

1: Star and crescent - Wikipedia

The Moon and the Morning Star In the beginning there were neither sun, nor stars, nor anything else that we know today. For a long time, the only man was Man-never-known-on-Earth.

Exceptionally, a combination of the crescent of Sin with the five-pointed star of Ishtar, with the star placed inside the crescent as in the later Hellenistic-era symbol, placed among numerous other symbols, is found in a boundary stone of Nebuchadnezzar I 12th century BCE; found in Nippur by John Henry Haynes in McGing notes the association of the star and crescent with Mithradates VI, discussing its appearance on his coins, and its survival in the coins of the Bosphoran Kingdom where "[t]he star and crescent appear on Pontic royal coins from the time of Mithradates III and seem to have had oriental significance as a dynastic badge of the Mithridatic family, or the arms of the country of Pontus. In most of these, the "star" is taken to represent the Sun. If any goddess had a connection with the walls in Constantinople, it was Hecate. Hecate had a cult in Byzantium from the time of its founding. Like Byzas in one legend, she had her origins in Thrace. Hecate was considered the patron goddess of Byzantium because she was said to have saved the city from an attack by Philip of Macedon in BCE by the appearance of a bright light in the sky. To commemorate the event the Byzantines erected a statue of the goddess known as the Lampadephoros "light-bearer" or "light-bringer". Star and crescent on a coin of Uranopolis, Macedon, ca. A star and crescent symbol with the star shown in a sixteen-rayed "sunburst" design 3rd century BCE. Iran Persia [edit] The star and crescent symbol appears on some coins of the Parthian vassal kingdom of Elymais in the late 1st century CE. In the 2nd century CE, some Parthian coins show a simplified "pellet within crescent" symbol. Coin of Phraates V of Parthia r. Kavadh was the first Sassanid ruler to introduce star-and-crescent motifs as decorations on the margin of the obverse side of his coins. The star and crescent motif appears on the margin of Sassanid coins in the 5th century. Use of the star-and-crescent combination apparently goes back to the earlier appearance of a star and a crescent on Parthian coins, first under King Orodes II 1st century BCE. Such coins are also found further afield in Greater Persia, by the end of the 1st century CE in a coin issues by the Western Satraps ruler Chashtana. The reverse shows an eight-rayed star within a crescent. Roman period limestone pediment from Perge, Turkey Antalya Museum showing Diana - Artemis with a crescent and a radiant crown. Medieval and early modern[edit] Christian and classical heraldic usage[edit] Further information: Crescent heraldry, Star heraldry, and Sun heraldry The crescent on its own is used in western heraldry from at least the 13th century, while the star and crescent or "Sun and Moon" emblem is in use in medieval seals at least from the late 12th century. The crescent in pellet symbol is used in Crusader coins of the 12th century, in some cases duplicated in the four corners of a cross, as a variant of the cross-and-crosslets "Jerusalem cross". Siebmachers Wappenbuch records 48 coats of arms of German families which include one or several crescents. Some Mughal era 17th century round shields were decorated with a crescent or star and crescent. Depiction of a star and crescent flag on the Saracen side in the Battle of Yarmouk manuscript illustration of the History of the Tatars, Catalan workshop, early 14th century. A miniature painting from a Padshahnama manuscript c. A painting from a Padshahnama manuscript depicts the scene of Aurangzeb facing the maddened War elephant Sudhakar. Use in the Ottoman Empire[edit] Further information: Flags of the Ottoman Empire Star-and-crescent flag of the Ottoman Empire, used as the naval ensign and state symbol from late 18th century, and as the official Ottoman national flag from to It is mostly derived from the star-and-crescent symbol used by the city of Constantinople in antiquity, possibly by association with the crescent design without star used in Turkish flags since before The flag of the Ottoman Navy was made red, as red was to be the flag of secular institutions and green of religious ones. As the reforms abolished all the various flags standards of the Ottoman pashaliks, beyliks and emirates, a single new Ottoman national flag was designed to replace them. The result was the red flag with the white crescent moon and star, which is the precursor to the modern flag of Turkey. A plain red flag was introduced as the civil ensign for all Ottoman subjects. The five-pointed star seems to have been present alongside these variants from at least In addition to Ottoman imperial insignias, symbols appears on the flag of Bosnia Eyalet " and Bosnia Vilayet " , as well as the flag of Bosnian revolt, while the symbols

appeared on some representations of medieval Bosnian coat of arms too. In the late 19th century, "Star and Crescent" came to be used as a metaphor for Ottoman rule in British literature. After the foundation of the Republic of Turkey in 1923, the new Turkish state maintained the last flag of the Ottoman Empire. Proportional standardisations were introduced in the Turkish Flag Law of 1936. Besides the most prominent example of Turkey see Flag of Turkey, a number of other Ottoman successor states adopted the design during the 20th century, including the Emirate of Cyrenaica and the Kingdom of Libya, Algeria, Tunisia, and the proposed Arab Islamic Republic. Other Ottoman successor states using the star and crescent design in their flag are Tunisia, Libya, re-introduced and Algeria. The modern emblem of Turkey shows the star outside the arc of the crescent, as it were a "realistic" depiction of a conjunction of Moon and Venus, while in the 19th century, the Ottoman star and crescent was occasionally still drawn as the classical but "astronomically incorrect" star-within-crescent. By contrast, the designs of both the flags of Algeria and Tunisia as well as Mauritania and Pakistan place the star within the crescent.

2: The Morning Star Symbol

The Sun, the Moon, and the Morning Star. A story of family violence and a Mother's revenge. An Excerpt From THE GODDESS PATH: Myths, Invocations & Rituals.

