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Hecate

For other uses, see *Hecate* (disambiguation).

Hecate or **Hekate** (/ˈhɛkətiː, ˈhɛkɪt/; Greek Ἑκάτη, *Hekátē*) is a goddess in Greek religion and mythology, most often shown holding two torches or a key^[1] and in later periods depicted in triple form. She was variously associated with crossroads, entrance-ways, dogs, light, the moon, magic, witchcraft, knowledge of herbs and poisonous plants, necromancy, and sorcery.^{[2][3]} In the post-Christian writings of the *Chaldean Oracles* (2nd-3rd century CE) she was regarded with (some) rulership over earth, sea and sky, as well as a more universal role as Saviour (Soteira), Mother of Angels and the Cosmic World Soul.^{[4][5]} She was one of the main deities worshiped in Athenian households as a protective goddess and one who bestowed prosperity and daily blessings on the family.^[6]

Hecate may have originated among the Carians of Anatolia, where variants of her name are found as names given to children. William Berg observes, “Since children are not called after spooks, it is safe to assume that Carian theophoric names involving *hekat-* refer to a major deity free from the dark and unsavoury ties to the underworld and to witchcraft associated with the Hecate of classical Athens.”^[7] She also closely parallels the Roman goddess Trivia, with whom she was identified in Rome.

1 Name

The etymology of the name *Hecate* (Ἑκάτη, *Hekátē*) is not known. Suggested derivations include:

- From the Greek word for 'will'.^[8]
- From Ἑκατός *Hekatos*, an obscure epithet of Apollo.^[9] This has been translated as “she that operates from afar”, “she that removes or drives off”,^[10] “the far reaching one” or “the far-darter”.^[11]
- the name of the Egyptian goddess of childbirth, Heqet, has been compared.^[12]

In *Early Modern English*, the name was also pronounced disyllabic and sometimes spelled *Hecat*. It remained common practice in English to pronounce her name in two syllables, even when spelled with final *e*, well into the 19th century.

The spelling *Hecat* is due to Arthur Golding's 1567 translation of Ovid's *Metamorphoses*,^[13] and this spelling without the final E later appears in plays of the Elizabethan-Jacobean period.^[14] Noah Webster in 1866 particularly credits the influence of Shakespeare for the then-predominant disyllabic pronunciation of the name.^[15]

2 Representations



Statuette of Triple-bodied Hecate. Pen, ink and light brown and grey wash.

The earliest Greek depictions of Hecate are single faced, not three-formed. Farnell states: “The evidence of the monuments as to the character and significance of Hecate is almost as full as that of the literature. But it is only in the later period that they come to express her manifold and mystic nature.”^[16]

The earliest known monument is a small terracotta found in Athens, with a dedication to Hecate, in writing of the style of the 6th century. The goddess is seated on a throne with a chaplet bound round her head; she is altogether without attributes and character, and the main historical

value of this work, which is evidently of quite a general type and gets a special reference and name merely from the inscription, is that it proves the single shape to be her earlier form, and her recognition at Athens to be earlier than the Persian invasion.^[16]



Triple Hecate and the Charites, Attic, 3rd century BCE (Glyptothek, Munich)

The 2nd-century travel writer Pausanias stated that Hecate was first depicted in triplicate by the sculptor Alkamenes in the Greek Classical period of the late 5th century BCE^[3] which was placed before the temple of the Wingless Nike in Athens. Greek anthropomorphic conventions of art resisted representing her with three faces: a votive sculpture from Attica of the 3rd century BCE (*illustration, left*), shows three single images against a column; round the column of Hecate dance the Charites. Some classical portrayals show her as a triplicate goddess holding a torch, a key, serpents, daggers and numerous other items.^[17] Depictions of both a single form Hecate and triple formed, as well as occasional four headed descriptions continued throughout her history.

In Egyptian-inspired Greek esoteric writings connected with Hermes Trismegistus, and in magical papyri of Late Antiquity she is described as having three heads: one

dog, one *serpent*, and one horse. In other representations her animal heads include those of a cow and a boar.^[18] Hecate's triplicity is elsewhere expressed in a more Hellenic fashion in the vast frieze of the great Pergamon Altar, now in Berlin, wherein she is shown with three bodies, taking part in the battle with the Titans. In the Argolid, near the shrine of the Dioscuri, Pausanias saw the temple of Hecate opposite the sanctuary of Eileithyia; He reported the image to be the work of Scopas, stating further, "This one is of stone, while the bronze images opposite, also of Hecate, were made respectively by Polycleitus and his brother Naucydes, son of Mothon." (*Description of Greece* 2.22.7)

A 4th-century BCE marble relief from Crannon in Thessaly was dedicated by a race-horse owner.^[19] It shows Hecate, with a hound beside her, placing a wreath on the head of a mare. She is commonly attended by a dog or dogs, and the most common form of offering was to leave meat at a crossroads. Images of her attended by a dog^[20] are also found at times when she is shown as in her role as mother goddess with child, and when she is depicted alongside the god Hermes and the goddess Kybele in reliefs.^[21]

In the *Argonautica*, a 3rd-century BCE Alexandrian epic based on early material,^[22] Jason placates Hecate in a ritual prescribed by Medea, her priestess: bathed at midnight in a stream of flowing water, and dressed in dark robes, Jason is to dig a round pit and over it cut the throat of a ewe, sacrificing it and then burning it whole on a pyre next to the pit as a holocaust. He is told to sweeten the offering with a libation of honey, then to retreat from the site without looking back, even if he hears the sound of footsteps or barking dogs.^[23] All these elements betoken the rites owed to a chthonic deity.

3 Mythology

Hecate has been characterized as a pre-Olympian chthonic goddess. She appears in the Homeric Hymn to Demeter and in Hesiod's *Theogony*, where she is promoted strongly as a great goddess. The place of origin of her following is uncertain, but it is thought that she had popular followings in Thrace.^[24] Her most important sanctuary was Lagina, a theocratic city-state in which the goddess was served by eunuchs.^[24] Lagina, where the famous temple of Hecate drew great festal assemblies every year, lay close to the originally Macedonian colony of Stratonikeia, where she was the city's patroness.^[25] In Thrace she played a role similar to that of lesser-Hermes, namely a governess of liminal regions (particularly gates) and the wilderness.

