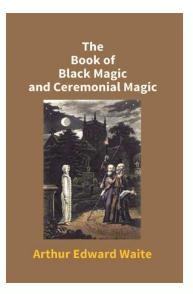
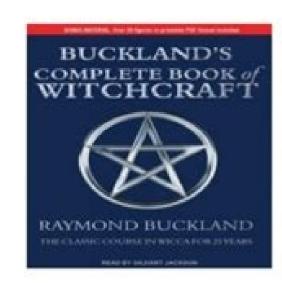
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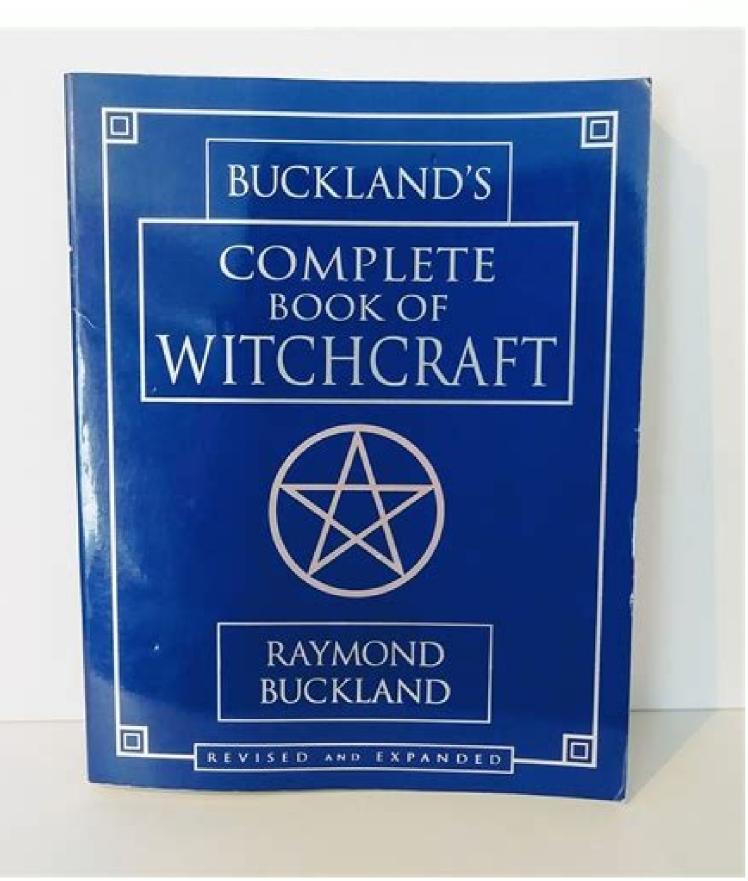


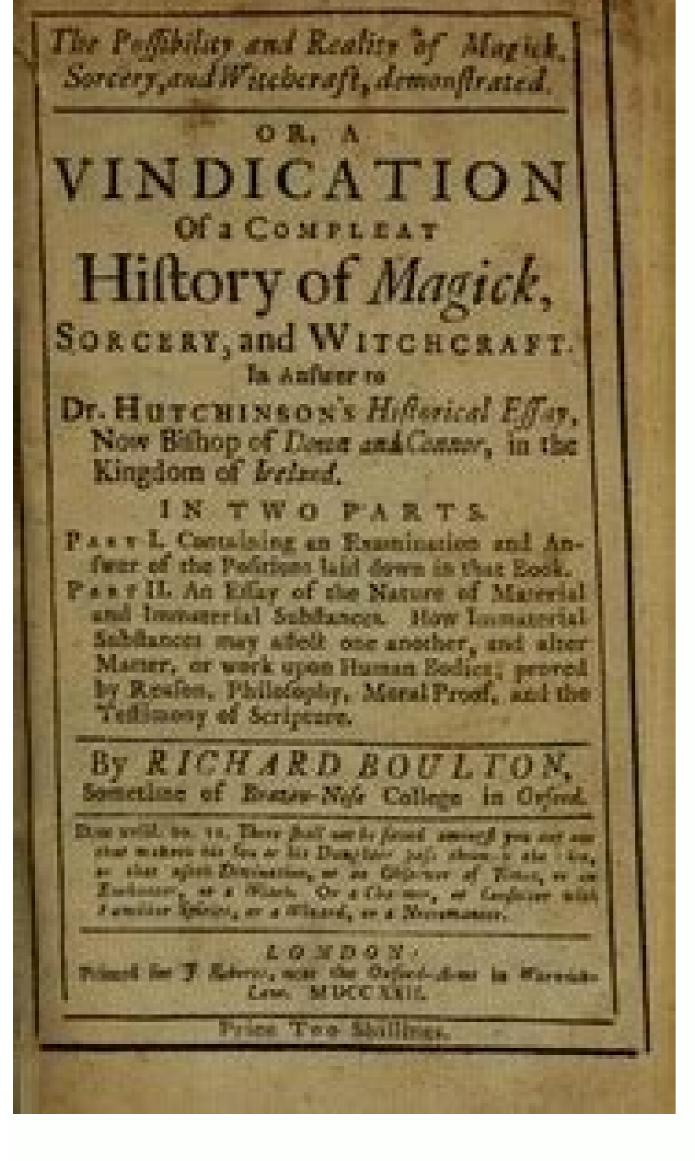
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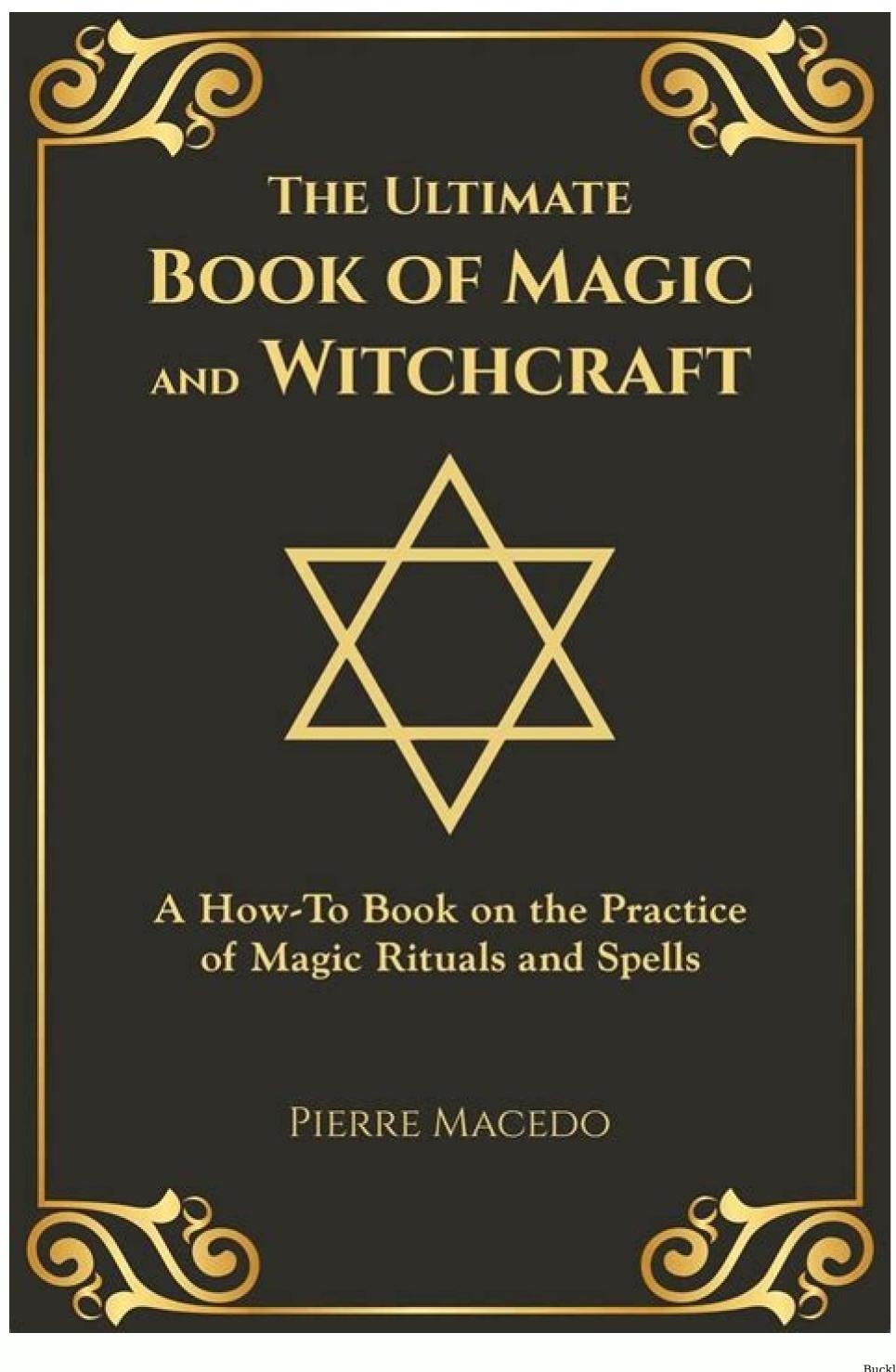


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In 1962 I came to the U.S. from England, where I'd written comedy scripts and was personal scriptwriter for a popular British comedian. Interested in the occult for over sixty years, in the past fifty years I've had over fifty books published (fiction and non-fiction), with nearly two million copies in print and translated into seventeen foreign languages. I've received awards for my work and had books featured in several books featured in several books featured in several books on them. I've lectured at colleges and universities and been the subject of articles in newspapers and magazines: New York Times, Los Angeles Times, New York Daily News, New York Daily News, New York Daily News, New York Daily News, I'm listed in reference works including Contemporary Authors, Who's Who In America, Men of Achievement, and

International Authors' and Writers' Who's Who. Recent books include Atomic Sunrise, The Spirit Book, Buckland's Book of Spirit Communications, Golden Illuminati, and Solitary Seance. A DVD version of my Wicca video has also recently been released: Rebirth of the Old Religion. A prolific author, I just signed a multi-book contract with Penguin/Berkley for a Victorian mystery series. Today I live on a farm in north-central Ohio. Photo Credit: Gregory Ford I'm pagan, not Wiccan. I actually didn't realize this was mostly a Wiccan book when I got my hands on it. I possibly wouldn't have taken it and started to read it if I had known it was Wiccan. I'm not against Wiccan or its practitioners, but I don't terribly care for the strict concepts of that belief system\*. The sections I liked most revolved around divination and herbal matters. I found that information to be very useful. I've read various other books about those subjects, but most of them hav I'm pagan, not Wiccan. I actually didn't realize this was mostly a Wiccan book when I got my hands on it. I possibly wouldn't have taken it and started to read it if I had known it was Wiccan. I'm not against Wicca or its practitioners, but I don't terribly care for the strict concepts of that belief system\*. The sections I liked most revolved around divination and herbal matters. I found that information to be very useful. I've read various other books about those subjects, but most of them have been disappointing in some way. These sections struck my interest and provided useful information. Other sections involving things like the elements, Sabbats and Esbats, runes and that sort of thing provide about as much information as you could easily get for free by using a Google search. Granted, such a tool was not accessible in the time this book was originally published as it is now, so I'll give a bit of a pass on that, I guess. Still, you'd be better off doing a few Google searches or asking within the various witchcraft, paganism, and Wicca communities all over the internet, including Facebook, than to bother yourself with this cumbersome book! Speaking of, this book is much too big. I understand that it was intended to be something of a workbook and not exactly a textbook, but it's still much too large. It makes it awkward to sit and read it and it stores poorly on a bookshelf due to its strange size and shape compared to every other book you'd ever see in a bookshop. I've seen this book suggested quite often in beginner communities, and I am NOT one of those people who denounce younger people interested in Wicca, witchcraft, paganism, and so on is horribly misplaced and downright idiotic. That said, I personally don't recommend this book for a beginner. Truth be told, I have yet to really find any written books that I'd positively suggest to a beginner. Regardless, this just isn't one of them. If you're interested in this subject, there's no harm in reading this just to help yourself get a perspective on how different the belief structure can be from one person to another. I think in that way, it's a great tool to learn about how different we all are from one another, THEN I suggest it. But if you're trying to find actual history or solid information about the Craft, this probably isn't a good place to start.