

Askej Kataskej

the official Covenant of Leksate ezine



Issue 3

CONTENTS...

EDITORIAL.....	3
WHAT IS THE COVENANT OF HEKATE?.....	4
ENCHANTMENTS FROM THE KEYBEARER.....	5
DIVINE MIDWIFE BY MME. HUMMINGBIRD.....	7
THE HEKATE TAROT PROJECT BY TINNEKKE BEBOUT.....	8
HEKATEAN ROSARY BY CICATRIX ALBA	9
INTERVIEW WITH SHAY SKEPEVSKI.....	10
CALLING TO HEKATE FOR JUSTICE BY SOSANNA.....	14
FINDING HEKATE BY MABH SAVAGE.....	15
DANCING THE LABYRINTH BY MME. HUMMINGBIRD.....	17
SANCTUARY OF THE NYKTERIAN CROWN BY NAZA COGO.....	19
YULE WORDSEARCH BY ROBERT PODMORE.....	22
OCEANIC HEKATE BY HAZEL.....	23
A VERY SIMPLE HEKATE INCENSE BY FLORIAN SCHLIE.....	28
FEAST DAY OF HEKATE & HEKATE SEA MAGIC [EVENT] BY TINA GEORGITSIS.....	29
OF SEX, DRUGS & PIGS BY SELENA KIRKE.....	30
READER'S SHRINES.....	36
NOUMENIA: DRAWING DOWN THE NEW MOON BY FLORIAN SCHLIE.....	38
REVIEW: LUNATIK WITCHCRAFT BY NAZA COGO.....	40
RECIPE: GARLIC CHILLI BY ROBERT PODMORE.....	40
PRAISE BE TO HEKATE BY KENN PAYNE.....	41
HEKATE HER SACRED FIRES 2013 [EVENT] BY TINA GEORGITSIS.....	42
SUBMISSIONS GUIDELINES.....	43
CONTRIBUTORS THIS ISSUE.....	44

Editorial

Khairz my fellow Hekateans! It's that time again and here is another jam-packed issue of Askzi Kataskzi. Though I have experienced my fair share of teething troubles getting this one to you, I am sure you won't be disappointed with the [belated] bumper-sized edition that was meant to see 2012 out with a bang!

2012 was such a tough year for many, myself not withstanding, and so it seemed fitting that so many devoted people should contribute to this year's end edition of the zine. Hekate is making Her presence continually known, thick and fast, the world over and many already feel Her shifting up a gear as we cross the threshold into 2013!

We had so many fantastic submissions for this issue I didn't want to leave too many until the following issue and so a nice, juicy third issue seemed like the right things to do - after all, three is the magic number, right?

From beautiful devotional poetry to enlightening and fascinating articles we are also extremely fortunate to have another exclusive interview for you; this time with none other than author, artist and priest - Shay Skerpevski! And special thanks to John McGuire Jr for the use of his stunning altar image (featuring another fabulous statue by Jeff Cullen) that graces the cover.

We are also fast approaching the fourth annual Rite of Her Sacred Fires which coincides with the Full Moon each May. And I'm sure we are all eagerly and hopefully anticipating a second Symposium to take place as well!

Many of the Sanctuaries have been inaugurated with some holding their first public gatherings - be sure to share with us if you are lucky enough to attend one of these amazing places.

I hope you will enjoy this issue as much as I have enjoyed piecing it together (headaches and technical problems aside!) And remember to keep your contributions coming!

En Erzbos Phos!

P.S: There is now an official Facebook page for Askzi Kataskzi: <https://www.facebook.com/AskziKataskei> containing news, previews, links, submission guidelines and much more to come.



Kenn

What is the Covenant of Hekate?

The Covenant of Hekate (CoH) was born out of the desire to create a community and centre of study for those who share a passion for the history, mysteries and magic of the Goddess Hekate. This desire was dramatically demonstrated on 27th May 2010 when thousands of people worldwide performed the Rite of Her Sacred Fires ritual created by Sorita d'Este in a unique act of devotion to the goddess Hekate.

Within the CoH we view the Goddess Hekate as the Cosmic World Soul. Hekate is a liminal goddess who often expresses herself through Triplicities of form and power, such as her three bodies facing three ways, her control over land/sea/sky, birth/initiation/death and divination/dreams/oracles. We believe that she is a natural force whose power extends through all realms and whose formless fire illuminates the path of the universal mysteries, where she is both our guide and initiator.

Within the CoH we explore the Mysticism and Magic of the goddess Hekate through the practice of theurgy ('divine-working') to achieve henosis (union with the divine), through contemplation, experience, intuition, divination, meditation and ritual within the realms of the Western Esoteric Traditions.

The CoH is rooted in firm foundations of knowledge and practice from the traditions of the ancient world which honoured Hekate. This knowledge and practices form the basis of the modern manifestation of Hekate's worship in ways relevant to this age and accessible to all who seek her mysteries. The torchbearers of the CoH are individuals from around the world who through their actions and studies are shining the light of Hekate's torches and expressing the spirit of the ancient mysteries.



Photo: courtesy of Sorita d'Este

ENCHANTMENTS

FROM THE KEY BEARER

Greetings from the Winter Solstice in Glastonbury!

The end of one cycle and the beginning of another is always symbolic of something. Maybe as we all move into the new Solar year at the December Solstice we should focus on learning from both the good and bad decisions of the past solar year, and how we can apply that wisdom to the new year ahead of us. Transitions might be difficult for those amongst us who dislike change, but regardless they also bring new and exciting things into our lives, and most of all keep things interesting!

We can all sit around and wait for the next apocalypse, but ultimately I strongly believe that we all have the ability to change and mould our own futures. Reflecting on my own 2012 it has been a year of beginnings and endings, but nothing in small measures! I know 2013 is going to have a difficult and very busy beginning to it for me, but at the same time I also know that I will not be walking that journey alone – with the support of friends and colleagues it is going to be one of the best and most interesting years of my life, because I plan on making it so.

This is also, for me, very much part of striving to live a life which is spirituality aware and fulfilling. Being dedicated to the work and mysteries of the Torch-bearing Goddess of the Mysteries involves a great deal of adjusting, especially when she decides to shine the bright light of her torches illuminating a dark corner you have not seen before when it becomes necessarily to adjust one's vision fast and without hesitation. Yes, the light of those torches might sometimes be too bright to see, or indeed make it blindingly painful

to see, but with practice it is possible to at least catch a glimpse most of the time.

In the last few weeks members of the Covenant of Hekate worked in five separate teams to create unique and interesting rituals for the Winter Solstice, the texts of these ceremonies are now available on the members-only Facebook group; and will also hopefully be made available in due course on our organisations' website, www.hekatecovenant.com. I watched each team tackle the rituals in their own unique ways and rejoiced in the unique approaches created by each as they worked together and the variety of work produced with the same basic instructions – and look forward to repeating the process for all the Equinoxes and Solstices, as well as a few other times throughout the year. Well done to all who participated!

In the New Year I will be announcing a release date for a new edition of *Hekate Keys to the Crossroads*, as well as eBook editions for both *Hekate Keys to the Crossroads* and *Hekate Her Sacred Fires*. For those of you who are not already following me on Facebook, please “subscribe” at www.facebook.com/sorcery - there will be news about quite a few exciting projects I am working on emerging over the coming months, and one in which I hope that some of you with an interest in subjects related to Hekate will participate in...!



May Her Torches guide you and protect you on your journey in the coming months.

*Warm Seasons
Blessings...
Sorita d'Este*

www.sorita.co.uk

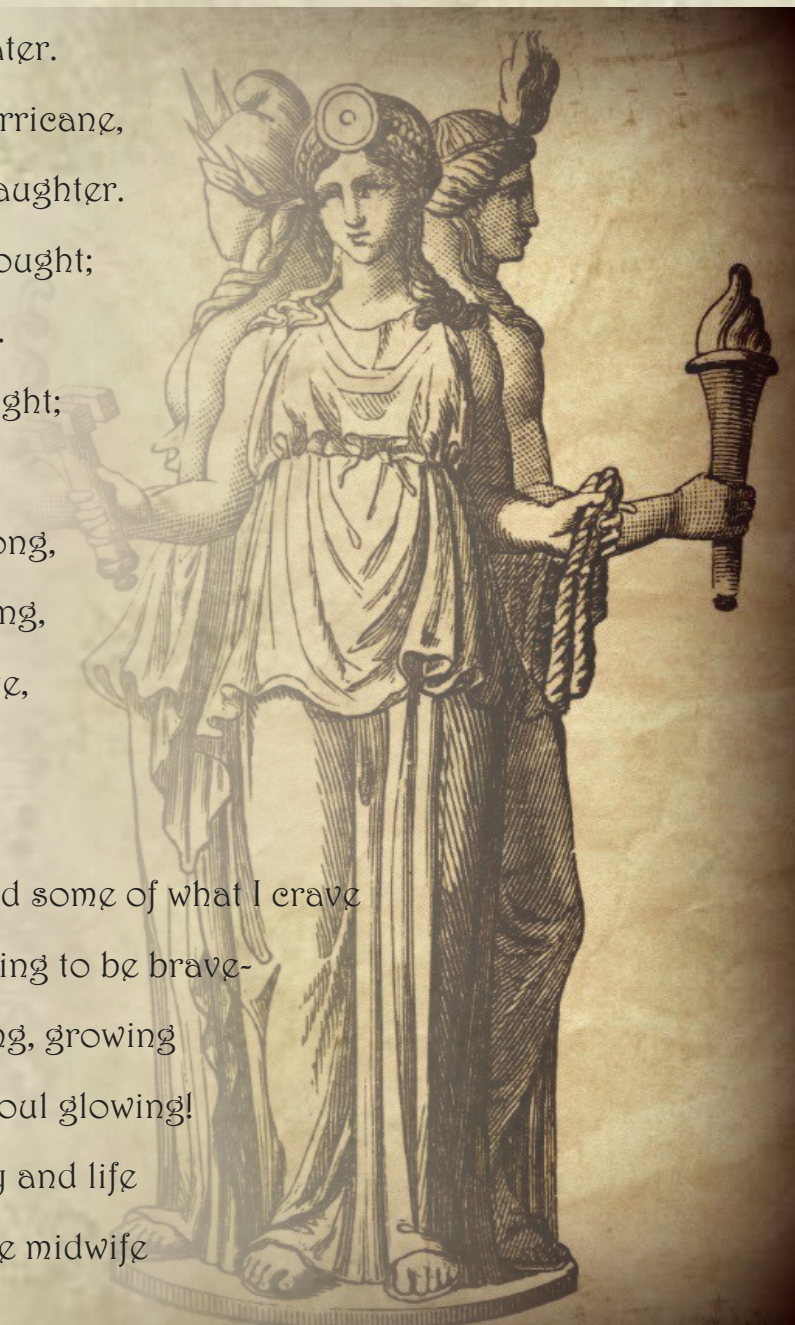
DIVINE MIDWIFE

Written by Mme. Hummingbird

The Illuminated soul so far off; arcane,
Cast adrift in trembling water.
In the eye, but within a hurricane,
I call forth to her as her daughter.
Swirling images, within thought;
falling fast into the Abyss.
Through mist and veil sought;
My Goddess to assist.
This voice growing into song,
This suffering gone too long,
This inner light, that I invite,
Has been there all along.

With everything I need, and some of what I crave
I call forth this power, asking to be brave-
Swirling, bending, kneading, growing
my life exposed, and my soul glowing!
Lit by the power of victory and life
Guiding the way; my divine midwife

Pain and Joy become one,
Where all is lost, but the one-
We come together in fulfilled fantasy-
all that is, and ever could be.



THE HEKATE TAROT PROJECT

BY TINNEKKE BEBOUT

The Hekate Tarot Project was born from a single image. As in most of my experiences with Hekate, it was a sudden flash of inspiration – this time caused by a drawing that my Sister in the Mystai, Hope Ezerins, sent to me. It features the three faces of Hekate quite prominently and has the word ‘Transformation’ written upon it. My eyes just locked upon it and knew that I was seeing something oracular.

Seized by the inspiration, I emailed Hope and asked her if she would work with me on a deck of Tarot featuring images and symbolism of Hekate as a devotional project. She

jumped at the idea, seized by the same inspiration as I was. We quickly agreed to the nature of the Minor Arcana matching appropriate suits with magical elements and decided the Majors would wait until we were ready for them.



