

# **THE HYMNS OF ORPHEUS**

**WHO IS ALSO CALLED ORPHEUS**

**IN THE ORIGINAL ANCIENT GREEK**

**AND IN A TRANSLATION BY THOMAS TAYLOR**

**Published 1792 to 1824**

# ΟΡΦΙΚΗ ΥΜΝΗ - 'ΟΡΦΙΚΟΪ ΎΜΝΟΙ



**THE ORPHIC HYMNS** (Gr. Ορφικοί Ύμνοι) are a collection of eighty-seven hymns to the Gods which have been used in the rituals of Hellenismos. The poems are attributed to Orpheus, (Orpheus; Gr. Ὀρφεύς) but the actual authorship is unclear. The date of composition of the hymns is also a matter of dispute. There are those in the Orphic tradition who believe they are 10,000 years old, based on certain clues found in the text itself. Some scholars claim a time period ranging anywhere from the sixth century BCE to the fourth century CE, most believing they were composed in the later 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 (Diodorus Siculus and Iamblichus) and scholars (Clavier, Thomas Taylor, and J.F. Gail) who hold that opinion: "the poems of Orpheus date back to Pelasgic Greece, to the days of legend, to pre-historic times." [1] The critical consideration regarding these poems is that they are accepted by the contemporary Orphic community in Greece as the teaching of Orpheus and are the principle body of literature used in ritual.

## **The Thomas Taylor translation:**

Thomas Taylor (1758-1835 CE) was a mathematician and Neoplatonist scholar of Georgian era England. He spoke from a unique position in the largely Christian world of Western Europe: Taylor had the conviction of faith in the texts he translated. He was the first to translate into English the complete extant works of Plato (Plato; Gr. Πλάτων) and Aristotælis (Aristotle; Gr. Ἀριστοτέλης), as well as much of Proklos (Proclus; Gr. Πρόκλος), Porphyrios (Porphyry; G. Πορφύριος), and others, a monumental body of work. While the great bulk of his translations are prosaic, *The Hymns of Orpheus* (published 1792) are set in rhyming verse, a practice not

uncommon in scholarly translations of poetry from this period. While not always word-for-word precise, Taylor clearly understands the hymns, an accomplishment acknowledged by contemporary Orphic teachers in Greece, many of whom prefer his translation. The original notes that accompany Taylor reveal immense scholarship and surpassing profundity.

Taylor 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 of English. American readers have criticized Taylor (and others) for using words such as "thee" and "thou" in the translation of ancient mythological texts, believing that he was trying to imitate the 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 accents and dialect and the extras having been recruited locally from Barnsley. [2] This film demonstrates that the use of these words is entirely secular.

Another unfair criticism of Taylor's translation is that he used the Roman names for the Gods rather than the Greek, but the language of scholars in his lifetime was Latin, so Taylor was simply following the convention of the period.

Taylor's commentaries to the hymns, which are extraordinary, contain many terms which are foreign to the casual reader. Most of these are Platonic and Neoplatonic philosophical terms Anglicized from the Greek.

As mentioned above, there are eighty-seven hymns. The original 1792 Taylor edition lists eighty-six hymns. This is because the hymn to Ækati (Hekate; Gr. Ἑκάτη) is included at the conclusion of the introduction entitled *To Mousaios*, not numbering it separately. While the author of this essay was in Greece in 2008, he noticed that the Greek edition of the ancient hymns lists eighty-seven hymns, which he assumes to be correct. This numbering problem in the Taylor translation has been corrected with 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 which does not correspond with that used by the Greeks. The text presented below as a download uses the traditional numbering (not the 1792 numbering).

## **This Text**

This particular presentation differs from others in several ways. First, the Taylor English translation is presented with each poem on a page of its own, making it possible to print out and remove only the hymns required for any particular ritual. The couplets have been separated as in the original book, making it easier to rhyme the lines when reciting them (some online versions run the couplets together). Upon examination of the most commonly available collections of Taylor's translation, many mistakes were found. This edition has been proofread carefully and is thought to be correct.

The ancient Greek is included after each hymn. We originally worked from the manuscript found on the Greek Wiki site for ancient texts, but discovered that there were minor corruptions, mostly occasional modern Greek mixed in with the ancient text. Our text has been proofread against the ancient text and these corruptions have been eliminated.

Lastly, an index has been added at the end to enable individuals to find the hymns more easily, since they are not in alphabetical order. The hymns do have a special order, but it is not alphabetical.

### **Please Note:**

There is one phrase in the hymn *To Apollohn*, No. 34, which is inadequate. Mr. Taylor translates line 19 as follows:

"All Nature's tribes to thee their difference owe"

This phrase, as translated, is misleading and could be interpreted as condoning racism (the Athanassakis translation is no better). The actual Greek is *krineis viothræmmona phyla* (κρίνεις βιοθρέμμιονα φύλα) which means "you judge the races of mortals" or "you separate the races of mortals by your judgment." *Krinoh* (krino; Gr. κρίνω) means "judge." There are several meanings of the word *krinoh*. The correct meaning in the context of this sentence is a judgment concerning ethics. So the connotation is that Apollohn (Apollo; Gr. Ἀπόλλων) makes a distinction or separation by justice, not by race. Apollohn distinguishes between the mortals who choose to live in justice and those who choose to live in injustice; and he keeps them separate.

### **NOTES:**

[1] Source: *Orpheus: The Theosophy of the Greeks* by G.R.S. Mead 1896, Theosophical Publishing Co., pp. 19-21.

[2] This author has friends in England who have confirmed that people speaking the Yorkshire dialect still, in 2011, use such words as "thee" and "thou" in ordinary secular speech.

