

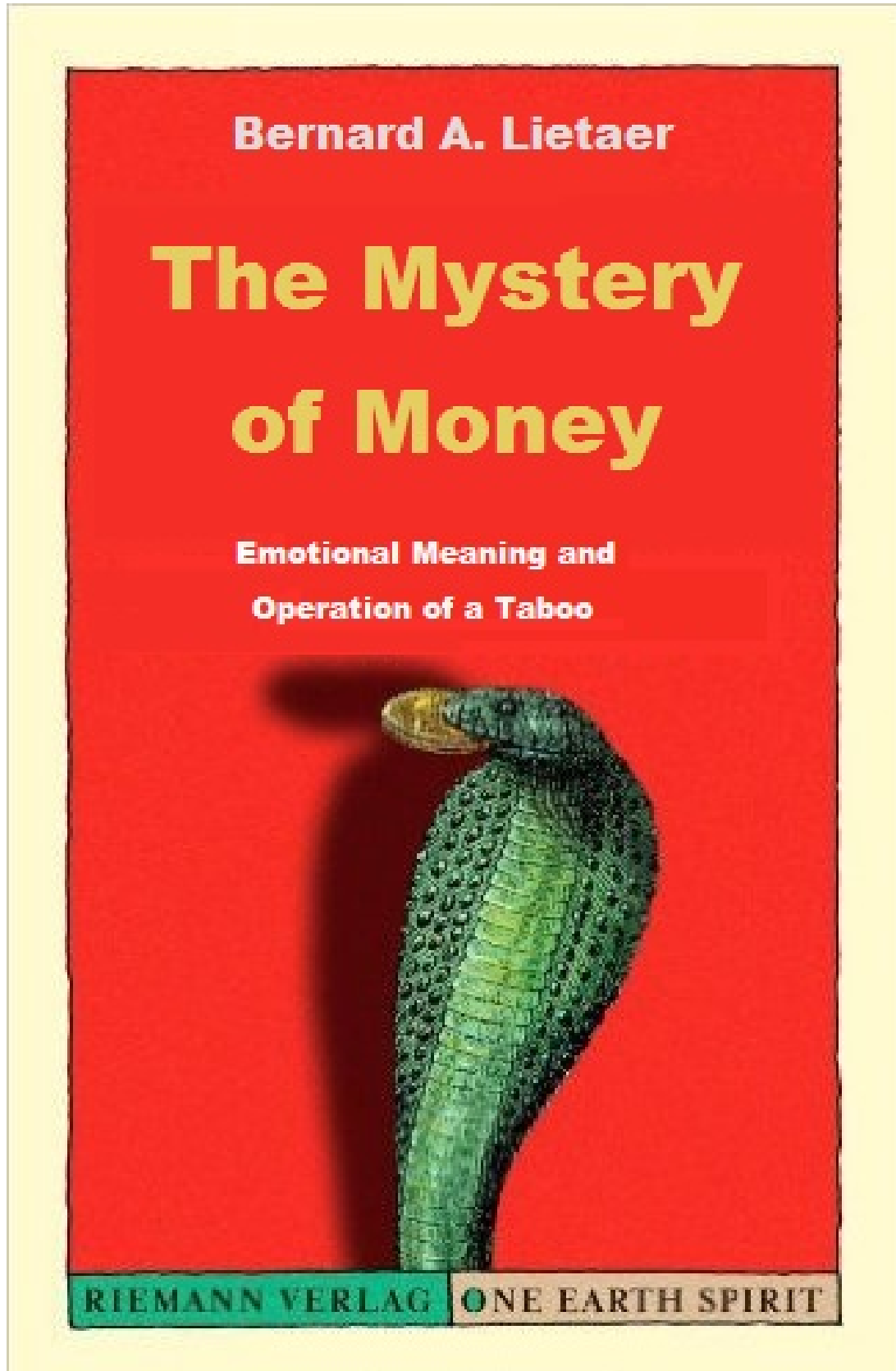
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The Mystery of Money

Beyond Greed and Scarcity



About the Author

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Introduction

Why has money become such an influential force in the world today?

Why does it generate such powerful and polarized emotions in most individuals?

Collectively, why do supposedly rational financial markets periodically suffer from extraordinary irrational and destructive manias and crises?

The journey to which this book invites you will provide the key to understanding the core emotions that are implanted in our money system, and make it such a powerful compulsion in our societies. It is a journey inside our own heads, bringing to conscious awareness one of the last taboos of Western society: our money. Talking about a taboo is hazardous. Pointing to a society's shadows is, by definition, risking to upset many people. Talking about emotions and archetypes in a book on money is unconventional. So why this book that deals with the taboo of money by exploring the collective emotions it generates?

To truly understand how money shapes society "out there", we need to complete the circle and bring into the light how it connects "in here", inside our own psyche. After all, that is where the engine that is driving it all is hiding.

In a previous book, *The Future of Money*¹, I made the forecast that the Information Age is fundamentally changing not only the form of money (e.g. e-cash, smartcards, etc.), its geographical spread (the Euro), but also our very concept of money (who issues it, for what purposes, what emotional patterns it generates and what social behaviors it encourages). In fact, this has already started to happen, as over 4000 communities around the world have started creating their own local currency systems. These systems act not as a replacement, but as a *complement* to the conventional national currencies. People use them to address problems that conventional money has proven unsuccessful at resolving. Issues like community healing, creation of meaningful work, ecological sustainability, or elderly care in a rapidly graying society.

I concluded that - if the best models were implemented systematically - such monetary innovations could make "Sustainable Abundance" a reality within one generation on this planet. Sustainable Abundance was defined as a process that would provide humanity with the ability to flourish and grow materially, emotionally, and spiritually without squandering resources from the future. All the relevant concepts from *The Future of Money* will be synthesized later in the current book (introduction to Part Three).

However, one core question that remained open is: should these on-going monetary innovations be dismissed as a short-term fad, or are they early signs of a fundamental shift in the nature of money? Why could we expect an essential change to occur *now* in the nature of money? The claim that the nature of money is radically changing may appear at first sight quite preposterous. After all, our money system has not undergone a fundamental change in many centuries.

¹ *Future of Money* (London: Random House, 2000)

Indeed, *every* modern society - independently of its cultural or political background - has accepted the current money system as self-evident. When the French or Russian Revolution overthrew the established order in their countries respectively in 1697 and 1917, they changed just about everything—but not the money system. Both societies completely rebuilt their legal systems. The French overhauled the entire measuring system (the metric system dates from then), and even tried to change the calendar. The Russians threw out the very concept of private ownership, and they nationalized the banks. Both issued currency engraved with new mottoes and different heroes. But the currency remained - exactly as before and now - artificially scarcity-based, issued via bank debt, and centrally controlled. When Mao's communist takeover occurred in China, or when one hundred developing countries gained their independence over the past half-century, exactly the same thing happened.

In assessing fundamental change in our money system, we need to address some other pertinent questions first, such as:

- Where is the desire or need for this kind of money system coming from?
- Are greed and scarcity, as is explicitly assumed in all our economic theory and most of our conventional wisdom, an indelible reflection of human nature and material reality? Or could it be that it is the current money system itself that constantly creates and re-enforces those specific collective emotions of greed and fear of scarcity?
- Why is money a taboo topic?
- In short, *what is the origin and mechanism of the emotional dimension of money?*

Sidebars and Images

Sidebar boxes like this one will be used to provide additional insights or remarkable anecdotes relating to the material where they appear. For a reader in a hurry, they can be skipped without loss of understanding of the main arguments. This book is also abundantly illustrated with images, which provide a parallel comment to the text. The reason is that the language that will be used to describe collective emotions is the one of archetypes, and that archetypes are primarily *images*. This association of images and text also practices what is being proposed here: to integrate the information of the left and right brain, our two complementary information systems.

I have come to the conclusion that it is only if we become aware of the way whereby money systems shape our collective emotions - or better still, how collective emotions shape our choice in money systems - that we can make a conscious choice in money systems. As Europe moves into its next monetary experiment with the Euro, as monetary crises topple the economies of entire continents, as our fixation with short-term financial results may threaten our very survival, the stakes for making conscious money choices have never been as high.

*

* * *

One of the contributions of the American philosopher Ken Wilber has been to provide a simple but powerful framework to classify all forms of knowledge.² This framework can also provide us with a very compact way to clarify what is - and what is not - dealt with in the books "*The Future of Money*" and "*The Mystery of Money*". Wilber structures fields of knowledge in four quadrants in

² The most synthetic of his books that describes this classification is: Wilber, Ken *A brief history of everything* (Boston: Shambhala, 1998).

which the two distinguishing dimensions are on the one side the Interior (the domains where the aim is the *interpretation of meaning*) vs. the Exterior (where the purpose is *description of behavior*); and on the other the Individual-Collective (see Figure I.1). For instance, physics, biology, and all behavioral and empirical sciences correspond to the upper right quadrant (Exterior-Individual domains). In contrast, the domains explored by Aurobindo, Plotinus, Buddha and all other spiritual traditions fall into the upper left quadrant; as do the theories of Freud, Piaget and others focusing on individual psychology (they all correspond to Individual-Interior concerns). Similarly, systems theory, economics, political economy or the study of social systems fall in the lower right quadrant (Exterior-Collective). Finally, Cultural History, Collective Psychology or Evolutionary Psychology would fall into the lower left quadrant (Interior-Collective).

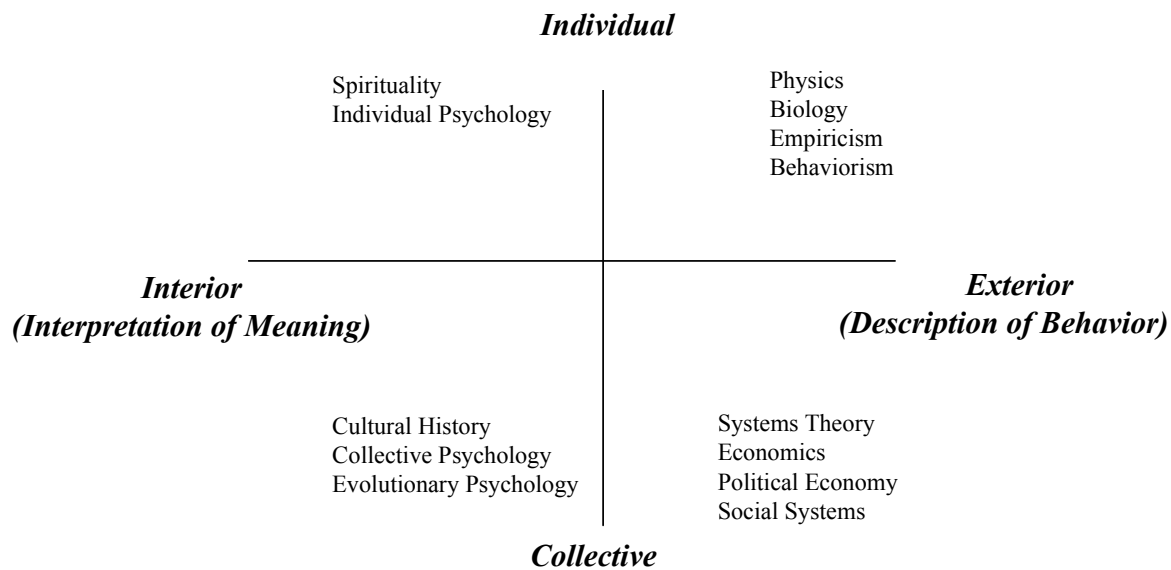


Figure I.1 Ken Wilber's Four Quadrants Classifying Fields of Knowledge³

The same four quadrants can also describe all our ways of knowing about the money phenomenon (see Figure I.2). For instance, the upper-right quadrant (Individual-Exterior) deals with how individuals can earn more money, spend or invest their money. This is the one quadrant that will be left out in my work. Not because it lacks interest, but because there are already thousands of books available which address these issues. So I have focused instead on the less frequently visited other three quadrants.

My previous book "*The Future of Money*" dealt with the social dimensions of money - i.e. the lower right quadrant (or Exterior-Collective) - and used whole systems theory as its main approach. The current "*Mystery of Money*" deals with the two left-side quadrants: the individual and the collective Interior dimensions, and uses archetypal psychology as its key investigative tool. This book has been titled the "*Mystery of Money*" because it covers the whole range of issues of the left side of Figure

³ Wilber, Ken: [A Brief History of Everything](#). (Boston: Shambala Publications, 1996) adapted from pg 71 and 84.

I.1: i.e. topics that could have been described as the Soul of Money, the Meaning of Money, the Psychology of Money, or the Cultural History of Money.

What is important to understand is that in the Exterior and Interior domains, different types of questions are being raised. In the Exterior domain, precise descriptions of behaviors or processes are the aim. In the Interior domain, interpretations of meaning are the aim.

We can never apprehend such Interior realities directly, be they archeological, historical or contemporary ones. For example: can you show me bliss, patriarchy or an economically successful society? What you can show me, what can be apprehended of any such “Interior” realities, are only their corresponding “Exterior” manifestations (i.e. signs exhibited in the “right-hand side” of Figure I.1). For example we can interpret a radiant smile as a sign of a state of bliss, laws discriminating against women as a sign of patriarchy, or the positive convergence of a series of economic indicators as sign of an economic boom. The best that anybody will ever be able to do is to interpret these Exterior signs, see whether they are coherent or convergent with other signs, and infer from them the reality and validity of the corresponding psychological or cultural reality. Therefore, as pointed out by Wilber, “proof” in this domain can never become a simple mechanical, “objective” measurement like in Physics. Scientific proof in the psychological and cultural domains is always by necessity limited to the convergence of Exterior signs that justify an interpretation fitting specific psychological and cultural patterns.

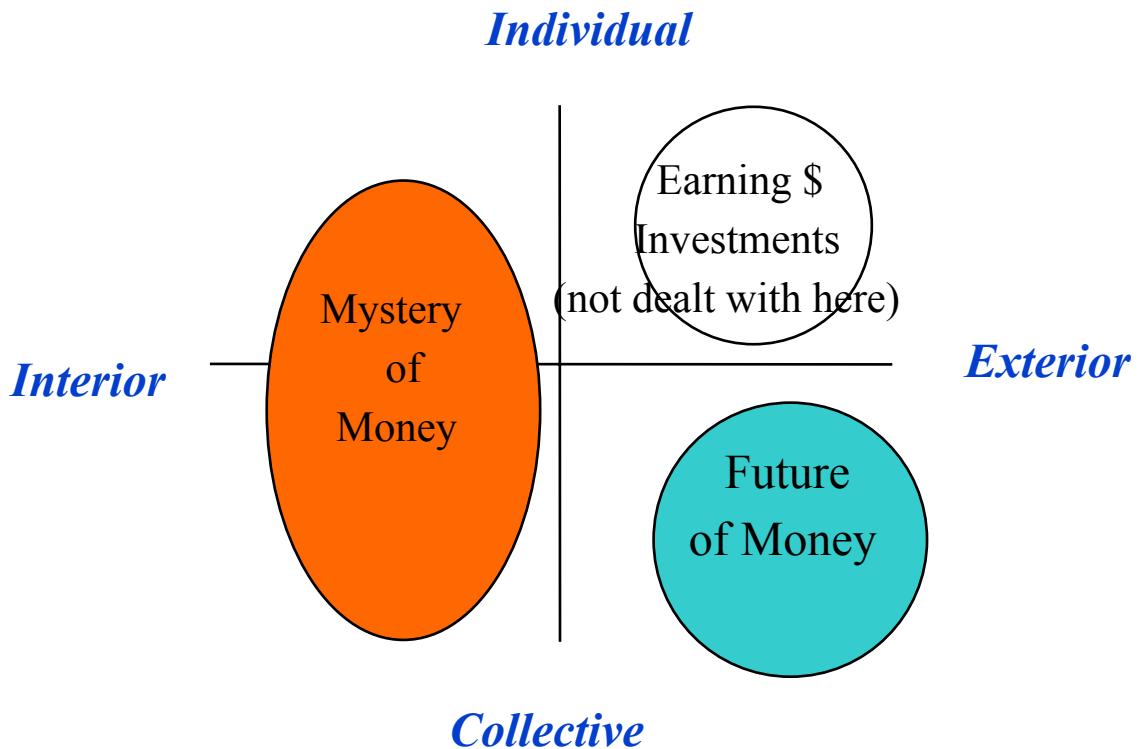


Figure I.2 The Topics of Money on Ken Wilber’s quadrant map.

It should be noted that seeing money systems from this Interior perspective is new terrain - particularly to the extent that this involves exploring the collective unconscious of money (the lower left quadrant). Thus the material presented here is work in process, a very green first approximation of what may actually be happening. I emphasize, therefore, that this should be looked upon as an exploration, as an offer of the evidence uncovered so far. In any case, I hope to make the point that further research and discussion in this domain is warranted.

Mill Valley, October 2000

Part One: Archetypes and Money

“The way through the world is more difficult to find than the way beyond it.”
Wallace Stevens⁴

“The Kingdom is spread out inside you and outside you. But you don’t see it.”
Jesus in the Gospel of Thomas⁵

Plan of Part One

Part One provides all the tools necessary for this book.

First we need to learn the language by which we can cogently describe collective emotions - the language of archetypes (Chapter 1: The Language of Archetypes).

Then we embark on a historical detective story to find out what happened to the archetype to which money relates most closely (Chapter 2: The Case of the Missing Archetype).

Finally, we build an archetypal map that captures in as simple a way as possible the broadest range of human emotions. (Chapter 3: The Archetypal Human).

It is this map of the Archetypal Human that will be tested later in Part Two against historical evidence; and in Part Three against some important real-life issues related to our contemporary money situation.

Core Ideas of Part One

***“Money is a singular thing.
It ranks with love as man’s greatest source of joy.
And with death as his greatest source of anxiety.”***
John Kenneth Galbraith, Economist⁶

***“The mind makes up the world,
And then claims it did not.”***
David Böhm, Physicist

Western civilization has been characterized by three foremost taboos: sex, death and money. For centuries, they were topics that were considered inappropriate to bring up in “polite company”. The

⁴ Stevens, Wallace [Reply to Papini](#).

⁵ [The Nag Hamadi Library in English](#) (Leiden: E.J.Brill, 1984) Gospel of Thomas verse 3.

⁶ Galbraith, John Kenneth [The Age of Uncertainty](#) Chapter 5.

sexual revolution of the 1960s brought the first one into the open. The AIDS epidemic of the 1980s has made us face death, combined with sex, and talk about it even with our youngsters. This book proposes to tackle the last taboo: money.

The money taboo operates at both the individual and the collective level. It is considered quite improper to ask anybody about how much money he or she has, or where it comes from.

Collectively, there is a remarkable blindness about understanding how our money is really created out of nothing, about the fact that the particular type of money we currently use induces specific collective and individual programming, or even that it creates any emotional or behavioral programming at all.

During our current transition from the Industrial Age to an Information Age, much of what we have taken for granted is now being questioned like never before. Money is no exception. The introduction of the Euro, global monetary and financial crises, the need to rethink jobs in a post-Industrial economy, and the growing awareness of our responsibilities towards the environment all converge to make this unconsciousness about money one that we can't afford any longer.

What can a fish know about the nature of water? It can't apprehend it because it swims in it, lives in it. It has to jump out of it in order to gain a perspective. So it is for us with money.

Money is not a thing; it is an *agreement* within a community to use something as a medium of exchange. An incredible variety of objects or conventions have been used as money by different societies. But in all cases, just about everybody in each society takes completely for granted their own money system. It's something inherited, and its use goes on unquestioned. This is still the case today, even for the vast majority of economists and financial experts. In other words, money tends to be an *unconscious* agreement. We swim in it. This is why we need to search for answers about the origin of the emotions around money in the collective unconscious of a society.

The work of Carl Gustav Jung and his followers in Archetypal Psychology provides us with a substantial and established conceptual framework with which to examine the collective unconscious. Using this tool, we will discover that money systems are an important reflection of a society's perception about the material world, and the feminine in particular.

In societies where the feminine was not repressed, sex, death and money were not the taboo topics they have become in our modern world. Whenever the feminine was repressed, these topics split off from consciousness. As Jung puts it "that which we do not bring to consciousness appears in our lives as fate." Therefore, in our world, we have become "fated" to have our lives run by our emotions around these three issues. Significantly, sex, death and money happen to be the three main attributes of one single archetype - the Great Mother - that has been the object of systematic repression for several millennia in Western history.

It is my contention that in order to become "whole" - individually and collectively healthy - we need to integrate these split-off energies back into consciousness. It cannot be enough emphasized, however, that reintegrating the Great Mother energies doesn't mean switching from a patriarchal society to a matriarchal one. The sought-after outcome here is to find a new *balance* between both masculine and feminine energies, an equilibrium that honors the specific contributions of both genders. The ultimate reward pursued by this book is to bring to light our wounding about money, and thereby make it our servant instead of our master.

This archetypal approach also explains how the three main taboos of Western society - sex, death and money - all relate to each other, and why we should not be surprised to see them manifest

historically together in the Modern world. For that same reason, we may now see them challenged - all three - within the time span of one generation.

To start at the beginning, we need to acquaint ourselves with the tools for our exploration - the archetypal language and its relevance to money.

Chapter 1: The Language of Archetypes

“That which we do not bring to consciousness appears in our lives as fate.”

Carl Gustav Jung

***“The dream you dream alone is only a dream.
But the dream we dream together is reality.”***

Yoko Ono

“THE MOST DANGEROUS ANIMAL IN THE WORLD”

Sign under a mirror in a zoo

Our starting proposition is that the kind of money used in a society is a reflection of the collective unconscious in that society. Exploring the unconscious dimension of money is not a trivial pursuit. Even professional psychologists do not always seem to have resolved the issue on a personal level (see sidebar).

It is hoped that bringing these emotional mechanisms into the open will contribute to freeing us from the “fate” that Jung predicts about whatever we keep buried in the unconscious. So we need to dig up how and why our money system leads us by our noses, even to places none of us may consciously want to go.

This chapter will provide a synthesis of the vocabulary needed to explore this dimension of money. The best tool available to explore the collective unconscious is archetypal psychology. Two key concepts are introduced: archetypes and shadows. They both elucidate how people get predisposed to feel and act in certain predictable ways. With these archetypes and shadows as building blocks, a map can be sketched of the way humans tend to act toward each other and toward the world around them.

Psychologists and Money

Freud identified money with excrement. However, “it is not that clear that the psychoanalytic fee, that pillar of the Freudian analysis, was so clinically self-evident as the founder made out.”⁷

A survey was made among the members of the American Psychological Association about the biggest professional taboo in relation to clients. It was not “revealing confidential client information”, not even “having sexual relationships with them.” The biggest taboo was “lending them money.”

“Money is as deep and broad as the ocean, the primordially unconscious...To find imagination in yourself or a patient, turn to money behaviors and fantasies. You both will soon be in the underworld (the entrance to which requires a money for Charon)...That we cannot settle the money issue in analysis shows money to be one main way the mothering imagination keeps our souls fantasizing. To find the soul of modern man and woman, begin by searching into those irreducibly embarrassing facts of the money complex, that crazy crab scuttling across the floors of silent seas.”

James Hillman⁸

⁷ Buchan, James Frozen Desire: the Meaning of Money (New York: Farrar Strauss Giroux, 1997) pg 4.

⁸ Hillman, James A Blue Fire (New York: Harper Perennial, 1989) pg 174.

Some Concepts of Collective Psychology

The field of Archetypal Psychology was pioneered by Carl Gustav Jung and further developed by scholars such as Erich Neumann, Joseph Campbell, Jolande Jacobi, Edward Edinger, Christine Downing, and Jean Shinoda Bolen. James Hillman formally founded a school of Archetypal Psychology.⁹ Among the better-known applications of Jungian collective psychology are the forecasts of fascism in Europe by Jung himself back in the 1920's, or the dynamics behind the cold war period. However, for our purposes we need to grasp only two key concepts of that field: “archetypes” and “shadows” which will be defined below.

⁹ See a.o. Hillman, James Revisioning Psychology (New York: Harper Perennial, 1976) ; Blue Fire (New York: Harper Perennial, 1989) ; Suicide and the Soul (Dallas, Texas: Spring Publications, 1993); The Soul's Code (New York: Random House, 1996);.

Archetypes

My working definition of archetypes is simple: An Archetype is a recurrent *image* that patterns human *emotions* and *behavior*, and which can be observed *across time and cultures*.

It is important to realize that with such a definition we do not need to accept all the tenets of Jung's psychological system (see sidebar for some more classical Jungian definitions).¹⁴ But the archetypal vocabulary will prove useful to describe behavior patterns of how humans relate to each other and to the universe around them.

I see the process by which archetypes play a role in human evolution in the vein of the historian Arnold Toynbee: as part of a cultural strategy to respond to collective historical challenges, by organizing the emotional dimension of life.

There are hundreds, even thousands of archetypes. For example, every mythological figure describes an archetype. All of our perennial stories stage archetypes. For instance, Joseph Campbell identified the "Hero with a Thousand Faces" as a universal and quintessential story. This Hero is found in Sumer (Gilgamesh) and Greece (Hercules), in the Middle Ages (Galaat, Gawain, or any other "Knight in shining armor"), as the fearless Samurai in the Edo Era, as "Superman" in the 20th century, or as a figure known only to Amazon tribes. "These hero myths vary enormously in detail, but the more closely one examines them the more one sees that structurally they are very similar. They have, that is to say, a universal pattern, even though groups and individuals developed them without any direct cultural contact with each other - by for instance, tribes in Africa or North American Indians, or the Greeks, or the Incas in Peru. Over and over again one hears tales describing a hero's miraculous but humble birth, his early proof of superhuman strength, his rapid rise to prominence or power, his triumphant struggle with the forces of evil, his

Some Classical Approaches to Archetypes

Archetypes "tend to be metaphors rather than things... All ways of speaking of archetypes are translations from one metaphor to another...But one aspect is absolutely essential to the notion of archetypes: their emotional possessive effect, their bedazzlement of consciousness." (James Hillman)¹⁰

Some of Jung's own metaphors in this domain illustrate the point.

- "Archetypes are like riverbeds which dry up when water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed."¹¹
- "Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a Goddess, but it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the Gods have claimed another victim."¹²
- "Archetypes are to the soul what instincts are to the body."¹³

¹⁰ Hillman, James Revisioning Psychology (New York: Harper, 1976) pg. xix.

¹¹ Jung, Carl Gustav Collected Works Volume 10 Civilization in Transition pg 395.

¹² Jung, Carl Gustav "Archetypes and the Collective Unconscious" (1936) in Collected Works Volume 9 Archetypes and the Collective Unconscious pg 62.

¹³ Elsewhere, Jung elaborates on this laconic statement: "To the extent that the archetypes intervene in the shaping of the conscious contents by regulating, modifying, and motivating them, they act like instincts." (Carl Gustav Jung "On the Nature of the Psyche" in Collected Works Volume 8 The Structure and Dynamics of the Psyche pg 408.

¹⁴ Specifically, we do *not* need to accept the view that archetypes are hard-wired components of our genetically transmitted psychic system, or that archetypes have a life all of their own. My definition is therefore less demanding than Jung's. Nevertheless I will occasionally use the typical Jungian shorthand that seems to give a life of its own to an archetype to avoid to repeat cumbersome expressions such as "this behavior occurs *as if* such and such an archetype inspires it."

fallibility to the sin of pride (“*hubris*”), and his fall through betrayal or a “heroic” sacrifice that ends with his death.”¹⁵

Other archetypes are just as universal. For instance, the Biblical Salomon and Queen of Sheba embody the archetype of the wise Sovereign. The theme of Romeo and Juliet or the life of Marylin Monroe dramatizes the tragic Lover.

In our dreams each one of us regularly visits the archetypal realm. Advertisers, political campaign designers, and Hollywood movies extensively use archetypes to get you to feel or react a certain way. The systematic use of archetypes in successful movies has been formally acknowledged only recently by one of the leading scriptwriters in Hollywood.¹⁶ Any media stories that “capture the imagination of the masses” are invariably rich in

archetypal content. The fact that more than one billion people around the world, independently of their cultural affiliation, watched the funeral of Princess Diana reveals the archetypal nature of the tragic princess’ story. Stories which trigger national fascination point to aspects of the collective unconscious of the corresponding culture - for instance the U.S. fascination with the O.J. Simpson trial points to the racial wound in US history, and the media frenzy around Presidential sexual antics highlights the shadow of sexual repression in a Puritan culture. And Michael Moore’s “Bowling for Columbine” has explored the collective role of weapons and violence in the collective American psyche.

Jung claimed that “All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas, but the central concepts of science, philosophy, and ethics are no exception to this rule. In their present form they are variants of archetypal ideas, created by consciously applying these ideas to reality. For it is a function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.”¹⁷

This book will show how any society’s money system - including our own - is precisely such a way of “translating into visible reality the world within us”, i.e. of projecting on and enforcing in the physical world mostly unconscious archetypal forces.

King Solomon and the Queen of Sheba, both representing the archetype of the Sovereign. Stained Glass window from Canterbury Cathedral, 13th century.

¹⁵ Jung, Carl Gustav et al. Man and his Symbols (London: Picador, 1978) pg 101

¹⁶ Vogler, Christopher The Writer’s Journey: Mythic Structure for Writers (Studio City, CA: Micheal Wiese Productions, 1998). German version: Die Odyssee des Drehbuchscreibers: Über die mythologische Grundmuster des amerikanischen Erfolgskino (Zweitausendeins, 2000).

¹⁷ Jung, Carl Gustav “The Structure of the Psyche” (1927) in Collected Works Volume 8: The Structure and Dynamics of the Psyche pg 342.

Shadows

Besides archetypes, the other concept that will be needed to explore the collective unconscious of money is the Shadow. The origin of this concept was a dream that Jung described himself in his autobiography (see sidebar).

I will define a Shadow as the way an Archetype manifests whenever it is repressed.¹⁸

What archetypes and shadows have in common is to *pre-dispose people to act in certain predictable ways*. The easiest way to understand the connection between an archetype and its shadows is through an example.

For instance the archetype embodying the Higher Self is the Sovereign; represented by the King for men, or the Queen for women. If, for whatever reason, someone is repressing his or her Higher Self - i.e. the Sovereign within - he or she will tend to behave either as a Tyrant or as an Abdicator, the two shadows of the Sovereign.¹⁹ The Tyrant possesses an *excess* of a healthy Sovereign's emotional and behavioral attributes, while the Abdicator has a *deficit* of the same characteristics. There is always a direct relationship of *fear* between the two shadows of an Archetype. Indeed a Tyrant is primarily *afraid of appearing weak*, and an Abdicator is *afraid of appearing tyrannical*.

Furthermore, it is well known that whenever one scratches below the surface of a Tyrant, one invariably discovers an Abdicator. Conversely, whenever someone weak is given power over someone else, (s)he will typically turn into a Tyrant. Figure 10.1 illustrates these relationships graphically

Jung's "Shadow Dream"

(Extract from *Memories, Dreams and Reflections*)

"It was night in some unknown place, and I was making slow and painful headway against a mighty wind. Dense fog was flying along everywhere. I had my hands cupped around a tiny light, which threatened to go out any moment. Everything depended on my keeping this little light alive.

Suddenly I had the feeling that something was coming up behind me. I looked back and saw a gigantic black figure following me... When I awoke I realized at once that the figure was my own shadow on the swirling mist, brought into being by the little light I was carrying. I knew too that this little light was my consciousness, the only light I have."

¹⁸ More conventional definitions include the following: "a negative ego-personality that includes all those qualities that we find painful or regrettable" (Carl Gustav Jung Collective Works Vol 12 Psychology and Alchemy pg 177 in notes. Or Erich Neumann defines the shadow as "the unknown side of the personality... in the form of a dark, uncanny figure of evil to confront whom is always a fateful experience for the individual." (Neumann E. Depth Psychology and a New Ethic (New York: G.P. Putnam and sons, 1969) pg 137. A clinical definition of the Shadow is "an autonomous complex, often resulting from a childhood trauma, of an aspect of ourselves that we do not accept."

¹⁹ This dual-shadow scheme is often presented as the "negative" and "positive" poles of the shadow (for example by Sandner D. and Beebe J. "Psychopathology and Analysis" in Stein M. Jungian Analysis (Boston: Shambala, 1984) pp 294-334). Two Jungian analysts, Robert Moore and Douglas Gillette, who have written five volumes involving the archetypes of the King, the Warrior, the Lover and the Magician, originally developed the version used here. This particular *quaternio* will become the starting point for the Archetypal Human model presented later

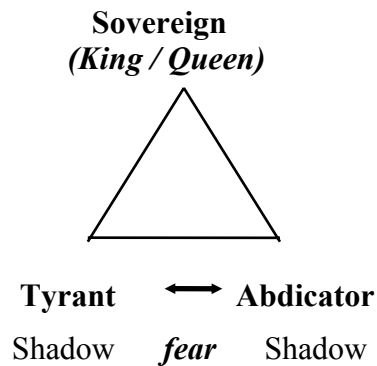


Figure 1.1 The Archetype of the Sovereign and its two Shadows (Moore and Gillette)²⁰

What this graph illustrates in the case of the Sovereign is the “splitting” of an archetypal energy that occurs when a fear becomes permanently embodied. It shows graphically how a repressed archetype will manifest in the form of its shadows in an individual or a society. Such splitting by fears into polar shadows can take place with any archetype. For instance, the Warrior has the patterns of the Sadist and the Masochist as shadows. The repressed Lover becomes Addicted or Impotent. In all cases, the two shadows are two faces of the same coin, one being excessive and the other one lacking of the essential energy of the archetype itself. And what all the shadows have in common is the *fear* of the other polarity. For instance, it is the fear of impotence that provides the energy that pushes someone to become addicted to sex.

Jung points out that Modern rational man has tended to dismiss the power of archaic symbols and archetypes. “It is a folly to dismiss them because, in rational terms, they seem absurd or irrelevant. They are important constituents in our mental make-up and vital forces in the building up of human society and they cannot be eradicated without serious loss. Where they are repressed or neglected, their specific energy disappears into the unconscious with unaccountable consequences. The psychic energy that appears to have been lost in this way in fact [...] forms an ever-present and potentially destructive ‘shadow’ to our conscious mind. Even tendencies that might in some circumstances be able to exert a beneficial influence are transformed into demons when they are repressed. This is why many well-meaning people are understandably afraid of the unconscious, and incidentally of psychology.”²¹

This may be how the hypothesis of a hyper-rational *Economic Man*, embedded in all of our economic theory, has made us blind to the process by which money is programming our collective emotions. The mystery of the cycles of “irrational” boom and bust that haunt periodically the most sophisticated financial markets will be explained later by this excessive reliance on total rationality (Chapter 4).

Yin, Yang and Jung

I will now tie into the scheme of two polar shadows the age-old Taoist concepts of Yin-Yang. Taoists conceived all forces in complementary pairs like heaven-earth, fire-water, inhaling-exhaling, pulling-pushing, etc. Although obviously separate forces, they are really part of a single ultimate

²⁰ Moore and Gillette’s The King Within (New York: Avon Books, 1992) pg 40.

²¹ Jung, Carl Gustav et al. Man and his Symbols (London: Picador, 1978) pg 83.

unity, and therefore necessary to each other. In the specific money and societal context of this book, the Yin-Yang notion refers among other qualities to the polarities of cooperation-competition, egalitarian-hierarchical, intuitive-logical, feminine-masculine, etc. The usefulness of this concept will become more obvious when the archetypal map will be generalized (Chapter 3); applied to classify different types of money systems which have existed historically (chapter 6 and 7), or some that are now in the process of re-emerging (Chapter 8).

C.G. Jung was one of the first to express regret that our culture is not more familiar with this concept: “Unfortunately, our Western mind, lacking all culture in this respect, has never yet devised a concept, nor even a name, for the ‘union of opposites through the middle path’, that most fundamental item of inward experience, which could respectably be set against the Chinese concept of Tao.”²² So if I am using the Yin-Yang vocabulary, at the risk of appearing exotic or New Age, it is simply because we don’t have precise equivalent words in our Western languages.

The Yin-Yang concept now will be explicitly²³ integrated in the scheme of the Jungian theory of shadows as shown in the following Figure (Figure 1.2). It shows that the two shadows form a polarity in which the Tyrant is what Taoists would call an “excess Yang” deviation of the Archetype, while the Abdicator embodies an “excess Yin” imbalance. Psychologists point to this same process when saying that the archetypal energy “inflates the Ego” in the former case; or “weakens” it in the latter.

Consciousness can be seen as a personal theater where the Ego (i.e. the conscious perception of the individual self), the personal unconscious and the collective Archetypes all play their respective roles. Since the Ego is unaware of these other actors, it normally has the illusion that it alone is in charge, operating under its own “free will.” However, as long as someone is afraid of a shadow, the Ego will tend to remain stuck in the fear-ridden axis between the two shadows and invariably “act out” one of them. In short, an Ego who has not learned to properly *access* an archetype will be *possessed* by that archetype’s shadows. This is graphically illustrated in the following figure for the

²² Jung, C.G. Collected Works (translated by R.F.C. Hull) Vol III, pg 203

²³ Some recent scholarship claims that Taoism is the underlying backbone of Jung’s entire work and life. See Rosen, David The Tao of Jung (New York: Viking Arkana, 1997).

What follows only makes explicit what Jung himself seems to have implied. “What is meant by the Self is not only in me but in all beings, like the... Tao. It is psychic totality.” Jung, C.G. Collected Works Vol X. Civilization in Transition pg 463. Similarly, Jung’s work on Mysterium Coniunctionis uses the alchemical model of “chemical marriage” which is just another metaphoric language to refer to the union and balance of Yin and Yang.

case of the Sovereign archetype and its shadows

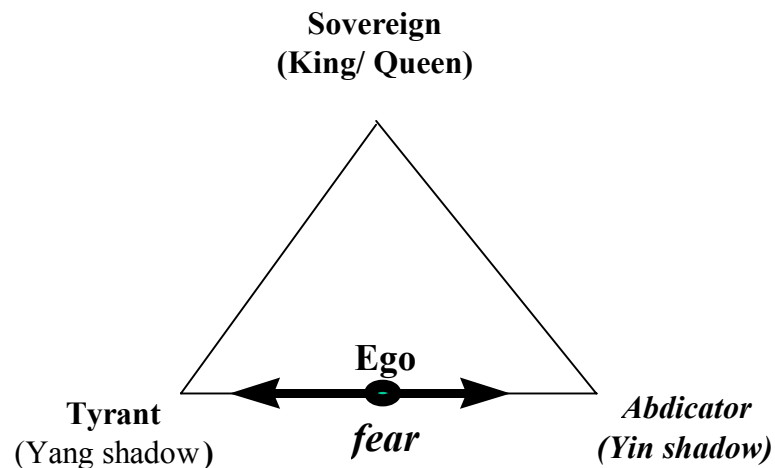


Figure 1.2 The Ego, the Archetype of the Sovereign and its Yin-Yang Shadows

Furthermore, someone who is stuck with one of the shadows will automatically tend to attract around him or her, people who embody the opposite shadow. A Tyrant will tend to be surrounded by Abdicators, and vice versa. All this illustrates the well-known psychological quandary that whatever we do not accept in ourselves (i.e. our shadows) we will tend to project onto others and our surroundings.

The only way to escape from the control of Shadows is to embrace them, i.e. to stop being fearful of either shadow. For example, King Solomon - the biblical figure who represents a fully integrated Sovereign King - was neither afraid of being very harsh nor very lenient, as the situation demanded. The episode in which he threatens to cut a child in two to reveal which one of two quarreling women is the real mother is an illustration of this capacity.

Figure 1.3 below shows graphically what happens when someone has succeeded in embracing the two shadows: it frees the Ego to move toward integration with the Archetype and can continue until the Ego coincides with the Archetype itself. This is what is meant with "integrating the archetype."

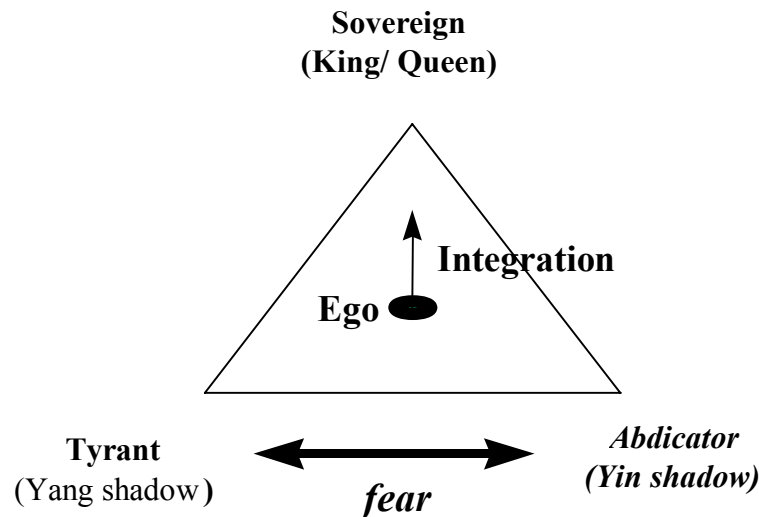


Figure 1.3 Integration of the Sovereign Archetype

The relevance to the money system of this Yin-Yang polarity of shadows is the following. The two key emotions that all modern financial markets exhibit - greed and fear of scarcity - are clearly related to each other by fear. Furthermore, greed - the need to relentlessly accumulate - is definitely Yang-type energy, while scarcity is Yin. These emotions have therefore all the features of shadows. They have become so universal in today's world that we take them for granted.

The next chapter will explain why this is so, but let's first find out why paradoxically the Shadow should not be considered as an "enemy".

Photo 1.1 a (1/4 page)

'Darth Vader' from George Lukas' Star Wars fame re-enacts in new clothes one of the shadows of the Sovereign archetype: the Tyrant. Even his name plays a phonetic pun on that theme. When the mask is finally removed, an empty human is revealed, who is not in touch with his Higher Self. Any repressed archetype manifests in the form of one of its two polar Shadows: excess or a deficit of the energy of that archetype.

The Shadow is not the enemy

It would be quite logical to consider the shadow as “the enemy.” It is by definition the problem of which we would most like to rid ourselves, the face we do not want to acknowledge, the aspect of ourselves that would elicit the most disapproval by our culture, our family, and in our own eyes. However, one of the paradoxes of “consciousness growth” is that the Shadow is also our taskmaster, relentlessly needling us to evolve toward our next evolutionary stage (see sidebar). When the Ego has narrowed the feelings to an “acceptable range” - the image as to what is proper and appropriate - when all personal power is used to maintain or fake that image; it is at that point that the Shadows begin to haunt us. They take us to places where we would prefer not to go. But they also reconnect us with our vulnerability, open us up to new depths that we had forgotten we had. Therefore, the shadow is not the enemy. Paradoxically, the enemy is our reluctance to face and embrace the shadow.

James Hillman points out that shadow work is our deepest soul work. The suffering it causes is the prelude to the re-awakening of the sacred in daily life, in our relationships and our work. This idea is not a recent one; many wise people mentioned it repeatedly in the past (see sidebar on next page). Working on how we deal with money and its shadows is therefore a soulful pursuit. Growth in consciousness, collectively and individually, is available through such work, just as powerfully as when we work on integrating the shadows of our relationships, our community, and ourselves. Whatever we have learned from dealing with these other shadows can be called upon to gain some clarity and wisdom on how to deal with the money taboo.

*The Master, the Butler and the Henchmen*²⁴

The Master of a large household needs to go abroad for an indeterminate length of time. He decides to leave his trusted, capable Butler in charge of his affairs. After many years, the Master returns, only to discover that the Butler no longer recognizes him; the Butler has come to believe he is the Master of the house. He even forgot how he got the job in the first place, and uses and abuses all his powers to maintain his position. So the Master needs to send in his Henchmen. They appear to the Butler as ever growing obstacles to his work, as his worst fears - whatever these are specifically for him. Finally, after long and painful struggles, the Butler is humbled and forced to surrender to the Master's greater power - the voice of the Soul, the Greater Self. The false Ego (the Butler) can no longer reign supreme in the household. The Shadows (the Henchmen) will force him to surrender. So notwithstanding the breakdowns and suffering they impose, the Shadows are not the enemy.

“The experience of the Higher Self is always a defeat of the Ego.”
C.G. Jung

²⁴ Adaptation of the old Sufi story presented in Zweig, Connie & Wolf, Steve: Romancing the Shadow: How to Access the Power Hidden in the Our Dark Side (London: Thorsons, an imprint of Harper Collins, 1997) pg 18-20.

Shadow Work as seen by non-psychologists

“If you bring forth that is within you,
What you bring forth will save you.
If you don’t bring forth what is within you,
What you do not bring forth will destroy you.”

Jesus

“I dreamt last night,
Oh marvelous error,
That there were honeybees in my heart,
Making honey out of my old failures.”

Antonio Machado

“The Dark is the Light we cannot yet see”

V.J. Shawkar

“Chaque ombre à son âme reconnaît la lumière”
(Each shadow in its soul recognizes the light)

Christian Tzara

“If only it were all so simple!
If only there were evil people somewhere insidiously
committing evil deeds,
And it was necessary only to separate them from the rest of us
and destroy them.
But the line dividing good and evil cuts through the heart of
every human being.
And who is willing to destroy a piece of his own heart?”
Alexander Solzhenitsyn

The next step will be to combine a set of archetypes and shadows in order to draw a useful map of the human psyche.

A Map of the Human Psyche

A map is a simplified model of reality that is useful because it highlights specific aspects, and ignores the superfluous. For instance, a road map emphasizes landmarks important for a driver, and ignores the geology, plant life and many other features less relevant for its purpose.

Many maps have been made of that most complex of all terrains: the human psyche. Each culture’s mythology and pantheon is such a map. For instance, Jean Shinoda Bolen provided two comprehensive maps based on Greek mythology, one for women and one for men.²⁵

I will attempt to draw a map of the Archetypal Human, i.e. one single map that captures the essential aspects of *both* the male and female energy in a balanced way. My criterion in

selecting archetypes for such a map is to capture as broad a spectrum of contemporary human emotions as possible, with a minimum number of archetypes. In other words, I will try to draw the simplest map with the most explanatory power.

The map of the human psyche that I will use as my starting point in this endeavor is the one developed by the two Jungian psychologists Robert Moore and Douglas Gillette²⁶. It is based on Jung’s *quaternio* structure, i.e. a structure of four major archetypes. In this case the four major archetypes are the Sovereign, the Warrior, the Lover and the Magician. It has the advantages of

²⁵ Shinoda Bolen, Jean Gods in Everyman: A New Psychology of Men’s Lives and Loves (San Francisco: Harper and Row, 1989) and Goddesses in Everywoman: A New Psychology for Women (San Francisco: Harper and Row, 1984).

²⁶ Moore and Gillette have developed their *quaternio* map in five books, one for each archetype, and one presenting a synthesis of their approach. They are King, Warrior, Magician, Lover (San Francisco: Harper Collins, 1991); The King Within (New York: William Morrow, 1991); The Warrior Within (New York, William Morrow, 1992); The Lover Within (New York: Avon Books, 1993) and The Magician Within (New York, Avon Books, 1993). I made a number of modifications to make them more gender balanced. For instance, I use the Sovereign (Queen + King) instead of the King.

For our purposes here, I have also modified some attributes of the shadows (for example the shadows of the Magician become the “hyper-rational, Apollonian” and the “indiscriminate Dionysian” instead of “know it all” and “dummy”). It would be cumbersome to identify each one of such changes in the current text, so the system presented here will in fact integrate elements from the original authors and some of my own. Finally, I will introduce soon an additional archetype - the Provider/Great Mother - as a fifth Archetype to complete the map of the Archetypal Human (Chapter 3: “the Case of the Missing Archetype”).

being simple and including only some of the best-known archetypes found in all cultures. Notwithstanding its simplicity it captures a broad range of human experiences. This *quaternio* is illustrated graphically with its corresponding shadows in Figure 1.4. (Yin shadows are in *italics*).

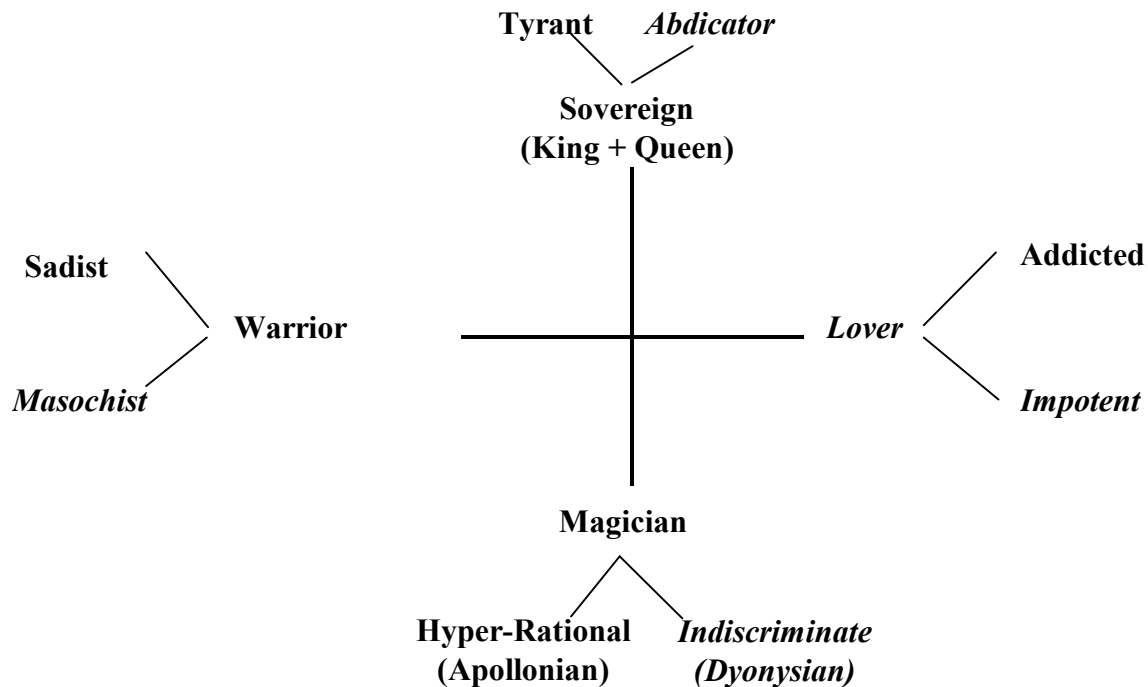


Figure 1.4 Jung's Quaternio of Major Archetypes (as interpreted by Moore and Gillette)

An entire book is available about each one of these archetypes. Here a short synopsis of the key characteristics of each will suffice. [Editor: present text of each archetype and its corresponding picture on one complete page, or have them on facing pages?]

The Sovereign is the *integrating* force at the core of the psyche. As discussed earlier, this archetype represents the *Higher Self*, which (when healthy) mobilizes, accepts, and integrates the forces of all the other archetypes. In turn it makes the necessary sacrifices (from *sacer facere* literally “*making sacred*”) for the good of the whole. It is *androgynous* (both male and female, integrating the energies of both the King and the Queen). Its two shadows, as seen earlier, are respectively the **Tyrant** and the **Abdicator**.

Photograph 1.2-½ page

The archetype of the Sovereign (in this case the King), integrating all polarities. Richard I represents himself on his Seal as holding in his right hand the Sword of death, and in his left hand the Tree of Life. The sun and the moon, the cosmic symbols of the complementary masculine and feminine energies, surround him. Reproduction of the 2d Great Seal of Richard I ½ page

Photograph 1.3 of
Etruscan Warrior (*Moore
& Gillette Warrior color
pg*) ½ page

*An Etruscan Warrior in
terracotta (fifth century BC)
captures the calm assurance of
the warrior, master of his
discipline and force.*

The Warrior masters *discipline, asceticism and force*. The Warrior protects what needs protecting, expands for the common good, and destroys what needs to be eliminated to enable the blossoming of new life and forms. The ideal of the Western Medieval knight and the Samurai in the Japanese tradition embody this archetype. Its original usefulness came from hunting and/or avoiding being hunted by animals of prey.²⁷ Its two shadows are respectively the **Sadist** (Yang shadow) and the **Masochist** (Yin shadow). From the ancient Assyrians who flayed and impaled men alive for sport to

²⁷ The theory of the hunt is the traditional anthropological interpretation, the one of being hunted is more recently developed in Ehrenreich, Barbara : Blood Rites: Origins and History of the Passions of War (New York: Metropolitan Books, 1997).

the GI's collecting Viet Cong penises as trophies, the Sadist shadow has been with us for a gruesomely long time.

Photograph 1.4 of Lovers
(Rodin)
(Moore & Gillette Lover
pg 129) ½ page

*Rodin's Lovers in ecstatic play,
display, and fusion. The Lover
archetype breaks down the
barriers and borders that the
Warrior creates and protects.*

The Lover masters *play and display, sensuous pleasure without guilt*. It is the power of empathy and connectedness to other people and everything else. The Lover is particularly sensitive to art and beauty. Its two shadows are respectively the **Addicted Lover** (Yang shadow) and the **Impotent Lover** (Yin shadow). Addictions have become one of the most universal features of Modern society. Some addictions have been made illegal, such as heroin or crack cocaine; others are quite legal, such as alcohol, tobacco, and coffee; and some are actually encouraged in our mainstream contemporary culture, such as workaholicism, co-dependency, and addictions to control.²⁸

Photograph 1.5 of Einstein ½ page

*The magician changes himself and the world by
understanding and using the laws governing the
different realms. Each century has magicians in its
own style, ranging from Merlin and Faust to
Einstein.*

²⁸ For a thought provoking inventory see Schaefer, Anne Wilson: When Society becomes an Addict (San Francisco: Harper & Row, 1987).

The Magician masters *knowledge and technology* in the material world (through crafts, science, technologies) as well as in the immaterial worlds (shaman, healer, priest or priestess) or the connections between both (alchemists, Magus). Its two shadows are respectively the **hyper-rationalist Apollonian** know-it-all on the Yang side and the **indiscriminate Dionysian** energy on the Yin side. It is important to distinguish between Reason and hyper-rationality. I do not want to deny the relevance or need for Reason, including logical rigor or the beauty of elegant reasoning. However, hyper-rationalism arises when Reason claims to have the *monopoly* of legitimate interpretations of reality, when it claims that the only valid thinking is separate from any emotional perception or background.

Anne Wilson Schaeff²⁹ succinctly described the three Yang myths under which the Apollonian hyper-rationalist shadow operates. That shadow is convinced that:

- It is the only thing that exists;
- It is innately superior because it knows and understands everything;
- It is possible to be totally logical, rational and objective.

In Chapter 4 it will become clear why I am using the “Apollonian-Dionysian” mythological reference in this context.

Each one of these archetypes is active both at the individual and at the collective level.

At the personal level, the best way to identify an archetype is by the way it feels, by reconnecting with the corresponding emotions and personal life experiences that characterize that archetype.

Later, some archetypal games will be offered to achieve that aim.

At the collective level we also have organizations that embody these archetypal energies. For instance, government plays the role of the Sovereign; the army and corporations carry most of the Warrior energy; academia, science, technology and religion perform the Magician’s activities. The Lover is expressed in the Arts, but it is significant that in our societies most other expressions of that archetype have been limited to private life.

The above *quaternio* was the basic reference map (Figure 1.4) with which I started off trying to understand the emotions built into our money system. Yet after a while I had to give up: this map just could not explain the emotions that are observed in our collective money game. What was wrong?

That is how I got involved in an intriguing archetypal detective story.

²⁹ Schaeff, Anne Wilson When Society becomes an Addict (San Francisco: Harper & Row, 1987) pg 7-8. Her name for the Hyper-rational shadow is the “Technocratic Materialistic Mechanistic” (TMM) model.

Figure 2.1 The Great Mother (Provider) Archetype and her shadows

These two shadows fit indeed all three of our detective's criteria:

1. Greed and the fear of scarcity are quite prevalent in our societies, and have been for extensive periods of time.
2. As mentioned in the previous chapter, these two shadows form a Yin-Yang polarity, and are linked by fear.
3. They are considered "normal," in fact so normal that Adam Smith felt the need to develop a whole theory - called economics - whose purpose is to allocate scarce resources through the means of the individual desire to accumulate. I will revisit Adam Smith's theories later in this chapter.

Our detective would search for evidence in support of this intuitive leap forward, aiming at establishing the following three points:

- That the Great Mother archetype was present and active when money was invented;
- That there is evidence of an important direct connection - beyond the coincidence of time periods - between money systems and the Great Mother archetype;
- That the Great Mother archetype was later repressed and that this affected the money system.

What follows is a synopsis of the evidence uncovered so far for each one of these points. Starting at the beginning, we need to find out who is this Great Mother archetype in the first place.

The Great Mother

I will focus on the evolution of the Great Mother archetype in Europe, not because she is uniquely European (in fact she is truly universal) but because it is the shaping of the Western European unconscious that has determined the characteristics of modern money institutions that are now universally applicable in the world.

One should however remain aware that what follows is only one of the possible interpretations of the archeological evidence - *a plausible interpretation within the constraints of the material evidence* - but still not the only possible one. There is now a strident debate going on within the scientific community of prehistorians precisely on how to interpret the archeological evidence from the upper Paleolithic to the early Bronze Age periods (roughly from 30,000 BC to 3,000 BC).

Why does this debate matter? One of the most powerful ways to understand what a particular society is up to here on earth, is to look at its image of the divine. A view of the divine that denies any significant role to the feminine leaves little room for women to honor themselves or their bodies. Contemporary "women's issues" ranging from theological disputes about the right of religious ordination for women to fairer distribution of social power have a direct relevance with the claims that women had such roles in the past. Hence the strong feelings stirred up on both sides of the debate. People who prefer a patriarchal status quo will predictably interpret the evidence so that they can claim that there always has been a gender asymmetry that women should remain as "second sex" *because* it has always been so. People in favor of women's emancipation and gender equality will just as predictably interpret the distant past from their perspective. All this should remind us that our working model should remain open to being confirmed, modified or rejected by new evidence or analysis. (See sidebar on the Goddess Cult controversy).

The Goddess Cult Controversy

Recent decades have seen a growing controversy between two diametrically opposed interpretations of the archeological evidence of the prehistoric period. Each side of the debate accuses the other of unscientific bias. On the one side, there is the traditional school accused of willfully ignoring the evidence of female power in prehistory. On the other there is the “Goddess movement” which is accused of reinventing the past on flimsy evidence.

The facts are that

- *Any* historic and *a fortiori* prehistoric evidence will by definition remain more flimsy than is desirable;
- *Everybody* is necessarily a product of his or her time, priorities and values, and will therefore observe reality through the filters of his or her own experience. Even in hard sciences like Physics, we have had to accept that a totally “objective” observer - capable of observing things the way they *really* are - cannot exist.³² This epistemological problem is of course amplified whenever we are dealing with human sciences, and more still whenever the issue is about interpreting the meaning of very ancient and highly fragmentary evidence and remains.

Furthermore, this epistemological issue exists by definition in any area of knowledge that tries to capture psychological or cultural realities - what Ken Wilber defines as the “Interior” dimension of reality (see on page 8 the “left-hand side” of Figure I.1).

Prehistory and history are therefore, by definition, about *interpreting evidence*, specifically surviving evidence. There is ample evidence that there has been over the past five millennia a substantial repression of the feminine, as will be shown below.

There is also little doubt - with evidence available even in contemporary issues - that “history is usually written by the winners”, and that the biases are therefore more likely to occur in favor of the views of this “top dog”. Although I have taken into account the arguments of both sides of the Goddess Cult controversy, I have attempted to compensate for the likely built-in bias by giving more voice to the side of the historical “underdog”.

Notice that the object of our search here is *archetypal history*. For instance, the question whether there was a single “Great Goddess” or “Great Mother” as the proponents of the “Goddess movement” claim, or whether there was a wealth of different Goddesses with different names, complex overlapping attributes or even in some cases only mortal women presented in a glorious light, as claimed by their detractors, may be important from an epigraphic and archeological viewpoint.³³ For our purposes, this distinction doesn’t matter so much, as either way they point to a similar activation of the collective unconscious. For the sake of language simplicity, the vocabulary of a single “Great Mother” is meant here in the sense that the *Great Mother archetype was honored and active*, rather than implying that literally there was an identical uniform entity venerated across tens of thousands of years and vast geographical areas.

To begin, there are four times as many prehistoric representations of feminine figurines than masculine ones.³⁴ Among those, one of the most frequent ancient figurines discovered all over Old Europe represents a plump, often pregnant, feminine figure that has been identified as the Great Mother or the Fertility Goddess. The Great Mother was part of the Great Goddess cult. “The Goddess in all her manifestations was the symbol of unity of all life in Nature. Her power was in water and stone, in tomb and cave, in animals and birds, snakes and fish, hills, trees and flowers.

³² One key breakthrough of 20th century Physics has been that it became aware that it deals with symbolic representations of reality, not reality itself. For instance, the Nobel laureate and physicist Sir James Dean concluded that “the essential fact is simply that *all* the pictures which science now draws of nature, and which alone seem capable of according with observational facts, are *mathematical* pictures. They are nothing more than pictures - fictions if you like, if by fiction you mean that science is not yet in contact with ultimate reality.” (Sir James Dean: The Mysterious Universe (Cambridge: Cambridge University Press, 1931) pg 111 (italics in original). There is a whole range of similar quotes by other 20th century physicists available in: Wilber, Ken Quantum Questions: Mystical Writings of the World’s Greatest Physicists (Boston: Shambhala, 1985).

³³ For instance, Lynn Meskell in “Twin Peaks” and Joan Goodnick Westenhol in, “Goddesses of the Ancient Near East 3000-1000 BC”, both in Goodison, Lucy & Morris, Christine Ancient Goddesses (British Museum Press, 1998) pg 63 criticizes Mellaart and Gimbutas’ interpretations of figurines found in Catal Huyuk in this respect.

³⁴ Barnes, Craig S. “The Great Goddess Debate” in The Salt Journal: Reconstructing Meaning (Vol 2, #3, March-April 2000) pg. 6.

Hence the holistic and mythopoetic perception of the sacredness and mystery of all there is on Earth.”³⁵ The Great Goddess embodied in fact the entire archetypal map. She was Queen, Warrior, Lover, Magician *and* Great Mother. Marija Gimbutas claims to have inventoried some 30,000 pre-historic artifacts which show her in all these aspects, and which testify to the worship of the Goddess.³⁶

What I will be referring to here is only the Great Mother component of the Goddess, the Fertility

Photo 2.1 (full page) Moreno Tomasetig

Great Mother of Willendorf (30,000-25,000 B.C.). This is an emblematic fertility figure, and not the portrait of a specific woman. Seven circles of 'hair locks' hide her face. The vulva is clearly marked. The bosom and the thighs are disproportional compared to the hands, in order to emphasize them.
Original drawing by Moreno Tomasetig.

archetype that was probably the most ancient aspect of the Great Goddess. It is indeed understandable that the first form of religious expression would be the image of a mother pregnant with or nurturing her child. Modern psychoanalysis has amply confirmed the critical importance of the early bond between mother and child, when the child is utterly dependent for survival on the all-powerful mother figure. Her indifference or neglect meant certain death. The Great Mother, quite literally, had a similar power over the life and death of her children (sidebar on the “Power of the Breast”).

The Power of the Breast

“At the beginning was the breast. For all but a fraction of human history, there was no substitute for a mother’s milk. Indeed, until the end of the 19th century, when pasteurization made animal milk safe, a maternal breast meant life or death for every newborn babe. Small wonder that our prehistoric ancestors endowed their female idols with awesome bosoms...It takes no great stretch of the imagination to picture a distraught Stone Age mother begging one of those buxom idols for an ample supply of milk.”³⁷ (See photo 2.1)

³⁵ Gimbutas, Marija The Language of the Goddess (Thames and Hudson, 1989) pg 21.
³⁶ Although Gimbutas’ work has done more than most to attract the attention of the general public to the ancient Goddess cults, it is also being sometimes legitimately criticized for overstating its case on the basis of technical grounds, such as archeological context and dating (see Meskell L. “Goddesses, Gimbutas and the ‘New Age’ Archeology” Antiquity (1995: Volume 69, pg 74-86).

³⁷ Yalom, Marylin A History of the Breast (New York: Alfred Knopf, 1997) pg 9.

But we need to transcend the reductionism that tends to see in Great Mother figures only sexuality, fertility, and nurturing of children. The Great Mother connects the human body and the earth to the mystery of the sacred. She celebrates the process of time cycles and life itself in all its forms, all renewal, all growth; the paradox of life-death, all change as well as all continuity. “She is first of all Earth, the dark, nurturing mother who brings forth all life. She is the power of fertility and generation, the womb, and also the receptive tomb, the power of death. All proceeds from Her, all returns to Her. As Earth She is also plant life, trees, and the herbs and grains that sustain life. She is the body, and the body is sacred”³⁸

“The mystery is always of the body.

The mystery is always of the body of a woman.”³⁹

Great Mother effigies were carved during the upper-Paleolithic period (ca. 30,000 to 9,000 B.C.) in mammoth-ivory, in reindeer antlers, on stone or in live rock at the entrance of the sacred caves symbolizing her womb⁴⁰. As soon as pottery was developed, that new medium created a plethora of her representations⁴¹. In short her presence has been documented from the earliest times of human consciousness, uninterrupted until about 3,000 BC. Her unrivaled influence and imprint lasted at least ten times longer than the male Creator-Sky-God prevalent in today’s Judeo-Christian world-view.

The best-known economist of the 20th century, John Maynard Keynes, concluded: “Money, like certain other elements in civilizations, is a far more ancient institution than we were taught to believe. Its origins are lost in the mists when the ice was melting, and may well stretch into the intervals in human history of the inter-glacial periods.”⁴² This is, of course, the period when the Great Mother cults were in full bloom.

But we need more than mere coincidence

Photograph 2.2 (each ¼ page)	Photo 2.3 (Goodison & Morris pg 53 Or Gimbutas)
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³⁸ Starhawk: The Spiral Dance.

³⁹ Helene Cixous

⁴⁰ See Baring, Anne & Cashford, Jules: The Myth of the Goddess: Evolution of an Image (London: Arkana, Penguin Books, 1993) and Cadon, Elinor The Once and Future Goddess (Harper and Row, 1990). More recent examples of the Great Mother effigies of Old Europe (6,500-3,500 B.C.) are described by Gimbutas, Marija The Goddesses and Gods of Old Europe (Berkeley and Los Angeles: University of California Press, 1982).

⁴¹ Gimbutas, Marija The Language of the Goddess (Thames and Hudson, 1989).

⁴² John Maynard Keynes A Treatise on Money (London, 1930) chap 1, pg. 13

Goddess of Dolni Věstonice, in fired clay. Czechoslovakia (20,000 B.C.E.). Here again the facial features of the figurine are de-emphasized, in contrast while the ample breast and thighs.

One of the Earth mothers of Mal'ta, Siberia (16,000-13,000) carved out of mammoth-ivory. This goddess has tapering legs that would allow the figure to be fixed into the earth.

of time period to establish a true connection between the Great Mother archetype and money systems. Is there any evidence that this Great Mother archetype has any *direct relationship* with the earliest money systems? This is what is scrutinized next.

Photo 2.4 (2/3 page)

*Goddess of Çatal Hüyük, Anatolia, in fired clay (6,000 B.C). Seated on an imposing throne whose sides represent two lionesses, the massive presence denotes the Great Mother in all her power.
Original drawing by Moreno Tomasetig.*

The Great Mother Archetype and Early Money Systems

The best work on *Primitive Money* is still Paul Einzig's.⁴³ But even that pioneering research made barely a dent in what the historian Toynbee's describes as the "terra incognita of currency systems in the 650 primitive societies" he had identified.⁴⁴

Defining

⁴³ Einzig, Paul *Primitive Money* (Oxford: Oxford University Press, 2d edition 1966).

⁴⁴ Toynbee, Arnold *A Study of History* (Oxford: Oxford University Press, 1960) chapter 3.

Money

Money is not a thing, although it may appear to be an incredible variety of things. For our purposes here, *money is defined as an agreement within a community to use something as a means of payment.* Jonathan Williams, curator of the Department of Coins and Medals at the British Museum, emphasizes “means of payment” rather than the more traditional but narrower “medium of exchange”. This is so, because most societies used their money in transactions that had ritual or customary purposes, in addition to the purely commercial exchanges. After all, it is only in modern Western culture that total priority has been given to commercial exchanges, neglecting any other purposes for payments (sidebar).

Since money was invented in prehistory, there is no written evidence dating from that period.

Therefore, the best we can do is to select the oldest currencies in widespread use and which have remained in use late enough that we can identify and understand the symbolic associations attached to them. Two of the oldest items widely used as currencies happen to have remained in function all the way to the twentieth century, at least in some parts of the world, and therefore meet perfectly those requirements. They are cattle and cowries shells.

Cattle: the first working-capital asset⁴⁷

Cattle has played a major part in primitive money as a medium of exchange, a means of payment, and a unit of account in much of the ancient world. For instance, Homer (7th century B.C.) invariably expresses wealth in heads of cattle (e.g. “Glaucos’ armor was worth nine oxen”⁴⁸). The English word “pecuniary” (as in “pecuniary compensation”) comes straight from the Latin *pecus* = *cattle*; and the word “fee” evolved from *Vieh* = *cattle* in Old Germanic. The Indian currency *rupee* comes from the Sanskrit *rupa* meaning head of cattle.⁴⁹ Even the word *capital* is a direct derivative from that same concept (*capus, capitis* = head in Latin)⁵⁰ Heads are still used today in Texas and other ranching societies as a unit of measure (“He is worth a thousand head”). It has always been that way in pastoral tribes like the Wakamba in Kenya or the Watutsi in Rwanda. (Sidebar).

Means of Payment vs. Medium of Exchange

Jonathan Williams makes the point that “it is arguable that Western culture and its money systems, far from being ‘normal’, are actually an historical anomaly in their fixation on the commercial. If this is right, it would be an even greater mistake for Westerners to interpret other monetary systems as a more primitive version of their own.”⁴⁵

He gives the example of the use of cloth currency among the Lele in Congo until well into the 20th century. Payments with specific cloths woven in raffia were supposed to be made to reinforce or heal social ties among the Lele. They were indispensable, for instance, in payments for initiation fees into religious groups, marriage dues, and rewards to wives for childbirths, compensation for fighting or wounds inflicted on others, or as tribute to chiefs. In addition, the same cloth currency could be used as payment for goods, but this medium of exchange function was considered marginal compared to the other social uses.⁴⁶

⁴⁵ Williams, Jonathan: *Money: A History* (New York: St. Martin’s Press, 1997) pg 207.

⁴⁶ Williams, Jonathan: *Money: A History* (New York: St. Martin’s Press, 1997) pg 209.

⁴⁷ This title is borrowed from the section on Cattle currency in Davies, Glyn *Opus Cit.*

⁴⁸ Homer *Iliad* book VI verse 236.

⁴⁹ Ifrah, Georges *Histoire Universelle des Chiffres* (Paris: Robert Laffont, 1995) pg 180.

⁵⁰ From the same origin comes the word “capital punishment” refers initially to execution by severing the head.

For our purposes, the key question is: what are the symbolic or archetypal associations of cattle?

The symbol of the cow personified the Great Creatrix and Great Mother everywhere in ancient myth. Milk-giving and ferociously protective of her young, the white cow was the classical symbol of the Moon

Nothing wrong with a Head

One side effect of the use of cattle for monetary purposes is that what counts is the number of head, rather than the quality or health of the animals. A contemporary agricultural expert had been trying to persuade the Wakamba tribal chiefs not to keep diseased and old cattle. He got the reply: "Listen, here are two pound notes. One is old and wrinkled and ready to tear, this one is new. But they are both worth a pound. Well, it's the same with cows."⁵¹

Photograph 2.5 of Inanna-Ishtar from Getty Museum, 4th century BC. full page

Inanna-Ishtar, Goddess of fertility, life and death in Sumer and Babylon (terra-cotta figure 4th century BC) She initially was the Goddess of the Uruk's food storage, and was represented on Sumer's first bronze "coins" used in 3200 BC as tokens proving that one had paid the corn taxes to her temple and giving access to the fertility rituals at festival time. She characteristically offers her breasts, source of the milk of nourishment. In one of her hymns she explicitly claims 'I am a splendid wild cow'. She embodies the connection between the feminine, fertility, abundance, money in general and the early cattle currencies in particular.

Goddess, akin to the White Buffalo Woman of the American Indian traditions. Inanna first appears in the late fourth millennium as the patron deity of Uruk's central storehouse, quite a literal connection to wealth in an agricultural society!⁵² At that time she is still the one who bestows the supreme kingship in Uruk. This is the same Inanna who is represented one thousand years later on the oldest Sumerian coins on the obverse of which a bushel of wheat is represented. Most

⁵¹ Farson N. Behind God's back (London, 1940) pg.264.

⁵² Westenholz, Joan Goodnick "Goddesses of the Ancient Near East 3000-1000 BC" in Goodison, Lucy & Morris, Christine Ancient Goddesses (British Museum Press, 1998) pg 73.

Photograph 2.7 of Hathor's cow ears (Goodison & Morris pg 103) ¼ page

The Mystery of Money
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Hathor capital with a human face and cow ears, in the temple of Hathor built by Ramesses II in Memphis. Hathor, one of Isis' forms, was the goddess of love, joy, fertility, and abundance. Her udder was so overflowing with milk that it created the Milky Way. (Capital from Memphis, XIXth dynasty, Middle Kingdom, 1290-1224BC)

Original drawing by Moreno Tomasetig from photograph by Fekri Hassan, Prof. Of Archeology, University College London.

Photograph 2.6 of Inanna with full royal regalia ½ page 40

Inanna in another of her major roles. Here she stands in full royal regalia, wearing the high crown with its multiple horns and holding the lion-headed mace of the royal office. She marks thereby her power as the source of kingship. Her flounced robe and multi-tiered crown marks her divinity. (Mesopotamia 2000 BC Clay plaque -Louvre) (Reunion des musees nationaux Paris - Louvre #12456)

significantly, it is also Inanna who claims proudly “Heaven is mine, the earth is mine...I am a splendid wild cow!”⁵³

In Irish mythology the cow was Glas Galven, Goddess of the sky.⁵⁴ In India she is Kali, who has made cows sacred to this day.

In Egypt, her name was Hathor, Goddess of beauty and plenty, whose udder overflowed to the point of creating the Milky Way of the

Photo 2.10 1/3 page from *Versunkente Kulturen* pg 11)

Cattle herds in rock paintings dating to 3500BC in Jabbaren, in Tassili, in what is today the Sahara desert. Two different races of cows and bulls are represented with remarkable realism, differing by the form of their horns. It was from the intimate relationships with such cattle herds in what became the Sahara desert that the association of life and water, cows and the feminine archetype may have derived. (copied by Henri Lhote)⁵⁵

heavens (as we still call our own galaxy). She is invariably identifiable because of her “cow ears”(see photograph). Hathor gave birth every day to the sun, her “golden calf.” Her horn was the sacred “Horn of Plenty” - the *cornucopia* - out of which pour all the fruits of the world. Fekri Hassan explains that “images of goddesses and their iconography were deeply embedded in the early phases of cattle

⁵³ Jacobsen, Thorkild: *The Treasures of Darkness: A History of Mesopotamian Religion* pg 138.

⁵⁴ Demetra George *Mysteries of the Dark Moon* (San Francisco: Harper Collins, 1992) pg 162.

⁵⁵ *Versunkene Kulturen* (Droemer Knaus Verlag) pg 11.

herding (as far back as 7000 BC), where the concepts of the female as the source of life and nurture were depicted, as later in Nubia, to contrast with those of the male as a hunter.”⁵⁶ He points out that cattle cannot survive without drinking regularly. Water vanished from the desert lakes as the Sahara gradually became a desert, so early proto-Egyptian cattle keepers had to dig deeper and deeper wells to supply cattle with the source of life - water. “As males ventured beyond the homestead searching for wild animal game, women protected cows, providing them with food and drink. Both cow and woman gave milk. Both were the source of generation and life. Water, cattle, milk and women were the source of regeneration and nourishment... These mental associations were of deep psychological significance. Together they laid the foundation of the fundamental notions of Egyptian religion: birth, death and resurrection... The severe droughts from 6000 to 5000 BC finally forced the cattle keepers to settle along the banks of the Nile. However, the deep religious beliefs developed in the Sahara were not forgotten.”⁵⁷ The depiction of a cow Goddess appears prominently in Egypt from the very first Dynasty as shown in the famous Narmer Palette (photograph), and would remain honored until well into the Roman occupation.

Marija Gimbutas claims that even the bull is related to the Great Mother, because the bull’s horns suggest the shape of the moon crescent. In Çatal Huyuk, the oldest known urban settlement (7th Millennium BC), statues of the Horned Goddess are associated with images of women giving birth in shrines where actual bull horns jut out from the walls, joining in a harmonious male and female partnership of new life emerging.⁵⁸ According to her, only after the Indo-European invasions did the bull get associated with the Thunder God, masculine power, virility and force.⁵⁹

Among independent evidence in favor of such an archetypal connection, there is an engraving on a reindeer bone found in Laugerie Basse (Dordogne, France) dating back to the Middle Magdalenian period (12,000 B.C.), which represents a bison bull standing over a very pregnant, naked woman ready to give birth.⁶⁰ It was interpreted by Alexander Marshack as “both realistic and mythical... carved as part of a ritual to ensure human fertility, the fertility of

Photograph 2.9 (Top half of palette) (Goodison & Morris pg 102). ½ page

Detail of Narmer's Palette from the First Dynasty (3000 BC). In both top corners of this most famous sculpture are representations of a cow goddess, presumed the first representation of Hathor. This shows that the cow goddess is directly associated with the earliest kingships in Egypt. (Cairo Museum)

⁵⁶ Hassan, Fekri A. “The Earliest Goddesses of Egypt” in Goodison, Lucy & Morris, Christine Ancient Goddesses (British Museum Press, 1998) pg 101.

⁵⁷ Hassan, Fekri Ibid. pgs 102-105.

⁵⁸ Gadon Ibidem Introduction pg xvi

⁵⁹ Wokstein, Diane & Kramer Samuel Noah Inanna: Queen of Heaven and Earth (New York: Harper and Row, 1983) pg 127.

⁶⁰ Reproduced as Figure 9 “Pregnant Woman with Bull” in Gadon, Elinor The Once and Future Goddess New York: Harper and Row, 1990) pg 11.

the earth, or the increase of animals for the hunt.”⁶¹ Finally, in astrological lore dating back to before the second millennium B.C., the bull is the zodiacal sign of Taurus, the first *Earth* sign, and symbolically related to *material possessions*.

In short, cattle seem to have been strongly related to feminine archetypes of fertility and abundance for as long as human memory or artifacts can trace it.

The ubiquitous Cowrie

“The cowrie shell, of all forms of money, including even the precious metals, was current over a far greater space and for a far greater length of time than any other... Cowries are durable, easily cleaned and counted, and defy imitation and counterfeiting.... For many people over large parts of the world, at one time or other they have appeared as an ideal form of money...They were still officially accepted for payment of taxes until the beginning of the twentieth century in West Africa.”⁶²

The Chinese offer the longest sequence of well-recorded autonomous monetary development. The cowrie (*Cypria*) played such an important role as money in ancient China (before 2,100 BC) that its pictogram was adopted in their written language for money. (See below the evolution of words related to the cowrie shell in classical Chinese calligraphy).⁶³

In China, the first manufacture of bronze and copper currency took the form of imitation “cowries”, and began at the end of the Stone Age. These imitations of the real shell must have represented very high values at least when they were introduced, and are considered by some numismatists as the earliest example of quasi coinage. Later, bronze cowries coinage was completed with other denominations in the form of bronze spades, hoes, adzes and knife money (all variants of the most common agricultural tools of the time). Together, these led to the “invention” of coinage.

*Association between the bull symbol and twin goddesses indicating a direct connection of the bull and the feminine archetype.
(Reconstruction of the west and southern walls of Shrine VII.1, Çatal Hüyük c. 5800 BC)*

⁶¹ Marschack, Alexander Roots of Civilisation (New York, Mc Graw -Hill, 1972) pg 286.

⁶² Davies, Glyn A History of Money from Ancient Times to the Present Day (Cardiff: University of Wales Press, 1994) pg 35.

⁶³ Price, M.J. (ed.) Coins from 650 BC to the Present Day (London, 1980) article by Cribb, J “The Far East.”

Photograph of drawing of Cowrie Shell natural (2.12) and evolution into the Chinese ideogram for money

Full page

Sequence showing the evolution of the drawing of the cowrie shell into the symbol of money in Chinese ideograms. The words "desire", "treasure", "valueless" and "lending" have all kept the same cowrie shell root.⁶⁴

But what is the archetypal content of the cowrie shell itself?

⁶⁴ Fazzioli, Edoardo Gemalte Wörter (Bergisch Gladbach: Gustav Lübbe Verlag, 1987) pg 177.

The cowrie shell, with its vulva-like form, is associated with the water where it is formed, and the fertility specific to the water element. It is traditionally related to sexual pleasure, prosperity, chance and fecundity. In Spanish the common feminine name of *Concepción* (literally *conception*) is still abbreviated as *Conchita* (literally, *little shell* and also slang for the feminine sexual organ). To the Aztecs, the moon God Tecaciztecatl, meaning literally “the one from the shell,” has as main attributes the process of birth and generation, and is represented by a vulva⁶⁵.

Interestingly, the cowrie shell also is associated with death, because its “useful life” as currency starts after the death of its original inhabitant. It appeared in burial ornaments as far back as Paleolithic times. The famous French archeologist Abbé Breuil explained their presence in tombs as follows: “It connects the death with the cosmological principles of water, the moon, the feminine and rebirth in the new world.”⁶⁶

In case there would still be some doubt about the association between the cowrie shell and feminine fertility archetype, we can return full circle to the earlier cattle example. Indeed, the word “cow” comes from the Sanskrit *gau* and the Egyptian *kau*. It is also at the origin of the words *gaurie* or *kaurie*, which became the *cowrie* shell in English...

Photograph of bronze imitation of cowrie coin (photo 2.13)
Contemporary coin from Ghana (2.14) ¼ page together

Under the Chang dynasty (1766-1122 BC) bronze imitation of cowrie shells became standard currency in China. The one represented here comes from the state of Chu, Similarly cowrie shells were extensively used as currency in Africa. The coin represented here is a contemporary 20 Cedis coin from Ghana (1991), commemorating the long history in the area of the cowrie shell currency.

Other “Primitive” Money

The first metallic coins date from the Bronze Age in China and had holes in them, to enable them to be strung together in bundles of fifty for convenience of transport and trade. What is significant is that the earlier versions have *square* holes, notwithstanding that such square holes make it harder to manufacture and tie together the “coins.” The definition of *huan fa* (“round coins”) was well established by the 11th century B.C. as “*square within and round without.*”⁶⁷ This tradition of square holes in Chinese coins prevailed until the 20th century. For the little history, these Chinese coins even contributed to the modern vocabulary of money in surprising ways. For example, our modern word “*cash*” was originally the name given to these Chinese coins by Tamil traders in India; and the Japanese called them “*yen*”, which became the name given to today’s Japanese national currency.

But for our purposes the interesting question is: Why did the Chinese go to the inconvenience of making square holes instead of the round ones, which would have been easier to manufacture and to string together?

⁶⁵ Chevalier, Jean & Gheerbrant, Alain *Dictionnaire des Symboles* (Paris: Robert Laffont 1982) pg 283.

⁶⁶ Abbé Breuil quoted in Servier, J. *L’homme et l’invisible* (Paris, 1964) pg 37-38.

⁶⁷ Williams C.A.S. *Outlines of Chinese Symbolism and Art Motives: An alphabetical compendium of antique legends and beliefs, as reflected in the manners and customs of the Chinese* (Kelly and Walsh, Ltd. Third edition of original edition of 1932) pg 72.

While the circle is the Yang symbol of heaven, the square represents the Yin element of *Earth* in the Taoist symbolic system. Here again the implied meaning refers to Mother Earth's fertility at the core of money (photographs).

We could multiply the examples but it would become both tedious and useless, given that many of the earlier currencies had their symbolism manipulated beyond recognition during patriarchal mythopoetic reprogramming over the past five millennia.

An example of this process is the case of

China's Cosmic Goddess

It is generally believed that Chinese culture has always been a strong patriarchal system. Not so, because China also had an all-powerful Great Mother archetype in Nu Kua. In texts from the Chou period (1,000 B.C.) Nu Kua was a snake-like Goddess who had created all people out of clay. She had also established the order of the universe by marking the four directions of the compass, creating the order of the seasons, and setting the stars and planets on their proper paths.⁶⁹

Photograph of Square holed coins (Williams)
Photo 2.15 montage of 4 coins 1/3 page total.

Chinese coins from different time periods, ranging from (a) the Qin dynasty (coin dated 221 BC); (b) the Han (118 BC), © Tang (AD 621) and (d) Song (1101-1125 AD). They all have in common the 'square within and the round without' symbol. Similar coins were made in China all the way to the early 20th century, showing a continuity of that same symbolism for over 22 centuries. The square represents the symbol of Earth's fertility, the Yin presence literally at the core of money. As quoted earlier from the Tao Te Ching

*"The Tao is called Great Mother:
Empty yet inexhaustible,
It gives birth to infinite worlds."⁶⁸*

amber. Amber was an important commodity-currency in international sea-trade in early antiquity. In Egypt for instance, it was valued more than gold. It was found in its natural state of fossilized resin, then as now, on the beaches of the Baltic Sea in Northern Europe. Pieces of amber were considered the "tears of the Great Mother" identified with the primordial ocean. But in Greek mythology, amber became the "tears of Apollo" which he shed when he was banished from Olympus and took refuge in the country of the Hyperboreans. Apollo inherited a number of his key attributes from the Great Mother, including "Beauty of every sort, whether of art, music, poetry or youth, sanity and

⁶⁸ Lao Tzu Tao Te Ching translated G-F Feng and J. English (New York: Vintage books, 1972) number 6.

⁶⁹ Stone, Merlin Ancient Mirrors of Womanhood. (Boston: Beacon Press, 1990) pg 25.

moderation - all are summed up in Apollo.”⁷⁰ But after Apollo took over the amber symbol, the only trace that it may have something to do with the old fertility Goddess is the stubborn but meaningful superstition still surviving in the Mediterranean areas that if a man always carries a piece of amber on him, his virility will never fail him. This practice continued, notwithstanding an official condemnation by the Christian Church, which mentions specifically this superstition as a sinful remnant from pagan times (*Codex Einsidlensis* ca 750 A.D.)

Some Early Coins

Photo 2.16 1/3 page

Samples of the early Greek electrum coins found below the famous temple of Artemis at Ephesus during the excavations at the beginning of the 20th century. This early money 'offering' to the Goddess connects money directly to the feminine archetype even in patriarchal societies.

having intercourse with a “temple prostitute” was having intercourse with the Goddess herself, a matter of life and death, and a way of honoring the Goddess. The priestesses were the gateway; they set up the system initially. Only later, under the patriarchal system, did these rituals degenerate into an exploitation of women.

One of the oldest known “proper” looking bronze coins, the Sumerian shekel dating from 3,200 BC was already mentioned earlier in the context of the key role of Inanna (Ishtar to the Babylonians), the Goddess of life and death, fertility and abundance. Its original purpose was as a token proving that the bearer had paid the wheat taxes to the Goddess’s temple, and it was returned to the temple during the fertility rituals in exchange for sexual intercourse with a representative of the Goddess herself, what the Bible would call two thousand years later “the temple prostitute.” At the time, sexual intercourse with a priestess was not what we would understand today as prostitution, even from a woman’s viewpoint.

Nancy Qualls-Corbet, in “*The Sacred Prostitute: Eternal Aspects of the Feminine*”⁷³ explains that women’s sexuality was part of the mythology of the creation of the universe and of earth’s fertility. So,

Early Greek money relating to Goddesses

“The most famous find of electrum coins (the natural alloy of silver and gold from which the oldest Lydian precious metal coins were manufactured) resulted from excavations at the temple of Artemis of Ephesus, where ninety-three electrum pieces and seven unstamped nuggets were found beneath the temple itself, suggesting that they were buried there as a religious dedication.”⁷¹ (See photograph 2.16 a)

Similarly, the equivalent of the state bank in Athens was the official “temple treasure” which was considered to be under the protection of, and belong to, Athena herself. There are several instances where the Athenians needed extra money to finance military operations, and they “borrowed” it from Athena with a promise to pay it back as soon as possible. For instance, the famous Athenian statesman Pericles in his speech on the eve of the Peloponnesian wars against Sparta (431-404 BC) said, “if all else fails they could use the gold which adorned the Parthenon [the temple of Athena on the Acropolis]. But he said that if they used it for their own preservation then they must restore at least as much as they borrowed.”⁷²

⁷⁰ Guthrie W.K.C. *The Greeks and Their Gods* (Boston: Beacon Press, 1960).

⁷¹ Williams, Jonathan *Money: A History* (New York: St. Martin's Press, 1997).

⁷² Thucidides *Peloponnesian Wars* (2.13)

⁷³ Qualls-Corbet, Nancy “*The Sacred Prostitute: Eternal Aspects of the Feminine* (Toronto: Inner City Books, 1988).

Also see Metzger, Deena “Re-vamping the world: on the Return of the Holy Prostitute.” *Critique* (POBox 91980, Vancouver B.C. V7V 4S4).

Once again, all the key archetypal constellation of fertility, the feminine, sexuality, life and death are present.

Even under unquestionable patriarchal cultures such as the Greeks, early money was symbolically still tied to the Goddess cults (sidebar).

There is also explicit mythological evidence in several other cultures that feminine archetypes were originally related to gold currency. For instance, Hathor, the Egyptian cow Goddess was called the “Golden One”; just like Lakshmi, the Hindu goddess of abundance and wealth is still called today the “Goddess of gold.” The ancient legends of the Edda describe similarly Gullveid as the “golden goddess” whose wealth in gold became the object of war between two warrior tribes.