Figure 1 - Transformation by Hope Ezerins

That was back in February 2012, and since then the project has alternately raced and dragged towards fruition. 26 cards are currently completed – the Ace through Six of each suit and two of the Majors. Transformation, the original image, is one of them, and the other is an arresting image of Medusa/Hekate Gorgo that jumped on Hope one day and wouldn't let go until she was drawn. Having two of the Majors forced the issue of what we were going to do with them, which considering this is a deck of, for, and about Hekate, isn't surprising. We realized as we discussed it that what to do was actually pretty obvious: the Majors are all going to have a dual name: one for the interpretive aspect of the card, and one that is an epithet of Hekate.

What we did not expect is that as each part of the Path of the Tarot is created both Hope and I live the energy aspects that they signify. While in some cases, such as the Aces, this is actually fun and interesting, in other cases it is something we can't wait to finish, and in the case of the Fives I can say it was no fun at all. However, courtesy of this energy journey, we understand the cards on a deeper level. As I look at each one and meditate upon it, I know what I am going to say about it in the text part of the Project because I have lived it. As we grow and create together, I am thankful to both Hope for sharing her gift with me, and to Hekate for giving us the chance to travel together on the Fool's Journey and to learn more about ourselves and Her in the process.

Image: courtesy of Tinnekke Bebout

Hekatean Rosary

By Cicatrix Alba

It seems like a few of you have had roughly the same idea as I had, so I thought I'd talk you through mine.

I read somewhere that Hekate was the ruler of mermaids, and that red coral was their menstrual blood, so it seemed eminently fitting to use it. The beads are pumpkin shaped which didn't do them any harm either. They are separated by Thai Karen hill tribe silver spacers. I thought long and hard about how to link the beads, and my decision was to go with simple linen thread, which is tough, and knottable.

The other silver elements – the *strophalos*, the coiled snake, and the owl of the rosary - were handmade from silicone moulds using a product called silver-clay. As the name suggests, it is a clay that when dried then fired turns into pure silver. It's an expensive hobby, but I wanted to give unstintingly to Hekate, so silver was my gift.



When it came to how many beads to use and how to arrange them I chose enneads (groups of nine), rather than the more usual decades. I had the power of three times three in mind. Then came the decision of what to do with the beads, and so I went off and did some homework to collect all of Hekate's epithets, and I was surprised at quite how many there were. *Chrusoandemopotichthonia* was my favourite.

I stopped somewhere in the hundreds and decided to select a multiple of nine names to arrange into the nine beads of each ennead. I chose categories such as 'mysteries', 'terrible aspects', 'domain' and 'contradictions' amongst others, and wrote them down in my book of shadows. 54 seemed like a good place to stop, before the chain became ponderously long. I also have a 'tail' leading in, and a tail leading out of the rosary. These beads do not have names, and are there so as to help me clear my mind at the beginning of a meditation, and to bring me back to the world when the meditation is finished.

Now I use the rosary all the time, as a daily contemplation of Hekate's awe-inspiring power and influence. A rosary needn't be expensively made. It is pleasing to know that you have given of your best, but there are many ways to do this and intent whilst making the rosary is more important than any other quality. I have seen other creations strung onto copper wire (excellent for channelling all sorts of energies), made out of Buddhist prayer beads, sequins, and glass beads, each with symbols attached to them that carry some meaning for the user and his or her version of what Hekate is to them. Indulge your curiosity and your creativity.

Photo: courtesy of Cicatrix Alba

Interview With SHAY SKEPEVSKI

VISIONARY PRIEST AND ARTIST, SHAY SKEPEVSKI, TALKS ABOUT HIS DEVOTION TO HEKATE, HIS BREATHTAKING AND POTENT ARTWORK AND THE SUCCESS OF HIS DEBUT BOOK *LUNATIK WITCHCRAFT*.

Askzi Kataskzi: When you think of Hekate or are ever asked about Her, what is the first thing that comes to mind?

Shay: At the times when I find myself thinking of Hekate, countless moments throughout the day, my mind always tends to go Universal. It's almost a natural instinct to expand my senses and my view of not only my place within the world around me but also of the emotions, thoughts, and forces which are moving within me. My awareness of the goddess and the power of the divine within me deepens and I find strength from this moment... I find solace. For me, Hekate becomes the Unconscious mystery of not only my own psyche but also the great Universal and holistic Unconscious. I have come to know that Hers is the soulful depth or "fire" within nature and thus the soulful depth within our own selves. When I am asked about Her from those curious and outside of Her devotion, I usually paint Her Eleusinian face as a Chthonic Guide and Goddess of illumination within the darkness, as well as Her Chaldean face as a Universal Mother of Life and the Cosmic World Soul, whose Thuergie principle inspires spiritual hope and divine knowledge. I see a trinity of torch-bearing Maidens, A key-bearing goddess of the crossroads, and a Mistress of the three worlds.

AK: When did your journey on the path with Hekate begin and has it changed since the beginning?

S: I believe the sacred relationship and understanding between Devotee and Deity is a living thing and therefore a growing and ever changing thing. With Hekate being such a liminal power, revealing Her Mystery appears to be an endless journey. I remember Hekate coming for me in my mid-teens, and for years I found myself ignoring Her "call". It wasn't til the age of 18 when I felt emotionally, psychically and spiritually ready to officially accept Her as



HEKATE PHOSPHOROS
PAINTED BY SHAY SKEPEVSKI



ARTIST, AUTHOR AND PRIEST, SHAY SKEPEVSKI

the deity in my life. My views of the goddess have changed over the years as my practice became heavier and further inspired by the known rites and hymns of Her ancient cults and traditions. At the end of the road, I understand that the face I will see at the center of “Her Crossroads” will be mine along, and She will be the Hekate I’ve come to know through our relationship, as will your vision of Our Lady become intimately your own.

AK: How?

S: It was Hekate who lead me to explore not only the Mysteries of the world, but also the mysteries inherent within my own being. Her power lead me toward great psychological transformation as I explored the realms of the Unconscious. She inspired a psychic clarity that can only be found by growing into a greater awareness of our own personal psychic Underworld... She taught me to look within

to find not only my own power, but the goddess Herself... Her gift of vision has inspired a different way to look at myself and the world, a state of consciousness passed much illusion and glimmers of the mind, through psychic-conditioning. She has given me vision into a greater place... a liminal view. She taught me to see beyond the ideas of “Male and Female”, “darkness and light”, or any other line of polarity. As a liminal power, She, and therefore I as a Devotee to the Deity, become the boundary line and thus both these things and ultimately a sacred third thing which encompasses all and yet neither at the same time. Once I saw myself as separate from Her grace, but now the border-line between devotee and deity has been split open and I find nothing which separates me from Her. As we say: we are the microcosm to the macrocosm, and under Her guidance I have grown to believe that on the deepest level, we are the very Universe and all the powers within it. I am at once, male, female, neither, both, ocean, moon, fire and star... An ecstatic union of all things...

AK: Your art is always extremely powerful; what is your process when creating images of the divine and of course, Our Lady?

S: To be honest I’m not too sure whether or not I have a strict process. I always begin with a very raw idea of what it is I’m striving for, and slowly the vision grows, the energy refines, and eventually everything becomes clear and a little magic is hopefully captured. When painting the visions of Hekate or any subject matter really, the very process of painting becomes a spiritual experience in and of itself, with moments of both ecstasy and serenity attained throughout. Bringing forth into manifestation that which lies within the soul and within my devotions to the goddess... turning my gaze inward and creating from it... my art is a sacred thing for me and ultimately a symbol of my worship. One thing I find extremely inspiring, and which tends to be a recurring theme found in my work, is the night of the full moon. As

devotees of Hekate I'm sure we are all familiar with the power of this luminous night. As Her light illuminates the dark earth so too I find her illuminating our souls as we raise our heads up to the beauty of the dark heavens. These nights are truly a work of art and a vision which inspires my relationship with Hekate deeply.

AK: Your book has a unique and personal quality to it. What would you suggest to people who are perhaps unused to or intimidated by the evocative rituals in it?

S: I believe in the Witch who works and participates fully in their magic, as we use the body as a tool to influence the mind, the mind than to affect the heart, and the heart to inspire the soul. 'Lunatic Witchcraft' hopes to capture a return to a more sensual and ecstatic practice, but as with all things, may it only inspire! The rites in my book are a reflection of my own practices and how I have come to know them, right now. The rites are not written in stone, not even for me, as I myself will find them changing subtly before my eyes with each performance. Let the rites guide you into your own power, I hope many will be able to resonate and take power from the symbolism of the rituals and exercises I include in the book, but more so, I hope many will be able to reshape the symbol and merge it with their own practice. I hold a heavy focus on wine within the book and I appreciate that others may instead take power from the juice of sacred fruits or teas from herbs aligned with the goddess. My goal in writing this book was always to hopefully inspire others to reveal their own power... may She bring nothing but beauty to your practice.

AK: If you had to do it all over again, would u change anything in your latest book?

S: Absolutely, the whole thing! I think I could have stayed in that place (writing this book) for a very long time if I allowed myself, constantly wandering through my mind to find what I have come to know, everything I've been shown and whispered. It's probably the reason why it took me such a long time to finally have 'Lunatic Witchcraft' ready for publication. I can always continue to further refine what it is I am trying to capture because what 'Lunatic Witchcraft' tries to capture is impossible to clearly describe in words: the sacred irrational, ecstatic and liminal madness that is Hekate's, and by definition it is indescribable: the experiential divine, the mystical experience, the sacred fire of Hekate. Saying that, I hold no regrets in what I have created. I tried to remain as honest as possible in sharing my practice, and everything seemed to fall into alignment. I know that may sound dramatic, but at the time when I felt I was nearing the end, manifestation began to quicken very



HEKATE SOTEIRA
PAINTED BY SHAY SKEPEVSKI

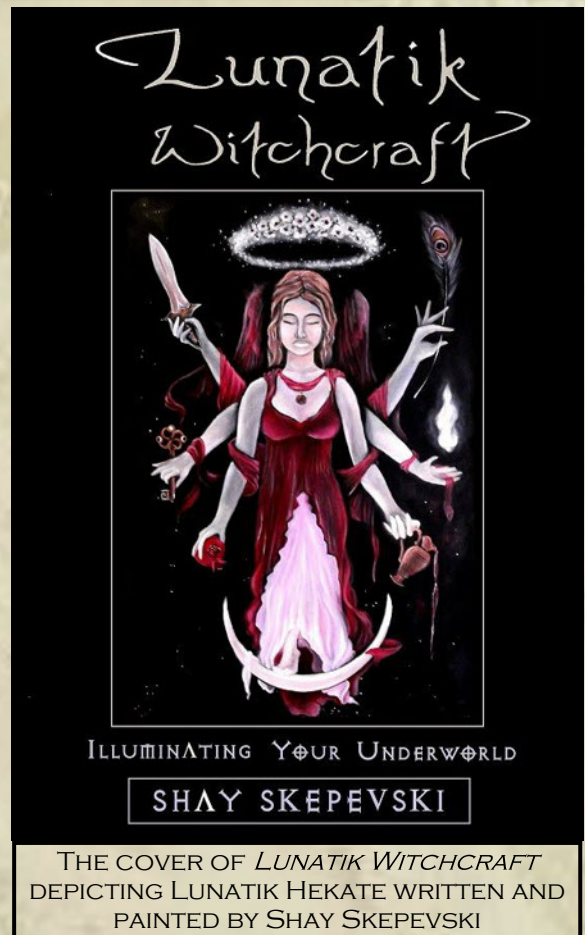
effortlessly. I do, of course, take this as a sign that She, as the deity of my life, is encouraging the work. I even decided to leave a few minor grammatical errors remaining due to this... which I understand that some may think it rough, but in a poetic way it goes hand in hand with the ultimate focus of the book: 'Lunacy', so I think I can get away with it, ha.

AK: Did you learn anything from writing your book and what was it?

S: From writing 'Lunatic Witchcraft' I was able to refine and focus my spiritual philosophies, and capture everything I've learned as a "Hekatean Witch" in a beautiful little book. Through the journey of writing this book, I feel I have clarified a lot about my view of not only Our Lady, but also my understanding of the Universe I am placed in, and my power within it. 'Lunatic Witchcraft' has done nothing but fanned the flame of my spiritual development... she [the book] has grounded my practice, refined my power, and strengthened my devotion.

AK: What are your current projects?

