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HALF THE SKY: "Your Guru is a Woman! She is the source of all the knowledge. She is the Ocean of All the Knowledge." HALF THE SKY "are the ones who are going to save the world, not the men ..."

1 message

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Tue, Jun 22, 2021 at 8:32 PM

To: AADHA AKASH <the.great.conjunction.2020.12.21@gmail.com>

"Your Guru is a Woman! She is the source of all the knowledge. She is the Ocean of All the Knowledge." HALF THE SKY "are the ones who are going to save the world, not the men... The whole Cosmos, just in complete respectful attendance, is waiting for their arrival... You are very important." (June 22, 2021)

One day THE MOTHER will remove the illusion of the Father, and there will be no Other. (October 9, 2019)

June 22, 2021

I hope today's post will lay to rest any question about THE MOTHER and role of HALF THE SKY to emancipate humanity based on the message of the Paraclete and Jesus.

What I mean is that no matter what the patriarchal [priests](#), [pastors](#), [reverends](#), bishops, [popes](#), rabbis, [clerics](#), [imams](#), [mullahs](#), [shaikhs](#), [ulema](#), [ayatollahs](#), gurus, swamis, [pandits](#), brahmins, acaryas, bhagwans, [granthis](#), [gianis](#), lamas, monks, [dalai lamas](#) of patriarchal churches, synagogues, mosques, gurdwaras, mandirs, or temples have taught, it is the [Comforter Shri Mataji](#) and [THE MOTHER](#) who has commenced the Resurrection.

QUESTION: What then is the purpose of religious institutions in the Age that has Come? What are the patriarchal priestly class offering their followers even as the Winds of the Resurrection sweep the world?

All religions and their patriarchal clergy have been rendered impotent to deliver the Good News of the Savior. This is tasked entirely to HALF THE SKY, and we have just marked its first anniversary. They, and they alone, are tasked with doing even greater work than the Savior, the [salvation of lost souls](#). "You are very important." Amen!

jagbir

"And I have to specially make a very important request to the women that in these modern times they are the ones who are going to save the world, not the men. They have done their job before.

Now it is for you to save with your understanding, with your compassion, with your sacrifices, with your wisdom, and innate love not only your children, your husband, your family, but the whole world. It is a very great opportunity for all of you to do your bit.... The whole Cosmos, just in complete respectful attendance, is waiting for their arrival."

**THE MOTHER: Messiah-Paraclete-Ruh-Devi—Cambridge, UK, June, 1988
September 16, 1983**

"But the Paraclete will not merely explicate to them what Jesus had already said. Verses 14.25-26, as well as 16.12, imply Jesus is unable to say everything to the disciples while on Earth. *There is more to be revealed*, and when the Paraclete comes [she] will provide them with access to Jesus' continuing revelation.⁵⁶ The Evangelist does not allow one to limit the Paraclete's revelation to what Jesus had already revealed. He does, however, insist that the Paraclete's revelation ultimately emanates from Jesus and will not belie his teaching (Burge 1987: 213). Significantly, the verbs in 16.13 are future tense. The Paraclete-Spirit will speak to the disciples what [she] will hear from Jesus. The words of the Paraclete are therefore not limited to what Jesus said in the past, but include what the

Paraclete will receive from Jesus in the future." (Brown 2004, 210)

56. Scholars who believe the Paraclete is to disclose information **that Jesus left unrevealed** include Bammel (1973), Boring (1978-79: 118 n. 1), Painter (1981: 540), Haenchen (1984: 144), Dietzfelbinger (1985: 403-405), Beare (1987: 116-18), Slater (1991: 105-106) and Segovia (1991: 238-39 n. 29, 243). [emphasis ours]

"Your Guru is a woman! She is the source of all the knowledge. She is the Ocean of All the Knowledge. And why should we lag behind in all things we want to be absolutely equal, similar to men, even in dressing up and everything?..."

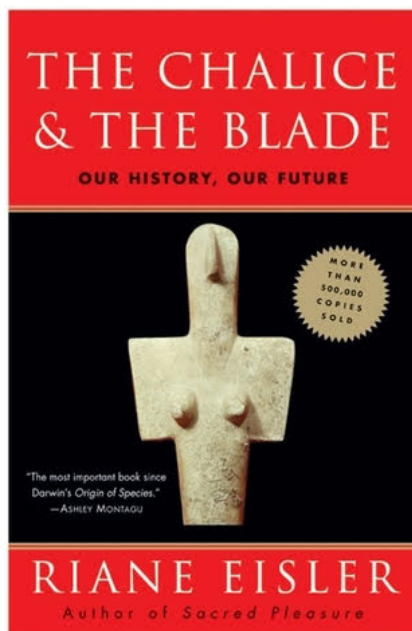
If I had not come on this Earth, put all of them together, right from Sadashiva to Ganesha, they could not have done anything. It's a fact. It's me as a Woman, as a Mother, as a Wife, as the Spouse has achieved this.

And that's what for you, it should be the easiest thing to do because I'm a woman and I've lived like a woman and I've managed so many children all over the world. Managed the whole show, managed my family also very well. I balanced it very well. And how it is now proved that a woman cannot only be a priest, but she can be the highest Guru of gurus. I put all of you on the pedestal now.

So, I have to tell you that you have to come up and you have to look after your Sahaja Yoga. You are very important."

THE MOTHER: Messiah-Paraclete-Ruh-Devi

"Paul means the Spirit of the resurrection, which takes possession of believers here and now, freeing them from the compulsion of sin and the power of death because it now already mediates to them eternal and imperishable life.... For Paul, it is the raised Christ who has become the 'life-giving Spirit' (1 Cor. 15: 45). For John, it is the Paraclete, who comforts as a mother comforts and from whom believers are 'born anew' (John 3: 3-6). With the Syrian Fathers and [Nicolaus] Zinzendorf, we have apprehended these experiences through the metaphor of The Mother of life. Human life is born, nurtured, and accompanied by the life of The Mother. So it is useful to use feminine metaphors for corresponding experiences of the Spirit. The medieval expressions for the life-giving Spirit, *fons vitae* and *vita vivificans*, clearly point to this." (Moltmann 2014 Kindle 3582)



"Further verifying that there were ancient societies organized very differently from ours are the many otherwise inexplicable images of the Deity as female in ancient art, myth, and even historical writings. Indeed, the idea of the universe as an all-giving Mother has survived (albeit in modified form) into our time. In China, the female deities Ma Tsu and Kuan Yin are still widely worshiped as beneficent and compassionate goddesses. In fact, the anthropologist P. S. Sangren notes that "Kuan Yin is clearly the most popular of Chinese deities." Similarly, the veneration of Mary, the Mother of God, is widespread. Although in Catholic theology she is demoted to nondivine status,

her divinity is implicitly recognized by her appellation Mother of God as well as by the prayers of millions who daily seek her compassionate protection and solace. Moreover, the story of Jesus' birth, death, and resurrection bears a striking resemblance to those of earlier "mystery cults" revolving around a divine Mother and her son or, as in the worship of Demeter and Kore, her daughter."