Even our word “money” comes from the name of the Roman temple of *Juno Moneta*, in whose cave-like basement the original Roman mint was operating. The choice of the location of the Roman mint links it powerfully to the essential feminine (see sidebar).

Juno Moneta at the origin of the word “money”

Juno was a very ancient Italic Goddess, originally different from the Greek Goddess Hera with which she got amalgamated later, during the period of cultural assimilation at the maximum extension of the Roman Empire. Both Juno and Hera, however, were essentially Goddesses of womanhood.

Juno was part of the Capitoline triad, the Trinity that ruled Rome (with *Minerva*, Goddess of wisdom; and *Jupiter*, the sky God). To the Romans, just as every man had his “genius”; every woman had her “juno”, the essence of her femininity.

As daughter of Saturn, Juno was the Goddess of the feminine menstrual cycles and was therefore worshipped by Roman women every month at the Calends, the first day of the new moon. Juno presided at all key feminine occasions as is identifiable by her attributes. She was the *Pronuba* who made marriage abundantly fertile; *Populonia*, Goddess of conception; *Ossipago*, who strengthens fetal bones; *Sospita*, the labor-Goddess; *Lucina*, who leads the child to the light, the birth Goddess. One relic of her tradition is that many brides still choose to marry in the month of June, ensuring for themselves the beneficence of the Goddess for whom that month is named.⁷⁴

⁷⁴ Monaghan, Patricia [The Book of Goddesses and Heroines](#) (St. Paul, Minnesota: Llewellyn Publications, 1990) pg 185.

Photograph 2.17 of
Great Mother of
Laussel full page

The Great Mother of Laussel was carved in the live rock at the entrance of an initiation cave in the Dordogne Valley 27,000 years ago. She holds in one hand the horn of an auroch with 13 markings (the oldest lunar menstrual calendar), and with the other hand her pregnant belly. She connects feminine fertility with the cosmos.

The continuity of the archetypal attributes of Juno with the cave of the old Paleolithic Great Mother is truly astounding. The famous Great Mother of Laussel, dating back to 25,000 B.C. was carved at the entrance of an initiation cave in the Dordogne Valley in France. With her right hand she holds her pregnant belly, positioned by the sculptor to take advantage of the naturally protruding rock. In her other hand she prominently displays a bison's horn (a distant precursor of the "cornucopia" of the cow goddess 20,000 years later?) with 13 markings (the number of full Moons and bleeding periods in a year, and the number of days from the new moon to the full moon). She has been described as the oldest known calendar, bringing the rhythms of life in tune with those of the sky.

The cave she was guarding, representing Mother Earth's own womb, is decorated deep inside with carvings of a couple in lovemaking posture, making obvious that the initiations involved had to do with sexuality.

So when the Romans placed their first mint in the cave-like crypt of the Temple of Juno Moneta they perpetuated an archetypal connection between the mysteries of the feminine and abundance which predated the founding of Rome by many thousands of years.

In summary, we have strong evidence that money was not only invented during the period when the Great Mother archetype was honored, but that all earliest forms of money were directly an attribute of that same archetype.

Of course all this happened when words reflecting feminine characteristics had not yet acquired their pejorative bias. Words like "silly" still meant "blessed by the Moon Goddess *Selene*"; "*hysteria*" was about having a *womb*, not a mental disturbance; and "*Chaos*" referred to "*Unbounded Becoming*" instead of being synonymous with disorder.

Coins of Contraception

Another way whereby early money was associated with the Goddess' fertility was via control over her fertility, i.e. contraception. On an ancient coin of the city-state of Cyrene (in present day Libya) a woman points to a plant called silphium, which flourished in the area 2,500 years ago. According to John Riddle of the University of North Carolina, silphium was a powerful contraceptive that was exported all over the Mediterranean, to the point that it became extinct. A weaker kin, asafetida, is still extant, and has proven to reduce rates of conception in rats by 40 percent.

The Repression of the Great Mother

"What really matters is to choose what one should forget."
Roger Martin du Gard

Not everything was Pollyanna-ish and rosy in matriarchal societies. (Note that a Glossary is available in Appendix that defines distinctions between "matriarchal" and "matrifocal" as well as other less familiar words.) For instance, there are indications, both mythological and circumstantial, that human sacrifices were performed in some places as part of fertility rituals. In Northern Europe, the rituals relating to the "Oak King" indicate that the head priestess would choose a companion every year, to be honored as the solar Oak King, but during the Midsummer festival "at the peak of his prime, he must be sacrificed before his decline."⁷⁵ Similarly in Greece: "in ancient times, the 'Oak Goddess' reigned at Thebes, and every year in July her priestesses, so the legend goes, sacrificed her king-companion, cutting him into pieces and eating him."⁷⁶ We know for sure that in Thebes at Midsummer festivals as late as 6th century B.C. live sacrifices of animals symbolically representing the Oak King were still being enacted, and their raw flesh eaten ritually. Were the earlier executions only symbolic or literal? Was there a reaction to such "matriarchal excesses"? We may never know.

Another hypothesis for the origin of the patriarchal repression of the feminine traces it back to the rise of warrior energy in the context of a massive climate change starting in the 4th Millennium BC:

⁷⁵ Williamson, John: The Oak King, the Holly King and the Unicorn (New York: Harper and Row, 1986) pg 146.

⁷⁶ Paris, Ginette: Pagan Grace pg 29.

specifically the intense desertification of a wide area ranging from North Africa (the current Sahara) via the Middle East (the Arabian and Syro- Iraqi deserts) all the way to South-Western China (the desert of Gobi).⁷⁷ As a survival mechanism, the communities affected by this brutal climate change put in charge absolutist rulers who institutionalized authoritarian and sadistic rituals (painful initiation rituals; human sacrifice; systematic military conquest and plunder; public torture of enemies; killings of widows, concubines and servants to accompany the chiefs after death). These groups became pillaging nomads who spread their violent behavior over very large distances. In such an environment, loving emotions are repressed and women lose status. The communities with which they came in touch were either exterminated, or survived only by “toughening up” and changing into warrior cultures themselves. According to this theory, the Indo-European invasions were a chain reaction of large-scale population dislodgements originally triggered by this climate change. Evidence supporting this hypothesis includes the geological and archeological proof of increasing desiccation of those now desert areas, and the geographical distribution of the societies where the feminine was most repressed. The maximum repression of women - still observable today - is around those big deserts. In contrast, the remaining Matrifocal societies are those that remained protected from the population displacements initially triggered by this cruel climate change.⁷⁸

Whatever the causes, we know for sure that after many millennia of an undisputed top role, the repression of the Great Mother archetype began.

Again let us follow only the main cultural-historical strands that have combined to shape the modern Western mindset. Specifically, this means the Indo-European Invasions, the Mesopotamian Civilizations, the Greek intellectual explosion, Judaism, Christianity and finally the Protestant Reform. The following graph shows how these civilizations have combined to create the Western mindset (Figure 2.2). During the discussion that follows, this graph will also help in keeping track of how the different cultural layers are related to each other.

⁷⁷ DeMeo, James Sahasaria: The 4000 BCE Origins of Child Abuse, Sex-repression, Warfare and Social Violence in the Deserts of the Old World (Greensprings, Oregon: 1998).

⁷⁸ See particularly maps of figure 1 to 4 in DeMeo, James Ibid. pg 9-10.

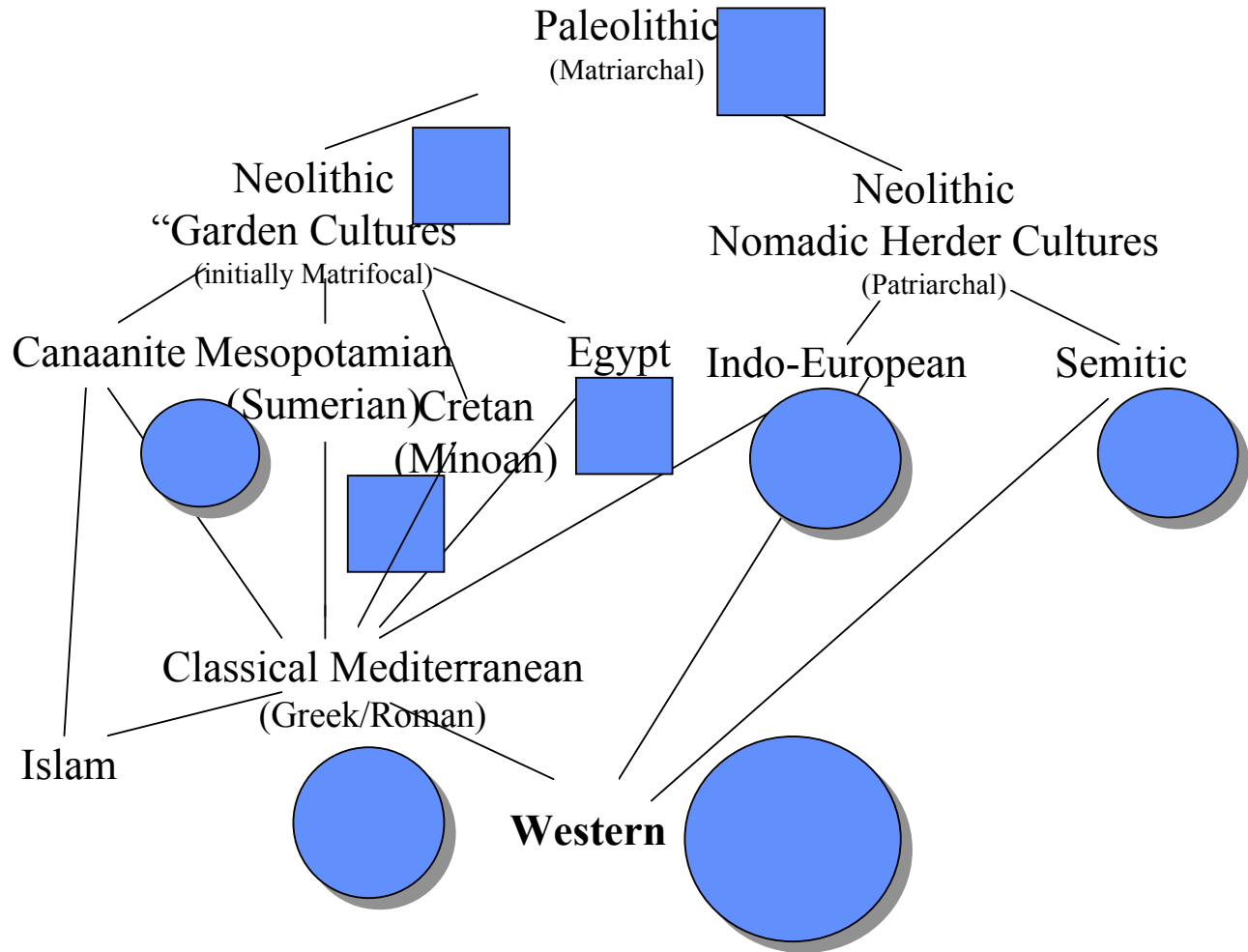


Figure 2.2 Civilization Strands leading to the Western Mindset⁷⁹

This graph summarizes the different streams of civilizations that have shaped the Western consciousness, from which the contemporary Modern money system currently in operation everywhere in the world has emerged. Each civilization is synthesized by a characteristic figure represented in full elsewhere in the book. For each Matrifocal society this figure is inserted in a square (referring to the Yin aspect). Similarly each Patriarchal society is represented by an image figure inscribed in a circle (referring to the Yang).

⁷⁹ Adapted from Quigley, Carol: The Evolution of Civilizations: an Introduction to Historical Analysis (Indianapolis: Liberty Press, 1979) pg 83.

Richard Tarnas managed to summarize in less than one page how all the pieces of the puzzle fit together (see sidebar). What we will see now is how each one of these civilizations has contributed a particular layer to the collective repression of the feminine in general and the Great Mother archetype in particular. What needs to be looked at is the disturbing paradox that almost everything we have considered a “civilizing” process also has been feeding our collective shadow. Just to mention a few: the remarkable capacities of the Hebrew tradition for abstraction, of the Greek tradition for reason, or of the Christian tradition for mysticism should each be acknowledged as major positive contributions to the evolution of humanity. However, it also happens to be those same aspects in which each culture excelled, that ended up being used to repress the feminine archetype.

The first step in dealing with our collective shadow is to acknowledge it by mustering the courage to look it in the face, so that the immense suffering of countless millions over millennia will not have been in vain.

Rainer Maria Rilke put it this way:

*“Perhaps everything terrible is in its deepest being
Something helpless that wants help from us.”*

The Western Mind: a Synthesis by Richard Tarnas

“The evolution of the Western mind has been driven by a heroic impulse to forge an autonomous rational human self by separating it from the primordial unity with nature. The fundamental religious, scientific and philosophical perspectives of Western culture have all been affected by this decisive masculinity - beginning four millennia ago with the great patriarchal nomadic conquests in Greece and the Levant over the ancient matrifocal cultures, and visible in the West’s patriarchal religion from Judaism, its rationalist philosophy from Greece, its objectivist science from modern Europe. All these have served the cause of evolving the autonomous human will and intellect: the transcendent self, the independent individual ego, and the self-determining human being in its uniqueness, separateness, and freedom. But to do this, the masculine mind has repressed the feminine. Whether one sees this in the ancient Greek subjugation of the pre-Hellenic matrifocal mythologies, in the Judeo-Christian denial of the Great Mother Goddess, or in the Enlightenment’s exalting of the coolly self-aware rational ego radically separate from a disenchanted external nature, the evolution of the Western mind has been founded on the repression of the feminine - on the repression of the undifferentiated unitary consciousness, of the *participation mystique* with nature: a progressive denial of the *anima mundi*, of the soul of the world, of the community of being, of the all-pervading, of mystery and ambiguity, of imagination, emotion, instinct, body, nature, woman - of all that which the masculine has projectively identified as ‘other’.”⁸⁰

⁸⁰ Tarnas, Richard The Passion of the Western Mind: Understanding the Ideas that have shaped Our World View (New York: Ballantine Books, 1991) pg 441-442.

Indo-European Invasions

The first signs of repression of the Great Mother archetype can be traced back in Europe to the third Millennium BC with the successive waves of Indo-European invasions. At the risk of oversimplifying, Gimbutas contrasts the civilizations of “Old Europe” with the one of the newcomers as follows. Old Europe (c. 40,000 to 5,000 years ago) was primarily “matrifocal, sedentary, peaceful, art-loving, and earth-and-sea bound”. This civilization was overthrown around 3500 BC by a “patrifocal, mobile, warlike, ideologically sky-oriented society, indifferent to art”⁸¹. She brings as arguments that for instance, in Çatal Huyuk, there were no defensive walls around this oldest known urban settlement, and that no offensive weapons have been found. To the extent that this was typical of the Matrifocal cultures⁸², they would have been easy prey for a civilization that had an all-male caste of specialized warriors, made highly mobile by the conquest of the horse.⁸³ Independently of Gimbutas, we know for sure that the Indo-Europeans had such a specialized warrior caste, and worshipped patriarchal sky Gods.⁸⁴ “The influence of the Mother Goddess, who had been all powerful during the stone ages, now began to wane. Male deities, gods of war and conquest, were on the ascendant. Metal was the source of their might... Along with ruthless invasions, undeclared warfare, and appropriation of women as their rightful spoils, they were developing a society in which masculinity was supreme. An insatiable desire for property and power, together with insensitivity to pain and suffering in themselves as well as in others, characterized everything they did.”⁸⁵

Photograph R6 of Indo-European Horseman ¼ page

The myth of Wotan, the Germanic God of war, incarnates the early horsemen, who were the specialized caste of warriors among the Indo-Europeans. (Wotan, Stela of Hornhausen, Halle Museum)

The archeological record also makes clear that superior weapon technologies (e.g. the “battle ax”) became possible with bronze metallurgy at that time, so that easy military conquest of comparatively

⁸¹ Both Gimbutas quotes from Gimbutas, M. “Women and Culture in Goddess-oriented Old Europe” in Plaskow J. & Christ C. (eds.) Weaving the Visions: New Patterns in Feminist Spirituality (San Francisco: Harper and Row, 1989) pg 63.

⁸² “Matriarchal” means that all power structures are exclusively in the hand of women, and therefore exclude men. “Matrifocal” indicates a cultural context where the Feminine archetype is honored, but which has not necessarily created an organized power structure which excluded men. There is no historical or archeological proof that there ever was a true matriarchal culture (for instance, the Greek myth about a matriarchal “Amazon culture” have not been supported by archeological or historical evidence). However, there have been a number of well-documented Matrifocal societies. In contrast, our mainstream culture has been predominantly both Patriarchal and Patrifocal for centuries.

⁸³ Georges Dumézil spent his entire 40 year career at the Collège de France researching and publishing about the common patterns in all forms of Indo-European mythologies. One of his main conclusion is that there were 3 official castes operating: the Priests out of which a King was chosen; the Warriors and the Providers. This tripartite division can be traced back into their mythologies, theology, political social and economic organization structures. See Dumézil, Georges Mythe et épopée: l’Idéologie des trois fonctions dans les épopées indo-européennes (Paris: NRF Editions Galimard 1986) 3 Volumes.

⁸⁴ Dumézil, Georges Mythes et Dieux des Indo-Européens (Paris: Flammarion, 1992).

⁸⁵ Stern, P. Prehistoric Europe from Stone Age Men to the Early Greeks (NY: W.W. Norton, 1969) pg. 302 and pg 230.

pacific matrifocal cultures would be quite plausible. Some researchers have even made a direct connection between the brutal physical and psychological techniques used to conquer and domesticate wild horses (tellingly labeled as “breaking in a wild horse”) and those that were later used to dominate women.

After military conquest, the standard procedure was to kill off all the adult males of the vanquished group, then rape and enslave the females.⁸⁶ This is where “ethnic cleansing” originated. In very few generations the genetic and cultural make up of the region was transformed. Thereafter, the mythologies of the vanquished people gradually would be converted into patriarchal systems, wherein the old all-powerful Goddess is split up in many separate functions which become attributes or partners of dominant male Gods. Repression, control and subservience of the feminine and particularly of the aspects of the Great Mother sexuality and fertility have been the practical outcome ever since that time.

Mesopotamian Civilization

Gerda Lerner contributed remarkable scholarship by tracking *The Origins of Patriarchy* to Mesopotamian laws and traditions aimed at controlling female sexuality and fertility for the benefit of warriors. She provides convincing evidence for the following claims:

- “The establishment of patriarchy was not an event, but a process developing over a period of nearly 2,500 years, from roughly 3,100 B.C. to 600 B.C. It occurred, even in the Ancient Middle East, at a different pace and at different times in several distinct societies.”⁸⁷
- ”The appropriation by men of women’s sexual and reproductive capacity occurred *prior* to the formation of private property and class society. Its commodification lies, in fact, at the foundation of private property.”⁸⁸
- “The archaic states were organized in the form of patriarchy; thus from its inception, the state had an essential interest in the maintenance of patriarchal family.... Thus women’s subordination was institutionalized in the earliest laws and enforced by the full power of the state. ... The

Photograph 2.17 ½ page

The almighty king in his power to impose his will. King Ashurbanipal as represented in his palace in Nineveh. He was one of the “strong and imperial” Kings that enforced laws that would control female sexuality and fertility to the benefit of his warriors, a process which led to the concept of private property.

⁸⁶ This tradition became common in Mesopotamian wars and many future invasions. This recipe is explicitly recommended in the Bible: “Thou shalt not kill, thou shalt not covet thy neighbor’s wife - except abroad. Then you should put all males to the sword, and the women you shall take as booty to yourself.” (Deuteronomy). It still happened recently during the “ethnic cleansings” in Yugoslavia and Ruanda.

⁸⁷ Lerner, Gerda *The Origins of Patriarchy* (New York and Oxford: Oxford University Press, 1986) pg 8.

⁸⁸ *Ibidem* pg 8-9 *italics in original*.

dethroning of the powerful Goddesses and their replacement by a dominant male God occurred in most Near Eastern societies following the establishment of a *strong and imperialistic kingship*.” For instance, we have actual texts showing the displacement of the Goddess Inanna from her key position at the origin of all temporary power in Uruk. In the earliest inscriptions she is still the source of the supreme kingship of Sumer, and kingly power is specifically derived from love to her. Later she is replaced in that function by the male god Enlil of Nippur.⁸⁹

- One interesting observation highlights the depth of the connection between public hierarchical systems and the private subservience of women. “The dependence of male family heads on the king and the state bureaucracy was compensated by their dominance over their families. Male family heads allocated the resources of society to their families the way the state allocated the resources of society to them. The control of male family heads over their female kin and minor sons was as important to the existence of the state as was the control of the king over his soldiers.... The kind of personality which can function in a hierarchical system is created and nurtured within the patriarchal family... The family not merely mirrors the order of the state and educates its children to follow it, it also creates and constantly reinforces that order.”⁹⁰

Greek Civilization

As all Indo-Europeans, the Greek culture transformed the archaic matrifocal mythologies beyond recognition into patriarchal ones.⁹¹ For the Greeks the very act of founding a civilized community was symbolized by “cutting the feminine”(see sidebar).

“Cutting the Feminine” as Metaphor of the Civilizing Act

Joseph Campbell describes how the Greek head priests would found a new city by taking a large *cow-skin* and with a *knife* cut it into a single thin uninterrupted rope. That rope would then be spread out to create the perimeter of the new city. This ritual was a metaphor for carving out of the feminine nature (symbolized by the cow-skin) an ordered “civilized” space.

Founding Roman cities had the same symbolic content. Rome itself, and all other Roman cities were founded by ritually opening the *earth* with a *plow* pulled by oxen to mark the perimeter of the new town.

⁸⁹ Westenholz, Joan Goodnick “Goddesses of the Ancient Near East 3000-1000 BC” in Goodison, Lucy & Morris, Christine *Ancient Goddesses* (British Museum Press, 1998) pg. 71.

⁹⁰ Lerner, Gerda *The Origins of Patriarchy* (New York and Oxford: Oxford University Press, 1986) pg. 216 *italics added*.

⁹¹ For example, Greek mythology is the result of such a transformation. The Temple of Apollo where the Pythias became only the “seers” while the interpretation of the messages became the function of the male priests who ran the temple replaced the Great Mother temple of Delphi where the priestesses provided oracles since time immemorial.. Apollo also took on the old attributes of the Old Goddess in the domain of the arts and music, and only the comparatively secondary role played by the Muses is a remnant of the feminine role in these domains. For an architectural and archeological analysis of this process, see Scully, Vincent: *The Earth, the Temple and the Gods: Greek Sacred Architecture*. (New Haven and London: Yale University Press, 1979).

In addition, the Greek awakening of the rational mind provided new arguments for the repression of the feminine that became cornerstones of Western thinking for the next twenty-five centuries. This includes Parmenides' declaration of the independence, autonomy and superiority of Reason as the only legitimate judge of reality. For him, all senses mislead; only intellectual Reason perceives reality. Socrates and Plato built on that: Reason becomes associated with the transcendental, spiritual desire and the absolute. Everything outside of it becomes the "irrational," associated with the imperfections of matter, instinctual desires, the relative. Finally, Aristotelian philosophy would claim that women are incomplete and damaged human beings of an entirely different order than men. "For the female is, as it were, a mutilated male."⁹² Her womb is but a passive receptacle for the "divine male sperm". His logical conclusion was "the male is by nature superior, and the female inferior...the one rules, the other is ruled."⁹³ Twenty-three centuries later, Freud would still refer to this "incompleteness" in women's nature as proof of their "natural inferiority."

Judaism

The Ancient Hebrews originally were Semitic nomadic herders coming from the desert. Predictably, they had also a sky God. Sedentary cultures tend to have "earth bound" divinities, attached to specific mountains, springs, or other prominent geographical features. Nomads who roam the desert in contrast tend to have "sky based" divinities. Joseph Campbell notes: "Yahweh, the tribal God of the Hebrews, was also the first God ever to claim to be the *only* God."⁹⁴ However, as the first "People of the Book" the invention of writing made it possible for the first time to separate the act of creation from any feminine intervention. Just like a text can communicate independently of its writer, the Word can "take on a life of its own." This made thinkable a single *male* God creating the world by the "power of the Word" without any role for the feminine principle. The religion of the ancient Hebrews has been described as a "male fertility cult... in which the ritual of circumcision, the symbolic sacrifice⁹⁵ of the male genital organ, is the mark of the covenant that

Photograph R8 1/3 page

*Apollo from the Temple of Zeus in Olympia, (468-460 BC).
Apollo took over and masculinized many attributes of the Great Mother, including beauty and the arts. (marble statue, Museum of Olympia)*

⁹² Aristotle The Complete Works (Revised Oxford Translation, 2 Vols Jonathan Barns ed. 1984) pg 737a: 27-28

⁹³ Aristotle Ibid. "Politics" pg 1254b: 6-14

⁹⁴ Campbell, Joseph in a conference cycle on the Evolution of Myth (conference #3).

⁹⁵ As mentioned earlier, sacrifice means literally "making sacred" as its etymology reflects: it comes from *sacer facere*=*sacred making*. From a Judaic perspective, the Covenant exists with the entire Hebrew people. But the circumcision makes an indelible mark of the Covenant exclusively on the male.

every Hebrew male makes with his God.”⁹⁶ By this process, all women are by anatomical definition excluded from bearing the sign of the covenant.

“Monotheism, the belief that there is only one deity, was to prove an even more implacable foe of Goddess religion than the polytheism of the sky Gods... Although the Bible declares it to have been a stark choice between Yahwist monotheism and Canaanite polytheism worship, the situation was in reality much more blurred.”⁹⁷

This blurring is precisely what the founders of Israel’s religion combated vigorously. This is reflected, for example, in the episode of the golden calf worship that drove Moses to break the first set of the Tablets of the Law that he had received on Mount Sinai. The strength of Moses’ revulsion against this relapse into Egyptian idolatry is explained when the Egyptian meaning of the “golden calf” is understood. This “golden calf” is none other than the son of Hathor, the Great Mother form of Isis.

Notwithstanding such strong anti-Great Mother beginnings, King Solomon, the builder of the Temple of Jerusalem (ca 950 B.C.), at the bidding of his Sidonite wife, officially restored the worship of Asherah, the Canaanite Great Mother “who had given birth to God”. Solomon’s son, King Rehoboam, even installed an image of Asherah in the Temple itself.⁹⁸

Asherah was an important Great Mother goddess of the Mediterranean - worshipped for close to 2000 years - although we know remarkably little about her compared to other Great Mother cults of the area for reasons that will become obvious soon.⁹⁹

R7 Tetragram ??? 1/8
page

The religious prohibition to represent God has made the symbolic representations of the Hebrew God very abstract. Here is the Tetragram, the ‘name of God that cannot be pronounced’.

⁹⁶ Dodson Gray, Elisabeth Patriarchy as a Conceptual Trap (Wellesley, Mass: Roundtable Press, 1982) pg. 26.

⁹⁷ Grant, Michael The History of Ancient Israel (New York: Charles Scribner and Sons, 1984) pg 61.

⁹⁸ The Bible 1 Kings 15:13.

⁹⁹ Maier, Walter A. III Asherah: Extrabiblical Evidence (Atlanta: Scholars Press, 1986); and Freedman, David Noel “Yahweh of Samaria and his Asherah” Biblical Archeological Review 50 (4), 1987.

Over the next three centuries, “the worship of Asherah in the Jerusalem Temple came and went with the fluctuations of power politics.”¹⁰³ Raphael Patai has calculated that in total, the statue of Asherah was present in the Temple for no less than 236 years, two-thirds of the time the Solomonic temple stood in Jerusalem (See sidebar). But during the reign of King Josiah (639-609 B.C.) the Jerusalem priesthood decisively won the upper hand when implementing the “Deuteronomic Reforms”. All “idolatry practices” were violently stamped out at that point by exterminating all non-Yahwists. “He brought out the image of Asherah herself from the Temple, had it burned in the Kidron Valley, ground it up into powder, and cast the dust over the graves of those who had worshipped her...Finally, he turned his attention to the countryside and cut down the Asherahs wherever they were found, filling their places with human bones. In a similar manner he destroyed, removed and defiled all the other ‘high places’ and objects of idolatry which were originally set up by Solomon.”¹⁰⁴ As a consequence, practically all of the 40 references to Asherah in the original Hebrew Bible are hostile.¹⁰⁵ And not a single one of her statues or ritual texts seems to have survived.

“Yahweh and his Asherah”

The publication in 1967 of *The Hebrew Goddess* by Raphael Patai¹⁰⁰ caused predictably quite a stir in a religion in which there is traditionally place for only one male God. However, even in the official Torah, explicit mention is made of “women kneading dough to make cakes for the Queen of Heaven” (Jeremiah 7:17-18), but the identity of that mysterious “Queen” is never spelled out. Intriguingly, since 1967 new archeological finds have unearthed clear evidence supporting the claim of a historical role for a feminine deity in early Judaism. Inscriptions from an Iron Age Jewish tomb at Khirbet el-Qôm, a Judaeen fortified city, and several others dating to 800-750 BC discovered in Kuntillet ‘Ajrud by Israeli archeologist Ze’ev Meshel in 1975-76, repeatedly mention “Yahweh and his Asherah”¹⁰¹. Scholars concluded “the frequency of the formula of ‘blessings by Yahweh and his Asherah’ is such that we must conclude that, in certain circles at least, Yahweh was conventionally associated with Asherah.”¹⁰²

After that, Judaism’s monotheistic male God was finally permanently established, and the Canaanite Goddess would be referred to only as “The Abomination”. The only significant trace left of the “Jewish Goddess” cult are Her three great annual seasonal festivals: Passover (*Unleavened Bread* when springtime ended the winter rains); the early summer *Pentecost Weeks* (when the first fruits ripened); and the autumn *Ingathering* (when the harvest was completed).¹⁰⁶ Some scholars have also

¹⁰⁰ Patai, Raphael *The Hebrew Goddess* (New York: Avon Books, 1967)

¹⁰¹ Hadley J.M. “The Khirbet el-Qôm inscription” *Vetus Testamentum* 37 (1987) ; and Lemaire, “Les Inscriptions de Khirbet el-Qom et l’Asherah de YHWH” *Revue Biblique* 84 (1977) pgs 595-608

¹⁰² van der Toorn, Karel “Goddesses in Early Israelite Religion” in Goodison, Lucy & Morris, Christine *Ancient Goddesses* (British Museum Press, 1998) pg 89.

¹⁰³ Davies, Steve “The Canaanite-Hebrew Goddess” in Carl Olson *The Book of the Goddess: Past and Present* (New York: Crossroads, 1983) pg.72.

¹⁰⁴ Patai, Raphael *The Hebrew Goddess* (New York: Avon Books, 1967) pg 37.

¹⁰⁵ Typical example: “Tear down their altars, dash in pieces their pillars and burn their Asherim with fire” (Deuteronomy 12:2). Notice that in the English text of the Bible, translated from the Latin Vulgate version, you will find no references to Asherah because the Hebrew words “Asherah” or its plural “Asherim” had been translated in Latin as “nemus” or “sacred grove”. Sacred trees and groves were indeed associated with Asherah cults, her main symbol was a living tree and her statues were made of wood, so the confusion is understandable. See Day, John “Asherah in the Hebrew Bible and North Semitic Literature” in *Journal of Biblical Literature* 1986 Vol 105, #3.

¹⁰⁶ Grant, Michael *The History of Ancient Israel* (New York: Charles Scribner and Sons, 1984) pg. 62-63.

made a connection between Asherah, the “Tree of Life” and the Menorah - the ritual candleholders of seven or nine branches.¹⁰⁷

Christianity

When the Christian Biblical canon was established by the church fathers in the fourth century A.D., the Hebrew Torah was included as the “Old Testament”. With it came the monotheistic male God reigning as an absolute monarch who could be served only by male priests. When the archetypal Trinity (as in Brahma-Vishnu-Shiva, Isis-Osiris-Horus, or Juno-Jupiter-Minerva, etc.) was reactivated, the Christian Trinity is unique in being the only one that is all male (Father, Son and Holy Ghost).

With the Old Testament, Genesis became the creation story for Western culture. Of critical importance is the story of Adam and Eve, wherein Eve (“*the Mother of all living*”) is responsible for the fall due to the temptations of the serpent (one of the oldest symbols of the Great Goddess). Later still, the iconography of the Virgin Mary standing on a Moon crescent and crushing the snake with her foot makes the disconnection of the Great Mother fertility rites from the Christian Virgin even more explicit.¹⁰⁸

Photograph 2.19 ½ page

Christ Pantocrator, the All Powerful One. This is a gigantic mosaic covering the entire cupula of the cathedral of Monreale. The smaller figure below him is Mary, the Mother of God who is the intermediary to Christ. Other intermediaries such as angels and saints surround her. (1174-1182).

¹⁰⁷ Taylor, J. E. “The Asherah, the Menorah and the Sacred Tree” in Journal for the Study of the Old Testament 66, 1995; Kien, J. Reinstating the Divine Woman in Judaism (Internet publishing at <http://www.uPUBLISH.com> , 2000 ISBN: 1-58112-763-4) ; Long, A. In a Chariot drawn by Lions: the Search for the Female in Deity (Freedom, CA: Crossing Press, 1993) and “Asherah, Goddess of the Grove, the Menorah, and the Tree of Life” Goddessing Regenerated Issue #9, Summer 1998.

¹⁰⁸ Pagels, Elaine Adam, Eve and the Serpent ()

In Christianity, the sin of Eve was overcome by the Virgin Mary, the second Eve, in whose Immaculate womb the Redeemer was conceived. Originally, “*virgo*” meant, “*not controlled by a man*” (i.e. “*independent*” or “*one-in-herself*”), as distinct from “*virgo intacta*” which refers to a woman who has not had sexual relationships. All the Love Goddesses of the ancient world were considered as “virgins” in the original sense of the word. Inanna, Ishtar, Astarte, Anath, Venus were free to accept and reject lovers on their own terms. The only two Greek Goddesses who systematically refused lovers altogether (i.e. who were “*virgo intacta*”) were Artemis and Athena. “The interpretation of the virgin birth as the moral sanction of the goodness of sexual chastity was the.... distinctive contribution of the Christian religion to the ancient mythological formula.”¹⁰⁹ Some claim this was in fact due to a translation error when the Hebrew text was first translated into Greek. The Hebrew word *almah* denoting the social status of an unmarried girl was indeed translated in Greek as *parthenos*, a word that refers to a physiological state.¹¹⁰

These unique characteristics of Mary also made it impossible for ordinary human women to truly identify with this supernatural Queen of Heaven. She was the “only one of her sex not to be stained” by the nature of her womanhood (*Immaculate* comes from *maculare* = *to stain*.) Clement of Alexandria, one of the earliest Church fathers (c. 200 AD), proclaimed that “every woman should blush at the thought that she is a woman.”¹¹¹ Educated women were particularly targeted for attack, even murder. For example, in 430 AD, St. Cyril of Alexandria encouraged the murder of Hypatia, the reputed mathematician-astronomer and beautiful daughter of the scholar Theon, Chief Librarian of Alexandria. Christian monks accordingly dragged Hypatia into a church, stripped her naked and scraped her to death with oyster shells. Every single copy of her published work was destroyed.¹¹² Earthly women were supposed to be the daughters of Eve. “Eve, cursed to bear children rather than blessed with motherhood, was identified with nature, a form of low matter that drags man’s soul down the spiritual ladder. In the ‘feces and urine of childbirth’ - St.

Photograph 2.20
Adam, Eve and the Serpent 1/3 page

The snake is tempting Eve to convince Adam to eat the apple, which will precipitate them both ‘into sin’ and out of Paradise. Notice that the snake has a woman’s head, and thereby became the symbol of woman’s sinful nature. The snake used to be one of the positive symbols of the Great Mother in earlier time, referring to her wisdom, power and sexuality. (See the picture of the Minoan snake Goddess/priestess below). It’s reprogramming as the personification of evil started here, with the Hebrew story of Genesis.

¹⁰⁹ Warner, Marina Alone of all her Sex: the Myth and the Cult of the Virgin Mary (New York: Random House, 1976) pg 48.

¹¹⁰ See Kristeva, Julia: “Stabat Mater” in Susan Rubin Suileman, ed. The Female Body in Western Culture (Cambridge, Mass. Harvard University Press, 1986) pg 101.

¹¹¹ Lewinsohn, R.A. History of Sexual Customs (Greenwich CT: Premier, 1964) pg. 95.

¹¹² Intriguingly, recent scholarship indicates that some of her work survived by being attributed to the Church Father Denis the Aeropagite, the most significant philosopher of this time period besides Plotin. See Maeger, Annemarie Hypatia, die Dreigestaltige (Hamburg: Reuter und Klöckner, 1992) and Hypatia II (Hamburg: Autorenverlag, 1995). This was also the time when Christians burned the famous library of Alexandria. See Jeans, J. The Growth of Physical Science (NY: Premier, 1958) pg. 99-100.

Augustine's words - the closeness of woman to all that is vile, lowly, corruptible, and material was epitomized; in the 'curse' of menstruation, she lay closer to the beasts; the lure of her beauty was nothing but an aspect of the death brought by her seduction of Adam in the garden."¹¹³ From this perspective, all the attributes of the Great Mother had now become negative, diabolic characteristics.¹¹⁴

The reason for the virulence of the Church's attack on the remnants of the Great Mother cultures is explained by the historic context. Christianity initially spread most successfully in the cities of the Roman Empire. The main resistance to Christianisation after the crumbling of the Roman Empire came from the "pagans" (literally "*pagani*" = *people from the countryside*) who tended to maintain remnants of fertility rites more stubbornly than the city people. The most popular Goddess fertility rituals always involved women in an active role, and happened around the age-old standing stones, wells and sacred groves, as well as in the form of more recent imports dating from the Roman Empire (particularly the cults of Isis, Artemis, Cybele and Demeter). The Church used three ways to deal with these pagan Great Mother cults:

- Whenever possible, the Church used the same approach that the ancient Hebrews had used with the Asheras - obliterate them. St. Patrick and St. Martin, among others, were declared Saints because they each had cut down sacred groves and destroyed standing stones by the hundreds all over Celtic Europe.
- Whenever obliteration proved impractical, the Church christianized the local cult by building a church on top of the sacred place. It is not rare in churches and cathedrals (including Chartres or Saint Guidon among others), to find the original standing stones still embedded in the foundations. Another way was to absorb the attributes of the Goddess in a local cult to the Virgin Mary or some other saint. Jacques de Voragine's *Légendes Dorées* is a remarkable compendium of such Christianized legends.
- Finally, the Church also sublimated the energy of the feminine in another way, more original, by presenting the institution of the Church itself as the "Mother" in whose womb all who obeys her instructions will find solace and salvation.

Official Christian theology and the New Testament downplayed the role of Mary. Her birth and death are not even mentioned once in the Scriptures. According to the texts, Mary is entirely secondary: she is the inviolate vessel for God's holy "Word". She bears the Christ but is certainly not herself a Goddess. Mary is only a human woman, who "found favor with God" (Luke 1:30). Yet 2000 years later we find Her in the Catholic dogma as "Mother of God, Perpetually Virgin, Immaculately Conceived, and Assumed into Heaven with Body and Soul, where she reigns as Queen for perpetuity." What has happened?

¹¹³ Warner, Marina Alone of all her Sex: the Myth and the Cult of the Virgin Mary (New York: Random House, 1976) pg 58.

¹¹⁴ See Pagels, Elaine : The Origin of Satan (New York: Random House, 1995) for a well-researched thesis on how the diabolization of the "Other" started in Christianity at the time of the Roman occupation of Israel.

The short answer may be that popular demand and pressure for a feminine archetype to be honored has been so overwhelming over the centuries that even an all-male clergy gradually had to provide a space for it. A whole popular literature, called the Apocrypha, developed from the 5th century onward to flesh out many extraordinarily detailed episodes of Mary's life, way beyond the bare bones of the official Scriptures. Some of the feminine Christian cults initially were considered heretical by Rome (e.g. the troubadour stories, the cults to Mary Magdalene, or to the Black Madonna).

But everywhere Mary kept accumulating almost all the attributes of the ancient Great Mother (see sidebar). Mary's cult reached its height in the Central Middle Ages. In France alone, in just one century (from 1170 to 1270), over 100 churches and 80 cathedrals were built for Her! In contrast, not a single one was dedicated to Christ, astounding in a religion that is supposed to be all about Him.

The mythopoetic reprogramming of the snake as symbol of the sexually active Great Mother was completed by the symbol of the Virgin Mary crushing the snake with her feet, and/or the moon, another main symbol of the ancient Great Mother.

The medieval Mary as the Great Mother

The archetypal couple of the Great Mother and her son is one of the oldest cult figures in existence. Just to mention the Mediterranean examples: the Middle Eastern Cybele and her son Attis, the Phoenician Astaroth and Tammuz, the Egyptian Isis and Horus, and the North African Tanit and her son. But Mary has inherited more than just motherhood from the Great Mother cults.

The name "Maria" (in Latin *mare=sea*) refers to the primordial vast womb of the ocean where the Great Mothers were born: the Sumerian Goddess Nammu was represented by the ideogram of the sea, the Egyptian Isis was "born from the all-wetness". The shell by which the initiates of Eleusis (Demeter cult) recognized each other became the talisman of the pilgrims to the famous shrine in Santiago de Compostella, which interconnected many Black Madonna sites. From Isis, she inherits her title *Stella Maris* ("Star of the Sea"), and Her role of patron of ships and sailors, life saving in an age when the stars directed all nightly navigation. "The stone boat of Isis that commemorates the ritual boat once carried in procession in antique Rome when the mystery religions flourished there, is still preserved outside the church called *Santa Maria della Navicella* ('Our Lady of the Boat')."¹¹⁵

In Catholic monasteries, at the evening ritual when the sun sets, Mary is greeted by "Hail, Great Queen of Heaven" which used to be the exact ritual address for Inanna, Ishtar and Isis.

In many paintings, the "Grain Miracle" is represented, illustrating the legend that by Her presence on a field at the moment of sowing, instantaneously the newly sown seed sprouts and grows to its full height ready for harvest. Like all her ancient fertility predecessors from Inanna to Demeter, she is responsible for an abundant harvest that nourishes humankind. Mary thereby became widely known in Italy and Germany as the "Corn Maiden," formerly the official title of Demeter.

Another popular image of Mary as a spinner appears in frescoes or paintings originated in one of the Apocrypha where Mary spins and weaves the veil of the Temple¹¹⁶ She thereby perpetuates Greek, Germanic or Mayan archetypal image of the Great Mother as the spinner of Fate, or like the old Cretan Goddess of childbirth *Eleithea*.

The *one* feature of the ancient Great Mothers that Mary never acquired is her sexuality. That aspect was projected on Mary Magdalene, "the sinner" who anointed not the feet of Jesus, but his head, exactly as in the Sumerian ceremonies where the main priestess would anoint the head of the King before his ritual sacrifice. Jesus commented about this gesture that had scandalized the disciples: "She did it for my burial" (Matt. 26:11-12; Mark 14:3-8) To the medieval mind, there was no doubt what Mary Magdalene stood for: they called a house of reclamation for prostitutes a "Magdalene."¹¹⁷

¹¹⁵ See Baring, Anne & Cashford, Jules: *The Myths of the Goddess: evolution of an image*. (London: Arkana, Penguin Books, 1993) pg 557-558.

¹¹⁶ The Proto-evangelium, also known as the book of James, possibly dating back to the 2nd century!

¹¹⁷ Rossiaud, Jacques *Medieval Prostitution* (Oxford: Blackwell, 1995) pg 84.

However, at the same time great precautions were taken to avoid real-life feminine temptations to monks. For example, “the rules of Cluny did not permit a woman, for any reason whatsoever, to cross the bounds of a monastery. The rules of Citeaux are still more severe; for a woman might not even appear there at the gate of the monastery. The brother serving as porter was instructed to refuse alms to any woman. So that in self-defense the Cistercian even goes so far as to fail in charity. If a woman comes into the church for any reason, the service is to be suspended, the abbot deposed, and the brothers sentenced to fast on bread and water.”¹²³ Paranoia would be a contemporary psychological assessment of such reactions.

Such paranoia would express itself violently during the Inquisition a few centuries later. The climax would last more than three centuries during which an estimated six million women ended up burned at the stake or otherwise murdered as

Few people realize today that during the years Newton published his *Principia* (1687) or while Adam Smith wrote *The Theory of Moral Sentiments* (published 1758) and *The Wealth of Nations* (1776) witches were being burned in Europe. Estimates of the total number of victims over the more than 300 years of witch-hunts (1468-1784) vary between a low of 40,000 (counting exclusively those who were officially burned at the stake and whose judgment records have survived to today) to over 9 million (including the many who died under torture or in prison, or those who committed suicide once they were accused). The 15th century was when witch-hunts became significant. In 1468, the pope defined witchcraft as *crimen exceptum* removing thereby all legal limits to torture. The Dominican Order, which had been created initially to combat the Cathar heresy, was now re-directed to specifically preach against witches. The *Malleus maleficarum* was first published by two Dominicans in 1487 and went through 29 editions over the next 300 years! [This “*Hammer to kill Evils*” was the official manual that prescribed in great detail the questions, the correct answers and the inconceivable tortures to be applied to witches to make them confess those correct answers¹¹⁹]. Armed with this document, Pope Innocent VIII started officially a holy war on witches in 1488. Denunciators of witches were guaranteed anonymity, and the victims were automatically assumed guilty - the only purpose of the trial and the tortures was to obtain a “confession” of guilt. Samples of surviving documents include the following episodes.¹²⁰ In 1523, one thousand witches were burned in one single year in the sole diocese of Como, Northern Italy. In 1585, witch burnings in two Italian villages left only one woman alive in each. In 1609, the whole population of Navarre, Spain, was declared witches. In 1622-23 the Prince Bishop Johann Georg II of Bamberg, Germany, built a special house for trying witches, and burned 600 of them. In the sole year of 1628, 158 witches burned in Würzburg, including children under the age of ten. In a single *day*, in one French city 400 witches, and in a German town 900 witches were being burned. The Saxon jurist Carpzof boasted he had read 53 times the bible and executed 20,000 women. The Spaniard Torquemada personally sent 10,220 persons to be burned at the stake and 97,371 to be hung in the galleys.¹²¹

It should be mentioned that a number of men were also condemned as “sorcerers”, but the vast majority of the victims were women who lived alone on modest estates, and who were not protected by a man, preferably an influential man. Their official crime ranged from being a midwife (on the logic that reducing the pain of childbirth contradicted God’s order that women should give birth in pain), knowing about the ancient ways of herb medicine¹²², having had an abortion or owning a cat; to the more grotesque claims of provoking crop failures or having intercourse with the devil and various types of disincarnate spirits. The real reason for their murder was simply that they did not fit the pattern that patriarchal values had prescribed for them, such as being too independent, articulate, or simply too “uppity”.

Witch hunting was also a business. There were premiums for denouncing the “witch”, catching her, bringing her to justice, guarding her in prison, testifying against her, elaborately torturing her. These moneys were paid out of the estate of the victim.

¹¹⁸ Title of a PBS special on the same topic.
¹¹⁹ Voss, Jutta *Frauenrequisiem: Totenmesse für alle Frauen die als ‘Hexen’ ermordet wurden* (Stuttgart: Kreuz, 1989).
¹²⁰ Gage, M.J. *Women, Church, and State* (Watertown, Mass: Persephone Press, 1980); Griffin, Susan *Woman and Nature* (New York: Harper and Row, 1980) pg 17-18; Ehrenreich B. & English D. *Witches, Midwives and Nurses* (NY, Feminist Press, 1973) pg 6-14.

¹²¹ Taylor G.R. *Sex in History* (London: Thames & Hudson, 1953) pg. 126-7. DeMeo, James *Saharasia: The 4000 BCE Origins of Child Abuse, Sex-repression, Warfare and Social Violence* (Greensprings, Oregon, 1998) pg. 312-313.

¹²² See Geise, Gernot “Der Ursprung der ‘Hexen’ und die Verungplimpfung der weisen Frauen” *Tattva Viveka* (#8, March 1998) pg. 8-14.

¹²³ Male, Louis quoted by Gadon, Elinor *The Once and Future Goddess* New York: Harper and Row, 1990) pg 221

witches.¹²⁴ Although invariably we are being taught that witch-hunts and its elaborate torture equipments were typical of the “dark Middle Ages”, in reality they coincided with the Renaissance and early Modern period (15th- 18th century) (see sidebar).

Protestantism

Protestantism finally eliminated the last remnants of feminine archetypal influence that had crept back into Catholicism.

Photo 2.21 1/3 page

Print showing ‘three notorious witches’ of various ages being hanged in 1589 at Chelmsford, Essex, UK. The monstrous animals, a couple of which are copulating in front of them, hint at the ‘devilish practices’ for which they were condemned.

common that the hero is a god or a mortal, young or old, rich or poor, king or commoner, but always male (see sidebar). These male myths are most often *Warrior* heroes: the Samurai in Japan, the crusading knight, don Quixote, the “rugged

independent settler,” or Superman. Other cultures have emphasized the *Magician* hero, from the heroic Hebrew prophet to Dante, from the missionary to the scientist. The legends of Arthur or the divine origins of all early royalty were activating the *King* archetype.

“The Protestant Reformation, with its unequivocal rejection of the veneration of the Virgin and use of devotional imagery, was so successful in making a radical break with old ways because the primary psychological and emotional connection to the sacred female image was completely severed.... While the onset of Protestantism in the fifteenth century was not the cause of the witch burnings, their historical coincidence dealt the final blow to Goddess values, to the freedom to practice a faith honoring the spirituality of nature and their own bodies.”¹²⁵

Male Heroism and the Repression of Feminine

Joseph Campbell claimed that there has been one dominant myth shaping the development of male identity in all civilizations: *The Hero with a Thousand Faces*. Each culture may emphasize particular archetypal forces, but they have in

The Problem with Heroes #1: The Problem for Others

Heroes of any kind need a *victim* to rescue, and therefore an *oppressor* from which that victim needs rescuing. That triangle is at the core of the history of humanity and particularly of the Promethean Western mind. Heroic knights need defenseless maidens to be rescued from dragons. Heroic Hebrew prophets were saving Israel from Yahweh’s wrath, just as Christian missionaries brought salvation from Hell to pagan souls. Scientists are battling obscurantism just as mountaineers defy mountains - “because they are there.”

This myth has generated many of the best of human actions. However, the problem for Others, is that when the Hero manifests, the other roles available are not that attractive...

Could the need for a heroic Provider in every family be at the origin of a scarcity-based, competition-inducing money system?

¹²⁴ Voss, Jutta *Frauenrequiem: Totenmesse für alle Frauen die als ‘Hexen’ ermordet wurden* (Stuttgart: Kreuz, 1989).

¹²⁵ Griffin *Ibid.* Pg 113-114.

This bias toward heroic masculine archetypal energy is at the same time a cause and a result of the repression of the feminine in general and the Great Mother in particular. The net effect is that in our Western cultures there is now formally no Goddess myth and no feminine dimension in the

collective image of the divine. It justifies the comment by Adrienne Rich: “I know of no woman - virgin, mother, lesbian, married, celibate - whether she earns her keep as a housewife, a cocktail waitress or a scanner of brain waves - for whom the body is not a fundamental problem.”¹²⁶

In the Paleolithic, Neolithic or Cretan myths everything

was considered to be alive, animated, sacred, with soul and purpose; and this made possible a totally

Photo 2.21 a ½ page

The Hero battling a fierce dragon, with a defenseless maiden almost invisible in the background. (You may need a magnifying glass to find her...) (Aldorfer engraving)

Photograph 2.21 of MARDUK
VANQUISHING TIAMAT Baring
&Cashford pg 277 full page (Moreno
Tomasetig).

Marduk represented as a dapper looking sky god in royal attire, holding thunderbolts in both hands, vanquishes the Sumerian Great Mother Tiamat. She still has the cow horns but is otherwise changed into a monstrous animal. After killing her, Marduk will fashion heaven and earth from her dead body, her 'carcass'. This initiates the core metaphor in the Western worldview of a necessary separation from - and domination by - spirit over matter. (Original drawing by Moreno Tomasetig from Assyrian relief 9th century BC, British Museum).

The Problem with Heroes #2: The Problem for Himself
Masculine heroic identity asks us to tolerate pain in silence, or even to deny its existence. “The dreaded truth of the soaring male is that in his attempt to get above the pain of life, he has succeeded in not feeling - not even really experiencing - either the painful aspects of life or its real joys. The horror of this condition, however, can't really register, because he has short-circuited even the pain of being cut off. Thus, there is a vicious circle, a 'Catch-22' set up that the male can't escape.”¹²⁷
This is how - once split - the body remains split off from the mind, the cosmic from the individual, spirit from matter. And the first one to loose something important is the Hero himself. He has lost the taste of life itself.

different view of the body than our Modern view. Such beliefs are still common in what we call “primitive” societies, it is even the reason why we call them primitive. Five thousand years of patriarchal supremacy have shaped the modern view, which pushes to its extreme the separation between spirit and nature, mind and matter, or soul and body.(sidebar).

¹²⁶ Rich, Adrienne: Of Woman Born: Motherhood in Experience and Institution (New York: Norton & Co, 1976) pg. 236.

¹²⁷ Mazis, Glen The Trickster, Magician and the Grieving Man (Santa Fe: Bear & Co, 1993) pg 44.

Among the landmarks on this path, we may think about Aristotle, Galileo¹²⁹ or Descartes, but that process started much earlier. Already in the Bronze Age in Mesopotamia, the superior Marduk, the invisible sky God of wind-thunder-and-fire, had vanquished the Mother Goddess Tiamat. It is from her *carcass* that Marduk made heaven and earth. The same concept is provided in an even more gory and graphic way in the Teutonic creation myth, wherein Odin formed the earth by raising the corpse of the Great Mother Ymir from the vast ocean of Ymir's own blood. Both mythologies convey the notion that the physical world is made of inert "matter," which can be manipulated only by a superior "spirit." It has led to our modern disease of materialism that may yet destroy our species and our planet. But the paradox is that, again, the word itself reveals the deeply hidden wound; "matter" and "materialism" derive directly from the Latin "Mater," meaning *Mother*.

The extraordinary continuity in the repression of the feminine across civilizations can be summarized by a short set of quotes (regrouped in the sidebar).

By now, it should also be obvious that such a long and systematic repression of the Great Mother archetype must have deeply etched Her shadows into the collective unconscious of our society.

Photo 2.22 ½ page

*The Goddess with the double ax being honored by a group of young men. The double ax is a very ancient symbol going back to Paleolithic art (e.g. in Niaux, south western France). It referred to the cycle of death and rebirth. In Crete a female goddess or priestess invariably holds it. 'Cretan art ignored the terrifying distance between the human and the transcendent...Here and here alone (in contrast to Egypt and the Near East) the human bid for timelessness was disregarded in the most complete acceptance of the grace of life the world has ever known.'*¹²⁸ (*Goddess of the Double Ax, Palace of Minos, Knossos, Crete, 2d millennium BC*).

Some Texts illustrating the Repression of the Feminine

- "Such is the stupidity of woman's character that it is incumbent upon her, in every particular, to distrust herself and to obey her husband." Confucius (5th century BC)
- "Sin began with a woman and thanks to her we all must die." Ecclesiasticus 25:24 (2d century BC)
- "Women are the gate of the devil, the patron of wickedness, the sting of the serpent." St Gerome (5th century AD)
- "Women are your fields: go, then, into your fields whence you please." Koran (7th century AD)
- "Men have broad shoulders and large chests and small narrow hips and are more understanding than women, who have but small and narrow chests and broad hips; to the end they should remain at home, sit still, keep house and bear and bring up children." Martin Luther (16th century)
- "Husband and wife are one person in the law; that is, the very being or legal existence of the woman is suspended during the marriage." William Blackstone (18th century)
- "The National Socialist movement is by nature a masculine movement... The outstanding and highest calling of women is always that of wife and mother." Joseph Goebbels (20th century).

¹²⁸ Groenewegen-Frankfort, H.A. Arrest and Movement pg 186

¹²⁹ Galileo would assert that only mathematical measurements (such as size, shape and weight) are "real", the rest are illusory because "This grand book the universe is written in the language of mathematics...without these, one wanders about in a dark labyrinth." (Galileo quoted in Jones, Edwin Reading the Book of Nature (Athens: Ohio University Press, 1989) pg 22.

Notwithstanding this systematic and cumulative history of repression, there have been exceptions: places and times where fragments of the Great Mother cult remained active later than in the rest of Europe. These exceptions are interesting because they give us at least some access to the characteristics of the Great Mother cults before they were crushed.

Exceptions: Pockets of Historical Survival of the Great Mother cults

The Indo-European invaders came by land; therefore, some pockets of old Great Goddess worship remained intact for thousands of years longer on islands where the invaders did not arrive *en masse* until much later (e.g. Malta, Crete, the British Islands). For instance, the largest prehistoric monument in the world, Silbury Hill, a giant earth mound in Wiltshire, England, has four times the volume of the Great Pyramid of Gizeh. It has now convincingly been linked to the Great Mother cult, proving the power of her cult at the time it was built (ca. 2240-2050 B.C.)¹³⁰ In Crete, the Goddess cult was flourishing in the Minoan civilizations as late as 1,500-1,200 B.C. Even on mainland Greece, the most important initiatic tradition, the Eleusian mysteries, was all about feminine fertility (i.e. the mythologies of Demeter and Persephone) and remained active until the fourth century A.D.¹³¹ Egypt similarly kept its vital Isis cult - where the Savior is the feminine - intact until at least the second century A.D.

¹³⁰ Dames, Michael: The Silbury Treasure: the Great Goddess Rediscovered (London: Thames and Hudson, 1976, 1992).

¹³¹ Kerényi, Carl Eleusis: Archetypal Image of Mother and Daughter (Princeton, NJ: Princeton University Press; Bolingen Series LXV #4, 1967).

Photo 2.23 1/3 page

The Snake Goddess, shows the direct relationship between the age-old snake symbolism of the Great Mother, and the feminine-in-her-power in Knossos. Most scholars have concurred: "What we can safely say from the preponderance of feminine figures with their naked chests, expressive faces, and exquisite clothing is that women commanded power and prestige in Cretan culture."¹³² (From the Temple of Repositories, Palace of Knossos, Middle Minoan, c. 1600 BC © Museum of Fine Arts, Boston).

Very important will also prove the emergence of the Black Madonna cults which spread like wildfire from the 10th to the 13th century all over Christian Europe, sometimes to the embarrassment of Rome. Only recently has the scale and the significance of this phenomenon been studied and understood. An inventory by Ean Begg¹³³ identified more than 500 images representing this enigmatic figure, whose face and hands are pitch-black. Many of the cathedrals that spread all over France had been built for Black Madonnas, including Chartres, Reims, Rocamadour, St Michael's Mount, Moulins, Dijon, Orcival, Vichy, Poitiers, Le Puy, Beaune- a total of 302 sanctuaries in France alone! Black Madonnas were unquestionably the *most venerated* effigies of the Middle Ages, and the most important pilgrimages were those that linked sanctuaries dedicated to Her (including the most popular of all, the one to Santiago de Compostella). Perhaps the most striking feature of all - this happened despite periodic opposition by Rome!

Furthermore, the cult of this unorthodox Virgin spread later to other locations, and even became the most important national cult in places as disparate as:

Poland (the Virgin of Czestochowa);
Catalunia in Spain (Virgin of Monserrat);
Mexico (the national "*Nuestra Señora de Guadalupe*" and the regional "*Virgen Negra de Zapopan*" in Guadelajara);

Bolivia ("*Virgen de Copacabana*" carved in 1576 by Francisco Yupanqui after an Inca fisherman was saved by the Virgin on lake Titicaca);

Ecuador ("*Nuestra Señora del Quinche*");

Cuba ("*Nuestra Señora de Regla de Cuba*" still the most worshipped image in Cuba);

and Brazil ("*Nossa Senhora de Aparecida*" formerly

"*de Conceição*").

We will discover why the Roman Church has been so concerned about the blackness of those Madonnas when we unearth the symbolic reason for it. I will also explore what it did to the collective unconscious during what has been aptly described as "Europe's first Renaissance" (ca. 10th to 13th century). These are the topics addressed in Chapter 4 where the historical correlation

¹³² Yalom, Marilyn *A History of the Breast* (New York: Alfred Knopf, 1997) pg. 15.

¹³³ Begg, Ean : *The Cult of the Black Virgin* (London: Routledge, 1985). Or Gordon, Pierre *Essais sur les Vierges Noires* (Neuilly sur Seine: Arma Artis, 1983).

between the attitude toward the Great Mother archetype and changes in money systems will be verified.

Finally, there are some individual exceptions that sometimes crop up in the most unexpected places. For example, there is the case of Miura Baien in Japan during the Edo period (1603-1867). (see sidebar).

Monetary Consequences of the Repression of the Great Mother Archetype

When an archetype is repressed, it does not disappear. By definition, the rejected psychic content manifests in a destructive shadow form to haunt us. As Jung pointed out we have no longer sacred realm of Gods and Goddesses to hold this archetypal energy, and our collective

Miura Baien: A Japanese Exception?

Can you imagine a Kant or Hegel that today's mathematicians would consult for insights on chaos theory or fractals? Who was a liberal in terms of considering women as being co-equal partners in the social system, and at the same time recommended an Integral Economy based on a Yin-Yang currency system as will be shown in Part Two of this book? The person who matches all these descriptions is a Japanese philosopher called Miura Baien (1723-1789).¹³⁴

Miura Baien was a true philosopher even in the Western meaning of that term. He not only studied old texts as did most of his contemporary Oriental scholars, but also studied nature itself, and worked from fundamental principles and universal categories as Western philosophers did. Although some of his ideas on nature were out of date (e.g. in his earlier work he still supported a Ptolemaic view of the solar system, although he questioned it himself later), in other respects he was way ahead of his time. He was for instance a precursor to Western philosophy on the issue of the linguistic problem in philosophy, and of the post-modern criticism of the capacity of the human mind to understand nature itself.

Miura Baien's core principle was "*jori*", the simultaneous observation of reality in its Yin-Yang polarities and their ultimate and necessary unity beyond the appearance of these polarities. He expressed this principle with a striking metaphor: "Whenever things we see as opposites combine as one they must be true opposites, and if they are true opposites they will become one when they are combined. We can illustrate this with an artifact such as a tenon and mortise joint. The tongue of the tenon is opposed by the groove of the mortise. If there is the slightest unevenness they will either come loose or jam tight. If they are not truly opposed they cannot become one. When artifacts are skillfully opposed they stand distinct, and when fitted together they will merge without trace of a seam."¹³⁵ Perhaps most surprisingly in as hierarchical and patriarchal society as Edo Japan, he advocated equal opportunity in work for all, based only on individual capacities. He advocated a particularly liberal view of the potential role of women. For example, he would always carefully use the term "*danjo*" (*man-woman*) to describe the human, instead of the less inclusive "*hito*".

He also proposed to use as local money system receipts of rice deposits quite similar in concept to the Egyptian money system, including its demurrage concept (which will be described in Chapter 6). According to Baien, currency should primarily be a medium of exchange, and he thought that there are detrimental implications when it simultaneously plays the role of store of value. This is a point scientifically demonstrated by our contemporary, the German economist Dietrich Suhr.¹³⁶

However, although he was respected then as now as a philosopher, his proposed money system was applied only partially in some regions of Edo Japan, and his view on women not at all. His case remains nevertheless interesting because it provides additional historical evidence of the connection between the honoring of the feminine and the emergence of specific types of currency systems.

¹³⁴ I am indebted to Mr. Eiicho Morino who drew this case study to my attention in a private communication in Tokyo in September 1999.

¹³⁵ Miura Baien "Reply to Taga Bokkei" (part 4) translated in English by Mercer Rosemary Deep Words: Miura Baien's System of Natural Philosophy (Leiden: Brill) See also website www.oec-net.or.jp/~iwata/e-baien04.htm .

¹³⁶ Suhr, Dieter, Capitalism at Its Best: The Equalization of Money's Marginal Costs and Benefits; (Augsburg, Germany: Universität Augsburg, 1989).

unconscious projects it on and shapes the exterior world to match the inner one.

Among the many consequences of the repression of the Great Mother archetype in Western societies over most of the past five thousand years is the plausible notion that three key attributes of that archetype – such as sex, death and money – would have been impacted. It is the correlation between such repression and specific types of money systems that is of particular interest to us here. The maximum moment of repression was probably toward the end of the 350 years of witch burnings, and the beginning of the establishment of the Victorian lifestyle. By that time the shadows of the Great Mother (greed and fear of scarcity) were so deeply etched as to have become the norm.

When Adam Smith wrote his *Theory of Moral Sentiments* (1758) and his *Wealth of Nations* (1776) - which coincides with the period when the last witches were being burned in Europe - he observed that in all “modern” societies, the systematic desire for individuals to accumulate is almost universal. He would, therefore, consider that greed and fear of scarcity are “normal” in “civilized” societies. He did not approve of greed morally, but he felt that one couldn’t oppose “normal” behavior. “Normal” is different from “natural”, but Adam Smith did not make that distinction.¹³⁷ It is on that basis that he would develop a theory - called economics - whose purpose would be to allocate *scarce* resources through the means of *individual private accumulation*. Smith duly notes that no complaint about the money system “is more common than that of a scarcity of money. Money, like wine, must always be scarce with those who have neither wherewithal to buy it, nor credit to borrow it.”¹³⁸ He was just noticing an established fact. This was, after all, more than a century before the unconscious was discovered. Once accepted as “normal”, greed would even end up becoming a badge of honor in the financial markets. Gordon Gekko, would be quoted in 1987 by the Wall Street Journal: “the point is, ladies and gentlemen, that greed, for lack of a better word, is good. Greed is right. Greed works.”

In light of what we know now from archetypal psychology, it is predictable that the money system that would arise from a collective unconscious where the Great Mother archetype is repressed would be marked by the shadows of that archetype. Specifically, the “modern” money system would provide systematic rewards (earned interest) for people who are willing to accumulate money, and would ruthlessly punish (bankruptcy, poverty) those who don’t play the game. We are still playing that game today.

Photo 2.24 ¼ page

Adam Smith (1723-1790), is widely acknowledged as the founder of Modern Economics. His major works coincide with the end of the 350 years of witch hunting, arguably when the repression of the feminine in Western society was at its maximum. The unconscious shadows of that repression - the desire to accumulate, and the fear of scarcity - are built-in as basic assumptions in his theory. Engraving published the year of his death by James Kay.

¹³⁷ Another example of the confusion between “natural” and “normal” is Smith’s description of the social order. “Nature has wisely judged that the distinction of ranks, the peace and order of society, would rest more securely upon the plain and palpable difference of birth and fortune, than upon the invisible and uncertain differences of wisdom and virtue...In the order of those recommendations, the benevolent wisdom of nature is equally evident.” Smith, Adam : The Theory of Moral Sentiments (original edition 1759). This was Smith’s first book, published during his tenure of the Chair of Moral Philosophy at the University of Glasgow. The version quoted is the one edited by D.D Raphael and A.L. Macfie (Indianapolis: Liberty Fund, 1984) pg 226.

¹³⁸ Smith, Adam The Wealth of Nations Book 4, chapter 1.

Chapter 3: The Archetypal Human

“Five is the symbol of the Human.”

Hildegarde von Bingen, 12th century mystic¹³⁹

***“Mit Zirkeln und Fünfwinkelzeichen
Wollt er Unendliches erreichen”***

[With circles and pentagones, one can reach infinity]
Goethe¹⁴⁰

***“For, ever faithful in five things, each in a fivefold manner,
Gawain was known as a good man and, like gold well refined,
He was devoid of all villainy, every virtue displaying in the field.
Thus this Pentangle new he carried on coat and shield...
That is the pure Pentangle, so called by people wise in lore.”***

Old English, Anonymous, 14th century¹⁴¹

We can now integrate the findings of both previous chapters into a single map. Specifically, I am incorporating the missing archetype of the Great Mother in Jung’s quaternio as interpreted by Moore and Gillette (Figure 1.4). The final result is Figure 3.1.

¹³⁹ quoted in Davy, Marie Madeleine. Un Traité de la Vie Solitaire: Lettre aux Frères du Mont-Dieu 2 Volumes (Paris, 1946) pg 170.

¹⁴⁰ Goethe Maskenzühe (1818) verse 618-619.

¹⁴¹ Anonymous Sir Gawain and the Green Knight (London: Penguin Classics, 1959) pg 50.

Archetypal Human

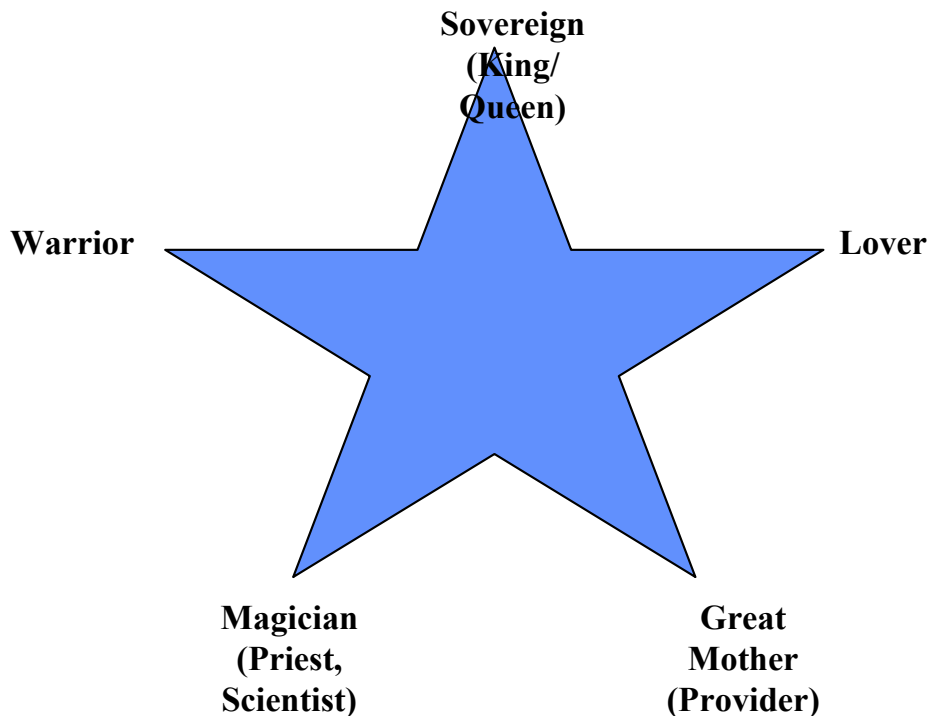


Figure 3.1 *The (more) Complete Archetypal Human*

To make the archetypal map as gender neutral as possible, the title of “Provider” will sometimes be used as synonym for the “Great Mother” archetype. This way both men and women can more easily identify with both the masculine and the feminine aspects of themselves. Such attempt at building up gender neutrality is yet an additional reason to use the Yin-Yang concepts as explained next.

Gender and Yin-Yang energies

*“When male and female combine,
all things achieve harmony.”*

Lao Tzu¹⁴²

Oriental philosophers have developed an infinite number of ways to describe the Yin-Yang relationship and polarity. The following figure offers those selected as most relevant for our purpose.

¹⁴² Mitchell (translator) Tao Te King number 42.

Yin-Yang Characteristics

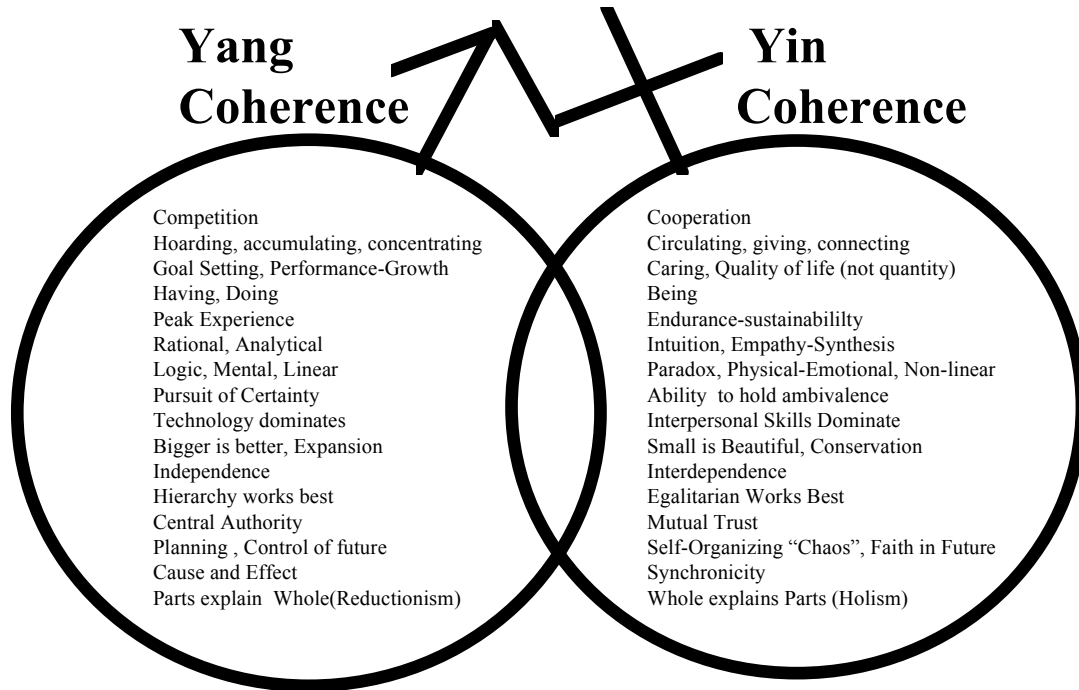


Figure 3.2 Yin-Yang Coherences

One advantage in using the Yin-Yang vocabulary is that Taoists never separate polarities. They emphasize the connection between them - their complementarity.

In contrast, Western languages and thought processes will tend to oppose them, separate them, and even systematically favor one over the other (sidebar)

This Yin, Yang and Integrative overlay is made explicit in Figure 3.3.

[Editor: Use the DaVinci + modern woman 5 pointed star]

Using BOTH Eyes

“When we see with one eye, our vision is limited in range, and devoid of depth” (Gerda Lerner)

The Yin-Yang way of looking at reality are not competing ways to relate and interpret reality, not more than your right eye competes with the left one. Instead, because of their differences, together they provide you with range and depth of vision, something which neither one can do by itself.

For the past millennia, humanity has tended to impart legitimacy to the vision contributed by only the male half of its “eyes”. We have thereby projected a hierarchical duality on concepts such as activity/passivity, creative/receptive, culture/nature, mind/senses, spirit/matter; invariably claiming the former to be somehow “better” than the latter. What matters here is not to deny the qualities inherent in the masculine viewpoint, but to empower the feminine to an equal level. A shift in consciousness towards giving equal emphasis on both views is about more than fairness; it may be the key to provide a synergistic impulse towards the sustainability of our species.

“The feminine and the masculine are not objects, not things, not simply biological bodies we are attempting to unite, but rather complex, archetypal organizations of consciousness...What is needed is a recognition of the synergy between these polar opposites. Synergy is evident everywhere in nature, and is an important source of causation in the ongoing evolutionary process. Since the relationship between male and female is fundamentally synergistic, it is essential that we rethink and recreate our cultural and symbolic understanding of the feminine and its relationship to the masculine to increase the possibility that the human species will co-create an evolutionary change that is advantageous to the entire biosphere. If we do not, we are in danger of bringing about our own extinction..”¹⁴³

¹⁴³ Dwyer, Molly “Complexity and the Emergent Feminine: A Cosmological Inquiry into the Role of the Feminine in the Evolution of the Universe” (Winning Paper of the 1999 Vickers Award International Society for the Systems Sciences, Asimolar, CA)

Archetypal Human and its Yin, Yang and Integrative Functions

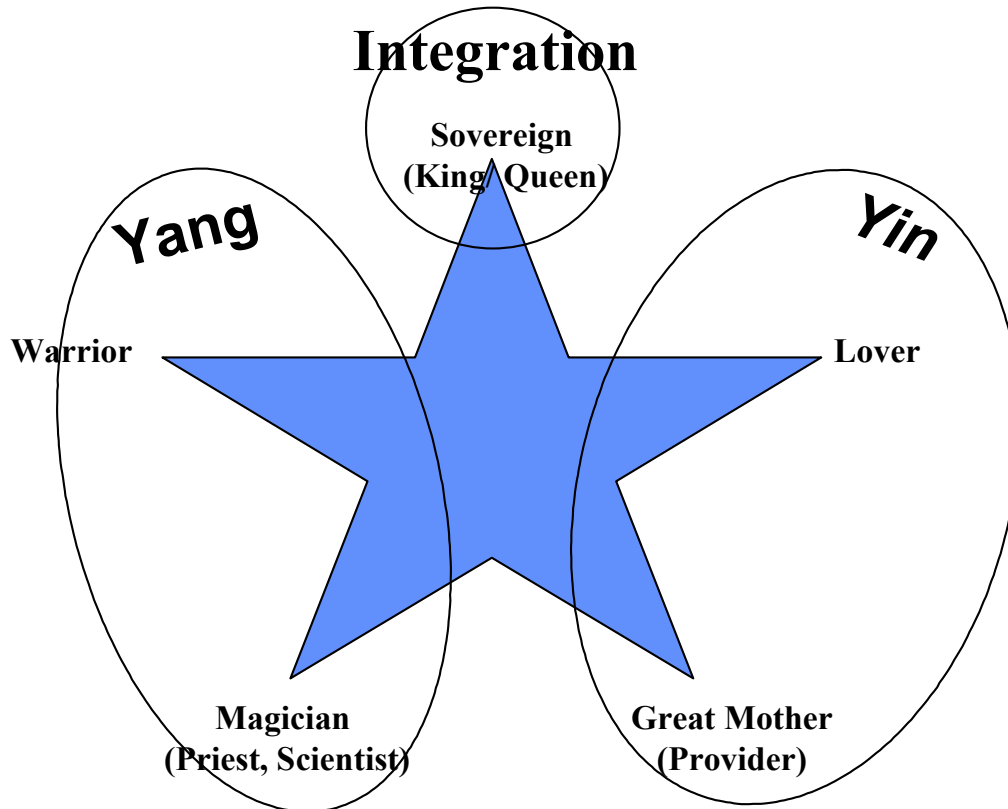


Figure 3.3 Yin, Yang and Integration Functions in the Archetypal Human.

The by-now familiar Warrior and Magician archetypes represent two Yang energies. The Lover and Provider/Great Mother archetypes regroup Yin energies on the other side. The Sovereign (King/Queen) is androgynous in nature, and integrates all Yin-Yang energies, the energies of all four other archetypes. In its role of the Higher Self, it is concerned with the evolution of the whole to its next evolutionary step.

Notice that in my terminology, Yang is masculine, which is not synonymous with man; similarly, Yin refers to the feminine, which is not the same as woman. There is of course typically predominance of masculine energy in men, and of the feminine in women, but when this predominance becomes exclusive dangerous pathologies can develop. In fact, archetypal psychology shows that a male cannot be fully man in a mature way without having access to his feminine dimension, just as a female cannot be fully woman without accessing the masculine in her.¹⁴⁴ For instance, a Warrior without the loyalty and love for an ideal higher than himself becomes a

¹⁴⁴ Jung developed this idea as the necessary integration of the *animus* (masculine energy, which is conscious in man and unconscious in women) and *anima* (feminine energy, which is conscious in women and unconscious in man). Individuation is defined as the full integration of *both* energies in every human.

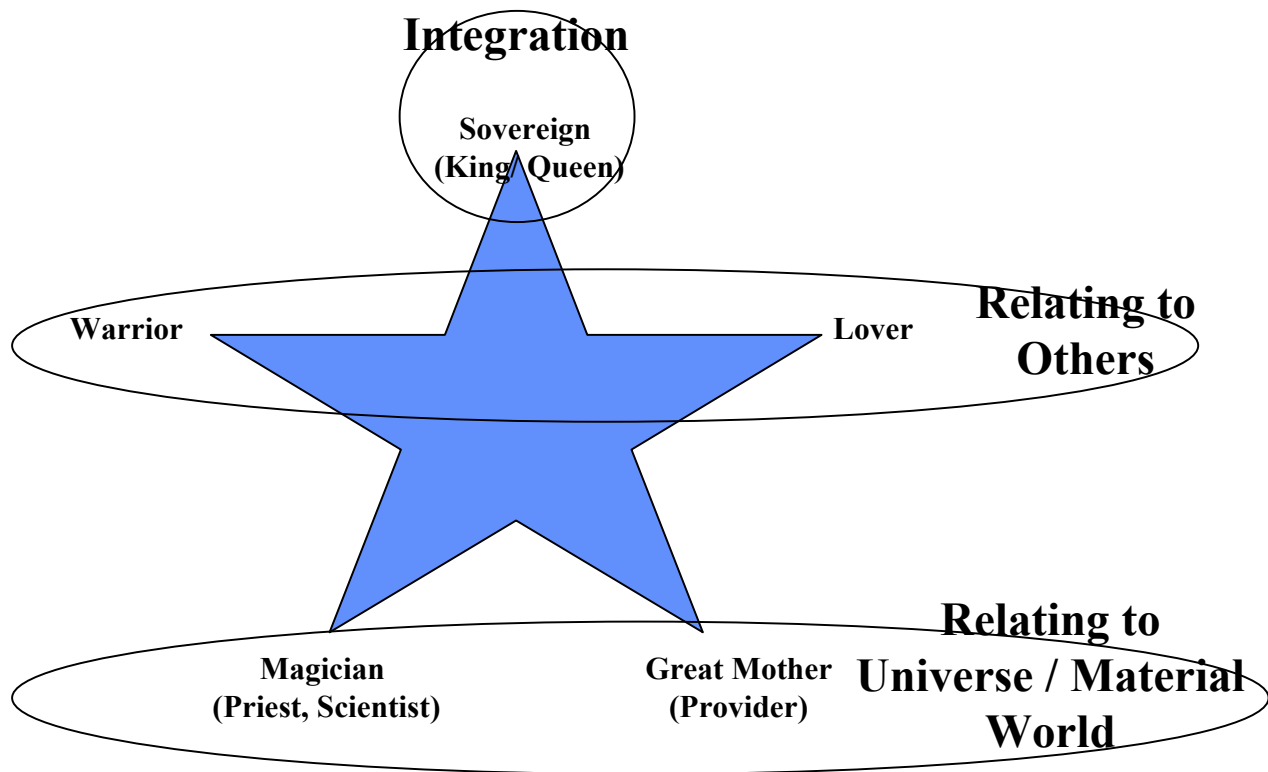
dangerous element in society, a potentially destructive “loose cannon”. He is not a true Warrior. Moore and Gillette called him “an uninitiated or immature Warrior.”

This is why the Warrior and Lover energies are necessary complements to each other, as all Yin-Yang phenomena. The Warrior creates boundaries and defends them, while the Lover dissolves boundaries. They both need to be balanced by the other. Even classical Greek and Roman mythology points out this polarity/complementarity by depicting Aphrodite, the Goddess of Love (Venus to the Romans), having as her main long-term romantic relationship Ares, the God of War (Mars). The power of their union, and the risks in separating one polarity, were made explicit by the archetypal names of their three children: one daughter *Harmonia* (“Harmony”) and two sons *Deimos* (“Terror”) and *Phobos* (“Fear”).¹⁴⁵

The Archetypal Human and the Material World

Another way of reading this Archetypal Human map is to consider that the two “arms” of the five-pointed star-figure deal with how we relate to other humans, as was just discussed; while its two “legs” describe how we “stand” in the Universe, i.e. how we interpret it and relate to the material world. This is illustrated in Figure 3.4.

Archetypal Human and Relationships to Others and the Universe / Material World



¹⁴⁵ Shinoda Bolen, Jean Goddesses in Everywoman: A New Psychology of Women (San Francisco: Harper and Row, 1984) pg. 235.

Figure 3.4 Archetypal Human and Relationships to Others and the Universe

[Note to the Editor: in final artwork, this star will be replaced with a human being standing facing the reader, with open arms and legs, as in the well-known DaVinci figure. Here the figure is a composite of two half humans. The left half (the right of the standing figure) is half of the DaVinci man; the other side is half of a modern photograph of a woman standing in the same position. This composite figure represents the archetypal human with the masculine and feminine in balance. This image could also be used on the cover of the book.]

In this archetypal map, what will interest us most for our topic of money are the “legs” of the figure, i.e. the ways we relate to the material world. This is why several chapters (4 to 7) are dedicated to the way the Great Mother and the Magician impact money. However, this total map is also important because it contributes both context and an insight into the dynamics of archetypal systems. What we can learn from these dynamics is common to all archetypes. It will, therefore, be directly applicable also to archetypal relations to money.

In summary, this model of the Archetypal Human aims at highlighting three issues key for our times:

it formally addresses the question of psychic *wholeness*;

it makes explicit the importance of a balance between Yin - Yang, masculine and feminine energies;

and it identifies *five key sociocultural roles* that have historically proven necessary for a healthy and sustainable society.

Archetypal Five

More complex maps of the human psyche could readily be built, but my objective was to keep it as simple as possible. Given that the *quaternio* had left out at least one important archetype, the

minimum number of archetypes for our map is five. It also turns out that the number five is itself an archetype matching our

Five as an Archetype across Cultures

According to both Hesiod and the Aztecs, the current humanity is the fifth. From the Mayas to the Orientals, from Plato, Plutarch, and Paracelsus to Medieval traditions, the number five represents life manifest, and specifically the microcosm that is the human.¹⁴⁶

For Islam, there are five prayers per day, five reasons for tithing, five causes for ritual washing, five *takbir* (prayer formulas), and five keys to the mystery of the Koran (Koran 6, 59; 31, 14).

Five is also one of the most important numbers in the Chinese tradition¹⁴⁷ It is associated with the five directions (the four directions of the compass, plus the Middle). The “Five Classics” (*wu jing*) are the five major references books for the Chinese tradition. One of these five books, the *Book of Rites*, deals only with the five types of relationships between people. Chinese medicine organizes all human energies in quintuples, as does Chinese astrology and geomancy. Ancient authors also mention “under the sky, the universal laws are five.” They also talk about “Five Moral Qualities”, “Five Gifts of Life” “Five Permutations of Being”, etc.

“Stardom” still refers to excellence, as in “stellar performance,” “movie star,” “sports star,” and “five-star general.” Over sixty countries, each supposedly trying to have unique symbols as flags, have included the same five-pointed star as symbol. This is the case, among others, for the American, the European and the Chinese flags (see examples).

The five-pointed star was a magical symbol protecting against evil in Babylon, Egypt, Greece, India, China, Africa, Western Europe and pre-Columbian America.

Photo 3.2 ¼ page

Flags from four of the more than sixty countries that have incorporated the five-pointed star in their national emblem.

intent.

Indeed, the number *five* is itself the archetype of the human. We

Photo 3.3 1/3 page

have five senses through which we perceive the world, and five fingers on each hand by which we can interact with it. The ancients called the human being the microcosm because it inscribes itself perfectly in the star pentagon, with the sexual organ at its center.(see photograph). A wide variety of traditions from all over the world prove the archetypal nature of the interpretation of the number five as relating to the archetypal human (see sidebar “Five Across Cultures).

Photo 3.4 ½ page

The five pointed star was supposed to protect against evil spirits in many cultures. It was called the ‘Drudenfusz’ in Old German. It is engraved here on the inner side at the head of a cradle dating from 1579.

¹⁴⁶ Chevalier, Jean and Gheerbrant, Alain *Dictionnaire des Symboles* (Paris: Laffont, 1969) pg 258.and Gobert, M.H. *Les Nombres Sacrés et l’Origine des Religions* (Paris: Stock + Plus, 1982) pg.69.

¹⁴⁷ All the Chinese information is coming from Eberhard, Wolfram *A Dictionary of Chinese Symbols: Hidden Symbols in Chinese Life and Thought* (London: Routledge, 1986) entry on “five”.

“The pentagon is often hidden in important art work. For instance, the famous gold mask of Tut-Ankh-Amon is built on the pentagon, as symbol of the regeneration of life after death.”

Iamblichus, the most prolific source about the life of Pythagoras, reports that “The Pentad is particularly comprehensive of the natural phenomena of the universe.”¹⁴⁸ A sampling of photographs below illustrates that point.

In conclusion, from an archetypal viewpoint, it makes sense to have our archetypal human built around the five-pointed star.

The Shadows of the Archetypal Human

Of course, each archetype also has its own shadows. The following figure (3.4) presents the full map of the archetypal human with its shadows explicitly identified.

The Human inscribed in the pentagram as seen by Agrippa of Netesheim. To him, this shows that the human being was created as a Microcosm of the Universe. The astrological symbols refer to the Macrocosm.

[Editor: distribute illustrations close to where corresponding topic is mentioned]

¹⁴⁸ Iamblichus Life of Pythagoras translated by T. Taylor (London, 1818). Also see chapter five of Schneider, Michael S. A Beginner's Guide to Constructing the Universe: the Mathematical Archetypes of Nature, Art and Science (New York: Harper Perennial, 1994).

