

## **Matriarchy and Female Civilization – Traces in Antiquity and Middle Ages**

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### **Archaic History and Greek myths**

**An early matriarchy in South America**

**Bachofen – pioneer of ancient matriarchy and female domination**

**Matriarchy and epoch of transition in Ancient Elam**

**The “Tree of World” and the “Wheel of world” – symbols of matriarchy?**

**The original sin – only Jewish-Christian roots?**

**Matriarchy, Goddesses and Holy Women in ancient civilizations**

**Relicts of matriarchy in Old Testament**

**Relicts of matriarchy in New Testament and early Christianity**

**Relicts of matriarchy in Classical Greece and Mediterranean Civilization**

**Relicts of matriarchy in Western and Central Europe**

**Has there been a Celtic matriarchal system?**

**Relicts of matriarchy in the courtly civilization of Middle-ages**

**Internet Sources, Sources, Literature**

## **Matriarchy – Traces in Antiquity and Middle Ages**

It is believed to be sure, that not only in Europe, but also in other parts of the world there were civilizations, in which women dominated or at least were equated to men.

### **Archaic History and Greek myths**

From their knowledge of ancient global high-cultures the German scholars Geise und Prahl draw the deduction: „There must once have been a mother-culture, from which everything went out!”<sup>1</sup> Numerous myths of mankind like the Orphic creation-myth of Pelasgians, the preceding civilization of Greeks, considered the process of the creation of Cosmos as a female act. The black-winged night, which the Orphic people fancied as a goddess, is said to have been inseminated by the wind (Hebraic *ruach*), the spirit-symbol of Old and New Testament, and then to have laid “a silvery egg in the womb of darkness”. From this egg, the embodiment of female, Eros, the bisexual God of love with four heads<sup>2</sup>, is told to have been slipped away and to have set into motion the universe. “Eros’ mother, who called him Erikepios or Proto-genos Phaeton, lived with him in a cave, a typical symbol of matriarchy. She presented herself “in the trinity of night, order and justice.” This triune goddess “governed universe, until her sceptre went over to Uranos.”<sup>3</sup> If you know, that since many millennia the moon is a symbol of female (for example monthly cycle of women, month = moon, in German Monat = Mond = English month), then you may consider, that this Goddess is also a realization of the three visible moons’ phases. Different from female moon, however, was Uranos, the patriarchal preceding God of old Zeus. In the course of historic development this “Father-God” more and more eliminated the (female) goddess, the basic principle of creation.<sup>4</sup> In ancient Egypt the male God of Creation created himself by himself. In most myths of creation, however, the female element, always connected and associated with Moon, prevails. Already in the beginning of creation there are important attributes of human civilization: the *egg* as incarnation of womanhood and pre-stage of love and procreation, the *cave* as precursor of the temple, i.e. the place, which was made for the veneration of the female deity, *trinity* as a phrase of divine

effective forces, which were transmitted to Christian religion, too, after the virilization and civilization of society and are found, even in Jewish cabbalistic.

Taking into account these very old myths, Horst Friedrich does not exclude, that this mother-culture, supposed by Geise, Prahel and other scholars, „may even have existed in past aeons” and “then was totally destroyed by cosmic-terrestrials cataclysms and was detracted from eyes under geological deposits.”<sup>5</sup> Against the thesis of cataclysm, however, stands the fact, that the changeover from matriarchy to patriarchy, as it is proved for a lot of peoples for example in ancient Elam and even in ancient Israel, did not happen by revolution, but in the way of evolution with a rather long-lasting phase of transition. In this transitory epoch matriarchal and patriarchal civilizations more or less harmonically existed one near another. This phase may be associated with the transition from the Nomadic resp. half-Nomadic culture to a civilization depending from fix places of agriculture and animal husbandry. Exact datings, however, are not feasible, and if possible, then would be variable for different continents and climates.

### **An early matriarchy in South America**

Geise and Prahel suppose, not at least because of the very early dating of the relicts of Caral, Ciudad Sagrada de Caral, the holy town, in Perú, that an early matriarchal civilization took place in America approximately 10.000 BC. Excavations in the region of Caral are led by Mrs *Ruth Shady Solis*, director of the Institute of Archaeology and Anthropology of the Archeological and Anthropological Museum of San-Marcos-University of Lima. The relicts of Caral were only discovered in 1905, a serious exploration only was made since 1995. Mrs Solis and other archaeologists are convinced, that the civilization of Caral is, as far it is known, at least as old as the ancient civilization of Egypt.<sup>6</sup> The journal *Science* (April 2001) came to the result “that the emergence of urban life and complex agriculture in the New World occurred nearly a millennium earlier than previously believed (Shady Solis et al. 2001). Radiocarbon dates from the ancient city of Caral, in the Supe Valley of Peru, 23 km from the coast, show that monumental architecture there was under construction as early as 2627 B.C. and until about 2000 B.C., even before ceramics and maize were introduced to the region.”<sup>7</sup>

Prahel like many others is convinced, that Caral is „the oldest pyramid-town of America, even maybe of the world.”<sup>8</sup> It is very probable, „that this high-culture of Southern America is some millennia older than Ancient Egypt with its pyramids.”<sup>9</sup> Knowledge of astronomy, geometry, arithmetic, biology etc. was not only applied for a highly developed agriculture and for religious purposes, but also for the forecast of weather. There was even cultivated cotton in Caral.<sup>10</sup> This revolutionary conclusion from the excavations of Caral could not only lead to a new view of history of antiquity and of previous and early history, but would also lay bare the roots of matriarchal civilization in a part of the world where until now nobody supposed them.

### **Bachofen – pioneer of ancient matriarchy and female domination**

Bachofen, a Swiss, as a scholar of high format in Europe, dared to publish a book about matriarchy.<sup>11</sup> He developed the following stages of matriarchy: In so called primitive times of man (German “Urzeit”) there was dominating hetarism, to this epoch then followed the epoch of matriarchy and at last patriarchy, the system of patriarchalism, which is effective still today. Bachofen comprehended hetarism “as an accidental and licentious sexual intercourse, in such a manner, that the creation of an exclusively sexual community would have been considered as a sacrilege and violation of religious commandments.” This hetarism referring to Bachofen “had to give way bit by bit to the Demetrian matriarchy.” Several peoples are told to have restrained hetarism “to wedding night”.<sup>12</sup> Maybe that restraint is the result of a later period of human development. After the displacement of matriarchy by patriarchy several relicts of matriarchy survived in ancient civilizations until the times of Greeks and Romans, often in the hidden shape of mythology and even in poetry and comedy.<sup>13</sup> More than in Greek and Roman history the tracks of matriarchal system had been especially effective and visible in the history of ancient Elam in the region of today Iran until the first millennium B.C.