**TO MUSÆUS [ORPHEFS PROS MOUSAION; Gr. Ὀρφεύς προς Μουσαίων)**

**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.

## ΟΡΦΕΥΣ ΠΡΟΣ ΜΟΥΣΑΙΟΝ

**Εὐτυχῶς χρῶ, ἑταῖρε.**

Μάνθανε δὴ, Μουσαῖε, θηηπολίην περισέμνην,  
εὐχὴν, ἧ δὴ τοι προφερεστέρη ἐστὶν ἀπασέων.  
Ζεῦ βασιλεῦ καὶ Γαῖα καὶ οὐράνια φλόγες ἀγναὶ  
Ἡελίου, Μήνης θ' ἱερὸν σέλας Ἄστρα τε πάντα·  
καὶ σύ, Ποσεΐδαον γαιήοχε, κυανοχαῖτα,

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

ἀφρογενῆς 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' ὄνειαρ  
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 ὜ρας ἠδ' Ἐνιαυτὸν  
Λητώ τ' εὐπλόκαμον θείην σεμνήν τε Διώνην  
Κουρητὰς τ' ἐνόπλους Κορύβαντάς τ' ἠδὲ Καβείρους

καὶ μεγάλους Σωτῆρας ὁμοῦ, Διὸς ἄφθιτα τέκνα,  
Ἴδαίους 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 ἰσχὺν  
καὶ Χρόνον ἀέναον καὶ τὸ Στυγὸς ἀγλαὸν ὕδωρ  
μειλιχίους τε θεοῦς, ἀγαθὴν τ' ἐπὶ τοῖσι Πρόνοιαν

Δαίμονά τ' ἠγάθειον καὶ Δαίμονα πήμονα θνητῶν,  
Δαίμονας οὐρανίους καὶ ἠερίους καὶ ἐνύδρους  
καὶ χθονίους καὶ ὑποχθονίους ἠδ' ἐμπυριφοίτους,  
καὶ Σεμέλην Βάκχου τε συνευαστήρας ἅπαντας,  
Ἴνῶ Λευκοθέην τε Παλαίμονά τ' ὀλβιοδώτην,

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

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



## 1. TO HECATE [ÆKATI; 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. Ἑκάτης.

Εἰνοδίην Ἑκάτην κλήζω, τριοδίτιν, ἔραννήν,  
οὐρανίαν χθονίαν τε καὶ εἰναλίαν, κροκόπεπλον,  
τυμβιδίαν, ψυχαῖς νεκύων μέτα βακχεύουσαν,  
Περσείαν, φιλέρημον, ἀγαλλομένην ἐλάφοισι,  
νυκτερίαν, σκυλακίτιν, ἀμαιμάκετον βασίλειαν,  
θηρόβρομον, ἄζωστον, ἀπρόσμαχον εἶδος ἔχουσαν,  
ταυροπόλον, παντὸς κόσμου κληιδούχον ἄνασσαν,  
ἡγεμόνην, νύμφην, κουροτρόφον, οὐρεσιφοῖτιν,  
λίσσόμενοις κούρην τελεταῖς ὁσίαισι παρεῖναι  
βουκόλῳ εὐμενέουσαν ἀεὶ κεχαρηότι θυμῷ.

## 2. TO THE GODDESS PROTHYRAIA [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.

Κλῦθί μοι, ὦ πολύσεμνε θεά, πολυώνυμε δαῖμον,  
ὠδίνων ἐπαρωγέ, λεχῶν ἠδεῖα πρόσοψι,  
θηλειῶν σῶτειρα μόνη, φιλόπαις, ἀγανόφρον,  
ὠκυλόχεια, παροῦσα νέαις θνητῶν, Προθυραία,  
κλειδοῦχ', εὐάντητε, φιλοτρόφε, πᾶσι προσηνής,  
ἢ κατέχεις οἴκους πάντων θαλίαις τε γέγηθας,  
λυσίζων', ἀφανής, ἔργοισι δὲ φαίνη ἅπασι,  
συμπάσχεις ὠδίσι καὶ εὐτοκίησι γέγηθας,  
Εἰλείθια, λύουσα πόνους δειναῖς ἐν ἀνάγκαις·  
μούνην γὰρ σὲ καλοῦσι λεχοὶ ψυχῆς ἀνάπαυμα·  
ἐν γὰρ σοὶ τοκετῶν λυσιπήμονές εἰσιν ἀνῖαι,  
Ἄρτεμις Εἰλείθια, καὶ , ἢ σεμνή, Προθυραία.  
κλῦθι, μάκαιρα, δίδου δὲ γονὰς ἐπαρωγὸς ἐοῦσα  
καὶ σῶζ', ὥσπερ ἔφυς αἰεὶ σῶτειρα προπάντων.

### 3. TO NIGHT [NYX; 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  
κλυῖθι, μάκαιρα θεά, κυαναυγής, ἀστεροφεγγής,  
ἡσυχίῃ χαίρουσα καὶ ἡρεμίῃ πολυύπνῳι,  
εὐφροσύνη, τερπνὴ, φιλοπάννουχε, μήτερ ὀνείρων,  
ληθομέριμν' ἀγαθὴ τε πόνων ἀνάπαυσιν ἔχουσα,  
ὑπνοδότειρα, φίλη πάντων, ἐλάσιππε, νυχαυγής,  
ἡμιτελής, χθονία ἠδ' οὐρανία πάλιν αὐτή,  
ἐγκυκλία, παίκτηρα διώγμασιν ἡεροφοίτοις,  
ἢ φάος ἐκπέμψεις ὑπὸ νέρτερα καὶ πάλι φεύγεις  
εἰς Αἴδην δεινὴ γὰρ ἀνάγκη πάντα κρατύνει.  
νῦν δε, μάκαιρα, (καλ)ῶ, πολυόλβιε, πᾶσι ποθεινὴ,  
εὐάντητε, κλύουσα ἰκετηρίδα φωνὴν  
ἔλθοις εὐμενέουσα, φόβους δ' ἀπόπεμπε νυχαυγεῖς.

#### 4. TO HEAVEN [OURANOS; 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,  
κόσμε πατήρ, σφαιρηδὸν ἐλισσόμενος περὶ γαῖαν,  
οἶκε θεῶν μακάρων, ῥόμβου δίνησιν ὀδεύων,  
οὐράνιος χθόνιός τε φύλαξ πάντων περιβληθείς,  
ἐν στέρνοισιν ἔχων φύσεως ἄτλητον ἀνάγκην,  
κυανόχρως, ἀδάμαστε, παναίολε, αἰολόμορφε,  
πανδερκές, Κρονότεκνε, μάκαρ, πανυπέρτατε δαῖμον,  
κλῦθ' ἐπάγων ζωὴν ὁσίαν μύστηι νεοφάντη.

## 5. TO FIRE [AITHIR; 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,  
πανδαμάτων, πυρίπνου, πᾶσι ζωῶσιν ἔναυσμα,  
ὑψιφανῆς Αἰθήρ, κόσμου στοιχεῖον ἄριστον,  
ἀγλαὸν ὦ βλάστημα, σελασφόρον, ἀστεροφεγγές,  
κικλήσκων λίτομαί σε κεκραμένον εὐδίων εἶναι.