The Archetypal Human and its Shadows

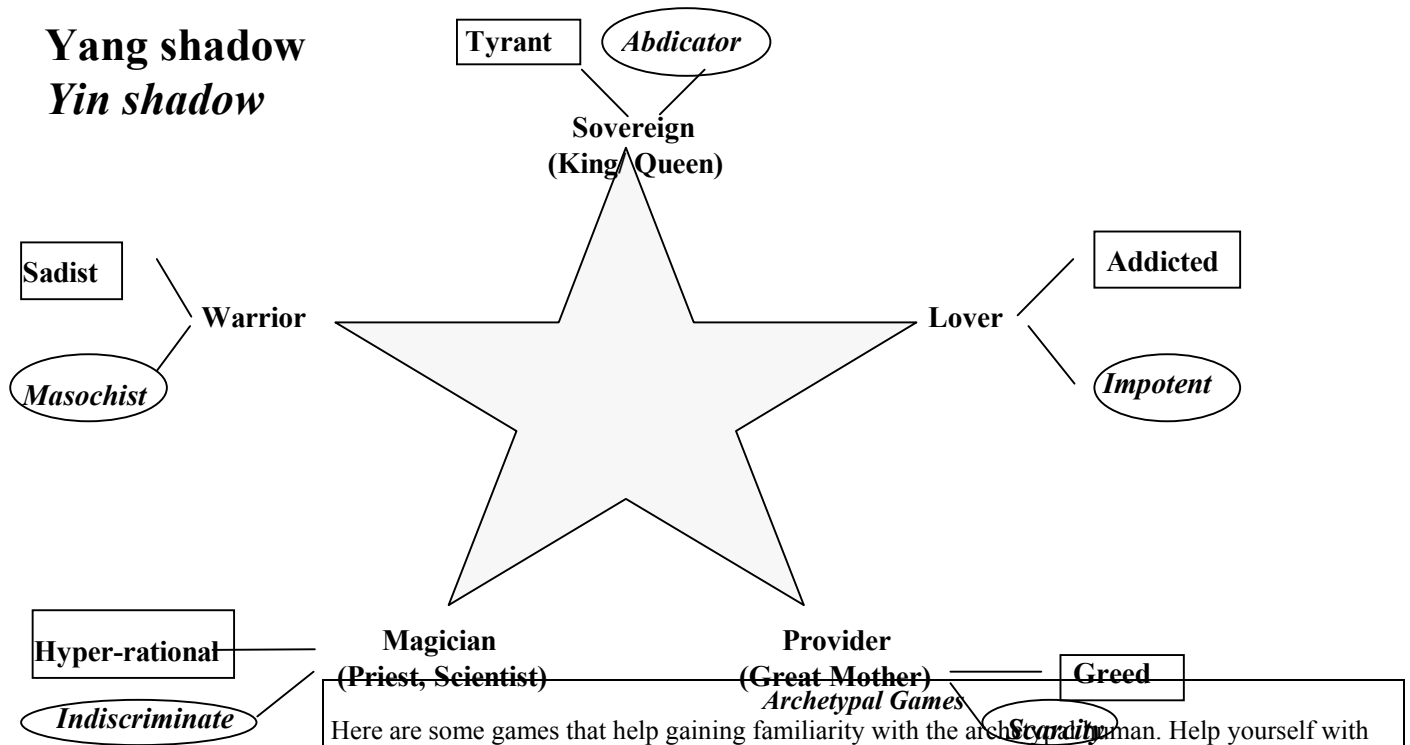


Figure 3.5 The Archetypal Human and its Ten Shadows

All the *Yin shadows* are represented in *italics* and *surrounded by an ellipse*, while the **Yang shadows** are in **straight** characters surrounded by a **rectangle**. Observe how each Yang shadow is an excess of the energy of the archetype; while each Yin is a deficit of that same energy.

Here are some games that help gaining familiarity with the archetypal human. Help yourself with Figure 3.5. Also, make up your own games if you so desire.

Why did Eve give an *apple* to Adam from the “Tree of Knowledge” in the garden of Eden? Take an apple, and cut in half exactly at its equator, instead of the usual polar way. *Bon appétit!* (If you don’t have an apple, see photograph on next page).

The following game can be played by yourself or with others. The idea is to name and describe people you know personally or by repute who have embodied each one of these archetypes or shadows. Be graphic. Remember, archetypes are primarily **images**, activating **emotional** and **behavioral patterns**.

If you want to make it a competitive game, the winner is the one who can depict the most striking examples of all five archetypes and/or all ten shadows.

If you have a group of children, or of adults in touch with their creative child, ask them to make a drawing, a collage, a movement, a facial expression or mime, music - anything except words - to express an archetype or shadow of their choice. The others have to guess which archetype or shadow is represented.

A variation is to have them portray either the archetype they particularly like, or the one they most dislike. Be prepared to deal potentially with strong emotions with the latter: they will be in touch with their shadow.

Another game can be played if you have a large group of participants (20 or more). Post five signs with the names of the five archetypes in different corners of the room. Ask people to join the group with whom they identify most. Afterwards, have them explain why they made that choice. If and only if enough trust exists within the group, have them discuss what issues they have experienced with the shadows of their archetype.

Finally, seek illustrations of the various archetypes by your own favorite author. My own example of this uses quotes from the famous 13th century Persian mystic and Sufi master Jelalludin Rumi (see sidebar “Archetypal Invitation”).

It is important to experience these archetypes and shadows as emotional fields, not just mental images. One way to experience the “feel” of the different archetypes and shadows is archetypal games (see sidebar on Archetypal Games for examples.)

Shadow Resonance

I propose that there is a connection between all Yang shadows on one side and all Yin ones on the other. In physics this is called a “resonance” phenomenon. For instance, if on a piano one plays one note, all the strings at the octave of that note will start vibrating (resonating) as well, without any physical contact. A soprano shattering a crystal glass by singing the frequency of that glass reveals the power of that phenomenon.

Similarly, a strong Yang shadow tends to activate all the other Yang shadows. For instance, someone who is a *tyrant* will more likely also be *sadistic* rather than masochistic, *addicted* rather than impotent, *hyper-rational* rather than indiscriminate, *greedy* rather than live in scarcity mentality.

Archetypal Invitation by Jelaluddin Rumi

Sovereign

*“We are the mirror as well as the face in it.
We are the pain and what cures pain.
We are the sweet cold water and the jar that pours.”¹⁴⁹*

Warrior

*“Start a huge, foolish project, like Noah.
It makes absolutely no difference what people think of you.”¹⁵⁰*

Lover

*“Only this ancient love circling the holy black stone of nothing.
Where the Lover is the Loved, the horizon and everything within it...
Is the one I love everywhere?”¹⁵¹
“I’ll close my mouth
in hopes you’ll open yours.”¹⁵²*

Magician

*“Tell me. I’m puzzled.
Who is the teacher?”¹⁵³
“I have one small drop of knowing in my soul.
Let it dissolve in your ocean.”¹⁵⁴*

Great Mother

*“Friend, our closeness is this:
Anywhere you put your foot, feel me in the firmness under you.”¹⁵⁵
“No more advice.
Let yourself be silently drawn
by the stronger pull
of what you really love.”¹⁵⁶*

¹⁴⁹ Jelaluddin Rumi as translated by Coleman Barks in The Illuminated Rumi (New York: Broadway Books, 1997) Pg. 111.

¹⁵⁰ Ibid pg 81.

¹⁵¹ Ibid. pg 112-113 and pg 88.

¹⁵² Ibid. pg 85.

¹⁵³ Ibid pg 88.

¹⁵⁴ Ibid. pg 120.

¹⁵⁵ Ibid. Pg 117.

¹⁵⁶ Ibid. Pg 20-21.

Starting with another shadow will similarly re-connect with other Yang shadows. For instance,

Photograph 3.3 of the pentagon in flowers, the sliced apple, a sand dollar, etc. ½ page total

The apple sliced on its equator reveals the five pointed star at its center. The pentagonal symmetry abounds in both plant and animal life. This may justify why many cultures used it as symbol of universal life.

[Editor: possibly take out the apple example separately for the next page (for the archetypal game to work) and regroup the other examples above?]

hyper-rationality can be described as an *addiction* to and *tyranny* of Reason. In other words, there tends to be "Yang coherence" between all of the Yang shadows, as if they were contaminating and reinforcing each other.

Someone who is stuck in Yang shadow coherence will tend to cast any "Other" in the Yin coherence. It will therefore cast automatically such "Others" - such as Nature, women, or so-called "primitive" races - in the role of the Yin shadows. This would explain the long history of the portrayal and dismissal by mainstream Western values of any such "Others" as *weak, impotent, irrational, masochistic*, and deserving to live in *scarcity*.

Fear as common denominator

The common denominator among all the shadows is *fear*. However, fear is a normal, healthy emotion to have. When a mountain lion attacks you or a car veers out of control in front of you, fear will

unleash an adrenaline rush that will help you react faster than you normally would. Each one of the archetypes has a healthy space for fears and their corresponding desires - e.g. hunger for the Provider, desire for love for the Lover, survival for the Warrior.

But fears become shadows when they freeze up and become permanently embodied. It is when fear becomes a permanent, rather than a transient, reaction that a pathological shadow becomes embodied. From this perspective, the history of the Western repression of the Great Mother archetype is one of a progressive societal freezing into the specific fears that have now been institutionally embodied in our money system.

Conclusion

"The Case of the Missing Archetype" has demonstrated that money systems, from their prehistoric origins onward, were attributed primarily to the Great Mother archetype. As Western societies were characterized by a systematic repression of that particular archetype, they developed money systems that embodied the shadows of that archetype. These shadows turn out to be none other than the collective emotions of greed and fear of scarcity. All professional operators, brokers, fund managers, financial experts will confirm that financial markets are primarily driven by these two collective emotions.

Greed and fear of scarcity are therefore not an indelible reflection of human nature as is explicitly assumed in all our economic theory and most of our conventional wisdom. Instead, the current money system itself, by providing a systematic incentive to save in the form of money, is constantly creating and reinforcing those two shadow emotions. The real issue, however, is the monopoly accorded to these types of currencies, not leaving any choice in the medium of exchange to be used - regardless of the purposes of the transactions and the relationships involved. We will in fact discover societies that - although obviously not perfect in many other respects - left a choice as to the types of currency to be used, and actively discouraged the accumulation of at least part of its money. They thereby succeeded in creating a societal dynamic very different from ours (Chapter 5 and 6).

The second conclusion is that we can now see why the three taboos that have prevailed in Western society - sex, death and money - will tend to appear and disappear together. As we saw repeatedly across civilizations, they are attributes of the same archetype - the Great Mother. After millennia of repression of the Great Mother archetype, it is to be expected that her main characteristics would have become important taboos.

Testing the Map

Maps can only be tested when they are put to use. The map of the Archetypal Human will be tested by applying it to various issues that have until now not been very well addressed with more conventional tools.

The rest of this book provides several examples of such tests, first on historical case studies, and then on our contemporary situation.

Part Two: Exploring Money Systems with Archetypes

“The issue should never be how to get rid of the urge for power, masculine or feminine. The real issue is how to steward it... into life-giving and world-building activities.”

Moore and Gillette¹⁵⁷

“Think forward, but understand backwards”

Kierkegaard

*“Who controls the past controls the future.
Who controls the present controls the past.”*

George Orwell

*“The icons of old are the codings of tomorrow.
And tomorrow holds the promise of recovery of forgotten wisdom.”*

Jean Houston

Plan of Part Two

Part Two explores the consequences on money systems of both repressing and honoring the Great Mother archetype. Historical evidence is the basis for all our social, economic or monetary knowledge. However, most contemporary economic thinking only considers very recent data, on the assumption that experience from the distant past cannot contribute any insights relevant for our contemporary economic structure.

However, we don't enjoy that possibility in the case of money systems. Indeed, since the money paradigm has not significantly changed at least since the Industrial Revolution, such an approach would simply lock us into that particular type of money system. Furthermore, I will show later (Part Three) that our prevailing worldview, our economy, and our money system are now all undergoing a simultaneous fundamental shift, leaving behind the Industrial Age as a reference. As a consequence, it may be a “distant past” that unexpectedly could reveal some interesting insights into our not-so-distant future...

Core Ideas of Part Two

My claim is that significantly different money systems manifest depending on whether the feminine is honored in society or not. We can of course only verify such a hypothesis in societies that have advanced at least to the point of having developed the concept of money in the first place. But when

¹⁵⁷ Moore and Gillette [The Warrior Within](#) (New York: William Morrow and Co, 1992) pg. 9.

one classifies such “advanced” societies according to whether they repress the feminine or honor it, suddenly an intriguing pattern in money systems emerges.

- Whenever the feminine archetype has been repressed, as has been the case in almost all of Western history, a monopoly of currencies that play simultaneously the role of medium of exchange and of store of value tends to emerge. Initially these currencies consisted of scarce and precious commodities of various kinds. They evolved in the case of the Western civilization into gold and silver coins, and finally into our familiar centrally controlled national currencies. The common feature of all these systems is that they tend to actively encourage savings in the form of accumulation of money (for instance by providing an interest income from money savings). This kind of money is apt to be *concentrated by a relatively small elite*, with the side effect that the available medium of exchange remains scarce for a significant segment of society. Furthermore, the positive interest rates also encourage *short-term vision* in investments.¹⁵⁸ Unsurprisingly, there are many historical instances of this pattern, given that “high civilizations” are almost synonymous with patriarchal societies, which by definition have repressed the feminine. Such currencies are also the ones most familiar to numismatic experts, because they were preferably manufactured in time-resistant materials, and often with great attention to esthetics and symbols to glorify a king, a city, a country, or an empire. They could be called patriarchal currencies. But for reasons that soon will become clear, I will use the old Taoist terminology to describe these currencies as “Yang” currencies.

¹⁵⁸ A whole chapter (chapter 8) is dedicated to this relationship between positive interest rates and its effect of short-term vision in [The Future of Money](#).

Photo I.1 (ex. Williams Money A History (full page))

*This book will distinguish between two categories of currencies: what oriental philosophy would call “Yin” and “Yang” type currencies. The Yang currencies are by far the most familiar to us today. They are currencies that are used **simultaneously as a means of payment and as a store of value**. Historically, Yang currencies were typically made in durable, scarce, precious materials such as silver and gold. They are called “Yang” because they correlate with what Taoists described as Yang characteristics such as concentration, hierarchy, control, competition, and scarcity. In patriarchal societies they tend to be granted a monopoly status as official currency. Such currencies have been used everywhere for “long-distance” trade, for payments of tributes to lords, and/or for ransoms to invaders.*

This Viking hoard is an example of a “treasure” of such Yang currencies. It was concealed in 905 AD in Cuerdale (Lankashire, UK) and includes silver ingots, rings, jewels, and 7000 coins. Its total of 40 kg of silver bullion makes this the largest Viking treasure found outside of Russia. It was most likely part of ransom money extracted by Viking invaders on the local population.

- In contrast, in the few cases where the feminine has been honored in an “advanced” civilization, *two complementary monetary systems* have appeared, and one of these currencies invariably had (what appears to us as) an unusual feature that *actively discouraged the accumulation of wealth in the form of that currency*. In short, this latter currency operated as a pure means of payment and exchange, and was *not* used as a store of value. This had as result that this medium of exchange would circulate freely in all levels in society, and always be available even to the lowest economic classes. In turn, this enabled them to engage in transactions that significantly improved their standard of living. It is important to understand that people who would predominantly use these currencies could and would still save, but in the form of investments in productive assets - but *not* in the form of accumulating this type of money. Even more importantly for us today, a pattern of *long-term vision in investments* became the norm rather than the exception. These peculiar currencies will be defined as “Yin” currencies. Notice that in these civilizations, *in addition* to these commonly used Yin currencies, Yang currencies similar or even identical to the patriarchal currencies described above were also used in parallel. But here these Yang currencies were used mainly for “long-distance” trading or were hoarded for some exceptional transactions, and less in day-to-day local exchanges. In contrast, in patriarchal civilizations the Yang currencies have enjoyed a *de facto* monopoly, or were even imposed in *all* exchanges. This is still the case with our contemporary money, as our conventional national currencies (including the Euro) have been granted a monopoly enforced by law.

It is comparatively rare to find advanced civilizations that honor the feminine. Only two cases about which we have enough evidence on both their money systems and investment patterns to test this hypothesis have been studied so far. Ironically, even in these civilizations we know often more about their long-distance Yang currencies, because the “treasures” discovered by archeologists would almost always consist of the currencies that were hoarded (i.e. by definition Yang currencies, see photo I.1). Furthermore, the “local” Yin currencies were often in perishable materials and more mundane looking so deemed less interesting from a collector’s viewpoint (see photo I.2 and I.3). But when all the available pieces of the puzzle are put together, you will see that the evidence these two case studies provide is strikingly convincing.

By now we have become so familiar with the former case - a monopoly of a Yang currency - that one can understand that many people consider it to be part of human nature. In fact, the entire field of economics has been built on that premise, and most money collections as well.

For example, the remarkable collection at the “HSBC Money Gallery” of the British Museum exhibits exclusively exemplars of Yang money. This is true even in historical societies where dual currency systems are well documented to have existed - also in those cases only examples of the Yang types are actually exhibited. For example, at the British Museum Money Gallery, the precious

Gender and Archeology: Contesting the Past¹

Yin-money is a gender-related cultural phenomenon, and suffers therefore from the same blindness that all gender issues have suffered, for instance, in archeology. The feminist critique of the bias towards masculine interpretations in archeology has started remarkably late compared to most other fields. In politics, feminist critiques dates back at least to the period of the suffrage movement (1880-1920) when women battled for and obtained equal rights in voting and education. In the social sphere, the feminist critique dates back to the 1960s, when personal issues like sexuality, reproductive rights and equal employment arose. But for the first academic article challenging the masculine gender bias in archeology, we have to wait as late as 1984: “We argue that the archeological ‘invisibility’ of females is more the result of a false notion of objectivity and of gender paradigms archeologists employ, than of an inherent invisibility of such data”.² This is a subtle, but crucial argument.

Gender is indeed not to be confused with sex. *Gender is a cultural interpretation* of sexual differences that results in placing people or artifacts in specific categories; while *sex is a biological condition* that is defined by differences in sexual organs, bone structures, and chromosomes. Gender issues are part of the Collective-Interior realm as defined by Ken Wilber’s map of knowledge (lower left corner of Figure I.1 on page 9); therefore by definition about interpretations of meaning. In contrast, sex is in the Individual-Exterior domain (upper right corner) of that same map. So when an archeologist chooses to limit his observations to “objective” descriptions and measurements, by definition he will discover only the sex of the different bones found in the archeological record, and will never even enter the domain of gender as this would require an interpretation of the meaning of his findings. Gender issues are not readily visible in the archeological record, and can therefore more easily be ignored.

Exactly the same preconceptions may prevail when money historians or numismats deal with Yin-money issues.

metal Yang-type money is shown for Egypt, but not the - admittedly more mundane looking - pottery shards with inscriptions about wheat deposits. These *ostraka*, as they are technically called, were widely used in Egypt as Yin money (as will be explained in the case study on Egypt of chapter 6). Similarly, there is a great color photograph of a Yap Islander with a spectacular 4 meter high stone money (the Yap Island Yang money), but the fact that women in that same island were doing most of the trading and were always using less impressive - but more convenient - strings of mussel shells isn’t mentioned.

I am personally convinced that this exclusion of Yin money is not part of some dark sexist conspiracy, but results from a cumulation of two phenomena. First, there is an understandable temptation for a curator to show off his or her more spectacular pieces (which in currencies are invariably of the Yang variety); and second, there is an unconscious blindness about gender issues that sometimes prevails even

¹ Gilchrist, Roberta *Gender and Archeology* (London, New York: Routledge, 1999)

² Conkey, Margaret & Spector, Jane “Archeology and the study of gender” *Archeological Method and Theory* (New York: Academic Press, 1984, #7, pg 1-38).

among some of the best money historians or archeologists (see sidebar on Gender and Archeology). But, from our perspective, the net result is that much of the literature and exhibitions on the “History of Money” should actually be labeled “History of Yang Money” ...

In order to compensate for these tendencies, I will focus here on a few of the significant exceptions uncovered so far where Yin-type currencies played a historically proven important role in society. And we will discover in this process that their effects were surprisingly powerful.

The central thesis of this book can now be summarized as follows: whenever local **Yin currencies complement the dominant Yang currency** they had the four following effects:

1. They were the unsung heroes of **remarkable economic well-being for the ordinary population**;
2. They spontaneously induced **investment patterns with unusually long-term perspectives**;
3. They have characteristically appeared in societies only when **the feminine archetype was honored**, an admittedly rare occurrence in Western history;
4. They were the precursors of a contemporary local currency movement that could become a key tool to **make possible Sustainable Abundance in our own lifetimes**.

Photo I.4 ½ page
Kestner Museum Egyptian Dept # 1929.556

This is an “ostrakon”, a shard of pottery from 13th century BC Egypt, with a hieroglyphic inscription that made it a receipt for the delivery of a number of jars of wine at a specific place and time. Such receipts for wine, corn or other storable food were used as the most common currency for at least 16 centuries in Egypt. The redemption value of these receipts would “age”, i.e. drop slowly over time to reflect the cost of storage of the commodity involved. For this reason, as in the Central Middle Ages with “bracteaten”, people would not tend to hoard such currencies, but they would use them as a pure medium of exchange.

Photo I.2 and Photo I.3 (get photo??) ½ page each
Examples of bracteaten currencies

Examples of the less familiar “Yin” currencies include these two ‘bracteaten’ currencies from the Central Middle Ages in Northern Germany. The one of the left was issued around 1150 by the Henry the Lion, Duke of Braunschweig, and shows the Duke with scepter and sword surrounded by two towers and two lions. The one on the right represents abbot Johannes I of Hershfeld (1201-1213) holding the Krumstab characteristic of his function.

These currencies tended to be used mostly locally, and were so thin that they could fray (as shown in the latter case), and even easily be broken off for partial payments (as shown in the case of the Duke’s currency). Each currency unit kept the same silver content over time (i.e. there was no “debasement” on these currencies). However, bracteaten would be periodically withdrawn from circulation and new ones issued with a tax payment raised in the process. Therefore these currencies would not tend to be hoarded, but used only as medium of exchange. This in turn would tend to increase the availability of this currency for transactions at all levels of society.

Photo: Helmut Reitz from originals of the Nordhausen Fund and the Ägidienkloster Fund.

What is at stake here is therefore a lot more than obscure monetary issues in dead civilizations. Indeed, if this hypothesis is proven valid, the implications and the relevance for us today are quite significant. Humanity is facing over the next decades possibly its most important challenges ever. For the first time in history, our short-term thinking may actually threaten the entire biosphere (sidebar).

Therefore, insights into what could switch the collective mindset towards longer-term thinking could become of vital importance to us all.

Furthermore, an unprecedented shift can already be observed in our societies towards a new honoring of the feminine archetype. It may be better to describe this as a re-awakening of a “Yin paradigm”, because while it includes “women’s issues” - such as women

Scientific Findings on Loss of Biodiversity

- 1,600 scientists, including a majority of the living Nobel Prize laureates in the sciences warned that “many of our current practices may so put at serious risk the future that we wish for human society and the plant and animal kingdoms, and may so alter the living world, that it will be unable to sustain life in the manner that we know. Fundamental changes are urgent if we are to avoid the collision our present course will bring about.”¹⁵⁹
- A 1998 survey by the American Museum of Natural History among professional biologists found that 69% of them have concluded that our exclusive focus on the short-term is in the process of provoking the loss of between 30% and 70% of the planet’s biodiversity within a time span of only 20 to 30 years.

emancipation and gender equality - it also goes way beyond it. For instance, in Physics, the “hardest” of all sciences, chaos theory offers new non-linear, non-causal interpretations of physical reality. Hierarchical structures are being replaced with unlimited, uncontrollable, infinitely evolving networks of which the Internet is the most notable. The traditional command and control structures in business are giving way to more fluid learning and virtual organizations. Holistic health practices provide less mechanistic interpretations of the human body and its functioning. The growing concern about ecological sustainability is also part of this shift. It will be shown that all these trends - at first sight unconnected - have as common denominator a new emphasis on a Yin perspective.

Seen in this broader context, the hypothesis that a change in the relationship towards feminine archetypes implies a shift in money systems takes its full significance. As the Yin paradigm comes more into focus, people spontaneously seem to want to create a medium of exchange that is

¹⁵⁹ Extract from [Warning to Humanity](#)

compatible with the values embedded in that worldview. As information technology becomes more available, it becomes also more possible to do so. Major changes happen invariably when there is such a convergence between new values and new means. Hence the recent explosion of over 2500 Yin local currency experiments all over the world as was described in detail in *The Future of Money*, and will be summarized here later.

In addition, the same archetypal map that will be used to unravel the relationship between feminine consciousness and money also provides insights into other important money issues. It will elucidate why “irrational” cycles of boom and busts periodically rip through even the most sophisticated financial markets. These financial manias are known by experience to all seasoned professional operators, brokers, fund managers, and financial experts. But no logical explanation has yet been provided about why they keep happening.

Given the dramatic increase in monetary instability in the world today and its consequences for the economic well-being of entire continents, again this is of more than academic interest. We all have heard about the more spectacular monetary crises of the 1990s: the Asian, Russian and Latin American ones. But even those are only the tip of the iceberg: according to figures cited by the World Bank no fewer than eighty-seven nations have seen runs on their currency since 1975.

Chapter 4: Exploring Booms and Busts with the Magician

“The gods have to do with emotional intensity and distance, preferences for mental acuity,... yearning for ecstatic merger or panoramic understanding, sense of time, and much more. There are gods in Everyman.”

Jean Shinoda Bolen¹⁶⁰

“Anyone taken as an individual is tolerably sensible and reasonable. As a member of a crowd, he at once becomes a blockhead.”

Schiller

“Financial manias”, also called “bubbles and crashes” and “boom and bust” cycles refer to the episodic “crazes” wherein some market goes into a price frenzy only to collapse as it reaches its paroxysm. They are relatively rare - on the average there is one spectacular crash every 15-20 years somewhere in the world. But they are totally devastating to the people and country affected. Notwithstanding centuries of fine-tuning regulations and controls, financial manias have proven a remarkable “hardy perennial” in Charles Kindleberger’s words.¹⁶¹ They seem invariably to hit the markets at the moment when they believe they have become impervious to such “primal” irrational problems. Finally, they are also a bafflingly unexplainable process from the perspective of a “rational market” supposedly inhabited by hyper-rational “economic men.”

¹⁶⁰ Shinoda Bolen, Jean Gods in Everyman: A new Psychology of Men’s Lives and Loves (San Francisco: Harper & row, 1989) pg 3.

¹⁶¹ Kindleberger, Charles Manias, Panics and Crashes (New York: Wiley & Sons, 3d ed. 1996) pg 1.

Many authorities have openly admitted that they don't understand them, or know how to deal with them (sidebar).

Financial manias are relevant for our study on money from three perspectives:

All bubbles, whether the object is tulips, real estate, shares, Internet high-tech, or anything else is invariably a money disease. The common numerator in all boom and bust cycles is always money. The price expressed in monetary terms goes first through the ceiling, only to collapse back below the basement afterwards.

Foreign exchange markets, the market where the different national currencies are being traded daily, are notoriously vulnerable to wide swings despite sizable interventions in the market by monetary authorities. If something goes seriously wrong with our global money system, it will take the form of a speculative frenzy in currencies.

Finally, we will discover that the mystery of financial manias can be somewhat

elucidated by exploring the shadows of the Magician, i.e. the "right leg" of our archetypal human (Figure 3.5).

This chapter will begin by exploring what is common between all financial boom and bust cycles, and see what reactions they typically evoke among both authorities and economists. I will then show that the current theories explain how rather than why some markets go periodically "crazy." In contrast, the archetypal approach reveals that more than twenty-seven centuries ago the classical Greeks had a perfect explanation why such mysterious manias repeat themselves. I will conclude with extracting the lessons from the archetypal myths that are applicable to our contemporary situation.

The Boom-Bust phenomenon

"Every age has its peculiar folly; some scheme, project, or phantasy into which it plunges, spurred on either by the love of gain, the necessity of excitement, or the mere force of imitation. Failing in these, it has some madness, to which it is goaded by political or religious causes, or both combined."¹⁶⁵ This quote is from Charles Mackay's classic "*Extraordinary Popular Delusions and*

Baffled Authorities

The periodic booms and busts, and the incapacity of the most sophisticated and powerful financial authorities to do something about them, is repeated at every generation. Some quotes illustrate the point.

"At intervals, from causes which are not the present purpose, money...seeks someone to devour, and there is 'plethora'; it finds someone, and there is 'speculation'; it is devoured, and there is 'panic'."
Walter Bagehot (1873) ¹⁶²

"I can feel it coming, S.E.C. or not, a whole new round of disastrous speculation, with all the familiar stages in order - blue-chip boom, then a fad for secondary issues, then an over-the-counter play, then another garbage market in new issues, and finally the inevitable crash. I don't know when it will come, but I can feel it coming, and damn it, I don't know what to do about it."

Bernard J. Lasker
Chairman of the New York Stock Exchange in 1970¹⁶³

"The financial markets are now driven by an irrational exuberance."¹⁶⁴

Alan Greenspan
Chairman of the US Federal Reserve in December 5, 1996

¹⁶² Bagehot, Walter *Essay on Edward Gibbon*.

¹⁶³ quoted by Brooks, John *The Go-Go Years* (1972).

¹⁶⁴ This quote was used later as title of a recent book : Shiller, Robert J. *Irrational Exuberance* (Princeton, NJ: Princeton University Press, 2000) which provides ample statistical evidence of irrational financial behavior today and in the past.

¹⁶⁵ Mackay, Charles: *Extraordinary Popular Delusions and the Madness of Crowds* (New York: Harmony Books, 1980) pg 354.

the Madness of Crowds” published in 1841 and continuously in print ever since. From Crusades to Mississippi share bubbles, MacKay shows that “crowd madness” has existed at every age.

It is interesting that *all* “crazes” reported by MacKay from the last four centuries (i.e. after the maximum repression of the feminine due to 350 years of witch hunts) were *financial* ones. Primary products, manufactured goods, land, buildings, stocks and currencies have all succumbed at some point to the fevers of destabilizing financial speculation. After each of the “financial madness” episodes, authorities try to understand what went wrong. They then introduce rules that are supposed to avoid future crashes, typically by regulating the “last kid on the block” financial innovation of the time - from futures markets in 1637 to computer trading in 1987. But the process keeps repeating itself even in the most sophisticated markets.

One could even make the seemingly paradoxical argument that financial manias have a tendency to occur in *the* most sophisticated markets of their times. Holland in the 17th century was by far the most important financial market of its time: the Dutch Republic held and traded as much capital as the rest of Europe combined when the tulip mania hit it in 1637. Similarly, England in the 18th century (the South Sea Bubble of 1720); New York, Vienna and Berlin (simultaneously involved in the international panic of 1873); the US stock market in 1929; Japan in 1990; all

experienced crashes when these countries and markets were near the top of their financial sophistication and glory. If this observation proves valid, it would also make predictable that the next bubble to burst should be the US stock market, and specifically the Internet and high tech components. Whatever the case, even just relying on history known as of this writing, financial booms and crashes provide those rare “perfect” cases of quantifiable psychological history.

Given the relative rarity of major boom and bust cycles, the best way to find out what is going on is to take a historical comparison and detect whether there are common patterns. After wading through all the well-documented cases of financial manias of the past three hundred and fifty years¹⁶⁶, there is indeed a pattern common to all of them. The illustrative sample in Figure 4.1 includes: the Dutch Tulip Mania of 1637 (with the price evolution of “Witte Croonen” one typical variety of tulips); the

Photo 4.0 1/3 page

One of the most famous boom and bust cycles in history. The Wall Street crash of 1929 had repercussions around the world. This is how a contemporary Italian magazine presented the panic and distress on the New York Stock Exchange on October 24, 1929. This particular crash triggered the Great Depression of the 1930s, which ended only with World War II.
From Illustrazione del Popolo, November 1929.

¹⁶⁶ Some of the best sources for studies on a variety of crashes include Charles Kindleberger’s “Manias, Panics and Crashes: A history of Financial Crises”; Milton Friedman’s “Money Mischief”; Eugene White’s “Crashes and Panics: the Lessons from History” and Kenneth Galbraith’s “The Crash of 1929.”

South Sea Bubble in Britain in 1720 (price of shares of the South Sea company); the Crash of 1929 (Dow Jones all shares index); and the Real Estate Crash in Japan in 1990.

Fig 4.2 Sample Financial Manias 1637 -1990

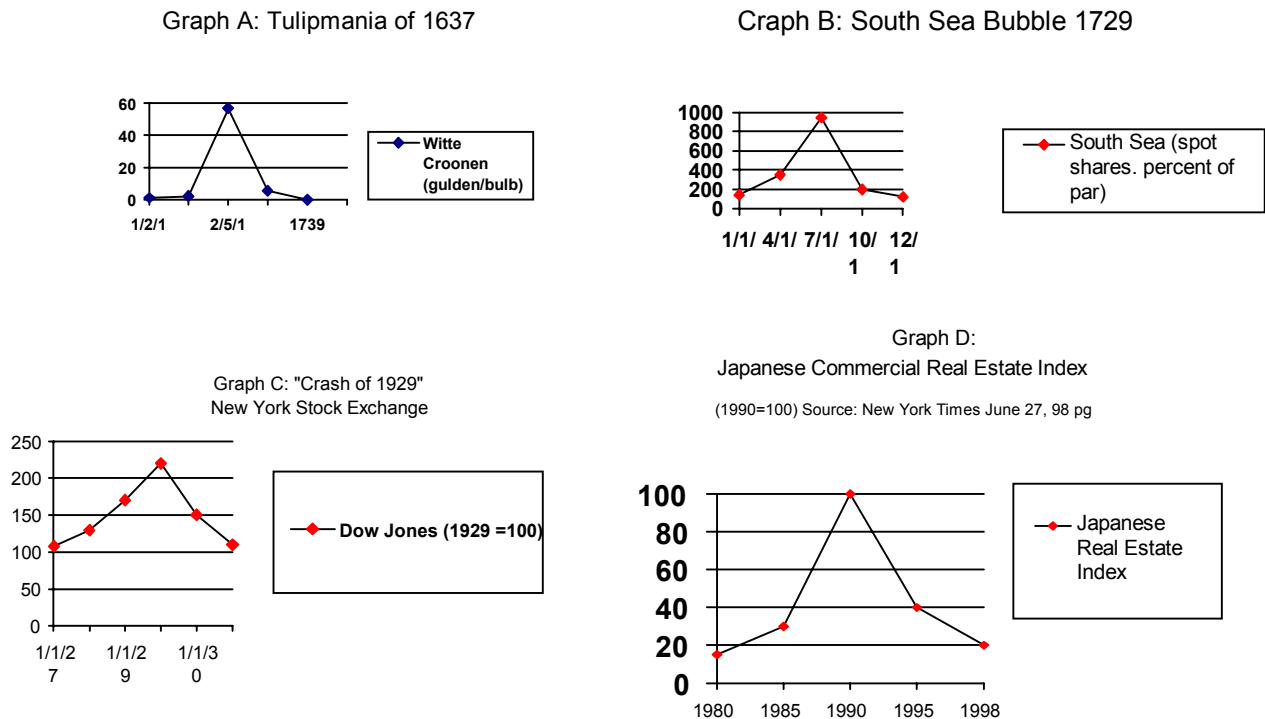


Figure 4.1 Sample Boom-Bust Cycles 1637-1995

[Editor: Prepare to add US stock market crash of 2000-2001 ???]

Full page graph to be added???

Figure 4.2 US Stock Market Crash (1990-2001)]

As Figure 4.2 illustrates, the US stock market was no exception to this typical pattern.

As can be observed in all graphs, there are four phases in any boom-bust cycle. These four phases are:

1. The Build-up: a particular market is slowly but surely rising in value. Professionals in the field take notice and buy. After a while, some market pundits start talking about great gain potential. This process can take several years during which those who follow that advice are indeed making a lot of money. This provides the backdrop for the next step.
2. The Feeding Frenzy: the market heats up. First professionals, then non-professionals and finally foreigners get involved in growing numbers. For a majority of pundits this has

become “the sure thing.” Markets reach “crazy” levels. Anybody not in the market feels left out, and joins the fray just in time for....

3. The Panic: Without transition, “something” happens that switches the market mood: a true or false rumor, a new piece of information. This information may or may not relate to the product involved, but is perceived at the time to be relevant. The “bubble” that has taken months or years to build up, shatters in a selling frenzy of a few hours or days. Prices plunge.
4. Picking up the Pieces:
Bankruptcies, financial ruin, despair for large numbers of people. The prices settle back into “normalcy” over the next years. Authorities lament the “excesses” and try to find “what went wrong.” Some new “explanation” is discovered, and regulatory measures introduced to ensure “it never happens again.”

Then, the whole cycle stubbornly repeats itself in some other market in some other way.

Typical anecdotes that remain in the popular folklore illustrate the craziness of the times (sidebar).

Reactions by Authorities

“I permit myself to note in this connection the words said to me by a very high personage of the Republic: ‘I know my country well. It is capable of supporting anything with calm except a financial crisis.’”¹⁶⁹

Political authorities have good reasons to strongly dislike the bursting of financial bubbles. The simplest is that they will tend to be blamed for “letting it happen” in the first place. From the British government of 1720 to Suharto’s in Indonesia in 1998, many political regimes have paid a hefty price for being in charge when a crash hits. It is therefore quite traditional that immediately after a crash authorities create a “Committee of Wise Men” who will make a thorough investigation into the matter, and find *the* reason for the mischief. The Brady Commission

Mania Anecdotes

Each Mania has left a few anecdotes illustrating the “craziness” of the times.

In 1636 a sailor visits a merchant in Amsterdam who gives him a red herring for lunch. The sailor decides to add to his lunch an “onion” he finds on the desk. The “onion” turns out to be a “Semper Augustus” tulip bulb worth 2,000 guilders, the sailors’ salary for several decades! (Another basis of comparison: Rembrandt at the top of his glory got paid 1,600 guilders in 1642 for painting the famous “Night Watch”)¹⁶⁷. In the Spring of 1720, Isaac Newton stated “I can calculate the motions of heavenly bodies, but not the madness of people.” On April 20, accordingly, he sold out his shares in the South Sea Company making 100% profit (7,000 Pounds). By the Summer of 1720, the frenzy had reached such levels that he could not resist getting back in the market. He got his shares just at the top, and ended up losing 20,000 Pounds. From then on, “South Sea” became taboo words around him for the rest of his life.¹⁶⁸

During the frenzy of the Mississippi scheme in Paris, the mobs trying to buy shares were so numerous in the narrow street where they were sold that a hunchback made a fortune by renting out his back as a desk to the jobbers. The “hunchback of the Rue Quinquempois” unfortunately could not resist investing his earnings in the scheme himself... Some bankers did throw themselves out of their skyscraper offices in New York in 1929, but it never “rained bankers” as Wall Street mythology claims.

During the real-estate bubble in Japan of 1989-90, the grounds of the Imperial Palace in Tokyo were valued at a higher price than all of California, and a circle a few miles around it was worth the real-estate of the entire US.

[Editor: plug in most recent numbers] During the Internet stock bubble of 1999, the stock value of Amazon.com rose tenfold to \$yyy billion in xxx months. Even as the company still had to make its first dollar in profits, it was valued at more than Morgan Guarantee and zzzz combined.

¹⁶⁷ Schama, Simon Rembrandt’s Eyes (London: Penguin Books, 1999).

¹⁶⁸ Van Vleck, George: The Panic of 1857: An Analytical Study (New York: Columbia University Press, 1953) pg 31,

¹⁶⁹ Philippe, Raymond Un point d’histoire: Le drame financier de 1924-29.

investigating the 1987 stock market crash in the US was the most recent example of such an exercise.

“Reformers typically have fixed upon the failure of some market or market mechanism for creating a boom and setting up a crash. The most likely candidates are invariably new arrivals whose appearance at the time of the boom makes them suspect. After tulip prices collapsed, authorities in the Netherlands attacked the recently developed futures markets as responsible for the ‘tulipmania’. This may appear silly from our vantage point, yet the futures market in tulips was new, and its appearance coincided with the spectacular rise in tulip prices. After the 1929 crash, the US Congress readily found villains among the investment banking affiliates of commercial banks and investment trusts. The recently developed practices of programmed trading and portfolio insurance received the blame for the 1987 crash. These may be limited or outlawed, yet they represented only a small fraction of the market. Their cardinal sin seems to have been their newness.”¹⁷⁰

This “last kid on the block” analysis makes it predictable that the next crash will be blamed on space-age computer applications and/or on Internet trading. I believe that the common denominator of all this is that it fixes the blame on the *means* rather than on the *cause* of speculative frenzies. I allege that if today someone made it illegal to use computers and telephones for trading, mail pigeons might mediate the next crash. The “Panic” might take a few days instead of a few hours, but a crash could still come to pass.

Reactions by Economists

It is revelatory that the most important books on the psychology of money invariably are those about “money madness.” It is also to be expected that the community that has had a long-standing fascination with booms and crashes is economists. The reason for this interest is that the permanence of booms and crashes defies the most sacrosanct hypothesis on which economics has been built from the very beginning: that markets are *rational*, that a totally rational “Economic Man” drives them.

¹⁷⁰ Ibid. Pg 236.

Economic Man

The notion of “Economic Man” is the psychological corner stone in economics. One classical definition describes it as: “A hypothetical man supposed to be free from altruistic sentiments and motives interfering with a purely selfish pursuit of wealth and its enjoyment.”¹⁷² I like the unconscious humor of the “interfering” part.

In its essence, this definition dates back to the time of Adam Smith in 1785, a century *before* Sigmund Freud discovered the unconscious. These principles also reflect the absolute supremacy of Reason that had become the dominant conventional wisdom since Descartes (sidebar).

In all fairness, at least since Wesley Clair Mitchell, economists are aware of the oversimplifications built into “Economic Man”. He pointed out that “Economics without input from psychology is similar to doing mechanics while ignoring the laws of physics”¹⁷³. Others have since deeply questioned the applicability of this simplified view of human economic behavior¹⁷⁴. Therefore, most economists today tend to treat Economic Man as nothing more than a “useful hypothesis”, and do not take its assumptions literally. Nevertheless, that hypothesis is still implicitly built-in in many of the equations used in econometric analysis.

This explains why one of the typical reactions by some economists to the issue of financial manias is simply denial.

Denial

Given that booms and crashes contradict the sacrosanct “rationality of the market”, it is not surprising that there is a substantial literature by economists who try to prove that financial manias do not exist.¹⁷⁵ Booms and busts “don’t fit the model.” They are therefore sometimes rejected as “anecdotal anomalies” or because they rely on “irrationalities.”

The Mythical “Economic Man”

The psychological assumptions behind the mythical “Economic Man” present substantial problems. First of all, the definition implies that everyone is the same. Furthermore, it assumes that group behavior is of the same nature as individual behavior. In other words, there is no room for any “group” or “mob” psychology that is qualitatively different from individual ones. This entails the old “fallacy of composition” that forgets that the whole is different from the sum of its parts. In the domain of booms and crashes, such a fallacy is critical.

Gustave Le Bon, one of the pioneers of group psychology, made the point: “Individual members however like or unlike their mode of life, occupations or intelligence, find themselves overruled by a collective mind set. This way of feeling, thinking and acting directs the individual to behave quite differently from what he would do alone.”¹⁷¹ Notice that Le Bon never uses the word “archetype” that his contemporary Jung was in the process of defining, but his way of defining mob psychology is totally consistent with Jung’s findings about the collective unconscious.

¹⁷¹ Le Bon, Gustave The Crowd: a Study in the Popular Mind (London: Unwin, 1921) pg 29.

¹⁷² Webster New International Dictionary of the English Language.

¹⁷³ Mitchell, Wesley Clair :”Analysis of Economic Theory” American Economic Review 15 (March 1925) pg 1-12.

¹⁷⁴ Just to mention two major ones: both Keynes’ (1936) and Simon (1947/57) laid the foundation for the dismantling of general equilibrium concepts which assumed universal rationality. Keynes’ General Theory offered a new paradigm, which emphasized the intrinsic instability of the markets and made possible periods of prolonged unemployment. Simon’s work took Keynes observations further, embracing a logical analysis of the limited ability of humans to process information and compose optimal strategies in a complex environment.

¹⁷⁵ Among the better quality examples of such attempts at denials are Garber, Peter M. “Who Put the Mania in the Tulipmania?” and Neal, Larry D. “How the South Sea Bubble was Blown Up and Burst: A New Look at Old Data” both in White, Eugene N. Crashes and Panics: the Lessons from History (Homewood, Ill. Dow Jones-Irwin, 1990) pg 3-56.

Charles Kindleberger responds to these criticisms as follows: “The anecdotal charge can be dismissed quickly. Anecdotes are evidence, and what matters is whether the evidence is representative or not... I contend that the historical evidence is sufficiently representative to establish a recurrent pattern in economic life under capitalism...On rationality, the notion that asset markets are made up of, or are always and inevitably dominated by intelligent, well-informed, and well-financed speculators who calculate by rational steps is equally not the case. It may seem to work like that most of the time, but is not the way it is.”

He concludes that “Economic pathology occurs. Most economies are mostly healthy, but on occasion an economy can be infected with one or another economic virus...Dismissing financial crises on the grounds that bubbles and busts cannot take place because they would imply irrationality is to ignore a condition for the sake of a theory.”¹⁷⁶

Economic Explanations

There are of course brave economists who have dared to venture into explaining this strange case of “economic pathology.” Among the theories that have best resisted the criticism of both time and colleagues are Kindleberger’s money creation theory, and information flow theory. Just a few words on each will suffice here.

Kindleberger’s Money Creation Theory

Charles Kindleberger has spent most of his life studying economic history. His book on Manias evaluates the aspects common among 42 crises between 1618 and 1990 (including several running in parallel in different countries). His main conclusions are:

- “The word ‘mania’ connotes a loss of touch with reality or rationality, even something close to mass hysteria or insanity...Rationality is an a priori assumption rather than a description of the world...Manias and panics, I contend, are associated on occasion with general irrationality and mob psychology”¹⁷⁷
- The appearance of the second phase - what I called the “Feeding Frenzy” earlier - is what makes the difference between a normal and a pathological market. According to Kindleberger, that frenzy starts when credit is being created on the basis of the rise in price of the goods under speculation. “Speculative manias gather speed through expansion of money and credit.”¹⁷⁸
- The trigger to a crisis could be just about anything real or unreal that suddenly reverses expectations. Conspiracy theories abound, but when checked usually prove invalid. “A panic ‘a sudden fright without a cause’, from the god Pan, may occur in asset markets or involve a rush from less liquid to more liquid assets...The system is one of positive feedback. A fall in prices reduces the value of collateral and induces banks to call loans or refuse new ones...” causing a chain effect that snowballs into a full-size crash.

¹⁷⁶ Kindleberger, Charles : Manias, Panics and Crashes pg 202.

¹⁷⁷ Kindleberger Manias, Panics and Crashes (New York: John Wiley and Sons, 1996) pg 20, 21, 23.

¹⁷⁸ Kindleberger, Ibid. Pg 44.

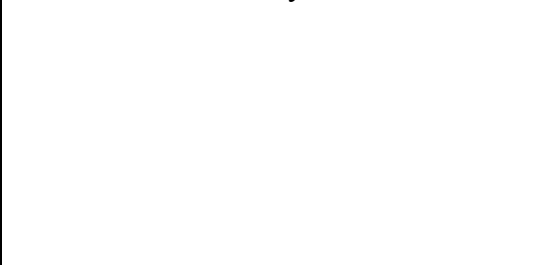
Information Flow Theory

The second approach to explain manias breaks up the market players in two different categories: “smart money” and “small investors”, known in Wall Street fauna metaphor respectively as the “wolves” and the “lambs.” (See sidebar for other relevant fauna).

In summary, the Information Flow Theory points out that there is an asymmetry in information availability between the “smart money” and the “small investors.” The professionals get in first, after which the media starts whipping up the enthusiasm of the smaller players. The market takes off and “smart money” unloads gradually its positions onto the smaller players. When the market reaches its paroxysm, most professionals have left it, and the “lambs” end up being fleeced accordingly.

One application of this theory is the anecdote that Joseph Kennedy, the father of President John F. Kennedy, overheard two shoeshine boys on Wall Street exchanging stock tips in 1929. On that basis, he decided it was time to get out of that market, a decision that saved his fortune during the 1930’s.

Photo 4.0 a. Merrill Lynch Bulls



Wall Street Fauna

Everybody has heard of *Bulls* and *Bears* of Wall Street (respectively market optimists and pessimists). But fewer people know about the archetypal origin of this colorful fauna.¹⁷⁹

- ***Bull*** : masculine solar symbol in Mithraism and other Indo-European traditions. Etymologically comes from the Indo-European verb *Bhel* meaning to shine, flash, burn. The ancient god *Baal* has that exact connotation. In Old English the verb *Bellan* means to bellow, to blow up, to spread a non-sensical rumor. It is from this latter form that the word *bullshit* obtained its current meaning.
- ***Bear***: feminine North Pole symbol, which is why the Big and Small Dipper are also known as the Big and Small Bears. From the Indo-European verb *Bher* meaning to carry, to give birth. In Old English *Borian* means to bore, to pierce. The “Bear skin jobber” in Wall Street jargon is someone who sells short shares he does not have.
- ***Lambs***: “innocent” non-professional small investors. Christopher Elias wrote the book *Fleecing the Lambs*¹⁸⁰ with the self-evident meaning
- ***Wolves***: the large professional investors who engage in the “fleecing.”

Putting this entire fauna into action provides the full boom-bust cycle as follows: A *shiny Bull* based on *flashy rumor* sucks the *Lambs* into the market. Then comes the *Bear* who *pierces the pregnant bubble*. Only the fastest *Wolves* escape unhurt.

¹⁷⁹ This analysis of the origins of the Wall Street fauna comes from Passy, Stanley *The Imagination of Wall Street* (Unpublished PhD thesis University of Texas, 1987).

¹⁸⁰ Elias, Christopher: *Fleecing the Lambs* (Chicago: Henry Regnery Co., 1971).

¼ page

The shiny bull market is represented here by the emblem of Merrill Lynch, the world's largest brokerage house. The bull is a herding animal, which appears most of the time quite domesticated, but can periodically move in irresistible and senseless stampedes.

The most recent version of this theory is called "Behavior Finance" (see box next page). It provides the theoretical framework for the application of collective psychology to real-life finance that will be described in this chapter.

Photo 4.0 b. Goddess Artio ¼ page
(ex: Peter Berresford Ellis Celtic Women)

Celtic bronze from the first century BC currently at the British Museum. It represents a gigantic bear mirroring the Goddess Artio (from Art = bear in Celtic) who is bearing a basket of flowers and fruits on her lap.

The bear is the largest hibernating animal. Contrary to other hibernating animals such as woodchucks, hedgehogs or squirrels, it does not drop its body temperature, but retreats into what has been described as a deep meditation-like state. A bear hibernates during five months in a cave, during which time it lives on its own flesh, literally devouring itself. This is followed by a swift rebirth at the next spring. Both the Goddess Artio and the bear symbolize the archetypal cycle of deep descent into the spirit underworld (what we would call today the collective psyche), and sudden springtime re-birth.

The Unanswered Question

All theories that have been proposed to explain the boom-bust phenomenon, including the two best ones that were presented above, have one feature in common. They explain *how* the bubble is created, and *how* it bursts.

But there is one type question that remains unanswered: *Why* does this happen. *Why* do the lambs *never* learn? *Why* is there always the belief that a still greater fool will pick up the asset at a still higher price? *Why* after centuries of growing sophistication do markets remain vulnerable to such episodic outbursts of “mass hysteria” or “insanity”?

It is to address that question that we will soon embark on an archetypal journey to Ancient Greece.

The Need for a Collective Psychology Approach

“Without due recognition of *crowd thinking* (which often seems crowd madness) our theories of economics leave much to be desired”¹⁸³ was Bernard Baruch’s verdict. Baruch was one of the most successful American investors in the pre-World-War II era. He had lived through the 1929 crash. In another book he made an even stronger appeal. “The prehistoric eruptions from Central Asia, the Crusades, the medieval dance crazes, witch burnings, all these -right down to the Florida Boom and the 1929 madness - were phenomenon of *mass action under impulses which no science has explored...* Such impulses have power unexpectedly to affect any static condition or so-called normal trend. For that reason, they have a place in the considerations of thoughtful students of economic affairs. It always seemed to me that the periodic madness

Behavior Finance as Context

“For a large part of the past 30 years, the discipline of finance has been under the aegis of the efficient market hypothesis. But in recent years, enough anomalies have piled up, cracking its dominance of the field. As a consequence, the arrival of new thinking to explain market behavior has warranted attention, and its name is behavior finance. Behavior finance proponents believe that markets reflect the thoughts, emotions and actions of normal people as opposed to the idealized economic investor underlying the efficient market school as well as fundamental analysis. Behavioral man may *intend* to be rational, but that rationality tends to be hampered by cognitive biases, emotional quirks, and social influences. Behavioral finance uses psychology, sociology and other behavioral theories to explain and predict financial markets. In addition, it recognizes the roles that varying attitudes play toward risk, framing of information, cognitive errors, self-control or lack thereof, regret in financial decision-making and the influence of mass psychology.”¹⁸¹

The modern interpretation of speculative booms is therefore related to the breakdown of the “assumption of common knowledge of rationality”. In other words, booms occur when market participants abandon valuing securities as the present value of the future dividend stream, and instead price securities based on the expectation of capital gain possible when an “irrational” investor purchases the security for a still higher price (also known as the “greater fool” theory). What the archetypal model shows is that this exemplifies a manifestation of group “greed”, the Yang shadow built into our very money system. Another basis for questioning the adequacy of the prevailing market equilibrium orthodoxy has been formulated by George Soros with his concepts of fallibility and reflexivity. “Fallibility means that our understanding of the world in which we live is inherently imperfect. Reflexivity means that our thinking actively influences the events in which we participate and about which we think.”¹⁸² In short, Soros points out that nobody knows the final Truth on anything, which in Archetypal language identifies the dangers of the Apollonian hyper-rationalist shadow. In contrast, classical economic theory is based on the assumption of “perfect knowledge” by all market participants and assumes hyper-rationalism as a given. Furthermore, a key difference between physical sciences and social sciences is that in the former the opinions of the observer do not affect the results, while in finance and economics, changing expectations is often *the* key force in changing reality.

The archetypal model that is presented in the current chapter explains the psychological dynamic that underlies both Behavior Finance and the combined effects of fallibility and reflexivity in the boom and bust cycles.

¹⁸¹ Pruden, Henry “Life Cycle Model of Crowd Behavior” Technical Analysis of Stocks and Commodities (San Francisco: January 1999) pg 77, See also “Behavioral Finance: What is it?” (Market Technicians Associations newsletter and MTA Journal, September 1996)

¹⁸² Soros, George The Crisis of Global Capitalism: Open Society Endangered (New York: Public Affairs, 1999) pg 4.

¹⁸³ Baruch, Bernard Introduction to Charles Mackay’s Extraordinary Popular Delusions and the Madness of Crowds. *Italics added.*

which afflicts mankind must reflect some *deep-rooted trait in human nature - a trait akin to the force that motivates the migration of birds or the rush of lemmings to the sea.*¹⁸⁴

Had Baruch read his contemporary C. G. Jung, he would have identified the science that explores the “impulses” about which he was so concerned. Indeed, one of Jung’s shortest definition is “Archetypes are to the soul what instincts are to the body.”¹⁸⁵

Another hint at how tantalizingly close people have gotten to the approach that will be proposed here comes from Peter Bernstein: “All of these [financial mania] occasions, however, conform to a recognizable sequence of events that, like *a Greek drama, plays out with easily recognizable regularities.*”¹⁸⁶ This sentence was meant as a metaphor; I will show now that it turns out to be much more than that.

An Archetypal Approach

Remember our Archetypal Human (Figure 3.5 on pg.???) We noted at that time that for the past five thousand years we have been “standing” on *one* archetypal foot, i.e. the Magician. This means that our interpretation of the world around us has been completely dominated by that particular Yang viewpoint.

I will now show that the boom and bust cycles that have been haunting our economic system are none other than a direct consequence of that bias. It turns out that Greek mythology provides a most precise description of the dynamic at hand. But first we should clarify what myths really mean.

The Meaning of Myths

Myths are not untrue, pre-scientific tales about the origin of mankind as is often misunderstood. Instead, myths are valid descriptions of psychic sequences; they are favorite scenarios that illustrate how specific archetypes manifest.

Myths, therefore, should be understood in a collective psychological sense, not as some hero’s or god’s story. They represent “powers that have been common to the human spirit forever, and that represent that wisdom of the species by which man has weathered the millenniums”¹⁸⁷ Myths indeed are the dream-thinking of a whole civilization.¹⁸⁸

Modern humans have tended systematically to dismiss the value of any such pre-Modern wisdom. But Joseph Campbell warned us that: “Clearly, mythology is no toy for children. Nor is it a matter of archaic, merely scholarly concern, of no moment to the modern man of action. For its symbols (whether in the tangible form of images or in the abstract form of ideas) touch and release the

¹⁸⁴ Baruch, Bernard *The Public Years* (New York: Holt, Rinehart and Winston) pg 228. *Italics added*

¹⁸⁵ Carl Gustav Jung “On the Nature of the Psyche” in *Collected Works Volume 8 The Structure and Dynamics of the Psyche* pg 408.

¹⁸⁶ Bernstein, Peter in the Foreword of Kindleberger *opus cit.* Pg xvi *Italics added.*

¹⁸⁷ Campbell, Joseph *Myths to Live By* pg 13.

¹⁸⁸ Dodds, E.R. *The Greeks and the Irrational* (Berkeley: University of California Press, 1951) pg 104.

deepest centers of motivation, moving literate and illiterate alike, moving mobs, moving civilizations.”¹⁸⁹

It is in this sense that I believe that old Greek myths are useful tools to explore contemporary issues.¹⁹⁰

The Apollo-Dionysus Pair

Let me now introduce the pair that I believe has been pulling at our collective leg in every one of our “irrational” boom and bust cycles of the past three hundred years. They were among the most famous and powerful gods of the classical Pantheon, and the fact that we have forgotten about them has not made them any less powerfully operative in our midst.

Apollo and Dionysus have in common being the two favorite sons of Zeus and have always represented the two polarities of the interplay between *rationality* and *irrationality*. I will now provide a short overview of each god’s own story¹⁹¹, show how the two interact, and then connect that interaction with the well-established phases of a boom and bust cycle. In each of the descriptions that follow, I will add italics to the features that will end up being most relevant for that ultimate connection with the phenomenon of financial manias.

Apollo

Apollo was second only to Zeus as the most important Greek god. He was the solar God of *prophecy* and *divination*, of the arts (especially music) and of archery. “He was known to Romans and Greeks alike as Apollo with the adjective of “*Phoebus*” (the “*bright*” or “*shining*” one). He was portrayed standing or striding, as a handsome beardless youth with virile strength and flowing, golden hair...”¹⁹² He could *provoke epidemics* in entire countries, but also heal them.

Feminine Relationships

Apollo’s mother, Leto, was persecuted by the jealousy of Hera, the official wife of Zeus. So she had suffered nine days of terrible labor on the island of Delos before she gave birth to Apollo and his older twin sister Artemis, the goddess of the moon and the hunt. Apollo grew to full adulthood in only a few days because Themis (goddess of *law and order*) fed him pure nectar and ambrosia.

¹⁸⁹ Campbell, Joseph The Mask of God Volume I pg 12 *Italics added*.

¹⁹⁰ I am grateful to James Hillman to have drawn my attention to the thesis of Passy, Stanley The Imagination of Wall Street (Unpublished PhD thesis, University of Texas, 1987) which gave me the inspiration of this chapter.

¹⁹¹ The sources of this mythology (except when indicated with specific additional footnotes) are: Grant, Michael & Hazel, John Dictionnaire de la Mythologie (Paris: Editions Seghers, 1985); Bolen, Jean Shinoda Gods in Everyman: A New Psychology of Men’s Lives and Loves. (San Francisco: Harper & Row, 1989); Guthrie, W.K.C. The Greeks and their Gods (Boston: Beacon Press, 1955); Otto, Walter F. The Homeric Gods: the Spiritual Significance of Greek Religion (London: Thames and Hudson, 1979); Otto, Walter F. Dionysus: Myth and Cult (Dallas, Texas: Spring Publications, 1965); Mayerson, Philip Classical Mythology in Literature. Art and Music (New York: Wiley, 1983); Fontenrose, Joseph Python: A Study of Delphic Myth and Origins (Berkeley: University of California Press, 1980).

¹⁹² Bolen, Jean Shinoda Gods in Everyman: A New Psychology of Men’s Lives and Loves. (San Francisco: Harper & Row, 1989) pg 130. Other features we will use of both Apollo and Dionysus are identified in that same book.

Apollo never had any successful love affairs, and had *no feminine partner*. He was the worst misogynist of the entire Pantheon. Apollo went as far as claiming in the play of Euripides "*Orestia*" that the mother of a child is not really a parent, that only the father has that quality. He took over the oracle of Delphi (literally "*the Breast*"), a site with a long pre-Hellenic history of prophetic divination as a sanctuary to the Gaia Goddess, who was guarded by a giant she-snake named Python. In his mythology he slays Python and thereby gains possession of Delphi. He claimed that his "*superior knowledge*", what we would call today the "*intellectual high ground*", had given him the power to take over the functions of prophecy and music of the old goddess. Thereafter he was called the Pythian Apollo and male Apollonian priests controlled the priestesses, called Pythia, who were making the *most famous prophecies* of the Ancient world. A further confirmation is provided by Scully in his study on the Greek sacred architecture: "Apollo's most important temples tell us that he was usually invoked by the Greeks whenever the most awesome characteristics of the old Goddess of the Earth were made manifest... there the temple of the young god was placed, and generally so oriented as not only to complement but also *to oppose the chthonic forces*."¹⁹³ He was a *god of authority* in general, and of authority over the feminine in particular, as revealed by some of the precepts inscribed on his temple:

"Keep a reverent tongue.

Fear *authority*.

Bow before the divine.

Glory not in strength.

Keep women under rule."¹⁹⁴

¹⁹³ Scully, Vincent The Earth, the Temple and the Gods: Greek Sacred Architecture (New Haven: Yale University Press, 1962) pg 100. *Italics added.*

¹⁹⁴ Bolen Ibid. Pg 134.

Apollo's Instruments

His two instruments were two stringed artifacts: the bow and the lyre. W.F. Otto noted that to the Greeks there was a kinship between the two: “in both they saw a dart speeding to its goal, in one case the unerring arrow, in the other the unerring song.”¹⁹⁵ Apollo's arrow was deadly accurate; his

Photograph 4.1 (full page)

Apollo is shown in a typical self-assured position and gesture. His traditional attributes are missing here: the bow used to be in his left hand, and his lyre in his right, resting on the tree stump. The giant snake Python he has vanquished has become a harmless little snake visible on the stump. Python was the symbol of the Great Mother. After Apollo took over her temple at Delphi - and her priestesses famous for predicting the future - he became Apollo Pythia “the one who sees the future unerringly”. (Apollo of Belvedere, 2d century BC. Vatican Museum, Rome)

¹⁹⁵ Otto W.F. The Homeric Gods: the Spiritual Significance of Greek Religion (translated Moses Hadas) (London: Thames and Hudson, 1979) pg 76.

song was precise and clear. One of his Homeric attributes was the “One who destroys from afar”: his arrows *kill his victims from a distance*, as happened to Achilles, the most famous and favored Greek hero.

Apollo’s Emotional Attributes

Apollo is always emotionally distant, unaffected by the damage he may create. He can *live in the future*, and keep his *objective stance* with superb indifference. Apollo rejects whatever comes too near him: he remains *remote, unemotional, hyper-rational, and has no introspection whatsoever*. His own emotional pain is always handled by *distancing himself from feelings through intellectual abstraction*.

Dionysus

Dionysus (known as Bacchus to the Romans) was the god of “*ecstasy and terror, of wildness and the most blessed deliverance*.” He was the youngest of the Olympians, and the only one with a mortal mother. Ginette Paris captures his energy graphically as follows: “It’s Dionysus who makes us [in a sexual urge] tear off our clothes (or at least pop out buttons), messes up our hair, knocks over things, and disturbs the neighbors.”¹⁹⁶ Even more specifically, “The face of a man on the edge of orgasm has piercing, enlarged eyes, congested with power, like those of an animal encountered at night. His face darkens, his veins swell, and he goes mad. Sometimes he growls, pants, cries out. Dionysus lives again!”

Not surprisingly, Dionysus did not fare well under Christian influence. “They couldn’t make sense of a spirituality and an ecstasy attained through the body, so they transformed Dionysus-the-God into Dionysus-the-Devil... The Gods Pan and Priapus, who were part of the Dionysian cult, represented with legs, horns and beard of a goat and an erect phallus pointing toward the sky... became one of the most popular representations of the Devil.”¹⁹⁷

Contemporary Western languages have a very narrow range to describe excitement and ecstasy. In contrast, Sanskrit catalogues well over 200 forms of *ananda*¹⁹⁸ (“bliss”), and the Greeks still were familiar with several dozen. So translators understandably have trouble finding

Photo 4.2 ½ page

Dionysus in ecstatic trance state, surrounded by dancing fauns. He is the “dissolver of all boundaries and restraints.” Plant life and musical clappers are part of the scene. (from a classical Greek ceramic.)

¹⁹⁶ Paris, Ginette : *Pagan Grace: Dionysus, Hermes and Goddess Memory in Daily Life* (Dallas, Texas: Spring Publications, 1991) pg 5 and 8.

¹⁹⁷ Paris, Ginette *Pagan Grace* pg 6 and 8.

¹⁹⁸ Chaudhury, Haridas provides an extract of these in the paper “Yogic Potentials or Sidhis in Hindu and Buddhist Psychology” (San Francisco, Unpublished Paper communicated to Michael Murphy, 1978).

words for Dionysian energy without falling into the vocabulary used by psychiatrist to describe pathologies.

Feminine Relationships

Dionysus was the son of Zeus and the mortal Semele. His mother, like Apollo's, was pursued by Hera's jealousy. Hera tricked Semele into making the request to see Zeus in his full majesty. When Zeus transformed himself into the God of Lighting, his power killed Semele but made her unborn son immortal. Zeus rescued Dionysus by sewing him into his thigh with golden clamps. Dionysus was born only two months later. One of his names is "Divine Child"—the *Puer Aeternus*¹⁹⁹—because he's born straight from the god. He was initially brought up as a girl, and Cybele (the dark moon goddess) taught him her mysteries and initiation rites. As a child under the name of Iakchos, Dionysus played a critical role in the Eleusian mysteries as the guide of the initiates to the temple of the goddesses.²⁰⁰ Dionysus is the only Greek god who rescues and restores women representing goddesses, who had been diminished earlier in Greek mythology. He rescues, for instance, his own mother Semele; and Ariadne who becomes his wife. *Paradoxically* for a god surrounded by sexual promiscuity, he is also the only god in Greek mythology that remained faithful to his wife Ariadne, the Goddess of vegetation. So he became associated with vegetation, the vineyard, fruit, spring renewal and sexual fertility.

¹⁹⁹ von Franz, Marie-Louise *Puer Aeternus: A Psychology Study of the Adult Struggle with the Paradise of Childhood* (Santa Monica, CA: Sigo Press, 1981).

²⁰⁰ Kerényi, Carl *Eleusis: Archetypal Image of Mother and Daughter* (Princeton, NJ. Princeton University Press, 1967) pg 63-65.

Photo 4.3 ½ page

Dionysus crowned by vine leaves and surrounded by Maenads (“the crazy women”) dancing. The word “mania” derives from these Maenads. Chaotic music and the wildest “no-holds-barred” dances characterize anybody who comes close to Dionysus’ presence. Notice the reed pipe played by the woman on the left, emblem of the god Pan from where the word “panic” derives. (Original drawing by Moreno Tomasetig from a Classical Greek ceramic)”

The worship of Dionysus was predominantly a women’s cult, and was performed in the wildest part of the mountains. There, the women became *Maenads*: those who entered ecstatic communion in an *emotional and irrational frenzy*. Such celebrations were held during the *night* and were called “*Orgia*”: wild dances accompanied by wine and other sacramental psychoactive intoxicants as well as frenzied music from drums, cymbals, systrum and reed pipes (the attribute of the god *Pan*). The climax was the tearing to pieces of a sacrificial animal representing the god himself, eating its raw flesh and wearing its skin. Note that several key contemporary words relevant for our boom-bust cycle have their origin here: “*mania*” comes from the *Maenads*, “*orgy*” from these *Orgia*, and “*panic*” from *Pan*. Even modern expressions such as “Black Friday” to identify the day of the Big Crash in 1929 curiously hints back at the “dark, night-mode” of the Dionysian tradition. On a more anecdotal level, the still extant Western tradition of women wearing furs, red lips and nails also stem from these rituals.

Classical Greek *tragedy*, the first consciously “*fictional*” literary works ever, was initiated with the first performances organized in Athens in 534 B.C. under the auspices of the Dionysian cult, and the yearly “theater season” would coincide thereafter with the month dedicated to that City’s Dionysia.²⁰¹

Dionysus’ Attributes

²⁰¹ Otto, Walter F. Dionysus: Myth and Cult (Dallas, Texas: Spring Publications, 1965) pg198-199.

Dionysus' attributes are not artifacts, but plants. His wife, Ariadne, is the ancient Cretan Goddess of vegetation and fruits, fertility and sexuality. The grape vine, the ivy, and the myrtle are particularly dear to him. His most famous contribution is of course the cultivation of grapes and their fermentation into wine. The popular image of the Roman Bacchus has focused on that attribute exclusively. But in general, all consciousness altering and psychotropic experiences are part of his preserve.

Dionysus' Emotional Attributes

There are two types of emotional attributes attached to Dionysus: the "eternal child" and the frenzied orgiastic god.

Ovid gives the title of the *Puer Aeternus* ("eternal child") to Dionysus in the form of the child-god Iakchos of the Eleusian mysteries.²⁰² As the "divine child", he carries with him a sense of *innocence* and destiny. He *naively* escapes materiality, and "*can be swayed and easily persuaded.*"²⁰³ He can easily engage on "*the stairway to the stars.*" He is the *dreamer and enthusiast* without reservations, who gets so completely absorbed in his emotional space that everything else disappears from consciousness. The "flower children" of the 1960's embodied that aspect of Dionysus.

In his adult form, Dionysus becomes like Pan, the *chaotic dissolution of repressions*. He forces anybody who holds on too tightly to let go, by choice or by death. It was Dionysus who granted King Midas' wish to transform anything he touches into gold. Midas ended up dying alone from starvation because everything he would touch, including his daughter or his food, would become gold. In that story like many others, Dionysus is foremost an archetype of *extremes*, of intense opposites: *ecstasy and horror*; total union and complete dissolution; *exuberant life and horrible death*. The adult Dionysus knows no boundaries, no social or other constraints. The traditional shaman is an embodiment of the adult Dionysus.

The Apollo-Dionysus Polarity

Apollo and Dionysus have some significant features in common. *They are half-brothers*; both sons of Zeus, the most powerful male god. Both also have a "damaged" mother relationship. Apollo because of his long and painful birth; and Dionysus because he has no birth-mother at all. As "mother" and "matter" have the same etymological and archetypal origin, this means in practice that *neither has a "grounded materiality."* Apollo takes refuge into abstract rationality while Dionysus is ungrounded by the *Maenads* who dissolve him into total emotionality. One consequence of this lack of grounding that they share, is that *neither has any introspection*. This relates to why "*Wall Street rarely deals with self analysis*" as was noted by Robert Sobel.²⁰⁴

With the exceptions of these common aspects, the two gods are literally at extreme ends of the spectrum as is shown by the following table.

Apollo	Dionysus
no childhood	eternal childhood

²⁰² Ovid *Metamorphoses* IV, 18-20.

²⁰³ Plato quoted by Hillman, James *Puer Papers* pg 113.

²⁰⁴ Sobel, Robert *Inside Wall Street* (New York: Norton, 1977) pg 274.

hating, rejecting women	loved by, and dissolving into women
excessive boundaries, distancing	no boundaries, ecstatic union
order, harmonious music	disorder, dissonant noise
sunlight, clarity, dryness	night, darkness, wetness
hyper-rationality, no emotionality	irrationality, total emotionality

Because of these polarities, Nietzsche saw that “Apollo and Dionysus are two sides of the same coin.”²⁰⁵ Gilbert Durand uses the image of night and day to make the same point. He sees Dionysus as part of a “*night-mode*”²⁰⁶ - nocturnal consciousness associated with the moon, moisture, women, sexuality, emotions, the body and the earth; as opposed to a “*day-mode*” connected to the sun, dryness all that is rational, orderly and Apollonian. Ginette Paris points out “whenever a culture receives only Apollonian sunshine, it dries up and dies; conversely, if it receives too much Dionysian moisture, it rots and becomes crazy. A hyper-technologized, hyper-rationalized society is as crazy, in a way, as is an anti-intellectual rock ‘n roll subculture. We need both Dionysus and Apollo.”²⁰⁷ The intimate relationships between these two polarities become even more apparent when considering the myths about their interactions.

The Apollo-Dionysus Interaction

The mythological connection between Apollo and Dionysus is remarkably explicit. “*In the inner sanctuary of Apollo’s temple was the grave of Dionysus*. For three winter months, Apollo handed over his temple to Dionysus, while he went far north to the fabled land of the Hyperboreans”²⁰⁸ In addition, the Dionysian festival at Delphi was officially recognizing Dionysus’ turn to run the place every two years. Women would start with the sacred dance reenacting the discovery and *awakening of the infant* Dionysus in a cradle. The ritual would build up to an *orgiastic frenzy*, and end with the *death by dismemberment* of the adult Dionysus who would return to the underworld until the next cycle.

Another revealing episode is reported by Euripides’ famous drama *The Bacchae*. The story line of the play starts with the return of Dionysus to Thebes, his place of birth. Pentheus, the Apollonian ruler of the city does not “recognize his divinity” and rejects him. He bans all Dionysian rituals because he is afraid they would disturb public order. A group of women decide to disobey the ruling and take to the mountains to perform the ritual. Among them is Agave, Pentheus’ own mother. Pentheus hides in a tree to spy on the women, but he is discovered. In their mad frenzy the women mistake Pentheus as the sacrificial animal, and dismember him. Agave, Pentheus’ mother, ends up triumphantly holding Pentheus’ head.

James Hillman comments on the scene as follows: “*Dionysus sends his madness*, the dark counter-image of the Dionysian, not to his devotees who give themselves to his miracle, but to his enemies

²⁰⁵ Nietzsche, Friedrich *The Birth of Tragedy* (New York: Doubleday, Anchor Books, 1956)

²⁰⁶ Durand, Gilbert *Les Structures Anthropologiques de l’Imaginaire: Introduction à l’Archéotypologie Générale* (Paris: Bordas, 1979). Durand uses the word “*régime nocturne*” which Ginette Paris translates as “night-mode.”

²⁰⁷ Paris, Ginette *Ibid.* Pg 10.

²⁰⁸ Bolin *Ibid.* Pg 134 *Italics added.*

who defend themselves against him.”²⁰⁹ In other words, it is those very people who cling to the Apollonian hyper-rationality that will end up victims of a Dionysian mania. In contemporary terms, “contempt of Dionysus” refers to hyper-rational attempts at control; and “Dionysian madness” is the frenzy followed by panic.

We now have in place all the pieces of the myth useful to decode financial boom and bust cycles.

Archetypal Decoding of Financial Manias

Each phase of the traditional boom and bust cycle is identifiable with its corresponding archetypal reality. The map of a classical boom and bust cycle directly can be overlaid on the archetypal myth. The following table summarizes the resulting fit.

Phase	Financial Market Story	Archetypal Story
1. The Build Up	Market pundits start talking about great gain potential.	Apollonian hyper-rationality presents prophecies of the future.
2. Feeding Frenzy	Small investors, the “lambs”, move into the market. “Stairway to the stars.”	The naive child (“ <i>Puer Aeternus</i> ”) is born. “Stairway to the Stars.”
3. The Panic	Buying frenzy suddenly followed by selling frenzy. The bubble shatters.	Orgiastic frenzy, extremes enacted. Mature Dionysus dismembered.
4. Picking Up the Pieces	A “Committee of Wise Men” investigates. Regulations ensuring “it will never happen again.”	Apollo returns from Hyperborea. Dionysus returns to the Underground.

By the way, the expression “Stairway to the stars” was actually used by Granville, one of the top speculators in the seventies and the eighties to describe the bubbles in the stock market. It is also the expression used to identify the *Puer* character.²¹⁰

Some characteristics of each phase will now be presented in more detail.

Apollonian Trading

Apollo represents in economic terms the hyper-rational mind—the corner stone of economics and the only mode of operation of Economic Man.

The professional trader’s way is remote, detached, indifferent to damage done to others, unemotional, logical, hyper-rational and lacking any introspection. It is well known that professional traders are at their best when not involved in emotions.

I remember on one occasion when I came to visit one of the great and most successful traders in New York. While I was talking with him in his office, he was trading surrounded by computer

²⁰⁹ Kerényi quoted by Hillman, James *Facing the Gods* (Dallas: Spring Publications, 1980) pg 160 *Italics added*.

²¹⁰ Passy, Stanley *The Imagination of Wall Street* (Unpublished PhD thesis, University of Texas, 1987)

screens. By the end of our talk, I had absolutely no hint as to whether he might have made a million dollars or lost it during that hour. Perfect unemotional professionalism.

Even though the Cuban crisis brought us closer to nuclear war than we have ever been, the stock market sailed undisturbed through the entire episode even as this might have been the end of civilization. During the entire period of World War II the Amsterdam stock market remained open, totally indifferent to what happened in the rest of the world.

Whenever one listens to stock market analysts, *they act as if they know the future*. To the extent that they have it all figured out, *market pundits are Apollo's speaking from Delphi*.

Puer is born

The advertisement by Incorporated Investors appeared in the Wall Street Journal on August 14, 1929. (See sidebar). It is completely self-explanatory. The Big Crash hit on October 24, 1929.

Apollonian Advertisement appealing to the Puer
Wall Street Journal August 14, 1929

“The richest heritage, the most precious birth right,
 is to be an American in this day and age.

For never was a country so happy, so prosperous, and so peaceful as America
 today.

Never were man’s horizons wider, the opportunities for the finer things greater -
 because never was wealth upon which these enjoyments depend, so open to
 attainment as in present-day America.

The creation of new wealth in fabulous quantities is America’s special faculty.
 The wide diffusion of this wealth is her greatest discovery.

And anyone may participate!

Incorporated Investors provides an ideal method.

Through its one-class, fully participating shares, Incorporated Investors, designed
 for this new America, passes on to its stockholders the growth and earnings of the
 greatest companies in America’s expanding fields

Bigger and Better Crashes

Charles Kindleberger has assembled an intriguing set of quotes from newspapers, government reports and expert opinions over the past two centuries.²¹¹ They provide a perspective across time on how crashes are perceived.

Plus ça change,
 Plus c’est la même chose...

<i>Year</i>	<i>Place</i>	<i>Quote</i>
1772	Britain	“One of the fiercest financial storms of the century”
1825	Britain	“A panic seized upon the public such had never been witnessed before”
1837	USA	“One of the most disastrous [panics] this country has ever experienced.”
1847	Britain	“In the last six months more reckless and hazardous speculation than any other known in modern times”
1857	Britain	“Crisis of 1857 the most severe that England or any other nation has ever encountered”
1857	Hamburg	“So complete and classic a panic has never been seen before as now in Hamburg”
1857	Hamburg	“Panic of a violence hitherto unknown”
1866	Britain	“Crisis of 1866 most serious in modern times”

²¹¹ Kindleberger [Manias](#).pg 194-195.

1866	Britain	“Wilder than any since 1825”
1873	Germany	“In 56 years, no such protracted crisis”
1882	France	“Never have I seen an equal catastrophe”
1929	USA	“The greatest cycle of speculative boom and collapse in modern times - since in fact the South Sea Bubble.”

The Relevance of the Apollo-Dionysus Myth for Today

What can we learn from the wisdom built into age-old myths? What the Greeks were saying twenty-five to thirty centuries ago includes two key lessons from the way the Apollo-Dionysian pair interacts. Both lessons are paradoxes, and the contemporary mind - to the extent it is Apollonian - tends to be very uncomfortable with paradoxes. The real meta-lesson may be that we need to learn to hold paradoxes instead of rejecting them outright.

1. Manias and crashes are built into the hyper-rational way with which professionals normally approach the market.

Mythologically, the *tomb of Dionysus is in the inner sanctuary of Apollo in which he will awaken periodically*. The Ancient Greeks would not share our puzzlement about the “sudden irrationality” in supposedly rational markets. After all, they knew that *any extended Apollonian period necessarily would be followed by a Dionysian craze*, as predictably as night follows day.

Booms and crashes are indeed one more sign that archetypal shadows play through us. Although it may seem quite humiliating to the Apollonian ego, the illusion that we understand market events has been repeatedly proven unfounded. James Hillman put it this way: “Our lives follow mythical figures: we act, think, feel only as permitted by primary patterns established in the imaginal world.”²¹²

2. The more hyper-rational a market, the more likely it is to get caught in a mania.

Mythologically, as shown in the *Bacchae*, it is the Apollonian ruler, not those who embrace the “messiness” of the Dionysian space, who end up being dismembered.

In other words, the more we defend ourselves against the Dionysian uncertainty, the more likely that we attract his “madness.” This could explain why the most sophisticated markets are often the ones who get caught in manias. It is *because* of their very sophistication that the *illusion of control* is most prevailing. The more tools we accumulate to ensure a permanent Apollonian certainty, the more likely it is that we will attract a Dionysian outburst.

Stanley Passy concluded: “The idea that anyone can see the future with certitude carries within the dark and deadly shadow of panic. Dispassionate portfolio management, technical analysis and computer modeling live in parallel with merger manias, market fads and crashes.”²¹³

²¹² Hillman, James *Loose Ends* (Zurich: Spring Publications, 1979) pg 50.

²¹³ Passy, Stanley *The Imagination of Wall Street* (Unpublished PhD thesis University of Texas, 1987) pg 115.

Cartoon 4.5

NYSE uncertainty up...anxiety up...

If the findings of this chapter are valid, then we have to deal with the uncomfortable realization that the global foreign exchange market is now widely considered the most sophisticated market in the history of the world. The most sophisticated computerized tools ever available are now standard practice. The global currency market, the first fully integrated twenty-four hour global market ever to exist, is in an unprecedented boom as was explained in "*The Future of Money*"²¹⁴. Supercomputers with rocket-science neuronet models are permanently monitoring the major currencies and trading them on-line. Apollonian certainty shines within both the trading community and among regulators. Where does this leave us? (See sidebar). My personal view is that we should be aware that in the global monetary domain, we are walking on eggs - and denial may prove irresponsible in the long run.

Relevance for Today

(Extract from *New York Times* September 6, 1998, pg 4)

What follows are *verbatim* quotes from people in charge of the official global monetary system. For the first time they are expressing publicly that the system has gotten out of hand (*italics added and bullets added*)

- “‘This is an *unprecedented situation in a host of respects*’ said the Treasury Secretary, who experienced several major market drops in his 26 years on Wall Street as a trader and then co-chairman of Goldman Sachs, the investment banking firm. ‘The number of countries experiencing difficulties at once is something we have not seen before.’ ...
- ‘We are in a situation which is indeed a dangerous one, by far *not fully rational*’ said Michel Camdessus, the managing director of the International Monetary Fund... ‘The *degree of panic going on* - that is indeed, clearly exacting an excessive and unfair pressure on a large number of countries.’ For Mr. Camdessus, that is a significant change in tone. In January, he signed an agreement in Indonesia with President Suharto that he claimed would restore confidence - and within weeks he saw the country dissolve in violence, economic chaos and political upheaval. Early this summer he declared that there was no crisis in Russia, and a huge one erupted within weeks.
- ‘The whole tone has changed, for everyone’ said Jeffrey Garten, the dean of the Yale School of Management, a former top official in the Commerce Department. ‘A few months ago, people were talking about seeing the light at the end of the tunnel. Now the only hope is keeping the world economy from total deterioration. And you get a sense that this is all now truly left to Adam Smith’s invisible hand - *it’s beyond any country’s ability, any institution’s ability, to control.*”

In contrast with the above, in the next two chapters I will explore what changes in money systems occur when the Great Mother archetype is honored in a society. Empirical historical facts testify that whenever the Great Mother/Provider archetype was honored in a society, money systems very different from our own spontaneously came into being; which in turn led to unusually generalized economic well-being.

In addition, as far as we can ascertain, there were no boom and bust cycles in such societies. As quoted earlier, Kindleberger specifies that booms and busts are “a recurrent pattern in economic life *under capitalism*”, i.e. only over the past 350 years or so. In contrast, we will see that societies where the Great Mother was honored were characterized by long periods of remarkable economic stability, whose length was measured in centuries!

This is especially relevant today, because later - in Part Three - it will be shown that an on-going change in values in our society points precisely to a re-awakening of feminine energy; and simultaneously to the spontaneous re-appearance of money systems that have some similarity to the ones that characterized the two case studies that follow.

²¹⁴ See in particular the Primer of that book.

Chapter 5: Case Study of the Central Middle Ages

“History is philosophy teaching by examples.”

Henry St. John Bolingbroke (1678-1751)

“The Black Madonna is a metaphor for the memory of the time when the earth was believed to be the body of a woman.”

Lucia Chiavola Birnbaum²¹⁵

“Women are repeatedly accused of taking things personally. I cannot see any other honest way of taking them.”

Maria Mannes²¹⁶

We find obvious that it is a good idea to save in the form of money. In many countries, parents open savings accounts for their children in order to teach the value of thrift in that form. It is an accepted part of the “modern ethic” to save some money for the proverbial rainy day. Interest on money is a systematic incentive to accumulate savings in the form of money. Furthermore, the entire banking system has been geared up to capture savings in that form, so that these deposits can serve in turn to make new loans.

Now imagine a world where the reverse is happening. Imagine a currency system where there would be a small charge on keeping money but where the currency itself would keep its value. What would that do?

First of all, money would be used only as a medium of exchange, not as a store of value. Second, one would save in forms other than money, such as productive assets, stocks in corporations, forests, or art - anything that would keep or increase in value over time. Third, because nobody would be interested in accumulating money, it would circulate in real exchanges among people, and would not be scarce even among the lower strata of society. In short, such a system would support the saying that “money is like manure, it works best when it is spread out”.

We have lived with the idea of receiving interest on money for centuries, so that the very notion of a charge on money sounds strange to a modern observer. However, such a system existed for several centuries in at least two civilizations, and it induced remarkable economic and social results.

Demurrage, i.e., a tax on currency charged over time, is a concept that has been out of fashion for a very long time. Except for a brief rebirth under the efforts of Silvio Gesell²¹⁷ and a few implementations during the 1930's²¹⁸ one has to go back to the Middle Ages to find any significant precedent.

So far, I discovered only two periods where demurrage-charged currencies were used continuously over several centuries: the European Central Middle Ages (from the 10th to the 13th century); and Dynastic Egypt.

²¹⁵ Birnbaum, Lucia Chiavola Black Madonna: Feminism, Religion and Politics in Italy (Boston: Northeastern University Press, 1993)

²¹⁶ Quotable Women (London: Running Press, 1991).

²¹⁷ See Gesell, Silvio Gesammelte Werke (Münden: Gauke GMBH - Verlag, 1988-1997) 18 Volumes (reprint of Original editions from 1891-1928)

²¹⁸ As explained in Chapter 5 of The Future of Money

Furthermore, in both cases, there were actually two types of currency systems operating in parallel. There was first the well-known “long-distance” currency system that was used routinely by merchants involved in foreign trade, and episodically by military or royal elite to pay for or receive gifts, tributes or ransom. This currency system initially was based on rare and valuable commodities that became later the standardized gold and silver coins. It is what numismatic collections proudly show as “the” coinage of the period. I will call them the Yang currencies of these times.

However, in these two civilizations (and only in these two as far as I have been able to detect so far), there was also a second type of currency, one on which demurrage charges were applied. These Yin currencies were invariably less glamorous in appearance. They tended to circulate primarily as “local” currency.

In the case of Egypt, they were made of crude shards of pottery called ‘ostraca’ that were receipts for deposits made by the farmers themselves at the local storage houses. In the Germanic area during Central Middle Ages, they would evolve into ‘bracteaten’, thin plaques of silver metal, that would be withdrawn from circulation and replaced with new ones on the average every year. In both civilizations, this fragile, unglamorous, temporary currency was not designed to survive long. But a farmer could live most of his life and rarely deal with anything else than these “local” currencies. It is only in the comparatively rare purchase or sale of land, and payment of dowries or ransom that the hoarded Yang currency would be used. Written historical evidence will also tend to be biased in favor of these exceptional transactions, because it was typically only for these unusual “important” situations that sometimes a written document would be drawn up.

In contrast, in this book I will emphasize the role of the Yin currencies, because they turn out to have been the unsung actors that have made a much more dramatic impact on their respective economies than has been generally perceived. However, it should be clear that it is their complementary role in a dual Yin-Yang monetary system that may ultimately explain what was so different between our two case studies and other periods, including our own.

The big surprise came when I started investigating whether there was anything in common between the Central Middle Ages and Egypt, two cultures separated by over a thousand years and just about everything else I could think of - religion, language, culture, technology, climate, social organization, and so forth.

Although at first sight there is no logical connection between religious cults honoring the Great Mother, dual Yin-Yang currency systems, and periods of economic abundance, I kept uncovering strong evidence substantiating precisely such a relationship. Several of these findings run against conventional perception, so it is necessary to substantiate them here in some detail.

I will share the surprises in the sequence they happened. What started with a money connection got me on the trail of a mysterious Black Madonna, who led me straight back to Egypt. The best surprise came when I discovered the remarkable economic results achieved in both places, coinciding exactly with the time period when the demurrage-charged currency was in use. One of the most convincing arguments that these unglamorous Yin currencies had something to do with this exceptional boom period is that when these money systems were changed to a monopoly of Yang currencies, result was a spectacular economic collapse in both places.

