

#### 41. 7000-3500 (1450), 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.)

\* \* \*

##### *Old Europe.*

Celebration of life is the leading motif  
in Old European ideology and art.  
... There was no simple death,  
only death and regeneration.  
(MVP: 49.)

##### *Heritage [Hera-tage].*

Inside her field,  
Gimbutas made enormous contributions  
to the archaeology of Neolithic Europe,  
but far beyond her field she sparked possibilities  
for all of us by revealing that an ecologically  
embedded, egalitarian, non-militaristic society  
is not a pipe dream.  
It is our heritage [hera-tage].  
(BBAW: 98.)

##### *Matricentric Considerations.*

It is difficult to believe that these complex societies  
were based on a pure form of original participation:  
that there must have been a high degree of purpose,  
planning and reflexiveness. Yet the social organization  
was articulated in terms of equality and partnership.  
(PHI: 24-25.)

##### *Matricentric Social System.*

Non-Indo-European societies were  
matrilineal, matrifocal, and egalitarian.  
(COG: 294-296, 324-349; TLG: 112-125.)

*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.*

*Patriarchy According to Thomas Berry.*

The pre-patriarchal, 'matricentric' period of Old Europe  
flourished from around 6500 BC  
until the Aryan invasions around 3500 BC.  
For the last 5500 years, patriarchy  
– an archetypal pattern of oppressive male governance –  
has been an integral characteristic of Western civilization.  
(BPMP.)

*Before Civilization.*

Neolithic Europe was not a time  
'before civilization'...  
It was, instead a  
true civilization  
in the best meaning of the word.  
(COG: 11.)

Old Europe refers to the Neolithic (New Stone Age) and Chalcolithic Age (Copper Age) of Europe or pre-Indo-European period that theoretically 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. Gimbutas suggests 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.)

Additionally, Gimbutas demonstrates an Old European *arche*, or beginning model. As archaeological discoveries indicate that Old Europe lacked significant warfare, weapons or fortifications, she proposed that this culture reflected settled and cooperative communities including "a balance of power between the sexes." (COG: viii.) In this paradigm, she posits that mother clans and cultures experienced ongoing population growth, significant trade, animal and plant domestication, along with sacred script, aesthetic temples, and matristic rites and rituals, plus sophisticated artistry including pottery, goldsmithery, copper, and textile/weaving. \* Although rites and rituals appear to have been nature– Gaian–goddess centered, both sexes participated. In *The Chalice and the Blade*, Eisler asserts that this Old European model was a non-hierarchal, participatory model that challenges the theory in which male dominance and male violence are "inevitable, eternal givens." (CB: 73.) Both Gimbutas and Eisler refer to these

goddess-centered cultures as egalitarian or gynanic. (COG: VII-XI, 8-9, 48-9; CB: 73, 105-106, 198-203; MK.)

\* Matricentric Considerations.

It is difficult to believe that these complex societies were based on a pure form of original participation: that there must have been a high degree of purpose, planning and reflexiveness. Yet the social organization was articulated in terms of equality and partnership (PHI: 24-25).

Although there was much use of copper in Old Europe, there is no known evidence of metallurgical techniques in the northern steppes, likely 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 Transcaucasians 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.)

\* (KL; LOG; COG; GGE; WCG; TKC; BBA.)

This summary adds further details to the above transition.

With a growing realization of the necessity to distinguish the Neolithic and Copper Age pre-Indo-European civilization from the Indo-Europeanized Europe of the Bronze Age, I coined, ten years ago, the new term “Old Europe.” This term covers, in a broad sense, all Europe west of the Pontic steppe before the series of incursions of the steppe (or ‘Kurgan’) pastoralists in the second half of the fifth, the fourth, and the beginning of the third millennium BCE, for in my view Europe is not the homeland of the Indo-European speakers. In a narrower sense, the term Old Europe applies to Europe’s first civilization, i.e., the highest Neolithic and Copper Age culture, which was focused in the southeast and the Danubian basin and was gradually destroyed by repeated Kurgan infiltrations. ... Old European societies were unstratified. There were no contrasting classes of rulers and laborers, but there was a rich middle class that arose as a consequence of metallurgy and expansion of trade. Neither royal tombs, distinct in burial rites from those of the rest of the population, nor royal quarters, distinguished by extravagance, have been discovered (WCG: 63).

