric typology includes Maialogical Time of *mutuality* or *interrelatedness* that "marks a temporal order that has largely been denied by masculinist philosophies: it aligns temporal existence with the relational complexity, generativity and openness of birth, rather than with the existential closure of death." (GAN: 127.) Maialogical is from the

Greek word *Maia* for ‘mother’ or ‘nurse’ plus Indo-European ‘ma.’ (GAN: 126, n. 35.)

Furthermore, Shuttle and Redgrove 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. Campbell agrees saying that “the focal figure of all mythology and worship was the bountiful Goddess Earth, as the mother and nourisher of life and receiver of the dead for rebirth.” (MOG: 7.)

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).

Adding to the theory that Neolithic women had special tribal status is also the role and impact of mothers (both pre-and-post-nursing) on: child rearing; early cognitive development; and social rituals.

To the extent that *Homo sapiens* mothers had increased opportunities for joint engagement with their infants, the cognitive development of those infants would have been enhanced. Infants demonstrate a number of cognitive skills in the context of joint engagement that are either absent or less sophisticated outside of this context. ... These skills include word and vocabulary acquisition, organizational abilities, more sophisticated forms of play, and understanding the mental states (MFM: S95).

Throughout Rossano’s study, he methodically lays out the groundwork for the development of icons, indexes, and symbols. (MFM: S89.)

Symbols, however, do appear to be late arriving, confirming the prediction that symbol learning is cognitively demanding. I argue that developmental and social factors were critical in the evolutionary emergence of symbolism. The role of enhanced working memory in the emergence of symbolism was most likely in giving the *Homo sapiens* brain the ability to support complex symbol systems such as language (MFM: S89).

The methodology for the above study included archaeological evidence for both the emergence and significance of symbolism in human evolution. Although the timeframe predates the Neolithic, nevertheless the findings are both topical and significant.

According to Eliade, spiritual practices are cultivated and nurtured, “not by the *empirical phenomenon of agriculture*, but *by the mystery of birth, death, and rebirth* identified in the rhythm of vegetation.” (HR: 42.)

The fertility of the earth is bound up with feminine [female] fecundity, hence women become responsible for the abundance of harvests, they

know the 'mystery' of creation. It is a religious mystery, for it governs the origin of life, the food supply, and death. The soil is assimilated to woman. But for millennia Mother Earth gave birth by herself, through parthenogenesis. ... To be sure, feminine [female] and maternal sacrality was not unknown in the Paleolithic, but the discovery of agriculture markedly increases its power. The sacrality of sexual life, and first of all of (HR: 40) feminine [female] sexuality, becomes inseparable from the miraculous enigma of creation. ...

We shall constantly encounter religious ideas, mythologies, and the ritual scenarios that are bound up with the 'mystery' of vegetable life. For religious creativity was stimulated, not by the *empirical phenomenon of agriculture*, but by *the mystery of birth, death, and rebirth* identified in the rhythm of vegetation (HR: 42). (PPG.)

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* For further CE research, see illustration of a 1600 c. vulva labyrinth design in: Bord, Janet. *Mazes and Labyrinths of the World*. New York, NY: Dutton, 1976. 85, Fig. 127.) (MLW.)

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1790-1700, Goddess of Kultepe, Anatolia; 1500, Lachish Ewer, Triangle, and Menorah; and 800, Tanit (Also Taanit, Ta'anit, Tannit, or Tannin). (RGS.)

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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. (RGS.)

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IMAGE: NEOLITHIC CYBELE: ÇATAL HÜYÜK, TURKEY.

PHOTO: © GSA. DESCRIPTION: EARLIEST KNOWN FIGURE OF CYBELE, SEATED BETWEEN TWO LIONS: ÇATAL HÜYÜK.

SLIDE LOCATION RE-GENESIS PHASE 2, SHEET 2, ROW 3, SLEEVE 5, SLIDE #583, * 6000 BCE.

CORRECT IT_RPT_S2_R3_SL5_S583.

SHOT ON LOCATION: MUSEUM OF ANATOLIAN CULTURES: ANKARA, (ANATOLIA) TURKEY.

NOTE 1: * LADY OF THE ANIMALS, EARLIEST KNOWN NEOLITHIC FIGURE OF CYBELE. ÇATAL HÜYÜK, LEVEL II. (CAA: 15, FIG. 5; LOG: 107.)

NOTE 2: CAMERON PROPOSES THAT THE LADY OF THE BEASTS IS SEATED NOT BETWEEN LIONS BUT LIONESSES. (SA: 8.)
NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: ÇATAL HÜYÜK TRIANGLES: ÇATAL HÜYÜK, TURKEY.
PHOTO: © GSA. DESCRIPTION: ÇATAL HÜYÜK TRIANGULAR SYMBOLS, ÇATAL HÜYÜK, TURKEY.
SLIDE LOCATION TURKEY, SHEET 51, ROW 3, SLEEVE 4, SLIDE #569, 7250-6150 BCE.
CO_TUR_S51_R3_SL4_S569.jpg
SHOT ON LOCATION: MUSEUM OF ANATOLIAN CULTURES: ANKARA, (ANATOLIA) TURKEY.
NOTE 1: EARLY [ÇATAL HÜYÜK] 6800 SYMBOL. (SOURCE: ENTRY ABOVE.)
NOTE 2: "THE TRIANGLE AS THE [GENERATIVE] YONI (WOMB, VAGINA, VULVA; PLACE OF ORIGIN, BIRTH, AND REST) (MN: 78)."
NOTE 3: FIELDWORK PROJECT 1986.

IMAGE: PRECURSOR OF LATE NEOLITHIC CYCLADIC FIGURES: AEGEAN ISLANDS.
PHOTO: © GSA. DESCRIPTION: PRECURSOR OF CYCLADIC FIGURES INC. BEAK (BA BIRD?) NOSE, PRONOUNCED BREASTS PLUS "DEEPLY-CLEFTED TRIANGULAR VULVA;" AEGEAN ISLANDS. (SV: 46-47.)
SLIDE LOCATION CYCLADIC, SHEET 3, ROW 2, SLEEVE 2, SLIDE #36, 4500-3200 (LATE NEOLITHIC) BCE.
CU_CYO_S3_R2_SL2_S36.
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: FIELDWORK PROJECT 1998.