



**Communion with The Goddess
Priestesses**
By: Lawrence Durdin-Robertson

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COMMUNION WITH THE GODDESS
THE MANUAL OF THE FELLOWSHIP OF ISIS
PRIESTESSES

by
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Priest of Isis

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CONTENTS

General	1
Chaldaeae	1
Egypt	3
The Arabian, Hebrew, Hittite & Syrian Lands	5
India	6
Tibet	7
China	8
Japan	8
Armenia, Persia & Parthia	10
Asia Minor & Thrace	10
Crete	12
Greece	12
Rome	19
The Celtic Lands	22
The Norse Lands	23
America	23
Africa	23
The Middle Ages	23
The Renaissance	25
The Romantic Revival	27
List of Abbreviations	28
Acknowledgments	28

GENERAL

General: (Dr. Margaret Murray) "In all organized religions there is a priesthood, and the more organized the religion the more systematized does the priesthood become. Early priesthoods appear to have been largely composed of women; as the religion changed, men gradually took over the ritual. This is clear in Egypt, where early inscriptions mention many priesthoods of women; in the later inscriptions women are only singers in the temple. But when a religion is decaying and a new one takes its place the women often remain faithful and carry on the old rites, being then obliged to act as priestesses." (Dr. Esther Harding) on "Priests and Priestesses of the Moon". "In other tribes, rather more advanced, certain women are definitely set up as priestesses of the moon. It is a significant fact that the moon is everywhere served by women, although . . . men also played a part in her service but in a very different capacity. These women have charge of the magical practices intended to foster the fertilizing power of the moon. The most important of their functions are the care of the water supply and the tending of the . . . flame, representing the light of the moon.. The making of rain and the magical control of the weather are perhaps the most important function of the magician of primitive tribes. This function is closely related to the moon, and is almost exclusively in the hands of women.. " (Neumann) on "the goddess with upraised arms": "The priestesses identified with the Great Mother as well as the women who worshipped her may well have assumed this same attitude. The 'specific activity' of the upraised arms is unquestionably religious.. Primary in all probability is the 'magical significance' of this posture. The figure of the goddess with upraised arms is found almost wherever the archetypal figure of the Feminine appears". (id) in his allusions to the magic cauldron the author speaks of "its original significance as the magical kettle of the cult priestess." (id) "Medicines as well as poisons are numinous contents that have been acquired and communicated in mysterious wise. The communicators and administrators of this aspect of the Feminine - originally almost always women are holy figures, i.e. priestesses." (Merlin Stone, in The "Sunday Times Magazine"):

"The prejudice which has infected our view of the past is particularly obvious in the academic treatment of the priestesses of the Goddess. The Goddess was not hostile to sex; in fact, sexuality itself was revered, and to think of it as a fertility rite is actively misleading. Women who lived in the . . . precincts of her temples had sexual relations with men who came there to do Her honour as a matter of course. They were often married; they were frequently noble or even royal. They might well return at times during their lives to live within the temple complex and to practise its ancient sexual customs. These women were known in their own language as .. 'holy women'. Yet modern scholars have generally referred to them as 'temple prostitutes'.

"Nothing suggests that they were so regarded in their own day. From 3000 (before this era) laws concerning these holy women dealing with inheritance rights, property rights, business rights and their legal and economic relationship to their children continually appear in the legal codes of the Near and Middle East. This particular custom was extraordinarily persistent.."

CHALDEA

Chaldean: Sumerian, INANNA (Gdss. Chald.) "There is a very close connexion between Inanna and the Sumerian kings. According to Kramer 'there arose the seemingly quite plausible and not unattractive idea that the king of Sumer, no matter who he was, or from what city he originated, must become the husband of the life-giving goddess of love, that is, Inanna of Erech, if he were to ensure effectively the . . . prosperity of the land and its people'. There thus was performed, probably at each New Year, a marriage between the king and a priestess of Inanna's temple of Erech". Babylonian, ISHTAR (Hooke). 'The priesthood was not confined to men, but women formed part of the staff of the great temples. It was considered an honour to belong to the order of priestesses. Their most important function was to serve as.. prostitutes at the great seasonal festivals. Their Akkadian name, Qadishtu, corresponds to the Hebrew qedeshah who figures in early Hebrew religion. The Temple of Ishtar, naturally, contained a large staff of such women, who were known by the special name, ishtaritu". The same author also states that several Babylonian princesses were dedicated as priestesses; they bore the title, 'Lady of the house' or first priestess. (Dr. Esther Harding) "It seems to have been a quite general custom for the moon goddess to be served by virgin priestesses, who were hierodules, or (holy) prostitutes. In the temple of Ishtar, they were called Joy-maidens, and the term Ishtaritu, used to describe them, is the equivalent of the Greek Hierodule. In some places these priestesses had sexual congress only with the man who impersonated the moon

god.. But more often (the hieros gamos, holy marriage) could take place with any male worshipper or initiate who sought for union with the goddess." (Gdss. Chald after Ishtar's return from the underworld. "From then on her priestesses were to celebrate yearly on his (i.e. Tammuz's) behalf the ceremonies prescribed by the deities of the Lower World. These included a repetition of Tammuz's descent and return." (Maspero) on the capture of Eabani (or Enkidu), from the Gilgamesh Epic:

"Shamash thought that where the strongest man might fail by the employment of force, a woman might possibly succeed by the attractions of pleasure; he commanded Saidu to go quickly to Uruk and to choose there from among the priestesses of Ishtar one of the most beautiful (note by author: "The priestesses of Ishtar were young and beautiful women, devoted to the service of the goddess and her worshippers. Besides the title Qadishu, priestess, they bore various names, Kizireti, Ukhati, Kharimati (A. Jeremias), the priestess who accompanied Saidu was an Ukhat..) The Hunter (i.e. Saidu) went, he took with him the priestess.. 'It is he, priestess. Undo thy garment, show him thy form, that he may be taken with thy beauty.. He perceives thee, he is rushing towards thee, arrange thy garment; he is coming upon thee, receive him with every art of woman..' The priestess received him with every art of woman.. Six days and seven nights, Eabani remained near the priestess, his well-beloved". Meanwhile on finding that his cattle had gone, he fell into a swoon. "While he lay as if dead, he heard the voice of the priestess: he recovered his senses, he came to himself full of love; he seated himself at the feet of the priestess, he looked into her face, and while the priestess spoke his ears listened. For it was to him the priestess spoke - to him. Eabani. . 'Come, I will conduct thee to Uruk the well-protected, to the glorious house, the dwelling of Anu and Ishtar..' While she thus spoke to him, he hung upon her words, he the wise of heart.. Eabani said to the priestess: 'Let us go, priestess; lead me to the holy and glorious abode of Anu and Ishtar. .' The priestess conducted her prisoner to Uruk." The some author states that Uruk was known as the town of the Priestesses, the Almehs and the holy Courtesans. (Anderson) "Ishdubar sends two maidens, Grace and Persuasion, to the seer, to bring him if possible, by fair words." (Dr. Esther Harding) on the priestesses of Ishtar: "The priestesses were usually dedicated to the service of the Goddess for life. They remained in (the temple) and performed the sexual rites, as they were prescribed, in addition to their other functions of tending the.. flame and performing the water rites. They did not enter into secular marriages. They were virgin. But in addition to these. . harlots, other women who were not pledged to a religious life were required to pledge themselves once in their lifetime in the temple." (Gdss. Chald.) "In the course of time it became customary for every Chaldean woman to officiate on the occasion as a Courtesan Priestess in a temple of Ishtar. These ceremonies were often performed before statues of the Goddess, It is possible that these statues may be referred to by the plural name Ishtarati or the Ishtars. In a Chaldean text it is mentioned how 'Ishtar assembled her priestesses, her female votaries'." (Frank Davis, in "Country Life") "I am told that Ishtar is still a favourite girl's name in the Middle East". Assyrian, MYLITTA (Gdss. Chald.): "In the account by Herodotus, Mylitta had temples, and it seems that on at least one occasion every Babylonian woman acted in the capacity of her priestess. 'Every woman born in the country must once in her life go and sit down in the precinct of Venus and there consort with a stranger. Many of the wealthier sort.. drive in covered carriages to the precinct, followed by a goodly train of attendants, and there take their station. But the larger numbers seat themselves within the holy enclosure with wreaths of string about their heads - and here there is always a great crowd, some coming and others going; lines of cord mark out paths in all directions among the women, and the strangers pass along them.. one of the strangers throws a silver coin.. and takes her with him beyond the holy ground. When he throws the coin he says these words - "The goddess Mylitta prosper thee.." The woman goes with the first man who throws her money, and rejects no one. When she has gone with him and so satisfied the goddess, she returns home.. A custom very much like this is found also in certain parts of the island of Cyprus'."

"There is considered to be a reference to these ceremonies in The Book of Baruch. 'The women also with cords about them sitting in the ways, burn bran for perfume.' According to Dr. Alexander, when a woman goes to the temple of the Babylonian Venus, for this purpose, 'on her arrival there, her head should be crowned with flowers'."

(Seltman) "There was a special group of women concerned with religion, to whom there is constant reference in the Code of Hammurabi. Assyriologists are not all agreed in their translations of the five classes of female Religious, but the usual practice has been set out by a recent writer (Edwards) who gives the following names to the classes: Holy Sister, Priestess, Hierodule, (Dedicated) Woman, and Temple Maiden; and all of them were well

provided for by the law. The first two classes were probably women in authority. It is thought that the fifth class may have represented young girls who were not yet initiate". General: (Merlin Stone) "In societies where the Great Goddess was worshipped women certainly had much more power and independence than they were later allowed. Around 3000 (before this Era) in Sumer (predecessor of Babylon as the great city culture of that region) the Goddess was worshipped in temples served almost exclusively by priestesses. Now the temple was the key institution in the development of early civilisation. It appears to have owned the land, the herds of animals, and most material property; and the priestesses were engaged in the business activities of the temple, held real estate in their own names, lent money and generally engaged in economic activities. Some of them were scribes - and it is worth noting that the Sumerians credited the invention of clay tablets and the art of writing to a goddess; and that the earliest known examples of writing were found in the temple of the Queen of Heaven at Erech in Sumeria."

EGYPT

Egyptian: BAST, The Egyptian ARTEMIS (Herodotus) "The following are the proceedings on occasion of the assembly at Bubastis: Men and women come sailing all together, vast numbers in each boat, many of the women with castanets, which they strike .. the remainder of the voyagers, male and female, sing the while, and make a clapping with their hands. When they arrive opposite any of the towns upon the banks of the stream, they approach the shore, and, while some of the women continue to play and sing, others call aloud to the females of the place and load them with abuse, while a certain number dance, and some standing up uncover themselves. After proceeding in this way all along the river-course, they reach Bubastis.." CLEOPATRA (Plutarch) The Queen in a gilded barge, visits Mark Anthony: "She herself lay all along under a canopy of cloth of gold, dressed as Venus in a picture, and beautiful young boys, like painted Cupids, stood on each side to fan her. Her maids were dressed like sea nymphs and graces, some steering at the rudder, some working at the ropes." (id.) "Cleopatra was then, as at other times when she appeared in public, dressed in the habit of the goddess Isis and gave audience to the people under the name of the new Isis." See also Egyptian Queens. (Gdss. Chald.) "In a relief in the Temple of Hatshepsut at Deir-el Bahri, Cleopatra is shown as the goddess Hathor, wearing the disc flanked by two cow's horns." HATHOR (Text cited by Maspero) in a description of a festival: "The deities of Heaven exclaim 'Ah! Ah!' in satisfaction, the inhabitants of the earth are full of gladness, the Hathors beat their tabors, the great ladies wave their mystic whips.. all the children rejoice in honour of the goddess, from the rising to the setting of the sun." Note: the Hathors are sometimes considered to be priestesses. (Maspero) "Those princesses who did not attain the rank of queen by marriage .. filled the office of priestesses to the goddesses Nit or Hathor. To give only one instance from among many, Princess Hotpuhrisit was prophetess of Hathor and of Nit." (Mariette and de Rouge) (Gdss. Chald.) "This goddess is among those Underworld deities with whom the female spirits in that realm identify themselves. Thus in the Text of Takhert-p-uru-abt, perhaps a priestess of the goddess, this lady is addressed thus: 'Hail Hathor Takhert-p-uru-abt, triumphant..'; another is called Hathor Arisuin-iat." (id.) "Among the ceremonies connected with the worship of Hathor were the great festivals held in the temple of Dendera, the chief of which were celebrated on New Year's Day, kept as the anniversary of the birth of the goddess. Before dawn the priestess would bring Hathor's image out on to the terrace; the rejoicing which followed took the form of a carnival and the day ended in song and drinking. Scenes and descriptions of these festivals are borne on the walls of the temple. Bartlett, describing the Great Temple of Dendera, states that 'on the architrave is a procession to the goddess'." (Enc. Brit.) "Erechtheus or Triptolemus, or both, transported into Africa a cargo of priests and priestesses from the Temple of Buto, where the Goddess Isis had a number of chapels erected for her worship .. The archpriestess who impersonated the newly imported deity was entertained by one Celeus. Upon her immediate arrival a farce was acted.. These coarse receptions attending the first reception of the Goddess, that is, the Egyptian dame who assumed her character, were copied from the like modes of behaviour practiced in the solemn processions of her native country. These Scommata, or coarse jokes, had an allegorical signification in Egypt .. The Greeks were instructed by the Egyptian missionaries and they in turn instructed their successors." (Plutarch) the author alludes to a priestess of Isis named Clea. (Description of a monument, dated at about the time of Trajan) "For Fabia, probably a priestess of the Isis Cult; on either side the gods Osiris and Anubis in high relief, Roman." Also depicted are a Sistrum and what appears to be a ritual jug. (Apuleius) in a description of the Ploeaphesia Festival at Corinth: "At the head walked women crowned with