A Money Connection

This whole project started because I had been looking for historical precedents for demurrage-charged currencies as examples for another book.²¹⁹ The modalities by which demurrage charges

²¹⁹ [The Future of Money](#), specifically the chapter on the Global Reference Currency (chapter 7).

were levied on money were different for both examples uncovered so far. But notwithstanding the difference in the means used, during the Central Middle Ages and in Egypt unexpectedly similar effects were the result.

Medieval Demurrage

The ancient Roman money system had slowly fallen apart over several centuries after the collapse of the Empire (4th century A.D.) It had fragmented into hundreds of local currencies of varying quality and importance. Charlemagne managed to re-centralize and uniformize the European mints again during the 9th century.²²⁰ His coins circulated in parallel with Saracen gold coinage imported from the Levant. He also introduced the rule that recoinage would occur (with a tax raised in this process) whenever the sovereign would change. This general rule would still be prevailing many centuries later, for example it would still be repeated as an automatic rule in the best-known continental European law compendium of the 13th century (the *Saxenspiegel* of 1220)²²¹.

Photo 5.1 Williams
1/8 page

Silver penny of Sihric III Silkbeard, King of Dublin (993-1042). This is the first coin ever minted in Ireland, and like in Sweden, Denmark and Norway at around that same time, they all imitated the crux-type penny of Aethelred II of England, the "inventor" of the periodic "Renovatio Monetæ" as income source for the lords.

Soon after the Carolingian period, however, the monetary fragmentation would resume and go further than ever before. "The fragmentation of political authority by grant and usurpation over a period of three centuries, first among the successor kingdoms of the Carolingian empire and eventually among the myriad of minor *seigneurs* was not paralleled at all levels by a fragmentation of mint rights. But they were fragmented certainly...."²²² For instance, in 930 A.D. the English King Athelstan stipulated that every borough should have its own mint!

It was in this context that the tradition of local lords raising income through "*Renovatio Monetæ*" became established (literally "*Renewals of Coinage*". I will use the word "recoinage" as a synonym). For example, in 973 Eadgar had completely recoined the English pennies. Yet, barely six years later, the new young king Aethelred II carried out a fresh recoinage. He repeated the exercise from then on at more or less regular intervals. The key motivation was that the royal moneymen gave out only three new pennies for every four old ones taken in.²²³ This was equivalent to a tax of 25% every six years on any

²²⁰ "The degree of control over the coinage after Charlemagne's reform of it, was reflected in the uniformity of the coinage throughout the empire. This was in marked contrast to the diversity that existed at the beginning of his reign. The earlier *deniers*, although acknowledging the king's authority, were crudely made, and give the impression to have been designed locally, according to the taste of the individual involved, and the skill of the smiths they could find to cut the dies. The reformed, heavy *deniers* are of careful design. The dies were obviously cut centrally, and differ from mint to mint in the mint name, and the use of the additional title of "king of the Lombards" on *deniers* struck in Arles or in Italy. At one stage the idea was even entertained of centralizing further by producing all the necessary coin at a single palatine mint at Aachen." See Spuffard, Peter *Money and its use in Medieval Europe* (Cambridge: Cambridge University Press, 1988) pg 43 and Grierson, Philip "Money and coinage under Charlemagne" in Braunfels, W. (Ed.) *Karl der Grosse: Lebenswerk und Nachleben* (Dusseldorf, 1965) pg 525.

²²¹ The original text of 1220 in the *Saxenspiegel* says explicitly "*Penninge schall me neuwen, als ein neye Herre kumpft*" (Pennies shall be renewed whenever a new Lord is coming in power)

²²² Spuffard, Peter *Money and its use in Medieval Europe* (Cambridge: Cambridge University Press, 1988) pg 57.

²²³ Petersen H. & Bertil A. *Anglo Saxon Currency: King Edward's Reform to the Norman Conquest* (Lund, 1969).

capital held in coin. This averages out at roughly 0.35% per month (just over one third of one percent). ***This recoinage tax was therefore a crude form of demurrage charge.***

It is also important to understand that while there was a time-related demurrage charge, there was no debasement of the currency itself. The precious metal content of the successive currencies was indeed kept constant over time, and harsh penalties laid out if the money issuer minted coins that were basely alloyed or too light. Althestan's Second Code of Laws specified: "if a moneyer is found guilty of [issuing base or light coins], the hand shall be cut off with which he committed the crime, and fastened up on the mint."²²⁴

The practice of *Renovatio Monetae* was spreading outside of Britain as well. In 1075 Harald Hen reformed coinage in Denmark, and from then on coinage was renewed on a regular basis every five or six years. At about the same time Vratislav II, the first ruler of Bohemia who called himself "king," and Solomon of Hungary started the same process, followed within one generation by Poland's Boleslav III (1102-38). In France and Germany, the mints similarly had fallen into the hands of counts, bishops, and abbots. Each issued his currencies and started his own recoinage cycles.

By the 12th century, the age-old traditions of payments of taxes in kind gradually had been replaced by the income from recoinage, to the extent that the latter had become the most important income for many local authorities. Notice that the *value* of the coinage itself throughout this period had remained fairly stable in most of Europe.²²⁵ In simple words, while coinages were periodically taxed, each coin kept its value over time. In technical terms, during the "good" centuries of the Central Middle Ages, *while there was a demurrage charge on the currencies, there was no debasement of the currency itself.*²²⁶

Photo 5.2 and 5.3 each 1/8 page

Two examples of currency issued by local lords in the 11th and 12th century. The first one is a pfennig of Sigwin, archbishop of Cologne (1079-1089). Initially the mint of Cologne would only strike royal coinage, then it issued currency in the joint name of the German emperor and the local archbishop. Finally, as in this one, in the sole name of the archbishop. This typical sequence demonstrates the growing independence from Central authority of currency issuing in Europe in the Central Middle Ages. The second example is a base-silver denier, struck at Provins issued by Thibault II, Count of Champagne (1125-1152) in France.

²²⁴ Hooke, Della editor *Anglo-Saxon settlements* (Oxford: Basil Blackwell, 1988) pg 207.

²²⁵ Spuffard, Peter *Ibid*. Pg 302.

²²⁶ It is important that while the currencies had a demurrage-charge, they were *not* debased. We will see that it was the inflationary debasement policies of Philip IV in France during the last years of the 13th and the early 14th century that precipitated the end of the "good centuries" of the Middle Ages in France.

A variant of the scheme was the *bracteaten* system (from *bractea* = *thin plate* in Latin)²²⁷. These were circular plaques of metal struck in paper-thin silver plate. What distinguishes them from coins from a numismatic viewpoint is that they would be stamped only on one side, but their very thinness would ensure that the design would be visible in embossed relief on the other side. They were so thin that one could make partial payments by breaking off corners of the wafer. However, the more important point from our viewpoint - a money systems viewpoint - was singled out by Frank Berger, the German specialist of bracteaten: what made them unique is “the circulation of these currencies were not only limited geographically, but also in time.”²²⁸ (their circulation was

limited not only geographically, but also temporally). Indeed, *bracteaten* were currencies that made recoinage a systematic annual process. The process of recalling the currency was tied in with the big annual Fall markets in each city - any merchant who wanted to trade on a given market needed to exchange the old currency for the new one at that time. From around 1130 onward, their use became

widespread particularly in Germanic Europe, the Baltic and in Eastern European countries.

Egyptian Demurrage

The second case where demurrage-charged currencies were used for an extensive period of time was Dynastic

Egypt.

I know of only one systematic study of the Dynastic Egyptian monetary system. Friedrich Preisigke, a German scholar at the beginning of this century, wrote it. It was published in three volumes with a

Photo 5.4 a (1/3 page)

This succession of four bracteaten was struck in four successive years around 1225 by the Archbishop of Bremen Gerhard von der Lippe (1219-1258). They show Saint Peter holding his characteristic double keys in his right hand. Each year would be marked by a small difference visible around the book he holds in the other hand. The first bracteate has a cross above the book, the second a star, the third has the cross below the book, and the last has no markings at all around the book. Such small differences would enable the tax collectors to identify the year when the bracteate had been issued.

Photo: Helmut Reitz of four bracteaten from the Bokel Fund, currently at the Kestner Museum, Hannover.

Photo 5.4 b (1/4 page)

This bracteate was struck at Quedlinburg, in the Northern Harz area in Germany. It shows Adelheit III (1161-1184), a woman abbess, holding on the one side a lily scepter and on the other an open book, dominating “her” city protected by towers and walls. Significantly, bracteaten are among the few currencies in Western history that would represent real-life women. The first issuance of a bracteaten has been traced to 1130 in the Markgrafshaft of Meissen, in Saxony. The esthetic quality of the bracteaten was highest during the 12th century. Photo: Helmut Reitz from original from the Frekleben Fund.

²²⁷ Jacob von Mellen from Lübeck already used the word “bracteate” in the first systematic study on such currencies, published in 1678.

²²⁸ Berger, Frank Die Mittelalterlichen Brakteaten im Kestner-Museum, Hannover 2. Teil (Hannover, 1996) pg. 9.

correspondingly intimidating foot-long title: *Girowesen im Griechischen Ägypten enthaltend Korngiro, Geldgiro, Girobanknotariat mit Einschluß des Archivwesens*.²²⁹

By digging through it, I concluded that one of the stories of the Bible was true, but not quite complete.

Remember the Biblical story of Joseph, whom his jealous brothers had “sold to the Ishmaelites for twenty pieces of silver, and they brought him to Egypt.” (Genesis 37:28). Once there, he interpreted the premonitory dream of the Pharaoh about the seven fat and seven lean cows. His recommendation was to store food reserves during the seven fat years, so that they would be available during the lean ones. Everyone was so impressed that Joseph was named General Superintendent for all of Egypt. In short, a great story about a poor Jewish boy who did well in a big foreign country.

There is something strange about that story, but it is only after digesting Preisigke that I could put my finger on it. Storing food as an invention dates back to the beginning of the agricultural revolution. After all, storing food for the bad season and for next year’s seedlings is essential to any agricultural society. By the time poor Joseph arrived in Egypt, the Egyptians must have gotten quite good at it for more than two thousand years. Archeological evidence centuries before Joseph confirms that Egypt had an official food storage system organized around the temples. So why should everyone be so impressed by someone re-inventing storage?

What the Bible failed to mention was that Joseph may have invented the Egyptian monetary system that was directly connected to that food storage system, something quite impressive indeed. Here is how it worked.

Imagine you are a farmer in ancient Egypt who, after the harvest, has a surplus of ten bags of wheat. You bring them to your local storage site and the scribe gives you a receipt saying, “Received ten bags of wheat,” followed by an official’s seal and today’s date. Those receipts were usually written on pottery shards, technically called “*ostraca*,” of which many thousands have been found all over Egypt.²³⁰ They were used as currency for most ordinary exchanges.

However, the key to the system is discovered whenever you come back, say a year later, to cash in your ten-bag *ostraca*. The scribe looks at your receipt and orders *nine* bags returned to you. The conversation could go as follows:

- “But I brought you *ten* bags, why do you return me only *nine* now?”

He looks at you with a touch of impatience.

- “Don’t you see that was a year ago?”
- “So ?”
- “Don’t you see that guard standing in front of the storage building? He eats, you know! So do I for that matter. Notwithstanding all our precautions, we also lose some wheat to rats and mice.”
- “Yes, but what has that to do with my tenth bag?”
- “Well, that tenth bag covers simply the cost of storing your bags for a year.”

²²⁹Preisigke, Friedrich, *Girowesen im Griechischen Ägypten enthaltend Korngiro, Geldgiro, Girobanknotariat mit Einschluß des Archivwesens*, (Strassburg: Verlag von Schlesier & Schweikhardt, 1910; reprinted: by Hildesheim (New York: Georg Olms, 1971).

²³⁰ In the Dynastic village of Medinet, currently in the Egyptian desert, no less than 1.6 million ostraka have been gathered. Almost all are still untranslated to this day.

After this bit of pharaonic monetary theory, it should also be clear that *this tenth bag is a demurrage charge* for one year. Note that the Egyptian system was more sophisticated than the Medieval European one. For instance, had you returned six months instead of one year later to recover your bags, you would have received 9.5 bags in return. So the demurrage charge was exactly proportional to the time the currency had been outstanding, and the store in safekeeping.

So What?

Digging up forgotten monetary systems is a curious but rather solitary hobby. I wasn't hoping that I could ever get anybody else excited about it (sidebar)

Here I had two examples of demurrage-charged currencies, but there were certainly no identifiable connections between the two systems. A thousand years is a long time, particularly since by the tenth century A.D., there was clearly no one anywhere who still could decipher hieroglyphs to bridge the gap.

Then I started the research on the Great Mother archetype and its relationship to money systems (as documented in Part One).

Implications and Exceptions

Currencies that are *not* inflationary but have demurrage charges are of unusual interest because they induce a totally different collective behavior pattern relating to money than that with which we are familiar today. Logically, such currencies would systematically *discourage hoarding* of that particular currency. Such currency would be used as a pure medium of exchange and not a store of value, while at the same time avoiding the well-know negative effects of inflation on the social relationships of a community. This would make these currencies comparatively rare examples of what I called "Yin" currencies, encouraging their circulation and ensuring their availability to all levels of society.

It should be emphasized that the Central Medieval system was only a "crude form" of a demurrage system. In comparison with the Egyptian system for instance, it had several flaws²³¹ that would lead to abuses during the 14th and 15th century. But during the 10-12th century, in the areas where the system was not abused, these Yin currencies had a significantly positive economic impact as will be shown below.

The Trail of the Black Madonna

I previously mentioned the strange case of the Medieval Black Madonna as the *one* significant exception in the otherwise relentless repression of the Great Mother in the West (Chapter 2). When I started digging up Her symbolic meaning it became manifest that:

²³¹ Three types of flaws are relevant here. The arbitrariness of the frequency and size of the demurrage charges are the first two, as they would lead to abuses described at the end of this chapter in "How the Music Stopped". The third flaw is that the metal used for the coinage of the *Renovatio Monetae* or the bracteaten was silver, a metal which is hoardable and could also be used as long-distance trading currency (i.e. a Yang currency). It is only by regulation that hoarding the Central Medieval currencies was discouraged, making them thereby a Yin currency. Some people would predictably try to circumvent these regulations and taxation, and still hoard this currency as bullion, which is what happened for instance with some of the "bracteaten Funds". This explains that, while relatively rare, some hoards of bracteaten have actually been found.

In contrast, the Egyptian ostraca were intrinsically valueless, and as the demurrage fee was tied in with actual storage costs, arbitrariness in the frequency and size of the demurrage charge was avoided. So the Egyptian system was from a theoretical viewpoint a significantly "better" Yin currency than the Central Medieval one, as there was no incentive at all to hoard this currency, even by breaking a law.

Notwithstanding its flaws, the Medieval regulatory system still provided apparently a sufficiently strong incentive to not hoard the currency that would result in the dramatic economic impact shown later in this chapter. The best study on the detailed regulations applying to Central Medieval currencies is by Hävernick, Walter Der Kölner Pfennig im 12. Und 13. Jahrhundert - Periode der territorialen Pfennigmünze (Stuttgart: Verlag von W. Kohlhammer, 1930)

- The Black Madonna is a *totally unique* phenomenon in Romanesque art history;
- She was the key esoteric component of a powerful *resurgence of the honoring of the Great Mother* during that time;
- The trail of the Black Madonna leads straight back to Egypt in an extraordinary number of ways, and specifically to another key exception in the repression of the Great Mother archetype, the *Isis cult*.
- The disappearance of demurrage-charged currencies occurred *concurrently* with the fall of the cults of the Black Virgins and Isis in their respective cultures, and with a massive drop in the standard of living of ordinary people. Remember that such a correlation is a direct application of the general finding of archetypal psychology: archetypal figures provide valid descriptions of collective psychic sequences, and thereby can significantly shape external reality.

Photo 5.4 (full page if good picture can be obtained)

Black Madonna of Montserrat, Catalonia, the most famous Black Madonna of Spain. She is completely covered in gold except for her and the child's faces and hands. Notice she does not have African facial features. Rather, these facial features are similar to contemporary "white" Madonnas, except that she is pointedly painted pitch-black.

However, I want to emphasize that correlation is not causality. Specifically, I do *not* claim that there exists a *causal* link between religious cults on the one side, and money systems and economic results on the other. Instead, I believe that there is an *indirect connection* - that the cults, the money system, and unusual economic results were a sign that the **same archetypal constellation** was active in both places at their respective times. In other words, I will show that there is a striking *correlation* between archetypes and money systems, but I do not profess to have identified the mechanism underlying the connection between these two domains.

Why does She matter to us Today?

The best answer to this question I found in a book by Robert Graves. His book, *The White Goddess*, is well known, but the following quote is from a lesser-known work, *Mammon and the Black Goddess*²³²

*“The Black Goddess is so far hardly more than a word of hope
whispered among the few who have served their apprenticeship to the White Goddess.
She promises a new pacific bond between man and woman...
in which the patriarchal marriage bond will fade away.
The Black Goddess has experienced good and evil, love and hate,
truth and falsehood in the person of her sisters...
She will lead man back to that sure instinct of love
which he long ago forfeited by intellectual pride.”*

²³² Graves, Robert *Mammon and the Great Goddess* (London, 1964) quoted by Begg, Ean *Ibid.* Pg 126

China Galland reports about another scholar, Gilles Quispel, who played a critical role in the acquisition, translation and publication of the remarkable collection of Gnostic texts of early Christianity discovered in 1945 in Nag Hammadi, Egypt. For him, “the Black Madonna plays a crucial psychic role that he described in Jungian terms as symbolizing the earth, matter, the feminine in men, and the self in women [...] Unless men and women alike become conscious of this primeval image of the Black Madonna and integrate it within themselves, humankind would not be able to resolve the problems of materialism, racism, women’s liberation and all that they imply...He related her to the early Christian Gnostic tradition in which the Mother was also called ‘Wisdom’, the ‘Holy Spirit’, ‘Earth’, ‘Jerusalem’. To the early Christians, the Holy Spirit was personified as the Mother and prayed to because she was God as well.”²³³

Jesus explicitly called the Holy Spirit his Mother in the *Gospel According to the Hebrews*.

The Hebrew tradition talks about the *Shekinah*, the Indwelling of God. The Buddhists and Hindus call it *primordial emptiness*. The mystical Christian tradition including Jakob Boehme, Meister Eckhart, Hildegard von Bingen, Mechtilde of Magdeburg, Julian of Norwich or the Portuguese cult to the Holy Ghost all spoke of the Motherhood of God. One of the Nag Hammadi texts is a poem uttered by a feminine power that could have been voiced by any one of the ancient Great Mothers.

“For I am the first and the last.

I am the honored one and the scorned one.

I am the whore and the holy one.

I am the wife and the virgin...

I am the barren one, and many are my sons..

I am the silence that is incomprehensible...

I am the utterance of my name.”²³⁴

In short, the Black Madonna is about healing the split at the core of the Western patriarchal worldview - the split between matter and soul, body and mind, feminine and masculine, sexuality and spirituality, Nature and Humanity, cosmos and individuality. If this proves right, she may be the precursor symbol of the transformation that the Western world is undergoing during the current transition.

²³³ Galland, China *Longing for Darkness: Tara and the Black Madonna* (New York: Penguin Books, 1990) pg 51.

²³⁴ Pagels, Elaine *The Gnostic Gospels* (New York: Vintage Books, 1981) pg xvi.

Esoterism vs. Exoterism

All religions have an exoteric and an esoteric tradition.²⁴⁰ The former refers to the official, publicly available teachings; while the latter is “hidden” knowledge, available traditionally only to initiates. Each religion has had both forms of knowledge. For instance, the esoteric tradition in Judaism involves the “Kabalah,” in Islam “Sufism,” for Hinduism and Buddhism it is “Tantra.” For Christianity there used to be the traditions of the Benedictine, Cistercian, Augustinian, and Templar orders.

There is invariably a political tension, sometimes even hostility, between exoteric and esoteric traditions within the same religion. One of the reasons is that the esoteric knowledge *among different religions* was not as segregated as the official Churches would have liked.²⁴¹ (see sidebar on Saint Bernard of Clairvaux).

All indications are that our Black Madonnas were part of the battle for influence during the 10th to 13th century between Rome and three Christian Orders (Benedictines, Cistercians and Templars) - all three specialists in transmitting the Western esoteric tradition. In other words, the Black Madonna forces us to explore the hidden part, the “underside” of the official Church. Among the thirteen characteristics that the “original” Black Madonnas have in common is a connection

Saint Bernard of Clairvaux: Lover of the Black Madonna

Bernard of Clairvaux, the founder of the Cistercian monastic order, is universally considered as one of the most influential personalities of the 12th century. He was born in Fontaines, near Dijon, France, whose chapel had a Black Madonna. As a young boy he received his vocation, according to a fourteenth century legend, from “three drops of the milk of the Black Madonna” at Saint-Varles near Chatillon-sur-Seine, France.

This unusual form of vocation should give us a clue that an esoteric tradition is involved. “Three drops of a virgin milk” is one of the traditional names of the mysterious “*materia prima*” (“raw material”) of the alchemists.

Inspired by this, he took the ailing order of Citeaux, by then reduced to a handful of monks, and turned it into “a vast multinational enterprise of civilization”²³⁵ involving hundreds of monasteries from Russia to the Iberian peninsula, *every single one of them dedicated to the Virgin Mary*. He is also the author of the *Regula* (the Charter with the Rules) for the Order of the Templars, and his uncle André de Montbard was among the original nine knights who founded that order. In contrast with contemporary Christian traditions, all official documents of the Temple, including the Rule, has the name of the Virgin always *preceding* the one of Christ.

Among the proofs that St. Bernard was involved in esoteric research is that Citeaux had a group of specialized scribes translating Hebraic texts from the Orient and Islamic alchemical texts from Spain, which could not possibly have been considered “catholic” by Rome²³⁶. Similarly, he wrote an astounding *two hundred* sermons on Solomon’s “Song of Songs,” which happens to be the poem that Jewish Cabbalists consider one of their most important texts. The Song of Song starts with “I am *black*, but I am beautiful, O ye daughters of Jerusalem.”²³⁷ He strongly encouraged the pilgrimage to Santiago de Compostella²³⁸, also called the “Path of the Milky Way” (a hint to Hathor’s overflowing udder of plenty, thereby referring to Isis?) that connects Black Madonna sanctuaries and is studded with Benedictine, Cistercian, and Templar sites.

Note that Saint Bernard was not the only one to have used the Black Madonna as his life’s inspiration. For instance, St. Ignatius of Loyola gave his sword to the Black Madonna of Monserrat, Spain, when he decided to found the Jesuit Order. Joan of Arc prayed to the Black Madonna known as *Notre Dame Miraculeuse*, and her mother prayed for her imprisoned daughter to the Black Madonna at Le Puy.²³⁹ Goethe used her as model for his “eternal feminine” in

²³⁵ Begg, Ean: The Cult of the Black Virgin (London: Routledge, 1985) pg 25-26.

²³⁶ Louis Charpentier notes the surprise of the priest Vacandard on discovering Hebraic scholars in Citeaux between 1108 and 1115, under the supervision of Etienne Harding. See Charpentier, Louis Les Mystères Templiers (Paris: Laffont, 1967) pg. 15

²³⁷ See Huynen, Jacques: L’énigme des Vierges Noires (Paris: Robert Laffont, 1972) pg 116-117.

²³⁸ At their height, it is estimated that 500,000 people traveled the pilgrimage routes *every year*. See Marks, Claude: Pilgrims, Heretics and Lovers (New York: Macmillan, 1975) pg 111.

²³⁹ Reported by Lucia Chiavola Birnbaum in an interview with Willow LaMonte in Godessing Regenerated Issue #6 pg. 5.

²⁴⁰ *Exoterism* refers etymologically to “*exterior, public*” teachings; *Esoterism* in contrast is “*interior, hidden*”. Knowledge. See Riffard, Pierre A. L’Ésotérisme: Anthologie de l’Ésotérisme Occidental (Paris: Robert Laffont, 1990).

between all Her sanctuaries and those three Orders (see sidebar “Unique in Thirteen Ways). It is, therefore, in the esoteric traditions that we should search for the meaning of these curious statues.

The first unusual feature is that the legends attached to most of the Black Madonnas - and only to those types of statues - claim that the statue was not made, but *found* near or even in an ancient pagan symbolic site. For instance the Black Madonna of Avioth was found in an ancient holy tree; the Black Madonna of Boulogne in an Isiac boat without crew; the Black Madonna of the Lac de la Maix (Vosges) near a Celtic sacred spring, the Black Madonna of Chartres was found in the “cave of the druids” which turns out to be a dolmen dating back to megalithic times, etc. Furthermore, these statues were found near or even as the major landmarks on the pilgrimage path to Santiago de Compostella (such as the sequence Conques, Ste Foy, Espalion, Aubrac, Le Puy,

Issoire, Clermont Ferrand, Moulins, Nevers, Montargis and Paris). This path turns out to be one of the oldest pre-Christian initiatic ways in Europe, as proven by markings dating back to the Stone Age. For a German scholar, all “this means that the Black Madonna cults refer back to the oldest known religious cults known to man.”²⁴⁴ A French author similarly concludes: “Only the Black

The Black Madonna of Einsiedeln and its unorthodox Sanctus

The most famous devotional statue in Switzerland is the Black Madonna of Einsiedeln. The current Gothic statue is a standing Black Madonna and dates from the late 15th century; it replaced an original Romanesque Black Madonna destroyed by a devastating fire in 1465. There is actually humorous historical evidence of when and who sculpted that replacement figure.²⁴² In contrast, the original statue was a seated one as demonstrated in several old woodcuts. It dated most probably from the 9th century when St Meinrad took it with him to his retreat as a hermit in the dark Finsterwald forest. After Meinrad’s death, Saint Conrad - Bishop of Constance from 934 to 975 AD - came to formally consecrate the chapel at Einsiedeln in 948. However, legend claims that he witnessed on the night before the official date of the ceremony Jesus Christ himself surrounded by the four evangelists standing in front of the Black Madonna and honoring the statue and the chapel with his own divine consecration. In his book *De secretis secretorum* (“On the secrets of secrets”) Conrad claims that the Sanctus he heard during this ceremony had been curiously modified to “*Sanctus Deus in aula gloriosae Virginis*” (“Holy God in the realm of the Glorious Virgin”) instead of the traditional “*Sanctus, sanctus, sanctus dominus deus Sabaoth*” (“Holy, holy, holy Lord God of Sabaoth.”). A theologian-psychotherapist comments on this very unique story: “These alterations are important, as they are still found in the liturgy of the monastery today... Conrad’s vision of Jesus before the altar of His Mother is an act of veneration of the highest degree. That Jesus is accompanied by the four evangelists suggests a sense of wholeness, but a wholeness that is grounded in its relationship to this feminine principle... Theologically, the patriarchal godhead recognizes and sanctifies the place of the Lord’s mother... It changes the emphasis from the ‘Lord God of Sabaoth’ alone to his relationship to the glorious Virgin... God as the father alone is not desired. Rather, *de secretis secretorum* says that the feminine should be considered as a vital reality in God’s relationship to humanity. The psyche needs more than a patriarchal standpoint and perspective on the world. It also needs the feminine.”²⁴³ In a papal bull of 964 AD, Pope Leo VIII officially declared authentic the vision of Conrad. Conrad was later canonized in 1123, and is still honored today in the Church’s calendar at the anniversary of his death (November 26). The legend and rituals around the Black Madonna of Einsiedeln may therefore be the closest that the Christianity has come to formally addressing and healing the splitting off from the feminine which it inherited from the Hebrew canon. The significance of the fact that this whole process occurs between the 10th to the 12th century will become clear by the end of this chapter.

²⁴² A curious and humorous incident provides us with what is, to my knowledge, a unique case of actual historical evidence of the name of the artist who carved this Late Gothic replacement statue. According to the town records of Burgheim (as reported in the *Rollwagenbüchlein*” by Jörg Wickram of Kolmar in 1555), a man was judged for blasphemy after he had boasted in a tavern that “the Maria at Einsiedeln is my sister and what is still more - the Devil at Konstance and the Great God of Schaffhausen are my brothers!” In court he explained that “I have spoken justly, for my father was sculptor and did make these [three statues] - besides also me; therefore, we are all four brothers and sister!”

²⁴³ Gustavson, Fred *The Black Madonna* (Boston: Sigo Press, 1990) pg. 25-30.

²⁴⁴ Kamper, Dietmar *Im Souterein der Bilder: Die Schwarze Madonna* (Bodenheim: Philo, 1997) pg. 60.

Madonna was able to crystallize all the beliefs of Pagan traditions within the Christian faith, without falsifying any of these beliefs. In this, the Black Madonna is unique.”²⁴⁵

²⁴⁵ Bonvin, Jacques Vierges Noires: La réponse vient de la Terre (Paris: Dervy Livres, 1988) pg. 75.

Unique in Thirteen Ways

Jacques Huynen²⁴⁶ has analyzed hundreds of Black Madonnas and classified them into “original” Black Madonnas who have in common 13 characteristics, and statues that date from a later period and copied only some of the original features. The thirteen characteristics are:

- The history of the original Black Madonna sanctuaries has always a connection with either the Benedictine, the Cistercian, or the Templar orders. These three orders have at least one well-documented historical connection. Saint Bernard of Clairvaux reformed the Benedictine order to create the Cistercian order, and was the author of the Rule of the Temple as well. (See sidebar on Saint Bernard above.)
- They all date from the same period (10th to 13th century). “No original Black Madonnas date from later than the 13th century.”
- Within a small margin of error, they are all the same size, about 70 cm in height (just over 2 feet), and a base of 30x30 cm (roughly 1 square foot). Even more surprising is that the measure of the body of the Mother itself: it almost always oscillates between 63 and 68cm, which Bonvin explains as a close approximation of the sacred Egyptian ‘Coudée’ of 63.5666 cm.²⁴⁷ There is no other example in Romanesque art where the size is so standardized; not for crucifixions, statues of ‘normal’ Virgins, or of other saints.
- Although they all vary in small aspects, “they seem all to have been made to the same specific standards.” They are always “Virgins in Majesty,” where the Mother sits straight and the Child is looking at the same point in the far distance. The face of the Virgin is stern, hieratic, with an oriental touch that contrasts with the typical Romanesque Virgins, which typically represent women of the area. The face of the Virgin is more elaborately carved than the face of the Child, as if to mark that the important figure was the Mother, not the Child. Whenever the original polychrome is still visible, the vestments are in three primordial colors: white, red, and green. Sometimes, the whole or part of the statue is also covered in precious metals: silver or gold.
- The location is invariably a site of a pre-Christian cult to a Celtic or other pagan Mother Goddess. The sanctuaries are often located near sacred springs or water wells (e.g., the “*Puits des Forts*” in Chartres), or near standing stones from prehistoric cults.
- Even when there was a whole cathedral built for Her (as in Chartres), she would always originally be kept in the *crypt*²⁴⁹ below the church or cathedral.
- The wood is often either from a *fruit tree* (Huynen), or from precious *cedar* wood (Bonvin) again quite atypical for statuary of that period. These woods have both an important symbolism (although quite hidden, given that the wood is invisible under the polychrome layers). The symbolism of the fruit is obvious; while the cedar wood was the most important oracular tree in Egypt, explicitly associated with the Isis-Osiris legend, with death-rebirth, and creative powers.²⁵⁰
- There was always an important pilgrimage attached to the statue, either specifically to the sanctuary itself or as a relay on the major pilgrimage of the Middle Ages to Santiago de Compostella. Santiago, the Western-most land of continental Europe, was reputed a sacred area even before Christianity. It is the extreme landfall (“*Finis Terrae*” the end of the Western world). *Finis Terrae* is also the name of the old firehouse marking Santiago from the sea, where the four cosmic elements symbolically meet: earth, water, air and the fire of the setting sun.
- The legend attached to the statue involves invariably an oriental element, a crusader brought the statue from the Orient, pilgrims to the Holy Land were saved by invoking her, and so forth. In some cases, even her name is explicit. During the French Revolution, the Black Madonna of Chartres was burned under the motto, “*A bas l’Égyptienne*” (“Death to the *Egyptian* one”). This same nickname “*l’Égyptienne*” is still attached to the black Madonna of Meymac, a statue dating to the 12th century.²⁵¹
- The legends always refer to miracles that She has accomplished. For example, saving the life of either three crusaders, three prisoners in Egypt, or three mariners. She often has the reputation of resurrecting children who were still-born, at least for the time necessary for them to get baptized (e.g. Black Madonnas of Avioth, or of Lac de Maix). She also is reputed to help sterile women become fertile, and pregnant with healthy children.
- She is seated on a straight chair called *cathedra* (from the Greek *kathedra*, and the origin of the word *cathedral*). This chair is a replica of the straight chair that identified Isis in Egypt. This chair is what gave these Virgins the title *Sedes Sapientiae* (“*Seat of Wisdom*”), originally one of Isis’ main titles, and the Pharaoh by occupying that seat obtained the wisdom necessary to exercise his functions. Initially, the household of a Christian bishop was called *ecclesia*, but when this name became generically applied to any church, the name *cathedrae* became appropriated by the “*seat of wisdom*” of the bishop and later still the entire church where the bishop kept that particular seat.²⁵²
- The official generic title attached to these statues is *Alma Mater* (the “*Generous Mother*”), the title still given by Americans to their “Mother University.”
- Last but obviously not least, the Virgin’s face is always and her hands almost always are pitch black; thus justifying her name as “Black Madonna.”

²⁴⁶ Huynen, Jacques *L’énigme des Vierges Noires* (Paris: Robert Laffont, 1972). When not annotated differently all references in this sidebar are to that author.

²⁴⁷ Bonvin, Jacques *Vierges Noires: La réponse vient de la Terre* (Paris: Dervy Livres, 1988) Pg 56. See also Van Cronenburg, Petra pg 21.

²⁴⁹ Among the reasons for the use of crypts (literally the “*hidden part*”), is a hint to the initiatic caves of the Great Mother in Paleolithic time. Bonvin, Jacques in *Vierges Noires*, proposes additional reasons: *La Réponse vient de la terre*. (Paris: Dervy-Livres, 1988).

Why is She Black?

The most striking feature of the Black Madonnas is, of course, their black color.

This blackness is also the part that the Roman Church most systematically has played down. To this day, the Church has tried to explain away their blackness as accidental, a result of candle smoke or exposure to the elements. But “if the faces and the hands of the Virgin and Child have been blackened by the elements, why has their polychrome clothing not been similarly discolored... and why has a similar process not occurred in the case of other statues from the same period?”²⁵³ In a number of historically documented cases, priests accountable to Rome have actually repainted the face and hands white.²⁵⁴ Paul Bonvin lists among such straightforward repainting jobs the cases of the Madonnas of Chappes (Allier), Limoux (Aude), Laurie (Cantal), Avioth (Meuse), Chailloux (Puy-de-Dome) and Tournus (Saône-et Loire).²⁵⁵ A German author provides a picture before the “restoration” of the Black Madonna of Tongeren (Belgium) that was repainted white as recently as 1990. When she asked why the statue had been changed, she got as justification that she was simply “more beautiful this way.”²⁵⁶ From our archetypal perspective, the very fact that such strong controversies have built up around the color of a Madonna statue is by itself a sign of its emotional (and therefore archetypal) charge.

Why would this blackness matter?

²⁵⁰ Van Cronenburg, Petra Schwarze Madonnen: Das Mysterium einer Kultfigur (München: Hugendubel Verlag, 1999) pg. 23.

²⁵¹ Van Cronenburg, Petra Schwarze Madonnen: Das Mysterium einer Kultfigur (München: Hugendubel Verlag, 1999) pg 184.

²⁵² Icher, Francois Les Oeuvriers des Cathédrales (Paris: Editions de la Martinière, 1998) pg 14.

²⁵³ Begg, Ean : The Cult of the Black Virgin (London: Routledge, 1985) pg 6.

²⁵⁴ Huynen, Jacques L'énigme des Vierges Noires (Paris: Robert Laffont, 1972).

²⁵⁵ Bonvin, Jacques Vierges Noires: la reponse vient de la terre (Paris: Dervy, 1988) pg. 37 ff.

²⁵⁶ See Kröll, Ursula Das Geheimnis der Schwarze Madonnen. Entdeckungsreisen zu Orten der Kraft (Stuttgart: Kreuz Verlag, 1998). For the sake of completeness, I should also mention some (rarer) cases of the reverse process: white Madonnas that were repainted black to make them “more popular”. For instance, the parish priest of Chastreix decided in 1892 to repaint his conventional white Madonna in black, in order to attract more pilgrims, and thereby improve the financial position of his parish church; something in which he was actually successful. Similarly Petra van Cronenburg claims that the current 16th century statue of Einsiedeln was repainted black only over the past century to match the original Romanesque Black Madonna which had been venerated for centuries earlier at the same place. (See Petra van Cronenburg: Schwarze Madonnen: Das Mysterium einer Kultfigur (München: Hugendubel, 1999) pg 15 and 16.)

Photo 5.5 a 1/3 page

These following three Egyptian pictures each have key features of Isis that will become characteristic of the Medieval Black Madonnas. The first represents Isis in her Hathor form, i.e. in her mothering role with Horus on her lap. This is the archetype from where the Black Madonna symbolism derived.
Kestner Museum

Photograph 5.5 b of Isis with Kathedra emblem on head. 1/3 page

Isis is shown painted in gold, and carved on black basalt, with her emblematic throne on her head. Notice her hieroglyphic name is the emblem of that same chair as is shown two times in the text in front of her. This straight chair is the original "Chair of Wisdom" that will become one of the names by which Black Madonna's will become identified. The form of the furniture on which she kneels is the Egyptian emblem for gold, confirming her connection to that metal. (Sarcophagus of Amenhotep II, Valley of the Kings, Thebes, c. 1427-1401 BC)"

Photo 5.5 c Kestner Museum 1/3 page

This tomb painting represents either Isis or a queen that enacts the role of Isis in an Osirian ritual of rebirth. Notice that the facial features are not Negroid, but the color is pitch-black. Similarly, the part of her forearm that is not covered by the blue-gray dress is black. (From the tomb of two sculptors at Thebes, 18th dynasty ca. 1380 BC. Currently at the Kestner Museum in Hannover).

Here our search for the meaning of the Black Madonna splits up into three different trails, and all three would have represented a problem from the established Roman Church viewpoint.

Photo 5.6 ½ page

The next two pictures illustrate the continuity between Isis and the Black Madonna. This typical Black Madonna combines symbols from all three previous Isis representations. They have in common the rigid hieratic expression as if looking beyond the devotee, and the cathedra chair (emphasized in next picture). She is the mother in majesty as in the first of the Isis representations. She takes on the colors black and gold from the other two. (Notre Dame de Marsat, 12th century, Puy-de-Dôme, France)

Photo 5.6 a. picture showing side of chair ½ page (??)

This picture from the side shows the chair “cathedra” also called the “Sedes Sapientiae” (“Seat of Wisdom”) that was originally Isis’s identifying hieroglyph. (From an early Romanesque Madonna from Frankfurt am Main.)

(Catalog MAI 595 X343035 from Bildarchiv Foto Marburg Tel 06421-283600)

1. Ancient Goddesses that were black were those that represented the ***Feminine in its power***, not as a consort or a “nice” and docile feminine influence. Among the best known are the Hinduist Kali (literally the “*Black One*” in Sanskrit), the Black Anath of the Ugaritic pantheon in the Near-Eastern Mediterranean, or the Black Annis of the British Islands. Their common theme is that they represent the feminine in its Warrior mode, capable of wielding the power of destruction. Some details of each will illustrate the point.²⁵⁷

²⁵⁷ See Monaghan, Patricia The book of Goddesses and Heroines (St Paul, Minnesota :Llewellyn Publications, 1990) for all three examples.

Kali is the most powerful form of the *Devi*, the primordial feminine force in the Hindu pantheon. To Western eyes, she can be terrifying because she transforms life into a dance of death. Her tongue juts out of her black face, her hands hold powerful weapons, and her necklace and earrings are made of severed heads. Many myths tell just how uncontrollable is Kali's energy, once unleashed.

Anath, also called Anit and Anata, is the most powerful Goddess of the Ugaritic tradition. "Mother of nations," she was widely invoked as the most powerful Warrior of the Middle East. Even the Ancient Hebrews invoked her in battle.

The Black **Annis**, the British form of the Welsh *Cailleach*, was said to live in a cave in Argyll. She would appear among the branches of an old pollard oak, the last remnant of a huge forest that grew out of a cleft at the mouth of her cave. She was the dark side of *Gentle Annie* of the fairytales, who brought the good weather and crops, that Black Annis could destroy at will.

One can imagine that from a patriarchal viewpoint, it was not comfortable to live with the power of any of these Black Goddesses.

Photograph 5.7 of Kali

Manuela Dunn book) ½ page

Kali, the Black One, the potentially destructive power of the black goddesses. She has a snake, a sacrificial knife, and a severed head in her hands. A string of skulls serves as collar.

Blackness as an Archetype

*"Darkness within darkness.
The gateway to all understanding"*

Lao Tzu²⁵⁸

Looking up some precedents outside of Western culture can assess the archetypal value of the color black.

To the Chinese, Yin is black. Similarly in Hinduism, black is the color of the primordial matter *Prakriti* and of *Chaos* (meaning "*Infinite Becoming*").

The most sacred site for the Australian Aborigines is Ayres Rock where the Moon Goddess resides in a cave that they see as the *dark* Mother of abundance and of dream time.

In Mexico, the Aztec Great Mother Goddess Tonantzin was honored in Tepeyac, a place marked by a big polished *black stone*, the same place where later the humble Indian Juan Diego would have the vision of the *dark-skinned* Virgin of Guadalupe asking for a Christian church to be built right there.

The Brazilian goddess of the seas and mother of the earth, Jemanja, is black. So is Sara, the Great Mother of the gypsies.

The oldest idol of Hedjaz (today's Mecca, Saudi Arabia), was a *black meteor* called the *Kaaba* (literally "*Nubile one, ready to be fecundated*"). It had been associated successively with Venus by the Romans, Anahita by the Byzantine, even with Mary by Christian Arabs. Mohammed cleared away all the idols, but did not touch the venerable stone itself. Instead he integrated the Kaaba in the Islamic rituals and kept as sacred the Friday that had been Her holy day.

In the temple of Diana at Ephese, one of the seven wonders of the Ancient world, a totally *black statue* of the Goddess was honored. It is in that same city that Mary is supposed to have lived after the death of Christ and that Her Ascension took place in a site called *karatchalti* (literally "*the black stone*").

Lilith, the first Eve that Adam rejected because according to tradition she "wanted to be on top when having intercourse," is mentioned only once in the Bible in an apocalyptic invocation (Isaiah 34:14). But both the Zohar and the Talmud elaborate on her *black* color, and warn against letting her influence manifest in the conjugal bed. Generically, Erich Neumann concluded "The Great Mother remains true to her essential and eternal and mysterious *darkness*, in which she is the center of the mystery of existence"²⁵⁹

The archetypal nature of the blackness itself is illustrated by its meaning in many different cultural settings (see sidebar.)

2. The second aspect that would be highly disturbing to a patriarchal system is the unbridled **sexuality** of the great Black Goddesses. Sexuality and the dark womb of the Earth Mother herself were already connected in the Paleolithic initiatic cave, as we saw in the case of the Great Mother of Laussel (Chapter 2).

Several famous myths tell just how uncontrollable **Kali's** dance can be. Once she danced with Shiva, the Lord of the Dance. The dance grew wilder and wilder until it seemed that the world would shake itself to pieces - and so it will, because their dance continues beyond the appearances of worldly reality.

The story of **Anath** is even more explicit. Anath, the invincible Warrior, was also sexually powerful. She was said to have never lost her hymen despite her blatant promiscuity. For instance, she took the initiative to copulate 77 times with the god Baal in one single frenzied session.

Once feminine sexuality is associated with Earth fertility, trouble cannot be far away for a Church officially committed to celibacy.

3. The third trail may explain why a group of Christian monks bent on **esoteric** transmission might have gotten involved with this Black Madonna in the first place, notwithstanding all of the above. During the Middle Ages, initiations and esoteric knowledge was an important dimension of the culture and played an important role, difficult for us to fathom today. For instance, every established guild (e.g.: bakers, painters, stone-masons, boat builders, even hat-makers)

had formal initiation rituals, and "secrets of the trade" whose public disclosure could be punished by death. The same was true in intellectual knowledge transmission. The representation of Pythagoras on a Tympanum in Chartres substantiates that the Pythagorean esoteric tradition was part of the 12th century School of Chartres. Great efforts were deployed to make the language of transmission

²⁵⁸ *Tao Te Ching* #1, translated by Stephen Mitchell (New York: Harper & Row, 1988) number 1.

²⁵⁹ Neumann, Erich *The Great Mother: An Analysis of an Archetype* translated by Ralph Manheim (Princeton, NJ: Princeton University Press, 1974) pg 321. *Italics added.*

hermetic for non-initiates. For instance, the most important texts written by the Troubadours about *Amour Courtois* have been shown to contain coded esoteric information not approved by Rome.²⁶⁰ This fact would explain the terrifying Crusade against the Cathars unleashed by the Church during the 13th century. Similarly, the famous tapestries of the “*Dame à la Licorne*”, currently at the Metropolitan Museum in New York, have recently been revealed to express a wealth of esoteric plant symbolism.²⁶¹

So what could be the esoteric message of our Black Madonnas?

Here also, several trails converge. At the most bare symbolical level, the Black Madonna symbolizes Mother Earth and the child represents humanity, any one of us. She therefore directly refers back to the age-old cults of the Great Mother, and to her relationship to us.

At the more subtle level, the key clue is, again, linguistic. The Arabic word “*Khemit*” means literally “*Black Earth*” and is the traditional name for Egypt. The word “*Al*” is simply the general Arab article. Therefore “*Al Khemit*” literally means “*The Egyptian Art*”. It also is the etymology of the word “*Alchemy*,” that was reputed to have originated in Egypt. For us today, alchemy has become associated with its literal symbolism of “transmuting the most vile metal (lead), into the most noble one (gold).” However, as is made repeatedly clear in the warnings of alchemists of all ages, the transmutation of metal is primarily a metaphor, a “philosophic” (i.e. **symbolic**) transmutation. Joseph Campbell has described literalism as the “worst disease of our time,” and he compares it with someone reacting to the metaphor, “She is running like a gazelle,” with, “That cannot be, because she doesn’t eat grass.”

Alchemy was indeed one of the main traditional esoteric paths in the West for personal spiritual evolution. Alchemists had only contempt for the “blowers” (“*souffleurs*” in French) who would read alchemical textbooks literally as a technology to get rich materially, as opposed to “philosophically” as a guide for personal evolution. The reason for disguising its nature so elaborately was that had it been acknowledged publicly for what it was, its practitioner would be considered

Alchemy as a Symbolic Individuation Code²⁶²

Three key elements are involved in the alchemical process: *Sulfur* (the Yang or masculine principle, symbolically associated a.o. with the sun, gold and fire); *Mercury* (the Yin or feminine principle, associated with the moon, silver, and water); and *Salt* (symbol of the material body).

Alchemy aimed at creating the “*Philosopher’s Stone*” (the Individuated Human) by a “*mystical marriage*”, the “*fixation*” in the body of an integration between the masculine and the feminine dimension of the alchemist him or herself. For instance, the alchemical handbook *Aurofontina Chymica* in its chapter on the “Colours to be observed in the Operation of the Great Work” - that “this blackness doth manifest a Conjunction of the Male and Female.”²⁶³ C.G. Jung would similarly refer to Individuation as the result of the integration of the *Animus* (the masculine which is the conscious in a man, and the unconscious in a woman) with the *Anima* (the feminine which is the unconscious for a man and the conscious for a woman). The individuated individual heals thereby the ancient split between the body, soul and spirit.

Goethe’s *Faust* has similarly been shown to be an elaborate alchemical metaphor.²⁶⁴ Finally, few people seem to remember today that Sir Isaac Newton attached more importance and wrote

²⁶⁰ de Rougemont, Denis *L’Amour et l’Occident* (Paris, 1959) pp. 197-99.
²⁶¹ Williamson, John *The Oak King, the Holly King and the Unicorn: The Myths and Symbolism of the Unicorn Tapestries* (New York: Harper and Row, 1986) The author is the designer of the medieval gardens at The Cloisters, New York.

²⁶² See a.o. C.G. Jung *Psychologie und Alchemie* (Zurich, 1946)

²⁶³ *Aurofontina Chymica* (London 1680) from site Alchemy on Line (<http://www.levity.com/alchemy/frames.html>)

²⁶⁴ Binswanger, Hans Christoph *Geld und Magie: Deutung und Kritik der modernen Wirtschaft anhand von Goethe’s ‘Faust’* (Stuttgart: Weinbrecht Verlag, 1985). Pg 20-21.

“heretic” at best and a “sorcerer” ready for the stake at worst. In its elaborate “metallic transmutation” metaphor, even many Christian monks got away with researching and writing extensively about that sulfurous topic.²⁶⁵

According to the writings of Isaac Newton and C.G. Jung, both assiduous students of Medieval alchemy, the mysterious “*materia prima*” is revealed to be none other than the alchemist him- or herself. (sidebar on Alchemy).

The first step in the alchemical process was indeed called the “*Nigredo*” or “*Work in Black*” that Jung has described as the “Death of the Ego”, the “garment of *darkness*”²⁶⁶ or the “*Dark Night of the Soul*.” It is what Medieval and Renaissance scholars called exoterically *Melancholy* (literally “*Black Humours*”). To the Medieval alchemists and the Renaissance artists, “Saturnine Melancholy”²⁶⁷ was considered the difficult, unpleasant, but indispensable initial step to reach true inspiration and wholeness.

Therefore, to the initiate, the symbol of the Black Madonna stood as the prerequisite, the first step, for the “alchemist” in his work toward *consciously integrating the soul back into matter, into the body*. This particular path was also sometimes called the “wet alchemical path,” referring to a feminine initiatic approach. In all the ancient feminine initiations, as illustrated by the seminal mythology of the Sumerian Inanna or the Greek Persephone, the first step was a complete stripping of the initiate of all her ego-linked attributes as a condition to her “descent into the underworld.”²⁷⁰

In contemporary terms, the Black Madonna symbolizes what James Hillman sees as the positive purpose of depression - a slowing down necessary as the first step for a deepening in soul work.²⁷¹ “Through depression we enter depths and in depths we find soul...*The true revolution begins within the individual who can be true to his or her depression.*”²⁷² Working through depression is still the most frequent, typically un-intentional, path to the revitalization of life’s purposes. It is also what most often brings people to see a therapist, and if the treatment is successful,

Depression - Soul Epidemic of the 21st Century?

According to Dr. Christopher Murray, head epidemiologist of the World Health Organization, major depression will be the second most debilitating disease worldwide by 2020, just after cardiovascular diseases. There is now a \$7 billion worldwide market for anti-depressants, expected to expand by 50% over the next five years.²⁶⁸ In addition, many people sink into alcoholism or drug addiction instead. Fifteen percent of severely depressed patients kill themselves; two-thirds of the sufferers contemplate suicide. Today already, one of out 20 adults (between 18 and 64) suffers from a clinical depression in the US, one of out 10 in Germany and Canada, one out of 8 in New Zealand and Italy, one out of 6 in France, and one out of 5 in Lebanon or Russia.²⁶⁹ It is the most unsung source of suffering in the world. It is a disease of the soul. Chemicals alone cannot heal it.

²⁶⁵ This all the way to the 18th century. For instance, several of the alchemical “classics” were written by dom Pernety, a Benedictine monk of the community of Saint Maur, near Paris. See a.o Pernety, Antoine-Joseph Dictionnaire Alchimique and Les Fables Egyptiennes et Grecques Dévoilées et Réduites au même Principe (Paris: Delalain l’Ainé, 1706).

²⁶⁶ Jung, C.G.: Collected Works Volume 14 par 44, note 72.

²⁶⁷ See for instance Dürer’s famous engraving entitled *Melancholia*. The Greek word *Melas* means *black*.

²⁶⁸ “Spirit of the Age” The Economist (December 19, 1998 - January 1 1999) pg 115.

²⁶⁹ Data based on ages 26 to 64 see Journal of American Medical Association (vol 276, number 4).

²⁷⁰ The idea that the feminine path toward initiation, in alchemy called the “wet path”, involves a despoliation of all ego-based attributes as a necessary first step is well demonstrated in Brinton Perera, Sylvia Descent of the Goddess: A Way of Initiation for Women (Toronto, Canada: Inner City Books, 1981).

²⁷¹ Cycle of conferences on the topic of “Depression” in Santa Barbara, California, 1997.

²⁷² Hillman, James Revisoning Psychology (San Francisco: Harper Perennial, 1992) pg 98.

enables them to reach new stages in psychological growth.

In a period where the US National Institute of Health has declared depression a national epidemic, affecting one out of every four US citizens, the message of the Black Madonna may yet prove more healing than Prozac. The situation in Canada, New Zealand, Germany, France or Italy is even more severe (see sidebar). Our re-discovery of the importance and prevalence of all kinds of “psycho-somatic diseases” carries the same collective message. After all, the Greeks already described them as a consequence of separating the *psyche* (*spirit*) from the *soma* (*body*). The “Mind-Body” connection that is now revealed as particularly relevant in chronic diseases provides further evidence of this relationship.²⁷³

I found it fascinating that even in this highly disguised form of a Black Madonna, the symbolism of the Great Mother would ultimately connect back to money systems. The metaphor of the final successful integration, the “elixir of the philosopher”, was symbolically represented as the transmutation of lead (“Saturnine depression”) into gold (“Solar consciousness”). And to the Medieval collective unconscious, gold was money, the highest valued monetary metal at the time. As Jungians like to point out, archetypes tell their own story independently of time and space.

²⁷³ see Moyers, Bill Healing and the Mind (New York: Doubleday, 1995) and the companion Public Broadcasting System TV series.

The Egyptian Connection

From the way the Black Madonna is unique (cf. sidebar “Unique in Thirteen Ways”), the Egyptian connections should have become obvious. The associations range from the “oriental” anecdotes in the legends to the importance of Her *cathedra* chair and the kind of miracles she performs (all of which were direct attributes of the Egyptian Isis). Finally, there is the esoteric Egyptian “alchemical” link. In a number of cases, the connections are even more explicit: the measurement of the body of the Madonnas closely approximating the sacred Egyptian “coudée”; or the popular name of the Black Madonna of Chartres being “*l’Égyptienne*”, as is still the case with the Black Madonna of Meymac. Several Black Virgins, like the Black Virgin of Boulogne or the one of the Sablon, are reported to have arrived miraculously standing on a boat with no sails or crew, with a copy of the Gospels in an oriental script.²⁷⁴ This arrival by boat is, again, an exact transposition of the ritual along the Nile in Heliopolis, invoking Isis as “the Star of the Sea,” “Seat of Wisdom,” and “Queen of Heaven,” three titles that Saint Bernard applies directly to the Black Madonnas (*Stella maris, Sedes Sapientiae, Regina Coelis.*).

Furthermore, one of the very first representations of a Virgin Mary giving the breast to the infant Jesus (“*Maria Lactans*” dating back to as early as the 5th century AD) happens to be located at the Christian cloister of Jeremiah in Saqarah, Egypt, and is obviously inspired by the Egyptian iconography of Isis feeding Horus.²⁷⁵ Mirroring this same process a legend reported by Jacques de Voragine²⁷⁶ professes that in Egypt people had adored in secret the Virgin Mary even before the birth of Christ - a transparent allusion to the Isiac cult - because Jeremiah had predicted to them that a Savior would be born from a Virgin. Christine de Pisans, a woman scholar born in 1364, would in a like manner connect “*Ysis qui fait les plantes et tous les grains fructifier*” (Isis who enables the germination of all plants and grains) with the miraculous conception of a child by the Virgin Mary.²⁷⁷

Photo 5.9 ¼ page

*Engraving representing the Black Madonna of Chartres, whose original was burned by revolutionaries in 1697. The cathedral itself is represented behind her on the left side of the picture. The title “*Virgini Pariturae*” translates as “*Virgin ready to give birth*” referring to her fertility role. Her popular name was “*The Egyptian One*” one more, very explicit, Egyptian connection.*

²⁷⁴ Begg, Ean *The Cult of the Black Virgin* (London: Penguin Books, 19985) pg 20.

²⁷⁵ See Herder: *Lexicon der Christliche Ikonografie Volume 3* pg 156

²⁷⁶ de Voragine, Jacques: *Legenda Aurea* (Golden Legends)

²⁷⁷ de Pisans, Christine *Les Cent Histoires de Troyes* (1499/1500) in *Journal of the Warburg and Courtauld Institute II*, 68.

Isis Cult and Marial Cult - Some additional connections

One of the features peculiar to Isiac temples was their connection to water: “holy water” played an important role in the rituals, and even the rainwater was honored by being channeled from the roof through water-spouts in the form of animals (such as those found in the Pompei Iseum).

They foreshadow respectively the holy-water basins and the gargoyles of the cathedrals.²⁷⁸

One of the standard encyclopedias of classical mythology has a whole section to deal with “Isis identified with the Virgin Mary.”²⁷⁹ From the Christian side, Hippolitus Marraccius²⁸⁰ attributes to Mary many names which used to be explicitly those of Isis, including as unexpected ones as: “the one with innumerable names” (*myrionymos* was used exclusively in Antiquity to refer to Isis), “sister and spouse of God”, “cornucopia of all our goods”, “lofty Pharos of light” (*Isis Pharia* had her shrine in Alexandria on the island of Pharos famous for its lighthouse), even “goddess of all goddesses”, and “form of all created things”.

Similarly the *Akathyst Hymn* of the Greek orthodox church refers to Mary as “the *mystis*” (she who initiates), “the heifer who has brought forth the perfect calf” (reference to Isis in her Hathor form), “Throne of the King” (Isis’ throne was the source of the Pharaoh’s power), and “Mistress of the World”. Her flower, just like Isis’ was the “unfading rose”.²⁸¹

Jacques de Voragine recounts the medieval legend that “when the Blessed Virgin was fleeing into Egypt with her Son, a persea-tree piously bent down to the ground.”²⁸²

This is the exact same tree that Plutarch reported being dedicated to Isis “because its fruit resembles her heart.”²⁸³

Even the color of our Black Madonna’s further strengthens that link. For instance, Plutarch reports that on her big festival day (March 5) Isis’ statue in the form of a golden cow was carried completely covered up by a pitch-black linen shroud, the famed “Veil of Isis”.²⁸⁴

Similarly, one of her main priestly groups was known as the “wearers of black” because they specialized in the mourning side of Isis.²⁸⁵ Her brother/lover Osiris was also called “the Black One”, and even more explicitly, the spells invoking Isis start with “Thy kingdom resides in that which is utterly black.”²⁸⁶

There are many other tantalizing connections between the medieval Marial and the Egyptian Isiac cults (see sidebar).

Just to solidify the Egyptian connection, when Louis IX returned from the Crusades, a chronicle of the year 1255 mentions, “he left in the country of Forez an image of Our Lady carved in black color that he had brought back from the Levant.” This particular Black Madonna turns out to have been *an original Egyptian statue of Isis with Horus* on her lap. What ended up happening to it can be guessed from another case of a statue of Mary that was also an original Egyptian statue of Isis. This other antique statue had long been preserved

and honored in St. Germain des Prés near Paris, until it was removed and destroyed in the 16th century on the orders of Bishop Bretonneau because he did not appreciate its “pagan origins”.²⁸⁷ A third example is the statue of the famous Black Madonna from Le Puy that, like so many others, was destroyed by the French Revolutionaries in 1793. Fortunately, in 1777, Faujas de Saint-Fons, a

²⁷⁸ Witt, R.E. *Isis in the Ancient World* (Baltimore and London: The John Hopkins University Press, 1971) respectively pg 276 and pg. 32.

²⁷⁹ Rosher, W. H. *Ausführliches Lexikon für griechische und römische Mythologie* (Leipzig: 1882-1921) keyword “Isis” His extensive alphabetical listing of honorary titles of Mary was originally published in Cologne in 1710.

²⁸⁰ Witt, R.E. *Isis in the Ancient World* (Baltimore and London: The John Hopkins University Press, 1971) respectively pg 272-273.

²⁸¹ De Voragine, Jacques *The Golden Legend* (New York: Arno Press, 1969) pg 66.

²⁸² See Plutarch *De Iside et Osiride* 68. And *Fontes Historiae Religiones Egyptiacae* (ed. Hopfner, 1922) 254, 19.

²⁸³ Plutarch *De Iside et Osiride* 39

²⁸⁴ Gustavson, Fred: *The Black Madonna* (Boston: Sigo Press, 1990) pg. 90.

²⁸⁵ Witt, R.E. *Isis in the Ancient World* (Baltimore and London: The John Hopkins University Press, 1971) pg. 193-194.

²⁸⁶ Müller, H.W. in *Münchener Jahrhundert Bild Kunst*, 1963 pg 35 cites the original passage documenting this episode from *Histoire Généalogique de la Maison des Briçonnet*, 1620. Witt, R.E. also mentions the same episode in *Isis in the Ancient World* (Baltimore and London: The John Hopkins University Press, 1971) pg 274. Dr. Witt conjectures that this Isis statue was also a Black Madonna.

scientist, made three very detailed analyses of that statue and published a report²⁸⁸ on his findings. He described it as a pagan statue, specifically as “a statue of Isis with Osiris (sic), which had been modified into a Madonna.” He even describes the hieroglyphical inscriptions that he finds identical to those found on the “Table of Isis”.²⁸⁹

In the next chapter, we will pick up the Isis thread again, and discover its deeper archetypal significance. At this point, let us complete the visit of the Medieval episode by evaluating the economic consequences of the money system operational at that time.

Economic Results in Medieval Europe

It was the nature and scale of the economic impact that constituted for me the most surprising finding in this entire detective expedition.

Europe’s First Renaissance

²⁸⁸ Faujas de Saint-Fons’ study entitled Recherches sur les volcans éteints du Vivarais et du Velay is primarily a geological report, but it also contains the notes on his investigations on the Black Madonna of Le Puy. See also Bonvin, Jacques Ibid. pg 205-212, and van Cronenburg, Petra Ibid. pg 35-38.

²⁸⁹ The engraved “Table of Isis” (“*Mensa Isaica*”), dating back to the first century AD, had been discovered in 1720, and was exhibited in 1775 in the Royal Archives in the Egyptian Museum of Turin. So Faujas de Saint-Fons could indeed have had first-hand exposure to these hieroglyphs making his testimony more valid.

The generally received ideas about the Middle Ages are mostly the ones inculcated from history textbooks, still based on nineteenth century scholarship. The “Middle Ages” were called that way because this entire period was a “Dark Age” in between the “High Civilizations” of the Roman Empire and the 16th century Renaissance. We have been taught that this whole period was one of dismal poverty and primitive life styles, crowned by the Plague that killed a third of Europe’s population. The expression “medieval” is still being used today as a derisory way to dismiss something as hopelessly primitive.

However, the European Middle Ages cover more than 1,000 years of history. Recent scholarship has revealed important distinctions, depending on what segment one refers to in that long time span. A dismal view remains roughly justified for the earlier phase (ca. 5th to 7th century) and particularly for the end (14-15th century)²⁹⁵. It is even this terrible 14-15th century period - discussed later in chapter 8 - which has provided all the fuel for the bad image that later centuries would project on the

Mathematics during the “First Renaissance”

Number handling - particularly relevant for money management - had been since the Romans the exclusive preserve of highly trained specialists of the “*abacus*” (the old Roman calculation table). The “Chancellor of the Exchequer” is still so called today in England because he used this complex device as late as the 18th century.

The first person to introduce to Western civilization the “Arabic numbers” system (in reality of Indian origin) - which made possible dramatic simplifications to arithmetic operations, particularly in products or divisions - was a 10th century French monk named Gerbert d’Aurillac who had learned about it from Islamic scholars in Spain. He taught Arabic numbering and calculus at the university of Reims, and was later elected pope under the name of Sylvester II in 999 AD. And - contrary to often-repeated statements - the graphic form of our modern numbers stem from the 12th century, not from the 16th. Leonardo of Pisa (1170-1250), better known as Fibonacci, launched in Europe around 1202 what has been described as “the first democratization of the use of Arabic numbers and calculus”.²⁹⁰ Both the zero and the use of Arabic calculus was well known in most of Western Europe in the 13th century as proven by many manuscripts of the time. Similarly, translations had already been made in the 12-13th century of all of Euclid, Archimedes, Ptolemy, and Aristotle as well as some key texts by Plato, and of all the major Arab scholars (Al Khuwarizmi, Al Biruni, Ibn Sina, etc.). The twelfth century not only rediscovered many ancient scientific texts, but strikingly original contributions were also made for instance in cosmology by Thierry de Chartres, William of Conches and Adelard of Bath; or in philosophy by Anselm of Canterbury, Gilbert de Poitiers, or Hermann of Carinthia.²⁹¹

The availability of some of this knowledge would actually regress during the 14th and 15th centuries, before reestablishing itself permanently after the 16th century Renaissance. For example, a 15th century German merchant was advised that his son would be able to learn sums and differences at any German or French university, but that only in some select Italian universities were courses available on how to perform multiplications and divisions.²⁹² Even more surprisingly, despite his well deserved reputation as one of the most learned scholars of the 16th century and his extensive university training at Bordeaux, Michel de Montaigne would admit without shame around 1575 that “*Je ne sçay compter ny a get ni a plume*”²⁹³ (meaning that he could calculate neither with the old abacus nor in the “new” Arabic way).

The backlash against the “knowledge acquired from the Infidels” would not even spare pope Sylvester II. The erudition which had been so admired in the 10th century and were the ground for Gerber’s election as pope in 999 AD, would become so suspicious centuries later that his tomb was actually opened in 1648 by papal order to ensure that “the devils were not still living there”!²⁹⁴

²⁹⁰ Ifrah, Georges: Histoire Universelle des Chiffres (Paris, Laffont, 1995) Tome II, pg. 361-367

²⁹¹ The best synthesis of these cosmologies is provided by Wetherbee, Winthrop: “Philosophy, Cosmology and the Twelfth Century Renaissance” in Dronke, Peter, ed. Twelfth –Century Western Philosophy (Cambridge: Cambridge University Press, 1992). In this same study fifteen scholars provide a.o. extensive monographies on each of the philosophers mentioned.

²⁹² Ifrah, Georges: Ibid. Tome II. pg. 342

²⁹³ Montaigne Essais Livre II.

²⁹⁴ Ifrah, Georges: Histoire Universelle des Chiffres (Paris, Laffont, 1995) Tome II, pg. 360.

²⁹⁵ see a.o. Tuchman, Barbara: A Distant Mirror for a remarkably graphic description of this extraordinary violent period in history. Huizinga, Johannes The Autumn of the Middle Ages provides a similar picture, and will be used extensively later in chapter 8.

entire Millennium time span of the Middle Ages. This is why I will refer specifically to these “Late Middle Ages” of the 14th and 15th century as the appropriately called “Dark Middle Ages”. But we know now that there are two to three centuries in the middle (approximately 10th to 13th) where something very different was happening. This period is typically referred to as the “Central Middle Ages”²⁹⁶, or the “Age of the Cathedrals” as almost all cathedrals were being built during that time period.

The period from roughly 1050 A.D. to 1290 A.D. has actually been called deservedly the “First European Renaissance.”²⁹⁷ For instance, it is in 1079 that pope Gregory VII obliges every bishop to maintain a higher education center. In addition, between 1180 and 1230 the first wave of universities are founded in Europe.²⁹⁸ Even abstract sciences like mathematics emerged in Western Europe during that time, rather than in the official Renaissance of the 16th century as generally believed (see sidebar).

²⁹⁶ The German literature refers to it most accurately as the *Hochmittelalter*, literally the “High Middle Ages”.

²⁹⁷ The first identification of the Central Middle Ages as a “Renaissance” dates back to Haskins, C.H. classic book Studies in the History of Mediaeval Science (Cambridge, Mass. 1927, 2d edition New York, 1960. This recognition has been vindicated recently in more and more specialized aspects of society. They range from technology [e.g. Gies, J. Cathedral, Forges and Waterwheel: Technology and Invention in the Middle Ages (New York: Harper Perennial, 1995)] to philosophy [e.g. Dronke, Peter, ed. Twelfth –Century Western Philosophy (Cambridge: Cambridge University Press, 1992)].

²⁹⁸ Bayard, Jean-Pierre La Tradition Cachée des Cathédrales (Paris: Dangles, 1990) pg. 39.

Some historians are even making the claim that the quality of life of the *common people was highest in European*

history during that specific economic boom period! For example, the French medievalist Fourquin concluded that for France “*the 13th century was the last century to have known a generalized prosperity in the countryside.*”³⁰²

François Icher, another historian, reports that “Between the 11th and 13th century, the Western world experiences a high level of prosperity that is reflected concretely by a demographic expansion without precedent in history”³⁰³ A third one is even more specific: “the time from 1150 to 1250 was a time of extraordinary developments, a period of

economic prosperity such as we have difficulty imagining nowadays.”³⁰⁴

Body heights in London across the ages

We all know that in America and Western Europe the average body height has grown strikingly over recent generations, a phenomenon usually attributed to improved food particularly throughout childhood and adolescence.

A remarkable study²⁹⁹ of body sizes from the Stone Age to today in the same area of the city of London reveals some striking results, summarized in Figure 5.1.

SEE GRAPH NEXT PAGE

Figure 5.1 Body heights of Londoners across time³⁰⁰.

It shows that women were on average taller during the 10-12th century compared to any other period, including today (the average London woman during the Saxon period was 1cm taller than her counterpart today, and a whopping 7cm taller than in Victorian time)! Men have finally caught up only in the past fifty years and by 1998 had outgrown by one centimeter their 10-12th century counterparts. One observer comments on this data: “The bones that have been excavated from the graves of people buried in England in the years around 1000 AD tell a tale of strong and healthy folk - the Anglo-Saxons who had occupied the greater part of the British Isles since the departure of the Romans. Nine out of ten of them lived in a green and unpolluted countryside on a simple, wholesome diet that grew sturdy limbs - and very healthy teeth.”

One further comment, the relevance of which will become evident by the end of this chapter: “[In contrast,] archeologists who have studied the [later Medieval centuries (the 14th -15th centuries)] say that they can almost see the devastation of the Black Death looming in the evidence of increasingly frail and unhealthy skeletal remains.”³⁰¹

²⁹⁹ Werner, Alex editor: London Bodies: The Changing Shape of Londoners from Prehistoric Times to the Present Day (London: Museum of London, 1998) pg. 108.

³⁰⁰ The sizes of the bodies are based on bone lengths and are therefore subject to error. “But where large samples are involved as here, the error is a constant that can be ignored for the purposes of comparison” Ibid. footnote pg 108.

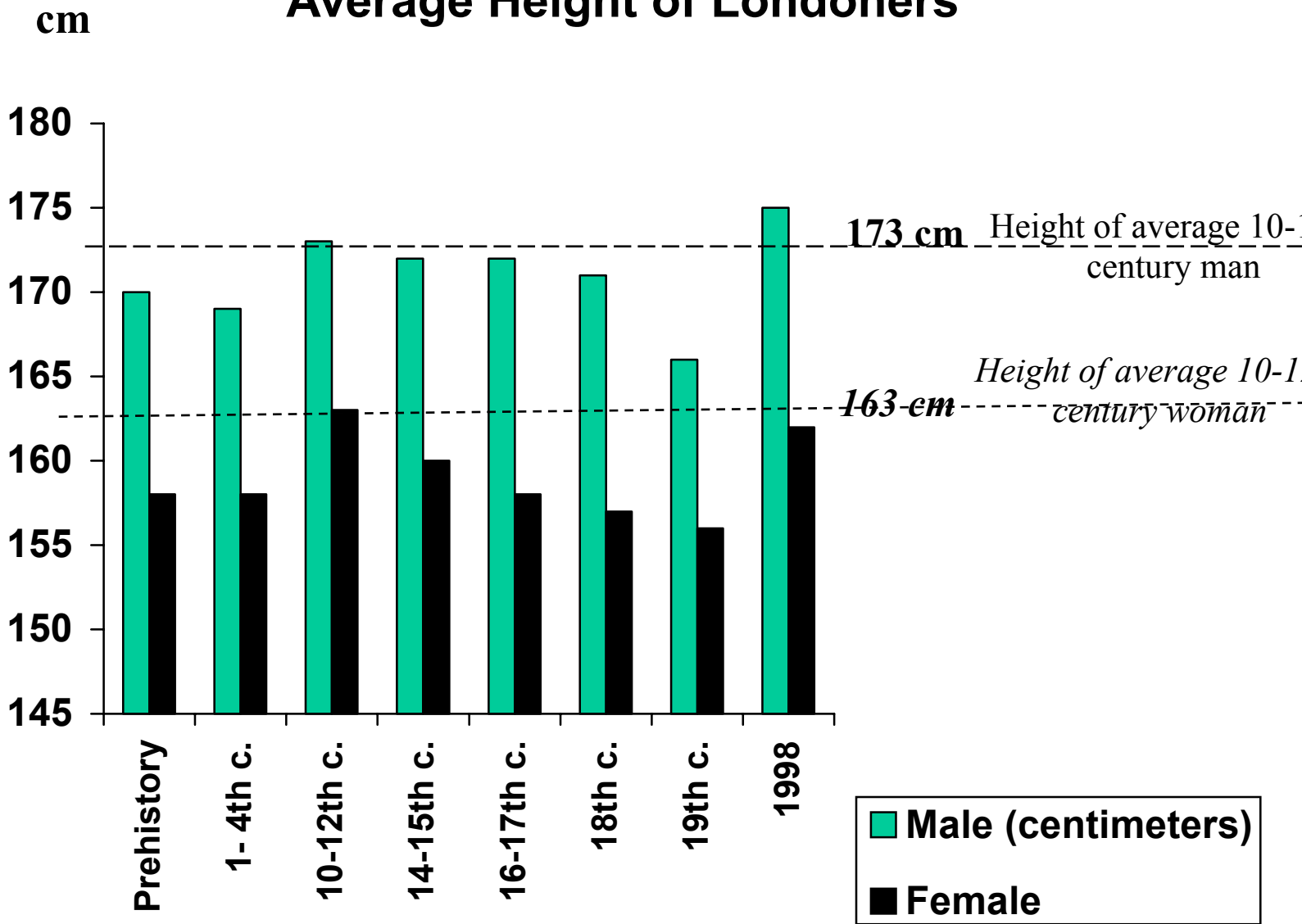
³⁰¹ Lacey, Robert and Danzinger, Danny The Year 1000: What life was like at the turn of the first Millennium (London: Little Brown & Co., 1999) pg 9.

³⁰² Fourquin, Guy Histoire Économique de l’Occident Médiéval (Paris: Armand Collin 1969) pg 215 *italics added.*

³⁰³ Icher, Francois Les Oeuvriers des Cathédrales (Paris: Editions de la Martinière, 1998) pg 20.

³⁰⁴ Damaschke, D. History of the National Economy.

Average Height of Londoners



Among the unquestionably hard evidence for the exceptional well being for ordinary people in the Central Middle Ages is the average size of the bodies excavated over time in the same geographical area of the city of London (see sidebar).

Note that this “First Renaissance” happens to coincide with the period where the demurrage-charged currency systems were prevailing and the cults of the Black Madonnas were rapidly expanding and flourishing.

Demurrage-charged Money: the Invisible Engine?

While there is among today's medievalists no doubt anymore about the extraordinary economic boom of the Central Middle ages, even the most recent researchers have to admit that: "For such a considerable historical event, no satisfactory reason has yet been presented...The medieval blossoming has been described many times (in its manifestations, its chronology, its many facets) but never explained. Its mechanism remains an enigma."³⁰⁵

There is one unusual aspect of that time period, however, that has been so far mostly overlooked, and that may provide the missing key to this economic mystery.

It is in this rare instance of human history in which there was honoring of the feminine along with the masculine that we have the equally rare appearance of both Yin and Yang currencies co-existing together, complementing one another.

The Yin currency, issued and used as a local currency, had an unusual feature - a demurrage charge - that would be levied for holding onto the currency for more than a specified period of time without spending it. This feature actively discouraged the accumulation of wealth in the form of that currency.

The demurrage feature was realized by a process – "*Renovatio Monetae*" - a recoinage after a fixed period of time; customarily, every five or six years.³⁰⁶ Coins in circulation would be recalled and reissued with a recoinage tax (typically 3 new pennies were exchanged for 4 old ones). Whoever was stuck in possession of that dated coin would have to pay that tax. Thus, it was far better to spend or invest that coin rather than accumulate it.

This Yin currency operated therefore as a pure means of payment and exchange; it was not used as a store of value. In other words, saving or hoarding of this money was actively and intrinsically discouraged. As a result, this medium of exchange would circulate freely at all levels in society and would always be available even to the lowest economic classes. This, in turn, enabled these less-privileged classes to engage in transactions that significantly improved their standard of living.

In summary, a Yin-based, demurrage-charged currency would motivate people in two predictable ways:

It discouraged saving in the form of currency. The currency would be used exclusively for exchanges; anybody who had any money would automatically be motivated to either spend or invest it. (In technical terms, this means that the function of medium of exchange is separated from the function of store of value.)

It encouraged savings in productive goods that would last for a long time. The ideal investment vehicle became land improvements or high quality maintenance of equipment, such as water wheels or windmills, or long-term investments for the community, such as the cathedrals.

Bois, G. Ibid pg. 11.

The origin of this recoinage tradition can be traced back to the Carolingian law that would require recoinage when sovereigns would change. But by the 10th century, one would start to see cyclical recoinage with a periodicity of 5-6 years - without waiting for the death of the sovereign or the local lord. The first systematic recoinage cycle seems to have been inaugurated by Aethelred II in England in 979. It spread from England to the continent soon thereafter. See Spufford Peter *Money and its use in Medieval Europe* (Cambridge: Cambridge University Press, 1988) and Petersen H. & Bertil A. *Anglo Saxon Currency: King Edward's Reform to the Norman Conquest* (Lund, 1969).

The accounts of the Royal Monastery of Saint-Denis suggest what these two effects mean in practice. A significant part of the mills, ovens, wine presses and other heavy equipment were improved upon or even completely rebuilt every year. “They did not wait until anything was breaking down... On the average, at least 10% of all gross revenue was immediately reinvested in equipment maintenance.”³⁰⁷ Demurrage-charged money gave everyone a built-in incentive to do this. No other period, either today or anytime since the 13th century, encouraged preventive maintenance to such levels.

It is important to understand that people using these currencies could and would still save, but not by accumulating money, but rather in the form of investments in productive assets. More importantly still, a pattern of long-term vision in investments became the norm rather than the exception.

In parallel to these local-based currencies, there was a second type currency in circulation during the Central Middle Ages, a Yang currency that would be used mainly for “long-distance” trading of luxury goods (e.g. the famous “foires de Champagne”), as opposed to day-to-day local exchanges. One of the best known examples of these Yang currencies was the *bezant*, a Byzantine

gold coin that has the world record of longevity of any currency.³⁰⁸ Another example of Yang currency: silver bullion in various forms was used to pay off ransom to Viking invaders in England.³⁰⁹ These Yang currencies didn’t have demurrage charges, and could therefore be accumulated indefinitely without penalty. Therefore, in contrast with the Yin currencies, they cumulated the functions of medium of exchange and as store of value. They also shared other characteristics with present-day conventional national currencies: concentration, competition, and scarcity.

It is the complementary circulation of *both* types of currencies - Yin and Yang currencies in balance - that may explain the mysterious phenomenon pointed out by the most recent research on the medieval economic mystery. “The medieval wealth expansion can obviously not be explained by specific individual factors (such as population or climate)...One cannot understand the medieval economic blossoming without taking into account the new and decisive role played by the mechanisms of the market and of money. It is not that the medieval society has invented the market or money, a claim that would be absurd. It has simply put them at the disposal of all producers and consumers, including the most modest ones.”³¹⁰

It is proposed that one key ingredient in the unusual *high quality of living for the ordinary people* turns out to be the *demurrage charged* currency.

Photo 5.10 a ¼ page

“Three floating water-mills under the ‘Grand Pont’ in Paris. The boat is delivering grain to be milled.”

[Editor: combine all medieval production scenes with relevant texts into an economic Kaleidoscope”

Fourquin, Guy: *Histoire Économique de l’Occident Médiéval* (Paris: Armand Collin 1969) p. 192, italics added.

The best known Byzantine gold coin was the *solidus* - initially issued by Constantine (306-337 AD) - better known as the *bezant*. It was issued at the same weight (4.55 grams of gold) and purity (98% pure gold) for a record 700 years ! It also circulated widely all over Europe and the Middle East, way beyond the borders of the Byzantine Empire.

The name to describe such ransoms, *Danegeld*, (literally “Danish or Viking money”), describes this function. Notice that many of the medieval “treasure” findings would logically have a predominance of Yang currencies, more so than actual currencies in use, given that such treasures would by definition be accumulations of stored value. That is why the use of such “treasure” troves as an indication of the actual currency mix in circulation may be misleading.

Bois, G. Ibid pg 53.

As is the case for all taxes, at all times, the *Renovatio Monetæ* were resented by the population. I will also show that later abuses of the system legitimately brought that resentment to a high pitch.

However, seemingly unbeknownst to either the lords or the people at the time, the demurrage system helped to create an extraordinarily successful economic mutation in Europe.

A demurrage charged currency (such as Aethelred's recoinage at 25% every 6 years) would motivate people in two predictable ways:

Photo 5.10 c Icher pg 20 ½ or full page?

“Scene de labour in “livre du regime des princes XVth century
Bibliotheque Nationale Paris ms fr 127 fol 71)

An active scene of agricultural labor, showing several medieval innovations, such as the plow and the horse collar, both improving dramatically productivity.

- ***It does not make sense to save in the form of currency.*** The currency would be used *exclusively for exchanges*, and anybody who had any money would automatically be motivated to either spend or invest it. (In technical terms, this means that the function of medium of exchange is *separated* from the one of store of value.)
- Instead, ***savings would occur in tangible productive goods that would last for a long time.*** The ideal investment vehicle became land improvements for instance, or high quality maintenance of equipment like water wheels or windmills.

I will provide just one significant example of what these two effects mean in practice. According to

Photo 5.10 b. ½ or full page (?)

“Miniature showing forests being cut down, roads and a bridge being built. The replacement of forests with agricultural developments culminated in the 12th century.”

the accounts of the Royal Monastery of Saint-Denis, available for the years 1229-1230 and 1280, *every year* a significant part of the mills, ovens, wine-presses and other heavy equipment are improved upon or even completely rebuilt. For example, in the period of only two years (1229-1230), no less than 14 wind- and water-mills, and 18 other major pieces of equipment (wine-presses, etc.) were overhauled. All this was preventive maintenance. “They did not wait until anything was breaking down... On the average, *at least 10% of all gross revenue* was immediately reinvested in equipment maintenance.”³¹¹ This was not exceptional or limited to monasteries;

the money system gave *everyone* a built-in incentive to do this.

Notice we are talking of *gross revenue* (the entire income from the production), not profits. I don't know of any agricultural or industrial country where re-investment on preventive maintenance approached such levels, either today or in any period since the 13th century.

Economic Expansion

Recent scholarship has revealed that starting around the 10th century there was a marked shift in consciousness and economic conditions in Western Europe. The period spanning from roughly 1050 to 1290 is even referred to as “the First Modernization” (F. Braudel), “the true European Renaissance” (A. Saporì), or the “European take-off” (G. Bois).³¹²

For instance, the first wave of universities is founded in Europe between 1180 and 1230.³¹³ Abstract sciences like mathematics, generally believed to have surfaced in the official Renaissance of the 16th century, emerged in this time span instead.

It was also an age of unusual prosperity. “This at the very least is now generally accepted: Europe experienced [during the Central Middle Ages] a period of economic growth of an exceptional scale and length.”³¹⁴

³¹¹ Fourquin, Guy *Histoire Économique de l'Occident Médiéval* (Paris: Armand Collin 1969) pg 192 *italics added*. All three labels to describing this period are quoted from Bois, Guy: *La Grande Dépression Médiévale – le XIV – XV eme siècle : le Précédent d'une crise systémique* (Paris: PUF, 2000) pg. 11. There were obviously unequal geographical developments in Europe during that period. The economic and social diagnostics that will be made in this chapter concerns particularly the central axis of European development going broadly from London to Florence, and including Southern England, most of France, the Low Countries, Northern Italy, the Rhine areas of Germany and Catalonia in Spain
Bayard, Jean-Pierre: *La Tradition Cachée des Cathédrales* (Paris: Dangles, 1990) p. 39.

Prosperity For All

The prosperity of this era, though quite substantial and unique in quantitative terms, is made all the more unique by the fact that it significantly benefited the masses. “The initiative came from below, from the popular masses. This is the most unusual characteristic of this entire central medieval emergence: from the so called “Gregorian” reforms to the popular heresies, covering many other changes in between. In the agricultural sector, for the first time the small landowners as a group become much more productive than the Seigniorial holdings. In short, Europe becomes more and more a world of small producers with the family unit as fundamental engine. This is true even in England, where the Seigniorial domains remained more vigorous than on the continent.”³¹⁵

The working class seldom had fewer than four courses at lunch or dinner and enjoyed three to four meals a day. The number of work hours per day was limited. When the dukes of Saxony tried to extend the workday from six hours to eight, workers revolted. While Sunday was the “Day of the Lord” and the appointed day for public matters, Monday was designated as a free day, the so-called “Blue Monday,” set apart for the general public to attend to their private affairs. In addition, the number of official holidays in a year was at least ninety! In some regions, there may have been as many as 170 holidays in a year.

Historians, such as François Icher, claim that the quality of life of ordinary people in the 12th century was the highest in all of European history, including today. “Between the 11th and 13th century, the Western world experiences a high level of prosperity that is reflected concretely by a demographic expansion without precedent in history”³¹⁶ Medievalist D. Damaschke similarly concludes: “The time from 1150 to 1250 was a time of extraordinary developments, a period of economic prosperity such as we have difficulty imagining nowadays.”³¹⁷ Guy Bois, the French economic medievalist, further updates this view with the specifics from the most recent research: “One can only be impressed by the extraordinary vitality and power of the changes that occurred during those three centuries. Whether one considers the demography, the urbanization, the techniques, the relationships between labor and money, every one of these aspects of society was completely revolutionized... One will have to wait five hundred years to live another wave of transformation of that scale: the capitalist Industrial Revolution.”³¹⁸

Since nobody was gathering GNP numbers at the time, the best we can do is piece together the pattern from diversified sources (see the “Economic Kaleidoscope” below).

Bois, G. *Ibid* pg 11

Bois, G. *Ibid*. pg 16.

Icher, Francois: *Les Oeuvriers des Cathédrales* (Paris: Editions de la Martinière, 1998) p. 20.

Damaschke, D.: *History of the National Economy*.

Bois, G. *Ibid* pg 52.

Photo 5.12a ½ page
Building activities

Building of entire villages and cities - both public and private edifices - took off on in an unprecedented scale during the Central Middle Ages.

[Editor: the economic kaleidoscope would have the different activities mentioned illustrated with the photos attached. Will require page by page montage and adjustments. The purpose is to give an impression of “productive business” diversity and activity.]

So the best we can do is piece

together the pattern from as many diversified sources as possible (see the “Economic Kaleidoscope” below). But the bottom line is that there is now general consensus that

Photo 5.12c ¼ page Plow in action

One of the keys to the increase in agricultural output during the Central Middle Ages was the generalization of the use of deep plows with metallic blades, and the horse collar that enabled a horse to pull a much bigger load. Both are represented here in action.”
(original in Gorleston Psalter, c.1310 at the Courtauld Institute of the Arts, University of London)³¹⁹

Photo 5.11 ¼ page

Vertical two-beam loom, from a 12th century copy of the Utrecht Psalter. Notice that those operating this new type equipment are women.

Photo 5.11 a ½ page

Systematization of production of threads and textiles. The production of textiles became a major ‘industrial’ output in the townships both of Northern Italy and of Northern Europe”.

Photo 5.12 ¼ page

“Glassblowing from a 12th century version of a work by Hrabanus Maurus. Glass, and particularly colored glass for cathedral windows became a sophisticated process. Some of the colors (such as the “Chartres blue” have not been yet been able to be reproduced to this day.

³¹⁹ reproduced from Otto von Simson Das Mittelalter Vol II (Propylaeen Kunstgeschichte)

an era of highly unusual prosperity started around the 10th century and collapsed after the 13th century.

Medieval Economic Kaleidoscope

A small sampling of data points illustrating the economic impact of the First European Renaissance (with names of the individual historians in parenthesis) includes:

“This was the period of the largest increase in cultivated agricultural land in our society in the entire span of the historical record.” (M. Bloch)³²⁰

“Not only did the land available expand, but also the average yield more than doubled in most cases {...} The consumption of cheese, butter, leather and wool grows substantially. By 1300 A.D. there are 8 million wool-producing sheep in England for a total human population of 5 million, and just as was the case in France with the vineyards, most of them belonged to small farmers.” (G. Fourquin)³²¹

“Central medieval growth isn’t limited to a demographic explosion combined with a strong agricultural expansion. A flourishing commercial expansion was its third dimension.” (Bois)³²²

“From 950 on, there was.... a growing manufacture of textiles, pottery, leather goods, and many other things. The list of articles manufactured gets longer and longer. [As we move into the 11th century] the products get better and better. Prices go down in terms of man hours because of more efficient management, improvement in tools and machinery, and better transport and distribution.” (R. Reynolds)³²³

“Ordinary life is being revolutionized: coal is used for heating, candles for lighting, eyeglasses for reading, glass is used more and more commonly, paper is manufactured on an industrial scale.” (Bayard)³²⁴

“The oldest surviving reference to an experimental greenhouse to acclimatize and select plants, dates from 1273 in Doberan, Austria... In Paris, a Carthusian monastery cultivated 88 varieties of pears...” (Moulin)³²⁵

“Vineyards spread everywhere the climate allowed {...} Sophisticated beer brews appeared in Germany and the Low countries in the 12th century.” (Delort)³²⁶

In France alone, at the beginning of the 12th century, operated no less than “20,000 water mills, which represented the energy of 600,000 workers. Such technologies liberated massive amounts of labor (R. Philippe)³²⁷.

