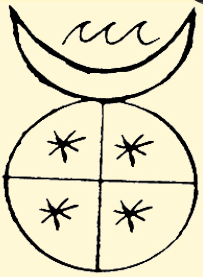


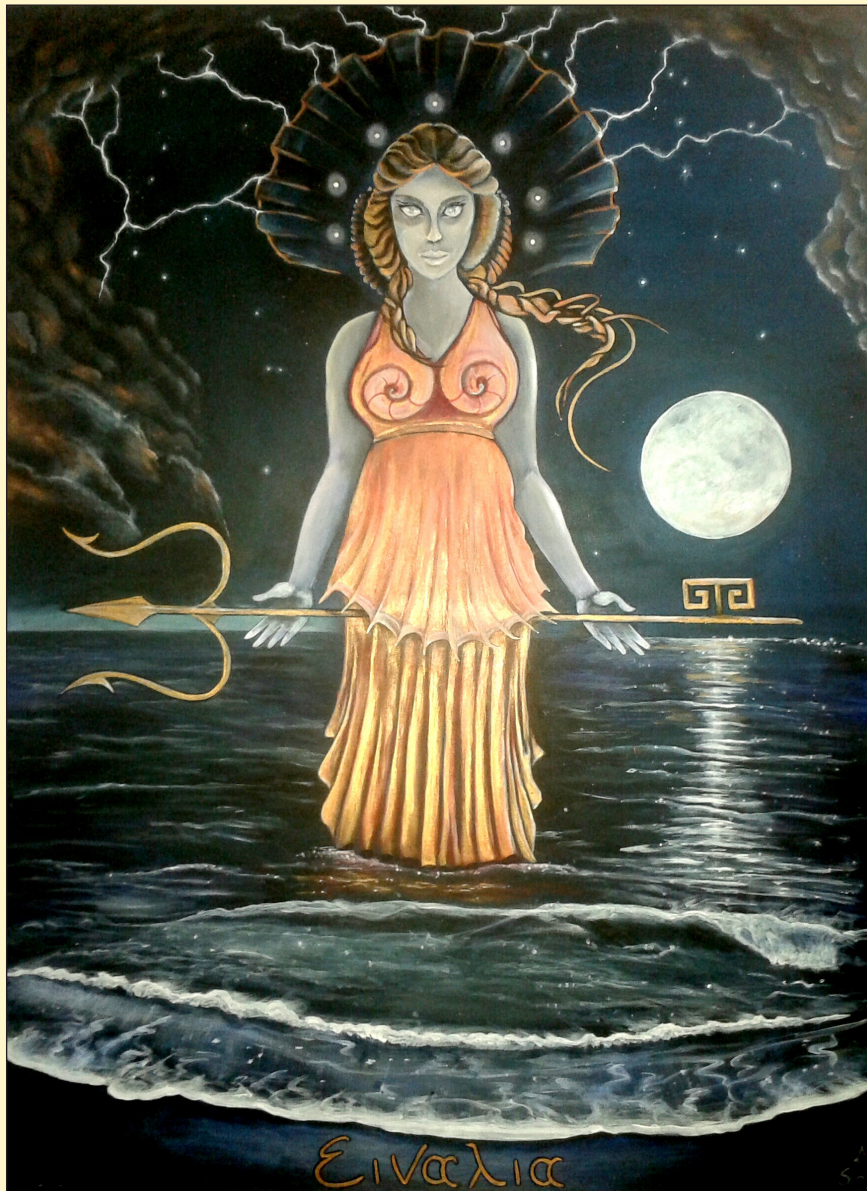
Askei

Issue 8 / Spring 2015



Kataskēi

The Official Covenant of Hekate E-zine





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EDITORS NOTE

Welcome to our Spring Edition!

As I type this I am sitting looking out on a beautiful Spring day it is a new moon and the eclipse as just past, everything feels very new. Things are starting to bud and blossom in my garden and this year I have decided to adopt an accidental approach to planting, so I have been sowing stuff willy nilly straight into the ground rather than carefully micro managing the seedling process in pots on my window sills. I have a bizarre suspicion its going to be phenomenally successful, after all Mother Nature has a habit of knowing whats best and making it happen. But even if it isn't its going to be an adventure.

I suppose you could say it is one of many adventures I have rushed headlong into since the start of 2015, not least agreeing to try and fill the very large shoes left behind by our previous editor Kenn Payne who has steered this wonderful e-zine so capably for the past 3 years.



Kenn thank you so much for your hard work, from that very first humorous mock up of Witch? Magazine that got the ball rolling, your hard work and talent has shone through.

As is often the case when new managers take over, we've decided to wipe the slate clean and go for a different look, we knew we had big shoes to fill and certainly it wasn't a role that I wanted to take on alone. But we have such wonderful Torchbearers at The Covenant of Hekate who truly understand the meaning of service and have stepped up to help us push forward with this labor of love and devotional offering to the Goddess.

Firstly we have the lovely Vikki Bramshaw who has agreed to fulfill the role of Creative Editor. Hopefully she going to keep me on the straight and narrow regarding layout, images, colour schemes and a million and one other things where my poor lack of style might have me stumbling.