\*This book is like many Wiccan reference books I've read in which the author says that his or her way is the ONLY way in which to conduct magick that will positively work. For example, you must always, always, always, always, always, always, always, always, always cast a Circle or that your candles must be a specific color and you must use very specific herbs or your Casting will completely fail. I don't agree with that one little bit. Consider our ancestors. Would they have had easy access to every single herb in existence? No, they lived in various places on the planet without online shopping available (or, hell, even indoor plumping), so many of the herbs mentioned wouldn't even grow in their area and they couldn't obtain them. Would they have been able to obtain a gold candle? No, because it would be too costly or overly complicated to get their hands on a golden candle to obtain a gold candle to obtain such. The success of your magick depends on your INTENTION, not on which color candle you used, whether or not you did your Casting naked or in a coven or not. Books like this, which insist on all these things, really tick me off. If you're a beginner, DO NOT LISTEN TO THAT. Magick should never be so strict. That feels too much like Abrahamic religions, not this. ...more Academia.edu uses cookies to personalize content, tailor ads and improve the user experience. By using our site, you agree to our collection of information through the use of cookies. To learn more, view our Privacy Policy. We're sorry, but WorldCat does not work without JavaScript on your browser. Want more? Advanced embedding details, examples, and help! More Praise for Buckland's Complete Book of Witch-craft and Wicca. I use both words because Ray Buckland covers both the Craft and the religion with total comprehensiveness. The book evolved out of a successful correspondence course and remains a self-study course and remains a self-st direct presentations of all there is to Witchcraft. It is well done . . . in many ways, it takes the mystery out of an ancient belief, and Buckland is to be commended for having put it all together so well." —Hans Holzer Writer/Producer If you want to start your own circle, this book will tell you how to begin and indicates paths to progress thereafter; if you're already established and find yourself facing the training of newcomers, this book will remind you of all the things you've either forgotten or take so much for granted that it doesn't occur to you to mention them. Heartily recommended. —Kindred Spirits Australia "This book was one of the first to guide me on the path of my Craft. Detailed yet non-threatening, educational yet fun—I spent hours pouring over this book in my early days and still refer to it now sometimes for a 'refresher'! I highly recommend this book as an important introduction to the Craft in this modern age. —Fiona Horne Author of Witch—A Magickal Journey and Television/Radio Host Ray Buckland gives an integrated view of essential Witchcraft, synthesized by his very extensive knowledge and illuminated by the genial breadth of his own wisdom. Thus we have here not only an ample course on 'how to be a Witch' but also, incidentally, a sane and joyful exposition of life and how to live it. —Melita Denning and Osborne Phillips Authors of Llewellyn's