The Wichita religion centered on worship of the heavenly bodies, as the conclusion of this story suggests. The Moon and the Morning Star In the beginning there were neither sun, nor stars, nor anything else that we know today. For a long time, the only man was Man-never-known-on-Earth. When he created the world, he created land and water, but they were not separate, and still everything was dark. Everything that they needed, they dreamed of, and it was there when they awoke. Bright-Shining-Woman received an ear of corn and knew that it would be the food of generations to come. Still there was nothing but darkness. Without knowing why, Man-with-the-Power-to-Carry-Light began a journey to the east, moving slowly through the darkness. He came to a stranger who told him that there would be many villages and many people in the future, and that it would be up to Man-with-the-Power-to-Carry-Light to teach them. As they talked, a voice from the east called to this stranger to shoot a black-and-white deer that would follow a white deer and a black deer out of a stream nearby. Four times the stranger had to tell the impatient voice that he was preparing a bow and arrow to shoot the deer. Finally he emerged from his lodge as the deer jumped out of the water, and he shot the black-and-white deer. This meant that the earth would turn, that the stars would move, and that there would be day and night. The stranger, whose name was Star-that-is-always-moving, went to follow the deer that he had wounded, but Man-with-the-Power-to-Carry-Light stayed by the shore. From where the voice had spoken, he now saw the sun rise for the first time. He returned to his home, but he travelled much faster now that it was light. That night he saw three stars in the sky, with another star nearby, and he concluded that they were the three deer and the man who followed them. After there was light, villages and people multiplied, as the stranger had predicted. Man-with-the-Power-to-Carry-Light taught the men about bows and arrows, and he taught them to play the ball game and the shinny game. Bright-Shining-Woman taught the women about corn, how to grow corn, how to feed the people with corn, how to offer some corn at each meal to Man-never-known-on-Earth, how to take four kernels and rub them on their child as a prayer. She also taught them the double-ball game. She told them that, after she was gone, they could look at her face to tell when their monthly bleeding should occur, and by counting her appearances they could keep track of when their children would be born. Then she left them, and that night the first moon came up, because she was the Moon. Man-with-the-Power-to-Carry-Light taught the men that they must offer some of the game that they caught to the moon and to the stars and to the other supernatural beings. He told them that he would leave them, but that they would see him sometimes in early morning. When they saw him, they were to take their children to drink and bathe in the river, which would give them long life. Then he left them and became the Morning Star.

3: Creation Stories

The Moon and the Morning Star This story was told to explain how the world started. In the beginning neither the moon, stars or sun existed. For a very long period of time there was only one man who existed.

Both Mercury and Venus are both evening and morning stars. That is because they are nearer to the sun than the earth is, so they can never appear very far from the sun in the sky. In other words, when the sun sets in the evening they might be in the west, near the sun as an evening star. Or they could be in the morning sky before sunrise, again, near the sun. But neither Mercury nor Venus can be opposite the sun in the sky, such as rising at sunset. Hence, they are called the evening and morning stars. Actually, "evening star" or "morning star" nearly always refers to Venus, which is by far the brightest celestial object in the sky after the sun and moon. Mercury is much dimmer and only visible for a few weeks of the year. The sidereal period of a planet is what is normally called simply the "orbital period. The sidereal period of Venus is about 225 days, or seven and a half months. The sidereal period of Mercury is about 88 days. The synodic period of a planet is the period relative to the sun as seen from the moving earth, and is by far more important than the sidereal period for the evening and morning stars because they are always near the sun. In the case of Venus, Venus orbits the sun 13 times in 8 years, that is, during the period in which the earth orbits the sun 8 times. For this reason, Native Americans said the number of Venus was 13, while the number of the earth was 8. Thus, if Venus orbits the sun 13 times while the earth does 8 times, then Venus must pass us 5 times during those 8 years. Notice the great difference between the sidereal and synodic periods of Venus: For Mercury the difference is not so great between the sidereal and synodic periods. The sidereal period being 88 days means that while it orbits the sun once, the earth has only gone through about one quarter of a year. Thus, it takes about another month for Mercury to come around and again align with the sun. It turns out the synodic period is Remember pi from math the ratio of the circumference of a circle to its diameter? To see how the evening and morning star cycles work, consider the following illustration of the orbit of Venus. Evening and Morning Star. The earth is shown at the bottom of the illustration, and for our purposes, consider it to be at rest. It is orbiting around the sun counterclockwise in this illustration, and the earth is rotating on its axis in that same direction, causing night and day. When Venus is on the left side of the illustration between positions 3 and 5, it appears as an evening star, when it is on the right side between positions 6 and 2, it is a morning star. In the other positions on the near and far side of the orbits, it is too near the sun to be seen. The periods as evening and morning star each average about 70 days, the disappearance on the near side of the sun is about 8 days, and on the far side is about 50 days, for a total of 58 days for the entire cycle. Native Americans of Central America had a legend about Venus which is still useful to help remember where Venus is in its orbit. Thus, point 3 in the orbit when Venus first rises in the west as an evening star would represent the "birth" of Venus. It is then on the far side of its orbit, and so it is at about its faintest at birth. It then grows a little brighter every day as an evening star in the west, like a child growing up, until it gets to point 4 in the orbit. That point is called the greatest eastern elongation because it is as far east of the sun as it can get. By this time, Venus is in its "prime" of life, and is very bright. It then continues to get even brighter for about another month until it is so bright it can cast a shadow on a moonless night and is often the cause of flying saucer reports from someone who looked at the sky for the first time. Because it is at this time so near the earth, it seems to plunge surprisingly quickly into the earth and "die" at point 5 in the illustration. It is about the death of Venus that the Native Americans have best preserved their legends for us. And when Quetzalcoatl was dead he was not seen for 4 days; they say that he dwelt in the underworld, and for 4 more days he was bone that is, he was emaciated, he was weak ; not until 8 days had passed did the great star appear; that is, as the morning star. They said that then Quetzalcoatl ascended the throne as god" Notice that the eight days of the disappearance of Venus exactly fits the actual average orbital value. Thus, following their analogy, we can think of Venus as dying at point 5, at which point it really does appear to go into the underworld, and then of Venus resurrecting at point 6, when it rises as a bright morning star. Notice that the orbit features such as brightness as a morning star is the opposite as when an evening star. That is, it rises quickly and very bright, reaches it maximum brightness, then passes western