The creation of seasonal high altitude cattle grazing cycles, unknown in the West until the 12th century, are developed particularly in the Alps of Bavaria, Tyrol, and Haute Provence. “Tens of thousands of animals would migrate every year from Arles in Provence, France, to the mountain ranges in the Alps.” Such migrations required complex cooperative “rights of passage” agreements between herders and thousands of farmers all along the way. Some of these agreements are still in place today. (G. Duby)

“In bridge construction... a resurgence occurred in the 11th century. The London Bridge, for instance, dates from 1176, and stood intact until the 19th century. In southeastern France in the 12th century, St. Bénézet founded a new highly specialized Order, the “Frères Pontifes” (the “Brothers of the Bridge”). (J. Gies)³²⁸

quoted in Bois, G. *Ibid* pg 15

Fourquin, Guy: *Histoire Économique de l'Occident Médiéval* (Paris: Armand Collin 1969) p. 215.

Bois, G. pg 21.

Reynolds, Robert: *Europe Emerges: Transition Toward an Industrial World-wide Society, 600-1750* (Madison, Wisconsin, 1967) pp. 185-186.

Bayard, Jean-Pierre: *La Tradition Cachée des Cathédrales* (Paris: Dangles, 1990) p. 42.

Moulin, Leo: *La Vie quotidienne des religieux au Moyen Age* (Paris: Hachette, 1978) pp. 267 and 270.

Delort, Robert: *La Vie au Moyen Age* (Lausanne: Editta, 1982).

Philippe, R. *L'énergie au Moyen Age: l'exemple des pays d'entre Seine et Loire de la fin du XI^{ème} siècle à la fin du XV^{ème} siècle* (Paris, 1980).

Gies, Joseph: *Cathedral, Forges and Waterwheel: Technology and Invention in the Middle Ages* (New York: Harper Perennial, 1995) pp. 148-153.

Medieval Economic Kaleidoscope (continued)

- “From 950 on, there was.... a growing manufacture of textiles, pottery, leather goods, and many other things. The list of articles manufactured gets longer and longer. [As we move into the 11th century] the products get better and better. Prices go down in terms of man hours because of more efficient management, improvement in tools and machinery, and better transport and distribution.” (R. Reynolds)³²⁹ For example, in the textile industry more efficient horizontal looms and thread-making equipment were developed. (J. Gies)³³⁰ Ordinary life is being revolutionized: coal is used for heating, candles for lighting, eyeglasses for reading, glass is used more and more commonly, paper is manufactured on an industrial scale. (Bayard)³³¹
- “In Paris, a carthusian monastery cultivated 88 varieties of pears... In Norway, the largest monastery of the country, Lyse (founded in 1146) was famous for its fruit trees with which it supplied the whole area.” (Moulin)³³²
- The improvement in quality of life created a demand for quality wines. Techniques to produce quality wines were unknown or unnecessary before that time. “Developed between the 11th to 13th century- and they will not be modified until the phylloxera epidemic [early 20th century] - the wine-making techniques became the most sophisticated agricultural technologies of the Western world” (R. Dion and Fourquin) “Vineyards spread everywhere the climate allowed it, including Britain. Quantities of wine consumed everywhere was considerable... Cider spread from Biscay in the 12th century all the way to Normandy... Sophisticated beer brews appeared in Germany and the Low countries in the 12th century”(Delort).
- From the 11th century onward, there is a rapid growth in sheep, cattle and horse population. Meat stops being scarce. One single monastery at Maisoncelles-en-Brie in France sold in 1229-1230 no less than “516 ‘wool animals’ (sheep), 40 hogs, 7 oxen and 30 cows and veals.” The monastery of Bobbio in Italy has 5,000 hogs by itself; in Saint-Germain-des-Prés near Paris they maintain some 8,000 hogs, not to speak of 2,400 rabbits.³³³ The consumption of cheese, butter, leather and wool grows substantially. By 1300 A.D. there are 8 million wool-producing sheep in England for a total human population of 5 million, and just as was the case in France with the vineyards, most of them belonged to small farmers.” (G.Fourquin)³³⁴ There are single-owner sheep flocks of 13,000 sheep in Ely and 20,000 in Winchester.³³⁵ “Salt consumption was enormous, probably double of today, because of the vast quantities of meats and fish being salted for storage” (Delort).
- “Calculations of average rations provide minimal levels similar to the consumption of today’s developed countries, i.e. 3000 calories per day... Detailed evaluations of calories intake result in 3,500 per day in Beaumont, France, in 1268. Another study on laborers on the abbey in Montebourg for the year 1312 concluded to 3,500 to 4,000 calories per day. In 1310, the rations of the Venetian mariner amounted to 3,915 calories per day.” (Delort)³³⁶.
- Explosive expansion on the number of villages and cities built, and of the activities occurring within these cities (Pirenne). Pirenne’s work concentrated on the continent, but the same was happening in Britain. For example: “Warwick, Stafford, Buckingham, Oxford - most of the county towns of modern England originated in the tenth century” (Lacey, Danzinger)³³⁷ “In a word, Europe was turning from a developing into a developed region. The growth of industry meant the growth of cities, that in the 12th and 13th centuries began to abandon their old roles of military headquarters and administrative centers as they filled with the life of commerce and industry.” (J. Gies)³³⁸
- The creation and expansion of numerous craft and trading guilds. One of these trading guilds became very quickly international. The first Hanse started in Cologne and with the founding of the city and harbor of Lübeck 1158. It connected newly founded cities like Rostock, Danzig, Koenigsberg, and many others such as Visby in Scandinavia, Riga in the Baltic and Novgorod in Russia in the East; to London and Bruges in the West. This first Hanse fell apart in the late

³²⁹ Reynolds, Robert Europe Emerges: Transition Toward an Industrial World-wide Society, 600-1750 (Madison, Wisconsin, 1967). 185-186

³³⁰ Gies, J. Cathedral, Forges and Waterwheel: Technology and Invention in the Middle Ages (New York: Harper Perennial, 1995) pg 119 for looms, pg 176 for carding equipment, pg 177 for toothed warper.

³³¹ Bayard, Jean-Pierre La Tradition Cachée des Cathédrales (Paris: Dangles, 1990) pg. 42.

³³² Moulin, Léo La Vie quotidienne des religieux au Moyen Age (Paris: Hachette, 1978) pg.267, 270.

³³³ Moulin, Léo La Vie quotidienne des religieux au Moyen Age (Paris: Hachette, 1978) pg 272.

³³⁴ Fourquin, Guy Ibid pg 215.

³³⁵ Moulin, Léo La Vie quotidienne des religieux au Moyen Age (Paris: Hachette, 1978) pg 270.

³³⁶ Delort, Robert op. Cit. Pg 45.

³³⁷ Lacey, Robert and Danzinger, Danny The Year 1000: What life was like at the turn of the first Millennium (London: Little Brown & Co., 1999) pg 87.

³³⁸ Gies, Joseph Cathedral, Forges and Waterwheel: Technology and Invention in the Middle Ages (New York: Harper Perennial, 1995) pg 107.

It is important to notice that all of these trends culminate around the year 1300 and are followed by a sudden collapse and regression thereafter, often for several centuries.

Photo 5.12b ¼ page
Wine harvest

“Refinements in vintage techniques took on new levels of sophistication during the 12th century, not improved upon until the late 19th century. This miniature shows vintage work, harvesting of grapes and a wine-press in the 10th century from a Mozarabic manuscript”

A Renaissance for the People, by the People?

Perhaps the most extraordinary of all these great improvements is the fact that *they significantly benefited the little people*. Evaluating the standard of living of the ordinary laborer is no easy task. Again, no statistician was around to give us some help. In addition, almost all texts available from the time talk about the feats and activities of the lords, the kings and the Church who were the employers of practically all the scribes of the time.

Photo 5.13 and 5.14. ½ page

“Treading of grapes in England show the extension of wine cultivation in Europe during the Central Middle Ages.

The second miniature shows the delivery of wine casks at the port of Paris. The assistant in the boat takes advantage of the negotiations to taste the product.”

Photo 5.16 ¼ page

The Bridge of St Benezet at Avignon. One of the many bridges built by a specialized order of builders “Les Freres Pontifes” that originated in the South Western part of France.

Nevertheless, what sources we have are eloquent. For instance, Johann Butzbach in his chronicle records, "The common people seldom had fewer than four courses at dinner and supper. They had

Dress Code and Nudity: Central Middle Ages vs. Renaissance

The Great Mother archetype relates also to the way one sees the body. In this perspective, the Black Madonna symbolizes *spirit in matter*, as opposed to spirit separate from the body and matter. It is, therefore, interesting to check whether there are significant changes in attitudes toward the *body, nudity, and clothing* between the Central Middle Ages and the centuries immediately following. Such a comparison illustrates the subtlety that archetypal expressions can take in society. Here is the result:

- During the *Middle Ages*, nudity was not rare, neither male nor female. One reason was that intimacy was almost non-existent, as whole families would sleep in the same room. In addition, every city had at least one and often several public baths where nudity was the rule, independent of age, sex or social rank. (At the end of the 13th century, there were 26 public baths in Paris alone; it is only in the 17th century that one would claim that bathing was unhealthy). Man and women alike wore loose tunics. Fashion did not exist, as the style of clothes did not change for several centuries. Furthermore, "there was little difference in dress between working men and women in the Middle Ages."³³⁹ Medieval clothing was "long, made in heavy cloth, and dressed in the same way man and woman, priest and king, all fairly uniform in a single universal family."³⁴⁰
- In contrast, fashion became important and changed rapidly over time for both men and women from the 14th and 15th century onward. "In the early fourteenth century, women definitely abandoned the loose tunics ...for tighter fitting clothes, undergarments began their fashionable ascent. Henceforth some kind of breast support was considered essential to the wardrobe of a self-respecting lady. From that time until the beginning of our own century, breasts were supported first by corsets, later by bras. Corsets became truly formidable in the fifteenth century with the invention of the 'body' in Spain."³⁴¹ Montaigne would write "To get a slim body, Spanish style, what torture do they not endure, tight-laced and braced!"³⁴² The difference in dress among men and women, and among commoners and nobility grew rapidly. "From the 14th century onward, there was a deep change in mentalities. Clothing becomes an elaborate way to distinguish social and professional activities. Wealth and social status become obvious."³⁴³ "An extravagance like that found in the style of dress between 1350 and 1480 has not been experienced in later ages, at least not in such a general and sustained way. ...A court costume is overburdened with hundreds of precious stones and all its proportions exaggerated to a ridiculous degree; the headdress of women assumes the sugarloaf form of the *hennin*. The décolletage began abruptly. Male garments, however displayed still more numerous extravagances; most striking of all, the elongated toes of the shoes, the *poulaines*, which the knights of Nicopolis had to cut off in order to be able to flee...The mourning dress (!) that Philip the Good wears after the murder of his father while receiving the King of England is so long that it trails from the tall horse he is riding all the way to the ground."³⁴⁴
- Simultaneously, again from the 14th century onwards, "Nudity signified withdrawal from society. Male nudity was associated with madness and savagery."³⁴⁵ In contrast, the first renewal since antiquity of an esthetic interest in female nudity manifested itself. The first two studies of a female nude posing for a painter are perhaps the two Albrecht Dürer drawings of a standing young woman dated respectively 1493 and 1506. One generation after Dürer, Titian's nude paintings became a standard in Renaissance art production. 19th century scholars saw in them "learned allegories from classical Latin literature," but they have now revealed another purpose. "Only recently did contemporary correspondence come to light that showed that these works of art were painted to meet a vigorous demand for bedroom paintings depicting erotic nudes in salacious poses. When Guidobaldo, Duke of Urbino, was negotiating to buy the painting now known as *The Venus of Urbino* from Titian in 1538, he referred to it simply as a painting of a 'naked woman'...The Papal Nuncio in Venice expressed the view that another Titian nude (Cardinal Farnese's) made the *Venus of Urbino* 'look like a frigid nun.' In 1600, in response to a request from an admirer of the Urbino painting to acquire a copy, the Duke agreed, on condition that the identity of the

³³⁹ Arès, Philippe: *History of Private Life: Vol II* (Cambridge: Harvard University Press, 1988) pg 581.
³⁴⁰ Delort, Robert *La Vie au Moyen Age* (Lausanne: Editta, 1982) pg 36.

³⁴¹ Yalom, Marilyn *A History of the Breast* (New York: Alfred Knopf, 1997) pg. 161.

³⁴² Montaigne *The Complete Essays* translated by Donald Frame (Stanford: Stanford University Press, 1965) Vol I, pg.

41.

³⁴³ Delort, Robert *La Vie au Moyen Age* (Lausanne: Editta, 1982) pg 36-37.

³⁴⁴ Huizinga, Johan *The Autumn of the Middle Ages* (Chicago: University of Chicago Press, 1996) pg. 301-302.

³⁴⁵ Arès, Philippe: *History of Private Life: Vol II* (Cambridge: Harvard University Press, 1988) pg 582.

³⁴⁶ Jardine, Lisa: *Worldly Goods: A New History of the Renaissance* (New York: Macmillan, 1996) pg 12.

Photo 5.17 ¼ page

A woman unabashedly bathing naked in front of a man. From a German medieval woodcut.

Monday.” While the Sunday

Durer’s first nude Photo
5.18

This drawing on high-quality blue Venitian paper, clearly dated and signed by Dürer, shows a naked woman, without any other excuse than an ‘academic study’. There are earlier drawings of the same artist, such as ‘women in a bath house’ dated 1496 that, although representing six nudes, used circumstance as an excuse. (Nude woman in collection of Dr. Rudolf Blasius in Braunschweig),³⁴⁸ zur Zinsfreien Wirtschaft, 193

³⁴⁸ Dr. Friedrich von Lippmann a bathhouse (# 101).

³⁴⁹ Bayard, Jean-Pierre *La Tradition Cachée des Cathédrales* (Paris: Dangles, 1990) pg. 47.

³⁵⁰ quoted by Pack, Hugo R. *The Gothic 1150-1450*. (San Antonio: Free Economy Publishing). *Italics added.*

cereal and meat, and eggs, cheese, and milk for breakfast, and at ten in the forenoon and again at four in the afternoon a light meal.”

The German historian Fritz Schwartz summarized it well: “No difference between the farmhouse and castle.”³⁴⁷

For the common laborer, Monday was a free day, the so-called “blue

Photograph 5.19 , medieval meal ¼ page
Icher pg 143 “repas dans une auberge”

A generous meal is being shared between men and women in a Medieval tavern. Venise bibliotheca nazionale Marciana

was the “Day of the Lord” to take care of public matters, the Monday was set apart so that people could attend to their private affairs. In addition, the number of official holidays in a year was at least *ninety!* Some historians even claim that there were up to 170 holidays in a year.³⁴⁹ Therefore, the journey-man did not work on average more than four days a week. In addition, the number of hours per day was limited. When the dukes of Saxony tried to increase the working time from six to eight hours a day, the workers revolted. The dukes also had to admonish their subjects that “laborers should receive *only four courses* at each meal.”³⁵⁰

Peasants, considered the lowest class, “were wearing silver buttons on vest and coat, in double lines mostly, and using big silver buckles and ornaments on their shoes.” Social differences between high and low, between nobleman and peasants had been shrinking considerably (see sidebar on dress code).

But there is one kind of social difference that is particularly interesting to explore. How were medieval women treated?

A Half-Renaissance for Women

_____ ³⁴⁸ Fritz Schwartz, “Sechs Stunden-Tag im Mittelalter” part of the book *Vorwärts zur felten Kaufkraft des Geldes und*

Zeichnungen von Albrecht Dürer (Berlin Verlag, 1888) # 138 . See also “six women in

a bathhouse (# 101).

³⁴⁹ Bayard, Jean-Pierre *La Tradition Cachée des Cathédrales* (Paris: Dangles, 1990) pg. 47.

³⁵⁰ quoted by Pack, Hugo R. *The Gothic 1150-1450*. (San Antonio: Free Economy Publishing). *Italics added.*

Cicero summed up the Roman attitude towards women as follows: "Because of the weakness of women's judgment, our ancestors wanted them subject to guardians..." French historian Jean Markale concluded: "The Romans looked upon women as bearers of children and objects of pleasure..."

The *paterfamilias* had absolute control over his wife, particularly in all legal and financial matters. There was a brief period, at the end of the Republic, when women had secured a few secondary rights, but this was tightened up again after the reign of Augustus. At no point in time, however, was it possible for a Roman woman to conduct business matters or get married without the agreement of a male guardian. Even wedding vows were exchanged exclusively between the bridegroom and the father-in-law! In the ritual in an upper class classical Roman wedding ceremony the groom would ask the father or the male guardian: "Do you promise to give your daughter to me to be my wedded wife?" The bride's father would answer: "The gods bring you luck! I betroth her to you." The bride herself was not supposed to say a word...

In contrast, in Italy around 1000 AD, the bride was finally allowed to say "I do" herself. And according to the "*Schwabenspiegel*", a 13th century German legal code, not only the woman should state the marriage vows herself, but it allowed males at age 14 and females at age 12 to marry without their respective father's consent.³⁵⁵

"Conventional divisions such as medieval or modern, that have long seemed solid and valuable in the light of masculine doings, seem quite different when measured by the experiences of women"³⁵¹ A seminal article entitled "Did Women Have a Renaissance?" first published in 1977 by Joan Kelly Gadol gave the forthright answer "No" as far as the "official" Renaissance of the 16th century is concerned.³⁵²

In contrast, "in the twelfth century a window of freedom began to open for town-dwelling European women, only to close again before the end of the fifteenth century."³⁵³ One saying became "Town air makes free,"³⁵⁴ and it seemed to apply to both men and to women, although to the latter to a lesser extent. It should be understood that I do not claim there was no discrimination against women during that time. There was, in fact, plenty. The point here is that "Europe's First Renaissance" was a period where women were *much freer than was the case either before or after that period*. For the period "before" the Central Middle Ages, the best basis of comparison is the Roman Empire that set the standard until the 5th century AD in

Photo 5.20b ¼ page

Two technical innovations from the Central Middle Ages shown operated by women. On the right, the fast rotating spinning wheel. On the left the carder with metal teeth. Women had a de facto monopoly on the important textile production field.

much of the area of Europe covered here (sidebar). For the period "after", in many respects it is only in the past fifty years that women have gotten back what was considered "normal" in the 12th century!

Women Activities.

Photo 5.20 1/3 page

A woman distilling various herbs samples of which lie on the floor. This is one of the 'muliebria opera' that would get women associated with the dark arts when becoming visible: Women the backlash started in the 14th century.

³⁵¹ Herliby, David Women, Family and Society in Medieval Europe: Historical Essays, 1978-1991 (Oxford: Bergman Books, 1995) pg 33.

³⁵² Kelly-Gadol, Joan "Did Women Have a Renaissance?" in Bridendahl R. & Koonz C. (ed.) Becoming Visible: Women in European History (Boston, 1977) formally destroying Jacob Burckhardt's classic assessment of women's progress in The Civilisation of the Renaissance in Italy (New York, 1929) book five, Chapter 5.

³⁵³ Uitz, Erica The Legend of Good Women: The Liberation of Women in Medieval Cities (London and Wakefield, Rhode Island: Myer Bell, 1994) pg 9.

³⁵⁴ This saying has later become popular in German: "*Stadtluft macht frei.*"

³⁵⁵ Haerberle, Erwin J. The Sex Atlas (New York: Seabury Press, 1978) pg. 159.

There were associations of women with special skills, “*muliebria opera*, work that men did not understand,” such as a monopoly on the processes of cloth production (including quasi-industrial processes such as dyeing, or the production of yarns and silks), brewing, all products of milk (including butter and cheeses), and of course, cooking. Some of this would backfire later in the papal bull of 1488 by Innocent VIII against witchcraft, because the “dark arts” were also considered a *muliebre opus*. In addition to these monopolies, of the 312 professions formally registered as *métiers* in France at the end of the 13th century, women were active in 108. This included towns employing women as keepers of the keys, tax collectors, town guards, and musicians. Women were bankers, inn and shop managers.³⁵⁶ For instance, “in the 13th century, urban women appear frequently as independent artisans in many crafts and trades...By the late 15th century, their participation in the work force is greatly diminished.”³⁵⁷ And that trend downward would continue to the point that by 1776 Turgot would complain that women are excluded from *all* commercial activities, “even those that are most appropriate for their sex, such as embroidery.”³⁵⁸

Photo 5.20 a ¼ page

A woman trader selling a man's gown. Women could own and operate shops in a wide variety of fields. One list of items sold by women supplied to the Görlitz town council in 1409 included items such as crossbow covers, saddlebags, parchment, paper, spurs and stirrups.³⁵⁹ All such items would soon become “improper” for women to handle commercially.

We can actually assess the exact timing of that shift for the case of Paris, thanks to tax registers of the time. In 1292, 15% of all taxpayers are women considered as financially independent and hence liable for taxes, without distinction on whether they were single, married, or widowed. They represented an extraordinary variety of 172 *different* occupations. This includes functions as barrel- and crate makers, soap boilers, candle makers, book binders, doll painters, and even, if rarely, butchers. “Women were involved even in mining, sword and scythes making.”³⁶⁰

In the Parisian tax survey of 1313, the number of women had already dropped to 11% of the total, and the number of their occupations had started to decline to 130.³⁶¹ Even in Italy, where the Lombard law was the least favorable to women of all of Western Europe, women appear more economically active in ca. 1300 than they would be in any later century.

Saint Albertus Magnus (“Albert the Great” who died in 1280) made an indirect comment on the working conditions of women by explaining that while men according to Aristotle are supposed “by nature” to live longer than women, the reverse was happening in the 13th century because women have lighter and better work, and “for that reason women are not so much consumed.” An analysis of burial epigraphs has shown that while in Ancient Roman times men outlived women by four to seven years (confirming Aristotle’s view), during the Middle Ages the reverse had indeed been

³⁵⁶ Uitz *Ibidem* pg 10.

³⁵⁷ Herlihy *Ibid.* Pg 68.

³⁵⁸ Turgot *The Ancient Guild Statutes of France* (1776).

³⁵⁹ Uitz *Ibidem* pg 45.

³⁶⁰ Uitz, Erica *Ibidem* pg 10.

³⁶¹ Herlihy *Ibidem* pg 71.

occurring. Medieval specialist Herlihy concludes “Women improved their chances of survival particularly during the Central Middle Ages (1000-1350)³⁶²

The historians do not agree on why women lost visibility in the urban economies between the thirteenth and fifteenth or sixteenth centuries. But that fact that they did so is indisputable.

I believe that applying archetypal analysis sheds some light on this mystery.

Women and Property

Women enjoyed an unusually high level of freedom concerning property, a situation that did certainly not prevail after the central Middle Ages. “Under the Carolingians, the stewards, the managers of the royal estates, presented their accounts to the queen...The queen also guarded the royal treasure, and seems to have had chief responsibility for distributing the yearly gifts to the knights at court, the equivalent of their salaries”³⁶³

A pre-Christian tradition that was maintained throughout the Middle Ages was the legal system to impose fines, called *Wergeld*, to be paid to the family by whoever had caused injury or death. Fines protecting women were usually as high as, and sometimes higher than, those protecting men. Particularly, women of childbearing age enjoyed a higher protection.

Furthermore, one Anglo-Saxon law code specifies that a woman could walk out of a marriage on her own initiative if she so desired, and that if she took the children and cared for them, then she was also entitled to take with her half of all the property.³⁶⁴

“Only thirty wills survive today from the late Anglo-Saxon period (10-11th century), and ten of those are the wills of women, each of whom was a significant property owner, with the same rights of ownership and bequeathal as any man. In the year 1000 the role that women played in English society was more complex than surface impressions might suggest.”³⁶⁵

Women also had thereby control over large endowments as founders of monasteries and general benefactors, making them notable in their communities.

³⁶² Herlihy *Ibidem* pg 61.

³⁶³ Herlihy, David: *Women, Family and Society in Medieval Europe* (Providence & Oxford: Berghalm Books, 1995) pg 51. This rule was even officially part of the “rule book” written by Hincmar of Reims “De Ordine Palatii” (882 A.D.)

³⁶⁴ Fell, Christine *Women in Anglo-Saxon England* (London: British Museum, 1984) pg. 57.

³⁶⁵ Lacey, Robert and Danzinger, Danny *The Year 1000: What life was like at the turn of the first Millennium* (London: Little Brown & Co., 1999) pg. 164.

Women and Intellectual Life

While boys and men of aristocratic lineage were trained primarily in weapons handling and war, women, in contrast, were quite routinely trained in reading, writing, singing and painting. They were typically the only lay people who were literate. Nor was this limited to aristocratic women. In monastery schools, one finds record of girls being educated from the ages of six or seven, not only noble children, but also daughters of servants and artisans.³⁶⁶ Not only did women read, they also wrote. For instance, it has always been claimed that François Rabelais wrote the oldest formal manual on education in France. However, five centuries before Rabelais was even born a woman called Dhuoda wrote her "*Manuel pour mon Fils*,"³⁶⁷ written between 841 and 843 A.D.

The arts are blossoming: for example, for the first time music leaves the constraints of religious and church occasions, and the first purely instrumental pieces are being composed.

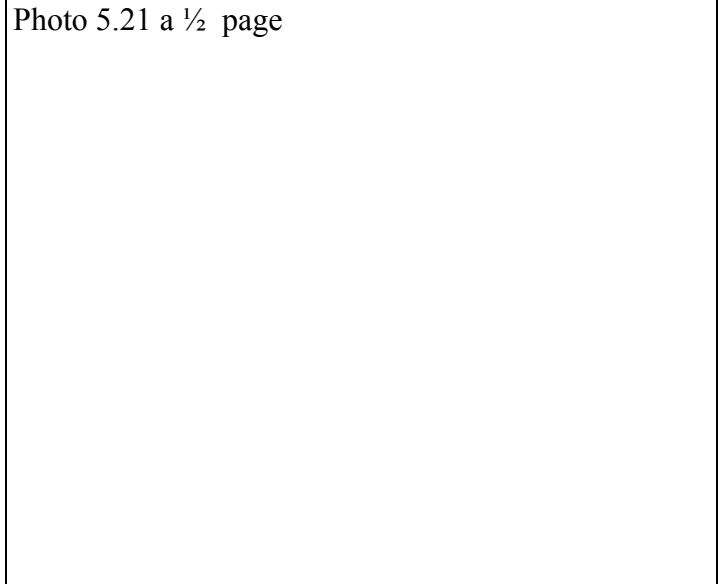
Even more remarkable and totally unique is the explosion of literature concerning "Courtly Love", started initially in Provence and Aquitaine in Southern France. Uc de St. Cir, a 13th century troubadour, exquisitely summarized its essence: "*Courtly love for a man is to reach heaven through a woman.*"

The values embedded in that literature ended up influencing Europe two times, the first when it was written in the 12th-13th century, and more surprisingly at its rediscovery in the 18th century, when it spawned the whole Romantic Movement.³⁶⁸ Régine Pernoud even claims, "Love was invented in the 12th century."³⁶⁹ Certainly what makes Western love different from that seen in the rest of the world was invented at that time. This 12th century innovation has been considered "an essential stage in the emancipation of women."³⁷⁰

According to C.S. Lewis, the troubadours "effected a change that has left no corner of our ethics, our imagination, or our daily life untouched, and they erected impassable barriers between us and the classical past or the Oriental present. Compared with this revolution, the Renaissance is a mere ripple on the surface of literature."³⁷¹

The very first impulse of Courtly Love literature occurred in *lenga d'oc*. It was called "*trobar fin' amor*" in Provençal, at the time the language of the entire Southern half of France. It spurred the

Photo 5.21 a ½ page



The knight paying homage to his Lady. As this is the official Seal of Raymond de Mondragon, it shows the image he wants to project of himself. Contrast this with previous and later lords who would invariably insist on their Warrior prowess. Drawing by Moreno Tomasetig, copied from the seal.

³⁶⁶ Pernoud, Régine *La Femme au Temps des Cathédrales* (Paris: Stock, 1980) pg 84.

³⁶⁷ Dhuoda *Manuel pour mon Fils* (translated by Bernard de Vregille et Claude Mondésert) (Paris: Editions du Cerf, 1975).

³⁶⁸ de Rougemont, Denis *L'Amour et l'Occident*.

³⁶⁹ Pernoud, *Ibidem* title of Chapter 7 pg 134

³⁷⁰ Marks, Claude: *Pilgrims, Heretics and Lovers* (New York: Macmillan, 1975) pg x.

³⁷¹ Lewis, C.S. *The Allegory of Love* (Cambridge: Cambridge University Press, 1965) pg 101.

development of poetry in all the other nascent vernacular languages in Europe from Catalan and Galician to the Northern French *langue d'oïl* (where practitioners were called “*Trouvères*”), Germanic (“*Minnesänger*”), English (“*Troubadour*”), and Italian (“*Trovatore*,” later the inspiration for Dante’s Beatrice).³⁷² Notice that until that time, the only literature available was invariably written in scholastic Latin, accessible typically only to church-trained scholars. So this first appearance of a literature in the popular language was not only an innovation by its content, but also had a deep social meaning by becoming comprehensible to a public of much broader social classes. For the first time since the collapse of Rome, ordinary people had actually something to read!

Photo 5.21 full page

Trobar Fin Amor” as illustrated in a Central Medieval miniature. The troubadours are the ones who invented our Western concept of love, as a person-to-person relationship. The unused arms of the Warrior are stored in the top register.

³⁷² Bogin, Mel *Ibidem* pg 12.

Interestingly, no less than twenty women troubadours have been re-discovered among the original 12th century *lenga d'oc* troubadours.³⁷⁸ The views of these *trobairitz*, as these women poets were called in their own language, provide an unusual insider's look into courtly love from a feminine medieval viewpoint (see sidebar).

Once again, the pattern of something very unique honoring the feminine archetype manifested itself exactly during the Central Middle Ages, the period that interests us. The freedom and quality of expression of the women *trobairitz* would not be found again for a long time after the 13th century.

Historically, Black Madonnas existed obviously before the Courtly Love poetry, but the explosive multiplication of such statues around Europe coincides nevertheless with the spreading of that literature. There is even a direct linkage: at the spiritual level, this literature has been shown to include an explicit Sufi influence.³⁷⁹ One Sufi tradition, whose blossoming coincided with the Black Madonna boom in Europe, called Maria 'Laila' - the

Women Troubadours of the 12th Century

Meg Bogin researched what was common among all twenty women troubadours of the original wave of Courtly Love.³⁷³ They all stemmed from Southern French nobility and owned property under their own name, as was customary under inheritance laws of the time. They all spoke *as women*, and we have surviving documents attesting that at least half of them were officially acknowledged as poets during their own lifetime. These women would obviously not have understood the need to take a male pseudonym, as George Sand had to do in a later century, as a last resort "to be taken seriously."

Of the twenty women *trobairitz* who wrote in the original *lenga d'oc*, we have surviving texts for eighteen. Here are some short extracts illustrating a directness not found in contemporary troubadour poetry written by men.

*"Elias Cairel, I want to know
the truth about the love we two once had;
So tell me, please, why you have given it to someone else?"*³⁷⁴
Isabella (born c. 1180)

*"He has wronged me so gravely
that he barely knows where he should hide;
no, I haven't erred if I've deprived him of my love,
and I won't lower myself for his sake"*³⁷⁵

Anonymous

*"Still, in the long run it's you who stands to lose
if you're not brave enough to state your case,
and you'll do both of us great harm if you refuse.
For a lady doesn't dare uncover her true will,
lest those around her think her base."*³⁷⁶

Garsenda (born c. 1170. Married Alphonse II of Provence, and at his death in 1209, became Regent of Provence and remained in charge until 1217 or 1220).

To the embarrassment of some scholars, there is even a unique case of what appears a lesbian love declaration for an unidentified woman by Bieiris de Romans, one of the women troubadours.

*"I pray you, please, by this which does you honor,
don't grant your love to a deceitful suitor.
Lovely woman, whom joy and noble speech uplift and merit,
to you my stanzas go.
For in you are gaiety and happiness,
and all good things one could ask of a woman."*³⁷⁷

Bieiris de Romans (first half of 13th century).

³⁷³ Bogin, Meg *The Women Troubadours* (New York, London: Norton & Company, 1980)

³⁷⁴ Bogin, Meg *The Women Troubadours* (New York, London: Norton & Company, 1980) pg 65.

³⁷⁵ Bogin, Mel *Ibidem* pg 74.

³⁷⁶ Bogin, Mel *Ibidem* pg 75.

³⁷⁷ Bogin, Mel *Ibidem* pg 133.

³⁷⁸ Bogin, Meg *The Women Troubadours* (New York, London: Norton & Company, 1980) The work by women troubadours was completely forgotten until Oscar Schultz-Gora discovered them and published a small monograph at the end of last century *Die Provenzalischen Dichterrinnen* (Leipzig, 1878). Meg Bogin provides the only other complete translation of their work. The best interpretation of their music is *Chansons des Troubadours: Lieder und Spielmusik dem 12. Jahrhundert*, performed by the Studio der Frühen Musik on Telefunken Das Altes Werk (SAWT 95673). A compact disc provides another good example of music and songs of *Amour Courtois* from the Montpellier Codex of the 13th century entitled "Love's Illusion." It is interpreted by the Anonymous 4 and produced by Harmonia Mundi (HMU 907109)

³⁷⁹ de Rougemont, Denis *L'amour et l'Occident* (Paris, 1969)

Night - and honored Her as the highest purpose of their mystical quest.³⁸⁰ This was reflected identically when Troubadours talked about ‘*Notre Dame de la Nuit*’ honoring Her as the Madonna of Transformation, as Queen for their spiritual quest.³⁸¹

It may therefore not be so surprising that women were perhaps most prominent of all in the charismatic sectors, figuring eminently among the most famous mystics and mystical authors of their time; e.g., Hildegard von Bingen, Herade von Landsberg, Margery Kempe, Julian of Norwich, Catherine of Siena, Catherine of Genoa, and many others.

One German scholar brought together all these pieces: “The literature of Courtly Love, the mystical love for the Black Madonna, the alchemical and Sufi influence in its medieval form, all had one common purpose: the internal experience of the *Hieros Gamos* (sacred marriage) with androgynous qualities, the integration of the masculine and feminine within, the merging of the human and the divine.”³⁸²

Women in Politics

Some very independent women played prominent roles both in politics and in the intellectual life of the Central Middle Ages. The example of Eleanor of Aquitaine dominates the 12th century. She was two times queen, mother of two kings, she defied successively the Emperor and the Pope, and managed her two kingdoms with remarkable dexterity and strong will.³⁸³ It is that latter aspect that would give her a bad reputation among (male) historians in later centuries. At the time she was not considered an exception. Régine Pernoud³⁸⁴ analyzes the life of Adèle de Blois, Queen Anne, Countess Mathilde, Agnès de Poitou, and Aliénor of Castille, showing how all were quite independent and powerful in the politics of their time. All were active between the 10th and 13th century.

Finally, even women in monasteries had their say in the world. “During the 11th century, the abbess of Maubeuge, in the North of France, had authority not only over her monastery but over the city and territory owned by it. The abbesses of Regensburg sent their deputies to national assemblies. The abbesses of Herford and Quedlinburg furnished military contingents to the Emperor’s army and were represented in diets of the Empire.”³⁸⁵

Many earlier monastic communities were “double houses”, i.e. had under the same jurisdiction a monastery for nuns and another one for monks. According to a study done on 50 such double houses, all of them were under the direction of a female. Everyone answered to the abbess, not the abbot!³⁸⁶

³⁸⁰ Chebel, Malek *Dictionnaire des Symboles Musulmans: Rites, mystique et civilisation* (Paris: Perrin, 1995) keywords: Sufisme, Nuit, Marie.

³⁸¹ Van Cronenburg, Petra *Ibid.* pg. 172.

³⁸² Van Cronenburg, Petra *Ibid.* pg 154.

³⁸³ Pernoud, Régine *Aliénor d’Aquitaine* (Paris Albin Michel, 1965).

³⁸⁴ Pernoud, Régine *La Femme au temps des Cathédrales* (Paris: Stock, 1980).

³⁸⁵ Sr. Mary P. Heinrich *The Canonesses and Education in the Early Middle Ages* (Washington DC: Catholic University, 1924) pg 82-83.

³⁸⁶ Fell, Christine *Women in Anglo-Saxon England* (London: British Museum, 1984) pg. 109.

Bridal Money versus Marital Money.

Many societies around the world still have the custom of providing either *bridal* money (the bride's side brings money or other resources as dowry) or *marital* money (where the groom has to bring dowry). Tacitus observed in 98 A.D. that among the Germanic tribes, the groom brought dowry to the bride, not the reverse, as was practiced in Rome. So by following how the pendulum swings over time between the Roman tradition versus the Germanic one, there may exist some quantifiable indication about how women are considered in a society. What is interesting is that the Germanic system not only survived intact into the Central Middle Ages but at that time also widely displaced the Roman tradition, even in Mediterranean Europe where Roman traditions had prevailed for many centuries. The Arab chronicler Ibrahim Ibn-Jakub described in 965 A.D. one of the traditions typical of barbarian Europe. "The *marital* price was so high that if a man has two or three daughters they are as riches to him; if however boys are born to him, this becomes for him a cause of poverty." Nearly the same complaint would be heard again in Europe during the late Middle Ages (1300-1500) *but the sexual reference model would be exactly reversed*³⁸⁷

This may be the closest that we will ever get to quantifying to an economist's content that there was a significant shift involving the feminine archetype, because the 10th to the 13th centuries stand out as a clear and quantifiable *reversal* of monetary appreciation of girls and women compared to either before or after that period.

Some historians have tried to explain the unusually active role of women during the Central Middle Ages due to simple "labor scarcity" in the cities during that time period. If labor was so scarce, why would there be "Blue Mondays"? Why would people invest so much time in chiseling ornate sculptures in the most remote and invisible corners of gigantic buildings like cathedrals? Even more puzzling, why would anybody start to build cathedrals that can house three of four times the population of the entire town, and whose completion they would never see in their own lifetimes? I believe that something deeper was at stake, and offer the cathedrals in testimony.

The time of the Cathedrals

"It was the greatest period of building activity that there has ever been, and no mere catalogue of names and places can convey any idea of the strength and quality of its products" is the conclusion of one well-established historian.³⁸⁸ A 12th

Photograph 5.22 ½ page

Medieval stone masons in action, using a variety of tools: a windlass with radiating spokes, a plumb line, a level, axes and an adze.

³⁸⁷ Herliby) pg 61.

³⁸⁸ Sitwell, Sachaverell Study of Medieval Life, Art and Thought.

century observer, Pierre Francastel, would rightfully state that “one has never seen as many simultaneous large construction sites.”³⁸⁹

Indeed, I see the sudden blossoming of cathedrals during the central Middle Ages as the most lasting tangible proof that something different was happening archetypally at the time. This unique building boom also stopped after 1300 just as suddenly as it had started three centuries earlier. I also believe it to be quite significant that almost *all* of the 300 odd cathedrals built in Europe during that time span were *dedicated to Mary*, and *none* to Jesus Christ, whose religion this was all supposed to be about. In France alone, over 80 cathedrals and more than 250 churches were built in Her honor during the Central Middle Ages. This is even more significant as, contrary what many people believe today, there was no central authority (Church or otherwise) in charge of building or naming the cathedrals. In addition to the above, an estimated 1,108 monasteries were built or rebuilt between the years 950 and the 1050. Another 326 abbeys were completed during the 11th century and 702 additional ones during the 12th.³⁹⁰ Particularly during these last two centuries, such abbeys were almost city-sized undertakings as can be shown by Cluny, Charité-sur-Loire, Tournus, Caen, and many others. Jean Gimpel estimates that in these three hundred years, millions of tons of stone were extracted in France alone, *more than in Egypt over its entire history of more than three thousand years* (notwithstanding that the Great Pyramid of Gizeh represents 2.5 million cubic meter of stone by itself). Medievalist Robert Delors estimates that by the year 1300 there were in Western Europe 350,000 churches - including almost 1,000 cathedrals and several thousand large abbey foundations. The total European population at that time is estimated at 70 million. This averages out to one place of Christian worship for every 200 inhabitants! In parts of Hungary and Italy the ratio was even higher: one church for every 100 inhabitants.³⁹¹

Photo 5.22a of a pen drawing of stone quarrying Icher 74 (ibid. fol. 755) 1/3 page

Pen drawing showing quarrying for the raw materials to build the monastery of Schönau. Different stages are shown from rough cutting to transport (at the bottom). The scale of stone quarrying on a per capita basis happening during the Central Middle Ages was unequalled anywhere, before or after.

³⁸⁹ Quoted by Le Goff, Jacques: *Die Zeit des Hochmittelalters* (Frankfurt: Fischers Weltgeschichte, 1965) pg.16.

³⁹⁰ Charpentier, Louis *Les Mystères Templiers* (Paris: Laffont, 1967) pg 62.

³⁹¹ Delort, Robert *La vie au Moyen Age* (Lausanne: Edita, 1982) pg 211-212.

Contrary to common perception today, the vast majority of the Medieval cathedrals did not belong to the Church or nobility.³⁹⁶ “God’s house was also the people’s house. Everybody had access to it; to pray, of course; but also to simply “hang out”, eat and even sleep. People went there with their dogs; there were loud discussions about all kinds of topics.”³⁹⁷ The cathedral was the place where, in addition to religious activities, town meetings for the whole population would be held, as well as any other public activity that required a covered space. Even the sick were being treated in one of the side-chapels, near the entrance. That is where doctors treated them: the Medical Faculty of Paris was therefore officially installed in Notre Dame until 1454.³⁹⁸

Cathedrals were owned and financed typically by the citizens of each city where they were built. “It is clear that the French gothic cathedrals were financed mainly by gifts of local lay people.[...] It appears that the contributions by farmers of neighborhood rural areas contributed almost as much as the citizens of the cities themselves.”³⁹⁹ Detailed financial archives support those conclusions: small individual gifts from ordinary citizens and pilgrims amounted to 34% of the income for building the cathedral of Rodez in the late 13th century, 50% for the cathedral of Sens, and more than 55% of the one at Tréguier.⁴⁰⁰ Additional income was generated by the sale of goods, perception of fines, or payments for the right of burials in the church and similar services. There were also testamentary gifts of

“The Work of Our Lady” or Cathedral Finances³⁹²

A special legally and financially independent institution called “*la Maison de l’Oeuvre Notre Dame*” was created for each cathedral. One of the most complete records relates to the cathedral of Strasbourg, in Alsace, France. In 1206 the *Oeuvre Notre Dame* at Strasbourg consisted of a committee of citizens, still including the local Bishop. However, from 1230 onwards the role of the bishop and clergy drops to the point that after 1262 the Bishop is even completely excluded from that committee. In 1290 “*l’Oeuvre Notre Dame*” becomes an official municipal function. It has remained so to this day, with a brief exception after the French Revolution (1789 to 1803) when it was controlled by the French State (“*Régie des Domaines*”). In the case of Strasbourg, the “*Maison de l’Oeuvre Notre Dame*” is still standing and is currently a museum with a unique collection of original documents relating to the planning and construction of that particular cathedral.

Nor is Strasbourg an exception: although each cathedral tends to have its own organizational idiosyncracies, by the end of the 12th century most cathedrals had adopted an organization structure involving elected representatives (first yearly, later every three years) who become canons in charge of the material aspects of the buildings. These institutions are already firmly established in 1215 in Reims, between 1218 and 1234 in Tournai, in 1226 in Lausanne. Even before 1196 there was a “*chanoine ouvrier*” (“workman canon”) in Arles who was in charge of architectural matters.³⁹³ Merchants and other *bourgeois* are part of these institutions, and introduce formal accounting systems that are audited annually by an independent commission.³⁹⁴

The scale of the financial investments is surprising given the relatively small populations of the communities where those cathedrals were being built. Jean Charbonnier, the canon of the cathedral of Sens, estimates in 1501 that the cost of the sole portal of Abraham was 1,390 *livres* equivalent to 11,000 salary days of *chantiers* (Middle Ages). One estimate for building of the cathedral of Chartres is 83,000 *livres*, or an equivalent of 50 million *livres*.³⁹⁵

income and expenses by type, in a format that has been maintained in some cases all the way to the XXth century. Favier, J. Finance et fiscalité au bas Moyen-Age (Paris: SEDES, 1971) pg 288-289.

³⁹² Schock-Werner, Barbara “Le Chantier de la cathédrale de Strasbourg” in Le Chantier de la cathédrale de Strasbourg (Paris: Zodiaque, DDB, 1995).

³⁹³ Cailleaux, Denis “Les Deniers des cathedrals” Les Cahiers de Science et Vie: Sciences et techniques des bâtisseurs de cathedrales (# 69, June 2002) pg 78.

³⁹⁴ Accounting is performed typically in “cash books” by separating income and expenses by type, in a format that has been maintained in some cases all the way to the XXth century. Favier, J. Finance et fiscalité au bas Moyen-Age (Paris: SEDES, 1971) pg 288-289.

³⁹⁵ Kraus H. A Prix d’Or: le Financement des Cathédrales (Paris: Cerf, 1991).

³⁹⁶ It should be noted that abbeys do not fit into this general rule: they were built and owned by the order who lived there. The bulk of the financing for abbeys would come from donations of land or other endowments by nobility.

³⁹⁷ Delort, Robert La vie au Moyen Age (Lausanne: Edita, 1982) pg. 212

³⁹⁸ Bayard, Jean-Pierre La Tradition Cachée des Cathédrales (Paris: Dangles, 1990)

³⁹⁹ Cailleaux, Denis “Les Deniers des cathedrals” Les Cahiers de Science et Vie: Sciences et techniques des bâtisseurs de cathedrales (# 69, June 2002) pg 80. Also, “Le financement de la construction aux XIII-XVIeme siècles.” Colloque on 27-29 June 2002 at the Centre culturel Georges Pompidou of Vincennes.

⁴⁰⁰ Biget J-L “Recherches sur le financement des cathedrals du Midi au XIIIeme siecle” Cahiers de Fanjeaux #9, Toulouse 1974 (pg 129-164); Chapelot O. Du Projet au Chantier: Maitres d’ouvrage et maitres d’oeuvre au XIVeme siècle Paris: Editions EHESS, 2001.

farms or other real-estate that produced yearly income for the long run. Some contributions were made in the form of goods or services: the records of Sens show contributions of hemp to manufacture the ropes used in the construction, transport services, and one ham...⁴⁰¹ Even the spectacular and unusual contribution of 10,000 *florins* by pope Clement V to the cathedral of Bordeaux in 1314 represented only a small fraction of that year's expenses.

The Church enjoyed, of course, its "privileged times" (i.e., Mass at sunrise every day and the whole day on the frequent religious festivals) as well as its "privileged place" (the choir around the altar). But they were definitely only one of many players. The special institution that handled the finances of a cathedral was an independent organization quite significantly called "*l'Oeuvre Notre Dame*" ("*The Work of Our Lady*").⁴⁰² It was in charge of both raising the money and paying for the successive teams of workers, initially for building, and afterwards for maintaining the cathedral (see sidebar).

Every guild that had paid for its own chapel completely controlled the use of its chapel. Local nobility and/or royalty would donate a spectacular Rose window or a reliquary for the relic of the local Saint.⁴⁰³ In short, they would provide the cherry on the cake. But ordinary citizens and merchants paid for the cake, and the town and its citizens owned the cathedral itself. For example, in Danzig, the guild of the sack-carriers contributed both to the building of the famous Marien Church and paid for its own window, one of its most beautiful ones. In Chartres, one can still see the stained glass window representing the draper's merchants in action (see illustration), the furriers paid another one.⁴⁰⁴ In Amiens, the single largest donor was a local dye merchant.

⁴⁰¹ Cailleaux, Denis La Cathédrale en chantier. La construction du transept de Saint-Etienne de Sens d'après les comptes de la fabrique 1490-1517. (Paris: Editions du Comité des travaux historiques et scientifiques, 1999).

⁴⁰² Icher, Francois Les Oeuvriers des Cathédrales (Paris: Editions de La Martinière, 1998) pg 50 and pg. 150.

⁴⁰³ An important exception in France was the Royal Cathedral of Saint-Denis which was officially the King's own project. We have a lot of information about this specific cathedral because Suger's. But this was *one* in over 300 sanctuaries built at the time. Another exception was the more active role of the Plantagenet dynasty in England.

Here again, *not* coincidentally, the period from the 10th to the 13th century is the one where *all* the cathedrals in France were started and built (some were continued at a slower pace later, but *not a single one* got ever finished). For instance, the bulk of the cathedral Saint-Etienne in Sens was built in 65 years (from 1135 to 1200); of Notre Dame in Paris in 57 years (1163 to 1220); and of Chartres in a remarkably short 30 years; all within that same overall time window.⁴⁰⁵

In England, “the peak of building lay between 1210 and 1350. A profound slump, beginning *before the Black Death*, reached its low point by the mid-fifteenth century... *A general decline in religious devotion cannot be invoked...*”⁴⁰⁶ A graphic analysis by Morris of the number of major churches being built in England shows it reached its maximum exactly in 1290, after which it dropped precipitously throughout the 14th century.⁴⁰⁷

I like the cathedral example because I see them as one of the most beautiful gifts of Western history. They are a strong statement of faith, ingenuity, solidarity, and generosity. From a narrower economic viewpoint, they were also a grandiose way to create *long-term* future income for the community as a whole (see sidebar on Cathedrals). The earlier example of maintenance standards in productive equipment illustrates exactly the same point.

What explains this wealth of building projects?

A change in the intensity of faith or devotion does not explain this building boom and it’s ending. However, the timing of a shift in archetypal values and a concomitant change in the money system could explain both.

Photo 5.23 ½ page

Bakers are shown in their daily activity, as a reminder of the financial contribution of their guild for the construction of the cathedral at Chartres. ”

Photo 5.24 ½ page

Ditto for iron-mongers.

⁴⁰⁵ Caillaux, Denis: text box “Des siècles de labeur?” in Les Cahiers de Science et Vie: Sciences et techniques des bâtisseurs de cathedrales (# 69, June 2002) pg 80

⁴⁰⁶ Dyer, Christopher: Standards of Living in the Later Middle Ages: Social Change in England 1200-1520 (Cambridge: Cambridge University Press, 1994) pg 101 *italics added*

⁴⁰⁷ Morris R.: Cathedrals and Abbeys of England and Wales (London, 1979) pg 180

When you can't keep savings in the form of money, you invest it in something that will last and produce value in the future. It became normal for people to invest in land improvements, irrigation projects, tapestries, paintings, cattle, sheep, textile looms, bridges, transport equipment, windmills, wine-presses, or even cathedrals, instead of hoarding currencies (sidebar).

How the Music Stopped

The music of Europe's First Renaissance of the central Middle Ages stopped quite abruptly.

Cathedrals: An Investment Forever?

Besides the obvious symbolic and religious roles, that I certainly do not want to belittle, one should remember that cathedrals had an important economic function. Attracting currency flow into your community is always a very important economic advantage, as today's communities around Disneyland will confirm. At the time, this was done by attracting pilgrims, who played the economic role that tourists perform now. The best way to attract pilgrims was to build the nicest cathedral in the area. Otherwise, why would communities build cathedrals that could house two or three times its own population?

But what is most intriguing to me is that Cathedrals were built to last forever and to create cash flow for the community in the *very* long term. This was a way of creating abundance for you and your descendants for 13 generations! The proof is that it still works today. In Chartres, for instance, the bulk of the city's businesses still live from the tourists coming to visit the cathedral, 800 years after it was completed.

How long will Disneyland perform its economic function?

The Backlash of 1300

Exactly as Gerda Lerner discovered for the Sumerian case (Chapter 2),⁴⁰⁸ the establishment of a centralized imperialistic kingship coincides with a strong repression of women in society. The logic of such a connection could be that it is easier for men to accept submission to an authoritarian king, if they themselves can be “king in their own house.” So, when the Church consolidated the institution of a “King by Divine Right,” it connected directly temporal military power with the “natural” predominance of masculine archetypal power. In archetypal terms, an institutional link was thereby established between

Photograph 5.26 in Erika Uitz pg 169
(original in Albert Schramm: Der Bilderschmuck
der Frühdruck. Leipzig 1943 ill. 705) 1/3 page

Woodcut printed by Hans Vintner in 1486 showing the devil sitting on a woman's long robe, while she is being admonished by a churchman for her vanity and arrogance.

the King, Warrior and Magician, the three Yang archetypes.

One interesting early warning sign was the historical parallelism between the fate of the literature of Courtly Love and the cults of the original Black Madonnas. A German scholar notes: “With the geographical expansion of the courtly love culture from 1100 onwards, the cult of the Black Madonnas spread from France across all of Europe... A remarkable fact is that the literature of Courtly Love and original Black Madonna statues blossomed and disappeared in parallel with each other... In 1277 the Church officially condemned the literature of courtly love. Courtly love poets were excommunicated as ‘servants of Satan.’ At the same time as this condemnation of erotic courtly literature, the original Black Madonnas in stark Romanesque style are being replaced with sweetly smiling white Madonnas, which will end up characterizing the Gothic women and mother-ideals. Many of the Black Madonnas ended up being repainted in flesh colors and (the green colored mantle) repainted as a blue veil, or they were simply thrown away and buried, their crypts closed or

⁴⁰⁸ See Lerner, Gerda :The Origins of Patriarchy analyzed earlier in chapter 10 on the repression of the Great Mother in Mesopotamia.

Photo 5.25 2/3 page

The king being crowned by the archetypal King Christ himself. The text on the open book says ‘I am the light of the world. Follow me.’ Drawing by Moreno Tomasetig from a mosaic representing the coronation of King William II of Sicily, in the Cathedral of Monreale, Italy.

left unused... The Romanesque Black Madonna, seated in majesty on Her throne, had been a cult figure which mirrored the role of woman in society, and thereby also the nature of Love accepted in that society.”⁴⁰⁹

In parallel, at the social and legal level, the rights of women were gradually eroded: “the leadership role of women abbots in double monasteries was curtailed. Sacraments became deliverable exclusively by male priests... Women, who earlier were relatively free and could become poets, medical doctors or heads of a guilds, became gradually constrained to the role of object of exchange in marriage, despised as demonic tempters, appreciated only for their capacity to produce heirs.”⁴¹⁰ There was initially a strong resistance to such changes, even among the clergy. “When education for women was cut back, and when finally even nuns were restrained from teaching, the movement of the ‘Beguienes’ took form, who refused to take religious vows, which enabled them to continue educating women and girls. But in 1312, even this organization’s properties were confiscated and its rights curtailed, and the Inquisition moved in against it.”⁴¹¹

⁴⁰⁹ Van Cronenburg, Petra Schwarze Madonnen: Das Mysterium einer Kultfigur (München: Hugendubel Verlag, 1999) pg. 143-144, 146.

⁴¹⁰ Ibid pg 147, 149.

⁴¹¹ Ibid. pg 149.

***History of the Breast: From ordinary to sacred;
Then from erotic to commercial.***

During the Central Middle Ages, women's breasts were considered "ordinary". They would neither be hidden nor displayed anymore than a man's chest.

Fourteenth century Italy would make fashionable the Sacred Breast in the form of the numerous "*Madonna del Latte*", the Virgin Mary shown nursing, exposing the breast to her child. But this would only turn out as a transition phase. During the fifteenth century this symbolic role of the breast would enter in conflict with - and notwithstanding heroic efforts by the clergy, permanently lose to - a vigorous new one as a key erotic "object". It would remain that practically until today. As such, the tantalizing breast would soon become "commercial". It would be used to sell (primarily to men) just about everything. From revolutions (e.g. the *Marianne* which came to symbolize the French Republic to this day), to American war savings bond, from beer and blue jeans to cars.

Marilyn Yalom summarizes this reprogramming process as follows: "Increasingly, in art and literature, the breast would belong less to the baby, or to the church, and more to men of worldly power who treated it solely as a stimulus to desire."⁴¹²

The painting by the court painter Jean Fouquet showing Agnès Sorel, the twenty year old mistress of Charles VII of France, is credited with this significant transition of the breast from the sacred to the erotic (see photo 5.26a).

Agnès Sorel was the first "official mistress" of a French king. "Agnès was rewarded with castles, jewels, and other luxuries previously unknown to royal favorites. She received the considerable sum of three hundred pounds a year, wore the most costly clothes in the kingdom, and had a retinue larger than the queen's... Agnès became the first of the royal mistresses to reap the full benefits from sexual favors."⁴¹³

This redefinition of the breast also coincided with a new era in French history. It officially and publicly makes the direct connection between sex, politics and money. She was indeed the first of a series of royal mistresses that would influence politics, a process that would last as long as there were Kings in France.

society reinterpreted the role of the breast, an archetypal feminine and mother symbol *par excellence*. (sidebar and photo).

The patriarchal backlash started around the end of the 13th century, lasted for at least six centuries, and even intensified over time, as was shown in women's

Another sign that the *Zeitgeist* was shifting back toward patriarchal models can be traced almost exactly to the year 1300. In parallel with the first appearances of fashion, new laws controlling it are introduced. "One kind of legislation did have a special relevance to women. These were the 'sumptuary laws' that multiplied around Europe from about 1300. The laws were directed against the supposed waste embodied in lavish social events (weddings and funerals) and expensive attire - theoretically applicable to both men and women, but fundamentally directed at the latter."⁴¹⁵ (See Illustration in Woodcut). Another revealing switch was how

Photo 5.27 "The Virgin of Melun" (Anvers, Photo Buloz) (central fragment showing breast and child)
^{3/4} page

Agnès Sorel, the mistress of King Charles VII of France, is represented under the guise of the Madonna, with what was described as "orbs of heavenly frame" in prominent display. The breast is directed to the observer, not the child, who stares absent minded elsewhere. Anne Hollander isolates this painting as the moment when the single bare breast became an "erotic signal in art".⁴¹⁴

⁴¹² Yalom Marilyn *A History of the Breast* (New York: Alfred Knopf, 1997) pg. 51.

⁴¹³ Yalom Marilyn *Ibid.* pg 51-52.

⁴¹⁴ Hollander, Anne *Seeing through Clothes* (New York: Viking Press, 1978) pg. 187.

⁴¹⁵ Herlihy *Ibid.* Pg 20.

reduced access to work and freedom. Until the middle of the 20th century, most women in the West would not even be entitled to open their own bank account “without marital consent,” a situation that Eleanor of Aquitaine would have found ridiculously unthinkable.

The collective emotional implications of this shift back towards the repression of the feminine will be dealt with later (“The Dark Middle Ages as an Emotional Imprint” in chapter 7), here only the material aspects will be discussed.

Population impact

One of the most fundamental indications of a massive societal shift is an alteration in its capacity to physically feed and maintain its own population.

We do not have Medieval population census data on a Europe-wide basis, and even those relating to single countries are not always reliable. However, between 1,000 and 1,300 B.C. Europe’s population is generally estimated to have increased an unprecedented twofold.⁴¹⁶ The following graph shows the evolution of the English population from 1086 to 1600, according to the best estimates available⁴¹⁷. (Figure 5.2)

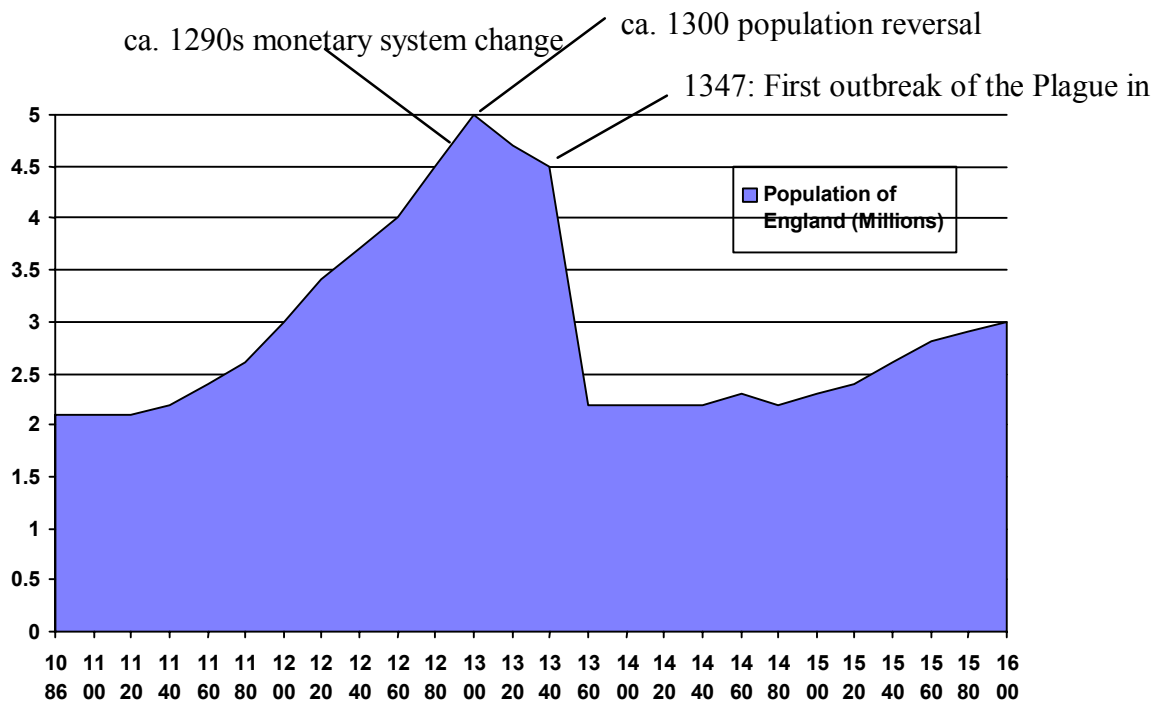


Figure 5.2 The Population of England 1086-1600 (in millions) [Editor: See more precise original graph from Standards of Living in the later middle ages attached as Fig 5.2 and add the key dates of monetary change, population reversal, and appearance of the Plague]

⁴¹⁶ Keen, Maurice: The Pelican History of Medieval England (London: Penguin Books, 1969) pg 82.

⁴¹⁷ Dyer Christopher Standards of Living in the later Middle Ages: Social Change in England circa 1200-1520 (Cambridge: Cambridge University Press, 1994) Figure 1 on pg 4. The data includes the estimates of J. Hatcher, E.A. Wrigley and R.S. Schofield assembled by C. Dyer.

The expansion of the population particularly between 1150 and 1300 is quite spectacular, and confirms the kaleidoscope of economic data assembled earlier. But even more spectacular was the drop between 1300 and 1350. In fact, we have to wait until ca. 1700 for the English population to recover to the level it had reached in 1300!

But the most important point to realize is that *the outbreak of the Plague in England was in 1347*.⁴¹⁸ It was a devastating new disease, that would hit recurrently from that date on. Notice on the graph, however, that the *population had already started dropping for two generations before that date!*

Medievalist Fourquin notes: "Toward the end of the 13th century and the beginning of the next one, large scale famines reappear. Famines and epidemics - the former often provoking the latter - had been rare and highly localized since the year 1000. This changed from the year 1300 onward."⁴¹⁹ Historian Lucas dates the first generalized European famine to 1315 and 1316, and he estimates that it killed off 10% of Europe's population. There were widespread scenes of people eating cats, rats, reptiles, animal droppings and even cannibalism.⁴²⁰

In the city of London, the prices of grain suddenly rose in 1308-9. A London chronicle reports in 1316: "This year was a great dearth of corn and other victuals, for a bushel of wheat was worth five shillings. And the poor people ate for hunger cats and horses and dogs... Some stole children and ate them."⁴²¹

Another specialist of the period, Barbara Harvey is more specific as to the sequence of events: "The contraction after 1300 has been measurable by falling rents and prices, a reduction in the area under cultivation, empty tenements in towns and falling demand in industry. As the economy contracted, so did the population begin to decline. But the *decline in population was at first slower than the economy, and in consequence standards of living, as measured in per capita incomes, declined*."⁴²² This quote is from the first pages of a book significantly entitled "*Before the Black Death*." It brings the research on that period up to date and disproves the old idea that the Black Death was the *cause* of the collapse. Instead **the Plague turns out to be result of an economic collapse that had started about 50 years earlier.**

These findings indicate a massive economic contraction from ca. 1300 onward. That contraction was so substantial that repeated generalized famines, particularly in the 1320's and 1340's, actually physically weakened the population at large. After two generations, this had prepared the terrain for the outbreak of the deadly disease that put a final death sentence to the "good centuries."

Most historians just took note of the "good period" as a curious exception: "Had life span and quality returned to the same precarious levels as during the Carolingians? ...In any case, two and a half to three centuries (depending on the region) turned out only to be a hiatus between two periods where life was short and nourishment scarce."⁴²³

⁴¹⁸ There had been an earlier outbreak of the Pest in Wales and Cornwall in 547 AD and in 550 A.D. the pest exploded, later in the eastern part of England. But it had for all practical purposes disappeared in Western Europe after the 8th century; until its reappearance in England on a much larger scale in 1347.

⁴¹⁹ Fourquin, Guy *Histoire Économique de l'Occident Médiéval*. (Paris: Armand Collin, 1969) pg 175.

⁴²⁰ Lucas, H. S. "The Great European Famine of 1315-1316" *Speculum* 15 (1930)

⁴²¹ Werner, Alex *London Bodies: the changing shape of Londoners from prehistoric times to the present day* (London: Museum of London, 1998) pg. 62.

⁴²² Harvey, Barbara "The crisis of the early fourteenth century" in Campbell, Bruce M.S. *Before the Black Death: Studies in the 'crisis' of the early Fourteenth Century* (Manchester: Manchester University Press, 1992) pg 2.

⁴²³ Duby G. Quoted by Fourquin G. *Ibid* pg 176.

Predictably, there is now a lot of debate among medievalists about the causes of that extraordinary pre-Plague economic collapse. Among the most important candidates being discussed are climate changes, land exhaustion, and overpopulation.

While these factors may all indeed have played a role, I would like to add one other apparently overlooked key: the economic collapse was preceded and accompanied by a significant shift in the monetary system. Indeed, the old demurrage currencies had fallen out of fashion for three convergent reasons:

1. the demurrage system had been abused.
2. an increasing *centralized authority* over the monetary system was happening, with two results:
 - it would become impractical to produce income from demurrage through recoinage because of the larger areas involved,
 - whenever a monetary ‘mistake’ such as currency debasement would be made (as would be the case by Philip IV of France from 1298 onwards) it would affect larger areas.
3. royal monetary authority had been *enforced militarily* and would later become permanent by the *Gunpowder Revolution*.

Combined with the other factors mentioned above, this new situation created an economic collapse that would make it possible for the Plague to grow to the disaster it has been. Between one third and one half of the population of Europe would die. Each of these points will be developed below.

Demurrage Systems Abused

It should not come as a surprise that some lords would become greedy for the income from the *Renovatio Monetae* process. One of the first examples of such excesses was in England, when Harold I recoinced in 1038 only three years after Cnut had done so, and Harthacnut in 1040 only two years later.⁴²⁴ The reaction from both nobles and the population at large was such that the English kings had to slow down the process to more reasonable frequency thereafter.

The *Renovatio Monetae* remained in place longest in Germanic and Eastern Europe. But even there, by the 14th century the *bracteaten* system had been abused. Archbishop Wichmann of Magdeburg revoked the money in his domain twice per year. Extremes would soon be reached. For instance, Duke Johann II of Saxony had his money re-minted 86 times during his 18-year reign from 1350 to 1368. One ruler in Poland changed his coins systematically four times per year!

italics added

⁴²⁴ Spufford, Peter *Ibid.* Pg 93.

Centralized Authority

By the end of the 13th century, the French kingdom had grown so much in size that it had become impractical to recall the currency. Notice that we may find here the mechanical connection between a growing central Yang power and the demise of the Yin currencies of that time. The stronger the king, the larger the kingdom, and the less practical it becomes to keep the demurrage system going. This happens in parallel with a growing political necessity for a repression of women as well. The stronger the patriarchal impulse, the more it may appear necessary to give to each man the feeling of being “king in his own household”.

Notice also that royal coinage had been around for a long time before that, but it did not enjoy the monopoly that would soon become the rule. During the Central Middle Ages, one could be a farmer and rarely see or ever use any of the “long

Photo 5.28 miniature 15th century showing king visiting his centralized Royal Coinage 2/3 page Icher pg. 45.

A king is visiting his central mint. This miniature is an illustration from the very first theoretical treatise on money, published by Oresme (c. 1320-1382) entitled “A Treatise on the First Invention of Money”. For being the very first, it is remarkably sophisticated. Sample: ‘Money... is an instrument artificially invented for the easier exchange of natural riches. And it is clear without further proof that coin is very useful to the civil community, and convenient, or rather necessary, to the business of the state.’
“Traite de la premiere invention des monnaies” par Oresme, Paris Bibliotheque Nationale (ms fr 23927).

distance currencies” such as Saracen or Italian gold or royal coinage that would be traded for luxury goods in the international trade fairs. Whenever demurrage currencies were around, they would be the ones used for any local exchange by preference anyway, while the high assayed gold or silver coins would logically tend to be hoarded⁴²⁵, or used for long-distance

Hoard of 118 Anglo-Saxon and Frisian coins buried in c. 730 and found at Woodham Walter, Essex. All are silver coinage (sceattas), and were most probably used for international trade with the continent. This hoard was found close to a road leading from the sea-faring harbor of Maldon.

trade. This is why all Medieval treasure hoards tend to contain exclusively or predominantly these higher value gold and silver currencies that had no demurrage charges.⁴²⁶

However, the kiss of death to the “good” monetary period came first in France, when King Philip IV resorted to *debasement instead of demurrage* to meet his urgent income requirements.

Debasement is a different way than demurrage to make money from issuing money. It is certainly not a new way; it had already been resorted to in Sumer, China, and the Roman Empire. Because debasement is a less visible tax than demurrage, it was harder to organize resistance to it. But debasement implies inflation, i.e. the drop in the value of the currency itself; while demurrage charges do not.

What Philip the IV did is take the easier debasement road, and he did it on a huge scale (See sidebar). (By the way, the gradual erosion of all national currencies due to inflation during the 20th century demonstrate the same temptations still prevail: even the Deutsche Mark, the “best” national currency in the post- World War II, saw its value eroded by half due to inflation over the past 25 years)

This was the monetary part of “how the music stopped” for the European First Renaissance.

Debasement versus Demurrage

Debasement is the process whereby the precious metal content of the coin is significantly reduced. This enables the issuer to make more coins from every mark or pound of precious metal. He can, therefore, pay a higher price, per mark or per pound, for precious metal brought to the mint, including the old coins already in circulation. This is why it may seem profitable to his subjects who owned precious metals or old currency to bring it to the mint to be recoinced. Of course, this illusion would not last, and inflation would soon set in. Sudden debasements are catastrophic for anybody who lives on fixed incomes, such as landowners with long-term money-rents. But its main advantage to the ruler is that the debasement is at first not visible. The resulting inflation is really a tax, but a “stealth tax,” one that doesn’t appear to be a tax.

In contrast, well-managed demurrage does *not* create a change in the *value of the currency unit*. But demurrage has the significant disadvantage of being more easily identified as a tax. In the specific case of Philip IV of France, we can actually reconstruct the process precisely. Accounts for the year ending on All Saints’ Day 1296 showed that Philip IV had received 101,000 livres Paris from his mints, to be compared with his total income of 550,974 livres. In 1298-99 the mints brought in 1,200,000 livres tournois with less than 800,000 livres tournois coming in from all other sources. The mint’s profits though debasement had shot up to become the majority of Philip’s income.

⁴²⁵ This process has even been identified as a general rule much later, called Gresham’s Law.

⁴²⁶ This logic should not be pushed to an extreme; obviously, during the Middle Ages, gold coins *were* used more than today, although mostly for relatively rare and expensive exchanges such as dowries, bridal moneys and land purchases. These large single payments would be one of the reasons for which the coins had specifically been hoarded in the first place. One other reason to use gold coins was the so-called *Danegeld*, the ransoms paid to Vikings and other warriors who took hostages to be exchanged for precious metals.

War and the Gunpowder Revolution

But why was Philip IV in such tight monetary straits in the first place?

War is the short answer: successively one war against England (1295) and a second one against Flanders (1311). After that, wars spread all over Europe. During the 14th century, there were civil wars in France, Castille, Naples, and Prussia; inter-city wars by land and by sea in Northern Italy; “social” revolts of peasantry in England and France and of artisans in the cities of Flanders and northern Italy.

Although there are specific circumstances peculiar to each conflict, the underlying reason is the establishment of growing and centralizing kingdoms, a process which automatically instigated more and bigger clashes between them. Unfortunately, once started, the Warrior energy would become unstoppable for a long time.

During the 15th century, a new war technology - gunpowder⁴²⁷ - permanently outdated the Medieval geographical and political power maps. A spectacular demonstration was given in 1494 when Charles VIII used new siege guns to reduce to rubble in *eight hours* an Italian city-state. A few years earlier - before the new technology - that “same fortress had made itself famous by withstanding a siege of *seven years*.”⁴²⁸

Until then, medieval defenses had the upper hand: a good wall around the city and a good armor around the body had been successful at deterring larger offensive armies for a long time. In contrast, gunpowder gave powerful advantages to the offense, and whoever could line up more soldiers with more guns would from then on win wars.

Photo 5.30 1/3 page

Woodcut showing one of the early sieges which used canons to breach city walls. The opening in the wall is clearly visible, and produced by the canons in the foreground.

The Chinese knew gunpowder for many centuries, but they used it only for New Year's firecrackers. It is in Europe during the 14th century Europe that it became first effectively used for war.

⁴²⁷ To be precise, the development of carriage systems for the iron cannon which made them transportable was the innovation that was taken advantage of by Charles VIII.

⁴²⁸ Davidson, James Dale & Rees-Mogg, William: The Great Reckoning (London: Sidgwick and Jackson, 1992) pg 74.

Guns quickly became the ultimate Royal tax collectors, and the centralization of power grew as

Velocity of Money and the “Discovery of the New World”

One key reason that may have been overlooked in understanding the notorious “currency scarcity” of the late Middle Ages is the significant drop in *the velocity of money circulation*,⁴²⁹ that even a gradual switch from demurrage to normal currency would have provoked. For obvious reasons, demurrage money would circulate more rapidly in comparison with the normal coinage, that would tend to hoarded⁴³⁰. So the “coinage scarcity” phenomenon of the later Middle Ages, well-known to the Medievalists, is likely to be as much due to a drop in velocity than to exclusively to the physical availability of silver and gold metal. However, it was not until Gesell (1891) and Fisher (1930s) that the importance of money velocity was formally understood.

The resulting “metallic shortage” would become permanent in Europe over the next centuries. The vast increase of gold mining from 1320 onward in Hungary and Transylvania would never be able to quench the European thirst for gold.⁴³¹

It even motivated the “Discovery of the New World” and its subsequent exploitation. Christopher Columbus’ travel diary mentions gold at least 65 times. And the log entry of October 13, 1492, when he first arrived in the Bahamas, is quite explicit in this respect: “*Y yo estava atento y trabajava de saber si avia oro*”⁴³² (“*And I took great care and effort to find out whether there was any gold.*”)

larger and larger armies got involved. From the 14th century until World War II inclusive, every major war invariably involved larger armies than the previous one. The net result was that the smaller kingdoms and other small independent states were absorbed into larger and larger empires all the way to the 20th century. With them disappeared the period of small-scale monetary systems that had enabled demurrage to operate under the then prevailing technologies.

Interestingly, we can even trace this shift towards royal centralizing currency power in France through the changes of the mechanism of financing cathedrals. From the second half of the 15th century onwards, a systematic modification appeared in the process of financing cathedrals. Instead of voluntary gifts by the local population, for the first time the kings in France would intervene significantly in such financing.⁴³³ “But the funds did not originate from the ordinary income of the kingdom, but from new taxes on the general population. “The *“crues sur la gabelle du sel”* - a tax on salt – provided the necessary funding for the continuation or embellishment of the cathedrals of Troyes, Bourges and Sens.”⁴³⁴

The psychological effects of this 14-15th century imprint would deeply shape the Western emotional worldview, in fact all the way to today as will be shown later (chapter 8).

⁴²⁹ “Velocity of money circulation” is the number of times that a particular currency circulates per year. Irving Fisher in the 1930’s discovered the simple but very important relationship between the Quantity of money (Q), the Velocity of circulation (V) and economic activity (E) as follows $E = Q \times V$. In simple terms, the volume of economic activity depends just as much on the *quantity* of money in circulation as on the *speed at which it circulates*.

⁴³⁰ Gresham would make a law of that process: Currencies that people don’t want to hoard circulates faster than the hoardable ones. Significantly, however, he would express it in terms as “bad money displaces the good,” “good” being identified with its saving function rather than its medium of exchange function.

⁴³¹ Spufford, Peter *Money and its use in Medieval Europe* (Cambridge: Cambridge University Press, 1988) pg 267

⁴³² Cristóbal Colon : *Textos y Documentos Completos* (Madrid: ed. C. Varela. 1982) pg 32

⁴³³ Until the middle of the 15th century, royal patronage in the construction of cathedrals in cities was virtually non-existent in France - with the one obvious and notorious exception of the royal cathedral of Saint Denis, built by Abbot Suger in the 11th century who was directly financed by the king.

⁴³⁴ Cailleaux, Denis *La Cathedrale en chantier. La construction du transept de Saint-Etienne de Sens d’apres les comptes de la fabrique 1490-1517*. (Paris: Editions du Comité des travaux historiques et scientifiques, 1999). See also “Les Deniers des cathédrales” *Les Cahiers de Science et Vie: Sciences et techniques des bâtisseurs de cathedrales*. (# 69, June 2002) pg 80.

How Money Scarcity was created

The disappearance of demurrage created money scarcity in two cumulative ways:

- it reduced the speed with which the money circulated (see sidebar on “money velocity”);
- and it would concentrate wealth in the cities and in the hand of the elite (sidebar on “cities versus countryside” on the next page).

The concentration of wealth at the top of the social echelon - royalty, nobility - would gradually increase the flamboyance of their life styles. The roots of the economics of what made the 15th-16th century Renaissance possible can be found here.

For the common people, in contrast, the disappearance of demurrage-charged currencies showed up as a sudden, continuous and growing scarcity of the medium of exchange. For them, the Golden Age was gone forever. That same cash scarcity creation process that started at the end of the Middle Ages is still with us today. It has now become an issue of ghetto versus suburb on a regional level, and a developing country versus developed one on a global one. But they all are ultimately the same process that Peter Spufford describes as city versus countryside at the end of the Middle Ages (see sidebar). The means have become more sophisticated, but the same mechanism is still operational.

Photo 5.31 (1/3 page)

Mining for precious metals in Renaissance Hungary. All the new and larger-scale mines in Bohemia and Hungary would still not suffice to produce the precious metals needed, and the push to discover new sources, including in the “New World”, would become irresistible.

Conclusion on An Unconscious Monetary Experiment

The whole episode of demurrage-charged currencies in the central Middle Ages came and went without anybody at the time being aware of its role in inducing the investment patterns that had created a Golden Age.

The experiment was not going to be repeated, at least not in an increasingly male-dominated modern world. From an archetypal monetary viewpoint, the unglamorous local Yin demurrage-charged currencies had simply been abandoned, and a monopoly of scarce Yang currencies became permanently established.

However, if it was not reproduced afterwards, there is one other intriguing precedent in the even more distant past. In Egypt the experiment lasted longer - probably between fifteen and twenty centuries - with the same impressive results, as far as we can ascertain.

Money Scarcity Creation Process: City versus Countryside (14-16th century)

“Saving did not necessarily mean the hoarding of coin, but it frequently did so. [...] Sometimes the system [of seasonal inflow of cash into the countryside] was partially short-circuited by landlords, and much less money entered the countryside. This happened when certain landlords arranged for collection of local produce, grain, wool or cattle, and they transported it to a distant major city, where it could command a higher price than at a local fair or market. The seller or his agents then frequently spent the bulk of the money on the spot and returned with luxury goods for the landlord, and with only a relatively small amount of coin to distribute in the countryside from the balance of sales, less rent and charges of transport. This sort of practice can be found in various parts of Europe from the thirteenth century onward. [...]

Within weeks of being filled with good silver the purses of all but the richest were almost empty of money and remained so for the rest of the year. Some of the money had already returned to the city, in the purses of urban casual labor who had come out for the harvest, in the purses of the urban money-lenders, in the purses of those who sold urban produce at the fairs, or in the coffers of tax-collectors. Some of it was in the hands of clergy, some remained with the richest peasants, but most had been paid to nobility or their stewards. This, too, was returned to the city in due course, since so many noblemen came to be resident in the city, for all or part of the year and had their revenues remitted to them there by their stewards. Some of the *hotels*, *alberghi*, and inns in the capitals built from the thirteenth century onwards still survive (e.g. the palace of the Bishops of Winchester in England and the *hotel* of the abbots of Cluny in Paris, France). It was in the capital cities that these absentees spent the money received from the country, on urban goods and services. It was in the capitals that they bought their luxury requirements not only for consumption in their city houses, but also equally for their consumption in the country. Lesser landlords similarly spent their money on a narrower range of luxuries in the principal towns of their region. [...]By and large the countryside was denuded of all but the smallest of small change from one ‘harvest’ to the next.[...]It has been suggested that this seasonal pattern of ebb and flow between city and country, established in the long thirteenth century, continued throughout the pre-industrial period.”⁴³⁵
By the 17th century concentration of wealth in the biggest cities had become a general phenomenon in the Western World. A more sophisticated money concentration system - but with the same overall effects - is still operational today, where the “cities” have become the financial centers of the “developed countries”, and the “country” the rest of the world including the “Third World”.

⁴³⁵ Spufford, Peter, *Ibid* pg 389

Chapter 6: Case Study of Egypt

*“He whose vision cannot cover
History’s three thousand years
Must in outer darkness hover
Live within the day’s frontiers.”*
Goethe⁴³⁶

*“The further we look into the past,
The more we can see of the future.”*
Winston Churchill

Egyptian demurrage

In Egypt, as in the European Central Middle Ages, two types of currency were operational in parallel with each other. The Yang currencies were used in “long-distance” trade, for instance with Mesopotamia and Nubia and later with Greece and Rome. Jonathan Williams, the curator at the Department of Coins and Medals in the British Museum, makes the point: “Long-distance trade presumably played a significant role in the use of

Photo 6.11 b ¼ page

Silver Stater from Acanthus (Northern Greece, c. 500 BC) found in a hoard of Greek coins in the Nile Delta. This coin has been cut open to check the purity and quality of the metal. Its beautiful design represents a lion attacking a bull, but the Egyptians were only interested in its bullion content.

precious metals as money in all regions of the Mediterranean.”⁴³⁷ Among the tangible evidence of such “long-distance” trade are the many early Greek coins which have been found in Egypt, the Near East or

in the region of the Black Sea. Similarly, “international” gifts and tributes would be paid and received in the form of gold rings (Photo 6.1), silver bars, incense, and other precious commodities, including

Photo 6.1 from Jonathan Williams Money: A History page 16 ½ page

Ancient Egyptian wall painting showing gold rings being weighted on a balance. These are examples of an Egyptian Yang currency that would be stored and used for long-distance trading. Notice that the counterweight for the rings takes the form of a cow’s head, tying back to the role of the cow and the Goddess Hathor as symbol of fertility and abundance. (Thebes, c. 14th century BC).

⁴³⁶ Goethe Westöstlicher Diwan.

⁴³⁷ William, Jonathan Money: A History (New York: St Martin’s Press, 1997) pg 22.

silver and gold coinage (Photo 6.1 a)

However, exactly as in the Medieval case, another less glamorous Yin demurrage-charged currency functioned as a *de facto* common medium of exchange among ordinary Egyptians.

We already noticed in the previous chapter that the Egyptian demurrage system was more sophisticated than the Medieval one. In Egypt, the demurrage charge was systematically built in all currency transactions using the “corn-standard” currency, the most widespread currency used among ordinary Egyptians.

Egyptian demurrage charges were fine-tuned to the month and even the day. In

addition, the demurrage charge was tied to the “real world” of spoilage and costs of storage. In contrast, the Medieval *Renovatio Monetae* were a stop and go process every five or six years, and as we have seen in the cases of later abuses, the arbitrariness of both the frequency and the level of taxation ended up discrediting the whole process.

Photo 6.1 a (Darius vase from Williams) 1/3 page

One use of the Yang currencies, very familiar to everybody in the ancient world, including to the Egyptians, was the payment by vanquished populations of tribute in silver and gold coins to conquerors. This scene from a classical Greek ceramic shows the great Persian conqueror Darius seated on a throne, listening to the reports of his chief financial officer. The name “Darius” is marked above him. A young soldier stands guard behind him. In the lower register bags of silver coins are being counted, while an “accountant” keeps track of the number of silver coins brought in. The numbers in front of him include millions and hundreds of thousands. At the extreme right, a representative of the vanquished population begs for mercy on his knees. [Detail from the so-called “Darius vase” dated 4th century BC]

So far I have not been able to find for Egypt as much precise evidence of the economic impact of this monetary system as I did for the Middle Ages. I have not even been able to track down for sure that it was Joseph who invented it, although he still seems the best candidate. Joseph's story is usually dated between 1,900 and 1,600 BC. In any case, according to Preisigke, it was "a very old tradition" by the time of the Greek colonization of Egypt (ca. 4th century B.C.).

Egyptian Economy

We also know indisputably that:

- The Egyptians were quite happy with their money system. When Greeks would tease them about the mundane looking "ostraca", they answered that they considered the

This is an ostrakon wheat receipt, the most common currency used among Egyptians. This particular receipt is relatively "small change". Its translation is "Second year of the reign of Ramses II, second day of third month of Shamu. On this day three hin [a quantity of about 1.5 liters] of corn were received by the undersigned officer of the West."

The value of such receipts would slowly diminish over time to reflect storage costs. Such costs would therefore represented a modest demurrage fee on this currency, making this a Yin currency by ensuring that this currency be used mainly as a pure medium of payment, and not as a store of value.

Kestner Museum inventory # 4633

Photograph 6.2 full page Agricultural Activities
(Robins pg 101) of Nahkt estate.

Agricultural activities on the estate of Nahkt and his wife, who are shown together while making an offering of gratitude for the abundance in the top register. Lowest register shows plowing and sowing of grains. Harvesting and winnowing of grains is shown behind them.

(TT 52 Nahkt. Facsimile painting by Nina Davies. Metropolitan Museum of Art 15.5.19b)

Greek passion for gold and silver coins a rather strange fixation. They saw the precious-metal

coins as “a piece of local vanity, patriotism or advertisement with no far-reaching importance.”⁴³⁸ The Egyptians would accept the Greek coins only for their bullion content, as a simple raw material. This is confirmed by the frequency of Greek coins found in Egypt that had been cut open just to verify their metal content (see photo 6.11b).

- Egypt had been considered by everybody and for many centuries “the breadbasket of the ancient world.” Just the fact that there were fifteen different words commonly used during the Old Kingdom to differentiate between the different types of bread, and over forty New Kingdom words for bread and cakes, gives a feeling of a prosperous society.⁴³⁹
- The advice offered by Scribe Any to his disciples provides another insight into a “gentle society”: “Do not eat bread while another stands by, without offering your portion to him. Food is always there. It is man who does not last.”⁴⁴⁰
- Besides bread, onions, garlic, leek, beans, chickpeas, lentils, melons, pulses, cucumbers and other vegetables, there was also good supply of meat (particularly goats, sheep, wild fowl and domesticated geese and pigeons, more rarely pigs and cows), cheese and butter, and an exceptionally ample supply of fish. Diodorus Siculus reports that “the Nile contains every variety of fish and in numbers beyond belief; for it supplies all the natives not only with abundant subsistence

Gendered Time?

Physicists generally see time as a human-manufactured illusion, a concept invented in order to make sense out of the world around them.¹ The idea of linear time that has become our “common sense” time - measured today by our clocks and calendars - was first declared a universal concept by Aristotle. Not surprisingly, as most other “universal” Aristotelean concepts, it is a masculine construct. Women and many civilizations in the past were emphasizing instead cyclical time: “women are forcibly and repeatedly reminded of the cyclical character of their own biology”². Their lives are characterized by cyclical continuity and discontinuity, in contrast to the greater physical continuum of men’s lifecycles. It should therefore not be surprising that both in Egypt and during the Central Middle Ages cyclical time perceptions were the dominant form of time perception (e.g.: the annual Nile rising was the dominant feature in the Egyptian ritual year, and on almost all cathedral facades and/or roses the twelve signs of the Zodiac are similarly prominently in display³).

Furthermore, the perception of the importance of the future could similarly be gendered, although much fewer studies are available on that aspect. One exception is the one by Lin Foxhall about classical Greece⁴. For example, men would achieve public power in young adulthood, and their influence decrease with age and reduction of military capacities. A man’s influence would therefore tend to be of a short-term nature. In contrast, women’s authority would be limited to the household in Classical Greece, but continue to increase with time. By marrying young (typically at 12-14 years of age) and living older than men, the peak of a woman’s power over kin and household would tend to grow until she would influence three generations when she reaches her own old age. Could this be the reason that thinking about the longer-term future tends to be more “natural” in societies where the feminine is honored? Intriguingly, Yin currencies with their demurrage charges, are quite coherent with this process. Specifically, whenever demurrage currencies were operational, really long-term thinking seemed quite natural, and this was certainly the case in both Egypt and during the Age of Cathedrals in Western Europe. Otherwise why would anybody be willing to fund a cathedral that would be completed only three to seven generations hence?

¹ Hawking, S. W. A brief History of Time (London: Bantam, 1988).