Practical Guide series A master-work by one of the Graft. Raymond Buckland has presented a rich treasure-trove of Wiccan lore. It is a legacy that will provide magic, beauty, and wisdom to future generations of those who seek the ancient paths of the Old Religion. —Ed Fitch Author of Magical Rites from the Crystal Well About the Author Raymond Buckland came to the United States from England in 1962. He had written television comedy scripts for ITV's The Army Game series and a pilot, Sly Digs, for BBC-TV. He was also personal scriptwriter for the popular British comedian Ted Lune. In the past thirty years he has had over thirty books published—fiction and nonfiction—by such publishers as Ace Books, Warner Books, Warner Books, Prentice Hall, Samuel Weiser, Inner Traditions International, Galde Press, and Llewellyn Worldwide, Ltd., with more than a million copies in print and translations in twelve foreign languages. He has also written newspaper and magazine articles and five screenplays. Two of his books are each in their thirtieth printing. His Gypsy Witchcraft and Magic received the 1999 Visionary Award for nonfiction. Considered an authority on the occult and the supernatural, Raymond Buckland served as technical advisor for a stage production of Macbeth with William Friedkin, director of The Exorcist. He is of Romany (Gypsy) descent and, as such, is an authority on the Gypsies, four of his books dealing with that subject. He has lectured at colleges and universities across the country, including Pennsylvania State University, University of Western Illinois, University of North Dakota, New York State University, Kent State (Ohio), and San Diego City College. He has been the subject of articles in such newspapers and magazines as The New York Times, Los Angeles Times, New York Daily (and Sunday) News, National Observer, Cleveland Plain Dealer, Look Magazine, Cosmopolitan, True, and many others. Raymond Buckland has appeared on numerous radio and television talk programs, including The Dick Cavett Show, Tom Snyder's Tomorrow Show, Not For Women Only (with Barbara Walters), The Virginia Graham Show, The Dennis Wholley Show, and the Sally Jessy Raphael Show. He has been seen on BBC-TV England, RAI-TV Italy, and CBC-TV Canada. He has appeared extensively on stage in England and played small character parts in movies in America. He has taught courses at New York State University, New Hampshire Technical College, and for the Hampton (Virginia) City Council, and been a featured speaker at the Tidewater Writers Conference and other writers' workshops. He is listed in a number of reference works including Contemporary Authors, Who's Who. Today he lives on a small farm in north-central Ohio. Many of Llewellyn's authors have websites with additional information and resources. For more information, please visit our website at . BUCKLAND'S COMPLETE BOOK OF WITCHCRAFT RAYMOND BUCKLAND SECOND EDITION, REVISED & EXPANDED 2002 Llewellyn Publications St. Paul, Minnesota 55164-0383 U.S.A. Buckland's Complete Book of Witchcraft © 1986 & 2002 by Raymond Buckland. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever, including Internet usage, without written permission from Llewellyn Publications except in the case of brief quotations embodied in critical articles and reviews. As the purchaser of this e-book, you are granted the non-exclusive, non-transferable right to access and read the text of this ebook on screen. The text may not be otherwise reproduced, transmitted, downloaded, or recorded on any other storage device in any form or by any means. Any unauthorized usage of the text without express written permission of the author's copyright and is illegal and punishable by law. 