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**Escape Leviathan**  
*Rewilding Writings of*  
*Ria Del Montana*

Question: Why do people think that our ancestors were good “hunters” and that meat is good for you? Even though, obviously, they got almost all of their food by gathering plants.

### **The Human Primate – From Prey to Earth’s Top Predator answered March 28<sup>th</sup> 2019**

In humans' first steps down from the trees, they subsisted on plants from the forest- savannah edge, such as tiger-nuts, edible bulbous tubers of wetland sedge. Bio-anthropology plant DNA research found tiger-nuts had enough minerals, vitamins, and fat for the early human body and brain. As they shifted from closed forest to open land, early humans gathered parts of grasses and sedges, such as bulbs and grass blade bases, for their diet mainstay. While early diets varied greatly in relation to season and landscape, at its core the Homo biology remains facultative herbivore. Their body is anatomically and physiologically adapted to a plant diet, able to digest but not reliant upon meat.

When one *Homo* species honed the ability to control fire, changing their foodway making their brain even more inventive, did this cascade into *Homo* colonizing the planet? Long before animals and plants were brought under *H. sapiens* total control, humans played roles in wiping out their predators, spread across Earth, and reformed continents of habitats. In their book Man the Hunted: Primates, Predators, and Human Evolution anthropologists Robert Sussman and Donna Hart smash the man-the-natural-hunter myth with evidence of early humans succumbing to predators such as cats, dogs, hyenas, snakes, crocodiles, and raptors. Progression from prey to colonizer of the planet implies myriads of inventions, catalysts and adaptations, some more impactful than others. For the foraging primate, fire mastery meant not only protection from predators, but turning their predators into their prey with fire-formed weapons, then cooking them to further feed their inventive brain. Fire’s warmth welcomed expansion into colder climates where they continue bringing other predators under their control. Fire mastery may have been the most significant technology transfiguring a resourceful species from foraging prey living within habitat ranges to Earth’s most effective predatory colonizer.

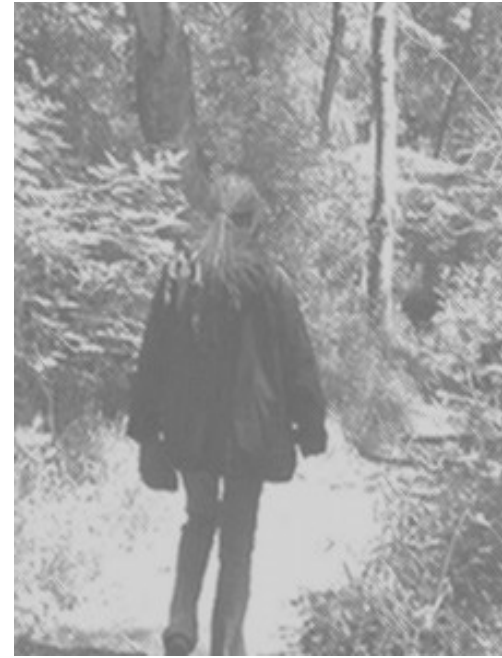
### **Debunk: Meat-Eating Among the Earliest Humans article written March 28<sup>th</sup> 2019**

([www.americanscientist.org/article/meat-eating-among-the-earliest-humans](http://www.americanscientist.org/article/meat-eating-among-the-earliest-humans))

“Meat-Eating Among the Earliest Humans” is an interesting read, even with slightly less meat & civilization bias than other scientific reports. Most of it speaks to butchering not killing, scavenging with stone tools not suitable for hunting but cutting flesh and bashing open bones for marrow and skulls for brains, not spears and arrowheads. The theory on human colonization is in line with early human primates initially scavenging due to drastic change in environmental conditions, but then some eventually adapting into a more colonizing lifeway incorporating persistent carnivorous scavenging. This would have been an early step toward colonizing culture.