## 6. TO PROTOGONUS, or the FIRST-BORN [PROHTOGONOS; 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.

Πρωτόγονον καλέω διφυῆ, μέγαν, αἰθερόπλαγκτον,  
ὠιογενῆ, χρυσέαισιν ἀγαλλόμενον πτερύγεσσι,  
ταυρωβόαν, 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 γεγηθῶς  
ἐς τελετὴν ἀγνίαν πολυποίκιλον ὀργιοφάνταις.

## 7. TO THE STARS [ASTROHN; Gr. Ἄστρον]

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  
εὐιέροις φωναῖσι κικλήσκων δαίμονας ἀγ(ν)ούς.  
Ἀστέρες οὐράνιοι, Νυκτὸς φίλα τέκνα μελαίνης,  
ἐγκυκλίους δίναισι περιθρόνια κυκλέοντες.  
ἀνταυγεῖς, πυρόεντες, ἀεὶ γενετῆρες ἀπάντων,  
μοιρίδιοι, πάσης μοίρης σημάντορες ὄντες,  
θνητῶν ἀνθρώπων θείαν διέποντες ἀταρπόν,  
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  
ἐσθλὸν ἐπ' εὐδόξοις ἔργοις δρόμον ἐκτελέοντες



## 8. TO THE SUN [ILIOS; 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 mine  
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. Εἰς Ἥλιον, θυμίαμα λιβανομόναναν.

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

## 9. TO THE MOON [SÆLINI; 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. Εἰς Σελήνην, θυμίαμα ἀρώματα.

Κλυθι, θεὰ βασίλεια, φαεσφόρε, δῖα Σελήνη,  
ταυρόκερος Μήνη, νυκτιδρόμε, ἠεροφοῖτι,  
ἐννυχία, δαιδοῦχε, κόρη, εὐάστερε, Μήνη,  
αὐξομένη καὶ λειπομένη, θῆλύς τε καὶ ἄρσην,  
αὐγάστειρα, φίλιππε, χρόνου μῆτερ, φερέκαρπε,  
ἠλεκτρὶς, βαρύθυμε, καταυγάστειρα, νυχία,  
πανδερκής, φιλάγρυπνε, καλοῖς ἄστροισι βρύουσα,  
ἠσυχίη χαίρουσα καὶ εὐφρόνη ὀλβιομοίρῳι,  
λαμπετή, χαριδῶτι, τελεσφόρε, νυκτὸς ἄγαλμα,  
ἀστράρχη, τανύπεπλ', ἐλικοδρόμε, πάνσοφε κούρη,  
ἐλθέ, μάκαιρ', εὐφρων, εὐάστερε, φέγγει τρισσῶι  
λαμπομένη, σώζουσα νέους ἰκέτας σέο κούρη.

**10. TO NATURE [PHYSIS; 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 ἄρώματα.

Ἦ Φύσι, παμμήτειρα θεά, πολυμήχανε μήτηρ,  
οὐρανία, πρέσβειρα, πολύκτιτε δαῖμον, ἄνασσα,  
πανδαμάτωρ, ἀδάμαστε, κυβερνήτειρα, παναυγής,  
παντοκράτειρα, τιτιμενέα πανυπέρτατε πᾶσιν,  
ἄφθιτε, πρωτογένεια, παλαίφατε, κυδιάνειρα,  
έννουχία, πολύπειρε, σελασφόρε, δεινοκάθεκτε,  
ἄψοφον ἀστραγάλοισι ποδῶν ἴχνος εἰλίσσουσα,  
ἀγνή, κοσμήτειρα θεῶν ἀτελής τε τελευτή,  
κοινή μὲν πάντεσσι, ἀκοινώνητε δὲ μούνη,  
αὐτοπάτωρ, ἀπάτωρ, ἐρατή, πολύμηθε, μεγίστη,  
εὐάνθεια, πλοκή, φιλία, πολύμικτε, δαῖμον,  
ἡγεμόνη, κράντειρα, φερέσβιε, παντρόφε κούρη,  
αὐτάρκεια, Δίκη, Χαρίτων πολυώνυμε πειθῶ,  
αἰθερία, χθονία καὶ εἰναλία μεδέουσα,  
πικρὰ μὲν φαύλοισι, γλυκεῖα δὲ πειθομένοισι,  
πάνσοφε, πανδώτειρα, κομίστρια, παμβασίλεια,  
αὐξιτρόφος, πείρα πεπαινομένων τε λύτειρα.  
πάντων μὲν σὺ πατήρ, μήτηρ, τροφὸς ἠδὲ τιθηνός,  
ὠκυλόχεια, μάκαιρα, πολύσπορος, ὠριάς ὄρμη,  
παντοτεχνές, πλάστειρα, πολύκτιτε, ποντία δαῖμον,  
αἰδία, κινησιφόρε, πολύπειρε, περίφρων,  
ἀενάωι στροφάλιγγι θοὸν ῥύμα δινεύουσα,  
πάνρυτε, κυκλοτερής, ἀλλοτριομορφοδίαιτε,  
εὐθρονε, τιμήεσσα, μόνη τὸ κριθὲν τελέουσα,  
σκηπτούχων ἐφύπερθε, βαρυβρεμέτειρα, κρατίστη,  
ἄτρομε, πανδαμάτειρα, πεπρωμένη, αἴσα, πυρίπνουσ,  
αἰδῖος ζωὴ ἠδ' ἀθανάτη τε πρόνοια·  
πάντα σοι εἰσὶ, τα πάντα· σὺ γὰρ μούνη τάδε τεύχεις.  
ἀλλά, θεά, λίτομαί σε σὺν εὐόλβοισιν ἐν ὥραις  
εἰρήνην ὑγίειαν ἄγειν, αὔξησιν ἀπάντων.

## 11. TO PAN [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, σύνθρονε Ὠραις,  
αἰγομελές, βακχευτά, φιλένθεε, ἀστροδίαιτε,  
ἁρμονίαν 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, φασφόρε, 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 ἐλίσσων,  
ἀερίον τε μέρισμα τροφῆς, ζωῶσιν ἔναυσμα,  
καὶ κορυφῆς ἐφύπερθεν ἐλαφροτάτου πυρὸς ὄμμα.  
βαίνει γὰρ τάδε θεῖα πολύκριτα σαῖσιν ἐφετμαῖς  
ἀλλάσσεις δὲ φύσεις πάντων ταῖς σαῖσι προνοίαις  
βόσκων ἀνθρώπων γενεὴν κατ' ἀπίρονα κόσμον.  
ἀλλά, μάκαρ, βακχευτά, φιλένθεε, βαῖν' ἐπὶ λοιβαῖς  
εὐιέροις, ἀγαθὴν δ' ὄπασον βιότοιο τελευτὴν  
Πανικὸν ἐκπέμπων οἶστρον ἐπὶ τέρματα γαίης.

