### NEW A150 Dis-Eur-Czech Republic-Moravia-Střelice-Figurine-Female-Venus-Ceramic

Figs. 1-2. Czech Republic-Moravia-Střelice- Figurine-Female-Venus-Ceramic

### Formal Label: Czech Republic-Moravia-Střelice- Figurine-Female-Venus-Ceramic

**Display Description:** Střelice Moravian ceramic figurines, such as this one, were located in the context of habitations (notably near hearths, see Sázelová 2008) in settled areas in large reoccupied sites near agricultural resources (Čižmář et alii 2008), which near this site is still being farmed today. This figurine has been sculpted in two volumes. The portion above the waist is apparently slender while the portion below the waist is more corpulent. This is a feature of many Střelice female figurines. This very conservative figural grammar (Humpolová and Podborský 2013) was evidently sustained for many generations based on C14 data (Kuča 2012, 2011). It displays a characteristic Střelice cap-like head. Since this figurine is not broken it may have been placed outside a habitation in a ritual area when the houses were ritually burned and the household was moved and figurines inside were ritually broken.

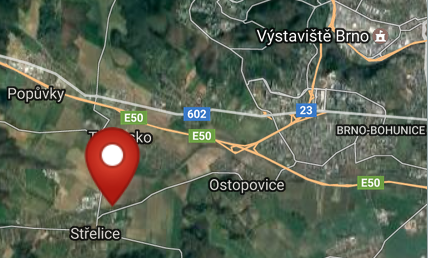
### Accession Number: A150

### LC Classification: GN772

Date or Time Horizon: 4,850 BCE-4,450 BCE

Geographical Area: Czech Republic, Moravia, Střelice

**Maps**; **GPS Coordinates:** 49.15694 16.50889;40° 26' 46" N 79° 58' 56" W

Figs. 3-4. Maps of Střelice from http://latitude.to/img/latitude-logo.svg

Cultural Affiliation: Neolithic

Medium: Fired clay.

Dimensions: original, H 22 cm (8.7 in).

Weight:

Condition: museum replica in resin.

Provenance: Czech Republic, Moravia, Střelice Museum.

**Discussion:**

Since this figurine is slender above the waist and more corpulent below the waist suggests that this figurine is associated with a general social and health anxiety for safe childbirth. Figurines incorporating indications of these anxieties may have accompanied the instructions (perhaps incorporated in rituals) by women midwives who had expertise in the care of pregnant mothers and the practice and art of delivering babies safely.In Neolithic communities it was important to have many children as the agricultural work required many hands. Midwives still perform the same tasks to assist their communal sisters in pregnancy and childbirth. Indeed, a similar anxiety to have many children is noticeable today among traditional farming families in many parts of the world, especially in Africa, India, and South America.

The emphasis on small breasts and a large pelvis suggest that this figurine is associated with a general social and medical anxiety for safe childbirth. Figurines incorporating indications of these anxieties may have accompanied the instructions (perhaps incorporated in rituals) by women midwives who had expertise in the care of pregnant mothers and the practice and art of delivering babies safely.In Neolithic communities it is important to have many children as the farm-work required many hands. Midwives still perform the same tasks to assist their communal sisters in pregnancy and childbirth. Indeed, a similar anxiety to have many children is noticeable today among traditional farming families in many parts of the world, especially in Africa, India, and South America, especially where opposition to abortion and family planning, notably espoused by Islam, Catholicism and Protestant Christian Fundamentalism are dominant. It is provocative to think that Neolithic communities may have had similar religious strictures.

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