Introduction: The Chalice and the Blade

This book opens a door. The key to unlock it was fashioned by many people and many books, and it will take many more to fully explore the vast vistas that lie behind it. But even opening this door a crack reveals fascinating new knowledge about our past — and a new view of our potential future.

For me, the search for this door has been a life-long quest. Very early in my life I saw that what people in different cultures consider given—just the way things are—is not the same everywhere. I also very early developed a passionate concern about the human situation. When I was very small, the seemingly secure world I had known was shattered by the Nazi takeover of Austria. I watched as my father was dragged away, and after my mother miraculously obtained his release from the Gestapo, my parents and I fled for our lives. Through that flight, first to Cuba and finally to the United States, I experienced three different cultures, each with its own verities. I also began to ask many questions, questions that to me are not, and never have been, abstract.

Why do we hunt and persecute each other? Why is our world so full of man's infamous inhumanity to man—and to woman? How can human beings be so brutal to their own kind? What is it that chronically tilts us toward cruelty rather than kindness, toward war rather than peace, toward destruction rather than actualization?

Of all life-forms on this planet, only we can plant and harvest fields, compose poetry and music, seek truth and justice, teach a child to read and write — or even laugh and cry. Because of our unique ability to imagine new realities and realize these through ever more advanced technologies, we are quite literally partners in our own evolution. And yet, this same wondrous species of ours now seems bent on putting an end not only to its own evolution but to that of most life on our globe, threatening our planet with ecological catastrophe or nuclear annihilation.

As time went on, as I pursued my professional studies, had children, and increasingly focused my research and writing on the future, my concerns broadened and deepened. Like many people, I became convinced that we are rapidly approaching an evolutionary crossroads — that never before has the course we choose been so critical. But what course should we take?

Socialists and communists assert that the root of our problems is capitalism; capitalists insist socialism and communism are leading us to ruin. Some argue our troubles are due to our "industrial paradigm," that our "scientific worldview" is to blame. Still others blame humanism, feminism, and even secularism, pressing for a return to the "good old days" of a smaller, simpler, more religious age.

Yet, if we look at ourselves — as we are forced to by television or the grim daily ritual of the newspaper at breakfast — we see how capitalist, socialist, and communist nations alike are enmeshed in the arms race and all the other irrationalities that threaten both us and our environment. And if we look at our past — at the routine massacres by Huns, Romans, Vikings, and Assyrians or the cruel slaughters of the Christian Crusades and Inquisition — we see there was even more violence and injustice in the smaller, prescientific, preindustrial societies that came before us.

Since going backward is not the answer, how do we move forward? A great deal is being written about a New Age, a major and unprecedented cultural transformation.¹ But in practical terms, what does this mean? A transformation from what to what? In terms of both our everyday lives and our cultural evolution, what precisely would be different, or even possible, in the future? Is a shift from a system leading to chronic wars, social injustice, and ecological imbalance to one of peace, social justice, and ecological balance a realistic possibility? Most important, what changes in social structure would make such a transformation possible?

The search for answers to these questions led me to the re-examination of our past, present, and future on which this book is based. *The Chalice and the Blade* reports part of this new study of human society, which differs from most prior studies in that it takes into account the whole of human history (including our prehistory) as well as the whole of humanity (both its female and

male halves).

Weaving together evidence from art, archaeology, religion, social science, history, and many other fields of inquiry into new patterns that more accurately fit the best available data. *The Chalice and the Blade* tells a new story of our cultural origins. It shows that war and the "war of the sexes" are neither divinely nor biologically ordained. And it provides verification that a better future is possible — and is in fact firmly rooted in the haunting drama of what actually happened in our past.

Human Possibilities: Two Alternatives

We are all familiar with legends about an earlier, more harmonious and peaceful age. The Bible tells of a garden where woman and man lived in harmony with each other and nature— before a male god decreed that woman henceforth be subservient to man. The Chinese *Tao Te Ching* describes a time when the yin, or feminine principle, was not yet ruled by the male principle, or yang, a time when the wisdom of the mother was still honored and followed above all. The ancient Greek poet Hesiod wrote of a "golden race" who tilled the soil in "peaceful ease" before a "lesser race" brought in their god of war. But though scholars agree that in many respects these works are based on prehistoric events, references to a time when women and men lived in partnership have traditionally been viewed as no more than fantasy.

When archaeology was still in its infancy, the excavations of Heinrich and Sophia Schliemann helped establish the reality of Homer's Troy. Today new archaeological excavations, coupled with reinterpretations of older digs using more scientific methods, reveal that stories such as our expulsion from the Garden of Eden also derive from earlier realities: from folk memories of the first agrarian (or Neolithic) societies, which planted the first gardens on this earth. Similarly (as the Greek archaeologist Spyridon Marinatos already suggested almost fifty years ago), the legend of how the glorious civilization of Atlantis sank into the sea may well be a garbled recollection of Minoan civilization — now believed to have ended when Crete and surrounding islands were massively damaged by earthquakes and enormous tidal waves.²

Just as in Columbus's time the discovery that the earth is not flat made it possible to find an amazing new world that had been there all the time, these archaeological discoveries — deriving from what the British archaeologist James Mellaart calls a veritable archaeological revolution— open up the amazing world of our hidden past.³ They reveal a long period of peace and prosperity when our social, technological, and cultural evolution moved upward: many thousands of years when all the basic technologies on which civilization is built were developed in societies that were not male dominant, violent, and hierarchic.

Further verifying that there were ancient societies organized very differently from ours are the many otherwise inexplicable images of the Deity as female in ancient art, myth, and even historical writings. Indeed, the idea of the universe as an all-giving Mother has survived (albeit in modified form) into our time. In China, the female deities Ma Tsu and Kuan Yin are still widely worshiped as beneficent and compassionate goddesses. In fact, the anthropologist P. S. Sangren notes that "Kuan Yin is clearly the most popular of Chinese deities."⁴ Similarly, the veneration of Mary, the Mother of God, is widespread. Although in Catholic theology she is demoted to nondivine status, her divinity is implicitly recognized by her appellation Mother of God as well as by the prayers of millions who daily seek her compassionate protection and solace. Moreover, the story of Jesus' birth, death, and resurrection bears a striking resemblance to those of earlier "mystery cults" revolving around a divine Mother and her son or, as in the worship of Demeter and Kore, her daughter.