flowers, who pulled more flowers out of the folds of their beautiful white dresses and scattered them along the road; their joy in the Saviouress appeared in every gesture. Next came women with polished mirrors tied to the back of their heads, which gave all who followed them the illusion of coming to meet the Goddess, rather than marching before her. Next, a party of women with ivory combs in their hands who made a pantomime of combing the Goddess's royal hair, and another party with bottles of perfume who sprinkled the road with balsam and other precious perfumes; and behind them a mixed company of women and men.. carrying every sort of light-lamps, torches, wax-candles and so forth." (Cumont) Among the officiants at the Latin temples of Isis and Serapis the author lists the "Ornatrices, whose office it was to dress the statues of the gods" (L.S.) "ornatrix, a female adorer, a tire-woman." (Cumont) "It is also probable that the toilet of the statue was made every day, that its body and head were dressed. We have seen that the ornatrices and stolistes (i.e. those who equip or clothe) were especially entrusted with these duties." Libyan: LAMIA (Graves) "The Lamiae, beautiful women.. had been the orgiastic priestesses of the Libyan snake-goddess Lamia". MAAT: The title, Maat-ka-ra, held by some Egyptian queens, may denote that the holder is a priestess of Maat. Among the bearers of this title are Hatshepsut and the wife of Pinezem I. The same may also apply to Maat-neferu-ra, the Hittite wife of Rameses II. MUT: The Queens Mutemuia Mut-nefert, and Mutnedjmet may be priestesses of Mut. NEITH: Among those who may be priestesses of Neith are the Lady Neit-hotep, Queen Nitauqrit (Nitocris), and Asenath, wife of Joseph (Zaphnath-Paaneah). Note: (Brown, Driver and Briggs) "Asenath, wife of Joseph; Egyptian, belonging to (goddess) Neith; prob. either As-Neit, favourite of Neith, or, more probably, Isis-Neit (i.e. Aset-Neith)." (Baikie) The princess Neitaqert or Nitokris of the family of Psamtek I, was adopted by Shepenapt, chief priestess of Thebes and sister of the Pharaoh Taharqa. Perhaps NEITH, THE AUSEAN ATHENA, of Lake Tritonis in Libya (Herodotus) "The Ausean maidens keep year by year a feast in honour of Athene.. One of the virgins, the loveliest of the number is selected from the rest; a Corinthian helmet and a complete suit of Greek armour are publicly put upon her; and, thus adorned, she is made to mount into a chariot, and led around the whole lake in procession. What arms they used for the adornment of their damsels before the Greeks came to live in their country, I cannot say. I imagine they dressed them in Egyptian armour, for I maintain that both the shield and the helmet came into Greece from Egypt." The Egyptian QUEENS (Maspero) on the Egyptian queens: "Her union with the god-king rendered her a goddess.. The title of 'divine spouse' is not, as far as we know at present, met with prior to the XVIIIth dynasty. It was given to the wife of a living monarch and was retained by her after his death.. The woman, indeed, was supposed to combine in herself more completely than a man the qualities necessary for the exercise of magic .. she saw and heard that which the eyes and ears of man could not perceive; her voice, being more flexible and piercing, was heard at greater distances; she was by nature mistress of the art of summoning or banishing invisible things.. the queen, by her incantations protected him (i.e. the Pharaoh).. she poured libations and offered perfumes and flowers. The queen holds the sistrum, the magical qualities of which are celebrated by the author of 'De Iside et Osiride'; a frequent mention is made of them in the Dendera inscriptions." (Cottrell) on the temple of Karnak. "The Eighteenth Dynasty Pharaohs had already begun extensions and rebuilding. The Queens were represented there too. The Great Royal wife of the Pharaoh acted as High Priestess at certain ceremonies . ." SEFEKH - SESHAT (Fagan) on the founding of temples under the direction of Seshat, "Mistress of the House of Architects, Foundress of Temples". "One of the most important ceremonies in the foundation of Egyptian temples was known as Pedjeshes (Pedj - 'to stretch', Shes - 'a cord') and it forms the subject of one of the chief monumental ornaments in the temples of Abydos, Heliopolis, Denderah and Edfu. The reigning pharaoh and a priestess personifying Seshat, the goddess of writing, proceeded to the site, each armed with a golden mallet and a peg connected by a cord to another peg. Seshat having driven her peg home at the previously prepared spot, the king directed his gaze to the constellation of the Bull's Foreleg. Having aligned the cord to the 'hoof' and Spica as seen through the visor formed by Seshat's curious headdress, he raised his mallet and drove the peg home, thus marking the position of the axis of the future temple". General (Wilkinson) "Women were not excluded from certain offices in the temple, there were priestesses .. and they had many employments connected with religion. They even attended in some religious processions; as well as at the funeral of a deceased relation, and . . acted as hired mourners on this occasion. The queens indeed, and other women of high rank, held a very important post .. They usually accompanied their husbands as they made offerings in the temples, holding two sistra, or other emblems.. before the statue of the deity." UADJET, EDJO, BUTO (Gardiner) "The King was often thought of as the incarnation of the falcon-god Horus, and the queen as the incarnation of the cobra-goddess Edjo,

commonly known as Buto." Note: the hieroglyph of "goddess, queen", is according to this author, the cobra or uraeus.

THE ARABIAN, HEBREW, HITTITE & SYRIAN LANDS

Arabian: AL-UZZA (Dr. Esther Harding)

"Al-Kindy tells us in his 'The Apology' , that Al-Uzza, one aspect of the threefold Great Goddess of Arabia, was enshrined in the Ka'aba at Mecca, where she was served by ancient priestesses. She was the special deity and protector of women.

"On this black stone is a mark called the Impression of Aphrodite. The Greek form of the name has for some reason come to be associated with this mark, which is an oval depression, signifying the 'yoni' (John O'Neill) or female genitalia. It is the sign of Artemis the goddess of Untrammelled Sexual Love, and clearly indicates that the Black Stone at Mecca belonged originally to the Great Mother.

"The stone is carved with a black stuff pall called 'the shirt of the Ka'aba' and it is served by men who have replaced the 'ancient priestesses'. These male servitors are called Beni Shaybah which means the Sons of the Old Woman. The Old Woman is a very general title for the moon, so that the men who now serve the Black Stone are the linear descendants of the old woman who performed the same duties in ancient times".

Syrian, ANATH (Graves) "When the Israelite tribe of Ephraim settled in Shechem, a city which the 'Song of Deborah' shows to have originally belonged to the tribe of Amalek, a treaty was celebrated between the Ephraim Chieftain Gideon who thereupon took the same Jerubbaal ('Let Baal strive') and the local heiress, presumably a priestess of the Lion-Goddess Anatha. Her son succeeded to the throne by mother-right after a massacre of his rivals and took the Canaanite title of Abimelech; establishing his position with the help of his mother's kinsmen and the god Baal-Berith." ASTARTE (Frazer) "In Cyprus it appears that before marriage all women were formerly obliged by custom to prostitute themselves to strangers at the (temple) of the goddess, whither she went by the name of Aphrodite, Astarte or what not. Similar customs prevailed in many parts of Western Asia. Whatever its motive, the practice was clearly regarded.. as a solemn religious duty performed in the service of that great Mother Goddess of Western Asia whose name varied, while her type remained constant from place to place. At Heliopous or Baalbec in Syria, famous for the grandeur of its ruined temples, the custom of the country required that every maiden should prostitute herself to a stranger at the temple of Astarte, and matrons as well as maids testified their devotion to the goddess in the same manner. In Phoenician temples women prostituted themselves for hire in the service of religion, believing that by this conduct they propitiated the goddess and won her favour." Hittite, HEBAT, HEPAT (Gurney) "In the later years of the Hittite Empire the state religion came under strong Hurrian influence. Doubtless that remarkable personality Queen Puduhepa played a great part in this movement, for she was a princess of Kummanni in Kizzuwatna, one of the chief cult-centres of Hebat, and her very name suggests that she was a devotee of this goddess." The author quotes the suggestion of Garstang that the scene depicted at Yazilikaya may represent "an event unique in the divine world, namely the union of the weather-god of Hatti with Hebat of Kizzuwatna (Kummanni) each with their retinue, on the occasion of the marriage of Hattusilis III to the priestess Puduhepa." Among other princesses bearing the name of Hapat are the Mitannian Gilukhipa the wife of Amenhotep III and the Mitannian Tadukhipa the wife of Amenhotep III and later of Amenhotep IV - Akhenaten. On the possible identity of the latter princess with Queen Nefertiti Cottrell states: "At one time it was suggested that she was none other than the Mitannian princess Tadukhipa". On the same subject Mme. Desroches-Noblecourt writes: "To this day no one can say exactly who she was. For a long time she was thought to be identical with Tadukhipa.. Was she even Egyptian? There is no evidence to the contrary and her beauty was of the noble Theban type seen in the necropolis paintings; but the coloured bust now in Berlin shows the rosy tint of her complexion, which suggests that she was careful to avoid sunlight, or alternatively, that she was of northern stock". Hittite, KUBABA (Seton Lloyd) in a description of sculptures at Carchemish: "They include a banqueting scene, a group of musicians and a procession of acolytes among whom are priestesses wearing a veil or cloak draped over their high 'polos' headgear. They bring offerings to Kubaba, the protective deity of Carchemish, who is similarly dressed but sits with her back to the procession." (id.) "Goddesses normally wear a cylindrical 'polos' or flattened conical cap, but those at Yazilikaya have a 'mural crown'." (Dussaud) in a description of an image: "it

represents Cybele, formerly Kubaba such as is mentioned in the XIVth century before our era on a cylinder from Ras Shamra. In Assyrian wording, it is read by M. Virolleaud as: "Ma-at-ru-un-na, daughter of Ap-la-ho-an-da, servant of Ku-ba-ba". Hittite: General (Gurney) "The rituals of most of these festivals seem to have been essentially similar, so that we may almost speak of a single 'royal ritual'..

"The following excerpts will illustrate the style of these documents:

" 'The king and queen come out of the halentuwa-house .. The king and queen go into the temple of Zababa..

" 'Two palace-servants bring the king and queen water for the hands from a jar of gold ... The king and queen wash their hands. The chief of the palace-servants gives them a cloth and they wipe their hands. Two palace-servants place a knee-cloth for the king and queen..

" 'The verger again goes outside, walks in front of the pure priest, the lord of Hatti, and the god's mother of Halki, and shows them to their seats.

" 'The Master of Ceremonies goes inside and announces to the king. They bring forth the "Ishtar" instruments - the King says, "Let them come forth!"..

" 'After the dishes have been divided.. .they give marnuwan (a drink) to the assembly!"

(id.) "Another interesting ceremony is described in a fragmentary document .. 'The burru-ti-women, the katru-women, and the ... - women go in front, also the dancers and the temple harlots go in front, and they hold lighted torches'.." Hebrew, General (Mme. Blavatsky) "Kadesh may mean in one sense to 'devote', 'hallow'... and even to 'initiate' or to 'set apart'; but it also meant the ministry of lascivious rites - the Venus-worship - and the true interpretation of the word Kadesh is bluntly rendered as harlot in Deuteronomy XXIII,17; Hosea IV, 14; and Genesis XXXVIII, 15-22. The 'holy' Kadeshuth of the Bible were identical, as to the duties of their office with the Nautch-girls of the later Hindu pagodas." (Hooke) on the priestesses of Ishtar: "This Akkadian name, Qadishu corresponds to the Hebrew qadeshah who figures in early Hebrew religion"; see also under Ishtar. Midianite, General (Gdss. Chald, from the Book of Numbers) "From the context in which Cozbi is mentioned it appears that she was closely associated with the religious rites of Moab. The ceremonies in which many of the Israelites were taking part appear to have been conducted by the 'daughters of Moab' and to have been similar to those of the worship of Ishtar. Cosbi appears to have been one of the officiants of these rites." Hebrew - Lydian: General (Gdss. Chald, from the Johannine Revelation) "Jezebel is either an actual name or an epithet of a prophetess of Thyatira. She is described as teaching the practice of having free intercourse with women and of eating food dedicated to idols. It would thus appear that she also officiated as a priestess, conducting amatory and other magical rites. She is recorded as having formed a following of those who took part in her religious ceremonies. She seems to be associated with certain 'deep secrets' guarded by Satan."

INDIA

Indian: ARAMATI (Haug) "Aramati, a female spirit in the Vedas, meaning "devotion, .. earth" is apparently identical with the archangel Armaiti, whose name has exactly the same two meanings in the Zend-Avesta. In the Vedas. . she is called a virgin who comes with butter offerings in the morning and evening .. a celestial woman (gna) .." DEVAKI (Gdss. Ind.) "In the festivals at Puri celebrating the birthday of Krishna, Devaki is represented. According to the account in 'Murray's Handbook,' Vasudeva is impersonated by a priest and Devaki by a nautch girl." DEVI (Meadows-Taylor):

The word 'Patar' is the Hindi term for courtesan or prostitute, but is employed to designate those who, Mahomedans as well as Hindoos, are engaged in the service of Hindoo temples.. The offices in the idol chambers, and other penetralia of Hindoo temples, can only be conducted by the Hindoo Patars. The majority are devotees of Durga or Kali.

"The final dedication of a girl for temple service is made a solemn ceremony. She is .. dressed in new clothes, white or red, adorned with garlands, and taken to the temple, accompanied by music and by all her relatives and friends".

In Southern India, together with the Patars, are the Moorlees. "Some of these are devoted to Kali or Devi, under the denomination of Murriamma, Ellamma etc. when they become priestesses of peculiar ceremonies unconnected with Brahminical Hindooism".

GANGA, THE GANGES (Yeats-Brown):

"The Ganges is never without her worshippers. She greets them at dawn, attends them through the day, hears their vespers when she is crowned with stars, serene, aloof, apparently eternal.

"A (priestess) courtesan leant against the temple door, in profile to me, looking towards the river. Her nose tip-tilted, her upper lip lightly shadowed, her underlip a trifle projecting, her small breasts bold under her striped sari.

"The devadasi glanced in my direction, and I drew nearer, looking into her so subtle and so carnal eyes. I expected - comprehension perhaps. But a conch bugled, and she turned her back on me, leaving me very much alone". HOTRA (Macdonell) "hotra, noun fem. priestly office .. invocation: also personified." NARI (Mme. Blavatsky) "If the Virgin Mary has her nuns .. so had Isis her nuns in Egypt, as Vesta had hers at Rome, and the Hindu Nari, 'mother of the world' hers. The virgins (hallowed) to her cultus - the Devadasi of the temples, who were the nuns of the days of old . . and were objects of the most extraordinary veneration, as the holy women of the goddess". SENA, KAUMARI (Hargrave Jennings) "Yogini is . . equivalent with Sena and is exactly the same as Duti or Dutica, i.e. a (holy) prostitute of the temple, worshipped as Yoni or Shakti." SHAKTI (DEVI) (Gdss. Ind from Daraul) " 'The worshippers sit with their faces towards the centre. Men and women sit alternately'. Should there be a shortage of women, 'temple prostitutes (divine body givers) are supplied'. The three types of women who take part, according to this account, are 'one's wife, the wife of another, or temple prostitutes.' " SHAKTI, SACTI (Hargrave Jennings) "The Sacti is impersonated by a naked girl, to whom offerings are made." (id.)

"General note on the Sacti Puja. Power means the good goddess, Maya Maia . . She is also called Bhagala, Vagula, Bagala-mukhi . . The girl in the . . secret Temple rites, who figures as the representative of Sacti, is the supposed embodiment of the goddess offered for worship . . It is a singular fact, that upon this adoration of the procreative and sexual Sacti (or power) seen throughout nature, hinges the whole strength of the Hindu faith. All the principal ceremonies culminate in the worship of Sacti or POWER, and require for that purpose, the presence of a young and beautiful girl, as the living representative of the goddess. This worship is mostly celebrated, in all due religious formality, in a mixed society..

"The female thus worshipped is ever after denominated Yogini . . This Sanscrit word is .. equivalent to a secular nun, as these women are subsequently supported by alms."

SUBHADRA (Yeats-Brown) in a description of the festival of Balarama, Krishna and Subhadra at Puri, the author refers to "the Dancing Hall where the deva-dasis (i e. holy courtesans) portray the rhythms of creation not any longer in stone or paint, but in their living bodies." General: of Borneo (Frazer) the author, in a reference to the Kayans or Bahans of Central Borneo, alludes to "priestesses.. engaged in the performance of certain rites." (Dr. Esther Harding) "Among the primitive peoples of the Malay Peninsula young girls who are, as it were, Vestal Virgins, are charged with the carrying and tending of the fire when the group is on the march."