² Thomas, J. Time, Culture and Identity (London: Routledge, 1996) pg 52

³ An entire chapter on cyclical time perceptions in the Middle Ages is found in the Gilchrist, Roberta heology and Gender: Contesting the Past (London: Routledge, 2000) chapter 5 (pg. 79-109).

⁴ Foxhall, L. quoted by Gilchrist, Roberta Archeology and Gender pg 87-88.

⁴³⁸ Finley, M.I. The Ancient Economy (Berkeley 1985) pg 166

⁴³⁹ Tyldesley, Joyce The Daughters of Isis: Women in Ancient Egypt (London: Penguin Books, 1995) pg. 105.

⁴⁴⁰ Ibid. pg 104.

from the fish freshly caught but it also yields an unfailing multitude of fish for salting.”⁴⁴¹ Even the Hebrews, who as slaves must have been at the bottom of the social hierarchy, complained to their leaders after being freed from their bondage: “Will no one give us meat? Think of it. In Egypt we had fish for the asking, cucumbers and watermelons, leeks and onions and garlic...”

- Both beer and wine (red in the Old Kingdom, white and red from the Middle Kingdom) were a common drink at all levels in society. Diodorus Siculus praised the beers “in smell and sweetness of taste not much inferior to wine.” The Greek-Egyptian Athenaeus, one of the first wine critics, already had developed a sophistication in taste and vocabulary which would not dishonor today’s *connoisseurs*. He describes “wine of the Mareotic region as excellent, white, pleasant, fragrant, easily assimilated, thin, not likely to go to the head, and diuretic. The Taeniotic wine is better than the Mareotic, somewhat paler, it has an oily quality, pleasant, aromatic, mildly astringent. And the wine of the Antylla province surpasses all others.”⁴⁴² The amount of consumption was sufficient to justify a Middle Kingdom *Wisdom Text* to advise “Lend a hand to an elder drunk on beer, respect him as his children should.” Less lenient, the Scribe Any warned: “Do not indulge in drinking, less you utter evil speech and don’t know what you are saying.”
- Education was not rare, particularly from the Middle Kingdom onwards, when formal day-schools known as the “Houses of Instruction” were established in association with the various royal residences and the many temples. “Quite simply, anyone who was anyone in ancient Egypt could read and write.”⁴⁴³ Not everybody would know hieroglyphic writing, however, as this was reserved for monumental or sacred texts. Two other scripts were more in common use: the so-called cursive hieroglyphic and later on demotic script. Laundry lists, dressmaking advise and other household trivia from Deir el-Medina suggests that even ordinary housewives and servants were able to write and read.
- The working day was eight hours long, including a midday meal break. However, there were many holidays. Ostraka show that out of fifty consecutive days, only eighteen were working days for the entire crew.⁴⁴⁴
- The productive assets like the irrigation system were maintained at a quality level that was envied in the rest of the world.
- Whenever the Egyptians built something they considered important, it was built to last forever. Their temples still stand as witnesses for that point.

All this indicates the same kind of effects that a demurrage currency induced during the Central Medieval period.

In terms of quantifiable evidence supporting this view:

⁴⁴¹ Ibid. pg 106-107.

⁴⁴² Ibid. pg 112.

⁴⁴³ Ibid. pg 115.

⁴⁴⁴ Ibid. pg 138.

- The yields obtained in grain production were the highest in the ancient world; average estimates go as high as tenfold! But of course, in any comparison with other areas, one should take into account the high quality of the black soil of Egypt. I have not been able to discriminate between what components of that result is “gift of the Nile” and what component was human industriousness. Obviously both would play a role.
- An unprecedented sign that something special must have gone on in food production in Dynastic Egypt is the fact that it initiated the first documented “foreign aid” program. There are written records proving that Egypt was *giving* grains gratis to the Athenian citizens when they suffered a famine in 445 B.C.⁴⁴⁵
- One final indication that the monetary system had something to do with this wealth and general well-being is that it all ended as soon as the Romans replaced the Egyptian “grain standard” currency with their own money system, as will be shown later.

Photograph 6.3 ½ page
(Robins pg 93)

Egyptian estate dating to 18th dynasty with grape harvesting and wine making in the upper register; and fowl trapping and preparing in the lower register. Notice emphasis on storage vases repeated in both registers.”
(TT 52 Nakht. Facsimile painting by Nina Davies, detail. Metropolitan Museum of Art 15,15,19c)

But did any of that have any relationship with honoring the archetypal feminine? This question will be addressed in three steps:

1. First, what is the role of the feminine archetype in Egyptian mythology, and how significantly different was this from other contemporary societies?
2. Second, did this make any difference for the real life of women in Egyptian society? Again the comparison should be made with other contemporary civilizations.
3. Finally, why and how did this end, and what were the economic and social effects from its suppression?

Each of these topics will be addressed in turn next.

⁴⁴⁵ Finley, M.I Ibid. pg 170

Isis: the Feminine Savior

Isis was the first daughter of Nut, the overarching night sky “who bore all the gods,” and the little earth-god Geb who laid below her. Her original Egyptian name was *Auset* (Exceedingly Queen), that the colonizing Greeks modified to the now familiar “Isis”). According to one legend she initially was the Goddess of the hearth and home, but by discovering the secret name of the Supreme God Ra, her powers became universal. Each living being is a drop of her blood.⁴⁴⁶ From the beginning, Isis turned a kind eye to humans, teaching women to grind corn, spin flax, weave cloth, and calm men sufficiently to live with them. Isis lived with her brother, Osiris, god of the Nile waters and the vegetation that sprouts up after the annual river floods. It is said that Isis and Osiris loved each other even when still in their mother’s dark womb. However, their evil and jealous brother Seth killed Osiris, and dismembered him in thirteen parts. Then starts the long saga wherein a desperate Isis tries to recover the body of her brother and lover. She sails with her boat down the river, and manages to recover, one by one, all the pieces of his body, marking each location with a Temple and a sacred city. She recovers all parts except one, his penis, which she ends up replacing with a golden one. Then she invents the art of embalming, and applies the magical words to the body of Osiris. Osiris rose, as alive as the corn after spring floods in Egypt, and Isis conceived a child thanks to the golden phallus, the sun god Horus.

Notice that here the feminine principle encompasses the solar god: “The daytime sky is the realm where the sun is born and dies, not, as later, the realm over which it rules.”⁴⁴⁷

Isis was known as the Lady of the innumerable Names (“*myrionymos*”⁴⁴⁸), who the Greeks also called *Isis Panthea* (i.e., *Isis the All-Goddess*). “*I am the Mother of All that is, Mistress of all elements, origin of all time, first among all gods and goddesses...I govern everything.*”⁴⁴⁹ She was the moon and the mother of the sun, she was mourning wife and tender sister, and she was the culture-giver and healer, originator of all the arts and of all that makes life comfortable and worthwhile. She was the *Queen of Heaven* and the guiding *Star of the Sea, Lady of Joy and Abundance, Green Goddess, Maker of Kings, Maker of the Sunrise, Lady of Love*. With Thot as her helper, “she had invented hieroglyphs and given them their esoteric value”⁴⁵⁰ as shown in the *Andros Hymn* where she claims that “I have discovered and carved with chisels the secret hieroglyphs [...], engraving them for my initiates”⁴⁵¹ She was *Sothis*, the opener of the New Year, she was *Meri*, goddess of the sea and *Sochit*, the cornfield. She was *Hathor*, the generous source of food as abundant as stars with a famous cult center in Denderah. She gave humans their daily bread, controlled the weather, the waves and the wind (hence her claim that “I invented seafaring”⁴⁵²), and *Destiny* (“I overcome Fate”), and caused righteousness to prevail. Finally, as *Isis Medica* she was the healer of all ills, as a Greek writer put it: “Men say that she is the giver of health, as we declare Asclepius is.”⁴⁵³ “She is in the fullest sense Love.”⁴⁵⁴ She was indeed Almighty.

Politically, she was also the *Seat of Wisdom*, identified by her hieroglyph in the form of a high-backed throne that rested on her head, often her only distinguishing feature.⁴⁵⁵ The lap of the goddess Isis became the royal throne of Egypt, and the pharaoh suckling her breast was the way to receive the divine nourishment of wisdom that guaranteed his right to rule. “*The throne ‘makes’ the king,*” as many texts say all the way back to the first dynasty⁴⁵⁶.

Her initiatic schools in Abydos and Heliopolis were famous all over the Ancient world. For instance, Solon, the famous Athenian law giver, and the Greek philosophers Pythagoras and Plato all were initiates from Heliopolis.

⁴⁴⁶ Chevalier, Jean & Gheerbrant, Alain *Dictionnaire des Symboles* (Paris: Laffont, 1983) pg 524.

⁴⁴⁷ Neumann, Erich *The Great Mother* (Bollingen Series XLVII (Princeton University Press, 1955) pg 223.

⁴⁴⁸ “*Myrionymos*” (whose names are innumerable) is significantly different from *polynomos* (whose names are numerous). Several goddesses and gods were referred to as having “many names” (e.g. Aphrodite, Apollo, Helios, Hermes, Artemis). “Isis, however, was the only divinity whose epiclesis marked that the number of her names was not merely large but infinite. It was in this endless diversity that her uniqueness rested. It was the source of her strength, and her weakness. She alone claimed an infinity of divine titles: and became all things to all men. She could be “chaste” and yet raise high the phallus. She could banish life’s storms by her calm, and yet become the Roman goddess of war.” (Witt *Ibid.* pg 121). “To many critics the picture may seem riddled with contradictions. But the evidence that Isis is mutilated by the removal of any of these elements is irrefutable.” (*Ibid.* pg 138) In the archetypal Yin-Yang framework developed earlier (Figure 3.2) she embodied perfectly the Yin “capacity to hold ambivalence”.

⁴⁴⁹ Posener, G. *Dictionnaire de la civilisation Egyptienne* (Paris, 1959) pg 140.

⁴⁵⁰ Witt, R.E. *Isis in the Ancient World* (Baltimore and London: The John Hopkins University Press, 1971) pg 101

⁴⁵¹ *Ibid.* pg. 108.

⁴⁵² *Ibid.* pg. 107

⁴⁵³ *Ibid.* pg. 192.

⁴⁵⁴ *Ibid.* pg. 137.

⁴⁵⁵ Baring, Anne & Cashford, Jules: *The Myth of the Goddess: Evolution of an Image* (London: Arkana, Penguin Books, 1993) pg 250.

⁴⁵⁶ “Isis was originally the throne personified...The throne made manifest a divine power which changed one of several princes into a king fit to rule. The awe felt before the manifestation of power became articulated in the adoration of the Mother Goddess” Frankfort, Henry *Ancient Egyptian Religion* (New York: Harper and Row, Torch Books, 1961) pg 17. It is interesting that this all important throne symbolism of Isis was incorporated in the Medieval Black Madonna as the *cathedra*, one of Her thirteen unique identifying characteristics.

The Isis Cult

Photo 6.4 1/3 page

The Goddess Nut who bore all the Gods is shown surrounded by stars. She is giving birth here to the sun, whose rays in turn fall on a head of Hathor, the fertility aspect of Isis. Plants sprout on each side of the head.

Drawing by Moreno Tomasetig .

Photo 6.5 1/3 page
Alison Roberts Hathor Rising pg 105 (photo AMR)
I

Isis with the horned symbol of Hathor, her form when she is referred to as fertility goddess. Here she wears the very specific "menit" necklace, one of Hathor's attributes. She also has the royal uraeus snake rising on her front.

(from the tomb of Queen Nefertari, Thebes"

photograph 6.6. ½ page
Seti I suckling Isis reproduced in Baring, Anne & Cashford, Jules: Ibid.pg 251 (Photo Peter Clayton).

Seti I from the 19th dynasty is shown suckling the breast of Isis. The milk of the Goddess is the source of the Pharaoh's wisdom and authority to rule." (from Temple of Seti I, Abydos, c.1300 BC)

It is difficult for our modern minds to grasp the religious-theological concepts of Egypt, an ancient agrarian society, polytheistic, whose beliefs were transmitted by myth and symbol rather than reason and logic. Our modern minds are easily baffled by the apparent contradictions and complexities. But if we look for the core, we can find important links between our present-day issues and thinking and Egypt's ancient wisdom.

While the general perception of the Egyptian culture is one of just another patriarchal system, with an all-powerful male Pharaoh at the top, the whole esoteric tradition in Egypt was predominantly and explicitly matrifocal. And at the center of this tradition was Isis - "the great Isis" as the Pyramid Texts called her already in the very first dynasties - who was explicitly credited with being the inventor of that tradition. Isis was the greatest goddess in Egypt and was worshipped there uninterruptedly for more than three millennia from pre-dynastic times - well before 3,000 B.C. - until the second century A.D. Reading carefully through each one of the symbolic contents of the Isis myth provides abundant clues of the archetypal framework in place (see sidebar). In contrast with Greek and other Indo-European mythologies, the feminine principle is not only honored, but also systematically empowered. Osiris is almost a sidekick, the helpless one whom Isis is saving again and again out of love.

The relationship between Isis and the temporal power of the Pharaoh is also quite explicit. There are many representations of a Pharaoh suckling the breast of Isis as the source of his wisdom and of his authority to rule, such as is the case for Seti I, in Abydos (ca.1,300 B.C.) (Photo 6.6.) Also note the remarkable persistence of that image, given that after a thousand year hiatus, the hagiography of

Saint Bernard would take over that unorthodox but precise image of his wisdom coming from the “milk of the Goddess.”⁴⁵⁷

One aspect that may baffle modern observers is what appears as a fixation in the Egyptian culture with death - with its elaborate preparations of tombs and mortuary furnishings. This may appear strange to our own culture because of our own taboos about death. And part of this impression is also due to the fact that artifacts recovered from tombs dominate the archeological record in Egypt. But it remains true that those among the Egyptians who could afford it, spent extraordinary efforts during their life to have everything prepared for their own death.

The key to this singularity is to understand that, to the Egyptians, *death was inevitable but not necessarily final*. They believed that it was possible - by taking all the precise and correct precautions⁴⁵⁸ - to enjoy an afterlife in the “Field of Reeds”, a land of pleasure and plenty ruled by Osiris that is a counterpart to the world of the living ruled by the Pharaoh as the living Horus. The elaborate mummifications and burial arrangements, initially reserved to the Pharaoh in the Old Empire, became accessible to anybody who could afford it from the Middle Empire onwards. They were considered as pragmatic technologies necessary to ensure the continuation of the “good life” even after death. They reveal in fact an acceptance and preparation of death as a fact of life. It is because they believed that “one had a chance of taking it all with you” that all these beautiful objects would accompany the mummy for its enjoyment in the Field of Reeds. The scribal advice that “do not delay building your tomb in the mountains, you do not know how long you will live”⁴⁵⁹ should therefore be seen in this matter-of-fact way, rather than as a morbid view as our own culture would take such a statement⁴⁶⁰.

From our archetypal perspective, all this is consistent with a society that is at peace with death, one of the three key attributes of the Great Mother. And of course, Isis with her faithful assistant Anubis, was the inventor of mummification and all the magical rituals necessary for this transition to be successful. As her mythology confirms, Isis was the indispensable “bridge” between the land of Horus (of the living) and rebirth in the land of Osiris (of the death).

The archetypal constellation all this reveals for Egypt is definitely different from the rest of the Western or Middle Eastern tradition. It is also a fact that the Egyptians adopted a money system quite unique in the ancient world. How would typical autocratic leaders - from Hamurabi in Babylon

⁴⁵⁷ See sidebar on Saint Bernard of Clairvaux in the previous chapter.

⁴⁵⁸ These “precautions” were both precise and exacting. They included the knowledge by the defunct of a series of elaborate passwords at different stages of the journey in the Underworld (hence the “Egyptian Book of the Dead” which accompanied each burial, and which provided a textbook reminder of those stages and the relevant magical passwords for each) as well as the appropriate physical supports for the afterlife. The Egyptians believed that what we call the human “soul” was made out of three components, respectively the *Ka*, the *Ba*, and what we might call the *individual consciousness*. The *Ka* was destined to remain close to the corpse; the *Ba* was represented as a human-headed bird that could leave the tomb but also sometimes needed to return; and finally the *consciousness* would actually experience the journey into the Afterlife. All three needed to be taken care of, hence the need to preserve the body forever through mummification, and the elaborate food, furniture and other amenities that would be necessary for a successful journey towards and life in the realm of Osiris. If the transition failed for whatever reason, there would be a second and final death. Therefore, to the Egyptians the “first” physical death was inevitable but not necessarily final. Hence also the importance of taking all the right precautions to ensure a pleasant afterlife, because according to the Egyptians you really had a chance to “take it all with you.”

⁴⁵⁹ Teldesley *Ibid.* pg. 272.

⁴⁶⁰ This is why in our culture only the Trappists - an order of particularly strict catholic monks - greet each other with the statement “*memento mori*” (“remember death”), but here it is meant as a warning *not* to be tempted by the joys of life, exactly the opposite of the Egyptian view.

to Louis XIV in France - have reacted to Joseph's simple idea of a monetary system where the production of even the most modest farmer's could become money at the farmer's choice?

Return to Our Core Thesis

Our core thesis is that there is a connection between honoring the feminine archetype and specifically the Great Mother archetype, and the appearance of money systems that promote sustainable abundance. Although we should be careful in automatically assuming a causality link between these factors, it is intriguing that the Egyptians themselves did not hesitate on making precisely such a linkage. They invariably attributed all material abundance and quality in life on the one side, and the unusual independence of women on the other, directly and unequivocally to Isis herself.

Examples:

- The connection between material abundance and Isis was powerful and strikingly persistent. For instance, both the statue and a painting of the goddess found in the Iseum of Pompei, and many Hellenistic coins show Isis with an overflowing cornucopia in her hand.⁴⁶¹ Even after Emperor Constantine had issued an edict for the christianisation of the Empire and the destruction of all pagan temples in 331 AD, Isis symbolism persisted stubbornly on the coinage until late in the 4th century. And as late as 376 AD, the Roman emperors Valens, Gratian and Valentinian charged the superintendent of the year's corn supply to restore the Iseum of Rome's port at Ostia, in order to ensure a safe arrival of the food supplies from Egypt.⁴⁶²
- In terms of quality of life during the dynastic periods in Egypt itself, their foreign contemporaries considered the Egyptians of all social classes as an unusual joyful and vibrant people who enjoyed life and its pleasures to the full and without any guilt feelings for doing so. The Hathor aspects of Isis were explicitly about enjoying life, including good food and drink, music, and dance. Even the peculiar emphasis of the Egyptians on their own death preparations and rituals, when seen within an Egyptian context as noted above, reveals a way to secure a chance at continuing to enjoy such a "good life".
- It is also Isis who was officially credited with having made "the power of women equal to that of men."⁴⁶³ She was hymned as the "upholder of the marriage covenant", and during a wedding it was in her name that the husband should make a solemn contract to be obedient to his wife (an exact reversal of what we have been taught as the proper role!)⁴⁶⁴ To fully understand that aspect, we need to look at what was happening in the real life of normal, mortal, Egyptian women. This is what the next section will address.

⁴⁶¹See Witt, R.E. *Isis in the Ancient World* (Baltimore and London: The John Hopkins University Press, 1971) pg. 109 for the statue, Figure 24 for the painting, and Figure 64 pg. 129 for the coin.

⁴⁶²*Ibid.* pg 240 and Figures 62, 65, 66 for the coinage; and pg. 180 for the edict of restoration of the Ostia Iseum

⁴⁶³Witt *Ibid.* pg. 110.

⁴⁶⁴Witt *Ibid.* pg 41. Original quote from Diodorus Siculus *Geography* i, 27.

The Status of Women in Egyptian Society

Egyptology has discovered that women were remarkably privileged in Egyptian society, that in a number of important aspects they were indeed “equal” to men. The historian Max Mueller claimed that “No people ancient or modern has given women so high a legal status as did the inhabitants of the Nile Valley.”⁴⁶⁹ Egyptologist Joyce Tyldesley concluded that “Egypt was undoubtedly the best place to have been born a woman in the whole of the Ancient World. During the dynastic period (3000 BC-332 BC), as the Greek historian Herodotus was intrigued to observe, Egyptian women enjoyed a legal, social and sexual independence unrivaled by their Greek or Roman sisters, indeed, by women in Europe until the late nineteenth century. They could own and trade in property, work outside the home, marry foreigners and even live alone without the protection of a male guardian.”⁴⁷⁰

Although Egypt should still be considered as primarily a “man’s world” in its official administrative aspects⁴⁷¹, the contrast of the status of women in comparison with other contemporary advanced cultures remains striking (sidebar).

Intriguingly, there is another totally original parallel between Egypt and the European Central Middle Ages with the appearance of love songs. Egyptians are indeed the first people we know to write love poetry.⁴⁷² And earlier we saw the importance and unusual appearance of the *Amour Courtois* literature in the

The Status of Women in Mesopotamia and Classical Greece

The best basis for comparison for the status of women is two civilizations with which Egypt had extensive commercial and cultural contact: i.e. first Mesopotamia and later Greece. Only some characteristic laws and customs will be synthesized here. Compare them with the Egyptian customs and laws described in the main text below.

Hammurabic law (c.1750 BC) considers it normal practice for a man who cannot repay his debts to give away his wife or children as slaves in compensation. The father, without the involvement of the mother or daughter herself, invariably arranges mesopotamian marriages.⁴⁶⁵ In general in the ancient Middle East “Adultery is possible only on the side of the wife, because she is the property of the husband.”⁴⁶⁶

“Divorce was easily obtained for men, who merely had to make a public declaration of the intent to divorce...It was difficult for a wife to obtain divorce and only those without blemish might attempt it because the law states that ‘If [the woman] has not kept herself chaste but is given to going about out [of the house], and so belittle her husband, they shall cast that woman into the water.’”⁴⁶⁷

Under the city-states such as Athens in classical Greece, laws gave no independent existence to women at all. They had no political rights, and did not participate in any decision-making. Her father or a male relative arranged a woman’s marriage. She could not own or inherit any property, nor enter into any transaction involving more than the value of one bushel of grain.⁴⁶⁸ Women were kept in seclusion in the *gynaeceum*, an isolated part in the back of the house, where no man could penetrate except close relatives. Xenophon (c 428-354 BC) offered the general rule that “It is better for a woman to stay inside the house, and not show herself at the door.” A century later, Menander (c.342-292 BC) confirmed that “a decent women must stay at home; the streets are for low women.” The only women who had access to the public arena, or were educated into literacy and the finer social arts were the *hetaerae*, i.e. the prostitutes.

⁴⁶⁵ Lerner, Gerda *The Creation of Patriarchy* (Oxford: Oxford University Press, 1986) pg. 114.

⁴⁶⁶ Epstein, Louis M. *Sex Laws and Customs in Judaism* (New York, 1948) pg 194.

⁴⁶⁷ Lerner, Gerda *The Creation of Patriarchy* (Oxford: Oxford University Press, 1986) pg 115-116.

⁴⁶⁸ Ellis, Peter Beresford *Celtic Women* (Grand Rapids, Michigan: William Eerdmans Publishing Co. 1995) pg 99.

⁴⁶⁹ Briffault, Robert R. *The Mothers* (New York, 1924) Vol I. pg 384

⁴⁷⁰ Tyldesley, Joyce *The Daughters of Isis: Women in Ancient Egypt* (London: Penguin Books, 1995) back cover page

⁴⁷¹ See. Robins, Gay *Women in Ancient Egypt* (London: British Museum Press, 1993).

⁴⁷² Delightful translations of Egyptian love poetry can be found in Säve-Söderberg, Torgny *Pharaohs and Mortals* (New York: Bobba Merrill, 1961) particularly the chapter entitled “In the Shade of the Sycamores: Of Perfumes and Love.”

Egyptian Love Poetry

Here I will give one example of a love poem first by a woman and then by a man, dating from the New Kingdom period.⁴⁷⁴

“My lover, it is pleasant to go to the pond and bathe myself while you watch me.

In this way I may let you see my beauty revealed through my tunic of finest linen, when it becomes wet and clinging. . .

I go down with you into the water and come out again to you with a red fish that lies beautiful on my fingers. . .

Come and look at me. . .”

“With her hair she throws lassoes at me,
And with her eyes she catches me,
With her necklace she entangles me,
And brands me with her seal ring.”

affair in which the state took no interest and of which it kept no record. There is no evidence for any legal or religious ceremony establishing the marriage, although probably a party was held.” However, what has been sometimes described as “marriage contracts” were very common, and over time they spelled out, in more and more detail, financial arrangements that had been left to custom in earlier times. These contracts would more appropriately be called “annuity contracts,” because they were concerned exclusively with economic and financial matters. “As such, they were extremely advantageous to the wife. . . The great majority of actual annuity contracts were made by the husband directly with the wife, not with her father. Already in Old through New Kingdom Egypt, women are full participants in the legal system, not dependent on a man to handle their legal concerns (see sidebar). Either party could divorce the other on any grounds, but the economic consequences of the annuity contract made this a serious step for the husband. The divorce, just like the marriage, was not a matter in which the state got involved. The word “divorce” simply was “leaving, abandoning.”

Middle Ages. Much to the amazement of the contemporary Greeks, in Egypt women often took the initiative in courtship, and in the majority of the love poems and letters the woman addresses the man, or proposes marriage (see sidebar).⁴⁷³

Marriage “Contracts”

“Marriage in ancient Egypt was a totally private

Egyptian “Marriage Contracts”

One actual contract⁴⁷⁵ has the man addressing directly the woman. He lists the value of all the expensive property she brought into the marriage, he notes that he will give her an amount of money as a ‘bridal gift’ and he declares that all his property is security for her money. . . The amounts of grain, oil, and money for clothing that he must provide every month are spelled out. If he defaults on his payments, she remains legally entitled to any and all arrears. By implication, if they divorce (whether the separation was initiated by him or by her), only after he has paid her the full amount of silver specified in the contract could his obligations be canceled. As in earlier Egyptian marriages, the wife ‘owned’ the property, but the husband had use of it.⁴⁷⁶

The contract of Horemheb with his future wife Tais reads: “If I divorce you as my wife, and hate you, preferring to take another woman as my wife, I will give you two pieces of silver besides the two pieces of silver which I have given you as your woman’s portion. . . And I will give you one third of everything which will be owned by you and myself furthermore.”⁴⁷⁷

In another contract⁴⁷⁸, the husband cannot simply cancel his obligation by paying money; he must continue to support her until *she* asks for the money. This would apply even if they were to divorce and no longer live together. The husband declares further that “anything I have and everything which I shall acquire” is entailed not merely for his wife’s support but has to be passed on to their children.

Such standards may also have held true even for those with less property; even a poor man’s wife had similar assurances.⁴⁷⁹ This final example shows what commitments were made when no initial property was involved: “If ever in the future I desert the daughter of Telmont, I will be liable to hundreds of lashes and will lose all that I have acquired with her.”⁴⁸⁰

⁴⁷³ Stone, Merlin When God was a Woman (San Diego: Harcourt Brace, 1976) pg. 35-38.

⁴⁷⁴ Tyldesley, Joyce The Daughters of Isis: Women in Ancient Egypt (London: Penguin Books, 1995) pg. 162 and 170.

⁴⁷⁵ Papyrus British Museum 10593 described in Thompson H. A Family Archive from Siut (1934).

⁴⁷⁶ Johnson, Janet H. Ibid pg 181.

⁴⁷⁷ Tyldesley, Joyce Daughters of Isis: Women in Ancient Egypt (London: Penguin Books, 1994) pg. 55.

⁴⁷⁸ Papyrus British Museum 10591 described in Thompson H. A Family Archive from Siut (1934).

⁴⁷⁹ Johnson, Janet H. Ibid pg 183.

⁴⁸⁰ Tyldesley, Joyce Daughters of Isis: Women in Ancient Egypt (London: Penguin Books, 1994) pg. 57.

“If a man divorced his wife, he had to return her dowry (if she had brought one) and pay her a fine; if she divorced him, there was no fine. A spouse divorced for fault (including adultery) forfeited his or her share of the couple’s property...

Both sons and daughters could inherit property from either parent; both mothers and fathers retained the right to disinherit any child.”⁴⁸¹ Finally, women tended to have custody rights for children in case of a divorce. Compare that with “patriarchal Rome, where a pregnant widow was obliged by law to offer her newborn baby to her dead husband’s family; only if they had no use for the child was she given the chance to raise her baby herself.”⁴⁸²

In conclusion, although there is an attempt at symmetry between husband and wife in marriage from a legal viewpoint, women may have been better off in practice. “Women may have been more independent and judged capable of making major decisions affecting themselves, their property, and their family; men were not. Although the men functioned in the public sphere and the women normally remained at home and raised families, women may have been freer to act independently and make decisions in some arenas than were their husbands”⁴⁸³

Even more surprising, women could choose whom they wanted to marry independently of social class - even with slaves or with foreigners.

All this obviously was totally different from customary practice in all the patriarchal societies of the Mediterranean area at the time. For example, the Romans would introduce complex inheritance regulations in Egypt to pressure people to marry only within their own caste.⁴⁸⁴

Women’s Legal Status

As marriage is a private legal issue, it is relevant to check on the broader legal status of women in the eyes of custom and public law.

“From our earliest preserved records (Old Kingdom), the formal legal status of women (unmarried, married, divorced, or widowed) was identical to that of Egyptian men... Egyptian women, like Egyptian men, were legally responsible for their own actions and personally accountable to both civil and criminal law. They were able to acquire, own, and dispose of both real and personal property. They could enter into contracts in their own names; they could initiate court cases and likewise be sued; they could serve as witnesses in court cases, they could sit on juries; and they could witness legal documents... Women had legal rights and were willing to fight for them.”⁴⁸⁵

One important indicator of status of women in Egyptian custom is their treatment in the after-life, an all-important dimension in Egyptian culture. There was obviously a social status discrimination in this domain - only the very rich and powerful could afford the extraordinary expense of the mummification and its complete paraphernalia.

However, there is little evidence for gender discrimination in this domain. “From at least the Old Kingdom the body of a deceased woman received the same sort of treatment as that of a man, and was buried with similar types of funerary equipment. Once the technique of mummification had

⁴⁸¹ Johnson, Janet H. *Ibid* pg 183.

⁴⁸² Tyldesley, Joyce *Ibid*. pg. 58.

⁴⁸³ Johnson, Janet H. *Ibid* pg 185.

⁴⁸⁴ Tyldesley, Joyce *Daughters of Isis: Women in Ancient Egypt* (London: Penguin Books, 1994) pg. 48.

⁴⁸⁵ Johnson, Janet H. “The legal status of women in ancient Egypt” in *Mistress of the House, Mistress of the Heavens: Women in Ancient Egypt* (New York: Hudson Hills Press, 1996) pg 175.

been developed, women too were mummified to preserve their bodies for eternity...Other items such as jewelry, clothes, wigs and furniture are also found with both male and female burials.”⁴⁸⁶

However, it should be noted that in the Late Period, men’s funerary equipment becomes often richer than women’s.

Women’s Work⁴⁸⁷

The Old Kingdom (2649-2134 B.C.) documents the largest number of women with titles, associating them with high positions in Egyptian public administration or courtly functions. This included female stewards for queens and princesses, “sealbearers” (i.e., treasurers), and chiefs of funerary priesthood. Henry G. Fischer compiled administrative titles of women in the Old Kingdom and Middle Kingdom. William Ward surveyed the Middle Kingdom, and Robins summarized the whole and included the New Kingdom as well.⁴⁹⁰ It appears that over time, foreign influences (Mesopotamian, Hittite, Persian, Hyksos and finally Greek and Roman) gradually eroded parts of the public visibility of women. For instance, the elimination of the powerful position of “God’s wife” is significant when the Persian conquest ended the Twenty-Sixth dynasty (sidebar).

Besides motherhood, by far the most common title provided to all married women was “Mistress of the House.” This apparently was much more than a polite way of describing a housewife. “Since women seem frequently to have received a house or at least part of a house as their ‘dowry/wedding gift’, at least in the Late Period, the generic title of ‘Mistress of the House’ may imply more than we normally assume.”⁴⁹¹ There is even a pun in Egyptian: “*Nebet Per, Nebet Pet*” (literally “*Mistress of the House, Mistress of Heaven*”), which was often repeated on statues and texts referring to women. The legal status of women in the Egyptian household points out that the powerful role of Isis in Egyptian mythology had actual practical meaning for the ordinary woman as well. Another proof that Egyptian women had no difficulties identifying with the powerful Goddess Isis are spells most commonly used by mothers to invoke Isis’ protection for their own child. They would routinely

“God’s Wife”

The exact powers of the women who became “God’s Wife of Amun” are uncertain. At some points, God’s Wife would wear the ureus and all the other royal insignia, and even write her name in a royal cartouche.⁴⁸⁸ The position came with its own endowment that grew over time: large tracks of land and a substantial and prestigious staff to administer it. “The owning of property made the office a powerful one, and the God’s Wife probably had real authority in the cult. The prestige conferred by the post would explain why for instance Ahmose Nefertari, Hatshepsut and Neferura [all three 18th dynasty Queens] so often used ‘God’s Wife’ as their *sole* title. In fact, Hatshepsut may have used its authority to build up her political position, since it was her preferred title during her regency when she must have been gathering support for her eventual claim to the throne.”⁴⁸⁹ Later however, the Persian conquest would bring simultaneously the 26th Dynasty and the function of “God’s Wife” to an end.

⁴⁸⁶ Robins, Gay: Women in Ancient Egypt (London: British Museum Press 1993) pg 166, 168.

⁴⁸⁷ When no other references are provided, the data from this section refers to Roehigm Catharine H. “Women’s Work: Some occupations of nonroyal women as depicted in ancient Egyptian art” in Mistress of the House, Mistress of the Heavens: Women in Ancient Egypt (New York: Hudson Hills Press, 1996) pg 13-24.

⁴⁸⁸ Tyldesley, Joyce The Daughters of Isis: Women in Ancient Egypt (London: Penguin Books, 1995) pg. 205.

⁴⁸⁹ Robins, Gay: Women in Ancient Egypt (London: British Museum Press 1993) pg 122

⁴⁹⁰ Henry Fischer “Administrative Titles of Women in the Old and Middle Kingdom” in Egyptian Studies; William Ward “Non-Royal Women and Their Occupations in the Middle Kingdom” in Lesko ed. Women’s Earliest Records; Robins G. Women in Ancient Egypt (Cambridge, Mass. 1993) pg 114-117.

⁴⁹¹ Johnson, Janet H. Ibid pg 185.

recite “My arms are over this child - the arms of Isis are over him, as she puts her arms over her son Horus.”⁴⁹²

Also in all periods, women held many important religious cult functions. The most common was that of *hemet-netjer* priestesses, particularly of Hathor or other forms of Isis. After ca. 1,400 B.C., these priestesses appear in scenes performing rituals that had been purely royal prerogatives earlier on, such as foundation ceremonies for new temples. Women temple musicians were also standard at all times (see photograph 6.8) Generally, it was claimed that “the work of Nut and Hathor is what acts among women. It is in women that good fortune and bad fortune are upon earth. Fate and fortune go and come when [these goddesses] command them.”⁴⁹³

Three young women participate in a ceremonial to Hathor. The musical instrument they are shaking is the sistrum, an important emblematic ritual object for honoring Hathor. It is more than a simple musical instrument, even the Pharaoh himself would use it exactly the same way whenever he would be performing rituals for Hathor. In Greece, the sistrum would become one of the musical instruments used by Maenads in honor of Dionysus. (from the tomb of Ramose at Thebes)

Economically, the two most important industries in Egypt were food production and textiles. Certain aspects of food production were specifically assigned to women, while others were invariably for men. In all periods, cutting down grains in the fields is a man’s job, but grinding them is exclusively a woman’s job. In the Old Kingdom, and less frequently, later, women are shown in frescoes as winnowing grain, but never cutting stalks. In contrast, some other functions are mixed in gender, such as brewing beer or pottery making.

The most important industrial craft in Egypt was the manufacture of linen textiles. It was critical for both the living and the death. A Fifth Dynasty tomb found at Gebelein contained several bolts of cloth, including one twenty-one meters long. A wooden chest in an early Eighteenth Dynasty tomb of Ramose contained seventy-six folded sheets. One single mummification could require as much as 1,000 square yards for internal and external linen cloth.⁴⁹⁴ From the available iconography, linen manufacturing seems to have been exclusively a feminine activity. Just like in Central Medieval Europe, women were involved in all aspects of this craft: harvesting the flax, hackling and roving the flax fibers, spinning them into threads, and finally the weaving itself. Even the hieroglyph for the word “weaver” is

Photograph 6.9 Woman grinding grain ¼ page (Robins pg 91)

Tomb model of a woman grinding grain. The light color of the skin is a standard identification of the sex of a figure, because women tended to spend more time indoors than men. (Grave 604 Sidmant, Middle Kingdom. Courtesy Ashmolean Museum)

⁴⁹² Robins, Gay *Women in Ancient Egypt* (Cambridge, Mass. 1993) pg. 86.

⁴⁹³ Lichtheim *Ancient Egyptian Literature* (Berkeley, Los Angeles, London: California University Press, 1976) Volume III, page 192

⁴⁹⁴ Winlock H.E. *Excavations at Deir el-Bahri 1911-1931* (New York, 1942) pg. 226.

a seated woman holding what is probably a shuttle or a weaver's sword. Weaving frequently included mass production "factories" with numerous workers, supervised by an overseer, who was usually a woman. Women are also reported as accepting payment for finished cloth or bearing the title "Overseer of the House of Weavers." It is only by the late New Kingdom that some men got involved in the weaving aspect.

However, one should not imagine that Egypt did not have any gender discrimination. There were also a significant number of functions from which women seem to have been excluded. Only twice

Photograph 6.10 Model of Weaving workshop (Robins pg 84) 1/3

Tomb model of a weaving workshop from the tomb of Meketra showing spinning and weaving on a horizontal loom. All figures, including the supervisor are women. (TT 280, Middle Kingdom, Egyptian Museum in Cairo JE 46723)

was the top courtly function of vizier ascribed to women (once in Dynasty 2 and once in Dynasty 26). Other key offices, such as chief treasurer, royal messenger, chief royal steward, city mayor, royal scribe, and military general, seem never to have been assigned to women. Similarly, a number of "public" crafts such as sculptors, carpenters, coppersmiths, barbers, public gardeners, brick makers or clothe washers, all apparently excluded women.

Women Rulers

While women seemed indeed legally "equal" or may even have been favored in some *private* and legal matters, recent research has drawn attention to the relative rarity of women in important *public* functions. "When the accepted ideal for a woman was that of a model wife and mother who did not go out to work or take part in public life, it is no wonder that scholars failed to notice the absence of women in public life in Ancient Egypt."⁴⁹⁵

In this domain of public positions, the Egyptian record is clearly spottier. For instance, the most powerful position of all, the Pharaoh, was almost invariably a man. However, the very fact that there are at least four well-documented exceptions is remarkable by itself, particularly in comparison with other contemporary civilizations of the Mediterranean.

⁴⁹⁵ Robins, Gay: Women in Ancient Egypt (Cambridge, Mass. 1993) pg 15.

Photo 6.7 ½ page
(Photo Alison Roberts from Roberts
fig 125)

Hatshepsut, the best known female Pharaoh. This granite statue shows the delicate features of the queen. (Statue in the National Museum of Antiquities in Leiden, including a cast of the original head that is located in the Metropolitan Museum, New York.)

Between 3,000 and 1,000 B.C. there were four women who officially assumed the throne. They are, respectively, Nitokret (Dynasty 6), Sobeknefru (Dynasty 12), Hatshepsut (the best well-known case, dating from Dynasty 18) and Tauseret (Dynasty 19). In addition, a

*Egyptian Women Rulers*⁴⁹⁶

- **Neith-Hotep**, early in the first Dynasty (2920-2770 B.C.) is considered to have served as regent to Djer, possibly her nephew. Her name is known from tomb objects in both Nagada and Abydos. She was buried in her own enormous mud-brick tomb in Nagada, one of Egypt's most ancient centers.
- **Mer-Neith** (or Meryt-Neith) served with the title "Queen Mother" as regent for King Den in the mid-First Dynasty. She is officially listed as Ruler on a seal giving the list of First Dynasty Pharaohs. She has her own royal tomb at Abydos from which are preserved two stelae identifying her as possessor of the entire complex.
- **Nitokret** [Insert Cartouche Tyldesley pg 216] (also translated as Neith-ikret and Nitocris) assumed the actual rule of Egypt at the close of the Old Kingdom (circa 2150 B.C.). Manetho describes her as "the noblest and loveliest woman of her time, rosy-cheeked and of fair complexion." A pyramid of "Queen Neith" is known but we are not sure it belongs to the same person.
- **Sobeknefru** [insert cartouche Tyldesley pg 219] was the first to carry the full kingly titles "The Horus, She Who is Beloved of Ra, She of the Two Ladies, Mistress of the Two Lands, the Golden Falcon, the King of Upper and Lower Egypt, the Daughter of Ra Sobeknefru." She was daughter of Amenemhat III in the late Twelfth Dynasty (1991-1783 B.C.). She reigned for 4 years as the last ruler of that dynasty, and is recorded as female ruler on all major king lists. A red granite column shows Amenemhat III offering the sign of life to Sobeknefru, clearly indicating his wish that she rule.⁴⁹⁷
- **Hatshepsut's** [insert cartouche Tyldesley pg 220] reign is well-documented, even in comparison with most male rulers. She is also the one that has captured most of our contemporary attention about female Egyptian rulers. During her 15-year reign, she pursued a very active building program, most notably her mortuary temple in Thebes at Deir el-Bahri, and several important buildings in Karnak and Nubia. She was particularly proud of her trading mission to Punt, an East-African source for incense, as well as her military campaigns in Sinai, Nubia and the Levant. Thirty years after her death, Amenhotep II would engage in an active campaign to erase her memory by obliterating any mention of her name. There is still debate whether her gender was the issue, or more likely whether Amenhotep II simply wanted to ensure that his lineage (Thutmose III) would prevail.
- **Nefertiti** [cartouche Tyldesley pg 231] is another well-known name today. Her famous statue in Berlin reveals that her name meaning "A Beautiful Woman Has Come" was fully deserved. She was Akhenaten's "Great Royal Wife" and is singularly visible on the monuments, wearing varied royal regalia, which suggests more than simple queenship. She performed many functions which hitherto had been exclusively the pharaoh's own. It certainly implies that Akhenaten (1353-1335 B.C.) considered her role unusually important.
- **Tauseret**, [cartouche Tyldesley pg 237] (also translated Twosret) is the last female ruler I will mention, lived at the close of the Nineteenth Dynasty. After the death of her husband (Sety II), her attempt to rule was thwarted by the installation of the young Siptah (1204-1198 B.C.), prompted by the chancellor Bay. Her own reign lasted only two years (1198-1196 B.C.). Setnakhte, founder of the next dynasty, swiftly expropriated for his own burial her tomb in the Valley of the Kings.

⁴⁹⁶ Bryan, Betsy M. "In Women good and bad fortune are on earth: Status and roles of women in Egyptian culture" in *Mistress of the House, Mistress of the Heavens: Women in Ancient Egypt* (New York: Hudson Hills Press, 1996) pg 25.

All Egyptian dates are based on Baines and Málek *Atlas* (New York, 1980) pages 36-37.

⁴⁹⁷ Habachi *Annales du Service des Antiquités de l'Égypte* (1952) 464-465, pl. 52.

more common case has been that of regency, wherein a king's mother ruled on behalf of her son until he matured sufficiently (see sidebar for examples of both regents and official rulers).

Africanus, a commentator of the famous Egyptian historian Manetho, states that during the reign of Ny-netjer of the Second Dynasty (2770-2649 B.C.) "it was decided that women might hold the kingly office."⁴⁹⁸ While obviously rare compared to the number of male rulers, the above list is enough proof that there was indeed no ideological or theological impossibility for women to rule in Egypt. This situation contrasts clearly with the traditions prevailing in other contemporary societies in the ancient world. Even today, there are many countries, including the most important such as the United States, China, Russia, France, Germany, or Japan that have yet to have their first woman Prime Minister or President.

A Greco-Roman Ending

The "Egyptian exception" ended gradually. First, Greek influence grew steadily from the 4th century onwards. The last truly Egyptian pharaoh, Nektanebos II (360-342 BC), issued the first Egyptian gold coin, although even this coin's use was specifically to pay *Greek* mercenaries and not Egyptians

Photo 6.11 c ½ page

Scene showing men bargaining with prostitutes. The man on the left offers a purse to the woman in front of him. The man in the center is offering a price with his three fingers raised, while the woman is countering with four" (from a Greek painted cup).

Photo 6.11 d

*Nektanebos II (360-342 BC), the last Egyptian to rule the country until President Nasser, issued this gold coin. It was the very first coin ever which had a hieroglyph on it. Specifically, the hieroglyph of the words "good gold" ("Nef'r Nub") is shown on the right side. It is significant that even this coin had as purpose to pay the Greek mercenary soldiers (not Egyptians) he had hired to fight against the Persians. He lost, and the next pharaoh was the Persian Artaxerxes III.
Kestner Museum Egyptian catalog 1989.90 (recto + verso)*

(see photo) . This Greek influence would further intensify after the conquest by Alexander the Great (336-323 BC). The change in mood can be represented symbolically

(Photo 6.11 c). The Roman occupation and later the Christianization would seal the end of both the old wheat-standard demurrage-charged currency and the Isis cult. The comparatively privileged role attributed to women in Egypt similarly first degraded and slowly died out.

⁴⁹⁸ quoted by Gardiner, Egypt of the Pharaohs (Oxford, 1961) pg 431

Maybe Egypt was the gift of the Nile, but I believe that the good old Biblical Joseph as well should get some of the credit for making it the proverbial “breadbasket of the ancient world.” The corn standard currency system functioned quite successfully for well over a thousand years, possibly even more than two

Cesar teasing Cleopatra

I imagine the following conversation between Cesar and Cleopatra.

- “I can’t believe you still use that archaic wheat money system.”
 - “Well, it works”
 - “Have you never heard of *real* money?”
 - “But the people are happy with the old ways.”
 - “Peasants maybe. But you should know better. Look, I’ll build you a nice bank, and get you finally into the Roman world. I’ll make sure that your good profile is on the coin.”
- Unless, of course, they had better things to talk about.

thousand years. Then the Romans took over financial system during the late Ptolemaic period (sidebar of Cesar teasing Cleopatra). The net result is that just after the Roman currency replaced that “archaic wheat money,” Egypt became a developing country. The “Modern” Roman currency had “normal” positive interest rates, interest that

tended to accrue to Rome. Is it a coincidence that from that time on, and to this day, the economic “miracle of the Nile” has never recurred?

The Nile is still there, but even the Bible forgot to mention what Joseph’s money system looked like.

Photo 6.11 1/8 page

This silver tetradrachm bears the name of Alexander the Great and was struck in 280 BC to finance his conquests. Significantly, the two figures represent Heracles (Hercules) and Zeus, two obvious symbols of the masculine power in the Greek Pantheon. These coins were used throughout the empire, even after his death. Under Greek influence the role of such currencies increased in Egypt.

Concentration of wealth also started to accelerate thereafter. In a typical Fayum village of the Roman period, such as Kerkereosiris, a population estimated at 1,500 families was farming some 3,000 acres, i.e., an average of 2 acres per family. At the other end of the spectrum, the Apion family, natives of Egypt who had twice achieved the position of praetorian prefect in public administration during the 6th century A.D., controlled one estate of some 75,000 acres, from which they contributed an estimated 7,500,000 liters of the annual grain levy to Constantinople.⁴⁹⁹ The concentration of wealth that had typified the Roman empire during its decay period had obviously taken hold in Egypt as well by that time.

Looking Back for what is Common between the two civilizations using demurrage currency

Initially I had thought that it was a mere meaningless coincidence to find two historical precedents of demurrage-charged currency systems in the world. Then I discovered that, contrary to my initial expectation, both civilizations had also in common an archetypal constellation honoring the feminine in a way significantly different from the rest of the ancient world. Finding that the Black Madonna of the Central Middle Ages *was* the Egyptian Isis - to the point where the exact Isiac titles and her emblematic chair were transferred, where even some original pagan Isis statues were venerated as Black Madonnas - was a bit too much to remain a simple coincidence.

More striking still, both periods where these currencies were used coincided with *unusual abundance for the ordinary people*. Finally, in both situations, the cults of the Black Madonna and of Isis respectively were dropped from collective focus at about *the same time* that the demurrage currency systems stopped, and that the abundance for the ordinary people also disappeared at that point.

I do not claim there to be any “magical” direct causal effect between Great Mother veneration and the choice of money system, but the evidence of these last two chapters confirms at the very least an intriguingly strong correlation between these two phenomena. When the Great Mother was honored, a demurrage-charged currency useful only for exchange and not for hoarding appeared as a

Photo 6.12 ¼ page

This picture shows the place where a giant head of Hathor was protruding, exactly in the axis of the Temple of Dendara, and which was protected by an overhanging canopy. This sculpture of the goddess was completely obliterated and hammered out by Christians when their influence grew in the later Roman empire.

⁴⁹⁹ Finley, M.I. The Ancient Economy (Berkeley: University of California Press: Sather Classical Lectures Volume 43 , 1985) pg 99.

significant agent among ordinary people. In turn, this Yin demurrage-charged currency, in complement with the traditional Yang precious metal currencies, fueled in both historical cases an exceptional economic boom that benefited the little people.

I am concluding that all three factors - honoring the Great Mother archetype, demurrage-charged currencies, and abundance for all - are footprints of the same archetypal coherence. To use a shorthand notation, what the two civilizations had in common is a particular *Zeitgeist*. What made the “good” periods in both these civilizations historically so exceptional was that in both cases Yin coherence was honored.

In both cases at the end, a centralizing military power took over: in Egypt the Greeks and the Romans; at the end of the Central Middle Ages the growing power of Kings by divine right. After such a take-over, Yang coherence became increasingly dominant, and a monopoly of Yang type currency became compulsory. What happened after that is similar to what was happening all along in the rest of Western history. This Yang take-over process can be summarized as the re-affirmation of a patriarchy and the concomitant repression of the Great Mother archetype. By definition the shadows of the Great Mother would thereby increasingly manifest. The collective emotions of greed and scarcity would then get frozen into visible reality for everybody via the money system.

Relevance for Gender Relations

There are broader issues involved than the choice of money systems when the Great Mother archetype is repressed or not; we have focused only on that aspect because money is the topic of this book. For instance, attitudes towards the Great Mother archetype obviously also influence feelings towards gender differences. The following table synthesizes the changes in attitudes towards women in Patriarchal societies vs. Matrifocal ones. The two ends of the spectrum are presented here, and obviously various societies at different times have presented a continuum in between these polarities.

Some Attitude Differences between Patriarchal vs. Matrifocal Societies

<i>Patriarchal Societies</i>	<i>Matrifocal Societies</i>
Women not educated in writing, reading	Women educated in writing, reading
No love poetry	Love poetry, including written by women
Women cannot choose own mate	Women choose their own mate
Men control fertility	Women control fertility
Restrictive, anxious attitudes towards sexuality	Permissive, relaxed attitude towards sexuality
Ascetism; pleasure suspect	Pleasure welcomed, including for women
Women have no legal rights	Women have same legal rights as men
Narrow range of activities available to women	Broad range of activities available to women
Women have no access to income producing activities	Women have access to income producing activities
Women cannot own property	Women and men can own property
Only male rulers acceptable	Both male and female rulers acceptable
Only male spiritual leaders	Both male and female spiritual leaders
Monopolies of Yang currencies	Both Yang and Yin currencies operational

Our two case studies - the European Central Middle Ages and Dynastic Egypt – have both illustrated a significant shift in attitudes between these two polarities. They do so both in comparison with other surrounding contemporary cultures, and even more strikingly with the situation prevailing in

the same geographical areas a few centuries after their respective Great Mother cults and Yin-style demurrage-charged currencies had fallen out of favor.

In short, we can see that the type of currency system operational in a society is only one of the signs – but a sign that is quite coherent – of the type of society in which they are operational.

Relevance for Money Systems

The next logical step is to evaluate what collective mechanisms generate monopolies of Yang currencies on the one side, and the Dual Yin-Yang currency systems on the other. The following table can be read as a continuation of the previous one, and synthesizes those findings.

Patriarchal Societies	Matrifocal Societies
Economic Characteristics of Monetary System	
Scarcity	Sufficiency
Currency Accumulation	Currency Flow
Competition	Cooperation
Permanent Growth	Sustainability
Social and Psychological Results	
Individualism	Community
Power Concentration	Group Decision Making
Conquest	Maintaining

Relevance for Today

What is striking is that the majority of people in Western cultures would subscribe today to the values underlying the Matrifocal column, although we should be aware they are the results of changes dating to only the last few generations. And there are still some continuing “culture wars” for instance about who should control fertility (i.e. abortion rights). But the biggest exception in the list is the last one: the predominant viewpoint today is still that monopolies of Yang currencies are not only totally “normal” and “obvious”, but are considered the best way to attain our overall objectives.

The next chapters will show how that the trend towards an awakening of the Great Mother archetype in the Western mindset is going strong, and that simultaneously a spontaneous experimentation at the grassroots level has also started with Yin-type currencies that operate as complements to the conventional national currencies.

If the connection between archetypal changes and money system changes is valid, an unusual opportunity may become available for the first significant overhaul of our money system in many centuries. “We do have an advantage, over any other time period in history. When other profound change took place, those living through it tended to be unaware of the historical significance, and aware mostly of the transition pains and difficulties. We are fortunate enough not only to be able to

watch major change taking place within a single life time, but also to possess enough knowledge to have a good picture of what is going on. Our part in it can be exhilarating and fun. Given the choice, why not perceive it that way?”⁵⁰⁰

In short, this could be the first opportunity ever to make a monetary overhaul a *conscious choice*. It represents a unique opportunity to learn from our past to create a Sustainable Abundant world in our future.

All this also confirms the usefulness of the “left leg” of our archetypal human to inform us about the evolution of money systems. When something switches in the archetypal coherence involving the Great Mother, it suggests we start looking at what is changing in the money system, and vice-versa.

An Agenda for Research

This whole Part Two is also an agenda for research. We clearly do not know enough about our monetary and economic history. As history is the only way whereby we can test *any* economic concept, such research is also important for our future. Studying comparative monetary systems will require exploring historic precedents much older than is usually done in economic research, centuries before the Industrial revolution. This needs to be a trans-disciplinary approach.

Archeologists and anthropologists typically do not know enough about monetary theory to ask the relevant questions. And monetarists have not been trained to study dead civilizations. Paul Einzig’s work on “*Primitive Money*” is the exception that confirms this rule.⁵⁰¹ Even Preisigke’s meticulous study of Egyptian ‘*ostraca*’ didn’t make him aware that he was dealing with a demurrage-charged currency. And these studies are respectively 50 and 90 years old; isn’t it time for a fresh look?

It would be particularly interesting to find out whether other ancient matrifocal cultures, such as the Minoan or some Anatolian civilizations locally used Egyptian-style Yin currency systems, or not. As far as I know the monetary systems in both these cultures are still part of the vast “*terra incognita* of primitive currencies” about which historian Toynbee was complaining. For instance, the currently prevailing view for Minoan Crete is that there was *no* currency at all, and therefore no market economy either. Supposedly, only a “palace economy” was operational: a central administration was supposedly dictating everything that was produced and exchanged in Crete, in a way somewhat similar to the ex-Soviet Gosplan bureaucracy.

The strongest scientific test on a hypothesis is possible when a non-trivial forecast can be made on the basis of it, and this forecast can then be verified or refuted in accordance to evidence subsequently becoming available.⁵⁰² A scientific test of the hypothesis of a correlation between matrifocal values and currency types is therefore objectively possible. The claim here is that it is the lack of a Greek-style scarce commodity currency (i.e. Yang currency) that has triggered the interpretation that there was no currency at all in Minoan Crete. Nobody questions today that the Minoan civilization was a matrifocal culture. Therefore - if our hypothesis is valid - instead of glamorous-looking Yang currencies, decentralized Egyptian-style Yin currencies should have been used in Minoan Crete. Such Yin currencies would be receipts for agricultural goods stored in the

⁵⁰⁰ Harman, Willis *Global Mind Change* (New York: Warner Brothers, 1988) pg. 168-169.

⁵⁰¹ Einzig, Paul *Primitive Money* (Oxford: Oxford University Press, 1st edition 1948; 2d edition 1966).

⁵⁰² This approach is the one described in Milton Friedman’s seminal paper on the epistemology of economics, which has become the philosophical backbone of contemporary economic theory. In it, he applied for the first time Popper’s view on history to the field of quantified economics. He explains that economics is not about describing reality, but about making non-trivial forecasts which can be refuted by new evidence.

vast food storage facilities that characterize all the Minoan “Palaces”. Furthermore, such a currency could have a demurrage-charge similar to the Egyptians wheat-standard currency. Such a currency wouldn’t look like conventional ancient Yang “money”, but could take the form of a symbol or inscription on a mundane-looking piece of terra-cotta. Finally, I would venture the proposition that the economic results for the average person in Minoan Crete were positive. If this hypothesis can be positively proven, it would provide a scientifically verifiable test of the core thesis of this book.

Other kinds of questions that only further research could determine include: Are there lessons from the extraordinary stability of the Egyptian system relevant for our own future? What has made the European “First Renaissance” of the 10-13th century tick? What is the mechanism underlying the connection between archetypal changes and economic and monetary results? How can we make the process of money choice a conscious one?

One important focus of that research should be the economic impact that the demurrage-charged currencies had in the historical precedents uncovered in this research. If it can be conclusively proven that dual Yin-Yang currencies - with a Yin currency having a demurrage-charge - created abundance in a sustainable way for many centuries in the past, should implementing such systems not become one of our priorities for the future?

Part Three: Why Now?

*“We say the time for waiting is over
We say the silence has been broken
We say there can be no forgetting now
We say*

Listen.

*We are the bones of your grandmother’s grandmothers
We have returned now
We say you cannot forget us now
We say we are with you
And you are us.*

Remember...

Remember...”

Patricia Reiss⁵⁰³

*“One thing we can predict:
the greatest change will be the change in knowledge -
in its form and content; in its meaning; in its responsibility;
and in what it means to be an educated person.”*

Peter Drucker⁵⁰⁴

Part Three applies the Archetypal map to contemporary issues.

The first step is to explore what it means in practice to have the shadows of the Great Mother archetype embedded in our conventional money system. We will discover that it explains both some of the best contributions of the Western world to humanity, but also some of the most serious problems that are now afflicting us (Chapter 7: Exploring Contemporary Money with the Great Mother Archetype).

Chapter 8 asks the question: Where are we now? It shows that a fundamental change in values has already started taking root in America, Europe and the world at large. Changes in structures of consciousness as seen by Jean Gebser, the German-Swiss philosopher, provide interesting insights into the nature of this contemporary change. Furthermore, the largest up-to-date survey of American values confirms that this mutation is already well under way for about one-quarter of the US population. All indications are that this may also be a global trend. I conclude by connecting what we know presently about the different subcultures, archetypes and different money systems Chapter 9: Our Money, our Future highlights some of the conditions that will be relevant to make the shift towards Sustainable Abundance a possibility.

A previous book “The Future of Money” described what is peculiar about our conventional money system and the changes it is undergoing right now. What we need to know about it for our purpose here will be summarized next.

⁵⁰³ Reiss, Patricia: Through the Goddess: a Woman’s Way of Healing (New York: Continuum, 1990) pg. 37.

⁵⁰⁴ Drucker, Peter Post-Capitalist Society (New York: Harper Business, 1993) last sentence of the book pg. 218.

A Synthesis of the Relevant Concepts from “The Future of Money”

Only some of the key conclusions of the “*The Future of Money*” will be synthesized here. Detailed supporting evidence for the claims made here are available in that other book.

- The Information Age has already broken the *de facto* monopoly of the conventional national currencies. For instance, Frequent Flyer miles have evolved to become a *de facto* **corporate scrip** (i.e. a currency issued by a private corporation for its own commercial reasons). Initially their purpose was a simple marketing gimmick to foster customer loyalty. However, now they can be earned and spent on a growing number of ways. They are, therefore, gradually evolving into a currency as defined above. Similarly, over 2500 communities in a dozen different countries have started to issue their own medium of exchange as **complementary currencies**. These currencies are complementary to the conventional national currencies because they do not aim at replacing the national currency, but are designed to fulfill functions that the conventional currency does not accomplish. They are also called complementary because they are often used simultaneously in a single transaction as a mixed payment (part national currency, part complementary currency, for example a painting job is paid 50% in national currency, and 50% in a local currency).
- It is useful to distinguish different types of contemporary currencies. For example:
 - All conventional national currencies today are “**Fiat**” Currencies. These are currencies created out of nothing, by a hierarchical authority. For instance, all our conventional national currencies (including the Euro) are created as “fiat” currencies issued as bank-debt, under the hierarchical authority of a Central Bank.
 - **Mutual Credit** currencies are created as a simultaneous debit and credit among participants themselves. For example, the Time Dollar system invented by the law Professor Edgar Cahn is a mutual credit currency. In that system, if I do something for you for one hour, I will get an hour credit and you a debit for one hour. It would be simple **barter** if you did something for me to for one hour to compensate. But if I can use my credit with someone else we have created a medium of exchange within our community, i.e. local money. Over 400 Time Dollar systems are now operational, mostly in the US. The Canadians Michael Linton and David West invented another example of a mutual credit currency in the early 1980s under the name LETS (Local Exchange Trading System). Over a thousand of LETS, or variants to that system, are now operational around the world.
- We have become so used to consider exclusively national currencies as the only type of “real” money, that we also have accepted as “obvious” various features that are in fact quite special. For example, we consider obvious that money should bear *interest*, that it keeps its value only by remaining artificially *scarce*, and that its users should *compete* among each other to obtain it. In contrast, mutual credit currencies are *interest-free*; since the participants themselves create them as soon as an agreement has been reached on a particular transaction, they are always available in *sufficiency*; and practice has shown that it induces *cooperation* among its users rather than competition.
- There was only one complementary currency system in 1984. By 1990, there were fewer than 100 complementary currency systems operational in the world, but in the year 2000 there were over 2500, and their number continues to grow. Nevertheless, they still are involved in only a tiny fraction of total exchanges, thereby providing a valid argument to those who prefer to dismiss them as marginal. However, this is not necessarily so. For example, the only fully mature complementary currency system in operation in the world - the WIR system in

Switzerland - has experienced more than 65 years of development. It counts now over 80,000 members, and generates among them an annual volume equivalent to over *2 Billion Euros* in exchanges. Similarly, the innovative use of complementary currencies in the Brazilian city of Curitiba over a period of 25 years has enabled the average Curitibaño to receive 30% of his or her income in complementary currencies, improving particularly the standard of living of the poorest segments of society. Even on the conventional macro-economic level this effect is measurable. The regional product per capita of this particular city grew 40% faster than the rest of the country. Furthermore, there is now clear evidence in the thousands of practical experiments with complementary currencies that they can have significant positive impacts on the communities that use them. Not only do they create work that otherwise would not exist, but they also have proven beneficial in restoring the feeling and reality of community where previously it wasn't available.

- There is one final reason why these new currency systems are *complementary*. They enable to introduce the complementary concepts of Yin-Yang into the currency domain. In the next chapter, an analysis of how different types of currencies activate different parts of our Archetypal map will show the relevance of the following distinctions.
 - A Yang currency is one whose issuance is based on hierarchy, that encourages accumulation in the form of currency, and that tends to generate competition among its users. All conventional national currencies are Yang currencies, because they exhibit each one of these features. This is why the competitive economy that they fuel will be called the “Yang economy”. It is also typically the only economy acknowledged in conventional economic textbooks.
 - In contrast, a Yin currency is one whose issuance is based on egalitarianism, that discourages accumulation, and that encourages cooperation among its users. Well-designed complementary currencies will tend to activate a cooperative “Yin economy”. This Yin economy has existed informally forever typically in the form of a gift economy (i.e. without the use of any currency). Gift exchanges are one of the most important builders of community, and Yin currencies have proven to be more compatible with, or even encourage the creation of, a gift economy.
 - I claim that a balance between the Yin and Yang economies is indispensable for a truly sustainable society to function. Together they create what is called the “Integral Economy.” The Figure below graphically illustrates these concepts.

The Integral Economy with its constituent Yin-Yang Economies and its Complementary Currencies

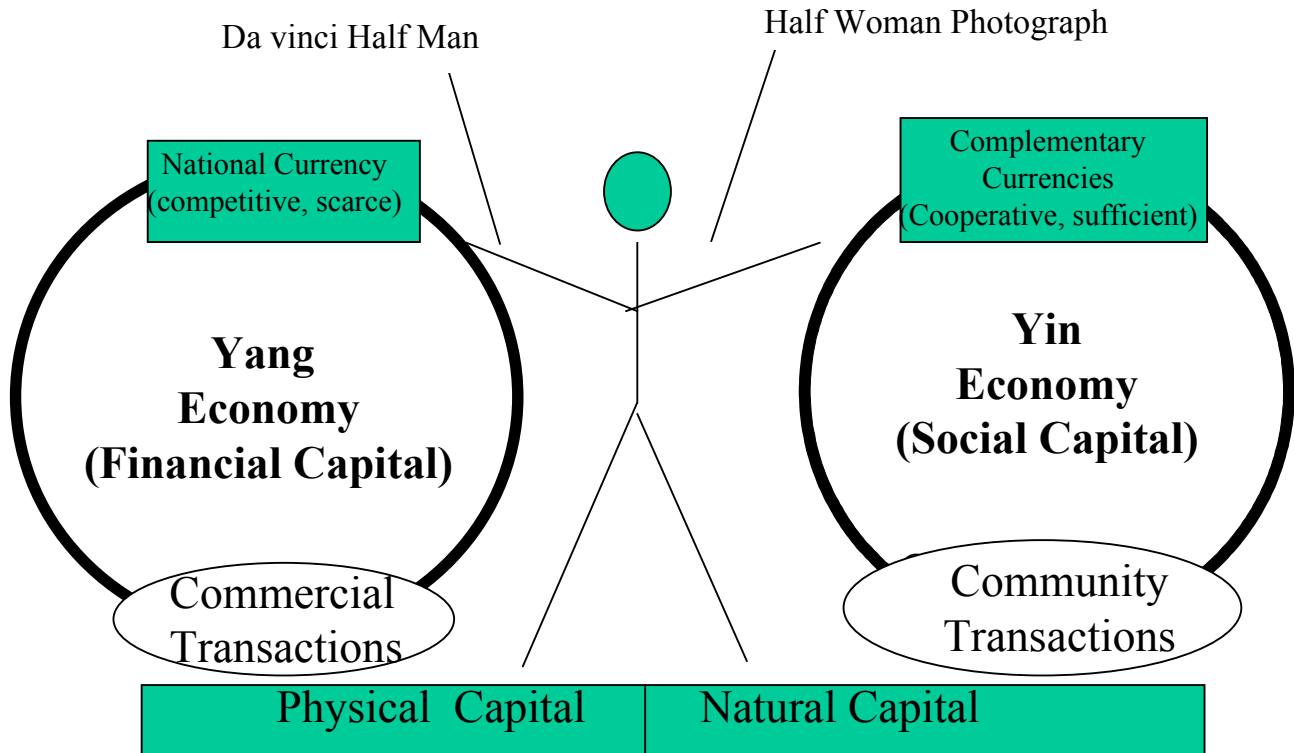


Figure 4.1 The Integral Economy and Yin-Yang Currency Systems.

The conclusion of “*The Future of Money*” was that the activation of this Integral Economy is the best path available towards creating “Sustainable Abundance” within one generation on this planet. Showing that Sustainable Abundance is a realistic possibility is the ultimate objective of both books. Sustainable Abundance was defined as “the ability to flourish and grow materially, emotionally, and spiritually without squandering resources from the future. It is characteristic of a community, society, country, or global system that gives people the opportunity to express their highest creative calling, without diminishing the prospects for coming generations to enjoy the same or a better way of life.”⁵⁰⁵

Equipped with these definitions, we can now engage in exploring how the Archetypal Map developed in Part One, and historically tested in Part Two, could help attain Sustainable Abundance in the future.

⁵⁰⁵ Lietaer, Bernard *The Future of Money*, pg 24 (verify in page number in final copy).

Chapter 7: Exploring Contemporary Money with the Great Mother

*“The world has enough for everyone’s need
but not for everyone’s greed.”*

Mahatma Gandhi

*“The Chinese have never failed to recognize the paradoxes and polarity inherent in what is alive.
The opposites always balance one another - a sign of high culture. One-sidedness, though it lends
momentum, is a mark of barbarism”*

Carl Gustav Jung⁵⁰⁶

The main monetary consequence the repression of the Great Mother archetype is that it has shaped the nature of our money system itself, so that we continue to consider as “normal” money only monopolies of Yang currencies. The well-established historical evolution of such Yang currencies will now be mapped on the Archetypal Human. It provides some interesting insights on that process, and prepares the terrain for understanding additional aspects of our contemporary money system.

A Short History of “Yang” Money Evolution

Three major types of Yang money systems are usually distinguished, and their gradual evolution from one to the next is well documented historically in many places in the world. The three types are:

- Commodity Money
- Standardized Coinage
- and finally, Fiat Money

A short paragraph will summarize the essential characteristics of each.

Photo 7.1 ¼ page

Bronze ingots used as currency in the eight century BC in Tepe Hansalu, north-western Iran. They vary in length from 20 to 28 cm and in width from 1.5 to 2.5 cm. Weighing the bars would be required at each transaction.”

⁵⁰⁶ Jung, C.G. “Commentary” to The Secret of the Golden Flower: A Chinese Book of Life (Trans. Wilhelm and Barnes) (New York: Harvest/Harcourt Brace Jovanovitch) pg 85.

Commodity money:

The first appearance of money is typically the use as currency of a product or commodity that has also a well-established utilitarian value. Many so-called “primitive” currencies are of that type. They include for example eggs, feathers, hoes, kettles, leather, furs, tobacco, raw metal ingots, mats, nails, oxen, pigs, rice, salt, or bronze ingots.⁵⁰⁷ The last two are illustrated in photos.

For instance, the derivation of the word “salary” can still be traced directly to the widespread use of salt as currency in parts of the Roman Empire (it derives from *sal*, *salis* = *salt* in Latin). Even in

Modern times during periods of acute civil or military disorders, such currencies reappear spontaneously.

This happened, for example, with cigarettes-as-currency on the front of World War II, or more recently with Marlboro packs during the breakdown of the Soviet Empire in Eastern Europe.

Photo 7.1a ¼ page

Salt bar of the kind used in payments in Ethiopia as late as the 19th century. It was made from natural salt rock, cut manually into specific sizes, and wrapped in reeds to protect them during transport and handling. This shows a case of transition from commodity money to standardization. Weighing each bar may not be necessary at each transaction, but there is not yet an authority to guarantee the standard.

Authority-Issued Standardized Coinage

One step up in sophistication from simple commodity money appears when an authority guarantees its composition, quality and

Photo 7.2 ¼ page

From bars of various sizes and weights, the next step is standardization, as is shown here in bronze ‘dolphin’ ingots in standard sizes and weights from Olbia, northern shore of the Black Sea in the 5th century BC.

quantity; and thereby standardizes the currency. This evolved typically because it makes the use of the currency more convenient.

Photo 7.3 1/8 page

Electrum, a mixture of gold and silver naturally occurring in Lydia, was the first standardized precious metal coinage. This particular Lydian coin from 7th century BC shows the seal of a local authority.

For instance, one used to have to verify the purity and weight of metals used as commodity-money at each trade. Then in 687 BC a king in Lydia, an area where a lot of gold was being discovered at that time, decided to standardize crude coins on which he imprinted his seal. Such a process happened in many places with different types of commodity currency because there is a benefit to the issuer of having his currency accepted. He can charge a

seigniorage fee for the service. The word derives from the Old French *Seignor* meaning the Lord.

⁵⁰⁷ Glyn, Davies: A History of Money from ancient times to the present day (Cardiff: University of Wales Press, 1994) pg. 27

“Fiat” Currency

The next step of evolution towards abstraction is “*fiat*” currencies. In this case an authority - instead of guaranteeing only the composition or weight of a commodity currency - simply declares that something (which otherwise may be worthless) is currency. The word *fiat* comes from the Bible, and refers to the first words that God spoke at creation: “*Fiat Lux*” (“let light be”). Such currency is created out of nothing, by the power of the word of the hierarchical authority involved. The reason for such an evolution is that the *seigniorage* income remains valid for the issuer, but the cost of the production of the currency becomes negligible. Specifically, all our conventional national currencies today are “fiat” currencies. Specifically, all our national currencies are invariably created as bank-debt, under the hierarchical authority of a Central Bank.⁵⁰⁸ And the production costs for a US\$100 or a 100 Euro bill are only a few cents.

Let us now see what is the minimum number of archetypes needed to be active in a society for each one of these types of currencies to exist, and become accepted as “obvious”.

Monetary Evolution on the Archetypal Map

Commodity money can exist in any type of society - from “primitive” to the most sophisticated - and it often coexists with other types of currency as well. For example, in the US today it is fairly frequent for corporations to trade hotel rooms and radio or TV advertising spots for other services and goods. A multi-billion dollar specialized barter industry has developed that uses such services as medium of exchange.

However, in periods when most things break down, such as wars or prolonged civil disorders, the *only* currency that typically can survive is commodity money. This is why they could be described as “wartime commodity currencies” because they need only the Warrior archetype to operate.

⁵⁰⁸ A detailed description of this process was provided in [The Future of Money](#) (Chapter 2 and Primer).

In contrast, standardized coinage requires by definition a centralized authority to operate and be accepted. For example, the issue of royal coinage is possible only if there is a strong central authority in charge that makes its currency credible. Historically, this often has meant that the issuing authority can use force if necessary to impose its currency. The very idea of *seigniorage*, the right of a Lord to impose his currency on his

Photo 7.4a ½ age

The honor of the first official issue of paper currency in Europe goes to the Latvian Johan Palmstruch who issued the first notes in 1661, in the name of the Stockholm Banco. Notice the multiplication of official signatures - 8 different ones - to which several seals were added to provide maximum credibility. Palmstruch's own signature is the one on top on the left. But as he issued more paper than he had metal in reserve, he could not impede a run on his bank. This note is a 100 daler-note issued in 1666. The next year, in 1667, a Swedish government commission would condemn him to death, a sentence that was later commuted to prison.

subjects and derive an income from it, involves both the Warrior and the Sovereign archetypes.

Figure 7.2 illustrates how we can mark these two kinds of currencies on our archetypal map.

Photo 7.4 ½ page

Great Ming Circulating Treasure Certificate" is the official title on this paper currency issued in 1374 AD by the Imperial Treasury in China. This denomination is worth 'one string of coins', which is equivalent to 1000 bronze cash coins. Hongwu (1368-98 AD) the founder of the Ming dynasty, was the issuer of this currency.

Archetypal Human, Wartime Commodity Currencies and Authority-Issued Currencies

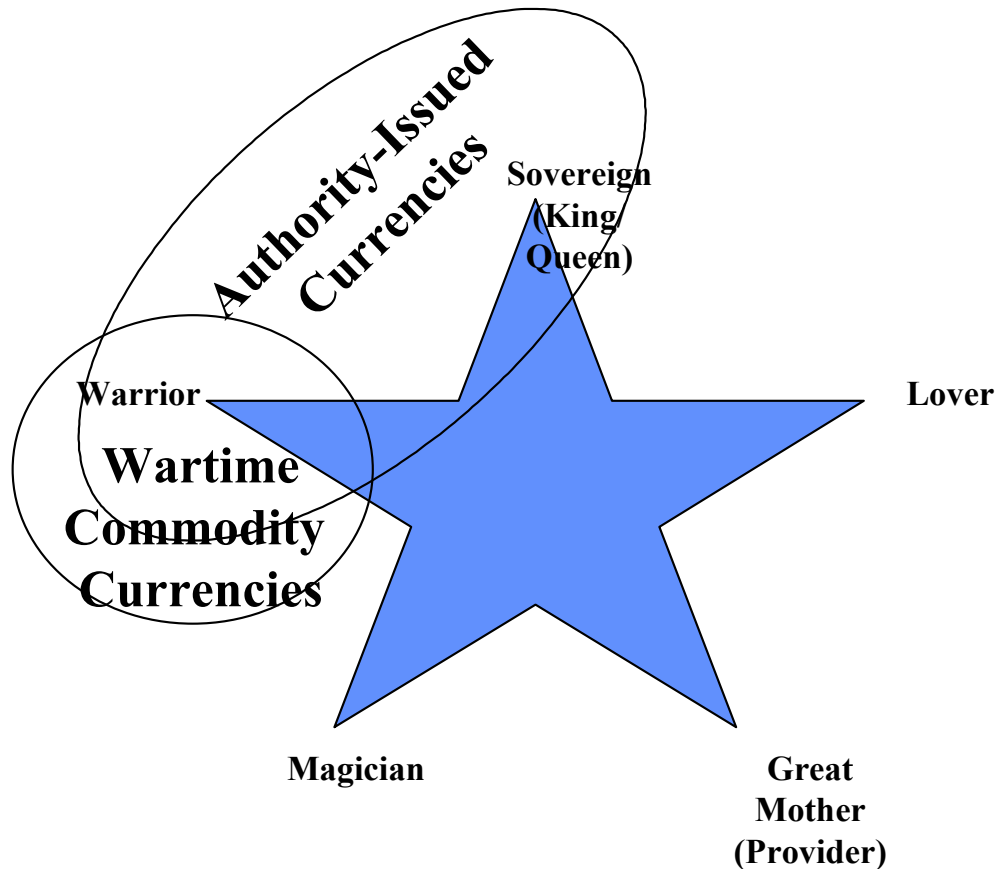


Figure 7.2 Archetypal Human, Wartime Commodity Currency, and Authority-Issued Currency

In the case of today's official national currencies, the situation is more complex. We saw that all national currencies today are credit-money created out of nothing ("fiat" money). It takes a lot of skill and technique to transform something that is created out of nothing into something for which everybody is willing to compete. It even has been called "modern alchemy" for that reason. When the US representative at the IMF said, "Money is magic, and Central Banks are magicians", she was pointing to an archetypal truth. Similarly, is it only coincidence that the Federal Reserve is called the "Temple" and its Chairman the "High Priest"?⁵⁰⁹ In short, besides the Warrior and the Sovereign, contemporary money also involves the Magician in an important way.

In contrast, mutual credit systems where the participants generate their own currency as needed as a debit and credit (such as LETS or Time Dollars) generate a currency that is always in *sufficiency*. They empower the relationships within the *community*. These characteristics justify calling them "strong Yin" currencies. In archetypal shorthand, such currencies tend to activate the two Yin archetypes i.e., the Provider/Great Mother and the Lover. The following Figure (7.3) highlights the

⁵⁰⁹ see for instance Greider, William [Secrets of the Temple: How the Federal Reserve Runs the Country](#)

three archetypes that the official national currencies activate. It also illustrates archetypally why the Yin currencies are *complementary* to the national currency system

Archetypal Human and Complementary Currency Systems

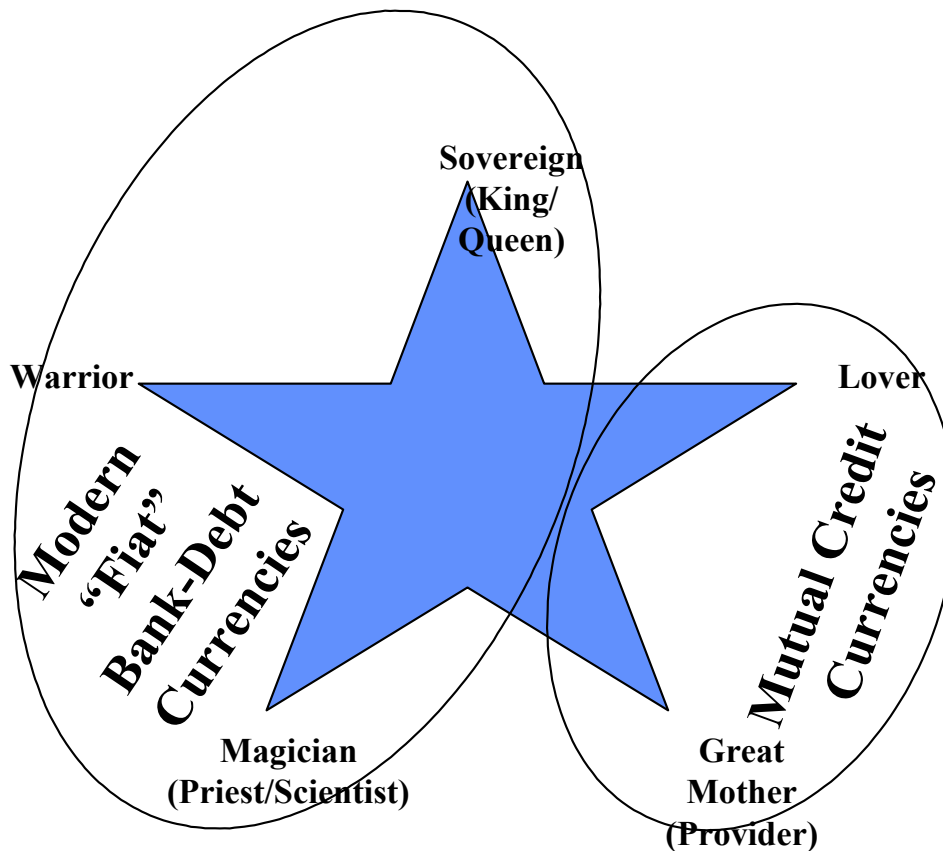


Figure 7.3 Archetypal Human, Mutual Credit and Bank-Debt National Currency Systems as Complements to Each Other

However, in most places in the world today we do not have such a complementary system. Even where they do exist today, these Yin systems represents only an insignificant percentage of total transactions. So what are the consequences for a society when a money system like our conventional national currencies has established a *de facto* monopoly as medium of exchange?

The Archetypal Human and the National Money System

This can be answered by assembling the pieces of how the predominant national money system relates to the archetypal human and its shadows. There are three main pieces to that puzzle:

- the prevailing money system as a “strong Yang” construct;

- the consequences of the repression of the Great Mother; and
- the Yang shadow resonance.

I will conclude with the role of a money system as an “information replicator” and its socio-psychological consequences.

The National Money System as a Strong Yang construct

This section will substantiate further what we just noted in connection with the previous figure (Figure 7.3). Our current official money system needs a strong *central hierarchical control* via banks and Central Banks to operate. It has also been shown to foster *competition* and rewards *accumulation* of money.⁵¹⁰ On the basis of these characteristics our conventional national money can be described as “strong Yang” currencies.

The *Sovereign* embodies the hierarchical central authority aspect. The strong Yang nature of the system connects it with the two Yang archetypes, the *Warrior* and the *Magician*. It should not be a surprise that the two Yin archetypes (Great Mother and Lover) are incompatible with such strong Yang energy. Therefore, as already shown in Figure 7.3, only three archetypes are fully activated by our official money system; the Sovereign, the Warrior, and the Magician.

Consequences of the Repression of the Great Mother Archetype

A continuous repression of the Great Mother is entirely congruous with the above Yang bias.

We have seen in the “Case of the Missing Archetype” that the way the Great Mother archetype is dealt with in any society is one of the main forces shaping the money system and that the repression of the Great Mother would automatically build into the money system her two shadows of Greed and fear Scarcity.

Yang Shadow Resonance

The third and final piece is a phenomenon that could be called the “Yang shadow resonance”. The Yang imbalance also demands that, whenever any archetype is not fully integrated, it is the Yang shadow that becomes spontaneously most available. Therefore, the resonance phenomenon activates, by preference, all the Yang shadows of our map.

When all three pieces of the puzzle are fit into place, we obtain the map of the values and fears that tend to be activated by the dominant national money system (Figure 7.4).

⁵¹⁰ See proofs in [The Future of Money](#) (Primer and Chapter 2).

The Archetypal Human, Values and Fears Activated by the Conventional National Money System

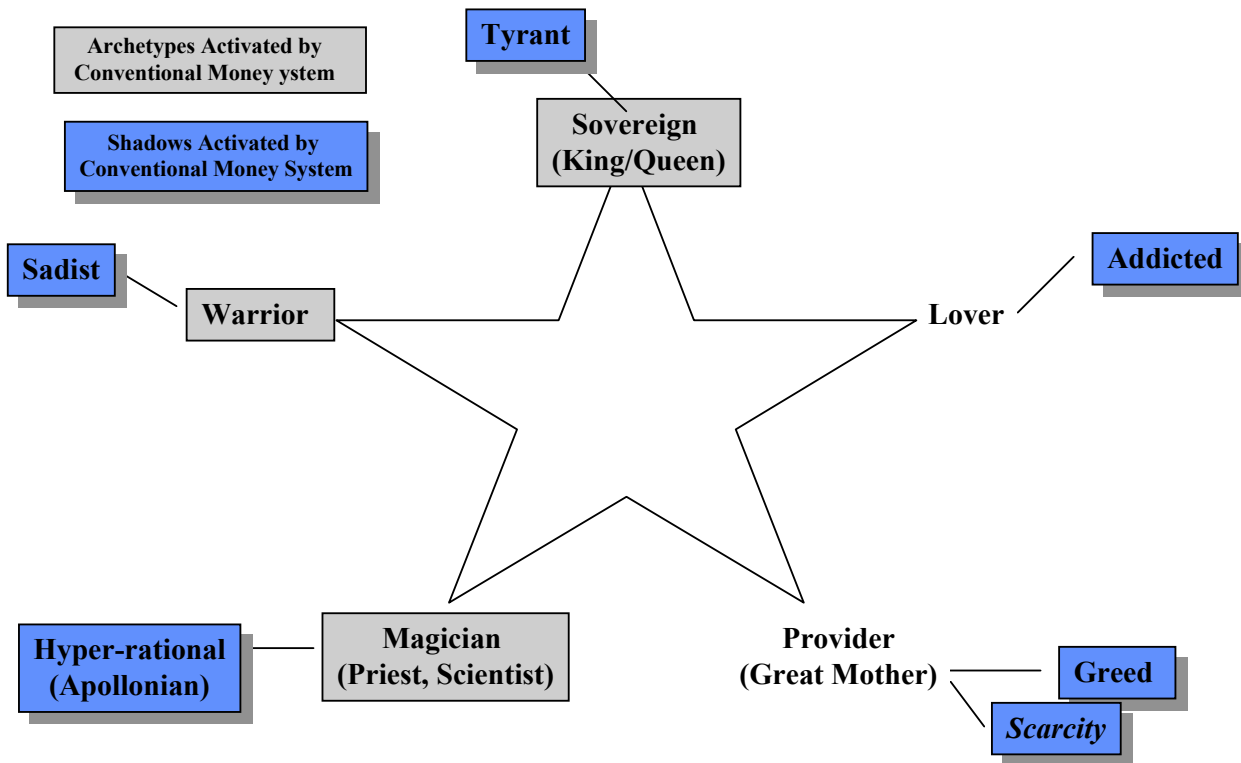


Figure 7.4 *The Archetypal Human and the Values and Shadows Activated by the National Money System*

Historical Origins: The Dark Middle Ages as an Emotional Imprint?

Some may claim that all these social and psychological problems are simply part of human nature; that they were always present in some form, and will always manifest in every society. Therefore, the idea would be preposterous that such problems correlate with the kind of money system operational in a given society. In support of their view, they will be able to provide evidence from centuries past, or even some striking quotes from the Renaissance period, or in Latin, Greek or Chinese.

It is of course true that most people from all time periods experience all human emotions captured in our archetypal map to some extent. If that were not the case, we should not call our model an Archetypal Human. However, the claim here is that the degree of severity of specific shadow constellations - as revealed by the intensity of the corresponding emotions and their pervasiveness in society - are *not* constants over time. Furthermore, we should not expect to find substantial differences whenever we compare today's situation with previous patriarchal societies (such as the Roman, Greek or Chinese civilizations, or any other where the Great Mother archetype was similarly

repressed). Finally, I claim that we should be able to detect significant fluctuations in the intensity and pervasion of the relevant emotions particularly during a reversal period - the switch from the honoring to the repressing of the Great Mother archetype.

Theoretically, these phenomena should be observable in every case where there was a sudden reversal from a Matrifocal to a Patriarchal system. We have only two case studies available so far, and in the Egyptian instance the process was a very gradual one, spread over at least six centuries (from the Greek invasions in the fourth century BC to the establishment of the Roman value system as late as several centuries AD). So the shift at the end of the Central Middle Ages (10th-13th century) to what I have called the Late or Dark Middle Ages (14th-15th century) is what we should focus on. This shift is the important one for us anyway, given that this was the period when our contemporary shadow constellation were pounded into the Western collective unconscious. And the Western collective unconscious, for better *and* for worse, is also the one that has shaped the money system that has conquered the entire world to the point of being considered today the “obvious” money system everywhere.

Specifically we should be able to identify not only correlations between a significant reversal towards a repression of the Great Mother archetype and a shift towards a monopoly of Yang currencies accompanied by measurable economic effects (as was done in Chapter 6 in “How the music ended” for the Central Middle Ages). We should also find during that same period a particularly intensive emotional re-patterning and significant changes in the collective psychology in all levels of society at that precise period in time.

Was this the case?

What kinds of emotional shifts are most relevant?

What kind of emotional changes should one expect? From the theoretical framework illustrated in Figure 7.4 the following four effects, partially overlapping, can be forecast:

1. Unusually high levels of emotional intensity as a new set of fears and archetypal shadows establish themselves;
2. The process of establishing taboos for the three main attributes of the Great Mother archetype (sex, death and money) should entail a heightened fascination and fear specifically around these three issues;
3. The two shadows of the Great Mother (greed and scarcity) should similarly become hot topics of extreme intellectual positions and emotional attitudes;
4. Finally, the Yang shadows shown in Figure 7.4 worldview (tyrant, sadist, hyper-rationality and sexual addiction) should strengthen and become part of the dominant culture.