It of course makes eminent sense that the earliest depiction of divine power in human form should have been female rather than male. When our ancestors began to ask the eternal questions (Where do we come from before we are born? Where do we go after we die?), they must have noted that life emerges from the body of a woman. It would have been natural for them to image the universe as an all-giving Mother from whose womb all life emerges and to which, like the cycles of vegetation, it returns after death to be again reborn. It also makes sense that societies with this image of the powers that govern the universe would have a very different social structure from societies that worship a divine Father who wields a thunderbolt and/or sword. It further seems logical that women would not be seen as subservient in societies that conceptualized the powers governing the universe in female form — and that "effeminate" qualities such as caring, compassion, and nonviolence would be highly valued in these societies. What does not make sense is to conclude that societies in which men did not dominate women were societies in which

women dominated men. [emphasis ours]

Nonetheless, when the first evidence of such societies was unearthed in the nineteenth century, it was concluded that they must have been "matriarchal." Then, when the evidence did not seem to support this conclusion, it again became customary to argue that human society always was—and always will be—dominated by men. But if we free ourselves from the prevailing models of reality, it is evident that there is another logical alternative: that there can be societies in which difference is not necessarily equated with inferiority or superiority.

One result of re-examining human society from a gender-holistic perspective has been a new theory of cultural evolution. This theory, which I have called Cultural Transformation theory, proposes that underlying the great surface diversity of human culture are two basic models of society.

The first, which I call the dominator model, is what is popularly termed either patriarchy or matriarchy—the ranking of one half of humanity over the other. The second, in which social relations are primarily based on the principle of linking rather than ranking, may best be described as the partnership model. In this model—beginning with the most fundamental difference in our species, between male and female diversity is not equated with either inferiority or superiority.⁵

Cultural Transformation theory further proposes that the original direction in the mainstream of our cultural evolution was toward partnership but that, following a period of chaos and almost total cultural disruption, there occurred a fundamental social shift. The greater availability of data on Western societies (due to the ethnocentric focus of Western social science) makes it possible to document this shift in more detail through the analysis of Western cultural evolution. However, there are also indications that this change in direction from a partnership to a dominator model was roughly paralleled in other parts of the world.⁶

The title *The Chalice and the Blade* derives from this cataclysmic turning point during the prehistory of Western civilization, when the direction of our cultural evolution was quite literally turned around. At this pivotal branching, the cultural evolution of societies that worshiped the life-generating and nurturing powers of the universe — in our time still symbolized by the ancient chalice or grail — was interrupted. There now appeared on the prehistoric horizon invaders from the peripheral areas of our globe who ushered in a very different form of social organization. As the University of California archaeologist Marija Gimbutas writes, these were people who worshiped "the lethal power of the blade"⁷ — the power to take rather than give life that is the ultimate power to establish and enforce domination. [emphasis ours]

The Evolutionary Crossroads

Today we stand at another potentially decisive branching point. At a time when the lethal power of the Blade — amplified a millionfold by megatons of nuclear warheads — threatens to put an end to all human culture, the new findings about both ancient and modern history reported in *The Chalice and the Blade* do not merely provide a new chapter in the story of our past. Of greatest importance is what this new knowledge tells us about our present and potential future.

For millennia men have fought wars and the Blade has been a male symbol. But this does not mean men are inevitably violent and warlike.⁸ Throughout recorded history there have been peaceful and nonviolent men. Moreover, obviously there were both men and women in the prehistoric societies where the power to give and nurture, which the Chalice symbolizes, was supreme. The underlying problem is not men as a sex. The root of the problem lies in a social system in which the power of the Blade is idealized — in which both men and women are taught to equate true masculinity with violence and dominance and to see men who do not conform to this ideal as "too soft" or "effeminate."

For many people it is difficult to believe that any other way of structuring human society is possible — much less that our future may hinge on anything connected with women or femininity. One reason for these beliefs is that in male-dominant societies anything associated with women or femininity is automatically viewed as a secondary, or women's, issue — to be addressed, if at all, only after the "more important" problems have been resolved. Another reason is that we have not had the necessary information. Even though humanity obviously consists of two halves (women and men), in most studies of human society the main protagonist, indeed often the sole actor, has been male.

Riane Eisler, *The Chalice & The Blade*
HarperSanFrancisco; 1st edition (Sept. 21 1988) p. xii-xviii

NOTES

Introduction: *The Chalice and the Blade* (pp. xiii-xxiii)

