

Chapter 1 : calendrierdelascience.com - THE STORY OF A MOTHER - Hans Christian Anderson

*Some Tales of Mother Earth and Her Children [Martha Minetta Duston, Nettie M. Duston, Laurie Duston Musso] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. A collection of forty-six stories which relate the year-round adventures of Jack Frost, Mister Crow, Billie Opossum.*

Updated 8 May Published 23 September Claim Did a mother leave a touching text message for the child she died shielding during an earthquake? But her pose was somehow strange that she knelt on her knees like a person was worshipping; her body was leaning forward, and her two hands were supporting by an object. The collapsed house had crashed her back and her head. He was hoping that this woman could be still alive. However, the cold and stiff body told him that she had passed away for sure. He and the rest of the team left this house and were going to search the next collapsed building. For some reasons, the team leader was driven by a compelling force to go back to the ruin house of the dead woman. Again, he knelt down and used his had through the narrow cracks to search the little space under the dead body. Suddenly, he screamed with excitement, "A child! There is a child! Obviously, the woman had made an ultimate sacrifice for saving her son. When her house was falling, she used her body to make a cover to protect her son. The little boy was still sleeping peacefully when the team leader picked him up. The medical doctor came quickly to exam the little boy. After he opened the blanket, he saw a cell phone inside the blanket. There was a text message on the screen. It said, "If you can survive, you must remember that I love you. Every body that read the message wept. Collected via e-mail, August Rating Legend About this rating Origin Scant weeks after a devastating earthquake rocked Sichuan province in China on 12 May , the above tale began landing in inboxes. In September , the online-circulated account was updated to relocate the tale to Japan and reference by inference the horrific quake that rocked the eastern part of that island nation on 11 March The Japan version was often accompanied by a photo of four men in orange and black camo rescue gear uncovering two bodies entwined together in a pit. While the photo does not display any ruins of buildings, let alone a cell phone with a heart-tugging text message on it the setting is instead a lush green mountain path, with nary a building in sight , the soldier had clearly been involved in rescue efforts of some sort, as evidenced by the blue mesh mask still hanging from his ears yet pulled down off his face. While all that would seem authoritative, it must be remembered that Chinese newspapers are not quite bastions of veracity. Nothing at least at this point has surfaced to confirm the tale, such as the cell phone itself. As she continued to try to hold the weight of the debris off her child? Some children were rescued from the wreckage of fallen buildings in Beichuan, but hundreds of other young people were permanently entombed there. Legends of selfless sacrifice and miraculous survival are common in the wake of great tragedies, as people who are living through those horrifying times look for something " anything " of a positive nature to cling to. That same Xinhua piece told another such tale, but about a teacher rather than a mother. Baby, Remember I Love You!

**Chapter 2 : Greek Mythology: Gaia - Mother Earth, Mother Nature**

*Get this from a library! Some tales of Mother Earth and her children. [Martha Minetta Duston; Laurie Duston Musso] -- A collection of forty-six stories which relate the year-round adventures of Jack Frost, Mister Crow, Billie Opossum, North Wind and others.*

Background Gaia, more frequently spelled Ge, was the Earth. She is rarely even referred to as a deity, she is more a power. She was one of the firsts. Well, one of the firsts in some versions. There are actually a couple of different Creation myths, and not all of them include Gaia I know, it shocked me, too. Here, we will focus on Gaia. There are two parts: The Greek great earth mother. She has a parthenogenic birth ie, only one parent needed. According to Ovid, Gaia pretty much just appeared similar to the Judeo-Christian creation story. After her birth, Ovid continued to see the hand of a Creator at work an un-named Creator , who populated Gaia with the necessary mountains, seas, flora, and fauna. Gaia, the beautiful, rose up, Broad blossomed, she that is the steadfast base Of all things. And fair Gaia first bore The starry Heaven, equal to herself, To cover her on all sides and to be A home forever for the blessed Gods. And now back to the story. According to Hesiod, the first beings sprang into existence without cause or explanation. After Gaia came Tartarus the lowest level of the Underworld, also viewed as a sort of huge cave or pit and then came Eros: Chaos continues her parthenogenic streak, giving birth to Erebus and Nyx. In her sleep, Gaia gives parthenogenic birth to Uranus the Universe, who emerges as big and powerful as Gaia and Pontus the Sea, and the God of the Sea. Uranus, bursting literally with love for Gaia possible only by the creation of Eros, you see , showers her with fertile rain and this is how Gaia gives birth to the rest of creation you remember, seas, mountains, etc. She has LOTS of kids. And what really makes her special is that she can have these kids without active participation by a father. In many ways the Universe was created by her alone okay, not really - but she did give birth to her son Uranus who then became her partner in the whole populating space thing. Once, Zeus had a wet dream at night that got Gaia pregnant, too the child of that union was Agdistis. Cottus, Briareus, and Gyges The Cyclopes: Alecto, Tisiphone, and Megara Giants: The theory is that every year the king was ritually sacrificed killed by a rival, sacrificed in public, or only metaphorically murdered to renew the land and the fertility of the kingdom. So, Gaia and Uranus had a whole bunch of babies, as described above. Then he tried to keep the kids inside her by blocking the entrance. With his own genitals. Well, Gaia turned around inside? As a consequence, Cronos also took over as the Big God In Charge - a role previously held by Uranus, despite the appearance that it was Gaia with the real power. Unfortunately, despite getting how he was put into power, Cronos only repeated the cycle. He put the Giants and the Cyclopes into Tartarus deep pit type of jail and whenever his wife, Rhea , gave birth, he swallowed the baby. He was threatened, it appears by this whole biological process that was beyond his control. After five pregnancies and five births and five babies devoured, Rhea went to Gaia and the two conspired to keep her youngest son - Zeus - from being swallowed and then got Cronos to vomit up the other ingested gods. With the promise from Zeus that he would free the other children of Earth, Gaia supported him in overthrowing Cronos and the rule of the Titans. Will it surprise you to learn that Zeus did not remain true to the women who made him and put him in power? And when his woman, Metis , became pregnant, he started getting worried that like father like child. But he had learned more from his mothers than they intended. Rather than try to force his mate into submission or to steal her progeny, he skipped that altogether by swallowing her! When she gave birth, it was inside his body, and the child, Athena , had to be born of HIS body. By co-opting the labor and the birth, he kept Athena from any allegiance to a mother and broke the cycle of Kings dying to maintain the proper balance of Earth. The power of fertility was usurped by the patriarchy and Gaia stopped, for the most part, involving herself in the lives of her children. Oh Goddess, Source of Gods and Mortals, All-Fertile, All-Destroying Gaia, Mother of All, Who brings forth the bounteous fruits and flowers, All variety, Maiden who anchors the eternal world in our own, Immortal, Blessed, crowned with every grace, Deep bosomed Earth, sweet plains and fields fragrant grasses in the nurturing rains, Around you fly the beauteous stars, eternal and divine, Come, Blessed Goddess, and hear the prayers of Your children, And make the increase of the fruits and grains your constant care, with the fertile seasons Your handmaidens,

Draw near, and bless your supplicants.