TIBET

Tibetan: THE DEMON PROTECTRESS OF THE GRAND LAMA (Candler) from a description of a temple in Lhasa: "In the upper storey we found a place which we called 'Hell' where some Lamas were worshipping the demon protectress of the Grand Lama. The music was harsh and barbaric.. the object of this worship was huddled in a corner. All about the lamas' feet ran little white mice searching for grain. They are fed daily and scrupulously revered, as in their frail white bodies previous guardians of the shrine are believed to be reincarnated". (Harrer) "there are in Lhasa at least six mediums, including an old woman who is reckoned to be a manifestation of a protecting goddess. She was prepared, for a small fee, to fall into trance and allow the goddess to speak. On some days she went through this performance four times". DORJE-PHAGMO, VAJRA-VARAH (Candler) "When Samding was threatened by the Dzungarian invaders . . Dorje Phagmo miraculously converted herself and all her attendant monks and nuns into pigs. Serung Dandub, the Dzungarian chief, finding the monastery deserted, said he would not loot a place guarded only by swine, whereupon Dorje Phagmo again

metamorphized herself and her satellites. The terrified invaders prostrated themselves in awe before the goddess and presented the monastery with the most priceless gifts". He then goes on to refer to the British expedition. He writes as follows: "Special courtesy was shown the monks and nuns of Samding, in recognition of the hospitality afforded Sarat Chandra Dass by the last incarnation of Dorje Phagmo, who entertained the Bengali traveller and saw that he was attended to and cared through a serious illness. A letter was sent Dorje Phagmo, asking if she would receive three British officers, including the antiquary of the expedition". The author states that the incarnation at the time of his writing, about seventy years ago, was a girl aged six or seven years. (Harrer) on Vajra-Varahi, The Thunderbolt Sow: "There was only one female Incarnation in Tibet. Her name being interpreted, was 'Thunderbolt Sow'. I often used to see her at ceremonies in the Barkhar." THE LIVING GODDESS (Powell) - 'In Katmandu there is a 'Temple of the Living Goddess' wherein resides a young and virginal girl of Brahmin caste, enshrined for a set time so that the Newari Hindoos and Tibetans can worship her in the flesh, generally making offerings of flowers, lighted butter-lamps and money. At a certain festival she is brought forth again to the door of the temple where flower petals drop from her open hands and rakshi (a sweet fruit wine) pours from her mouth throughout the day, making drunk and merry many of her followers below. After this ceremony she is replaced by a new maiden and steps out into the world again to lead an ordinary life".

CHINA

Chinese: KWAN-YIN (Gdss. Ind.) "Among the Chinese farming community the Goddess of Mercy is invoked especially in time of trouble. In the normal practice a man approaches the Goddess through a woman intermediary; this may be his wife or some other member of the household. Should no woman be available then the man may go himself; in this case, having first apologized for the omission, he gives an offering to the priest of the Goddess." Chinese-Japanese, KWAN-YIN, KWAN-ON (Gdss. Ind.) "One of the later incarnations of Kwan-on in Japan is Chujo-Hime. Chamberlain writes of her as follows: - 'The greatest early Japanese artist in embroidery of whom memory has been preserved was Chujo Hime.. who, according to legend was an incarnation of Kwannon, the Goddess of Mercy.. She retired to the temple of Taema-dera in Yamato, where her grand embroidered picture, or mandara as it is called, of the Buddhist heaven with its many mansions, is still shown'. It is said that there is an incarnation of Kwan-yin living at present in Mongolia." General (Poem cited by Andrews):

"The singing begins softly to a slow solemn measure; Then, as pipes and zithers join in, the singing grows shriller. Now the priestesses come, splendid in their gorgeous apparel, and all the hall is filled with a penetrating fragrance. The five sounds mingle in a rich harmony.."

(Enc. Brit.) in an article on Formosa (Taiwan) an allusion is made to the priestesses of that island. (Gdss. Ind.) from an account of modern Chinese ceremonies: "In the Ching Ming Festival in South China special ceremonial visits are made to graveyards, and rituals performed in connection with burial urns. There is also the 'Festival of Compassion for Lonely Spirits' lasting for three days. The Earth deities are venerated twice monthly. Among the officiants of these ceremonies, particularly at the New Year Festivities, are mediums, dancers and fortunetellers. Stately ladies in tall head-dresses ornamented with gold act as priestesses at many of these rites."

JAPAN

Japanese: AMA-TERASU, THE SUN-GODDESS (Gdss. Ind.):

"The preparations of Ama-terasu and her subsequent interview with her brother is described in the Kojiki as follows: -

'Then, undoing her hair, she wrapped it in hair-bunches on the left and right (sides of her head), on the vine securing her hair, as well as on her left and right arms, she wrapped long strings of myriad maga-tama beads.

'On her back she bore a thousand-arrow quiver; on the side of her chest she attached a five-hundred-arrow quiver.

'Also she put on an awesome high arm-guard; and, shaking the upper tip of the bow, stamping her legs up to her very thighs into the hard earth, and kicking (the earth) about as if it were light snow, she shouted with awesome fury, she shouted stomping her feet'.

"Commenting on this passage Philippi states that some scholars 'see in her actions a reflection of the shamanistic performance of a priestess of the sun'."

(the Nihongi) on the Princess Yamato-Hime, Archpriestess of the Sun-Goddess at the Great Shrine of Ise: "The Emperor Suinin: 3rd month 10th day (Aston: about 2000 years ago) Ama-terasu no Oho-Kami was entrusted to Yamato-hime no Mikoto. Now Yamato-hime no Mikoto sought for a place where she might enshrine the Great Goddess. So she proceeded to Sasahata in Uda. Then turning back from thence, she entered the land of Ohomi, and went round eastwards to Mino, whence she arrived in the province of Ise.

"Now Ama-terasu Ohi-kami instructed Yamato-hime no Mikoto, saying: 'The province of Ise, of the divine wind, is the land whither repair the waves from the eternal world, the successive waves. It is a secluded and pleasant land. In this land I wish to dwell'. In compliance, therefore with the instruction of the Great Goddess, a shrine was erected to her in the province of Ise. Accordingly a Worship Palace was built at Kahi-Kami in Isuzu. This was called the palace of Ise. It was there that Ama-terasu first descended from Heaven."

In another account, in the Nihongi, Yamato-hime enshrined the Sun-Goddess "at Idzu-Kashi no Moto in Shiki.. Thereafter in compliance with the Goddess's instructions, she, in Winter, the 10th month of the year Hinoto Mi, on the 18th day, removed to the Palace (or Shrine) of Watarahi in the province of Ise."

(Gdss. Ind.) "It is recounted that when the prince Yamato-Dake was about to start on his expedition to the East, he first visited the temple of the Sun-goddess in Ise, and worshipped at her shrine. His aunt, the Princess Yamato-Hime, priestess of this temple, gave him on his departure the sword of the Impetuous-Male-Deity and also a bag. This he was not to open until he found himself in great difficulty.. Then he come to the province of Sagami, where he met the chief of the land. The latter deceived him by saying that in the midst of a vast moor was a lagoon where lived a deity. Yamato-Dake went over the moor to find the deity; whereupon the chief set fire to the grass, expecting to see the prince consumed. But Yamato-Dake, seeing his peril and being assured that the time of great danger had come, opened the bag which his aunt, Yamato-hime, had given him. There he found a fire drill with which a fire could be struck. He cut away the grass around him with the sword which she had also given. Within this area of bare earth he remained unhurt". (id.) "Among other princesses who held the position of Chief Priestess of the Sun-Goddess was Toyosuk-iri-hime. According to Aston, she took office eighty-seven years before Yamato-hime. She officiated in the village of Kasnupi, before the removal of the seat of worship to Ise. Another priestess, officiating nearly 700 years later, is also mentioned in the Nihongi. In the reign of Yomei, - '1st year, Spring, 1st. month, 1st. day.. the Imperial Princess Nudake hime. She was three generations in the service of the Sun-Goddess'. Other priestesses of this goddess, mentioned in the Nihongi, include the following: the Princess Ihono, the Imperial Princess Nukade hime and the Imperial Princess Ohoki. In the reign of Temmu it is recorded that the Imperial Princess Taki, the Princess Yamashiro no hime and the lady Ishikaha went to the Shrine of Ise. IZUNOME-NO-KAMI (Philippi) "A deity, evidently a goddess.. A sort of priestess? perhaps 'Hallowed-Woman Deity'." KUSHINADA-HIME (Philippi) "Matsumura (III, 197-98) .. believes that Kusi-nada-pime was originally considered a priestess (and) quotes several sources to the effect that it was the ancient custom for eight priestesses (ya-wotome) to serve in religious ceremonies. He thinks that the original idea (of Kushinada-hime and her seven sisters) was that of 'a troupe of eight priestesses'.." TSUKISAKAKI-HIME (The Nihongi): (Okinago-Taroshi-Hime, the Empress Jingo), 3rd month, 1st day. The Empress having selected a lucky day, entered the Palace of worship, and discharged in person the office of priest (Kannushi). She commanded Takechi no Sukune to play on the lute, and the Nakatomi, Igatsu no Omi was designated as Saniha (i.e. oracle interpreter). Then placing one thousand pieces of cloth, high pieces of cloth, on the top and bottom of the lute, she prayed saying: 'Who is the Deity who on a former day instructed the Emperor?..' After seven days and seven nights there came an answer, saying: 'I am the Deity who dwells in the Shrine of split-bell Isuzu in the district of hundred-transmit Watarahi in the province of divine-wind Ise, and my name is Tsukisakaki idzu no mi-tama amazakaru Muka-tsu hime no Mikoto'." "Aston translates the name of this goddess as "The Awful Spirit of the Planted Cleyera, The Lady of Sky-Distant Mukatsu." The Sakaki (Cleyera Japonica) is the holy tree of Japan. UZUME, AME-NO-UZUME-NO-KAMI (Philippi) "Matsumura (III, 559-84) shows that Saruta-biko was a priestly figure of the earthly deities performing a magic rite to keep the heavenly deities out. Ame-no-uzume-no-mikoto was a priestly figure (a female shaman) of the heavenly deities who performed a counter-rite, a spell against his evil influence."

(The Nihongi) Ame no Uzume encounters Saruta-hiko: "So Ame no Uzume forthwith bared her breasts and pushing down the band of her garment below her navel, confronted him with a mocking laugh." General (Gdss. Ind.)

"In a Shinto rite, as celebrated in the reign of Jimmu, certain ritual objects were used. These are listed in the Nihongi as follows: 'The earthen jars which are set up shall be called the Idzube or holy jars, the fire shall be called Idzu no Kagutsuchi or holy-fire-elder, the water shall be called Idzu no Midzu-ha no me or holy-water-female, the food shall be called Idzu-uka no me or holy-food-female, the firewood shall be called Idzu no Yamatsuchi or holy-mountain-elder, and the grass shall be called Idzu no No-tsuchi or holy-moor-elder'.

"The officiant of this ceremony bore the title Idzu-hime, 'dread or holy princess'. According to Aston, 'The Tsucho commentator says that the persons entrusted with this function were usually women, as may be seen in the case of the priestesses of Ise, Kamo, and Kasuga'."

(Raynal) in an account of the Shinto religion, written about 200 years ago: "It does not appear that the sect of Xinto had the madness, which of all others is the most dangerous of morality to fix a criminal stigma on actions innocent in themselves. Far from encouraging that miserable fanaticism and fear of the gods.. the Xinto sect had applied itself to prevent, or at least to moderate this disorder of the imagination by instituting festivals, which were celebrated three times in every month. They were dedicated to friendly visits, feasts and rejoicings. The priests of Xinto taught that the innocent pleasures of mankind are agreeable to the deity and that the best method of paying devotion to the Cami is to imitate their virtues and to enjoy in this world that happiness they enjoy in another. In consequence of this tenet the Japanese, after having offered their prayers in the temples, which are always situated in the midst of groves, resorted to courtezans, who commonly inhabited places hallowed to love and devotion, and composed a religious community directed by an order.. who received a share of the profits arising from this pious compliance with the dictates of nature."

ARMENIA, PERSIA & PARTHIA

Armenian and Persian. ANAITIS (Lempriere) "a goddess of Armenia. The virgins who were (hallowed) to her service, esteemed themselves more dignified by public prostitution." (Frazer) "In Armenia the noblest families dedicated their daughters to the service of the goddess Anaitis in her temple at Acilisena, where the damsels acted as prostitutes for a longtime.." Persian: ANAHITA (Dr. Esther Harding, from Frazer) "In Babylon also the daughters of noble families prostituted themselves in the Temple of Anahita the Mazdian moon goddess.." Note: the names Anaitis and Anahita are sometimes used interchangeably. Elamite-Parthian, NANAI (Colledge) on the Parthians: "The goddess Ishtar continued to be worshipped well into our era. Nonai, of Sumerian origin, was widely revered and possessed a temple and estate at Nisa. Both goddesses had fertility aspects, and their worship involved temple prostitution." TANAIS (Lempriere) "A deity among the Persians and Armenians supposed to be the same as Venus. The daughters of the noblest of the Persians and Armenians prostituted themselves in honour of this deity, and were received with greater regard and affection by their suitors.. (Curtius, Strabo)"

ASIA MINOR & THRACE

Thracian, COTYS (Dr. Alexander) "At another (festival), in honour of the nymph Cotys, they addressed her as the goddess of Wantonness with many mysterious rites and ceremonies. At Corinth.. this festival was only celebrated by harlots". Phrygian, CYBELE (Gurney) "according to Lactantius, the priestesses of Cybele the 'Great Mother' were called melissai, 'bees'." (Historians History of The World: Lydia) "The prostitution whereby the Lydian girls gained their dowries was a religious exercise, as among the Semites, which marked their devotion to the goddess Cybele." (Denning and Phillips) on ritual movement: "Movement is life; at least in the world of magic it is so. The rhythm of the Ephesian Krotolon or of the Timbrel proclaims it, urging on the steps of Maenads dancing for Cybele or for Dionysius, of ibaou dancing for Hathor.." (Julian) on the introduction of the worship of Cybele to Rome: "the inhabitants of Rome, that city beloved of the deities, sent an embassy to ask from the kings of Pergamon who then ruled over Phrygia and from the Phrygians themselves the most holy statue of the goddess. And when they had received it they brought back their most holy freight, putting it on board a cargo-boat which could sail smoothly over those wide seas. Thus she.. entered the mouth of the Tiber. And the people and the Senate with them poured out of the city, and in front of all the others there came to meet her all the priests and priestesses in