S: I have found myself already gathering together ideas for my next book, which I intend to possess more of a focus upon the practice of magick, with ritual and spell-craft dedicated towards the Devotee of Hekate... I hope to return my focus to the world of art again (even though a great part of me considers 'Lunatic Witchcraft' a work of art in and of herself). I am currently inspired by so many visions of the goddess which have haunted me these past two years. I plan to dedicate some of my energy towards bringing them all out of me, or at least enough of them, before I begin writing again. I look forward to sharing them with you all in Her name. Khairē Hekate.



PEACOCK VISION PAINTED BY SHAY SKEPEVSKI

CALLING TO HEKATE FOR JUSTICE

Hecate Hecate Hecate

Dark Mother, Mistress of the Night

I call upon you and your hounds under the dark moon

Bring forth your justice with all its might.

Hecate Hecate Hecate

I call out to you times three

Protector of women and those in need

I am here at the crossroads, belladonna in hand

Requesting from you justice for this horrible deed.

Hecate Hecate Hecate

Hear my chant and bring forth justice

Vengeance is not what you give, nor what I seek

Bring forth your powers to protect the meek.



by Sosanna

FINDING HEKATE

BY MABH

SAVAGE

Hekate was introduced to me by others. This phrase sounds like someone walked me over to her at a party, we shook hands, smiled, and, you know, something beautiful began. Well, it's not so far from the truth, although of course the real events are a little less mundane and a lot more complicated. At first, through rite and ritual, I saw Hekate as a form of external anthropomorphisation of the desire we have to analyse our choices and check ourselves before going down certain paths. I saw her torches as the lights of wisdom and clarity, and the crossroads as the heart of every decision we make. I saw her triplicity as the symbol of the many aspects of everything in the universe and every situation, and in this way I guess I began to understand the idea of a world soul, a great energy that could represent everything around me. But it wasn't until I began to have little personal experiences involving her that I began to realise she has a deep and unique personality, and is so much more than a set of ways to understand the world, or an externalisation of my own inner attempts to grasp at the strings of the universe and tie them together in some way. I thought, by honouring Hekate, I was honouring the part of myself that was careful and wise; reflective and understanding; kind and patient; strong and occasionally fierce. But I began to understand that Hekate is not just a part of us, but she truly exists all around us-

moving through us and letting herself be seen and experienced when necessary, all the while leaving us some mystery to drive us forward and keep us asking questions. I began to open, and I mean *really* open my eyes to the things happening around me.



I think now about the times I would call on her for support for a friend in need who feared the loss of a loved one. Then for the rest of that day I did nothing but clean and scrub and literally get my own house in order, with barely a thought for anything else. Was I driven? Did my desire for my friend literally push everything else out of my head, or was this Hekate saying "To honour me, you must honour yourself, your space, your home and your centre"?

The lighting of a candle specifically for her at Samhain and the long, deep meditation that

Photo: courtesy of Mabh Savage

followed, despite attaining a meditative state being one of my weakest skills, and normally enormously difficult for me to attain.

The little improvements I have made in my day to day life, including adjustments to myself: the way I deal with anger, my increased patience and above all, the increased confidence in my own abilities, particularly my creative ones.

But I think the turning point for me has been over the past two years. When I decided to join the COH I was unsure of what it would entail and all I knew at the time was I wanted to learn more and get closer to Hekate. As you may know, part of this process involves writing a hymn, and a cherished mentor encouraged me to put the hymn to music. I have always been involved in music; performance, sessions and composing. It has always been my dream to eventually have a career



in the creative arts. I completed and recorded the hymn which of course is now on the Sacred Fires YouTube channel, and it was an amazing experience. Writing the music itself was quite tricky, as I wanted to use only my voice and a single instrument, and also to create themes that were far adrift from my usual melodies. I stuck with it and took the time and was pleased with the result. Since then I have gone on to complete an album that has been sat waiting to be done for over 8 years, and I have also taken up the written word again in earnest, and this year gained myself a publishing contract which was, wow, unbelievable- not so much that I achieved it, but that I actually put myself forward; was confident enough to say “this is me, this is what I do, will you give me this opportunity?” And of course the answer, in this instance, was “Yes”.

I'm not saying Hekate has been granting all my wishes; that's definitely not how it works. I've done a great deal of hard work, sacrificed time from things I previously thought were important, and even completely changed my perspective on certain aspects of life. My understanding of Hekate herself is really only just beginning. I still know only a fraction of a percentage of what there is to know about her, and will continue my journey of discovery with an open and analytical mind. What I can say is, having made commitments to her, and kept to those commitments, my own desires have become clearer to me, and the level of focus I have in my life, while by no means stellar, is now far beyond what it was before I came to the place I am at now in my relationship with her. I wrote music for her; she gave me the time and opportunity to do more. I wrote words for her; she gave me the guts to ask for the opportunity to write more words, perhaps eventually at a career level. I feel like what I give to her will come back to me multiplied. Maybe not in huge amounts, but enough to encourage me to do more, if that is what I choose. She is still, for me, the queen of choice, and she constantly reminds me now that I, no one else, am in control of what I decide. Each time I put one foot in front of the other, I am walking down a path, and ultimately it is I, with the right guidance, who decides where that path is taking me.

Dancing the Labyrinth

BY MADAME HUMMINGBIRD



Hekate has been with me from the beginning. She is not always the easiest to understand, and her lessons can be difficult, you will not be given anything if you do not show you are willing to learn and evolve. The fact that action and consequences are bonded together has been an important message to me from Her. She is one who helps, but will not do it for you. Ultimately she will make you stronger and more capable of survival in the world.

In much of my private and public work, I have been a dancer. There was a transition in my life that brought me closer to Goddess. Honestly, it was a period of great pain and regret. I had given birth to my son alone, and young. I felt I was unworthy of anything, that I had no special skills or talent. I asked Hekate for help, I needed something that I could do, I needed something to show for my child and my life. I would sit in meditation and begin to move. I would gravitate toward symbols of Hekate, Keys, Knives, lights in each hand, herbs and smoke. I did not always know her name, but I knew her energy and she was coming clearer

as time went on. In my practice I would dance, many times with these items that I felt conveyed the energy I wanted to symbolize. Often in trance, or simply swaying to music I would find the movements that “felt” like she was there. When I dance I feel powerful, I feel that it changes lives.

Since my title is Priestess of Sacred Dance, I have been asked a few times, “why are you dedicated to Hekate? Is she considered a goddess of dance?” well one could say she is, but that is not all she is. If you look to her name meaning, it could possibly come from the Hekateris, a Greek hand dance. There is the idea that Hekate may be or is related to the Minoan Snake Goddess. Whatever relations there may or may not be, she is with me when I dance. She is a Goddess associated with the practice of magic, creation and destruction. The way I often work my magic is through rhythmic movement. You may ask yourself, how can you give the illusion that you are floating? How can you give the illusion that you are serpent? How can it flow with all of the elements? Sometimes I ask myself nothing, and I simply feel the energy around me, and all falls into place as it is meant to.

Being dedicated to Hekate through Caya Coven, my legacy project has been to create and record dances associated to the Goddess. Capturing my art on video and sharing it widely. This way I offer my art up, and I continue to evolve and grow as a Priestess and Sacred Dancer. I have grown and changed to a person I want to be. Even going through my own doubts and debilitating physical injuries I continue to dance on.

Photo: courtesy of Mme. Hummingbird



There are many artistic renditions of Hekate. Feeling her in your work can be lit up by way of ink, by capturing light and movement with camera, song, dance all of the above and more. Sometimes it is more effective to create the space around for others to dance and feel her. For the Bloodroot Honey Priestess Tribes Underworld Crown ritual in October I choreographed a dance for 3 women who would be aspecting the different forms of Hekate in ritual. Each woman held an item that is associated with Hekate. Knife, Bones, and two candles (as torches) The women were

covered from head to toe. Black hooded Robes, Faces covered in white. They danced in these coverings and when the song/choreography had been repeated 3 times, they all came to the middle and took off their masks, disrobed to sky clad and began their message. With such drastic changes of image, you create emotion, both in yourself and in ritual goers. You are vulnerable, and at your most powerful. A lesson from the ritual was one that, you may be in hiding, you may not show yourself to the world, but ultimately you are a unique being, with characteristics all your own. You have the ability to be seen and heard; you have the right to your own voice, You are your own creation. Some women choose to remain silent about the injustices all over the world in regards to women's rights, (and with good reason, they could be killed or beaten or shamed), but if all women stood together in her many roles. We could all make great steps forward into independence and strength. We honor those woman, both who have passed and those who are still living and fighting for women's rights to education, healthcare and freedom.

In my dance video to Hekate in October, I had to meditate and send out energy to ask, what song? What environment? What time of year and what imagery do I use? What is the point? Why am I doing this? I knew it would be in the Cemetery; a place of transition, mourning and solace. The dagger came as a striking image symbolic of The Divine midwife, The one who is skilled in the illusion that is life, the one who is skilled concerning the mystery that is death, the one who knows the ways to transform, grow, evolve, and mold into shape.

The veil; symbolic of the messages being received from the dead at the time of year when we see them the most. Darkness that is easily lifted by light, the light that can be just as easily be put out without tending. We made Offerings of seasonal fruits and juices that can be accessed locally. Figs, Pumpkins, beet roots, garlic, Left at the gravesite, and sung over. There were 3 friends in the cemetery; preparing, creating and receiving. Everything clicked together as it was meant to. The movements were fluid, snakelike, with reverence to the earth and spirits. This is my Art, I dance through the Labyrinth, and I create. This is the way I bring my own vision of who Hekate is and has been for me. No matter what your art, how it manifests is through you. Your life is your art, let it shine!



Photos: courtesy of Mme. Hummingbird

SANCTUARY OF THE NYKTERIAN CROWN OF HEKATE By NAZA COGO

Hymn ~ Nykterian Crown Of Hekate

I call upon you O Hekate Nykteria ,
You who is the Night,
Eternal, Cosmic world soul
Crowned by the stars, illuminating the dark sky
By the power of lunar and stellar forces
I seek your wisdom and mysteries.
In the silence of Night I hear your whispers ,
In the depths of darkness is where I find you
I gaze upon your stars, entranced by your light.
I call upon you Hekate Nykteria
All seeing , all knowing Goddess of the Night
Illuminate my mind through the light of the moon and the stars
As dark Night embraces and brings solace to my soul.
O Hekate Nykteria!
Crown my mind with your mysteries
Fill my heart with your sacred flames
Unite with my soul , so that we may intertwine eternally
From your Night I was born,
For your Night I live through each day,
And to your Night that I should once again return home
Hail Hekate Nykteria

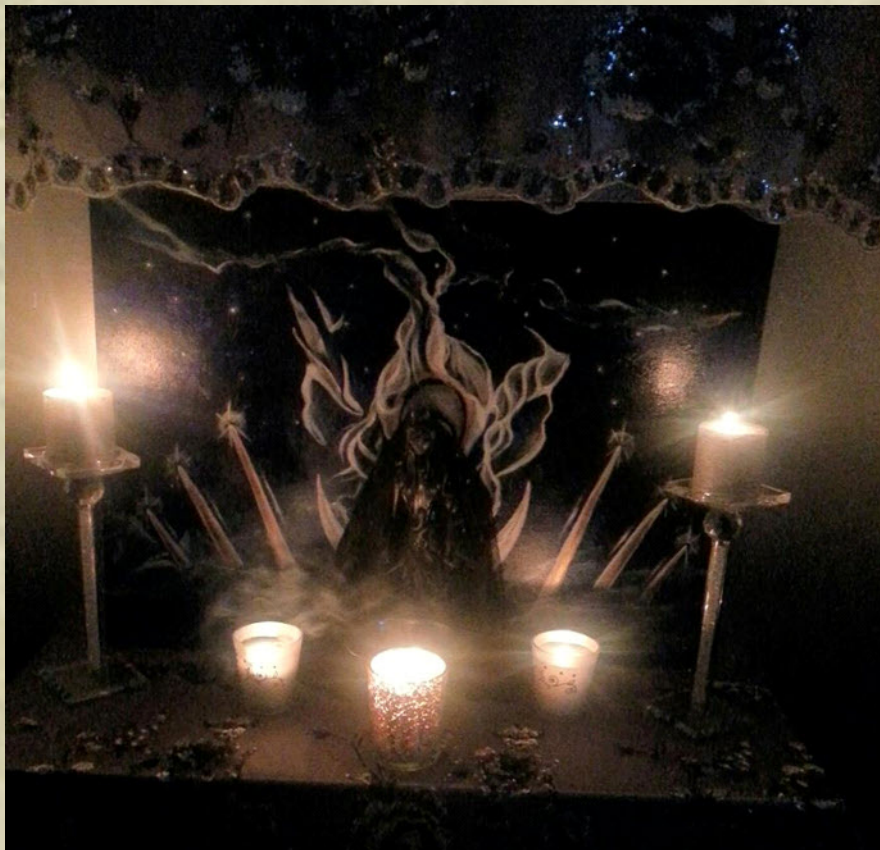
Sanctuary of Nykterian Crown of Hekate was dedicated in my home on the 23/11/2012. After much planning and organising I had put together a shrine which I wanted to represent as the Night , the Stars and the Moon .