### Chapter 3 : Myths, Folktales and Fairy Tales

*Some Tales of Mother Earth and Her Children by Martha Minetta Duston, Nettie M. Duston. Megans World. Hardcover. POOR. Noticeably used book. Heavy wear to cover.*

To primitive man, the ability to heal and cure disease seemed to be magical, even miraculous. The gospels of the New Testament are filled with the miraculous healings of Jesus. Every traditional culture has its gods, demigods, and heroes who are associated with the art of healing. To the ancient Greeks, medicine was a gift from the gods. Greek mythology is full of symbolic legends and allegories explaining the nature and origins of the art of healing. In these myths and the gods and goddesses associated with them, we can find the basic, fundamental archetypes that have guided and shaped the art of healing in Western civilization from its very inception. These archetypes still guide the physician today, and all those who come to him for healing, whether they realize it or not. Greek mythology is a wonderful source of wisdom and inspiration for the physician. By studying the Greek myths, we can gain valuable insights into the nature of health and disease, and the way of the healer. She is Gaia, or Mother Earth, who created herself out of primordial chaos. From her fertile womb all life sprang, and unto Mother Earth all living things must return after their allotted span of life is over. Gaia, as Mother Nature, personifies the entire ecosystem of Planet Earth. Mother Nature is always working to achieve and maintain harmony, wholeness and balance within the environment. Mother Nature heals, nurtures and supports all life on this planet, and ultimately all life and health depend on Her. In time, Nature heals all ills. The way of Mother Gaia is the passive, feminine, Yin way of healing. All we need to do to regain our health is to return to the bosom of Mother Nature and live in accordance with Her laws. The Gaia archetype underlies all notions of the Nature Cure. Mother Nature is a healing goddess. In the 1960s, James Lovelock formulated the Gaia hypothesis. It states that all life, and all living things on this planet, are part of a single, all-encompassing global entity or consciousness which he named Gaia. It is this global consciousness, Mother Gaia, that makes our planet capable of supporting life, while our near neighbors in the solar system are barren and lifeless. Through the global consciousness of Mother Gaia, all living things on this planet, from their most primordial instincts, are constantly interacting with their environment to ensure the harmony, balance and continuity of Life. Live in abalance with Mother Nature and health and healing are yours; violate Her laws and get out of balance, and you pay the price in suffering and disease. In this sense, all medicine and healing can be seen as a system of ecology.

**Chapter 4 : Gaia: Greek Goddess of the Earth**

*Some Tales Of Mother Earth And Her Children. Volume One. (Inscribed By The Illustrator). [Martha Minetta. Duston, Laurie Duston Musso.] on calendrierdelascience.com \*FREE\* shipping on qualifying offers.*

**Mothers Love** This is one of the most beautiful stories about mothers love. This is a story we should all read once in a while so we remember to respect our mothers for their love and guidance. And the Guide said: But the end will be better than the beginning. So she played with her children, she fed them and bathed them, taught them how to tie their shoes and ride a bike, and reminded them to feed the dog and do their homework and brush their teeth. The sun shone on them and the young mother cried, "Nothing will ever be lovelier than this. The children said, "Mother, we are not afraid, for you are near, and no harm can come. But at all times she said to the children, "A little patience and we are there. And with this, she gave them strength to face the world. Year after year she showed them compassion, understanding, hope, but most of all unconditional love. And when they reached the top they said, "Mother, we could not have done it without you. The mother grew old and she became little and bent. But her children were tall and strong, and walked with courage. And the mother, when she lay down at night, looked up at the stars and said: One day they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide. And Mother said, "I have reached the end of my journey. And now I know the end is better than the beginning, for my children can walk with dignity and pride, with their heads held high, and so can their children after them. And they said, "We cannot see her, but she is with us still. She is a living presence. Your Mother is always with you. She is the sound of the rain that lulls you to sleep, the colors of a rainbow, she is your birthday morning. Your Mother lives inside your laughter. A mother shows through in every emotion - happiness, sadness, fear, jealousy, love, hate, anger, helplessness, excitement, joy, sorrow - and all the while hoping and praying you will only know the good feelings in life. Not time, not space - not even death! Sure there are moments our mothers can get to our nerves - but just remember how many times it was the other way around. Does not your mothers love, years of it, make her worthy of your attention? A mothers love is something you will miss always once she is gone. Even though she may not always know how to show it in a way we would understand. Just remember that behind her calls, her worry, her suggestions for your life is love, and the wish you would do well in your life. So show respect for your mothers love - a mothers love for her children never dies. Remember her, call her, visit her, ask her over to visit. One day you will be glad you did.