1. See, e.g., Fritjof Capra, *The Turning Point: Science, Society, and the Rising Culture* (New York: Simon & Schuster, 1982); Marilyn Ferguson, *The Aquarian Conspiracy Personal and Social Transformation in the 1980s* (Los Angeles: Tarcher, 1980); George Leonard, *The Transformation: A Guide to the Inevitable Changes in Humankind* (New York: Delta 1972).
2. The first paper to advance the theory that Minoan civilization was destroyed by earthquakes and tidal waves was Spyridon Marinatos, "The Volcanic Destruction of Minoan Crete, *Antiquity* 13 (1939): 425-39. Since then, it appears more likely that these natural disasters so weakened Crete as to make possible the takeover by Achaean (Mycenaean) overlords, as there is no evidence that this takeover was through a full-scale armed invasion.
3. James Mellaart, *The Neolithic of the Near East* (New York: Scribner, 1975).
4. P. Steven Sangren, *Female Gender in Chinese Religious Symbols: Kuan Yin, Ma Tsu, and the "Eternal Mother,"* *Signs* 9 (Autumn 1983): 6.
5. In connection with the dominator model, an important distinction should be made between domination and actualization hierarchies. The term domination hierarchies describes hierarchies based on force or the express or implied threat of force, which are characteristic of the human rank orderings in male-dominant societies. Such hierarchies are very different from the types of hierarchies found in progressions from lower to higher orderings of functioning—such as the progression from cells to organs in living organisms, for example. These types of hierarchies may be characterized by the term actualization hierarchies because their function is to maximize the organism's potentials. By contrast, as evidenced by both sociological and psychological studies, human hierarchies based on force or the threat of force not only inhibit personal creativity but also result in social systems in which the lowest (basest) human qualities are reinforced and humanity's higher aspirations (traits such as compassion and empathy as well as the striving for truth and justice) are systematically suppressed.
6. A fascinating analysis of the transformation of Aztec culture toward rigid male dominance, and with it, male violence, is found in June Nash, "The Aztecs and the Ideology of Male Dominance," *Signs* 4 (Winter 1978): 349-62. As noted in the text, some of the most ancient myths of many cultures refer to a more peaceful and just time when women had high status. For example, the Chinese Tao Te Ching, as R. B. Blakney notes, refers to a time before the imposition of male dominance (see, e.g., R. B. Blakney, ed. and trans., *The Way of Life: Tao Te Ching* [New York: Mentor, 1955]). Similarly, Joseph Needham tells of the Taoist doctrine of "regressive evolution" (in other words, cultural regression from an earlier and more civilized time). He also notes that some of the best-known statements of the earlier Taoist period of The Great Togetherness or Ta Thung occur in the second century b.c.e. Hua Nan Tsu and the later Confucian Li Chi (Joseph Needham, "Time and Knowledge in China and the West," in Julius T. Fraser, ed., *The Voices of Time* [New York: Braziller, 1966]).
7. Marija Gimbutas, "The First Wave of Eurasian Steppe Pastoralists into Copper Age Europe," *The Journal of Indo-European Studies* 5 (Winter 1977): 281.
8. For some works on human behavior not being genetically preprogrammed but the product of a complex interaction between biological and social/environmental factors, see, e.g., R. A. Hinde, *Biological Bases of Human Social Behavior* (New York: McGrawHill, 1974); Ruth Hubbard and Marian Lowe, eds., *Genes and Gender II* (New York: Gordian Press, 1979); Helen Lambert, "Biology and Equality: A Perspective on Sex Differences," *Signs* 4 (Autumn 1978): 97-117; Riane Eisler and Vilmos Csanyi, "Human Biology and Social Structure" (work in progress); Ethel Tobach and Betty Rosoff, eds., *Genes and Gender: 1* (New York: Gordian Press, 1978); Ruth Bleier, *Science and Gender* (Elmsford, NY: Pergamon Press, 1984); Ashton Barfield, "Biological Influences on Sex Differences in Behavior," in M. Teitelbaum, ed., *Sex Differences: Social and Biological Perspectives* (New York: Doubleday Anchor, 1976); Linda Marie Fedigan, *Primate Paradigms: Sex Roles and Social Bonds* (Montreal: Eden Press, 1982); R. C. Lewontin, Steven Rose, and Leon Kamin, *Not in Our Genes* (New York: Pantheon, 1984). An excellent overview of aggressive behavior (and a very effective refutation of the current sociobiological revival of nineteenth-century social Darwinism) may be found in Ashley Montagu, *The Nature of Human Aggression* (New York: Oxford University Press, 1976).

More Praise for *The Chalice and the Blade*:

"I have never before praised a book so highly. . . . Everyone . . . should have the opportunity to read it." — Ashley Montagu

"Eisler gives us a revealing study of history and an offer of hope. She demonstrates that to be human can be to affirm life, not death, in one of the most compelling books of the year." — *Minneapolis Star Tribune*

"A notable application of science to the growth and survival of human understanding." — Marija Gimbutas, author of *Goddesses and Gods of Old Europe*

"Excellent from every point of view. . . . A very important picture of human evolution." — Nicolas Platon, author of *Crete* and former director of the Acropolis Museum

"A daring journey from pole to pole of human existence." — Charles Tilly, professor of history. New School for Social Research

"Casts a new light on all of the major problems confronting us to-day . . . brings new clarity to the entire man-woman question. . . . A major contribution." — Jean Baker Miller, author of *Toward a New Psychology of Women*

"Shows how our political and economic system may attain a new balance." — Hazel Henderson, author of *Creating Alternative Futures*

"A major breakthrough."— Barbara Walker, author of *The Woman's Encyclopedia of Myths and Secrets*

"It opens a window to a new vista, a new perspective with which to see and understand the human condition. ... So empowering that things that did not seem possible before now come within reach." — Sojourner

"An extremely important book." — Merlin Stone, author of *When God Was A Woman* and *Ancient Mirrors of Womanhood*

"A seminal work, destined to be debated and discussed for years to come. . . . Required reading for anyone concerned about our destiny on earth." — Ervin Laszlo, author of *Evolution: The Grand Synthesis*

"As important, perhaps more important, than the unearthing of Troy or the deciphering of cuneiform." — Bruce Wilshire, professor of philosophy, Rutgers, The State University of New Jersey

"Immeasurably valuable . . . really extraordinary in its vastness and vision." — Gloria Orenstein, professor, Program for the Study of Women and Men in Society, University of Southern California

"A very important book . . . opens up the entire question of the value, purpose, and cosmic fulfillment of the individual." — Robert Muller, chancellor, United Nations University for Peace

"To read Eisler is to glimpse new vistas of human possibility, fueled by the nurturing and regenerating powers associated with women." — *New Woman*

"The most significant work published in our lifetimes . . . might make the future possible." — *Los Angeles Weekly*

"Eisler's highly readable synthesis ... is an important contribution to social history." — *Publisher's Weekly*

"An imaginative and persuasive work." — *Library Journal*

"This clear and uncluttered study makes fascinating reading." —*Booklist*

"Clears up many historical mysteries . . . provides foundations upon which to build a more humanistic world." — *The Humanist*

"Fascinating. . . . Sweeping. . . . Examines the past, the present, and even the future to answer some of the central questions of our time." — *San Diego Weekly*

"Rejuvenates my hope that things can change, that it is possible for all of us to create and live in the kind of world we have dreamt of." — *Woman of Power*

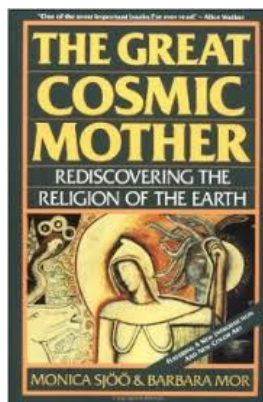
THE BIG TAKEAWAY



PHOTOGRAPH BY STEFANO UNTERTHINER, NAT GEO IMAGE COLLECTION

Virgin births: In the animal world, they are no big deal. The process, called parthenogenesis, happens to creatures from honey bees to rattlesnakes. In parthenogenesis, the body finds a unique way of filling in for the genes usually provided by sperm. Ergo, baby zebra sharks, Komodo dragons (*pictured above*), and pythons have appeared in only-female zoo enclosures, startling their keepers, **Corryn Wetzel** [writes for Nat Geo](#).

“In The Beginning We Were All Created Female.”



