

THE HYMNS OF ORPHEUS

IN ANCIENT GREEK

INCLUDING THE ENGLISH TRANSLATION BY

THOMAS TAYLOR

(Published 1792 to 1824)

- WITH AN INDEX -

THE ORPHIC HYMNS ΟΡΦΙΚΟΙ ΥΜΝΟΙ

INTRODUCTION

Scholars are aware of many texts which in antiquity were viewed as Orphic, the vast majority of which have been lost. What of this Orphic corpus has survived? There are numerous fragments, most of which were collected in the last century by the German philologist Otto Kern. Many of these fragments are quotations from a great epic poem, the *Sacred Logos in Twenty-Four Rhapsodies* (*Ιερός Λόγος σε 24 Ραψωδίεις*), and the story it tells has been reconstructed. We have an Orphic work, the *Δερβένι βύβλος*, not complete, but a sizable section of the text. But has anything survived *in its entirety* from the Orphic literature? We possess the *Όρφέως Άργοναυτικά*, an epic poem describing the journey to retrieve the Golden Fleece, similar to the *Άργοναυτικά Άπολλωνίου Ροδίου*, but more mystical in nature. We have the so-called Golden Tablets, little prayers written on thin sheets of gold which were buried in the graves of mystics. But perhaps the most significant Orphic composition we possess in its entirety is a group of devotional poems known collectively as *Όρφικοί Ύμνοι*, the Orphic Hymns.

The Orphic Hymns are a collection of eighty-seven [1] hymns to the Gods which have been used in the mystical rituals of *Αελλίνισμός* (Hellênismos, *Έλληνισμός*), the ancient Greek religion. The poems are attributed to Orphéus (Orpheus, *Όρφεύς*), the great *Θεόλογος* (*Θεόλογός*), but the actual authorship is unclear. The date of composition of the hymns is also a matter of dispute. There are some in the Orphic tradition who believe they are approximately 10,000 years old, based on certain clues found in the text itself [2], but this date has been convincingly challenged. Scholars, on the other hand, claim a time period ranging anywhere from the sixth century BCE to the fourth century CE, most believing they were composed in the more recent period, but it is curious, and has been noted, that there is no evidence of any Christian influence in the poems, leaving one to suspect a more ancient date of creation. G.R.S. Mead, in his book *Orpheus*, argues for a date of great antiquity, citing a number of ancient authors...

"...the poems of Orpheus date back to Pelasgic Greece, to the days of legend, to pre-historic times." [3]

...but he makes certain questionable assumptions (see the note).

If the poems are of more recent authorship, the ideas contained within them are most certainly of great antiquity. Ultimately, the critical consideration for a practitioner of this religion is that the hymns are the principle body of liturgy used today in ritual, both in Greece and outside of Greece. Indeed, they are ubiquitous in the practice of all those who follow the ancient religion, regardless of whether one is involved with the Mysteries.

The Orphic Hymns are thought of as a storehouse of mysticism, and it is true that many of the poems have this deeper insight, but what is infrequently mentioned is that for the most part they present very traditional portraits-in-miniature of the Gods, portraits which are extremely useful to familiarize students in the characteristics of deities. As a perfect example, read through the hymn to *Άρταemis* (Artemis, *Άρτεμις*); you will discover that it is entirely traditional, presenting a vivid likeness of the Goddess. And this is true of so many of the hymns. Some, such as the hymn to *Ίφαιστος* (Hêphaestus, *Ήφαιστος*), are much more mystical, but for the most part, the poems are fantastic "snapshots" that help us to become acquainted with well-known associations of these deities. Many of the hymns contain long strings of epithets (such as #30 *Διονύσου*), leading some critics to question their inspiration. Often, the hymns will refer to a deity by an epithet rather than using the familiar name of the God. This use of epithets, to those who worship the Gods, is thought of as very beautiful and beneficial.

TRANSLATIONS

At this date, there are several English translations of the hymns available, but only two we will discuss here: Thomas Taylor (1792) and Apostolos N. Athanassakis (1977). Each of these translations is excellent for different reasons. If you are a student of Greek, the Athanassakis is word-for-word accurate, for the most part, but the Taylor has other advantages that appeal to some who follow Ἑλληνισμός. Ideally, it is beneficial to have both.

There is no translation of the Orphic hymns in the Loeb Classical Library. Indeed, as of this date they have not published translations of the hymns nor the *Ὀρφῆως Ἀργοναυτικά* nor the *Δερβένι βύβλος*, leaving their catalog suspiciously absent of anything Orphic except by coincidence. It is interesting to note that when the early Christian church-fathers attacked our religion, they particularly attacked the Orphic texts, which means that they must have seen them as important. They seem to have been threatened by these texts, and for those familiar with the Orphic mythology, it is obvious why. For this and many other reasons they should not be ignored by Loeb. Their publications have a wonderful and useful feature: they always include the text in the original language. In our present publication, we have resolved this problem by including the ancient Greek text.

The Thomas Taylor translation

Thomas Taylor (1758-1835 CE) was a mathematician of Georgian-era England. He spoke from a unique position in the largely Christian world of Western Europe: Taylor was a believing Neoplatonist. This fact is completely obvious when you read his commentaries. Therefore, his translations have been viewed with suspicion, as if Taylor had crossed a forbidden line, and lost scholarly distance from his subject. A comparison between Taylor's translation of Plátôn (Plato, *Πλάτων*), however, and that of Benjamin Jowett or even more contemporary renderings, rarely finds significant difference, other than occasional language archaisms. But it must be understood that Taylor was functioning as a scholastic commentator *within* the tradition, not as an outside observer. So, for instance, Taylor has no problem with seeing Platonism and the religion as the ancient commentators did, accepting the Gods as they did in antiquity; while Platonists from the Catholic Church, as an example, may think of these entities as angels, or in some way reconcile these ancient ideas. Therefore, Taylor has been seen as eccentric by scholars of his time, as well as of our time.

Taylor was the first to translate into English the complete extant works of Plátôn and Aristotælis (Aristotle, *Ἀριστοτέλης*), as well as much of Próklos (Proclus, *Πρόκλος*), Porphýrios (Porphyry, *Πορφύριος*), Plótinus (Plotinus, *Πλωτῖνος*), Pafsanías (Pausanias, *Παυσανίας*), Iámblikhos (Iamblichus, *Ἰάμβλιχος*), and others...a monumental body of work. Taylor also wrote excellent commentaries for each of his translations as well as many independent essays such as his dissertations on the rights of animals and the ancient Mysteries.

While the great bulk of Taylor's translations are prosaic, and word-for-word accurate, *The Hymns of Orpheus*, published in 1792, are set in rhyming verse, a practice typical in scholarly translations of poetry from this period. While frequently not word-for-word precise, Taylor clearly understands the hymns, an accomplishment acknowledged by Orphic teachers in modern Greece, most of whom prefer his translation for students who speak the English language. Yet it must be admitted that he sometimes takes considerable liberties in order to rhyme the hymns, depending on the hymn. On the other hand, some of the translations are remarkably close to the original. Consider 30. *Διονύσου* or 34. *Ἀπόλλωνος*. Of the hymns which this author has himself translated, I can very clearly see what Taylor was doing in his translations. What the Greek teachers in this author's acquaintance say, is that Taylor gets the flavor of the hymns, from an insider's point of view. Other critics think of him simply as a bad poet, for various reasons, yet there are many who love him.

Taylor's translation of the hymns is frequently criticized for specific reasons, usually frivolous reasons. He occasionally uses obsolete words (such as *cærulean*, "dark blue") but on the whole, the translation is quite readable, despite being in a somewhat archaic style.

Modern readers have criticized Taylor (and other translators from the 1800's) for using words such as *thee* and *thou*, believing that he was trying to imitate King James Biblical language. This is entirely false. These words are part of the English vernacular, and such language can be seen as recently as 1969 in the dialogue found in the film *Kes*, directed by Ken Loach, the actors having authentic Yorkshire dialect, having been recruited locally from Barnsley [4]. Words such as *thee* and *thou* flow freely from the mouths of ordinary local boys in a most amazing display. *Kes* clearly demonstrates that the use of these words is entirely secular and has not disappeared in parts of England (and even deep in the Appalachians in the United States).

Another unfair criticism of Taylor is his use of the Roman names for the Gods rather than the Greek, but it must be understood that the language of scholars in his lifetime was Latin, not Greek, so Taylor was simply following the convention of the Georgian period. It is said that in the confines of his home, Taylor and his wife spoke ancient Greek exclusively.

Taylor's introductory essay and additional comments to individual hymns reveal his immense scholarship and his surpassing profundity in regard to these texts. They are unique in that they express the mystical and philosophical meaning of the hymns, the flavor being quite different from what one would expect in ordinary scholastic texts. One could say that his perspective is not detached, but in this case, this is preferable, particularly for those who take the hymns very seriously, for those who practice the religion. These commentaries contain many terms which are foreign to the casual reader. These are mostly Platonic and Neoplatonic philosophical terms Anglicized from the Greek.

Ultimately, the choice for or against Taylor is a personal matter. Either you are charmed by what he is doing or not. The translation is quite old and rhyming poetry has lost its appeal for many people. But, as we shall see, there is a good alternative translation for those who dislike Taylor.

As mentioned above, there are eighty-seven hymns. The original 1792 Taylor edition lists eighty-six hymns. This is because the hymn to *Ækâtî* (Hekatê, *Ἑκάτη*) is included at the conclusion of the introductory invocation entitled *To Mousaios*, not numbering it separately. While the author of this essay was in Greece in 2008, the Greek editions of the hymns were found to begin with the hymn to *Ækâtî* which I assume to be the correct numbering. This numbering problem in the Taylor translation has been revised in the Prometheus Trust 1994 publication entitled *Hymns and Initiations*, Thomas Taylor Series V, which includes all of Taylor's translations of the hymns with the correct numbering. The online versions that this author has encountered retain the older numbering. The text presented below uses the traditional numbering (not the 1792 numbering).

The Athanassakis translation:

The Apostolos N. Athanassakis translation of the hymns is preferred by many. Word for word, the Athanassakis is accurate. The original publication of the book includes the Greek on the left side, the English text on the right. For many years, the 1977 translation was out of print and the cost of used copies exorbitant, but fortunately, it has been re-published in 2013 by John Hopkins University Press at a reasonable price in both paperback and hardcover. This new edition now lists Benjamin M. Wolkow as co-writer with Professor Athanassakis, and includes a useful contents list, a comprehensive index, and far more extensive notes and commentary than the earlier publication, altogether an impressive new presentation. Unfortunately, the new edition does not include the ancient Greek, unlike the first edition. The ancient Greek text is available online...anyone can access it...so it is not a terrible loss, but it was convenient to have the Greek text on the left page and the English translation on the right, similar to the Loeb Classical Library texts. It is most illuminating to compare the Athanassakis translation with the Taylor and also with the original Greek.

THE ANCIENT GREEK TEXT

The text we are using of the Orphic Hymns was copied directly from a facsimile of the 1818 book entitled: ORPHICA. NOVA EDITIO ACCVRATA IN VSVM PRAELECTIONVM ACADEMICARVM ET SCHOLARVM. This book does not give any information concerning the manuscript used. It seems to be the same manuscript used by Gottfried Hermann in his well-known collection of Orphica. The name Gottfried Heinrich Schäfer comes up in web searches connected with the title of this book. Schäfer was an associate of Gottfried Herman. There are differences between this text and that found in the first edition of Athanassakis, but, altogether, they are not terribly significant; for instance, the Athanassakis manuscript does not generally use iota subscript, where our text does. There are some interesting additional fragments in the hymns to Zefs and Poseidóhn which you will not find in the Athanassakis.

TRANSLITERATED TITLES

The transliterated titles used in the English translation are generally not those used by Thomas Taylor but, rather, are based on the nominative of the actual Greek. We prefer the Reuchlinian method of pronouncing ancient Greek and utilize a unique method of transliteration entirely based on ease of pronunciation. For detailed discussion please visit these web-pages:

<http://www.hellenicgods.org/pronunciationinhelleniclanguage>

<http://www.hellenicgods.org/transliteration-of-ancient-greek>

NOTES:

[1] Some manuscripts of the Orphic Hymns include a hymn to Áris (Arês, Ἄρης) which is more typically considered one of the Homeric hymns, making the total number of hymns eighty-eight. We are following such a manuscript, so that hymn is 88 in our presentation. We are also including the Great Orphic Hymn to Zefs (Ζεύς) as hymn 89; this is fragment 168 in Kern's *Orphica fragmenta*.

[2] See Κωνσταντίνος Χασάπης *Η Ελληνική Αστρονομία της Β' Χιλιετηρίδας π.Χ., κατά τους Ορφικούς Ὕμνους* (*The Greek Astronomy of the Second Millennium B.C.E. according to the Orphic Hymns*). In the hymn to Apóllôn (Apollô, Ἀπόλλων) there is a reference to the summer being equal to the winter. Such a thing occurs only once every 10,000 years and extends approximately 500 years. The last time this happened was 1352-1852 BCE so some people believe that the hymns were written somewhere during this time, but there are others who believe they are much, much older even than this. Chassapis proposed the time-period beginning 11,841 BCE, but this date was not accepted for various reasons by contemporary scholars.

[3] *Orpheus: The Theosophy of the Greeks* by G.R.S. Mead 1896, Theosophical Publishing Co., pp.16-17. Mead here is making certain assumptions which are open to question. He cites Iámvlikhos (Iamblichus, Ἰάμβλιχος) in his life of Pythagóras (book 34). In reality Iámvlikhos never mentions in the text the Orphic Hymns; he is simply generalizing about the language of Orphéfs as an author. But Mead is, here, assuming that Orphéfs himself wrote the hymns, something which many people do indeed believe, as implied at the beginning of the hymns when the author addresses Mousaios (Musaeus, Μουσαῖος). This is a convention in Orphic literature, to present an Orphic text as though Orphéfs himself were speaking to his son (or closest student) Mousaios.

[4] This author has friends in England who have confirmed that people speaking the Yorkshire dialect still, in 2010, use such words as "thee" and "thou" in ordinary secular speech.

Orphéfs to Mousaios [To Musæus; Gr. Ὀρφεύς προς Μουσαίον]

Attend Musæus to my sacred song,
And learn what rites to sacrifice belong.
Jove I invoke, the Earth, and Solar Light,
The Moon's pure splendor, and the Stars of night;
Thee Neptune, ruler of the sea profound,
Dark-hair'd, whose waves begirt the solid ground;
Ceres abundant, and of lovely mien,
And Proserpine infernal Pluto's queen
The huntress Diana, and bright Phœbus rays,
Far-darting God, the theme of Delphic praise;
And Bacchus, honour'd by the heav'nly choir,
And raging Mars, and Vulcan God of fire;
The mighty pow'r who rose from foam to light,
And Pluto potent in the realms of night;
With Hebe young, and Hercules the strong,
And you to whom the cares of births belong:
Justice and Piety august I call,
And much-fam'd nymphs, and Pan the God of all.
To Juno sacred, and to Mem'ry fair,
And the chaste Muses I address my pray'r;
The various year, the Graces, and the Hours,
Fair-hair'd Latona, and Dione's pow'rs;
Armed Curetes, household Gods I call,
With those who spring from Jove the king of all:
Th' Idæan Gods, the angel of the skies,
And righteous Themis, with sagacious eyes;
With ancient Night, and Day-light I implore,
And Faith, and Justice dealing right adore;
Saturn and Rhea, and great Thetis too,
Hid in a veil of bright celestial blue:
I call great Ocean, and the beauteous train
Of nymphs, who dwell in chambers of the main;
Atlas the strong, and ever in its prime,
Vig'rous Eternity, and endless Time;
The Stygian pool, and placid Gods beside,
And various Genii, that o'er men preside;
Illustrious Providence, the noble train
Of dæmon forms, who fill th' ætherial plain;
Or live in air, in water, earth, or fire,
Or deep beneath the solid ground retire.
Bacchus and Semele the friends of all,
And white Leucothea of the sea I call;
Palæmon bounteous, and Adrastria great,
And sweet-tongu'd Victory, with success elate;

Great Esculapius, skill'd to cure disease,
And dread Minerva, whom fierce battles please;
Thunders and Winds in mighty columns pent,
With dreadful roaring struggling hard for vent;
Attis, the mother of the pow'rs on high,
And fair Adonis, never doom'd to die,
End and beginning he is all to all,
These with propitious aid I gently call;
And to my holy sacrifice invite,
The pow'r who reigns in deepest hell and night.

ΕΥΧΗ ΠΡΟΣ ΜΟΥΣΑΙΟΝ

Μάνθανε δὴ, Μουσαῖε, θυηπολίην περισέμνην,
εὐχὴν, ἣ δὴ τοι προφερεστέρα ἐστὶν ἀπασέων.
Ζεῦ βασιλεῦ, καὶ Γαῖα, καὶ οὐράνιαι φλόγες ἀγναὶ
Ἡελίου, Μήνης θ' ἱερὸν σέλας, Ἄστρα τε πάντα·
καὶ σύ, Ποσειδάων γαίηοιχε κυανοχαῖτα,

Φερσεφόνη θ' ἀγνή, Δημήτηρ τ' ἀγλαόκαρπε,
Ἄρτεμί τ' ἰοχέαιρα, κόρη, καὶ ἦϊε Φοῖβε,
ὃς Δελφῶν ναίεις ἱερὸν πέδον· ὅς τε μεγίστας
τιμὰς ἐν μακάρεσσιν ἔχεις, Διόνυσε χορευτά·
Ἄρες τ' ὀμβριμόθυμε, καὶ Ἡφαίστου μένος ἀγνόν,

ἀφρογενὴς τε θεά, μεγαλώνυμα δῶρα λαχοῦσα·
καὶ σύ, καταχθονίων βασιλεῦ, μέγ' ὑπείροχε δαῖμον·
Ἥβη τ', Εἰλείθυια, καὶ Ἡρακλέος μένος ἠΰ·
καὶ τὸ Δικαιοσύνης τε καὶ Εὐσεβίης μέγ' ὄνειρα
κικλήσκω, Νύμφας τε κλυτὰς, καὶ Πᾶνα μέγιστον,

Ἥρην τ', αἰγιόχοιο Διὸς θαλερὴν παράκοιτιν·
Μνημοσύνην τ' ἐρατὴν, Μούσας τ' ἐπικέκλωμαι ἀγνάς
ἐννέα καὶ Χάριτάς τε, καὶ Ὠρας, ἠδ' Ἐνιαυτὸν,
Λητώ τ' εὐπλόκαμον θεῖην σεμνήν τε Διώνην,
Κουρητὰς τ' ἐνόπλους Κορύβαντάς τ', ἠδὲ Καβεῖρους,

καὶ μεγάλους Σωτῆρας ὁμοῦ, Διὸς ἄφθιτα τέκνα·
Ἰδαίους τε θεοὺς, ἠδ' ἄγγελον Οὐρανιῶνων,
Ἑρμείαν κήρυκα, Θέμιν θ', ἱεροσκόπον ἀνδρῶν,
Νύκτα τε πρεσβίστην καλέω, καὶ φωσφόρον Ἥμαρ,
Πίστιν τ', ἠδὲ Δίκην, καὶ ἀμύμονα Θεσμοδότειραν·

Ῥεῖαν τ', ἠδὲ Κρόνον, καὶ Τηθὺν κυανόπεπλον,
Ὠκεανόν τε μέγαν, σὺν τ' Ὠκεανοῖο θύγατρας
Ἄτλαντός τε καὶ Αἰῶνος μέγ' ὑπείροχον ἰσχύν·

καὶ Χρόνον ἀέναον, καὶ τὸ Στυγὸς ἀγλαὸν ὕδωρ,
Μειλιχίους τε θεοὺς· ἀγαθὴν τ' ἐπὶ τοῖσι Πρόνοιαν·

Δαίμονά τ' ἠγάθειον, καὶ Δαίμονα πῆμονα θνητῶν·
Δαίμονας οὐρανίους τε καὶ εἰναλίους καὶ ἐνύδρους,
καὶ χθονίους καὶ ὑποχθονίους, ἠδ' ἠεριφοίτους·
καὶ Σεμέλην, Βάκχου τε συνευαστήρας ἅπαντας,
Ἴνῳ Λευκοθέην τε, Παλαίμονά τ' ὀλβιοδώτην.

[Νίκην θ' ἠδυέπειαν, ἰδ' Ἀδρήστειαν ἄνασσαν·
καὶ βασιλῆα μέγαν Ἀσκληπιὸν ἠπιოდώτην.]
Παλλάδα τ' ἐγρεμάχην κούρην, Ἄνεμους τε πρόπαντας,
καὶ Βροντὰς, Κόσμου τε μέρη τετρακίονος αὐδῶ·
Μητέρα τ' ἀθανάτων, Ἄττιν καὶ Μῆνα κικλήσκω,

Οὐρανίην τε θεάν, σύν δ' ἄμβροτον ἀγνὸν Ἄδωνιν,
Ἀρχὴν τ' ἠδὲ Πέρας· (τὸ γὰρ ἔπλετο πᾶσι μέγιστον)
ἐλθεῖν εὐμενέας, κεχαρημένον ἦτορ ἔχοντας,
τήνδε θυηπολίην ἱερὴν, σπονδὴν τ' ἐπὶ σεμνήν.

1. **Ækátī** [Hecatê; Gr. Ἑκάτη]

I call Einodian Hecate, lovely dame,
Of earthly, wat'ry, and celestial frame,
Sepulchral, in a saffron veil array'd,
Leas'd with dark ghosts that wander thro' the shade;
Persian, unconquerable huntress hail!
The world's key-bearer never doom'd to fail;
On the rough rock to wander thee delights,
Leader and nurse be present to our rites
Propitious grant our just desires success,
Accept our homage, and the incense bless.

1. Ὕμνος εἰς Ἑκάτην.

Εἰνοδίην Ἑκάτην κλήζω, τριοδίτιν, ἔραννήν,
οὐρανίην, χθονίαν τε, καὶ εἰναλίην κροκόπεπλον,
τυμβιδίην, ψυχαῖς νεκύων μέτα βακχεύουσαν,
Πέρσειαν, φιλήρημον, ἀγαλλομένην ἐλάφοισιν,
νυκτερίην, σκυλακίτιν, ἀμαιμάκετον βασίλειαν,
ταυροπόλον, παντὸς κόσμου κληιδούχον ἄνασσαν,
ἡγεμόνην, νύμφην, κουροτρόφον, οὐρεσιφοῖτιν,
λίσσόμενοις κούρην τελεταῖς ὅσiaisι παρεῖναι
βουκόλῳ εὐμενέουσαν ἀεὶ κεχαρηότι θυμῷ.

2. Prothyraia [Gr. Προθυραία]

The Fumigation from Storax.

O venerable Goddess, hear my pray'r,
For labour pains are thy peculiar care;
In thee, when stretch'd upon the bed of grief,
The sex as in a mirror view relief.
Guard of the race, endued with gentle mind,
To helpless youth, benevolent and kind;
Benignant nourisher; great Nature's key
Belongs to no divinity but thee.
Thou dwell'st with all immanifest to sight,
And solemn festivals are thy delight.
Thine is the talk to loose the virgin's zone,
And thou in ev'ry work art seen and known.
With births you sympathize, tho' pleas'd to see
The numerous offspring of fertility;
When rack'd with nature's pangs and sore distress'd,
The sex invoke thee, as the soul's sure rest;
For thou alone can'st give relief to pain,
Which art attempts to ease, but tries in vain;
Assisting Goddess, venerable pow'r,
Who bring'st relief in labour's dreadful hour;
Hear, blessed Dian, and accept my pray'r,
And make the infant race thy constant care.

2. Προθυραίας, θυμίαμα, στύρακα.

Κλυθή μοι, ὦ πολύσεμνε θεά, πολυώνυμε δαῖμον,
ὠδίνων ἐπαρωγέ, λεχῶν ἠδεῖα πρόσοψι·
θηλειῶν σώτειρα, μόνη φιλόπαις, ἀγανόφρον,
ὠκυλόχεια, ἐπαρώγ' ἀνίαις θνητῶν, Προθυραία.
κλειδοῦχ', εὐάντητε, φιλότροφε, πᾶσι προσηνής,
ἢ κατέχεις οἴκους πάντων, θαλίαις τε γέγηθας,
λυσίζων', ἀφανής, ἔργοισι δὲ φαίνη ἅπασιν,
συμπάσχεις ὠδίσι καὶ εὐτοκίησι γέγηθας,
Εἰλείθυια, λύουσα πόνους δειναῖς ἐν ἀνάγκαις.
μούνην γάρ σε καλοῦσι λεχοί, ψυχῆς ἀνάπαυμα.
ἐν γάρ σοι τοκετῶν λαθιπήμονές εἰσιν ἀνίαι.
Ἄρτεμις Εἰλείθυια, καὶ εὐσέμνη Προθυραία.
κλυθή, μάκαιρα· δίδου δὲ γονάς, ἐπαρωγὸς ἐοῦσα
καὶ σῶζ', ὥσπερ ἔφυς αἰεὶ σώτειρα προπάντων.

3. Nyx [Night; Gr. Νύξ]

The Fumigation with Torches.

Night, parent Goddess, source of sweet repose,
From whom at first both Gods and men arose,
Hear, blessed Venus, deck'd with starry light,
In sleep's deep silence dwelling Ebon night!
Dreams and soft case attend thy dusky train,
Pleas'd with the length'ned gloom and feastful strain.
Dissolving anxious care, the friend of Mirth,
With darkling coursers riding round the earth.
Goddess of phantoms and of shadowy play,
Whose drowsy pow'r divides the nat'ral day:
By Fate's decree you constant send the light
To deepest hell, remote from mortal sight;
For dire Necessity which nought withstands,
Invests the world with adamantine bands.
Be present, Goddess, to thy suppliant's pray'r,
Desir'd by all, whom all alike revere,
Blessed, benevolent, with friendly aid
Dispell the fears of Twilight's dreadful shade.

3. Νυκτός, θυμίαμα, δαλούς.

Νύκτα θεῶν γενέτειραν ἀείσομαι ἠδὲ καὶ ἀνδρῶν.
[Νύξ γένεσις πάντων, ἦν καὶ Κύπριν καλέσωμεν]
κλῦθι, μάκαιρα θεά, κυαναυγής, ἀστεροφεγγής·
ἠσυχίη χαίρουσα καὶ ἡρεμίη πολυύπνω·
εὐφροσύνη, τερπνή, φιλοπάννουχε, μήτερ ὀνείρων·
ληθομέριμν', ἀγαθήν τε πόνων ἀνάπαυσιν ἔχουσα·
ὑπνοδότειρα, φίλη πάντων, ἐλάσιππε, νυχαυγής·
ἠμιτελής, χθονίη, ἠδ' οὐρανίη πάλιν αὐτή·
ἐγκυκλίη, παίκτηρα διώγμασιν ἠεροφοίτοις·
ἢ φάος ἐκπέμπεις ὑπὸ νέρτερα, καὶ πάλι φεύγεις
εἰς Αἴδην. δεινὴ γὰρ ἀνάγκη πάντα κρατύνει.
νῦν δὲ, μάκαιρ' ὦ Νύξ πολυόλβιε, πᾶσι ποθεινή,
εὐάντητε, κλύουσα λόγων ἱκετηρίδα φωνήν,
ἔλθοις εὐμενέουσα, φόβους δ' ἀπόπεμπε νυχαυγεῖς.

4. Ouranós [Sky or The Heavens; Gr. Οὐρανός]

The Fumigation from Frankincense.