**Chapter 5 : Poem About Treating The Earth Poorly, Our Mother Earth**

*Some Tales Of Mother Earth And Her Children Volume LI Illustrator Signed Copy download pdf mp3 "Blue Rooms, Black Holes, White Lights" by Belinda Subraman, with illustrations by CÃ©sar Ivan.(Unlikely Books).*

Kali the feminine form of Kaala" i. After time, she manifests as "space", as Tara , from which point further creation of the material universe progresses. The divine Mother, Devi Adi parashakti , manifests herself in various forms, representing the universal creative force. She becomes Mother Nature Mula Prakriti , who gives birth to all life forms as plants, animals, and such from Herself, and she sustains and nourishes them through her body, that is the earth with its animal life, vegetation, and minerals. Ultimately she re-absorbs all life forms back into herself, or "devours" them to sustain herself as the power of death feeding on life to produce new life. She also gives rise to Maya the illusory world and to prakriti , the force that galvanizes the divine ground of existence into self-projection as the cosmos. The Earth itself is manifested by Adi parashakti. Hindu worship of the divine Mother can be traced back to pre-vedic , prehistoric India. Shaktism The form of Hinduism known as Shaktism is strongly associated with Samkhya , and Tantra Hindu philosophies and ultimately, is monist. The primordial feminine creative-preservative-destructive energy, Shakti , is considered to be the motive force behind all action and existence in the phenomenal cosmos. The cosmos itself is purusha , the unchanging, infinite, immanent, and transcendent reality that is the Divine Ground of all being, the "world soul". This masculine potential is actualized by feminine dynamism, embodied in multitudinous goddesses who are ultimately all manifestations of the One Great Mother. Mother Maya or Shakti, herself, can free the individual from demons of ego, ignorance, and desire that bind the soul in maya illusion. Practitioners of the Tantric tradition focus on Shakti to free themselves from the cycle of karma. The Mother Goddess, or Great Goddess , is a composite of various feminine deities from past and present world cultures, worshiped by modern Wicca and others broadly known as Neopagans. She is considered sometimes identified as a Triple Goddess , who takes the form of Maiden, Mother, and Crone archetypes. She is associated with the full moon and stars, the Earth , and the sea. In Wicca , the Earth Goddess is sometimes called Gaia. Carl Gustav Jung suggested that the archetypal mother was a part of the collective unconscious of all humans, and various Jungian students, e. Erich Neumann and Ernst Whitmont , have argued that such mother imagery underpins many mythologies , and precedes the image of the paternal "father", in such religious systems. Such speculations help explain the universality of such mother goddess imagery around the world. The Upper Paleolithic Venus figurines have been sometimes explained as depictions of an Earth Goddess similar to Gaia. Encyclopedia of Dubious Archaeology. The Civilization of the Goddess Hodder, I. Religion in the Emergence of Civilization. The image of the Mother Goddess with which we are familiar today has its modern genesis in the writings of Johann Jakob Bachofen. In Bachofen published his famous study Das Mutterrecht in which he developed his theory that human society progressed from hetaerism, characterized by unrestricted sexual relations, to matriarchy, in which women ruled society, and finally to the most advanced stage, patriarchy. Bachofen conceived of religious practice as progressing in a parallel manner from a belief in a mother goddess to a more advanced belief in a father god, associating belief in a mother deity with a primitive stage in the development of human society: Bachofen believed that the matriarchal form of social organization derived from the maternal mystery religions As we see with Bachofen, modern theories of the Mother Goddess have inevitably been shaped by modern cultural presuppositions about gender. It is not only Bachofen and Ramsay, but many others after them, who assume the stereotypical femininity of the Mother Goddess. This was largely because of the belief that the worship of fertility goddesses was an important part of agricultural societies all over the world, and also due to a tendency to look at ancient remains through the lens of later-day Hinduism, in which goddess worship had an important place. However, scholars are now increasingly aware of the stylistic and technical differences among assemblages of female figurines. Further, all goddesses need not have been part of a single goddess cult, and not all ancient goddesses were necessarily associated with maternity. It is indeed possible that some were either images that were worshipped or votive offerings that were part of some domestic cult or ritual. However, not all female figurines necessarily had such a function.

Whether we are looking at human or animal figurines, in all cases, their possible significance or function has to be assessed, and cannot be assumed. Apart from their form, the context in which they were found is crucial. This lost civilization is usually portrayed as having been amazingly and precociously advanced, possessing technological skills as yet still not developed even by our modern civilization and paranormal capacities of which we are not even aware. This lost civilization or civilizations is usually presented as the mother culture of all subsequent, historically known civilizations, having passed down their knowledge to them. The lost civilization was, tragically, destroyed, through either a natural cataclysm or some catastrophic technological mishap, and has been somehow hidden from us. There is no archaeological evidence of a supersophisticated civilization years ago—no gleaming cities, no factories powered by Earth energies [ The idea of the ascendancy of the Mother Goddess as the primeval deity can be traced back to nineteenth century culture theory, endorsed by Freud and Jung Parker Pearson The modern manifestation was given a huge impetus in the work of Marija Gimbutas , , Few archaeologists support her notion for a number of reasons Meskell ; Tringham , for example. They maintain that the Mother Goddess is an assumption, not a theory, and certainly not a demonstrated thesis. The critics argue that Gimbutas is blending modern myth, feminist ideology, and psychological theory unsupported by clinical research to impose the Mother Goddess archetype on past societies. Reviewers of that work McPherron ; Runnels find problems with the sample size four 5 x 5 m test units on the slope of a tell , use of dating methods, lack of explanation of field methodology, recording systems or lack thereof, omission of clear criteria for discerning interior versus exterior contexts, typology, statistics it is hard to find a part of this work not negatively critiqued. Wesler , pp. While it is no longer an active scholarly theory, the issue of the Mother Goddess continues to be an exemplar for the problems of studying women in antiquity: Loraux in Duby, G. As the essays that follow suggest, what is more likely is that interpretations of female deities, their intersection with the roles of women in antiquity, and the place of these debates in modern society will be rewritten many times in the future. Talalay in James, S. For instance, the single child of Cybele was conceived upon her while she was in the form of a rock and was never reared by her see Southeastern Europe. The distinction between mother goddess and creatrix is often difficult to locate. In the Pacific, the goddess Papa both created the earth and gave birth to the gods. The role of goddess as creatrix is common among goddesses, who can create by some other mechanism than birth, as Inuit Aakuluujjusi did when she threw her clothing on the ground, which walked away as animals. In much earlier work and writing on the site, including by Mellaart, these objects were seen as representational and as religious, relating to a cult of the mother goddess. The work of the figurine team has thoroughly undermined this interpretation. In fact, when properly quantified, few of the figurines are clearly female. A study of the fabric of the figurines by Chris Doherty pers. Many have survived only because they were accidentally burned in hearths and fires. Thus all the evidence suggests that these objects were not in a separate religious sphere. Rather, it was the process of their daily production — not their contemplation as religious symbols — that was important. They gave meaning, at the everyday, low-intensity level, to subjectivities and to the social world that they helped imagine. The Venus of Willendorf. Retrieved March 13,

