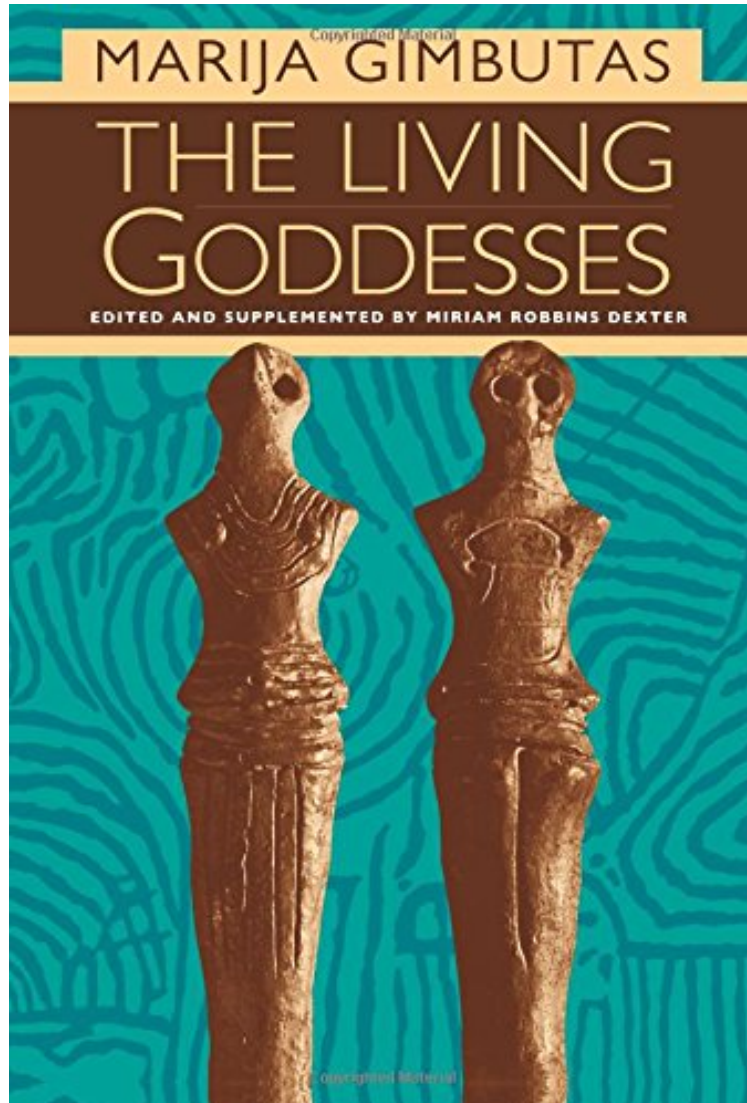


## The Living Goddesses

*Marija Gimbutas*

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**Marija Gimbutas : The Living Goddesses** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Living Goddesses:

3 of 3 people found the following review helpful. Five StarsBy Liz MurrayFascinating view of the ancient people and their worship of the female deity.4 of 5 people found the following review helpful. The Living Goddesses von Marija GimbutasBy petrThe Living Goddesses von Marija Gimbutasist fr mich das besste und umfangreichste Buch ber die vorallem europaischen Religionen des Neoliths bis Eisenzeit undnoch darber hinaus. Es ist das letzte und nicht beendetesBuch von Prof. Marija Gimbutas, geschrieben unmittelbar vor ihremTode (beendet wurde es von ihrer

Kollegin). Ich denke, sie wollten ihr enormes Wissen allen zugänglich machen, nicht nur den angehrigeren Wissenschaft. Im Buch befindet sich in kurzer Form das Wichtigste aus ihren Werken. Wer das Buch gelesen hat, hat eine Ahnung gewonnen über unsere Wurzeln. Aber auch über unsere grausame Geschichte. Das aller Wichtigste aber ist die Erkenntnis, dass die weibliche Göttlichkeit nicht die männliche Göttlichkeit ausgeschlossen hat. Das Patriarchat hat also nicht etwa den fehlenden männlichen Gott gebracht, sondern hauptsächlich den "fehlenden" Kriegsgott. Nicht die Männer sind schlecht, sondern der Krieg! Der Kriegsgott ist weiter darüber hinaus deshalb schlecht, weil er die weibliche Göttlichkeit ausgeschlossen hat. Insbesondere im Christentum. Dieses Buch braucht wenigstens auf Deutsch zugänglich gemacht werden!

2 of 2 people found the following review helpful. This is her seminal achievement and brings all of her ideas together in the most readable version I've seen. By Kathy Schutt This is such an important book for even the casual student of ancient history... history prior to the Indo-European invasions. There was a completely different world view then. Some of what we consider to be "civilized" today, has come to us from them. One of those things is the equality of women and their leadership in families.