Great Heav'n, whose mighty frame no respite knows,
Father of all, from whom the world arose:
Hear, bounteous parent, source and end of all,
Forever whirling round this earthly ball;
Abode of Gods, whose guardian pow'r surrounds
Th' eternal World with ever during bounds;
Whose ample bosom and encircling folds
The dire necessity of nature holds.
Ætherial, earthly, whose all-various frame
Azure and full of forms, no power can tame.
All-seeing Heav'n, progenitor of Time,
Forever blessed, deity sublime,
Propitious on a novel mystic shine,
And crown his wishes with a life divine.

4. Οὐρανοῦ, θυμίαμα, λίβανον.

Οὐρανὲ παγγενέτωρ, κόσμου μέρος αἰὲν ἀτειρές,
πρεσβυγένεθλ', ἀρχὴ πάντων, πάντων τε τελευτή,
κοσμοκράτωρ, σφαιρηδὸν ἐλισσόμενος περὶ γαῖαν,
οἴκε θεῶν μακάρων, ῥόμβου δίνησιν ὁδεύων,
οὐράνιος χθόνιός τε φύλαξ πάντων περιβληθείς·
ἐν στέρνοισιν ἔχων φύσεως ἄπλητον ἀνάγκην,
κυανόχρως, ἀδάμαστε, παναίολος, αἰολόμορφε,
πανδερκές, Κρονότεκνε, μάκαρ, πανυπέρτατε δαῖμον,
κλῦθ' ἐπάγων ζωὴν ὁσίην μύστη νεοφάντη.

5. Aithír [Aethêr; Gr. Αἰθήρ]

The Fumigation from Saffron.

O Ever untam'd Fire, who reign'st on high
In Jove's dominions ruler of the sky;
The glorious sun with dazzling lustre bright,
And moon and stars from thee derive their light;
All taming pow'r, Aithirial shining fire,
Whose vivid blasts the heat of life inspire:
The world's best element, light-bearing pow'r,
With starry radiance shining, splendid flow'r,
O hear my suppliant pray'r, and may
Thy frame be ever innocent, serene, and tame.

5. Αἰθέρος, θυμίαμα, κρόκον.

ὦ Διὸς ὑψιμέλαθρον ἔχων κράτος αἰὲν ἀτειρές,
ἄστρον ἡελίου τε σεληναίης τε μέρισμα,
πανδαμάτωρ, πυρίπνου, πᾶσιν ζωῶσιν ἔναυσμα,
ὑψιφανῆς Αἰθήρ, κόσμου στοιχεῖον ἄριστον ·
ἀγλαὸν ὦ βλάστημα, σελασφόρον, ἀστεροφεγγές,
κικλήσκων λίτομαί σε, κεκραμένον εὐδίων εἶναι.

6. Prôtogónos [Prôtogonus or First-Born; Gr. Πρωτογόνος]

The Fumigation from Myrrh.

O Mighty first-begotten, hear my pray'r,
Two-fold, egg-born, and wand'ring thro' the air,
Bull-roarer, glorying in thy golden wings,
From whom the race of Gods and mortals springs.
Ericapæus, celebrated pow'r,
Ineffable, occult, all shining flow'r.
From eyes obscure thou wip'st the gloom of night,
All-spreading splendour, pure and holy light;
Hence Phanes call'd, the glory of the sky,
On waving pinions thro' the world you fly.
Priapus, dark-ey'd splendour, thee I sing,
Genial, all-prudent, ever-blessed king,
With joyful aspect on our rights divine
And holy sacrifice propitious shine.

6. Πρωτογόνου, θυμίαμα, σμύρναν.

Πρωτογόνον καλέω διφυῆ, μέγαν, αἰθερόπλαγκτον,
ὠογενῆ, χρυσέησιν ἀγαλλόμενον πτερύγεσσι,
ταυρωπόν, γένεσιν μακάρων θνητῶν τ' ἀνθρώπων·
σπέρμα πολύμνηστον, πολυόργιον, Ἴρικεπαῖον,
ἄρρητον, κρύφιον. ῥοιζήτορα, παμφαῆς ἔρνος·
ὄσσων ὃς σκοτόεσσαν ἀπημαύρωσας ὁμίχλην,
πάντη δινηθεῖς πτερύγων ῥιπαῖς κατὰ κόσμον·
λαμπρὸν ἄγων φάος ἀγνόν, ἀφ' οὗ σε Φάνητα κικλήσκω,
ἠδὲ Πρίηπον ἄνακτα, καὶ Ἄνταύγην ἐλίκωπον.
ἀλλά, μάκαρ, πολύμητι, πολύσπορε, βαῖνε γεγηθὸς
ἐς τελετὴν ἀγίην πολυποίκιλον ὀργιοφάνταις.

7. **Ástra** [Stars; Gr. ἄστροα]

The Fumigation from Aromatics.

With holy voice I call the stars on high,
Pure sacred lights and genii of the sky.
Celestial stars, the progeny of Night,
In whirling circles beaming far your light,
Refulgent rays around the heav'ns ye throw,
Eternal fires, the source of all below.
With flames significant of Fate ye shine,
And aptly rule for men a path divine.
In seven bright zones ye run with wand'ring flames,
And heaven and earth compose your lucid frames:
With course unwearied, pure and fiery bright
Forever shining thro' the veil of Night.
Hail twinkling, joyful, ever wakeful fires!
Propitious shine on all my just desires;
These sacred rites regard with conscious rays,
And end our works devoted to your praise.

7. Ἄστρον, θυμίαμα, ἀρώματα.

Ἄστρον οὐρανίων ἱερὸν σέλας ἐκπροκαλοῦμαι,
εὐιέραις φωνῆσι κικλήσκων δαίμονας ἀγνοῦς.
Ἄστέρες οὐράνιοι, Νυκτὸς φίλα τέκνα μελαίνης,
ἐγκυκλίους δίνησι περιθρόνιοι κυκλέοντες.
ἀνταυγεῖς, πυρόεντες, ἀεὶ γενετῆρες ἀπάντων·
μοιρίδιοι, πάσης μοίρης σημάντορες ὄντες·
θνητῶν ἀνθρώπων θείην διέποντες ἀταρπὸν·
ἐπταφαεῖς ζώνας ἐφορώμενοι, ἠερόπλαγκτοι·
οὐράνιοι χθόνιοί τε, πυρίδρομοι, αἰὲν ἀτειρεῖς
αὐγάζοντες ἀεὶ νυκτὸς ζοφοειδέα πέπλον,
μαρμαρυγαῖς στίλβοντες, εὐφρονες ἐννύχιοί τε·
ἔλθετ' ἐπ' εὐιέρου τελετῆς πολυῖστορας ἄθλους,
ἐσθλοὶ ἐπ' εὐδόξοις ἔργοις δρόμον ἐκτελέοντες.

8. Ílios [Hêlios, the Sun; Gr. Ἥλιος]

The Fumigation from Frankincense and Manna.

Hear golden Titan, whose eternal eye
With broad survey, illumines all the sky.
Self-born, unwearied in diffusing light,
And to all eyes the mirrour of delight:
Lord of the seasons, with thy fiery car
And leaping coursers, beaming light from far:
With thy right hand the source of morning light,
And with thy left the father of the night.
Agile and vig'rous, venerable Sun,
Fiery and bright around the heav'ns you run.
Foe to the wicked, but the good man's guide,
O'er all his steps propitious you preside:
With various founding, golden lyre, 'tis thine
To fill the world with harmony divine.
Father of ages, guide of prosp'rous deeds,
The world's commander, borne by lucid steeds,
Immortal Jove, all-searching, bearing light,
Source of existence, pure and fiery bright:
Bearer of fruit, almighty lord of years,
Agil and warm, whom ev'ry pow'r reveres.
Great eye of Nature and the starry skies,
Doom'd with immortal flames to set and rise:
Dispensing justice, lover of the stream,
The world's great despot, and o'er all supreme.
Faithful defender, and the eye of right,
Of steeds the ruler, and of life the light:
With founding whip four fiery steeds you guide,
When in the car of day you glorious ride.
Propitious on these mystic labours shine,
And bless thy suppliants with a life divine.

8. Ἡλίου, θυμίαμα, λιβανομόναννα.

Κλῦθι μάκαρ, πανδερκές ἔχων αἰώνιον ὄμμα,
Τιτὰν χρυσαυγῆς, ὑπερίων, οὐράνιον φῶς·
αὐτοφυῆς, ἀκάμας, ζῶων ἠδεῖα πρόσοψι·
δεξιῆ μὲν γενέτωρ ἠοῦς, εὐώνυμε νυκτός·
κρᾶσιν ἔχων ὠρῶν, τετραβάμοσι ποσσὶ χορεύων.
εὐδρομε, ῥοιζήτωρ, πυρόεις, φαιδρωπέ, διφρευτά,
ῥόμβου ἀπειρεσίου δινεύμασιν οἴμον ἐλαύνων·
εὐσεβέσιν καθοδηγέ καλῶν, ζαμενῆς ἀσεβοῦσιν.
χρησολύρη, κόσμου τὸν ἐναρμόνιον δρόμον ἔλκων·
ἔργων σημάτων ἀγαθῶν, ὠροτρόφε κοῦρε.
κοσμοκράτωρ, συρικτά, πυρίδρομε, κυκλοέλικτε,
φωσφόρος, αἰολόδεικτα, φερέσβιε, κάρπιμε Παιάν·
ἀἰθαλής, ἀμίαντε, χρόνου πάτερ, ἀθάνατε Ζεῦ,
εὐδιδε, πασιφαῆς, κόσμου τὸ περίδρομον ὄμμα,
σβεννύμενον λάμπων τε καλαῖς ἀκτῖσι φαειναῖς·
δεικτα δικαιοσύνης, φιλονάματε, δέσποτα κόσμου·
πιστοφύλαξ, αἰεὶ πανυπέρτατε, πᾶσιν ἀρωγέ·
ὄμμα δικαιοσύνης, ζωῆς φῶς· ὦ ἐλάσιππε,
μάστιγι λιγυρῆ τετράορον ἄρμα διώκων,
κλῦθι λόγων, ἠδὺν δὲ βίον μύστησι πρόφαινε.

9. Sælinî [Selênê, the Moon; Gr. Σελήνη]

The Fumigation from Aromatics.

Hear, Goddess queen, diffusing silver light,
Bull-horn'd and wand'ring thro' the gloom of Night.
With stars surrounded, and with circuit wide
Night's torch extending, thro' the heav'ns you ride:
Female and Male with borrow'd rays you shine,
And now full-orb'd, now tending to decline.
Mother of ages, fruit-producing Moon,
Whose amber orb makes Night's reflected noon:
Lover of horses, splendid, queen of Night,
All-seeing pow'r bedeck'd with starry light.
Lover of vigilance, the foe of strife,
In peace rejoicing, and a prudent life:
Fair lamp of Night, its ornament and friend,
Who giv'st to Nature's works their destin'd end.
Queen of the stars, all-wife Diana hail!
Deck'd with a graceful robe and shining veil;
Come, blessed Goddess, prudent, starry, bright,
Come moony-lamp with chaste and splendid light,
Shine on these sacred rites with prosp'rous rays,
And pleas'd, accept thy suppliant's Mystic praise.

9. Σελήνης, θυμίαμα, ἀρώματα.

Κλυῖθι, θεὰ βασίλεια, φαεσφόρε, δῖα Σελήνη·
ταυρόκερος Μήνη, νυκτιδρόμος, ἠεροφοῖτι,
ἐννυχίη, δαδοῦχε, κόρη, εὐάστερε, Μήνη·
αὐξομένη καὶ λειπομένη, θῆλύς τε καὶ ἄρσην·
αὐγήτειρα, φίλιππε, χρόνου μήτερ, φερέκαρπε·
ἠλεκτρὶς, βαρύθυμε, καταυγάστειρα, λοχείη·
πανδερκής, φιλάγρυπνε, καλοῖς ἄστροισι βρύουσα·
ἠσυχίη χαίρουσα καὶ εὐφρόνη ὀλβιομοίρω·
λαμπετίη, χαριδῶτι, τελεσφόρε, νυκτὸς ἄγαλμα·
ἀστράρχη, τανύπεπλ', ἐλικοδρόμε, πάνσοφε κούρη,
ἐλθέ, μάκαιρ', εὐφρων, εὐάστερε, φέγγει τῷ σῶ
λαμπομένη, σώζουσα νέους ἰκέτας σέο κούρη.

10. Phýsis [Nature; Gr. Φύσις] The Fumigation from Aromatics.

Nature, all parent, ancient, and divine,
O Much-mechanic mother, art is thine;
Heav'nly, abundant, venerable queen,
In ev'ry part of thy dominions seen.
Untam'd, all-taming, ever splendid light,
All ruling, honor'd, and supremely bright.
Immortal, first-born, ever still the same,
Nocturnal, starry, shining, glorious dame.
Thy feet's still traces in a circling course,
By thee are turn'd, with unremitting force.
Pure ornament of all the pow'rs divine,
Finite and infinite alike you shine;
To all things common and in all things known,
Yet incommunicable and alone.
Without a father of thy wond'rous frame,
Thyself the father whence thy essence came.
All-flourishing, connecting, mingling soul,
Leader and ruler of this mighty whole.
Life-bearer, all-sustaining, various nam'd,
And for commanding grace and beauty fam'd.
Justice, supreme in might, whose general sway
The waters of the restless deep obey.
Ætherial, earthly, for the pious glad,
Sweet to the good, but bitter to the bad.
All-wife, all bounteous, provident, divine,
A rich increase of nutriment is thine;
Father of all, great nurse, and mother kind,
Abundant, blessed, all-spermatic mind:
Mature, impetuous, from whose fertile seeds
And plastic hand, this changing scene proceeds.
All-parent pow'r, to mortal eyes unseen,
Eternal, moving, all-sagacious queen.
By thee the world, whose parts in rapid flow,
Like swift descending streams, no respite know,
On an eternal hinge, with steady course
Is whirl'd, with matchless, unremitting force.
Thron'd on a circling car, thy mighty hand
Holds and directs, the reins of wide command.
Various thy essence, honor'd, and the best,
Of judgement too, the general end and test.
Intrepid, fatal, all-subduing dame,
Life-everlasting, Parca, breathing flame.
Immortal, Providence, the world is thine,
And thou art all things, architect divine.
O blessed Goddess, hear thy suppliant's pray'r,
And make my future life, thy constant care;
Give plenteous seasons, and sufficient wealth,
And crown my days with lasting, peace and health.

10. Φύσεως, θυμίαμα, ἀρώματα.

Ἦ Φύσι, παμμήτειρα θεά, πολυμήχανε μήτερ,
οὐρανίη, πρέσβειρα, πολύκτιτε δαῖμον, ἄνασσα·
πανδαμάτωρ, ἀδάμαστε, κυβερνήτειρα, παναυγής,
παντοκράτειρα, τιτιμέν' αἰεὶ, πανυπέρτατε δαῖμον·
ἄφθιτε, πρωτογένεια, παλαίφατε, κυδιάνειρα·
ἐννουχίη, πολύπειρε, σελασφόρε, δεινοκάθεκτε,
ἄψοφον ἀστραγάλοισι ποδῶν ἵχνος εἰλίσσουσα·
ἀγνή, κοσμήτειρα θεῶν, ἀτελής τε τελευτή,
κοινὴ μὲν πάντεσσιν, ἀκοινώνητε δὲ μούνη·
αὐτοπάτωρ, ἀπάτωρ, ἄρσην, πολύμητι, μεγίστη·
εὐανθής, πλοκίη, φιλή, πολύμικτε, δαῖμον·
ἡγεμόνη, κράντειρα, φερέσβιε, παντρόφε κούρη,
αὐτάρκεια, Δίκη· Χαρίτων πολυώνυμε πειθῶ·
αἰθερίη, χθονίη τε, καὶ εἰναλίη μεδέουσα·
πικρὴ μὲν φαύλοισι, γλυκεῖα δὲ πειθομένοισιν·
πάνσοφε, πανδώτειρα, κομίστρια, παμβασίλεια·
αὐξιτρόφος, πίειρα, πεπαινομένων τε λύτειρα·
πάντων μὲν σὺ πατήρ, μήτηρ, τροφὸς ἠδὲ τιθηνός·
ὠκυλόχεια, μάκαιρα, πολύσπορος, ὠριάς, ὄρμη,
παντοτεχνές, πλάστειρα, πολύκτιτε, πότνιε δαῖμον,
αἰδίη, κινησιφόρος, πολύπειρε, περίφρων·
ἀενάω στροφάλιγγι θεὸν ῥύμα δινεύουσα·
πάνρυτε, κυκλοτερής, ἀλλοτριομορφοδίαιτε·
εὐθρονε, τιμήεσσα, μόνη τὸ κριθὲν τελέουσα,
σκηπτούχοῦς' ἐφύπερθε, βαρυβρεμέτειρα, κρατίστη·
ἄτρομε, πανδαμάτειρα, πεπρωμένη, αἴσα, πυρίπνους
αἰδίδιος ζωή, ἠδ' ἀθανάτη τε πρόνοια.
πάντα σὺ ἔσσι· τα πάντα σὺ γὰρ μούνη τάδε τεύχεις.
ἀλλά, θεά, λίτομαί σε, σὺν εὐόλβοισιν ἐν ὥραις
εἰρήνην ὑγίειαν ἄγειν, αὔξησιν ἀπάντων.

11. Pan [Gr. Πᾶν] The Fumigation from Various Odors.

I Call strong Pan, the substance of the whole,
Ethereal, marine, earthly, general soul,
Immortal fire; for all the world is thine,
And all are parts of thee, O pow'r divine.
Come, blessed Pan, whom rural haunts delight,
Come, leaping, agile, wand'ring, starry light;
The Hours and Seasons, wait thy high command,
And round thy throne in graceful order stand.
Goat-footed, horned, Bacchanalian Pan,
Fanatic pow'r, from whom the world began,
Whose various parts by thee inspir'd, combine
In endless dance and melody divine.
In thee a refuge from our fears we find,
Those fears peculiar to the human kind.
Thee shepherds, streams of water, goats rejoice,
Thou lov'st the chace,* and Echo's secret voice:
The sportive nymphs, thy ev'ry step attend,
And all thy works fulfill their destin'd end.
O all-producing pow'r, much-fam'd, divine,
The world's great ruler, rich increase is thine.
All-fertile Pæan, heav'nly splendor pure,
In fruits rejoicing, and in caves obscure.
True serpent-horned Jove, whose dreadful rage
When rous'd, 'tis hard for mortals to assuage.*
By thee the earth wide-bosom'd deep and long,
Stands on a basis permanent and strong.
Th' unwearied waters of the rolling sea,
Profoundly spreading, yield to thy decree.
Old Ocean too reveres thy high command,
Whose liquid arms begirt the solid land.
The spacious air, whose nutrimental fire,
And vivid blasts, the heat of life inspire;
The lighter frame of fire, whose sparkling eye
Shines on the summit of the azure sky,
Submit alike to thee, whose general sway
All parts of matter, various form'd obey.
All nature's change thro' thy protecting care,
And all mankind thy lib'ral bounties share:
For these where'er dispers'd thro' boundless space,
Still find thy providence support their race.
Come, Bacchanalian, blessed power draw near,
Fanatic Pan, thy humble suppliant hear,
Propitious to these holy rites attend,
And grant my life may meet a prosp'rous end;
Drive panic Fury too, wherever found,
From human kind, to earth's remotest bound.

* spelling as found in Taylor

11. Πανός, θυμίαμα, ποικίλα.

Πᾶνα καλῶ κρατερόν, νόμιον, κόσμοιο τὸ σύμπαν,
οὐρανὸν ἠδὲ θάλασσαν, ἰδὲ χθόνα παμβασίλειαν,
καὶ πῦρ ἀθάνατον· τάδε γὰρ μέλη ἐστὶ τὰ Πανός.
ἐλθέ, μάκαρ, σκιρτητά, περιδρομε, σύνθρονος ὄραις·
αἰγομελές, βακχευτά, φιλένθεος, ἀστροδίαιτε·
ἄρμονίην κόσμοιο κρέκων φιλοπαίγμονι μολπῇ,
φαντασιῶν ἐπαρωγέ, φόβων ἔκπαγλε βροτείων·
αἰγονόμοις χαίρων ἀνὰ πίδακας ἠδέ τε βούταις,
εὐσκοπε, θηρητήρ, Ἥχοῦς φίλε, σύγχορε νυμφῶν·
παντοφυής, γενέτωρ πάντων, πολυώνυμε δαῖμον·
κοσμοκράτωρ, ἀξητά, φαεσφόρε, κάρπιμε Παιάν·
ἀντροχαρές, βαρύμηις, ἀληθῆς Ζεὺς ὁ κεράστης.
σοὶ γὰρ ἀπειρέσιον γαίης πέδον ἐστήρικται,
εἵκει δ' ἀκαμάτου πόντου τὸ βαθύρροον ὕδωρ,
Ὠκεανός τε περίξ ἐν ὕδασι γαῖαν ἐλίσσω·
ἀερίον τε μέρισμα τροφῆς, ζωῶσιν ἔναυσμα,
καὶ κορυφῆς ἐφύπερθεν ἐλαφροτάτου πυρὸς ὄμμα.
βαίνει γὰρ τάδε θεῖα πολύκριτα σῆσιν ἐφετμαῖς·
ἀλλάσσεις δὲ φύσεις πάντων ταῖς σῆσι προνοίαις,
βόσκων ἀνθρώπων γενεὴν κατ' ἀπείρονα κόσμον.
ἀλλά, μάκαρ, βακχευτά, φιλένθεε, βαῖν' ἐπὶ λοιβαῖς
εὐιέροις· ἀγαθὴν δ' ὅπασον βιότοιο τελευτήν,
Πανικὸν ἐκπέμπων οἶστρον ἐπὶ τέρματα γαίης.

12. Íraklís [Hêraclês, Hercules; Gr. Ἡρακλῆς]

The Fumigation from Frankincense.

Hear, pow'ful, Hercules untam'd and strong,
To whom vast hands, and mighty works belong,
Almighty Titan, prudent and benign,
Of various forms, eternal and divine,
Father of Time, the theme of gen'ral praise,
Ineffable, ador'd in various ways.
Magnanimous, in divination skill'd
And in the athletic labours of the field.
'Tis thine strong archer, all things to devour,
Supreme, all-helping, all-producing pow'r;
To thee mankind as their deliv'rer pray,
Whose arm can chase the savage tribes away:
Uweary'd, earth's best blossom, offspring fair,
To whom calm peace, and peaceful works are dear.
Self-born, with primogenial fires you shine,
And various names and strength of heart are thine.
Thy mighty head supports the morning light,
And bears untam'd, the silent gloomy night;
From east to west endu'd with strength divine,
Twelve glorious labours to absolve is thine;
Supremely skill'd, thou reign'st in heav'n's abodes,
Thyself a God amid'st th' immortal Gods.
With arms unshaken, infinite, divine,
Come, blessed pow'r, and to our rites incline;
The mitigations of disease convey,
And drive disasterous maladies away.
Come, shake the branch with thy almighty arm,
Dismiss thy darts and noxious fate disarm.

12. Ἡρακλέος, θυμίαμα, λίβανον.

Ἡρακλες ὀμβριμόθυμε, μεγασθενές, ἄλκιμε Τιτάν,
καρτερόχειρ, ἀδάμαστε, βρύων ἄθλοισι κραταιοῖς,
αἰολόμορφε, χρόνου πάτερ, αἴδιος τε εὐφρων,
ἄρρητ', ἀγριόθυμε, πολύλλιτε, παντοδυνάστα·
παγκρατὲς ἦτορ ἔχων, κάρτος μέγα, τοξότα, μάντι·
παμφάγε, παγγενέτωρ, πανυπέρτατε, πᾶσιν ἀρωγέ·
ὄς θνητοῖς κατέπαυσας ἀνήμερα φῦλα διώξας,
εἰρήνην ποθέων κουροτρόφον, ἀγλαότιμον·
αὐτοφυῆς, ἀκάμας, γαίης βλάστημα φέριστον·
πρωτογόνοις στράψας βολίσιν, μεγαλώνυμε δαῖμον,
ὄς περὶ κρατὶ φορεῖς ἠὼ καὶ νύκτα μέλαιναν,
δώδεκ' ἀπ' ἀντολιῶν ἄχρι δυσμῶν ἄθλα διέρπων·
ἀθάνατοις, πολύπειρος, ἀπείριτος, ἀστυφέλικτος·
ἐλθέ, μάκαρ, νούσων θελκτήρια πάντα κομίζων.
ἐξέλασον δὲ κακὰς ἄτας, κλάδον ἐν χερὶ πάλλων·
πτηνοῖς τ' ἰοβόλοις κῆρας χαλεπὰς ἀπόπεμπε.

13. Κρόνος [Cronus; Gr. Κρόνος]

The Fumigation from Storax.

Ethereal father, mighty Titan, hear,
Great sire of Gods and men, whom all revere:
Endu'd with various council, pure and strong,
To whom perfection and decrease belong.
Consum'd by thee all forms that hourly die,
By thee restor'd, their former place supply;
The world immense in everlasting chains,
Strong and ineffable thy pow'r contains;
Father of vast eternity, divine,
O mighty Saturn, various speech is thine:
Blossom of earth and of the starry skies,
Husband of Rhea, and Prometheus wise.
Obstetric Nature, venerable root,
From which the various forms of being shoot;
No parts peculiar can thy pow'r enclose,
Diffus'd thro' all, from which the world arose,
O, best of beings, of a subtle mind,
Propitious hear to holy pray'rs inclin'd;
The sacred rites benevolent attend,
And grant a blameless life, a blessed end.

13. Κρόνου, θυμίαμα, στύρακα.

Ἄϊθαλής, μακάρων τε θεῶν πάτερ ἠδὲ καὶ ἀνδρῶν,
ποικιλόβουλ', ἀμίαντε, μεγασθενές, ἄλκιμε Τιτάν·
ὄς δαπανᾷς μὲν ἅπαντα καὶ αὐξεῖς ἔμπαλιν αὐτός·
δεσμοὺς ἀρρήκτους ὄς ἔχεις κατ' ἀπείρονα κόσμον·
αἰῶνος Κρόνε παγγενέτωρ, Κρόνε ποικιλόμυθε·
Γαίης τε βλάστημα καὶ Οὐρανοῦ ἀστερόεντος·
γέννα, φυῆς, μείωσι, Ῥέας πόσι, σεμνὲ Προμηθεῦ,
ὄς ναίεις κατὰ πάντα μέρη κόσμοιο, γενάρχα,
ἀγκυλομῆτα, φέριστε· κλύων ἱκετηρίδα φωνήν,
πέμπεις εὐόλβου βίότου τέλος αἰὲν ἄμεμπτον.

14. **Réa** [Rhea; Gr. Ῥέα] The Fumigation from Aromatics.

Daughter of great Protogonus, divine,
Illustrious Rhea, to my pray'r incline,
Who driv'st thy holy car with speed along,
Drawn by fierce lions, terrible and strong.
Mother of Jove, whose mighty arm can wield
Th' avenging bolt, and shake the dreadful shield.
Drum-beating, frantic, of a splendid mien,
Brass-sounding, honor'd, Saturn's blessed queen.
Thou joy'st in mountains and tumultuous fight,
And mankind's horrid howlings, thee delight.
War's parent, mighty, of majestic frame,
Deceitful saviour, liberating dame.
Mother of Gods and men, from whom the earth
And lofty heav'ns derive their glorious birth;
Th' ætherial gales, the deeply spreading sea
Goddess aerial form'd, proceed from thee.
Come, pleas'd with wand'rings, blessed and divine,
With peace attended on our labours shine;
Bring rich abundance, and wherever found
Drive dire disease, to earth's remotest bound.

14. Ῥέας, θυμίαμα, ἀρώματα.