The first literature mentioning Hecate is the *Theogony* by Hesiod:



Hecate, Greek goddess of the crossroads; drawing by Stéphane Mallarmé in Les Dieux Antiques, nouvelle mythologie illustrée in Paris, 1880

:Hecate whom Zeus the son of Cronos honored above all. He gave her splendid gifts, to have a share of the earth and the unfruitful sea. She received honor also in starry heaven, and is honored exceedingly by the deathless gods. For to this day, whenever any one of men on earth offers rich sacrifices and prays for favor according to custom, he calls upon Hecate. Great honor comes full easily to him whose prayers the goddess receives favorably, and she bestows wealth upon him; for the power surely is with her. For as many as were born of Earth and Ocean amongst all these she has her due portion. The son of Cronos did her no wrong nor took anything away of all that was her portion among the former Titan gods: but she holds, as the division was at the first from the beginning, privilege both in earth, and in heaven, and in sea.^[26]

According to Hesiod, she held sway over many things:

:Whom she will she greatly aids and advances: she sits by worshipful kings in judgement, and in the assembly whom she will is distinguished among the people. And when men arm themselves for the battle that destroys

men, then the goddess is at hand to give victory and grant glory readily to whom she will. Good is she also when men contend at the games, for there too the goddess is with them and profits them: and he who by might and strength gets the victory wins the rich prize easily with joy, and brings glory to his parents. And she is good to stand by horsemen, whom she will: and to those whose business is in the grey discomfutable 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. She is good in the byre with Hermes to increase the stock. The droves of kine and wide herds of goats and flocks of fleecy sheep, if she will, she increases from a few, or makes many to be less. So, then, albeit her mother's only child, she is honored amongst all the deathless gods. And the son of Cronos made her a nurse of the young who after that day saw with their eyes the light of all-seeing Dawn. So from the beginning she is a nurse of the young, and these are her honours.^[26]

Hesiod emphasizes that Hecate was an only child, the daughter of *Perse* and *Asteria*, a star-goddess who was the sister of *Leto* (the mother of *Artemis* and *Apollo*). Grandmother of the three cousins was *Phoebe* the ancient Titaness who personified the moon.

Hesiod's inclusion and praise of Hecate in the *Theogony* has been troublesome for scholars, in that he seems to hold her in high regard, while the testimony of other writers, and surviving evidence, suggests that this may have been exceptional. One theory is that Hesiod's original village had a substantial Hecate following and that his inclusion of her in the *Theogony* was a way of adding to her prestige by spreading word of her among his readers.^[27] Another theory is that Hecate was mainly a household god and humble household worship could have been more pervasive and yet not mentioned as much as temple worship.^[28] In Athens Hecate, along with Zeus, Hermes, Hestia, and Apollo, were very important in daily life as they were the main gods of the household.^[29] However, it is clear that the special position given to Hecate by Zeus is upheld throughout her history by depictions found on coins depicting Hecate on the hand of Zeus^[30] as highlighted in more recent research presented by d'Este and Rankine.^[31]

Hecate possibly originated among the Carians of Anatolia,^[24] the region where most theophoric names invoking Hecate, such as Hecataeus or Hecatommus, the father of Mausolus, are attested,^[32] and where Hecate remained a Great Goddess into historical times, at her unrivalled^[33] cult site in Lagina. While many researchers favor the idea that she has Anatolian origins, it has been argued that "Hecate must have been a Greek goddess."^[34] The monuments to Hecate in Phrygia and Caria are numerous but of late date.^[35]



Hecate by Richard Cosway

If Hecate's cult spread from Anatolia into Greece, it is possible it presented a conflict, as her role was already filled by other more prominent deities in the Greek pantheon, above all by Artemis and Selene. This line of reasoning lies behind the widely accepted hypothesis that she was a foreign deity who was incorporated into the Greek pantheon. Other than in the *Theogony*, the Greek sources do not offer a consistent story of her parentage, or of her relations in the Greek pantheon: sometimes Hecate is related as a Titaness, and a mighty helper and protector of humans. Her continued presence was explained by asserting that, because she was the only Titan who aided Zeus in the battle of gods and Titans, she was not banished into the underworld realms after their defeat by the Olympians.

One surviving group of stories suggests how Hecate might have come to be incorporated into the Greek pantheon without affecting the privileged position of Artemis.^[27] Here, Hecate is a mortal priestess often associated with Iphigeneia. She scorns and insults Artemis, who in retribution eventually brings about the mortal's suicide. There was an area sacred to Hecate in the precincts of the Temple of Artemis at Ephesus, where the priests, *megabyzi*, officiated.^[36]

Hecate also came to be associated with ghosts, infernal spirits, the dead and sorcery. Shrines to Hecate were placed at doorways to both homes and cities with the belief that it would protect from restless dead and other spirits. Likewise, shrines to Hecate at three way crossroads were created where food offerings were left at the new moon to protect those who did so from spirits and other evils.^[37]

One interesting passage exists suggesting that the word "jinx" might have originated in a cult object associated with Hecate. "The Byzantine polymath Michael Psel- lus [...] speaks of a bullroarer, consisting of a golden sphere, decorated throughout with symbols and whirled on an oxhide thong. He adds that such an instrument is called a *iunx* (hence "jinx"), but as for the significance says only that it is ineffable and that the ritual is sacred to Hecate."^[38]

Hecate is the primary feminine figure in the *Chaldean Oracles* (2nd-3rd century CE),^[39] where she is associated in fragment 194 with a *strophalos* (usually translated as a spinning top, or wheel, used in magic) "Labour thou around the Strophalos of Hecate."^[40] This appears to refer to a variant of the device mentioned by Pselus.^[41]

Variations in interpretations of Hecate's role or roles can be traced in 5th-century Athens. In two fragments of Aeschylus she appears as a great goddess. In Sophocles and Euripides she is characterized as the mistress of witchcraft and the Keres.

In the Homeric Hymn to Demeter, Hecate is called the "tender-hearted", a euphemism perhaps intended to emphasize her concern with the disappearance of Persephone, when she assisted Demeter with her search for Persephone following her abduction by Hades, suggesting that Demeter should speak to the god of the sun, Helios. Subsequently she became Persephone's companion on her yearly journey to and from the realms of Hades. Because of this association, Hecate was one of the chief goddesses of the Eleusinian Mysteries, alongside Demeter and Persephone.^[1]

The modern understanding of Hecate has been strongly influenced by syncretic Hellenistic interpretations. Many of the attributes she was assigned in this period appear to have an older basis. For example, in the magical papyri of Ptolemaic Egypt, she is called the 'she-dog' or 'bitch', and her presence is signified by the barking of dogs. In late imagery she also has two ghostly dogs as servants by her side. However, her association with dogs predates the conquests of Alexander the Great and the emergence of the Hellenistic world. When Philip II laid siege to Byzantium she had already been associated with dogs for some time; the light in the sky and the barking of dogs that warned the citizens of a night time attack, saving the city, were attributed to *Hecate Lampadephoros* (the tale is preserved in the Suda). In gratitude the Byzantines erected a statue in her honor.^[42]

As a virgin goddess, she remained unmarried and had no regular consort, though some traditions named her as the mother of Scylla.^[43]

Although associated with other moon goddesses such as Selene, she ruled over three kingdoms; the earth, the sea, and the sky. She had the power to create or hold back storms, which influenced her patronage of shepherds and sailors.^[44]