suitable attire according to their ancestral custom. . In this account the priestess in charge was Claudia, "the maiden who had been hallowed to the most holy office of priestess (note by Cove Wright: 'a matron in other versions')." Julian recounts how the goddess "stayed the ship directly she touched the Tiber, and she was suddenly as though rooted in mid-stream. So they tried to tow her against the current, but she did not follow. Then they tried to push her off. Thinking they had grounded on a shoal, but for all their efforts she did not move. Next every possible device was brought to bear, but in spite of all she remained immovable." The blame for this mishap was then laid on Claudia. "But when she saw that the charge against her was gaining strength she took off her girdle, and fastened it to the prow of the ship, and, like one divinely inspired, bade all stand aside.. and then she besought the goddess not to suffer her to be thus implicated in unjust slanders. And lo, she not only made the ship move, but even towed her for some distance up stream.. For besides the fact that it is commonly recorded by most historians, it has been preserved on bronze statues in mighty Rome, beloved of the deities." note by Cave Wright: "A relief in the Capitoline Museum shows Claudia in the act of dragging the ship." (Propertius) "Claudia thou peerless priestess of the goddess with the embattled crown." (Cumont) "The enthusiastic transports and the sombre fanaticism of the Phrygian worship contrasted violently with the calm dignity and respectable reserve of the official religion (of Rome).. The barbarous rites according to which the Great Mother was to be worshipped were performed by Phrygian priests and priestesses". (Seyffert) "In Rome.. a festival was founded in honour of the goddess, to be held on April 4-9, the Megalesia, from the Greek Megale meter = magna mater, and in 217 a temple on the Palatine was dedicated to her. The service was performed by a Phrygian priest, a Phrygian priestess, and a number of Galli, who were allowed to pass in procession through the city in accordance with their native rites.. Under the early Empire a fresh festival was instituted, from March 15-27.. In this festival associations of women and men and the religious board of the Quindecimviri took part". See also Roman: Bellona. (Grote) the author alludes to a "priestess, who passed from the service of Demeter to that of the Kabeiri then to that of Cybele, having the superintendence of many young women." (Julian, Emperor and Chief Pontiff) "To Callixeine: 'Time alone proves a just person as we learn from those of old: but I would add the pious and religious one also. However you say, the love of Penelope for her husband was also witnessed to by time. Now who would rank a woman's piety second to her love for her husband without appearing to have drunk a very deep draught of mandragora? (note by Cave Wright: 'a proverb for sluggish wits'). And if one takes into account the conditions of the times and compares Penelope who is almost universally praised for loving her husband, with pious women who not long ago hazarded their lives; and if one considers that the period was twice as long (i.e. forty years), which was on aggravation of their sufferings; then ask, is it fair to make any comparison between you and Penelope? Nay, do not belittle my praises. All the deities will requite you for your sufferings and for my part shall honour you with a double priesthood. For beside that which you held before of priestess to the most venerable goddess Demeter, I entrust to you the office of priestess to the most mighty Mother of the gods in Phrygia at Pessinus, beloved of the gods." DIANA OF EPHEBUS (Rose, O.C.D.) "Melissa (Bee). Like its Hebrew equivalent Deborah, this is occasionally found as a proper name, also as a title especially of priestesses of Demeter; of Artemis; of Rhea, besides the Asianic cult of the Ephesian Artemis, whose regular symbol is a bee; that, however her priestesses were called Melissae is not quite certain, see Ch. Picard, 'Ephese et Clarus, (1923) 183 f." (Dussaud) in a description of a figure: "Priestess of the Artemision of Ephesus with a hawk on a tall staff.. This beautiful ivory figurine where a young woman, probably a priestess, bears on her head a staff surmounted by the hawk." (Lempriere) "Aristarche, a matron of Ephesus, who by order of Diana sailed to the coasts of Gaul with the Phocaeans, and was made priestess. Strobo, 4." Cappadocian, MA, MENE ("Historians History of the World, Western Asia") "The Cappadocians. .worshipped a warrior moon-goddess. .they adored Ma or Mene, identified with Enio, or Bellona, as well as with Artemis. Ma was waited on by numerous priests and temple servants, who constituted the main population of southern Comana while hosts of maidens, clad in warlike dress and wearing the same weapons as their divine mistress, participated in her wild rites. It is thought that it was the existence of these women which gave rise to the legend of the Amazons, or nation of female warriors, whom the Greeks supposed to have had their home in the mythical town of Themiscyra on the banks of the Thermodon in Pontus." (Frazer) "the goddess Ma was served by a multitude of (dedicated) harlots at Comana in Pontus, and crowds of men and women flocked. . to attend the biennial festivals or to pay their vows to the goddess." (Lempriere) Comana, a town.. in Cappadocia, famous for its temple of Bellona, where there were above 6000 ministers of both sexes." (Seyffert) "Bellona (2). Quite a different goddess is the Bellona whom the Roman Government

brought from Comana in Cappadocia.. This Bellona was worshipped in a different locality, and with a service conducted by Cappadocian priests and priestesses. These Bellonarii (such was their name) moved through the city in procession at the festivals of the goddess in black raiment. .and prophesying amid a wild noise of drums and trumpets."

CRETE

Cretan: General (Seltman) "One of the most interesting monuments to help our understanding of life in Minoan times is a famous stone Sarcophagus discovered at Hagia Triada. This depicts a complete and distinctive act of worship and presents the celebrants not as priests, but as priestesses. The impression given is that women held positions of importance and distinction within that civilization." (id.) in a description of a figurine: "Minoan priestess; coloured faience. .from Knossos in Heraklion. A full-length skirt touching the ground all round is worn. It consists of seven flounces.. The colouring is purplish-brown on a cream ground. The lady wears over her skirt a polonaise, or double-apron, which has a reticulated pattern not unlike a tartan check, and is edged with a triple line of decoration. The waist, which is held by a stiff belt is very small. The jacket-bodice has elbow-length sleeves and is cut away in front from the shoulders to the waist, leaving the neck and breasts absolutely bare. This locket is dark orange with purplish-brown panels.. Unexplained objects are held in the girl's hands - not snakes, as restored by the finder but possibly twisted bits of woollen fillets.. The girl's hair is worn very long and loose. On her head is a hat which seems strangely modern, although it also reminds one of a Tudor bonnet stiffened and decorated with roundels of braid. ." Some authors see this figure as representing a goddess. (Neumann) "The Creto-Mycenaean culture and the Greek culture based on it disclose unmistakable vestiges of the older matriarchate. We know that the Great Goddess was worshipped by priestesses who enacted. .the games with bulls.. And we know that the double ax, the cultural symbol of the cult, was borne only by women." (Dussaud) "The contacts between this last (i.e. Pre-Lyidian religion) and Crete furnish the most striking comparison for explaining the association, so unexpected, of the priestess with the staff carrying a bird. In fact the fresco which decorates the long sides of the sarcophagus of Haghia Triada presents us with the same association of the priestess and the post surmounted by the bird;. it explains it to us. At Haghia Triada the post carries as well the double axe; but it is known that this ritual object was one of the most permanent elements of the Anatolian cult." See also under Diana of Ephesus. (Neumann) "Often the priestesses of the Great Mother resembled her in physical type, this being regarded as necessary if they were to 'represent' her adequately. This is apparent not only in the figures of the high Cretan culture but also in Maltese examples.. For this reason we often cannot be certain whether we have to do with a representation of the Goddess, of her priestess, or of a worshipper." DAMIA and AUXESIA (Herodotus) the Enginetans and the images of the Cretan Damia and Auxesia: "they fixed a worship for the images which consisted. . in part of female satiric choruses .. Holy orgies of a similar kind were in use among the Epidaurions, and likewise another sort of holy orgies whereof it is not lawful to speak".

GREECE

Greek: APHRODITE (Seltman) "The girls of Cyprus performed a duty in her honour such as Babylonian girls did for Ishtar in Babylon". (id.) on the worship of Aphrodite in Greece: "The character of the goddess required feminine dedication.. Aphrodite needed her 'religious,' her servants who 'professed' this devotion; and a girl might find her happiness as a mystical handmaid of the goddess. Devotion to religion was in the past and still remains characteristic of such girls .. the Corinthian state handed over the cult duty to professional court who lived in the precinct of Aphrodite on the splendid summit of Acrocorinthus . . As a result of this remarkable institution, the girls of Corinthian Aphrodite were held in honour among the Greeks as a whole." (Rose) "under the title of Urania (Celestial) she is occasionally, as at Corinth worshipped with . . rites including temple-harlots." (Pindar) an ode written on the occasion of the dedication of a hundred courtesans to the service of the temple of Aphrodite in Corinth: "Guest-loving girls, servants of Peitho (i.e. Goddess of Persuasion) in rich Corinth! ye that burn the golden tears of fresh frankincense full often soaring upwards in your souls unto Aphrodite, the heavenly mother of Loves. She hath granted you, ye maidens, blameless to cull on lovely couches the blossoms of delicate bloom .. O Queen of Cyprus! a herded troop of a hundred maidens hath been brought hither to thy holy grove by Xenophon in his gladness for the fulfilment of his vow." (Pausanias) "I was much amazed at something which is not generally known, and so I will describe the circumstances. Two maidens dwell not far from the temple of

Athena Polias (i.e. in Athens) called by the Athenians Bearers of Holy Offerings (Arrephoroi). For a time they live with the goddess but when the festival comes around they perform at night the following rites. Having placed on their heads what the priestess of Athena gives them to carry - neither she who gives nor they who carry have any knowledge what it is - the maidens descend by the natural underground passage that goes across the adjacent precincts within the city of Aphrodite in the Gardens. They leave down below what they carry, and receive something else which they bring back covered over. These maidens they henceforth let go free, and take up to the Acropolis others in their place." (Dr. Alexander) On Greek Marriage ceremonies: "The Lacedaemonians had an ancient statue of this goddess (i.e. Venus) to whom it was incumbent upon all mothers to (make offerings) on the marriage of their daughters." (Lempriere) on Arsinoe II Ptolemaic Egyptian queen: "Arsinoe the sister and wife of Ptolemy Philadelphus, worshipped .. under the name of Venus Zephyritis. Dinachares began to build her a temple with loadstones in which there stood a statue of Arsinoe suspended in the air by the power of the magnet; but the death of the architect prevented its being completed. Pliny, 34, c.14." (Gelzer) "Queen Arsinoe after her deification was called Aphrodite Zephyritis." (id.) on the lock of hair dedicated by Berenice II (Coma Berenices): "This she dedicated in the temple of Arsinoe Aphrodite at Zephyrium.." The Deification Arsinoe is the subject of a fragmentary poem by Callimachus. (Musaeus) from Hero and Leander:

"Hero the beautiful .. was priestess of Aphrodite .. Cypris had verily found for herself a worthy priestess. So she, for excelling among women, Priestess of Cypris, revealed herself Cypris anew. And she entered the tender hearts of the youths, nor was there any man who was not in rage to have her as bed-mate..

"(Leander) spoke these words, stricken with the stinging of desire: 'Dear Cypris next after Cypris, Athena next after Athena .. happy the mother who bore you. Most blessed the womb that brought you to birth (note by Gelzer "quotation from Luke II, 27") . . Since you are Cypris' priestess, attend to the words of Cypris. Come, conduct the mystery, the marriage laws of the goddess'.

"Thus they made their compact to join in secret union, and pledged their nightly love and the tidings of their bridals in trust to the witnessing lamp. ."

"Closely embracing her bridegroom she cried these loving words: 'Bridegroom, heavy toiler, enough now of briny water .. Here on my breasts repose the sweat of your labouring.' Thus she spoke these words, and forthwith loosed her girdle, and entered into the rites of most wise Cythereia."

ARTEMIS (Antoninus Liberalis from Nicander) on Iphigeneia: "Artemis led (Iphigeneia) very far from Greece into the region of Pontus called Euxine . . She called this nation of shepherds the Taurians. She made her a priestess of Artemis Tauropolos. At the chosen time she placed Iphigeneia near Achilles in the island called White (Leuce). Changing her nature she made her a goddess never subject to age and death and called her Orsilochia instead of Iphigeneia. She became the wife of Achilles." (Lempriere) on the Brauronia festivals: "The most remarkable that attended were young virgins in yellow gowns (dedicated) to Diana. They were about ten years of age and not under five . . the virgins themselves bore the name of Arctoi, bears . . the statue of Diana of Taurus, which had been brought into Greece by Iphigeneia, was preserved in the town of Brauron (Pausanias, Strabo)." (Seyffert) "An ancient shrine of the Moon-Goddess at Brauron in Attica was held in such veneration, that the Brauronia, originally a merely local festival was afterwards made a public ceremony to which Athens itself sent deputies every five years, and a precinct was dedicated to 'Artemis of Brauron' on the Acropolis itself. At this feast the girls between five and ten years of age, clad in saffron-coloured garments, were conducted by their mothers in procession to the goddess and commended to her care .. Almost everywhere young girls revered the virgin goddess as the guardian of their maiden years and before marriage they offered to her a lock of their hair, their girdle, and their maiden garment." (O.C.D.) "Elsewhere her votaries simulate beast-shape, suggesting a theriomorphic form of Artemis herself. At Brauran in Attica, little girls in saffron dresses (to imitate the tawny hide of the bear?) danced before her, they were said 'arktuein', to play the bear, and were themselves called arktoi. The existence of the word 'nebeuein' to play the fawn, suggests a similar rite in Larissa and Demetrias." (Pausanias) on the Spartan Artemis Orthia. "The place named Limnaeum (Marshy) is holy to Artemis Orthia (Upright). The wooden image there they say is that which once Orestes and Iphigeneia stole out of the Tauric land.. I think their story more probable than the Athenians. For what could have induced Iphigeneia to leave the image behind at Brauron?.. Lycurgus changed the custom to a scourging of the lads.. By them stands the

priestess, holding the wooden image. Now it is small and light but if ever the scourgers spare the lash because of a lad's beauty or high rank, then at once the priestess finds the image grow so heavy that she can hardly carry it. She lays the blame on the scourgers, and says that it is their fault that she is being weighed down.." (id.) "The Ionians who lived in Aroe, Antheia and Mesatis had in common a precinct and temple of Artemis surnamed Triclararia, and in her honour the Ionians used to celebrate every year a festival and an all-night vigil. The priesthood of the goddess was held by a maiden until the time came for her to be sent to a husband." One of the priestesses, Comaetha, is described as living there before the Trojan War. (id.) "There is a temple of Artemis surnamed Hymnia, standing on the borders of Orchomenus, near the territory of Mantinea. Artemis Hymnia has been worshipped by all the Arcadians from the most remote period. At that time the office of priestess to the goddess was still always held by a girl who was a virgin." As a result of one of the priestesses having been molested "they changed the rule for the future; as priestess of Artemis they now appoint not a virgin, but a woman who has had enough of intercourse with men." (id.) "In the territory of Orchomenus, on the left of the road from Anchisiae, there is on the slope of the mountain the temple of Artemis Hymnia. The Mantineans, too, share it. . . a priestess and also a priest. It is the custom for these to live their whole lives in purity, not only sexual but in all respects, and they neither wash nor spend their lives as do ordinary people, nor do they enter the home of a private man. I know that the 'entertainers' of the Ephesian Artemis live in a similar fashion, but for a year only, the Ephesians calling them Essenes. They also hold an annual festival in honour of Artemis Hymnia." (id.) At Aegeira, Achaia: "There is also a temple of Artemis, with an image of the modern style of workmanship. The priestess is a maiden, who holds office until she reaches the age to marry. There stands here too an ancient image, which the folk of Aegeira say is Iphigeneia . . . If they are accurate, it is plain that the temple must have been built originally for Iphigeneia." (id.) "Every year too the people of Patrae celebrate the festival Laphria in honour of their Artemis. . . The festival begins with a most splendid procession in honour of Artemis, and the maiden officiating as priestess rides last in the procession upon a car yoked to deer.. the festival is not only a state function but also quite a popular general holiday." (Hyginus) "Idas and Lyncaeus .. had as their brides Phoebe and Hilaira, the Leucippides; now they were most comely virgins, Phoebe the priestess of Minerva and Hilaira that of Diana." See also Phoebe and Hilaira. (Seiffert) on the Caryatides: "A technical term of Greek architecture. Caryatides were female statues clothed in long drapery, used instead of shafts, or columns, to support the entablature of a temple. The name properly means 'maidens of Caryae', a Spartan town on the Arcadian frontier. Here it was the custom for bands of girls to perform their country dances at the yearly festivals of Artemis Karyatis. In doing so they sometimes assumed the attitude which suggested the form adopted by the artists in the statues mentioned above." (O.C.D.) "The most famous caryatides are those of the Athenian Erechtheum, one of which is now in the British Museum. Others have been found at Delphi." (Simpson) "Caryatid figures.. Several retain traces of their ancient colouring; chiefly borders on the drapery pointed in blue, green, red, and yellow, of very effective design, the 'fret' pattern being mainly used." (Pausanias) "The third branch from the straight road is on the right, and leads to Caryae (walnut-trees) and to the temple of Artemis, For Caryae is a region holy to Artemis and the nymphs, and here stands in the open an image of Artemis Caryatis. Here every year the Lacedaemonian maidens hold chorus-dances and they have a traditional native dance." (Lempriere) "When Greece was invaded by Xerxes, the Laconians did not appear before the enemy, for fear of displeasing the goddess, by not celebrating her festival. Statius 4. Theb. 225." (Graves) the author alludes to "Artemis Caryatis ('of the nut-tree') whose most famous temple was at Caryae in Laconia. She was the goddess of healing and inspiration, served by Caryatid priestesses." ATHENA (Seiffert) on the Athenian princesses, Agraulos, Herse and Pandrosos: "The names of the last two show them to be the deities of the fertilizing dew; and indeed the three were regarded as in the service of Athene, and as giving fruitfulness to the fields. Pandrosos was Athene's first priestess. She had a shrine of her own (Pandroseum) in the temple of Erechtheus on the acropolis and was invoked in time of drought.. In her temple stood the holy olive which Athene had created." (Apollodorus) According to this author Auge held the priesthood of Athena. Later, having given birth to Telephus, she married Teuthras, prince of Mysia. (Pausanias) the author describes a monument of Auge; "(it) still exists at Pergamus above the Caicus; it is a mound of earth surrounded by a basement of stone and surmounted by a naked woman in bronze." In the temple of Tegea "There have been dedicated a holy couch of Athena, a portrait pointing of Auge, and the shield of Marpessa, surnamed Choera, a woman of Tegea." In a picture by Polygnotus: "Next after Eurynomus are Auge of Arcadia and Iphimedeia." (Lempriere) "Theano, sister to Hecuba who married Antenor.. she was priestess of Minerva."