Πότνα Ῥέα, θύγατερ πολυμόρφου Πρωτογόνοιο,
ἢ λῖς ταυροφόνος ἰερότροχον ἄρμα τιταίνει·
τυμπανόδουπε, φιλοιστρομανές, χαλκόκροτε κούρη,
μητηρ Ζηνὸς ἄνακτος, Ὀλυμπίου, αἰγιόχοιο·
πάντιμ', ἀγλαόμορφε, Κρόνου σύλλεκτρε μάκαιρα·
οὔρεσιν ἢ χαίρεις, θνητῶν τ' ὀλολύγμασι φρικτοῖς·
παμβασίλεια Ῥέα, πολεμόκλονος, ὄμβριμόθυμε·
ψευδομένη σώτειρα, λυτηριάς, ἀρχιγένεθλε·
μήτηρ μὲν τε θεῶν ἠδὲ θνητῶν ἀνθρώπων.
ἐκ σοῦ γὰρ καὶ γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθεν,
καὶ πόντος, πνοαί τε. φιλόδρομος, ἀερόμορφε,
ἐλθέ, μάκαιρα θεά, σωτήριος εὐφροني βουλῆ,
εἰρήνην κατάγουσα σὺν εὐόλβοις κτεάτεσσιν,
λύματα καὶ κῆρας πέμπουσ' ἐπὶ τέρματα γαίης.

15. ZEFS [Zeus; Gr. Ζεύς]

No.11 - The Natural Law of Life in the Divine World - Λέων

The Fumigation from Storax.

O Jove much-honor'd, Jove supremely great,
To thee our holy rites we consecrate,
Our pray'rs and expiations, king divine,
For all things round thy head exalted shine.
The earth is thine, and mountains swelling high,
The sea profound, and all within the sky.
Saturnian king, descending from above,
Magnanimous, commanding, sceptred Jove;
All-parent, principle and end of all,
Whose pow'r almighty, shakes this earthly ball;
Ev'n Nature trembles at thy mighty nod,
Loud-sounding, arm'd with light'ning, thund'ring God.
Source of abundance, purifying king,
O various-form'd from whom all natures spring;
Propitious hear my pray'r, give blameless health,
With peace divine, and necessary wealth.

15. Διός, θυμίαμα, στύρακα.

Ζεῦ πολυτίμητε, Ζεῦ ἄφθιτε, τήνδε τοι ἡμεῖς
μαρτυρίην τιθέμεσθα λυτήριον, ἠδὲ πρόσευξιν.
ὦ βασιλεῦ, διὰ σὴν κεφαλὴν ἐφάνη τάδε πάντα,
γαῖα θεὰ μήτηρ, ὀρέων θ' ὑψαυχένης ὄχθοι,
καὶ πόντος, καὶ πάνθ', ὀπόσ' οὐρανὸς ἐντὸς ἔταξε.
Ζεῦ Κρόνιε, σκηπτοῦχε, καταιβάτα, ὀμβριμόθυμε,
παντογένεθλ', ἀρχὴ πάντων, πάντων τε τελευτή.
σεισίχθων, ἀξητά, καθάρσιε, παντοτινάκτα,
ἀστράπιε, βρονταῖε, κεραῦνιε, φυτάλιε Ζεῦ·
κλυθί μευ, αἰολόμορφε, δίδου δ' ὑγίειαν ἀμεμφῆ
εἰρήνην τε θεᾶν, καὶ πλούτου δόξαν ἀμεμπτον.

[Pro versu 7---11 habet istos Thryll. quorum duo
medii sunt H. 18, 20 et 21.]

αὐτοπάτωρ· μακάρων τε θεῶν πάτερ ἠδὲ καὶ ἀνδρῶν.
ἀλλὰ χάριν λειβῆσι δίδου, φρεσὶν αἴσιμα πάντα.
ζωὴν δ' ὀλβιόθυμον. ὁμοῦ δ' ὑγίειαν ἄνασσαν
εἰρήνην τε θεόν κουροτρόφον ἀγλαότιμον·
καὶ βίον εὐθύμοισιν ἀεὶ θάλλοντα λογιμοῖς.]

16. Íra [Hêra; Gr. Ἥρα]

No.5 - The Natural Law of Eros/Attraction - Ὑδροχόος

The Fumigation from Aromatics.

O Royal Juno of majestic mien,
Aerial-form'd, divine, Jove's blessed queen,
Thron'd in the bosom of cœrulean air,
The race of mortals is thy constant care.
The cooling gales thy pow'r alone inspires,
Which nourish life, which ev'ry life desires.
Mother of clouds and winds, from thee alone
Producing all things, mortal life is known:
All natures share thy temp'rament divine,
And universal sway alone is thine.
With founding blasts of wind, the swelling sea
And rolling rivers roar, when shook by thee.
Come, blessed Goddess, fam'd almighty queen,
With aspect kind, rejoicing and serene.

16. Ἥρας, θυμίαμα, ἀρώματα.

Κυανέοις κόλποισιν ἐνημένη, ἀερόμορφε,
Ἥρη παμβασίλεια, Διὸς σύλλεκτρε μάκαιρα,
ψυχοτρόφους αὔρας θνητοῖς παρέχουσα προσηνεῖς.
ὄμβρων μὲν μήτηρ, ἀνέμων τροφέ, παντογένεθλε.
χωρὶς γὰρ σέθεν οὐδὲν ὅλως ζωῆς φύσιν ἔγνω·
κοινωνεῖς γὰρ ἅπασι κεκραμένη ἠέρι σεμνῶ.
πάντων γὰρ κρατέεις μούνη, πάντεσσί τ' ἀνάσσεις.
ἠερίοις ῥοίζοισι τινασσομένη κατὰ χεῦμα.
ἀλλά, μάκαιρα θεά, πολυώνυμε, παμβασίλεια,
ἔλθοις εὐμενέουσα καλῶ γήθοντι προσώπῳ.

17. Poseidóhn [Poseidôn or Neptune; Gr. Ποσειδῶν]
No. 6 - The Natural Law of Progress (*Pröodos*) - Ἰχθῦς

The Fumigation from Myrrh

Hear, Neptune, ruler of the sea profound,
Whose liquid grasp begirts the solid ground;
Who, at the bottom of the stormy main,
Dark and deep-bosom'd, hold'st thy wat'ry reign;
Thy awful hand the brazen trident bears,
And ocean's utmost bound, thy will reveres:
Thee I invoke, whose steeds the foam divide,
From whose dark locks the briny waters glide;
Whose voice loud founding thro' the roaring deep,
Drives all its billows, in a raging heap;
When fiercely riding thro' the boiling sea,
Thy hoarse command the trembling waves obey.
Earth shaking, dark-hair'd God, the liquid plains
(The third division) Fate to thee ordains,
'Tis thine, cærulian dæmon, to survey
Well pleas'd the monsters of the ocean play,
Confirm earth's basis, and with prosp'rous gales
Waft ships along, and swell the spacious sails;
Add gentle Peace, and fair-hair'd Health beside,
And pour abundance in a blameless tide.

17. Ποσειδῶνος, θυμίαμα, σμύρναν.

Κλυθι, Ποσειδάον γαιήοχε, κυανοχαῖτα,
ἵππιε, χαλκοτόρευτον ἔχων χεῖρεσσι τρίαιναν·
ὄς ναίεις πόντοιο βαθυστέρνοιο θέμεθλα,
ποντομέδων, ἀλίδουπε, βαρύκτυπος, ἐννοσίγαιε,
κυμοθαλής, χαριτῶπα, τετράορον ἄρμα διώκων,
εἰναλίοις ῥοίζιοισι τινάσσων ἀλμυρὸν ὕδωρ·
ὄς τριτάτης ἔλαχες μοίρης βαθὺν χεῦμα θαλάσσης,
κύμασι τερπόμενος θηρσίν θ' ἄμα, πότνιε δαῖμον.
ἔδρανα γῆς σώζεις καὶ νηῶν εὐδρομον ὄρμήν,
εἰρήνην, ὑγίειαν ἄγων, ἠδ' ὄλβον ἀμεμφῆ.

[Εἰς Ποσειδῶν hunc hymnum habet Thryll. N. IV.]

Κλυθι Ποσειδάων, Ζηνός παῖ πρεσβυγένεθλε,
οὐρανίων μακάρων τε θεῶν πάτερ ἠδὲ καὶ ἀνδρῶν.
ὄς ναίεις κορυφαῖος ἐπ' Οὐλύμποιο καρῆνων
δεύτερος ἐκ Διὸς εἰληχῶς πάντεσσιν ἀνάσσειν.
ἵππιε, χαλκοτόρευτον ἔχων χεῖρεσσι τρίαιναν.
εὐρύμεδον, χαριτῶπα, τετράορον ἄρμα διώκων.
ὦ ἄναξ παντοκράτωρ, ἱερώτατος, ἀγλαότιμε,
σεμνοῖς μυστοπόλοις χαίρων ὅσίοις τε σεβασμοῖς,
ἴλαος εἷης, εὐτυχίην μύστησι προφαίνων.]

18. Ploutôn [Pluto or Hades; Gr. Πλούτων]

Pluto, magnanimous, whose realms profound
Are fix'd beneath the firm and solid ground,
In the Tartarian plains remote from sight,
And wrapt forever in the depths of night;
Terrestrial Jove, thy sacred ear incline,
And, pleas'd, accept thy mystic's hymn divine.
Earth's keys to thee, illustrious king belong,
Its secret gates unlocking, deep and strong.
'Tis thine, abundant annual fruits to bear,
For needy mortals are thy constant care.
To thee, great king, Avernus is assign'd,
The seat of Gods, and basis of mankind.
Thy throne is fix'd in Hade's dismal plains,
Distant, unknown to rest, where darkness reigns;
Where, destitute of breath, pale spectres dwell,
In endless, dire, inexorable hell;
And in dread Acheron, whose depths obscure,
Earth's stable roots eternally secure.
O mighty dæmon, whose decision dread,
The future fate determines of the dead,
With captive Proserpine, thro' grassy plains,
Drawn in a four-yok'd car with loosen'd reins,
Rapt o'er the deep, impell'd by love, you flew
Till Eleusina's city rose to view;
There, in a wond'rous cave obscure and deep,
The sacred maid secure from search you keep,
The cave of Atthis, whose wide gates display
An entrance to the kingdoms void of day.
Of unapparent works, thou art alone
The dispensator, visible and known.
O pow'r all-ruling, holy, honor'd light,
Thee sacred poets and their hymns delight:
Propitious to thy Mystic's works incline,
Rejoicing come, for holy rites are thine.

18. Εἰς Πλούτωνα.

ὦ τὸν ὑποχθόνιον ναίων δόμον, ὀμβριμόθυμε,
Ταρτάριον λειμῶνα βαθύσκιον ἠδὲ λιπαυγῆ,
Ζεῦ χθόνιε σκηπτουῖχε, τάδ' ἱερὰ δέξο προθύμως·
Πλούτων, ὃς κατέχεις γαίης κληῖδας ἀπάσης,
πλουτοδοτῶν γενεὴν βροτέην καρποῖς ἐνιαυτῶν.
ὃς τριτάτης μοίρης ἔλαχες χθόνα παμβασίλειαν,
ἔδραν ἄθανάτων, θνητῶν στήριγμα κραταιόν·
ὃς θρόνον ἐστήριξας ὑπὸ ζοφοειδέα χῶρον,
τηλέπορον τ', ἀκάμαντα, λιπόπνοον, ἄκριτον ἄδην,
κυάνεόν τ' Ἀχέρονθ', ὃς ἔχει ριζώματα γαίης.
ὃς κρατεῖς θνητῶν θανάτου χάριν, ὦ πολυδέγμων,
Εὐβουλ'· ἀγνοπόλου Δημήτερος ὃς ποτε παῖδα
νυμφεύσας λειμῶνος ἀποσπαδίην διὰ πόντου,
τετρώροις ἵπποισιν ὑπ' Ἀτθίδος ἤγαγες ἄντρον,
δήμου Ἐλευσῖνος, τόθι περ πύλαι εἶς' Αἶδαο.*
μοῦνος ἔφυς ἀφανῶν ἔργων φανερῶν τε βραβευτής.
ἔνθεε, παντοκράτωρ, ἱερώτατος, ἀγλαότιμε,
σεμνοῖς μυστιπόλοις χαίρων ὁσίοις τε σεβασμοῖς·
ἴλαον ἀγκαλέω σε μολεῖν κεχαρηότα μύσταις.

**Αἶδαο*, as found in the original text: *Α*, not *Α*.

19. Kæravnós Zefs [Thundering Zeus or Jove; Gr. Κεραυνός Διός]

The Fumigation from Storax.

O Father Jove, who shak'st with fiery light
The world deep-sounding from thy lofty height:
From thee, proceeds th' ætherial lightning's blaze,
Flashing around intolerable rays.
Thy sacred thunders shake the blest abodes,
The shining regions of th' immortal Gods:
Thy pow'r divine, the flaming lightning shrouds,
With dark investiture, in fluid clouds.
'Tis thine to brandish thunders strong and dire,
To scatter storms, and dreadful darts of fire;
With roaring flames involving all around,
And bolts of thunder of tremendous sound.
Thy rapid dart can raise the hair upright,
And shake the heart of man with wild afright.
Sudden, unconquer'd, holy, thund'ring God,
'With noise unbounded, flying all abroad;
With all-devouring force, entire and strong,
Horrid, untam'd, thou roll'st the flames along.
Rapid, ætherial bolt, descending fire,
The earth all-parent, trembles at thy ire;
The sea all-shining; and each beast that hears
The sound terrific, with dread horror fears:
When Nature's face is bright with flashing fire,
And in the heavens resound thy thunders dire.
Thy thunders white, the azure garments tear,
And burst the veil of all surrounding air.
O Jove, all-blessed, may thy wrath severe,
Hurl'd in the bosom of the deep appear,
And on the tops of mountains be reveal'd,
For thy strong arm is not from us conceal'd.
Propitious to these sacred rites incline,
And crown my wishes with a life divine:
Add royal health, and gentle peace beside,
With equal reason, for my constant guide.

19. Κεραυνίου Διός, θυμίαμα, στύρακα.

Ζεῦ πάτερ, ὑφίβρομον πυρσαυγέα κόσμον ἐλαύνων,
στράπτων αἰθερίου στεροπῆς πανυπέρτατον αἴγλην,
παμμακάρων ἔδρανον θείαις βροντῆσι τινάσσω,
νάμασι παννεφέλοις στεροπὴν φλεγέθουσιν ἀναίθων·
λαίλαπας, ὄμβρους, πρηστῆρας, κρατερούς τε κεραυνούς,
παμφλέκτους, κραιπούς, φρικώδεας, ὄμβριμοθύμους,
βάλλων εὐροθίους, φλογερούς, νεφέεσσι καλύπτων
πτηνὸν ὄπλον δεινόν, κλονοκάρδιον, ὀρθοέθειρον,
αἰφνίδιον, βρονταῖον, ἀνίκητον βέλος ἀγνὸν
ροΐζου ἀπειρεσίου δινεύμασι, παμφάγον ὄρμη,
ἄρρηκτον, βαρύθυμον, ἀμυμάκετον, πρηστῆρος
οὐράνιον βέλος ὄξυ καταβάτου αἰθαλόεντος.
ὄν καὶ γαῖα πέφρικε θάλασσά τε παμφανόωσα,
καὶ θῆρες πτήσσουσιν, ὅταν κτύπος οὐᾶς ἐσέλθῃ·
μαρμαίρει δὲ πρόσωπ' ἀυγαῖς, σμαραγεῖ δὲ κεραυνὸς
αἰθέρος ἐν γυάλοισι· διαρρήξας δὲ χιτῶνα,
οὐράνιον προκάλυμμα, χαλλᾶς ἀργῆτα κεραυνόν.
ἀλλά, μάκαρ, θυμὸν βαρύν ἔμβαλε κύμασι πόντου,
ἢ δ' ὀρέων κορυφῆσι· τὸ σὸν κράτος ἴσμεν ἅπαντες.
ἀλλὰ χάριν λειβῆς σὺ δίδου φρεσὶν αἴσιμα πάντα,
ζωὴν τ' ὀλβιόθυμον, ὁμοῦ θ' ὑγίειαν ἄνασσαν,
Εἰρήνην τε θεὸν κουροτρόφον, ἀγλαότιμον,
καὶ βίον εὐθύμοισιν ἀεὶ θάλλοντα λογισμοῖς.

* other manuscripts give here *ὑψίδρομον*.

20. Zefs Astrapaios [Zeus, Author of Lightning; Gr. Διὸς Ἀστραπαῖος]

The Fumigation from Frankincense and Manna.

I call the mighty, holy, splendid light,
Aerial, dreadful-sounding, fiery-bright;
Flaming, aerial-light, with angry voice,
Lightning thro' lucid clouds with horrid noise.
Untam'd, to whom resentments dire belong,
Pure, holy pow'r, all-parent, great and strong:
Come, and benevolent these rites attend,
And grant my days a peaceful, blessed end.

20. Διὸς Ἀστραπέως, θυμίαμα, λιβανομάνναν.

Κικλήσκω μέγαν, ἀγνόν, ἐρισμάραγον, περίφαντον,
ἀέριον, φλογόεντα, πυρίδρομον, ἠεροφεγγῆ,
ἀστράπτοντα σέλας νεφέων παταγοδρόμῳ αὐδῆ,
φρικώδη, βαρύμηριν, ἀνίκητον θεὸν ἀγνόν,
ἀστραπέα Δία, παγγενέτην, βασιλῆα μέγιστον,
εὐμενέοντα φέρειν γλυκερὴν βιότοιο τελευτήν.

21. Næpháelai [The Clouds; Gr. Νεφέλαι]

The Fumigation from Myrrh

Ærial clouds, thro' heav'n's resplendent plains
Who wander, parents of prolific rains;
Who nourish fruits, whose water'y frames are hurl'd,
By winds impetuous, round the mighty world;
All-thund'ring, lion-roaring, flashing fire,
In Air's wide bosom, bearing thunders dire:
Impell'd by ev'ry stormy, sounding gale,
With rapid course, along the skies ye sail.
With blowing winds your wat'ry frames I call,
On mother Earth with fruitful show'rs to fall.

21. Νεφελῶν, θυμίαμα, σμύρναν.

Ἡέριοι νεφέλαι, καρποτρόφοι, οὐρανόπλαγκτοι,
ὄμβροτόκοι, πνοιῆσιν ἐλαυνόμεναι κατὰ κόσμον·
βρονταῖαι, πυρόεσσαι, ἐρίβρομοι, ὑγροκέλευθοι·
ἠέρος ἐν κόλπῳ πάταγον φρικώδε' ἔχουσαι·
πνεύμασιν ἀντίσπαστοι ἐπιδρομάδην παταγεῦσαι,
ὕμέας νῦν λίτομαι, δροσοείμονες, εὔπνοοι αὔραις,
πέμπειν καρποτρόφους ὄμβρους ἐπὶ μητέρα γαῖαν.

22. Tîthýs [Têthys; Gr. Τηθύς. Sometimes titled *Θάλασσα*, the Sea.]

The Fumigation from Frankincense and Manna.

Tethys I call, with eyes cærulean bright,
Hid in a veil obscure from human sight;
Great Ocean's empress, wand'ring thro' the deep,
And pleas'd with gentle gales, the earth to sweep;
Whose blessed waves in swift succession go,
And lash the rocky shore with endless flow:
Delighting in the Sea serene to play,
In ships exulting and the wat'ry way.
Mother of Venus, and of clouds obscure,
Great nurse of beasts, and source of fountains pure.
O venerable Goddess, hear my pray'r,
And make benevolent my life thy care;
Send, blessed queen, to ships a prosp'rous breeze,
And waft them safely o'er the stormy seas.

22. Τηθύος, θυμίαμα, λιβανομόνναν.

Ὠκεανοῦ καλέω νύμφην γλαυκώπιδα Τηθύν,
κυανόπεπλον ἄνασσαν, εὐτρόχα κυμαίνουσαν,
αὔραις ἠδυνόοισι πατασσομένην περὶ γαῖαν.
θραύουσ' αἰγιαλοῖσι πέτρησί τε κύματα μακρά,
εὐδινοῖς ἀπαλοῖσι γαληνιώωσα δρόμοισιν,
νηυσὶν ἀγαλλομένη, θηροτρόφος, ὑγροκέλευθε·
μήτηρ μὲν Κύπριδος, μήτηρ νεφέων ἐρεβενῶν,
καὶ πάσης πηγῆς νυμφέων νασμοῖσι βρυούσης·
κλῦθί μου, ὦ πολύσεμνε, καὶ εὐμενέουσ' ἐπαρήγοις,
εὐθυδρόμοις οὔρον νηυσὶν πέμπουσα, μάκαιρα.

23. Nîréfs [Nêreus; Gr. Νηρεύς]

The Fumigation from Myrrh.

O Thou, who dost the roots of Ocean keep
In seats cærulean, dæmon of the deep,
With fifty nymphs (attending in thy train,
Fair virgin artists) glorying thro' the main:
The dark foundation of the rolling sea
And Earth's wide bounds, belong much-fam'd to thee;
Great dæmon, source of all, whose pow'r can make
The Earth's unmeasur'd, holy basis shake,
When blust'ring winds in secret caverns pent,
By thee excited, struggle hard for vent:
Come, blessed Nereus, listen to my pray'r,
And cease to shake the earth with wrath severe;
Send on our sacred rites abundant health,
With peace divine and necessary wealth.

23. Νηρέως, θυμίαμα, σμύρναν.

Ὡ κατέχων πόντου ρίζας, κυαναυγέτιν ἔδρην,
πεντήκοντα κόρησιν ἀγαλλόμενος κατὰ κῦμα
καλλιτέκνοισι χοροῖς, Νηρεῦ, μεγαλώνυμε δαῖμον·
πυθμὴν μὲν πόντου, γαίης πέρας, ἀρχὴ ἀπάντων·
ὄς κλονέεις Δηοῦς ἱερὸν βάθρον, ἠνίκα πνοιᾶς
ἐν μυχίοις κευθμῶσιν ἐλαυνομένας ἀποκλείεις·
ἀλλὰ, μάκαρ, σεισμοὺς μὲν ἀπότρεπε, πέμπε δὲ μύσταις
ὄλβον τ', εἰρήνην τε, καὶ ἠπιόχειρ' ὑγίειαν.

24. Nîrîdæs [Nêrêids; Gr. Νηρηΐδες]

The Fumigation from Aromatics.

Daughters of Nereus, resident in caves
Merg'd deep in Ocean, sporting thro' the waves;
Fanatic fifty nymphs, who thro' the main
Delight to follow in the Triton's train,
Rejoicing close behind their cars to keep;
Whose forms half wild, are nourish'd by the deep,
With other nymphs of different degree
Leaping and wand'ring thro' the liquid sea:
Bright, wat'ry dolphins, sonorous and gay,
Well pleas'd to sport with Bachanalian play;
Nymphs beauteous-ey'd, whom sacrifice delights,
Send rich abundance on our Mystic rites;
For you at first disclos'd the rites divine,
Of holy Bacchus and of Proserpine,
Of fair Calliope from whom I spring,
And of Apollo bright, the Muse's king.

24. Νηρηίδων, θυμίαμα, ἀρώματα.

Νηρέος εἰναλίου νύμφαι καλυκώπιδες ἀγναί,
φρίκιαι, ἐμβύθιαι, χοροπαίγμονες, ὑγροκέλευθοι,
πεντήκοντα κόραι περὶ κύμασι βακχεύουσαι,
Τριτώνων ἐπ' ὄχοισιν ἀγαλλόμεναι περὶ νῶτα
θηροτύποις μορφαῖς, ὧν βόσκει σώματα πόντος·
ἄλλοι θ' οἱ ναίουσι βυθόν, Τριτώνιον οἶδμα,
ὑδρόδομοι, σκιρτηταί, ἐλίσσόμενοι περὶ κῦμα,
ποντοπλάνοι δελφῖνες, ἀλιρρόθιοι, κυαναυγεῖς·
ὑμέας κικλήσκω πέμπειν μύσταις πολὺν ὄλβον·
ὑμεῖς γὰρ πρῶται τελετὴν ἀνεδείξατε σεμνὴν
εὐϊέρου Βάκχοιο καὶ ἀγνῆς Φερσεφονείης,
Καλλιόπη σὺν μητρὶ καὶ Ἀπόλλωνι ἄνακτι.

25. **Prôtéfs** [Prôteus; Gr. Πρωτεύς]

The Fumigation from Storax.

Proteus I call, whom Fate decrees, to keep
The keys which lock the chambers of the deep;
First-born, by whose illustrious pow'r alone
All Nature's principles are clearly shewn:
Matter to change with various forms is thine,
Matter unform'd, capacious, and divine.
All-honor'd, prudent, whose sagacious mind
Knows all that was, and is, of ev'ry kind,
With all that shall be in succeeding time;
So vast thy wisdom, wond'rous, and sublime:
For all things Nature first to thee consign'd,
And in thy essence omniform confin'd.
Come, blessed father, to our rites attend,
And grant our happy lives a prosp'rous end.

25. **Πρωτέως, θυμίαμα, στύρακα.**

Πρωτέα κικλήσκω, πόντου κληΐδας ἔχοντα,
πρωτογενῆ, πάσης φύσεως ἀρχὰς ὃς ἔφηγεν,
ὔλην ἀλλάσσων ἱερὴν ιδέαις πολυμόρφοις,
πάντιμος, πολύβουλος, ἐπιστάμενος τὰ τ' ἔόντα,
ὅσσα τε πρόσθεν ἔην, ὅσα τ' ἔσσεται ὕστερον αὖτις·
πάντα γὰρ ἐν Πρωτεῖ πρώτη φύσις ἐγκατέθηκεν.
ἀλλά, πάτερ, μόλε μυστιπόλοις ὀσίησι προνοίαις,
πέμπων εὐόλβου βίότου τέλος ἐσθλὸν ἐπ' ἔργοις.

26. Yi [Ge or Earth; Gr. Γῆ]

The Fumigation from every kind of Seed, except Beans and Aromatics.

O Goddess, Earth, of Gods and men the source,
Endu'd with fertile, all destroying force;
All-parent, bounding, whose prolific pow'rs,
Produce a store of beauteous fruits and flow'rs,
All-various maid, th' eternal world's strong base
Immortal, blessed, crown'd with ev'ry grace;
From whose wide womb, as from an endless root,
Fruits, many-form'd, mature and grateful shoot.
Deep bosom'd, blessed, pleas'd with grassy plains,
Sweet to the smell, and with prolific rains.
All flow'ry dæmon, centre of the world,
Around thy orb, the beauteous stars are hurl'd
With rapid whirl, eternal and divine,
Whose frames with matchless skill and wisdom shine.
Come, blessed Goddess, listen to my pray'r,
And make increase of fruits thy constant care;
With fertile Seasons in thy train, draw near,
And with propitious mind thy suppliant hear.

26. Γῆς, θυμίαμα, πᾶν σπέρμα, πλὴν κυάμων καὶ ἀρωμάτων.

Γαῖα θεά, μητέρα μακάρων, θνητῶν τ' ἀνθρώπων,
πάντροφε, πανδώτειρα, τελεσφόρε, παντολέτειρα,
αὐξίθαλής, φερέκαρπε, καλαῖς ὄρησι βρύουσα·
ἔδρανον ἀθανάτου κόσμου, πολυποίκιλε κούρη,
ἢ λοχίαις ὠδῖσι κύεις καρπὸν πολυειδῆ·
αἰδία, πολύσεπτε, βαθύστερν', ὀλβιόμοιρε,
ἠδυνόοις χαίρουσα χλόαις, πολυάνθεμε δαῖμον·
ὀμβροχαρής, περὶ τὴν κόσμος πολυδαίδαλος ἄστρων
εἰλεῖται φύσει ἀενάω καὶ ρεύμασι δεινοῖς.
ἀλλά, μάκαιρα θεά, καρποὺς αὐξοῖς πολυγηθεῖς,
εὐμενὲς ἦτορ ἔχουσα, σὺν ὀλβίοισιν ἐν ὥραις.