## Matriarchy and epoch of transition in Ancient Elam

In her book „Frauen und Schlangen“ (Women and Snakes), referring to the civilization of Ancient Elam, which existed in today Iran from 5<sup>th</sup> to the middle of 1<sup>st</sup> millennium, the German archaeologist Heidemarie Koch shows good arguments, that the ancient Elamits, the predecessors of old Persian civilization, had developed matriarchal patterns of life. In his book “Das Reich Elam” (Empire Elam), published in 1964, her teacher W. Hinz recognized the strong affinity of Elamic women to snakes and other female symbolic animals. Snakes, very old female symbols, in ancient Elam already early had won “a symbolic importance”. Since the foundation of Susa, the old Elamic capital of Elam, in the beginning of 4<sup>th</sup> millennium, snakes and other symbols are found on seal-imprints. They also were borne as amulets “round the neck”. On early terracottas almost exclusively women are depicted, maybe in association with a ritual of fertility. In coherence with the strong and high position of Elamic goddesses there may be deduced from those symbols a matriarchy in early Elamic history. Unfortunately sources do not inform us, whether besides the male priests there also were female ones. Since, however, the title “High priestess” is handed down, the idea, that every of the numerous female goddesses had their own priestesses, is not devious. How female civilization of Elamits was, is also shown by a list of female and male Gods from 23<sup>rd</sup> century BC. In this list the Goddess *Pinengir*, a mother-goddess, is called in the first place.<sup>14</sup> For her King *Untasch-Napirischa* not only erected a temple, but also a “tavern”. In this establishment beer was served, but it also had the function of a brothel, for which the Goddess Inanna, Ishtar in Sumer, was competent. In newer times of Elam *Pinengir* bore the title “Mistress of Heaven”. This name was also given to *Kiririscha*, the „Great Mistress“. She came forward especially in middle-Elamic time and displaced more and more *Pinengir*. The husband of *Kiririscha* was *Napirischa*, the „Great God“, a name which up today is also a synonym of Christian God. *Kiririscha*, the new female star, bore the name “Mother of Gods”. This name is very similar to Mary, the Christian “Mother of God”. In her temple especially weapons were found as gifts of consecration. The Sumerian Goddess Inanna was identical with the Elamic *Narunde*, which is called in 23<sup>th</sup> century BC as Goddess of love and of war. Love and war did not exclude one another in the time of transition from matriarchal to patriarchal system in Elam. Later on Elamic people transferred these both functions, love and war, on two different Gods, namely love and erotic to *Pinengir* and war to *Kiririscha*. You see, that division of labour more and more not only was important for men, but also for Gods. In new Elamic time *Napirischa*, the “Great God”, was venerated as “the greatest of Gods”. It may be probable, that in his person the patriarchate finally had found access to Elam and further displaced the still existing forms of matriarchy, personified by *Kiririscha*, the “Mother of Gods”. In an Assyrian source *Napirischa* was equated to Enlil, “the highest God of Sumerian Pantheon, the son of the God of heaven.” Sumerian Enki was the “Lord of Earth”. He corresponded to Elamic *Napirischa*, the God of Truth and “custodian of subterranean sweet water.”<sup>15</sup>

The depictions of women, too, which are handed down from Elam, speak for a strong position of women in law and society. Women and girls bore slackly falling down knee-length dresses, sometimes also short little skirts and pony-tail-hairstyles with long hair, streaming rearwards. The following picture shows the Chancellor Kuk-Kalla, “servant of King Schilhaha”, how he steps, led by a well hair-styled resolute Goddess to a man, who maybe is a King, on the right hand-side.



Figure 1: Seal of Kuk-Kalla, source: Heidemarie Koch, *Frauen und Schlangen*, p. 107.

Most pictures of Elam show women at work. Their position was probably not only high in the royal family. Marriages also in non-royal families took place in the most little circle of family. It is proved, that queens had a prominent position. They disposed of own assets and “were like her husbands able to dispose sacrifices and victims, to found buildings and statues.” It may be supposed, that there were also harems, to which belonged the royal sisters and daughters, too. Women, of course, were also able to appear to and act in court. In the cases of distribution of estates daughters were respected as well as sons.” From some documents we are able to see, that Elamic men “thought quite providently of their female members of family.” Striking examples, which confirm these words, are found in the book of Heidemarie Koch. Still in the Persian era of Achemenids approximately about 500 BC we meet women, who lived and acted rather autonomously. In a figure of Koch’s book we discover a noble, attractive, self-conscious lady, which holds a spindle in her hand, with fish and other foods on the table in front of her. Behind her stands a provident female servant with a big blower in both hands in a form, “as it is still today still used in Jemen”.<sup>16</sup> As well from the depictions of Elamic Gods and kings/queens as of simple men we may conclude, that in Elam probably until to 3<sup>rd</sup> millennium there existed a developed matriarchy and that until the midst of 1<sup>st</sup> millennium, i. e. to the end of Elamic Empire, there had been survived matriarchal relicts.

From these examples we may draw the conclusion that in ancient Elam there did not take place an oppression of female gender. Heidemarie Koch supposes, “that the knowledge of such images [cf. figure 2 below] led to the invention of the story of fall of mankind”.<sup>17</sup> In this story the woman was declared as the cause of all bad and evil. Referring to Koch that “must have happened under Semitic influence, for from the Elamic we do not have any indications for such a conception.”<sup>18</sup>



Figure 2: Eva and the snake, Elamic fragment of terracotta from Susa at the end of 3rd millenium, source: H. Koch: *Frauen und Schlangen (Women and Snakes)*, Mainz 2007, p. 153.

Like in the report of Hebrew Genesis also in ancient Elam the “Tree of Gnosis” stands in the midst of happening. On this tree hang four fruits, often not correctly translated as apples. Opposite to the woman who bears a long garment and stands on the right hand of the tree the snake sprawls herself up to the tree on the left. While in the Genesis Adam and Eve were present near the “Tree of Gnosis” before the “fall of mankind” and were finally seduced by the snake, in Elamic paradise Adam is missing in the scene of seduction. His place is taken over by a demon, which in later times, especially in New Testament, mutated into Satan resp. the Devil. In the picture of Elam the demon resp. Satan plays an active role in influencing

woman. It is well visible that he tries to push the woman towards the tree. He wants her to take and eat of the fruits. The woman is going to grasp a fruit, the snake on the left, too. In the Bible the word *nechesch* mostly is translated by snake. But in a Hebrew dictionary you find other English words for *nechesch* like luxury, cupidity, avarice, voracity etc. Nechesch can be deduced from ancient Sumerian word *nachaschu*. That means cupidity or voracity. In Old Testament Satan or devil does not appear in the Genesis and in the seduction-story of paradise. Christian theologians already in antiquity interpreted the snake as a symbol of Satan. They argued that Satan, the representative of the bad principle, was hidden in the figure of snake. The purpose of that figure allegedly was that Adam and Eve should not notice Satan immediately. In the scene of Elam the demon is visible and acts directly.

### The “Tree of World” and the “Wheel of world” – symbols of matriarchy?

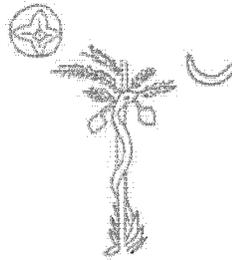


Figure 3: Der „Tree of World“, source: Frederik Hetmann: *Wie Frauen die Welt erschufen*, Zuerich 1999, p. 77.