**Chapter 6 : Mother Earth and Her Children: A Quilted Fairy Tale - Sibylle Olfers - Google Books**

*Updated review: For some reason, GoodReads placed my review of "Story of the Root-Children" (the original with illustrations by von Olfers) under the newly published book "Mother Earth and Her Children" BASED on von Olfers' original.*

Hesiod Theogony [1. Frag , Strabo She appears in the character of a divine being as early as the Homeric poems, for we read in the Iliad iii. She is further called, in the Homeric poems, the mother of Erechtheus and Tithyus. These children of Ge and Uranus were hated by their father, and Ge therefore concealed. Cronos undertook the task, and mutilated Uranus. The drops of blood which fell from him upon the earth Ge , became the seeds of the Erinnyes, the Gigantes, and the Melian nymphs. Besides these, however, various other divinities and monsters sprang from her. As Ge was the source from which arose the vapours producing divine inspiration, she herself also was regarded as an oracular divinity, and it is well known that the oracle of Delphi was believed to have at first been in her possession Aeschyl. That Ge belonged to the theoi chthinioi, requires no explanation, and hence she is frequently mentioned where they are invoked. The surnames and epithets given to Ge have more or less reference to her character as the all-producing and all-nourishing mother mater omniparens et alma , and hence Servius ad Aen. Her worship appears to have been universal among the Greeks, and she had temples or altars at Athens, Sparta, Delphi, Olympia, Bura, Tegea, Phlyus, and other places. We have express statements attesting the existence of statues of Ge in Greece, but none have come down to us. At Patrae she was represented in a sitting attitude, in the temple of Demeter Paus. Dictionary of Greek and Roman Biography and Mythology. And Gaia Gaea, the Earth first bore starry Ouranos Uranus, the Heavens , equal to herself, to cover her on every side. And she brought forth long Ourea Mountains , graceful haunts of the goddess Nymphai Nymphs who dwell amongst the glens of the mountains. She bare also the fruitless deep with his raging swell, Pontos Pontus, the Sea , without sweet union of love. After them was born Kronos Cronus , the wily, youngest and most terrible of her children, and he hated his lusty sire. Evelyn-White Greek epic C7th - 4th B. Grant Roman mythographer C2nd A. Melville Roman epic C1st B. Though there were land and sea and air, the land no foot could tread, no creature swim the sea, the air was lightless; nothing kept its form, all objects were at odds, since in one mass cold essence fought with hot, and moist with dry, and hard with soft and light with things of weight. So into shape whatever god it was reduced the primal matter and prescribed its several parts. Then first, to make the earth even on every side, he rounded it into a mighty disc, then bade the sea extend and rise under the rushing winds, and gird the shores of the encircled earth. Scarce had he thus all things in finite bounds divided when the Sidera Stars [Astra], in darkness blind long buried, over all the spangled sky began to gleam; and, that no part or place should lack fit forms of life, the firmament he made the home of gods and goddesses and the bright constellations; in the sea he set the shining fish to swim; the land received the beasts, the gusty air the birds. Boyle Roman poetry C1st B. The sun, too, jumped out, not chained by gravity, and the stars, and you horses of the moon. Nor Stars to Phoebus [Helios the Sun]. All rank was equal. Rouse Greek epic C5th A. Beroe [the first city] first shook away the cone of darkling mist, and threw off the gloomy veil of Khaos the Chasm [Air]. That of the Immortals did not exist until Eros Sexual Desire had brought together all the ingredients of the world, and from their marriage Ouranos Uranus, Heaven , Okeanos Oceanus, Ocean , Ge Gaea, Earth and the imperishable race of blessed gods Theoi sprang into being. West Greek hymns C3rd A. The one before the two [Thesis], however, he leaves unexpressed, his very silence being an intimation of its ineffable nature. United with it was Ananke Inevitability, Compulsion , being of the same nature, or Adrastea, incorporeal, her arms extended throughout the universe and touching its extremities. I think this stands for the third principle, occupying the place of essence, only he [Orpheus] made it bisexual [as Phanes] to symbolize the universal generative cause. And I assume that the theology of the [Orphic] Rhapsodies discarded the two first principles together with the one before the two, that was left unspoken [that is, the Orphics discarded the concepts of Thesis, Khronos Chronos and Ananke], and began from this third principle [Phanes] after the two, because this was the first that was expressible and acceptable to human ears. Indeed, in this theology too [the Hieronyman], this Khronos Time ,