27. **Mítîr Thæóhn** [Mêtêr Theôn, To the Mother of the Gods; Gr. Μήτηρ Θεῶν]

The Fumigation from a Variety of Odoriferous Substances.

Mother of Gods, great nurse of all, draw near,
Divinely honor'd, and regard my pray'r:
Thron'd on a car, by lions drawn along,
By bull-destroying lions, swift and strong,
Thou sway'st the sceptre of the pole divine,
And the world's middle seat, much-fam'd, is thine.
Hence earth is thine, and needy mortals share
Their constant food, from thy protecting care:
From thee at first both Gods and men arose;
From thee, the sea and ev'ry river flows.
Vesta, and source of good, thy name we find
To mortal men rejoicing to be kind;
For ev'ry good to give, thy soul delights;
Come, mighty pow'r, propitious to our rites,
All-taming, blessed, Phrygian saviour, come,
Saturn's great queen, rejoicing in the drum.
Celestial, ancient, life-supporting maid,
Fanatic Goddess, give thy suppliant aid;
With joyful aspect on our incense shine,
And, pleas'd, accept the sacrifice divine.

27. **Μητρὸς Θεῶν, Θυμίαμα, ποικίλα.**

Ἀθανάτων θεότιμε θεῶν μῆτερ, τροφὲ πάντων,
τῆϊδε μόλοις κράντειρα θεά, σέο, πότνι', ἐπ' εὐχαῖς,
ταυροφόνων ζεύξασα ταχύδρομον ἄρμα λεόντων,
σκηπτουῖχε κλεινοῖο πόλου, πολυώνυμε, σεμνή·
ἢ κατέχεις κόσμοιο μέσον θρόνον, οὔνεκεν αὐτῇ
γαῖαν ἔχεις, θνητοῖσι τροφὰς παρέχουσα προσηνεῖς.
ἐκ σέο δ' ἀθανάτων τε γένος θνητῶν τ' ἐλοχεύθη·
σοὶ ποταμοὶ κρατέονται ἀεὶ καὶ πᾶσα θάλασσα·
Ἴσῆ ἀνδαχθεῖσα· σὲ δ' ὀλβοδότιν καλέουσιν,
παντοίων ἀγαθῶν θνητοῖς ὅτι δῶρα χαρίζη.
ἔρχεο πρὸς τελετήν, ὦ πότνια, τυμπανοτερπῆς,
πανδαμάτωρ, Φρυγίης, σώτειρα, Κρόνου συνόμευνε,
Οὐρανόπαι, πρέσβειρα, βιοθρέπτειρα, φίλοιστρε·
ἔρχεο γηθόσυνος, κεχαρημένη εὐσεβίησιν.

28. Ærmís [Hermês; Gr. Ἑρμῆς]

No.10 - The Natural Law of Movement in the Divine World - Καρκίνος

The Fumigation from Frankincense.

Hermes, draw near, and to my pray'r incline,
Angel of Jove, and Maia's son divine;
Studios of contests, ruler of mankind,
With heart almighty, and a prudent mind.
Celestial messenger, of various skill,
Whose pow'rful arts could watchful Argus kill:
With winged feet, 'tis thine thro' air to course,
O friend of man, and prophet of discourse:
Great life-supporter, to rejoice is thine,
In arts gymnastic, and in fraud divine:
With pow'r endu'd all language to explain,
Of care the loos'ner, and the source of gain.
Whose hand contains of blameless peace the rod,
Corucian, blessed, profitable God;
Of various speech, whose aid in works we find,
And in necessities to mortals kind:
Dire weapon of the tongue, which men revere,
Be present, Hermes, and thy suppliant hear;
Assist my works, conclude my life with peace,
Give graceful speech, and me memory's increase.

28. Ἑρμοῦ, θυμίαμα, λίβανον.

Κλυθί μευ, Ἑρμεία, Διὸς ἄγγελε, Μαιάδος υἱέ,
παγκρατὲς ἦτορ ἔχων, ἐναγώνιε, κοίρανε θνητῶν,
εὐφρων, ποικιλόβουλε, διάκτορος, Ἀργειφόντα,
πτηνοπέδιλε, φίλανδρε, λόγου θνητοῖσι προφηῆτα·
γυμνάσιν ὃς χαίρεις, δολίαις τ' ἀπάταις, (στρ)οφιοῦχε*·
ἐρμηνεῦ πάντων, κερδέμπορε, λυσιμέριμνε·
ὃς χεῖρεςσιν ἔχεις εἰρήνης ὄπλον ἀμεμφές·
Κωρυκιῶτα, μάκαρ, ἐριούνιε, ποικιλόμυθε,
ἐργασίαις ἐπαρωγέ, φίλε θνητοῖς ἐν ἀνάγκαις·
γλώσσης δεινὸν ὄπλον, τὸ σεβάσμιον ἀνθρώποισιν·
κλυθί μευ εὐχομένου, βιότου τέλος ἐσθλὸν ὀπάζων,
ἐργασίησι, λόγου χάρισιν, καὶ μνημοσύνησιν.

*Hermann has *οφιοῦχε*. Athanassakis has *τροφιοῦχε*. Liddell & Scott proposes *στροφιοῦχε*.

29. Pærsæphómî [Persephonê; Gr. Περσεφόνη]

A Hymn.

Daughter of Jove, almighty and divine,
Come, blessed queen, and to these rites incline:
Only-begotten, Pluto's honor'd wife,
O venerable Goddess, source of life:
'Tis thine in earth's profundities to dwell,
Fast by the wide and dismal gates of hell:
Jove's holy offspring, of a beauteous mien,
Fatal, with lovely locks, infernal queen:
Source of the furies, whose blest frame proceeds
From Jove's ineffable and secret seeds:
Mother of Bacchus, Sonorous, divine,
And many-form'd, the parent of the vine:
The dancing Hours attend thee, essence bright,
All-ruling virgin, bearing heav'nly light:
Illustrious, horned, of a bounteous mind,
Alone desir'd by those of mortal kind.
O, vernal queen, whom grassy plains delight,
Sweet to the smell, and pleasing to the sight:
Whose holy form in budding fruits we view,
Earth's vig'rous offspring of a various hue:
Espous'd in Autumn: life and death alone
To wretched mortals from thy power is known:
For thine the task according to thy will,
Life to produce, and all that lives to kill.
Hear, blessed Goddess, send a rich increase
Of various fruits from earth, with lovely Peace;
Send Health with gentle hand, and crown my life
With blest abundance, free from noisy strife;
Last in extreme old age the prey of Death,
Dismiss me willing to the realms beneath,
To thy fair palace, and the blissful plains
Where happy spirits dwell, and Pluto reigns.

29. Ὕμνος Περσεφόνης.

Περσεφόνη, θύγατερ μεγάλου Διός, ἐλθέ, μάκαιρα,
μουνογένεια θεά, κεχαρισμένα δ' ἱερὰ δέξαι·
Πλούτωνος πολύτιμε δάμαρ, κεδνή, βιοδῶτι·
ἢ κατέχεις Αἴδαο πύλας ὑπὸ κεύθεα γαίης,
Πραξιδίκη, ἐρατοπλόκαμος, Δηοῦς θάλος ἀγνόν,
Εὐμενίδων γενέτειρα, καταχθονίων βασιλεία·
ἦν Ζεὺς ἀρρήτοισι γοναῖς τεκνώσατο κούρην.
μητρὸς ἐριβρεμέτου πολυμόρφου Εὐβουλήος,
Ὠρῶν συμπαίκτηρα, φαεσφόρος, ἀγλαόμορφε·
σεμνή, παντοκράτειρα, κόρη καρποῖσι βρύουσα,
εὐφεγγής, κερόεσσα, μόνη θνητοῖσι ποθεινή,
ἐαρινή, λειμωνιάσιν χαίρουσα πνοῆσιν,
ἱερὸν ἐκφαίνουσα δέμας βλαστοῖς χλοοκάρποις,
ἀρπαγμαῖα λέχη μετοπωρινὰ νυμφευθεῖσα·
ζωὴ καὶ θάνατος μούνη θνητοῖς πολυμόχθοις,
Φερσεφόνεια· φέρβεις γὰρ ἀεὶ καὶ πάντα φονεύεις.
κλῦθι μάκαιρα θεά, καρποὺς δ' ἀνάπεμπ' ἀπὸ γαίης,
εἰρήνη θάλλουσα καὶ ἠπιόχειρ' ὑγείη,
καὶ βίῳ εὐόλβῳ, λιπαρὸν γῆρας κατάγοντι
πρὸς σὸν χῶρον, ἄνασσα, καὶ εὐδύνατον Πλούτωνα.

30. **Diόνysos** [Bacchus or Dionysus; Gr. Διόνυσος]

The Fumigation from Storax.

Bacchus I call, loud-sounding and divine,
Fanatic God, a two-fold shape is thine:
Thy various names and attributes I sing,
O, first-born, thrice begotten, Bacchic king:
Rural, ineffable, two-form'd, obscure,
Two-horn'd, with ivy crown'd, euion, pure.
Bull-fac'd, and martial, bearer of the vine,
Endu'd with counsel prudent and divine:
Triennial, whom the leaves of vines adorn,
Of Jove and Proserpine, occultly born.
Immortal dæmon, hear my suppliant voice,
Give me in blameless plenty to rejoice;
And listen gracious to my Mystic pray'r,
Surrounded with thy choir of nurses fair.

30. **Διονύσου, θυμίαμα, στύρακα.**

Κικλήσκω Διόνυσον ἐρίβρομον, εὐαστήρα,
πρωτόγονον, διφυῆ, τρίγονον, Βακχεῖον ἄνακτα,
ἄγριον, ἄρρητον, κρύφιον, δικέρωτα, δίμορφον,
κισσόβρυον, ταυρωπόν, ἀρήϊον, εὐῖον, ἀγνόν,
ὠμάδιον, τριετῆ, βοτρυοτρὸφον, ἐρνεσίπεπλον.
Εὐβουλεῦ, πολύβουλε, Διὸς καὶ Περσεφονείης
ἀρρήτοις λέκτροισι τεκνωθεῖς, ἄμβροτε δαῖμον·
κλῦθι μάκαρ φωνῆς, ἠδὺς δ' ἐπίπνευσον ἐνηῆς,
εὐμενὲς ἦτορ ἔχων, σὺν εὐζώνοισι τιθήναις.

31. **Kourítæes I** [Curêtes 1; Gr. Κουρήτες]

A Hymn.

Leaping Curetes, who with dancing feet
And circling measures, armed footsteps beat:
Whose bosom's mad, fanatic transports fire,
Who move in rhythm to the founding lyre:
Who traces deaf when lightly leaping tread,
Arm bearers, strong defenders, rulers dread:
Propitious omens, guards of Proserpine,
Preserving rites, mysterious and divine:
Come, and benevolent my words attend,
(In herds rejoicing), and my life defend.

31. Ὑμνος Κουρήτων Α.

Σκιρτηταὶ Κουρήτες, ἐνόπλια βήματα θέντες,
ποσσίκροτοι, ῥομβηταί, ὀρέστεροι, εὐαστήρες,
κρουσιλύραι, παράρυθμοι, ἐπεμβάται ἴχνεσι κούφοις,
ὄπλοφόροι, φύλακες, κοσμήτορες, ἀγλαόφημοι,
μητρὸς ὀρειμανέος συνοπάονες, ὀργιοφάνται,
ἔλθοιτ' εὐμενέοντες ἐπ' εὐφήμοισι λόγοισιν,
βουκόλῳ εὐάντητοι ἀεὶ κεχαρηότι θυμῷ.

32. Athîná [Athêna, Pallas, or Minerva; Gr. Ἀθηνᾶ]
No.7 - The Natural Law of Co-Influence - Κριός

A Hymn.

Only-Begotten, noble race of Jove,
Blessed and fierce, who joy'st in caves to rove:
O, warlike Pallas, whose illustrious kind,
Ineffable and effable we find:
Magnanimous and fam'd, the rocky height,
And groves, and shady mountains thee delight:
In arms rejoicing, who with Furies dire
And wild, the souls of mortals dost inspire.
Gymnastic virgin of terrific mind,
Dire Gorgons bane, unmarried, blessed, kind:
Mother of arts, imperious; understood,
Rage to the wicked, wisdom to the good:
Female and male, the arts of war are thine,
Fanatic, much-form'd dragoness, divine:
O'er the Phlegrean giants rous'd to ire,
Thy coursers driving, with destruction dire.
Sprung from the head of Jove, of splendid mien,
Purger of evils, all-victorious queen.
Hear me, O Goddess, when to thee I pray,
With supplicating voice both night and day,
And in my latest hour, peace and health,
Propitious times, and necessary wealth,
And, ever present, be thy vot'ries aid,
O, much implor'd, art's parent, blue eyed maid.

32. Ὕμνος Ἀθηνᾶς, θυμίαμα, ἀρώματα.

Παλλὰς μουνογενῆς, μεγάλου Διὸς ἔκγονε σεμνή,
δῖα μάκαιρα θεά, πολεμοκλόνος, ὄμβριμόθυμε,
[Ἄρρητ', εὐρήτη, μεγαλώνυμος, ἀντροδίαιτε·
ἢ τε διαΐσσεις ὑψαυχένας ἀκρωρείας,
ἠδ' ὄρεα σκιδόντα, νάπησί τε σὴν φρένα τέρπεις.]
ὄπλοχαρῆς, οἰστρουῖσα βροτῶν ψυχὰς μανίησιν·
γυμνάζουσα κόρη. φρικώδεα θυμὸν ἔχουσα.
Γοργοφόνος, φυγόλεκτρε, τεχνῶν μῆτερ πολύολβε.
ὀρμάστειρα, φίλοιστρε κακοῖς, ἀγαθοῖς δὲ φρόνησις.
ἄρσην μὲν καὶ θῆλυς ἔφυς, πολεμήτοκε μῆτι.
αἰολόμορφε, δράκαινα, φιλένθεος, ἀγλαότιμε·
Φλεγραίων ὀλέτειρα γιγάντων, ἰπελάτειρα.
Τριτογένεια, λύτειρα κακῶν, νικηφόρε δαῖμον,
γλαυκῶφ', εὐρεσίτεχνε, πολυλλίστη βασίλεια
ἤματα καὶ νύκτας αἰεὶ νεάταισιν ἐν ὥραις,
κλῦθί μευ εὐχομένου, δὸς δ' εἰρήνην πολύολβον,
καὶ κόρην ἠδ' ὑγίειαν ἐπ' εὐόλβοισιν ἐν ὥραις.

33. **Níki** [Nikê, Victory; Gr. Νίκη]

The Fumigation from Manna.

O Powerful Victory, by men desir'd,
With adverse breasts to dreadful fury fir'd,
Thee I invoke, whose might alone can quell
Contending rage, and molestation fell:
'Tis thine in battle to confer the crown,
The victor's prize, the mark of sweet renown;
For thou rul'st all things, Victory divine!
And glorious strife, and joyful shouts are thine.
Come, mighty Goddess, and thy suppliant bless,
With sparkling eye, elated with success;
May deeds illustrious thy protection claim,
And find, led on by thee immortal Fame.

33. **Νίκης, θυμίαμα, μάνναν.**

Εὐδύνατον καλέω Νίκην, θνητοῖσι ποθεινήν,
ἢ μούνη λύει θνητῶν ἐναγώνιον ὀρμήν,
καὶ στάσιν ἀλγινόεσσαν, ἐπ' ἀντιπάλοισι μάχησιν
ἐν πολέμοις κρίνουσα, τροπαιούχοισιν ἐπ' ἔργοις,
οἷς ἂν ἐφορμαίνουσα φέρης γλυκερώτατον εὖχος.
πάντων γὰρ κρατέεις· πάσης δ' ἔριδος κλέος ἐσθλὸν
Νίκη ἐπ' εὐδόξῳ κεῖται θαλίησι βρυάζον.
ἀλλὰ, μάκαιρ', ἔλθοις πεποθημένῳ ὄμματι φαιδρῶ,
αἰεὶ ἐπ' εὐδόξοις ἔργοις κλέος ἐσθλὸν ἄγουσα.

34. **Apóllôn** [Apollô; Gr. Ἀπόλλων]

No.9 - The Natural Law of Freedom - Δίδυμοι
The Fumigation from Manna (frankincense).

Blest Pæan, come, propitious to my pray'r,
Illustrious pow'r, whom Memphian tribes revere,
Slayer of Tityus, and the God of health,
Lycorian Phœbus, fruitful source of wealth.
Spermatic, golden-lyr'd, the field from thee
Receives it's constant, rich fertility.
Titanic, Grunian, Smynthian, thee I sing,
Python-destroying, hallow'd, Delphian king:
Rural, light-bearer, and the Muse's head,
Noble and lovely, arm'd with arrows dread:
Far-darting, Bacchian, two-fold, and divine,
Pow'r far diffused, and course oblique is thine.
O, Delian king, whose light-producing eye
Views all within, and all beneath the sky:
Whose locks are gold, whose oracles are sure,
Who, omens good reveal'st, and precepts pure:
Hear me entreating for the human kind,
Hear, and be present with benignant mind;
For thou survey'st this boundless Æther all,
And ev'ry part of this terrestrial ball.
Abundant, blessed; and thy piercing sight,
Extends beneath the gloomy, silent night;
Beyond the darkness, starry-ey'd, profound,
The stable roots, deep fix'd by thee are found.
The world's wide bounds, all-flourishing are thine,
Thyself all the source and end divine:
'Tis thine all Nature's music to inspire,
With various-sounding, harmonising lyre;
Now the last string thou tun'st to sweet accord,
Divinely warbling now the highest chord;
Th' immortal golden lyre, now touch'd by thee,
Responsive yields a Dorian melody.
All Nature's tribes to thee their diff'rence owe,
And changing seasons from thy music flow:
Hence, mix'd by thee in equal parts, advance
Summer and Winter in alternate dance;
This claims the highest, that the lowest string,
The Dorian measure tunes the lovely spring.
Hence by mankind, Pan-royal, two-horn'd nam'd,
Emitting whistling winds thro' Syrinx fam'd;
Since to thy care, the figur'd seal's consign'd,
Which stamps the world with forms of ev'ry kind.
Hear me, blest pow'r, and in these rites rejoice,
And save thy Mystics with a suppliant voice.

34. Απόλλωνος, θυμίαμα, μάνναν.

Ἐλθέ, μάκαρ Παιᾶν τιτυοκτόνε, Φοῖβε Λυκωρεῦ,
Μεμφίτ', ἀγλαότιμος, ἰηῖος, ὀλβιοδῶτα.
χρυσολύρη, σπερμεῖος, ἀρότριε, Πύθειε, Τιτάν,
Γρύνειε, Σμινθεῦ, Πυθοκτόνε, Δελφικέ, μάντι,
ἄγριε, φωσφόρε δαῖμον, ἐράσμιε, κύδιμε κοῦρε·
Μουσαγέτη, χαροποιός, ἐκηβόλε, τοξοβέλεμνε,
Βράγχιε καὶ Διδυμεῦ, ἐκάεργος, Λοξία, ἀγνέ·
Δήλι' ἄναξ πανδερκὲς ἔχων φαεσίμβροτον ὄμμα,
χρυσοκόμη, καθαρὰς φήμας χρησμούς τ' ἀναφαίνων·
κλυθὶ μευ εὐχομένου λαῶν ὑπερ εὐφροني θυμῶ. 10
τόνδε σὺ γὰρ λεύσσεις τὸν ἀπείριτον αἰθέρα πάντα,
γαῖαν τ' ὀλβιόμοιρον ὑπερθέν καὶ δι' ἀμολγοῦ
νυκτὸς ἐν ἡσυχίησιν ὑπ' ἀστεροομμάτου ὄρφνης
ρίζας νέρθε δέδορκας, ἔχεις δέ τε πείρατα κόσμου
παντός· σοὶ δ' ἀρχή τε τελευτή τ' ἐστὶ μέλουσα,
παντοθαλής, σὺ δὲ πάντα πόλον κιθάρη πολυκρέκτω
ἀρμόξεις, ὅτε μὲν νεάτης ἐπὶ τέρματα βαίνων,
ἄλλοτε δ' αὖθ' ὑπάτην, ποτὲ Δώριον εἰς διάκοσμον
πάντα πόλον κερνάς, κρίνεις βιοθρέμμονα φῦλα,
ἀρμονίη κεράσας παγκόσμιον ἀνδράσι μοῖραν· 20
μίξας χειμῶνος θέρεός τ' ἴσον ἀμφοτέροισιν,
εἰς ὑπάτας χειμῶνα, θέρος νεάταις διακρίνας,
Δώριον εἰς ἔαρος πολυηράτου ὄριον ἄνθος.
ἔνθεν ἐπωνυμίην σε βροτοὶ κλήζουσιν ἄνακτα
Πᾶνα, θεὸν δικέρωτ', ἀνέμων συρίγμαθ' ἰέντα·
οὔνεκα παντὸς ἔχεις κόσμου σφρηγίδα τυπῶτιν.
κλυθὶ μάκαρ, σώζων μύστας ἱκετηρίδι φωνῇ.

35. Lítóh [Latona or Lêtô; Gr. Λητώ]

The Fumigation from Myrrh

Dark veil'd Latona, much invoked queen,
Twin-bearing Goddess, of a noble mien;
Cæantis great, a mighty mind is thine,
Offspring prolific, blest of Jove divine:
Phæbus proceeds from thee, the God of light,
And Dian fair, whom winged darts delight;
She in Ortygia's honor'd regions born,
In Delos he, which mountains high adorn.
Hear me, O Goddess, with propitious mind,
And end these holy rites, with aspect kind.

35. Λητοῦς, θυμίαμα, σμύρναν.

Λητοῖ κυανόπεπλε, θεὰ διδυματὸκε, σεμνή,
Κοιαντίς, μεγάθυμε, πολυλλίστη βασίλεια,
εὕτεκνον Ζηνὸς γονίμην ὠδῖνα λαχοῦσα,
γειναμένη Φοῖβόν τε καὶ Ἄρτεμιν ἰοχέαιραν,
τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κραναῆ ἐνὶ Δήλῳ·
κλῦθι, θεὰ δέσποινα, καὶ ἴλαον ἦτορ ἔχουσα
βαῖν' ἐπὶ πάνθειον τελετὴν, τέλος ἡδὺ φέρουσα.

36. Ártæmis [Artemis or Diana; Gr. Ἄρτεμις]
No.3 - The Natural Law of Energy - Τοξότης

The Fumigation from Manna.

Hear me, Jove's daughter, celebrated queen,
Bacchian and Titan, of a noble mien:
In darts rejoicing and on all to shine,
Torch-bearing Goddess, Dictynna divine;
O'er births presiding, and thyself a maid,
To labour-pangs imparting ready aid:
Dissolver of the zone and wrinkl'd care,
Fierce huntress, glorying in the Sylvan war:
Swift in the course, in dreadful arrows skill'd,
Wandering by night, rejoicing in the field:
Of manly form, erect, of bounteous mind,
Illustrious dæmon, nurse of human kind:
Immortal, earthly, bane of monsters fell,
'Tis thine, blest maid, on woody hills to dwell:
Foe of the stag, whom woods and dogs delight,
In endless youth who flourish fair and bright.
O, universal queen, august, divine,
A various form, Cydonian pow'r, is thine:
Dread guardian Goddess, with benignant mind
Auspicious, come to Mystic rites inclin'd;
Give earth a store of beauteous fruits to bear,
Send gentle Peace, and Health with lovely hair,
And to the mountains drive Disease and Care.

36. Ἀρτέμιδος, θυμίαμα, μάνναν.

Κλυθή μευ, ὦ βασίλεια, Διὸς πολυώνυμε κούρη,
Τιτηνίς, βρομίη, μεγαλώνυμε, τοξότι, σεμνή,
πασιφαής, δαιδοῦχε, θεά Δίκτυννα, λοχείη,
ᾠδίνων ἐπαρωγέ, καὶ ᾠδίνων ἀμύητε·
λυσίζωνε, φίλοιστρε, κυνηγέτι, λυσιμέριμνε,
εὐδρομος, ἰοχέαιρα, φιλαγρότι, νυκτερόφοιτε,
κλεισίη, εὐάντητε, λυτηρίη, ἀρσενόμορφε,
ὀρθίη, ᾠκυλόχεια, βροτῶν κουροτρόφε δαῖμον,
ἀγροτέρη, χθονίη, θηροκτόνος, ὀλβιόμοιρε·
ἢ κατέχεις ὀρέων δρυμούς, ἐλαφηβόλε, σεμνή,
πότνια, παμβασίλεια, καλὸν θάλος αἰὲν ἐοῦσα·
δρυμονία, σκυλακίτι, Κυδωνιάς, αἰολόμορφε.
ἐλθέ, θεὰ σώτειρα, φίλη, μύστησιν ἅπασιν,
εὐάντητος, ἄγουσα καλοῦς καρποῦς ἀπὸ γαίης,
εἰρήνην τ' ἐρατὴν καλλιπλόκαμόν θ' ὑγίειαν·
πέμποις δ' εἰς ὀρέων κεφαλὰς νούσους τε καὶ ἄλγη.

37. **Titánæes** [Titans; Gr. Τιτᾶνες]

The Fumigation from Frankincense.

O Mighty Titans, who from heav'n and earth
Derive your noble and illustrious birth,
Our fathers sires, in Tartarus profound
Who dwell, deep merg'd beneath the solid ground:
Fountains and principles, from whom began
Th' afflicted, miserable, race of man:
Who not alone in earth's retreats abide,
But in the ocean and the air reside;
Since ev'ry species from your nature flows,
Which all prolific, nothing barren knows:
Avert your rage, if from th' infernal seats
One of your tribe should visit our retreats.

37. **Τιτάνων, θυμίαμα, λίβανον.**

Τιτῆνες, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα,
ἡμετέρων πρόγονοι πατέρων, γαίης ὑπένερθεν
οἴκοις ταρταρίοισι μυχῶ χθονὸς ἐνναίοντες,
ἀρχαὶ καὶ πηγαὶ πάντων θνητῶν πολυμόχθων,
εἰναλίων, πτηνῶν τε, καὶ οἱ χθόνα ναιετάουσιν·
ἐξ ὑμέων γὰρ πᾶσα πέλει γενεὴ κατὰ κόσμον.
ὑμέας κικλήσκω μῆνιν χαλεπὴν ἀποπέμπειν,
εἴτις ἀπὸ χθονίων προγόνων οἴκοισι πελάσθη.

38. Kourítæes II [Curêtes 2; Gr. Κουρήτες]

The Fumigation from Frankincense.

Brass-beating Salians, ministers of Mars,
Who guard his arms the instruments of wars;
Whose blessed frames, heav'n, earth, and sea compose,
And from whose breath all animals arose:
Who dwell in Samothracia's sacred ground,
Defending mortals thro' the sea profound.
Deathless Curetes, by your pow'r alone,
Initial rites to men at first were shewn:
Who shake old Ocean thund'ring to the sky,
And stubborn oaks with branches waving high.
'Tis yours in glittering arms the earth to beat,
With lightly-leaping, rapid, sounding feet;
Then every beast the noise terrific flies,
And the loud tumult wanders thro' the skies:
The dust your feet excites with matchless force,
Flies to the clouds amidst their whirling course;
And ev'ry flower of variegated hue,
Grows in the dancing motion form'd by you.
Immortal dæmons, to your pow'rs consign'd
The talk to nourish, and destroy mankind.
When rushing furious with loud tumult dire,
O'erwhelm'd, they perish in your dreadful ire;
And live replenish'd with the balmy air,
The food of life, committed to your care.
When shook by you, the seas, with wild uproar,
Wide-spreading, and profoundly whirling, roar:
The concave heav'ns, with Echo's voice resound,
When leaves with ruffling noise bestrew the ground.
Curetes, Corybantes, ruling kings,
Whose praise the land of Samothracia sings:
From Jove descended; whose immortal breath
Sustains the soul, and wafts her back from death;
Aerial-form'd, much-fam'd, in heav'n ye shine
Two-fold, in heav'n all-lucid and divine:
Blowing, serene, from whom abundance springs,
Nurses of seasons, fruit-producing kings.