The author mentions a tradition according to which Theano handed the Palladium to the Greeks. (Pinsent) the author describes an Italian vase pointing in which Cassandra is shown seated on the altar clasping the wooden image of Pallas Athena. (O.C.D.) "In archaic pictures she (i.e. Cassandra) is naked." (Philostratus) on the Vestal Virgins (q.v.): "it was their duty to minister in purity to the Athene of Ilium and to the fire which was worshipped in Rome." (Lempriere) "Panathenaea, festivals in honour of Minerva.. In the greater festivals the same rites and ceremonies were usually observed (i.e. as in the lesser) .. Others were also added, particularly the procession in which Minerva's peplus, or garment, was carried. This garment was woven by a select number of virgins called Ergazika, from ergon work. They were superintended by two of the Arrephoroi or young virgins, not above seventeen years of age nor under eleven, whose garments were white and set off with ornaments of gold. Minerva's peplus was of a white colour, without sleeves, and embroidered with gold.. Persons of all ages, of every sex and quality, attended the procession, which was led by old men and women carrying olive branches in their hands.. After (the foreigners) came the women attended by the wives of the foreigners called Hydriaphoroi, because they carried water-pots. Next to these came young men crowned with millet and singing hymns to the goddess, and after them followed select virgins of the noblest families, called Kanephoroi, basket-bearers, because they carried baskets, in which were certain things necessary for the celebration, with whatever utensils were also requisite.. The virgins were attended by the daughters of the foreigners who carried umbrellas and little seats, from which they were named Diphrephoroi, seat carriers. Plutarch, Pousanias, Aelian, Apollodorus. ." (Seyffert) on the Panathenaia: "the most important part of the festival was the 28th day of the month (i.e. Hecatombaeon, July-August).. when the grand procession carried through the city the costly, embroidered, saffron-coloured garment, the peplus. This had been woven in the preceding nine months by Attic maidens and matrons .. It was carried through the city, first of all as a sail for a ship moving on wheels, and was then taken to the Acropolis, where it adorned one of the statues of Athene Polias. The procession is represented in a vivid manner in the well-known frieze of the Parthenon." (L.S.) "Arrephoroi, at Athens, two maidens, chosen in their seventh year, who carried the peplos and other holy things (arreta) of Pallas in the Sciophoria. Plato (Comicus) Hell. Pausanias. Others wrote it Hersephoroi or Herryphoria which points to Herse.. who was worshipped along with Pallas." (Rose, O.C.D.) "the priestess of Athena and no one else superintended the annual ritual of the Arrephoroi." (Pausanias, 1, 27, 3). See also under Aphrodite. (Seyffert) "The graceful attitude made the figure of a canephoros a favourite one with sculptors. Such figures were often employed by architects as supports for the entablatures of temples. The Erechtheum on the Acropolis at Athens is an example." (Enc. Brit.) on the Erechtheum: "On the walls were the paintings of this illustrious family (i.e. the Butadae) from which the priestess of Minerva Polias was also taken" (id.) "The priestess of Minerva.. among her perquisites, were a measure of wheat, and one of barley, for every birth and burial." (Herodotus) on the means by which Pisistratus became reinstated at Athens. "There was in the Paenian district a woman named Phya, whose height only fell short of four cubits by three fingers' breadth, and who was altogether comely to look upon. This woman they clothed in complete armour, and, instructing her as to the carriage which she was to maintain in order to beseem her part, they placed her in a chariot and drove to the city. Heralds had been sent forward to precede her, and to make proclamation to this effect: 'Citizens of Athens, receive again Pisistratus with friendly minds. Athene, who of all men honours him the most, herself conducts him back to her own citadel.' This they proclaimed in all directions and immediately the rumour spread about the country that Athene was bringing back her favourite. They of the city also, fully persuaded that the woman was the veritable goddess, prostrated themselves before her, and received Pisistratus back." (Grote) commenting on the preceding passage: "the real presence of the gods, at the festivals celebrated in their honour, was an idea continually before the minds of the Greeks." (Pausanias) "Before reaching Coroneia from Alalcomenae we come to the temple of Itonian Athena.. In my time they dedicated also images of the Graces. The following tale, too, is told. Iodama, who served the goddess as priestess, entered the precinct by night where there appeared to her Athena upon whose tunic was worked the head of Medusa the Gorgon.. For this reason a woman puts fire every day on the altar of Iodama and as she does this she thrice repeats in the Boeotian dialect that Iodamia is living and asking for fire." DEMETER (Seyffert) on the Thesmophoria Festival: "Two of the richest and most distinguished women were chosen out of every district to preside over the festivals; their duty was to perform the holy functions in the name of the others, and to prepare a festal meal for the women of their own district. Even the priestess who had the chief conduct of the whole festival had to be a married woman. On the first day of the festival the women went in procession, amid wanton jibes and

jests to the deme of Halimus." id. (Nilsson, O.C.D.) "The women (men being strictly excluded) erected bowers with couches of plants and sat on the ground.. the chief purpose of the festival was to promote the fertility of the corn which was about to be sown." id. (Lempriere) "Upon the 11th of the month called Pyanepsion (i.e. early November) the women went to Eleusis carrying books on their heads, in which the laws which the goddess had invented were contained." id. (Aristophanes) from the Thesmophoriazousae: "Scene II. The Forecourt of the Temple of Demeter Thesmophorus . . Women pour into the forecourt and gather round about the altar to deposit their offerings . ." id. (Ovid) "The pious matrons were celebrating the annual festival of Ceres, where robed in white they offer garlands made with ears of corn, as the first fruits of their harvest." (L.S.) "melissa, noun fem. (no doubt from meli, honey) a bee ... The term melissa was applied to.. the priestesses of Delphi; of Demeter and Artemis." (Rose) "Erysichthon, a Thessalian, wanted to build a new hall or palace. In an evil hour he chose to cut down for that purpose the trees of a grove (holy) to Demeter although the goddess herself took the form of her own priestess and warned him against such impiety." (Pausanias) in a description of the scene in Polygnotus' picture in which the boat is crossing the Acheron. "Tellis appears as a youth in years, and Cleoboea as still a maiden, holding on her knees a chest such as they are wont to make for Demeter.. as for Cleoboea, they say that she was the first to bring the orgies of Demeter to Thasos from Paros." (id.) "There is a place Aegila in Laconia, where is a temple holy to Demeter. Aristomenes and his men knowing that the women were keeping festival there... (break in text) the women were inspired by the goddess to defend themselves, and most of the Messenians were wounded with knives .. Arisromenes was struck with the torches and taken alive. Nevertheless he escaped to Messenia during the night. Archidameia, the priestess of Demeter, was charged with having released him, not for a bribe but because she had been in love with him before; but she maintained that Aristomenes had escaped by burning through his bonds." (Pausanias) "The object most worthy of mention is a temple of Demeter, on Pron.. They say that . . Chthonia (i.e. sister of Clymenus) was brought to Hermion by Demeter and made the temple for the Hermionians. At any rate, the goddess herself is called Chthonia, and Chthonia is the name of the festival they hold in the summer of every year.. Before the temple stand a few statues of the women who have served Demeter as her priestess, and on passing inside you see seats on which the old women wait .. and images, of no great age, of Athena and Demeter. But the thing itself that they worship more than all else, I never saw, nor yet has any other man whether stranger or Hermionian. The old women may keep their knowledge of its nature to themselves. (id.) on the Olympic Games: "Opposite the umpires is an altar of white marble; seated on this altar a woman looks on at the Olympic games, the priestess of Demeter Chamyne, which office the Eleans bestow from time to time on different women." (Herodotus) on the attack by Miltiades on Paros: "what follows is related upon the testimony of the Parians only. Miltiades had come to his wits end, when one of the prisoners, a woman named Timo, who was by birth a Parian, and had held the office of junior priestess in the temple of the infernal goddesses, came and conferred with him. This woman they say, being introduced into the presence of Miltiades, advised him, if he set great store by the capture of the place, to do something which she could suggest to him. When therefore she had told him what it was she meant, he betook himself to the hill which lies in front of the city, and there leapt the fence enclosing the precinct of Demeter Thesmophoros, since he was not able to open the door. After leaping into the place he went straight to the adytum, intending to do something within it - either to remove some of the holy things which it was not lawful to stir, or to perform some act or other, I cannot say what - and had just reached the door, when suddenly a feeling of horror came upon him, and he returned back the way he had come; but in jumping down from the outer wall, strained his thigh or, as some say, struck the ground with his knee. So Miltiades returned home sick without bringing the Athenians any money and without conquering Paros. ." (Callimachus) on Philotera, Ptolemaic Egyptian princess: "For a short time ago she had left Sicilian Enna, and was walking on the hills of Lemnos returning from her visit to Deo." Note by Gelzer: "Philotera was the younger sister of Queen Arsinoe (II). . and was already deified when the poem was written.. Philotera is here treated as a 'synnaos' (i.e. one worshipped together) or 'synhedros' (i.e. one sitting together) with Demeter." (Julian, Roman Emperor and Chief Pontiff) "To the Priestess Theodora. I have received through Mygdonius the books that you sent me, and besides, all the letters of recommendation that you forwarded to me throughout the festival. Every one of these gives me pleasure, but you may be sure that more pleasant than anything else is the news about your good self (note by Cave Wright: 'literally your Goodness, agathotes'), that by the grace of the deities you are in good physical health and are devoting yourself to the service of the deities more earnestly and energetically. ." (id.) "To the most reverend Theodora. I was glad to receive all the books that

you sent me, and your letters through the excellent Mygdonius. And since I have hardly any leisure, - as the deities know I speak without affectation -, I have written you these few lines, And now farewell.." (id.) To Theodora? "I have received from you who are wisdom itself your letter telling me of the fair and blessed promises and gifts of the deities to us. First I acknowledged the great gratitude that I owed to the heavenly deities, and in the second place I rendered thanks to your generosity of soul, in that you are zealous, no one more so, in entreating the deities on my behalf; and moreover you lose no time but inform me without delay of the blessings that have been revealed where you are. " (Julian) to Callixeine; see under Asia Minor, Cybele. (Pausanias) on the Eleusinian Mysteries: "The Eleusinians have . . . a well called Callichorus (Lovely Dance) where first the women of the Eleusinians danced and sang in praise of the goddess." id. (Enc. Brit.) On this day (i.e. 15th of Boedromion, in September) there was a solemn cavalcade of Athenian matrons from Athens to Eleusis, in carriages drawn by oxen. In this procession the ladies used to rally one another in pretty loose terms, in imitations, we suppose of the Isiac processions described by Herodotus .. The most remarkable object in this procession was the Mundus Cereris (W.R. 'the mystical casket of Ceres') contained in a small coffer or basket. This was carried by a select company of Athenian matrons who, from their office, were styled Camphorae. In this coffer were lodged the comb of Ceres, her mirror, a serpentine figure, some wheat and barley.. The procession ended at the temple, where this charge was deposited with the greatest solemnity." (id.) "After this followed women called Kisophoroi, who carried baskets, in which was sesamin, carded wool, grains of wheat, a serpent, pomegranates, reeds, ivy boughs, certain cakes etc... They also stopped on a bridge over the Cephisus, where they derided those that passed by. After they had passed this bridge they entered Eleusis by a place called Mystice Eisodon, the mystical entrance." (Pousanias) "Along the road from the Neistan gate (of Thebes) . . .you come to a grove of Cabeirean Demeter and Kore. The initiated are permitted to enter it. The temple of the Cabeiri is some seven stades distant from this grove. I must ask the curious to forgive me if I keep silence as to who the Cabeiri are, and what is the nature of the ritual performed in honour of them and of the Mother. But there is nothing to prevent my declaring to all what the Thebans say was the origin of the ritual. They say that once there was in this place a city, with inhabitants called Cabeiri; and that Demeter came to know Prometheus, one of the Cabeiri and Aetnaeus. .and entrusted something to their keeping. What was entrusted to them, and what happened to it, seemed to me a sin to put into writing, but at any rate the rites are a gift from Demeter to the Cabeiri.. They go to say that afterwards Pelarge.. and Isthmiades her husband established the mysteries here to begin with, but transferred them to a place called Alexiarus. But because Pelarge conducted the initiation outside the ancient borders, Telondes and those who were left of the clan of the Cabeiri returned again to Cabeiraea. Various honours were to be established for Pelarge by Telondes in accordance with an oracle from Dodona.." DIONE (Parke, O.C.D.) "when Herodotus visited Dodona.. the oracle was operated by three priestesses instead of the Selli. Strabo attributed the change to the cult of Dione.. The new method of consultation was for the enquirer to write his question on a leaden strip which was folded and put in a jar before being extracted by the prophetess." (Herodotus) "The following tale is commonly told in Egypt concerning the oracle of Dodona in Greece, and that of Ammon in Libya. My informants on this point were the priests of Jupiter at Thebes (i.e. in Egypt). They said 'that two of the holy woman were once carried off from Thebes by the Phoenicians, and that the story went that one of them was sold into Libya, and the other into Greece and these women were the first founders of the oracles in the two countries' . . . The Dodonaean called the women doves because they were foreigners and seemed to them to make a noise like birds. . Lastly, by calling the dove black the Dodonaean indicated that the woman was an Egyptian. And certainly the oracles at Thebes and Dodona are very similar." The same author names the three priestesses at Dodona in his time as "the eldest Promeneia, the next Timarete and the youngest Timandra." EILEITHYIA (Pausanias) "At the foot of Mount Cronius, in the north . . . is a temple of Eileithyia, and in it is Sosipolis, a native Elean god.. Now they surname Eileithyia Olympian, and choose a priestess for the goddess every year . . . Maidens and matrons wait in the fane of Eileithyia chanting a hymn. THE ERINYES, THE EUMENIDES (Pausanias) "In Ceryneia is a temple of the Eumenides, which they say was established by Orestes. Whosoever enters with the desire to see the sights, if he be guilty of bloodshed, defilement, or impiety, is said at once to become insane with fright, and for this reason permission to enter is not given to all and sundry. The images made of wood are not very large in size, and at the entrance to the temple are statues of women, made of stone and of artistic workmanship. The local people said that the women are portraits of former priestesses of the Eumenides." GAEA, GE (Lemprere) on the Delphic oracle: "According to some accounts, Apollo was not the first who gave oracles there; but Terra