The test question thus becomes: can all these four shifts be observed during the Dark Middle Ages (14th-15th century) as compared to the previous period of the Central Middle Ages (10th-13th century)?

Please remember that historical evidence can never meet the demands of scientific proof in domains like physics. It is more akin to legal proof where the objective is more modestly “truth beyond reasonable doubt” based on evidence contributed by witnesses. Notice also that the weight carried

by a witness is enhanced whenever he or she does not have a vested interest or an ax to grind in the issue at hand.

This is why I now will call on Johan Huizinga as witness to the case of the emotional consequences of the repression of the feminine archetype at the end of the Central Middle Ages.

Calling Huizinga to the Witness Stand

Johan Huizinga (1872-1945) was a professor of history at the University of Leiden in Holland from 1915 until 1942, when the Nazis closed the university and held him hostage until shortly before his death. His *Autumn of the Middle Ages* is widely considered today as “one of the 20th century’s few undoubted classics of history”⁵¹¹, “a pioneering work in historical interpretation”⁵¹², and has been described by fellow historians as “A Masterwork”⁵¹³ (Note that it is important to refer to the original work in Dutch⁵¹⁴ or to the new translation in English entitled *The Autumn of the Middle Ages*⁵¹⁵ and not to the earlier, truncated and unfortunate English translation known as *The Waning of the Middle Ages*.⁵¹⁶)

Finally, let us note that Huizinga is not only a competent and informed observer of the period at hand, but that he has clearly no ax to grind in this topic, as he has never known about the thesis presented here. In his work, the issue of the repression of the feminine isn’t even mentioned. This makes his observations on emotional shifts even more convincing in our context.

Fortunately for us, Huizinga looks specifically at the period from the perspective relevant here. As he mentioned in the Preface of the first and second Dutch edition: “This book is an attempt to view the time period around the fourteenth and fifteenth century, not as announcing the Renaissance, but as the end of the Middle Ages, as the age of medieval thought in its last phase of life.”⁵¹⁷

We should not be surprised that the patterns that Huizinga detected in the Late Middle Ages will seem to us like extreme forms - caricatures - of today’s collective emotional issues. After all, these were the times when they were repeatedly and intensely stamped into our collective consciousness. What we will see here is like a sharp dice that made an imprint so deeply that the pattern is still visible today, 600 years later. Today this pattern has become over the centuries somewhat adulcorated, gentrified, “civilized”.

⁵¹¹ *Washington Post Book World*

⁵¹² Rosamond NcKitterick in the *New York Times Review of Books*

⁵¹³ Hugenholtz, F.W.N. describes under the title “The Fame of a Masterwork” the history of Herfsttij van de Middeleeuwen, its translations, and particularly its reception in academic circles over time. See eds. Coops et al. Papers delivered to the Johan Huizinga Conference Groningen 11-15 December 1972. (The Hague: Martinus Nijhoff, 1973) pgs. 91-103.

⁵¹⁴ Herfsttij der Middeleeuwen (first edition 1919 and many subsequent editions from 1921 onwards)

⁵¹⁵ Huizinga, Johan: The Autumn of the Middle Ages (Chicago: University of Chicago Press, 1996) translated by Payton, Rodney and Mammitzsch, Ulrich.

⁵¹⁶ Professor Weintraub called *The Waning of the Middle Ages* a “very inferior, crippled version” in his Visions of Culture (Chicago: University of Chicago Press, 1966) pg. 212.

⁵¹⁷ Huizinga, Johan: The Autumn of the Middle Ages (Chicago: University of Chicago Press, 1996) translated by Payton, Rodney and Mammitzsch, Ulrich, pg xix. Note that sometimes when Huizinga refers in shorthand in this book to the “Middle Ages” without any further qualifications, he points invariably to what I have called the Late Middle Ages or Dark Middle Ages (14-15th century).

Each one of the four emotional changes that were identified above will now be illustrated in turn with a few typical anecdotes extracted from Huizinga's work.

1. Unusually high levels of emotional intensity

As new sets of fears and shadows establish themselves, this would entail exceptionally high levels of emotional intensity.

One of Huizinga's most striking contributions in *The Autumn of the Middle Ages* happens to be his focus on the unusual emotional intensity of life in the Dark Middle Ages. His first chapter is correspondingly entitled "The Passionate Intensity of Life". The following quote provide substance to his view: "Anyone who studies the history of that period will at times be shocked at the inadequacy of the efforts of modern historians to explain events in terms of economic-political causes....Dissatisfied with the efforts made to explain them to date, one might well be justified in asking whether a political-psychological view could not offer greater advantages than the economic-political for an explanation of late medieval conflicts."⁵¹⁸

Although he doesn't use psychological terminology such as "Shadows" to make his point, he implicitly alludes to that concept: "It is an evil world. The fires of hatred and violence burn fiercely. Evil is powerful, the devil covers a darkened earth with his black wings...But mankind does not repent, the church struggles, and the preachers and poets warn and lament in vain."⁵¹⁹

⁵¹⁸ Ibid. pg 17.

⁵¹⁹ Ibid. pg. 29.

“The people could not perceive their fates and the events of their time other than as a continuous succession of economic mishandling, exploitation, war and robbery, inflation, want, and pestilence. The chronic form that war tended to take, the constant threats to the town and the country from all kinds of dangerous ruffraff, the eternal threat from a harsh and unreliable administration of justice, and on top of all this, the pressure of the fear of hell and the anxiety about devils and witches, nourished a feeling of general insecurity that tended to paint life’s background in dark colors.”⁵²²

“The distance between sadness and joy, between good and bad fortune, seemed to be much greater than for us; every experience had that degree of directness and absoluteness that joy and sadness still have in the mind of a child... In short, all things in life had about them something glitteringly and cruelly public.”⁵²³ (sidebar)

Note that these events had taken a totally new level of intensity, ubiquity, and frequency compared with the Central Middle Ages. The 14th century was arguably the worst period of European history in terms of mindless violence and continuous fear⁵²⁴. Some of the aggravating factors did not even exist earlier, such as the new religious mendicant and preacher orders that fanned all these emotions to unprecedented pitches. “We, readers of newspapers, can hardly imagine anymore the tremendous impact of the spoken word on naïve and ignorant minds. The popular preacher Brother Richard, who may have served Jeanne d’Arc as father confessor, preached in Paris in 1429 for ten days running. He spoke from five to eleven o’clock in the morning in the Cemetery of the Innocents - where the famous *danse macabre* had been painted - with his back to the bone chambers where skulls were piled up above the vaulted walkways to be viewed by the visitors. When he informed his audience that his tenth sermon was going to be his last since he had not received permission for any more *‘les gens grans et petiz pleuroient si piteusement et si fondement, comme s’ilz veissent porter en terre luers meilleurs amis, et lui aussi’* [the people great

A sample of public emotional displays

Large-scale public emotional displays were frequent, lasted for days or even weeks, and were the occasion of extraordinarily communal and public emotional outbursts. For instance, a procession in 1412, when the fatal conflict between the houses of Orléans and Burgundy had finally led to open civil war... daily processions were held in Paris, on a totally different scale than what the Central Middle Ages had ever seen. “They continued from the end of May into July and involved ever different groups, orders or guilds, ever different routes and different relics: *‘les plus piteuses processions qui oncques eussent été veues de aage de homme’*. [the most touching processions seen in memory of men]. All were barefoot with empty stomachs; members of parliament and burghers alike... There were always many children with them. Even the poor folk from the villages of Paris came running on bare feet.

Processions were joined or watched *‘en grant pleur, en grant larmes, en grant devocion’* [with great weeping, with many tears, with great devotion.]⁵²⁰

Scenes of mourning became similarly huge public dramas. “During the funeral of Charles VII, the people lost their composure when the funeral procession came into view... *‘Furent grant pleurs et lamentacions faictes parmy tout ladicté ville’*. [many tears were shed and lamentations uttered throughout the said town.] There were six pageboys of the king riding six horses draped entirely in black velvet. One of the lads was so saddened that he did not eat nor drink for four days, said the people with great emotion.”⁵²¹

⁵²⁰ Ibid. pg 3.

⁵²¹ Ibid. pg 7,

⁵²² Ibid. pg. 27.

⁵²³ Ibid. pg. 1.

⁵²⁴ As we noted earlier, it is probably the terrible events of the 14th century that gave the entire thousand-year period of the Middle Ages its “bad name” for centuries to come. The only other century that can compare with the 14th century in terms of mindless violence is the 20th century, according to historian Barbara Tuchman. See her appropriately named: [A Distant Mirror: The Calamitous 14th Century](#) (New York: Knopf, 1978)

and small, wept from the bottom of their hearts as if they were watching their best friends being put into the ground, and so did he.”⁵²⁵

“In all the cities where the saintly Dominican Vincent Ferrer comes to preach, the people, the magistrates, the clergy - including bishops and prelates - go out to welcome him singing his praises. He travels with a large number of supporters, who, every evening after sunset, go on processions with flagellations and songs... Work comes to a standstill as long as he speaks. It was a rare occasion when he failed to move his audience to tears, and when he spoke of Judgment and the pains of hell or the sufferings of the Lord, he, just as his audience, broke into such great tears that he had to remain silent for a time, until weeping had stopped. The penitents fell on their knees before all the onlookers to tearfully confess their great sins.”⁵²⁶

Today, even the most charismatic preachers or gurus cannot match such a degree of emotional intensity, even less the public dimension of such events.

2. Heightened fascination and fear around the three issues of sex, death and money

These three issues, because they are all three the key attributes of the same Great Mother archetype, became important societal concerns over roughly the same time period.⁵²⁷

Sex

“The period of genuine feudality and the flourishing of knighthood ended during the thirteenth century.”⁵²⁸ Cruder forms of sexual interest became thereby dominant in the culture. “The style of courtly *Minne* [“courtly love”] was confronted by the primitive forms of eroticism, with much older roots and equally vital significance, which glorified sexual union itself.”⁵²⁹

For example, wedding nights became practically public events. Chronicles tell us, “as something quite ordinary, of a couple who were married during early mass and, after a light meal, immediately went to bed... The obscene grin with which Froissart describes the marriage of Charles VI with Isabella of Bavaria includes the comment that ‘If they passed that night together in great delight, one can well believe it.’ ... All the jokes about wedding nights or sex in general were considered suitable for gatherings of ladies.”

“It is remarkable that the female nude, still little used in art, was given such a free reign in the *tableau vivant*. No entry or procession lacked the presentation of naked goddesses or nymphs, as those Dürer saw during Charles V’s entry into Antwerp in 1520... or the sirens ‘*toutes nues et échevelées*’ [completely nude and with disheveled hair] during the entry of Philip the Good in Ghent in 1457... They should be understood as nothing more than manifestations of a naïve popular sensuality... Such presentations of nudity remained the fashion until late in the sixteenth century.”⁵³⁰ Sensuality is flaunted openly when the nobleman La Marche alters the earlier Medieval tradition of carrying a banner with a religious motto, by changing his to “*Je souhaite que avoir puisse de mes*

⁵²⁵ Ibid. pg 5.

⁵²⁶ Ibid. pg. 6.

⁵²⁷ Barbara Tuchman made the same point in “*Un Lointain Miroir: le 14eme siecle de calamites*” (Paris: Fayard, 1978) pg 14. :”In no other period than the 14th century was so much attention paid to money and material possessions, or so much fascination with sex.” She also mentions in the same Introduction the unique fascination of the 14th century with death.

⁵²⁸ Ibid. pg. 61.

⁵²⁹ Ibid. pg. 129.

⁵³⁰ Ibid. pg 374.

desirs assouvissance” [I wish to have all my desires satisfied]. Similarly, popular theater – which had its roots in the Central Medieval religious *Mysteries* and were typically performed on the *parvis* of the cathedrals or churches - would now routinely exhibit with total realism the rape of young maidens.⁵³¹

Even every one of the church rituals became the subject of sexual abuse or hints. “The [Late] Middle Ages were extraordinarily open in expressing sexual matters in technical ecclesiastic terminology. The use of words like *bénir* or *confesser* in an indecent sense, or the play on words like *saints* or *seins* is untiringly repeated... ‘*Ce sont idi les dix commandements Vray Dieu d’amours*’ [These are the ten commandments, True Gods of love]. So the poet here profanes the Ten Commandments...”⁵³² Many other examples are available, as this became actually a whole new form of literature specific to the period.

Death

During the Central Middle Ages, before the 14th century, death used to be considered a normal, natural process. In contrast with today, death was not hidden. Even compared with antiquity, familiarity with the death was a key characteristic: medieval villages were characterized by having their cemeteries in the middle of the living.⁵³³ As pointed out by French historian Philippe Aries⁵³⁴, dying was not considered a hidden, shameful or fearful event but actually occurred often in the presence of the family, children, friends, neighbors and acquaintances. Neither was there any particular fixation on, fascination with, or display of the macabre.

The Late Middle Ages reveals a very different emotional pattern about death, as reported by Huizinga: “No other age has so forcefully and continuously impressed the idea of death on the whole population as did the fifteenth century... In earlier times, too, religion had been very serious about reinforcing the constant preoccupation with death, but the pious tracts of the early medieval period had only reached those who had already taken the path that put the world behind them. It was only after the rise of the popular preachers of the mendicant orders that the admonitions rose to a threatening chorus... Towards the end of the medieval period, the voice of the preachers was joined by a new kind of pictorial representation that, mostly in the form of woodcuts, reached all levels of society. These two forceful means of expression, the sermon and the picture, could only express the concept of death in very simple, direct, and lively images, abrupt and sharp... It seems as if the late medieval mind could see no other aspect of death than that of decay.”⁵³⁵ (sidebar)

⁵³¹ Cohen, Gustave: Histoire de la Mise en Scène dans le Théâtre Religieux Français du Moyen Âge (Paris: 1951) pgs. 149, 267

⁵³² Ibid. pg. 131.

⁵³³ Professor Benoit Cursente from the University of Toulouse II even considers this characteristic of villages being built around their cemeteries as the main change in villages in Northern Europe, starting in the Xth century. Le Vif Express (Brussels: 20-26 December 2002) pg. 51.

⁵³⁴ Aries, Philippe Western Attitudes Toward Death (Baltimore and London: John Hopkins University Press, 1974). Pg 1-25.

⁵³⁵ Ibid. pg. 156.

Photo of the bronze statue of the Figure of Death from the Cemetery of the Innocents currently at the Louvre, Paris (see photo in Huizinga.)

Intriguingly, just like today under the influence of the AIDS epidemic, the late Middle Ages connected for the first time emphatically sex and death. “In the Celestine monastery in Avignon there existed, before the Revolution, a wall painting that tradition ascribed to the artistic founder of the cloister, King René himself. It showed a female corpse, standing upright, wearing an elegant headdress, wrapped in her shroud; worms were devouring her body. The first lines of the inscription read: *‘Une fois sur toute femme belle/ Mais par la mort suis devenue telle.’* [Once I was beautiful above all women/ But by death I became like this.]⁵³⁷ Legend claimed that the royal artist himself had looked at his beloved three days after her burial and had then painted her.

The fascination with death is universal. A peculiar creation of the 15th century was the *Ars Moriendi* [the Art of dying] which gained wide circulation as part of pious thought and through print

The Appearance and Role of the “Danse Macabre”

“In the fourteenth century, the strange word ‘*macabre*’ appeared... The motif of death in the form of the ‘*macabre*’ is primarily found at the time in village cemeteries where one can still sense its echo in verses and figures. By the end of the Middle Ages, this notion had become an important cultural conception. There entered into the realm surrounding the idea of death a new, grippingly fantastic element, a shiver that arose from the gruesome conscious realm of ghostly fear and cold terror...

The touching figures in the Campo Santo in Pisa are the earliest representation of this theme in formal art; the sculptures on the portal of the Church of the Innocents in Paris where the Duke of Berry had the topic depicted in 1408 are lost. But miniatures and woodcuts made this subject a common possession during the fifteenth century and it is also widespread as wall paintings... It was the most popular depiction of decay known to the Middle Ages. Day by day, thousands viewed the simple figures at the Cemetery of the Innocents, which served as a strange and macabre meeting place, and read the easily comprehended verses... The corpse which reappears forty times leading away the living, is not actually Death, but rather a dead man. Furthermore, there is no skeleton, but a body not yet entirely stripped of its flesh, with its abdomen slit open (see photo). Only around 1500 does the figure of the great dancer become the skeleton we know from Holbein... In the older *danse macabre* the untiring dancer is still the living person himself as he will be in the near future, a frightening duplication of his own person, the image he sees in the mirror... Here is the point: you, yourself, are in the *danse macabre*, and this is what bestows on it its gruesome powers...

The Cemetery of the Innocents is where one experienced the macabre to the fullest; everything worked together to provide the somber holiness that the Late Middle Ages craved so much. The saints to whom the church and the churchyard were dedicated, the innocent children butchered in place of Christ, evoked with their lamentable martyrdom the bloody pity in which the age indulged. It is precisely in this century that the veneration of the Holy Children became very popular. There was more than one *relique* of the boys of Bethlehem there. Louis XI had given to the church that he had dedicated “*un Innocent entier*” [the complete body of one of the Innocents] in a great crystal shrine. This particular burial ground was in so much demand that after a few years the bodies were exhumed and the tombstones sold. The skulls and bones then piled up in the bone chambers above the Hall of Columns that surrounded the cemetery on three sides. They lay there in the thousands, open and exposed, preaching the lesson of equality of all... People were fond of coming to that churchyard. Small shops were found near the bare bones and easy women under the arcades. Sometimes a mendicant monk preached in that place that was itself a sermon... Many times processions of children assembled there; 12,500 says the Burgher of Paris, all with candles. Even festivities were held there...

The *danse macabre* was actually performed as well as painted and depicted in woodcuts. The duke of Burgundy had it performed in 1499 at his residence in Bruges... [Such macabre] vision of death does not deal with sadness over the loss of those beloved, but rather with regret about one’s own approaching death, which can be seen only as misfortune and terror.⁵³⁶

⁵³⁶ Ibid. pgs 164 - 169

⁵³⁷ Ibid. pg 161.

and the woodcut...⁵³⁸ Even one of the most earthly pleasure-seeking and successful leaders of this time, Philip the Good of Burgundy, when informed of the death of his one-year-old infant boy, stated simply “If only God deigned to let me die so young, I would have considered myself fortunate.”⁵³⁹

Although the Church tried to discourage it, “the practice of taking the bodies of prominent persons, cutting them up, and boiling them until the bones separated from the flesh was widespread. The bones were cleaned and then sent off in a casket for final burial while the flesh and intestines were buried on the spot... This was quite customary in the case of bishops as well as with kings... In the fifteenth century the custom was still prized by the English in France.”⁵⁴⁰

Money

The issue of money and (voluntary or involuntary) lack thereof became in the Late Middle Ages the hottest topic of intellectual and ethical debates. This coincides with the dramatic rise of the mendicant orders (such as the Franciscans, Augustinians, Carmes, Dominicans), several of which were itinerant preachers and therefore managed to have their message heard even in the more remote corners of Christianity. They brought the question of wealth - its display and its renouncement - to a pitch unknown before or since.

The display of wealth, even for short-lived events, would reach extreme levels. For example, “Noblemen vied with one another to see whose ship was most expensively decorated for the expedition to England [which in fact never took place]... Many ships had the mast covered with gold leaf. Guy de Tremeille, in particular, spared no expense: He spent more than two thousand pounds for gilding. ‘*L’on ne se pouvoit de chose adviser pour luy jolyer, ne deviser, qe le seigneur de Trimouille ne le feist faire en ses nefz.*’ [One could not even conceive a way to make the ship prettier which the lord of Tremeille did not have done]... All this wasteful splendor reaches its climax in the festivities at the court... such as the banquet at Lille in 1454... [that included] *estremest* [appetizers] with pastry from within which musicians performed, the overly ornate ships and castles, the monkeys, whales, giants and dwarfs...”⁵⁴¹ An “ostentuous table decoration during a 1468 wedding celebration was forty-six feet tall.”⁵⁴² Even the excesses of the Romans at the end of the Empire seem to be outdone.

On the other side of the spectrum, the following example should suffice in a religion-dominated society: although greed was not initially one of the seven deadly sins⁵⁴³ “the conviction had gained credence that it was unrestrained greed that ruined the world and thus replaced pride in the minds of people as the first and most fatal of sins.”⁵⁴⁴

It was said with great admiration that, for example, Saint Francis of Paola, the Calabrian hermit, had not touched a coin since he was a boy. This brings us to the next point.

⁵³⁸ Ibid. pg 167.

⁵³⁹ Ibid. pg. 34.

⁵⁴⁰ Ibid. pg. 164.

⁵⁴¹ Ibid. pg 300, 302.

⁵⁴² Ibid. pg 306.

⁵⁴³ *Avaritia* (avarice) not *cupiditas* (greed) was considered one of the deadly sins.

⁵⁴⁴ Ibid. pg. 26.

3. Extreme demonstrations and attitudes around the emotions of Greed and Scarcity

The two shadows of the Great Mother being greed and scarcity, here again, they should appear as societal imprints roughly at the same time as the issues mentioned above.

The issues around money polarized in an extreme way towards the two shadows, the two ends of the spectrum. Extreme forms of material humility coexist with extreme displays of wealth in ways that we today cannot quite grasp, sometimes even within the roles of the same person. “Olivier de la Marche retained from his boyhood memories of the arrival of King Jacques de Bourbon of Naples, who, under the influence of the saintly Colette, had renounced the world. The king, shabbily dressed, was carried in a cart, *‘telle sans aultre difference que les civieres en quoy l’on porte les fiens et les ordures communement’* [identical to the barrows in which dung and ordure are usually carried]. Behind came an elegant courtly escort. *‘Et ouys racompter et dire’* -says La Marche, full of admiration - *‘que en toutes villes ou il venoit, il faisoit semblables entrées par humilité’* [and I hear it recounted and said...that in all towns where he came, he made similar entries out of humility.]”⁵⁴⁵

In parallel with these extreme displays of humility, the documents of the period are explicit: “Of all the passions permeating [Late] Medieval life with their color, only two are mentioned as a rule by legal documents: greed and quarrelsomeness.”⁵⁴⁶ Here are some more examples of the extravagances of courtly displays of wealth: “Charles the Bold appeared for a tournament in a festive robe covered with an abundance of tinkling Rhenish guilders; English noblemen wore robes with golden nobles on them.”⁵⁴⁷

All this happened in parallel with new extremes of poverty for the masses. “Beggars had become terribly troublesome towards the end of the medieval period. Their pitiful hordes took shelter in the churches and disrupted church services with their cries and noisy carryings on...In 1428 the cathedral chapter of Notre Dame in Paris attempted in vain to restrict them to the church’s doors.”⁵⁴⁸ Like today, compassion fatigue was setting in. The court poet “Deschamp never tires of making his hatred of these miserable people known; ‘Beat and drive them from the churches, he shouts, hang or burn them!’”⁵⁴⁹

4. The other Yang shadows should gradually establish themselves in the dominant worldview

As an application of the Yang resonance phenomenon described earlier, the other Yang shadows (tyrant, sadist, hyper-rationality and sexual addiction) should also manifest in a stronger way as during the period when the feminine was being honored in society.

Tyrant

For Lords, getting their will imposed in even small details had become more important even than matters of state.

⁵⁴⁵ Ibid. pg 209.

⁵⁴⁶ Ibid. pg. 9.

⁵⁴⁷ Ibid. pg 325.

⁵⁴⁸ Ibid. pg 365.

⁵⁴⁹ Ibid. pg 365.

“Philip the Good had put it into his head to marry one of his archers to the daughter of a rich brewer in Lille. When the father resisted and involved the Parliament of Paris in the affair, the enraged duke suddenly broke off the important affairs of state that had kept him in Holland and, even though it was the holy season preceding Easter, undertook a dangerous sea voyage from Rotterdam to Sluis to have his own way...How caliph-like it seems to us when the same duke, being told by his physician to have his head shaved, issues an order that all noblemen are to follow his example and orders Peter von Hagenbach to strip the hair from any who fail to comply.”⁵⁵⁰

Sadism

“The end of the Middle Ages was an intoxicating time when painful justice and judicial cruelty were in full bloom...What strikes us about the judicial cruelty of the later Middle Ages is not the perverse sickness of it, but the dull, animal-like enjoyment, the country-fair-like amusement, it provided for the people...The people delay executions, which the victims themselves request, for the enjoyment of seeing them subject to even more sufferings. The unchristian extreme...is shown by the prevailing custom in England and France for refusing individuals under the sentence of death not only extreme unction, but also confession. There was no intent to save souls; rather, the intent was to intensify the fear of death by the certainty of the punishment of hell. In vain, Pope Clement V ordered, in 1311, that prisoners condemned to death at least to be given the sacrament of penance.”⁵⁵¹

“The gruesome fascination and coarse compassion stirred at the place of execution became important elements in the spiritual nourishment of the people. For dealing with vicious robbers and murderers the courts invented terrible punishments: in Brussels a young arsonist and murderer was tied with a chain so that he could move in a circle around a stake surrounded by burning bundles of fagots”⁵⁵²

Such sadistic pleasures needed not even to be mitigated by a sense of justice: “The incredible harshness, the lack of tender sentiment, the cruel mockery, the secret joy behind the pleasure of watching others suffer lacked even this sentiment of justice satisfied. The chronicler Pierre de Fenin closes his report on the end of a band of robbers with the words: ‘*et faisoit-on grant risée, pour ce que c’estoient tous de gens de povre estat.*’ [and there was a great deal of laughter because they were all poor people.]”

Even straightforward physical impairments were a base for sadistic spectacles. “In Paris in 1425 an ‘*esbatement*’ [entertainment] was held in which four armored blind men were made to fight for a pig. In the days before they were seen in their battle dress throughout the city, a bagpiper and a man with a huge banner on which the pig is depicted, preceded them...Velazquez has shown the touching facial expressions of the female dwarfs who as fools occupied positions of honor at the Spanish court of his time. [Financial accounts show that] a locksmith delivered two iron necklaces, one ‘*pour attacher Belon la folle et l’autre pour mettre au col de la cingesse de Madame la Duchesse.*’ [one to

⁵⁵⁰ Ibid. pg 11.

⁵⁵¹ Ibid. pg 21.

⁵⁵² Ibid. pg 3.

attach the female dwarf called Belon the fool, and the other to put around the neck of the monkey of her grace, the Duchess.]"⁵⁵³

Hyper-rational

The hyper-rational manifests today mostly when people with scientific training succumb to reductionism by ignoring any aspect of reality that is not quantifiable or narrowly material. This may still be a direct backlash against the hyper-rationality of the Late Middle Ages when scholasticism failed by going to the other extreme: an idealism which totally ignores the concrete material reality. Scholasticism was a glorification of pure logic, constrained only by the boundaries of Christian faith. "Everything that appears visible in this world could be caused by the Devil", affirmed the authority of St. Augustine and St. Thomas Aquinas"⁵⁵⁵ This provided the perfect excuse to exclude the constraints of the physical world from scholastic consideration.

Scholasticism: the failure of medieval hyper-rationality

Scholasticism used pure reason to extend everything towards an abstract ideal to the point where it becomes irrelevant to normal life, as is reflected continuously in the late medieval treatment of political, social and ethical disputes.

"Even what is most mundane and common must be viewed in a universal context. For example, there was an on-going controversy at the University of Paris as to whether any kind of payment should be asked for the degree of licentiate. Pierre d'Ailly himself [one of the most prominent professors of that time] took the floor to oppose the fee in opposition to the chancellor of the university. Instead of debating whether the demand was historically justified or debating its validity to the legal code, d'Ailly framed his argument entirely in a scholastic manner... [He] took on the task of proving three things: that to demand payment constituted simony [the sale of sacraments]; that it went against divine and natural law; and that it was heresy... He never really dealt with the pragmatic issue at hand. This is the reason for the tedious and disappointing nature of almost any medieval proof; it points immediate to the sky above and loses itself from the very beginning in cases from Holy Scripture and in moral generalities"⁵⁵⁴

In Huizinga's view the consequence was: "A systematic idealism that everywhere presupposes a relationship between things as the result of their assumed essential characteristics leads to a rigid and barren cataloguing ... With the exception of the rules of logic, there is no corrective that could ever point to an error in classification, so that the mind is deceived as to the value of its conclusions and the infallibility of the system itself is overestimated..."⁵⁵⁶ (sidebar).

The other Shadow polarity of hyper-rationality - irrational manias - similarly manifested during that period in a dramatic way. It took during the Dark Middle Ages the particularly cruel and deadly form of the witch hunts. "The fifteenth century is more than any other the century of the persecution of witches. It is the time of the *Malleus maleficarum* [first published in 1487⁵⁵⁷], and the *Bulle summis desiderantes* [the papal announcement making witch hunts official church priority, published in 1484]... One of the inquisitors claimed that one third of Christianity was soiled by *vauderie* [the witchcraft attributed to the Waldensians witchcraft school]. His trust in God led him to the terrifying conclusion that anyone accused of sorcery would of necessity be guilty. God would not allow someone who is not a magician to be accused of such practices. '*Et quand on arguoit contre*

⁵⁵³ Ibid. pg 23.

⁵⁵⁴ Ibid. pg 250

⁵⁵⁵ Ibid. pg. 293.

⁵⁵⁶ Ibid. pg 249.

⁵⁵⁷ Voss, Jutta Frauenrequiem: Totenmesse für alle Frauen die als 'Hexen' ermordet wurden (Stuttgart: Kreuz, 1989).

lui, fussent clerics ou aultres, disoit qu'on devoit prendre iceulx comme suspects d'estre vauldois' [And when someone argued with him, be it a cleric or a lay person, he said that one ought to be seized as suspected of Waldesian witchcraft.] This inquisitor even claimed that he could tell if someone was involved in *vauderie* merely by looking at him. The man went mad in his later years, but the witches and magicians had been burnt at the stake in the meantime.⁵⁵⁸

The whole witch craze actually provides a complete list of all the main shadows being imprinted at the time. The manifestation of the *Tyrant*, the *Sadistic* treatments culminating in a very public display of a horrible *Death*, the *hyper-rational* scholastic logic applied (e.g. the remarkable Catch 22 that "God would not allow someone not a magician be accused of sorcery"; or the fact that it was also heresy not to believe in the reality of witchcraft.⁵⁵⁹) Furthermore, "A poem, full of hatred for the prosecutors, accuses them of having started it all out of *greed*"⁵⁶⁰ as the worldly possessions of the victims were confiscated to the benefit of the accusers. Not to speak about the *sexual* projections, the extraordinary sexual acts that witches were supposed to perform with the devil himself during their Sabbaths, according to the "Malleus maleficarum".

Sexual Addiction

By the Late Middle Ages, the erotic in its various forms had become quite ubiquitous. "During no other age did the ideal of worldly erudition enter into such an intimate union with the love of women... The erotic view of life... can be placed on the same level with its contemporary, scholasticism. Both represent a great effort by the medieval mind to comprehend everything that pertains to life from a single point of view."⁵⁶¹

For instance, access to sex had now become a public and official part of hospitality. "The Duke of Burgundy had the bathhouses of Valenciennes put in order for the English envoys expected there '*pour eux et pour quiconque avoient de famille, voire bains estorés de tout ce qu'il faut au mestier de Venus, a prendre par choix et par election ce que on desiroit de mieux, et tout aux frais du duc.*'" [for them and all their retinue, baths provided with everything required for the calling of Venus, to take by choice and election what they liked best, and all at the expense of the Duke"]. The virtuous behavior of the Duke's son, Charles the Bold, was suspected by many to be inappropriate for a prince.⁵⁶²

This was true at all levels of society as revealed by some proverbs. "The proverb had a very lively function in medieval thinking... The wisdom shown in proverbs is at times conventional; occasionally beneficial and profound; the tone is frequently ironic... [One such proverb summarizes the viewpoint on sex of the period by simply stating:] '*Nul n'est chaste si ne besongne*' [None is chaste if it's not necessary]."⁵⁶³

As is to be expected whenever a shadow establishes itself, its polarity manifests at the same time. The 14th century is therefore also the period when the most extreme disgust with sexuality would be proudly displayed. For example, Sainte Colette and Aloysius Gonzaga would not tolerate the

⁵⁵⁸ Ibid. pg 286, 289.

⁵⁵⁹ Taylor G.R. *Sex in History* (London: Thames & Hudson, 1953) pg. 113.

⁵⁶⁰ Ibid. pg. 289.

⁵⁶¹ Ibid. pg. 127-128.

⁵⁶² Ibid. pg. 128.

⁵⁶³ Ibid. pg. 273.

slightest allusion - even indirect - to sexuality. They rejected all saints who had been married, accepted only virgins in their congregation, and even expressed regrets that their own parents had been married.⁵⁶⁴

Most of the above shadows and cultural peculiarities persisted through the Renaissance and got gradually edulcorated only during the Modern period, although each still has their correspondences even today. What is important to us is that, according to Huizinga, all these phenomena were new in the 14th-15th century in terms of their intensity and ubiquity, compared to the previous period of the Central Middle Ages.

Chapter 6 showed that this time also happens to correspond with the last substantial historical reversal from honoring towards the repression of the feminine, and with the period when monopolies of Yang-type currencies started to reassert themselves.

To conclude, the testimony contributed by Huizinga provides further evidence that the relationship between all these factors has to be more than coincidental.

Money as Information Replicator

Given that the collective imprint is now 600 years old, what does it mean for us today?

The Chilean biologists Humberto Maturana and Francisco Varela describe how systems form and maintain themselves through replication. They show how replicative information systems become part of the genetic code or DNA. "This process occurs at all levels: molecular, biological, and social. For every system has its own characteristic replication, that forms, expands, and holds systems together."⁵⁶⁵ Such replicators of ideas and collective emotions are, therefore, instruments that maintain any particular social system. In social systems, these constructs are also sometimes called "memes" by analogy with the "genes" in biological systems.

We know that money is our oldest information system. Even writing seems to have been initially invented by the Sumerian civilization for the purpose of recording financial transactions, as the earliest tablets found in Uruk confirm.

The map of Figure 7.4 describes the *emotional information* that is carried via the official national currency system. As a consequence, *our money system is one of the key information replicators for a Yang bias* in our society. It is one of the key linchpins that makes the "real world" behave in ways consistent with the Yang coherence. It is the mechanism that explains how, even with the best intentions, even with totally different personal values, whether we are male or female, most of us end up having to behave in a Yang way to obtain the money to survive.

⁵⁶⁴ Ibid. pg 226.

⁵⁶⁵ Maturana, Francisco "The Organization of the living: A theory of the Living Organization" in Journal of Man-Machine Studies 7.(1975) pg 313-332 ; quoted in Eisler, Riane The Chalice and the Blade (New York: Harper Collins, 1987) pg. 82.

So, instead of being a “passive” or “neutral” agent of exchange as economic theory posits, a monopoly of a Yang currency deeply affects the collective psychology and the relationships between the people who use it.

Note that I do not claim that the results that will be described below are due to simple cause and effect relationships. Explanation is a better term. It provides intelligibility without claiming determinism.

Some Positive Effects

The prevailing money system has propelled us quite effectively into and through the Modern and particularly the Industrial Ages. The values embodied by the Sovereign, the Warrior, and the Magician have clearly been honored and promoted in our society. They have respectively contributed to shape a historically unique ethos of *universality*, the ideals of *individual self-control and responsibility*, and *inventiveness*. The importance of these contributions should not be belittled. They have shaped what are some of the best contributions of the West to human evolution. For instance, the concept of human rights of any kind, applicable to all humans, can be traced back to that ethos. The emphasis on individual freedom- even against the established authority - had no historical precedent. It has fostered an ethic based on self-control and responsibility that made more freedom possible in society. Finally, without the incredible technological mutations of the past two centuries, humanity in its current numbers would not be able to survive for more than a few days.

Some Pathological Consequences

However, we have also suffered from the consequences of the neglect of the Lover and the Great Mother archetype. For example, this disregard manifests respectively in the dissolution of community, scapegoating of minorities, and in the ecological sustainability crisis.

Money has also been activating some collective shadows in our society. These shadows are even part of our stereotypes. (In the next paragraphs, the words in *italics* refer to the shadows of the map in Figure 7.4).

Shadow Effects

We all have heard about *tyrannical* and *greedy* Scrooges, who *sadistically* enjoy their power over others. A more recent stereotype is the workaholic executive, *addicted* to accumulating money, power, or glory. But after his third divorce, he may regret he neglected his family. He ends up lonely in a meaningless world. At the other end of the spectrum, there are people living in the *scarcity* syndrome, who tend to sabotage their opportunities to improve their own economic possibilities.

Finally, many professionals have had to learn not to be in touch with their own and other people's emotions when they do their job. For instance, “professionalism” in the domains of media, conventional medicine, or finance, is equated with taking a *hyper-rational Apollonian* distance in their domain. The cynicism of the media, or the insensitivity of the medical field is consequences in the two former domains. We have shown in detail that the consequence of such attitudes in the financial arena was the boom and bust cycles that periodically ravage the financial markets (Chapter 6).

Some Collective Financial Effects

On a global level, the current money system has created a world in which the vast majority of humanity has been repressed by money scarcity, often violently so. Under today's monetary rules less developed countries need to borrow "hard" currencies from the richest countries even to be able to trade among each other. The interest payments on these loans amount to about \$300 million per *day*, dwarfing the foreign aid from these same rich countries. As Peter C. Goldmark Jr., President of the Rockefeller Foundation, remarks, "A poor slum in Ecuador, a poor country - distended stomachs leaning over water barrels - can you see the money of their country flowing into developed countries? Can you *imagine* that?"⁵⁶⁶ The Millennium movement successfully promoted the idea to cancel part of the debt of the poorest countries. But the question remains: why do we create and maintain rules that made this debt necessary in the first place?

It has been claimed that if the same monetary rules were applied to the US that the IMF applies to the Third World during its "structural adjustment programs" of the 1980s and 1990s, in one or two generations, the US would regress to Third World status. Such adjustment programs include giving priority to pay back interest on foreign loans, while dismantling the education system and all other long-term social investment programs. Would everybody, including the First World and its financial corporations, not be better off in a world where all countries can truly develop?

Some of the individual psychological effects of the priorities and fears unconsciously activated by the money system are just as dramatic.

Some Individual Psychological Effects

Remember, money is the main means of exchange with people outside of our immediate intimate circle. Our relationship to money affects therefore the way we relate to anybody outside of that intimate environment.

I hope to have shown that - contrary to the assumptions made in economic, psychological, or sociological textbooks - money is *not* an emotionally neutral tool. To the extent that we live with a monopoly of the official national currencies to make all our exchanges, the values and fears that will be unconsciously activated in all our exchanges are those built in that particular money system (i.e., those highlighted in Figure 7.4). This shapes our society in ways much deeper than is generally assumed.

I propose that they are the "hidden persuaders" for several of our most serious societal ailments. Again, this is not a simple cause and effect issue. We are dealing instead with what chemists would call a catalytic effect, an ingredient that superficially does not seem involved in the reaction but nevertheless powerfully activates it.

Attitudes towards money shape the emotional space of the relationships with others. For instance, generosity, or lack thereof, is more an indicator of the way I relate to money than to the specific people involved.

Feeding the "Dominance Paradigm," Consumerism, and Fundamentalism

Among the social pathologies that are activated in such a catalytic way, I will mention the "dominator paradigm," the collective narcissism in our culture, consumerism, and fundamentalism.

⁵⁶⁶ Paper presented at the State of the World Forum, San Francisco, November 1997. *Italics* in original

None of these well-known pathologies seem related to our money system. But I will now show how our current money paradigm nevertheless feeds them continuously.

Dominance Paradigm

What has been coined as “dominance paradigm”⁵⁶⁷ is connected to the constellation of fears built into the shadows of Figure 7.4. Indeed, dominance is the need to control and dominate others to attain a sense of security or identity for oneself. Intrinsic in this dominance paradigm, historically connected to the patriarchal ideology, is a favoring of total autonomy, independence from others, and a sense of security in the world founded on “power over” other people. This has manifested as oppression (political, economic, psychological) of those people that we are afraid of, cannot control, or do not understand. From the dominant culture perspective, this includes other cultures and races, and women. “Directly, through personal coercion, and indirectly, through intermittent social shows of force such as public inquisitions and executions, behaviors, attitudes, and perceptions that did not conform to dominator norms were systematically discouraged. This fear conditioning became part of all aspects of daily life, permeating child rearing, laws and schools.”⁵⁶⁸

Examples of processes that contribute to feed the dominance paradigm in our society today include the glamorization of violence, and the fascination with war and violence technologies.

From an archetypal viewpoint, the dominance paradigm is the manifestation of rampant Warrior energy without the balancing of empathy carried by the Lover. The casting of any “Other” in the opposite polarity of the Yang shadows further reinforces it. It is, therefore, a consequence of the Yang bias reflected in Figure 7.4.

Collective Narcissism and Consumerism

There is an enormous cost associated with this dominator process, not only for those who are dominated, but also for the dominators themselves.⁵⁶⁹ It is at the origin of what psychologists have called the “narcissism” of Western culture. The result: an empty self, an inability to empathize with others, to accept others as legitimately different, even a denial of reality. “One of the most relevant and important diagnostic characteristics of narcissism is the lack of empathy for others. This is a key feature of the dominance paradigm. One cannot even imagine partnership or the capacity for mutual relationships if one is not able to experience some level of empathy for another’s experience.”⁵⁷⁰

C. Lash points out that this narcissism has some positive features. “The management of personal impressions comes naturally to him [a narcissist], and his mastery of its intricacies serves him well in political and business organizations.”⁵⁷¹ However, he also shows that the same traits are at the origin of many of our societies’ difficulties, from the incapacity to establish long-term partner relationships, to attempts at filling the empty Self with “super materialistic and environmentally unsustainable consumerist lifestyle.”⁵⁷²

⁵⁶⁷ coined by Riane Eisler in *The Chalice and the Blade* (New York: Harper Collins, 1987)

⁵⁶⁸ Eisler, Riane *The Chalice and the Blade* (New York: Harper Collins, 1987) pg. 83.

⁵⁶⁹ Norman, Ondine *Healing the Empty Self: Narcissism and the Cultural Shift from Dominance to Mutuality* (Pacifica, unpublished thesis at the Pacifica Graduate Institute, 1997) pg. 16 and 5.

⁵⁷⁰ Norman, Ondine *Healing the Empty Self: Narcissism and the Cultural Shift from Dominance to Mutuality* (Pacifica, unpublished thesis at the Pacifica Graduate Institute, 1997) pg. 38.

⁵⁷¹ Lash, C. *The Culture of Narcissism* (New York: Warner Books, 1979) pg 91.

⁵⁷² *Ibid* pg. 84.

In archetypal terminology, the lack of empathy is again a direct manifestation of the lack of activation of the Lover archetype as was shown in Figure 7.4. *Meaning arises invariably out of relationship*, relationship to loved one(s), to God, to Nature, to your country, etc. Therefore, the incapacity to connect to others will predictably accentuate the feelings of meaninglessness, what has been called an “empty Self”.

Finally, this “empty Self” is the “hook” by which consumer advertising works. The fundamental purpose of an ad is to make people feel empty, incomplete, and dissatisfied with who they are and what they have. The ad’s message is invariably, “If only you were to wear this brand of sneakers, drive this car, or use this perfume, you would finally be whole, not feel your emptiness.”

Fundamentalism and Terrorism

One final phenomenon linked to this collective emptiness generated by the prevailing paradigm is fundamentalism, including its more extreme manifestations, such as terrorism. Fundamentalism has less to do with *what* one believes in, than with *how* one holds it. If someone holds his beliefs as the final Truth, the only legitimate possibility for all people who have different worldviews is that they are illegitimate because of that difference. Karen Armstrong has provided a very informed proof that – contrary to prevailing wisdom – fundamentalism is in reality a Modern phenomenon. To be more precise: fundamentalism was one of the first counter-cultures to Modernism, and is still a reaction to it.⁵⁷³

Fundamentalism turns out to be another way that some people deal with the fear of meaninglessness and the empty Self. As Jacoby states, “...whenever archaic rage combines with the search for high ideals and the necessity to find meaning in one’s life, rage with all its consequences may flare up ‘in the name of’ whatever the ideal. Any horror, rage, and revengefulness can then be justified on the basis of the ‘ideal’ one is apparently serving.”⁵⁷⁴ Once again, one sees what can happen when the Yang bias overwhelms the Yin side, when the Warrior energy is activated without the necessary empathic balance from the Lover archetype.

Role of Money Systems in shaping societies

The reason I brought up these social pathologies are not to single out a new scapegoat - the money system - to blame for “all the sins of Israel.” One last time, I want to emphasize that the social ailments described above are not a mechanical result of the money system alone, but rather the result of a coherence in which the money system is one important ingredient. It nevertheless should make clear that living with a *monopoly* of a currency with a built-in Yang bias has major consequences for *everybody* in modern society. Furthermore, the subliminal way by which money operates multiplies its power.

It is interesting that - even if we as Westerners tend to remain blind to these effects of our money system - observers from other cultures have noted them. For instance, Chief Finow, a traditional Chief from the Tonga Islands, made the following remarkably precise observation about the effect of our Yang, hoardable currencies: “Of course, money is easy to handle and it is practical. But, as it does not rot, if it is preserved, people put it aside instead of sharing with others (as a chief should do) and they become selfish. On the other hand if food is the most precious possession a man has (as

⁵⁷³ Armstrong, Karen *The Battle for God* (New York: Alfred Knopf, 2000).

⁵⁷⁴ Jacoby M. *Individuation and Narcissism: The psychology of self in Jung and Kohut* (New York: Routledge, 1990) pg . 174.

should be the case because it is the most useful and necessary thing) he cannot save it and one will be obliged either to exchange it for another useful object or share it with his neighbors, lower chiefs and all people in his care, and that for nothing without any exchange. *I know very well now what makes Europeans so selfish - it is their money.*⁵⁷⁵

I also wanted to demonstrate that the social innovators who have intuitively been inventing and implementing different Yin-type currencies as *complements* to the dominant national currencies are on the right track. It supports the view that the sudden appearance of all these complementary currencies should not be dismissed as anecdotal curiosities or temporary oddities. Instead, they may reveal themselves as one of the most relevant social experiments addressing important collective breakdowns. Those breakdowns - such as loss of community and meaning - for which no effective or easily replicable and solutions have been forthcoming until now.

⁵⁷⁵ William, Jonathan Money: A History (New York: St Martin's Press, 1997) pg 216-217. *Italics added.*

Back to the Future?

The surprising news is that some signs can be detected that something unusual is happening now that brings us straight back to the Central Middle Ages, just *before* the Late Medieval re-programming we just described above. Strangely enough, one key emerging archetype of this process happens to be the same than the one that had emerged over a thousand years ago: a new fascination - among Christians and non-Christians alike - for the Black Madonna, the very epitome of Central Medieval images! Twenty years ago, this was still an obscure topic about which even Medieval scholars didn't get excited. Today, a whole cottage industry seems to be burgeoning with publications, pilgrimages, study groups and specialized travel tours.

Only some anecdotal evidence of this phenomenon will be mentioned here, while in the next chapter a more scientific survey will explore the deeper value changes that may be implied here.

- Instead of an obscure topic, today's bibliography about the Black Madonnas covers no less than five pages with titles of recent books and articles.⁵⁷⁶
- Matthew Fox, the founder of the University of Creation Spirituality, an ex-Catholic priest who became Episcopalian after being silenced by Rome, sees the current rebirth of spirituality directly in the line of the early Medieval Troubadours, and their honoring of the *Notre Dame de la Nuit*. He finds direct connections between the societal role developments of today and the time when the poets were "honoring the feminine, when Love and the feminine became the core of relationships... During the 12th century, the Black Madonnas enabled women and young men to give birth to a general renaissance."⁵⁷⁷
- Angela Roemer, a Swiss Reformed (Protestant) Minister, got in trouble with the Synod of the Reformed Church in Switzerland for her interest in Black Madonnas, of which she found 300 previously unknown statues in the most isolated mountain villages of the Alps. The Synod backed down only when the women of her congregation came out *en masse* to support her.
- In the 500 sites around the world where Black Madonnas are being honored, there has been a substantial rise in the number of pilgrims, to the point that one has talked about a Renaissance of that particular old cult. The most surprising is that many of these pilgrims are not even practicing Christians.
- In 1994, the Council of the Ifa in Cameroun, received the message through their traditional divination system that "the time for the Dark Mother is coming, the third Millennium is Hers, and she will set women free. All of humanity will meet her, honor her, receive her, and remember... The Dark Mother symbolizes integration, equality and peace as the necessary components to restore an equilibrium to the world."⁵⁷⁸
- Completely independently from the above, the Kogi from the Sierra Nevada de Santa Marta in Colombia, the one tribe to have remained rigorously faithful to their ancient beliefs and social structures, has gone public for the first time with their message that the time has come to remember the Great Mother who nourishes all, if we are to avoid major ecological breakdowns.⁵⁷⁹

⁵⁷⁶ Available for US\$3 at POBox 269 Valrico, FL 33595, USA

⁵⁷⁷ Interview of Matthew Fox by O'Connor, Colleen "Seeking Light in Darkness" (Jinn Magazine of Pacific News, March 6, 1997).

⁵⁷⁸ Van Cronenburg, Petra: *Ibid.* pg 210-211.

⁵⁷⁹ They invited for the first time someone to communicate their message to their "little brothers" (the white men), message which took the form of a BBC documentary.

- A periodical entitled “Goddessing Regenerated”⁵⁸⁰ covers news about the Goddess movement. Of all topics, its most recurrent one is the Black Madonna. Its editor comments: “In 1995 when I announced that Black Madonnas would be one of the themes of the then upcoming issue I had no idea that it would become not only an *ongoing* feature of the newspaper, but that over the next few years I would meet and correspond with so many people who are passionate about Black Madonnas.”⁵⁸¹
- In 1996, after 20 years of preparation, 250 different images of Black Madonnas from the Christian and Orthodox Church are making a pilgrimage around Europe under the motto “I, your Mother, came to visit you”. It visited a.o. Sarajevo when it was under armed attack during the war in Yugoslavia. A website tracks around the clock its activities. (<http://www.vierge-pelerin.org/>)
- In 1998, Pope John Paul II dedicated the year 1999 to the Black Madonna, and he honored Her as the “Lady of the new Millennium”. His personal devotion to the famous Polish Black Madonna of Czechtchowa is well known.
- A whole series of Internet shrines and Black Madonna sites are appearing, to the point that she has been described as the “Madonna of Cyberspace”. Some examples are presented in the sidebar.
- More and more ordinary people - within and without the catholic religion - testify to the importance of the Black Madonna image in their spiritual life such as:⁵⁸²
 - Marianne, a catholic, reports that “The Black Madonna is for me the feminine side of Jesus”
 - Birgit, a practicing evangelist says: “I am fascinated by the Black Madonna, not the sweet one in the blue coat, but the powerful Queen.”
 - Rose, a British woman: “This Dark Queen is for me the Free Self - and that is why I pray to Her and nobody else.”
 - Omifunke, a black American, says: “The Dark Mother is the feminine principle of the energy that is always in movement. This movement in the dark opens the way to receive the light,

Some Black Madonna websites
as of August 2000, in alphabetical order.

Black Madonnas cybershrines: (<http://www.geocities.com/Altitona/madonna/htm>
http://www.geocities.com/abeltza/black_madonna.htm
http://www.geocities.com/kettu_karhu/ketutar1/wicca/blackmadonna.html
Ofili: <http://nigeriaworld.com/news/daily/oct/111.html>
<http://www.geocities.com/syddraven/madonna/index.html>
<http://www.geocities.com/lilith70/library/virgin.html>
http://maple.lemoyne.edu/~bucko/a_mont.html
Edge Archives (<http://www.indigogroup.co.uk/edge/>
Forum for New Consciousness (<http://www.geocities.com/~Altitona/>
Gnostic Society Library (<http://webcom.com/gnosis/>
Immaculata Magazine (<http://marytown.org/>
International Marian Research Institute, University of Dayton
(<http://www.udayton.edu/mary/main.html>
Music: <http://150.252.8.92/www/iawm/pages/reference/blackmadonna.html>
Research <http://www.research-projects.unizh.ch/phil/unit66800/area186/p572.htm>
<http://www.spinfo.uni-koeln.de/mensch/projekt/mahomepaunix.html>
<http://www.georgetown.edu/labyrinth/labyrinth-home.html>
Online Library of Alchemy (<http://www.levity.com/alchemy/index.html>
Petra van Cronenburg (<http://www.geocities.com/altitona/list.htm>
Spiral Grove (<http://www.spiralgoddess.com/>
Women of Vision and Action (<http://voiceofwomen.com>

⁵⁸⁰ POBox 73, Sliema, Malta

⁵⁸¹ LaMonte, Willow “Black Madonna Sampler” in *Goddessing Regenerated* #12 , Spring 2000. *italics in original*

⁵⁸² Various testimonials reported in van Cronenburg, Petra *Ibid.* pg. 186-214.

and is at the beginning of all creative processes...She frees from the projections of society, and leads women to an empowerment without guilt, a love without doubt.”⁵⁸³

- A catholic American nun, who spoke anonymously from fear of sanctions, confides that “I know that She gathers in one single image all my own cultural roots - Irish, American-Indian and French - and I pray to Her as my Goddess.”
- Tissa Balasuriya from Sri Lanka, one of the founders of the human rights movement in his country, calls for a new Mariology: “We should move the focus from the Immaculate Virgin to the unity of body, soul and spirit.”

⁵⁸³ Ibid. pg 211.

- Abby Willowroot, an American pagan who created a virtual Internet shrine to the Black Madonna, which she explains as follows: “She is the sacred source. She transcends time, space, culture and religion.”
- One pilgrim simply quotes the old litany to the Black Madonna of Loreto: “She is the Throne of Wisdom, the Mystical Rose, the Door to Heaven, the Woman with Perfect Freedom, and the Queen of all our heart’s treasures.”

What does all this mean, for us, today? I interpret this Black Madonna revival as a sign of the spiritual hunger towards the reintegration of the Great Mother energies, those very energies that have been so powerfully repressed for the past five thousand years. Remember, the Black Madonna symbolizes the age-old Mother Earth, and her child humanity. The importance of healing today our relationship with this ancient archetype is being epitomized at the exterior level by our ecological crisis; and at the interior level by our deep split between spirit and the body. A theologian who is also a practicing Jungian psychoanalyst identifies some of the contemporary psychological implications (see sidebar).

But should this phenomenon not be dismissed as a short-term and irrelevant fashion? Or, on the contrary, might it be a small telltale smoke-signal of something more significant?

At the conclusion of her 250 page study on Black Madonnas, Petra van Cronenburg says: “The secret of the Black Madonna is the integration of body, soul and spirit in a deep mystical and spiritual love, a new equilibrium between the masculine and the feminine... She is the Madonna and

The Black Madonna from a Psychological Perspective

Fred Gustavson has a full practice as both an analytical psychologist and an ordained protestant theologian. Here are his conclusions on the meaning of the Black Madonna for today’s collective and individual psychology:

“Psychic wholeness becomes a possibility through the symbolism of the Black Madonna... Through her, a person does not let his or her energy go off in projection on other people - a projection that would take on dark characteristics, such as racial prejudice, witch hunting, and class oppression. Whenever people or individuals do not accept their own dark side, it is projected onto the nearest, most convenient object or personality...”

For most individuals in the West, there is a need to tap into the mystery of the Black Madonna and, through her, to taste an aspect of life which is not only important but essential for a full perspective on the rhythm with which life moves... Whether speaking theologically of God or psychologically of the Self, the issue of psycho-spiritual wholeness is identical. In either case, the Black Madonna - or the archetype she represents - is key...

In our culture the projection of the dark feminine is the dynamic behind out-and-out witch-hunts of many sorts. In subtler through more globally dangerous ways, the repression of the dark feminine was a factor behind such phenomena as black slavery, the near annihilation of the Native American, the degrading attitudes towards women and consequent heroic expectations on men, our attitudes towards our bodies, particularly our sexuality, and the way we treat the earth in general.”⁵⁸⁴

“The Black Madonna speaks to the very deprived area of the soul which hungers for value and hope in the midst of the indefiniteness and incomprehensibility of life. Each carries the missing dark pole of the feminine archetype in our time.”⁵⁸⁵

“She does not simply compensate a lack of femininity in our culture, but the lack of a specific kind of femininity - a femininity that is dark and acts as a matrix of all creativity and renewal... It relates to the illogical, irrational, unwarranted and seemingly without meaning. This is the side that is hard to integrate... Why are there hurricanes, earthquakes, natural catastrophes, unexpected deaths, and diseases that eat away at a person’s body and soul for no apparent reason? We could call it fate, but the term is unsatisfying.”⁵⁸⁶ “To recognize that such happenings may themselves be a necessary part of psychic-spiritual growth and maturity is the new task for people today.”⁵⁸⁷

⁵⁸⁴ Gustavson, Fred *The Black Madonna* (Boston: Sigo Press, 1990) pg. 115-119.

⁵⁸⁵ *Ibid.* pg. xii.

⁵⁸⁶ *Ibid.* pg. 112 - 114.

⁵⁸⁷ *Ibid.* pg. 37.

Goddess of all those who want to take the future in their own hands, with love and care... The role of the Black Madonna is that she prepares for change.”⁵⁸⁸

The next chapter will provide some hard statistical evidence that she may be right: for the first time in six centuries, a fundamental value change is indeed brewing in our contemporary societies.

⁵⁸⁸ Ibid. pg 214, and back cover.

Chapter 8: Where are we Now?

*“And when old words die out on the tongue
New melodies break forth from the heart;
And where old tracks are lost,
New country is revealed with its wonders.”*
Rabindranath Tagore⁵⁸⁹

“I would like to report that the growth of another way of thinking is inevitable, an approach that posits consciousness as part of nature, an experience of knowledge as intimacy rather than power. But there is no foregone conclusion.”

Susan Griffin⁵⁹⁰

Quite independently from the above anecdotal indications, there is now for the first time quantifiable evidence that a fundamental change is already happening in our collective consciousness. Tracking changes of consciousness - over the long haul, all the way to today - will also be the final approach by which the archetypal human map will be tested.

The history of consciousness structures, as perceived by Jean Gebser, spells out the direction of a fundamental shift in values that is occurring *now* for the first time in many centuries. A convergence is manifesting in many fields simultaneously, all pointing to a new Integral Culture. Such a culture implies the integration of the “missing archetype” of the Great Mother. And all signs point out that this is already ongoing.

The most complete survey of changes in values was performed for the US, and reveals that the portion of the population that has made this shift rose from negligible to 29% in less than two decades! This is manifesting itself in all aspects of society: from concerns about ecology to holistic health practices, from chaos theory in physics to the replacement of hierarchical structures with networks (such as Internet and virtual organizations), from the bridging of the Cartesian epistemological split between matter and spirit, to a whole array of social movements including women emancipation. What all these movements have in common is reclaiming Yin-type archetypal energies that mainstream Modern culture had been dismissing.

But we first need to put this process in the context of the (very long) history of consciousness changes

⁵⁸⁹ Tagore, Rabindranath Gitanjali.

⁵⁹⁰ Griffin, Susan The Eros of Everyday Life

Consciousness Evolution

Human consciousness has not been a static phenomenon: like everything else about us it has evolved, although at its own (very slow) pace. Over the past fifty years, a substantial body of literature has tried to identify the nature of the contemporary change in consciousness⁵⁹¹ but the most seminal relevant work for our purposes is the one by a comparatively little known contemporary of C.G. Jung: Jean Gebser.

Jean Gebser's Work

Jean Gebser was born in 1905 in the Polish town of Poznan, then part of Prussia. The aristocratic background of his family chronicled back to 13th century Thuringia (Duchy of Franconia). Gebser had a fairly adventurous life: he lived for years in Spain where he befriended the likes of Federico Garcia Lorca, and became first known as a laureate poet. In 1936, hours before his home in Madrid was bombed, he tried to escape to France only to get caught by anarchists. They were going to execute him, as they did his friend Garcia Lorca. He escaped again, and entered Switzerland two hours before the borders were closed. He changed his name to Jean and finally settled down to write his philosophical work. He was part of C.G. Jung's Eranos circle, where he met, among others, Erich Neumann; but they never referred to each other's work.⁵⁹²

Gebser's key work, The Ever-Present Origin was first published in German in 1953, but was translated into English only in 1986⁵⁹³.

What we need to know from Gebser can best be summarized by a graph. (Figure 8.1)⁵⁹⁴

⁵⁹¹ The mere scale and quality of publications on the process of contemporary societal change is impressive. See for instance Karl Jasper's Man in the Modern Age (1951, first German edition 1931); Piritim Sorokin's The Crisis of Our Age (1941); Lancelot Law Whyte's The Next Development in Man (1944); Vance Packard's The Hidden (1957), The Sexual Wilderness (1968); Barbara Ward's The Rich Nations and the Poor Nations (1962), and The Home of Man (1976); Richard Buckminster Fuller Unopia or Oblivion (1969); Gunnar Myrdal's The Challenge of World Poverty (1970); William Irvin Thompson's At the Edge of History (1971); Barry Commoner's The Closing Circle (1971); Gordon Rattray Taylor's Rethink (1972); Konrad Lorenz's Civilized Man's Eight Deadly Sins (1974); Alvin Toffler's Future Shock (1970 and The Third Wave (1980); Theodore Roszak's Person/Planet (1978); Herman Bryant Maynard and Susan Mehrrens's The Fourth Wave (1993); Gregory Stock's Metaman (1993); Mihaly Csikszentmialyi's The Evolving Self (1993); Ken Wilber's Sex, Ecology, Spirituality: The Spririt of Evolution (1995); Michael Murphy's The Future of the Body; Barbara Marx Hubbard Conscious Evolution (Novato: New World Library, 1998).

⁵⁹² Even though Erich Neumann's main work The Origins and History of Consciousness was originally published in 1953 the same year as Gebser's The Ever-Present Origin.

⁵⁹³ Gebser, Jean The Ever-Present Origin (Athens: Ohio University Press, 1986). Because this work is dense reading, I recommend as a more friendly introduction the book by Feuerstein, Georg: Structures of Consciousness: The Genius of Jean Gebser (Integral Publishing. 1987) POBox 1030, Lower Lake, CA 95457

⁵⁹⁴ This graph comes from the book by Kamenetzky, Mario : The Invisible Player: Consciousness: as the Soul of Economic, Social and Political Life (Rochester, Vermont: Inner Traditions International, 1998). I am indebted to Mr. Kamenetzky for first having attracted my attention to the direct relevance of Gebser's work for economic whole system analysis.

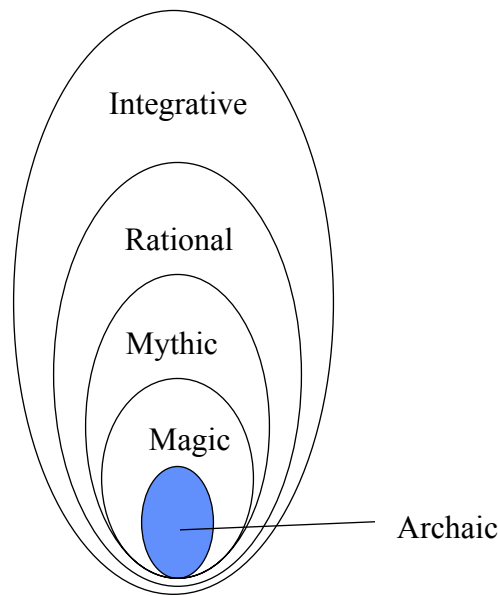


Figure 8.1: Gebser's Five Structures of Consciousness
A Synopsis of Gebser's Five Structures of Consciousness

1. Archaic Structure: started about 1 to 1.6 million years ago in hominids (*Homo Erectus*). This structure of consciousness has no concept of time or death; life is succession of "here-now's." Sensations and feelings exist, but are not conceptualized; there is no concept of "good" or "evil." It is a stage of consciousness we still visit every night in deep sleep (theta brainwaves).

2. Magic Structure: began probably around 150,000 years ago.
The concept of time and death emerges; rituals are being developed. The first elites are magi/shamans divining and influencing the universe. Emotions are the key basis of perception. It is the stage we still visit as part of normal sleep and biofeedback (alpha brainwaves).
Economic activity appears in the form of the first (stone age) manufacturing, accompanied by barter exchanges.

3. Mythic Structure: began between 25,000-3,000 years ago depending on regions. First matrifocal societies, followed by early "Civilizations" founded with social rules imposed by elites to gain control over the "Gods." Beginning Patriarchy where mythological figures become predominantly hierarchical male Gods. Imagination becomes the main basis of cognition. It is the state we still visit in dreams ("rapid eye movement" sleep) and daydreaming.
Appearance of first systematic specialized productions (first stone artifact "factories", later bronze and metallurgical productions). Money is invented.

4. Rational Structure⁵⁹⁵: began about 3,000 years ago and accentuated particularly over the past 500 years with a climax in the West over the past 200 years. It is the latter period described earlier (Chapter 1) among the successive layers of civilizations leading to the Western mind. It is the state we call rational reflection, that has been bestowed with the monopoly of legitimate interpretation of reality as Patriarchal Yang energy became triumphant.
Economic growth without consideration of environmental impact. Modern economies develop.

⁵⁹⁵ Gebser distinguishes between a "Mental" structure and a "Rational" structure, the latter of which he describes as a "deficient form of the mental consciousness structure." I will follow Kamenetzky in calling both "Rational." But I will handle Gebser's "deficient form" issue as the "hyper-rational", i.e. the shadow phenomenon of the Magician.

5. Integrative Structure⁵⁹⁶: just beginning now in the form of a subculture that Paul Ray has labeled Cultural Creatives (explained below). It integrates non-linearity, multiple causality as well as acausal relationships in perception of reality. E.g. holistic medicine, environmentalism, post-capitalist economies as described by Peter Drucker⁵⁹⁷. Given its importance for our topic, we will return in more detail to this Integrative structure later.

Gebser's key insight was that a healthy change in consciousness does not occur by moving from one type of structure to another, but by adding cumulatively to the previous stages. He distinguishes five different types of structures of consciousness, each encompassing all the previous ones. Gebser described each one of these structures in great detail, but only a succinct overview will be provided here in chronological order of their appearance (see sidebar). These stages of development do not necessarily coincide with a different physical human species.

What was the effect the "dominator paradigm" or patriarchal system (as was spelled out at the end of the previous chapter) on Gebser's consciousness structures? The next figure illustrates the outcome.

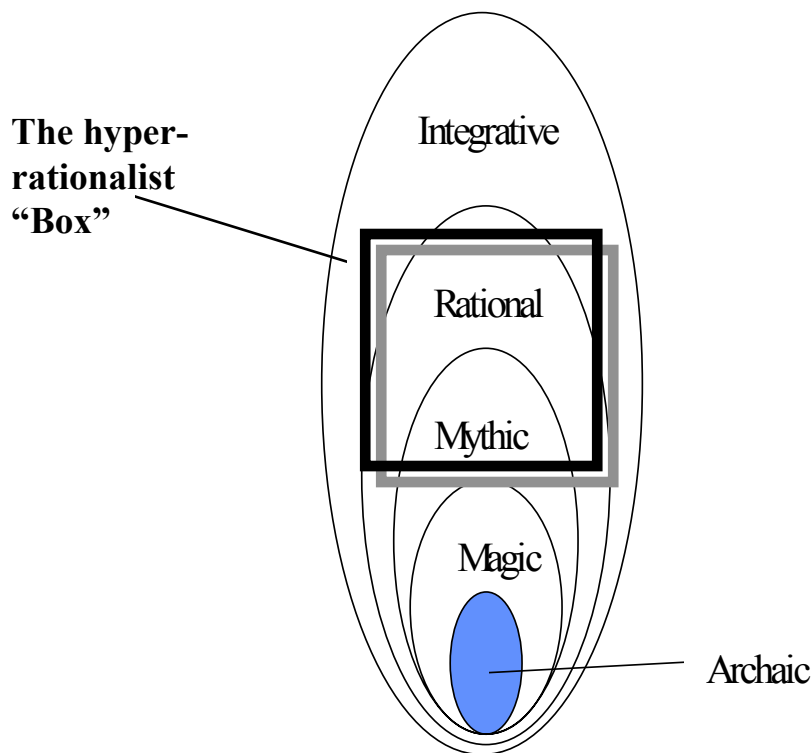


Figure 8.2 The Effect of the Hyper-rationalist "Box" in Gebser's Consciousness Structures

⁵⁹⁶ Gebser calls this the "Integral, aperspectival, and arational" Structure, I prefer "Integrative" following Kamenetsky because it describes the process, and not a static result. As will be demonstrated in Chapter 12, I have come to the conclusion that we have started to create the "Integrative" Consciousness structure, but it may take a few centuries or millennia before we reach a fully "Integral" structure.

⁵⁹⁷ Drucker, Peter Post-Capitalist Society (New York: Harper Business, 1993) and The New Realities: In Government and Politics, in Economics and Business, in Society and World View. New York: Harper Business, 1995).

The excess Yang deviation of the dominator world-view has resulted in a “Modernist” world-view that “boxed” us up in the idea that only the Rational and specific parts of the Mythic structure are legitimate. A key Yang Myth implicitly taken as self-evident dates from Parmenides in the 6th century B.C. This myth states that the Rational Mind has a monopoly of legitimacy in interpretation of reality. Specifically, it has removed all validity to any “emotional” input that relates to the Archaic or Magical Structures, which it dismisses as “primitive” or “pre-scientific.”

This view is the manifestation of the hyper-rationalist Apollonian shadow as was defined in chapter 10, what Anne Wilson Schaef⁵⁹⁸ coined the “Technocratic Materialistic Mechanistic” (TMM) model. As a reminder, that shadow believes in the following three Yang myths, specifically that:

It is the only thing that exists;

It is innately superior because it knows and understands everything;

It is possible to be totally logical, rational and objective.

These myths have served us well to push the capacities of the human intellect and technologies to their current level. But they also have become the main intellectual blockage to access our next evolutionary step: i.e. the Integrative consciousness structure.

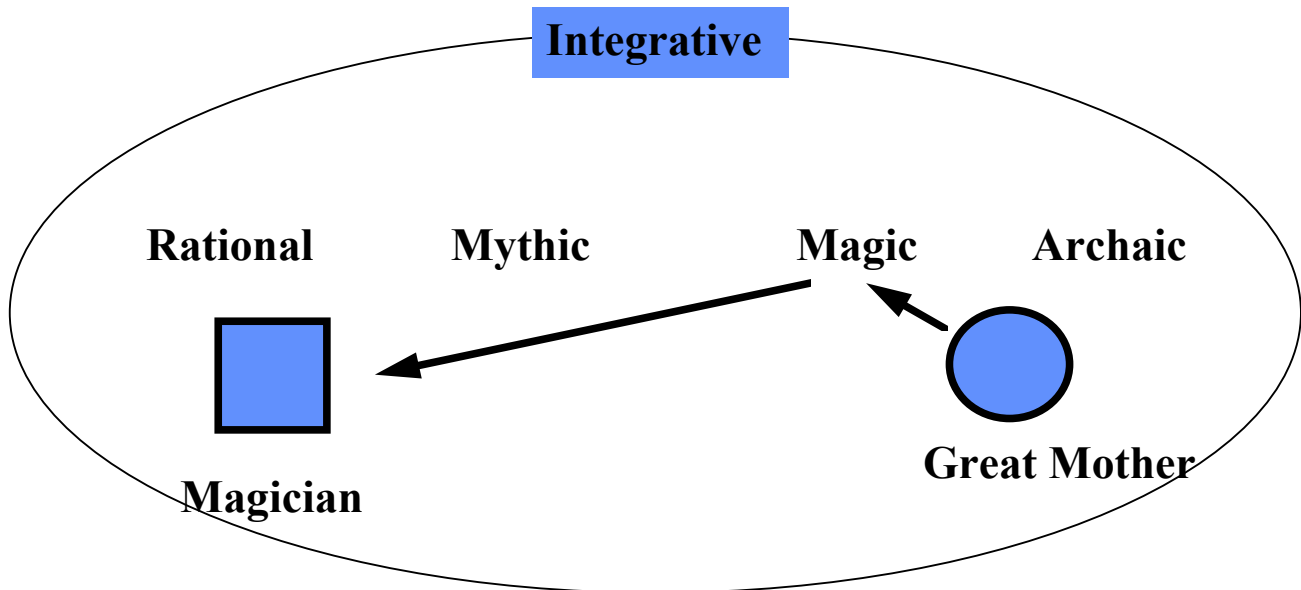
What are the chances of us ever breaking out of that “hyper-rational box”?

Integrating Gebser into Archetypal Evolution

The following figure (Figure 8.3) provides a beginning of an answer to that question.

⁵⁹⁸ Schaef, Anne Wilson When Society becomes an Addict (San Francisco: Harper & Row, 1987) pg 7-8.

**As Patriarchal System affirmed itself,
it took legitimacy away from Great Mother Archetype
and the Archaic and Magic Consciousness levels**



As Integrative consciousness affirms itself => reintegration of Great Mother values

Figure 8.3 Gebser's Consciousness Structures mapped on the Archetypal Evolution

This figure illustrates three phenomena:

On the one side, the Archaic and Magic consciousness structure is quite compatible with the Great Mother archetype, because the unitary consciousness, the immersion into the whole, the *participation mystique* with nature were “natural” states in these two oldest structures of consciousness. They were also quite consistent with the Great Mother archetype. On the other side, we have already seen that the Rational consciousness structures fit like a glove with the world-view of the Magician archetype.

In consequence of the above, as consciousness evolved from the earlier structures to the Rational one, the Great Mother archetype would be automatically left out in the cold. The big arrow redirecting the energy from the Great Mother archetype to the Magician in Figure 8.3 shows this graphically.

However, as the Integrative consciousness manages to re-integrate the Magic and Archaic structures automatically the Great Mother archetype will return into focus. Vice versa, the honoring of the Great Mother archetype will mean in practice re-legitimizing processes such as emotions, story telling, intuitive inputs, and other non-linear, non-rational approaches for perceiving and interpreting reality. The difference with the past is that *both archetypes* that relate to our interpretation of the universe - the Magician *and* the Great Mother - will be active at the same time and complement each

other. Contemporary examples of such an attempt at integrating these two views of the universe in a scientific way is Brian Swimme's cosmology, Thomas Berry's historical view, or Ken Wilber's most recent works.⁵⁹⁹ To use the metaphor of Figure 3.4 we will finally stand on *both* archetypal feet instead of the unstable practice of trying to keep equilibrium on one single one, whether right or left. Note that the Integrative consciousness is integrating more than just these two archetypes. Its main function is what Jung called individuation which implies fully integrating *all five* archetypes. In other words, the Integrative consciousness aims at making humanity taking responsibility of all its shadows to become the Archetypal Human initially described in Figure 3.5 (page ???). If Gebser is correct, we are at the brink of a massive consciousness shift. The shift from the Modernist to the Integrative values can only be compared with the shift towards reason in classical Greece. Except that the current transformation is bound to be *much* faster. Greek rationalism took centuries to spread to other areas of the Mediterranean world. And we had to wait for the Renaissance and the Enlightenment to start mainstreaming these concepts in every day life. In contrast, the recent surveys that will be discussed later in this chapter, demonstrate that the current dynamic towards Integrative values is already happening at the speed of a tidal wave.

A Lesson from 30,000 years of Archetypal History

I will now verify how the Archetypal Human model (Figure 3.5) fits major archetypal shifts. This historical overview will also explain why I have come to the conclusion that the time for a shift toward the next structure of consciousness is imminent.

I propose as working hypothesis for this section that ***“Civilizations mutate or die through their wounded archetype.”*** In other words, whenever an archetype is repressed for long in a civilization, that society has not built up any capacity to deal with that aspect of the human psyche. It will therefore end up mutating or collapsing via the specific domain relating to that archetype. Specifically, if this hypothesis is valid, it would mean that Western civilization is in the process of meeting its nemesis right now as it gets in contact with the re-awakening of the Great Mother archetype in the form of the ecological crisis, women self-determination⁶⁰⁰, the crisis of meaning and of the existing dominant paradigm. This is striking because until now the buildup toward the Western Modernist viewpoint has proven remarkably robust over several millennia.

To provide evidence for such a sweeping statement, I will follow Oliver Wendell Holmes' advice: “A page of history is worth a volume of logic.” I'll sketch here only a much abbreviated historical sequence that illustrates the underlying process. For obvious reasons, the more recent the period, the more evidence we can hope to find. But for the sake of brevity, I will not develop any of them beyond a few paragraphs (see works in footnotes for more details).

⁵⁹⁹ Swimme, Brian The Hidden Heart of the Cosmos (Maryknoll, NY: Orbis Books, 1998) and Swimme, Brian & Berry Thomas: The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era (San Francisco: Harper San Francisco, 1992); Ken Wilber's Sex, Ecology, Spirituality: The Spirit of Evolution (1995) and particularly his synthesis of his entire work in The Eye of the Spirit (1998).

⁶⁰⁰ See Glossary Appendix for definitions.

A Mythical “Golden Age”?

There is still a substantial debate going among the experts as to why Cro-Magnon Man (*Homo Sapiens Sapiens*), of a slighter built than Neanderthal Man (*Homo Sapiens Neanderthalis*) has managed systematically to displace his physically much stronger predecessor from about 40,000 B.C. onward. I will venture the guess that it has nothing to do with comparative physical strength, but rather with a comparatively richer archetypal world. Having access to more dimensions of the Archetypal Human is an important comparative advantage in adapting to complex circumstances such as the glacial climate changes that were occurring at the time. But such features are clearly not going to be measurable in the size and shape of the bones of our remote ancestors. However, the evidence we do have includes the extraordinary “cave art” explosion that Cro-Magnon created. Could we ever hope for a better proof of a rich archetypal imaginal life?

Recent archeological finds have confirmed that the difference is dramatic between Cro Magnon and Neanderthal in the complexity and richness of their imaginal worlds - as revealed by their respective artistic expressions. The well-ethnologist, Emmanuel

Archeological Evidence for a Golden Age
Recent archeological evidence ⁶⁰¹ indicates that an Age of plenty may actually have existed in the Paleolithic age for humans from Central Africa to Europe. It was an interglacial period when the climate was mild, and the animal life for the hunters, the fruit and plant life for the gatherers was abundant for all. The level of sophistication of some of the technologies of that time has only recently become evident. For instance, in the archeological sites of Pavlov and Dolni Vestnice in the Czech Republic, sophisticated fishing and hunting nets made in fine fibers - using 7 of the 8 types of knots still currently used for this purpose - have been traced back to 20,000 B.C!⁶⁰².

Photo 8.0 ¼ page

The Shaman in trance dance, linking the animal and human realm. Notice that the feet are definitely human. The extraordinary art that appeared in initiation caves when “Homo Sapiens-Sapiens” appeared demonstrates the rich archetypal world that exploded in the Paleolithic world. (from the cave Les Trois Frères, Ariège, France)

known Italian paleo-Anati, has even been able to

reconstruct that the first “philosophical” thoughts of our species related to dualism: “In the representation of the world of the fossil record of *Homo Sapiens*, everything that exists has its counterparty. The masculine half has to have its feminine half to function biologically and to become itself. And vice versa. Man and woman, the animal world and the human world, the sky and the earth, the mountain and the plain, the cave and the outside world. In this dualist worldview, everything had its counterparty, and wholeness was attained by the union of the complementary polarities, which found their prototype in the feminine and masculine principle.”⁶⁰³ In short, this is what the Taoists would be calling Yin-Yang tens of thousands of years later.⁶⁰⁴

If one were willing to accept at face value the legend already well established in Hesiod’s time (700 B.C.) of a “Golden Age” lost in a distant past, one could even hypothesize that the “rich archetypal life” may actually have included at some point all five archetypes of our Archetypal Human. One of

⁶⁰¹ See for instance Chavaillon, Jean *L’Âge d’Or de l’humanité* (Paris: Editions Odile Jacob, 1996).

⁶⁰² *Athena: Mensuel du développement technologique* (Belgium) Issue # 137 January 1998 pg 220-221

⁶⁰³ Anati, Emmanuel *La Religion des Origines* (Paris: Bayard Editions – Le grand livre du mois, 1999) pg. 144-145.

⁶⁰⁴ And what the Japanese philosopher Miura Baien would be calling “*jori*” in the nineteenth century (see sidebar on page 61).

many poetic versions of this myth is the African Mossi tribe's "A long time ago, the sky was so close to the Earth one could extend the hand to pick stars to feed oneself. People were happy with uncooked food as animals still are; and like them, they felt no shame. It was the Golden Age."

Whether there ever was a real "Golden Age", how extensive it was, and how long it may have lasted, are questions that will remain open for debate for a long time. For the purpose of our hypothesis, however, the actual existence of such a period is not essential. What is more important – and is also better supported by evidence – is that successive civilizations including our own have often been lacking at least one of the five archetypes. And that this typically had some traumatic consequences, as will be shown next.

Matriarchal Societies and the Missing Warrior

At some point during the flourishing of the Matrifocal and Matriarchal societies⁶⁰⁵ (30,000 B.C. (?) to 3,000 B.C.), there is archeological evidence that the Warrior archetype had become inactive. Such evidence, offered by James Mellaart and Marija Gimbutas, includes the absence of weapons and of any defensive system in and around Çatal Huyuk (7-6th Millennium B.C.). If you live in a peaceful society, where no attack has occurred for a few thousand years, it may have appeared useless or even counterproductive to keep up Warrior-like energy in society's midst.

This may seem a reasonable attitude, but it becomes a deadly

Photo 8.2 ½ page

This artistic reconstruction of daily life in Çatal Huyuk provides an image of the earliest known Matrifocal urban settlement, dated 6,000 BC.

Photo 8.1 ½ page

A woman is climbing up a tree with a basket to harvest wild honey. This Mesolithic rock painting from Cuevas de Araña, Bicorp, Spain, illustrates a life style of food gathering that may have been a matrifocal Golden Age.

mistake when that society suddenly is faced with another culture where the Warrior archetype is honored. This is what may have happened if the matrifocal societies of Old Europe have had to suddenly

face highly mobile, horse-mounted Indo-European invaders.

⁶⁰⁵ Matriarchal means that power structures are in the hand of women. Matrifocal indicates a cultural context where the Feminine archetype is honored, but which has not necessarily created an organized power structure.

The next two archetypal shifts relate to the successive repression of the two Yin archetypes of the Archetypal Human: in a first phase the Lover, and then the Great Mother/Provider.

Indo-European civilizations and the Missing Lover

The entire life's work of George Dumézil has been dedicated to an exhaustive analysis of Indo-European society's internal organization.

He found that four archetypes were formally institutionalized among the Indo-Europeans: the Sovereign, the Warrior, the Magician and the Provider (see sidebar). Here again, one archetype was missing. This time, it was the Lover. The absence of that archetype enabled the Indo-Europeans to operate with such brutal "efficiency" in taking over the older matrifocal societies. As mentioned earlier, their standard procedure was ethnic cleansing, i.e. killing off all the males, then raping and enslaving all the females. The institution of slavery is a logical outcome of this process, and its maintenance over millennia is totally compatible with such an archetypal constellation.

Dumézil's Indo-Europeans⁶⁰⁶

Few people have been able to dedicate their entire life on a single topic of research with the breath that Georges Dumézil has demonstrated. Between 1924 and his death in 1986, he published 60 books and three hundred articles, all of them on different aspects of Indo-European mythologies. He traced the core Indo-European archetypal system through the mythologies of their many branches, from the traditions of the Ural to the Norsk sagas, from the Germanic to the Indian, from the Greek and Roman mythologies to the Persian ones. His conclusion: the Indo-European social organization was structured in three "official castes" still evident in India today. They are from the bottom of the social ladder to the top: the *Providers* (artisans, merchants, herders and farmers); the *Warriors* (similar to the Kshatria caste still existing in India), and the *Priests* (India's Brahmin caste) out of which a *King* was chosen. They correspond respectively to the Provider, the Warrior, the Magician and the Sovereign of our archetypal map.

Christianity and the Missing Great Mother Archetype

However, when Christianity appeared in the Roman Empire, it spread rapidly particularly in the cities among the slaves and women. What the new religion was bringing them was hope for salvation and liberation. The difference between Christianity and the earlier Hebrew and Indo-European religions was the "*Evangelium*" (literally the "*Good News*") that "God had loved humanity so much, that He sacrificed his only Son to save it." It was a religion that re-established the Lover archetype in an asexual form. Christianity ended up over the next centuries taking over practically all earlier religions of the Roman Empire (except the Judaic), and became the unifying mental reference for the Western world.

⁶⁰⁶ The best overview is Dumézil, Georges *Mythe et épopée: l'idéologie des trois fonctions dans les épopées indo-européennes* (Paris: NRF Editions Gallimard 1986) 3 Volumes. An synopsis is available in *Mythes de Dieux des Indo-Européens* (Paris: Flammarion, 1992). There are separate volumes for two of Dumézil's "functions" (equivalent to our archetypes) - the Sovereign and the Warrior - in *Les Dieux Souverains des Indo-Européens* (Paris: Gallimard, last edition 1986) and *Heur et Malheur du Guerrier* (Paris: Flammarion, 1985). There are several volumes by geographic specialization. For instance Germanic and Nordic mythology is covered in *Du Mythe au Roman: la Saga de Hadingus* (Paris: PUF, last edition 1986); Caucasian mythology in *Romans de Scythie et d'alentour* (Paris: Payot, 1988); or Roman religion in *La Religion Romaine Archaïque* (Paris: Payot, 1987).

We already shown (Chapter 2) how one archetype - the Great Mother/Provider - was repressed in this system. We also already discussed some of its consequences. So once again, only four archetypes were active; the missing one being now the Great Mother.

Back to Today

If we accept the following two hypotheses as valid:

- civilizations mutate or collapse when they meet the archetype it has repressed;
- and the current ecological and epistemological crisis in the West is characterized by the reemergence of the Great Mother archetype;

then the crisis of our time is an unusually important one, even in the very long perspective of consciousness evolution.

The main difference between this mutation and all the previous ones reviewed above is that we can make it a conscious one, and that the possibility exists for it to become a win-win for all, instead of a win-lose proposition. Historically, such transitions have definitely proven tragic win-lose situations. They range from Indo-European ethnic cleansing to the bloody Roman persecutions of Christian martyrs, until the Christians would in turn persecute heretics.

The new value system is integrative, i.e. for the first time it does not necessarily *exclude* other worldviews (see sidebar). On the contrary, it is by definition about expanding consciousness to *include* as many viewpoints as possible. Could this mutation therefore not be more peaceful?

The encouraging and intriguing fact is that recent surveys show that the mutation has already been happening for over a quarter of the population. It has been peaceful to the point it has barely been noticed, as will be shown next.

Two Testimonies on Integrating the Feminine Today

Among those who have described well what it would mean to heal the split in our societies between the feminine and the masculine, between spirit and matter, I will quote two eloquent voices. They are totally different in backgrounds, religious convictions, and worldviews - but they have in common to have been able to capture in synthetic words what is involved.

The first one is Erich Neumann, a Jewish disciple and contemporary of C.G. Jung, who concludes in his classic *The Great Mother* "Thus modern man...discovers...that in the generating and nourishing, protective and transformative, feminine power of the unconscious, a wisdom is at work that is infinitely superior to the wisdom of man's waking consciousness, and that, as source of vision and symbol, of ritual and law, poetry and vision, intervenes, summoned or unsummoned, to save man and give direction to his life"⁶⁰⁷

The second is Teilhard de Chardin, Jesuit catholic priest and anthropologist, who describes his encounter with and integration of matter as follows. Matter tells him "You had need of me in order to grow; and I am waiting from you in to be made holy. And now I am established on you for life, or for death. You can never go back, never to return to commonplace gratification or untroubled worship. He who has once seen me can never forget me; he must either damn himself with me or save me with himself...You who has grasped that the world has, even more than individuals, a soul to be redeemed, lay your whole being wide open to my inspiration, and receive the spirit of the earth which is to be saved...Never say 'Matter is accursed, matter is evil'.

Son of man, bathe yourself in the ocean of matter; plunge into it where it is deepest and most violent; struggle with its currents and drink of its waters. For it cradled you long ago in your preconscious existence; and it is that ocean that will raise you up to God."⁶⁰⁸

⁶⁰⁷ Neumann, Erich: *The Great Mother* pg 330.

⁶⁰⁸ Teilhard de Chardin: extracts from "The Spiritual Power of Matter" in *Hymn of the Universe* pg 60-65.

Where are We Now?

“I think there are good reasons to believe that the modern age has ended. Today, many things indicate that we are going through a transitional period, when it seems that something is on its way out, and something else is painfully being born. It is as if something were crumbling, decaying and exhausting itself, while something else, still indistinct, were arising from the rubble”

What could Vaclav Havel, President of the Czech Republic, have been referring to with this statement made at the Liberty Medal ceremony, Philadelphia, July 4, 1994?

Usually, one can rely only on hunches and anecdotes when one deals with sweeping paradigm shifts. One expert on the topic even claims that “If you ask paradigm pioneers to justify their decision to switch to a new paradigm, they can’t do it using numbers. Because the numbers don’t exist”⁶⁰⁹.

Well, the good news is this may not be true anymore for the topic of interest to us here, at least for one significant country.