For more writing by Ria Del Montana visit:

<https://veganprimitivist.wordpress.com>



By February of 2020 Ria will be publishing her book EcoPatriarchy: The Origins & Nature of Hunting

### **Vegan Anarchist Primitivist blog Introduction**

After too many frustrated seasons at the 3-way intersection of Vegan, Anarchist & Primitivist, I find myself writing this post introducing this blog. The fire of my frustration calls for more exploration and growth at this spirited confluence. In a flash flood of a moment I started this blog to vent creative rage energies.

Like all humanimals, I was born a primitive anarchist. Like most modern humanimals, I first fought the domestication enculturation process internally. At some point I crossed the line to fighting externally, initially lacking conscious awareness of my fight’s deeper drives...

...I joined in some forest restoration work parties. Bunch of eco-liberals, yeah, but as much as I loathed their politics, they opened my eyes and taught me much. I quickly & sadly realized that when techno-society collapses, what remains of wild places will need humans to work on undoing the eco-disaster we’ve set in motion, otherwise there will be no chance for a diverse, thriving biota. Just as our species needs to relearn primitive skills and pass them down through generations to take our species into the future, so too we need to learn and pass on knowledge and skills in rewilding Earth for ourselves and others to have a wild place to call home. Hence the central theme of this blog.

The confluence of Vegan, Anarchist and Primitivist is recently formed, or likely reforming yet again. Most material is drawn from up-shore riverbanks, so not everything will feel like it perfectly fits. Feel free to bear with it, take what you want & leave the rest. Or feel free to contribute your thoughts in a spirit of mutual aid or just plain mucky critique. I can’t honestly tell you where this journey is going, or how long it will last, or who we’ll meet along the way, or if we’ll venture off path. It’s a place I’ve dreamed of, heard tale of, passed through, but never explored down on my hands & knees before. We’ll just have to see as we go. Hope you enjoy the stroll!

voluntarily having fewer or no children based on many factors, including Earth ethics. As humans reconnect with wild living, Earthcare will grow stronger.

Capitalism and industrialism, built on models of infinite growth from exploited natural 'resources', prompting people to view animals as 'products', wildlife habitat as mining fields, and pets as a profit market, are the antithesis of a free world. Beginning with herding, civilization's founding premise is the domestication of animals. Thing is, domesticating animals served as a device setting the stage for domesticating wild plants into food monocrops, which brought on human overpopulation. Agriculture and its human overpopulation set wildlife habitats into death spirals. Humans inadvertently became Earth's parasite.

The more humans disconnect from wild life in wilderness, the more they long for a return to it. But there's no going back, only forward. What social character will the human take in the future vegan world? They will rekindle their lifeway of togetherness. Comparative anthropologist Layla AbdelRahim lays out human origins as humans living embedded in wildlife as bands of foraging frugivores, symbiotically benefiting their habitat community in their ecosystem role as seed spreaders. Human origins point a path to how humans can still live free with others – with an ethos of mutualism replacing the failing ethos of domestication.

For modern humans to expand their circle of compassion to all is challenging in the context of the world they've degraded. During the transition ethical choices are confounding, such as those pitting wild animals against animals humans bred into existence. Top predators keep populations in balance and need to be reintroduced, which may shift humans too toward their original position as prey. But how many humans suffer and die, directly and indirectly, from civilization? Humans can act to protect themselves, but to release their predatory Earth-destructive ways, the human ape needs to come to grips with itself as an occasional prey species, as much so as any ape.

As quickly as civilization's systems are expanding, their tangible and intangible foundations are weakening and bound for collapse. Even after the advent of civilization, some humans everywhere opted to live life freely as possible, instinctively sensing how to live on their own terms, based on an intuitive sense of fairness with others. Some humans have always tended to, defended and restored the wild. Rewilding of the human and the planet began long ago. The question is, will vegans realize it is their calling too?

As to the basic question, reflective of The Great Forgetting of lifeways and dietways before agriculture, what will a wild vegan eat? From the mindset of mutualism and freedom for all, as the land rewilds humans will have The Great Remembering of the bounty of foraging opportunities. They will be not only more nutritious, but delicious.