the serpent has offspring, three in number: What is this triad, then? And the third god of the third triad this theology too celebrates as Protogonos First-Born [Phanes], and it calls him Zeus the order of all and of the whole world, wherefore he is also called Pan All. So much this second genealogy supplies concerning the Intelligible principles. This Herakles generated a huge egg [which formed the earth, sea and sky]. There also came forth an incorporeal god [Phanes or the primordial Eros]. As it tried to squeeze all the matter with greater force, it divided the world into the two hemispheres [Ouranos the Sky and Gaia the Earth]. After them was born Kronos Cronus the wily, youngest and most terrible of her children, and he hated his lusty sire. And again, she bare the Kyklopes Cyclopes , overbearing in spirit, Brontes, and Steropes and stubborn-hearted Arges. And again, three other sons [the Hekatonkheires Hecatoncheires ] were born of Gaia and Ouranos, great and doughty beyond telling, Kottos Cottus and Briareos Briareus and Gyes. From their shoulders sprang a hundred arms, not to be approached, and each had fifty heads upon his shoulders on their strong limbs, and irresistible was the stubborn strength that was in their great forms. For of all the children that were born of Gaia and Ouranos, these were the most terrible, and they were hated by their own father from the first. And he used to hide them all away in a secret place of Gaia so soon as each was born, and would not suffer them to come up into the light: But vast Gaia Earth groaned within, being straitened, and she made the element of grey flint and shaped a great sickle, and told her plan to her dear sons. And she spoke, cheering them, while she was vexed in her dear heart: But great Kronos the wily took courage and answered his dear mother: And Ouranos came, bringing on night and longing for love, and he lay about Gaia spreading himself full upon her. And not vainly did they fall from his hand; for all the bloody drops that gushed forth Gaia received, and as the seasons moved round she bare the strong Erinyes Furies and the great Gigantes Giants with gleaming armour, holding long spears in their hands and the Nymphai Nymphs whom they call Meliai Meliae [honey- or ash-tree nymphs] all over the boundless earth. Smyth Greek tragedy C5th B. Aldrich Greek mythographer C2nd A. They were unsurpassed in both size and power, and each had a hundred hands and fifty heads. After these he sired the Kyklopes Cyclopes , by name Arges, Steropes, and Brontes, each of whom had one eye in his forehead. Now Ge Earth , distressed by the loss of her children into Tartaros, persuaded the Titanes to attack their father, and she gave Kronos Cronus, Time a sickle made of adamant. So all of them except Okeanos Oceanus set upon Ouranos Sky , and Kronos cut off his genitals, tossing them into the sea. Oldfather Greek historian C1st B. Kronos Cronus, Time himself. Therefore he kept no blind outlook, but watched and swallowed down his children: But when she was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Gaia and starry Ouranos, to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Kronos for his own father and also for the children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Kronos the king and his stout-hearted son. So they sent her to Lyetos Lyettus , to the rich land of Krete Crete , when she was ready to bear great Zeus, the youngest of her children. Him did vast Gaia Earth receive from Rhea in wide Krete to nourish and to bring up. Thither came Gaia carrying him swiftly through the black night to Lyktos first, and took him in her arms and hid him in a remote cave beneath the secret places of the holy earth on thick-wooded Mount Aigaion Aegaeum ; but to the mightily ruling son of Ouranos, the earlier king of the gods, she gave a great stone wrapped in swaddling clothes. Then he took it in his hands and thrust it down into his belly. After that, the strength and glorious limbs of the prince increased quickly, and as the years rolled on, great Kronos the wily was beguiled by the deep suggestions of Gaia, and brought up again his offspring. And he set free from their deadly bonds the brothers of his father [Kyklopes Cyclopes ], sons of Ouranos whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunderbolt and lightening: For she herself recounted all things to the gods fully, how that with these they would gain victory. The life-giving earth crashed around in burning, and the vast wood crackled loud with fire all about. All the land khthon seethed. Astounding heat seized Khaos the Chasm [Air]: So he divided their dignities amongst them. Often my mother Themis, or Gaia Earth though one form, she had many names , had foretold to me the way in which the future was fated to come to pass. That it was not by brute strength nor through violence, but by guile that those who should gain the upper hand were destined to prevail. And though

I argued all this to them, they did not pay any attention to my words. He then married his sister Rhea. Because both Ge Gaea, Earth and Ouranos Uranus, Heaven had given him prophetic warning that his rule would be overthrown by a son of his own, he took to swallowing his children at birth. Zeus fought a war against Kronos and the Titanes Titans. After ten years of fighting Ge prophesied a victory for Zeus if he were to secure the prisoners down in Tartaros as his allies. He thereupon slew their jail-keeper Kampe Campe , and freed them from their bonds. In anger he stirs the mighty Titanes to arms and seeks the assistance owed by fate. There was a shocking monster born of Mother Terra Earth [Gaia], a bull, whose back half was a serpent. Roaring Styx [an ally of Zeus] imprisoned it, warned by the three Parcae [Moirai, the Fates], in a black grove with a triple wall. He kindled the East: The opposite West also fiery Zeus blasted with the thunderbolt in love for his child; and under the foot of Zephyros the western brine half-burn spat out a shining stream; the Northern ridges--even the surface of the frozen Northern Sea bubbled and burned: Now Okeanos Oceanus poured rivers of tears from his watery eyes, a libation of suppliant prayer. Then Zeus clamed his wrath at the sight of the scorched earth; he pitied her, and wished to wash with water the ashes of ruin and the fiery wounds of the land. Then Rainy Zeus covered the whole sky with clouds and flooded all the earth [in the flood of Deukalion Deucalion ]. The immortal Titanes sometimes appear as leaders of the Gigante-troops. Hesiod, Theogony ff trans. Now there was an oracle among the gods that they themselves would not be able to destroy any of the Gigantes, but would finish them off only with the help of some mortal ally. When Ge learned of this, she sought a drug that would prevent their destruction even by mortal hands.

**Chapter 7 : GAEA (Gaia) - Greek Goddess of the Earth (Roman Terra, Tellus)**

*Mother Earth and Father Heaven give birth to the first generations of life on calendriredelascience.com of their children are monsters, with power as great as volcanoes, but without a distinct character like individual humans.*