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Please refer to the publisher's website for links to authors' websites and other sources. The old-fashioned remedies in this book are historical references used for teaching purposes only. The recipes are not for commercial use or profit. The contents are not meant to diagnose, treat, prescribe, or substitute consultation with a licensed healthcare professional. Llewellyn Publication Llewellyn Worldwide, Ltd 2143 Wooddale Drive Woodbury, MN 55125 www.llewellyn.com Manufactured in the United States of America Other Books by Raymond Buckland Advanced Candle Magic (Llewellyn, 1996) Amazing Secrets of the Psychic World (Parker, 1975) with Hereward Carrington Anatomy of the Occult (Weiser, 1977) The Book of African Divination (Inner Traditions, 1992) with Kathleen Binger Buckland Gypsies' Domino Divination (Llewellyn, 1995) Cardinal's Sin (Llewellyn, 1996) Coin Divination (Llewellyn, 1999) Color Magick (Llewellyn, 1983 and 2002) The Committee (Llewellyn, 1995) Cardinal's Sin (Llewellyn, 1996) Coin Divination (Llewellyn, 1996) Coin Divination (Llewellyn, 1997) The Book of African Divination (Llewellyn, 1996) Coin Divination (Llewellyn, 1997) The Book of African Divination (Llewellyn, 1998) Coin Divinati 1993) Doors to Other Worlds (Llewellyn, 1993) Gypsy Dream Dictionary (Llewellyn, 1996, 1998) Gypsy Witchcraft & Magic (Llewellyn, 1998) Here is the Occult (HC, 1974) The Magic of Chant-O-Matics (Parker, 1978) Mu Revealed (Warner Paperback Library, 1970) under the pseudonym Tony Earll A Pocket Guide to the Supernatural (Ace, 1969) Practical Candleburning Rituals (Llewellyn, 1970, 1976, 1982) Ray Buckland's Magic Cauldron (Galde Press, 1995) Scottish Witchcraft (Llewellyn, 1990) The Tree: Complete Book of Saxon Witchcraft (Weiser, 1974) Truth About Spirit Communication (Llewellyn, 1995) Wicca for Life (Citadel, 2001) The Witch Book (Visible Ink Press, 2002) Witchcraft Ancient and Modern (HC, 1970) Witchcraft From the Inside (Llewellyn, 1971, 1975, 1995) Witchcraft From the Inside (Llewellyn, 1971, 1975, 1975) Witchcraft From the Inside (Llewel Witchcraft . . . Yesterday and Today (1990) For Tara and in memory of Scire and Olwen Acknowledgments My thanks to Ed Fitch, for his continued encouragement, and Aidan Breac, for all PectiWita\* details. \*Aidan Breac was a Scottish Highlander who was born and raised in a hereditary Craft family on Priest Island, off the west coast of Scotland. He is descended from the Carnonacae tribe of Picts who lived in the northwest of what is now Ross and Cromarty County. Aidan Breac lived into his nineties, and for the last thiry years of his life devoted his time to teaching the Picta-Wita Tradition (a Solitary one) to students hardy enough to make the journey to the rugged northwest of Scotland and share the rigors of his retreat at Castle Carnonacae. Table of Contents Preface to the Second Edition Introduction Lesson One: The History and Philosophy of Witchcraft History and development. Persecutions. Reemergence. The philosophy of Witchcraft. Principles of Witchcraft. Principles of Witchcraft. Reincarnation. 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Dianic Feminist Wicca. Gardnerian Wicca. Gar Recommended Reading List Index Preface to the Second Edition YOU DO NOT have to be a Witch. You do not have a Witch. You do jewelry, or paint your fingernails black to be a Witch. Witches are ordinary people who have found the right religion for themselves. They worship the Soddess of Nature and Fertility—celebrating the seasons and practicing the ancient arts of healing, magick, and divination. Witchcraft, or Wicca, is an ancient religion and practice that predates Christianity. It is not anti-Christian (or anti anything) but simply non-Christian for centuries, due to the Christian persecution, it had to operate in hiding, underground. Over so many repressed generations, the Craft almost died out, but it did manage to struggle on, in isolated areas, through to the twentieth century. Midway through that century, the last laws against Witchcraft were finally repealed