The likely time-line is that earliest bipedal primates foraged for millions of years, then scavenged for perhaps over a million more before the rather recent advent of organized hunting. Our herbivore biological bodies had time to adapt to including meat in the diet, and the fact that our bodies had to adapt points to meat not being our biological origins. Our biology followed our behavior.

Still to this day, of all the diets out there vegan is healthiest, especially raw vegan. Some patriarchal & civilization bias: 'Women who eat raw vegan are less fertile, perhaps due to lower body weight.' Wild foods are packed with much more nutrition than crops. But perhaps that's nature's way of keeping populations healthier and in check. Another glaring hint that meat and civilization are not an effective evolutionary path is how the "large brains come at a cost, making childbirth more difficult and painful for human mothers than for our nearest evolutionary kin".

The report connects early human behavior with modern chimp behavior – 3% of their diet is hunted meat. Besides saying it's a stretch to assume early human diets were the same as chimp diets, I question the validity of comparing any animal behavior in today's environment so heavily impacted and degraded by civilization to earlier times.

The author's portrayal of 'required nutrients' has a strong civilization bias. For example, B12 (that she says is only found in meat) is the byproduct of a bacteria found in soils that early humans ate roots from, and that washes into waterways that early humans drank from. Too, recent research finds bio-available B12 living symbiotically in several plant species. Another underlying bias – it's good that humans developed 'big brains'. If that's what turned us into a colonizing species that brought Earth into its current condition, philosophy has to work hard to justify the big brained human 'goodness'.

Gotta give the author Briana Pobiner credit for rejecting Dart's misinterpretations on his Killer Ape theory that remains in the modern conscious to this day. It's kinda ironic that his proof of humans hunting other animals turned out to be jaw bones of humans being eaten by the likes of hyenas. And his proof of humans murdering each other turned out to be a child's skull injured from being carried off by a raptor.

The later evidence that starts to point to humans hunting species of antelopes and zebras that went extinct doesn't question the possibility of human's role in causing these extinctions. 'meat made us human'?

Maybe 'meat made us civilized' hmmm ... 'meat made us colonize'

### **Death of Hope written December 25, 2019**

The question has been culminating inside me, 'to hope, or not to hope?' Backing up life's cliff edge blindfolded, I demand a final answer. I'll seek a sign in my night walk in the neighborhood. All senses alert. With signs, you don't have to

guess, when they come your body quakes. As I walk the animals are asleep, even the nocturnals. Everything else is plant brought from far away, or remnant native tree lost without forest. Progress-made objects are easily dismissed. Nothing even close to a quiver, much less a quake. Almost home, hope for a sign of hope wanes.

Then my body freezes & focuses before my mind processes. Not just a dead rabbit, a rabbit killed by progress' car, on progress' road covering a Cascadian forest. I let my mind have my body take a picture, but that's as far as I'll let my mind go. My body needs to interpret this sign. And the answer is fervent. No, there is no hope. I can release the burden of carrying hope's false narrative. There never really was such a thing. My being handles the news surprisingly well.

Now at home my fingers oblige typing my mind's thoughts. Did this rabbit have hope? Why am I so special that I am entitled to hope, or anything more than just a sense of being? I won't fool myself into thinking scavenging from this rabbit would be a 'wild' way for progress' humans to live, or to 'rewild'. The wildest act I could take would be one of reintegration, to bring the rabbit into the forest for wildness to have its way. My being knows the wild human does not hunger for roadkill, but the death of 'progress' that causes roadkill.

### **Us Before Cave Art written September 16<sup>th</sup> 2017**

*"In all creativity, we destroy and rebuild the world, and at the same time we inevitably rebuild and reform ourselves."* Rollo May 1985.

While studying the science of teaching and learning, I saw through the veil. That is, education is the mechanisms of economic and cultural hegemony. Indoctrination is strewn not only throughout the curriculum, but schooling procedures themselves. If civilization is human evolution's natural course, why are methodology schemes essential to supplant native human lifeways with civilized mindsets?