elongation at point 7, and then continually becomes dimmer until it sets at point 2. So what is the symbolism of points 1 and 2? The position of point 1 is the most mysterious because it does not correspond to an obvious orbital point. It is taken from the Venus Tables of the Dresden Codex, a Mayan document on astronomy, and corresponds to the day 90 days before the birth of Venus. The legends have not filled in those details as far as I know, but it is easy to do from the Sacred Round count symbolism. The Cycle of Life. All of the Central American calendars had a day count of days which symbolized the cycle of life. Mayan sources tell us that the second day represents the day when the spirit enters the fetus before birth, and the third day represents birth. That fits the orbit of Venus also, so I propose that is a good way to remember the Venus cycle. Point 1 is the beginning point of the orbit, representing the "creation" of Venus. Point 2, when it enters darkness, corresponds to the spirit entering the darkness of the womb, followed by point 3 which represents birth.

4: The Moon and the Morning Star by Deyra Jaime Rodriguez on Prezi

While a superior planet is moving from conjunction with the sun to just a day prior to its opposition (when it is directly opposite the sun in the sky), it is a morning star.

This rise can happen anywhere between Venus being degrees away from the Sun whilst still in her retrograde phase after the interior conjunction. The ancient Mayans especially, saw this emergence as a particularly potent time, a time for war and bloodshed and time when Venus was at her meanest. Both were known for bringing humankind fire from the underworld as they rose out of the beams of the Sun and appeared in morning or evening skies every 19 months. A twist on the tale of Prometheus stealing fire from the Gods on Olympus, here the flame is from the underworld, yet the similarities in themes, show that the magic of the heavens speak a universal language. For example Venus in Gemini in the 2nd house, square Jupiter may not be enough information to describe your Venus. Do you know if you were born with an evening star Venus or a morning star Venus? An easy way to tell is, if Venus is behind your Sun in the zodiac in your natal chart she is a morning star, and if she is ahead in the zodiac in your natal chart, she is an evening star. Or turn your chart as if the Sun is on the horizon-the Ascendant, if Venus is above the horizon she rises before the Sun and is a morning star, if she is below horizon she is an evening star. To determine what phase she is in your natal chart is a bit trickier. Which I will get to in another update. Phosphorus Oriental rising in the east before the Sun Lucifer the light bringer, the angel cast out of heaven who then becomes Satan in christian bible. Her renewed energy has just been birthed and from now begins to unfurl. Mars adds the extra kick to help get things started and get a move on. What is that to you? Where can you see your life in June next year as Venus again approaches the Sun? This is her peak moment as the morning star, up bright and early, showing us her crown of glory as the true Queen of the heavens. This time this phase occurs still in sunny Leo, still in post retrograde shadow Venus gets stronger and stronger now toward her max elongation, end of October before she begins her 7 gated journey to the underworld. More on that later. Maximum elongation west, morning star " Venus heads toward maximum elongation in the month of October peaking on October 26th. Find that strength now, the strength in your heart that leads you passionately onward and consolidate it into your core. It is only when we truly know what we want, what is true in our hearts and minds that we are more likely to get it! Otherwise, I plan to create a webinar specifically for this purpose. Stay tuned more on each phase of this next cycle coming up.

5: Venus Morning Star - Venus Evening Star - Astrodienst

The Sun. The Sun, Image sourced from Private Collection. According to the Wotjobaluk people of northern Victoria (see Massola,), Knowee, the Sun was a woman and like everyone else on Earth she had to use a torch made of bark to see where she was going.