Triple Hecate

4 Other names and epithets

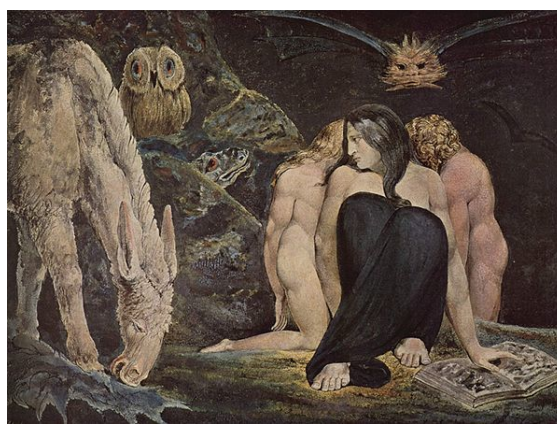
- *Apotropaia* (that turns away/protects)^[45]
- *Chthonia* (of the earth/underworld)^[46]
- *Enodia* (on the way)^[47]
- *Klêidouchos* (holding the keys)^[48]
- *Kourotrophos* (nurse of children)^[48]
- *Melinoe*^[49]
- *Phosphoros* (bringing or giving light)^[48]
- *Propolos* (who serves/attends)^[48]
- *Propulaia/Propylaia* (before the gate)^[50]
- *Soteira* (savior)^[51]
- *Trimorphe* (three-formed)^[48]
- *Triodia/Trioditis* (who frequents crossroads)^[48]
- *Trivia* (Roman form)

4.1 Goddess of the crossroads

Cult images and altars of Hecate in her triplicate or trimorphic form were placed at three-way crossroads

(though they also appeared before private homes and in front of city gates).^[9] In this form she came to be known as the goddess *Trivia* “the three ways” in Roman mythology. In what appears to be a 7th-century indication of the survival of cult practices of this general sort, *Saint Eligius*, in his *Sermo* warns the sick among his recently converted flock in Flanders against putting “devilish charms at springs or trees or crossroads”,^[52] and, according to *Saint Ouen* would urge them “No Christian should make or render any devotion to the deities of the trivium, where three roads meet...”^[53]

5 Animals



The Triple Hecate, 1795
William Blake



A goddess, probably Hecate or else Artemis, is depicted with a bow, dog and twin torches.

Dogs were closely associated with Hecate in the Classical world. “In art and in literature Hecate is constantly represented as dog-shaped or as accompanied by a dog.

Her approach was heralded by the howling of a dog. The dog was Hecate's regular sacrificial animal, and was often eaten in solemn sacrament."^[54] The sacrifice of dogs to Hecate is attested for Thrace, Samothrace, Colophon, and Athens.^[9]

It has been claimed that her association with dogs is "suggestive of her connection with birth, for the dog was sacred to Eileithyia, Genetyllis, and other birth goddesses. Although in later times Hecate's dog came to be thought of as a manifestation of restless souls or demons who accompanied her, its docile appearance and its accompaniment of a Hecate who looks completely friendly in many pieces of ancient art suggests that its original signification was positive and thus likelier to have arisen from the dog's connection with birth than the dog's underworld associations."^[55] The association with dogs, particularly female dogs, could be explained by a metamorphosis myth. The friendly looking female dog accompanying Hecate was originally the Trojan Queen Hekabe, who leapt into the sea after the fall of Troy and was transformed by Hecate into her familiar.^[56]

Another metamorphosis myth explains why the polecat is also associated with Hecate. From Antoninus Liberalis: "At Thebes Proitos had a daughter Galinthias. This maiden was playmate and companion of Alkmene, daughter of Elektryon. As the birth throes for Herakles were pressing on Alkmene, the Moirai (Fates) and Eileithyia (Birth-Goddess), as a favour to Hera, kept Alkmene in continuous birth pangs. They remained seated, each keeping their arms crossed. Galinthias, fearing that the pains of her labour would drive Alkmene mad, ran to the Moirai and Eleithyia and announced that by desire of Zeus a boy had been born to Alkmene and that their prerogatives had been abolished.

At all this, consternation of course overcame the Moirai and they immediately let go their arms. Alkmene's pangs ceased at once and Herakles was born. The Moirai were aggrieved at this and took away the womanly parts of Galinthias since, being but a mortal, she had deceived the gods. They turned her into a deceitful weasel (or polecat), making her live in crannies and gave her a grotesque way of mating. She is mounted through the ears and gives birth by bringing forth her young through the throat. Hecate felt sorry for this transformation of her appearance and appointed her a sacred servant of herself."^[57]

Aelian told a different story of a woman transformed into a polecat: "'I have heard that the polecat was once a human being. It has also reached my hearing that Gale was her name then; that she was a dealer in spells and a sorceress (Pharmakis); that she was extremely incontinent, and that she was afflicted with abnormal sexual desires. Nor has it escaped my notice that the anger of the goddess Hekate transformed it into this evil creature. May the goddess be gracious to me : fables and their telling I leave to others."^[58]

Athenaeus (writing in the 1st or 2nd century BCE, and

drawing on the etymological speculation of Apollodorus of Athens) notes that the red mullet is sacred to Hecate, "on account of the resemblance of their names; for that the goddess is *trimorphos*, of a triple form". The Greek word for mullet was *trigle* and later *trigla*. He goes on to quote a fragment of verse "O mistress Hecate, Trioditis / With three forms and three faces / Propitiated with mullets"^[59] In relation to Greek concepts of pollution, Parker observes, "The fish that was most commonly banned was the red mullet (*trigle*), which fits neatly into the pattern. It 'delighted in polluted things,' and 'would eat the corpse of a fish or a man'. Blood-coloured itself, it was sacred to the blood-eating goddess Hecate. It seems a symbolic summation of all the negative characteristics of the creatures of the deep."^[60] At Athens, it is said there stood a statue of Hecate *Triglathena*, to whom the red mullet was offered in sacrifice.^[61] After mentioning that this fish was sacred to Hecate, Alan Davidson writes, "Cicero, Horace, Juvenal, Martial, Pliny, Seneca and Suetonius have left abundant and interesting testimony to the red mullet fever which began to affect wealthy Romans during the last years of the Republic and really gripped them in the early Empire. The main symptoms were a preoccupation with size, the consequent rise to absurd heights of the prices of large specimens, a habit of keeping red mullet in captivity, and the enjoyment of the highly specialized aesthetic experience induced by watching the color of the dying fish change."^[62]

The frog, significantly a creature that can cross between two elements, also has become sacred to Hecate in modern Pagan literature.^[63]

In her three-headed representations, discussed above, Hecate often has one or more animal heads, including cow, dog, boar, serpent and horse.^[64]

6 Plants

Hecate was closely associated with plant lore and the concoction of medicines and poisons. In particular she was thought to give instruction in these closely related arts. Apollonius of Rhodes, in the *Argonautica* mentions that Medea was taught by Hecate, "I have mentioned to you before a certain young girl whom Hecate, daughter of Perses, has taught to work in drugs."^[65]

The goddess is described as wearing oak in fragments of Sophocles' lost play *The Root Diggers* (or *The Root Cutters*), and an ancient commentary on Apollonius of Rhodes' *Argonautica* (3.1214) describes her as having a head surrounded by serpents, twining through branches of oak.^[66]

The yew in particular was sacred to Hecate.