I decided to name my sanctuary Nykterian Crown of Hekate . The reason for this is I see the night to be eternal , the night brings not only her but also her whispers. Hekate is a cosmic world soul who is eternal , and my view for the night being eternal seems to fit my path perfectly. Her "Crown " are the stars of the night sky , she was born of the stars within the night . My worship of Hekate is very much night based.

The intent of The Nykterian Crown of Hekate is to serve as a "home base" for local devotees, an extension of my work as a TorchBearer for The Covenant of Hekate.

I have been leading public Rites here in Melbourne Australia since the first Rites of Her Sacred Fires in 2010 which was written by Sorita D'Este in celebration of the book Hekate Her Sacred Fires.

We in Australia have embraced this day as a modern holy day to Hekate where she will be honoured by all every full moon of May.



The Nykterian Crown of Hekate Sanctuary's goal is to unite local devotees together for public and private Hekate related rituals and events throughout the year. To unite devotees to practise, discuss, learn and share knowledge and wisdom of the ancient mysteries of Hekate together in a group environment.

Hekate workshops will be made available for practical workings and for those who may need mentoring or extra support on their journeys.

The Sanctuary Nykterian Crown of Hekate is not only for devotees of Melbourne we have people from interstate who come to attend the yearly public rite and this number is rapidly growing. All are welcome to connect to the group on Facebook as I will be sharing all that happens within the sanctuary.

For further information see:

<http://hekathecovenant.com/sanctuaries/sanctuary-of-the-nykterian-crown-of-hekate-melbourne-victoria-australia>

Join Sanctuary of The Nykterian Crown of Hekate on Facebook

https://www.facebook.com/groups/NykterianCrownofHekate/?bookmark_t=group

Hekate Nykteria Chant

Hekate Nykteria we honour you

Saffron Robed Mistress of the Night we worship you

Nightwandering, guide to the dead we call upon you

Hekate Nykteria, She of the Night we Invoke you

Grant us nocturnal visions, uncover the secrets hidden within the Night

O Hekate Nykteria bringer of light within the blue black skies

Hail Hekate Nykteria

Photo: courtesy of Naza Cogo

The Shrine

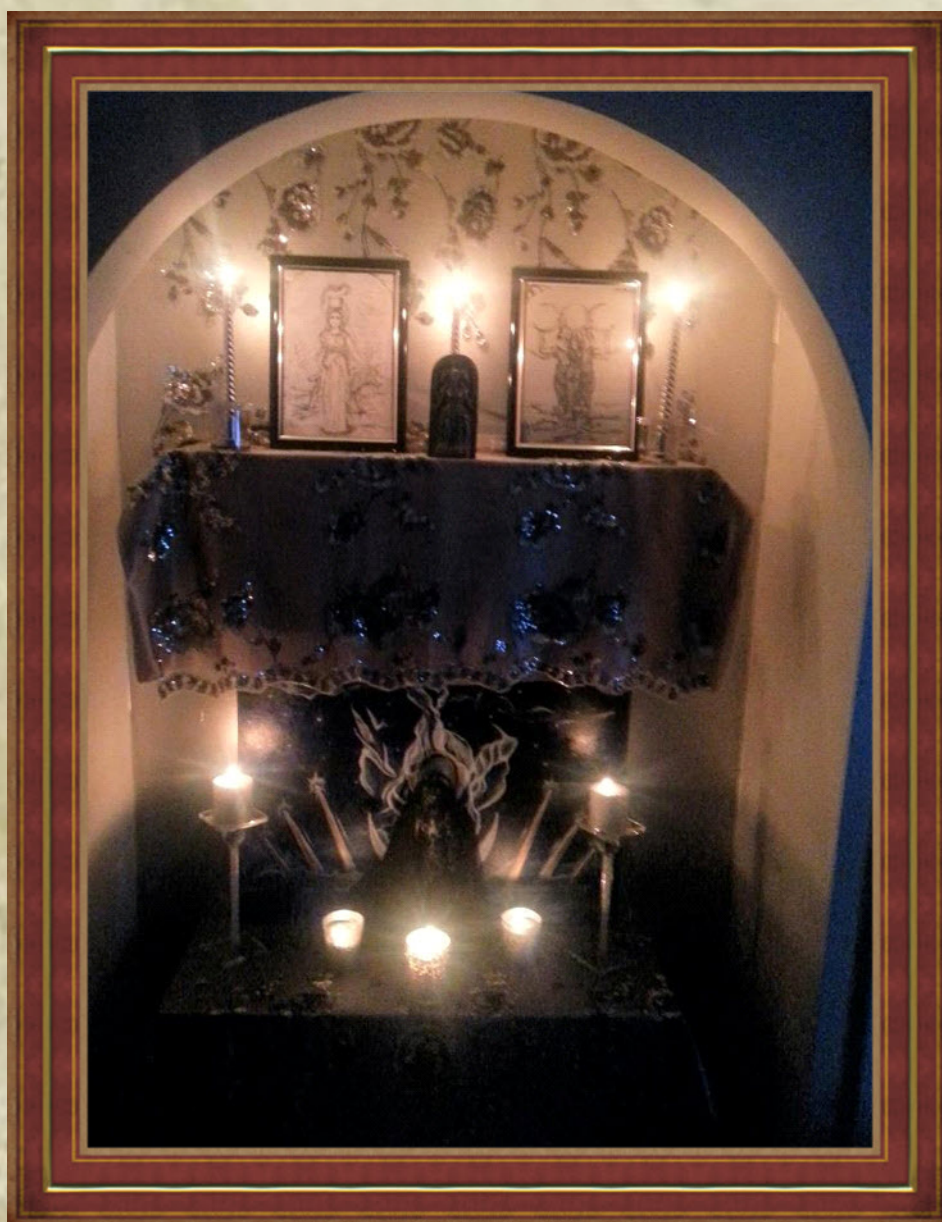
After I had completed dressing my shrine I sat back and just looked at it for hours . As I was analysing why I had placed things where I had realised there were 3 distinct layers which had formed.


Georgi Mishnev's art work is featured on the top shelf. Georgi's practise is extremely traditional and as I studied his images I saw the first layer held Wisdom.

The center features Shay Skerzovski's art , which is a painting of the Night sky and stars with a crown, This is the soul of the shrine.

The Third layer is the altar, which features my statue made by Jeff Cullen , a most superb artist , creator of beauty of the Goddess for the Goddess . The third layer is her place , her homewhere beauty and offerings of the Earth are laid.

I would like to thank Georgi , Shay And Jeff for their divine talent and creations that helped form my vision for The Nykterian Crown of Hekate





YULE

WORDSEARCH

A R D Z O A K K I N G Z V S M
S D R A C Y U L E L O G C I S
E F L T S X S T F I G A S Q O
N E O N G I D E B M N T P B A
K F L U E B H D X D L X O Z B
Z P W H N W S M L E L V D N S
N H E D C L U E T M O Z F U N
I Q Q L U O U O Z B F D L M N
A B M I I V E G N I K N U S I
X O Y W I T E C I T S L O S B
E E N E W L I F E V V S U R O
H N J H E Y C D E X E X N Y R
D P T T H O L L Y K I N G X E
E S I M O R P F O D L I H C H
D E C O R A T I O N S M K H T

CANDLE

CARDS

HOLLYKING

MISTLETOE

CHILD OF PROMISE

SUNKING

YULELOG

THE WILD HUNT

DECORATIONS


OAKKING

THE ROBIN

NEW LIFE

SOLSTICE

GIFTS



OCEANIC HECATE

By Hazel

My adoration of (**Εἰναλιαν**) Oceanic Hecate was born of the foam of the Water path. I took to the Water path as a way of exploring the realm of emotions and relationships, going deep into territory that at the time I found uneasy. Lamnas 2005 found me at a point where my one and first religious path ended, and a new one was to begin. I had become comfortable with my identity (Earth, as I termed it). Unfortunately, I felt that the realm of emotions and relationships was somewhat under-developed. This was probably why Hecate sent me the dream that signalled the start of a Water path right after I asked her for a new path. It was so loaded with water symbolism there was no doubt about it. For years after that up until 2011, the path was simply water in all its forms, learning as I like to think of as- Water 101! Hecate introduced me to Poseidon October 2011, ironically while I was taking a solitary and spiritual holiday in Bath, and I started to specialise in the ocean. That was the door that opened me up to Oceanic Hecate.

Poseidon and Hecate do have a lot in common; after all they share this third domain, which is mentioned in Hesiod's Theogony. They bestow safe passage on sailors, give bounty of the sea, and share sacred animals; fish and horses. They also have a few familial links with each other and occur in the myth of Persephone's abduction. It was only a matter of time before I started swimming with Hecate. Hecate inherited the ocean through her grandmother Eurybia, her father's mother. Eurybia's parents are Pontus (first deity of the sea) and Gaia.

At the time the ocean and Oceanic Hecate came to me, I was in need of healing. An event in 2010 had left me feeling raw and vulnerable inside. It was through the exploration of the ocean and Oceanic Hecate that healed me in the end. I found that the ocean for me represented an escape from the mundane and a free playful nature also symbolised by mermaids. Swimming far away from the rigid discipline of the earth, it can feel as if I am being insulated away from structured world where everyone habits. The currents of the sea can take you anywhere, as can the emotions. Hecate can be many things, but one key lesson of water is never to ignore nor suppress emotions. She is a Goddess that teaches us, she makes us go through whatever we need to. She won't stop a situation for us, but she lets us see and understand a situation ourselves and in our own time. If that means acknowledging and understanding emotions then so be it. It's a key lesson that transverses both what Hecate and what the oceanic currents represents: go with the flow, find your independence, be free, and unbind yourself from the rigidity of earth, discipline and rules. The further you are from the shore where earth and ocean meet, the further away you are from structure. For me, this was the perfect antidote to my academic mind and hardened discipline. This is something that is a balance to be constantly maintained. Pure escapism and extreme emotional reliance needs to be tempered by being grounded and centred. Hecate is chthonic and

Photo: courtesy of Russell Griffin

celestial, and importantly liminal. We can find her in the spaces where those elements meet and therefore balance: the beaches, the surface of the water and underwater caves. When I see Oceanic Hecate in her "lighter" form, she helps me in swimming away from reality temporarily. Sometimes I do it for fantasy; desires play out in that safe environment so that they do not harm me or anyone around me whenever I'm back on earth with reality. Sometimes, I find my balance in the middle of the ocean. The sun is out and hitting the surface of the water; it is a side that I show to others; empathy, flexibility, understanding. Because of this I have actually changed in character, something that my best friends can attest to! For me, this is Marine Hecate in her "lighter" form; the part of her, and me that we want to show to the world. Oceanic Hecate is a mermaid- the feminine aspect of the ocean that combines together with masculine oceanic energies; Poseidon. And just like other mermaids, she loves her freedom and independence, she loves to play and if she finds a man or woman she likes she will tease. Oceanic Hecate can teach lessons of a sexual nature, but they will be lessons for life and not quick fixes. But just like other mermaids, this siren and our emotions can turn quickly and darkly.

The dark side of emotions is one that tends to be most dangerous I think. Whenever a negative emotion takes over- jealousy, anger or defensiveness- words and actions can cause harm. No one knows this better than Oceanic Hecate for she is pure emotions taken to the point of darkness. She is the one oceanic entity that knows exactly what those consequences are. Nearly everyone devoted to Hecate has experienced something traumatic in their lives and have had her help them through a crisis. She is the one that has reminded me to go through all emotions, especially the negative ones. But at the same time, she has left me to go through depression and come out of it by myself. I have known Hecate to have left me alone when I go through depression sometimes. Even when I have had my (respectful) vent, I sometimes get nothing, neither a positive sign nor a slight frown and a few harsh words. Perhaps this is Oceanic Hecate allowing me to express my emotions just because I needed to.