“This is a fundamental and recurring pattern in nature: Life is a female environment in which the male appears, often periodically, and created by the female, to perform highly specialized tasks related to species reproduction and a more complex evolution. , a freshwater crustacean, reproduces several generations of females by parthenogenesis; the egg and its own polar body mate to form a complete set of genes for a female offspring. Once annually, at the end of the year’s cycle, a short-lived male group is produced; the males specialize in manufacturing leathery egg cases able to survive the winter. Among honeybees the drone group is produced and regulated by the sterile daughter workers and the fertile queen. Drones exist to mate with the queen. An average of seven drones per hive accomplish this act each season, and then the entire male group is destroyed by the workers. Among whiptail lizards in the American South-west, four species are parthenogenetic; males are unknown among the desert

grassland, plateau, and Chihuahua whiptails, and have been found only rarely among the checkered whiptails.”

THE FIRST SEX: "IN THE BEGINNING, WE WERE ALL CREATED FEMALE"

In the beginning . . . was a very female sea. For two-and-a-half billion years on earth, all life-forms floated in the womb-like environment of the planetary ocean-nourished and protected by its fluid chemicals, rocked by the lunar-tidal rhythms. Charles Darwin believed the menstrual cycle originated here, organically echoing the moon-pulse of the sea. And, because this longest period of life's time on earth was dominated by marine forms reproducing parthenogenetically, he concluded that the female principle was primordial. In the beginning, life did not gestate within the body of any creature, but within the ocean womb containing all organic life. There were no specialized sex organs; rather, a generalized female existence reproduced itself within the female body of the sea. ¹

Before more complex life forms could develop and move onto land, it was necessary to miniaturize the oceanic environment, to reproduce it on a small and mobile scale. Soft, moist eggs deposited on dry ground and exposed to air would die; life could not move beyond the water-hugging amphibian stage. In the course of evolution, the ocean — the protective and nourishing space, the amniotic fluids, even the lunar-tidal rhythm — was transferred into the individual female body. And the penis, a mechanical device for land reproduction, evolved.

The penis first appeared in the Age of Reptiles, about 200 million years ago. Our archetypal association of the snake with the phallus contains, no doubt, this genetic memory.

This is a fundamental and recurring pattern in nature: Life is a female environment in which the male appears, often periodically, and created by the female, to perform highly specialized tasks related to species reproduction and a more complex evolution. , a freshwater crustacean, reproduces several generations of females by parthenogenesis; the egg and its own polar body mate to form a complete set of genes for a female offspring. Once annually, at the end of the year's cycle, a short-lived male group is produced; the males specialize in manufacturing leathery egg cases able to survive the winter. Among honeybees the drone group is produced and regulated by the sterile daughter workers and the fertile queen. Drones exist to mate with the queen. An average of seven drones per hive accomplish this act each season, and then the entire male group is destroyed by the workers. Among whiptail lizards in the American South-west, four species are parthenogenetic; males are unknown among the desert grassland, plateau, and Chihuahua whiptails, and have been found only rarely among the checkered whiptails.

Among mammals, even among humans, parthenogenesis is not technically impossible. Every female egg contains a polar body with a complete set of chromosomes; the polar body and the egg, if united, could form a daughter embryo. In fact, ovarian cysts are unfertilized eggs that have joined with their polar bodies, been implanted in the ovarian wall, and started to develop there.

This is not to say that males are an unnecessary sex. Parthenogenesis is a cloning process. Sexual reproduction, which enhances the variety and health of the gene pool, is necessary for the kind of complex evolution that has produced the human species. The point being made here is simply that, when it comes to the two sexes, one of us has been around a lot longer than the other.

In *The Nature and Evolution of Female Sexuality*, Mary Jane Sherfey, M.D., described her discovery in 1961 of something called the inductor theory. The inductor theory stated that "All mammalian embryos, male and female, are anatomically female during the early stages of fetal life." ² Sherfey wondered why this theory had been buried in the medical literature since 1951, completely ignored by the profession. The men who made this herstory-making discovery simply didn't want it to be true.

Sherfey pioneered the discussion of the inductor theory ; and now, with modifications based on further data, its findings are accepted as facts of mammalian — including human — development. As Stephen Jay Gould describes it, the embryo in its first eight weeks is an "indifferent" creature, with bisexual potential. In the eighth week, if a Y-chromosome-bearing sperm fuses with the egg, the gonads will develop into testes, which secrete androgen, which in turn induces male genitalia to develop. In the absence of androgen, the embryo develops into a female. There is a difference in the development of the internal and external genitalia, however. For the internal genitalia — the fallopian tubes and ovaries, or the sperm-carrying ducts — "the early embryo contains precursors of both sexes." In the presence or absence of androgen, as one set develops the other degenerates. With the external genitalia, "the different organs of male and female develop along diverging lines from the same precursor." This means, in effect, that the clitoris and the penis are the same organ, formed from the same tissue. The labia majora and the scrotum are one,

indistinguishable in the early embryonic stages; in the presence of androgen "The two lips simply grow longer, fold over and fuse along the midline, forming the scrotal sac."

Gould concludes: "The female course of development is, in a sense, biologically intrinsic to all mammals. It is the pattern that unfolds in the absence of any hormonal influence. The male route is a modification induced by secretion of androgens from the developing testes." ³

The vulnerability of the male newcomer within the female environment is well known. Vaginal secretions are more destructive to the Y-bearing sperm. The mortality rate is higher among neonate and infant males. Within the womb the male fetus, for the first two months, is protected by being virtually indistinguishable from a female. After that, it must produce large amounts of the masculinizing hormone in order to define itself as male, to achieve and to maintain its sexual identity. For all we know the Near Eastern myths upon which our Western mythologies are built, those which portray the young god or hero battling against a female dragon, have some analog here, *in utero*, where the male fetus wages a kind of chemical war against rebecoming female.

For now, it is enough to say that "maleness" among mammals is not a primary state, but differentiates from the original female biochemistry and anatomy. The original libido of warm-blooded animals is female, and the male — or maleness — is a derivation from this primary female pattern. Why, then, did the medical men, the scientists, take longer to figure out this basic biological fact than it took them to split the atom? And why, once this fact was noted, did they turn around and bury it in professional silence for ten years, until a woman dug it up again? Why indeed.

For about two thousand years of Western history, female sexuality was denied; when it could not be denied it was condemned as evil. The female was seen as divinely designed to be a passive vessel, serving reproductive purposes only. In one not-too-ancient dictionary, "clitoris" was defined as a "rudimentary organ," while "masculinity" equalled "the Cosmic generative force" . . . ! With Freud, female sexuality was not so much "rediscovered" as pathologized. Freud dismissed the clitoris as an undeveloped masculine organ and defined original libido as male. Clitoral eroticism was reduced to a perverse neurosis. Even after Masters's and Johnson's laboratory studies were published in *Human Sexual Response* in 1966, their findings were not integrated into psychoanalytical theory. In Mary Jane Sherfey's research during that period, she found not one work of comparative anatomy that described — or even mentioned — the deeper-lying clitoral structures; yet every other structure of the human body was described in living detail. Even today, with our relative sophistication of 1987, we are frequently whistled at by magazine headlines that promise breathless articles announcing the discovery of a new "spot" — a G-spot, an X-spot — located within the vagina. Within all these new "spots" exists the old wistful desire to deny the existence of the clitoris as a trigger-organ of female orgasm.