"Greeks held the yew to be sacred to Hecate... Her attendants draped wreaths of yew around the necks of black bulls which they

slaughtered in her honor and yew boughs were burned on funeral pyres. The yew was associated with the alphabet and the scientific name for yew today, *taxus*, was probably derived from the Greek word for yew, *toxos*, which is hauntingly similar to *toxon*, their word for bow and *toxicon*, their word for poison. It is presumed that the latter were named after the tree because of its superiority for both bows and poison.”^[67]

Hecate was said to favor offerings of **garlic**, which was closely associated with her cult.^[68] She is also sometimes associated with **cypress**, a tree symbolic of death and the underworld, and hence sacred to a number of chthonic deities.^[69]

A number of other plants (often poisonous, medicinal and/or psychoactive) are associated with Hecate.^[70] These include **aconite** (also called *hecateis*),^[71] **belladonna**, **dittany**, and **mandrake**. It has been suggested that the use of dogs for digging up mandrake is further corroboration of the association of this plant with Hecate; indeed, since at least as early as the 1st century CE, there are a number of attestations to the apparently widespread practice of using dogs to dig up plants associated with magic.^[72]

7 Places

Hecate was associated with borders, city walls, doorways, crossroads and, by extension, with realms outside or beyond the world of the living. She appears to have been particularly associated with being 'between' and hence is frequently characterized as a "liminal" goddess. “Hecate mediated between regimes — Olympian and Titan —, but also between mortal and divine spheres.”^[73] This liminal role is reflected in a number of her cult titles: *Apotropaia* (that turns away/protects); *Enodia* (on the way); *Propylaia/Propylaia* (before the gate); *Triodia/Trioditis* (who frequents crossroads); *Klēidouchos* (holding the keys), etc.

As a goddess expected to avert harmful or destructive spirits from the house or city over which she stood guard and to protect the individual as she or he passed through dangerous liminal places, Hecate would naturally become known as a goddess who could also *refuse* to avert the demons, or even drive them on against unfortunate individuals.^[74]

It was probably her role as guardian of entrances that led to Hecate’s identification by the mid fifth century with **Enodia**, a Thessalian goddess. **Enodia’s** very name (“In-the-Road”) suggests that she watched over entrances, for it

expresses both the possibility that she stood on the main road into a city, keeping an eye on all who entered, and in the road in front of private houses, protecting their inhabitants.^[75]

This function would appear to have some relationship with the **iconographic** association of Hecate with keys, and might also relate to her appearance with two torches, which when positioned on either side of a gate or door illuminated the immediate area and allowed visitors to be identified. “In **Byzantium** small temples in her honor were placed close to the gates of the city. Hecate’s importance to Byzantium was above all as a deity of protection. When **Philip of Macedon** was about to attack the city, according to the legend she alerted the townspeople with her ever present torches, and with her pack of dogs, which served as her constant companions.”^[76] This suggests that Hecate’s close association with dogs derived in part from the use of watchdogs, who, particularly at night, raised an alarm when intruders approached. Watchdogs were used extensively by Greeks and Romans.^[77]

Like Hecate, “[t]he dog is a creature of the threshold, the guardian of doors and portals, and so it is appropriately associated with the frontier between life and death, and with demons and ghosts which move across the frontier. The yawning gates of **Hades** were guarded by the monstrous watchdog **Cerberus**, whose function was to prevent the living from entering the underworld, and the dead from leaving it.”^[78]

8 Festivals

Hecate was worshipped by both the Greeks and the Romans who had their own festivals dedicated to her.

8.1 The Deipnon

The Athenian Greeks honored Hecate during the **Deipnon**. In Greek, **deipnon** means the evening meal, usually the largest meal of the day. Hecate’s **Deipnon** is, at its most basic, a meal served to Hecate and the restless dead once a lunar month on the night when there is no visible moon, usually noted on modern calendars as the new moon.^[79] The **Deipnon** is always followed the next day by the **Noumenia**,^[80] when the first sliver of moon is visible, and then the **Agathos Diamon** the day after that.

The main purpose of the **Deipnon** was to honor Hecate and to placate the souls in her wake who “longed for vengeance.”^[81] A secondary purpose was to purify the household and to atone for bad deeds a household member may have committed that offended Hecate, causing her to withhold her favor from them. The **Deipnon** consists of three main parts: 1) the meal that was set out at a crossroads, usually in a shrine outside the entryway to the

home^[82] 2) an expiation sacrifice,^[83] and 3) purification of the household.^[84]

According to Ruickbie (2004, p. 19) the Greeks observed two days sacred to Hecate, one on the 13th of August and one on the 30th of November, whilst the Romans observed the 29th of every month as her sacred day.

Sorita d'Este observes that it is also important to give consideration to the difference between the modern calendar and the lunisolar calendars which would have been in use when these dates were set, giving us a full moon date around the 13th of each month and the date for the August festival originating with the festival of *Nemoralia* held in honour of Diana.^[85]

9 Modern expressions

Hecate is now firmly established as a figure in Neopaganism,^[86] which draws heavily on folkloric traditions^[87] associating Hecate with 'The Wild Hunt',^[88] witches, hedges and 'hedge-riding',^[89] and other themes that parallel, but are not explicitly attested in, Classical sources.

She is worshipped by people who have reconstructed and revived the indigenous polytheist religion of Greece, Hellenismos, such as groups like Hellenion and YSEE.^[90]

Hecate is mentioned in Act 2, Scene 1 by the character Macbeth, known as the 'Daggar' soliloquy, in William Shakespeare's play of the same name: "Witchcraft celebrates pale Hecate's offerings..."^[91]

Hecate is also one of the "patron" goddesses of many Wiccans, who in some traditions identify her with the Triple Goddess' aspect of the "Crone". In other circles Wiccan witches associate her with the "Maiden", or the "Mother" aspects as well, for Hecate has three faces, or phases. Her role as a tripartite goddess, which many modern-day Wiccans associate with the concept of "the Maiden, the Mother and the Crone",^[92] was made popular in modern times by writers such as Robert Graves in *The White Goddess*, and many others, such as the 20th century occultist and author, Aleister Crowley. Historical depictions and descriptions show her facing in three different directions, a clear and precise reference to the tripartite nature of this ancient Goddess; the later Greek *Magical Papyri* sometimes refer to her as also having the heads of animals, and this can be seen as a reference to her aspect of Motherhood; in this portrayal she is known as "Mistress of Animals". Modern Hellenic polytheists honor Hekate during the *Deipnon*.^[93]