A sacred form of pictographic writing and linguistics continued to emerge during Old Europe Neolithic or the pre-Indo-European period. Generally speaking “the area was from the Aegean and Adriatic seas and islands, as far north as Czechoslovakia, southern Poland and western Ukraine.” (COG: vii-x; GGE: 17; MK.) Given 21<sup>st</sup>-century technology, advanced computer science, and on-going DNA discoveries by global teams of historical-linguists, biologists, statisticians, and archeologists, new (2015) translations, methodologies, and discoveries are leaning towards the earlier Indo-European step theory. “The tangled roots of English: a new family tree of Indo-European languages supports the theory that the root language, Proto-Indo-European, originated in the steppes of eastern Europe (TRE: D6).” Although evidence is leaning towards the steppes of eastern Europe theory, some members of the jury are still out, including Renfrew and the Garrett and Chan teams.\* The Gimbutas’ Old Europe Neolithic (pre-Indo-European) theory is discussed throughout Re-Genesis, with special focus in the BCE entries: 7000-3500 (1450), Old Europe; 6500-5500, Neolithic Expansion of Eastern Europe; and 3400-2900, Mesopotamian Writing from the Protoliterate Period.

\* 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.)

In the paper \* presented by Marija Gimbutas at the Sep. 2-5, 1986 Malta Conference (*Archaeology and Fertility Cult in the Ancient Mediterranean*), she was very clear that unstratified Old European societies strongly indicate renewing, sustainable and collaborative cultures: not dualistic hierarchies, matriarchies or other dominant paradigms.

\* "Images and Functions of Palaeolithic and Neolithic Figures: The Question of Terminology."

A serious and continuous obstacle in the study of ancient societies is the indolent assumption that they must have resembled our own. ... The difficulty with the term matriarchy in the 20<sup>th</sup> century anthropological scholarship is that it is assumed to represent a complete mirror image of patriarchy or androcracy – that is to say, a hierarchal structure with women ruling by force in the place of men. This is far from reality of Old Europe. Indeed, we do not find in Old Europe, or in all of the Old World, a system of autocratic rule by women with and equivalent suppression of men. Rather, we find a structure in which the sexes are more or less on equal footing, a society that could be termed a gynany (COG: 324).

Further communal communities and partnership considerations:

Gimbutas believed that women played central roles in the religion and society of Old Europe. Grave evidence shows no great disparities among individuals or between women and men. This stands in sharp contrast to the royal graves of later periods and suggests that not only women and men, but all members of the society, were equal. The clearest marks of patriarchal societies—implements of war and the celebration of warriors and the warrior Gods—are lacking. Gimbutas interpreted the civilization of Old Europe as 'matristic,' worshipping the Mother and honoring women, and 'matrilineal,' with family ties being traced through the female. Because of the centrality of the symbol of the Goddess, from evidence of cult scenes found in shrines and also from burials of women with ritual objects, she hypothesized that women played central roles in the creation of Old European religion and probably also the leading roles in its rituals. Through clear evidence is lacking, she suggested that the towns of Old Europe may have been organized around a 'theocratic, communal temple community ... guided by a highly respected elder—Great Mother of the clan and her brother or uncle, with a council of women as a governing body.' Gimbutas did not call Old Europe 'matriarchal,' for this would imply that women dominated men (LOG: xx; COG: 9). She insisted that men played important and valued roles within the culture, perhaps especially in trade (ROG: 56). (COG: 324, 331-41, 349, 352, 357-401).

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)." Although Old European symbols and myths from Minoan, Phoenician, and Middle Eastern cultures (7,000-3500 BCE) were

not the prototype of Indo-Europe, its legacy lingers on in the substratum/subtext. (FA: 132.)

For an extensive research about the Mycenaean–Minoan culture as a hybrid of both Old European and Indo–European elements that were later assimilated by the Classical Greece, c. 500 BCE: 1450-1100 BCE, Late Bronze Age Crete. (RGS.)

Further Crete and Aegean research: 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, Mycenaeans Dominant on Greek Mainland; 1580, Zeus; 1450-1100, Late Bronze Age Crete; 1400 Post Palace Period; 1100-800, Iron Age; and 1100-800, Mediterranean Dark Ages. (RGS.)