The sun goddess Saule and her star-daughter, Saules Meita, are central to the mythology of Lithuania and Latvia, east of Poland on the shores of the Baltic Sea. Tender folk songs, called dainas, attest to the love the Baltic peoples had for their goddesses; a million dainas have been recorded and can be found in the folkloric archives in Vilnius, capital of Lithuania. The last European regions to become Christianized, the Baltic states held to their goddess traditions into the late middle ages. Even then, everyday life was filled with small rituals - like greeting the sun as she rose each morning - that connected the Baltic people to their ancient ways. The story of Saule and her daughter is one of sorrow and pain, as well as fierce love and deep connection. It began at the dawn of time, when Saule married the moon-man Meness. At first the marriage was happy, as they rose together and traveled the skies each day in their chariots. Their first child was the earth; after that, countless children became the stars of heaven. For eons and eons, life was happy for the sun goddess and her family. But slowly, things grew strained. The moon became moody and withdrawn. He often refused to mount the sky in his chariot in the morning, claiming he was not feeling well. But Saule, a responsible mother to her world, never missed a day of work. Each morning, she bade a tender farewell to her family, kissed her husband sweetly, and took her brown horses into the air. She had many tasks to do as she traveled: When the day ended, Saule bathed her weary steeds in the Nemunas River, then hitched them to the apple tree at the end of the earth. She sat there for awhile drawing to herself the souls of people who had died that day. Then she went to her sky-palace and checked on her family. Always the happiest moment of her day was seeing the smiling face of her lovely daughter. But one day, Saule found the, palace ominously quiet. Meness was nowhere to be found, and neither was Saules Meita. The sun goddess, growing ever more anxious, searched and searched. Finally, she found the girl, sitting dejectedly by a stream at the end of heaven. Saules Meita dangled one hand listlessly in the cold water of a fountain, and tears streamed from her beloved eyes. At first she refused to tell her mother what was bothering her, claiming only that she had lost a ring in the water. But finally Saule learned the whole bitter truth: Furious beyond words, Saule left her daughter and went to seek her husband. Then she banished him forever from her presence. Although they once traveled side by side through the daytime sky, they have never been seen that way since. Only when he is across the sky from his former wife does he dare show his entire visage. After that tragedy, Saule lived as a single mother, raising her star-children by herself. She remained as reliable as she had always been, lighting the sky for her earthly children. As for Saule Meita, she lived a normal girlish life: Later, she was courted by the twin sons of god, who rescued her from drowning in the sea and found her ring when she dropped it again in the fountain. The dainas suggest that Saules Meita will grow up to become the sun herself, when her mother Saule finally retires from the job. This is an especially significant story then, for women who have suffered from the experience of incest in the family. Thus the myth of Saule and Saules Meita is one which holds the promise of healing from family wounding, violence and indifference. Symbols of Saule and Saules Meita: The preeminent symbol for the feminine in Baltic culture is that golden jewel, amber. Even in the United States, Lithuanian and Latvian women treasure their magnificent amber jewelry and wear it with pride on special occasions. However, they recognize that amber represents the strength and the power of the Baltic female. Silver and red were her special colors: Red forest berries were her dried tears; the tree in which she slept flowered red each morning as she rose; she was a red apple setting in the west. On summer solstice, she danced on the hill tops wearing silver shoes. The circle signifies the virginal purity of the soul. Feasts of Saule and Saules Meita: The primary festivals of the sun goddess are the two solstices, those days in which we experience the extremes of light and darkness. The celebrations, in Baltic tradition, were quite different, as befits a land quite far north, where summer would be filled with pearlescent sunshine and winter would be drearily dark. Summer solstice, Ligo, was a bright neighborly feast of song and celebration. Winter solstice, Kaleda, was a feast of change and

renewal. We therefore cannot predict their effectiveness for others, or make any claims for their ability to bring about desired events. We can only state that we have found them to be of value in our own work.

6: The Venus Cycle, Morning Star – April Jan | Cosmic*Intelligence*Agency

The Morning Star is a nickname given to the planet www.enganchecubano.com the sun is rising, the morning sky shows a bright star in the east. This actually is not a star. It is the planet Venus that appears during sunrise due to its specific positioning.

It was in the wind, rain, thunder and other forces of nature. It was in the sun, moon and stars, and in animals and birds. For the Sioux, it was Wakan Tanka who was the creator and controller of the universe, but other tribes had their own tales about how the world had come into being. According to Crow myth, for example, the whole world had originally been covered with a sheet of water. There had been nothing at all until Old Man Coyote sent down birds into the depths to fetch mud from which he formed the earth. The Pawnee believed that Tirawa, the spirit who dwelled in the highest part of the heavens, had created all things by sending his messengers, Wind, Cloud, Thunder and Lightning, to shape the world, sow seeds and make rivers. The Indians believed that these beings not only controlled the natural world, but could also use their powers to benefit mankind. If men practised the proper rituals to honour and please the spirits, they would gain power themselves and be able to perform great exploits in hunting and war. Gifts and prayers were offered to the spirits in order to obtain their good will and to bring happiness and prosperity to the tribe. All sorts of customs and ceremonies were claimed to have been received from the spirits in dreams and visions. There were ceremonies to make a man invincible in battle, to help him steal horses or call buffalo. Many of these ceremonies were carried out by the warrior societies to which most of the men of the tribe belonged. The members of these societies protected their village against enemy attack and formed war parties to raid other villages. They organized communal buffalo hunts and sometimes acted as a police force to keep law and order in the camps. For their ceremonies they wore elaborate costumes and face paint and performed spectacular dances before the rest of the tribe. For many of the Plains tribes, the most important ceremony was that held each year in spring or early summer when the tribe came together after the winter. Despite this name, it was not held to worship the sun, but because someone who had been in trouble during the previous year had pledged to sponsor such a ceremony if the spirits came to his aid. It was a very complicated ritual in which every movement had a special meaning. First, a Sun Dance Lodge had to be built. Then a tall tree was felled and set up in the camp. A bundle of twigs, buffalo skin and offerings was placed in the forks at the top of the tree. This was said to represent the nest of an eagle or thunder bird. The dance itself usually lasted several days. During that time, the dancers, neither eating nor drinking, circled the pole, gazing steadfastly at its top and praying for power. Some, in order to win the sympathy of the spirits, tortured themselves, piercing their skin with skewers or cutting off a finger. Often, through hunger, pain and exhaustion, they gained the vision which they sought. The Indians explained the origins of such ceremonies in their myths. The Sun Dance, it was said, was first brought to the plains by a poor Orphan boy, the offspring of a star and a human girl, who travel led to the Star Country and was instructed in its mysteries by the great Sun himself. One, a young girl called Feather Woman, awoke early. It was not yet dawn and the morning star had just begun to rise above the distant horizon. The girl propped herself on one elbow and watched the star as it climbed steadily into the dark sky. She thought that she had never seen anything quite so beautiful. If only I could find a husband half as handsome as that star, how happy I should be! The camp was busy that summer. The buffalo were plentiful and there was always meat to be cooked and dried, and skins to be dressed and made into warm clothing for the winter. There was little time to be fanciful and Feather Woman thought no more about the morning star. She thought no more, that is, until one day in autumn when she left the camp to collect firewood. Intent on her task, she wandered far from the camp. Suddenly, she became aware that she was no longer alone. A young man, a stranger, stood before her. He was tall and handsome, dressed in a robe of soft white buckskin embroidered with porcupine quills. He wore eagle feathers in his hair and, in one hand, he carried a small juniper bush festooned with cobwebs. I am Morning Star. One night in summer I looked down and saw you lying among the grass by your tipi. I fell in love with you then and heard you say that you loved me too. Do not return to your village. Forget your own people. Come with me now to the sky, to the land of the Star