In figure 3 (above), which stands for the “Tree of World” or “Tree of Gnosis”, the snake is sprawling herself round the stem of the tree upwards to the crown. On the left above the tree there is the Sun, on the right above the Moon. This astronomical figure makes apparent, that the scene of seduction in Paradise is connected with the macrocosm. Since the terracotta-potsherd of figure 2 is a fragment, Sun and Moon maybe are cut off and thus no more visible. The “Tree of World”, too, bears fruits like the Jewish-Christian “Tree of Gnosis”, indeed not four, but only two fruits. In the medieval Christian song-manuscript of Paris (figure 5 below) the tree bears four fruits like in the Paradise of Elam. In this Parisian picture, however, Eve, like in Elam standing on the right hand of the tree, already yielded to the temptation of ‘Snake’ and seductively holds the fruit in her right hand and is going to pass it to Adam who is standing on the left of the tree. But it is conspicuous that neither snake nor Satan can be discovered in this picture. Maybe the seductive lady represents all three figures, woman, snake and devil, in one person. In the course of the development of Christian religion the snake more and more was replaced by Satan respectively the devil. Maybe this French picture, influenced by Cabbalistic spirit, was to show, that Satan does not be effective in the direct, but more in the indirect invisible way – in the background.

Manfred Dinnes, a known Bavarian artist of the region of Ratisbone, links that symbolic Tree of Gnosis respectively Tree of World to the “Wheel of World” (figure 4 below), which is permanently in motion. This “Tree of Gnosis” maybe is identical with the *World Tree* of Germanic and Celtic peoples. To medieval Holy Hildegard of Bingen (1098 – 1179) the Cosmos, which is an instable balance of powers, appears as “Wheel of World”. The circulation of this wheel symbolizes God’s power (maybe a God with female attributes), which is without beginning and end. God bears this wheel in his breast. The Cosmos, whose centre is man, is a creation of God. The Universe is his body. The wheel leads back to Creator, who had formed it. With its closed circulation the wheel is a symbol for the timeless singularity and perfection of God, which comprehends all times. But, to be exact, that wheel is without time. „And like a circle closes in itself, what is hidden in it, thus the Holy Deity comprehends everything in itself and overcomes everything. For nobody was able to divide them neither in their power nor overcome or complete them.”<sup>19</sup> These descriptions of God and Creation seem to contain more female than male elements.



Figure 4: Sculpture “Wheel of World”, created by Manfred Dinnes in 2006. The sculpture stands in the court of St. Johann, the artist’s home, not far away from Danube

### **The original sin –only Jewish-Christian roots?**

This ancient matriarchal world, for which the “**Tree of World**” and the “**Wheel of world**” seem to have been symbols of Paradise, was more and more displaced by patriarchal dominance, which was connected with the fall of mankind in the Bible. This fall already in the Genesis was attributed to Eve (Chavea, the living), the first woman. She is told to have presented the famous “apple” to her husband Adam. Since then she is believed to have been the seductress of man in Jewish and Christian theology. From late antiquity more and more theologians based their theology on the biblical fall of man, created by woman with the help of the ‘snake’. By woman’s guilt original sin was believed to have come to mankind. As a consequence of this sin Adam and Eve were forced by God to leave paradise. There were indeed on and off Christian theologians like the British monk Pelagius (360-435 A.D.), who refused the doctrine of original sin (in Latin *peccatum originale*) and only were ready “to acknowledge the own sinfulness as impediment for the return to Paradise.”<sup>20</sup>

Especially St. Paul and St. Augustin (354-430 A.D.), who strongly depended from St. Paul, based their theology on the story about the fall of mankind in Paradise. The first commentary about that fall was made by St. Paul. From St. Augustin there leads a direct line to Luther and the other reformers in late middle-ages and 16<sup>th</sup> century.<sup>21</sup> Opponents to the dogma of original sin in modern times were also such prudent men like German poets Herder<sup>22</sup> and Goethe<sup>23</sup>. The latter mocked Immanuel Kant, the famous professor of philosophy in Koenigsberg (today Russian Kaliningrad), the capital of East Prussia, “who accepted the snake at face value”.<sup>24</sup> His engagement for illumination and rationalism did not prevent Kant from accepting theological patriarchalism and considering the Biblical fall of man as a historical fact. His knowledge of ancient history of Greece was rather limited, completely unknown to him the civilization of ancient Elam.

Since the Elamic figure of the fall of mankind (fig. 2 above) stems from 3<sup>rd</sup> millennium, you may accept, that patriarchy, especially going out from Semites, in the course of that millennium gradually displaced and eliminated Elamic matriarchy. We will find the same phenomenon of displacement in the ancient history of Egypt.

### **Matriarchy, Goddesses and Holy Women in ancient civilizations**

Not only in ancient Elam, but also in other ancient civilizations relicts of matriarchy may be discovered in the form of “Holy Women”. It is handed down to us that pharaohs, i.e. kings, formed the top of state and almost all Gods were male. The mass of today visitors pays its attention to the pyramids, one of the ancient Seven Miracles of the World, the sphinx and the mighty temples. Only relatively rarely tourists find the way to the “Valley of Queens”. Doris Wolf, a Swiss scholar, is one of the quite few, who trace the scarcely provable roots of Egyp-

tian early civilization. She intensely deals with the little known grottos of the “Great Goddess” and the relicts of her, which still today exist, but are almost forgotten.<sup>25</sup> This ancient caves and grottos are symbolic depictions of the uterus of the Holy Woman and therefore of the “Mother of Earth”, too. Modern males in the field of pre- and early history are not able to grapple with these findings of that very old time, for example with the “Venus of Willendorf”.



Figure 5: Sculpture Venus of Willendorf/Wachau in Austria, found on 7<sup>th</sup> August 1908

This sculpture consists of lime-stone, more precisely oolith. On the same place in Willendorf there were found further sculptures, called “Venus II” and “Venus III”. “Similar idols of woman from lime-stone, soap-stone or ivory, even from clay, were discovered over a 3000 km large area of circulation from Europe to Siberia, in the meantime, more than 200 pieces. Today we accept a unitary religious thinking during the late phase of the glacial period, i.e. before the culmination of last glacial period. In this time already there was dominating great lack and rate of birth went back. At the end of this phase before 20.000 years Europe had been completely left by Homo sapiens. Only some millennia later Europe was newly settled by a small-grown population. This people with quite different (cultural) utterances dwelt the caves. The thick figures of Venus had disappeared.”<sup>26</sup>