Further Crete and Aegean research:

Alexiou, Stylianos, Nikolaos Platon, and Hanni Guanella. *Ancient Crete*. Trans. D. J. S. Thomson. London, England: Thames & Hudson, 1968. (AC.)

Arthur, Marilyn B. "Early Greece: The Origins of the Western Attitude toward Women." *Women in the Ancient World: The Arethusa Papers*. Eds. John Peradotto, and J. P. Sullivan. Albany, NY: State University of New York Press, 1984. 7-58. (EG.)

Conn, Marie A. "Pandora and Eve: The Manipulation and Transformation of Female Archetypes." *Balancing the Scales: An Examination of the Manipulation and Transformation of Symbolic Concepts of Women*. Eds. Marie A. Conn and Therese B. McGuire. Lanham, MD: University Press of America, 2003, 1-24. (PAE.)

Dietrich, Bernard C. *The Origins of Greek Religion*. Berlin, Germany: Walter De Gruyter, 1974: 11, 96-106. (OGR.)

\_\_\_\_\_. *Tradition in Greek Religion*. New York, NY: Walter de Gruyter, 1986. (TIGR.)

Finkelberg, Margalit. *Greeks and Pre-Greeks: Aegean Prehistory and Greek Heroic Tradition*. Cambridge, England: Cambridge University Press, 2005. (GPG.)

Gesell, Geraldine C. *Town, Palace, and House Cult in Minoan Crete*. "Studies in Mediterranean Archeology" Vol. 67. Göteborg: P. Åströms Förlag, 1985: Ch. I: 2. (TP.)

Keller, Mara Lynn. "Crete of the Mother Goddess: Communal Rituals and Sacred Art." *ReVision* 20.3 (Winter 1998): 12-16. (KCMG.)

Lubell, Jarrett A. "The Minoans of Crete." *Archaeology* 68.3 (May-Jun. 2015): 28-35. (MOC.)

Mellersh, H. E. L. *Minoan Crete*. New York, NY: Putnam, 1967. (MMC.)

Platon, Nicolas. *Crete*. Geneva, Switzerland: Nagel Publishers, 1966. (C.)

Rutkowski, Bogdan. *Cult Places of the Aegean*. New Haven, CT: Yale University Press, 1986. (CPA.)

Further Demeter research: 4000, Nile Bird Goddess, Egypt; 2000, Indo-European Tribes; 1100-800, Mediterranean Dark Ages; 630-620, Goddess Kore, Izmir Turkey; 575, Acropolis and Sanctuary of Demeter Malophoros, Selinus Sicily; 528, Agrigento, Sicily; 500, Greek Mysteries; 282-263, Demeter's Priene Temple; and 200, Greece and Pergamon, Anatolia. (RGS.) (Also, see RG: 37-48 CE, Mary and Pagan Goddesses.)

Examples of goddesses/queens venerated alongside of male gods/kings/princes are numerous. For a brief selection: Hebrew Asherah – Baal/Yahweh (MOO: 376); \* Ugaritic/Canaanite Athirah-El (bull) (MOO: 376); \*\* Shekinah –Yahweh (HG: 105-111); Babylonian Aruru (Asherah/Ashratum)– god Anu (TGA: 39; MOO: 376); Punic Tanit – Baal Hammon (MOO: 378); N. Syrian Tanit – Lord of Mount Amanus (MOO: 378); Sumerian Inanna – Dumuzi (MOO: 383); Levant Astarte – Baal (GGL: 131); Sumerian (not Semitic) Ishtar – Tammuz (MOO: 383); Greek Aphrodite – Adonis (MOO: 383); Hittite/Phrygian Cybele and Attis; (SMA: 54); Adam and Eve; \*\*\* Sarah and Abraham; and Lady Ikoom, Snake queen and mother of lord Wa'oom Uch'ab Tzi'kin, royal ruler of the Mayan Snake Dynasty c. 562 AD. (TSK: 16.) (Also, note subsequent Mayan Snake queen named K'abel (TSK: 16.)  
 \* Astarte/Athart/'trt was 'Baal's Other Self.' (GGL: 131.)  
 \*\* Canaanite Athirah is Hebrew Asherah. (MOO: 376.) (RGS: 7000, Hieros Gamos.)  
 \*\*\* Or, Eve and Adam? (RGS: 7000, Hieros Gamos.)