and any survivors were once again free to come out into the open. Few, however, took that chance. One man—Dr. Gerald Brousseau Gardner—did take the chance. He had stumbled upon the Old Religion late in his life and was so delighted to find (a) that it was still alive, and (b) that it was not the negative, anti-everything it had been painted to be, that he wanted to run out and tell the world about it. It was, however, several years after first becoming a Witch that he was finally able to publish his findings. Gardner was, almost single-handedly, responsible for the resurgence of interest in the Old Religion; certainly in establishing it as a viable alternative to the established creeds. I am happy to say that I was able to play a small part in that renaissance myself, by extending Gardner's teachings to the shores of the United States. Today, Wicca is practiced around the world. Wicca is free-flowing in its form, with no central governing authority and with a wide variety of denominations, or traditions. Most of those traditions have their roots in what Gardner first presented in the 1950s. The form of the rituals, the tools used, the celebration of the Sabbats; in most traditions these all follow the general format revealed by Gardner. Suddenly, by the 1970s and early 1980s, there were large numbers of books being published about Wicca. As with most things, some were good and some not so good. Some contained factual, worthwhile material that could be of real use to those seeking the path. Others presented a mishmash of folklore, magic, and superstition that did nothing but cloud the issues. Practicing Witches began to show themselves, but they could not be conjured up whenever someone wanted to meet with them. This was especially frustrating to those who, discovering the truth about Wicca, wanted to become a part of the movement. In the mid-1980s I presented this current work. I felt that there was a very real need for some good, basic, foundation material. By that I mean material on which anyone wanting the Craft could build, either as a Solitary Witch or in starting a coven. My aim was to present all the basic essentials, yet in enough depth and substance to allow the founding of something lasting. Insofar as most traditions follow Gardnerian lines, so do the rites in this book. Yet they are not, in fact, Gardnerian rituals. Neither are they Saxon rituals—or Celtic, Norse, Welsh, or any other specific type. They are very deliberately nonsectarian. They were written as a guide; to show how it is done. It was my hope that readers/seekers would use these rituals to get the feel of the Old Religion, then adapt them to suit their individual needs. For religious needs are individual . . . here is a field where there should be no compromise. In relation to deity, the individual needs to feel totally completely fulfilling my hopes for it. It has become the introduction to Wicca for numerous (now, for generations of) seekers. Apparently it has even become known (affectionately, I am told!) as Uncle Bucky's Big Blue Book, or just Big Blue. Why, then, a new edition? This is not new in that it has lots of new, and different, material. That would not be fair to those who have already purchased the book, and worked with it. No, it is simply a new, and I think more pleasant, layout. There are some more photographs and illustrations; an extended, more up-to-date, recommended reading list; and a slight rearrangement I had originally hoped for). One of the drawbacks of trying to include contacts, in a book such as this, is that names and addresses get out of date. For this reason, in the section dealing with the variety of traditions, I have dropped such particulars. In today's computer-based world, there is a plethora of information about Wiccan groups available on the Internet. Many covens, and even individuals, now have websites. These can be found through the