Modern male pre- and early historians have great problems to handle such findings of an age-old tome, for example the different figures of the “Venus of Willendorf”. Thus it is not amazing, that male scholars called a 27.000 years old sculpture, which was found in Czech Republic, disrespectfully as “fat lady”. Hans Schindler-Bellamy, professor of archaeology of another type, rectifies the actual issue in a conversation with the theologian Langbein: “These figures once were the religious symbols of the ling Stone Age of Europe!” They are Mother-Goddesses from the time long before the patriarchy! Their exuberant bodies were not plump sex-symbols, but show, how high the esteem of Holy Women was many millennia ago.<sup>27</sup> The names of these Mother-Goddesses are in a large degree unknown to us. “The oldest known name of this Holy Women is ‘Het-Hert’, i.e. ‘House of Heaven’<sup>28</sup>, probably not her original name. It is believed to be sure, that in prehistoric times, in which writings had not been practised and probably had not been necessary, there was venerated an only Goddess. In the course of time from this there had been developed more and more further Sub-Goddesses.”<sup>29</sup>

Much more important than the knowledge of names are the facts. Thus we should know that the divine Heavenly Cow, who maybe survived in modern Indian veneration of “Holy Cows”, is the symbol of Holy Woman. Ancient Goddesses had been venerated in the body of Earth in holy grottos. That fact was still known to the Greek philosopher Porphyrios (234-306 A.D.)<sup>30</sup>, but was more and more eliminated after the victory of Christian religion which substituted female Goddesses by female saints. Differing from the civilization and religion of Christianity the matriarchy was formed by the idea of reincarnation. Matriarchy did not apply and practise the principle of Old Testament, that is to make Earth tributary to man, but it was a civilization of preservation and protection in the eternal circulation of life. The holy grottos, of which most had been transformed or destroyed in the course of millennia, were in fact the temples of Great Goddess. The “colour of ochre” in these cult-grottos very probably “was not colour, but blood of menstruation”.<sup>31</sup> Only quite few burial objects from these holy grottos are indicated in the museums as relicts of the old matriarchal civilization. It is apparent, that they are out of

place in a system of still practised male science. The female First Goddess in Elam and in Egypt until 3<sup>rd</sup> millennium was the dominating deity. With the increasing appearance of patriarchal elements in civilization, from Het-Hert there had become Hathor, the “Mother of Gods, who set children into World, naturally male ones, too. With the beginning of the epoch of Egyptian Ancient Empire in 2650 BC the Heavenly Cow began to lose her holiness. In dynastic Egypt this Holy Cows more and more got animals, who were butchered for ritual purposes in the increasing male system. In the midst of 3<sup>rd</sup> millennium in Egypt earlier than in Elam the “regency of the Holy Woman” was terminated, “the patriarchate had won through.”<sup>32</sup> Small rests of ancient matriarchal civilization were still able to survive several centuries, old matriarchal perceptions were almost impalpably adapted. Thus from the “Womb of Heaven” became the “Womb of Horus”. Horus like Jesus was the “godly child”, whom the “Mother of Gods” had born. Saviour Osiris was “gulped by Goddess Isis who again donated him his life.” Every year Osiris was killed and then reborn as “Horus-child”. The parallels to Christian Christmas and Easter are apparent.<sup>33</sup> The place of the “Mother of Gods” was captured by Mary, “Mother of God”, the place of Horus by the child Jesus. Male Gods more and more displaced the female ones, not only in Egypt.

### **Relicts of matriarchy in Old Testament**

Not only in Elam, Egypt and other civilizations of antiquity there are found tracks of a matriarchal civilization, but astonishingly in Old and New Testament, too. The theory of many experts of the Bible, that ancient Jews had already known and exclusively practised the belief in the One male God Jahwe, stands on uncertain legs, if you make a more exact analyze of Bible. In the Genesis, the first part of the Bible, God respectively Gods appear in the first time in the plural as *Elohim* (1st book Mose chapt. 1,26), who literally should be translated as „Gods“. Much later Jahwe, originally a God of War, is appearing as God. Jahwe, however, does not stand alone for himself, but is in competition with Baal<sup>34</sup>, the God of storm and weather, who was very popular in simple people. In the reign of King Ahsaja furthermore pagan cults of Gods were practised besides that of Jahwe.<sup>35</sup> King Jehu, too, who approximately reigned from 845 to 818 BC and apparently was an adherer of the religion of Jahwe, organized indeed a mass murder of the priests of Baal, but inconsequently tolerated other cults of Gods.<sup>36</sup>

Under King Manasse, who approximately reigned from 698 to 642 BC, the belief in God Baal, which had been grimly persecuted by King Jehu, and even the cult of Holy Woman again arose - despite the severe Jewish command of monotheism. But it got still thicker: “The King commanded to be erected a statue of the Heavenly Woman Aschera in the temple of Jerusalem, in the sanctum of the God Jahwe.” Aschera was of Sumerian origin, she was believed to be the “power of all things” und like Egyptian Mother of Gods she was the “Mistress of Gods”. By that title she stood on a higher step than Jahwe. The adherers of Jahwe did not accept this royal act of Manasse and fought against Aschera sometimes in a radical manner. After phases of toleration, the sanctuaries of Aschera regularly had been destroyed and her holy ailanteries (holy woods) deforested.<sup>37</sup> Despite the increasing hostility of the Jahwe-priests the statue of the Goddess was able to be kept up in the temple of Jerusalem. Only again King Hosia decided to remove the statue from temple. After all, in the “competition between Jahwe’s partisans and Baal’s followers”, described by the prophet Elias, Baal’s priests, the losers, were slain by the victorious priests of Jahwe. It is, however, not mentioned, that the victors acted against the followers of Aschera in the same manner. It seems, that the Jahwe-priests kept on tolerating the female cult of Aschera. It is an undeniable fact that the statue of Aschera almost “two thirds of this time, i.e. 236 years”, found a good place in the Temple of Jerusalem, which had existed for exactly 370 years.

Even still “Rehoboam, a son of Salomo, accepted that Aschera’s statue was placed in the Temple of Jerusalem.” Still 35 years it was venerated there. It was King Asra, who commanded the statue again to be removed, but did not permit that it was destroyed, for King Josah “made it again to be erected in the sanctuary.” There the statue remained for approxi-

mately 100 years. Building up and removal of the female idol from Temple were still continued for some time. The belief in Aschera, however, was so strongly anchored in the heart of people that her cult succeeded in surviving until 7<sup>th</sup> century BC besides the patriarchal religion of Jahwe. It is probable, that "Jahwe and Aschera for a long time had been venerated as a couple" and matriarchal and patriarchal patterns like in ancient Elam existed in coexistence side by side in Jewish religion.<sup>38</sup> Dagmar Scherf relates Aschera to El (God), who was venerated in the South of Byblos. His cult was probably older than that of Jahwe. How much the Jews in the time about 600 BC venerated Aschera, shows the following passage of Jeremia 7,18 in which the offended Jahwe speaks to Jeremias:

"Do you not see what they drive in the towns of Juda and in the streets of Jerusalem? The children gather wood, the fathers set fire alight, and the women knead the dough, to bake sacrificed scone for the Queen of Heaven<sup>39</sup>. Libation is donated to foreign Gods, to offend me" (Jerem. 7,18).