## 12. TO HERCULES [IRAKLIS; Gr. Ἡρακλῆς]

The Fumigation from Frankincense.

Hear, pow'rful, 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, αἰδιέ 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 Παιών,  
ὄς περὶ κρατὶ φορεῖς ἠῶ καὶ νύκτα μέλαιναν,  
δώδεκ' ἀπ' ἀντολιῶν ἄχρι δυσμῶν ἄθλα διέρπων,  
ἀθάνατοις, πολύπειρος, ἀπείριτος, ἀστυφέλικτος·  
έλθέ, μάκαρ, νούσων θελκτήρια πάντα κομίζων,  
ἐξέλασον δὲ κακὰς ἄτας κλάδον ἐν χερὶ πάλλων,  
πτηνοῖς τ' ἰοβόλοις κῆρας χαλεπὰς ἀπόπεμπε.

### 13. TO SATURN [KRONOS; Gr. Κρόνος]

The Fumigation from Storax.

Ethereal father, mighty Titan, hear,  
Great fire 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 wife.  
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.

Ἄιθαλής, μακάρων τε θεῶν πάτερ ἠδὲ καὶ ἀνδρῶν,  
ποικιλόβουλ', ἀμίαντε, μεγασθενές, ἄλκιμε Τιτάν·  
ὃς δαπανᾷς μὲν ἅπαντα καὶ αὖξεις ἔμπαλιν αὐτός·  
δεσμοὺς ἀρρήκτους ὃς ἔχεις κατ' ἀπείρονα κόσμον·,  
αἰῶνος Κρόνε παγγενέτωρ, Κρόνε ποικιλόμυθε·  
Γαίης τε βλάστημα καὶ Οὐρανοῦ ἀστερόεντος,  
γέννα, φυή, μείωσι, Ῥέας πόσι, σεμνὲ Προμηθεῦ,  
ὃς ναίεις κατὰ πάντα μέρη κόσμοιο, γενάρχα,  
ἀγκυλομηῖτα, φέριστε· κλύων ἱκετηρίδα φωνήν,  
πέμπεις εὖολβον βίотου τέλος αἰὲν ἄμεμπτον.

#### 14. TO RHEA [RÆA; 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,  
ἥτ' ἐπὶ ταυροφόνων ἱερότροχον ἄρμα τιταίνεις,  
τυμπανόδουπε, φιλοιστρομανές, χαλκόκροτε κούρη,  
μῆτερ Ζηνὸς ἄνακτος Ὀλυμπίου, αἰγιόχοιο,  
πάντιμ', ἀγλαόμορφε, Κρόνου σύλλεκτρε μάκαιρα,  
οὔρεσιν ἢ χαίρεις θνητῶν τ' ὀλολύγμασι φρικτοῖς,  
παμβασίλεια Ῥέα, πολεμόκλονε, ὀμβριμόθυμε,  
ψευδομένη σώτειρα, λυτηριάς, ἀρχιγένεθλε·  
μήτηρ μὲν τε θεῶν ἠδὲ θνητῶν ἀνθρώπων·  
ἐκ σοῦ γὰρ καὶ γαῖα καὶ οὐρανὸς εὐρύς ὑπερθεν  
καὶ πόντος πνοαί τε φιλόδρομε, ἀερόμορφε·  
ἐλθέ, μάκαιρα θεά, σωτήριος εὐφροني βουλῆι,  
εἰρήνην κατάγουσα σὺν εὐόλβοις κτεάτεσσιν,  
λύματα καὶ κῆρας πέμπουσ' ἐπὶ τέρματα γαίης.

## 15. TO JUPITER [ZEFS; Gr. Ζεύς]

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

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  
μαρτυρίαν τιθέμεσθα λυτήριον ἠδὲ πρόσευξιν.  
ὦ βασιλεῦ, διὰ σὴν κεφαλὴν ἐφάνη τάδε θεῖα,  
γαῖα θεὰ μήτηρ ὀρέων θ' ὑψηχέες ὄχθοι,  
καὶ πόντος καὶ πάνθ', ὀπόσ' οὐρανὸς ἐντὸς ἔταξε  
Ζεῦ Κρόνιε, σκηπτοῦχε, καταιβάτα, ὀμβριμόθυμε,  
παντογένεθλ', ἀρχὴ πάντων, πάντων τε τελευτὴ,  
σεισίχθων, αὐξήτα, καθάρσιε, παντοτινάκτα,  
ἀστραπαῖε, βρονταῖε, κεραύνιε, φυτάλιε Ζεῦ·  
κλῦθί μευ, αἰολόμορφε, δίδου δ' ὑγίειαν ἀμεμφῆ  
εἰρήνην τε θεὰν καὶ πλούτου δόξαν ἀμεμπτον.

## 16. TO JUNO [IRA; Gr. Ἥρα]

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

The Fumigation from Aromatics.

O Royal Juno of majestic mien,  
Aerial-form'd, divine, Jove's blessed queen,  
Thron'd in the bosom of cærulean 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. Ἥρης, 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 σεμνῶι·  
πάντων γὰρ κρατέεις μούνη πάντεσσί τ' ἀνάσσεις  
ἠερίοις ῥοίζοισι τινασσομένη κατὰ χεῦμα.  
ἀλλά, μάκαιρα θεά, πολυώνυμε, παμβασίλεια,  
ἔλθοις εὐμενέουσα καλῶι γήθουσα προσώπωι.

**17. TO NEPTUNE [POSEITHOHN; Gr. Ποσειδῶν]**  
No. 6 - The Natural Law of Progress (*Pröodos*) - Pisces

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.**

Κλῦθι, Ποσειδάον γαιήοχε, κυανοχαῖτα,  
ἵππιε, χαλκοτόρευτον ἔχων χεῖρεςσι τρίαιναν,  
ὄς ναίεις πόντοιο βαθυστέρνοιο θέμεθλα,  
ποντομέδων, ἀλίδουπε, βαρύκτυπε, ἐννοσίγαιε,  
κυμοθαλής, χαριτῶπα, τετράορον ἄρμα διώκων,  
εἰναλίσις ῥοίζοισι τινάσσων ἀλμυρὸν ὕδωρ,  
ὄς τριτάτης ἔλαχες μοίρης βαθὺ χεῦμα θαλάσσης,  
κύμασι τερπόμενος θηρσίν θ' ἅμα, πότνιε δαῖμον·  
ἔδρανα γῆς σῶζοις καὶ νηῶν εὐδρομον ὄρμήν,  
εἰρήνην, ὑγίειαν ἄγων, ἠδ' ὄλβον ἀμεμφῆ.