People. Morning Star laid the juniper bush on the ground before her. He told her to place her feet on the lowest strand of the cobweb and to close her eyes tightly. Feather Woman felt herself being carried swiftly upwards and, when she reopened her eyes, she found herself in the Star Country, Morning Star by her side. It was a land very like the earth below. On all sides the grassy plains rolled away to meet the distant hills. Here and there lay circles of tipis, the smoke from their campfires drifting into the clear air. Morning Star pointed to a tipi which stood nearby. Tread warily here, lest you damage his webs. Then he led Feather Woman to the large, splendid tipi which was the home of his parents, Sun and Moon. While Feather woman ate, however, Moon drew Morning Star aside. He had no very high opinion of the Earth People, considering them weak and stupid, but, despite his misgivings, he greeted Feather Woman courteously. Moon instructed her in all the ways of the Star People. She taught her how to tan deerskins so that they became as soft and white as snow, and how to extract the juices of herbs and flowers to make colourful dyes. She gave her a digging stick of ash wood, sharpened and hardened in the fire, and showed her where to hunt out the edible plants and roots which nestled close to the earth--the wild potato and turnip, the camus root, the milk vetch and the evening primrose. When their son, Star Boy was born, their happiness was complete. One day, as Moon and Feather Woman were out gathering roots and berries, the girl noticed a very large turnip half-buried in the ground. It was so enormous that its green leafy top came almost to her waist. That is one root which you must never touch, for it is sacred to the Star People and great sorrow and distress will come to anyone who tries to uproot it. You must leave it where it is. One day, Moon fell ill. She lay on her bed pale and wan, and so Feather Woman took her digging stick and went to gather roots on her own. By chance, she found herself once more by the giant turnip. She gazed at it, speculating on what lay beneath it. Surely it would do no harm to peep below, only for a moment. If I replaced it very carefully, no one need ever know that I had disturbed it. She gripped the tall green top with both hands and tugged as hard as she could, but, in spite of her efforts, the turnip remained immovable. When she finally paused for breath, it was as firmly rooted as before. She was about to give up the struggle when two large white cranes swooped from the sky and landed beside her. Our strong beaks will soon have it out. One of their favourite tricks was to tear down the ladders woven by Spider Man so that the stars tumbled to earth and were killed. The Indians believed that the puff-balls which they found on the ground were the remains of stars which had fallen from the sky in this way. The cranes began to lever and prod with their long, sharp beaks until at last the great tulip, creaking and groaning, was loosened from its bed of earth and, with a mighty crash, rolled over on its side. Where the giant turnip had been, there was now a huge crater. Feather Woman knelt down and peered into it. Far, far below lay her old home, the earth. She saw the wide prairies, the woods, rivers and mountains. She saw men hunting buffalo and girls gathering berries on the hillsides. In the camps the women were tanning skins or preparing food, while the children played between the tip is. The smoke from the campfires rose up to her and she heard again the voices of her own people. Homesickness overcame her and she longed to return. Night was falling when she finally turned away. She rolled the giant turnip back into place as best she could and, with a heavy heart, made her way home. When he learned the truth, he flew into a terrible rage. They are all the same, these creatures, constantly meddling in what does not concern them! You cannot remain here any longer! Feather Woman was banished from the Star Country forever. Sadly, Morning Star led his wife to where Spider Man wove his gauze ladders. He put Star Boy in her arms and wrapped a white buffalo robe around them both. Spider Man fastened a strong line about her and let her down from the sky. Suddenly a boy pointed upwards. They ran to where it fell and there they found Feather Woman and her son, wrapped in the white buffalo robe.

7: The Morning Star

The Sun Is But a Morning Star is the final novel in the Jamestown Sky series, based on the true story of Joan Peirce and the women and children of Jamestown, Virginia. These novels span to , sixty years of Joan's life in both England and Virginia.