He ruled the cosmos during the Golden Age after castrating and deposing his father Ouranos Uranus, Sky. In fear of a prophecy that he would in turn be overthrown by his own son, Kronos swallowed each of his children as they were born. Rhea managed to save the youngest, Zeus, by hiding him away on the island of Krete Crete, and fed Kronos a stone wrapped in swaddling clothes. The god grew up, forced Kronos to disgorge his swallowed offspring, and led the Olympians in a ten year war against the Titanes Titans, driving them in defeat into the pit of Tartaros Tartarus. Many human generations later, Zeus released Kronos and his brothers from their prison, and made the old Titan king of the Elysian Islands, home of the blessed dead. Kronos was essentially the same as Khronos Chronos, the primordial god of time in the Orphic Theogonies. Cheiron is also called a son of Cronus. At the instigation of his mother, Cronus unmanned his father for having thrown the Cyclopes, who were likewise his children by Ge, into Tartarus. Out of the blood thus shed sprang up the Erinnyes. When the Cyclopes were delivered from Tartarus, the government of the world was taken from Uranus and given to Cronus, who in his turn lost it through Zeus, as was predicted to him by Ge and Uranus. Dictionary of Greek and Roman Biography and Mythology. After them was born Kronos Cronus, the wily, youngest and most terrible of her children, and he hated his lusty sire. Aldrich Greek mythographer C2nd A. Oldfather Greek historian C1st B. The Titanes numbered six men and five women, being born, as certain writers of myths relate, of Ouranos Uranus, Sky and Ge Earth, but according to others, of one of the Kouretes Curetes and Titaia, from whom as their mother they derive the name they have. Each one of them was the discover of things of benefit to mankind, and because of the benefaction they conferred upon all men they were accorded honours and everlasting fame. Grant Roman mythographer C2nd A. The Titanes should be listed as children of Ouranos Caelum and Gaia Terra not Aither and Gaia, but the notation to this effect seems to have been lost in the transcription. After them was born Kronos Cronus the wily, youngest and most terrible of her children, and he hated his lusty sire. And again, she bare the Kyklopes Cyclopes, overbearing in spirit, Brontes, and Steropes and stubborn-hearted Arges. And again, three other sons [the Hekatonkheires Hecatoncheires] were born of Gaia and Ouranos, great and doughty beyond telling, Kottos Cottus and Briareos Briareus and Gyes. From their shoulders sprang a hundred arms, not to be approached, and each had fifty heads upon his shoulders on their strong limbs, and irresistible was the stubborn strength that was in their great forms. For of all the children that were born of Gaia and Ouranos, these were the most terrible, and they were hated by their own father from the first. And he used to hide them all away in a secret place of Gaia so soon as each was born, and would not suffer them to come up into the light: And he [Ouranos] used to hide them all [the Hekatonkheires] away in a secret place of Gaia Earth so soon as each was born, and would not suffer them to come up into the light: But vast Gaia Earth groaned within, being straitened, and she made the element of grey flint and shaped a great sickle, and told her plan to her dear sons. And she spoke, cheering them, while she was vexed in her dear heart: But great Kronos Cronus the wily took courage and answered his dear mother: And Ouranos Sky came, bringing on night and longing for love, and he lay about Gaia Earth spreading himself full upon her. And not vainly did they fall from his hand; for all the bloody drops that gushed forth Gaia Earth received, and as the seasons moved round she bare the strong Erinnyes and the great Gigantes Giants [perhaps the Kouretes Curetes] with gleaming armour, holding long spears in their hands and the Nymphai Nymphs whom they call Meliai Meliae all over the boundless earth. And so soon as he had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time: But these sons whom he begot himself great Ouranos Sky used to call Titanes Titans, Strainers in reproach, for he said that they strained and did presumptuously a fearful deed, and that vengeance for it would come afterwards. Fowler Greek philosopher C4th B. Even if they were true I should not think that they ought to be thus lightly told to thoughtless young persons. They were unsurpassed in both size and power, and each had a hundred hands and fifty heads. After these he sired the Kyklopes Cyclopes, by name Arges,

Steropes, and Brontes, each of whom had one eye in his forehead. Now Ge Earth, distressed by the loss of her children into Tartaros, persuaded the Titanes to attack their father, and she gave Kronos a sickle made of adamant. So all of them except Okeanos set upon Ouranos Sky, and Kronos cut off his genitals, tossing them into the sea. Rieu Greek epic C3rd B. From this reaping-hook the island takes its name of Drepane, the sacred Nurse of the Phaiakians Phaeacians, who by the same token trace their ancestry to Ouranos Sky. How, in the beginning, Ophion and Eurynome, daughter of Okeanos Oceanus, governed the world from snow-clad Olympos; how they were forcibly supplanted, Ophion by Kronos Cronus, Eurynome by Rhea; of their fall into the waters of Okeanos. Trypanis Greek poet C3rd B. Mair Greek poet C3rd B. Jones Greek geographer C1st B. Jones Greek travelogue C2nd A. For this reason they call the cape Drepanon. Fairclough Roman bucolic C1st B. Rackham Roman rhetorician C1st B. This subject was handled by Zeno and was later explained more fully by Cleanthes and Chrysippus. Their meaning was that the highest element of celestial ether or fire [Ouranos], which by itself generates all things, is devoid of that bodily part which required union with another for the work of procreation. Rouse Greek epic C5th A. Lattimore Greek epic C8th B. For he learned from Gaia Gaea, Earth and starry Ouranos Sky that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus. Therefore he kept no blind outlook, but watched and swallowed down his children: But when she was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Gaia Earth and starry Ouranos Sky, to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Kronos for his own father and also for the children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Kronos the king and his stout-hearted son. So they sent her to Lyetos Lyetus, to the rich land of Krete Crete, when she was ready to bear great Zeus, the youngest of her children. Him did vast Gaia Earth receive from Rhea in wide Krete to nourish and to bring up. Thither came Gaia carrying him swiftly through the black night to Lyktos Lyctus first, and took him in her arms and hid him in a remote cave beneath the secret places of the holy earth on thick-wooded Mount Aigeion Aegeion; but to [Kronos] the mightily ruling son of Ouranos Sky, the earlier king of the gods, she gave a great stone wrapped in swaddling clothes. Then he took it in his hands and thrust it down into his belly: After that, the strength and glorious limbs of the prince increased quickly, and as the years rolled on, great Kronos the wily was beguiled by the deep suggestions of Gaia Earth, and brought up again his offspring, vanquished by the arts and might of his own son, and he vomited up first the stone which he had swallowed last. And Zeus set it fast in the wide-pathed earth at goodly Pytho under the glens of Parnassos, to be a sign thenceforth and a marvel to mortal men. And he set free from their deadly bonds the brothers of his father, sons of Ouranos [the Hekatonkheires Hecatoncheires and Kyklopes Cyclopes] whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunderbolt and lightening: In them he trusts and rules over mortals and immortals. Evelyn-White Greek epic C7th - 4th B. Hestia was the first-born child of Kronos Cronus and so the first to be devoured and last disgorged. Hence the poet describes her as both the oldest and youngest child. He then married his sister Rhea. Because both Ge Earth and Ouranos Heaven had given him prophetic warning that his rule would be overthrown by a son of his own, he took to swallowing his children at birth. Angered by this, Rhea, when she was heavy with Zeus, went off to Krete Crete and gave birth to him there in a cave on Mount Dikte Dicte. Rhea meanwhile gave Kronos a stone wrapped in the swaddling-cloths to swallow in place of his newborn son. She gave Kronos a drug, by which he was forced to vomit forth first the stone and then the children he had swallowed. How, in the beginning, Ophion and Eurynome, daughter of Okeanos Oceanus, governed the world from snow-clad Olympos; how they were forcibly supplanted, Ophion by Kronos Cronus, Eurynome by Rhea; of their fall into the waters of Okeanos; and how their successors ruled the happy Titan gods when Zeus in his Diktaian cave was still a child, with childish thoughts, before the earthborn Kyklopes had given him the bolt, the thunder and lightning that form his glorious armament today. But he [Zeus] shall bring thee to the plain of his nativity [Thebes], that land celebrated above others by the Greeks, where his mother [Rhea], skilled in wrestling, having cast into Tartaros the former queen [Eurynome, wife of Ophion], delivered her of him [Zeus] in travail of secret birth, escaping the child-devouring unholy feast of her spouse [Kronos Cronus]; and he