Oceanic Hecate understands and will always allow you to experience the darker side of emotions. It is up to the individual to process and manage them. I have been given a whole host of symbols to manage key emotions specific to insecurities that have been with me so deeply for so many years- some associated with water (like the frog) and some not (like Pegasus). Insecurities are not something that goes away once we acknowledge them. We can only be aware of them and manage them. They come and go just like the flow of the oceanic currents, and if we try to hold them back, then a tsunami occurs and destroys all that which is on land spilling into our relationships. The shadow, in my mind, lives in the deep dark ocean with all the monsters

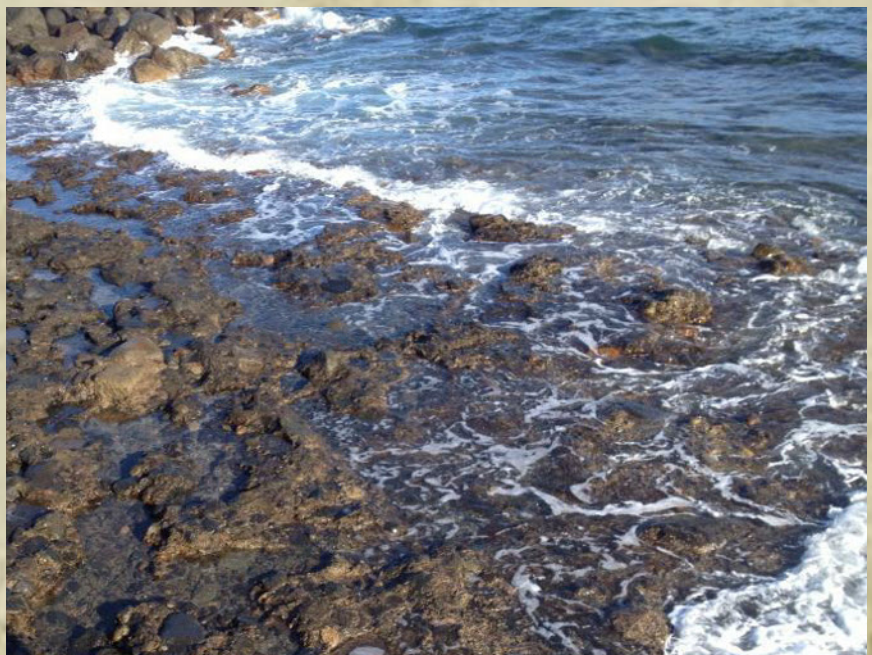
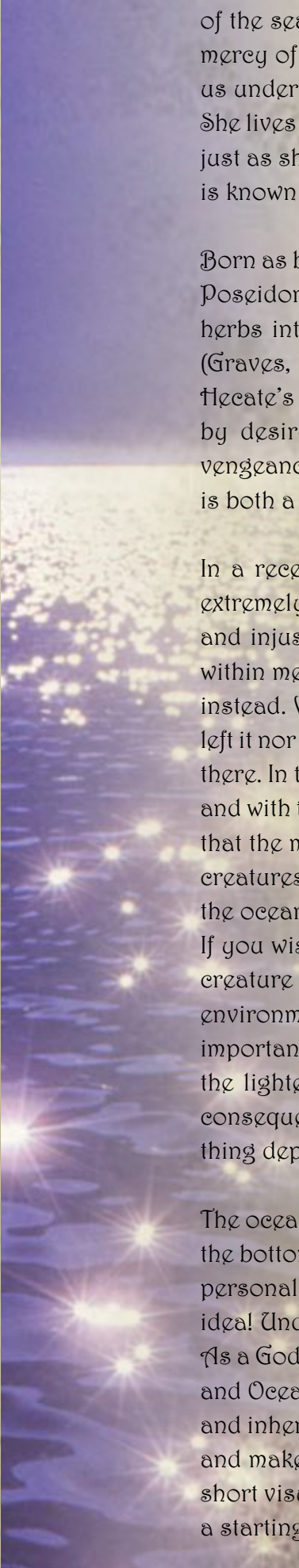


Photo: courtesy of Russell Griffin



of the sea. I believe it lives in the ocean because our shadow (the id) is at the mercy of our emotions. Because Hecate is of the darkness, she wants to help us understand our shadow, and this is how dark Oceanic Hecate can help us. She lives in the underwater caves and feels just as at home with those monsters, just as she can on land with her lamiae and restless dead. In one myth, Hecate is known to be the mother of Scylla with Phorkys.

Born as beautiful maiden, Scylla was desired by Poseidon. But her affairs with Poseidon made his wife Queen Amphitrite so jealous that she threw magical herbs into Scylla's bathing pool turning her into a six headed dog monster (Graves, 1992). Because of this Scylla combines both Poseidon's lust and Hecate's darker side. She represents a victim of jealousy that has been formed by desire. Even though now transformed into a monster, she seeks her vengeance by killing men. She is still deep inside a maiden born of Hecate. She is both a maiden and monster.

In a recent meditation, I explored Scylla. A friend had obtained something extremely easily that I have been struggling to obtain for years now. I felt anger and injustice, but I knew there was nothing I could do. There was a monster within me, but I was not going to let it out on land. So I went to the deep ocean instead. Within my safe and protected circle, making sure no negative energy left it nor entered as an attraction to it, I explored Scylla and let out my emotions there. In this little rite, I unintentionally transformed Scylla back into a maiden, and with this transformation I understood how I can use Scylla as a tool. I know that the monster is still inside. Most of my shadow is represented by mythical creatures on land, but perhaps those of you reading this may have some within the ocean. Ceto, the mother of all monsters, is found within the ocean after all. If you wish to explore your shadow with Oceanic Hecate, or simply use a sea creature as a general tool make sure you do so in safe, magically protected environment, and be sure to cleanse and ground afterwards. This is especially important when conducting rites or rituals emotionally based. Exploration of the lighter Oceanic Hecate and the playful mermaid can have its emotional consequences also; it increases sensitivity, which can be both a good and bad thing depending on the person/ situation.

The ocean is deeper than water so the light of the sun or moon will never reach the bottom of the ocean. This makes the Ocean Path intense and speaking from personal experience on the Water Path, going in deep and fast is never a good idea! Understanding your emotional background can prepare a person first. As a Goddess of knowledge and mysteries, Hecate wants us to know ourselves and Oceanic Hecate can do this by opening up us to our emotional patterning and inherent beliefs that stem from such patterning. She wants to challenge us, and make us understand our emotional background. Below I have included a short visualisation/meditation on Oceanic Hecate, which can be used either as a starting point for journey or as a one-off.

I have my own separate water altar to both Poseidon and Hecate, and I have honoured both for over a year now. I have felt deeply connected to mermaids, and I have used the ocean in rites to specifically honour intense emotions even though I'm nowhere near a beach. But that doesn't stop me: I have my bathing rituals with sea salts, my oceanic rituals are formed around the cycles of the moon, and the eighth day after the new moon is the day to honour the sea deities. I find the ocean and Hecate's lessons within it the perfect complement to my dominant element- the earth. I have completely fallen in love with it. At her core, Oceanic Hecate teaches us and guides us through the realm of emotions and relationships, a realm that is constantly in flux, just as complex, but extremely fulfilling. So dip your toes in and perhaps I will see you in the deep oceans!

Visualisation/ Meditation



Start seeing an upside down triangle in your third eye. Within it you see a water surface with three small silver fish swimming around each other. Meditate on this image for a while until you feel relaxed and focused enough. Let the scene expand so around you see that are standing by a small inland pool. It is day time and the sun is shining brightly. To your left there is small waterfall and around you there are trees and flowers. A few animals are drinking from the water. To your right, the stream leads off down a hill and towards an ocean you can see in the distance. Looking back at the three fish, they start swimming to your right towards the ocean. Walking alongside with the stream on your left you follow them. The hill dips low and you start to see the sea. The trees thin out to become grass which thins out into a sand dune. But still you follow the stream with it on your left hand side. You see the stream turn sharply to its right in front

of you. As a small stream you can easily step over it and continue to follow the fish that are swimming to the sea, now with the stream on your right hand side. The stream leads to a small shallow rock pool where on its right is a cave. The fish swim about in the pool for a while before swimming out into the sea. You step over a few rocks past the cave entrance, where you find black labrador dog playing on the shore. It sees you and comes straight to you. You acknowledge it. It then goes into the ocean, turns around and barks at you and then looks back at the ocean. You know what you need to do you.

You step into the ocean feeling the weight of your clothes as they become wet. A small warm breeze blows, but you don't feel cold as the sun beats down on your skin. You continue into the ocean and once you are in up to your waist, you feel a tingle start at your waist spread down through your legs. As it does, your legs merge together. Your clothes disappear and you see that you have a tail. Note the colours you have, and how it feels under your hand. The dog barks behind you getting your attention and you look up. On the horizon you see a small white glow on the water. Going underneath the water, you can see clearly and are comfortable breathing. You swim towards the soft white glow that can be seen underwater. Once you there, you break

the surface to find that it is now night time and looking up you see Hecate standing on the water surrounded by the soft glowing white light with the full moon right behind her in the sky. She is a young maiden with long flowing blonde hair and blue eyes, her skin is white and she is smiling at you. She is wearing long flowing blue and white robes with a midnight blue dress that sparkles in the moonlight. She nods her head briefly to you as you acknowledge her with a respectful greeting. She speaks to you:

“Hello my child. Here in this vast ocean, you can find your freedom. In the deep fathoms of the ocean you shall find your shadow. If you dare, seek those creatures of the deep to face your shadows. Know that where the light touches the surface you will find what you need for your relationships, and on the beaches you can find a balance between your head and your heart.”

She reaches into the sea and pulls out an object. The moon shines down and makes it glow in the same soft white light that Hecate gives off. Take note of what this object is. She says to you:

“Take this blessed object. It is part of me and the sea. It will guide and help you.”

She smiles at you and then fades backwards into the white light. The white light then starts moving backwards still on the surface of the water and submerges where it becomes the same size as your hand lighting up everything around it.

If you wish, you can explore the area of the ocean around you. Note any creatures that swim around you, perhaps some mer-folk or animals are interested in you. The white light is your torch and follows you wherever you swim so you can see under the water.

Whenever you are finished, the white light guides you back to the beach, where the dog remains waiting for you. You transform back into having legs and the small white light flits off to the vast open ocean. The dog then accompanies you along the same path to the rock pool and up the stream back to the waterfall. As you pass all the familiar places, if you wish you can select your own personal entrance/exit to this oceanic world. Back at the waterfall, you find a place to sit and look at the water. Focussing on it, the world dissipates around you so that you only see the upside down triangle and the water surface within it again at your third eye. You pull back from that symbol feeling your body centred in your room as you slowly feel your awareness coming back. Make a note of the meditation and any creatures/ symbols that stood out.

For more information:

Hecate and Poseidon essay by Hazel (Forthcoming on the Covenant of Hecate website)

Graves, R. (1992) *The Greek Myths (Complete Edition)*. Penguin Books, London.

Sullivan, T. (2006). *Elemental Witch*. Llewellyn, USA.

Huggens, R. (ed.) (2009) *From a Drop of Water*. Avalonia, London.

Cavendish, L., Connolly, S., (2011) *Mermaid Magic. Blessed Be*, Australia

www.mermaidmagazine.co.uk

A very simple Hekate incense

BY FLORIAN SCHLIE

Mix in equal parts:

*green cardamom seeds,
bay leaves,
cypress twigs.*



The cardamom seeds are mentioned in the Greek Magical Papyri (PGM) in connection to Hekate.

The sorceress Simaitha had burned bay leaves as an offering to Hekate in a love spell.

Cypress was in ancient Greece connected to the dead and was used in purification rites, so this can also be a link the Hekate.



FEAST DAY OF HEKATE & HEKATE SEA MAGIC

Saturday 2nd February 2013 at 12.00pm

Join us for a picnic being held on Sandringham Beach (Victoria, Australia) in honour of Feast Day of Hekate.

I will also be conducting a mini workshop of some specific Hekatean Sea Magic.

What to bring:

- *Your own picnic food and drink.
- *A picnic blanket (preferably waterproof) for you to use for sitting and eating.
- *Anything you want charged or offered on the Hekate shrine which will be set up.
- *Appropriate clothing for the weather.
- *A shell and a jar to collect sea water to take home.
- *Pen, paper and an open mind for the magic we will be performing.