In a graduate class on early childhood math education, a teaching strategy reflective of Bruner's stages and Vygotsky's strategies proposed bridging the concept taught with the student's learning level, then progressing from the concrete to increasing levels of abstractia. First level *concrete* – to teach addition have the student add candy pieces in her hands. Second *symbolic pictures* – have her draw candy pieces to add. Third *symbolic representations* – have her draw lines in lieu of candies to add. Fourth numeric symbols – '2' candies + '3' candies. Fifth abstract – add using language and thinking alone. The goal is for the concept to become automatic, gestalt, built into one's mind. Is a trained mind necessary to save a human from her drive to live free, intuitively, connected with life on Earth?

Frustrated with schooling's methods of instilling civilizing concepts and narratives while preventing children from growing Earth attached, my thesis research studied open settings with more organic, 'spontaneous' learning. I

drawing itself would negate her own primal lifeway.

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Why did some early humans rise above primal lives to construct a symbolic world? Imagine all that happened before that lead up to art formed on cave walls. How did they practice on other surfaces before permanently marking onto rock canvas? Imagine the factors leading to this break – fundamental changes in social exchanges, interaction with the environment, and perception of the world.

What was happening in the behaviors and minds and cultures of early humans when in fits and starts they began drawing on walls? With mega predator extinctions, did they have the option to slow their travels, giving them extended time within comfortable cave walls? Were there times the environment became a bountiful larder that enabled them to settle? With long stretches of time inside, gazing into one another's eyes over fire, did their group centeredness fragment into focus on individual specialness? Did they hone survival strategies so effective that their bodies grew idle and energies redirected into stories, into abstractia, that gave their minds a new pursuit more introspective, a new purpose more conceptually complex?

Have we come too far for civilized humans to set aside their civilized minds and reminisce with their deep ancestors' wilderness connection? In the cases compared here, art is in the beginning the redirection of foraging. Reaching out to the world with eye-hand coordination, gross and fine motor control, distinguishing and emphasis of significant details, repetition of similarities, all hone the first human skill to find and eat food. Could relearning foraging be key to humans reconnecting with nature, rewilding themselves? Earth would need to be returned to original environments of original wild lifeways to reengage as foragers. Perhaps that goal is in itself hearing and heeding our own and nature's calling.

Mechanisms of nature allow for evolution, but mechanisms of civilization only allow for its repetition. How bound are humans to repeating this narrative of human superiority and control over all? Is it not only industry, not agriculture, but cave art too that signifies a major break from native human life, a surging into civilization? Do we hold a native voice inside calling us to renew our native selves, to overcome a failed culture and re-enliven the thriving world before cave art?

### **Veganism in Futurtopia written September 8<sup>th</sup> 2019**

Being that animal liberation and a shift to veganism are central to animals being free, what will the free world of the future look like? To release others from human reign, domesticated pigs and dogs, cows and cats will be cared for until they go feral. But with humans' infrastructures of civilization strung across the planet, where will their freedom take place? And with wildlife and nature as a whole in peril, where is their freedom? A return of land for rewilding requires a substantial decrease in the human population. Increasingly young people are

notions of how the world works.

For Civa, the visualized idea emerges in her mind and is explored in her world. A thought comes to her, and she maneuvers it into reality, sometimes through drawing. Her internal mind and the external world overlap with no or ambiguous boundaries. Inversely, as her mind/reality boundary is yet to solidify, circular images and lines suggesting a human or animal are drawn more reflective of the subjects themselves. Symbolic drawing is honed by controlling eye-hand coordination more adeptly, and adding more features, like body parts. In what she finds success, she repeats and sometimes adds detail. She shows what she perceives as most important about the subject through enlarging, for example by making a large head or hands. She may experiment or observe how others draw to copy their movements, but creates her own drawings. Humans and mainly domesticated or magical animals are her central focus, as also reflected in her dreamlike stories.