(Gaea), Neptune (Poseidon), Themis and Phoebe were in possession of the place before the son of Latona. . The oracles were always delivered by a priestess called Pythia. . The Pythia was supposed to be suddenly inspired by the sulphurous vapours which issued from the hole of a subterranean cavity within the temple, over which she sat bare on a three-legged stool , called a tripod. In this stool was a small aperture, through which the vapour was exhaled by the priestess, and.. her eyes suddenly sparkled, her hair stood on end, and a shivering ran over all her body. . " (Pausanias) "(near the river Crathis in Achaea) is what is called the Gaeus, a temple of Ge surnamed Broadbosomed, whose wooden image is one of the oldest. The woman who from time to time is priestess henceforth remains chaste.. If several women compete for the priesthood, lots are cast for the honour." HELENA (Lempriere) "Helenia, a festival in Laconia, in honour of Helen, who received there divine honours, It was celebrated by virgins riding upon mules, and in chariots made of reeds and bulrushes." HERA (Apollodorus) on Io: "she held the priesthood of Hera." (Lempriere) "Heraea.. Festivals at Argos in honour of Juno.. There were always two processions to the temple of the goddess without the city walls. The first was the men in armour, the second of the women, among whom the priestess, a woman of the first quality, was drawn in a chariot by white oxen. The Argives always reckoned their years from her priesthood, as the Athenians from their archons and the Romans from their consuls." (Hyginus) "Cleops and Bitias the sons of Cydippe: Cydippe, the priestess of Argive Juno, had sent the cattle into the pasture; and they had not come back in time for her to be led to the holy mountain to the temple of Juno .. Cleops and Bitias yoked themselves instead of the cattle and drew their mother Cydippe in the wagon to the holy fane." (Pausanias) "Hard by (i.e. Argos) are Cleobis and Biton carved in relief on stone, then drawing the carriage and taking in it their mother to the Heraeum." (Lempriere) "Admeta.. was priestess of Juno's temple at Argos. She expressed a wish (i.e. to Hercules) to possess the girdle of the queen of the Amazons." (Pausanias) on the Temple of Hera at Olympia: "Every fourth year there is woven for Hera a robe by the Sixteen women, and the same also hold games called Heraea. The games consist of foot-races for maidens.. To the winning maiden they give crowns of olive.. They may also dedicate statues with the names inscribed on them. Those who administer to the Sixteen are, like the presidents of the games, married women. The games of the maidens too are traced back to ancient times; they say that out of gratitude to Hera for her marriage with Pelops, Hippodameia assembled the Sixteen Women, and with them inaugurated the Heraea .. The Sixteen Women also arrange two choral dances, one called that of Physcoa and the other that of Hippodameia. This Physcoa they say came from Elis in the Hollow, and the name of the parish where she lived was Orthia.." (id.) "Fifteen stades distant from Mycenae is on the left of the Heraeum. Beside the road flows the brook called Water of Freedom (Eleutheria). The priestesses use it in purifications and for such offerings as are secret.. Before the entrance stand statues of women who have been priestesses." Among the priestesses of this temple was Chryseis, of Mycenae, who also had a statue there. (id.) "At Aegium you find a temple of Athena and a grove of Hera. Of Athena there are two images of white marble; the image of Hera may be seen by nobody except the woman who happens to hold office as priestess of the goddess." THE HESPERIDES (Virgil) Queen Dido addresses her sister Anna: "Near Ocean's bound and the setting sun lies Aethiopia farthest of lands.. Thence a priestess of Massylian race has been shown me, warden of the fane of the Hesperides, who gave dainties to the dragon and guarded the holy boughs on the tree, sprinkling dewy honey and slumberous poppies. With her spells she professes to set free the hearts of whom she wills, but on others to bring cruel love-pains; to stay the flow of rivers and turn back the stars; she awakes the ghosts at night; and thou shalt mark earth rumbling under thy feet and ash-trees coming down from mountains." PHOEBE and HILAIRA (THE LEUCIPPIDES): (Frazer) "The names of the damsels, as we learn from Apollodorus, were Phoebe and Hilaira. At Sparta.. young maidens officiated as priestesses and were called Leucippides after the goddesses. See Pausanias, III 16,1. From an obscure gloss of Hesychius we may perhaps infer that these maiden priestesses, like the goddesses, were two in number, and that they were called 'the foals of the Leucippides.' Further.. it is tempting to suppose that the Leucippides, like their priestesses, were spoken of and perhaps conceived as white horses." (Pausanias) "Near (a temple of Aphrodite, in Laconia) is a temple of Hilaeira and of Phoebe.. Their priestesses are young maidens, called, as are also the goddesses, Leucippides. One of the images was adorned by a Leucippis who had served the goddesses as a priestess. She gave it a face of modern workmanship instead of the old one; she was prevented by a dream from adorning the other as well." See also under Athena, and Artemis. General (Dr. Alexander) on the women of Greece: "In the latter (period), when .. their gods had increased almost to the number of their men, the festivals celebrated in honour of them became also nearly innumerable, and were many of them accompanied with

dancings, revellings, pompous processions, and other ostentatious ceremonies: into almost all of them the women were not only admitted, but in several of them acted a principal part, as singers, dancers, priestesses, etc."

ROME

Roman: BELLONA (W.R.) Bellona or Duellona.. goddess of war and sister of Mars. . Her priests and priestesses were accustomed in mystic festivals to gash their arms and shoulders.. " See also Asia Minor, Bellona. BONA DEA (Seyffert) "she belonged to the circle of Deities who were worshipped by the Vestal Virgins.. A secret festival was held to her on behalf of the public welfare, in the house of the officiating praetor of the city, by matrons and the Vestal Virgins on the night of May 3-4. The mistress of the house presided... the women performed a dance, accompanied by stringed and wind instruments. CACA (Lempriere) "A goddess among the Romans, sister to Cacus.. She presided over the excrements of the body. The vestals made offerings.. in her temple. Lactantius I c.20." CARMENTA (Seyffert) "Carmenta or Carmentis. An ancient Italian goddess. . In Rome she had a shrine near the gate under the Capitol, named after her the Porta Carmentalis. On this spot the Roman matrons celebrated in her honour the festival of the Carmentalia, the flamen and the pontifices assisting. Two Carmentes, called Porrima or Antevorta, and Postvorta, were worshipped as her sisters and attendants." CERES (Lempriere) "The Romans paid her great adoration, and her festivals were yearly celebrated by the Roman matrons in the month of April, during eight days .. They always bore lighted torches in commemoration of the goddess." (id.) "Ceres. .the service of the goddess (on the Aventine) founded on the Greek fable of Demeter and Proserpina was performed in the Greek tongue by Italian women of Greek extraction.. In later times another festival Ceres, held in August, was established before the Second Punic War. This was celebrated by women in honour of the reunion of Ceres and Proserpina . . the women, clothed in white, and adorned with crowns of ripe ears of corn, offered to the goddess the first fruits of the harvest." (Enc .Brit.) "Cicero speaks of a temple of Ceres at Catanea in Sicily, where was a very ancient statue of that goddess, but entirely concealed from the sight of men, everything being performed by matrons and virgins." CONCORDIA, SECURITAS and FORTUNA (Ward-Perkins and Amanda Claridge) in a description of a coin of Gaius (Caligula): "Reverse: The three sisters of Caligula personified as Concordia, Securitas and Fortuna." Their names, Agrippina, Drusilla and Julia, appear on the coin. DIANA (Frazer) "the title of Vesta borne by Diana at Nemi points clearly to the maintenance of a perpetual holy fire.. A large circular basement at the north-east corner of the temple. . probably supported a round temple of Diana in her character of Vesta, like the round temple of Vesta in the Roman Forum. Here the .. fire would seem to have been tended by Vestal Virgins, for the head of a Vestal in terra-cotta was found on the spot, and the worship of a perpetual fire, cared for by holy maidens, appears to have been common in Latium from the earliest to the latest times." See also Vesta. (Rose, O.C.D.) "Diana.. That she was largely a goddess of women is shown by the processions of women in her honour at Aricia. (Propertius, Ovid.). "From a description of a figurine, probably from a Late Etruscan temple of Diana on the shores of Lake Nemi: "Etruscan priestess pouring a libation.. Collection Captain E.G. Spencer-Churchill." FLORA (Enc. Brit.) "Florales Ludi, or Floral Games, in antiquity, were games held in honour of Flora, the goddess of flowers. They were celebrated with.. debaucheries. The most licentious discourses were not enough, but the courtezans were called together by the sound of a trumpet, made their appearance naked, and entertained the people with (lewd) shows and postures.." FORTUNA (Vitruvius) on the five Species of Temples: "Systolos, is the distribution of columns with an intercolumniation of two diameters.. Examples of it are to be seen in the Temple of Fortuna Equestris, near the stone theatre, and in other places. This, no less than the former arrangement (i.e. Pycnostylos), is faulty; because matrons, ascending the steps to supplicate the deity, cannot pass the intercolumniations arm in arm, but are obliged to enter after each other." JUNO (Virgil) Turnus and the Fury, Allecto: "Here in his high palace, Turnus, at dead of night, was in the midst of his slumbers. Allecto puts off her grim features.. transforms herself to an old dame's face. . assumes hoary locks and fillet, next entwines them with an olive spray, and becomes Calybe, aged priestess of Juno and her temple. ." (Seyffert) on the Flamen Dialis: "His wife, the flaminica, was priestess of Juno. She had, in like manners to appear always in her insignia of office, a long woollen robe, with her hair woven with a purple fillet, and arranged pyramidal form, her head covered with a veil or kerchief. . ." (Lempriere) on the Apotheosis or Deification ceremony: "Herodian 4, c.2 has left us an account of the apotheosis of a Roman emperor.. A young band of senators carried the couch and image to the Campus Martius where it was deposited on an edifice in the form of

a pyramid, where spices and combustible materials were thrown. After this the knights walked round the pile in solemn procession, and the images of the most illustrious Romans were drawn in state, and immediately the new emperor, with a torch, set fire to the pile, and was assisted by the surrounding multitude. Meanwhile an eagle was let fly from the middle of the pile, which was suffered to carry the soul.. to heaven, where he was ranked among the gods. If the deified was a female a peacock and not an eagle, was sent from the flames." The eagle and the peacock (Junonia avis) would suggest that the deified Augustus and Augusta are associated with Jupiter and Juno. MATUTA (Seyffert) "Matuta (usually Mater Matuta). . in her temple at Rome in the Forum Boarium, on the 11th of June, the Matralia or festival of mothers, was celebrated in her honour by the women of Rome . . only a matron who had not been married before was allowed to place a wreath on the statue of the goddess. The women first prayed for the well-being of their nephews and nieces, and then for that of their own children. This custom was referred to the myth of Ino-Leucothea, who tended Dionysius, the son of her sister Semele." MINERVA (Seyffert) "Quinquatrus. A festival celebrated at Rome on the 19th of March, in honour of Mars and, in a greater degree, of Minerva. . The festival of Minerva was also celebrated by women and children, in their capacity of spinners and weavers." OPS (Seyffert) "As Goddess of sowing and reaping she had, under the name Consivia, on August 25th a special festival, the Opeconsiva, at which however only the Vestals and one of the pontifices could be present." TELLUS (Seyffert) "Fordicidia or Hordicidia. A festival celebrated in Rome in honour of Tellus, goddess of the earth. This was held on the 15th of April to insure plenty during the year, and was celebrated under the management of the pontifices and the Vestal Virgins, partly on the Capitol in the thirty cureia and partly outside the town." VENUS (Plutarch) "It was natural that March, dedicated to Mars, should be Romulus' first, and April, named after Venus, or Aphrodite, his second month; in it they offer to Venus, and the women bathe on the calends, or first day of it, with myrtle garlands on their heads." (W.R.) "Maera, a priestess of Venus. Statius. Theb. 8.478." VESTA (Lempriere) "Vestales, priestesses among the Romans.. of Vesta, as their name indicates. This office was very ancient, as the mother of Romulus was one of the vestals. Aeneas is supposed to have first chosen the Vestals. Numa first appointed four, to which number Tarquin added two. They were always chosen by the monarchs, but after the expulsion of the Tarquins, the high priest was entrusted with the care of them. As they were to be virgins, they were chosen young, from the age of six to ten; and if there was not a sufficient number that presented themselves as candidates for the office, twenty virgins were selected, and they among whom the lot fell were obliged to become priestesses.. The first ten years were spent in learning the duties of the order; the ten following were employed in discharging them with fidelity .. and the ten last in instructing such as had entered the novitiate. When the thirty years were elapsed, they were permitted to marry, or if they still preferred celibacy, they waited upon the rest of the vestals. . The employment of the vestals was to take care that the fire of Vesta was not extinguished . . Another equally particular charge of the vestals was to keep a pledge, on which depended the very existence of Rome, which according to some, was the palladium of Troy, or some of the mysteries of the gods of Samothrace (i.e. the Cabirian Deities). The privileges of the vestals were great; they had the most honourable seats at public games and festivals, a lictor with the fasces always preceded them when they walked in public, they were carried in chariots when they pleased, and they had power of pardoning criminals when led to execution, if they declared that their meeting was accidental. Their declarations in trials were received without the formality of an oath, they were chosen as arbiters in causes of moment and in the execution of wills, and so great was the deference paid them by the magistrates, as well as by the people, that the consuls themselves made way for them, and bowed their faces when they passed before them.. The dress of the vestals was peculiar; they wore a white vest with purple borders, a white linen surplice called linteum supernum, above which was a great purple mantle which flowed to the ground. . They had a close covering on their head, called infula, from which hung ribbands, or vittae. Their manner of living was sumptuous, as they were maintained at the public expense. ." (Seyffert) "Vesta. . The ancient round temple of Vesta, which served as the central point of the city (of Rome), was built by Numa. In its neighbourhood was the so-called atrium of Vesta, the abode of the virgin priestesses of the goddess, the Vestals. Here the goddess was worshipped not in the form of a statue, but under the symbol of the eternal fire, which it was the chief duty of the Vestals to keep alight.. It was customary in Italy as in Greece for the colonies to kindle the fire of their own Vesta at the hearth of the mother city.. On every 1st March it was renewed. The fire could only be rekindled by a burning glass, or the primitive method of friction by boring a piece of wood from a fruit tree.. The daily purifications could only be made with flower water, which the Vestals carried in pitchers upon their heads from the fountain of Egeria or of the Muses. By day everyone had the