We then have Larry Phillips who has agreed to write a regular column on the Goddess Hekate and we are starting with Signs & Symbols related to Hekate. In this edition he will be focusing on Hekate and Numbers which I hope you will find as informative as I have. We also have a wonderful Einalia meditation from Mima Cornish, who some of you probably know from last years Hekate Symposium

in Glastonbury. She along with Dorn Simon Sinott will be taking it in turns to write regular Meditation and Path Working articles.

Andrea Angelos, Robert Podmore and Sosanna will all be joining us next edition with wonderful columns such as Oracle Corner, Energy Grids and A Diary of a Devotee. But I shall hang off telling you too much about that so that I don't ruin the surprise too much. We are also trialling a Classifieds section for devotees to share any small businesses that they run which may be of interest to other readers; and its been increasingly very obvious in the last 6 months that The Covenant of Hekate members and Sanctuaries are serving the real world as well as the virtual. As a result we've created an events page, so stop hiding your lights and start telling us about your events and your businesses where ever you are!

I really hope that you will all like the new look Askei Kataskei as much as I do and I certainly welcome feedback on ways we could continue to improve. Also if you have any artwork, poetry, essays, photographs, anything Hekate related really then our new email address is:

askeikataskei.editor@gmail.com

Tara Sanchez
Cheshire Spring Equinox 2015

KEYBEARERS MESSAGE



In this edition we say goodbye to **Kenn Payne** who has stepped down as Editor of *Askei Kataskei*. Kenn was instrumental in leading *Askei Kataskei* since its inaugural edition in the summer of 2012, and it has been through his work devotees, artists and scholars from around the world have been able to share their work and inspiration here, both to members of the Covenant of Hekate and to the wider Hekatean community.

Thank you Kenn, we wish you well in all your endeavours – May the Torchbearing Maiden of the Mysteries always bless and protect you!

Tara Sanchez, who co-founded the Covenant of Hekate with me back in 2010, and whose work and support back over the years has ensured that the CoH has continued to flourish, will be taking on the role of Executive Editor of *Askei Kataskei*. Some readers may know Tara as the author of the book *The Temple of Hekate*.

Tara is being supported by **Vikki Bramshaw**, who has taken on the role of Creative Editor. Vikki, like Tara, has been a member of the Covenant of Hekate and has served our community as a Torchbearer from the very beginning. Readers may know Vikki as the author of *Dionysos: Exciter to Frenzy* and *The Craft of the Wise*.

May the Lady of the Crossroads continue to lead you down path-

ways of greater understanding and inspiration so that you may prosper in your new roles!

Change is very much the theme of the Covenant of Hekate at the moment, as we prepare for the 6th annual **Rite of Her Sacred Fires** we are also preparing for some major changes. Over the coming weeks, we hope to migrate to a paperless membership application process, which is in keeping with a growing international community in the 21st century! We recently made our new membership guidelines available to existing members and was received with praise and support. Kudos to the team of Torchbearers who spent many hours working on it!

My personal life is also about to undergo some major change, as I am preparing for an extended period of travel with my seven-year old son. Our plans will be taking us to all kinds of fascinating places, including Sicily, Athens, Samothrace and a number of other places with historical associations with our three-formed Lady of the Mysteries.

I would like to thank all the many CoH members who have in recent months stepped forward and offered their help and expertise with the various tasks and projects which will ensure that our community will continue on firm foundations during my time away and into the future.

I will of course be sharing some of my experiences with readers here, as well as through my blog.

May Her flames be a bright flame leading you through the changing seasons in the coming months, With many blessings from Glastonbury,

Sorita d'Este
February 2015



Sorita d'Este
www.sorita.co.uk

NEWS & EVENTS



Rite of Her Sacred Fires

Full Moon - May 2015

A global celebration in honour of the Goddess Hekate

Feed Your Soul, and Enlighten Your Mind

www.sacredfires.co.uk
www.hekatecovenant.com

Join us on Facebook:
<https://www.facebook.com/groups/riteofhersacredfires>

Image courtesy of Sara Neheti Croft ©

The 6th Annual Rite of Her Sacred Fires

The Rite of Her Sacred Fires is an annual international devotional offering to the Goddess Hekate, and takes place on the May Full Moon. The first year this rite was held was 2010, and it coincided with the publishing of the anthology "Hekate Her Sacred Fires" by Avalonia Books. Since then the Rite has taken upon itself a life of its own and is now celebrated annually around the world and the rite itself has been translated into two dozen different languages.

For further information visit:
www.hekatecovenant.com

Rite of Her Sacred Fires - Glastonbury UK

The Sanctuary of Hekate Soteira will be celebrating in Glastonbury the ROHSF at the Avalloka Grove. Open to all interested. Please email enchantress@SORITA.CO.UK for details.

Rite of Her Sacred Fires - Lugo Spain

The Sanctuary Hekate Angelos will be celebrating HSFR in Lugo Spain

For Further Information contact:
sha@portalisadora.es

Rite of Her Sacred Fires New York

Unable to attend this years Rite of Her Sacred Fires on the 4th? Well if you like in New York you get a 2nd chance.

Hekate's Sacred Temple in New York will be holding a Rite of Her Sacred Fires ritual during the dark moon on the 17th of May. For further details contact Adrienne Lynn Mangalos through her facebook profile.

www.facebook.com/adrienne.l.mangalos

Signs & Symbols



Symbology of the Goddess Hekate

This is the first of a series of articles exploring symbols associated with Hekate. With each issue of *Askei Kataskei*, I will present a different set of symbols, discussed in terms of references from the far past, yet also making reference to modern-day practice and inspirations.