Please note: This is an alcohol and illicit drug free event (prescription medication is not included in this and should be taken as normal) and anyone breaking this rule will be kindly asked to leave.

*This is a child friendly event but parents need to be mindful that they behave responsibly.

Address: Sandringham Beach, Corner of Bay Road and Beach Road (Bandstand Rotanda Entrance to Beach)

If you have any queries please feel free to contact me directly:

tarotwithtina@yahoo.com.au or 042 445 496

Tina Georgitsis

Torchbearer

Sanctuary of Hekate's Crossroads (Covenant of Hekate)

<https://www.facebook.com/groups/theSanctuaryofHekatesCrossroads/>

OF SEX, DRUGS AND PIGS

BY SELENA KIRKE

"...THEY COULD HEAR CIRCE WITHIN, SINGING MOST BEAUTIFULLY AS SHE WORKED AT HER LOOM, MAKING A WEB SO FINE, SO SOFT, AND OF SUCH DAZZLING COLORS AS NO ONE BUT A GODDESS COULD WEAVE. ON THIS POLITES, WHOM I VALUED AND TRUSTED MORE THAN ANY OTHER OF MY MEN, SAID, 'THERE IS SOMEONE INSIDE WORKING AT A LOOM AND SINGING MOST BEAUTIFULLY; THE WHOLE PLACE RESOUNDS WITH IT, LET US CALL HER AND SEE WHETHER SHE IS WOMAN OR GODDESS...' " THE ODYSSEY, BOOK 10.

I am standing at my altar. Incense I have mixed myself is wafting up, the candles are lit, gleaming in Her obsidian mirror. I am calling the Goddess... 'Hekate Phosphoros, Hekate Kleidouchos, Hekate Sotera...' Will She visit tonight? Will She make Her presence known in words, impressions, thoughts, visions? The thought comes into my mind, like another's voice:

- 'You will never get anywhere unless you learn from me.'

It is not the energy or feel I have become used to with Hekate, but one I've known much longer, since I was a child. I hesitate to name her. I've always felt ambivalent towards her - a mixture of love and fear.

- 'Say who you are.' - 'Daughter of Kirke and Odysseus, don't you know your own Mother?'

- 'Kirke, if that is you, legend has it that you had only sons with Odysseus. No daughter is mentioned, ever.'

- 'None was mentioned', she answered, 'nevertheless you are she. I have been watching over you for a long time, guiding your steps, teaching you magic, and about your own power. But you are all at sea.' I snap at her:

- 'Is that why my personal relationships go so badly wrong?' But the lady is gentle and unmoved.

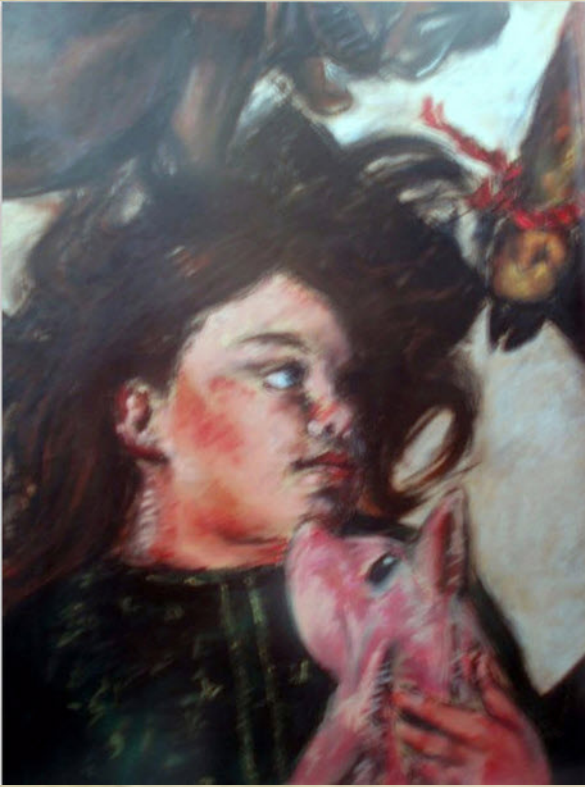
- 'Your personal relationships go badly wrong because you have not learnt how to weave together freedom, love and power. Only then will you be able to go home.'

All this was a riddle, brought on, so I thought, by the pain of a recently broken marriage, and the feeling that so often troubled me of never being home or being able to find my way home.

Not long after that, I was in Glastonbury, at the Triformis Symposium. Andrea Salgado Reyes was speaking of Medea. She held the room in her hand, mesmerised, as only a great enchantress can do. I listened, as others did. Then she started talking about Circe: 'and she will speak of love, and the priestess will know her, as she has known her for a long time...' I shivered. So here was a confirmation of Circe's visit at my altar and her words to me. 'She will teach of the meaning of love...' For what greater magic is there than love, or harder to master? My face became hot as realisation hit. Later, on our drive back, my friend said to me - 'Circe...so it's you...'

First encounters

I first met Circe - Kirke as she is in Greek, a word that means a female hawk or falcon - when I was 12 years' old, reading the Odyssey for the first time. It was then and has remained one of my



favourite stories, endlessly rich in suspense, psychological depth, magic, discovery and learning. I loved Odysseus and his cunning, Athena's clever support of him, Penelope's steadfastness, emotion and cleverness, the struggle of Telemachus, the monsters, the hosts. And Circe. I know I shouldn't have loved her, because she was dangerous and wicked and turned Odysseus's men into pigs, but I did. I loved her magical arts, her use of perfumes, potions and herbs (already a passion of mine at 12), her singing and weaving, I loved how she loved Odysseus. Most of all, I loved her freedom and her power. Later, when I studied the Argonautica, I met her again: she performed the expiatory rites for Jason's murder of her niece Medea's brother, at the couple's request. She accepted to do it to turn Zeus's wrath from them, but then sent them away with a harsh word: "I do demand that you should leave my house, you that have linked yourself to this foreigner, whoever he may be, this man of mystery whom you have chosen without your father's consent. And do not kneel to me at my hearth, for I never will approve your conduct

and your disgraceful flight." Here, Circe is shown as a conscientious priestess, but a strict mother-figure when confronted with immoral behaviour. Not long after, I was translating some of Ovid's Metamorphoses at school and came across another story: Circe, in love with Glaucus the fisher god, was madly jealous of the exclusive love Glaucus had for the nymph Scylla, and turned her into a hideous sea monster - that very same one against which she warned Odysseus eight centuries before, in chapter 11 of the Odyssey.

Circe remained in my life and my dreams from the moment I first met her, and it was partly in following her example that over the years, I learnt and continue to learn about plants, herbs and essential oils, natural magic and healing, as well as shamanic shapeshifting. At the same time, I felt a profound discomfort at certain aspects of her.

But who is the 'real' Circe?

*"She opened her gleaming doors at once and stepped forth,
inviting them all in, and in they went, all innocently.
Only Eurylochus stayed behind - he sensed a trap..
She ushered them in to sit on high-backed chairs,
then she mixed them a potion - cheese, barley
and pale honey mull'd in Pramnian wine -
but in the brew she stirred her wicked drugs
to wipe from their memories any thought of home.
Once they'd drained the bowls she filled, suddenly
she struck with her wand, drove them into her pigsties*



*all of them bristling into swine - with grunts,
snouts - even their bodies, yes, and only
the men's minds stayed steadfast as before. So off
they went into their pens, sobbing, squealing
as Circe flung them acorns, cornel nuts and mast..."*

The Odyssey, Book 10.

Circe has had a bad press for 2,500 years, as a dazzling enchantress who attracts men with her beauty, the sweetness of her singing and her exquisite weaving - only to turn them into pigs, wild boars and other animals. Goddess and witch, she seems to fulfill the greatest fears of men, and in particular hard-living men - that of being unmanned by female wiles. There is not doubt that the story Odysseus's men transformed into pigs makes for terrifying reading, all the more because it is wholly unexplained. Why does she do it? There is no sense of her trying to attract them to her bed first, no conflict, simply - she invites them into her palace, serves them supper, then transforms them with a potion and a wave of her wand. We are left wondering, as lost as Odysseus in this world between worlds.

When Odysseus landed on Aeaea, Circe's island, he was having a terrible day. In fact, he was having a terrible decade. Having left Troy with a fleet of ships after taking part in the Trojan War, he sailed home to Ithaca, only to be thrown off-course into a magical otherworld, from which he and his men try to escape for ten years. Before he met Circe, he had already killed a cannibalistic Cyclop, escaped a country of drugged forgetting, sailed within a few hundred yards of home thanks to the help of Aeolus, the god of winds, only to be thrown off course again by the jealousy and stupidity of his men and his own negligence and lost most of his fleet in an attack by gigantic men. He and his men were heartsore and exhausted refugees trapped on an unknown sea, at the end of their courage and strength.

While his men were being entertained by Circe and turned into pigs, Odysseus was exploring the island and hunting. When he returns, Eurylochus, the sole survivor of Circe's enchantment tells him his men have disappeared in Circe's palace, and he determines to go and free them. On his way, he meets the god Hermes, who appears to him as a handsome young man. 'You will not come out of that palace intact', Hermes tells him, 'Circe will enchant you and you will forget Ithaca.' The god then hands him a plant he calls 'moly', which has a black root and a white flower, and tells Odysseus that it will protect him from Circe's spells. When Circe sees that she cannot bewitch Odysseus, she will want to take him to bed as her lover. 'First, secure your men's release from their present form and made her swear an oath that she will not strip away your courage.' Odysseus follows the instructions of Hermes to the letter. When she



Images: by John Waterhouse

brandishes her wand, he draws his sword and makes as though to run her through ; she ducks it, hugs his knees and weeps - of sadness, joy or other emotion, we don't know:

"You have a mind in you no magic can enchant. You must be Odysseus, man of twists and turns [polymētis - of many counings]Hermes the giant-killer, god of the golden wand,

he always said you'd come

homeward bound from Troy..."

Then, as the free spirit that she is, she invites him to her bed. Odysseus makes her release his men and promise not to unman him while he's with her. She promises, and keeps her promise - and goes a step beyond. Not only do his men return to their human shapes, but they are more handsome, youthful and vigorous than before, renewed by their transformation into pigs and back into men. Odysseus spends a year feasting and making love with Circe, a year during which, far from stripping him of courage, Circe teaches him about magic, love and the courage to face anything. At the end of the year, when, at the urging of his men, he tells her he wants to make his way home to Ithaca, she does not try to hold him, as Calypso later would, but does all in her power to help him on his way. First, she says, Odysseus must journey to the Underworld and speak to Tiresias, the blind seer, who alone knows how Odysseus can return home. She explains the way to the entrance of the Underworld and instructs him on the proper rituals and sacrifices to perform to speak to the dead, and these he follows to the letter. When he returns to Circe's island, she waves them off, having given Odysseus useful indications and warnings, including about the Sirens, those singing half-bird maidens who lure sailors to their death with their sweet song. 'If you want to hear them, she says, have your men block their ears with wax, and bind you with special knots to the mast of your ship.' And off they go, homeward bound.

The symbolism in this story is very rich, but not terribly well understood. For millenia, much of it has been ignored. Homer himself, relating the story of Circe and Odysseus many centuries after the age of the Mycenaean palaces to which those events belong, ignores much of the symbolism. Even as a teenager, I was uncomfortable with a character who was described as evil, some of whose most important actions - turning men into pigs - remained without explanation. It took me a long time and a fair bit of reading before I was able to start piecing together the symbols we read in this tale.

Anyone familiar with cult and mythology of Demeter knows that pigs, earth animals, are sacred to that goddess. Further investigation reveals that pigs were sacred to many mother goddesses throughout the Middle East and Asia Minor - all the way to Colehis, from where Circe and Medea are said to hail. In the Argonautica, when Medea and Jason come begging for purification, Circe sacrifices a piglet and pours its blood over their hands to cleanse them of the taint of murder. This is in sharp contrast with the later religious taboos that viewed pigs as unclean: taboos that grew across the region as patriarchal religions suppressed or diminished the cults of the mother goddesses¹. If Circe turns men into pigs, it's because pigs are sacred and partake of her being.