The Living Goddesses crowns a lifetime of innovative, influential work by one of the twentieth-century's most remarkable scholars. Marija Gimbutas wrote and taught with rare clarity in her original and originally shocking interpretation of prehistoric European civilization. Gimbutas flew in the face of contemporary archaeology when she reconstructed goddess-centered cultures that predated historic patriarchal cultures by many thousands of years. This volume, which was close to completion at the time of her death, contains the distillation of her studies, combined with new discoveries, insights, and analysis. Editor Miriam Robbins Dexter has added introductory and concluding remarks, summaries, and annotations. The first part of the book is an accessible, beautifully illustrated summation of all Gimbutas's earlier work on "Old European" religion, together with her ideas on the roles of males and females in ancient matrilineal cultures. The second part of the book brings her knowledge to bear on what we know of the goddesses today those who, in many places and in many forms, live on.

From Publishers Weekly Before her death from cancer in 1994, the pioneering archeologist Marija Gimbutas had nearly completed this book, a distillation of her life's work. After decades of scholarly research that shaped much of the field of pre-Indo-European archeology (7000-3000 B.C.), Gimbutas produced two copiously illustrated, oversized books accessible to a nonscientific audience, *The Language of the Goddess* and *The Civilization of the Goddess*. This final, smaller work illuminates the continuity between scores of religious symbols from the cultural flowering of Neolithic Old Europe in the fifth millennium B.C. to European folk cultures of the modern era. The first part concisely presents Gimbutas's discoveries and observations about imagery of goddesses and gods, symbols and signs, sacred script, temples, burial practices and social structure in Old Europe before 4400 B.C., and reveals the sophisticated degree of abstraction and artistry in the expression of the Old European cyclical sense of birth, maturation, death and regeneration. The second part traces the adaptations of these Old European elements into subsequent religious systems from the late Neolithic era to our own century. As in her previous work, Gimbutas's aesthetic and spiritual sensitivity adds a depth unusual in archeological writing. This book is a major contribution to cultural history, especially the history of religion; clearly no one but Gimbutas could have produced this masterful contribution to the archeomythology of Europe. Although Part One is generously illustrated with ink drawings of excavated artifacts, none appear in Part Two, as they had not been assembled before Gimbutas's death. Miriam Robbins Dexter, who edited the book, has added a helpful introduction plus a summary at the end of each chapter. Copyright 1999 Reed Business Information, Inc. From Library Journal Gimbutas, a much-praised and consistently controversial archaeologist and scholar of religion, startled academia with her assertion of the realities of goddess-focused religion in preliterate Europe. This book, ably completed after Gimbutas's death by Dexter, was intended by her to be a popular treatment of her themes but also draws upon later findings. Wide-ranging and fascinating, *The Living Goddesses* should intrigue the curious and delight most feminist scholars. Highly recommended. Copyright 1999 Reed Business Information, Inc. From Kirkus Another contribution to the much-ballyhooed theory of matriarchal prehistory, by the late feminist pioneer Gimbutas (*Archaeology/UCLA; Goddesses and Gods of Old Europe*, not reviewed). Gimbutas built a career around her controversial claims that before Indo-European warriors invaded around 4400 b.c., "Old Europeans" from Ireland to Italy enjoyed an agrarian, peaceful, goddess-worshiping existence. Their aesthetic standard was higher than that of other cultures of the period, with sophisticated architecture, complex linear language, and advanced farming techniques. Their religious rituals centered on birth and regeneration, with female reproductive images occupying prominent roles. Many archaeologists have criticized Gimbutas's techniques and interpretations, noting that she reads more into the physical evidence than is supportable. Are all circles eggs, for example, and is every triangle a pubic image? At times, Gimbutas's claims, which she reiterates in this volume, nearly completed before her death in 1994, border on the ridiculous, as when she argues that the bull generally a symbol of patriarchal dominance was really a woman-centered image for the Old Europeans because the bull's head and horns resemble the female uterus and Fallopian tubes. The latter half of the book moves to a discussion of social structure, with Gimbutas maintaining that Old Europeans had much greater respect for women's rights than their Indo-European successors. However, Gimbutas

sometimes engages in a circuitous logic, claiming at once that women were socially respected because Old Europeans worshiped the goddess and that they worshiped the goddess because women were already regarded so highly. Also, Gimbutas conflates all Neolithic cultures into one ``Old European" entity, missing the diversity of religion and practice among them. The book is well-written, and much credit must be given to editor Dexter (a lecturer in womens studies at UCLA), for tying together Gimbutass last works in an eloquent manner. Full of intriguing possibilities, but Gimbutas's work is too wedded to theory and ideology, rather than to archaeological evidence, to be ultimately persuasive. (130 bw illustrations, 1 map) -- Copyright 1999, Kirkus Associates, LP. All rights reserved.