

*Her Lamp Does
Not Go Out
At Night...*



*She knows that her affairs are going well;
her lamp does not go out at night.
She sets her hands to the distaff, her fingers grasp the spindle.
She holds out her hands to the poor, yes,
She opens her arms to the needy.
Snow may come, but she has no fears for her household,
with all her servants warmly clothed.
She makes her own quilts, she is clothed
in fine linen and purple.
Her husband is respected at the city gates,
taking his seat among the elders of the land.
She makes linen robes and gets a price for them,
She supplies the merchant with cloth.
She is clothed in strength and dignity,
she can smile at the future...
When she opens her mouth, she does so wisely;
on her tongue is kindly instruction.
She pays attention to the needs of her household,
no bread of idleness for her.
Her children stand up and give her honor,
and her husband gives her praise, saying,
"Many women have done admirable things,
but you surpass them all!"
Charm is deceitful, and a beauty is vain; but the woman
who fears Yahweh is the one to praise".
Give her credit for what her hands have made and let
her be praised by her works in the city gates.*

Proverbs 31

*G*ently she brushed our hair and sang us songs
and bandaged our wounded knees... But there
is something eternal expressed in these acts of care
that will never end though they are long ago forgotten...
A mother's love comes from the heart of woman.
Woman was created with an infinite capacity to care intuitively.
In the ancient scripture she is extolled:

*Who can find a woman
of virtue?*

*For her value
is much higher
than jewels.
Her husband's
heart has
confidence in her,
from her he will
derive no little
profit.*

*She does him good and not evil all the days of her life.
She selects wool and flax, she does her work with eager hands.
She is like the trading-ships, getting food from far away.
She gets up while it is still dark giving her household their food,
giving orders to her maidservants.
She sets her mind on a field, then she buys it;
with what her hands have earned she plants a vineyard.
She binds a band of strength round her,
and makes her arms strong.*



*In the night vision... she
could be seen faintly in
the glow of the candle
light...*

*Mother, faithful
mother, with her
nursing babe...*

*So late in the
night with no
thought for
herself, only her
love for the little one
filled her soul... She
is our mother... the
unsung hero
of our lives...*

*Though our memory does not record those early days
of our young lives, it is recorded nonetheless. And as we grew
the great woman in all of
our lives loved us,
she told us sweet
things, she smiled
and our first
responses
erupted...
And we do not
remember.*



Matriarchy

Much has been said about Matriarchy vs. Patriarchy. Though the debate still rages, scholars seem forced to recognize that the obvious demands of “nature” always seemed to always pull the woman back into the mothering roles, which limited her sphere of influence in every culture. Though it is clear that among the early Hebrews, women were considered very valuable in society when they were able to reach beyond the cradle to handle business and management roles, they were rarely in positions of governmental leadership. This only happened by default when the males dropped unceremoniously from the picture.

Many basic assumptions about the history of gender roles in Western culture bring up questions that have long troubled those in this field of study. If, as most anthropologists and archaeologists believe, women are predominately subordinate—however subtly—to men in every known society today, how and why did patriarchy arise? Have men always been the more powerful and dominant sex in human societies, or does the historical record suggest otherwise?