Why? There is the generalized, traditional fear of female sexuality. Further, there is discomfort with the similarity, with the common origin, of the female clitoris and the male penis. Women are used to hearing the clitoris described as an "undeveloped penis"; men are not used to thinking of the penis as an overdeveloped clitoris. Finally, and most seriously, there is a profound psychological and *institutional* reluctance to face the repercussions of the fact that the female clitoris is the only organ in the human body whose purpose is exclusively that of erotic stimulation and release. What does this mean? It means that for the human female, alone among all earth's life-forms, sexuality and reproduction are not inseparable. It is the male penis, carrier of both semen and sexual response, that is simultaneously procreative and erotic. If we wanted to reduce one of the sexes to a purely reproductive function, on the basis of its anatomy (we don't), it would be the male sex that qualified for such a reduction, not the female. Not the human female.

But these are only biological facts. These are only biological realities. As we know, facts and realities can be, and are, systematically ignored in the service of established ideologies.

Throughout the world today virtually all religious, cultural, economic, and political institutions stand, where they were built centuries ago, on the solid foundation of an erroneous concept. A concept that assumes the psychic passivity, the creative inferiority, and the sexual secondariness of women. This enshrined concept states that men exist to create the human world, while women exist to reproduce humans. Period. If we argue that data exists — not solely biological, but archaeological, mythological, anthropological, and historical data — which refutes the universality of this erroneous concept, we are told to shut up; because something called "God" supports the erroneous concept, and that's all that matters. That's the final word. Throughout the world, throughout what we know of history, something called "God" has been used to support the denial, the condemnation, and the mutilation of female sexuality. Of the female sex, ourselves.

Today, in parts of Africa — predominantly among African Muslims, but also among African Christians and Jews, and some tribal beliefs — young girls are still subjected to clitoridectomy. This surgery, often performed by older women with broken glass or knives, excises the clitoris, severing the nerves of orgasm; the operation is intended to force the girl to concentrate on her vagina as a reproductive vessel. Infibulation, a more thorough operation, removes the labia minora and much of the labia majora; the girl is then closed up with thorns or required to lie with her legs tied together until her entire vaginal orifice is fused shut, with a straw inserted to allow passage of urine and menstrual blood. On the wedding night the young woman is slit open by a midwife or her husband; further cutting and reclosing is performed before and after childbirth. Complications from these surgeries are numerous, including death from infection, hemorrhage, inability to urinate, scar tissue preventing dilation during labor, painful coitus, and infertility due to chronic pelvic infection. In 1976 an estimated 10 million women were involved with this operation.⁴ And something called "God" justified it; a "God" who supposedly created young girls as filthy sex maniacs who must then be mutilated to turn them into docile breeders.

The word "infibulation" comes from the Latin *fibula*, meaning a "clasp." Those civilized Romans, great highway builders, also invented the technology of fastening metal clasps through the prepuces of young girls to enforce chastity. This practice was copied by Christian crusaders during the early Middle Ages in Europe; they locked up their wives and daughters in metal "chastity belts" and then took the keys with them while they were gone — often for many years — fighting for "God" in the Near East.

And, lest through hypocrisy and racism we dismiss these practices as merely "Barbaric" or "Ancient," we must recall that clitoridectomies were performed in the last century on young girls and women in both Europe and America. This surgery, very popular with nineteenth-century Victorians, was inflicted on any female considered to be "oversexed," or as a punishment for masturbation, or as a cure for "madness." These determinations were all made by male relatives, male physicians, and male clerics, and the women involved had no legal say in the matter.

These are extreme examples of the repression and mutilation of female sexuality, always sanctioned, however remotely and dishonestly, by something called "God." All the other repressions and mutilations — of the body, of the mind, of the soul, of our experienced female selves — are so well known and documented that they need no numeration at this point; we can all make our own lists. The point is this: Wherever repression of female sexuality, and of the female sex, exists — and, at the present writing, this is everywhere on earth — we find the same underlying assumptions. These are ontological assumptions — assumptions made at the very root of things — about the nature of life itself. They are (1) that the world was created by a male deity figure, or God; (2) that existing world orders, or cultures, were made by and for men, with God's sanction; (3) that females are an auxiliary sex, who exist to serve and populate these male world orders; (4) that autonomous female sexuality poses a wild and lethal threat to these world orders, and therefore must be controlled and repressed; and finally (5) that God's existence as a male sanctions this repression. The perfect circularity, or tautology, of these assumptions only helps to bind them more securely around the human psyche. That they are as erroneous as they are universal seems to pose no problem to their upholders. After all, wherever we go on earth, every intact institution — religious, legal, governmental, economic, military, communications, and customs — is built on the solid slab of these assumptions. And that's a pretty entrenched error.

In the post-World War II United States — as well as in Europe and most of the world generally — we've gone through a secularizing period in which some of these assumptions have been loosened up, and even been made to crumble, under questioning. But now the backlash is upon us. Today, spokespeople for various fundamentalist religious beliefs use modern media to broadcast a very old idea: that female sexuality — i.e., feminists, and feminist demands for abortion, contraception, reproductive autonomy, childcare, equal pay, psychological integrity — constitutes a threat to "our civilization"; and this amounts to a "Blasphemy against God." Whores of Babylon, Darwin's Theory of Evolution, and the "menace of world communism" all somehow get subliminally mixed up in this feminist threat — for some very good historic and psychological reasons — which we will explore later. For now, it is enough to say that "God" and "civilization" are loaded concepts (loaded with dynamite!) that can always be brought in to end an argument that cannot otherwise be refuted. Or, for those who don't lean too heavily on "God," or who major in "civilization," you can always quote an anthropologist!

For, just as established religions assume the maleness of God, just as Freud and psychoanalysis assumed the maleness of libido, so have the social sciences — and in particular anthropology — assumed the generic maleness of human evolution. Both popular and academic anthropological writers have presented us with scenarios of human evolution that feature, almost exclusively, the adventures and inventions of man

the hunter, man the toolmaker, man the territorial marker, and so forth. Woman is not comprehended as an evolutionary or evolutionizing creature. She is treated rather as an auxiliary to a male-dominated evolutionary process; she mothers him, she mates him, she cooks his dinner, she follows around after him picking up his loose rocks. *He evolves*, she follows; *he evolutionizes*, she adjusts. If the book jackets don't give us pictures of female *Homo sapiens* being dragged by the hair through 2 or 3 million years of he-man evolution, we are left to assume this was the situation.

