

earth, being received, and She is also receiving them—it is a communion experience of joy.

When one's passion is poured forth, there is always receiving at the same time—like the peaking of a breath. The pouring forth is not a martyrdom: it is a Radiance, which is a fullness of being and dissolving at the same time. *ngapartji-ngapartji* is like the peaking of a breath, when fullness is poured forth—there is innate *co-incident* exchange.

In the “giving,” in the expressing of a blessing, we receive in the speaking. The speaking is a receiving, as we are heard, It is a blessing to speak the blessing. It is worth contemplating: is self only expressed when the expression is heard/received? Brian Swimme says that, “Self-expression is the primary sacrament of the universe” (147): the universe itself expands, rushes away from itself with news of itself, an urgency to unfold. Perhaps this urgency, this exuberance of being, assumes a hearer, a receiver. Then there is *ngapartji-ngapartji*, to Gaianess—conscious relationship.

This essay is based on a presentation with this title by Glenys Livingstone and Robert (Taffy) Seaborne at the Goddess Association in Australia (G.A.I.A.) Conference, 2008.

Glenys Livingstone Ph.D. (Social Ecology) is the author of PaGaian Cosmology, which fuses a practice of seasonal ceremony with contemporary Western science, feminism and a poetic relationship with place. She lives in country Australia, where she also grew up. Glenys is a contributor to several publications including Goddesses in World Culture, edited by Patricia Monaghan (2011), and Celebrating Seasons of the Goddess, edited by Dr. Helen Hye-Sook Hwang and Dr. Mary Ann Beavis (2017). She co-edited Re-visioning Medusa: from Monster to Divine Wisdom with Trista Hendren and Pat Daly (2017), and is the author of My Name is Medusa (2016), an eco-fable/children's book. Her website is <http://pagaian.org>.

Endnotes

¹Please see the PaGaian Cosmology website for more about Taffy (Robert) Seaborne.

²As it is translated for example in *Pitjantjatjara/Yankunytjatjara to English Dictionary* 2nd edition compiled by Cliff Goddard, p.84.

³This is a relational mode that Brian Swimme describes in *The Universe is a Green Dragon* (79) when he is speaking of “Allurement.”

⁴Taffy Seaborne has this understanding of *ngapartji-ngapartji* gathered from his own reflections and experience and conversations with Anangu elders of Uluru.

⁵“The Birth of the Goddess” is from the Demeter Temple

at Locri, Italy, dated 480-450 BCE; now housed in the Museo Nazionale delle Terme, Rome.

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FRAN WESTWOOD

Making Kin

for Randy and Edith Woodley

Invite the stranger in.
My teacher said it.
His people know it.
Breathe it.

One spring,
welcoming me
to their wide table,
never to stay foreigner,
orphan.

Word and table—
flush salad bowl, farm garden
soil under nails, symbiotic
praying lips, dusty feet
and palms

surprising me
with the extravagance
of embrace, for
*No one should travel
alone.*

—Cherokee Wisdom

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