various search engines. A word of caution, however. Just because someone has a website, and is giving out information, do not automatically assume that it is gospel. Published books are still, to my mind, the best source for accurate, verified information on the Craft. But even there, not everything you read is infallible. You will still have to read a lot, and then decide what is right for you. Do not ever be coerced into doing, or accepting, something that seems wrong to you. Today, especially, there are enough possibilities for contacting Wiccan groups that you do not have to accept the very first one you find. Wiccan is based on a teaching of love for all life. Keep this in mind; in fact, make it your ideal. I know, from the feedback I have received, over many years, that this book can help set you on the right path. I hope you will read it, study it, and enjoy it. In love and light Raymond Bucklan Ohio, 2002 Acknowledgements I would be remiss if I did not thank Llewellyn Publications for refurbishing this book. A large part of those thanks must go to Kimberly Nightingale, a truly dedicated editor, art coordinator Hollie Kilroy, and proofreader Tom Bilstad. You have all helped breathe new life into Big Blue. A sincere thank-you! Introduction WITCHCRAFT IS NOT merely legendary; it was, and is, real. It is not extinct; it is alive and prospering. Since the last laws against Witchcraft were repealed (as recently as the 1950s), Witches have been able to come out into the open and show themselves for who they are intelligent, community-conscious, thoughtful men and women of today. Witchcraft is not a step backward; a retreat into a more superstition-filled time. Far from it. It is a step forward. Witchcraft is a religion far more relevant to the times than the vast majority of the established churches. It is the acceptance of personal and social responsibility. It is acknowledgement of a holistic universe and a means toward a raising of consciousness. Equal rights; feminism; ecology; attunement; brotherly/sisterly love; planetary care—these are all part and parcel of Witchcraft. No; the misconceptions are deeply ingrained, from centuries of propaganda. How and why these misconceptions came about will be examined later. With the spreading news of Witchcraft—what it is; its relevance in the world today—comes the seeker. If there is this alternative to the conventional religions, this modern, forward-looking approach to life known as Witchcraft, then how does one become a part of it? There, for many, is the snag, General information on the Old Religion—valid information, from the Witches themselves—is available, but entry into the order is not. The vast majority of covens (groups of Witches) are still wary enough that they do not proselytize. This leads many would-be Witches, out of sheer frustration, to simply declare themselves Witches and start their own practices. In doing so they draw on any, and often times all, available sources. The danger here is that they do not know what is valid and relevant and what is not. Unfortunately, there are now many such covens, operating with large chunks of Ceremonial Magick happily mixed-in with smatterings of Satanism and odds and ends of Voodoo together with Amerindian lore. Witchcraft is a very loose religion, in terms of ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets, and there are established ritual practices, but it does have certain basic tenets. like-minded friends) as a group—can then either do your own thing, happy in the knowledge that it is at least as valid as any of the more established traditions, or you can, on locating a coven, become an initiated participant with training and knowledge as good as (if not better than) any of the other coven members. In Christianity there are many denominations (e.g., Episcopalian, Roman Catholic, Baptist, Methodist). So it is in Witchcraft that is right for