According to numerous scholars including M. Zour, S. Farzin, and B. Aryanpour, the mother of the gods embodied unequalled preeminence including royal ascendancy to the throne through matrilineal lineage (WA). *Hieros Gamos* frequently included apotheosis (deification) of the king plus land stewardship (CDBL: 132-133, WDSS0: 182-3). Selected examples are: Egyptian Hatshepsut – Thothmes; Middle Elamite period Goddess Kiririsha and gods Inshoshimak and Houmban; Goddess Anahita and King Narseh's investiture (PHM: 188) as legitimacy of male kings was only through the mother's (matrilineal) side (WA: 233); Phrygian Matar Cybele (Kybele) and her son – lover Attis (CAA: 18-20, MG: 398-400); and god – son – husband Kabeiros (Kadmilos, Korybas) of Samothracian Mother Goddess (GOG: 87) (RGS: 7000, Hieros Gamos).

Further Hieros Gamos research:

7000 Hieros Gamos; 4400-2500, Olympus Hera; 3200-539, Proto Elamite Goddesses and Matrilineal Aspects; 3000, First Dynasty, Egypt; 3000-1450, Gournia; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 1800, Re-Visioning Goddess Sarah; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1479-1425 Tuthmosis III, Egyptian King; 1000, Ephesus, Anatolia; 900, Taanach, Canaanite Libation Stand; 750-650, Cybele and King Midas, Anatolia; 323-30, Temple Kom Ombo, Egypt; and 200, Winged Victory. (RGS.)

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 Birnbaum, Lucia Chiavola. *Black Madonnas: Feminism, Religion, and Politics in Italy*. Boston, MA: Northeastern University Press, 1993. (BLM.)  
 \_\_\_\_\_. *Dark Mother: African Origins and Godmothers*. San Jose, CA: Authors Choice Press, 2001. (DM.)  
 Corrington, G. P. "The Milk of Salvation: Redemption by the Mother in Late Antiquity and Early Christianity." *Harvard Theological Review* 82.4 (1989): 393-420. (TMOS.)  
 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.) (Excellent primary sources.)  
 Princeton, NJ: Princeton University Press, 1975. (ZAH.)  
 Gimbutas, Marija Alseikaite. *The Living Goddesses*. Supplemented and Ed. by Miriam Robbins Dexter. Berkeley, CA: University of California Press, 1999. Proof copy. (TLG.)

- Kerenyi, Carl. *Zeus and Hera: Archetypal Image of Father, Husband and Wife*. Princeton, NJ: Princeton University Press, 1975. (ZAH.)
- \_\_\_\_\_. *The Gods of the Greeks*. 1951. London, England: Thames and Hudson, 1982. (GOG.)
- Lapinkivi, Pirjo. *The Sumerian Sacred Marriage in the Light of Comparative Evidence*. Helsinki, Finland: Neo-Assyrian Text Corpus Project, 2004. (SSM.)
- Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. (TCOP.)
- Lutzky, Harriet. *Shadday as a Goddess Epithet*. *Vetus Testamentum* 48, Fasc. 1 (Jan. 1988): 15-36. (SGE.)
- Murray, Margaret Alice. *The Splendour That Was Egypt*. London, England: Sidgwick and Jackson, 1977. (STWE.)
- Neumann, Erich. *The Great Mother: An Analysis of the Archetype*. 2nd Ed. Trans. Ralph Manheim. Princeton NJ: Princeton University Press, 1963. (TGM.)
- Sheres, Ita and Anne Kohn Blau. *The Truth about the Virgin*. New York, NY: Continuum, 1995. (TAB: 93.)
- 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): 7-27. (ASWM.)
- Zorich, Zach. "The Snake King's New Vassal." *Archaeology* 66.6 (Nov.-Dec. 2013): 16. (TSK.)