38. Κουρήτων Β, θυμίαμα, λίβανον.

Χαλκόκροτοι Κουρήτες, Ἀρήϊα τεύχε' ἔχοντες,
οὐράνιοι χθόνιοί τε, καὶ εἰνάλιοι, πολύολβοι,
ζωογόνοι πνοιαί, κόσμου σωτήρες ἀγαυοί,
οἶτε Σαμοθρήκην, ἱερὴν χθόνα, ναιετάοντες,
κινδύνους θνητῶν ἀπερύκετε ποντοπλανήτων·
ὕμεις καὶ τελετὴν πρῶτοι μερόπεσσιν ἔθεσθε,
ἀθάνατοι Κουρήτες, Ἀρήϊα τεύχε' ἔχοντες.
νωμᾶτ' Ὠκεανόν, νωμᾶθ' ἄλλα, δένδρεά θ' αὐτως.
ἐρχόμενοι γαῖαν κοναβίζετε ποσσὶν ἐλαφροῖς,
μαρμαίροντες ὄπλοις. πτήσσουσι δὲ θῆρες ἅπαντες
ὀρμώντων, θόρυβος δὲ βοή τ' εἰς οὐρανὸν ἵκει,
εἰλιγμοῖς τε ποδῶν κονίη νεφέλας ἀφικάνει
ἐρχομένων· τότε δὴ ῥα καὶ ἄνθεα πάντα τέθηλεν.
δαίμονες ἀθάνατοι, τροφές καὶ αὐτ' ὀλετήρες,
ἠνίκ' ἂν ὀρμαίνητε χολούμενοι ἀνθρώποισιν,
ὀλλύντες βίοτον καὶ κτήματα, ἠδὲ καὶ αὐτοὺς
πλάζοντες· στοναχεῖ δὲ μέγας πόντος βαθυδίνης,
δένδρη δ' ὑψικάρην' ἐκ ῥιζῶν ἐς χθόνα πίπτει·
ἠχῶ δ' οὐρανίη κελαδεῖ ῥοιζήμασι φύλλων.
Κουρήτες Κορύβαντες, ἀνάκτορες, εὐδύνατοί τε,
ἐν Σαμοθρήκῃ ἄνακτες, ὁμοῦ Ζηνός κόροισι αὐτοῖ·
πνοιαὶ ἀέναοι, ψυχοτρόφοι, ἠεροειδεῖς·
οἶτε καὶ οὐράνιοι δίδυμοι κλήζεσθ' ἐν Ὀλύμπῳ
εὐπνοοὶ, εὐδίοι, σωτήριοι ἠδὲ προσηνεῖς,
ὠροτρόφοι, φερέκαρποι ἐπιπνεῖοιτε ἄνακτες.

39. Korývas [Corybas; Gr. Κορύβας]

The Fumigation from Frankincense.

The mighty ruler of this earthly ball,
For ever flowing, to these rites I call;
Martial and blest, unseen by mortal sight,
Preventing fears, and pleas'd with gloomy night:
Hence, fancy's terrors are by thee allay'd,
All-various king, who lov'st the desert shade:
Each of thy brothers killing, blood is thine,
Two-fold Curete, many-form'd, divine.
By thee transmuted Ceres' body pure,
Became a dragon's savage and obscure:
Avert thy anger, hear me when I pray,
And by fix'd fate, drive fancy's fears away.

39. Κορύβαντος, θυμίαμα, λίβανον.

Κικλήσκω χθονὸς ἀενάου βασιλῆα μέγιστον,
Κύρβαντ' ὀλβιόμοιρον, Ἄρηιον, ἀπροσόρατον,
νυκτερινὸν Κούρητα, φόβων ἀποπαύστορα δεινῶν,
φαντασιῶν ἐπαρωγόν, ἐρημοπλάνον Κορύβαντα,
αἰολόμορφον ἄνακτα, θεὸν διφυῆ, πολύμορφον,
φοίνιον, αἶμαχθέντα κασιγνήτων ὑπὸ δισσῶν·
Δηοῦς ὃς γνώμησιν ἐνήλλαξας δέμας ἀγνόν,
θηρότυπον θέμενος μορφήν δνοφεροῖο δράκοντος·
κλῦθι, μάκαρ, φωνῶν, χαλεπὴν δ' ἀποπέμπεο μῆνιν,
παύων φαντασίας ψυχῆς ἐκπλήκτου ἀνάγκης.

40. Dîmítîr Ælefsínia [Dêmêtêr Eleusinian; Gr. Δημήτηρ Ἐλευσίνια]
No.12 - The Natural Law of Energy in the Divine World - Στάχυς

The Fumigation from Storax.

O Universal mother, Ceres fam'd
August, the source of wealth, and various nam'd:
Great nurse, all-bounteous, blessed and divine,
Who joy'st in peace, to nourish corn is thine:
Goddess of seed, of fruits abundant, fair,
Harvest and threshing, are thy constant care;
Who dwell'st in Eleusina's seats retir'd,
Lovely, delightful queen, by all desir'd.
Nurse of all mortals, whose benignant mind,
First ploughing oxen to the yoke confin'd;
And gave to men, what nature's wants require,
With plenteous means of bliss which all desire.
In verdure flourishing in honor bright,
Assessor of great Bacchus, bearing light:
Rejoicing in the reapers sickles, kind,
Whose nature lucid, earthly, pure, we find.
Prolific, venerable, Nurse divine,
Thy daughter loving, holy Proserpine:
A car with dragons yok'd, 'tis thine to guide,
And orgies singing round thy throne to ride:
Only-begotten, much-producing queen,
All flowers are thine and fruits of lovely green.
Bright Goddess, come, with Summer's rich increase
Swelling and pregnant, leading smiling Peace;
Come, with fair Concord and imperial Health,
And join with these a needful store of wealth.

40. Δήμητρος Ἐλευσινίας, θυμίαμα, στύρακα.

Δηοῖ παμμήτειρα θεά, πολύωνυμε δαῖμον,
σεμνή Δήμητερ, κουροτρόφος, ὀλβιοδῶτι,
πλουτοδότειρα θεά, σταχυοτρόφε, παντοδότειρα,
εἰρήνη χαίρουσα καὶ ἐργασίαις πολυμόχθοις,
σπερμείη, σωρίτις, ἄλωαίη, χλοόκαρπε,
ἢ ναίεις ἀγνοῖσιν Ἐλευσῖνος γυάλοισιν.
ἰμερόεσσ', ἐρατή, θνητῶν θρέπτειρα προπάντων·
πρώτη ὑποζεύξασα βοῶν ἀροτῆρα τένοντα,
καὶ βίον ἰμερόεντα βροτοῖς πολύολβον ἀνεῖσα·
αὐξιθαλής, Βρομίοιο συνέστιος, ἀγλαότιμος,
λαμπαδόεσσ', ἀγνή, δρεπάνοις χαίρουσα θερείοις.
σὺ χθονίη, σὺ δὲ φαινομένη, σὺ δε πᾶσι προσηνής·
εὐτεκνε, παιδοφίλη, σεμνή, κουροτρόφε κούρη,
ἄρμα δρακοντείοισιν ὑποζεύξασα χαλινοῖς,
ἐγκυκλίοις δίναις περὶ σὸν θρόνον εὐαζόντων.
μουνογενής, πολύτεκνε θεά, πολυπότνια θνητοῖς,
ἧς πολλαὶ μορφαί, πολυάνθεμοι, ἱεροθηλεῖς·
ἐλθέ, μάκαιρ', ἀγνή, καρποῖς βρίθουσα θερείοις,
εἰρήνην κατάγουσα καὶ εὐνομίην ἐρατεινήν,
καὶ πλοῦτον πολύολβον, ὁμοῦ δ' ὑγίειαν ἄνασσαν.

41. Mítîr Antaia [Mêtêr Antaea or Ceralian Mother; Gr. Μήτηρ Ανταία]

The Fumigation from Aromatics.

Ceralian queen, of celebrated name,
From whom both men, and Gods immortal came;
Who widely wand'ring once, oppress'd with grief,
In Eleusina's valley found'st relief,
Discovering Proserpine thy daughter pure
In dread Avernus, dismal and obscure;
A sacred youth while thro' the world you stray
Bacchus, attending leader of the way;
The holy marriage of terrestrial Jove
Relating, while oppress'd with grief you rove;
Come, much invok'd, and to these rites inclin'd,
Thy Mystic suppliant bless, with fav'ring mind.

41. Μητρὸς Ἀνταίας, θυμίαμα, ἀρώματα.

Ἀνταίη βασίλεια, θεά, πολυώνυμε μῆτερ
ἀθανάτων τε θεῶν ἠδὲ θνητῶν ἀνθρώπων,
ἢ ποτε μαστεύουσα πολυπλάγκτῳ ἐν ἀνίῃ,
νηστείαν κατέπαυσας Ἐλευσῖνος ἐν γυάλοισιν,
ἦλθές τ' εἰς Αἴδην πρὸς ἀγαυὴν Περσεφόνην,
ἀγνὸν παῖδα Δυσαύλου ὀδηγητῆρα λαχοῦσα,
μηρυτῆρ' ἀγίων λέκτρων χθονίου Διὸς ἀγνοῦ,
Εὐβουλον τέξασα θεὸν θνητῆς ἀπ' ἀνάγκης.
ἀλλά, θεά, λίτομαί σε, πολυλλίστη βασίλεια,
ἐλθεῖν εὐάντητον ἐπ' εὐϊέρῳ σέο μύστη.

42. Mísa [Mises; Gr. Μίσσα]

The Fumigation from Storax.

I Call Thesmophorus, spermatic God,
Of various names, who bears the leafy rod:
Mises, ineffable, pure, sacred queen,
Two-fold Iacchus, male and female seen:
Illustr'ous, whether to rejoice is thine
In incense offer'd, in the fane divine;
Or if in Phrygia most thy soul delights,
Performing with thy mother sacred rites;
Or if the land of Cyprus is thy care,
Well pleas'd to dwell with Cytherea fair;
Or if exulting in the fertile plains
With thy dark mother Isis, where she reigns,
With nurses pure attended, near the flood
Of sacred Egypt, thy divine abode:
Wherever resident, blest pow'r attend,
And with benignant mind these labours end.

42. Μίσσης, θυμίαμα, στύρακα.

Θεσμοφόρον καλέω ναρθηκοφόρον Διόνυσον,
σπέρμα πολύμνηστον πολυώνυμον Εὐβουλῆος,
ἀγνήν τ' εὐίερόν τε Μίσσην, ἄρρητον ἄνασσαν,
ἄρσενά καὶ θῆλυν, διφυῆ, λύσειον Ἴακχον·
εἴτ' ἐν Ἐλευσίνος τέρπη νηῶ θυόεντι,
εἴτε καὶ ἐν Φρυγίῃ σὺν μητέρι μυστιπολεύεις,
ἢ Κύπρῳ τέρπη σὺν εὐστεφάνῳ Κυθερείῃ,
ἢ καὶ πυροφόροις πεδίοις ἐπαγάλλεαι ἀγνοῖς,
σὺν σῇ μητρὶ θεᾷ μελανηφόρῳ Ἴσιδι σεμνῇ,
Αἰγύπτου παρὰ χεῦμα σὺν ἀμφιπόλοισι τιθήναις·
εὐμενέουσ' ἔλθοις ἀγάθ' εκτελέουσ' ἐπ' ἀέθλοις.

43. Óhrai [Hôrae, The Seasons; Gr. Ὠραι]

The Fumigation from Aromatics.

Daughters of Jove and Themis, seasons bright,
Justice, and blessed Peace, and lawful Right,
Vernal and grassy, vivid, holy pow'rs,
Whose balmy breath exhales in lovely flow'rs
All-colour'd seasons, rich increase your care,
Circling, for ever flourishing and fair:
Invested with a veil of shining dew,
A flow'ry veil delightful to the view:
Attending Proserpine, when back from night,
The Fates and Graces lead her up to light;
When in a band-harmonious they advance,
And joyful round her, form the solemn dance:
With Ceres triumphing, and Jove divine;
Propitious come, and on our incense shine;
Give earth a blameless store of fruits to bear,
And make a novel Mystic's life your care.

43. Ὠρῶν, θυμίαμα, ἀρώματα.

Ὠραι, θυγατέρες Θέμιδος καὶ Ζηνὸς ἄνακτος,
Εὐνομίη τε Δίκη τε, καὶ Εἰρήνη πολὺολβε,
εἰαριναί, λειμωνιάδες, πολυάνθεμοι, ἀγναί,
παντόχροοι, πολύοδομοι ἐν ἀνθεμοειδέσι πνοιαῖς,
Ὠραι ἀειθαλέες, περικυκλάδες, ἡδυπρόσωποι·
πέπλους ἐννύμεναι δροσεροὺς ἀνθέων πολυθρέπτων,
* * Περσεφόνης συμπαίκτορες, εὐτέ ἐ Μοῖραι
καὶ Χάριτες κυκλίοισι χοροῖς πρὸς φῶς ἀνάγωσιν.
Ζηνὶ χαριζόμεναι καὶ μητέρι καρποδοτείρη·
ἔλθετ' ἐπ' εὐφήμους τελετὰς ὀσίας νεομύστοις,
εὐκάρπους καιρῶν γενέσεις ἐπάγουσαι ἀμεμφῶς.

44. Sæmæli [Semelê; Gr. Σεμέλη]

The Fumigation from Storax.

Cadmean Goddess, universal queen,
Thee, Semele I call, of beauteous mien;
Deep-bosom'd, lovely flowing locks are thine,
Mother of Bacchus, joyful and divine,
The mighty offspring, whom Jove's thunder bright,
Forc'd immature, and fright'ned into light:
Born from the deathless counsels, secret, high,
Of Jove Saturnian, regent of the sky;
Whom Proserpine permits to view the light,
And visit mortals from the realms of night:
Constant attending on the sacred rites,
And feast triennial, which thy soul delights;
When thy son's wond'rous birth mankind relate,
And secrets deep, and holy celebrate.
Now I invoke thee, great Cadmean queen,
To bless these rites with countenance serene.

44. Σεμέλης, θυμίαμα, στύρακα.

Κικλήσκω κούρην Καδμηίδα παμβασίλειαν,
εὔειδῆ Σεμέλην, ἐρατοπλόκαμον, βαθύκολπον,
μητέρα θυρσοφόροιο Διωνύσου πολυγηθοῦς,
ἢ μεγάλας ὠδῖνας ἐλάσσατο πυρφόρῳ αὐγῇ,
ἀθανάτοιο τεκοῦσα Διὸς βουλαῖς Κρονίοιο·
τιμὰς τευξαμένη παρ' ἀγαυῆς Περσεφονείης
ἐν θνητοῖσι βροτοῖσιν ἀνὰ τριετηρίδας ὥρας,
ἠνίκα σοῦ Βάκχου γονίμην ὠδῖνα τελῶσιν,
εὐΐερόν τε τράπεζαν ἰδὲ μυστήριά θ' ἀγνά.
νῦν σέ, θεά, λίτομαι, κούρη Καδμηῖς ἄνασσα,
πρηῦνοον καλέων αἰεὶ μύστησιν ὑπάρχειν.

45. Dionysos Vassaréfs Triætîrikós

[Dionysus Bassareus Trietêricus;
Dionysus, Bassareos, and Triennial;
Gr. Διόνυσος βασσαρεύς Τριετηρικός]

A Hymn

Come, blessed Dionysius, various nam'd,
Bull-fac'd, begot from Thunder, Bacchus fam'd.
Bassarian God, of universal might,
Whom swords, and blood, and sacred rage delight:
In heav'n rejoicing, mad, loud-sounding God,
Furious inspirer, bearer of the rod:
By Gods rever'd, who dwell'st with human kind,
Propitious come, with much-rejoicing mind.

45. Ὕμνος Διονύσου Βασσαρέως Τριετηρικού.

Ἐλθέ, μάκαρ Διόνυσε, πυρίσπορε, ταυρομέτωπε,
Βάσσαρε καὶ Βακχεῦ, πολυώνυμε, παντοδυνάστα,
ὃς ξίφεσιν χαίρεις ἢ δ' αἵματι, Μαινάσι θ' ἀγναῖς·
εὐάζων κατ' Ὀλυμπον, ἐρίβρομε, μαινόλα Βάκχε,
θυρσεγχής, βαρύμηνη, τετιμένε πᾶσι θεοῖσιν
καὶ θνητοῖσι βροτοῖσιν, ὅσοι χθόνα ναιετάουσιν·
ἐλθέ, μάκαρ, σκιρτητά, φέρων πολὺ γῆθος ἅπασιν.

46. Liknítis [Liknitês Bacchus; Gr. Λικνίτης]

The Fumigation from Manna.

Liknitan Bacchus, bearer of the vine,
Thee I invoke to bless these rites divine:
Florid and gay, of nymphs the blossom bright,
And of fair Venus, Goddess of delight,
'Tis thine mad footsteps with mad nymphs to beat,
Dancing thro' groves with lightly leaping feet:
From Jove's high counsels nurst by Proserpine,
And born the dread of all the pow'rs divine:
Come, blessed pow'r, regard thy suppliant's voice,
Propitious come, and in these rites rejoice.

46. Λικνίτου, θυμίαμα, μάνναν.

Λικνίτην Διόνυσον ἐπ' ευχαῖς ταῖσδε κικλήσκω,
Νύσιον, ἀμφιθαλῆ, πεποθημένον, εὐφρονα Βάκχον·
νυμφέων ἔρνος ἐραστόν, εὐστεφάνου τ' Ἀφροδίτης,
ὅς ποτ' ἀνὰ δρυμοὺς κεχορευμένα βήματα πάλλεις
σὺν νύμφαις χαρίεσσιν, ἐλαυνόμενος μανίησιν.
καὶ βουλήσι Διὸς πρὸς ἀγαυὴν Φερσεφόνην
ἀχθεὶς ἐξετράφης, φίλος ἀθανάτοισι θεοῖσιν.
εὐφρων ἐλθέ, μάκαρ, κεχαρισμένα δ' ἱερὰ δέξαι.

47. Vákkhos Pærikiónios [Bacchus Pericionius; Gr. Βάκχος Περικιώνιος]

The Fumigation from Aromatics.

Bacchus Pericionius, hear my pray'r,
Who mad'st the house of Cadmus once thy care,
With matchless force, his pillars twining round,
(When burning thunders shook the solid ground,
In flaming, founding torrents borne along),
Propt by thy grasp indissolubly strong.
Come mighty Bacchus to these rites inclin'd,
And bless thy suppiants with rejoicing mind.

47. Βάκχου Περικιονίου, θυμίαμα, ἀρώματα.

Κικλήσκω Βάκχον περικιώνιον, μεθυδώτην,
Καδμείοισι δόμοις ὅς ἐλισσόμενος πέρι πάντη,
ἔστησε κρατεροῦς βρασμοῦς γαίης ἀποπέμψας·
ἠνίκα πυρφόρος ἀγῆ ἐκίνησε χθόνα πᾶσαν,
πρηστῆρος ῥοίζοις· ὃ δ' ἀνέδραμε δεσμὸς ἀπάντων.
ἐλθέ, μάκαρ, βακχευτά, γεγηθυίαις πραπίδεςσιν.

48. Savázios [Sabasius; Gr. Σαβάζιος]

The Fumigation from Aromatics.

Hear me, illustrious father, dæmon fam'd.
Great Saturn's offspring, and Sabasius nam'd;
Inserting Bacchus, bearer of the vine,
And founding God, within thy thigh divine,
That when mature, the Dionysian God
Might burst the bands of his conceal'd abode,
And come to sacred Tmolus, his delight,
Where Ippa dwells, all beautiful and bright.
Come blessed Phrygian God, the king of all,
And aid thy Mystics, when on thee they call.

48. Σαβαζίου, θυμίαμα, ἀρώματα.

Κλυῖθι, πάτερ, Κρόνου υἱέ Σαβάζιε, κύδιμε δαῖμον,
ὃς Βάκχον Διόνυσον ἐρίβρομον, εἰραφιώτην
μηρῷ ἐγκατέραψας, ὅπως τετελεσμένος ἔλθοι
Τμῶλον ἐς ἠγάθεον, παρὰ θ' Ἴππαν καλλιπάρηον.
ἀλλά, μάκαρ, Φρυγίης μεδέων, βασιλεύτατε πάντων,
εὐμενέων ἐπαρωγὸς ἐπέλθοις μυστιπόλοισιν.

49. Ἰpta [Ippa; Gr. Ἰπτα]

The Fumigation from Storax.

Great nurse of Bacchus, to my pray'r incline,
For holy Sabus' secret rites are thine,
The mystic rites of Bacchus' nightly choirs,
Compos'd of sacred, loud-resounding fires:
Hear me, terrestrial mother, mighty queen,
Whether on Phrygia's holy mountain seen,
Or if to dwell in Tmolus thee delights,
With holy aspect come, and bless these rites.

49. Ἰππας, θυμίαμα, στύρακα.

Ἰππαν κικλήσκω Βάκχου τροφόν, εὐάδα κούρην,
μυστιπόλον τελετῆσιν ἀγαλλομένην Σάβου ἀγνοῦ,
νυκτερίοισι τε χοροῖσιν ἐριβρεμέταο Ἰάκχου.
κλῦθί μευ εὐχομένου, χθονίη μήτηρ, βασίλεια,
εἴτε σύ γ' ἐν Φρυγίῃ κατέχεις Ἰδης ὄρος ἀγνόν,
ἢ Τμῶλος τέρπει σε, καλὸν Λυδοῖσι θόασμα·
ἔρχεο πρὸς τελετὰς ἱερῶ γηθοῦσα προσώπῳ.

50. Lysios Linaios [Lysius Linaeus; Gr. Λύσιος Ληναίος]

A Hymn.

Hear me, Jove's son, blest Bacchus, God of wine,
Born of two mothers, honor'd and divine;
Lysian, Euion Bacchus, various-nam'd,
Of Gods the offspring secret, holy, fam'd:
Fertile and nourishing whose liberal care
Earth's fruits increases, flourishing and fair;
Sounding, magnanimous, Lenæan pow'r,
O various form'd, medic'nal, holy flow'r:
Mortals in thee, repose from labour find,
Delightful charm, desir'd by all mankind:
Fair-hair'd Euion, Bromian, joyful God,
Lysian, invested with the leafy rod.
To these our rites, benignant pow'r incline,
When fav'ring men, or when on Gods you shine;
Be present to thy Mystic's suppliant pray'r,
Rejoicing come, and fruits abundant bear.

50. Λυσίου Ληναίου ὕμνος.

Κλυῖθι, μάκαρ, Διὸς υἱ΄, ἐπιλήνιε Βάκχε, διμήτωρ,
σπέρμα πολύμνηστον, πολυώνυμε, λύσιε δαῖμον.
κρυψίγονον μακάρων ἱερὸν θάλος, εὖϊε Βάκχε,
εὐτραφές, εὐκαρπος, πολυγηθέα καρπὸν ἀέξων,
ῥηξίχθων, ληναῖε, μεγασθενές, αἰολόμορφε·
παυσίπονον θνητοῖσι φανεῖς ἄκος, ἱερὸν ἄνθος,
χάρμα βροτοῖς φιλάλυπον, ἐφάπτορ, καλλιέθειρε,
λύσιε, θυρσομανές, βρόμι', εὖϊε, πᾶσιν εὐφρων,
οἷς ἐθέλεις θνητῶν ἢ δ' ἀθανάτων σέ πιφαύσκειν·
νῦν σε καλῶ μύστησι μολεῖν ἠδύν, φερέκαρπον.

51. Nýmphai [The Nymphs; Gr. Νύμφαι]

The Fumigation from Aromatics.

Nymphs, who from Ocean's stream derive your birth,
Who dwell in liquid caverns of the earth;
Nurses of Bacchus secret-coursing pow'r,
Who fruits sustain, and nourish ev'ry flow'r:
Earthly, rejoicing, who in meadows dwell,
And caves and dens, whose depths extend to hell:
Holy, oblique, who swiftly soar thro' air,
Fountains and dews, and mazy streams your care:
Seen and unseen, who joy with wand'rings wide
And gentle course, thro' flow'ry vales to glide;
With Pan exulting on the mountains height,
Loud-sounding, mad, whom rocks and woods delight:
Nymphs od'rous, rob'd in white, whose streams exhale
The breeze refreshing, and the balmy gale;
With goats and pastures pleas'd, and beasts of prey,
Nurses of fruits, unconscious of decay:
In cold rejoicing, and to cattle kind,
Sportive thro' ocean wand'ring unconfin'd:
Nysian, fanatic Nymphs, whom oaks delight,
Lovers of Spring, Pæonian virgins bright.
With Bacchus, and with Ceres, hear my pray'r,
And to mankind abundant favour bear;
Propitious listen to your suppliants voice,
Come, and benignant in these rites rejoice;
Give plenteous Seasons, and sufficient wealth,
And pour; in lasting streams, continued Health.

51. Νυμφῶν, θυμίαμα, ἀρώματα.

Νύμφαι, θυγατέρες μεγαλήτορος Ὠκεανοῖο,
ὕγροπόροις γαίης ὑπὸ κεύθεσιν οἰκί' ἔχουσαι,
κρυψίδομοι, Βάκχοιο τροφοί, χθόνιαι, πολυγηθεῖς,
καρποτρόφοι, λειμωνιάδες, σκολιοδρόμοι, ἀγναί,
ἀντροχαρεῖς, σπήλυγξι κεχαρμέναι, ἠερόφοιτοι.
πηγαῖαι, δρομάδες, δροσοείμονες, ἴχνεσι κοῦφαι·
φαινόμεναι, ἀφανεῖς, αὐλωνιάδες, πολυανθεῖς·
σὺν Πανὶ σκιρτῶσαι ἀν' οὔρεα, εὐάστειραι,
πετρόρυτοι, λιγυραί, κρουνίτιδες ὕλονόμοι τε·
παρθένοι εὐώδεις, λευχείμονες, εὐπνοοὶ αὔραις,
αἰπολικάι, νόμιαι, θηρσὶν φίλαι, ἀγλαόκαρποι,
δρυμοχαρεῖς, ἀπαλαί, πολυθρέμμονες, αὐξίτροφοί τε·
κοῦραι ἀμαδρυάδες, φιλοπαίγμονες, ὕγροκέλευθοι,
Νύσiai, οἰστρομανεῖς, παιωνίδες, εἰαροτερπεῖς,
σὺν Βάκχῳ Διοῖ τε χάριν θνητοῖσι φέρουσαι·
ἔλθετ' ἐπ' εὐφήμοις ἱεροῖς κεχαρηότι θυμῷ,
νᾶμα χέουσαι ὕγεινὸν ἀεξιτρόφοισιν ἐν ὥραις.

52. Triætirikós [Trietêricus, To the God of the Triennial Feast; Gr. Τριετηρικός]

The Fumigation from Aromatics.