fattened not his belly with food, but swallowed instead the stone, wrapped in limb-fitting swaddling clothes: Mair Greek astronomical poem C3rd B. Now the one men call by name Kynosoura and the other Helike. Some say that he succeeded to the kingship after Kronos Cronus passed from among men into the company of the gods, not by overcoming his father with violence, but in the manner prescribed by custom and justly, having been judged worthy of that honour. But others recount a myth, which runs as follows: There was delivered to Kronos an oracle regarding the birth of Zeus which stated that the son who would be born to him would wrest the kingship from him by force. And Aratos Aratus [poet C3rd B. And we are told that, when Rhea, the mother of Zeus, entrusted him to them unbeknown to Kronos his father, they took him under their care and saw to his nurture. The Messenians have their share in the story: When Zeus was born, Rhea entrusted the guardianship of her son to the Daktyloi Dactyls of Ida, who are the same as those called Kouretes Curetes. The following story is told by the Arkadians. When Rhea had given birth to Poseidon, she laid him in a flock for him to live there with the lambs, and the spring too received its name just because the lambs pastured around it. Rhea, it is said, declared to Kronos Cronus that she had given birth to a horse, and gave him a foal to swallow instead of the child, just as later she gave him in place of Zeus a stone wrapped in swaddling clothes. They allow that she gave birth to her son on some part of Mount Lykaios Lycaeus , but they claim that here Kronos was deceived, and here took place the substitution of a stone for the child that is spoken of in the Greek legend. Here they hold that Kronos Cronus was deceived, and received from Rhea a stone instead of Zeus, and there is a small image of Zeus on the summit of the mountain. Over it every day they pour olive oil, and at each feast they place on it unworked wool. There is also an opinion about this stone, that it was given to Kronos Cronus instead of his child, and that Kronos vomited it up again. Celoria Greek mythographer C2nd A. By the will of Rhea a Golden Dog guarded the goat. After Zeus drove out the Titanes Titans and deprived Kronos Cronus of power, he changed the goat into an immortal, there is a representation of her among the stars to this day. Mair Greek poet C3rd A. And when [Kronos] the son of Ouranos Uranus, Sky beheld the lusty young child he transformed the first glorious guardians of Zeus and in vengeance made the Kouretes wild beasts. And since by the devising of the god Kronos exchanged their human shape and put upon them the form of Lions, thenceforth by the boon of Zeus they greatly lord it over the wild beasts which dwell upon the hills, and under the yoke they draw the terrible swift car of Rhea who lightens the pangs of birth. When he had asked Opis for what she had borne, in order to devour it, Opis showed him a stone wrapped up like a baby; Saturnus devoured it. When he realized what he had done, he started to hunt for Jove throughout the earth.

**Chapter 8 : Gaea (Gaia) – Facts and Information About Primordial "Mother Earth"**

*When Mother Earth calls her children to prepare for spring, the earthly children yawn and stretch before they busy themselves with beautification. They dust off the bumblebees, scrub the beetles, paint bright new coats on the ladybugs, and rouse the caterpillars from their cocoons.*

Beekes has suggested a Pre-Greek origin. After them was born Cronos Cronus the wily, youngest and most terrible of her children, and he hated his lusty sire. Cottus, Briareos and Gyges, each with a hundred arms and fifty heads. So Gaia devised a plan. She created a grey flint or adamantine sickle. And Cronus used the sickle to castrate his father Uranus as he approached Gaia to have sex with her. From the testicles of Uranus in the sea came forth Aphrodite. But when Rhea was pregnant with her youngest child, Zeus, she sought help from Gaia and Uranus. When Zeus was born, Rhea gave Cronus a stone wrapped in swaddling-clothes in his place, which Cronus swallowed, and Gaia took the child into her care. But afterwards, Gaia, in union with Tartarus, bore the youngest of her sons Typhon, who would be the last challenge to the authority of Zeus. His son by Elara, the giant Tityos, is therefore sometimes said to be a son of Gaia, the earth goddess. Depiction[ edit ] In classical art Gaia was represented in one of two ways. In Athenian vase painting she was shown as a matronly woman only half risen from the earth, often in the act of handing the baby Erichthonius, a future king of Athens, to Athena to foster. In mosaic representations, she appears as a woman reclining upon the earth surrounded by a host of Carpi, infant gods of the fruits of the earth. Being a chthonic deity, black animals were sacrificed to her: Chthonic Gaia receives a black animal, heavenly Helios a white one. It was thus said: For they say that in earliest times the oracular seat belonged to Ge Earth, who appointed as prophetess at it Daphnis, one of the Nymphai Nymphs of the mountains. There is extant among the Greeks an hexameter poem, the name of which is Eumolpia, and it is assigned to Musaios Musaeus, son of Antiophemos. In it the poet states that the oracle belonged to Poseidon and Ge Earth in common; that Ge Earth gave her oracles herself, but Poseidon used Pyrkon Pyrcon as his mouthpiece in giving responses. The verses are these: It is said that he to Poseidon Kalaureia Calaurea, that lies off Troizenos Troezen, in exchange for his oracle. There was a temple of Ge Eurusternos on the Crathis near Aegae in Achaia, with "a very ancient statue": The woman who from time to time is priestess henceforth remains chaste, and before her election must not have had intercourse with more than one man. Any woman who may chance not to speak the truth is immediately punished as a result of this test. If several women compete for the priesthood, lots are cast for the honour. Close to the sanctuary of Eileithyia in Tegea was an altar of Ge; [39] Phlya and Myrrhinos had an altar to Ge under the name Thea Megale Great goddess; [40], as well as Olympia which additionally, similar to Delphi, also said to have had an oracle to Gaia: In more ancient days they say that there was an oracle also of Ge Earth in this place. On what is called the Stomion Mouth the altar to Themis has been built. In this grove are also two temples of divinities, one of Apollon, the other of Aphrodite. Next to the grove is a sanctuary of Demeter; she and her daughter [Persephone] are standing, but the image of Ge Earth is seated. Here the floor opens to the width of a cubit, and they say that along this bed flowed off the water after the deluge that occurred in the time of Deukalion, and into it they cast every year wheat mixed with honey. The ancient sanctuary of Zeus Olympios the Athenians say was built by Deukalion Deucalion, and they cite as evidence that Deukalion lived at Athens a grave which is not far from the present temple. Her existence is a speculation, and controversial in the academic community. Some modern mythographers, including Karl Kerényi, Carl A. Ruck and Danny Staples interpret the goddesses Demeter the "mother," Persephone the "daughter" and Hecate the "crone," as aspects of a former Great goddess identified by some[ who? The mother-goddess Cybele from Anatolia modern Turkey was partly identified by the Greeks with Gaia, but more so with Rhea and Demeter. Aion and Gaia with four children, perhaps the personified seasons, mosaic from a Roman villa in Sentinum, first half of the third century BC, Munich Glyptothek, Inv. W Neopaganism[ edit ] Many Neopagans worship Gaia. Beliefs regarding Gaia vary, ranging from the belief that Gaia is the Earth to the belief that she is the spiritual embodiment of the earth, or the Goddess of the Earth. Gaia hypothesis The mythological name was revived in by James Lovelock, in Gaia: In some Gaia theory approaches, the Earth itself is viewed as an organism with