## 18. TO PLUTO [PLOUTOHN; Gr. Πλούτων]

Pluto, magnanimous, whose realms profound  
Are fix'd beneath the firm and solid ground,  
In the Tartarian plains remote from fight,  
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, σκηπτοῦχε, τάδ' ἱερά δέξο προθύμως,  
Πλούτων, ὃς κατέχεις γαίης κληῖδας ἀπάσης,  
πλουτοδοτῶν γενεὴν βροτέην καρποῖς ἐνιαυτῶν·  
ὃς τριτάτης μοίρης ἔλαχες χθόνα παμβασίλειαν,  
ἔδραν ἄθανάτων, θνητῶν στήριγμα κραταῖόν·  
ὃς θρόνον ἐστήριξας ὑπὸ ζοφοειδέα χῶρον  
τηλέπορον τ' ἀκάμαντα, λιπόπνοον, ἄκριτον Ἄϊδην  
κυάνεόν τ' Ἀχέρονθ', ὃς ἔχει ριζώματα γαίης·  
ὃς κρατέεις θνητῶν θανάτου χάριν, ὧ πολυδέγμων  
Εὐβουλ', ἀγνοπόλου Δημήτερος ὃς ποτε παῖδα  
νυμφεύσας λειμῶνος ἀποσπαδίην διὰ πόντου  
τετρώροις ἵπποισιν ὑπ' Ἀθίδος ἤγαγες ἄντρον  
δήμου Ἐλευσῖνος, τόθι περ πύλαι εἶς' Αἶδαο.  
μοῦνος ἔφυς ἀφανῶν ἔργων φανερῶν τε βραβευτής,  
ἔνθεε, παντοκράτωρ, ἱερώτατε, ἀγλαότιμε,  
σεμνοῖς μυστιπόλοις χαίρων ὀσίοις τε σεβασμοῖς·  
ἴλαον ἀγκαλέω σε μολεῖν κεχαρηότα μύσταις.



**19. TO THUNDERING JOVE [KÆRAFNOS DIOS; 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. Κεραυνοῦ Διός, θυμίαμα στύρακα

Ζεῦ πάτερ, ὑψίδρομον πυραυγέα κόσμον ἐλαύνων,  
στράπτων αἰθερίου στεροπῆς πανυπέρτατον αἴγλην,  
παμμακάρων ἔδρανον θείαις βρονταῖσι τινάσσων,  
νάμασι παννεφέλοις στεροπὴν φλεγέθουσαν ἀναίθων·  
λαίλαπας, ὄμβρους, πρηστῆρας κρατερούς τε κεραυνούς,  
βάλλων ἐς ροθίους φλογερούς, βεφέεσσι καλύπτων  
παμφλέκτους, κρατερούς, φρικώδεας, ὄμβριμοθύμους,  
πτηνὸν ὄπλον δεινόν, κλονοκάρδιον, ὀρθοέθειρον,  
αἰφνίδιον, βρονταῖον, ἀνίκητον βέλος ἄγνόν  
ροΐζου ἀπειρεσίου δινεύμασι παμφάγον ὄρμηϊ,  
ἄρρηκτον, βαρύθυμον, ἀμαιμάκετον πρηστῆρος  
οὐράνιον βέλος ὄξυ καταιβάτου αἰθαλόεντος,  
ὄν καὶ γαῖα πέφρικε θάλασσά τε παμφανόωντα,  
καὶ θῆρες πτήσσουσιν, ὅταν κτύπος οὐᾶς ἐσέλθῃ·  
μαρμαίρει δὲ πρόσωπ' αὐγαῖς, σμαραγεῖ δὲ κεραυνὸς  
αἰθέρος ἐν γυάλοισι· διαρρήξας δὲ χιτῶνα  
οὐράνιον προκάλυμμα βάλλεις ἀργῆτα κεραυνόν.  
ἀλλά, μάκαρ, θυμὸν κύμασι πόντου  
ἠδ' ὀρέων κορυφαῖσι· τὸ σὸν κράτος ἴσμεν ἅπαντες.  
ἀλλὰ χαρεῖς λοιβαῖσι δίδου φρεσὶν αἴσιμα πάντα  
ζωήν τ' ὀλβιόθυμον, ὁμοῦ θ' ὑγίειαν ἄνασσαν,  
εἰρήνην τε θεόν, κουροτρόφον, ἀγλαότιμον,  
καὶ βίον εὐθύμοισιν ἀεὶ θάλλοντα λογισμοῖς.

**20. To JOVE, as the AUTHOR of LIGHTNING**  
[ DIOS ASTRAPAIOS; 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 Ἀστραπαίου, θυμίαμα λιβανομάνναν.**

Κικλήσκω μέγαν, ἀγνόν, ἐρισμάραγον, περίφαντον,  
ἀέριον, φλογόεντα, πυρίδρομον, ἀεροφεγγῆ,  
ἀστράπτοντα σέλας νεφέων παταγοδρόμωι αὐδῆι,  
φρικώδη, βαρύμηνιν, ἀνίκητον θεὸν ἀγνόν,  
ἀστραπαῖον Δία, παγγενέτην, βασιλῆα μέγιστον,  
εὐμενέοντα φέρειν γλυκερὴν βιότοιο τελευτήν.

## 21. TO THE CLOUDS [NÆPHÆLAI; 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. Νεφῶν, θυμίαμα σμύρναν.

Αέριοι νεφέλαι, καρποτρόφοι, οὐρανόπλαγκτοι,  
ὄμβροτόκοι, πνοιαῖσιν ἐλαυνόμεναι κατὰ κόσμον,  
βρονταῖαι, πυρόεσσαι, ἐρίβρομοι, ὑγροκέλευθοι,  
ἀέρος ἐν κόλπῳ πάταγον φρικώδη ἔχουσαι,  
πνεύμασιν ἀντίσπαστοι ἐπιδρομάδην παταγεῦσαι,  
ὕμᾱς νῦν λίτομαι, δροσοεῖμονες, εὐπνοοὶ αὔραις,  
πέμπειν καρποτρόφους ὄμβρους ἐπὶ μητέρα γαῖαν.