Repetitive Symbols – Prima is fully engaged in an ever expanding, whole body and mind, mutualistic relationship with all the troop and habitat. Flora and fauna rhythms and weather seasons propel her troop along familiar lands, looping back in time.

Civa's art and life are based on her interpretations of her culture's invented world as it relates to her. Up to now she has relied primarily on her subjective interpretations. Now she focuses on

visual observation, honing her eyes to details of her civilized environment through her ever more civilized lens. She collects a repertoire of consistent shapes to organize and symbolize objects, like cookie cutter houses, animals, plants, the sun, moon, clouds and sky. Figures of the same category are drawn to look similar. Mastering controlled repetition is fundamental to success in civilization.

By this stage Civa has become self-critical and self-conscious. Her drawings are based both on her visual observation and on her conceptual understanding. Her experiences and impressions determine the subject, reflecting her complete transition from a natural to civilized life, depicting her social realm as other than life in native habitat. She draws a symbolic world reflective of her invented world, where ordering and arranging and controlling are the basis. In delving into the symbolic, she objectifies even herself. As she fades from natural life, she still barely senses the veiled original world for which her being deeply longs.

Drawing herself with plants and animals hints at her longing for primal connection, as her primal self has disappeared, quashed by her domesticated mind. She senses the loss at the same time she is distracted by civilizations' entertainments and sense of power. A drawing by Prima reflective of her life at this stage could inspire a return path to the lost primal life, but ironically

concluded that, like all species, human children instinctively learn what they need to survive and thrive within their culture. Environment shapes humans, and there is no need for forced learning.

Since leaving teaching I've focused on how our species disconnects itself from free living ways and environments. What separations did early humans take that lead to civilization? Were matters such as math and art an active role in or byproduct of the transition? Unlike math, stages of art have emerged as a seemingly universal phenomenon coming from within. How did these stages take root in the human mind? Assuming humans today are still 'wild' at birth, I will explore the process of separating from our nature self by analyzing the stages of drawing by Civa, a child born into a civilized culture, compared to speculation on the life of Prima, an early human primate.

### Salome and Moore's Stages of Art

1. Unintentional Marks
2. Random Scribbling
3. Controlled Scribbling
4. Naming Scribbling
5. Representative Symbols
6. Repetitive Symbols



Unintentional Marks – One of Prima's earliest callings is to explore her environment with all her senses, especially feeling with her hands, to learn essential skills to nourish herself lifelong. Honing foraging abilities early increases her and therefore her troop's well-being. She senses her family's vitality echoing within her.

As a toddling Prima reaches out her arms, hands and fingers in first steps toward foraging, she makes unintended contact with everything and anything in her environment. Chance contacts create sensations and effects, but at this stage she is uninterested in attempting to recreate any outcome of her movements. Having so little motor control she is unable to replicate exploratory contacts anyway. She makes unintended marks on a surfaces such as soil that generally go unnoticed. Her caretakers' attentions are focused on their survival priorities and life pleasures. No one avidly observes or seeks out her incidental markings. This is not to say she is not loved, to the contrary, she is well tended to within an intense troop bonding.

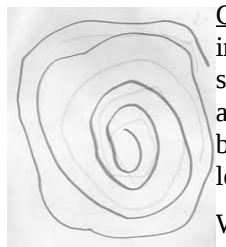
Civa too has callings to explore, which she does mainly inside her home with man-made objects. A writing utensil is put in her grasp and she is placed in front of a drawing surface to record the chaos of her uncoordinated muscle movements. She doesn't link the connection when her markings result in her loved ones' ovation. Neither Prima nor Civa is cognizant that their marks are their own creation, but their families have different sets of cultural valuation of

their 'first drawings', one as inconsequential and the other as inscriptions of budding individuality.