all witchcraft. Just as there is no one religion that is right for all witchcraft that is right for all witchcraft. Just as there is no one religion that is right for all witchcraft that is right for all witchcraft. that there are many paths, but they all lead to the same center. With so many paths, then, you are able to find the right one for you; the one path you can travel comfortably and securely. To be of the most use to you, the information I give in this book—the training you will get—is nondenominational. I take examples from different traditions (e.g., Gardnerian, Saxon, Alexandrian, Scottish), giving you both general information and specifics. This is drawn from my more than twenty years of active participation in the Craft, and nearly twice that in the occult generally. By the time you have finished this training (presuming that you take it seriously), you will be the equivalent of the Third Degree, in Gardnerian, or similar tradition. From there you can then, as I have said, go on to other, perhaps more specific training if you wish, in the basics and build from an excellent foundation. This is a workbook . . . it is something you must work through. Consequently, rather than chapters, I have divided it into lessons. At the end of each lesson. Read through each lesson. are finally happy with what you have learned, answer the examination questions. Answer in your own words, without referring back to the text. In this way you can see what has sunk in and what has not. Do not go on to the next lesson until you are completely happy with the previous one. Answers to the questions are to be found in appendix B. The book has been carefully put together in specific order. Do not try to jump ahead to more exciting lessons . . . you may well find that you do not have the necessary basics for them! When you have carefully worked through the entire book, then will be the time to go back and dip into it as a refresher. This book is based on the very successful Seax-Wica seminary course that was enjoyed by over a thousand students worldwide. From that experience, I know that the formula works, and works well. I would hasten to add that while based on that course, this present work is not the same course. The Seax-Wica course was designed specifically for the Saxon tradition; this is not. There is some duplication of the more general Craft material, yes, but not enough that a prior student of the seminary course could not also enjoy this book. So, if you are a serious student of Witchcraft, or Wicca, either as a would-be practitioner or as one purely academically interested, then I welcome you. I hope you get as much out of this material as did my previous students, Bright Blessings, LESSON ONE The History and Philosophy of Witchcraft BEFORE REALLY GETTING into what it was—the history of it. Witches should be aware of their roots: aware of how and why the persecutions came about, for instance, and where and when the reemergence took place. There is a great deal to be learned from the past. It is true that much of history can seem dry and boring to many of us, but that is far from so with the history of Witchcraft. It is very much alive and filled with excitement. There have been many books written on the history of Witchcraft. The vast majority have suffered from bias—as will be explained shortly—but a few of the more recently published ones have told the story accurately . . . or as accurately as we can determine. The late Dr. Margaret Murray traced back and saw Witchcraft's origins in Paleolithic times; twenty-five thousand years ago. She saw it as a more or less unbroken line through to the present, and as a fully organized religion throughout western Europe for centuries before Christianity. Recently, scholars have disputed much of what Murray said. She did, however, present some tangible evidence and much thought-provoking material. As a probable