Yet, before we delve into the subject of precise and discrete symbolism, it is also important to note that Hekate, again in the Chaldean Oracles, governs the working of all symbols. As the Cosmic Soul, situated between the intelligible and sensible worlds, she both separates and connects. It is by Hekate's power that an image or object in the sensible, material world is linked to an immaterial essence or power in the intelligible, spiritual world. She governs the path from one to the other, making the magical use of symbols and sacred words possible.

Hekate and Numbers

Like the working of symbols, Hekate as the Cosmic Soul is associated with all numbers and even the concept of number and measurement. In Plato's *Timaeus*, the Cosmic or World Soul is said to be composed of Number and all numbers, because it is through numbers that the Cosmic Soul organizes and orders the manifest

world. The Soul (Psyche) receives the Ideas or Forms from the divine Mind (the Nous) and converts them into mathematical principles which are then projected onto matter to construct the world. Numbers are to the Cosmic Soul, as the Ideas or Forms are to the Divine Mind.

2 – Two

Two is the number of Her torches in many depictions. As a Goddess of liminality, Hekate is often bridging, yet separating, two places or two powers.

3 - Three

The ultimate number for Hekate, three is most often associated to Her as we have seen so many depictions of Her with three faces or three bodies, beginning with the images from Alkamenes in the 5th Century BCE, and she is often addressed by epithets that refer to her triplicity or the triplicity of her powers: Triformis, Trimorphis, Trioditis, and Trivia. The last two epithets refer to Hekate as a Goddess of the crossroad, most often the meeting of three roads (versus the four-way crossroads often associated with Hermes). This three-way crossroads is not only the literal meeting place of three roads, but also the cosmological meeting place of three worlds - Sky, Earth, and the Sea - over which Hekate is granted power and influence in Hesiod's *Theogony*.

Her triplicity is reinforced by the association of Hekate with the

Moon according to Porphyry:

"...the Moon is Hekate, and is the symbol of her varying phases and of her power, which is dependent on those phases. For this reason, her power appears in three forms, the figure in white robes, golden sandals and lighted torches being the symbol of the new Moon. The basket, which she bears when she has mounted high, is the symbol of the cultivation of crops, which she causes to grow according to the increasing amount of light she gives. The symbol of the full Moon is the goddess wearing brazen sandals...."

In relation to the Moon, Hekate is part of a trinity consisting of Artemis, Selene and Herself. In the Chaldean Oracles, She is also one of three, being between the Divine Mind and the Demiurge.

4 – Four

Among the Neo-Platonists, four could be associated to Hekate as the Cosmic Soul in that the number four can be said to represent the force that organizes and produces the material work through the 4 elements.

cont....

Signs & Symbols



6 – Six

Nicomachus of Gessa identified the hexad (six) with the Cosmic Soul and even referred to the hexad as “projection of Hekate”. Like the Cosmic Soul, in the number six opposites are brought into harmony which can be seen in the hexagram as a union of an upward and a downward pointing triangle.

9 – Nine

The power of three multiplied by three. Plus, nine is number associated to the moon (Yesod) in Qabala.

10 – Ten

Like the number four, ten organizes matter and also represents the delimiter of the world, like the Cosmic Soul.

12 – Twelve

In his discussion of Plato’s Republic, Proclus connects the number twelve to Hekate in Her capacity as the Cosmic Soul: “twelve has the ability to bind together and harmonize diverse elements, whether they be of the individual body or the Cosmos; Twelve is the most complete boundary, resembling the causes that roll together the limits of the Cosmos...Therefore in the Laws (Plato) allotted the twelfth month to the worship of the chthonian deities, and the theologian says that the greatest goddess Hekate, who closes the boundaries of ‘things within the Cosmos’ and who, on account of this, is called ‘Key-holder’, was allotted the twelfth portion [if the

Cosmos].”

100 – One Hundred

One suggested origin of the name Hekate is the word Hekaton that means “one hundred”.

334 – Three-hundred Thirty Four

In Greek Gematria, this is the number for Hekate, “Ἑκατη”.

The Numbers in Practice

The most significant number association is three, the pre-eminent Hekatean number which connects to her through literature, art, and through her identification with the Cosmic Soul in the mysterious theurgic verses that comprise the Chaldean Oracles. These other numbers featured above seem to be quite a stretch compared to the many ways in which three is so closely identified with Hekate.

In practice, we depict Hekate in threes and use three colors in our ritual spaces. In rituals to Hekate we may also chant and perform actions in threes. Also, giving offerings in threes is a powerful way to build a connection to Her.

Two is a good number for candles or torches in the ritual space, especially when the priestess or priest identifies with the Goddess by holding one in each hand.

In my experience, the number twelve is the most suited to delimiting the magic circle, more so than ten, because twelve is divisible by three, four, two and

six. (other numbers bearing some relationship to Hekate) So much is contained in this number. It is also the number of the astrological signs, the ring of fixed stars that surround the earth and the solar system. For rites to Hekate as the Cosmic Soul, twelve lamps placed equidistant around the perimeter of the circle make it the boundary of the known Cosmos. Another approach to this is to make a twelve-side polygon within the circle.