## 22. TO THE SEA [THALASSA; Gr. Θάλασσα]

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. Θαλάσσης, θυμίαμα λιβανομάνναν.

Ὠκεανοῦ καλέω νύμφην, γλαυκώπιδα Τηθύν,  
κυανόπεπλον ἄνασσαν, εὐτροχα κυμαίνουσαν,  
αὔραις ἡδυπνόοισι πατασσομένην περὶ γαῖαν,  
θραύουσ' αἰγιαλοῖσι πέτρησι τε κύματα μακρά,  
εὐδίνοισ ἀπαλοῖσι γαληνιώωσα δρόμοισι,  
ναυσὶν ἀγαλλομένη, θηροτρόφε, ὑγροκέλευθε,  
μήτηρ μὲν Κύπριδος, μήτηρ νεφέων ἐρεβενῶν  
καὶ πάσης πηγῆς νυμφῶν νασμοῖσι βρυούσης·  
κλῦθί μου, ὦ πολύσεμνε, καὶ εὐμενέουσ' ἐπαρήγοις,  
εὐθυδρόμοις οὔρον ναυσὶν πέμπουσα, μάκαιρα.

### 23. TO NEREUS [NIREFS; Gr. Νηρέυς]

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, κυαναγέτιν ἔδρην,  
πεντήκοντα κόρησιν ἀγαλλόμενος κατὰ κῦμα  
καλλιτέκνοισι χοροῖς, Νηρεῦ, μεγαλώνυμε δαῖμον,  
πυθμὴν μὲν πόντου, γαίης πέρας, ἀρχὴ ἀπάντων,  
ὄς κλονέεις Δηοῦς ἱερὸν βάθρον, ἠνίκα πνοιὰς  
ἐννυχίοις κευθμῶσιν ἐλαυνομένας ἀποκλείεις·  
ἀλλά, μάκαρ, σεισμοὺς μὲν ἀπότρεπε, πέμπε δὲ μύσταις  
ὄλβον τ', εἰρήνην τε, καὶ ἠπιόχειρον ὑγείην.

## 24. TO THE NEREIDS [NIRIITHÆS; Gr. Νηρηίδες]

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,  
σφράγια βύθιαι, χοροπαίγμονες, ὑγροκέλευθοι,  
πεντήκοντα κόραι περὶ κύμασι βακχεύουσαι,  
Τριτώνων ἐπ' ὄχοισιν ἀγαλλόμεναι περὶ νῶτα  
θηροτύποις μορφαῖς, ὧν βόσκει σώματα πόντος,  
ἄλλοις θ' οἷ ναίουσι βυθόν, Τριτώνιον οἶδμα,  
ὑδρόδομοι, σκιρτηταί, ἐλίσσόμενοι περὶ κῦμα,  
ποντοπλάνοι δελφίνες, ἀλιρρόθοιοι, κυαναυγεῖς.  
ὕμᾱς κικλήσκω πέμπειν μύσταις πολὺν ὄλβον·  
ὕμεῖς γὰρ πρῶται τελετὴν ἀνεδείξατε σεμνὴν  
εὐιέρου Βάκχοιο καὶ ἀγνῆς Φερσεφονείης,  
Καλλιόπῃ σὺν μητρὶ καὶ Ἀπόλλωνι ἄνακτι.

## 25. TO PROTEUS [PROTEFS; 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 κληϊδας ἔχοντα,  
πρωτογενῆ, πάσης φύσεως ἀρχὰς ὃς ἔφηνεν  
ὔλην ἀλλάσσων ἱερὴν ιδέαις πολυμόρφοις,  
πάντιμος, πολύβουλος, ἐπιστάμενος τά τ' ἐόντα  
ὅσσα τε πρόσθεν ἔην ὅσα τ' ἔσσεται ὕστερον αὐτίς·  
πάντα γὰρ αὐτὸς ἔχων μεταβάλλεται οὐδέ τις ἄλλος  
ἀθανάτων, οἱ ἔχουσιν ἔδος νιφόεντος Ὀλύμπου  
καὶ πόντον καὶ γαῖαν ἐνηέριοί τε ποτῶνται·  
πάντα γὰρ Πρωτεῖ πρώτη φύσις ἐγκατέθηκε.  
ἀλλά, πάτερ, μόλε μυστιπόλοις ὀσίαισι προνοίαις  
πέμπων εὐόλβου βιότου τέλος ἐσθλὸν ἐπ' ἔργοις.



## 26. TO THE EARTH [GI; 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, μῆτερ μακάρων θνητῶν τ' ἀνθρώπων,  
πάντροφε, πανδώτειρα, τελεσφόρε, παντολέτειρα,  
αὐξιθαλής, φερέκαρπε, καλαῖς ὄραισι βρύουσα,  
ἔδρανον ἀθανάτου κόσμου, πολυποίκιλε κούρη,  
ἢ λοχίαις ὠδίσι κύεις καρπὸν πολυειδῆ,  
αἰδία, πολύσεπτε, βαθύστερν', ὀλβιόμοιρε,  
ἠδυπνόοις χαίρουσα χλόαις πολυάνθεσι δαῖμον,  
ὀμβροχαρής, περὶ ἣν κόσμος πολυδαίδαλος ἄστρον  
εἰλεῖται φύσει ἀενάωι καὶ ῥεύμασι δεινοῖς.  
ἀλλά, μάκαιρα θεά, καρποὺς αὐξοῖς πολυγηθεῖς  
εὐμενὲς ἦτορ ἔχουσα, σὺν ὀλβίοισιν ἐν ὥραις.

## 27. TO THE MOTHER OF THE GODS [MITIR THÆOHN; Gr. Μητήρ 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 μήτερ, 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,  
Ἑστία αὐδαχθεῖσα· σὲ δ' ὀλβοδότιν καλέουσι,  
παντοίων ἀγαθῶν θνητοῖς ὅτι δῶρα χαρίζη,  
ἔρχεο πρὸς τελετήν, ὦ πότνια, τυμπανοτερπῆς,  
πανδαμάτωρ, Φρυγίης, σῴτειρα, Κρόνου συνόμενε,  
Οὐρανόπαι, πρέσβειρα, βιοθρέπτειρα, φίλοιστρε·  
ἔρχεο γηθόσυνος, κεχαρημένη εὐσεβίησιν.