But Jeremias did not succeed in changing people's mood. "All people, who had settled in the country of Egypt and in Patros", not only women, refused to follow him and founded their veneration of Aschera with plausible arguments:

„In the matter, in which you spoke with us in the name of Lord, we are not able to obey you. In fact unconditionally we will do all that, what we promised, namely to make animal-sacrifices and libations, as we, our fathers, our kings and rulers did it in the villages of Juda and in the lanes of Jerusalem. There we had bread, to satisfy ourselves, we did very well, and we didn't have to experience calamity. Since we stopped to bring smoke-sacrifices to the Queen of Heaven and to donate libations, we are suffering from poverty in all things and perish by sword and hunger."

In the text immediately following, the women justify their animal-smoke-sacrifices and libations expressively by the "agreement of our husbands, that we bake cakes according her figure for her and donate libations to her" (Jerem. 44, 16-19).<sup>40</sup> In her book „The History of God“ the English theologian Karen Armstrong describes "the situation of competition between Jahwe and the old female deities venerated in the neighbour-country of Canaan, which in the face of a belief, geared to a male God, only slowly could be decided in favour of him."<sup>41</sup> It is very probable, that small relicts of these tracks of the veneration of Aschera still rather secretly lasted until the time, in which Jesus lived and acted.

### **Relicts of matriarchy in New Testament and early Christianity**

Although in Jesus' time the patriarch system not only in religion, but also in society to a large extent had been consolidated and constantly established in Israel, even in New Testament there are still visible tracks of holy women, who belonged to the tight circle of Jesus' disciples. But in the four gospels, acknowledged by Christian churches, the active role of these women is largely obscured and eliminated. It is, however, more clearly found in the so called apocrypha. Concerning that I have to point out more details.

Besides the four official Gospels there are still further ones, for example the gospels of St. Jacob, Peter and Thomas. Many official theologians tell us, that the Coptic gospel of Thomas only rose in 2<sup>nd</sup> century A.D. But there are also other theologians, who are convinced, "that Thomas-Gospel was put down before the four Biblical gospels." For such an early rise of the gospel of Thomas speaks the special fact, that "Maria Magdalena played a very important part in Jesus' life." In this largely forgotten gospel still gleams the pre-patriarch status of Christian movement. It is the time, in which Maria Magdalena stood nearer to Jesus than St. Peter and the male disciples. She "was considered as the first among the Apostles, for Jesus had more entrusted to her than the others."<sup>42</sup> In this gospel "it seemed to be necessary for the disciples, to instigate a 'revolt' against Maria Magdalena. They finally sent Simon Peter to Jesus. Peter postulated: Marijham (Maria Magdalena) shall go away from our centre!"<sup>43</sup> From this passage we gain the impression, that Maria Magdalena was more and more "replaced by another holy woman", i.e. by Mary, "Mother of God", mother of Jesus.<sup>44</sup> Thus it does not surprise,

that Maria Magdalena “within the Knight Templars was much more venerated than Jesus Christ.”<sup>45</sup> In the South of France, especially in the Provence, Languedoc, and in Roussillon this exceeding holy woman had and still has a high position in the religion of everyday life. Still today many people walk to the places of pilgrimages, which are consecrated to Maria Magdalena, for example Saintes-Maries-de-la-Mer in the Camargue.<sup>46</sup>

### **Relicts of matriarchy in Classical Greece and Mediterranean Civilization**

Still less than in Old and New Testament you would suppose relicts of matriarchy in ancient Greece. In the research and doctrine of classical Greek history Athens, however, stands so much in the foreground, that most people still today do not observe, that there existed in Sparta, the antagonist of Athens, “until its downfall a gynaiocracy”<sup>47</sup>, a dominance of women. But it is astonishing, that this dominance did not lead to the effeminacy of men, who were competent for war. Athenian visitors of Sparta, like the famous dramatist Euripides, “were outraged, how autocratic and uncoerced the women of Sparta also took part in political things, even in decisions, which concerned war or peace.” Within the house the man, as it is still today practised in Mediterranean civilizations, had to say nothing. The young female Spartans were not bound to house. They matched with men even in wrestling. They were completely free in the election of their partners. In marriage woman had more liberties than man. In spite of that, Spartan women never developed to amazons, who killed off men.<sup>48</sup> Such slaughtering of men is handed down to us also for early middle ages. In this battle of genders women did not fight for female emancipation, but for the obedience and subservience of men to women.<sup>49</sup>

But even in early Athens patriarchy was not a pure phenomenon. For Fester it is sure, that in Athens, “the early line of Kings was female, Attica the name of a princess and still in early council-boards women were entitled to vote.” Only Kekrops, the founder of Acropolis of Athens, is supposed to have established the “patriarch-matrimony” (patriarchalische Ehe). Pelasgians, “a collective name for all pre-Hellenic peoples” of Mediterranean origin, practised a matriarchal civilization. It is very probable, that the cults of mysteries, like Eleusis, which were visited by women of Athens, Attica and other parts of ancient Greece, may be led to pre-Hellenic times, in which writing was not practised.

Aphrodite, Gaia and Artemis Lochaia are ancient mother-goddesses.<sup>50</sup> Ancient Lykians of Asia Minor had a matriarch-organisation. Bachofen, the Swiss scholar of matriarchy, already in 19<sup>th</sup> century pointed out to that. In this civilization the children succeeded “the mother, not the father”. Not sons, but daughters had the right of succession. Not father, but mother dominated in family and preponderantly in the public, too. Structures of matriarchy are also proved in Caria, Lydia and especially in Ancient Crete. In the ancient civilizations of Crete and Elam there is found not only the snake, but also „the first ‘Madonna on the crescent’, almost 3000 years before the first Christian depiction of this type”.<sup>51</sup> These both matriarchal symbols indicate, that the story of the fall of man in paradise may also be interpreted from the view of matriarchy and its displacement by patriarchy – unlike the interpretation of Jewish-Christian doctrine.

### **Relicts of matriarchy in Western and Central Europe**

Relicts of these ancient civilizations of matriarchy were effective largely up to middle-ages and even to modern times, especially on the British Isles and in French Bretagne. In the Celtic civilizations the social position of woman was extraordinarily highlighted still for a long time. In the eyes of the Druids the woman was “a divine and prophetic being”<sup>52</sup>, Goethe’s symbol of the “eternal muliebrity”. There were again and again tendencies in Christian religion, which antagonized the pre-Christian cults of matriarchy, the cult of Celts, too, and even demonized woman in the figures of snake and drake. The drake, still today the heraldic animal of Wales, in former matriarchal times may have appeared as an ideal to the cults of matriarchy. For the female flying dragons of reality are bigger, more heavy and on no account less

strong than the male ones. Female dragons in reality perform very self-confidently and though easy-going. That is also demonstrated by Chinese astrology, which until today contains strong elements of matriarchy.<sup>53</sup>

Especially since 13<sup>th</sup> century the denegation of the cult of matriarchy manifests itself in the fact, that Mary, Mother of God, scrunches the snake's head. The snake is, as we already read, a typical matriarchal symbol. To that denial it is well convenient, that the drake, another Celtic symbol, whom St. George is used to kill, on some monuments of late middle-ages and early modern times appears rather female, for example on the fountain of the City Hall of Ettlingen in Northern Badenia, in the Southwest of Germany. Still more conspicuous is this femaleness of drake in the church of Menton in Southern France.<sup>54</sup> Considering that depreciation of Celtic symbols in Christian civilization it seems more and more probable to me, that patriarch mentality, which degraded woman's high position, only made its way in Europe after the decline of courtly civilization in the course of 13<sup>th</sup> century. Maybe it is not a contingency that since late middle-ages not only antijudaism, but also antifeminism more and more assumed grotesque dimensions. It is also an expression of this time that in the customs of animadversion woman more and more was publicly presented as virago, in German *Hausdrache*, the symbol of insubordinate and recalcitrant woman. In late middle-ages after the final victory of patriarch-system almost nothing remained of the high female reputation of Celts. Therefore we should once again recall to memory essential elements of this civilization in the model of "Tristan and Isolde" and point up the remaining relicts of them in the ancient Celtic regions.