10 Survival in pre-modern folklore

Strmiska notes that Hecate, conflated with the figure of Diana, appears in late antiquity and in the early me-

dieval period as part of an "emerging legend complex" associated with gatherings of women, the moon, and witchcraft that eventually became established "in the area of Northern Italy, southern Germany, and the western Balkans."^[94] This theory of the Roman origins of many European folk traditions related to Diana or Hecate was explicitly advanced at least as early as 1807^[95] and is reflected in numerous etymological claims by lexicographers from the 17th to the 19th century, deriving "hag" and/or "hex" from Hecate by way of *haegtesse* (Anglo-Saxon) and *hagazussa* (Old High German).^[96] Such derivations are today proposed only by a minority^[97] since being refuted by Grimm, who was skeptical of theories proposing non-Germanic origins for German folklore traditions.^[98]

Modern etymology reconstructs Proto-Germanic **hagatusjon*- from *haegtesse* and *hagazussa*;^[99] the first element is probably cognate with *hedge*, which derives from PIE **kagh-* "hedge, enclosure",^[100] and the second perhaps from **dhewes-* "fly about, be smoke, vanish."^[99]

11 Cross-cultural parallels



Isis and her various other names and symbols from The Golden Ass.

The figure of Hecate can often be associated with the fig-

ure of Isis in Egyptian myth. Lucius Apuleius (c. 123 — c. 170 CE) in his work *The Golden Ass* associates Hecate with Isis:

'I am she that is the natural mother of all things, mistress and governess of all the elements, the initial progeny of worlds, chief of powers divine, Queen of heaven, the principal of the Gods celestial, the light of the goddesses: at my will the planets of the air, the wholesome winds of the Seas, and the silences of hell be disposed; my name, my divinity is adored throughout all the world in divers manners, in variable customs and in many names, [...] Some call me Juno, others Bellona of the Battles, and still others Hecate. Principally the Ethiopians which dwell in the Orient, and the Egyptians which are excellent in all kind of ancient doctrine, and by their proper ceremonies accustomed to worship me, do call me Queen Isis.[...]'^[101]

In the syncretism during Late Antiquity of Hellenistic and late Babylonian ("Chaldean") elements, Hecate was identified with Ereshkigal, the underworld counterpart of Inanna in the Babylonian cosmography. In the Michigan magical papyrus (inv. 7), dated to the late 3rd or early 4th century CE, *Hecate Ereschigal* is invoked against fear of punishment in the afterlife.^[102]

Before she became associated with Greek mythology, she had many similarities with Artemis (wilderness, and watching over wedding ceremonies)^[103]

Dogs were sacred to Hecate and associated with roads, domestic spaces, purification, and spirits of the dead. They played a similar symbolic role in ancient China, where dogs were conceived as representative of the household sphere, and as protective spirits appropriate when transcending geographic and spatial boundaries. Dogs were also sacrificed to the road. As Roel Sterckx observes, "The use of dog sacrifices at the gates and doors of the living and the dead as well as its use in travel sacrifices suggest that dogs were perceived as daemonic animals operating in the liminal or transitory realm between the domestic and the unknown, danger-stricken outside world".^[104]

This can be compared to Pausanias' report that in the Ioniaian city of Colophon in Asia Minor a sacrifice of a black female puppy was made to Hecate as "the wayside goddess", and Plutarch's observation that in Boeotia dogs were killed in purificatory rites. Dogs, with puppies often mentioned, were offered to Hecate at crossroads, which were sacred to the goddess.^[105]

12 Nature of her cult

Regarding the nature of her cult, it has been remarked, "she is more at home on the fringes than in the center of Greek polytheism. Intrinsically ambivalent and polymorphous, she straddles conventional boundaries and eludes definition."^[9]

13 See also

- Asura (Buddhism)
- Janus
- Amphisbaena
- Lampade

14 Notes

- [1] The Running Maiden from Eleusis and the Early Classical Image of Hecate by Charles M. Edwards in the American Journal of Archaeology, Vol. 90, No. 3 (Jul., 1986), pp. 307-318
- [2] "HECATE : Greek goddess of witchcraft, ghosts & magic ; mythology ; pictures : HEKATE". Theoi.com. Retrieved 2012-09-24.
- [3] d'Este, Sorita & Rankine, David, Hecate Liminal Rites, Avalonia, 2009.
- [4] "Bryn Mawr Classical Review 02.06.11". Bmcr.brynmawr.edu. Retrieved 2012-09-24.
- [5] Sarah Iles Johnston, Hecate Soteira, Scholars Press, 1990.
- [6] Encyclopedia Britannica, Hecate, <http://www.britannica.com/EBchecked/topic/259138/Hecate>
- [7] Berg 1974, p. 129.
- [8] At least in the case of Hesiod's use, see Clay, Jenny Strauss (2003). *Hesiod's Cosmos*. Cambridge: Cambridge University Press. p. 135. ISBN 0-521-82392-7. Clay lists a number of researchers who have advanced some variant of the association between Hecate's name and will (e.g. Walcot (1958), Neitzel (1975), Derossi (1975)). The researcher is led to identify "the name and function of Hecate as the one 'by whose will' prayers are accomplished and fulfilled." This interpretation also appears in Liddell-Scott, *A Greek English Lexicon*, in the entry for Hecate, which is glossed as "lit. 'she who works her will'"
- [9] Hornblower, Simon; Spawforth, Antony, eds. (1996). *The Oxford Classical Dictionary* (Third ed.). New York: Oxford University Press. p. 671. ISBN 0-19-866172-X.
- [10] Anthon, Charles (1869). *A Classical Dictionary*. Harper & Brothers. p. 579.
- [11] Wheelwright, P. E. (1975). *Metaphor and Reality*. Bloomington. p. 144. ISBN 0-253-20122-5.