## 28. TO MERCURY [ÆRMIS; Gr. Ἑρμῆς]

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

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 μου, Ἑρμεία, Διὸς ἄγγελε, Μαιάδος υἱέ,  
παγκρατὲς ἦτορ ἔχων, ἐναγώνιε, κοίρανε θνητῶν,  
εὐφρων, ποικιλόβουλε, διάκτορε ἀργειφόντα,  
πτηνοπέδιλε, φίλανδρε, λόγου θνητοῖσι προφῆτα,  
γυμνάσιν ὃς χαίρεις δολίαις τ' ἀπάταις, τροφιοῦχε,  
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 ἀνθρώποισι·  
κλυθί μου εὐχομένου, βιότου τέλος ἐσθλὸν ὀπάζων  
ἐργασίησι, λόγου χάρισιν, καὶ μνημοσύνησιν.

## 29. TO PROSERPINA [PÆRSÆPHONI; 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 we 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, ἔλθέ, μάκαιρα,  
μουνογένεια θεά, κεχαρισμένα δ' ἱερὰ δέξαι,  
Πλούτωνος πολύτιμε δάμαρ, κεδνή, βιοδῶτι,  
ἢ κατέχεις Αἶδαο πύλας ὑπὸ κεύθεα γαίης,  
Πραξιδίκη, ἐρατοπλόκαμε, Δηοῦς θάλος ἀγνόν,  
Εὐμενίδων γενέτειρα, ὑποχθονίων βασίλεια,  
ἣν Ζεὺς ἀρρήτοισι γοναῖς τεκνώσατο κούρην,  
μητὲρ ἐριβρεμέτου πολυμόρφου Εὐβουλήος,  
Ὠρῶν συμπαίκτηρα, φαεσφόρε, 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  
εἰρήνην θάλλουσα καὶ ἠπιοχείρῳ ὑγείαι  
καὶ βίῳ εὐόλβῳ λιπαρὸν γῆρας κατάγοντι  
πρὸς σὸν χῶρον, ἄνασσα, καὶ εὐδύνατον Πλούτωνα.

### 30. TO BACCHUS [DIONYSOS; 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, Ἄρηιον, εὖιον, ἀγνόν,  
ὠμάδιον, τριετῆ, βοτρυηφόρον, ἐρνεσίπεπλον.  
Εὐβουλεῦ, πολύβουλε, Διὸς καὶ Περσεφονείης  
ἄρρητοις λέκτροισι τεκνωθεῖς, ἄμβροτε δαῖμον·  
κλῦθι, μάκαρ φωνῆς, ἠδὺς δ' ἐπίπνευσον ἀμεμφῆς  
εὐμενὲς ἦτορ ἔχων, σὺν ἐυζώνοισι τιθήναις.

### 31. TO THE CURETES [KOURITÆS (I); 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. Ὕμνος Κουρήτων Ι.

Σκιρτηταὶ Κουρήτες, ἐνόπλια βήματα θέντες,  
ποσσίκροτοι, ῥομβηταί, ὀρέστεροι, εὐαστῆρες,  
κρουσιλύραι, παράρυθοι, ἐπεμβάται ἴχνεσι κούφοι,  
ὄπλοφόροι, φύλακες, κοσμήτορες, ἀγλαόφημοι,  
μητρὸς ὀρειομανοῦς συνοπάονες, ὀργιοφάνται·  
ἔλθοιτ' εὐμενέοντες ἐπ' εὐφήμοισι λόγοισι,  
βουκόλωι εὐάντητοι ἀεὶ κεχαρηότι θυμῶι.

### 32. TO PALLAS [ATHINA; Gr. Ἀθηνᾶ]

No.7 - The Natural Law of Co-Influence - Aries

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. Ἀθηνᾶς, θυμίαμα ἀρώματα.

Παλλὰς μουνογενῆς, μεγάλου Διὸς ἔκγονε σεμνή,  
δῖα μάκαιρα θεά, πολεμόκλονε, ὀμβριμόθυμε,  
ἄρρητε, ῥητή, μεγαλώνυμε, ἀντροδίαιτε,  
ἢ διέπεις ὄχθους ὑψαύχενας ἀκρωρείους  
ἢ δ' ὄρεα σκίοεντα, νάπαισί τε σὴν φρένα τέρπεις,  
ὄπλοχαρῆς, οἰστρουῖσα βροτῶν ψυχὰς μανίαισι,  
γυμνάζουσα κόρη, φρικώδη θυμὸν ἔχουσα,  
Γοργοφόνη, φυγόλεκτρε, τεχνῶν μῆτερ πολυόλβε,  
ὀρμάστειρα, φίλοιστρε κακοῖς, ἀγαθοῖς δὲ φρόνησις·  
ἄρσην μὲν καὶ θῆλυς ἔφυς, πολεμήτοκε μῆτι,  
αἰολόμορφε, δράκαινα, φιλένθεε, ἀγλαότιμε,  
Φλεγραίων ὀλέτειρα Γιγάντων, ἵπελάτειρα,  
Τριτογένεια, λύτειρα κακῶν, νικηφόρε δαῖμον,  
ἦματα καὶ νύκτας αἰεὶ νεάταισιν ἐν ὥραις,  
κλῦθί μευ εὐχομένου, δὸς δ' εἰρήνην πολυόλβον  
καὶ κόρην ἢ δ' ὑγίειαν ἐπ' εὐόλβοισιν ἐν ὥραις,  
γλαυκῶφ', εὐρεσίτεχνε, πολυλλίστη βασίλεια.

### 33. TO VICTORY [NIKI; 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 ὄρμην  
καὶ στάσιν ἀλγινόεσσαν ἐπ' ἀντιπάλοισι μάχαισιν,  
ἐν πολέμοις κρίνουσα τροπαιούχοισιν ἐπ' ἔργοις,  
οἷς ἂν ἐφορμαίνουσα φέροις γλυκερώτατον εὖχος·  
πάντων γὰρ κρατέεις, πάσης δ' ἔριδος κλέος ἐσθλὸν  
Νίκηι ἐπ' εὐδόξωι κεῖται θαλίασι βρυάζον.  
ἀλλά, μάκαιρ', ἔλθοις πεποθημένη ὄμματι φαιδρῶι  
αἰεὶ ἐπ' εὐδόξοις ἔργοις τέλος ἐσθλὸν ἄγουσα.