Bacchus fanatic, much-nam'd, blest, divine,
Bull-fac'd Lenæan, bearer of the vine;
From fire descended, raging, Nysian king,
From whom initial ceremonies spring:
Liknitan Bacchus, pure and fiery bright,
Prudent, crown-bearer, wandering in the night;
Pupil of Proserpine, mysterious pow'r,
Triple, ineffable, Jove's secret flow'r:
Ericapæus, first-begotten nam'd,
Of Gods the father, and the offspring fam'd:
Bearing a sceptre, leader of the choir,
Whose dancing feet, fanatic Furies fire,
When the triennial band thou dost inspire.
Loud-sounding, Tages, of a fiery light,
Born of two mothers, Amphietus bright:
Wand'ring on mountains, cloth'd with skins of deer,
Apollo, golden-ray'd, whom all revere.
God of the grape with leaves of ivy crown'd,
Bassarian, lovely, virgin-like, renown'd
Come blessed pow'r, regard thy Mystics voice,
Propitious come, and in these rites rejoice.

52. Τριετηρικοῦ, θυμίαμα, ἀρώματα.

Κικλήσκω σε, μάκαρ, πολυώνυμε, μαινόλα, Βακχεῦ,
ταυρόκερως, ληναῖε, πυρίσπορε, Νύσιε, λυσεῦ,
μηροτρεφής, λικνῖτα, πυρίπνοε, καὶ τελετάρχα·
νυκτέρι', Εὐβουλεῦ, μιτρηφόρε, θυρσοτινάκτα·
ὄργιον ἄρρητον, τριφυές, κρύφιον Διὸς ἔρνος·
πρωτόγον', ἠρικεπαῖε, θεῶν πάτερ ἠδὲ καὶ υἱέ·
ὠμάδιε, σκηπτοῦχε, χοροϊμανές, ἠγέτα κώμων·
βακχεύων ἀγίας τριετηρίδας ἀμφὶ γαληνάς·
ρῆξιχθων, πυριφεγγές, ἐπάπτορ, κοῦρε διμήτωρ,
οὔρεσιφοῖτα, κερῶς, νεβριδοστόλος, ἀμφιέτηρε,
Παιὰν θυρσεγγής, ὑποκόλπιε, βοτρυόκοσμε,
Βάσσαρε, κισσοχαρής, πολυπάρθενε, καὶ διάκοσμε,
έλθέ, μάκαρ, μύστησι βρύων κεχαρημένος αἰεΐ.

53. Amphiatous [Amphietus Bacchus; To the God of the Annual Feast; Gr. Ἀμφιετοῦς]
The Fumigation from every Aromatic except Frankincense.

Terrestrial Dionysius, hear my pray'r,
Awak'ned rise with nymphs of lovely hair:
Great Amphietus Bacchus, annual God,
Who laid asleep in Proserpine's abode,
Did'st lull to drowsy and oblivious rest,
The rites triennial, and the sacred feast;
Which rous'd again by thee, in graceful ring,
Thy nurses round thee Mystic anthems sing;
When briskly dancing with rejoicing pow'rs,
Thou mov'st in concert with the circling hours.
Come, blessed, fruitful, horned, and divine,
And on these rites with joyful aspect shine;
Accept the general incense and the pray'r,
And make prolific holy fruits thy care.

53. Ἀμφιετοῦς, θυμίαμα, πάντα πλὴν λιβάνου.

Ἀμφιετῆ καλέω Βάκχον, χθόνιον Διόνυσον,
ἐγρόμενον κούραις ἅμα νύμφαις εὐπλοκάμοισιν·
ὃς παρὰ Περσεφόνης ἱεροῖσι δόμοισιν ἰαύων
κοιμίζει τριετῆρα χρόνον Βακχήϊον ἄγνόν.
αὐτὸς δ' ἠνίκα τὸν τριετῆ πάλι κῶμον ἐγείρη,
εἰς ὕμνον τρέπεται σὺν ἐϋζώνοισι τιθήναις,
εὐνάζων κινῶν τε χοροὺς ἐνὶ κυκλάσιν ὥραις.
ἀλλὰ, μάκαρ, γλοόκαρπε, κερασφόρε, κάρπιμε Βάκχε,
βαῖν' ἐπὶ πάνθειον τελετὴν γανόωντι προσώπῳ,
εὐιέροις καρποῖσι τελεσσιγόνοισι βρυάζων.

54. Seilînos, Sátyros, Vákhai

[Seilênus, Satyrus, Bacchae;
Silenus, Satyrus, and the Priestesses of Bacchus;
Gr. Σειληνός, Σάτυρος, Βάκχαι]

The Fumigation from Manna.

Great nurse of Bacchus, to my pray'r incline,
Silenus, honor'd by the pow'rs divine;
And by mankind at the triennial feast
Illustrious dæmon, reverenc'd as the best:
Holy, august, the source of lawful rites,
Rejoicing pow'r, whom vigilance delights;
With Sylvans dancing ever young and fair,
Head of the Bacchic Nymphs, who ivy bear.
With all thy Satyrs on our incense shine,
Dæmons wild form'd, and bless the rites divine;
Come, rouse to sacred Joy thy pupil kin,
And Brumal Nymphs with rites Lenæan bring;
Our orgies shining thro' the night inspire,
And bless triumphant pow'r the sacred choir.

54. Σιληνοῦ, σατύρου, Βακχῶν, θυμίαμα, μάνναν.

Κλυθί μευ, ὦ πολύσεμνε τροφεῦ, Βάκχοιο τιθηνέ,
Σιληνῶν ὄχ' ἄριστε, τετιμένε πᾶσι θεοῖσιν
καὶ θνητοῖσι βροτοῖσιν ἐπὶ τριετηρίσιν ὥραις,
ἀγνοτελής, γεραρός, θιάσου νομίου τελετάρχα·
εὐαστής, φιλάγρυπνε σὺν εὐζώνοισι τιθήναις,
Ναῖσι καὶ Βάκχαις ἡγούμενε κισσοφόροισιν·
δεῦρ' ἐπὶ πάνθειον τελετὴν Σατύροις ἅμα πᾶσιν
θηροτύποις, εὔασμα διδοῦς Βακχείου ἄνακτος,
σὺν Βάκχαις Λήναια τελεσφόρα σεμνὰ προπέμπων,
ὄργια νυκτιφαῆ τελεταῖς ἀγίαις ἀναφαίνων,
εὐάζων, φιλόθυρσε, γαληνιῶων θιάσοισιν.

55. Aphrodítî [Aphroditê; Gr. Ἀφροδίτη] No. 8 - The Natural Law of Harmony - Taurus
A Hymn.

Heav'nly, illustrious, laughter-loving queen,
Sea-born, night-loving, of an awful mien;
Crafty, from whom necessity first came,
Producing, nightly, all-connecting dame:
'Tis thine the world with harmony to join,
For all things spring from thee, O pow'r divine.
The triple realms* are rul'd by thy decree,
And all productions yield alike to thee:
Whate'er the heav'ns, encircling all contain,
Earth fruit-producing, and the stormy main,
Thy sway confesses, and obeys thy nod,
Awful attendant of the brumal God:
Goddess of marriage, charming to the sight,
Mother of Loves, whom banquetings delight;
Source of persuasion, secret, fav'ring queen,
Illustrious born, apparent and unseen:
Spousal, lupercal, and to men inclin'd,
Prolific, most-desir'd, life-giving, kind:
Great sceptre-bearer of the Gods, 'tis thine,
Mortals in necessary bands to join;
And ev'ry tribe of savage monsters dire
In magic chains to bind, thro' mad desire.
Come, Cyprus-born, and to my pray'r incline,
Whether exalted in the heav'ns you shine,
Or pleas'd in Syria's temple to preside,
Or o'er th' Egyptian plains thy car to guide,
Fashion'd of gold; and near its sacred flood,
Fertile and fam'd to fix thy blest abode;
Or if rejoicing in the azure shores,
Near where the sea with foaming billows roars,
The circling choirs of mortals, thy delight,
Or beauteous nymphs, with eyes cerulean bright,
Pleas'd by the dusty banks renown'd of old,
To drive thy rapid, two-yok'd car of gold;
Or if in Cyprus with thy mother fair,
Where married females praise thee ev'ry year,
And beauteous virgins in the chorus join,
Adonis pure to sing and thee divine;
Come, all-attractive to my pray'r inclin'd,
For thee, I call, with holy, reverent mind.

* Taylor incorrectly translates as "triple Fates"

55. Εἰς Ἀφροδίτην, ὕμνος.

Οὐρανίη, πολύυμνε, φιλομμειδῆς Ἀφροδίτη,
ποντογενῆς, γενέτειρα θεά, φιλοπάννουχε, σεμνή,
νυκτερίη, ζεύκτειρα, δολοπλόκε μητηρ ἀνάγκης·
πάντα γὰρ ἐκ σέθεν ἐστίν, ὑπεζεύξω δέ τε κόσμον·
καὶ κρατέεις τρισσῶν μοιρῶν, γεννᾶς δὲ τὰ πάντα,
ὅσσα τ' ἐν οὐρανῷ ἐστι καὶ ἐν γαίῃ πολυκάρπῳ,
ἐν πόντου τε βυθῷ· σεμνή Βάκχοιο πάρεδρε,
τερπομένη θαλίησι, γαμοστόλε, μητηρ ἐρώτων·
πειθοῖ λεκτροχαρῆς, κρυφίη, χαριδῶτι ἄνασσα,
φαινομένη τ', ἀφανῆς τ', ἐρατοπλόκαμ', εὐπατέρεια,
νυμφιδίη, σύνδαιτε, θεῶν σκηπτοῦχε, λύκαινα·
γεννοδότειρα, φίλανδρε, ποθεινοτάτη, βιοδῶτι·
ἐνζεύξασα βροτοὺς ἀχαλινώτοισιν ἀνάγκαις,
καὶ θηρῶν πολὺ φῦλον, ἐρωμανέων ὑπὸ φίλτρων·
ἔρχεο, Κυπρογενὲς θεῖον γένος, εἴτ' ἐν' Ὀλύμπῳ
ἐσσί, θεὰ βασίλεια, καλῶ γήθουσα προσώπῳ,
εἴτε καὶ εὐλιβάνου Συρίας ἔδος ἀμφιπολεύεις,
εἴτε σύ γ' ἐν πεδίοισι σὺν ἄρμασι χρυσεοτεύκτοις
Αἰγύπτου κατέχεις ἱερῆς γονιμῶδεα λουτρά,
ἢ καὶ κυανέοισιν ὄχοις ἐπὶ πόντιον οἶδμα
ἐρχομένη χαίρεις νεπόδων κυκλίησι χορείαις·
ἢ νύμφαις τέρπη κυανώπισιν ἐν χθονὶ Δία,
θυιάς ἐπ' αἰγιαλοῖς ψαμμώδεσιν ἄλματι κούφῳ·
εἴτ' ἐν Κύπρῳ, ἄνασσα, τροφῶ σέο· ἔνθα καλαί σε
παρθένοι ἀδμηῆται νύμφαι τ' ἀνὰ πάντ' ἐνιαυτὸν
ὕμνοῦσιν, σέ, μάκαιρα, καὶ ἄμβροτον ἄγνὸν Ἄδωνιν.
ἐλθέ, μάκαιρα θεά, μάλ' ἐπήρατον εἶδος ἔχουσα·
ψυχῇ γάρ σε καλῶ σεμνῇ ἀγίοισι λόγοισιν.

56. Ἄδωνις [Gr. Ἄδωνις]

The Fumigation from Aromatics.

Much-nam'd, and best of dæmons, hear my pray'r,
The desart-loving, deck'd with tender hair;
Joy to diffuse, by all desir'd is thine,
Much form'd, Eubulus; aliment divine:
Female and Male, all charming to the sight,
Adonis ever flourishing and bright;
At stated periods doom'd to set and rise,
With splendid lamp, the glory of the skies.
Two-horn'd and lovely, reverenc'd with tears,
Of beauteous form, adorn'd with copious hairs.
Rejoicing in the chace, all-graceful pow'r,
Sweet plant of Venus, Love's delightful flow'r:
Descended from the secret bed divine,
Of lovely-hair'd, infernal Proserpine.
'Tis thine to sink in Tartarus profound,
And shine again thro' heav'ns illustrious round,
With beauteous temp'ral orb restor'd to sight;
Come, with earth's fruits, and in these flames delight.

56. Ἀδώνιδος, θυμίαμα, ἀρώματα.

Κλυθί μευ εὐχομένου, πολυώνυμε, δαῖμον ἄριστε,
ἀβροκόμη, φιλήρημε, βρύων ὄρησι ποθειναῖς,
Εὐβουλεῦ, πολύμορφε, τροφεῦ πάντων ἀρίδηλε.
κούρη καὶ κόρε· πᾶσι καλὸν θάλος αἰὲν, Ἄδωνι,
σβεννύμενος λάμπων τε καλαῖς ἐν κυκλάσιν ὥραις·
αὐξιθαλής, δίκερω, πολυήρατε, δακρυότιμε,
ἀγλαόμορφε, κυνηγεσίαις χαίρων, βαθυχαῖτα·
ἱμερόνους, Κύπριδος γλυκερὸν θάλος, ἔρνος ἔρωτος·
Φερσεφόνης ἐρασιπλοκάμου λέκτροισι λοχευθεῖς·
ὃς ποτὲ μὲν ναίεις ὑπὸ Τάρταρον ἠερόεντα,
ἠδὲ πάλιν πρὸς Ὀλυμπον ἄγεις δέμας ὠριόκαρπον·
ἐλθέ, μάκαρ, μύστησι φέρων καρποῦς ἀπὸ γαίης.

57. Ἄρμῖς Κηθόνιος [Terrestrial or Earthy Hermês; Gr. Ἑρμῆς Χθόνιος]

The Fumigation from Storax.

Hermes I call, whom Fate decrees to dwell
In the dire path which leads to deepest hell.
O Bacchic Hermes, progeny divine
Of Dionysius, parent of the vine,
And of celestial Venus Paphian queen,
Dark eye-lash'd Goddess of a lovely mien:
Who constant wand'rest thro' the sacred seats
Where hell's dread empress, Proserpine, retreats;
To wretched souls the leader of the way
When Fate decrees, to regions void of day:
Thine is the wand which causes sleep to fly,
Or lulls to slumb'rous rest the weary eye;
For Proserpine thro' Tart'rus dark and wide
Gave thee forever flowing souls to guide.
Come, blessed pow'r the sacrifice attend,
And grant our Mystic works a happy end.

57. Ἑρμοῦ Χθονίου, θυμίαμα, στύρακα.

Κωκυτοῦ ναίων ἀνυπόστροφον οἶμον ἀνάγκης,
ὃς ψυχᾶς θνητῶν κατάγεις ὑπὸ νέρτερα γαίης,
Ἑρμῆ, βακχεχόριο Διωνύσοιο γένεθλον,
καὶ Παφίης κούρης, ἑλικοβλεφάρου Ἀφροδίτης,
ὃς παρὰ Περσεφόνης ἱερὸν δόμον ἀμφιπολεύεις,
αἰνομόροις ψυχᾶς πομπὸς κατὰ γαῖαν ὑπάρχων·
ὃς κατάγεις, ὅπότεν μοίρης χρόνος εἰσαφίκηται,
εὐϊέρω ράβδῳ θέλγων ὑπνοδώτιδι πάντα,
καὶ πάλιν ὑπνώοντας ἐγείρεις. σοὶ γὰρ ἔδωκεν
τιμὴν Φερσεφόνηα θεὰ, κατὰ Τάρταρον εὐρὺν
ψυχᾶς ἀεναίους θνητῶν ὁδὸν ἡγεμονεύειν.
ἀλλά, μάκαρ, πέμπτοις μύσταις τέλος ἐσθλὸν ἔπ' ἔργοις.

58. Ārôś [Erôs, Cupid, or Love; Gr. Ἔρως]

The Fumigation from Aromatics.

I Call great Cupid, source of sweet delight,
Holy and pure, and lovely to the sight;
Darting, and wing'd, impetuous fierce desire,
With Gods and mortals playing, wand'ring fire:
Cautious, and two-fold, keeper of the keys
Of heav'n and earth, the air, and spreading seas;
Of all that Ceres' fertile realms contains,
By which th' all-parent Goddess life sustains,
Or dismal Tartarus is doom'd to keep,
Widely extended, or the sounding, deep;
For thee, all Nature's various realms obey,
Who rul'st alone, with universal sway.
Come, blessed pow'r, regard these Mystic fires,
And far avert, unlawful mad desires.

58. Ἔρωτος, θυμίαμα, ἀρώματα.

Κικλήσκω μέγαν ἀγνόν ἐράσμιον ἠδὺν Ἔρωτα,
τοξαλκῆ, πτερόεντα, πυρίδρομον, εὐδρομον ὄρμη,
συμπαίζοντα θεοῖς ἠδὲ θνητοῖς ἀνθρώποις·
εὐπάλαμον, διφυῆ, πάντων κληῖδας ἔχοντα,
αἰθέρος οὐρανίου, πόντου, χθονός, ἠδ' ὅσα θνητοῖς
πνεύματα παντογένεθλα θεὰ βόσκει γλοόκαρπος,
ἠδ' ὅσα Τάρταρος εὐρύς ἔχει, πόντος θ' ἀλίδουπος·
μοῦνος γὰρ τούτων πάντων οἴηκα κρατύνεις.
ἀλλά, μάκαρ, καθαραῖς γνώμαις μύστησι συνέρχου,
φαύλους δ' ἐκτοπίους θ' ὄρμας ἀπὸ τῶνδ' ἀπόπεμπε.

59. Mírai [Moirae, The Fates; Gr. Μοῖραι]

The Fumigation from Aromatics.

Daughters of darkling Night, much-nam'd, draw near
Infinite Fates, and listen to my pray'r;
Who in the heav'nly lake (where waters white
Burst from a fountain hid in depths of night,
And thro' a dark and stony cavern glide,
A cave profound, invisible) abide;
From whence, wide coursing round the boundless earth,
Your pow'r extends to those of mortal birth
To men with hope elated, trifling, gay,
A race presumptuous, born but to decay;
Whose life 'tis yours in darkness to conceal
To sense impervious, in a purple veil,
When thro' the fatal plain they joyful ride
In one great car, Opinion for their guide;
'Till each completes his heav'n-appointed round
At Justice, Hope, and Care's concluding bound,
The terms absolv'd, prescrib'd by ancient law
Of pow'r immense, and just without a flaw;
For Fate alone with vision unconfin'd,
Surveys the conduct of the mortal kind.
Fate is Jove's perfect and eternal eye,
For Jove and Fate our ev'ry deed descry.
Come, gentle pow'rs, well born, benignant, fam'd,
Atropos, Lachesis, and Clotho nam'd:
Unchang'd, aerial, wand'ring in the night,
Restless, invisible to mortal fight;
Fates all-producing all-destroying hear,
Regard the incense and the holy pray'r;
Propitious listen to these rites inclin'd,
And far avert distress with placid mind.

59. Μοιρῶν, θυμίαμα, ἀρώματα.

Μοῖραι ἀπειρέσιοι, Νυκτὸς φίλα τέκνα μελαίνης,
κλῦτέ μου εὐχομένου, πολυώνυμοι, αἴτ' ἐπὶ λίμνης
οὐρανίας, (ἵνα λευκὸν ὕδωρ νυχίας ὑπὸ θερμῆς
ρήγνυται ἐν σκιερῷ λιπαροῦ μυχῶ εὐλίθου ἄντρου)
ναίουσαι, πεπότησθε βροτῶν ἐπ' ἀπείρονα γαῖαν·
ἔνθεν ἐπὶ βρότεον δοῦλον γένος ἐλπίδι κοῦφη
στείχετε πορφυρέησι καλυψάμεναι ὀθόνησι,
μορσίμῳ ἐν πεδίῳ, ὅθι πάγγεον ἄρμα διώκει
δόξα, δίκης παρὰ τέρμα καὶ ἐλπίδος ἠδὲ μεριμνῶν,
καὶ νόμου ὠγύγιον παναπείρονος εὐνόμου ἀρχῆς.
Μοῖρα γὰρ ἐν βιότῳ καθορᾷ μόνον, οὐδέ τις ἄλλος
ἀθανάτων, οἱ ἔχουσι κάρη νιφόεντος Ὀλύμπου,
καὶ Διὸς ὄμμα τέλειον· ἐπεὶ γ' ὅσα γίγνεται ἡμῖν,
Μοῖρά τε καὶ Διὸς οἶδε νόος διὰπαντὸς ἅπαντα.
ἀλλὰ μοι, ἀέριοι, μαλακόφρονες, ἠπιόθυμοι,
Ἄτροπε, καὶ Λάχεσι, Κλωθῶ, μόλετ', εὐπατέρειαι,
νυκτέριοι, ἀφανεῖς, ἀμετάτροποι, αἰὲν ἀτειρεῖς,
παντοδότειραι, ἀφαιρέτιδες θνητοῖσιν ἀνάγκης,
Μοῖραι, ἀκούσατ' ἐμῶν ὀσίων λοιβῶν τε καὶ εὐχῶν,
ἐρχόμεναι μύσταις λαθιπήμονες εὐφροني βουλῆ.

60. Kháritæes [Charites, The Charities or Graces; Gr. Χάριτες]

The Fumigation from Storax.

Hear me, illustrious Graces, mighty nam'd,
From Jove descended and Eunomia fam'd;
Thalia, and Aglaia fair and bright,
And blest Euphrosyne whom joys delight:
Mothers of mirth, all lovely to the view,
Pleasure abundant pure belongs to you:
Various, forever flourishing and fair,
Desir'd by mortals, much invoc'd in pray'r:
Circling, dark-ey'd, delightful to mankind,
Come, and your Mystics bless with bounteous mind.

60. Χαρίτων, θυμίαμα, στύρακα.

Κλυτέ μοι, ὦ Χάριτες μεγαλώνυμοι, ἀγλαότιμοι,
θυγατέρες Ζηνός τε καὶ Εὐρυνόμης βαθυκόλπου,
Ἀγλαΐη, Θαλίη τε, καὶ Εὐφροσύνη πολυόλβε,
χαρμοσύνης γενέτειραι, ἐράσμιαι, εὐφρονες, ἀγναί,
αἰολόμορφοι, ἀειθαλέες, θνητοῖσι ποθειναί·
οὔτε γὰρ ἠελίου ταχίναϊ φλόγες, οὔτε σελήνης,
καὶ σοφίης, ἀρετῆς τε, καὶ ἐργασίμου θρασύτητος
αὐχμηρ', οὔτε βίου λιπαρῆς περικαλλέος ἥβης
ὕμέων χωρὶς ἐγείρει εὐφροσύνας βιότοιο.
εὐκταῖαι, κυκλάδες, καλυκώπιδες, ἡμερόεσσαι·
ἔλθοιτ' ὀλβοδότειραι, ἀεὶ μύστησι προσηνεῖς.

61. Némæsis [Nemesis; Gr. Νέμεσις]

A Hymn.

Thee, Nemesis I call, almighty queen,
By whom the deeds of mortal life are seen:
Eternal, much rever'd, of boundless sight,
Alone rejoicing in the just and right:
Changing the counsels of the human breast
For ever various, rolling without rest.
To every mortal is thy influence known,
And men beneath thy righteous bondage groan;
For ev'ry thought within the mind conceal'd
Is to thy fight perspicuously reveal'd.
The soul unwilling reason to obey
By lawless passion rul'd, thy eyes survey.
All to see, hear, and rule, O pow'r divine
Whose nature Equity contains, is thine.
Come, blessed, holy Goddess, hear my pray'r,
And make thy mystic's life, thy constant care:
Give aid benignant in the needful hour,
And strength abundant to the reas'ning pow'r;
And far avert the dire, unfriendly race
Of counsels impious, arrogant, and base.

61. Νεμέσεως ὕμνος.

Ἦ Νέμεσι, κλήζω σε, θεά, βασίλεια μεγίστη,
πανδερκής, ἔσορῶσα βίον θνητῶν πολυφύλων·
αἰδία, πολύσεμνε, μόνη χαίρουσα δικαίοις,
ἀλλάσσουσα λόγον πολυποίκιλον, ἄστατον αἰεὶ,
ἦν πάντες δεδίασι βροτοὶ ζυγὸν αὐχένι θέντες.
σοὶ γὰρ αἰεὶ γνώμη πάντων μέλει, οὐδέ σε λήθει
ψυχὴ ὑπερφρονέουσα λόγων ἀδιακρίτῳ ὀρμῇ.
πάντ' ἔσορᾶς, καὶ πάντ' ἐπακούεις, πάντα βραβεύεις·
ἐν σοὶ δ' εἰσὶ δίκαι θνητῶν, πανυπέρτατε δαῖμον.
ἐλθέ, μάκαιρ', ἀγνή, μύσταις ἐπιτάρροθος αἰεὶ·
δοῦ δ' ἀγαθὴν διάνοιαν ἔχειν, παύουσα πανεχθεῖς
γνώμας, οὐχ ὀσίας, πανυπέρφρονας, ἀλλοπροσάλλας.

62. **Díkē** [Dikê, Justice; Gr. Δίκη]

The Fumigation from Frankincense.

The piercing eye of Justice bright, I sing,
Plac'd by the throne of heav'n's almighty king,
Perceiving thence, with vision unconfin'd,
The life and conduct of the human kind:
To thee, revenge and punishment belong,
Chastising ev'ry deed, unjust and wrong;
Whose pow'r alone, dissimilars can join,
And from th' equality of truth combine:
For all the ill, persuasion can inspire,
When urging bad designs, with counsel dire,
'Tis thine alone to punish; with the race
Of lawless passions, and incentives base;
For thou art ever to the good inclin'd,
And hostile to the men of evil mind.
Come, all-propitious, and thy suppliant hear,
When Fate's predestin'd, final hour draws near.

62. Δίκης, θυμίαμα, λίβανον.

Ὅμμα Δίκης μέλπω πανδερκέος, ἀγλαομόρφου,
ἢ καὶ Ζηνὸς ἄνακτος ἐπὶ θρόνον ἱερὸν ἴζει,
οὐρανόθεν καθορῶσα βίον θνητῶν πολυφύλων,
τοῖς ἀδίκους τιμωρὸς ἐπιβρίθουσα δικαίη,
ἐξ ἰσότητος ἀληθείη συνάγους' ἀνομοῖα.
πάντα γάρ, ὅσσα κακαῖς γνώμαις θνητοῖσιν ὀχεῖται,
δύσκριτα, βουλομένοις τὸ πλεον βουλαῖς ἀδίκουσιν,
μούνη ἐπεμβαίνουσα δίκη ἀδίκους ἐπὶ ἔργοις,
ἐχθρὴ τῶν ἀδίκων, εὐφρων δὲ σύνεσσι δικαίοις,
ἀλλά, θεά, μόλ' ἐπι γνώμαις ἐσθλῆσι δικαίη,
ὥς ἂν ἀεὶ βιοτῆς τὸ πεπρωμένον ἡμᾶρ ἐπέλθῃ.

63. Dikaiosýnê [Dikaiosynê, Equity or Justice; Gr. Δικαιοσύνη]

The Fumigation from Frankincense.

O Blessed Equity, mankind's delight,
Th' eternal friend of conduct just and right:
Abundant, venerable, honor'd maid,
To judgments pure, dispensing constant aid,
A stable conscience, and an upright mind;
For men unjust, by thee are undermin'd,
Whose souls perverse thy bondage ne'er desire,
But more untam'd decline thy scourges dire:
Harmonious, friendly power, averse to strife,
In peace rejoicing, and a stable life;
Lovely, loquacious, of a gentle mind,
Hating excess, to equal deeds inclin'd:
Wisdom, and virtue of whate'er degree,
Receive their proper bound alone in thee.
Hear, Goddess Equity, the deeds destroy
Of evil men, which human life annoy;
That all may yield to thee of mortal birth,
Whether supported by the fruits of earth,
Or in her kindly fertile bosom found,
Or in the depths of Marine Jove profound.