In the use of symbols, though a foundation in established tradition through reference to literature and other sources is important, you may over time discover your own through personal gnosis. and lead you beyond the known and documented lore. When Hekate beckons to you, you must follow.

Larry Phillips,
www.aurumsolis.info



A moment to ... *Meditate*

Make yourself comfortable, Close your eyes.... and Take a deep breath in, and then exhale slowly, do that again and exhale slower still. Work with your breathe for a while, observe it flowing in and out of your body while you centre and prepare to paint the picture of your new surroundings in your minds eye

PAUSE

You are in a beautiful garden, all around you are bushes and trees, obviously very well cared for and the sound of birdsong fills the sunshine. Ahead of you is a pathway, and over the pathway are arches and on these arches are roses. Climbing roses of all colours almost glowing in their beauty. Start to walk along this path, the scent of the roses is intoxicating and their colours mesmerising and you know that you are about to go on an important journey.

Choose one bloom to take with you, and give thanks to the plant as you pick its flower.

Ahead of you, you can see that the path leads into a new area separated from the rest of the garden by high hedges. Walk into this section of the garden.

Ahead of you is a large marble statue. As you look at it you see it has four sides showing you four different views of the same female figure.....the same Goddess Goddess Hekate.

The pathway you are standing on splits into four ways.....four directions.....and the statue is in the centre of this crossroads

Take time to look closely at Her four faces and take in her different appearances....

In front of you is Hekate Phosphorus Hekate of the light, holding two torches high lighting your path, keys hanging around her waist, garland of oak around Her head.

To your right She appears to be reaching out to you with hands full of stars, crowned by a crescent Moon This is Hekate Sotiera, Cosmic World Soul

The furthest side has an image of Hekate Cthonia, Underworld Queen and to your left stands an image of Hekate Einalia, Oceanic Hektate who will spend time with today.

Walk around the statue and face the beautiful figure of Hekate Einalia Queen of the Oceans Fishes on Her gown, seaweed in Her hair, Her light eyes shining.

The breeze is stronger here and its almost like you can feel sand touch your skin and you close your eyes against the weather and all becomes calm and still and you feel at peace and when you open your eyes She stands before you and you prepare to journey together into Water, the element of the emotions.

Let Her help you to reach a balance within yourself Let Her guide you to recognise emotional issues within yourself Let Her walk you through the complex pathways of others' feelings. Give Her thanks for spending time with Her and prepare to experience Her presence.

LONG PAUSE

It is time to return and you find yourself back at the statue and She stands before you, and as you Look into Her eyes you see the Oceans reflected within. Offer thanks for Her presence, Her time and Her teachings and again, close your eyes Feel the energy change around you and when you open them She is no longer there, except in the statue before you. Lay the rose that you have with you at Her feet and prepare to walk back along the path. As you do reflect on the lessons that you have been given and prepare to return to your body your seat and the room around you.

Mima Cornish

www.hedgerosehealing.com

THE LONDON PF SAMHAIN RITUAL



Facilitated by The Covenant Of Hekate

Sometime ago the Pagan Federation approached our Key-bearer asking if she would consider performing a Hekate focussed Samhain ritual. A call was put out to any devotees who might like to help facilitate this rite in the name of the Covenant; and as my personal belief is that if you wish to call yourself a Priest/ess you have to be willing to serve the community, I volunteered.

The day started early, meditating and working on the words I would use to call upon the Ancestral Guardians of the elements which had stubbornly refused to write themselves over the previous week or so. This possibly turned out to be a good distraction as it had been reported that the responses from invites had been unusually high and there were rumours that we might see anything up to 80 people attending and I was starting to feel fretful. I am not a stranger to public ritual but that number of people was daunting and had I not had something to focus upon I might have had second thoughts about the whole affair.

After an eventful 200 mile drive into London and a rather sweaty and cramped tube journey with a fellow devotee also from the North of England we finally found Conway Hall which was the venue

for the evenings celebrations.

Tucked away in the corner of a leafy square in the borough of Holborn, Conway Hall is very impressive. It has been open since 1929 and it is owned by The Conway Hall Ethical Society. It also boasts the largest collection of Humanist literary resources within its archives.

So considering its very liberal and respectful history it was not surprising that the energies as we walked in felt very welcoming, and I am sure that had nothing to do with the lively music and rather handsome Zumba dancers who had booked the main theatre for some kind of performance, no really I barely noticed them at all.

But onto serious things, the Altar that we set up was split level following a Hellenic theme, with a Statue by the very talented Claudia Perrero and Images of the Goddess painted by the fantastic artists and devotees, Georgi Mishev and Mima Cornish. As was appropriate for this altar set up, the iconography was raised above the lower alter which contained the offerings to the Goddess. These offerings included gourds, fruits, grains, perfumes, oils, salt and water.

In total we numbered ten, which seemed very fortuitous for certain scholars assign the number ten to the greek letter iota which is also associated with perfection. We

dressed similarly in black robes and scarlet pashminas and it was commented upon a number of times, how professional and perfectly turned out we all looked.