This, despite the known fact that among contemporary and historic hunting-and-gathering people, as among our remote hunting-and-gathering ancestors, 75 percent to 80 percent of the group's subsistence comes from the women's food-gathering activities. This, despite the known fact that the oldest tools used by contemporary hunters and gatherers, and the oldest, most primal tools ever found in ancient sites, are women's digging sticks. This, despite worldwide legends that cite women as the first users and domesticators of fire. This, despite the known fact that women were the first potters, the first weavers, the first textile-dyers and hide-tanners, the first to gather and study medicinal plants — i.e., the first doctors — and on and on. Observing the linguistic interplay between mothers and infants, mothers and children, and among work-groups of women, it is easy to speculate on the female contribution to the origin and elaboration of language. That the first time measurements ever made, the first formal calendars, were women's lunar-markings on painted pebbles and carved sticks is also known. And it is thoroughly known that the only "God-image" ever painted on rock, carved in stone, or sculpted in clay, from the Upper Paleolithic to the Middle Neolithic — and that's roughly 30,000 years — was the image of a human female.

In 1948 *The Gate of Horn* was published in Britain; in 1963 it was published in America, retitled *Religious Conceptions of the Stone Age*. In this pioneering work, archaeologist and scholar G. Rachel Levy showed the unbroken continuity of religious images and ideas descending from the Cro-Magnon peoples of the Upper Paleolithic period in Ice Age Europe, through the Mesolithic and Neolithic developments in the Near East, and down to our own historical time. As Levy noted, these early people are lost to us in the mists of time; but their primal visions, images, and gestalts of human experience on this planet still resonate in our psyches, as well as in our historic religious-ontological symbols. These Early Stone Age people "bequeathed to all humanity a foundation of ideas upon which the mind could raise its structures."⁵ And what were these primal human images and ideas? The cave as the female womb; The Mother as a pregnant earth; the magical fertile female as The Mother of all animals; the Venus of Laussel standing with the horn of the moon upraised in her hand; the cave as the female tomb where life is buried, painted blood red, and awaiting rebirth. Levy shows the continuity of these images and symbols through the Late Neolithic Near Eastern rites and mythologies, and their endurance 30,000 years later in "modern" religions. In Christianity, for example, with its central image of the birth of the sacred child, in a cave-like shelter, surrounded by magic animals; and, especially in Catholicism, the icon of the great mother who stands on the horned moon and awaits the rebirth of the world.

The evidence leaves no doubt that these images were at the origins of what we call human psychological and spiritual expression. Levy's book is a masterpiece; it received great praise upon both its British and American publications; and has since been virtually bypassed and ignored by the anthropological-archaeological-academic establishments. Why? Because her evidence is irrefutable. It shows with clarity — and in the solidity of stone and bone — that the first 30,000 years of *Homo sapiens*' existence was dominated by a celebration of the female processes: of the mysteries of menstruation, pregnancy, and childbirth; of the analogous abundance of the earth; of the seasonal movement of animals and the cycles of time in the Great Round of The Mother. *The Gate of Horn* is as close as we can come to reading the "sacred book" of our early human ancestors. And it confirms what too many people do not want to know: that the first "God" was female.

Since Levy wrote, the tendency has been to relegate these Old Stone Age and Neolithic images to the psychological realm— they've become "Archetypes of the unconscious" and so forth, while anthropological writers proper, both academic and popular, continue to explain physical, real human development solely in terms of the experiences of the male body in hunting, aggression, and toolmaking. Thus the female images — which are there, and cannot be denied are sideswiped, reduced to "The subjective," "The mythic realms"; and thus the first 30,000 years of our human history is denied to us, relegated to a "mind trip" or "psychological software." Even among feminists, in recent years, there has arisen doubt that these images and symbols might be anything but "mythology"— i.e., unrealities.

To approach our human past — and the female God — we need a wagon with at least two wheels: one is the mythical-historical-archaeological; the other is the biological-anthropological. A strong track has already been laid down for the mythical-historical-archaeological wheel ; milestones along that track, along with G.

Rachel Levy's great work, are J. J. Bachofen's *Myth, Religion and Mother-Right*, Robert Briffault's *The Mothers*, Helen Diner's *Mothers and Amazons*, Jessie Weston's *From Ritual to Romance*, Robert Graves's *The White Goddess*, O. G. S. Crawford's *The Eye Goddess*, Sibylle von Cles-Reden's *In the Realm of the Great Goddess*, Michael Dames's *Silbury Treasure and Avebury Cycle*, Marija Gimbutas's *The Goddesses and Gods of Old Europe*; and most recently Elizabeth G. Davis's *The First Sex*; Merlin Stone's *When God Was a Woman* and *Ancient Mirrors of Womanhood*; Phyllis Chesler's *Women and Madness and About Men*; Adrienne Rich's *Of Woman Born*; Mary Daly's *Beyond God the Father, Gyn-Ecology, and Pure Lust*; Susan Griffin's *Woman and Nature*; Anne Cameron's *Daughters of Copper Woman*—and many many more, including the richly useful *Women's Encyclopedia of Myths and Secrets* by Barbara G. Walker.

The other side of our wagon — the biological-anthropological side — has almost no wheel and no track; not because there is no important place to go in that direction, but because the physical-cultural anthropologists are off somewhere else, busily mapping the evolution of Tarzan. There is no body of anthropological work based on the evolution of female biology. With rare exceptions, there have been no attempts whatsoever to study the evolution of human physiology and cultural organization — from pre-hominid to "modern man" — from the perspective of the definitive changes undergone by the female in the process of that evolution. Popular books on this subject, by Lionel Tiger, Desmond Morris, et al., are invariably male-oriented, treating the evolution of the female as sex object only, from monkey-in-heat to hot bunny. One delightful exception is Elaine Morgan's *The Descent of Woman*; during 12 million years of dry Pliocene, Morgan speculates, the female prehomimid took to the oceans, surviving in the warm and food-filled coastal waters and during this experience underwent a sea-change from knuckle-walking, rear-sex primate to upright human sexual body, to which the male primate responded by becoming man. Morgan argues convincingly that the human species survived the long Pliocene drought through the cooperation and social invention of the evolving hominid females in their adaptation to the sea; academic "experts" ignore this theory, but they have no other explanation for our Pliocene survival, for our successful evolution from ape to human during this difficult period, or for the many ways in which our human bodies resemble the bodies of sea mammals, rather than primates.