- [12] McKechnie, Paul; Guillaume, Philippe (2008). *Ptolemy II Philadelphus and His World*. Leiden: Brill. p. 133. ISBN 978-90-04-17089-6.
- [13] Golding, Arthur (1567). *Ovid's Metamorphoses, Book Seven*.
- [14] Marlowe, Christopher (first published 1604; performed earlier). *Doctor Faustus*, Act III, Scene 2, line 21: "Pluto's blue fire and Hecat's tree".
Shakespeare, William (c. 1594-96). *A Midsummer Night's Dream*, Act V, Scene 1, line 384: "By the triple Hecat's team".
Shakespeare, William (c. 1603-07). *Macbeth*, Act III, Scene 5, line 1: "Why, how now, Hecat!"
Jonson, Ben (c. 1637, printed 1641). *The Sad Shepherd*, Act II, Scene 3, line 668: "our dame Hecat".
- [15] Webster, Noah (1866). *A Dictionary of the English Language* (10th ed.). Rules for pronouncing the vowels of Greek and Latin proper names", p.9: "Hecate...., pronounced in three syllables when in Latin, and in the same number in the Greek word Ἑκάτη, in English is universally contracted into two, by sinking the final e. Shakespeare seems to have begun, as he has now confirmed, this pronunciation, by so adapting the word in Macbeth.... And the play-going world, who form no small portion of what is called the better sort of people, have followed the actors in this world, and the rest of the world have followed them.
Cf. *Brewer's Dictionary of Phrase and Fable* (1894): "**Hec'ate** (3 syl. in Greek, 2 in Eng.)"
- [16] Lewis Richard Farnell, (1896). "Hecate in Art", *The Cults of the Greek States*. Oxford University Press, Oxford.
- [17] Hecate Her Sacred Fires, ed. Sorita d'Este, Avalonia, 2010
- [18] Yves Bonnefoy, Wendy Doniger, *Roman and European Mythologies*, University of Chicago Press, 1992, p. 195.
- [19] This statue is in the **British Museum**, inventory number 816.
- [20]
- [21] "Images". Eidola.eu. 2010-02-28. Retrieved 2012-09-24.
- [22] "The legend of the Argonauts is among the earliest known to the Greeks," observes Peter Green, *The Argonautika*, 2007, Introduction, p. 21.
- [23] Apollonios Rhodios (tr. Peter Green), *The Argonautika*, University of California Press, 2007, p140
- [24] Walter Burkert, (1987) *Greek Religion: Archaic and Classical*, p. 171. Oxford, Blackwell. ISBN 0-631-15624-0.
- [25] Strabo, *Geography* 14.2.25; Kraus 1960.
- [26] Hesiod, *Theogony*, (English Translation by Hugh G. Evelyn-White)
- [27] Johnston, Sarah Iles, (1991). *Restless Dead: Encounters Between the Living and the Dead in Ancient Greece*. ISBN 0-520-21707-1
- [28] Household and Family Religion in Antiquity by John Bodel and Saul M. Olyan, page 221, published by John Wiley & Sons, 2009
- [29] Encyclopedia Britannica, Hecate, <http://www.britannica.com/EBchecked/topic/259138/Hecate> also Hellenic Household Worship by Christos Pandion Panopoulos, edited and translated by Lesley Madytinou & Rathamanthys Madytinou <http://www.labrys.gr/index.php?l=householdworship#1>
- [30] "Baktria, Kings, Agathokles, ancient coins index with thumbnails". WildWinds.com. Retrieved 2012-09-24.
- [31] d'Este & Rankine, Hekate Liminal Rites, Avalonia, 2009
- [32] Theodor Kraus, *Hekate: Studien zu Wesen u. Bilde der Göttin in Kleinasien u. Griechenland* (Heidelberg) 1960.
- [33] Berg 1974, p. 128: Berg comments on Hecate's endorsement of Roman hegemony in her representation on the pediment at Lagina solemnising a pact between a warrior (Rome) and an amazon (Asia)
- [34] Berg 1974, p. 134. Berg's argument for a Greek origin rests on three main points: 1. Almost all archaeological and literary evidence for her cult comes from the Greek mainland, and especially from Attica—all of which dates earlier than the 2nd century BCE. 2. In Asia Minor only one monument can be associated with Hecate prior to the 2nd century BCE. 3. The supposed connection between Hecate and attested "Carian theophoric names" is not convincing, and instead suggests an aspect of the process of her Hellenization. He concludes, "Arguments for Hecate's "Anatolian" origin are not in accord with evidence."
- [35] Kraus 1960, p. 52; list pp.166ff.
- [36] Strabo, *Geography*, 14.1.23
- [37] "CULT OF HEKATE : Ancient Greek religion". Theoi.com. Retrieved 2012-09-24.
- [38] Mark Edwards, *Neoplatonic saints: the Lives of Plotinus and Proclus by their Students*, Liverpool University Press, 2000, p. 100.
- [39] The *Chaldean Oracles* is a collection of literature that date from somewhere between the 2nd century and the late 3rd century, the recording of which is traditionally attributed to Julian the Chaldaean or his son, Julian the Theurgist. The material seems to have provided background and explanation related to the meaning of these pronouncements, and appear to have been related to the practice of theurgy, pagan magic that later became closely associated with Neoplatonism, see Hornblower, Simon; Spawforth, Antony, eds. (1996). *The Oxford Classical Dictionary* (Third ed.). New York: Oxford University Press. p. 316. ISBN 0-19-866172-X.
- [40] English translation used here from: William Wynn Wescott (tr.), *The Chaldean Oracles of Zoroaster*, 1895.
- [41] "A top of Hekate is a golden sphere enclosing a lapis lazuli in its middle that is twisted through a cow-hide leather thong and having engraved letters all over it. [Diviners] spin this sphere and make invocations. Such things they