Some of the biggest girl names have come from astrology. Luna, once considered unthinkable, broke the top , at in and has trended upwards since entering the top in There are other astrological names besides Stella and Luna, many more. This list might seem extensive, but a lot of these seemed very reasonable as names, and surprises must be included. Andromeda â€” A constellation and mythical Greek princess. Artemis â€” Greek moon goddess. Bellatrix â€” A star in the constellation Orion. Cassiopeia â€” A constellation and wife of Cepheus and mother of Andromeda in Greek mythology. Chandra â€” Sanskrit for moon. Diana â€” Roman moon goddess. Estelle â€” Old French name derived from Stella see below. Luna â€” Roman goddess of the moon. Lyra â€” A constellation. Nova â€” In astronomy a nova is a star that releases a large burst of energy. Selene â€” Greek for moon. Stella â€” Latin for star. Soleil â€” French for sun. Tara â€” Sanskrit for star and the name of a Hindu astral goddess. Ursa â€” Two constellations: Ursa Major and Ursa Minor. Vega â€” A star in the constellation Lyra. Venus â€” The second planet in the solar system. Overall most of these names seem inspired yet practical â€” among the girls at least. The boy names might only appeal to the intrepid. I might like the name better on an adult than a kid. The two letters may make the name appear incomplete, but put the name in a unique class. Two letter-two syllable names are difficult to find. At the moment I have no reservations recommending Io for a pet. Perhaps in 20 years I could get on board with Io on a person. But perhaps Io is not out of the question in the near future. O-ending boy names are gaining in popularity, and perhaps o-ending girl names, such as Juno, could catch on too. If Juno catches on, Io may become a realistic possibility. The boys and unisex options seemed lacking. Despite the unusual sound and appearance, Helios and Jericho are substantial due to their mythological and Biblical roots. Nevertheless, until recently these names would have seemed too strange to even consider. But parents are becoming more experimental and perhaps some adventurous folks will consider them. I deliberately omitted some planets in the solar system. Apparently almost every planet is acknowledged as a name, usually a male name, by some online source. Including every planet in this list seemed unnecessary. Uranus seems especially awkward. Would Celeste work on a boy? Some of these, like Tara have been around seemingly forever. Others are stylish revival choices like Stella. And others seem undiscovered and would make great modern choices like Altair and Astra.

8: Why are both Jesus and Satan referred to as the morning star?

Sun, moon and morning star Have you ever seen the sun, moon and morning star all together? Listen to this comic tale as told by members of the Filey Fishermen's Choir.

But a house and sign examination is not the most fundamental astrological key revealing your Venusian nature. This article presents a basic, easy-to-use technique to determine and interpret your Venus type. It is based on viewing the day cycle between the Sun and Venus as a whole. Readers of my series on mental types, *The Four Faces of Mercury*, will recognize that the Venus cycle follows a pattern similar to the cycle of Mercury, but with some important and very intriguing variations. The approximately day cycle of the Sun and Mercury deals with mental processes, associations and attitudes, while the cycle of Venus symbolizes emotional processes and attitudes, as well as our value-and-meaning-giving faculties – that is, how we interpret, evaluate and make sense of our life-experiences and the world around us. Whereas Mercury is the neutral and asexual planet, the servant and messenger of other planets and their functions, Venus is assigned a feminine polarity; it represents the set of values motivating our actions Mars and guiding our mental processes and use of knowledge Mercury. But the most unique and fascinating feature of the cycle of Venus is the remarkable way it conforms, cycle after cycle, to a five-fold pattern. A Venus cycle begins at the inferior conjunction, when Venus is exactly between the Sun and the Earth. At the superior conjunction, which is equivalent to the opposition aspect, Venus is on the far side of the Sun, with the Sun standing exactly between the Earth and Venus. The inferior conjunction, equivalent to the New Moon phase of the lunation cycle, occurs when Venus is in the middle of its retrograde cycle and moving quite slowly across the zodiac. It is then nearest to the Earth and, from our point of view, dark. Rising before the Sun, Venus appears in the pre-dawn sky about a week after the inferior conjunction, when the Sun and Venus are about ten degrees apart. As a herald of the new day, Venus is called Phosphorus and Lucifer, the latter name meaning "light bearer. Thirty-six days after the inferior conjunction, Venus is most brilliant in the morning sky. Thirty-six days more, Venus reaches its maximum distance from the Sun. At this time, Venus is moving through the zodiac at the same speed as the Sun, and gaining. For several weeks before and after the superior conjunction, however, Venus is so close to the Sun in the sky that it is no longer visible. Venus is furthest from the Earth at superior conjunction, which is equivalent to the opposition aspect and the Full Moon phase of the lunation cycle. The superior conjunction inaugurates the hemisphere in which Venus plays the role of the Evening Star, Hesperus, which means western. Thirty-six days after the superior conjunction, when the Sun and Venus are about ten zodiacal degrees apart, Venus first appears in the evening sky, setting after the Sun. Two-hundred and sixteen days 6×36 days after the superior conjunction, Venus again reaches its maximum distance from the Sun – about 47 degrees, but maximum elongation varies slightly from cycle to cycle. Thirty-six days later which is also thirty-six days before the next inferior conjunction, Venus is most brilliant, outshining all other objects in the evening sky. Then, about two weeks later, Venus begins its forty-day retrograde journey, in the middle of which occurs the inferior conjunction, the birth of new cycle. But about twelve days before the inferior conjunction Venus becomes no longer visible in the sky. Because Venus rotates one-hundred and eighty degrees on its polar axis between inferior conjunctions, at each superior conjunction Venus shows Earth the face that during the inferior conjunction faced the Sun, while the side that was facing the Earth during the conjunction now faces the Sun. But this is not the most extraordinary feature of the Venus cycle. When one plots the cycle of any important turning point of the cycle of Venus for five or more consecutive cycles, a remarkable pattern forcefully emerges – a five-pointed star! So many factors figure into the remarkably stable five-fold structure of the Venus cycle that we can only outline here a few of the most important. The most striking features of the pentadic structure include: Additionally, phenomenon of Venus occur in steps of thirty-six days or in multiples of thirty-six. Maximum brightness occurs thirty-six days after the inferior conjunction; the next step, maximum elongation occurs thirty-six days later; and the superior conjunction occurs days or 6×36 days after maximum elongation. In the evening star phase, maximum elongation occurs days after the superior conjunction; maximum brightness takes place thirty-six days following maximum