Further Kurgan plus metal weaponry research:

- Christ, Carol P. *Rebirth of the Goddess: Finding Meaning in Feminist Spirituality*. New York, NY: Addison-Wesley, 1997. 60-62. (ROG.)
- \_\_\_\_\_. "Patriarchy as a System of Male Dominance Created at the Intersection of the Control of Women, Private Property, and War, Part 2." *Feminism and Religion* (18 Feb. 2013 <http://feminismandreligion.com>). (PSM.)
- Davis-Kimball, Jeannine and Leonid T. Yablonsky. *Kurgans on the Left Bank of the Ilek: Excavations at Pokrovka*. Berkeley, CA: Zinat Press, 1990-1992. (KL.)
- Davis-Kimball, Jeannine et al. *Kurgans, Ritual Sites, and Settlements: Eurasian Bronze and Iron Age*. BAR International S890. Oxford, England: Archaeopress, 2000. (KRS.)
- Gimbutas, Marija Alseikaite. "The First Wave of Eurasian Steppe Pastoralists in Copper Age Europe. *Kurgan Culture and the Indo-Europeanization of Europe*. Eds. 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*. Eds. 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." Eds. Miriam Robbins Dexter, and Karlene Jones-Bley. *Journal of Indo-European Studies* Monograph No. 18 (1997): 240-268. (TWKP.)

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 matricentric considerations:

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- \_\_\_\_\_. "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.)
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- \_\_\_\_\_. *Ancient Knowledge, Ancient Know-How, Ancient Reasoning: Cultural Memory in Transition, from Prehistory to Classical Antiquity and Beyond*. Amherst, NY: Cambria Press, 2013. (AN.)
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- 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.)
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- Reason, Peter. *Participation in Human Inquiry.* London, England: Sage, 1994. (PHI.)
- Shannon, Laura. "Women's Ritual Dances: An Ancient Source of Healing in Our Times." Eds. Leseho, Johanna, and Sandra McMaster. *Dancing on the Earth: Women's Stories of Healing and Dance.* Forres, Scotland: Findhorn Press, 2011. 138-157. (WRD.)
- 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.)
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- 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.)

IMAGE: SEATED WINGED DEITY: SESKLO OR CRETE, GREECE.  
IMAGE © GSA. DESCRIPTION SEATED DEITY WITH WINGED ARMS IN KA POSITION  
DECORATED WITH ZIGZAG OR SERPENTINE MOTIF.  
SLIDE LOCATION CRETE, GREECE, SHEET 1, ROW 2, SLEEVE 2, SLIDE #2, c. 6000 BCE.  
CU\_CRE\_S1\_R2\_SL2\_S2.  
SHOT ON LOCATION: HERAKLION MUSEUM: CRETE, GREECE.  
NOTE 1: (LOG: 3-23.)  
NOTE 2: FIELDWORK PROJECT 1980-1985.  
PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES.

IMAGE: SCHEMATIZED VIOLIN-SHAPED FEMALE DEITY: NANTES, FRANCE.  
PHOTO: © GSA. DESCRIPTION: NEOLITHIC FEMALE DEITY FROM CAMP OR FORT-  
HARROUARD, MARCILLY-SUR-EURE, NANTES, FRANCE. (MOST LIKELY RE.  
GROTTA-PELOS CULTURE.)  
SLIDE LOCATION NEO. PAL. FRENCH, SHEET 5, ROW 1, SLEEVE 2, SLIDE #2, BCE.  
CU\_NPF\_S5\_R1\_SL2\_S2.jpg  
SHOT ON LOCATION: MUSÉE DES ANTIQUITÉS NATIONALES: SAINT-GERMAIN-EN-  
LAYE, FRANCE.  
NOTE 1: MUSÉE DES ANTIQUITÉS NATIONALES IS LOCATED JUST OUTSIDE OF  
PARIS.  
NOTE 2: FIELDWORK PROJECT 1980'S.  
PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES.

IMAGE: NEOLITHIC VIOLIN DEITIES: BABYLONIA.  
PHOTO: © GSA. DESCRIPTION: SCHEMATIZED VIOLIN DEITIES THAT ALSO MIRROR  
SMALL NEOLITHIC FINDS FROM APHRODISIAS, TURKEY & GREECE.  
SLIDE LOCATION NEAR EAST, SHEET 3, ROW 2, SLEEVE 5, SLIDE #31, BCE.  
CU\_NEA\_S3\_R2\_SL5\_S31.jpg  
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.  
NOTE 1: FIELDWORK PROJECT 1998.

IMAGE: PRECURSOR OF CYCLADIC FIGURES, NEOLITHIC.  
PHOTO: © GSA. DESCRIPTION: PRECURSOR OF CYCLADIC FIGURES INC. BEAK NOSE  
(BA BIRD?), 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.