In *The Time Falling Bodies Take to Light*, historian William Irwin Thompson points out that early human evolution occurred in three critical stages: (1) *hominization*, in which our primate bodies became human, not only in walking upright and freeing the hands, but specifically in our sexual characteristics and functions; (2) *symbolization*, in which we began using speech, marking time, painting and sculpting images; and (3) *agriculturalization*, in which we domesticated seeds and began control of food production. And, as Thompson writes, all three stages were initiated and developed by the human female.⁶ The symbol-making and agricultural stages have been studied, and the originating role of women in these stages is known; it is sexual hominization which, as yet, has barely been explored.

Why? Why indeed. Because sexual hominization is almost exclusively the story of the human female. The mechanics and anatomy of male sexuality, after all, haven't changed greatly since the primates made love. The revolution in human sexuality — the revolution that made us human — resulted from evolutionary changes that occurred in the female body. These changes were not primarily related to mammalian reproduction, but to human sexual relationship. No one knows the order in which they occurred, but taken together, as an evolved cluster of sexual characteristics, they constitute a truly radical sexual metamorphosis undergone by the human female:

Elimination of the estrus cycle, and development of the menstrual cycle, meant that women were not periodically in heat, but capable of sexual activity at any time. Pregnancy could occur during a part of the cycle; but for most of the cycle sex could happen without necessarily resulting in pregnancy. Among all other animals, the estrus cycle determines that copulation always results in pregnancy, and has no other than a reproductive purpose.

Development of the clitoris and evolution of the vagina meant a greatly enhanced sexuality and orgasmic potential in human females compared to all other animals.

The change from rear to frontal sex, we can imagine, created an enormous change in relations between the sexes; frontal sex means a prolonged and enhanced lovemaking period, and what might be called the personalization of sex. The emotion-evoking role of face-to-face intercourse in the development of human self-consciousness has yet to be evaluated (she turned around and looked him in the eye: and there was light!)

Development of breasts added to woman's potential for sexual arousal; further, combined with frontal sex, no doubt the female's maternal and social feelings were also now aroused by the personal lover, whose body was now analogous to the infant's body at her breast.

As Thompson points out, such radical changes in the female body alone were enough to trigger the hominization of the species. Human beings, with these changes, became the only creatures on earth for whom copulation occurs — can occur, anytime — for nonreproductive purposes. Human sex thus became a multipurpose activity. It can happen for emotional bonding, for social bonding, for pleasure, for communication, for shelter and comfort, for personal release, for escape — as well as for reproduction of the species. And this is one of the original and major, determining differences between humans and all other animals, birds, reptiles, insects, fishes, worms . . . for whom copulation exists only and solely for species reproduction.

The human race has been definitively shaped by the evolution/ revolution of the female body into a capacity for non-reproductive sex.

This is not just a physical fact. It is a cultural, religious, and political fact of primary significance.

Many feminists today are unsure whether studies of evolutionary biology, or of religious mythology, can have political relevance for contemporary women. We believe that nothing could be more politically relevant than knowing why we got where we are now, by seeing how we got here, and where we began.

In the beginning, the first environment for all new life was female: the physical/ emotional/ spiritual body of The Mother, and the communal body of women — young girls, grown women, older women working together. When hunting-and-gathering people move, the infant is carried bound close to The Mother's body; when they settle, the women form an "Inner circle" campsite of women and children. The socialization process begins here.

Human culture is marked by a strengthening and prolongation of the relation between mothers and offspring. For its first year the human child is virtually an "embryo" outside the womb, extremely vulnerable and totally dependent. Female group behavior — the cooperative care-sharing among mothers and children, older and younger women, in the tasks of daily life — emerges from the fact of this prolonged dependence of the human child on the human female for its survival. Males help but they also leave; the male body comes and goes, but the female presence is constant. Females train, discipline, and protect the young; beyond infant care, the maintenance and leadership of the entire kin-group is the task of women. The female animal is always on the alert, for on her rests the responsibility not only of feeding the young, but of keeping the young from being food for others. She is the giver and also the sustainer of beginning life. Among humans, males help with protection and food acquisition; but it is the communal group of females that surrounds the child, in its first four to six years of life, with a strong physical, emotional, traditional, and linguistic presence. And this is the foundation of social life and human culture.

The popular image of early human society as being dominated — indeed created — by sexist male hunters and ferocious territorial head-bangers just doesn't hold water. If the first humans had depended solely on despotic and aggressive male leaders, or on several males in chronic, ritualistic contention for power-human society would never have developed. Human culture could never have been invented. The human presence on earth would never have evolved.

The fact is that it was from this first inner circle of women — the campsite, the fire-site, the cave, the first hearth, the first circle of birth — that human society evolved. As hominids evolved into Paleolithic *Homo sapiens*, and then into settled and complex Neolithic village people on the time-edge of "civilization," these tens of thousands of years of human culture were shaped and sustained by communities of creative, sexually and psychically active women — women who were inventors, producers, scientists, physicians, lawgivers, visionary shamans, artists. Women who were also The Mothers — receivers and transmitters of terrestrial and cosmic energy.

We have to understand how and why these ancient millennia of woman cultures have been buried — ignored, denied, passed off as "mythology" or "primitive prehistoric origins" — by Western male historians who insist (and often really believe) that "real history" began *only about five thousand years ago* with the relatively recent institutions of patriarchy.

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Note:

1. Helen Diner, *Mothers and Amazons* (New York: Doubleday /Anchor, 1973), 74. Diner is referring to Charles Darwin , *Descent of Man, and Selection in Relation to Sex*, volume 1 (New York: J. A. Hill and Co., 1904), 164— 68; Darwin believed both sexes, originally , were maternal, and thought the prostate gland might be a rudimentary uterus.
2. Mary Jane Sherfey, M.D., *The Nature and Evolution of Female Sexuality* (New York: Vintage Books, 1973), 43.
3. Stephen Jay Gould , *Hen's Teeth and Horse's Toes: Further Reflections in Natural History* (New York: W. W. Norton, 1983), 153— 54.
4. Fran P. Hosken, *Women's International Network News* 2, no. 1 (January 1976): 30— 44.
5. G. Rachel Levy, *Religious Conceptions of the Stone Age, and Their Influence Upon European Thought* (New York: Harper & Row, 1963), 70.
6. William Irwin Thompson, *The Time Falling Bodies Take to Light: Mythology, Sexuality and the Origins of Culture* (New York: St. Martin's Press, 1981), 43— 156.