right of admission to all the temple, save only that part in which the Palladium and other mystic relics were kept, where the Vestals alone had the right to enter, It was only by night that men were excluded.. Her own festival, the Vestalia, was kept on June 9th. The matrons of the town walked barefooted in procession to her temple, to implore the blessing of the goddess for their households, . The millers and bakers also kept holiday. The mills were crowned, and the asses employed in them had garlands and loaves suspended about their necks. The worship of Vesta survived to the last days of paganism. (i.e. in ancient Rome, in 382)" (id.) "Vestals, (virgines vestales).. Their service consisted in maintaining and keeping pure the eternal fire in the temple of Vesta, watching the shrines.. performing the daily and, when necessary, the special prayers for the welfare of the nation, and taking part in the feasts of Vesta, Tellus, and Bona Dea.. The chief part.. was taken by the eldest, the virgo vestalis maxima." (Rose) "That the vestals develop out of the services of young daughters in domestic hearthcult is practically certain." (id.) "Vesta was served by vestal virgins, representing the daughters of the royal house. They served originally for five years (Dion. Hal. 1.76.3), in historical times for thirty.. Candidates were chosen by the pontifex maximus wltth the formula: te, Amata, capio." (Dr. Esther Harding) on Vestal Priestesses in Rome and elsewhere: "They did not marry, except under certain ritual conditions, but in some cases, they were considered to be 'wives' of the king, although they were still called virgin, and not infrequently the king owed his preeminence to the fact that he was so 'married' to a Vestal Priestess. This was the case in Rome, and indeed, many of the early kings were sons of Vestal Virgins. Frazer notes that at her (dedication) each girl received the name of Amata, or beloved, which was the title of the wife of the legendary King Latinus." (id.) "where the fire of the moon is tended by Vestal priestesses, they are usually responsible also for rain rituals.. as in ancient Rome, the Vestal Virgins.. performed a ceremony at the Ides of May, the time of the full moon, to regulate the water supply." (Plutarch) "the institution of (the Vestals), and of their perpetual fire, was attributed to Numa, who, perhaps, fancied the charge of pure and uncorrupted flames would be fitly entrusted to chaste and unpolluted persons, or that fire, . bears an analogy to the virgin state. .Some are of opinion that these vestals had no other business than the preservation of this fire, but others conceive that they were keepers of other divine secrets concealed from all but themselves, of which we have told all that may lawfully be asked or told, in the life of Camillus. Gegania and Verania, it is recorded, were the names of the first two virgins, ordained by Numa; Canulela and Tarpeia succeeded; Servius afterwards added two.." (Ovid) "With hair dishevelled wept the vestal train. " (Julian) "In Rome maiden priestesses guard the undying flame of the sun at different hours in turn.." (Seyffert) on the Alban princess Rhea Sylvia: "Her uncle Amulius, who had driven his brother (i.e. Numitor) from the throne, made her a Vestal Virgin, so that none of her descendants might take vengeance for this violent deed.. however, she bore the twins Romulus and Remus.." See also Ilia. (Julian) the author alludes to Ares (Mars) "even he who is said to have visited Silvia when she was carrying water for the bath of the goddess (i.e. Vesta)". Perhaps Ilia (Virgil) "Here then (i.e. at Alba Longa) for thrice a hundred years unbroken shall the realm endure under Hector's race, until Ilia, a royal priestess, shall bear her twin offspring.. Ilia is regarded by some authors as the daughter of Lavinia, wife of Aeneas. Others see her as identical to the Vestal priestess, Rhea Sylvia, of the house of Numitor, King of Alba. (Ovid) the Vestal Ilia (Sylvia) speaks: "The woollen wreath, by Vesta's (the Ilian's) inmost shrine, Fell from my hair before the fire divine " Among the other Vestals are the following: Aemilia (Rose) "Of Vesta herself several stories of miracles are reported. Thus, when the Vestal Aemilia found herself under grave suspicion of impiety because the holy fire of this goddess, for which she was responsible, but which had been under the charge of a novice, had gone out, she appealed to Vesta to prove her innocence, and therewith flung a strip of her linen robe on the cold ashes, which immediately caught fire. " Claudia (see Asia Minor, Cybele). Cornelia Maximiliana, Chief Vestal. Fabia (Lempriere) "A vestal virgin, sister to Tarentia, Cicero's wife." Fonteia (id.) "a vestal virgin." Cicero. Loelia (id.) "a vestal virgin'. Licinia (id.) "A vestal virgin .. A.U.C. 636". Licinia (d.) "Another vestal." Marcia (id.) "A vestal virgin." Martia (Id.) "a vestal virgin." Minutia (id.) "a vestal virgin." Oceia (id.) "a woman who presided over the rites of Vesta for 57 years with the greatest holiness." (temp. Tiberius). Tacitus, Ann. 2 c. 36. Posthumia (id.) "a vestal virgin." Tarquinia (id.) "A vestal virgin, who, as some suppose, gave the Roman people a large piece of land, which was afterwards called the Campus Martius." Torquata (id.) "one of the vestal virgins.. She was a vestal for 64 years." Tacitus, 3.an.c.69. Tuccia, Tutia (id.) on being accused, she answered the charge "by carrying water from the Tiber to the Temple of Vesta in a sieve, after a solemn invocation to the goddess. Livy, 26." Vibidia (id.) "one of the vestal virgins in the favour of Messalina, etc. Tacitus. Ann. 11 c." (id.) on the Empress Livia Drusilla "Vestaliu Mater, a Tacitus: title given by the senate to Livia the mother of Tiberius, with permission to sit among

the vestal virgins at plays. Tacitus 4, An. c. 16." (O.C.D.) on Plotina Pompeia, Augusta, wife of Trajan: "From (the year) 112 she was honoured on coins; in particular the type of Vesta emphasised the purity of her family life.. She was commemorated by at least two temples, in that of Trajan in his Forum at Rome and independently at Nimes." General (Ward-Perkins and Amanda Claridge) from a description of the frieze from the Hall of the Mysteries, Pompeii: "II.. A seated priestess removes a cloth from a basket carried by an attendant.. VIII A female figure, with dark wings spread, holds up her left hand as if to shut out the previous scene and raises her right hand to strike with a whip the kneeling figure of scene IX. ." (id.) in a description of a figure: "Wall Painting: figure of a priestess.. Naples Museum, inv. 8908, From Herculaneum.. The woman is veiled and carries an incense box on a tray in her left hand." (Lempriere) "Ambubaiae: Syrian women of (loose) lives, who in . . Rome, attended festivals and assemblies as minstrels. The name is derived by some from Syrian words, which signify a flute. (Horace, Suetonius)." (W.R.) "ambubaia, a class of (lewd) Syrian girls in Rome, flute-players and dancers." (Horace) "The colleges of Ambubaiae, medicine vendors, mendicants (note by Wheeler: 'under this name are included priests of Cybele and Isis') female mimics. ." (Williams, O.C.D.) on the Roman marriage ceremonies: "..the bridegroom arrived, words of consent were spoken, and the matron of honour (pronuba) performed the ceremony of linking bride's and bridegroom's right hands (dextrarum iunctio).. The most important part of the ceremony then took place: the bride was escorted in procession to the bridegroom's house.. in the house she touched fire and water, was taken to the bedchamber and undressed by univirae (women who had known only one husband) and the bridegroom was admitted.."

THE CELTIC LANDS

Celtic: THUCOLIS and others (Kendrick) Apart from instances of the island-communities, the existence of holy women in early Europe is well attested.. Among the Galatae (note: W.R. 'Galatae or Galatians; a Celtic people who migrated into Phrygia.') we know that the wife of Sinatos was a priestess (Plutarch, Moralia), while in Gaul an inscription at Antibes records a 'flaminica priestess' of the goddess Thucolis, and two other inscriptions at Aries commemorate women described respectively as 'antistita deae' and antistis." (Note: W.R. "antistita, she who stands before another, hence a chief priestess."). General: (Joyce) "Among both the Irish and Gauls there were druidesses." (Dr. Alexander) on the place of women in ancient societies: "The Greeks, Romans, and ancient Britons (hallowed) them to the function of ministering at the altars of their gods." (Tacitus) on the attack by Paulinus on the Druidic stronghold in Anglesey, in the year 61: "On the shore stood the opposing army with its dense array of armed warriors, while between the ranks dashed women in black attire like the Furies, with hair dishevelled, waving brands. All round the Druids, lifting up their hands to heaven and pouring forth dreadful imprecations, scared our soldiers by the unfamiliar sight so that, as if their limbs were paralysed, they stood motionless and exposed to wounds. ." (Kendrick) "perhaps the behaviour of the black-clothed women of Anglesey before the battle with the Romans may be taken as suggesting their influence in spiritual matters. . We see that there is nothing improbable in the stories of the islands with the holy women dwelling upon them; and, furthermore, there is a good deal to be said in favour of the hypothesis that these women might have continued to practise, altogether independently of druids and druidism, the immemorial religious rites of the land." General (Lampridius cited by Kendrick) on allusions to druidesses, Alex. Severus, LIX,5: "While he (Alexander Severus) was on his way, a Druidess cried out to him in the Gallic tongue. 'Go forward, but hope not for victory, nor put trust in thy soldiers.' " (Kendrick) "Vopiscus also refers to the prophecy of a druidess in second half of the third century". (Vopiscus) Numerianus, XIV: "When Diocletian .. was sojourning in a tavern in the land of the Tongri in Gaul, at the time when he was still of humble rank in the army, and had occasion to settle the daily account for his keep with a certain druidess, this woman said to him, 'You are far too greedy and far too economical, O Diocletian.' Whereto he replied jestingly, 'I will be more liberal when I am emperor,' to which the druidess answered. 'Laugh not, Diocletian, you will indeed be emperor'." (id.) Aurelianus XLIII, 4 and 5: "He (Asclepiodotus) used to say that on certain occasions Aurelian consulted the Gaulish druidesses.. These women told him that no name would be more illustrious than that of the line of Claudius. It is true, of course, that the present emperor Constantius is of the same stock. ." (Kendrick) "One asks, of course, whether this reference to dryades, or druidesses, really constitutes legitimate evidence of the survival of druids and druidism in the 3rd century. All that we know about these women is that they were fortune-tellers." (id.) "A more serious consideration is that there is some slight evidence of the existence among the continental Kelts of priestesses in the proper sense of the word.."

in England, for example, it seems that Boadicea herself exercised certain priestly functions." (id.) "I think it must be admitted that on the whole the chances are that these women (i.e. fortune-tellers), by continuing the functions of the Vates, were invested with a traditional authority that entitles them to be regarded as corporate members of the old priestly system. We have heard from Tacitus of the association of women with the druids in Anglesey; and, in addition, we know that there were female diviners in Ireland (bon-filid or ban-fathi) who were popularly grouped with the druids, and were sometimes actually called druidesses (bandrui) by mediaeval scribes."

THE NORSE LANDS

Norse: General (Borlase) "The position held by certain venerated women in the social systems, as well as in the mythology of the northern nations, is a subject too wide to be entered upon here (i.e. on the Dolmens). Of the establishment of priestesses on the island in the Seine, of the venerated women such as Velleda (Whitley Stokes has compared this name with the Irish Filidh) Aurinia, Ganna, who exercised such immense influence over the German tribes, and of the druidesses who, from the hilltops of Wales, opposed the forces of Rome, accounts will be found in classical writers." (Grappin) the author alludes to "the heed Germans paid to the advice of women, and the importance attached to priestesses in the observation of the cults." (Mme. Blavatsky) "The priestesses of Northern Germany. .could never prophecy but amidst the roar of the tumultuous waters.." (Strabo cited by Briffault) on the Cimbri, a North German tribe: "Their women who travelled with them were accompanied by holy priestesses, gray-haired, white-robed, with a linen scarf buckled over their shoulder and a girdle of brass, and walking bare footed.." FREYJA (Hilda Davidson) "Freyja's name is specifically linked by Snorri with a special kind of witchcraft known as Seidr, for he states that she was a priestess of Vanir who first taught this knowledge to the Aesir." FRIGG (Dr. Alexander) "Friga, the goddess of the ancient Scandinavians, had also a temple where her oracles and.. fire were kept, by prophetesses vowed to perpetual virginity." Siberian (Lot-Falck) "With other Siberian peoples the spirit of the hearth and home is always female too. Her presence dictates the rules whereby the mistress of the house should regularly provide 'food for the ancestress'."

AMERICA

American: Peruvian, MAMA-QUILLA (Dr. Esther Harding) "where the.. fire of the moon is tended by Vestal priestesses, they are usually responsible also for the rain rituals. This was in the case of Peru, where the priestesses of Mama-Quilla were vestals and rain-makers.." THE PRIESTESS-MOTHER OF THE ZUNI INDIANS (Mme. Blavatsky) "The 'speckled' corn, each grain containing all the colours, is that of the 'Priestess-Mother' - woman containing in herself the seeds of all races, past, present and future." General, Mexican (Mme. Blavatsky) "The Mexicans had their initiates.. and their crypts of Initiation.. Of the two statues exhumed in the Pacific States, one represents a Mexican adept.. and the other an Aztec priestess, in a head-gear which might be taken from the head of an Indian Goddess."

AFRICA

African (Dr. Esther Harding) on rain making rites: "In many tribes.. rain making is carried out entirely by the women and these ceremonies must not even be seen by a male. The women taking part in the rites are usually naked. They visit the water springs and clean them out, then draw fresh water and throw it over themselves. Sometimes this ceremonial is performed by one woman or girl alone, who is for the time being considered priestess of the moon deity."

THE MIDDLE AGES

Medieval: ASTARTE (Richard Gardner, cited in Gdss. Chald.) "There has been a continuous worship of Astarte to the present time in witchcraft; this came through the Greeks and was thence transmitted through the medieval covens. Astarte is still often used as the first in a list of names of the Goddess impersonated by the coven Priestess." POPE JOAN (Baring-Gould) "The earliest writer supposed to mention Pope Joan is Anastasius the Librarian, a contemporary (died, 886); next to him is Marianus Scotus, who in his chronicle inserts the following passage '854, Lothart 14, Joanna, a woman, succeeded Leo, and reigned two years, five months, and four days.' Marianus Scotus died in 1086. The same story is inserted in the valuable chronicle of Sigebert de Gemblours (died 1112): 'It is reported that this John was a female . . The Pope, becoming pregnant gave birth to a child..'

Otto of Frisingen and Gotfrid of Viterbo mention the Lady-Pope in their histories, and Martin Polonus gives details as follows: 'After Leo IV, John Anglus, a native of Metz, reigned two years, five months, and four days. . (and) is related to have been a female, and, when a girl, to have accompanied her sweetheart in male costume to Athens; there she advanced in various sciences, and none could be found to equal her. So, after having studied for three years in Rome, she had great masters for her pupils and hearers. And when there arose a high opinion in the city of her virtue and knowledge, she was unanimously elected Pope. But during her papacy she became in the family way.. As she was on the way at the Lateran. .she had a delivery in the street . .'

"William of Ocham alludes to the story, (and) Thomas de Elmham.. and John Huss provides the lady with a name, and asserts that she was (called) Agnes, or, as he will have it with a strong aspirate, Hagnes. Others however, insist upon her having been Gilberta, and some . . (from) England."

"German and French Protestants . . illustrate their accounts with wood engravings.. One of these represents the event in a peculiarly startling manner. The procession of bishops with.. tapers is sweeping along, when suddenly the cross-bearer before the triple-crowned and vested Pope starts aside to witness the unexpected arrival. This engraving, which it is quite impossible for me to reproduce, is in a curious little book, entitled 'Puerperium Johannis Papae 8, 1530. It must be allowed that the 'accouchement' of a Pope in full canonicals, during a solemn procession, was a prodigy not likely to occur more than once in the world's history, and was certain to be of momentous import."

The author then quotes Mosheim, "Ecclesiastical History", as follows: "Between Leo IV who died 855, and Benedict III, a woman, who concealed her sex and assumed the name of John, it is said, opened her way to the Pontifical throne by her learning and genius, and governed the Church for a time. She is commonly called the Papess Joan. During the five subsequent centuries the witnesses of this extraordinary event are without number."

Baring-Gould quotes other traditions based on the "Annales Augustani" which maintain "that the female Pope was John VIII, who (invested) Louis II of France and Ethelwolf of England."

Baring-Gould continues: "The final development of this extraordinary story.. may not prove uninteresting.

"Joan.. was born at Engelheim, and according to different authors she was (called) Agnes, Gerberta, Joanna, Margaret, Isabel, Dorothy, or Jutt.. She early distinguished herself for genius and love of letters. A young monk of Fulda having conceived for her a violent passion, which she returned with ardour, she.. dressed in male attire, and in the precinct of Fulda divided her affections between the youthful monk and the musty books of the monastic library. Not satisfied with the restraints of conventional life, nor finding the library sufficiently well provided with books of abstruse science, she eloped with her young man, and after visiting England, France and Italy, she brought him to Athens, where she addicted herself with unflagging energy to her literary pursuits. Wearing out by his journey, the monk expired in the arms of the blue-stocking.. and the young lady of so many aliases was for a while inconsolable. She left Athens and repaired to Rome. There she opened a school, and acquired such a reputation for learning that, on the death of Leo IV, she was unanimously elected Pope. For two years and five months, under the name of John VIII, she filled the papal chair with reputation, no one suspecting her sex.. She had taken a fancy to one of the cardinals.. At length arrived the time of Rogation processions. Whilst passing the street.. she was delivered of a son.. A marble monument representing the papess and her baby was erected on the spot..

"I have little doubt myself that Pope Joan is an impersonification of the great whore of Revelation, seated on the seven hills and is the popular expression of the idea prevalent (of) the advent of. . a woman who should rule over the imperial city. ."