self-regulatory functions. Further books by Lovelock and others popularized the Gaia Hypothesis , which was embraced to some extent by New Age environmentalists as part of the heightened awareness of environmental concerns of the s.

**Chapter 9 : Gaia - Wikipedia**

*The child of Father Sky and Mother Earth taught the world to live with the spirit in their clay hearts. Alice said the red of the holiday bow signified the Star Child's sacrifice, and the green balsam of the wreath signified the everlasting life that was for all people born to the spirit of Father Sky.*

It was quite pale, and its little eyes were closed, and sometimes it drew a heavy deep breath, almost like a sigh; and then the mother gazed more sadly than ever on the poor little creature. Some one knocked at the door, and a poor old man walked in. The little child had dozed off to sleep for a moment, and the mother, seeing that the old man shivered with the cold, rose and placed a small mug of beer on the stove to warm for him. The old man sat and rocked the cradle; and the mother seated herself on a chair near him, and looked at her sick child who still breathed heavily, and took hold of its little hand. Then her head became heavy, for she had not closed her eyes for three days and nights, and she slept, but only for a moment. Shivering with cold, she started up and looked round the room. The old man was gone, and her child- it was gone too! In the corner of the room the old clock began to strike; "whirr" went the chains, the heavy weight sank to the ground, and the clock stopped; and the poor mother rushed out of the house calling for her child. Out in the snow sat a woman in long black garments, and she said to the mother, "Death has been with you in your room. I saw him hastening away with your little child; he strides faster than the wind, and never brings back what he has taken away. I am Night, and I saw your tears flow as you sang. I must overtake him, and find my child. Then the mother wept and sang, and wrung her hands. And there were many songs, and yet even more tears; till at length Night said, "Go to the right, into the dark forest of fir-trees; for I saw Death take that road with your little child. Just by stood a thorn-bush; it had neither leaf nor flower, for it was the cold winter time, and icicles hung on the branches. I am freezing to death here, and turning to ice. Then the bramble-bush told her the path she must take. She came at length to a great lake, on which there was neither ship nor boat to be seen. The lake was not frozen sufficiently for her to pass over on the ice, nor was it open enough for her to wade through; and yet she must cross it, if she wished to find her child. Then she laid herself down to drink up the water of the lake, which was of course impossible for any human being to do; but the bereaved mother thought that perhaps a miracle might take place to help her. I love to collect pearls, and your eyes are the purest I have ever seen. If you will weep those eyes away in tears into my waters, then I will take you to the large hothouse where Death dwells and rears flowers and trees, every one of which is a human life. Then the lake lifted her up, and wafted her across to the opposite shore as if she were on a swing, where stood a wonderful building many miles in length. No one could tell whether it was a mountain covered with forests and full of caves, or whether it had been built. But the poor mother could not see, for she had wept her eyes into the lake. Where shall I find my little child? Many flowers and trees have faded to-night, and Death will soon come to transplant them. You know already that every human being has a life-tree or a life-flower, just as may be ordained for him. They look like other plants; but they have hearts that beat. But what will you give me, if I tell you what more you will have to do? You know yourself that it is beautiful, and it pleases me. You can take my white hair in exchange, which will be something in return. Blooming hyacinths, under glass bells, and peonies, like strong trees. There grew water-plants, some quite fresh, and others looking sickly, which had water-snakes twining round them, and black crabs clinging to their stems. There stood noble palm-trees, oaks, and plantains, and beneath them bloomed thyme and parsley. Each tree and flower had a name; each represented a human life, and belonged to men still living, some in China, others in Greenland, and in all parts of the world. Some large trees had been planted in little pots, so that they were cramped for room, and seemed about to burst the pot to pieces; while many weak little flowers were growing in rich soil, with moss all around them, carefully tended and cared for. This will make him afraid; for he must account to God for each of them. None can be uprooted, unless he receives permission to do so. And Death stretched out his hand towards the delicate little flower; but she held her hands tightly round it, and held it fast at same time, with the most anxious care, lest she should touch one of the leaves. Then Death breathed upon her hands, and she felt his breath colder than the icy wind, and her hands sank down powerless. I take all His flowers and trees, and transplant them into the gardens of

Paradise in an unknown land. How they flourish there, and what that garden resembles, I may not tell you. They were shining brightly; but I knew not they were yours. Take them back- they are clearer now than before- and then look into the deep well which is close by here. I will tell you the names of the two flowers which you wished to pull up; and you will see the whole future of the human beings they represent, and what you were about to frustrate and destroy. But she saw that the life of the other was full of care and poverty, misery and woe. It was the fate of your child that you saw,- the future of your own child. Deliver the unhappy child. Release it from so much misery. Rather take it away. Take it to the kingdom of God. Forget my tears and my entreaties; forget all that I have said or done. Oh, hear them not;" and her head sank on her bosom. Then Death carried away her child to the unknown land.