But perfection or not, I think that I can speak for everybody when I say that we were overwhelmed by the turn out. As the ritual began some of us stood at the altar quietly singing the element chant to build an atmosphere, whilst others stood at the entrance anointing those who entered. Over and over we sang as more and more people came in, we sang until we were hoarse. When I dared to turn round to see how many people had entered I was overwhelmed by a sea of faces, over 100 people had honoured us and more importantly Hekate by coming out to participate in our rite. It was humbling especially as the room filled and the voices all joined with ours.

*Earth my body, Water my Blood,
Air my Breath and Fire my Spirit.*

Finally, we managed to usher everybody in, although it was a very tight squeeze, I will never complain about not having enough space to perform ritual ever again for I think we successfully proved that if you have enough room to stand and raise your arms, you have enough room to honour the Gods. Even if I did feel like we were playing pass the Priestess a few times through the rite.



As part of the ritual team we were very lucky to have several very talent Priests in our number and together they performed a very heartfelt invocation of the Goddess and attended our Oracle Priestess for the evening. It seems our Lady is struggling with humanities ecological issues and she was very insistent that we as devotees should be addressing these issues in our everyday lives as an act of devotion to her. Then a short meditation to help people reflect on the messages that our Lady had chosen to give us, our Key-bearer lead us in chanting, this time for the Goddess Hekate herself. This is a chant I know well and one of very few pagan style chants that I use in my personal practise.

After a brief introduction by Sorita explaining the purpose of the ritual and giving a little background about Hekate and also some information about Samhain for anybody who might be new to their path we started the rite proper. We called the Elements, the Ancestral Spirits, the Genius Loci and the Great Goddess herself.

Hekate, Hekate, Hekate dark Mother, you walk with us like no other dark Mother.

Then we honoured our ancestors with a chant that I believe will be used time and time again in years to come for it was both moving and yet easy for anybody to learn and join in with. Its certainly going in my personal journal, for I am not above a bit of blatant plagiarism in my personal devotion, after all why re-invent the wheel.

This brought us to the end of the ritual which had flown by even though in actuality over an hour an a half had passed, so we thanked the Ancestors, Genius Loci, Elements and the Goddess Hekate for attending and we also invited everybody who had attended to take a token (if they wished) of a red rose or a small charm as a symbol that they would, before Yule, perform an act of charity in her name. We sang quietly as almost to a man the participants came.

We remember, we remember, the mothers, grandmothers - where we come from, where we come from.

*Hekate, Ancient Queen.
Dark Mother let us in.
Hekate Ancient Queen.
Let us be reborn!*

We remember, we remember, the fathers, grandfathers - where we come from, where we come from.

And I think we were.

We remember, we remember, the earth, the oceans - where we come from, where we come from.

We remember, we remember, the stars, the heavens - where we come from, where we come from.

We then gave offering to our lady and ensouled the statue on the altar, I can honestly say that in many years of Hekate rituals I have never felt her come through so strongly in a public rite, although her energy was very different from that which I have previously experienced, tempered might be a good way of describing it. But it was unmistakably her.

Tara Sanchez
www.templeofhekate.net

SANCTUARY OF HEKATE MAGNA FULL MOON RITUAL



Experiences of a Priestess



I was invited to celebrate the Full Moon of March in the Sanctuary of Hekate Magna in London, run by Andrea Angelos. I was really excited because it was my first time celebrating a Full Moon abroad.

It has been such a warm and wonderful experience that I want to define it just with three words, as three are the faces of Hekate: Honor, Healing, and Hearth.

Honor. I spent some days at Andrea's, and I started to live the Full Moon Ritual from the right beginning, the days before, attending the whole "cooking" process, so important as the ritual itself. When the ritual day arrived, I

helped to dress the space and the altar and I helped cleaning all the needed items. I couldn't help but thought that I was really lucky to be allowed to do that. More than lucky, it was a true Honor. Indeed, I felt that somehow Hekate was telling me "I know who you are". And everyone there - other CoH members, other attendees, Andrea's family, other Priestesses - were told the same by Hekate: "I do know who you are and I do love you".

Healing. Andrea asked me if I wanted to run the healing part of the ritual. I accepted even if my English is not so fluent and could be a barrier, even if I felt myself not so experienced as the other Priestesses during the ritual. I accepted and I did it. And the Healing occurred. In many aspects, in many planes, in many times. I could feel the magnificence and strength of Hekate, how huge and powerful and generous energy we were moving that night, all together. We were united with Her for healing and so Healing took place.

Hearth. The ritual's night was really cold. Winter + London night + outside + garden + open tent make a mix not so attractive at the first sight. But it was dark, a Full Moon, and we all were there, united in devotion, the flames lighted. And you know what? I could feel the warmth, the warmth of a true Hearth, because I realized that the Sanctuary of Hekate Magna is a Hearth, open to every devo-

tee and every son or daughter of Hekate needing the warmth of the Goddess, regardless the reason and regardless the time.



Hester Aira,
www.hesteraira.com
www.portalisadora.es

When I Call Her Name

Writing Hymns

Writing a hymn to any goddess usually begins with a little bit of research. Hecate is a goddess of antiquity. This gives us a plethora of sources to find just the right words to make our hymn sing. When thinking about a hymn, remember this is used to sing the praises of the god or goddess. It is intended to be an invitation for them to add their energies to the spiritual workings.