- call charms, whether it is the matter of a spherical object, or a triangular one, or some other shape. While spinning them, they call out unintelligible or beast-like sounds, laughing and flailing at the air. [Hekate] teaches the *taketes* to operate, that is the movement of the top, as if it had an ineffable power. It is called the top of Hekate because it is dedicated to her. In her right hand she held the source of the virtues. But it is all nonsense.” As quoted in Frank R. Trombley, *Hellenic Religion and Christianization, C. 370-529*, Brill, 1993, p. 319.
- [42] “In 340 B.C., however, the Byzantines, with the aid of the Athenians, withstood a siege successfully, an occurrence the more remarkable as they were attacked by the greatest general of the age, Philip of Macedon. In the course of this beleaguerment, it is related, on a certain wet and moonless night the enemy attempted a surprise, but were foiled by reason of a bright light which, appearing suddenly in the heavens, startled all the dogs in the town and thus roused the garrison to a sense of their danger. To commemorate this timely phenomenon, which was attributed to Hecate, they erected a public statue to that goddess [...]” William Gordon Holmes, *The Age of Justinian and Theodora*, 2003, pp. 5-6; “If any goddess had a connection with the walls in Constantinople, it was Hecate. Hecate had a cult in Byzantium from the time of its founding. Like Byzas in one legend, she had her origins in Thrace. Since Hecate was the guardian of “liminal places”, in Byzantium small temples in her honor were placed close to the gates of the city. Hecate’s importance to Byzantium was above all as deity of protection. When Philip of Macedon was about to attack the city, according to the legend she alerted the townspeople with her ever-present torches, and with her pack of dogs, which served as her constant companions. Her mythic qualities thenceforth forever entered the fabric of Byzantine history. A statue known as the ‘Lampadephoros’ was erected on the hill above the Bosphorous to commemorate Hecate’s defensive aid.” Vasiliki Limberis, *Divine Heiress*, Routledge, 1994, pp. 126-127; this story apparently survived in the works Hesychius of Miletus, who in all probability lived in the time of Justinian. His works survive only in fragments preserved in Photius and the *Suda*, a Byzantine lexicon of the 10th century CE. The tale is also related by Stephanus of Byzantium and Eustathius.
- [43] Joseph Eddy Fontenrose, *Python: A Study of Delphic Myth and Its Origins*, Biblio & Tannen Publishers, 1974, p. 96.
- [44] “Hecate, Greek Goddess of the Crossroads”. *Goddess Gift: Meet the Goddesses Here*. Retrieved 18 April 2011.
- [45] Alberta Mildred Franklin, *The Lupercalia*, Columbia University, 1921, p. 68.
- [46] Jon D. Mikalson, *Athenian Popular Religion*, UNC Press, 1987, p. 76.
- [47] Sarah Iles Johnston, *Restless Dead: Encounters Between the Living and the Dead in Ancient Greece*, University of California Press, 1999, pp. 208-209.
- [48] Liddell-Scott, *A Greek-English Lexicon*.
- [49] Ivana Petrovic, *Von den Toren des Hades zu den Hallen des Olymp* (Brill, 2007), p. 94; W. Schmid and O. Stählin, *Geschichte der griechischen Literatur* (C.H. Beck, 1924, 1981), vol. 2, pt. 2, p. 982; W.H. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie* (Leipzig: Teubner, 1890–94), vol. 2, pt. 2, p. 16.
- [50] Sarah Iles Johnston, *Restless Dead: Encounters Between the Living and the Dead in Ancient Greece*, University of California Press, 1999, p. 207.
- [51] Sarah Iles Johnston, *Hekate Soteira*, Scholars Press, 1990.
- [52] Amanda Porterfield, *Healing in the history of Christianity*, Oxford University Press, 2005, p. 72.
- [53] Saint Ouen, *Vita Eligii* book II.16.
- [54] Alberta Mildred Franklin, *The Lupercalia*, Columbia University, 1921, p67
- [55] Sarah Iles Johnston, *Restless Dead*, University of California Press, 1999, pp. 211-212.
- [56] The poem Alexandra by Lycophron 1174 ff, translation by Mair. Lycophron of Chalcis was a Greek poet in the 3rd century BCE The poem can be read here: <http://www.theoi.com/Text/LycophronAlexandra.html>
- [57] Antoninus Liberalis, *Metamorphoses* 29, translation by Francis Celoria, Psychology Press, 1992
- [58] On the Characteristics of Animals by Aelian, translated by Alwyn Faber Scholfield, Harvard University Press, 1958
- [59] Charles Duke Yonge, (tr.), *The Learned Banqueters*, H.G. Bohn, 1854.
- [60] Robert Parker, *Miasma: Pollution and Purification in Early Greek Religion*, Oxford University Press, 1990, pp. 362-363.
- [61] William Martin Leake, *The Topography of Athens*, London, 1841, p. 492.
- [62] Alan Davidson, *Mediterranean Seafood*, Ten Speed Press, 2002, p. 92.
- [63] Varner, Gary R. (2007). *Creatures in the Mist: Little People, Wild Men and Spirit Beings Around the World: A Study in Comparative Mythology*, p. 135. New York: Algora Publishing. ISBN 0-87586-546-1.
- [64] Yves Bonnefoy, Wendy Doniger, *Roman and European Mythologies*, University of Chicago Press, 1992, p. 195; “Hecate” article, *Encyclopædia Britannica*, 1823.
- [65] R. L. Hunter, *The Argonautica of Apollonius*, Cambridge University Press, 2005, p. 142, citing Apollonius of Rhodes.
- [66] Daniel Ogden, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds*, Oxford University Press, 2002, pp. 82-83.
- [67] Matthew Suffness (Ed.), *Taxol: Science and Applications*, CRC Press, 1995, p. 28.