#### **Has there been a Celtic matriarchal system?**

In Celtic civilization there was, as we already heard, a female legal succession. That especially attracted the attention of the Roman historian Livius. He reports, that Celtic prisoners of war did not greet the Roman Emperor, but the Empress. That is an articulate sign of matriarch-civilization. „Until the time of medieval *minne* and knights, matrimony of Celtic Britons and Irishmen remained *matrilocal*, i.e. an evidence of female mastery. Women enjoyed great liberty and were not inapproachable", as Celtic tradition for example of Lady Emer shows.<sup>55</sup> You may imagine, that a lady like Emer could have served as a model for Isolde in the medieval myth of *Tristan and Isolde* of Gottfried of Strasbourg.

The myth of *Tristan and Isolde*, going back to Celtic roots, which influenced medieval courteous civilization, too, and formed the initial point of Denis de Rougemont's treatise *L'Amour et l'Occident*<sup>56</sup>, indicates, that until 1<sup>st</sup> millennium BC in Celtic civilization still existed strong relicts of matriarchy, there wasn't at least a pronounced patriarchy. The strong position of female goddesses in Celtic religion points to a once highly developed matriarchal civilization of Celts. Thus the Celtic goddess *Nemetona* was competent not only for the temples and holy boskes, but in the inscription of Bath (England) was also related to the war-god *Mars Loucetios*. The close relation of the Gods of Love and War is known to us, too, from matriarchal civilization of ancient Elam. *Nemetona* may have been in accordance with Elamic Goddess *Narunde*, who like the Sumerian *Inanna* was concerned with war, too.<sup>57</sup>

Christian religion since its socialisation by Emperor Constantine was a religion of adjustment and syncretism. Missionaries and monks knew that they did not succeed in winning pagans for Christianity by a total destroying of their religious convictions and monuments. Christian proselytization based on the tradition of pagan structures in a Christian garment. Thus the cult of ancient Celtic goddesses was not abolished by Christian religion, but transmitted to non-canonized women like the Celtic Holy *Brigid*. Until newest times *Gwenn*, the goddess with the three breasts, enjoyed a high veneration in Vennec in the Breton province Finistère in Breton-Celtic population. "Her three breasts are symbolizing the universal provider and show the dominance over each male God. The black Madonna is the symbol of fertility and thus the symbol of cosmic energy, of the nature, which has produced death as the centre of a long

life.”<sup>58</sup> In some Celtic regions there was a sutureless transition from Celtic to medieval-Christian traditions and from matriarchy to patriarchy, still today visible in the architecture of French Bretagne. An example: The chapel of Langon is an ancient Galic-Roman monument, which was consecrated to the goddess Venus. In the Merovingian age there was made from this Celtic-Roman a Christian sanctuary (sanctuaire), and it was devoted to the Holy *Venier* (Saint Venier), a man, whose name is almost identical with the female *Venus*.<sup>59</sup>

On the British Isles, in the French Bretagne and in Spanish Galicia still largely until middle-ages there existed a Christian religion, which was formed by Celtic religion and mentality and contained much more matriarchal roots than Roman-Catholic religion. Much less than Roman Catholicism it was based on force and violence. It seems that even the Holy Bernard of Clairvaux, the founder of Cistercian monastic order and great follower of Holy Mary, who was closely associated with the Templars, was formed and influenced by this Celtic spirit and by the magic of Druids.<sup>60</sup> Maybe he even was of Celtic provenience, as the scholar Terhart supposes. But Celtic spirit did not only influence and form ecclesiastical structures, but was also effective in courteous life, as the great love-story of *Tristan and Isolde* proves.

The great individual love between Tristan and Isolde<sup>61</sup>, which Gottfried of Strasbourg so inimitably had described, goes back to a much older time and seems to be an expression of the Celtic civilization of the British Isles and of Northern France.<sup>62</sup> The motive of aphrodisiac<sup>63</sup>, which Denis de Rougemont has interpreted as „the alibi of passion”<sup>64</sup>, largely points back to pre-medieval civilizations as a magic ritual. The unfinished courteous epic of Gottfried of Strasbourg, which does not belong to the cycle of Artus, is presumed to be “the most brilliant love-poetry of middle-ages”<sup>65</sup> and is furthermore a mirror of Celtic civilization. In this epic not only the mentality of men, but also the behaviour of Gods show strong female elements, not least in the form of a “dominance of female goddesses competent for protection and fertility”<sup>66</sup> with a powerful position of mother-goddesses.

In Celtic religion there also were several non-human beings between the world of Gods and men. Most known are the fairies. They are able to help, but also to harm men. Until today they are still venerated in parts of British Isles and in the Bretagne. They are relicts of Celtic matriarchal civilization. An important part in this civilization was played by the Fairy Morgane, maybe a matrona, “one of the Celtic mother-goddesses, who were venerated in Gaul and in Rhineland” until modern times. Their sanctuaries “were frequently situated at the wells of rivers.” In the Bretonic saga, which only in 19<sup>th</sup> century was recorded, “you feel the tendency of a patriarchal society, to describe such women as ominous and baneful.”<sup>67</sup> In the Valley of Fassa in Southern Tyrol and in other remote valleys of the middle-European region of Alps still today appears the wise woman Vivane, “the Queen of fairies, rocks and forests”<sup>68</sup>, in sagas and fairy tales. People believe that she is the symbol of fertility and „almost identical with corresponding mythological figures of Bretagne and Ireland.”<sup>69</sup>