elongation and thirty-six days more brings the inferior conjunction. Morning Star, Evening Star The brief overview of the Venus cycle presented in the previous page provides a multiplicity of factors susceptible to astrological interpretation, and it offers a foundation for a process-oriented classification of Venus types. Additionally, each of the two primary types carries a special retrograde subtype. Determining your Venus type is easy. First locate the Sun in your natal chart. On the other hand, if Venus is positioned counterclockwise from the Sun, your Venus type is of Hesperus, the Evening Star. If the Sun is further along the zodiac than Venus, your Venus type is Lucifer. In the ephemeris and horoscope graphics generated by Khaldea™, retrograde planets and listings are shown in red. While the interpretation given here provides the most fundamental approach to the cycle of Venus and its place in astrology, it is important to note that it does not factor the latitude of Venus into the picture. Nevertheless, the interpretations below provide the first and most fundamental approach, and they deal not only with our emotional make-up, but also with our value-system and how we interpret, evaluate and make sense of our life-experiences and the world around us. It is a moment when the Venusian faculties of emotion and evaluation are impressed with what Dane Rudhyar calls a "new quality of will and purpose. It is rather gradually translated from potentiality to actuality throughout the day Venus cycle. The first half-cycle of the Venus cycle is characterized by a spontaneous, eager and impulsive emotional nature. It corresponds with the constructive, biological activity predominate during the waxing hemicycle from the conjunction to the opposition of the lunation cycle. But while the approximately day lunation cycle deals with our most basic and essential life forces, and with adapting to the demands of daily life, the Venus cycle deals with our inner nature and the set of meaning-giving values guiding our daily actions and forming our long-term goals. People born during the Luciferian or Morning Star half of the Venus cycle generally let their feelings lead the way, tending to feel and emote first and think later, especially if natal Venus rises before Mercury. They are emotionally fresh, spontaneous and open to new experiences. Emotionally resilient, Venus Morning Star people usually recover quickly from emotional or romantic disappointment, while Venus Evening Star people are more likely to scar emotionally and carry deep-seated resentments because their emotional make-up tends to process and replay scenes of disappointment and hurt. But when a Venus Lucifer person, especially one born while Venus was retrograde, experiences profound emotional pain or abuse early in life, she may "close down" emotionally and assume a protective or fearful attitude toward life and relationships. A few weeks after the Sun and Venus meet in superior conjunction, Venus emerges on the other side of the Sun, appearing as Hesperus the Evening Star. Whereas emotions and feelings eagerly rushed forward during the Venus Lucifer period, they are now more controlled and introverted in the Venus Evening Star period, though not necessarily less intense! Although Venus Evening Star people may not show emotions are largely and as easily as Venus Morning Star types, they often experience emotions more intensely because they tend to become more privately and internally involved with their emotions and their emotional life. Feeling after the fact, so to say, Venus Hesperus people may take a long time to recover from emotional trauma, thinking about and anguishing over a lost love or a bitter disappointment for years. Relationship between mixed types, while not necessarily favorable or unfavorable, may at times produce misunderstandings and a sense of being "out-of-synch". In such instances, it is not unusual for the Venus Morning Star partner to claim to immediately "forget about" or "get over" a disagreement or fight, while the Venus Evening Star person may require much longer to "forgive and forget. Thorough interpretations of the sample charts are not attempted here, but indications are provided regarding how Venus fits into the chart as a whole, and some additional hints are given regarding the key factors of the nativities. Additionally, in the examples an exhaustive interpretation of the Venus types is not attempted. We point the way, and offer suggestions, because our approach encourages self-devised, self-initiated learning and thinking. We encourage you to study of the biographies of personalities who interest you, and if you wish to learn more about the astrological planets and aspects, you may want to have a look at *The Planets - Celestial Organs and their Function*, and *The Eon: The 36 Cyclic Aspects*. You can also learn more about the planets, astrological aspects, the signs and the houses, and much more by browsing the online edition of *A Handbook for the Humanistic Astrologer* and *The Astrology of Relationship*. Venus Lucifer Retrograde The cycle of Venus begins during its retrograde period, signifying a phase of renewal and reorientation of feelings,