I usually begin with a main idea. If I want to write something about cursing for example, I may reference Brimo (Angry One, The Terrifying) or perhaps Agriope (Wild-eyed, Fierce-Faced) to add a little fear to my work. A work related to fertility may reference Eileithyia (nurse of childbirth) or Kourotrophos (child's nurse).

Because of the abundance of information that has been collected on Hecate, finding just the right source is extremely important. A well sited source is always the best selection for this type of work. I recommend the Tumblr site, "Singing for Her" (link at the bottom) as an excellent resource for historical information on Hecate epithets. It is always a great idea to try to trace the epithets back as closely to their origin as possible. Knowing the language spoken, can provide a historic basis for the hymn. Translations, dialects and simple human error can completely change a word.

When writing a hymn or chant it is important to think about cadence or beat your writing will have. Rhyming, while not required, can often help establish this cadence and help with the overall feeling that a piece creates. I generally like to work with four lines stanzas and from time to time I like to toss in a rhyme. The main point is that this speaks to you and your work with the goddess. It has to make that connection that you are feeling.

I put together this piece that I titled, "When I call Her Name." This to me, it takes the aspects of Hecate that I most connect with on a spiritual level and brings them together completely.

When I Call Her Name

*I call,
Hecate Chthonic goddess of the earth and below
Come forth and grant me your wisdom.
Hecate Lampadephoros lamp-bearer, torchbearer
I welcome your glow.*

*I call,
Hecate Einalian goddess of the engulfing sea
Wash into my life with a quenching wave.
Hecate Ourania, goddess of the heavens and stars
I pay tribute to thee.*

*I call,
Hecate Kykteria goddess of the night, keeper of the
dead
Welcome the departed at the crossroads.
Hecate Zoogonos seed of life, mother of souls
Through the gates of life, I am led.*

*I call,
Hecate Hyctipolus night wandering queen,
Enter my rites with the great dogs howl.
Hecate Enodia goddess of the wayside
With your torches, your mysteries are seen.*

*When I call her name, I call it time three
Hecate!
Hecate!
Hecate!*

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Sources:

<http://nehetisingsforhekate.tumblr.com/>

<http://theoi.com/cult/hekatecult.html>

The Orphic Hymn to Hecate

The Chaldean Oracles



The Epithets of the Goddess

Hekate of Many Names

Kleidoukhos, Dadophoros, Eilytheia, Basillea, all names that Hekate has born through Her history. Just four of well over a hundred titles and names and qualifiers and descriptors. Each gives us a different perspective of our Goddess, though no name is sufficient to encapsulate Hekate who is the Soul of the World.

Epithets are perspectives, new or old, that Her followers have found appropriate. Some, like Perseia, describe elements of Her mythos. Others may tell us where She had a temple or a cultus, such as Zerynthia. We learn via epithets that She is bright-coiffed, beautiful, maidenly, or angry-voiced, wild, and sepulchral. When a priest or a devotee puts pen to paper and strives to describe Hekate in the poor terms of language, epithets can provide the means to begin.

I have arranged my study of epithets in terms of veracity, not because I only want to use the oldest and most original, but because I believe it is important to recognize how Her titles and descriptors have grown and changed as the world as shifted. Being honest about whence an idea originated and when allows for a greater grasp of what is being created today.

I owe many people for this project. Florian Schlie, Tina Georgitsis, Sorita d'Este, Tara Sanchez, Natalie Baan, Melissa McNair, Nikki Salvatore, Katerina Dogiama-Azeri as well as the community of the Covenant of Hekate as a whole, and the group known as Hekate's Crossroads as well. Without them and their support, I never would have created this project.

If you can assist in this work, please email me at wicketicons@gmail.com with your insights, preferably with a source, and permission whether I can mention your name in later editions of this project.

Ultimately, my hope is that this on-going exploration of Hekate's names helps the community of Hekate's devotees to find inspiration and insight into our vast and enigmatic Goddess. May it be a blessing upon your path, a guidepost, and a light in moments when you need it.

This Edition we will cover Epithets with Historical Precedence some as yet do not have a classical Greek word assigned to them the rest start with the Letter A:

Unknown

?: Subduer of All: Greek Magical Papyri Hymn IV 2714-83

?: Fawn-slayer: Hymn to Selene-Hekate-Artemis, Greek Magical Papyri IV 2714-83.

?: Greatest Overseer: Hymn to Selene-Hekate-Artemis, Greek Magical Papyri IV 2714-83.

?: Untamed: Hymn to Selene-Hekate-Artemis, Greek Magical Papyri IV 2714-83.

?: Who Pours Forth Arrows: Hymn to Selene-Hekate-Artemis, Greek Magical Papyri IV 2714-83.

?: Self-Begotten: Greek Magical Papyri IV 2274.

?: Mistress of Corpses: Greek Magical Papyri III 1-59.



The Epithets of the Goddess

Hekate of Many Names cont...

A

Agriope : Wild-eyed, Fierce-faced, Savage-watcher, wild-voiced : A name associated with Eurydice, Orpheus' wife, likely came to be attached to Hekate when the two were conflated. From Orpheus and His Lute: Poetry and the Renewal of Life by Elisabeth Henry, SIU Press, 1992 p. 3. Also, Maass' Orpheus, 1895.

Aimopotis: Blood-drinker, murderer. Footnote from Catharine Roth discussing the term and its association with Hekate on www.stoa.org

Aktiophis: of unknown meaning: various hymns to Selene and Hekate in the Greek Magical Papyri.