development of religio-magick (rather than Witchcraft, per se), her theories are still respected. Twentyfive thousand years ago Paleolithic wo/man depended upon hunting to survive. Only by success in the hunt could there be food to eat, skins for warmth and shelter, bones to fashion into tools and weapons. In those days wo/man believed in a multitude of gods. Nature was overwhelming. Out of awe and respect for the gusting wind, the violent lightning, the rushing stream, wo/man ascribed to each a spirit, made each a deity . . . a Paleolithic cave art god controlled the waters. But most of all, a god controlled the all-important hunt . . . a God of Hunting. Most of the animals hunted were horned so wo/man pictured the God of Hunting also as being horned. It was at this time that magick became mixed in with these first faltering steps of religion. The earliest form of magick was probably of the sympathetic variety. Similar things, it was thought, have similar effects: like attracts like. If a life-size clay model of a bison was made, then attacked and killed . . . then a hunt of the real bison should also end in a kill. Religio-magickal ritual was born when one of the cavemen threw on a skin and antlered mask and played the part of the Hunting God, directing the attack. There are, still in existence, cave paintings of such rituals, together with the spear-stabbed clay models of bison and bears. It is interesting to see how this form of sympathetic magick survived right through to relatively modern times. The Penobscot Indians, for example, less than a hundred years ago, wore deer masks and horns when performing rituals for the same purpose. The Mandan Indian's Buffalo Dance is another example. Along with this God of Hunting there was a Goddess, though which came first (or whether they evolved together) we do not know, and it is immaterial. If there was a high mortality rate in those days) then there had to be fertility of wo/man. Again sympathetic magick played a part. Clay models were made of the animals mating, and in an accompanying ritual the members of the tribe would copulate. There are many carved and modeled representations of the Fertility Goddess extant. Generally known as Venus figurines, the Venus of Willendorf is one of the best known. Other examples include the Venus of Laussel and the Venuses of Sireuil and of Lespugne. All are similar in that the feminine attributes of these figures are greatly overemphasized. They have heavy, pendulous breasts, large buttocks, and ofttimes a swollen belly—as though pregnant—and exaggerated The Venus of Willendorf genitalia. There is, invariably, complete lack of identity with the rest of the body. The face is not defined and the arms and legs, if there at all, are barely suggested. The reason is that wo/man was the bearer and nurser of the young. The Goddess was her representative as the Great Provider and Comforter; Mother Nature or Mother Earth. With the development of agriculture there was a further elevating of the Goddess. She now watched over the fertility of the crops as well as of tribe and of animal. The year, then, fell naturally into two halves. In the summer food could be grown, and so the Goddess predominated; in the winter wo/man had to revert to hunting, and so the Goddess. She now watched over the fertility of the crops as well as of tribe and of animal. The year, then, fell naturally into two halves. In the summer food could be grown, and so the Goddess predominated; in the winter wo/man had to revert to hunting, and so the Goddess. She now watched over the fertility of the crops as well as of tribe and of animal. lightning, etc.) gradually fell into the background, now of secondary importance. As wo/man developed, so did the religion—for that is what it had become, slowly and naturally. Wo/man spread across Europe, taking the gods along. 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