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PART I HEKATE

1: *She is a Tree of Life:
Hekate and the Cosmic Axis*

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The central column common to the vast preponderance of Hekate depictions from the 5th century BC onward, interpreted as a Tree of Life and World Axis, provides a new key to understanding her best-attested role — Great Mother and intermediary in prayer. The sacred-pole fertility god Legba in Dahomey and Haiti provides a striking parallel.

2: *Queen of Heaven, Queen of Hell:
Hekate-Enodia*

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The ambivalence of Hekate, *Caelo Ereboque potens*, has till now defied scholarly explication, but an unremarked com-

ment by Wilamowitz provides what may be the decisive clue to the problem. We attempt to show that the demonic Hekate dates only from the 5th century, and that its principal features can be traced to her conflation with the highly chthonic Thessalian deity Enodia.

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3: *Underneath the Moon:*

Hekate and Luna

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Sophie Lunais' *Recherches sur la Lune* made a revolutionary demonstration of the central role of the moon in the Roman religious world — a discovery whose implications she did not herself develop. Here we suggest that an *interpretatio Graeca* overshadowing the Roman pantheon has till now obscured Lunais' findings, and that Juno, *always triple and always lunar*, was for the Romans the Goddess *par excellence*.

Scholars of the present day continue to overlook the tremendous importance of *lunar* Juno, characteristically by the unfortunate expedient of explaining her basic traits as due to the influence of Hekate — an exact reversal of the actual events. Hekate was conflated with Juno only in the 1st century AD, and so thoroughly absorbed as to add only an epithet to Juno's enormous being.

4: *A Howling at the Gate:*

Hekate Veneration and the Myth of the Witch

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The attested particulars of Hekate's cultus — association with doorways, jurisdiction over impure substances, ecstatic rites and dog-sacrifice, reappear in the purely literary record of witchcraft in form so distorted as to suggest there was no causal connection — the witch myth simply *appropriated* details of Hekate's cultus. The concept of the witch enters the Greek world hundreds of years after Hekate, and the reality of witchcraft may be the result, not the cause, of the *purely literary* "Hekate of the Witches."

PART II
THE WITCH

1: *Descent of the Goddess:*
The Morphology of the Witch
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Examining 1000 years of witches, from Circe to Erictho, we note a clear degeneration from inspirer of passion to victim of sexual appetite, from goddess to crone, a process which is as gradual as it is logical and relentless.

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2: *Nigra Sum Sed Formosa:*
The Witch as Archetype
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The witch of classical literature, by her magic which makes primary use of plants to effect either fertility or death, her standard choice of hills, streams and animals as environment of her work, and her ability to produce a chaotic reurn of the dead, recapitulates in every important particular the archetype of the fertility goddess.

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PART III
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The demonization of the witch may be viewed as the outcome of an ancient conflict in cultural strata: parallel examples are given from Israel, Iceland and Cape Cod.

PART IV
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1: *Pirkei Ovoth, or,*
Bottled Spirits
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The two extant attempts to clarify the Witch of Endor by reference to Classical sources (Frazer, Tur Sinai) may perhaps be supplemented by the as yet unmade observations that

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both Hekate and her Canaanite equivalent are Fertility goddesses, both Endor and her classical counterparts enter an ecstasy to perform their mediumsip, and both cause the dead to speak in chirping birdlike voices. Ethnographic parallels do much to clarify the word for witch in Hebrew (*baalat ov*) and the Septuagint's rendering (*engastrimuthos*) in ways that bring added resolution to the image. Finally, an improved archaeology of the Neolithic near east explains the striking resemblances and may suggest the logical connection between details of their practice.

2: Into the Cauldron:

Shamanism and the Roman Witch Literature

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Though traces of Shamanism in Greek literature have been studied, no such examination of Roman literature exists. There the figure of the witch evinces a long and circumstantial list of features ethnographers consider typical of shamanism, in marked contrast to the Greek material whose traces of these motifs are few and faint. Relative degrees of contact with the Barbarian world may explain this discrepancy.

Interestingly, these shamanic motifs, introduced very late in the history of witch depiction, include some of the most enduringly popular: cauldron, funereal clothing and animal transformation.

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