Circe, the sorceress-goddess, is related to these ancient mother cults - her use and fondness for pigs tell us so, as does her nature of Chthonic darkness that breaks forth into the glory of day: many times she is described as the 'lustrous goddess', 'shining Circe'. Like the mother goddesses who destroyed as much as they created, without explanation, Circe breaks and builds in equal measure. She robs a man of his human form, but when she restores him, he is more beautiful, vigorous and young than he was before. She cleanses her niece of murder, but then banishes her. Her name means 'hawk' and there too, we are reminded of the hawk or part-hawk shapes of some of the mother-goddesses of Asia Minor². Circe the falcon is powerful, protective and free,

¹ Judith Yarnall, *The Transformations of Circe*

² Judith Yarnall, *opus cit.*

a symbol of ascent and descent (as her father, the Sun) and transformation, capable of predatory behaviour as much as fidelity and nurturing.

This daughter of the Titan Helios and an Oceanid goddess is a liminal creature of fire and water, of light and darkness. That is why only a plant of her own nature - the moly flower, with its black root and its white flower - can be used as a talisman against her magic. Her nature makes her the perfect initiatrix: by transforming men into the creatures most dear to the Earth (pigs), then back into humans, she gives them something of the nature of the mother goddess - a capacity for patience, a replenished vitality and youth. By guiding Odysseus into the Underworld and back, she strengthens his power to overcome odds for what will turn out to be the hardest fight of all - reclaiming his home and his wife at the end of his long and exhausting voyage. At the same time, she is a healer, for it is during that year spent on her island that Odysseus and his men are rested from their atrocious losses and made ready to return into the fray against Poseidon, who seeks only to thwart their return.

Finally, Circe is a teacher. We know she teaches Odysseus necromancy, and we are told, more casually, that she teaches him about 'knots'. In Book 8, two books ahead of the story Odysseus tells of his time with Circe, 'the lustrous goddess', on her island, there is a short passage during which Odysseus ties a magical knot that Circe taught him, to secure an important box. In ancient Greece, 'knot' was a stand-in for 'enchantment', and so are being told that Circe taught him the arts of enchantment. More interesting still, we are reminded of the bond of weaving and ritual knot making that was a feature of the mother-goddesses and their cults.²

But Circe is not alone to teach. She too learns a lesson in those pages, from her encounter with Odysseus, that is, indirectly, from Hermes, the messenger of the gods. From other authors, we know that Circe loved deeply and powerfully, but took revenge on any man or woman who thwarted her in love, usually by transforming their shape. But with Odysseus, she cannot. Thanks to the moly flower, the plant of her own nature, she recognises him as someone as subtle, as clever and as sensitive as she



Image: by John Waterhouse

¹ Pietro Citati, *La Mente Colorata*

² Georgi Mishev, *Thracian Magic*

is. If Odysseus has met his match in Circe, so has she met hers in him. Neither of them fear the other and as the poet describes their year together, it is clear they took much pleasure and joy in each other's company. Yet Odysseus does not belong on Circe's Island, and must leave: and Circe, who loves him, lets him go, without a movement of revenge or anguish, without trying to persuade him to stay, or stay a little longer - but quite the opposite, helping him on his way.

Human or divine?

In the *Odyssey*, she is most often described as goddess, but there is an ambiguity about her divine status - "let us call her and see whether she is woman or goddess" - and she is sometimes described in more womanly terms. Most of all, she is described as *pharmaka* or *polypharmaka* - sorceress. *Pharmaka* also means drugs, while the prefix 'poly' means both many drugs and someone skilled in many forms of magic and healing: this suggests that Circe is herself a form of drug - both a poison and a cure, depending on who takes it: as is the case with drugs, and with love. Other authors describe her variously as a witch, a sorceress, a nymph, a goddess, a mortal (with evidence of a grave), while Lygeophon calls her a dragon in female shape. The only mention of a possible temple to her is in Italy, mount Circaum, which has a stone-age settlement in the shape of a circus - but that seems to be a later interpretation. At any rate, in Homer's time and beyond, there was no known cult to Circe. From a mother-goddess, she was demoted into a sorceress - but she remains powerful all the same, and her divine origin is explicitly acknowledged: she is the daughter of the Sun and of an Ocean goddess. In some genealogies she is said to be daughter of Hekate and granddaughter of Helios instead - at any rate, she is Titan-born, as was Hekate. I have found no trace of her explicitly as Hekate's priestess, but her entire persona is deeply imbued with Hekatean character and practice, and we know that her niece Medea (or sister, in the alternative mythology) invoked Hekate in her magics. Circe, therefore, can be seen either as serving Hekate, as related to Hekate, as a form of Hekate herself, or as related to the ancient earth mothers - especially in relations to the pigs, to Demeter or Cybele, both themselves closely linked to Hekate.

Epilogue

I am standing before my altar again. It's many months since she spoke to me and since the Triformis symposium. The flame of the red candle climbs high, a sword of fire in the night. Behind it, I see the wax has formed itself into a tall slender gowned figure, holding an arm aloft holding what could be a torch or a wand. The figure grows and beside her, another, smaller figure forms, rounded, feminine, a figure made of curves, yet curiously powerful, swelling with multiple nipples, half-woman, half-sow. There is a small thud and on the red altar cloth, the darker curvaceous figure falls onto it, immediately before me as I go through my devotions. I pick it up and examine it, and feel the power of that small amulet, a gift from the Goddess, and from my Mother. I'm learning. It's a long journey home.

Granada, December 2012.

Bibliography:

- Homer, *The Odyssey*
Apollonius of Rhodes, *Argonautica*
Ovid, *The Metamorphoses*
Judith Yarnall, *The Transformations of Circe*
Pietro Citati, *La Mente Colorata*
Georgi Mishev, *Thracian Magic*

READER'S SHRINES

CONNECTING WITH HEKATE THE WORLD OVER



Top Left: Hekate's Dzippedon by Kenn Payne

Top Right: The Power of Hekate by Robert Podmore

Below: Hekate Altar by Carlos J. López

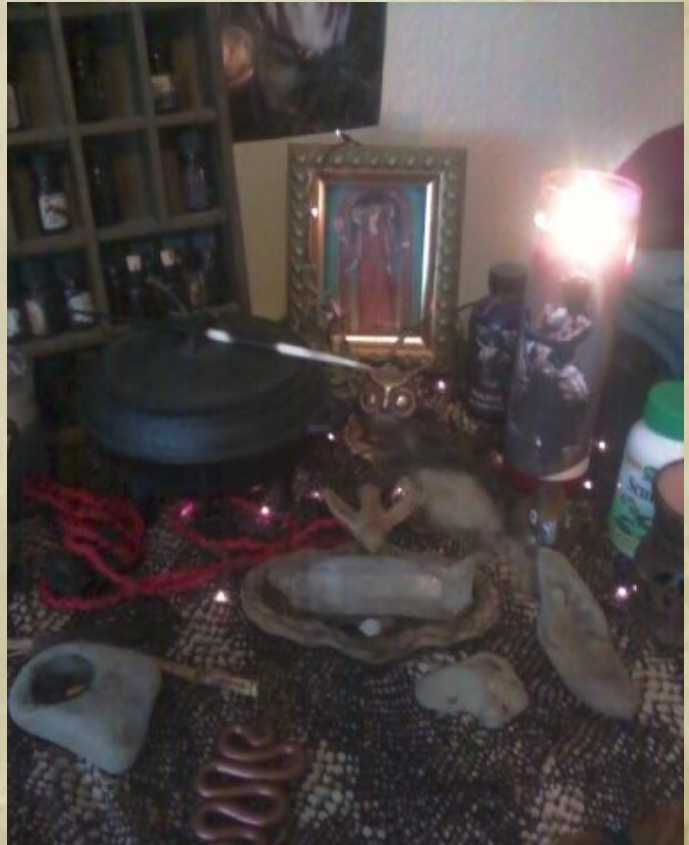


READER'S SHRINES

CONNECTING WITH HEKATE THE WORLD OVER



Top Left: Bloodroot Honey Priestess Tribes Underworld Crown ritual by Mmz. Hummingbird
Top Right: Hekate Altar by L A Jackson
Bottom Left: Hekate Altar by Mikki McCoy
Bottom Right: Personal Altar by Mmz. Hummingbird



NOUMENIA

DRAWING DOWN THE NEW MOON

By Florian Schlie

Dusk, twilight, the world is standing still.

The first crescent moon is rising on the horizon, the noumenia (new moon).

Under the silver crescent a single star shines in solitude.

I am standing on a crossroad, i watch the moon and the evening star.

I draw down the power of the new moon, into my body and I am being filled by its power.

Then i begin to whisper the names of the Goddess,

Phosphoros, Angelos, Propolos .

Again and again i whisper her names, my whispering gets louder, now i speak her names,

louder and louder until i am not speaking them any more-

now i am intoning them, the names of the Goddess are vibrating in my body, filling me out.

The Goddess appears before my inner eye, she is clad in a white dress,

in both hands she holds long burning torches,

on her feet she wears golden sandals,

her hair is unbound and her curls are weaving in the wind.

Her head is crowned by silver stars and the new crescent moon.

She appears to me as a beautiful bright maiden.

I continue to draw down the power of the moon, i draw it into my inner self,

but now the might of the goddess gets mixed with the power of the moon and her might

flows also into me, through the silver power of the moon.

She is filling me out, through her i get blessed, cleansed and transformed.

And then i raise my arms and let the power of the goddess flow out of me.

Her blessing fills the crossroad on which i am standing,

it gets brighter and flows into all three directions, from crossroad to crossroad, to crossroad. Her power is building a silver net, all crossroads are connected with each other.

Now i am intoning her name: Hēkaatē.

Her might flows out of me, through her and in her name,
i bless the earth, the sky, the sea,
i bless the spirits and the humans, the living and the dead.
All creatures i do bless in the name of Hēkatē.

I do cross my arms over my chest and bless my self again,
the power of the Goddess fills me,
i am a part of her, and she is a part of me.

The moon and the evening star are lighting on the horizon,
and after some time other stars begin to fill the darkness,
that is getting stronger.

Notes:

Phosphoros means light bringer, this epithet of Hēkatē invokes her as torch bearing maiden. *Propolos* means guide, this epithet invokes Hēkatē's as guide and companion (like she is described in the pseudo-Homeric hymn of Demeter. *Angelos* means messenger, this epithet invokes Hēkatē as a messenger between the worlds, between the theoi and humans or between the dead and the living. Or like in later times (Chaldean Oracles) as a messenger between the cosmic and hyper-cosmic world or as a ruler over *angeli* and *daimones*. In this text I do use it in the sense of a messenger between the theoi and the mortals. The light bringing Maiden that guides with her torches and acts as a messenger and connection to the ouranic gods. And this is how Hēkatē was viewed in the archaic time (800-500 B.C.E) in Greece. Her darker aspects as mistress of the dead got popular first in the beginning classical time (from 500-300 B.C.E) in Athens. In the archaic time she was seen as guide, mediator and light bringer, a maidenly figure, bright and shining. A good source about Hēkatē in this time is the book *Hekate In Ancient Greek Religion* by Robert von Rudloff. But her connection to the Moon (as a moon goddess) got first popular in the roman times (from 100 BCE).

Noumenia means new moon. The first crescent after the dark time of the moon. And the first day of the lunar month. Many pagans know today that Hēkatē was connected to the dark moon (the last days of the lunar month), when her *deipna* were celebrated in ancient Athens. But she also had connections to the Noumenia - this is attested by Pindar or in religious calendars found in Erythai - where Hēkatē got sacrifices on the first (noumenia), second and seventh days to the months.

REVIEWED BY NAZA COGO



Lunatik Witchcraft is written by Hekatean Priest Shay Skepevski. This book has been based upon Shay's own journey with Hekate and personal practices of traditional witchcraft. This is definitely a practical book not only filled with wonderful information but takes you through a journey of powerful rites and magic. This book is for those who wish to evolve the self, the soul, their power in magic and who aren't afraid to go there. Shay discusses devotion to Hekate, Her epithets and symbols ... after that the book takes a darker turn into the Underworld with beautiful interpretations of darkness, ancient and historic references. Shay has a natural beautiful way with words, his book is filled with his own prayers, hymns, meditations, rites and spells which I'm sure many will enjoy. Within the book you will also find Shay's paintings I'm a huge fan of his art also. This book comes highly recommended from me to all who have a love or interest in the Goddess Hekate, Witchcraft, the Underworld and Darkness...

The Lunatik Prayer

"I call upon the Goddess of the Goddess who is Goddess

I summon the Light of the Heavens to shine

Within the Darkness of my Underworld!

Within the Eye of Her Crossroads I stand!

And We are the Three who burn as One!"