Fairies are not only an expression of fertility and prosperity of fields, but also of love and matrimony. In the “Midnight Court”, a lay from early 19<sup>th</sup> century of the Irish poet Merriman, the unmarried man is called to the Court of Fairies. The female president of Court is Aevil, with Gaelic name Aoibhell, the Queen of Fairies of Munster. In this court Irish women accuse men because of their erotic passivity and extreme timidity of marriage. As a representative of the Irish women there appears a young woman who accuses Irish men. She asks the Queen of Fairies, that she may make sure, that “the men on the island finally do, what is man’s duty by nature.” When men finally make up their minds to marry, “they are themselves mostly already old und a bit mouldy, rather sapless.” Many a young lad marries “a frowsty damsel”, only because she is wealthy. In Merriman’s story the incriminating lady points out her amenities and other positive qualities. But she is not able to explain, why nobody takes her. The ballad is full of delicious erotic allusions. The session in the Court of Fairies shows, how powerful the Irish-Celtic civilization was still formed by matriarchal mentality in 19<sup>th</sup> century. Nothing points out, that there was an oppression of women in old Ireland. There dominates a high self-

respect of woman, which not even is afraid of the clergy: "There is many a man, who may not realize, that he owes his heir to a priest. Still too many women then miss the best in life, because priests are not allowed to marry. How fast Ireland would increase his population, if this interdiction was abolished..."<sup>70</sup>

This critique of celibacy induced Catholic Church in Ireland, to eliminate this work for a long time. "Indirectly behind this story there stands the conflict between the old Goddess as donor of fertility and the Jewish-Christian male God, who dislikes sexuality."<sup>71</sup> This conflict between the patriarchal Christian religion and the Celtic civilization, powerfully formed by women, is subliminally most effective until to newest times. In the form of the civilization of medieval *minne* (veneration of noble ladies by knights and troubadours) this Celtic civilization of women got again to the historical surface for a rather short time in high middle-ages. It seems that medieval feudalism, anyway, not only is based on Iberian and Germanic, but also Celtic roots.

### **Relicts of matriarchy in the courtly civilization of Middle-ages**

The civilization of *minne* (courteous love) can't be deduced unconditionally from New Testament, when you keep in your eyes the negative picture of woman, which for example medieval Christian patriarchs like Thomas of Aquino (1225-1274 AD) and Albertus Magnus (1200-1280 AD) had developed. Their negative philosophy of women, which is much more formed by Hellenism and Iranian religion than by the spirit of New Testament, stood in a strange contrast to the civilization of medieval *minne*, which probably also had Jewish-cabbalistic roots.

It seems very probable to me, that the relatively rare depiction of loving people in middle-ages, which is in coherence with holy trees, is the relict of a once really existing matriarchal Celtic civilization. This combination of love and nature was depicted uniquely in the following Parisian manuscript of songs. In this picture the man stands on the left, the women on the right of the tree.



Figure 6: Parisian manuscript of songs: Lovers, French illumination, Bibliothèque de la Faculté de Médecine (Ms. 196), Montpellier

The woman is going, to present a blossom of this tree with almost shy grace to the young man. He seems to grasp this bloom with the right hand, after he had laid the glove of this hand into left hand.<sup>72</sup> What means this mysterious tree, full of blossoms? Why do both loving persons stand under the crown of a tree? Does this tree symbolize the "Tree of Life", the "Tree of Gnosis" or the Celtic-Germanic "Tree of World"?<sup>73</sup> It is striking, that this manuscript was discovered in Montpellier, which since high middle-ages was a famous cabbalistic centre. In Jewish cabbalistic and in the Gothic cathedrals of Northern France the "Tree of Life" is an ever again appearing figure. Maybe the tree in the French illumination of Montpellier has to do with the Celts. For the cult of tree played an important role in the process of inquisition, made against Jeanne d' Arc in 15<sup>th</sup> century by English and Burgundians, and at a high degree contributed to her damnation because of witchcraft. For at a magic tree in the environment of Domremy in Lorraine, which was called the "Tree of Mistresses" or "Tree of Fairies", the

Fairies, typically Celtic beings, are told to have been up to mischief. From the acts of this process it is arising, that Jeanne d' Arc and other girls of Domremy danced round this tree, sang and venerated this holy tree like a Celtic deity.<sup>74</sup> In the ambience of this tree Jeanne was hearing the voice of Christian Saints, among them that of two archangels, too.<sup>75</sup> From this scene we gain the impression that the epoch of France, in which Jeanne d' Arc lived, contained a lot of Celtic elements. Even in 16<sup>th</sup> century and later French civilization was Celtic at a high degree and that was more than a myth.<sup>76</sup> A Celtic civilization survived in Europe not only in the typically Celtic regions like Scotland, Wales, Ireland and Bretagne, but also in other parts of Europe like Old Bavaria, which until now not are regarded as typically Celtic.

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<sup>1</sup> Gernot L. Geise und Reinhard Prah: Auf der Suche nach der Mutterkultur, Peiting 2005, p. 11.

<sup>2</sup> This picture reminds us of the four alleged apples on the „Tree of Gnosis“.

<sup>3</sup> Frederik Hetmann: Wie Frauen die Welt erschufen, Zürich 1999, p. 37f. Cf. Robert von Ranke-Graves: Griechische Mythologie, Quellen und Deutung, Reinbek 1960, Vol. I, p. 25. Referring to Marie E.P. König: Die Frau im Kult der Eiszeit, in: Richard Fester u.a. (Hrsg.): Weib und Macht, Frankfurt on Main 1979, p 107-153 the idea of trinity is originally only found on pictures, mostly cave-paintings, in coherence with females. We have to consider that most divine names in Greek and Roman antiquity are also the names of planets.