Alexeatis: Averter of Evil: A 5th c. BCE inscription to Enodia mentioned by Sarah Iles Johnston in Restless Dead.

Ameibousa: One that transforms: Oracle Table from Pergamon dedicated to Hekate. (Special thanks to Florian Schlie for the information.)

Amphiphaes: Circumlucent: Proclus. Damascius. trans. by Stephen Ronan.

Amphiprosopos: Double-faced: The Chaldean Oracles, also Reading Plotinus: A Practical Introduction to Neoplatonism by Kevin Corrigan.

Amphistomos: Double-mouthed. Proclus' In Timaeus.

Anassa: Queen: The Orphic Hymn to Hekate. Applied to a variety of Goddesses.

Anassa Eneroi: Queen of the Dead: A title which is perfectly appropriate, though historically was most often applied to Persephone. theoi.com/cult/hekatecult.html

Angelos: Messenger: The ChadenOracles. Associated with numerous Gods. Karl Kerényi discusses the shared role of Angelos between Hermes and Hekate in Hermes: Guide of Souls.

Antaian Theou: She Who Meets: Sophocles' Rootcutters.

Aphrattos: Unnamed One: In "Taranto" by Enzo Lipolis, Salvatore Garraffo, Massimo Nafissi by the Istituto per la Storia e l'Archeologia della Magna Grecia, 1995, p. 194-5.

Apotropaios: Averting, Averter: Supplementum epigraphicum Graecum (SEG) 42 1816.

Atala: Tender, delicate: Hesiod's Hymn to Demeter.

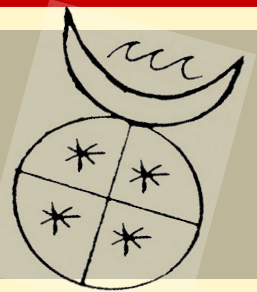
Atala Phroneousa: Gay-Spirited: The Homeric Hymn to Demeter.

Autopheus: Self-Begotten: PGM 4.2274.

Azostos: Ungirt, without a belt: The Orphic Hymn to Hekate.

Sara Neheti Croft
wicketicons@gmail.com

Listen to the Words Of the Goddess



TORCHES BURNING

Tossing and turning in bed: there are two lights, there are two lights... I awake in a tangle of sheets and emotions. I know there are two lights; I know she carries two torches. Why is this being pointed out to me again and again?

Sometimes it is an image of two torches moving away from me as I follow, guiding me, keeping themselves slightly shrouded, reminding me there is still so much to discover.

Sometimes there are two fireflies dancing; a weaving whirl of wonder, leaving trails across a black so deep as to make the void seem bright.

But now it seems my own eyes are the lights, the torches in my own existence, and sometimes, recently, they are dimming. Am I taking too many tasks on board? I don't know. I don't feel overburdened as such, yet the days fly by at an unaccountable speed and nothing is achieved. Am I second guessing myself? Almost certainly, but how does one avoid this when every choice is a maelstrom?

Two lights cast two shadows, and the simplest way to realise the significance of this is to step slightly to the side of whatever you are looking at. Now the object looks different. You can see another facet. The light, and the shadow, are in different places.

The two torches in my dreams are reminding me that I don't have to look at everything head on. Take a different view point. Find a different perspective.

I light two candles and place a rock between. I watch the rock's shadow flicker and morph, and realise how transient even the most solid of things can become with a little magic. Her face peers kindly at me from between my own twin lights, her hounds at her feet, poised and ready to move.

I am ready to move too. And ready for a better night's sleep.

Mabh Savage,
www.soundsoftime.wordpress.com

The Cover Image By Shay Skepevski



Hekate Einalia

I was excited to explore this aspect of Hekate when approached by CoH Torchbearer Tinnekke Bebout with the idea of an icon piece for her new temple Sanctuary of Einalia. Einalia is one of Hekate's Orphic epithets, meaning 'Of the Sea', and reminds us of the Goddess' rule over this world (as well as Earth and Starry Heaven). In the search for further descriptions and inspirations to this particular face of Hekate, I remember the words of Hesiod in his Theogony:

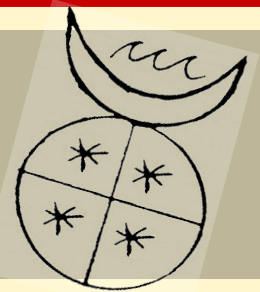
"and to those whose business is in the grey uncomfortable sea, and who pray to Hecate and the loud-crashing Earth-Shaker, easily the glorious goddess gives great catch, and easily she takes it away as soon as seen, if so she will."

Of course it all begins with a vision of the sea, with a strong shoreline present at the foreground, which we wanted to symbolically remind us of liminality, and a full-faced moon was chosen to invoke a Queen of Tides, a phase when the Moon's command over the ocean is greatest. The bow of Her great bronze Key ends with a Trident's head (as a symbol of the 'Goddess called upon with Poseidon') and hung atop of the horizon, touching, connecting, and separating both the Heavens and the Sea, further exaggerating her liminality. Hekate appears shell-like in Her traditionally cut dress, and seven great pearl-like stars halo Her shell-like crown, reflecting the traditional seven rayed crown of The Hecate Chiaramonti (Museo Chiaramonti), which I hoped to bring its more celestial symbolism down to a marine one by creating pearl-like lights.