Chilli Garlic Recipe

Ingredients:

~30/40 cloves of Garlic peeled (or ready done in jar)

~6 Dried whole Chillies

~4 Desert spoons of pickling spice

~1litre of white pickling vinegar

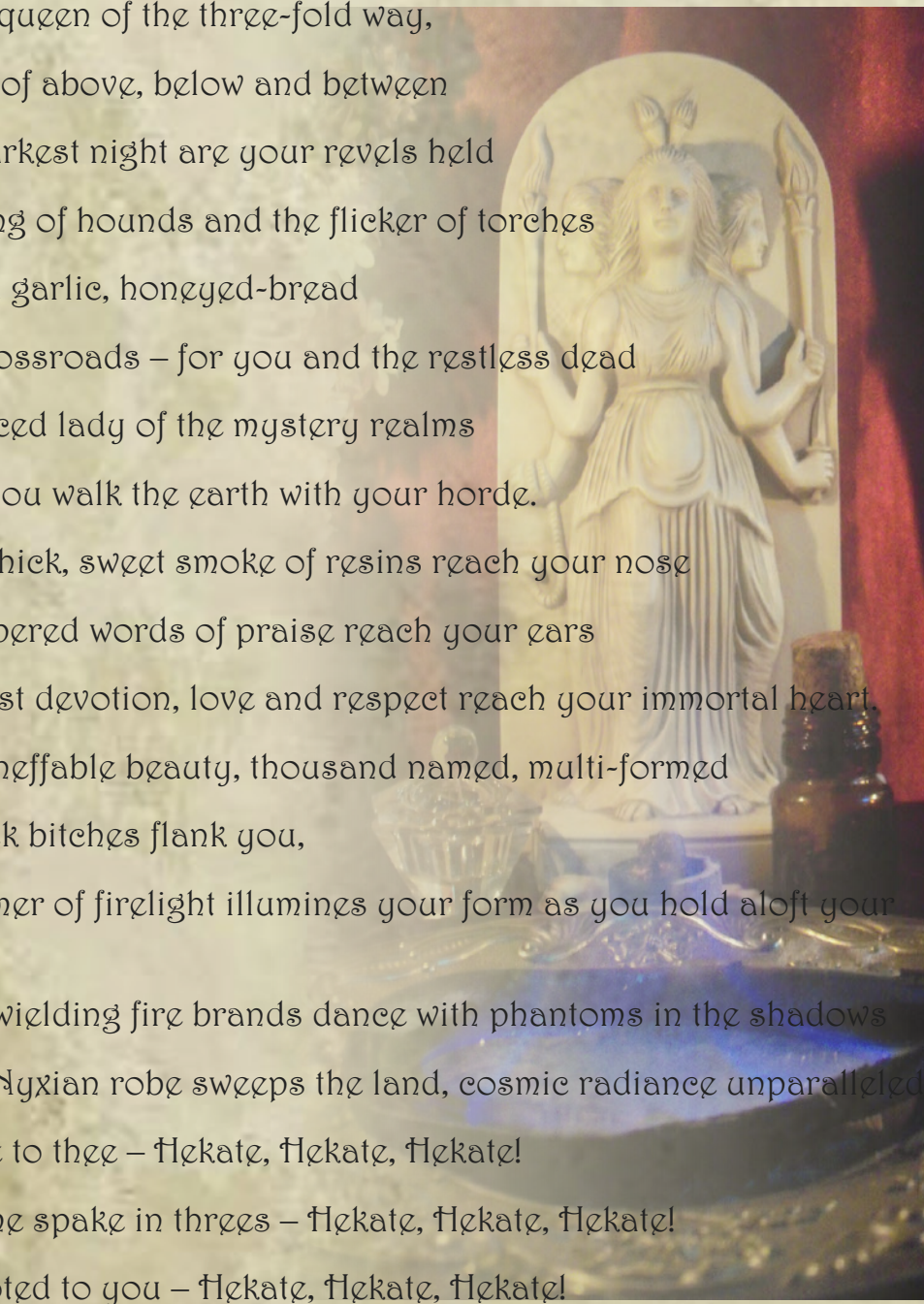
Method:

1. Place vinegar and pickling spice in pan and heat through until just boiling turn off heat then add chillies.
2. Put the garlic into sterilised jars leaving a gap at the top, place 1 or 2 chillies into each jar then top up the jars with the warm vinegar and pickling spice.
3. Seal the jars and store they will be ready in a month.

Feel free to add more chilli if you would like it hotter



PRAISE BE TO HEKATE



Oh great queen of the three-fold way,
Goddess of above, below and between
On the darkest night are your revels held
The baying of hounds and the flicker of torches
Eggs and garlic, honeyed-bread
Left at crossroads – for you and the restless dead
Dread-faced lady of the mystery realms
Tonight you walk the earth with your horde.
May the thick, sweet smoke of resins reach your nose
The whispered words of praise reach your ears
The utmost devotion, love and respect reach your immortal heart.
Titan of ineffable beauty, thousand named, multi-formed
Twin black bitches flank you,
The glimmer of firelight illumines your form as you hold aloft your
torches.
Nymphs wielding fire brands dance with phantoms in the shadows
As your Nyxian robe sweeps the land, cosmic radiance unparalleled!
Praise be to thee – Hekate, Hekate, Hekate!
Your name spake in threes – Hekate, Hekate, Hekate!
I am devoted to you – Hekate, Hekate, Hekate!

BY KENN PAYNE

Photo: courtesy of Sorita d'Este

Hekate Her Sacred Fires 2013

*Hekate: Her Sacred Fires (Melbourne, Australia - Free Public Gathering/Ritual)
by The Sanctuary of Hekate's Crossroads, Covenant of Hekate*

Saturday 25th May 2.00pm

Join us for the annual Hekate: Her Sacred Fires Rite which is a free public ritual gathering held in the Melbourne SE suburbs close to public transport - Sandringham.

The ritual we will be performing is available here:

<http://sacredfires.co.uk/the-rite-of-her-sacred-fires/rite-of-her-sacred-fires-ritual-text/rite-of-her-sacred-fires-english>

Items to bring:

*A candle which you will use during the ceremony and take home with you afterwards.

*Items to consecrate upon Hekate's altar.

*Offerings you would like to give Hekate.

Ritual Etiquette: No drugs or alcohol is to be brought or consumed prior to or during the ritual (prescription medication is allowed). Participants who do not adhere to this request will be asked to kindly leave.

Venue: Sandringham Beach, Corner of Bay Road and Beach Road (assemble at the Bandstand Rotanda Entrance and we will head down to the rock outcrop on the beach (which is also known as "Wog Rock" locally) - very close to Sandringham Station, free parking in nearby streets otherwise there is a parking bay area nearby which charges \$12 a day or \$3-4 an hour. There is a contingency plan in case of bad weather. **Please note that this is an adults only event.*

Time: Please aim to be there around 2.00pm as we will be commencing the ritual at 2.30pm sharp.

Fasting: For those interested we will be heading across the road to the "The Sandy Pub", Cnr Beach & Bay Rd, Sandringham for meal and refreshments after the ritual.

Any questions or the like please contact me directly:

email: tarotwithtina@yahoo.com.au

phone number: 0402 445 496

Tina Georgitsis

Torchbearer

Sanctuary of Hekate's Crossroads (Covenant of Hekate)

<https://www.facebook.com/groups/theSanctuaryofHekatesCrossroads/>

SUBMISSION GUIDELINES

ASKEI KATASKEI WILL BE A QUARTERLY PUBLICATION CENTERING ON THE GODDESS HEKATE AND THE GOINGS ON OF THE COH. READERSHIP WILL BE MADE UP BY — BUT NOT LIMITED TO — COVENANT MEMBERS, INCLUDING INDIVIDUALS FROM A VARIETY OF RELIGIOUS FAITHS AND SPIRITUALITIES THE WORLD OVER. WHAT OUR READERS HAVE IN COMMON IS A SHARED PASSION FOR THE HISTORY, MYSTERIES AND MAGIC OF THE GODDESS HEKATE, VIEWED WITHIN THE COVENANT AS THE COSMIC WORLD SOUL.

SUBMISSIONS CAN INCLUDE, BUT ARE BY NO MEANS LIMITED TO:

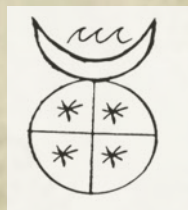
1. HISTORIC ARTICLES (AT LEAST 500 WORDS LONG, AND NO MORE THAN 3000)
2. POETRY (BETWEEN 125 AND 600 WORDS LONG, IDEALLY)
3. RECIPES FOR INCENSE, FOOD, OILS ETC (BETWEEN 250 AND 600 WORDS, IDEALLY)
4. EXPERIENTIAL ESSAYS - ESPECIALLY IN RELATION TO COH RITUAL EXPERIENCES (AT LEAST 500 WORDS LONG, AND 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)

FULL, IN-DEPTH GUIDELINES FOR SUBMISSIONS AND CONTRIBUTIONS CAN BE FOUND ON THE COH WEBSITE.

ALL MEMBERS ARE ENCOURAGED TO CONTRIBUTE MATERIAL; REPRESENTING IN SO DOING THEIR DIFFERENT SPIRITUAL PATHS AND THEIR DIFFERENT CULTURAL FLAVOURS TO THE ZINE. CONTRIBUTIONS SHOULD IDEALLY HELP TOWARDS ACHIEVING THE GOALS OF THE COH, WHICH CAN BE FOUND ON WWW.HEKATECOVENANT.COM

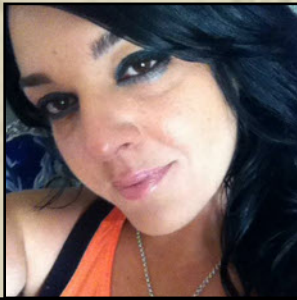
ALL SUBMISSIONS SHOULD BE THE ORIGINAL WORK OF THE AUTHOR/ARTIST. WE PREFER RECEIVING SUBMISSIONS VIA EMAIL SENT TO:

EDITOR_COH@MAIL.COM



PLEASE NOTE: BY CONTRIBUTING YOU GIVE THE COVENANT OF HEKATE PERMISSION TO USE YOUR MATERIAL IN OUR E-ZINE AND ON OUR WEBSITE. ALL CONTRIBUTIONS WILL BE CREDITED AND REMAIN COPYRIGHT TO THE INDIVIDUAL CONTRIBUTOR. ALSO PLEASE NOTE THAT YOUR CONTRIBUTION WILL BE VISIBLE BOTH TO MEMBERS, AND NON-MEMBERS (THE E-ZINE WILL BE MADE AVAILABLE TO VISITORS ON OUR WEBSITE WWW.HEKATECOVENANT.COM), SO PLEASE KEEP THIS IN MIND WHEN SENDING IN YOUR CONTRIBUTION(S). IF FOR ANY REASON YOU DO NOT WANT YOUR TRUE NAME TO BE PUBLISHED ALONGSIDE ANY OF YOUR CONTRIBUTIONS, PLEASE SUPPLY A PEN NAME/ALIAS YOU WISH TO BE PUBLISHED UNDER.

Contributors this Issue...



Naza Cogo
(Melbourne, Australia)



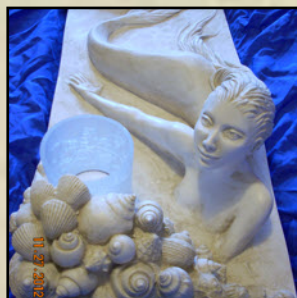
Mabh Savage
(Leeds, UK)



Robert Podmore
(Shropshire, UK)



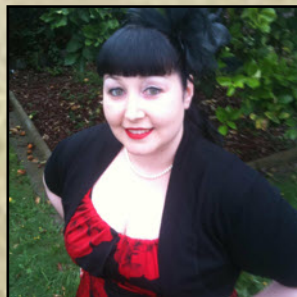
Mme. Hummingbird
(California, USA)



Hazel
(Sheffield, UK)



Selena Kirke
(Granada, Spain)



Tina Georgitsis
(Melbourne, Australia)



Cicatrix Alba
(Scotland, UK)



Florian Schlig
(Niedersachsen, Germany)



Sosanna
(North Carolina, USA)

FOR FURTHER DETAILS ON CONTRIBUTORS PAST AND PRESENT GO TO:

[HTTPS://WWW.FACEBOOK.COM/ASKEIKATASKEI](https://www.facebook.com/ASKEIKATASKEI)