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- <sup>25</sup> Doris Wolf: Was war vor den Pharaonen? Zürich 1994. Cf. Walter-J. Langbein: Das Sakrileg und die heiligen Frauen. Das Geheimnis um die Nachkommen Jesu, 2. Aufl., Berlin 2006.
- <sup>26</sup> [http://de.wikipedia.org/wiki/Venus\\_von\\_Willendorf](http://de.wikipedia.org/wiki/Venus_von_Willendorf) (Status 8th November 2008). Cf. also Wilhelm Angeli: Die Venus von Willendorf, Edition Wien, Vienna 1989 und Walpurga Antl-Weiser: Die Frau von W. – Die Venus von Willendorf, ihre Zeit und die Geschichte(n) um ihre Auffindung, publisher: Museum of Natural History Wien, Vienna 2008.
- <sup>27</sup> Walter-J. Langbein: Das Sakrileg und die heiligen Frauen, *ibid.*, p. 21.
- <sup>28</sup> Walter-J. Langbein: Das Sakrileg und die heiligen Frauen, *ibid.*, p. 26.
- <sup>29</sup> Barbara G. Walker: Das geheime Wissen der Frauen, Frankfurt 1993, p. 323.
- <sup>30</sup> Walter-J. Langbein: Das Sakrileg und die heiligen Frauen, l.c., p. 22.
- <sup>31</sup> Walter-J. Langbein: Das Sakrileg und die heiligen Frauen, *ibid.*, p. 23.
- <sup>32</sup> Walter-J. Langbein: Das Sakrileg und die heiligen Frauen, *ibid.*, p. 28f.
- <sup>33</sup> Walter-J. Langbein: Das Sakrileg und die heiligen Frauen, *ibid.*, p. 30.
- <sup>34</sup> In modern Israel Hebrew language *baal* is the word for husband. He should not be adored, but only venerated.
- <sup>35</sup> 2nd Book of Kings, chapter 3, 2-3. Cf. Langbein: Das Sakrileg und die heiligen Frauen, *ibid.*, p. 39.
- <sup>36</sup> 2nd Book of Kings, chapter 10, 18-27. Cf. Langbein: Das Sakrileg, *ibid.*, p. 39f.
- <sup>37</sup> 1st Book of Kings, chapter 14, 23 and 2nd Book of Kings, chapter 23, 16 and 20. Cf. Langbein: Das Sakrileg, *ibid.*, p. 40f.
- <sup>38</sup> Langbein: Das Sakrileg, *ibid.*, p. 47-49.
- <sup>39</sup> Still today Mary, mother of Jesus, is called „Mother of God“ and *regina coeli*, Queen of Heaven.
- <sup>40</sup> These passages from Jeremy are quoted referring to Dagmar Scherf: Der Teufel und das Weib. Eine kulturgeschichtliche Spurensuche, Frankfurt 1990, p. 48, but not so extensively.
- <sup>41</sup> Frederik Hetmann: Wie Frauen die Welt erschufen, l.c., p. 79. Cf. Karen Armstrong: The History of God – The Quest of Judaism, Christianity and Islam, New York 1993, p. 50.
- <sup>42</sup> Franjo Terhart: Die Wächter des Heiligen Gral. Das verborgene Wissen der Tempelritter (pocket-book), 2nd edition, Kreuzlingen/Munich 2002, p. 179.
- <sup>43</sup> Walter-Jörg Langbein: Das Sakrileg und die heiligen Frauen, l.c., p. 132.
- <sup>44</sup> Walter-Jörg Langbein: Das Sakrileg und die heiligen Frauen, *ibid.*, p. 140.
- <sup>45</sup> Udo Vits: Der Muezzin von Rennes-Le-Château, 4th edition, Gross-Gerau 2006, p. 248.
- <sup>46</sup> Franjo Terhart: Die Wächter des Heiligen Gral, l.c., p. 177.
- <sup>47</sup> Richard Fester: Frauenherrschaften in aller Welt, in: Richard Fester etc.: Weib und Macht. Fünf Millionen Jahre Urgeschichte der Frau, Frankfurt am Main 1979, p. 41-77, here p. 41.
- <sup>48</sup> Richard Fester: Frauenherrschaften in aller Welt, *ibid.*, p. 42.
- <sup>49</sup> Cf. Wilhelm Kaltenstadler: Der böhmische Mädchenkrieg. Ein Kampf der Geschlechter im frühen Mittelalter, in: W. Kaltenstadler: Frauen – die bessere Hälfte der Geschichte, Groß-Gerau 2008, p. 47-71.
- <sup>50</sup> Richard Fester: Frauenherrschaften in aller Welt, *ibid.*, p. 43.
- <sup>51</sup> Richard Fester: Frauenherrschaften in aller Welt, *ibid.*, p. 47.
- <sup>52</sup> Denis de Rougemont: Die Liebe und das Abendland (German edition), Zürich 1987, p. 73.
- <sup>53</sup> One of the numerous drakes - sourced in Internet: <http://www.thedragonworld.com/drachenburg/weibl.html>.
- <sup>54</sup> For that information I have to thank Mrs Karin Wagner from Ettlingen/Germany (16.05.2008).
- <sup>55</sup> Richard Fester: Frauenherrschaften in aller Welt, l.c., p. 49.
- <sup>56</sup> Published in Paris 1939, extended French edition 1972. Especially relevant is chapter 4 of book 1 „Der offene Inhalt des Tristanromans“.
- <sup>57</sup> Udo Vits: Der Muezzin von Rennes-Le-Château, l.c., p. 321.
- <sup>58</sup> Franjo Terhart: Die Wächter des Heiligen Gral, l.c., p. 52.
- <sup>59</sup> Marc Déceneux: Bretagne Celtique. Mythes et croyances, Brest 2002, p. 6.
- <sup>60</sup> Franjo Terhart: Die Wächter des Heiligen Gral, *ibid.*, p. 51-55.

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<sup>61</sup> The story of Tristan and Isolde probably took place in the Celtic Wales. Frederik Hetmann: *Wie Frauen die Welt erschufen*, l.c., p. 260-264 mentions the ancient Welsh version with the German title „Wie Trystan ESYLLT gewann.“

<sup>62</sup> Cf. Denis de Rougemont: *Die Liebe und das Abendland*, l.c. Especially relevant are chapter 11 „Von der höfischen Liebe zum bretonischen Roman“, chapter 12 „Von den keltischen Mythen zum bretonischen Roman“ and chapter 13 „Vom bretonischen Roman über Gottfried zu Wagner“ in the pocket-edition of the 2nd book, Zürich 1987, p. 150-169.

<sup>63</sup> Vgl. Denis de Rougemont: *Die Liebe und das Abendland*, *ibid.*, chapter 10 „Der Liebestrank“ of book 1, p. 56-60.

<sup>64</sup> Denis de Rougemont: *Die Liebe und das Abendland*, *ibid.*, p. 58.

<sup>65</sup> Cf. Karl Langosch: *Mittellatein und Europa. Führung in die Hauptliteratur des Mittelalters*, Darmstadt 1990, p. 285.

<sup>66</sup> Bernd Heimerl: *Frauen in der Welt der Krieger*, in: *Donaukurier*, no. 274, 27.11.2007, p. 17.

<sup>67</sup> Frederik Hetmann: *Wie Frauen die Welt erschufen*, a. a. O., „Morgane, die Fee“, p. 265-267, here p. 265.

<sup>68</sup> Frederik Hetmann: *Wie Frauen die Welt erschufen*, *ibid.*, „Die verjagte Vivane“, p. 270-272, hier p. 271.

<sup>69</sup> Frederik Hetmann: *Wie Frauen die Welt erschufen*, *ibid.*, „Die Vivane der Fruchtbarkeit“, p. 268f, here p. 268.

<sup>70</sup> Frederik Hetmann: *Wie Frauen die Welt erschufen*, *ibid.*, „Das Mitternachtsgericht“, p. 230-237, here p. 237.

<sup>71</sup> Frederik Hetmann: *Wie Frauen die Welt erschufen*, *ibid.*, „Das Mitternachtsgericht“, p. 237.

<sup>72</sup> Emma Pirani: *Gotische Miniaturen*, München 1975 (Translation from Italian), p. 94 fig. 46.

<sup>73</sup> Werner Kirchner – Bernd Wolff: *Das Buch der Bäume*, Wuerzburg without year, p. 33f.

<sup>74</sup> *Der Prozess Jeanne d'Arc 1431 – 1456*, Munich 1961, p. 46f.

<sup>75</sup> *Der Prozess Jeanne d'Arc 1431 – 1456*, *ibid.*, p. 38 ff and p. 81.

<sup>76</sup> Cf. Claude Gilbert Dubois: *Celtes et Gaulois au XVIe siècle, le développement littéraire d'un mythe nationaliste, avec l'édition critique d'un traité inédit de Guillaume Postel: De ce qui est premier pour reformer le monde*, Paris 1972.