Einalia will soon travel over the oceans and find her way to Chicago, USA, in the hands of Tinnekke Bebout and her Sanctuary of Einalia

Shay Skepevski,
www.thelunatikwitch.com

SMALL BUSINESSES & CLASSIFIEDS



This is a new feature, for devotees and about devotees, if you have a business that you think might be of interest to other members of the CoH please send an email to askeikataskei.editor@gmail.com

HedgeRose Healing

Healing , Art, Card Readings and Meditation

Based in the North West England, Skype/ email readings available, distance healing requests welcomed. Please join me on Facebook, Twitter and at my website HedgeRoseHealing.com for more details.

www.hedgerosehealing.com

Sosanna's Closet

Sosanna's Closet. For handmade custom pottery, hand built statues and jewelry as well as witchy apparel. I try to put as much recycled materials into my work as possible. Much of my work reflects my dedication to Hecate.

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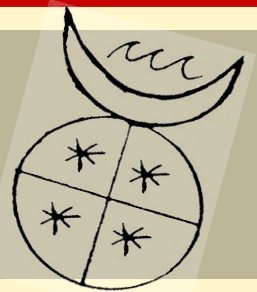
Hester Aira - Spiritual Medium

Hester can help you to communicate with your the Angels, Spirit Guides and Masters and other Light beings to receive the guidance you need to achieve improvements in all aspects in your life, to move forward in your spiritual development and to experience an increased state of consciousness. Services offered in both Spanish and English. Private consultations for specific concerns, via Skype or email. The fee per consultation is 80€. In person sessions or consultations take place in Lugo (Galicia, Spain).

For appointments or more info, please contact me via email: hola@hesteraira.com.

More info in www.hesteraira.com.

SUBMISSION GUIDELINES



WE NEED YOUR HELP!!!!

We are always looking for content for our magazine, do you have a poem, or an essay or a photograph, even a recipe or an event you want to advertise, we desperately need you!

Submissions can include, but are by no means limited to:

1. Historic articles (at least 500 words long, and no more than 3000)
2. Poetry (between 125 and 600 words long, ideally)
3. Recipes for incense, food, oils etc. (between 250 and 600 words, ideally)
4. Experiential essays - especially in relation to CoH Ritual experiences (at least 500 words long, and no more than 3000)
5. Reviews of books, gatherings, events etc (at least 300 words long, and no more than 850)
6. Photography (shrines, ritual gatherings, creative offerings) and artwork (drawings, paintings, prints)
7. Copy for Classifieds - 300 words max
8. Readers Comments - 300 to 500 words max

Disclaimer

Askei Kataskei is an e-zine produced by volunteer members of the Covenant of Hekate as an act of devotion to Our Lady of the Crossroads. The views published herein do not necessarily represent the views of The Covenant and it should be stressed that the information contained in this magazine is for general information and entertainment purposes only. While The Covenant of Hekate endeavors to keep the information up to date and correct, The Covenant makes no representations or warranties of any kind, express or implied, about the completeness, accuracy, reliability or suitability of the information, products, services, graphics or practises contained herein. Any reliance you place on such information is therefore strictly at your own risk. In no event is The Covenant liable for any loss or damage either emotional, physical or material; including without limitation, indirect or consequential loss or damage, or any loss or damage whatsoever arising from loss of data or profits arising out of, or in connection with, the use of information in this e-zine. In addition this e-zine can provide links to websites which are not under the control of The Covenant of Hekate. We have no control over the nature, content and availability of those sites. The inclusion of any links does not necessarily imply a recommendation or endorse the views expressed within them and readers visit them at their own risk.

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Meet some of our contributors ...



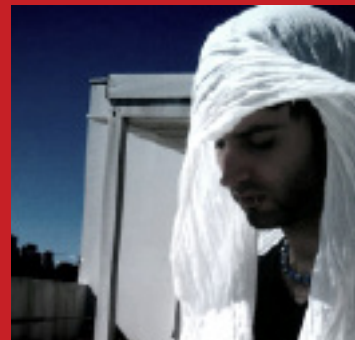
Larry Phillips - Larry Phillips is an initiate of the Order of Aurum Solis, a solitary practitioner of Traditional Witchcraft, and a longtime devotee of Hekate. He currently resides in Lawrence, KS, USA.



Mabh Savage - Mabh is an artist, a poet, a musician and devotee of Hekate. She is the Author of, *A Modern Celt: Seeking the Ancestors* Published by Moon Books. She lives in the UK.



Hester Aira - Hester is a Torchebearer for the CoH and Priestess Hierphant in the Fellowship of Isis, she is an intuitive healer and live is Lugo Spain



Shay Skepevski - Shay is a painter and a poet, inspired by the magic of old-world. He is a Torchbearer for the CoH and an initiated Witch. He is Author of *Lunatik Witchcraft*.

Say Hello to Vicki.....



Vikki Bramshaw is an author specialising in pre-Christian religion and esoteric traditions. Some of her passions are religious history, theurgy, initiatory rites, and trance. Her latest book, *'Dionysos: Exciter to Frenzy'* was published with Avalonia Books in Spring 2013.

She is also a whizz in desktop publishing and is now the supertalented creative director of Askei Kataskei