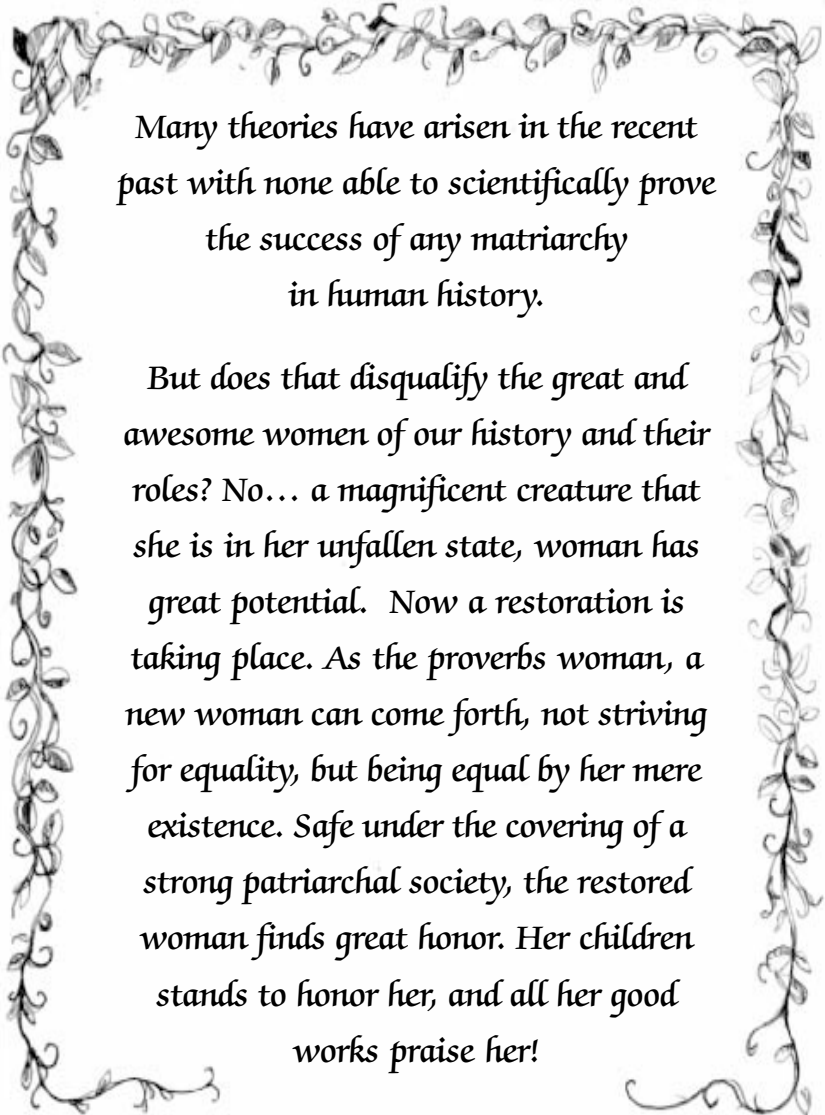
If these questions make today’s scientists uneasy, it is with good reason. Inferring hard facts about relations between the sexes in ancient societies on the evidence of skeletal remains and pottery shards is a risky undertaking. Nevertheless, sweeping speculation about the social politics of ancient cultures has a long tradition in archaeology, one whose influence continues to be felt today.

Among the most widely held notions is a belief in a mother-loving golden age lurking somewhere in Europe’s distant past.

Both Sir James Frazer in *The Golden Bough* (1890) and Robert Briffault in *The Mothers* (1927) hinted at an ancient, female-dominated systems. The Swiss philologist Johann Jakob Bachofen (1815-1887) in his monumental *Mutterrecht und Urreligion*, first published in 1926, declared “mother-rule” the origin of culture. Bachofen’s study of Roman art, undertaken in the 1840s, convinced him that Roman law itself, that bastion of patriarchal thought, contained elements that could only have come from a distant matriarchal past, among them the notion of matrimony still with us today. Bachofen in 1841-45 began earnestly to study the symbolism of ancient tombs, thereby gaining significant insights into primitive man, his laws, and his religion. In *Das Mutterrecht*, Mother Rule, Bachofen presented the first attempt to advance a scientific history of the family as a social institution, suggesting that mother rule preceded father rule. Later he revised this work after finding more evidence that modified his early theories. Bachofen elaborated a romantic vision of pre-patriarchal history, inferred largely from a meticulous study of myth.

During the first half of the twentieth century, archaeologists gradually abandoned myth-based speculation for a more sober regime of verifiable observation. Armed with masses of statistics, partisans of the New Archaeology—as the movement came to be called—restricted themselves to cautious assertions about prehistory in the dispassionate, third-person rhetoric of science.¹ ☞

¹Lawrence Osborne, 1997 Lingua Franca, Inc, *The Women Warriors*, Scholarly review, “Does Man Eat Man?” appeared in the April/May 1997 issue of LF.



Many theories have arisen in the recent past with none able to scientifically prove the success of any matriarchy in human history.

But does that disqualify the great and awesome women of our history and their roles? No... a magnificent creature that she is in her unfallen state, woman has great potential. Now a restoration is taking place. As the proverb says, a new woman can come forth, not striving for equality, but being equal by her mere existence. Safe under the covering of a strong patriarchal society, the restored woman finds great honor. Her children stand to honor her, and all her good works praise her!



Dear Mother,