(Dictionary of Universal Biography) "Joan, Pope.. The supposed priest was in reality a young Englishwoman. . Beautiful and talented.. after her election the administration of Rome and its church was conducted with great ability and the praise of John VIII was universal.." LILITH (Richard Gardner, cited in Gdss. Chald.) "There is a tradition of the continuous worship of Lilith to the present time in witchcraft; hers is one of the names sometimes given to the Goddess being personified, by ritual, by the coven Priestess." Medieval and Romantic Revival, The Tarot PRIESTESS, JUNON or JUNO; also known as La Papesse, The Female Pontiff, Pope Joan. (Zain)

"Arcanum II. Veiled Isis.. In the physical world, woman as the mould of man.. figured by a woman seated at the threshold of the Temple of Isis between two columns.. with tiara surmounted by lunar crescent.. personifies occult science, which awaits the initiate at the threshold of the adytum of Isis in order to tell him the secrets of universal nature. Reason and intuition can (read) from Nature's most secret page and pursue her mysteries at leisure . ." (MacGregor Mathers) "The High Priestess, a woman crowned with mitre or tiara, her head veiled.. a book of Science in her hand. She represents Science Wisdom, Knowledge," (The Golden Dawn.. Soror Q.L. cited by Regardie) "The High Priestess.. She is the great feminine force controlling the very source of life.." (Mouni Sadhu) "The Priestess.. A woman is sitting on a seat.. wearing the horns of Isis (Hathor) with a moon between them.. On her knees rests a book. Hieroglyph: a human throat." (Ussher) "2. The High Priestess, vulgarly known as the Papesse or 'Pope Joan' is the Moira (Destiny) of the Greeks, who is before all particular and local divinitias .. she represents the magic - or relational web - of Nature.. She holds half-opened on her knee the Tora (of which Tarot is perhaps a variant) - the Book of the Law and Prescription. She is what Nietzsche and the existentialists have called 'the spirit of seriousness' . . in other words, she is Space . . Everything about her suggests remoteness and mystery. Behind her is the Veil of the Temple studded with stars . . The Priestess is the Hebrew Beth (an enclosing house); in Runic she is Ur, the primordial Heaven, represented by a basin or container. . ." (Case) "The Priestess.. In Hindu philosophy this is Prakriti the pre-cosmic root-substance which is the substratum beneath all the objective planes of existence. Thus the woman in Key 2 is in one sense identical with the First Mother or First Matter of the alchemists, who often call this Prima Materia their Virgin Diana." (Richard Gardner) "The Priestess, La Papessa: I am the Priestess.. The key that unlocks me is forged by courage, skill and honour, with adoration.. With this combination there are no limits to what I can teach and bestow.. I know the dance of the seven veils to lead him even further on if he has the power and courage to follow. There are seven doors in my vagina.. Each one yielding a greater ecstasy than the last.." General (Dr. Margaret Murray) on the organisation of the older covens: "and there was besides a woman-member called the 'Maiden'. . All offices could be held by women, including that of Chief, though they were usually filled by men, except of course that of the Maiden, who was always a woman. In England women appear to have sometimes doubled the offices of deputy-chief and of Maiden.. If, as I maintain, Joan of Arc belonged to the Old Religion her title of La Pucelle, the Maid, takes a new significance.." (id.) "The importance of the lace or string among the witches was very great as it was the insignia of rank. The usual place to carry it on the person was round the leg where it served as a garter."

THE RENAISSANCE

Renaissance: ASTARTE, ASHTORETH (Milton):

".....With these in troop
 Came Ashtoreth, whom the Phoenicians call'd
 Astarte, Queen of Heaven, with crescent Horns;
 To whose bright image nightly by the moon
 Sidonian virgins paid their vows and songs.
 In Sion also not unsung, where stood
 Her temple.. built by that uxorious King.."

(Mc. Intosh) on the place of Diana Vaughan in the Occult Revival: "Thomas Vaughan, in 1646. . had travelled to America, and during a sojourn with an Indian tribe had received a visitation from Venus-Asharte." She is regarded as the ancestress of Diana Vaughan (see under Pallas). ISIS (Spenser) "Britomart comes to Isis Church, where she strange visions sees:

"..To Isis, deckt with Mitre on her head
 And linnen stole after these Priestes guize,
 All sodainely she saw transfigured
 Her linnen stole to robe of scarlet red,
 And Moone-like Mitre to a Crowne of gold;
 That even she her selfe much wondered
 At such a change, and joyed to behold
 Her selfe adorned with gems and jewels manifold."

The Countess Cagliostro officiated as a priestess of Isis, and conducted initiations. JOAN OF ARRAGON and THE MARCHIONESS de GUAST (Dr. Alexander) on deification ceremonies: "In modern Italy. .this dignity was conferred, while living, upon Joan of Arragon, who was one of the most extraordinary women of the sixteenth century, in consequence of a decree passed at Venice, in 1551, in the academy of the Dubbiosi. Upon her sister, the Marchioness de Guast, they likewise conferred the title of a divinity; and proposed building a temple, in which they should both be worshipped together.. it was at last resolved, that the Marchioness should be worshipped by herself, and that to her sister, Joan of Arragon, should be erected a temple, of which she should have the sole possession. It was accordingly raised, and stood for some time .. " (Dictionary of Universal Biography) "Aragona, Giovona d', or Joan of Arragon princess of Tagliacozzo, and wife of Ascanius Colonna, was born at Naples.. She was distinguished for her extraordinary beauty, to which all the wits of the time paid tribute. The poems written in her praise were collected by Jerom Ruscelli and published at Venice under the extraordinary title of 'A Temple to the Divine Lady Donna Joanna of Arragon'.. " LIBERTY, THE GODDESS OF LIBERTY (Brewer) "Liberty. The Goddess of Liberty. On December 10th 1793, Mlle. Molliard, an actress, was selected to personify the 'Goddess of Liberty..' Being brought to Notre Dame, Paris, she was seated on the altar, and lighted a large candle to signify that Liberty was the 'light of the world' (see Louis Blanc, History, ii, 365-367) The statue of Liberty, placed over the entrance of the Palais Royal, was modelled from Mlle. Tallien." PALLAS, PALLAS ATHENE (Mc. Intosh) the author sees Diana Vaughan as closely connected with the Palladists, in which order she is described as "principal archangel.. Astatre." Also used by them is the formula, "Very powerful is the Holy Virgin, called Mirzam." REASON, THE GODDESS OF REASON (Brewer) "Aug. 10th 1793. The Goddess of Reason was enthroned by the French Convention at the suggestion of Chaumette, and the cathedral of Notre Dame de Paris was (used) for the purpose. The wife of Momoro the printer was the best of these goddesses. The procession was attended by the municipal officers and national guards, while troops of ballet girls carried torches of truth. Incredible as it may seem, Gobet, the Archbishop of Paris, and nearly all the clergy stripped themselves of their canonicals, and, wearing red night caps, joined in this (ceremony). So did Julien of Toulouse, a Calvinistic minister." (id.) "Mlle. Candeille, of the Opera, was one of the earliest of these goddesses.. On November 10th a festival was held in Notre Dame de Paris in honour of Reason and Liberty, when women represented these 'goddesses.'

Mlle. Candeille wore a red Phrygian cap, a white frock, a blue mantle, and tricolour ribbons. Her head was filleted with oak-leaves and in her hand she carried the pike of Jupiter-Peuple. In the cathedral a sort of temple was erected on a mound, and in this 'Temple of Philosophy' Mlle. Candeille was installed. Young girls with oak-leaves were her attendants, and sang hymns in her honour. Similar installations were repeated at Lyons and other places. Mlle. Malliard, the actress, is mentioned by Lamartine as one of these goddesses. . Mlle. Aubray was another Goddess of Reason." (Carlyle, cited by Brewer) "Mrs. Momoro, it is admitted, made one of the best goddesses of Reason. ." (Dansette, cited by Mc. Intosh) from Adrien Dansette's 'Religious History of Modern France': "A rock was placed in the choir of Notre Dame and on it a circular temple was erected, dedicated to 'Philosophy.' On the morning of the 10th of November (1793), in the presence of members of the Commune, a procession of girls marched up and down the sides of the rock, saluting as they passed the Flame of Truth which burned half way up. An actress from the Opera, dressed in white and wearing an azure cloak and red bonnet, came out of the temple and seated herself on a grass-covered Throne. She was Reason and the girls chanted a hymn to her. Then, with the goddess borne on the shoulders of four citizens, the participants and spectators set off for the Convention. . Similar ceremonies took place. . all over the country where many churches had been converted into temples of Reason." (Mc. Intosh) "Anaxagora Chaumette was the main propagator of the worship of Reason." The author also alludes to the sign "Temple of Reason" which had hung on churches. (Dictionary of Universal Biography) "Chaumette (Pierre-Gaspard) was the originator of the Fetes de la Raison, and planned the procession of the goddess of Reason." VENUS (Spenser) "Great Venus Temple is describ'd..

"Into the inmost Temple thus I came,
 Which fuming all with frankensence I found. .
 And eke an hundred brazen caudrons bright,
 To bath in joy and amorous desire,
 Every of which was to a damzell hight;
 For all the Priests were damzels in soft linnen dight.

Right in the midst the Goddess selfe did stand
Upon the altar of some costly masse.."

THE ROMANTIC REVIVAL

Romantic Revival ATHENE-MINERVA (Perpetual Festival Calendar, the Shrine of Wisdom, Fintry, Surrey) "October 18th.. Pandrosus . . first priestess of Minerva" DEMETER and PERSEPHONE (id.) "September 9th Asclepigenia, Eleusinian priestess." DIANA. A figure of the naked Diana, holding a bow and arrow, is said to be based on Madame Dubarry. DIANA, PHOEBE and VESTA (Dr. Jean Wilson, in "The Times") On Queen Elizabeth I: "From early on in her reign Elizabeth had been compared with a Vestal virgin. . Increasingly, she was hailed as Diana.. The virgin moon-goddess, whether Diana, Cynthia, or Phoebe, was one of the most compelling roles devised by Elizabeth and her court to rationalize her position and relationship to them.." HATHOR, ATHOR (Golden Dawn, Regardie) "Philosophus Ritual. . The Priestess with the Mask of Athor spake and said- I am the Ruler of Mist and Cloud wrapping the Earth, as it were in a garment, floating and hovering between Earth and Heaven. I am the Giver of the Mist-veil of Autumn, the successor of the Dew-clad night." ISIS (id.) "The Priestess with the Mask of Isis spake and said: I am Water, pure and limpid ever flowing on toward the sea. I am the Ever-passing present that stands in the place of the Past.. Hail unto the Dwellers of the Wings of the Morning." (id.) "I am the Rain of Heaven descending upon Earth, bearing with it the fructifying and germinating power. I am the plenteous Yielder of Harvest. I am the Cherisher of Life." (Dion Fortune) The Priestess speaks: "What I do to you, I do to all men; and what you receive from me, you receive from Great Isis Herself, for I am Her Priestess." (id.) "The Worship of Isis. . Therefore should he worship the Great Goddess, for without Her he hath no life, and every woman is Her priestess. In the face of every woman let him look for the features of the goddess, watching her phases through the flow and return of the tides to which his soul answereth; awaiting her call as he needs must, aching in his barrenness.. And she who is priestess of Isis ruleth over the subtle, inner tides of the hearts of men as Levanah, the moon." ISIS and Others (id.) Now this is the rite of the worship of Isis. Let the priestess show forth the Goddess to the worshipper. Let her arise all glorious.. from the sea of the primordial and call to him that loveth her to come forth and come unto her. Let her do these things in the name of the Goddess, and she shall be even as the Goddess unto him, for the Goddess will speak through her. All-powerful shall she be in the inner as crowned Persephone, and all-glorious in the outer as golden Aphrodite. So shall be the priestess in the eyes of the worshipper of the Goddess, who by his faith and dedication shall find the goddess in her. For the rite of Isis is life and that which is done as a rite shall show forth in life. By the rite is the Goddess drawn down to her worshippers, her powers enter into them." NEPHTHYS (Golden Dawn, Regardie) "The Priestess with the Mask of Nephthys spake and said: I am the Dew descending viewless and silent, gemming the Earth with countless diamonds of Dew, bearing down the influence from above in the solemn darkness of Night." PERSEPHONE and Others (Dion Fortune) Invocation by the Priestess:

"O arching sky above and earth beneath
Giver of life and bringer-in of death
Persephone, Astarte Ashtoreth,
I am thy priestess, answer unto me.
O golden Aphrodite, come to me!
. . The hour of the full moon-tide draws near.
Hear the invoking words, hear and appear,
Isis unveiled and Rhea, Binah, Ge,
I am thy priestess, answer unto me."

General (Gdss. Chald.) "In the most occult Mysteries of the present time the presiding goddess or priestess formally sits in the North; here the potency associated with the altar, the power of blood, is given in a natural and living way by the Goddess in her monthly courses." General (Yeats) on the Pre-Raphaelites: "Woman herself was still in our eyes. . romantic and mysterious, still priestess of her shrine, our emotions remembering the 'Lilith' and 'Sibylla Palmifera' of Rossetti.. and how could life be ritual if woman had not her symbolic place?" (Michael Finlan, in "The Irish Times") on a lecture by Prof. Samuel Hynes on Yeats: "Olivia Shakespear is seen in the role of sexual priestess, the woman who initiated the poet into the rites of maturity and so freed him from the prison of his

youth. . Maud Gonne he transformed mythologized into a figure of female sexual energy." General (Olivia Robertson) from "Ordination of a Priestess." "The priesthood of women has for too long been in abeyance..

"A modern Priestess who wishes to combine angelic qualities of spirituality and compassion with intellect and strength, must turn for inspiration to the Goddess forms of past ages.

"The modern Priestess needs her insignia. For although uncrowned Priestesses perform their tasks in office and on the land, in school and in factory and the home; yet it is fitting that ritual acknowledgement should be made of their noumenal worth. Symbols are the interconnecting language of souls.

"The Rite.. Hierophant-Priestess takes the uncut stone from the altar and presents it to the Candidate. Hier: Take this stone from Isis. May you discern the spark of life within all existences.

Hier. takes the vessel of grain from the altar and presents it to the Candidate. Hier: Receive these grains of corn from Kwan Yin. May you protect all living things.

Hier. lifts the cup of water from the altar and dips her finger into it. Hier: Accept this water from Dana. May you receive true Vision.

Priest: Manifold are the virtues of the Goddesses. Which Goddess do you choose to follow as Priestess, that you may aid her in her work?

The Candidate declares the Name of the Goddess whose path she would follow.

Priest: So may it be. May the Hierophant ordain you before us all.

Candidate hands her stone and vessel of grains to the Temple Maidens. Hier. takes the phial of oil from the altar. She anoints head, heart and hands of the Candidate.

Hier: In the Name of the Goddess. .. (Hier. names the chosen Goddess) I ordain thee Priestess.

Hier. takes the crown and places it upon the head of the new Priestess. Hier: With this Crown I dignify thy head.

Hier. takes the stole and places it about the Priestess, allowing one part to cover her heart. Hier: With this Stole I hallow thy heart.

Hier. takes the wand and hands it to the Priestess. Hier: With this Wand I strengthen thy will for good. May you be blessed by the Goddess... (Hier. names the Goddess chosen.) Receive now the Blessings of the Goddesses... (Hier. names the two other Goddesses.) Daughter of the Goddess.. . (Hier. names the Goddess chosen.) Reflect thy Mothers Glory!

Priest: In the name of the Priesthood of the Great Goddesses of the Pantheon, I accept the Ordination of this Priestess.

Priestesses and Priests present also express acceptance of the Ordination."

LIST OF ABBREVIATIONS

Enc. Brit.:	Encyclopaedia Britannica, 4th Edition.
Gdss. Chald.:	"The Goddesses of Chaldaeae, Syria and Egypt" by the author.
Gdss. Ind.:	"The Goddesses of India, Tibet. China and Japan" by the author.
L.S.:	Liddell and Scott, Greek-English Lexicon
O.C.D.:	The Oxford Classical Dictionary
W.R.:	White and Riddle, Latin-English Dictionary

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