63. Δικαιοσύνης, θυμίαμα, λίβανον.

Ὡ θνητοῖσι δικαιοτάτη, πολύολβε, ποθεινή,
ἔξ ισότητος ἀεὶ θνητοῖς χαίρουσα δικαίους,
πάντιμ', ὀλβιόμοιρε, Δικαιοσύνη μεγαλαυχῆς,
ἢ καθαραῖς γνώμαισ αἰεὶ τὰ δέοντα βραβεύεις,
ἄθραυστος τὸ συνειδός· ἀεὶ θραύεις γάρ ἅπαντας,
ὄσσοι μὴ τὸ σὸν ἦλθον ὑπὸ ζυγόν, ἄλλοπρόσαλλοι,
πλάστιγξιν βριαρῆσι παρεγκλίναντες ἀπλήστως·
ἀστασίαστε, φίλη πάντων, φιλόκωμ', ἐρατεινή,
εἰρήνη χαίρουσα, βίον ζηλοῦσα βέβαιον.
αἰεὶ γάρ τὸ πλεόν στυγέεις, ισότητι δὲ χαίρεις.
ἐν σοὶ γὰρ σοφίη ἀρετῆς τέλος ἐσθλὸν ἰκάνει.
κλῦθι, θεά, κακίην θνητῶν θραύουσα δικαίως,
ὡς ἂν ἰσορροπίησιν ἀεὶ βίος ἐσθλὸς ὀδεύοι
θνητῶν ἀνθρώπων, οἳ ἀρούρης καρπὸν ἔδουσιν,
καὶ ζώων πάντων, ὅπόσ' ἐν κόλποισι τιθηνεῖ
γαῖα θεὰ μήτηρ καὶ πόντιος εἰνάλιος Ζεὺς.

64. Nómos [Law; Gr. Νόμος]

A Hymn.

The holy king of Gods and men I call,
Celestial Law, the righteous seal of all;
The seal which stamps whate'er the earth contains,
Nature's firm basis, and the liquid plains:
Stable, and starry, of harmonious frame,
Preserving laws eternally the same:
Thy all-composing pow'r in heaven appears,
Connects its frame, and props the starry spheres;
And shakes weak Envy with tremendous sound,
Toss'd by thy arm in giddy whirls around.
'Tis thine, the life of mortals to defend,
And crown existence with a blessed end;
For thy command and alone, of all that lives
Order and rule to ev'ry dwelling gives:
Ever observant of the upright mind,
And of just actions the companion kind;
Foe to the lawless, with avenging ire,
Their steps involving in destruction dire.
Come, bless, abundant pow'r, whom all revere,
By all desir'd, with favr'ing mind draw near;
Give me thro' life, on thee to fix my fight,
And ne'er forsake the equal paths of right.

64. Ὕμνος Νόμου.

Ἀθανάτων καλέω καὶ θνητῶν ἀγνὸν ἄνακτα,
οὐράνιον Νόμον, ἀστροθέτην, σφραγίδα δικαίαν
πόντου τ' εἰναλίου καὶ γῆς, φύσεως τὸ βέβαιον
ἀκλινὲς ἀστασίαστον ἀεὶ τηροῦντα νόμοισιν,
οἷσιν ἄνωθε φέρων μέγαν οὐρανὸν αὐτὸς ὀδεύει,
καὶ φθόνον οὐ δίκαιον ῥοίζου τρόπον αὐτὸς ἐλαύνει·
ὃς καὶ θνητοῖσιν βιοτῆς τέλος ἐσθλὸν ἐγείρει.
αὐτὸς γὰρ μοῦνος ζῶων οἴηκα κρατύνει,
γνώμαις ὀρθοτάτησι συνῶν, ἀδιάστροφος αἰεὶ,
ὠγύγιος, πολύπειρος, ἀβλάπτως πᾶσι συνοικῶν
τοῖς νομίμοις, ἀνόμοις δὲ φέρων κακότητα βαρεῖαν.
ἀλλὰ, μάκαρ, πάντιμε, φερόλβιε, πᾶσι ποθεινέ,
εὐμενὲς ἦτορ ἔχων μνήμην σέο πέμπε, φέριστε.

65. Árîs [Arês or Mars; Gr. Ἄρης]
No.2 - The Natural Law of Life - Σκορπιός

The Fumigation from Frankincense.

Magnanimous, unconquer'd, boistrous Mars,
In darts rejoicing, and in bloody wars;
Fierce and untam'd, whose mighty pow'r can make
The strongest walls from their foundations shake:
Mortal destroying king, defil'd with gore,
Pleas'd with war's dreadful and tumultuous roar:
Thee, human blood, and swords, and spears delight,
And the dire ruin of mad savage fight.
Stay, furious contests, and avenging strife,
Whose works with woe embitter human life;
To lovely Venus, and to Bacchus yield,
To Ceres give the weapons of the field;
Encourage peace, to gentle works inclin'd,
And give abundance, with benignant mind.

65. Ἄρεος, θυμίαμα, λίβανον.

Ἄρρηκτ', ὀμβριμόθυμε, μεγασθενές, ἄλκιμε δαῖμον,
ὀπλοχαρής, ἀδάμαστε, βροτοκτόνε, τειχεσιπλήτα,
Ἄρες ἄναξ, ὀπλόδουπε, φόνους πεπαλαγμένος αἰεὶ,
αἷματι τ' ἀνδροφόνῳ χαίρων, πολεμόκλονε, φρικτέ,
ὄς ποθέεις ξίφεσίν τε καὶ ἔγχεσι δῆριν ἄμουσον·
στήσον ἔριν λυσσωσαν, ἄνες πόνον ἀλγεσίθυμον·
εἰς δὲ πόθον νεῦσον Κύπριδος, κώμους τε Λυαίου,
ἀλλάξας ἀλκὴν ὀπλων εἰς ἔργα τὰ Διούς,
εἰρήνην ποθέων κουροτρόφον, ὀλβιοδῶτιν.

66. Ἴphaistos [Hêphaestus or Vulcan; Gr. Ἥφαιστος]
No.4 - The Natural Law of Form - Αἰγοκέρωσ

The Fumigation from Frankincense and Manna.

Strong, mighty Vulcan, bearing splendid light,
Unweary'd fire, with flaming torrents bright:
Strong-handed, deathless, and of art divine,
Pure element, a portion of the world is thine:
All-taming artist, all-diffusive pow'r,
'Tis thine supreme, all substance to devour:
Æther, Sun, Moon, and Stars, light pure and clear,
For these thy lucid parts to men appear.
To thee, all dwellings, cities, tribes belong,
Diffus'd thro' mortal bodies bright and strong.
Hear, blessed power, to holy rites incline,
And all propitious on the incense shine:
Suppress the rage of fires unweary'd frame,
And still preserve our nature's vital flame.

66. Ἥφαιστου, θυμίαμα, λιβανομάνναν.

Ἥφαιστ' ὀμβριμόθυμε, μεγασθενές, ἀκάματον πῦρ,
λαμπόμενε φλογέαισ ἀύγαῖσ, φαεσίμβροτε δαῖμον,
φωσφόρε, καρτερόχειρ, αἰώνιε, τεχνοδίαιτε,
ἐργαστήρ, κόσμοιο μέρος, στοιχεῖον ἀμεμφές,
παμφάγε, πανδαμάτωρ, πανυπέρτατε, παντοδίαιτε,
αἰθήρ, ἥλιος, ἄστρο, σελήνη, φῶς ἀμίαντον·
ταῦτα γὰρ Ἥφαιστοιο μέλη θνητοῖσι προφαίνει.
πάντα δὲ οἶκον ἔχεις, πᾶσαν πόλιν, ἔθνεα πάντα·
σώματά τε θνητῶν οἰκεῖς, πολύολβε, κραταιέ·
κλῦθι, μάκαρ, κλήζω σε πρὸς εὐϊέρους ἐπιλοιβάς,
αἰεὶ ὅπως χαίρουσιν ἐπ' ἔργοις ἡμερος ἔλθης.
παῦσον λυσσῶσαν μανίην πυρὸς ἀκαμάτοιο,
καῦσιν ἔχων φύσεωσ ἐν σώμασιν ἡμετέροισιν.

67. Asklēpiós [Asclēpius or Esculapius; Gr. Ἀσκληπιός]

The Fumigation from Manna.

Great Esculapius, skill'd to heal mankind,
All-ruling Pæan, and physician kind;
Whose arts medic'nal, can alone assuage
Diseases dire, and stop their dreadful rage:
Strong lenient God, regard my suppliant pray'r,
Bring gentle Health, adorn'd with lovely hair;
Convey the means of mitigating pain,
And raging, deadly pestilence restrain.
O pow'r all-flourishing, abundant, bright,
Apollo's honor'd offspring, God of light;
Husband of blameless Health, the constant foe
Of dread Disease the minister of woe:
Come, blessed saviour, and my health defend,
And to my life afford a prosp'rous end.

67. Ἀσκληπιοῦ, θυμίαμα, μάνναν.

Ἰητὴρ πάντων Ἀσκληπιέ, δέσποτα Παιάν,
θέλγων ἀνθρώπων πολυαλγέα πήματα νούσων,
ἠπιόδωρε, κραταίε, μόλοις κατάγων ὑγίειαν,
καὶ παύων νούσους χαλεπὰς θανάτοιο τε κῆρας.
αὐξιθαλής κόρε, ἀπαλεξίκακ', ὀλβιόμοιρε,
Φοίβου Ἀπόλλωνος κρατερὸν θάλος ἀγλαότιμον,
ἐχθρὲ νόσων, Ὑγίειαν ἔχων σύλλεκτρον ἀμεμφῆ,
ἐλθέ, μάκαρ, σωτήρ, βιοτῆς τέλος ἐσθλὸν ὀπάζων.

68. Yyeia [Hygeia or Health; Gr. Ὑγεία]

The Fumigation from Manna.

O Much-desir'd, prolific, gen'ral queen,
Hear me, life-bearing, Health, of beauteous mien,
Mother of all; by thee diseases dire,
Of bliss destructive, from our life retire;
And ev'ry house is flourishing and fair,
If with rejoicing aspect thou art there:
Each dædal art, thy vig'rous force inspires,
And all the world thy helping hand desires;
Pluto life's bane alone resists thy will,
And ever hates thy all-preserving skill.
O fertile queen, from thee forever flows
To mortal life from agony repose;
And men without thy all-sustaining ease,
Find nothing useful, nothing form'd to please;
Without thy aid, not Plutus' self can thrive,
Nor man to much afflicted age arrive;
For thou alone of countenance serene,
Dost govern all things, universal queen.
Assist thy Mystics with propitious mind,
And far avert disease of ev'ry kind.

68. Ὑγείας, θυμίαμα, μάνναν.

Ἰμερόεσσ', ἐρατή, πολυθάλμιε, παμβασίλεια,
κλῦθι, μάκαιρ' Ὑγεία, φερόλβιε, μητερ ἀπάντων.
ἐκ σέο γὰρ νοῦσοι μὲν ἀποφθινύθουσι βροτοῖσιν,
πᾶς δὲ δόμος θάλλει πολυγηθῆς εἵνεκα σεῖο,
καὶ τέχναι βρίθουσι. ποθεῖ δέ σε κόσμος, ἄνασσα,
μοῦνος δὲ στυγέει σ' Αἴδης ψυχοφθόρος αἰεὶ
ἀῖθαλής, εὐκταιοτάτη, θνητῶν ἀνάπαυμα.
σοῦ γὰρ ἄτερ πάντ' ἐστὶν ἀνωφελῆ ἀνθρώποισιν.
οὔτε γὰρ ὀλβοδότης Πλοῦτος γλυκερὸς θαλίησιν,
οὔτε γέρων πολύμοχθος ἄτερ σέο γίγνεται ἀνήρ.
πάντων γὰρ κρατέεις μούνη, καὶ πᾶσιν ἀνάσσεις.
ἀλλά, θεά, μόλε μυστιπόλοις ἐπιτάρροθος αἰεὶ,
ῥυομένη νούσων χαλεπῶν κακόποτμον ἀνίην.

69. Evmænídæs I [Eumenides 1; Gr. Εὐμενίδες. Also titled *Ἐρινός*]

The Fumigation from Aromatics.

Vociferous Bacchanalian Furies, hear!
Ye, I invoke, dread pow'rs, whom all revere;
Nightly, profound, in secret who retire,
Tisiphone, Alecto, and Megara dire:
Deep in a cavern merg'd, involv'd in night,
Near where Styx flows impervious to the sight;
Ever attendant on Mysterious rites,
Furious and fierce, whom Fate's dread law delights;
Revenge and sorrows dire to you belong,
Hid in a savage veil, severe and strong,
Terrific virgins, who forever dwell
Endu'd with various forms, in deepest hell;
Aerial, and unseen by human kind,
And swiftly coursing, rapid as the mind.
In vain the Sun with wing'd refulgence bright,
In vain the Moon, far darting milder light,
Wisdom and Virtue may attempt in vain;
And pleasing, Art, our transport to obtain
Unless with these you readily conspire,
And far avert your all-destructive ire.
The boundless tribes of mortals you descry,
And justly rule with Right's impartial eye.
Come, snaky-hair'd, Fates many-form'd, divine,
Suppress your rage, and to our rites incline.

69. Εὐμενίδων Α, θυμίαμα, ἀρώματα.

Κλῦτε, θεαὶ πάντιμοι, ἐρίβρομοι, εὐάστειραι,
Τισιφόνη τε καὶ Ἀλληκτώ, καὶ δῖα Μέγαιρα·
νυκτέραι, μύχαι, ὑπὸ κεύθεσιν οἰκί' ἔχουσαι
ἄντρῳ ἐν ἠερόεντι, παρὰ Στυγὸς ἱερόν ὕδωρ·
οὐχ ὁσίαις βουλῆσι βροτῶν πεποτημένοι αἰεὶ
λυσσήρεις, ἀγέρωχοι, ἐπευάζουσαι ἀνάγκαις,
θηρόπεπλοι, τιμωροί, ἐρισθενέες, βαρυαλγεῖς,
Ἄϊδεω χθόνιαι φοβεραὶ κόραι αἰολόμορφοι,
ἠέριαι, ἀφανεῖς, ὠκύδρομοι ὥστε νόημα.
αἴτ' αἰεὶ θνητῶν πάντων ἐπ' ἀπείρονα φῦλα
ὄμμα Δίκης ἐφορᾶτε, δικασπόλοι αἰὲν ἐοῦσαι.
ἀλλά, θεαὶ Μοῖραι, ὀφιοπλόκαμοι, πολύμορφοι,
πρηῦνοον μετάθεσθε βίου μαλακόφρονα δόξαν.

70. Evmænidæes II [Eumenidis 2 or The Furies; Gr. Εὐμενίδες]

The Fumigation from Aromatics.

Hear me, illustrious Furies, mighty nam'd,
Terrific pow'rs, for prudent counsel fam'd;
Holy and pure, from Jove terrestrial born
and Proserpine, whom lovely locks adorn:
Whose piercing sight, with vision unconfi'd,
Surveys the deeds of all the impious kind:
On Fate attendant, punishing the race
(With wrath severe) of deeds unjust and base.
Dark-colour'd queens, whose glittering eyes, are bright
With dreadful, radiant, life-destroying, light:
Eternal rulers, terrible and strong,
To whom revenge, and tortures dire belong;
Fatal and horrid to the human sight,
With snaky tresses wand'ring in the night;
Hither approach, and in these rites rejoice,
For ye, I call, with holy, suppliant voice.

70. Εὐμενίδων Β, θυμίαμα, ἀρώματα.

Κλυτέ μευ, Εὐμενίδες μεγαλώνυμοι, εὐφροني βουλη,
ἀγναὶ θυγατέρες μέγαλοιο Διὸς χθονίοιο,
Φερσεφόνης τ', ἐρατῆς κούρης καλλιπλοκάμοιο,
αἱ πάντων καθορᾶτε βίον θνητῶν ἀσεβούντων,
τῶν ἀδίκων τιμωροί, ἐφεστηκυῖαι ἀνάγκη,
κυανόχρωτοι ἄνασσαι, ἀπαστράπτουσαι ἀπ' ὄσσων
δεινὴν ἀνταυγῆ φάεος σαρκοφθόρον αἴγλην·
αἴδιοι, φοβερῶπες, ἀπόστροφοι, αὐτοκράτειραι,
λυσιμελεῖς οἴστρω, βλοσυροί, νύχιαι, πολύποτμοι,
νυκτέριαι κοῦραι, ὄφιοπλόκαμοι, φοβερῶπες,
ὕμέας κικλήσκω γνώμαις ὁσίησι πελάζειν.

71. Meilinōi [Melinoê; Gr. Μελινόη]

The Fumigation from Aromatics.

Call Melinoe, saffron-veil'd, terrene,
Who from infernal Pluto's sacred queen,
Mixt with Saturnian Jupiter, arose,
Near where Cocytus' mournful river flows;
When under Pluto's semblance, Jove divine
Deceiv'd with guileful arts dark Proserpine.
Hence, partly black thy limbs and partly white,
From Pluto dark, from Jove ethereal, bright
Thy colour'd members, men by night inspire
When seen in specter'd forms with terrors dire;
Now darkly visible, involv'd in night,
Perspicuous now they meet the fearful fight.
Terrestrial queen expel wherever found
The soul's mad fears to earth's remotest bound;
With holy aspect on our incense shrine,
And bless thy Mystics, and the rites divine.

71. Μηλινόης, θυμίαμα, ἀρώματα.

Μηλινόην καλέω, νύμφην χθονίην, κροκόπεπλον,
ἦν παρὰ Κωκυτοῦ προχοαῖς ἐλοχεύσατο σεμνή
Φερσεφόνη, λέκτροις ἱεροῖς Ζηνὸς Κρονίοιο·
ἦι ψευθεῖς Πλούτων' ἐμίγη δολίαις ἀπάτησιν,
θυμῶ Φερσεφόνης δὲ δισώματον ἔσπασε χροιήν,
ἢ θνητοὺς μαίνει φαντάσμασιν ἠερίοισιν,
ἄλλοκότοις ιδέαις μορφῆς τύπον ἐκπροφανοῦσα·
ἄλλοτε μὲν προφανῆς, ποτὲ δὲ σκοτόεσσα, νυχαυγῆς,
ἀνταίαις ἐφόδοισι κατὰ ζοφοειδέα νύκτα.
ἀλλά, θεά, λίτομαί σε, καταχθονίων βασίλεια,
ψυχῆς ἐκπέμπειν οἴστρον ἐπὶ τέρματα γαίης,
εὐμενὲς εὐΐερον μύσταις φαίνουσα πρόσωπον.

72. Τύχη [Tychê or Fortune; Gr. Τύχη]

The Fumigation from Frankincense.

Approach strong Fortune, with propitious mind
And rich abundance, to my pray'r inclin'd:
Placid, and gentle Trivia, mighty nam'd,
Imperial Dian, born of Pluto fam'd;
Mankind's unconquer'd, endless praise is thine,
Sepulch'ral, widely-wand'ring pow'r divine!
In thee, our various mortal life is found,
And some from thee in copious wealth abound;
While others mourn thy hand averse to bless,
In all the bitterness of deep distress.
Be present, Goddess, to thy vot'ry kind,
And give abundance with benignant mind.

72. Τύχης, θυμίαμα, λίβανον.

Δεῦρο, Τύχη, καλέω σ', ἀγαθὴν κράντειραν ἐπ' εὐχαῖς,
μειλιχίην, ἐνοδίτιν, ἐπ' εὐόλβοις κτεάτεσσιν,
Ἄρτεμιν ἡγεμόνην, μεγαλώνυμον, Εὐβουλῆος
αἵματος ἐκγεγαῶσαν, ἀπρόσμαχον εὖχος ἔχουσαν,
τυμβιδίην, πολύπλαγκτον, ἀοίδιμον ἀνθρώποισιν.
ἐν σοὶ γὰρ βίोटος θνητῶν παμποίκιλος ἐστίν·
οἷς μὲν γὰρ τεύχεις κτεάνων πλῆθος πολύολβον,
οἷς δὲ κακὴν πενίην, θυμῷ χόλον ὀρμαίνουσα.
ἀλλὰ, θεά, λίτομαί σε μολεῖν βίωι εὐμενέουσαν,
ὄλβοισιν πλήθουσαν ἐπ' εὐόλβοις κτεάτεσσιν.

73. **Daimôn** [Daemôn; Gr. Δαίμων]

The Fumigation from Frankincense.

Thee, mighty-ruling, Dæmon dread, I call,
Mild Jove, life-giving, and the source of all:
Great Jove, much-wand'ring, terrible and strong,
To whom revenge and tortures dire belong.
Mankind from thee, in plenteous wealth abound,
When in their dwellings joyful thou art found;
Or pass thro' life afflicted and distress'd,
The needful means of bliss by thee suppress.
'Tis thine alone endu'd with boundless might,
To keep the keys of sorrow and delight.
O holy, blessed father, hear my pray'r,
Disperse the seeds of life-consuming care;
With fav'ring mind the sacred rites attend,
And grant my days a glorious, blessed end.

73. Δαίμονος, θυμίαμα, λίβανον.

Δαίμονα κικλήσκω, μέγαν εὐηγήτορα, φρικτόν,
μειλίχιον Δία, παγγενέτην, βιοδώτορα θνητῶν,
Ζῆνα μέγαν, πολύπλαγκτον, ἀλάστορα, παμβασιλῆα·
πλουτοδότην, ὅποταν γε βρυάζων οἶκον ἐσέλθη,
ἔμπαλι δὲ τρύχοντα βίον θνητῶν πολυμόχθων·
ἐν σοὶ γὰρ λύπης τε χαρᾶς κληῖδες ὀχοῦνται.
τοιγάρ τοι, μάκαρ, ἀγνέ, πολύστονα κήδε' ἐλάσσας,
ὅσσα βιοφθορίην πέμπει κατὰ γαῖαν ἅπασαν,
ἔνδοξον βιοτῆς γλυκερὸν τέλος ἐσθλὸν ὀπάζεις.

74. Lefkotháea [Leucothea; Gr. Λευκοθέα]

The Fumigation from Aromatics.

I Call Leucothea, of great Cadmus born,
And Bacchus' nurse, whom ivy leaves adorn.
Hear, pow'rful Goddess, in the mighty deep
Wide and profound, thy Ration doom'd to keep:
In waves rejoicing, guardian of mankind;
For ships from thee alone deliv'rance find
Amidst the fury of th' unstable main,
When art no more avail, and strength is vain;
When rushing billows with tempestuous ire
O'erwhelm the mariner in ruin dire,
Thou hear'st, with pity touch'd, his suppliant pray'r,
Resolv'd his life to succour and to spare.
Be ever present, Goddess! in distress,
Waft ships along with prosperous success:
Thy Mystics thro' the stormy sea defend,
And safe conduct them to their destin'd end.

74. Λευκοθέας, θυμίαμα, ἀρώματα.

Λευκοθέην καλέω Καδμηίδα, δαίμονα σεμνήν,
εὐδύνατον, θρέπτειραν εὐστεφάνου Διονύσου.
κλῦθι, θεά πόντοιο βαθυστέρνοιο μέδουσα,
κύμασι τερπομένη, θνητῶν σώτειρα μεγίστη.
ἐν σοὶ γὰρ νηῶν πελαγοδρόμος ἄστατος ὀρμή,
μούνη δὲ θνητῶν οἰκτρὸν μόρον εἶν ἀλὶ λύεις,
οἷς ἂν ἐφορμαίνουσα φίλη σωτήριος ἔλθοις.
ἀλλά, θεὰ δέσποινα, μόλοις ἐπαρωγὸς ἐοῦσα
νηυσὶν ἐπ' εὐσέλμοις σωτήριος εὐφροني βουλῆ,
μύσταις ἐν πόντῳ ναυσίδρομον οὖρον ἄγουσα.

75. Palaimôn [Palaimôn; Gr. Παλαίμων]

The Fumigation from Manna.

O Nurs'd with Dionysius, doom'd to keep
Thy dwelling in the widely-spreading deep:
With joyful aspect to my pray'r incline,
Propitious come, and bless the rites divine:
Thro' earth and sea thy ministers attend,
And from old Ocean's stormy waves defend:
For ships their safety ever owe to thee,
Who wand'rest with them thro' the raging sea.
Come, guardian pow'r, whom mortal tribes desire,
And far avert the deep's destructive ire.

75. Παλαίμονος, θυμίαμα, μάνναν.

Σύντροφε βακχεχόροιο Διωνύσου πολυγηθοῦς,
ὄς ναίεις πόντοιο βυθοῦς βαθυκύμονας ἀγνοῦς,
κικλήσκω σέ, Παλαῖμον, ἐπ' εὐιέροις τελετηῆσιν
ἐλθεῖν εὐμενέοντα, νέω γήθοντα προσώπω,
καὶ σώζειν μύστας κατὰ τε χθόνα καὶ κατὰ πόντον.
ποντοπλάνοις γὰρ ἀεὶ ναυσὶν χειμῶνος ἐναργῆς
φαινομένου σωτὴρ μοῦνος θνητοῖς ἀναφαίνῃ,
ῥύόμενος μῆνιν χαλεπὴν κατὰ πόντιον οἶδμα.

76. Mousai [The Muses; Gr. Μοῦσαι]

The Fumigation from Frankincense.

Daughters of Jove, dire-sounding and divine,
Renown'd Pierian, sweetly speaking Nine;
To those whose breasts your sacred furies fire
Much-form'd, the objects of supreme desire:
Sources of blameless virtue to mankind,
Who form to excellence the youthful mind;
Who nurse the soul, and give her to descry
The paths of right with Reason's steady eye.
Commanding queens who lead to sacred light
The intellect refin'd from Error's night;
And to mankind each holy rite disclose,
For Mystic knowledge from your nature flows.
Clio, and Erato, who charms the sight,
With thee Euterpe minist'ring delight:
Thalia flourishing, Polymina fam'd,
Melpomene from skill in music nam'd:
Terpsichore, Urania heav'nly bright,
With thee who gav'st me to behold the light.
Come, venerable, various, pow'rs divine,
With fav'ring aspect on your Mystics shine;
Bring glorious, ardent, lovely, fam'd desire,
And warm my bosom with your sacred fire.

76. Μουσῶν, θυμίαμα, λίβανον.

Μνημοσύνης καὶ Ζηνὸς ἐριγδούποιο θύγατρεις,
Μοῦσαι Πιερίδες μεγαλώνυμοι, ἀγλαόφημοι,
θνητοῖς, οἷς κε παρῆτε, ποθεινόταται, πολύμορφοι,
πάσης παιδείης ἀρετὴν γεννῶσαι ἄμεμπτον·
θρέπτεται ψυχῆς, διανοίας ὀρθοδότειται,
καὶ νόου εὐδυνάτοιο καθηγῆται ἄνασσαι,
αἱ τελετὰς θνητοῖς ἀνεδείξατε μυστιπολεύτους,
Κλειώ τ', Εὐτέρπη τε, Θάλεια τε, Μελπομένη τε,
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνια τ', Οὐρανίη τε,
Καλλιόπη σὺν μητρὶ, μάλ' εὐδύνατοι θεαὶ ἀγναί.
ἀλλὰ μόλοιτε, θεαί, μύσταις, πολυποίκιλοι, ἀγναί,
εὐκλειαν ζῆλόν τ' ἐρατὸν πολύυμνον ἄγουσαι.

77. Mnîmosýnî [Mnêmosynê or Memory; Gr. Μνημοσύνη]

The Fumigation from Frankincense.