Random Scribbling – After a time of touching everything, eye-arm coordination and awareness of cause & effect begin to bud. A growing repertoire of large muscle movements starts coming under control. Prima scans objects with her eyes and targets one, such as a berry, for touch exploration. She sometimes successfully but unsteadily coordinates her whole shoulder, arm, hand and fingers to maneuver the object, like plucking it and putting it in her mouth. She starts being selective about her targets, preferring touching food when she's hungry, and touching loose soil to sense it and experiment with how she can make it move. In this way her markings are made through an intention unrelated to her handiwork itself. She observes her family's interaction with the environment and attempts to imitate them.



Civa too observes and imitates activities, like picking up writing utensils and putting them to drawing surface. But her instincts to touch the natural world and to bring it to mouth are thwarted. For the first time, she intends to make markings for the sake of making markings, but with no plan other than making an effect onto her world. In so doing she finds her usefulness not in feeding herself, but purely in controlling her world. Coordinating her whole shoulder, arm, hand and fingers to make sweeping markings gives her a sense of accomplishment, purpose and efficacy, but not the deep vitality she instinctively seeks. Her family is proud of her making markings. She notices it makes them happy, but she marks for her own reason, not theirs.



Controlled Scribbling – Prima's eye-wrist motor skills increase, now with both hands coordinating together, such as steadying a branch with one hand and picking its berry with another. She makes whirling circular motions like turning a berry to loosen its grip. She makes line motions like pulling a leaf straight across to pluck it from a stem.

While Prima's gaining motor abilities meet a fundamental need, to find food and feed oneself, Civa's increasing abilities remain essentially fruitless. Prima is becoming an active participant within her environment. Civa is becoming an organizer and orderer of her environment, establishing a foundation of altering her world to suit her preferences.

Civa concentrates and coordinates two-handed activities, such as steadying the paper with one hand and drawing with the other making more exact swirls and lines. It's as if her brain retains its wiring for this type of motor movement, while the original purpose has grown dormant. Her instinct to forage plays out in drawings, a confused effect divorced from cause. Her eye-wrist development delves into abstractia with straight lines, wavy lines, arcs, mandalas and radials.

This phase signals the complete bio-cultural adaptation of early motor abilities accompanying the change in mindset manifested in civilization. The modern human brain demonstrates it has laid to rest the instinct to forage and wired itself for civilized culture.

Naming Scribbling – As sensory-muscle coordination forms, Prima's next challenge is built her recognition of life with whom she co-exists, and imprint them in her mind. In familiarizing herself with plants, animals, etc. she connects with them and they with her. Her controlled repetitions of motions increase her ability to get about, forage, and become a member of her setting. She enjoys discovering and relating with the increasingly complex world, but stays near her family's safe haven. Her play explores and extends her



body's capabilities, both muscular and sensory, deepening her wilderness agilities and connections.

Civa's drawings of circles, radials and mandalas reform into shapes representing objects from her environment, at least from her perspective. Her innate impulse to increase her awareness of native plants and animals is refocused into her realm of man-made objects, like houses and domesticated landscapes. She is challenged to imprint objects and notions of her civilized culture into her mindset – to name it, to draw it, to conceptualize it, in so doing to become one with it and replicate it into the future.

This is accomplished in her more controlled repetitive markings. She assigns names to each slightly differentiated shape. She labels one circular shape 'Mommie', and another circular shape 'cake'. This exercise in representational thinking is conducted by language development. Her mind and body collaborate to slowly bring her drawings under increasing command. While sensing her domesticating role in this enculturation process, she is still lured by it, succumbs to enjoying these new ways of communicating and thinking, and the subsequent attenuate intimacy it promotes with her family. Her family prompts her to extend her naming of objects into telling stories about them. Her kinesthetic thinking melds into imagination. Her play centers on social strategies, magical thinking and creativity. Is she losing or finding herself?



Representative Symbols – Through detailed observations of her troopmates and imitating their movements and activities, Prima haphazardly experiments with life ways. Her priority attention hones on other animals and their vegetated habitat. Her mind is flush tracking and logging details. She experiments with cause and effect by observation, trial and error, forming and adopting tangible