- [68] Frederick J. Simoons, *Plants of Life, Plants of Death*, University of Wisconsin Press, 1998, p. 143; Fragkiska Megaloudi, *Plants and Diet in Greece From Neolithic to Classic Periods*, Archaeopress, 2006, p. 71.
- [69] Freize, Henry; Dennison, Walter (1902). *Virgil's Aeneid*. New York: American Book Company. pp. N111.
- [70] "Hecate had a "botanical garden" on the island of Colchis where the following alkaloid plants were kept: Akoniton (*Aconitum napellus*), Diktamnon (*Dictamnus albus*), Mandragores (*Mandragora officinarum*), Mekon (*Papaver somniferum*), Melaina (*Claviceps pupurea*), Thryon (*Atropa belladonna*), and Cochicum [...]" Margaret F. Roberts, Michael Wink, *Alkaloids: Biochemistry, Ecology, and Medicinal Applications*, Springer, 1998, p. 16.
- [71] Robert Graves, *The Greek Myths*, Penguin Books, 1977, p. 154.
- [72] Frederick J. Simoons, *Plants of Life, Plants of Death*, University of Wisconsin Press, 1998, pp. 121-124.
- [73] Bonnie MacLachlan, Judith Fletcher, *Virginity Revisited: Configurations of The Unpossessed Body*, University of Toronto Press, 2007, p. 14.
- [74] Sarah Iles Johnston, *Restless Dead: Encounters Between the Living and the Dead in Ancient Greece*, University of California Press, 1999, p. 209.
- [75] Sarah Iles Johnston, *Restless Dead: Encounters Between the Living and the Dead in Ancient Greece*, University of California Press, 1999, p. 208.
- [76] Vasiliki Limberis, *Divine Heiress: The Virgin Mary And The Creation of Christian Constantinople*, Routledge, 1994, pp. 126-127.
- [77] Hornblower, Simon; Spawforth, Antony, eds. (1996). *The Oxford Classical Dictionary* (Third ed.). New York: Oxford University Press. p. 490. ISBN 0-19-866172-X.
- [78] Richard Cavendish, *The Powers of Evil in Western Religion, Magic and Folk Belief*, Routledge, 1975, p. 62.
- [79] [5] The play *Plutus* by Aristophanes (388BCE), line 594 any translation will do or Benjamin Bickley Rogers is fine
- [80] Harvard Theological Review, Vol. 65, No.2, 1972 pages 291-297
- [81] These are the biaiothanatoi, aoroi and ataphoi (cf. Rohde, i. 264 f., and notes, 275-277, ii. 362, and note, 411-413, 424-425), whose enthymion, the quasi-technical word designating their longing for vengeance, was much dreaded. See Heckenbach, p. 2776 and references.
- [82] Antiphanes, in Athenaeus, 313 B (2. 39 K), and 358 F; Melanthius, in Athenaeus, 325 B. Plato, Com. (i. 647. 19 K), Apollodorus, Melanthius, Hegesander, Chariclides (iii. 394 K), Antiphanes, in Athenaeus, 358 F; Aristophanes, *Plutus*, 596.
- [83] Hecate's Suppers, by K. F. Smith. Chapter in the book *The Goddess Hecate: Studies in Ancient Pagan and Christian Philosophy* edited by Stephen Ronan. Pages 57 to 64
- [84] Roscher, 1889; Heckenbach, 2781; Rohde, ii. 79, n. 1. also Ammonius (p. 79, Valckenaer)
- [85] "What is the Hecate Festival 13 August ? | Sorita d'Este". Sorita.co.uk. 2012-03-20. Retrieved 2012-09-24.
- [86] For Hecate as a protector deity of a contemporary (mid-nineties) neopagan coven see: Sabina Magliocco, *Witching Culture: Folklore and Neopaganism in America*, University of Pennsylvania Press, 2004, p79
- [87] "Neo-paganism/witchcraft is a spiritual orientation and a variety of ritual practices using reconstructed mythological structures and pre-Christian rites primarily from ancient European and Mediterranean sources. [...] most see in goddess worship a rediscovery of folk practices that persisted in rural Europe throughout the Christian era and up to recent times." Timothy Miller (Ed.), *America's Alternative Religions*, State University of New York Press, 1995, p339; "Neopaganism sees itself as a revival of ancient pre-Christian religion: the old nature religions of Greece and Rome, of the wandering Teutonic tribes and of others as well." Gaustad, Noll (Eds.), *A Documentary History of Religion In America Since 1877*, Eerdmans, 2003, p603; "A second theme in the Neo-Pagan combination is the pre-Christian European folk religion or Paganism." James R. Lewis, *Magical Religion and Modern Witchcraft*, State University of New York Press, 1996, p303
- [88] For a summary of the wild hunt as a neopagan 'tradition' see the entry in James R. Lewis, *Witchcraft Today: An Encyclopedia of Wiccan and Neopagan Traditions*, 1999, pp 303-304; For a 'moon magick' reference to Hecate as "Lady of the Wild Hunt and witchcraft" see: D. J. Conway, *Moon Magick: Myth & Magic, Crafts & Recipes, Rituals & Spells*, Llewellyn, 1995, p157
- [89] For an extensive discussion of the symbolism of the hedge and hedge-riding as it relates to contemporary witchcraft see: Eric De Vries, *Hedge-Rider: Witches and the Underworld*, Pendraig Publishing, 2008, pp 10-23 (De Vries also mentions Hecate in this liminal context); and for the relation between hedges, hedge-riding and witches in German folklore see: C. R. Bilardi, *The Red Church or The Art of Pennsylvania German Braucherei*, Pendraig Publishing, 2009, pp 127-129; As a general indicator of the currency of the association of hedge and witch see titles such as: Silver Ravenwolf, *Hedge Witch: Spells, Crafts & Rituals for Natural Magick*, Llewellyn, 2008 and Rae Beth, *Hedge Witch: Guide To Solitary Witchcraft*, Hale, 1992
- [90] Hellenion is a 501c3 religious organization based in the USA dedicated to reviving the religions indigenous to Greece. <http://hellenion.org/> The Supreme Council of Ethnikoi Hellenes is an umbrella group based in Greece that is a legally recognized Non Profit Organization (NPO) and was "founded in June of 1997 aiming to the morale and physical protection and restoration of the Polytheistic, Ethnic Hellenic religion, tradition and way of life in the "modern" Greek Society from which is oppressed due to its institutional intolerance and theocracy".
- [91] http://nfs.sparknotes.com/macbeth/page_50.html

- [92] E.g. Wilshire, Donna (1994). *Virgin mother crone: myths and mysteries of the triple goddess*. Rochester, VT: Inner Traditions International. p. 213. ISBN 0-89281-494-2.
- [93] <https://sites.google.com/site/hellenionstemenos/Home/festivals/hekatesdeipnon>
- [94] Michael Strmiska, *Modern paganism in world cultures*, ABC-CLIO, 2005, p. 68.
- [95] Francis Douce, Illustrations of Shakspeare, and of Ancient Manners, 1807, p. 235-243.
- [96] John Minsheu and William Somner (17th century), Edward Lye of Oxford (1694-1767), Johann Georg Wachter, *Glossarium Germanicum* (1737), Walter Whiter, *Etymologicon Universale* (1822)
- [97] e.g. Gerald Milnes, *Signs, Cures, & Witchery*, Univ. of Tennessee Press, 2007, p. 116; Samuel X. Radbill, "The Role of Animals in Infant Feeding", in *American Folk Medicine: A Symposium* Ed. Wayland D. Hand. Berkeley: University of California Press, 1976.
- [98] "Many have been caught by the obvious resemblance of the Gr. *Hecate*, but the letters agree to closely, contrary to the laws of change, and the Mid. Ages would surely have had an unaspirated Ecate handed down to them; no Ecate or Hecate appears in the M. Lat. or Romance writings in the sense of witch, and how should the word have spread through all German lands?" Jacob Grimm, *Teutonic Mythology*, 1835, (English translation 1900)
- [99] Etymology Online, entry 'hag', accessed 8/23/09
- [100] Mallory, J.P, Adams, D.Q. *The Oxford Introduction to Proto-Indo-European and the Proto-Indo-European World*. Oxford University Press, 2006. p. 223
- [101] Apuleius, *The Golden Ass* 11.47.
- [102] Hans Dieter Betz, "Fragments from a Catabasis Ritual in a Greek Magical Papyrus", *History of Religions* 19,4 (May 1980):287-295). The goddess appears as *Hecate Ereschigal* only in the heading: in the spell itself only *Erschigal* is called upon with protective magical words and gestures.
- [103] Heidel, William Arthur (1929). *The Day of Yahweh: A Study of Sacred Days and Ritual Forms in the Ancient Near East*, p. 514. American Historical Association.
- [104] Roel Sterckx, *The Animal and The Daemon In Early China*, State University of New York Press, 2002, pp 232-233. Sterckx explicitly recognizes the similarities between these ancient Chinese views of dogs and those current in Greek and Roman antiquity, and goes on to note "Dog sacrifice was also a common practice among the Greeks where the dog figured prominently as a guardian of the underworld." (Footnote 113, p318)
- [105] Frederick J. Simoons, *Eat Not This Flesh: Food Avoidances from Prehistory to the Present*, University of Wisconsin Press, 1994, pp 233-234

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16 External links

- *The Rotting Goddess* by Yakov Rabinovich, complete book included in the anthology “Junkyard of the Classics” published under the pseudonym Ellipsis Marx.
- Theoi Project, Hecate Classical literary sources and art
- Hecate in Greek esotericism: Ptolemaic and Gnostic transformations of Hecate
- The Covenant of Hecate
- Cast of the Crannon statue, at the Ashmolean Museum, Oxford.
- The Hecate/Iphigenia Myth

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