The consort I invoke of Jove divine,
Source of the holy, sweetly-speaking Nine;
Free from th' oblivion of the fallen mind,
By whom the soul with intellect is join'd:
Reason's increase, and thought to thee belong,
All-powerful, pleasant, vigilant, and strong:
'Tis thine, to waken from lethargic rest
All thoughts deposited within the breast;
And nought neglecting, vigorous to excite
The mental eye from dark oblivion's night.
Come, blessed power, thy Mystic's mem'ry wake
To holy rites, and Lethe's fetters break.

77. Μνημοσύνης, θυμίαμα, λίβανον.

Μνημοσύνην καλέω, Ζηνὸς σύλλεκτρον, ἄνασσαν,
ἢ Μούσας τέκνωσ' ἱεράς, ὀσίας, λιγυφώνους,
ἐκτὸς ἔχουσα κάκης μνήμην βλαψίφρονος αἰεῖ,
πάντα νόον συνέχουσα βροτῶν ψυχῆσι σύνοικον,
εὐδύνατον κρατερὸν θνητῶν αὔξουσα λογισμὸν,
ἡδυτάτη, φιλάγρυπνος, ὑπομνήσκουσά τε πάντα,
ὧν ἂν ἕκαστος ἀεὶ στέρνοις γνώμην κατάθηται·
οὔτι παρεκβαίνουσ', ἐπεγείρουσα φρένα πᾶσιν.
ἀλλά, μάκαιρα θεά, μύσταις μνήμην ἐπέγειρε
εὐιέρου τελετῆς, λήθην δ' ἀπὸ τῶνδ' ἀπόπεμπε.

78. Ióhs [Iôs or Aurora or Dawn; Gr. Ἡώς]

The Fumigation from Manna (powdered frankincense)

Hear me, O Goddess! whose emerging ray
Leads on the broad refulgence of the day;
Blushing Aurora, whose celestial light
Beams on the world with red'ning splendours bright:
Angel of Titan, whom with constant round,
Thy orient beams recall from night profound:
Labour of ev'ry kind to lead is thine,
Of mortal life the minister divine.
Mankind in thee eternally delight,
And none presumes to shun thy beauteous sight.
Soon as thy splendours break the bands of rest,
And eyes unclosed with pleasing sleep oppress'd;
Men, reptiles, birds, and beasts, with gen'ral voice,
And all the nations of the deep, rejoice;
For all the culture of our life is thine.
Come, blessed pow'r! and to these rites incline:
Thy holy light increase, and unconfin'd
Diffuse its radiance on thy Mystic's mind.

78. Ἡοῦς, θυμίαμα, μάνναν.

Κλῦθι, θεά θνητοῖς φαεσίμβροτον ἡμαρ ἄγουσα,
Ἡὼς λαμπροφαῆς, ἐρυθαινομένη κατὰ κόσμον,
ἀγγελίεια θεοῦ μεγάλου Τιτῆνος ἀγαυοῦ,
ἢ νυκτὸς ζοφόνετα κελαινόχρωτα πορείην
ἀντολίαις ταῖς σαῖς πέμπεις ὑπὸ νέρτερα γαίης·
ἔργων ἠγήτειρα, βίου πρόπολε θνητοῖσιν·
ἢ χαίρει θνητῶν μερόπων γένος· οὐδέ τις ἐστίν,
ὃς φεύγει τὴν σὴν ὄψιν καθυπέρτερον οὔσαν,
ἠνίκα τὸν γλυκὺν ὕπνον ἀπὸ βλεφάρων ἀποσεΐσης,
πᾶς δὲ βροτὸς γήθει, πᾶν ἔρπετὸν, ἄλλά τε φύλα
τετραπόδων, πτηνῶν τε, καὶ εἰναλίων πολυεθνῶν·
πάντα γὰρ ἐργάσιμον βίοτον θνητοῖσι πορίζεις.
ἀλλά, μάκαιρ', ἀγνή, μύσταις ἱερὸν φάος αὔξοις.

79. Thémis [Themis; Gr. Θέμις]

The Fumigation from Frankincense.

Illustrious Themis, of celestial birth,
Thee I invoke, young blossom of the earth;
Beauteous-eyed virgin; first from thee alone,
Prophetic oracles to men were known,
Giv'n from the deep recesses of the fane*
In sacred Pytho, where renown'd you reign;
From thee, Apollo's oracles arose,
And from thy pow'r his inspiration flows.
Honour'd by all, of form divinely bright,
Majestic virgin, wand'ring in the night:
Mankind from thee first learnt initial rites,
And Bacchus' nightly choirs thy soul delights;
For holy honours to disclose is thine,
With all the culture of the pow'rs divine.
Be present, Goddess, to my pray'r inclin'd,
And bless the Mystic rites with fav'ring mind.

* fane is a temple

79. Θέμιδος, θυμίαμα, λίβανον.

Οὐρανόπαιδ' ἀγνήν καλέω, Θέμιν εὐπατέρειαν,
Γαίης τὸ βλάστημα νέον, καλυκώπιδα κούρην,
ἣ πρώτη κατέδειξε βροτοῖς μαντήιον ἀγνὸν
Δελφικῶ ἐν κευθμῶνι, θεμιστεύουσα θεοῖσιν,
Πυθίῳ ἐν δαπέδῳ, ὅτε Πυθοῖ ἐμβασίλευεν·
ἣ καὶ Φοῖβον ἄνακτα θεμιστοσύνας ἐδίδαξεν.
πάντιμ', ἀγλαόμορφε, σεβάσμιε, νυκτιπόλευτε·
πρώτη γὰρ τελετὰς ἀγίας θνητοῖς ἀνέφηνας,
βακχιακὰς ἀνὰ νύκτας ἐπευάζουσα ἄνακτα·
ἐκ σέο γὰρ τιμαὶ μακάρων μυστήριά θ' ἀγνά.
ἀλλά, μάκαιρ', ἔλθοις κεχαρημένη εὐφροني βουλή
εὐϊέρους ἐπὶ μυστιπόλους τελετὰς σέο, κούρη.

80. Voréas [Boreas or the North Wind; Gr. Βορέας]

The Fumigation from Frankincense.

Boreas, whose wint'ry blasts, terrific, tear
The bosom of the deep surrounding air;
Cold icy pow'r, approach, and fav'ring blow,
And Thrace a while desert expos'd to snow:
The misty station of the air dissolve,
With pregnant clouds, whose frames in show'rs resolve:
Serenely temper all within the sky,
And wipe from moisture, Aither's beauteous eye.

80. Βορέου, θυμίαμα, λίβανον.

Χειμερίοις αὔρησι δονῶν βαθὺν ἠέρα κόσμου,
κρυμοπαγῆς Βορέα, χιονώδεος ἔλθ' ἀπὸ Θρήκης·
λῦέ τε παννέφελον στάσιν ἠέρος ὑγροκελεύθου,
ἰκμάσι ριπίζων νοτεραῖς ὀμβρηγενὲς ὕδωρ,
αἴθρια πάντα τιθεῖς, θαλερόμματον αἰθέρα τεύχων
ἀκτίσιν λάμπουσιν ἐπὶ χθονὸς ἡελίοιο.

81. Zéphyros [Zephyrus or the West Wind; Gr. Ζέφυρος]

The Fumigation from Frankincense.

Sea-born, aerial, blowing from the west,
Sweet gales, who give to weary'd labour rest:
Vernal and grassy, and of gentle found,
To ships delightful, thro' the sea profound;
For these, impell'd by you with gentle force,
Pursue with prosp'rous Fate their destin'd course.
With blameless gales regard my suppliant pray'r,
Zephyrs unseen, light-wing'd, and form'd from air.

81. Ζεφύρου, θυμίαμα, λίβανον.

Αὔραι ποντογενεῖς Ζεφυριτίδες, ἠεροφοῖτοι,
ἠδύπνοοι ψιθυραί, θανάτου ἀνάπαυσιν ἔχουσαι,
εἰαριναί, λειμωνιάδες, πεποθημένοι ὄρμοις,
σύρουσαι νηυσὶν τρυφερὸν πόρον, ἠέρα κοῦφον,
ἔλθοιτ' εὐμενέουσαι, ἐπιπνείουσαι ἀμεμφεῖς,
ἠέρια, ἀφανεῖς, κουφόπτεροι, ἠερόμορφοι.

82. Nótos [The South Wind; Gr. Νότος]

The Fumigation from Frankincense.

Wide coursing gales, whose lightly leaping feet
With rapid wings the air's wet bosom beat,
Approach benevolent, swift-whirling pow'rs,
With humid clouds the principles of flow'rs:
For flow'ry clouds are portion'd to your care,
To send on earth from all surrounding air.
Bear, blessed pow'rs, these holy rites attend,
And fruitful rains on earth all-parent send.

82. Νότου, θυμίαμα, λίβανον.

Λαιψηρὸν πήδημα δι' ἠέρος ὑγροπόρευτον,
ὠκείαις πτερύγεσσι δονούμενον ἔνθα καὶ ἔνθα,
ἔλθοις σὺν νεφέλαις νοτίαις, ὄμβροιο γενάρχα.
τοῦτο γὰρ ἐκ Διός ἐστι σέθεν γέρας ἠερόφοιτον,
ὄμβροτόκους νεφέλας ἐξ ἠέρος εἰς χθόνα πέμπειν.
τοιγάρ τοι λιτόμεσθα, μάκαρ, ἱεροῖσι χαρέντα
πέμπειν καρποτρόφους ὄμβρους ἐπὶ μητέρα γαῖαν.

83. **Okæanós** [Oceanus or Ocean; Gr. Ὠκεανός]

The Fumigation from Aromatics.

Ocean I call, whose nature ever flows,
From whom at first both Gods and men arose;
Sire incorruptible, whose waves surround,
And earth's concluding mighty circle bound:
Hence every river, hence the spreading sea,
And earth's pure bubbling fountains spring from thee:
Hear, mighty fire, for boundless bliss is thine,
Whose waters purify the pow'rs divine:
Earth's friendly limit, fountain of the pole,
Whose waves wide spreading and circumfluent roll.
Approach benevolent, with placid mind,
And be for ever to thy Mystics kind.

83. Ὠκεανοῦ, θυμίαμα, ἀρώματα.

Ὠκεανὸν καλέω, πατέρ' ἄφθιτον, αἰὲν ἐόντα,
ἀθανάτων τε θεῶν γένεσιν θνητῶν τ' ἀνθρώπων,
ὃς περικυμαίνει γαίης περιτέρμονα κύκλον·
ἐξ οὐ̅περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα,
καὶ χθόνιοι γαίης πηγόρρυτοι ἰκμάδες ἀγναί.
κλῦθι, μάκαρ, πολὺολβε, θεῶν ἄγνισμα μέγιστον,
τέρμα φίλον γαίης, ἀρχὴ πόλου, ὑγροκέλευθε,
ἔλθοις εὐμενέων μύσταις κεχαρισμένος αἰεὶ.

84. Æstía [Hestia or Vesta; Gr. Ἑστία]

No.1 - The Natural Law of Movement - Ζυγός

The Fumigation from Aromatics.

Daughter of Saturn, venerable dame,
The seat containing of unweary'd flame;
In sacred rites these ministers are thine,
Mystics much-blessed, holy and divine
In thee, the Gods have fix'd place,
Strong, stable, basis of the mortal race:
Eternal, much-form'd ever-florid queen,
Laughing and blessed, and of lovely mien;
Accept these rites, accord each just desire,
And gentle health, and needful good inspire.

84. Ἑστίας, θυμίαμα, ἀρώματα.

Ἴστίη εὐδυνάτοιο Κρόνου θύγατερ βασίλεια,
ἢ μέσον οἶκον ἔχεις πυρὸς ἀεναίοιο μεγίστου,
τούσδε σὺ ἐν τελεταῖς ὀσίους μύστας ἀναδείξαις,
θεῖσ' αἰειθαλέας, πολυόλβους, εὐφρονας, ἀγνοῦς·
οἶκε θεῶν μακάρων, θνητῶν στήριγμα κραταίον.
ἀϊδίη, πολύμορφε, ποθεινοτάτη, χλοόμορφε,
μειδιόωσα, μάκαιρα, τάδ' ἱερὰ δέξο προθύμως,
ὄλβον ἐπιπνείουσα καὶ ἠπιόχειρ' ὑγίειαν.

85. Ὕπνος [Hypnos or Sleep; Gr. Ὕπνος]

The Fumigation from a Poppy.

Sleep, king of Gods, and men of mortal birth,
Sov'reign of all sustain'd by mother Earth;
For thy dominion is supreme alone,
O'er all extended, and by all things known.
'Tis thine all bodies with benignant mind
In other bands than those of brass to bind:
Tamer of cares, to weary toil repose,
From whom sweet solace in affliction flows.
Thy pleasing, gentle chains preserve the soul,
And e'en the dreadful cares of death controul;
For Death and Lethe with oblivious stream,
Mankind thy genuine brothers justly deem.
With fav'ring aspect to my pray'r incline,
And save thy Mystics in their works divine.

85. Ὕπνου, θυμίαμα, μετὰ μήκωνος.

Ὕπνε, ἄναξ μακάρων πάντων, θνητῶν τ' ἀνθρώπων,
καὶ πάντων ζώων, ὅποσα τρέφει εὐρεῖα χθών·
πάντων γὰρ κρατέεις μῦθος, καὶ πᾶσι προσέρχη,
σώματα δεσμεύων ἐν ἀχαλκεύτοισι πέδησιν.
λυσιμέριμνε, κόπων ἠδεῖαν ἔχων ἀνάπαυσιν,
καὶ πάσης λύπης ἱερὸν παραμύθιον ἔρδων·
καὶ θανάτου μελέτην ἐπάγεις, ψυχὰς διασώζων·
αὐτοκασίγνητος γὰρ ἔφυς Λήθης Θανάτου τε.
ἀλλά, μάκαρ, λίτομαί σε κεκραμένον ἠδὺν ἰκάνειν,
σώζοντ' εὐμενέως μύστας θείοισιν ἐπ' ἔργοις.

86. Óneiri [Oneiroi or Dreams; Gr. ὄνειροι]

The Fumigation from Aromatics.

Thee I invoke, blest pow'r of dreams divine,
Angel of future fates, swift wings are thine:
Great source of oracles to human kind,
When stealing soft, and whisp'ring to the mind,
Thro' sleep's sweet silence and the gloom of night,
Thy pow'r awakes th' intellectual sight;
To silent souls the will of heav'n relates,
And silently reveals their future fates.
For ever friendly to the upright mind
Sacred and pure, to holy rites inclin'd;
For these with pleasing hope thy dreams inspire,
Bliss to anticipate, which all desire.
Thy visions manifest of fate disclose,
What methods best may mitigate our woes;
Reveal what rites the Gods immortal please,
And what the means their anger to appease:
For ever tranquil is the good man's end,
Whose life, thy dreams admonish and defend.
But from the wicked turn'd averse to bless,
Thy form unseen, the angel of distress;
No means to check approaching ill they find,
Pensive with fears, and to the future blind.
Come, blessed pow'r, the signatures reveal
Which heav'n's decrees mysteriously conceal,
Signs only present to the worthy mind,
Nor omens ill disclose of monst'rous kind.

86. Ὀνείρου, θυμίαμα, ἀρώματα.

Κικλήσκω σε, μάκαρ, τανυσίπτερε, οὔλε Ὀνειρε,
ἄγγελε μελλόντων, θνητοῖς χρησιμῶδὲ μέγιστε.
ἠσυχίη γὰρ ὕπνου γλυκεροῦ σιγηλὸς ἐπελθὼν
προσφωνῶν ψυχαῖς θνητῶν, νόον αὐτὸς ἐγείρεις,
καὶ γνώμας μακάρων αὐτὸς καθ' ὕπνους ὑποπέμπεις,
σιγῶν σιγῶσαις ψυχαῖς μέλλοντα προφαίνων,
οἷσιν ἐπ' εὐσεβίησι θεῶν νόος ἐσθλὸς ὀδεύει,
ὡς ἂν ἀεὶ τὸ καλὸν μάλλον, γνώμησι προληφθέν,
τερπωλαῖς ὑπάγη βίον ἀνθρώπων προχαρέντων,
τῶν δὲ κακῶν ἀνάπαυλαν, ὅπως θεὸς αὐτὸς ἐνίσπη,
εὐχολαῖς θυσίαις τε χόλον λύσωσιν ἀνάκτων.
εὐσεβέσιν γὰρ ἀεὶ τὸ τέλος γλυκερώτερόν ἐστιν·
τοῖς δὲ κακοῖς οὐ κεν φαίνοι μέλλουσαν ἀνάγκην
ὄψις ὄνειρήεσσα, κακῶν ἐξάγγελος ἔργων,
ὄφρα κεν εὔρωνται λύσιν ἄλγεος ἐρχομένοιο.
ἀλλὰ, μάκαρ, λίτομαί σε θεῶν μηνύματα φράζειν,
ὡς ἂν ἀεὶ γνώμαις ὀρθαῖς κατὰ πάντα πελάζης,
μηδὲν' ἐπ' ἀλλοκότοισι κακῶν σημεῖα προφαίνων.

87. Thánatos [Death; Gr. Θάνατος]

The Fumigation from Manna.

Hear me, O Death, whose empire unconfin'd,
Extends to mortal tribes of ev'ry kind.
On thee, the portion of our time depends,
Whose absence lengthens life, whose presence ends.
Thy sleep perpetual bursts the vivid folds,
By which the soul, attracting body holds:
Common to all of ev'ry sex and age,
For nought escapes thy all-destructive rage;
Not youth itself thy clemency can gain,
Vig'rous and strong, by thee untimely slain.
In thee, the end of nature's works is known,
In thee, all judgment is absolv'd alone:
No suppliant arts thy dreadful rage controul,
No vows revoke the purpose of thy soul;
O blessed pow'r regard my ardent pray'r,
And human life to age abundant spare.

87. Θανάτου, θυμίαμα, μάνναν.

Κλυθή μευ, ὃς πάντων θνητῶν οἴηκα κρατύνεις,
πᾶσι διδοὺς χρόνον ἀγνόν, ὅσων πόρρωθεν ὑπάρχεις.
σὸς γὰρ ὕπνος ψυχὴν θραύει καὶ σώματος ὄλκόν,
ἠνίκ' ἂν ἐκλύης φύσεως κεκρατημένα δεσμὰ,
τὸν μακρὸν ζωῶσι φέρων αἰώνιον ὕπνον,
κοινὸς μὲν πάντων, ἄδικος δ' ἐνίοισιν ὑπάρχων,
ἐν ταχυτῆτι βίου παύων νεοήλικας ἀκμάς.
ἐν σοὶ γὰρ μούνῳ πάντων τὸ κριθὲν τελεοῦται·
οὔτε γὰρ εὐχῆσιν πείθη μόνος οὔτε λιταῖσιν.
ἀλλά, μάκαρ, μακροῖσι χρόνοις ζωῆς σε πελάζειν
αἰτοῦμαι, θυσίησι καὶ εὐχωλαῖς λιτανεύων,
ὡς ἂν ἔοι γέρας ἐσθλὸν ἐν ἀνθρώποισι τὸ γῆρας.

88. Árîs * [Arês or Mars; Gr. Ἄρης] Trans. Hugh G. Evelyn-White, 1914. *Hesiod: The Homeric Hymns and Homeric*, Loeb Classical Library, Harvard University Press (Cambridge, MA) & William Heinemann Ltd.(London).

No.2 - The Natural Law of Life - Σκορπιός

Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defence of Olympus, father of warlike Victory, ally of Themis, stern governor of the rebellious, leader of righteous men, sceptred King of manliness, who whirl your fiery sphere among the planets in their sevenfold courses through the aether wherein your blazing steeds ever bear you above the third firmament of heaven; hear me, helper of men, giver of dauntless youth! Shed down a kindly ray from above upon my life, and strength of war, that I may be able to drive away bitter cowardice from my head and crush down the deceitful impulses of my soul. Restrain also the keen fury of my heart which provokes me to tread the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.

Ὑμνος εἰς Ἄρεα

Ἄρες ὑπερμενέτα, βρισάρματε, χρυσεοπήληξ,
ὄβριμόθυμε, φέρασπι, πολισσόε, χαλκοκορυστά,
καρτερόχειρ, ἀμόγητε, δορισθενές, ἔρκος Ὀλύμπου,
Νίκης εὐπολέμοιο πάτερ, συνάρωγε Θέμιστος,
ἀντιβίοισι τύραννε, δικαιοτάτων ἀγέ φωτῶν,
ἠνορέης σκηπτοῦχε, πυραυγέα κύκλον ἐλίσσων
αἰθέρος ἐπταπόροις ἐνὶ τείρεσιν, ἔνθα σε πῶλοι
ζαφλεγέες τριτάτης ὑπὲρ ἄντυγος αἰὲν ἔχουσιν·
κλῦθι, βροτῶν ἐπίκουρε, δοτῆρ εὐθαρσέος ἥβης,
πρὴν κατάστιλψον σέλας ὑπόθεν ἐς βιότητα
ἡμετέρην, καὶ κάρτος ἀρήϊον, ὥς κε δυναίμην
σεύεσθαι κακότητα πικρὴν ἀπ' ἑμοῖο καρήνου,
καὶ ψυχῆς ἀπατηλὸν ὑπογνάμψαι φρεσὶν ὀρμήν,
θυμοῦ τ' αὖ μένος ὄξυ κατισχέμεν, ὅς μ' ἐρέθησιν
φυλόπιδος κρυερῆς ἐπιβαινέμεν. ἀλλὰ σὺ θάρσος
δός, μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσι θεσμοῖς,
δυσμενέων προφυγόντα μόθον, κῆρὰς τε βιαίας.

*Please note: This hymn is sometimes or usually considered as belonging to the *Homeric* hymns, not the Orphic. Nonetheless, it is included as Orphic Hymn 88 in *Hermann's Orphica*, the ancient text we are following.

89. The Great Orphic Rhapsodic Hymn to Zefs (Zeus; Gr. Ζεύς)

The below hymn is not one of the 87 (88? See hymn 88) Orphic hymns. We are including it because of its great beauty and importance. This hymn is found in the Orphic fragments collected by Prof. Otto Kern. The translation is by James Van Kollenburg with assistance from Theodoros B. The Greek text is included as well as found in *ORPHICORVM FRAGMENTA* by Otto Kern, 1922, pp. 201-202. It is Orphic fragment 168. This great hymn was quoted from a lost work of Porphýrios (Porphyry; Gr. Πορφύριος) in a text by the Christian Church father Efsáevios (Eusebius; Gr. Εὐσέβιος) entitled *Εὐαγγελικὴ προπαρασκευή*, more commonly known by its Latin title *Praeparatio evangelica*. The hymn can be found in Book 3, chapter 9.

Zefs is the first and the last, the lord of lightning. 1
Zefs is the head and center, for all things are from Zefs.
Zefs is born male; immortal Zefs comes forth a nýmphi (νύμφη/female).
Zefs is the foundation of earth and starry heaven.
Zefs is sovereign of all for he is the first cause of all things. 5
In one divine power, emerging one divinity, the commander of the world.
One regal body in which everything revolves:
Fire and Water and Earth and Aithír, and both Night and Day,
and Mítis (Μήτις), the first-begotten one and lovely Áerohs (Ἄερος).
For these are all in the mighty body of Zefs. 10
Behold his head and handsome countenance,
the radiant sky. Around his golden hair
are the gleaming stars twinkling beautifully.
And there are great golden bull's horns on either side of his head,
the rising and setting (sun), the heavenly pathway of the Gods. 15
His eyes are Ílios (Helios), reflected in the Moon.
His mind is kingly truth itself, the immortal Aithír,
hearing and considering all: nothing which is,
no word nor cry nor noise nor voice,
escapes the ear of the mightiest son of Krónos. 20
Thus indeed his immortal head and mind,
now then his radiant body, boundless, undisturbed.
His fearless, strong limbs, exceedingly mighty are formed thus:
the shoulders and chest and broad back of the God,
formed of the air all surrounding. He generates wings 25
whereupon he flies everywhere. His divine belly is
Earth, the mother of all, with her imposing hills and mountain peaks.
The belt about his middle is a wave of the deep-voiced sea
and ocean! His feet, the foundation of earth,
are dank Tártaros and earth's furthest limit! 30
Hiding all things yet causing them to newly emerge into delightful light,
he brings them forth again from his heart, acting in divine wonderment!

Original ancient Greek text of the Orphic Rhapsodic Hymn to Zeus

Ζεὺς πρῶτος γένητο, Ζεὺς ὕστατος ἀργικέραυνος·
Ζεὺς κεφαλή, Ζεὺς μέσσα· Διὸς δ' ἐκ πάντα τέτυκται.
Ζεὺς ἄρσην γένητο, Ζεὺς ἄμβροτος ἔπλετο νύμφη·
Ζεὺς πυθμὴν γαίης τε καὶ οὐρανοῦ ἀστερόεντος·
Ζεὺς βασιλεύς, Ζεὺς αὐτὸς ἀπάντων ἀρχιγένεθλος· 5
ἐν κράτος, εἷς δαίμων γένητο, μέγας ἀρχὸς ἀπάντων,
ἐν δὲ δέμας βασιλείον, ἐν ᾧ τάδε πάντα κυκλεῖται,
πῦρ καὶ ὕδωρ καὶ γαῖα καὶ αἰθήρ, νύξ τε καὶ ἡμαρ,
καὶ Μῆτις, πρῶτος γενέτωρ καὶ Ἔρως πολυτερπῆς·
πάντα γὰρ ἐν Ζηνὸς μεγάλῳ τάδε σώματι κεῖται· 10
τοῦ δὴ τοι κεφαλή μὲν ἰδεῖν καὶ καλὰ πρόσωπα
οὐρανὸς αἰγλήεις, ὃν χρύσειαι ἀμφὶς ἔθειραι
ἄστρον μαρμαρέων περικαλλέες ἠερέθονται,
ταύρεα δ' ἀμφοτέρωθε δύο χρύσεια κέρατα,
ἀντολίη τε δύσις τε, θεῶν ὁδοὶ οὐραניῶνων, 15
ὄμματα δ' ἠελίος τε καὶ ἀντιόωσα σελήνη·
νοῦς δὲ ἀψευδῆς βασιλήϊος ἄφθιτος αἰθήρ,
ᾧ δὴ πάντα κλύει καὶ φράζεται· οὐδέ τις ἐστὶν
αὐδὴ οὐδ' ἐνοπὴ οὐδὲ κτύπος οὐδὲ μὲν ὄσσα,
ἢ λήθει Διὸς οὐκ ὑπερμενέος Κρονίωνος. 20
ᾧδε μὲν ἀθανάτην κεφαλὴν ἔχει ἠδὲ νόημα·
σῶμα δὲ οἱ περιφεγγές, ἀπείριτον, ἀστυφέλικτον,
ἄτρομον, ὀβριμόγυιον, ὑπερμενές ᾧδε τέτυκται·
ᾧμοι μὲν καὶ στέρνα καὶ εὐρέα νῶτα θεοῖο
ἀἷρ εὐρυβίης, πτέρυγες δὲ οἱ ἐξεφύοντο, 25
τῆς ἐπὶ πάντα ποτᾶθ', ἱερὴ δὲ οἱ ἔπλετο νηδύς
γαῖα τε παμμήτωρ ὀρέων τ' αἰπεινὰ κάρηνα·
μέσση δὲ ζώνη βαρυηχέος οἶδμα θαλάσσης
καὶ πόντου· πυμάτη δὲ βάσις, χθονὸς ἔνδοθι ρίζαι,
Τάρταρά τ' εὐρώεντα καὶ ἔσχατα πείρατα γαίης. 30
πάντα δ' ἀποκρύψας αὐθις φάος ἐς πολυγηθὲς
μέλλεν ἀπὸ κραδῆς προφέρειν πάλι, θέσκελα ῥέζων.

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