emotions and values. It is a time when the future attempts to free itself from the past, clearing the way for the development of a new set of values and a new emotional sense. But attempts to fight or rebel against the past and its values and morality can bind us to the very things from which we seek to free ourselves. During its day cycle, Venus spends only about forty-one days retrograde, which is proportionately less than any other planet, and only about one in 30 people are born while Venus is both Morning Star and retrograde. If you are one of them, your feeling nature and sense of values may go "against the grain," and you may deeply question traditional values and morality. This means you may find it difficult to get emotionally in synch with others, or others may have difficulty connecting with you or understanding your value-system. Yet your emotional nature is very strong and you are guided by a very definite set of values and ideals. Venus Lucifer retrograde people often find themselves involved in the arts, especially as exemplars dedicating their life and work to new ideals. Such truly avant-garde individuals may be so far ahead of their time that their true stature is recognized only after the close of an often tragic life. In other instances, a struggle against the past and its biological and social imperatives, combined with a search for higher values and ideals, may lead to ascetic practices or to a life of devotion and renunciation. But ironically, such practices and their associated forms of devotion and renunciation, and the values and ideals driving them, are likely to be rooted in a past tradition. Examples of the denunciatory type include Meher Baba, the once famous "silent mystic", and the female Christian mystic Teresa de Avila. The birth chart of Meher Baba features Venus in the first house Aquarius, with no planets between it and the Sun. Uranus is on the Midheaven, with Scorpio Moon and Saturn retrograde nearby. Pluto retrograde is on the Midheaven. Dedication of this sort should not be confused with pure ambition or a drive to "get ahead" or to dominate — drives connected with Mars and Jupiter — and which may factor in according to how these two planets tie in with natal Venus. The tragic artist Amadeo Modigliani who was born with Venus straddling a very close conjunction the Sun and Mercury is an example of this type, and so is, in his own way, actor Jack Nicholson. Women leading pioneering, often difficult, lives figure largely as examples of Venus Lucifer retrograde. Chrissie Hynde, the first woman to become the creative and musical principal of a successful rock band, is an outstanding example. Chrissie went where no woman had gone before. She was never merely a "chick" in a rock band, and she never played traditional female roles. Chrissie is the heart, soul and guts of The Pretenders, and she made it as "one of the guys," on her own merit. And when she wanted a child fathered by a musical genius, she chose and won her long-time influence, Ray Davies of the Kinks. Another example is provided by the birth-chart of Mimi Farina, sister of Joan Baez and widow of writer Richard Farina. In the s Mimi founded the Bread and Roses Foundation, which brings live music concerts to prison inmates. Courtney Love exemplifies the full range of Venus Lucifer retrograde womanhood. Born when Venus was conjunction Mars in the eighth house, and at the very end of the Venus retrograde period, just a day before its station, Courtney had to rise out of a background of early abandonment and abuse to find her own place in a world which never seems able to understand her, a world in which she often felt emotionally displaced. In her husband, the legendary Kurt Cobain, took his own life, leaving her with a young child. Yet Courtney continually goes on, and the world continues to misunderstand her. When considering a birth-chart with Venus Lucifer, it is important to determine whether or not Venus is also the Planet of Oriental Appearance — that is, if it is the planet rising immediately before the Sun, with no other planet between Venus and the Sun. Additionally, planets situation between Venus and the Sun should be figured into the interpretation the Venus types, as the functions and drives they symbolize inevitably play into the picture. In the instance of the remarkable birth-chart of figure skater Tonya Harding, Jupiter expansion, compensation and the need to succeed is situated between Venus Lucifer retrograde and the Sun, and the three are involved in a triple conjunction, which opposes a tight conjunction of Moon and Saturn retrograde. Read more about the other Venus types on khaldea. His best-selling "A Handbook for the Humanistic Astrologer" is one of the most widely read books on serious astrology published during the 20th century. Michael is the founder of khaldea. All images provided by the author, permission granted.

9: The Moon and the Morning Star - A Creation Story presented in Culture section

Morning Star and Moon pleaded with him and Feather Woman wept bitter tears of remorse, but Sun remained implacable. Feather Woman was banished from the Star Country forever. Sadly, Morning Star led his wife to where Spider Man wove his gauze ladders.

This story comes from the Wichita people of southern Oklahoma and eastern Texas. The Wichita religion centered on worship of the heavenly bodies, as the conclusion of this story suggests. The Moon and the Morning Star In the beginning there were neither sun, nor stars, nor anything else that we know today. For a long time, the only man was Man-never-known-on-Earth. When he created the world, he created land and water, but they were not separate, and still everything was dark. Everything that they needed, they dreamed of, and it was there when they awoke. Bright-Shining-Woman received an ear of corn and knew that it would be the food of generations to come. Still there was nothing but darkness. Without knowing why, Man-with-the-Power-to-Carry-Light began a journey to the east, moving slowly through the darkness. He came to a stranger who told him that there would be many villages and many people in the future, and that it would be up to Man-with-the-Power-to-Carry-Light to teach them. As they talked, a voice from the east called to this stranger to shoot a black-and-white deer that would follow a white deer and a black deer out of a stream nearby. Four times the stranger had to tell the impatient voice that he was preparing a bow and arrow to shoot the deer. Finally he emerged from his lodge as the deer jumped out of the water, and he shot the black-and-white deer. This meant that the earth would turn, that the stars would move, and that there would be day and night. The stranger, whose name was Star-that-is-always-moving, went to follow the deer that he had wounded, but Man-with-the-Power-to-Carry-Light stayed by the shore. From where the voice had spoken, he now saw the sun rise for the first time. He returned to his home, but he traveled much faster now that it was light. That night he saw three stars in the sky, with another star nearby, and he concluded that they were the three deer and the man who followed them. After there was light, villages and people multiplied, as the stranger had predicted. Man-with-the-Power-to-Carry-Light taught the men about bows and arrows, and he taught them to play the ball game and the shinny game. Bright-Shining-Woman taught the women about corn, how to grow corn, how to feed the people with corn, how to offer some corn at each meal to Man-never-known-on-Earth, how take four kernels and rub them on their child as a prayer. She also taught them the double-ball game. She told them that, after she was gone, they could look at her face to tell when their monthly bleeding should occur, and by counting her appearances they could keep track of when their children would be born. Then she left them, and that night the first moon came up, because she was the Moon. Man-with-the-Power-to-Carry-Light taught the men that they must offer some of the game that they caught to the moon and to the stars and to the other supernatural beings. He told them that he would leave them, but that they would see him sometimes in early morning. When they saw him, they were to take their children to drink and bathe in the river, which would give them long life. Then he left them and became the Morning Star. Dorsey, , *The Mythology of the Wichita*: Washington, Carnegie Institution, p.

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