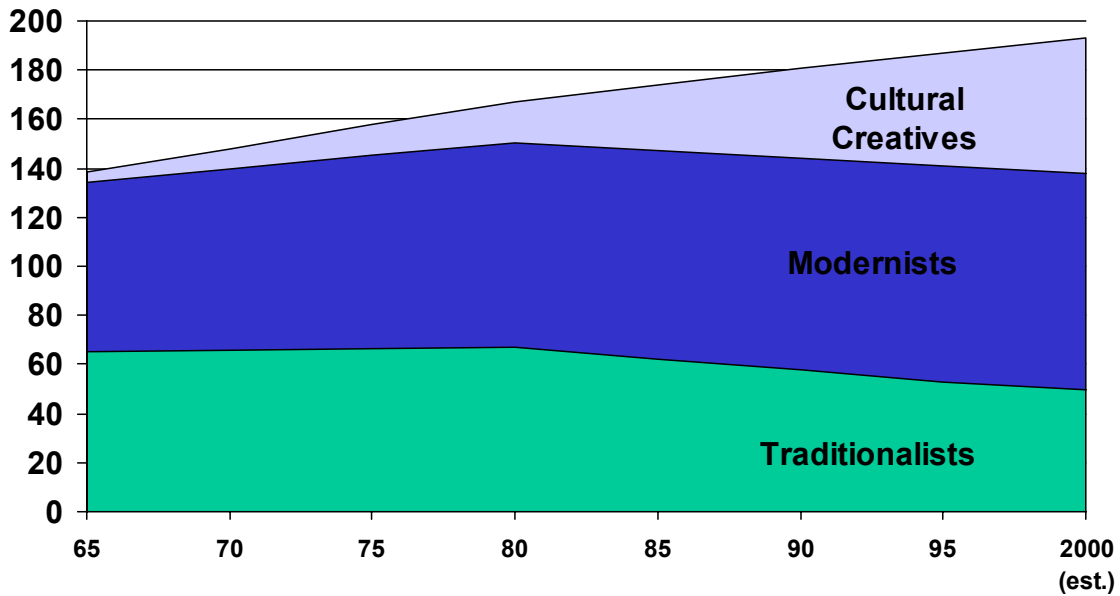
The largest up-to-date survey of changes in value in America was conducted in 1995 by American LIVES Inc. Based on cumulative surveys involving 100,000 adult Americans and 500 focus groups, it enabled the identification of three different subcultures in that country.⁶¹⁰

And Figure 8.4 shows the striking growth trend since 1965 of one particular subculture - the “Cultural Creative” subculture - compared to the other two subcultures.

⁶⁰⁹ Barker, Joel: Paradigms: The Business of Discovering the Future ()

⁶¹⁰ Ray, Paul and Anderson, Sherry The Cultural Creatives (New York: Harmony Books, 2000)

Evolution over Time of the Three Subcultures (millions of adults, US, 1965-2000)



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Figure 8.4 Evolution of the three subcultures (millions of US adults, 1965-2000)

A more detailed description of each subculture follows next.

⁶¹¹ Private communication by Paul Ray in September 1999.

The Traditionalists

Traditionalists are primarily the “religious conservatives.”(see sidebar).

“This is a culture of memory. They place their hopes in the recovery of small-town, religious America. This mythic world was cleaner, more principled, and less conflicted than the one that impinges on us every day today. At that time ‘men were men’, and authority was self-reliant, fixed on the task, and impatient with complexity. Its values are evoked in John Wayne movies, Fourth of July speeches, and Veteran’s Day’s parades... Even in larger cities, Traditionalists build strong relationships and take care of one another through their religious congregations.”⁶¹³

Who are the Traditionalists?

“The Traditionalists are defined by their traditional and conservative values and beliefs. They are on the average, older and less-educated than the Modernists or Cultural Creatives. Retirees and the poor bring the median family income of the group down to \$24,000. This family-centered group is the most likely one to trust the political teachings of religious leaders. A number of ethnic minorities are also in this subculture, as well as union supporters who may be politically liberal... Traditionalists have difficulty handling complexity and the modern world, and they are suspicious of change. As time goes by their numbers are likely to continue to decline: their current median age is about 53, and Traditionalists are dying faster than they are being replaced by younger people.”⁶¹²

According to Ray and Anderson “After listening to numerous discussions in focus groups, it slowly became apparent that there is a Traditionalist cognitive style. Most of them avoid complex situations and ideas if they can, and they are emotionally reactive against change and the modern world... American Traditionalism is also a desire for simplification, for traditional certainties, and for less sophistication and secularism, for religious monoculture, and for national and ethnic unity. A common rhetoric is ‘return to earlier, simpler, purer, holier ways of the past, and repent for the sinful present... The shadow of Traditionalism includes hate groups and the far right fringe.’”⁶¹⁴

Until recently they used to share the scene only with the next group: the Modernists.

The Modernists

Practically all people in the Western world have been extensively exposed to the “Modernist” world-view. It is so pervasive that the Modernists are the only ones who can get away with the idea that theirs is not a worldview. Some still believe that theirs is “the world as it really is.” It is the viewpoint that has shaped the Industrial Age, and remains the dominant subculture in the Western World. With 47% (88 million adults) of the US population, they are still the single largest constituency. But even as their percentages gradually slack off over time, the Modernist viewpoint remains exclusively the one reflected in mass media.

Modernist World-view

Modernism developed in reaction to the “traditionalist” societies, as a rejection of the religion-dominated world-view that had been the almost exclusive viewpoint when it was at its peak in the Dark Middle Ages.

⁶¹² Ray, Paul H. “The Emerging Culture” *American Demographics* (Ithaca, New York, 1997) pg 5

⁶¹³ Ibid pg. 80.

⁶¹⁴ Ray, Paul and Anderson Sherry Ruth *The Cultural Creatives* (New York: Harmony Books, 1999) chapter I pg 11-12.

“Modern civilization is built on the story of breaking out of the prison of definition by race, ethnicity, gender, sexuality, region of origin, religion, occupation, education... For those of us in the middle and upper classes, the prison-break story is true. Modernity finally liberated us from the traditional constraints, and many of us have been able to go wherever our dreams and talents led us. In the Western democracies, we are no longer compelled to believe in certain religious doctrines, obey priests and elders, or even belong to a church. We can speak out freely on virtually any issue that concerns us. We can travel almost anywhere we choose (if we can afford it). We can read or watch almost anything we wish, we can marry whoever will have us, and many of us can escape our class origin... But for those who are poor and poorly educated, the story is different. And it has been different for most women through most of modern history. The cornucopia of options that modernity provided has not been available to everyone equally, regardless of the prison-break story. But the story has been so compelling, and the dream of *more* has been so enticing, that most Westerners have ignored the disquieting side effects of Modern culture until recently.”⁶¹⁵

The Modernists automatically consider as “modern” (treated as synonymous with “sophisticated, advanced, urbane and/or inevitable”) the values, technologies, interpretations that oppose themselves to the “backward”, “under-developed” societies that preceded it. They kept intact, however, one of the key premises of the previous religion-dominated world-view: the biblical premise that Man is to be Master over the rest of creation.

There are two different domains where this interpretation is active:

- At the **personal level**: Modernists tend to value *universal norms and secularity* (as opposed to provincialism and religious dogmas). Nevertheless many maintain an orthodox religious practice (40%), but do not necessarily translate that into altruism (only 32% do so). Instead their top priority lies in personal freedom and achievement, leading to upward mobility (important for 36%) and specifically *financial materialism* (82%). Their values are centered on personal success, consumerism, materialism and technological rationality.

⁶¹⁵ Ibid. pg 74 -75

- At the **collective level**: Organizationally, they believe in the management and technological practices that have arisen from the *Industrial Age*, including *traditional economic theory* (see sidebar). They believe that technology will ultimately prevail over the negative consequences of the existing practices. They tend to belittle these negative consequences (environmental, societal disruptions). Politically, they could be Left or Right, liberals or conservatives. Their conservative wing, for example, shares with the religious conservatives the view that women should not be active in the workplace.

Economic Theory and Modernism

The bulk of conventional economic theory is embedded in the Modernist viewpoint. Although a growing number of economists are breaking through the old molds, this Modernist backdrop has resulted in the following tendencies to over-simplify the analysis of economic reality:

- Everything that cannot be or is not measured does not exist. For example, a woman taking care of her children is not part of GNP, while someone whose job it is to do the same thing - i.e., gets paid in dollars - is measurable and, therefore, exists. Exploitation of non-renewable natural resources is not measured and, therefore, is not a problem; etc.. In the specific monetary domain, the implication is that only economic exchanges that use the official national currency are considered "real." Even the economy itself is simply defined as the space where the transactions involving that particular national currency occur.
- This blindness to what we do not care to measure results in what the British-American economist Kenneth Boulding has described as "cowboy economics." Cowboys use the range for their cattle to graze, and when the land has deteriorated, they just move on to the next area, leaving other people in the future to take care of whatever they abandon. Much of our resource and land use, and many of our urban landscapes, shows the scars of these practices.
- Another consequence is what President Carlos Andres Perez from Venezuela, an economist himself, coined as "Economism." It refers to the use of economic criteria as the *only* criteria to justify decisions. It simply denies the existence of other domains, or the relevance of their contributions or insights into the issue at hand. Economism is in fact only the application to economics of a reductionist tendency sometimes exhibited in Modernist science. It is the manifestation in economics of what I called the hyper-rational Apollonian viewpoint. short, as Einstein claimed:

*"Not everything that counts can be counted.
Not everything that can be counted counts."*

One of the ironies of history is that Economism and other forms of reductionist science is today playing the identical role that religious dogma used to play when Modernism went to battle against the Medieval mindset. Some of the debates about the neo-liberal quantified economics and their relevance to real-life economics reflect a similar tension between worldviews.

- It should be noted that traditional economic theory - perhaps along with traditional medical models of reality - is among the hard-core Modernist theories. This is paradoxical, because the "hard sciences" that economics has tried to emulate such as Physics and thermodynamics are by now heavily engaged in dialogues about broadening to Trans-modern world-views.

The Cultural Creative Subculture

"Cultural Creatives are so called because they are coming up with most new ideas in American culture, operating on the leading edge of cultural change"⁶¹⁶ This last subculture is just

emerging in front of our eyes is. It is so new that as recently as twenty years ago the values driving

⁶¹⁶ Ray, Paul The Integral Culture Survey: A Study of the Emergence of Transformational Value in America (Research Monograph sponsored by the Fetzer Institute and the Institute of Noetic Sciences, 1996) pg 5.

this world-view were not even statistically significant in the population (less than 3%). By 1995, 23.6% of the US population (i.e. 44 Million adults) espouse this “Trans-modern” mindset and by 2000 about 29% ! (see sidebar).

I will show later that this trend is actually a global one. But as the only detailed quantitative evidence currently available are the ones from the US study, the discussion will keep focused on that particular data set.

Cultural Creative Subculture World-view

Exactly as the Modernist view developed in reaction to what was considered the over-simplifications and

excesses of the religion-dominated world-view of the late Middle Ages, the Cultural Creative subculture has emerged in reaction to the blindness and excesses of the Modernist tradition.

Let us look at the value systems the “Cultural Creatives” embody at the personal as well as the collective level:

- At the **personal level**, their main concern is *self-actualization*, i.e. inner growth, as opposed to exterior social prestige. Many have given up on having traditional orthodox religions provide support in their spirituality (17% maintain a traditional orthodox practice against 40% for the Moderns, and 47% for the Traditionalists). They are *curious about the world* (85% are xenophiles). Quality of *personal relationships* is critical for them (76% think so, against 49% for the Moderns and 65% for the Traditionalists). They also tend to be *better informed* than the society at large.
- At the **collective level**: One of their main concerns is the deterioration of the *community* and the *environment* (92% want to rebuild community; 87% believe in ecological sustainability). Ray assesses them as more “altruistic” than any other group, and are willing to make personal sacrifices (84% are altruistic, compared to 51% among the Moderns and 55% for the Traditionalists). They are even willing to take *personal initiatives* in order to achieve a society they believe in (45% want to be “activists”, compared to only 29% of the Moderns and 34% for the Traditionalists). They don’t believe in success as the main criterion (70%), but give a higher priority to creative time. Finally, *women’s* participation in the work place is accepted as a given (69%). They are slightly *more optimistic* about the future (35% as against 24% for Modernists and 26% for the Traditionalists).

Who are the Cultural Creatives?

The Cultural Creatives tend to be in all regions of the US, and contrary to general belief are not concentrated on the West Coast. They are a middle to upper middle class, with median income of \$47,000 (46% are in the upper income quartile of the population). Their median age is 42; with 30% college graduates, they are more educated than any other subculture. The gender split is 40:60 men to women, about 50% more women than men.

“There are also some meaningful *rejections* by the Cultural Creatives: the intolerance of the Religious Right, the thoughtless hedonism of today’s commercial media, the go-go greed of the Modernists in the Eighties, and the mindless destruction of much of the planet’s ecology by big business.”

What is surprising?

The size of the numbers of Cultural Creatives that have appeared out of the woodwork in less than one generation may be surprising to many. It did certainly surprise me. Even people who are part of this subculture consider themselves to be isolated exceptions.

Two reasons converge to create that impression of isolation.

- there is no organization that identifies them;
- there is no media mirror.

No organization

One of the main reasons for the Cultural Creative invisibility is that this subculture has not spawned a mass political party, a mass religious movement, or even a separately identifiable publication market. Cultural Creatives are by definition eclectics who pick and choose their information as their interests lead them, from mainstream to marginal publications, national as well as foreign. So there is no place or group where they can actually meet and be counted.

No Mirror

Even more important, the mass media, our mirror in society, is almost completely immersed in the Modernist subculture, and practically exclusively reflects that viewpoint. Whenever it refers to the subculture of the Cultural Creatives, it tends to present as typical a caricature of the whole group: the marginal fringe of “New Ager”, who represent less than 4 Million of the population. So even when this is reflected, the vast majority of the 44 Million Cultural Creatives do not recognize themselves in this image either.

This invisibility - even to the members themselves - may be the most unusual feature of this new subculture.

When Modernism came into fashion from the Late Renaissance onward, the “Modernizers” knew very well that they were a movement. Erasmus of Rotterdam or the French Encyclopedists had the media of their respective times focusing on every one of their doings. Others knew them as a movement, and they also knew each other. All of this was true even as they represented only 1% or 2% of the population in their time, compared to the 23.6% that the Integrative subculture already represents today.

So, whenever the socio-political reality of these trends will finally sink in, we can expect a much swifter shift than what happened when Modernism was born.

This is precisely what is happening right now, according to Vaclav Havel. Other scholars in growing numbers are agreeing with him (sidebar).

“Green” and “Integrative” Cultural Creatives

Ray goes on by distinguishing between two types of Cultural Creatives: the “Green” Cultural Creatives and the “Core” ones, which I prefer to call the “Integrative” Cultural Creatives for reasons that will become evident by the end of this chapter.

- Green Cultural Creatives (13% or 24 million adults in 1995 in the US) are concerned with the environment and social concerns from a secular viewpoint. They tend to be activists in the public arena. They are focusing on solving problems “out there” and are less interested in personal change. They tend to be middle class.
- Integrative Cultural Creatives (10.6% or 20 million in Ray’s survey) have *both* personal evolution and green values. They are seriously engaged in psychology, spiritual life, self-actualization, self-expression. They enjoy mastering new ideas, are socially concerned, are involved in “women’s issues” and/or ecological sustainability. They tend to be upper middle class, and their male-female ratio is 33:67, *twice* as many women as men.

Cultural Creatives and Integrative Culture

“The appearance of the Cultural Creatives is about healing the old splits: between the inner and outer, spiritual and material, individual and society. The possibility of a new culture centers on reintegration of what has been fragmented by Modernism: self-integration and authenticity; integration with community and connection with others around the globe, not just at home;

Mind Change

- “Imagine yourself a historian looking back from some time in the next century. What do you judge the most important thing that happened in the twentieth century?...My guess is that it will be something as quiet as a change of mind, a change of mind that is bubbling up out of the unconscious depths, spreading around the world, changing everything...*Society will only a few generations from now, be as different from modern industrial society as that is from society of the Middle Ages.*”
Willis Harman⁶¹⁷
- “Every transformation... has rested upon deeper stirrings and intuitions whose rationalized expression takes the form of a new picture of the universe and the nature of man... We stand at the brink of an open world and of a self capable of playing its part in the larger sphere”
Lewis Mumford⁶¹⁸
- “Human consciousness, our mutual awareness, is going to make a quantum leap. Everything will change. You will never be the same.”
Paul Williams⁶¹⁹

⁶¹⁷ Harman, Willis Global Mind Change (New York: Warner Books, 1990) Introduction and, last sentence pg 168 (*italics in original*).

⁶¹⁸ Mumford, Lewis The Transformations of Man (New York: Harper: 1956)

⁶¹⁹ Williams, Paul Das Energi

connection with nature and learning to integrate ecology and economy; and a synthesis of diverse views and traditions”⁶²⁰

All these characteristics are exactly what Gebser predicted with his Integrative consciousness structure. We can therefore conclude that the society that the Cultural Creatives are in the process of creating, unnoticed and unheralded even by themselves, is the Integrative culture.

At some level, what is being challenged today is more than just the Modernist worldview. One could actually consider that they are the sign of a fundamental shift of several old coherences, which all appear to reverse themselves within the next twenty or so years. The following graph illustrates that argument.

The Cultural Creative subculture breaking down several converging old coherences

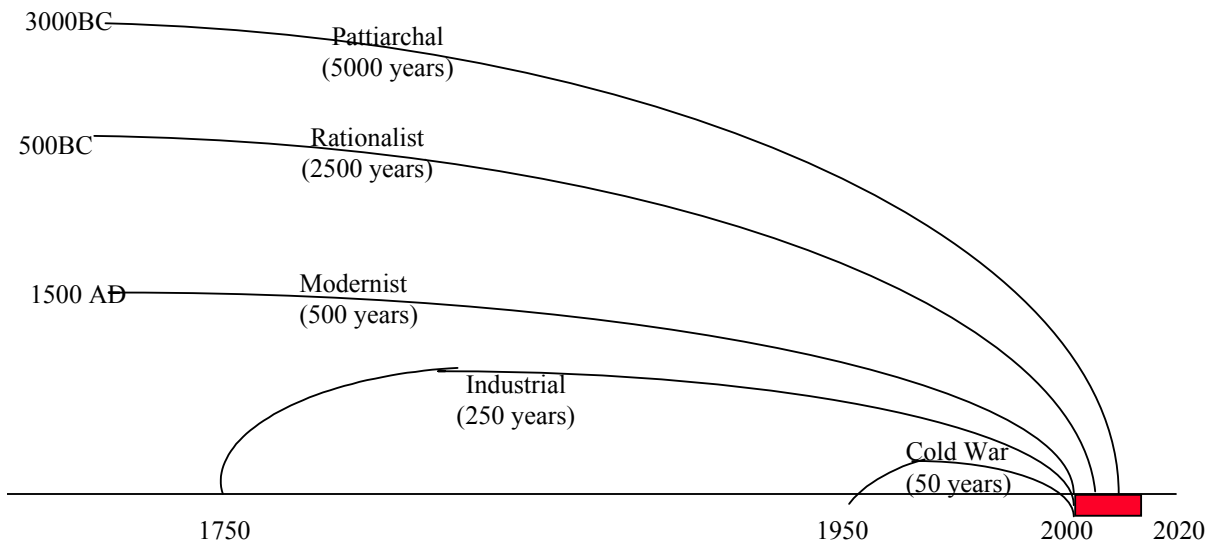


Figure 8.4 Convergence of the challenge of several old worldviews over next twenty years

The fact is that at least five worldviews are being challenged within an remarkable short time span: the patriarchal worldview dating back to at least 5,000 years ago; the monopoly of the Rationalist view going back to the Greek philosophers (2,500 years ago); the Modernist one dating to the Renaissance (500 years ago), the Industrial Age (250 years) and the Cold War coherence.

The Cultural Creatives: A Global Shift?

No detailed survey similar to Paul Ray’s has covered the entire globe, or even Europe. However, in September 1997 the secretariat of the European Union used Ray’s values questionnaire identifying Cultural Creatives for their monthly *Euro-Barometer* survey of all 15 nations (800 interviews per

⁶²⁰ Ibidem pg 36

country) and found to their surprise that the percentage of Cultural Creatives are at least as numerous in Europe as they are in the US.

Duane Elgin gathered all available data from around the world. His conclusion “considered together, trends do seem to indicate that a global paradigm shift is underway.”⁶²¹ The global population at large is everywhere *ahead* in the transition toward the Integrative Society compared to both their respective official leaders and their media. What is perhaps most striking is that, contrary of what mainstream Western media sometimes claims, this trend prevails just as strongly in developing countries as in developed ones (sidebar)

Elgin reports also another interesting of Integrative values: a shift toward holistic medicine, away from exclusive reliance of the Modernist conventional medicine. Even in the US, considered way behind Europe in this domain, there were actually *more* visits to U.S. providers of unconventional therapy than visits to all primary care physicians. Responding to this dramatic shift in consumer demand, now 64% of all US medical schools offer courses in alternative medicine. That such a change in medical treatments is significant for our purposes of identifying a cultural shift towards Integrative values is proven by the findings reported by John Astin of the Stanford University School of Medicine in the *Journal of the American Medical Association*: the main reason people use alternative therapies is that their own world view has changed

to the point of making it incompatible with the Modernist worldview of conventional medicine. To quote: “Users of alternative health care are more likely to report having had a transformational experience that changed the way they saw the world... They find in [alternative therapies] an acknowledgment of the importance of treating illness within a larger context of spirituality and life meaning... The use of alternative care is part of a broader value orientation and set of cultural beliefs, one that embraces a holistic, spiritual orientation to life.”⁶²²

In Europe, the trend for physicians to include complementary medicine is “overwhelming” according to a *Time* magazine article: “Out of 88,000 practicing acupuncturists in Europe, 62,000 are medical doctors.”⁶²³ In Britain, 42% of all physicians now routinely make referrals to homeopaths. In France, one third of all family physicians prescribe homeopathic remedies, as do 20% of all German physicians. In most European pharmacies, there is now more shelf-space dedicated to herbal medicines than to pharmaceutical drugs. In China, scientific and public health interest in acupuncture had already started in the 1950’s. More recently all over Asia, other traditional approaches such as the Ayur-Vedic medicine, are growing in popularity as *complement* to Western Modernist techniques.

In short, Modernist opinion leaders separately have sometimes dismissed each one of these trends as a “quirky fashion”. However, when considered together, the pattern of a global paradigm shift

People’s Opinions Ahead of their Media

- No less than 21 countries have more than 50% of the population who choose to protect the environment over economic growth. This includes the expected ones such as Denmark, Finland, Norway, Germany, Switzerland, the Netherlands, Great Britain and Sweden. But also less obvious ones such as the USA, Canada, Mexico, Brazil, Ireland, Uruguay, Chile, Korea, Poland, Japan, Russia, Hungary and Portugal.
- Many countries have more than 50% of the population claiming that their country would be better governed if there were more women in political office. People may not be surprised that this would be the case in the US, Canada or Western Europe. But it is also the opinion in places like Thailand, India or Colombia.

⁶²¹ Elgin, Duane and LeDrew, Coleen *Global Paradigm Change: Is a Shift Underway?* (San Francisco, CA State of the world Forum October 2-6, 1996) pg 20.

⁶²² Astin, John A. “Why Patients Use Alternative Medicine” *Journal of the American Medical Association* 279, number 19 (1998) pgs. 1548-1553.

⁶²³ Langone, John “Alternative therapies challenging the mainstream” *Time* Special Issue Fall 1996 pg 40.

towards an Integrative Culture is undeniable. And again, the most striking of all is the discreteness, as well as the speed and scale of this mutation.

The following graph (Figure 8.4) summarizes schematically the main characteristics and the percentages of the US population of all three subcultures, projected to the year 2000.

Values and Percentages of the Three Subcultures (USA, 2000)
 (Paul Ray's "Integral Culture Survey")

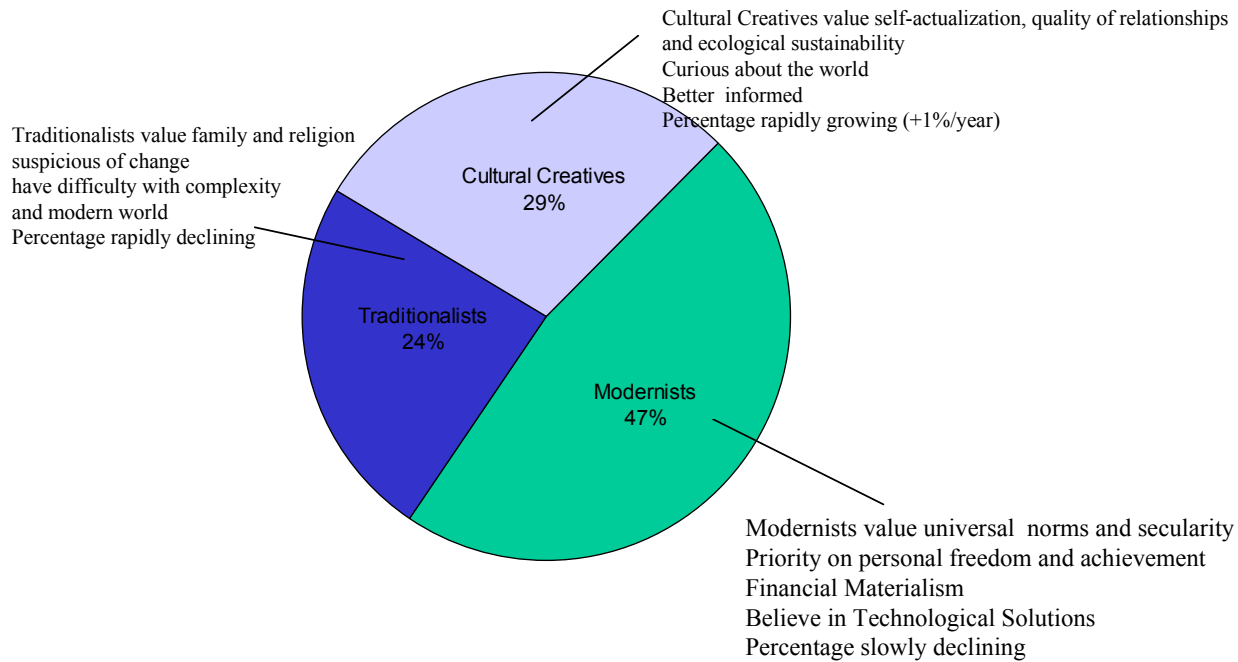


Figure 8.4 bis: Diagram representing percentages and main characteristics of the three subcultures (US, 2000)

To complete the picture, the following table provides some flesh on the bones of the definitions of the three subcultures, by providing examples of personalities which reflect the corresponding values.⁶²⁴

<i>Traditionalists</i>	<i>Modernists</i>	<i>Cultural Creatives</i>
<i>Political and Religious Figures</i>		
Jimmy Carter	George H.W. Bush	Tony Blair

⁶²⁴ Extracts from a larger table in Ray, Paul and Anderson Sherry Ruth The Cultural Creatives (New York: Harmony Books, 1999) pg. 38

Pope John Paul II	Archbishop Desmond Tutu	The Dalai Lama
<i>Literary Figures</i>		
J.R.R. Tolkien	Isaac Asimov	Isabel Allende
C.S. Lewis	Ernest Hemingway	Dorris Lessing
<i>Psychologists and Philosophers</i>		
M. Scott Peck	B.F. Skinner	Ken Wilber
<i>Artists and Performers</i>		
Pablo Casals	Vladimir Horowitz	Yo-Yo Ma
Louis Armstrong	Dave Brubeck	Keith Jarret
Norman Rockwell	Pablo Picasso	Marc Chagall
John Wayne	Harrison Ford	Robert Redford
John Ford	Alfred Hitchcock	George Lucas
<i>Business People</i>		
H.L. Hunt	Bill Gates	Anita Roddick

These three subcultures will now be mapped on the Archetypal Human.

Archetypal Mapping of the Subcultures

It should be emphasized that all humans have all five archetypes to some extent active in their lives. If this were not the case, the map of the Archetypal Human would not be a valid map.

However, the emphasis on each archetype varies widely, both in strength and in its manifestation in public or private life. This can be compared to food preparation. All *cuisines* in the world prepare food, and they all tend to have some basic ingredients in common such as protein, carbohydrates, salt, water, or spices. However, the emphasis is definitely not homogeneous. Comparing them among each other, one could argue for instance that India excels in refinements about spices, France about sauces, Italy about pasta, or Japan about stylish presentation. But an exceptional meal in any of these places relies on all of these features to some extent.

So, what follows is an attempt at identifying the comparative emphasis in each subculture on some archetypes more than others. Given that we are ultimately interested in money applications, particularly the way each subculture *consistently rewards each archetype in public life* is most relevant. The following discussion does therefore not describe what people *are*, but what their subculture consistently *rewards*. Other behavior tends to be condemned as “improper”, “deviant”, “crazy” or “sinful.”

To the **Traditionalists**, religion is usually of primary importance. In the US, the vast majority of the Traditionalists are religiously conservative Catholics, Mormons, Evangelists, various forms of fundamentalists and some Jewish orthodox. They all share the same image of the Judeo-Christian

sky-God, who relates to the male Warrior-King archetype. Therefore to the same extent that their lives are directed by their religious beliefs, the most active archetypes will be the Sovereign and the Warrior. This is further confirmed by the fact that many feel a strong distrust for technology and the other novelties in the Modern world (i.e. tend to have a weak Magician). According to Ray and Anderson “in Traditionalist beliefs, patriarchs should again dominate all important aspects of social life”.⁶²⁵ In clear, neither of the two Yin archetypes is very active (i.e. a comparatively weak Great Mother and Lover).

In simple terms, what the **Modernists** achieved was adding the Magician to that mixture. This transpires through the extent that Modern Age has relied on science and technical innovation for taking over the world over the past centuries, and continues to do so today.

All this is mapped in Figure 8.6 with an ellipse highlighting the most active archetypes of both worldviews.

Archetypal Human, Traditionalists and Modernists Values

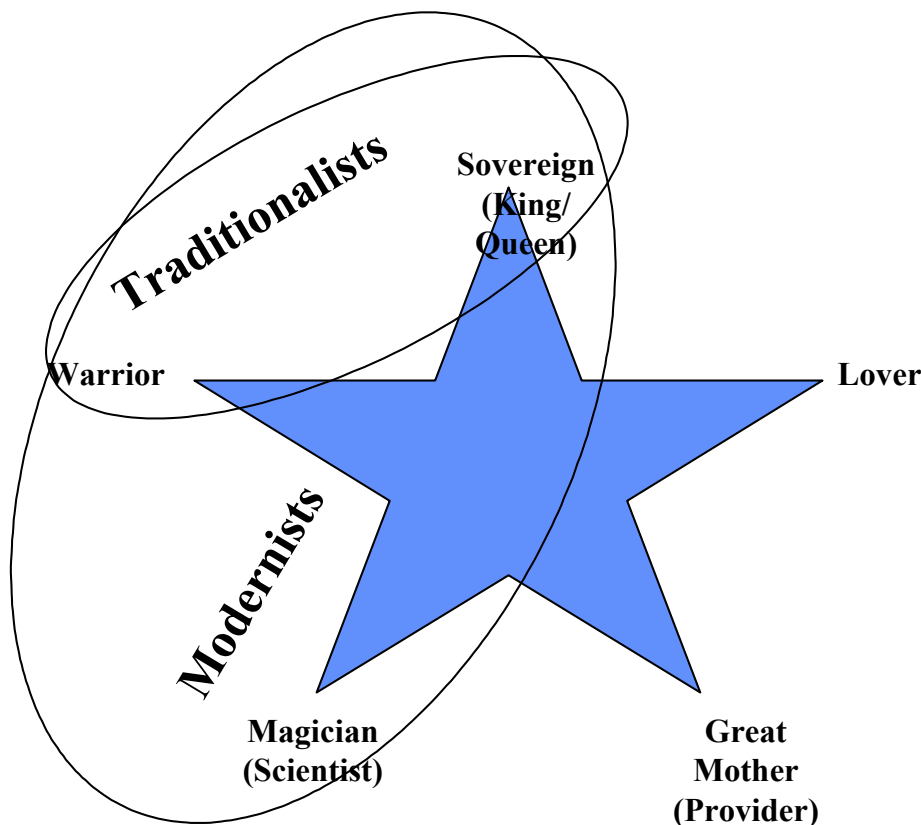


Figure 8.6 The Archetypal Human, the Traditionalists and the Modernists Values

⁶²⁵ Ray, Paul and Anderson Sherry Ruth The Cultural Creatives. (New York: Harmony Books, 1999) chapter I pg 11.

Notice that it is enough to add one archetype to create strong tensions, even conflicts, between subcultures. The roots of the “culture wars” between Traditionalists and Modernists started back during the European Renaissance. In America, they date back to at least the 19th century. Note that the one with the richest archetypal system, i.e. the Modernist, has ended up winning that war. Although Giordano Bruno, Galileo and many others may have had valid reasons to doubt about such an outcome as they were losing their local battles at different places and times. Let us now consider the “big picture” concerning the nature of the more recent challenges to Modernism.

Recent Challenges to Modernism

Almost all contemporary challenges to Modernism have manifest as highly specialized rejections of various sides of the Yang bias built into societal values. Here is what may appear at first sight a random sequential list of all major social movements of the 20th century, all overlapping during this century.

- Emerson’s Transcendentalism
- Early Feminism (the “suffragette” movement)
- Civil Rights and the Peace Movement
- The hippie “flower children” of the 1960’s
- The Greens
- Alternative Health Care (including vegetarianism and Body-Mind relationships)
- Humanistic, Eco-Psychology and Transpersonal Psychology
- The Homosexual Liberation movement (“Gay Lib”)
- Communitarianism
- Contemporary “Women’s Movements”
- “New Thought” and “New Spirituality” movements
- New Age

All these challenges have one aspect in common. They all attempt, in their own specific way, to *challenge one facet of the dominant Yang biases of Modernism*. The reason they are all so specialized and fragmented is a result of the nature of Modernism itself. Modernism has tended to categorize all aspects of life in ever narrower and specialized slots. So it is not surprising that all these challenges take such specialized forms, particularly as practically all people involved in the above movements were initially Modernists themselves. Because of this fragmentation, most people have not become aware of the common basis of these movements: i.e. their agenda to recover some Yin energy.

For instance, many specifically try to empower different forms of feminine energy (such as feminism, the Peace Movement, “Gay Lib”, Communitarianism, or the contemporary “Women’s Movement”). Others challenge the hyper-rational Apollonian shadow that has separated mind from body, matter from spirit (Transcendentalism, alternative health care, humanistic and transpersonal psychology, New Spirituality or New Age). Some explicitly refer to the missing archetypal energy. For example, the Hippies can be seen as a Dionysian shadow revolt. Similarly the Greens, Eco-Psychology and the scientific debates about the “Gaia Hypothesis” all refer to a re-awakening of the Great Mother archetype.

We could map each one of these movements. However, multiplying this exercise would quickly clutter up the map with redundant information. The fragmentation of these movements also narrows the usefulness of such an exercise.

Instead I will just map the two “wings” of Ray’s Cultural Creatives in order to complete the overview of the three main subcultures in America.

The **Green Cultural Creatives** embody the Great Mother/Provider energy. They further tend to differ from both Modernists and Traditionalists by rejecting hierarchical authority of any kind. To the extent they are also activists, their Warrior energy is activated. Although some share with the Traditionalists their mistrust of technology and Modern “Progress”, many are not neo-Luddite in this sense. I have represented those in this majority among the Greens in Figure 8.6. Notice on the graph that we can easily pre-determine that the domains of conflict between the Greens and the mainstream Modernist culture will tend to be sustainability (Great Mother) and authority/hierarchy (Sovereign).

Finally, the **Integrative Cultural Creatives** attempt at integrating all five archetypes in a balanced way. They represent the early emergence of the Integrative Culture that Gebser had been announcing. However, we should expect that full integration of all five archetypes - what Jung called individuation - will take many generations to achieve. It may even never be achievable on a large scale. What matters here is to be on the path, rather than reaching the final destination.

Figure 8.7 completes therefore the earlier figure with these two new subcultures

Archetypal Human, Traditionalists, Modernists, Green and Integrative Values

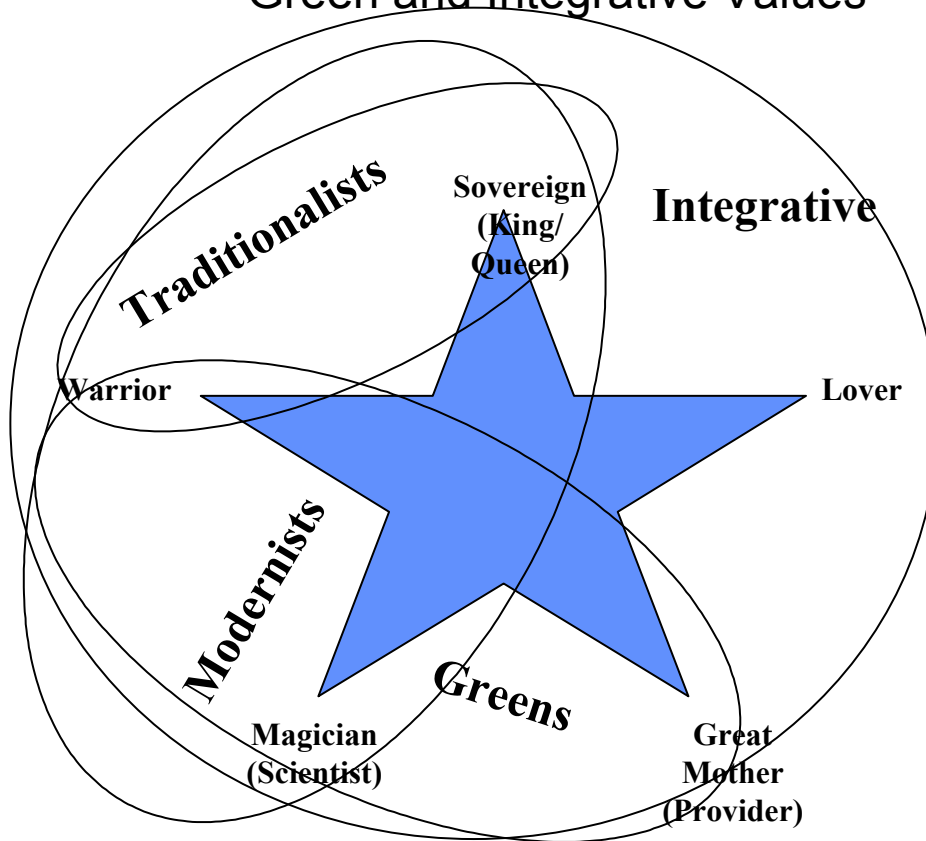


Figure 8.7 Archetypal Human and the Contemporary Subcultures

Back to Money

We can now synthesize all we learned from our archetypal analysis of different money systems and different subcultures. The image that makes it easiest to grasp that synthesis is a stair-type graph like Figure 8.8.⁶²⁶

⁶²⁶ I gladly acknowledge the conception of this graph from conversations with Paul Ray.

Money Systems and Cumulatively Active Archetypes

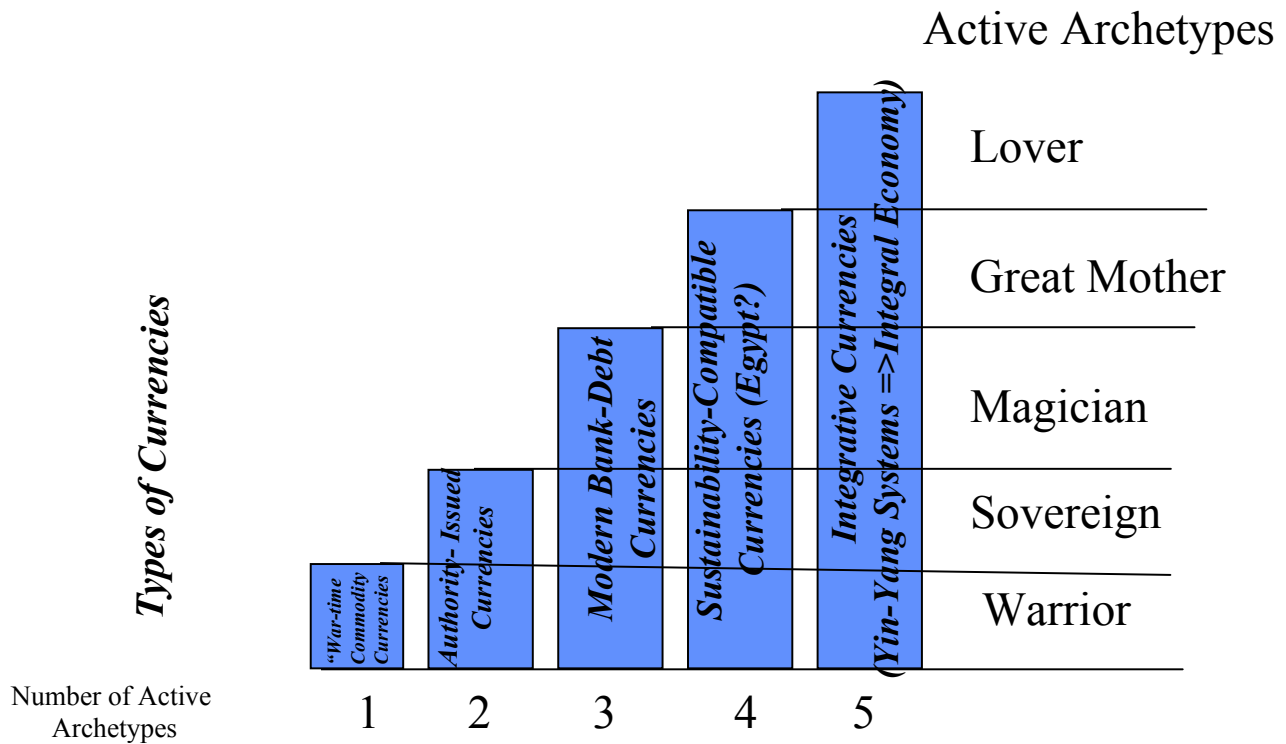


Figure 8.8 Money Systems and Cumulatively Active Archetypes

It highlights the cumulative nature of archetypal energy in monetary evolution. Here are some comments about each “step.”

Commodity currencies are a first step up from straightforward barter, when by definition *no* currency is used. We saw earlier that during long and intense periods of war and civil disorder, the only type of currency that survives is commodity-money, i.e. a product that has an immediate utilitarian use even in conditions of lawlessness. Salt and cigarettes were mentioned as classical examples of commodity currencies. Only Warrior energy is needed to keep such a system going. When a credible centralizing authority appears, usually that authority issues its currency for use in its realm. This is what happened for instance in Sumer, China, and in Europe and elsewhere from the Classical Mediterranean civilizations to the 17th century. This system seems to have been particularly well adapted to Pre-Industrial (i.e. agrarian) economies. It mobilized and needed only two archetypes to remain operational: the Warrior and the Sovereign. This is the world with which the Traditionalists had felt comfortable. This explains why even today some Traditionalists argue we should return to “real money” such as gold coins. This makes sense because that type of currency activates the two archetypes that their subculture rewards most. It also explains why they tend to be so suspicious of modern “paper money” (see sidebar).

Money Systems and God’s Biblical Rules

Congressman Bill Dannemeyer, a Conservative from southern California, wrote to his constituency that “It is not an accident that the American experiment with a paper dollar standard, a variable standard, has been going on at the same time that our culture has been questioning whether American civilization is based on the Judeo-Christian ethic, or Secular Humanism. The former involves formal rules from God through the vehicle of the Bible. The latter involves variable rules adopted by man and adjusted as deemed appropriate.”⁶²⁷

We saw earlier that the birth of modern bank-debt money requires three archetypes to be active: the Sovereign, the Warrior and the Magician. Notice that this type of currency is a perfect match for the Modernist subculture (see Figure 8.6).

From here on we have less clear-cut, and certainly less recent, precedents to draw from. It would involve adding the Great Mother archetype to the mix. Currencies that manage to make sustainability compatible with financial interest would fit this model.⁶²⁸ One could argue that the Egyptian monetary system with its demurrage-charged currency might be the closest to a system that has succeeded in adding the Great Mother archetype to the mix.

Finally, a contemporary currency system that would activate all five archetypes does not exist at this point. I suspect that it would not be achievable with one single currency, but would require the official encouragement of *complementary* currency systems. Historically, we saw that both in Egypt and during the Middle Ages, dual currency systems spontaneously developed. Specifically, I propose a similar strategy - albeit a conscious one - wherein today's conventional national currencies (empowering the Sovereign, the Warrior and the Magician) are complemented with Yin-type currencies, such as local mutual credit systems (empowering the Lover and the Great Mother). Such a strategy has been presented in detail elsewhere.⁶²⁹ There may be other ways than a dual currency system to achieve an activation of all five archetypes, but I have not found it so far.

The following graph (Figure 8.9) updates the number of complementary currency systems operational in a dozen countries around the world.

⁶²⁷ Quoted in William Greider *The Secrets of the Temple* (New York: Touchstone Books, 1987) pg. 230.

⁶²⁸ The Global Reference Currency proposal (Chapter 6 of *The Future of Money*) would be such a currency.

⁶²⁹ Lietaer, Bernard *The Rising Importance of Electronic Money: A Challenge to the European Union?* (Brussels and Sevilla: A Report to the European Commission's Forward Studies Unit, Brussels and the Instituto de Prospectiva Tecnológica de Sevilla, Spain) February 1997. See also *The Future of Money*

Emergence of Cooperative Complementary Currencies Number of Local Currency Operational in 12 countries (1984-2000)

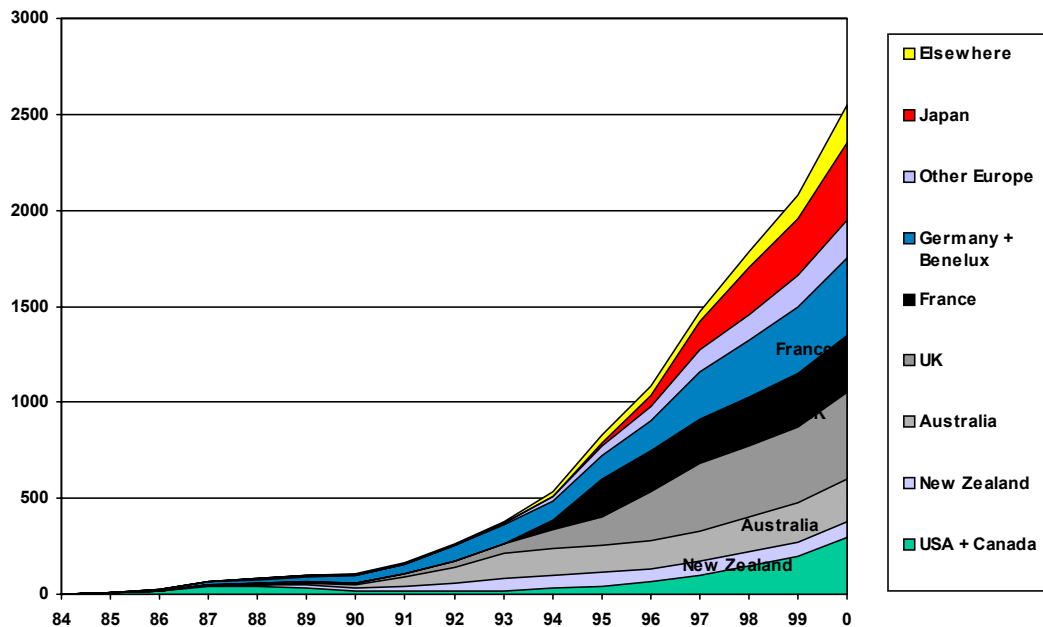


Figure 8.9 Number of Yin-type Complementary Currency Systems Operational in a dozen countries (1984-2000)

The fact that the number of Yin-type complementary currency systems operational in a dozen countries has risen from one single case to over 2,500 in 15 years is therefore more than a simple anecdotal curiosity. It is revealing that Cultural Creatives are invariably the movers and shakers to get such Yin-type currencies operational. Cultural Creatives often intuitively feel that “something is not working” for them with the mainstream national currencies. As they are the most activists of the three subcultures, they just do something about it.

However, the above analysis also has another implication which is sometimes missed by that same group. It shows that it could be counterproductive to try to have these Yin currencies *replace* the official ones. *Both types of currencies are necessary if all five archetypes are to be empowered.* On the other side of the argument, the Modernist contention that a monopoly of national currencies is warranted, “because it is more efficient,” is not justifiable either. Whoever prohibits or discourages the use of Yin-type currencies should also assume the responsibility for solving the social problems that a monopoly of bank-debt currencies encourages. The bottom line question that they should be made to answer is simple: where will they find the money necessary to pay for solving such problems?

In any case, it may only be a question of time. If Gebser is correct that the Integrative consciousness is the next evolutionary step for humanity, then some approach empowering the Yin energies will occur. The appearance of Yin-type currencies as complementary currencies - exactly as what

spontaneously happened in the Central Middle Ages and Egypt when the Great Mother archetype was honored - is only one of the many signs of that process.

Antoine de Saint Exupery put it this way:

*“Truth is not what is demonstrable.
Truth is that which is ineluctable”*

The Meaning of Our Crisis

Richard Tarnas has described the “patriarchal narrowing of the Western mindset over the past 5,000 years as the birth canal of the Great Mother.”⁶³¹ He claims that this entire evolution into a “dominator mode” was really the necessary passage and preparation for the Great Mother to return into full consciousness. (see sidebar).

In conclusion, I believe that what has started happening is a shift from a dominance/control relational model to a mutuality/partnership relational model.

The good news is that the general mood of pessimism that is pervading the public discourse and the media in the West may be unjustified. The next civilization may already have well

taken root if one just knows where to look for it. It could provide the space where each subculture can contribute its own unique gift to the whole:

- for the Traditionalists, the gifts that one has to stand up for one’s values, and that wisdom from the past is an important contribution for our future;
- for the Modernists, the gifts of innovations and of true universality;
- and for the Cultural Creatives, the gifts of sustainability and community.

The Meaning of the Patriarchal Crisis

“I therefore would affirm those indispensable ideals expressed by the supporters of feminist, ecological, archaic, and other countercultural and multicultural perspectives. But I would also wish to affirm those who have valued and sustained the central Western tradition, for I believe that the tradition - the entire trajectory from the Greek epic poets and Hebrew prophets, the long intellectual and spiritual struggle from Socrates and Plato and Paul and Augustine and Galileo and Descartes and Kant and Freud - that this stupendous Western project should be seen as a necessary and noble part of a great dialectic, and not simply rejected as an imperialist-chauvinist plot. Not only has this tradition achieved that fundamental differentiation and autonomy of the human who alone could allow the possibility for such a larger synthesis, it has also painstakingly prepared the way for its own self-transcendence...

Each perspective, masculine and feminine, is here both affirmed and transcended, recognized as part of a larger whole, for each polarity requires the other for its fulfillment. And their synthesis leads to something beyond itself, it brings an unexpected opening to a larger reality that cannot be grasped before it arrives, because this new reality is itself a creative act. But why has the pervasive masculinity of the Western intellectual and spiritual tradition suddenly become so apparent to us today, while it remained so invisible to almost every previous generation? I believe this is occurring now because, as Hegel suggested, a civilization cannot become conscious of itself, cannot recognize its own significance, until it is so mature that it is approaching its own death.”⁶³⁰

⁶³⁰ Tarnas, Richard: The Passion of the Western Mind: Understanding the Ideas that Have Shaped Our World View (New York: Ballantine Books, 1991) pg 444-445.

⁶³¹ Personal communication in 1998.

Chapter 9: Our Future, Our Money

*“We are not human beings having a spiritual experience.
We are spiritual beings having a human experience.”*
Teilhard de Chardin⁶³²

*“What I am is good enough
If I would only do it openly.”*
Carl Rogers

*“How little do we know of which we are!
How less what we may be!”*
George Gordon Lord Byron

Money is like an iceberg, only the tip is visible, and we often believe that the visible part is all there is. I hope to have brought some awareness to the existence and importance of the deeper layers on which it all rests, and proposed a language that enables us to talk about it. The psychological and mythological territories explored may have appeared surprising, even puzzling, because the money domain has remained submerged for so long that even its nature as an agreement has remained unconscious.

Let me remind you the purpose of this unfamiliar exploration. We have gone through many historical changes, but our interpretation of money has remained remarkably resilient through it all. If as a society we want to go to a different place than we have been, new roads need to be explored. Making a conscious choice of the kind of money we want to use among each other may become one of the most powerful tools available during the transition phase we are in.

Sustainable Abundance can be achieved. But it will require efforts by many humans on the planet - comparable to the building of Medieval cathedrals in their time - to make it happen in this world. It is only if what is called the Third World can leapfrog into the Knowledge Age, bypassing the intermediary step of the Industrial Age, that this planet has any chance of supporting the human population at its current or projected levels.

I therefore propose as Cathedrals for the 21st century projects like:

- Ecological clean-up and sustainability implementation;
- Climate change mitigation;
- Urban restoration;
- Improving literacy levels globally;
- Feeding, clothing, sheltering, educating, and inspiring billions of humans;
- Ensuring a decent old age for the growing percentage of elderly in our societies;
- Providing learning and creative opportunities for all.

As long as tasks on such “cathedrals” are available, there should be no doubt that there is enough work on the planet for everybody not only for this generation, but also for many generations to come. Therefore is enough work on this planet, but under the existing paradigm of a monopoly of

⁶³² de Chardin, Teilhard [Le Phénomène Humain](#)

Yang money, finding the money to pay for it all and transform this work into a conventional “paying job” is another matter. In fact, the entire economic history since the Industrial Revolution has proven that there are hundreds of millions of people - until recently mostly in the developing world - for whom jobs paid with conventional Yang currency will simply not become available. Furthermore, new technologies will make jobless growth a growing trend of the next decades, and therefore potentially spread the joblessness problem increasingly to the First World as well. Complementary currencies were shown to be one of the tools that make the transition to the next economic system more easily possible.

The Future of Money provides a detailed action plan for today, on how a systematic strategy for complementary currencies provides a realistic possibility to attain Sustainable Abundance within one generation. Particularly important is the possibility to create complementary currencies in sufficiency, without provoking an inflationary tendency. While in this book the philosophical, psychological and historical dimensions of such a strategy have been emphasized, that other book focuses exclusively on the technical design features of the various contemporary types of complementary currencies, and what they can contribute to pragmatically resolve several key obstacles to the aim of Sustainable Abundance.

At the end, we will move towards Sustainable Abundance if and only if many individual people - including you, if you so choose - are willing to take the necessary initiatives. There is a lot of talk of “learning organizations” and that “knowledge” is becoming the key resource for business as well as other organizations. But the master key for such a “knowledge society” is that many more people have to become creative. For Millennia we have used authority and control to frighten people into conformity and obedience. A centralized monopoly of Yang currencies has been one of the key tools to achieve this. But nobody can frighten people into creativity. Another way is now going to be needed.

That is why I believe that Sustainable Abundance can only happen with a sustainable money system as a precondition. In practice, that means complementing the prevailing Yang currency generated by central hierarchical control with Yin currencies created by the people themselves. Among the money innovations that have proven most effective are:

- mutual credit systems that self-organize to ensure that currency is always available in sufficiency;
- and demurrage charges that encourage exchanges rather than hoarding.

This is what worked in the few historical precedents available where an Integral Economy seems to have been implemented.

But – as we saw in these case studies - money is not the only domain where changes are going to be needed. An even more ambitious aim is to facilitate the integration of the Yin archetypes which have been repressed for thousands of years, and which are now needed to make the next evolutionary step of our species. Hopeful signs have been detected that such integration may be on its way in the form of the surprising emergence of a Cultural Creative subculture.

It is for them that an updating of the archetypal vocabulary may prove useful.

Updating the Archetypal Vocabulary

All the archetypal titles used so far - Sovereign, Warrior, Magician, and so on - refer back to the social structure of long-gone agrarian societies. Therefore, a new vocabulary better adapted to the current transition period is proposed, as summarized in the following graph (Figure 9.1)

A Map of the Universal Human “*Homo Universalis*” and the Archetypal “*Elements*”

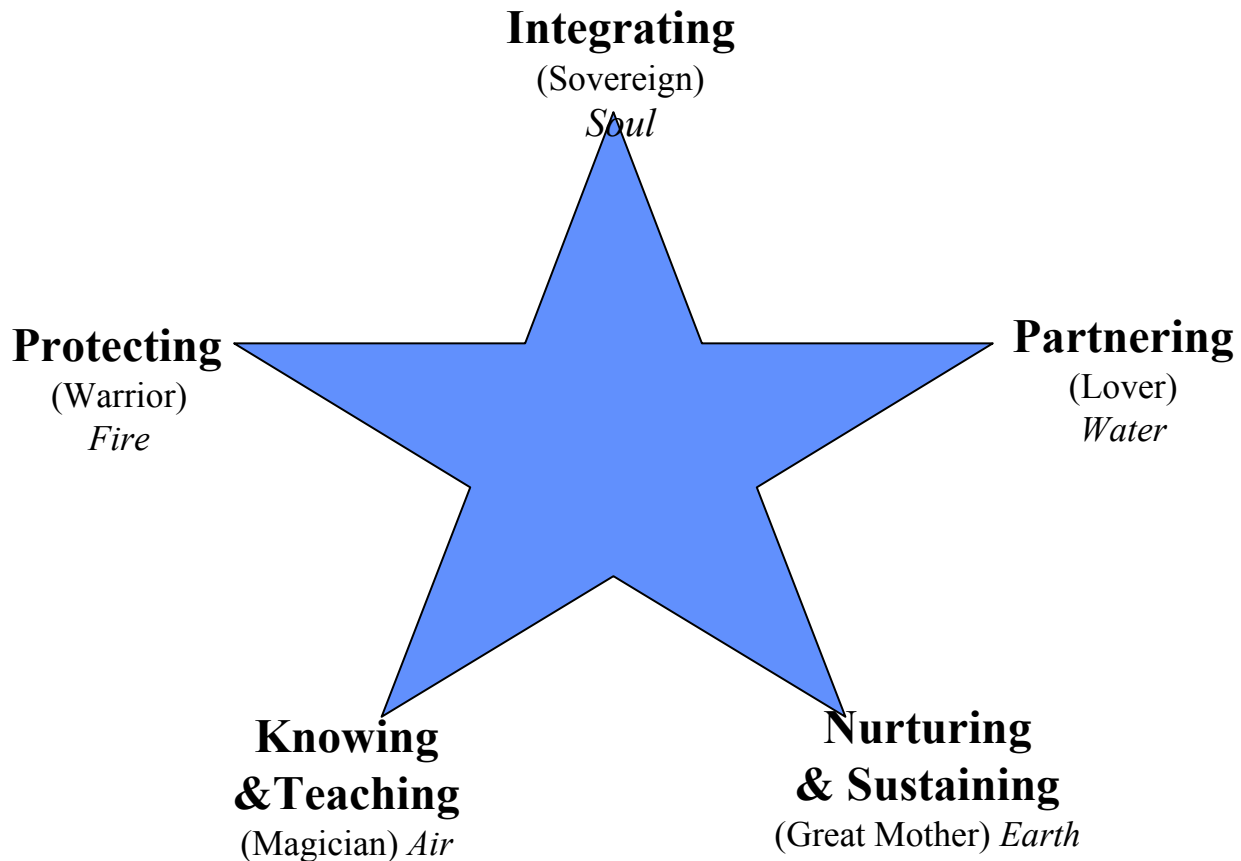


Figure 9.1 A Map of the Universal Human for Our Times

This updated map describes *processes* instead of social labels. Therefore, they are *all androgynous*, both male and female, so they are more directly accessible for women and men alike. Furthermore, this updated map emphasizes some aspects of the archetypes that otherwise would be less obvious. The proposed form is more *holistic*; it is *interior* as opposed to exterior oriented; *responsibility* instead of obedience based; and relationships are based on *equality/cooperation* as opposed to hierarchy/control.

The nature of the energies involved in each of these processes is of course the same as those in the old Archetypal Human (Figure 3.1). After all, archetypes by definition remain valid independently of time. To emphasize this paradoxical continuity, this scheme also makes explicit the archetypal

“elements” as expressed in ancient traditions, i.e. Fire, Water, Air, Earth and the ‘quintessence’ or Soul.

But paradox may be part of what we need to face.

Holding Paradoxes

One example of a paradox that we may have to learn to live with is the one balancing individual and community priorities. Individualism, the awareness of the importance of the individual, has been a main positive force that has been shaping Western thought over several Millennia. It has been opposed to collectivism, where the individual is invariably sacrificed for the “collective good.” However, Modern civilization has now reached a stage that has been called “terminally individualistic.” The way out of this however, is not to a return to sacrificing the individual to the collective. Instead, a possible next step could be seeing *through* the individual the connectedness of the whole. Such a breakthrough is at the base of our rediscovering the relevance of *community as a support to the individual*. Humans are social beings, and they need community to nurture their soul and provide meaning to their adventure. An appropriate metaphor of an individual may be more like the finger of a hand, or a wave in the ocean. Each finger can act individually, develop quite unique skills, and make unique contributions. But no finger can assume that it can live independently from the hand. Each wave is unique, making its unique sound and splash on a beach, but takes it’s full meaning when connected to the ocean.⁶³³

Another paradox is the importance of the *intersubjectivity* of whatever we deal with. Instead of just looking at the nodes of a system - each archetype, each individual, country, academic field, idea, data point - we need to learn to *simultaneously* look at what links and interacts *between* them. Until now we have learned primarily to see only the knots in a fisherman’s net. We now need to discover the whole net - knots and links - as one single device.

This should not be considered a trivial task, as the *Metalogue* by Gregory Bateson illustrates (sidebar).

Money Outlook

Money is one of these links that has remained mostly invisible to the conscious Western mind. Money is to a civilization as the DNA code is to a species. It replicates structures and behavior patterns that remain active across time and space for generations. It informs billions of individual and collective decisions, big and small, of investing and consuming every day. The synergy available between mainstream Yang currencies and complementary Yin currencies may appear as one more paradox to those who consider self-evident the monopoly of the familiar national currencies.

<i>Metalogue</i> ⁶³⁴
Daughter: I did an experiment once. Father : Yes? Daughter. I wanted to find out if I could think two thoughts at the same time. So I thought “It’s summer” and I thought “It’s winter.” And I tried to think the two thoughts together. Father. Yes? Daughter. But I found I wasn’t having two thoughts. I was only having one thought <i>about</i> having two thoughts. *** Metalogues illustrate at the structural level the content of the story. Two people (polarity male-female, old-young) engage in <i>one</i> conversation, about having <i>two</i> ideas becoming <i>one</i> .

⁶³³ For an experiential and philosophical synthesis of what this means, see Bache, Christopher Dark Night, Early Dawn: Steps to a Deep Ecology of the Mind (State University of New York Press, 2000).

⁶³⁴ Gregory Bateson Metalogues pg 1. Quoted by Douglas Flemons Complete Distinctions (Boston: Shambhala, 1991).

Our traditional bank-debt national money, like all of economic theory and most of Western thinking has been designed from a monopoly of legitimacy for a Yang perspective. Until now, independently on whether one is a man or a woman, a “macho” way of thinking has been needed to succeed in economic life. Reaching Sustainable Abundance is going to require giving equal weight to a feminine perspective on money systems and economics. It is not that the male perspective is “wrong” in itself. On the contrary, it is an indispensable ingredient. But problems arise when its shadow wants to impose a monopoly on legitimately interpreting and directing human activity.

The following figure synthesizes this point, by illustrating the close relationship between the Universal Human and the Yin and Yang money systems (Figure 14.2).

A Map of the Universal Human and Yin-Yang Currency Systems

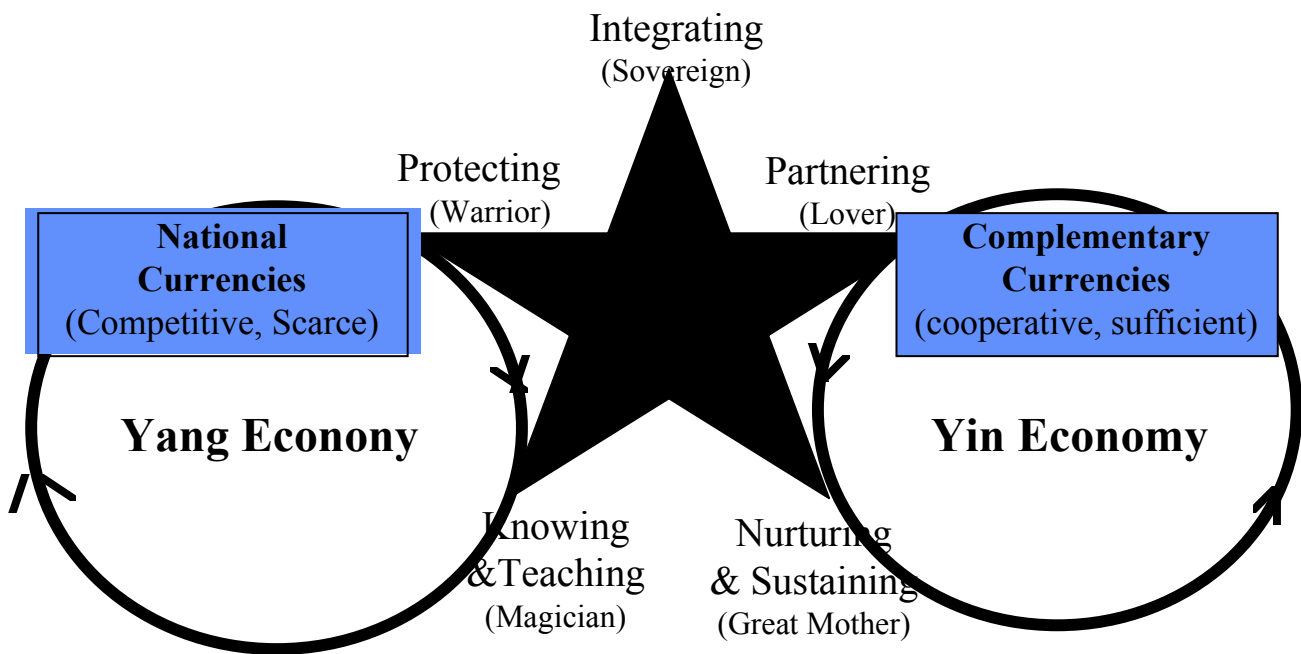


Figure 14.2 Relationships between Universal Human and Yin and Yang Economic Cycles

In the long run, Jean-Luc Picard of Star Trek utopia fame may prove right when he claims that “Money does not exist in the twenty-fourth century. The accumulation of wealth is no longer the driving force; we work to better ourselves and humanity.”

However, today we still need some crutches before walking in that way. I claim that during the ongoing transition of the early twenty-first century, the activation of complementary and sustainability compatible currencies offer valuable additions to our social tool-kit. Once we have gotten used to live in a balanced Yin-Yang way, we may be able to afford to throw away the dual currency crutches.

Utopia? Of course. So were the Magna Carta, the American Constitution, the Charter of the United Nations, the Red Cross, Human Rights, or Amnesty International.
All this will depend ultimately on each of us, on our own capacity to meet our challenges, and our willingness to provide our own gifts to this process.

Our money is our mirror.
It can reflect more than our shadows.
It can reflect our soul.

Epilogue: A Future Tale

*“It is all a question of stories.
We are in trouble just now because we do not have a good story.
We are in between stories.
The Old Story is not functioning properly any more,
and we have not learned the New Story.”*

Thomas Berry⁶³⁵

*“Once upon a time,
Once beyond time...”*
Mother Goose

This epilogue is in the voice of Mother Goose, the proverbial teller of fairy tales, and the ancient language in which the Great Mother’s ways have been expressed since time immemorial⁶³⁶

⁶³⁵ Berry, Thomas The New Story (Teilhard Studies number 1, Winter 1978) pg 1.

⁶³⁶ See von Frantz, Marie Louise L’Interprétation des Contes de Fées (Paris: Fontaine de Pierre, 1980); La Voie de l’Individuation dans les Contes de Fées (Paris: Fontaine de Pierre, 1978); L’Ombre et le Mal dans les Contes de Fées (Paris: Fontaine de Pierre, 1980).

The Golden Goddess

One early morning in midwinter in the mountain highlands, the Golden Goddess went for her morning walk. She was very lonely in her crystal palace, where all the furnishings were of the purest gold. Her only companion was a snow-white owl, who flew in the airy silence around her. The Goddess arrived near the frozen lake and sat at the foot of a gnarly oak tree whose icicle-covered branches stretched over her a canopy of the finest dazzling lace. In a graceful gesture with her golden hand, she slipped off her golden slipper from her golden feet and dreamily drew spiral patterns on the frosty surface of the lake.

In a vast cave deep under the ground the Magician was stoking a tremendous fire under a huge cauldron. His companion, a gorgeous black snake with the charming name of Sofie slithered close by to draw his attention. But the Magician was impatient.

- "Look, don't you see I'm very busy. I have no time for games at this point. You know that the Knight is not someone to joke with when he gives an order. We better get it done, and the sooner the better."

- "But," hissed Sofie, "it is precisely about that job that I have something to tell you."

- "What could *you* tell me about melting all the gold of the world?"

For a moment, Sofie was tempted to sulk in a corner, but she just couldn't rein in her excitement about her discovery. So she spat out her news:

- "I just returned from the back of the cave, you know, where the great skylight is located. And there is a big nugget of the purest gold sitting on top of it."

- "Gold? On the skylight?" The tone was half-mocking, half-disbelief.

- "Yes, gold. It wasn't there yesterday, but it is certainly there now. You better come and look."

The Magician followed Sofie through the long bluish-violet galleries of amethyst crystals that led to the great skylight room. Once there, he just remained silent. Indeed, Sofie was right. Just at the edge of the

Photo 9.

This 12th century gilded bronze represents the "woman story teller", with her characteristic goose emblem. Currently in Lieblehaus Museum, Frankfurt am Main.
Catalog MAI 594 82833
(Bildarchiv Foto Marburg (Tel 06421-28600)).

skylight glittered what looked like a impressive nugget of gold. He climbed up the sides of the room to get a closer look. As he got closer, he noticed that it was, after all, not a nugget of gold.

It was a golden slipper sitting in the middle of strange milky spirals.

The next day, the white owl was flying as quickly as it could to the crystal palace of the Goddess. He had alarming news for his mistress. Something that had never occurred before in memory of a white owl.

- "There are cracks and noises at the great frozen lake. Come and see! There has to be something really wrong at the lake!" he hooted as soon as he could see her in the distance.

They hurried together to the big oak at the edge of the lake and, indeed, from under the ice, cracks could be heard. There was even some movement there. The Golden Goddess decided to plunge her warm arm through the ice, and lo and behold, she suddenly felt another arm reaching for her.

Well, we'll never know who was more surprised of the two, the Golden Goddess or the Magician, when they found themselves in front of each other. The Magician was overwhelmed by the beauty of the Golden Goddess, and just stood there with half-open mouth. The first surprise over, the Golden Goddess was so happy to finally meet someone else after all this time alone, that she invited the Magician to her crystal palace. The Magician stumbled along, squinting his eyes to protect them from the glistening white landscape all around him. Once in the palace, the Magician was so bedazzled by the resplendent elegance of all the golden furnishings he saw, that he remained completely dumbfounded.

- "I am sorry I can't offer you much. It has been so long since I had any guests." the Goddess commented to break the silence, "Even here five thousand years is a long time..."

- "Gold! This is all pure gold!" stammered the Magician, delicately stroking a golden rose in a graceful golden vase perched on a massive golden counter.

- "What else could it be?" smiled the Golden Goddess inquisitively.

- "Well, wood or stone or whatever, but not GOLD!"

- "But gold is the most common material in my world."

- "The most *common*? How can that be?" was the surprised answer.

- "Everything I love can turn into gold..." explained the Golden Goddess.

- "Everything?"

- "Well, of course, it would also have to desire to change itself. But why is that important?"

- “You don’t understand...” said the Magician, shaking his head in utter disbelief.

And he fell into silence, mesmerized by the golden decor. Suddenly, his face froze, horrified by a realization.

- “But...but....that means I am in trouble. Serious trouble...” he stuttered.

- “Why is that?” responded the Goddess, more and more puzzled by her visitor’s strange concerns.

- “Now I will never be able to execute the orders of the Knight” sighed the Magician.

- “Who? What Knight? What orders?”

- “You *really* don’t understand *anything* about my world, do you?” repeated the Magician.

- “Why don’t you start from the beginning?”

- “Well, you see, the Knight is the boss in my area. And last week he ordered me to melt down all the gold of the world.”

- “Why does he need you to melt down all the gold?”

- “I don’t really know myself. But he told me he was executing the orders of the Big Boss.”

- “The Big Boss?”

- “Yes, the King, the one who is in charge of the whole world.”

- “You seem to have a complicated world” mused the Goddess.

- “A lot more complicated than you can imagine.”

A minute of uneasy silence fell between them.

Then the Golden Goddess tentatively launched a new idea.

- “Why don’t you take me to your world? I am really curious about what this is all about.”

In fact, she was more than curious; she was not going to drop the opportunity to meet all these new people. Not after living alone all that time...

And so it happened. They made up a very unusual traveling pair, a Magician and a Golden Goddess clambering through the hole in the ice of the Frozen Lake. The White Owl did not like any of it. From the lowest branch on the oak, he just kept hooting repeatedly: “I will just stay here to keep an eye on things.” What he really hoped was that his mistress would change her mind about such a dangerous expedition. But with a last little wave her golden hand disappeared into the dark hole of the unknown.

The trip to the Knight’s fortress was long, and turned out quite disappointing. The Knight admitted he didn’t really know the reason for the King’s orders either. So they decided to go all together to the castle of the King. Although the Knight did not have much of a conversation and his big sword on his

side made a rattling noise against his shiny armor at every step, the Goddess felt actually safer with this dapper Knight at her side. And the Knight turned out to be quite necessary when the King's chamberlain stopped them at the castle's gate:

- "Golden Goddess? I don't have that name on my protocol list" said the King's chamberlain, looking up over his reading glasses after consulting the gate-keeper's book. "And you don't have an appointment either" he added disdainfully to the other two travelers. He was going to walk away, when the Knight just lifted him up from the ground by his collar.

- "I am sure that an exception can be made" uttered the Knight between his teeth.

The chamberlain's voice quivered back:

- "I will immediately double-check his agenda personally! The King will have to decide himself! But could you please first deposit me back on the ground?"

And as soon as his feet touched the floor again, he scurried away like a scared mouse.

They were left waiting for fifteen, twenty minutes. And the Knight kept pacing back and forth impatiently. Finally, the chamberlain reappeared prudently at the end of the hallway, and waved them in.

- "It is going to be a short audience," he declared when they caught up with him, "but I have been able to squeeze you in."

In reality, the King was just as curious about meeting that Golden Goddess as she was to encounter him. But of course the chamberlain knew better than to convey that information. They hiked through room after room, until they finally arrived at the Throne Room, the seventh and largest room in the palace. It was a vast expanse of colorful carpets with a grandiose throne carved in wood, whose every elaborate nook and cranny was carefully covered with gold paint. The royal seat was positioned in the middle of the back-wall. The beauty of the Goddess took the King's breath away, but he managed not to show any of that. So after a minute of pregnant silence he asked:

- "You wanted to see me?"

After a moment hesitation the Magician spoke first:

- "Well, Majesty, I met this lady who claims to have some unusual skills" and he made a wide deferential gesture toward the Goddess.

- "Unusual skills?"

- "Yes, she says she can transform anything into gold."

- "Into gold?"

- “Yes, Majesty, and the purest gold too.”

- “*Massive* gold?”:

- “Exactly, Majesty. I have seen some of it myself”

- “Well, I will believe *that* when I see it *myself*.” countered the King, “Why doesn’t she give me a little demonstration?”

- “I would be willing to give you such a demonstration,” the Golden Goddess intervened with a fleeting smile on her lips, “but there is one condition to it.”

- “A condition?” responded the King, frowning his brow, for he was not used to people responding to his requests in such a way.

- “Yes, the condition that you will tell us why you need all the gold of the world melted down.”

The King thought for a minute whether there could be any trap in that prerequisite, and finding none, uttered:

- “Granted. Now you show what you can do”

The Golden Goddess walked to the center of the Throne Room and sat down on a big red carpet in the center of the sea of multicolored carpets. She delicately folded her golden legs like a lotus flower, and closed her golden eyelids for exactly three minutes. As she re-opened them, a wave of gold spread across the room. All the carpets, all the walls and the ceiling transformed into brilliant gold. The King even sensed his throne under him shed the gilded paint to reveal massive gold under it. He suddenly felt a little silly sitting in the middle of a circle of gilded paint chips, and squirmed uneasily. So he arose from his throne, and gave a Royal order to the Magician and Knight.

- “Tell me whether this is *real* gold!”

The Magician and the Knight approached the throne, and tried to rub off some of the gold. The Knight unsheathed his big sword and with a loud harrumph thrust it into the side of the throne, making a deep dent. All of them hunched around the dent in awed silence, and finally the Magician spoke up.

- “This gold is as real as any I have ever seen, Majesty” was the verdict.

At that moment the chamberlain stormed back into the Throne Room, out of breath:

- “Majesty, majesty, have you seen what happened outside?”

The whole group around the throne rushed toward the windows.

- “By Jove...” were the only words that slipped out of the King’s mouth.

The entire palace had also changed into a massive golden building, and had been raised a thousand feet high on what looked like a gigantic gold nugget towering above the landscape.

- “Now I would like to have some answers to my questions” interrupted the Golden Goddess as she approached the group. “Where does that need to melt down all the gold come from?”

It took understandably a little while for the King to re-organize his thoughts. But he still tried to make it sound very normal.

- “Well, that should be pretty obvious” answered the King as he returned to sit on his throne. “All the people of my realm need to have gold coins to trade with each other, and there is just not enough to get around. So I want to make them happy, and therefore ordered to melt down all the gold we can find to make more gold coins available to the people.”

Now it was the turn of the Golden Goddess to remain dumbfounded.

- “You mean...” and suddenly she started laughing, her laugh cascading as a crystal chime through the golden room. The King frowned disapprovingly thinking to himself that this lady was really not suited for courtly life. He interjected

- “Would you explain what is sooo funny.”

But the Golden Goddess had trouble ceasing her laughter. After a while, she finally managed to garner her spirits and explained:

- “Don’t you people know that gold is a way of *being*, not of having? *Anybody* can learn that, it is just a question of practice. Why don’t I start with teaching all of you, so you can enlighten in turn all the people in your realm.”

And so it was done.

There was now so much gold in the Kingdom that people realized that gold was only one of the ways to create money. They understood that money needed never to become a limitation to their exchanges again. They just learned how they could create currency themselves whenever needed to complement the King’s gold coins. Finally, people recognized that true wealth was the trust they developed among themselves through their daily exchanges. And this is how the Kingdom became more prosperous than it had ever been before.

As one of the oldest texts predicted: “*They all attain perfection when they find joy in their work.*”⁶³⁷

The Golden Goddess then returned to her crystal palace because she wanted to show the wider world to her White Owl as well. But by the time she walked through the Magician’s cave and reached the Amethyst gallery, everything had changed in her own world as well. The Great Frozen Lake had melted

⁶³⁷ The Bagavad Gita translation Juan Mascaro (Middlesex, England: Penguin Books, 1962) pg 119.

down and left a huge opening connecting the two worlds. The White Owl was still patiently perched on the lowest oak branch, but that branch was now covered with green sprouts. The air in the Goddess' own world was balmy and teeming with flower fragrances and butterflies. Her world was breaking out in its first Spring after thousands of years. The integration of Her and the King's realms had already started.

There was also another thing that has started happening. Did I tell you that the white owl's name was Sophos? Well, notwithstanding that they had almost the same name, Sofie and Sophos did not get along as well as their respective masters. After all, what could a black snake have in common with a white owl? So they had a lot of fights over turf and just about everything else. But the last time I saw them they had actually started talking to each other. At least it was a beginning. But that was the beginning of another story for another day.

Photograph 9.1 of
Yin-Yang
Wholeness

Appendix A: A Brief Glossary

(in some cases, the chapter is mentioned in parenthesis where more information about this particular heading is available)

Archetype: A recurrent *image* that patterns human *emotions* and *behavior*, and that can be observed *across time and cultures*. (Chapter 1)

Barter: the exchange of goods or services without the use of any medium of exchange.

Constellation: Whenever strong emotions activate archetypal images or symbols and link them with a real-life person or situation, a constellation with this archetype has occurred.

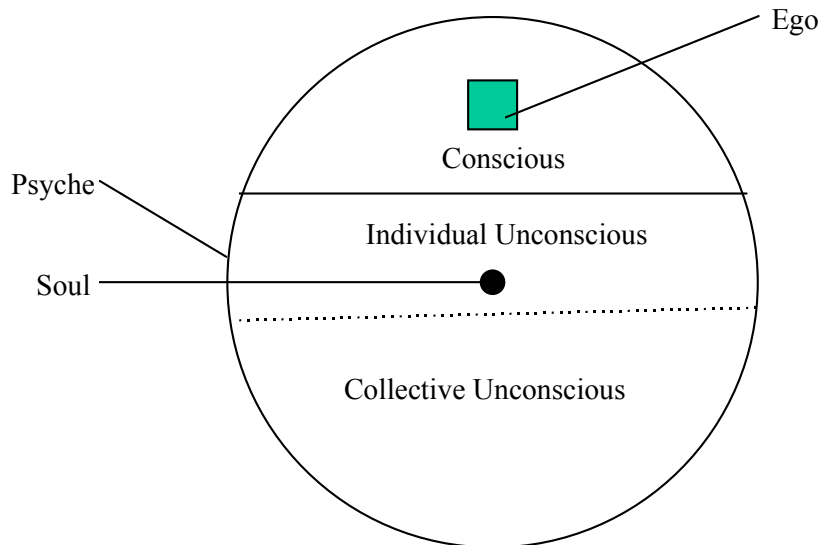
Cultural Creatives: An emerging subculture which was still statistically insignificant 25 years ago (less than 3% of the adult population); but represents in the year 2000 about 29% of Western adult population, and is growing by about 1% per year. Its main values are environmentalism and self-actualization (i.e. inner growth as opposed to exterior social prestige). Quality of personal relationships is critical to them as well as the need to rebuild community. They are one of the three main subcultures in Western society (with Traditionalists and Modernists), but are the only ones that are typically unaware of their own importance in numbers. See details in chapter 8; and in Ray, Paul & Anderson, Sherry: The Cultural Creatives (New York Harmony Books, 2000)

Demurrage: A time related charge on holdings of money. It has the effect of discouraging hoarding of the currency, thereby separating its function of medium of payment from its function of store of value. It also tends to shift the perception of time priorities towards longer term thinking in investments. (Chapters 5 and 6 in this book, and Chapters 5 and 8 of *The Future of Money*).

Ego, Conscious and Unconscious: A good metaphor for these psychological concepts comes from a non-psychologist - Joseph Campbell. He uses a graphic definition as follows.⁶³⁸ The *psyche* is a circle emanating from a center, the *soul* from where all our energy comes. The horizontal line represents the separation between the conscious and the unconscious. [Editor: this graph can be reduced in size.]

⁶³⁸ Campbell, Joseph with Moyers, Bill The Power of Myth (New York: Doubleday, 1988) pg. 142

Soul, Ego, Psyche, Conscious and Unconscious (adapted from Campbell)



The *unconscious* is the theater where Archetypes and Shadows play out their favorite scenarios. This unconscious has in turn two layers: the individual and the collective unconscious.

The *Ego* is that aspect of our consciousness with which we identify as our center. But the Ego is in fact way off-center. We tend to believe the Ego is running the show by itself, while in fact it is only one of the actors in the scene.

Emancipation means freedom from oppressive restrictions imposed on the basis of sex or any other discriminatory criteria. It derives from Roman civil law (*e + manus + capere = to come out from under the hand of*). Specifically, **Women's Emancipation** refers to freedom from paternalistic dominance. Emancipation includes self-determination and autonomy. **Self-determination** means being free to decide one's own destiny or social role, such as the freedom to choose one's own lifestyle to the extent it is not harmful to others. **Autonomy** means earning one's own status, including one's financial independence, not by being born into it or marrying it. Gerda Lerner points out that these words fit the situation of women better than "women's liberation". For more details, see Gerda Lerner *The Origins of Patriarchy* pg 231-243.

Feminism: A Modern political movement that challenges the Patriarchal value system. There have been different historical waves of this movement. Among the best documented are: the suffragette movement (1880-1920), the sexual liberation movement (1960-70) and the postmodern movement (1990-20??). There are also different branches of political thought – sometimes contradictory - that

at any one point have been structuring feminist thought, including liberal, Marxist, socialist, radical, and post-structural. Detailed definitions for each in Brooks, A. Postfeminism: Feminism, Cultural Theory and Cultural Forms (London: Routledge, 1997).

Fiat Currency: A currency created out of nothing, by the power of an authority. For example: all our conventional national currencies, including the Euro, are fiat currencies. (Introduction to Part Three, and *The Future of Money*)

Gender: The cultural interpretation of sexual differences that results in categorization of individuals, artifacts, or standardized behavior patterns. Not to be confused with sex, which is a biological condition determined by differences in sexual organs, bone structures, chromosomes or hormones. In KenWilber framework sex is an “Individual-Exterior” phenomenon (upper-right corner of Wilber’s knowledge map on Figure I.1 and I.2 on pages 9-10), while gender operates in the “Collective-Interior” domain. Hence sex can be “objectively” described, while gender requires by definition an interpretation.

Individuation: A concept initially introduced by C.G. Jung, referring to the conscious realization of one’s unique psychological reality, including one’s strengths and weaknesses. It is the final result of the integration of the shadows of all five archetypes. Full individuation is still a rare human achievement at this point of our evolution.

Integral Economy: an economic system that has achieved a balance between the Yin and Yang economic circuits, creating and nurturing respectively social and financial capital, while respecting at the same time both physical and natural capital.

An Integral Economy is claimed to be indispensable for a truly sustainable society to function. One way to achieve that is to have Yin and Yang currencies operational as dual, complementary monetary systems. An integral economy supports the spiritual human evolution towards integration and individuation, in ways that a purely Yang economy cannot achieve. (Chapter 9).

Integration and specifically **Integration of an Archetype:** process of losing the fear and embracing of the two shadows of that archetype. It frees the Ego to move toward integration with the Archetype and can continue until the Ego coincides with the Archetype itself, accepting its full energy by dissolving into it. (Chapter 1) If all archetypes are integrated, a human has achieved full individuation.

Matriarchal means that women dominate an official governance system which excludes men from power (see Patriarchy as the prototype). It appears at this point that this is a mythical form of society for which no archeological or historical evidence has yet been found (e.g. the Amazon society imagined by Greek mythology). **Matrifocal** means that the focus of both the mythology and of the system of rewards and appreciation in a society is honoring the feminine. In contrast with Matriarchal societies, there are many examples of Matrifocal societies. These two concepts are

sometimes assumed to overlap, but they are not the same. For example, Dynastic Egypt was certainly not matriarchal (particularly not in its public administrative functions); but both its mythology and the social reward system were honoring the feminine (as shown in Chapter 6), justifying that it be called a matrifocal society.

Means of Payment vs. Medium of Exchange: “means of payment” is a function broader than, but including, the function of “medium of exchange”. Jonathan Williams showed that only in Western civilization has the entire focus of money been as a medium of exchange for commercial transactions. Most other civilizations used money for community-building ritual purposes as well as commercial exchanges.

Modernism: A worldview that started with the European Renaissance and became the dominant one during Modern times. Its main values are secularism, universalism, personal freedom and achievement, leading to upward mobility and specifically financial materialism. Organizationally, Modernists believe in the management and technological practices that have arisen from the Industrial Age, including traditional economic theory. They believe that technology will ultimately prevail over all problems. Modernists today still dominate almost completely the media and the other two main contemporary subcultures: Traditionalists and Cultural Creatives. See details in chapter 8 and in Ray, Paul & Anderson, Sherry: The Cultural Creatives (New York, Harmony Books, 2000)

Money : An agreement within a community to use something as a means of payment.

Mutual Credit currencies: currencies that are created as a simultaneous debit and credit among participants themselves at the moment of a transaction. Typical contemporary examples include Time Dollars and Local Exchange Trading Systems (LETS, Talent, etc.) (Introduction to Part Three in this book, and *The Future of Money* Chapters 5, 6 and 7).

Participation Mystique: A term initially introduced by anthropologist Lévy-Bruhl, denoting a primordial psychological connection of the inner world with the outer world. It is a “Yin” way of knowing, which has been dismissed as a characteristic of a “primitive” way of thinking by Modern society.

Patriarchy: “manifestation and institutionalization of male dominance over women and children in the family, and by extension in the society. It implies that men hold power in all the important institutions in society and that women are deprived of access to such power.”⁶³⁹ Such important institutions include religious, social, political, economic and educational organizations.

Sex: vs. Gender, see Gender

⁶³⁹ Lerner, Gerda The Origins of Patriarchy pg 239.

Shadow: Manifestation of an archetype when it is repressed. It can be repressed individually and create an individual shadow; or collectively when it creates a collective shadow. It is always characterized by a permanently embodied fear (Chapter 1).

Yin-Yang: Taoist concept of *relationship* between polarities. Figure 3.2 (page ***) presents a list of the polarities most relevant for the study of money systems.

Yang Currency, Economy: A Yang currency is one whose issuance is based on hierarchy, which encourages accumulation in the form of currency, and which tends to generate competition among its participants. All conventional national currencies are Yang currencies, because they exhibit each one of these features. This is why the competitive economy that they fuel will be called the “Yang economy”. The Yang economy tends to build financial capital.

Yin Currency, Economy: A Yin currency is one whose issuance is based on egalitarianism, which discourages accumulation, and which encourages cooperation among its users. Well-designed complementary currencies will tend to activate a cooperative “Yin economy”. The Yin economy tends to build social capital.

Appendix B: Questionnaire and address for 2020VISA

Bibliography
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