### 34. TO APOLLO [APOLLOHN; Gr. Απόλλων]

No.9 - The Natural Law of Freedom - Gemini  
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 difference 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 Παιάν, Τιτυοκτόνε, Φοῖβε Λυκωρεῦ,  
Μεμφίτ', ἀγλαότιμε, ἰήιε, ὀλβιοδῶτα,  
χρυσολύρη, σπερμεῖε, ἀρότριε, Πύθειε, Τιτάν,  
Γρύνειε, Σμινθεῦ, Πυθοκτόνε, Δελφικέ, μάντι,  
ἄγριε, φωσφόρε δαῖμον, ἐράσμιε, κύδιμε κοῦρε,  
Μουσαγέτα, χαροποιέ, ἐκηβόλε, τοξοβέλεμνε,  
Βράγχιε καὶ Διδυμεῦ, ἐκάεργε, Λοξία, ἀγνέ,  
Δήλι' ἄναξ, πανδερκὲς ἔχων φαεσίμβροτον ὄμμα,  
χρυσοκόμα, καθαρὰς φήμας χρησμούς τ' ἀναφαίνων·  
κλῦθί μευ εὐχομένου λαῶν ὑπερ εὐφροني θυμῶι·  
τόνδε σὺ γὰρ λεύσσεις τὸν ἀπείριτον αἰθέρα πάντα  
γαῖαν τ' ὀλβιόμοιρον ὑπερθέ τε καὶ δι' ἀμολγοῦ,  
νυκτὸς ἐν ἡσυχίαισιν ὑπ' ἀστεροόμματον ὄρφνην  
ρίζας νέρθε δέδορκας, ἔχεις δέ τε πείρατα κόσμου  
παντός· σοὶ δ' ἀρχή τε τελευταίη τ' ἐστὶ μέλουσα,  
παντοθαλής, σὺ δὲ πάντα πόλον κιθάρη πολυκρέκτωι  
ἀρμόζεις, ὅτε μὲν νεάτης ἐπὶ τέρματα βαίνων,  
ἄλλοτε δ' αὖθ' ὑπάτην, ποτὲ Δώριον εἰς διάκοσμον  
πάντα πόλον κερνάς κρίνεις βιοθρέμμονα φῦλα,  
ἀρμονίηι κεράσας τὴν παγκόσμιον ἀνδράσι μοῖραν,  
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·  
οὐνεκα παντὸς ἔχεις κόσμου σφραγίδα τυπῶτιν.  
κλῦθι μάκαρ, σώζων μύστας ἱκετηρίδι φωνῆι.

### 35. TO LATONA [LITON; 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.

Λητώ κυανόπεπλε, θεὰ διδυματόκε, σεμνή,  
Κοιαντίς, μεγάθυμε, πολυλλίστη βασίλεια,  
εὔτεκνον Ζηνὸς γονίμην ὠδίνα λαχοῦσα,  
γειναμένη Φοῖβόν τε καὶ Ἄρτεμιν ἰοχέαιραν,  
τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κραναῆι ἐνὶ Δήλῳ,  
κλῦθι, θεὰ δέσποινα, καὶ ἴλαον ἦτορ ἔχουσα  
βαῖν' ἐπὶ πάνθειον τελετὴν τέλος ἠδὺ φέρουσα.

**36. TO DIANA [ARTÆMIS; Gr. Ἄρτεμις]**  
No.3 - The Natural Law of Energy - Sagittarius

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 μου, ὦ βασίλεια, Διὸς πολυώνυμε κούρη,  
Τιτανίς, βρομία, μεγαλώνυμε, τοξότι, σεμνή,  
πασιφαής, δαιδοῦχε, θεά Δίκτυννα, λοχείη,  
ὠδίνων ἐπαρωγὲ καὶ ὠδίνων ἀμύητε,  
λυσίζωνε, φίλοιστρε, κυνηγέτι, λυσιμέριμνε,  
εὔδρομε, ἰοχέαιρα, φιλαγρότι, νυκτερόφοιτε,  
κλησιία, εὐάντητε, λυτηρία, ἀρσενόμορφε,  
Ὀρθίη, ὠκυλόχεια, βροτῶν κουροτρόφε δαῖμον,  
ἀμβροτέρα, χθονία, θηροκτόνε, 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 καλοὺς καρποὺς ἀπὸ γαίης  
εἰρήνην τ' ἐρατὴν καλλιπλόκαμόν θ' ὑγίειαν·  
πέμποις δ' εἰς ὀρέων κεφαλὰς νούσους τε καὶ ἄλγη.

### 37. TO THE TITANS [TITANÆS; Gr. Τιτῶνες]

The Fumigation from Frankincense.

O Mighty Titans, who from heav'n and earth  
Derive your noble and illustrious birth,  
Our fathers fires, 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 μυχῶι χθονὸς ἐνναίοντες,  
ἀρχαὶ καὶ πηγαὶ πάντων θνητῶν πολυμόχθων,  
εἰναλίων, πτηνῶν τε καὶ οἱ χθόνα ναιετάουσιν·  
ἐξ ὑμέων γὰρ πᾶσα πέλει γενεὰ κατὰ κόσμον.  
ὕμᾶς κικλήσκω μῆνιν χαλεπὴν ἀποπέμπειν,  
εἴ τις ἀπὸ χθονίων προγόνων οἴκοις ἐπελάσθη.



**38. TO THE CURETES [KOURITÆS II; 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 your's 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 ΙΙ, θυμίαμα λίβανον.

Χαλκόκροτοι Κουρήτες, Ἀρήια τεύχε' ἔχοντες,  
οὐράνιοι χθόνιοί τε καὶ εἰνάλιοι, πολύολβοι,  
ζωιογόνοι πνοιαί, κόσμου σωτήρες ἀγαοί,  
οἶτε Σαμοθράικην, ἱερὴν χθόνα, ναιετάοντες  
κινδύνους θνητῶν ἀπερύκετε ποντοπλανήτων·  
ὕμεις καὶ τελετὴν πρῶτοι μερόπεσσιν ἔθεσθε,  
ἀθάνατοι Κουρήτες, Ἀρήια τεύχε' ἔχοντες·  
νωμᾶτ' Ὠκεανόν, νωμᾶθ' ἄλα 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 τέθηλε.  
δαίμονες ἀθάνατοι, τροφές καὶ αὐτ' ὀλετῆρες,  
ἠνίκ' ἂν ὀρμαίνητε χολούμενοι ἀνθρώποισιν  
ὀλλύντες βίοτον καὶ κτήματα ἠδὲ καὶ αὐτοὺς  
πιμπλάντες, στοναχεῖ δὲ μέγας πόντος βαθυδίνης,  
δένδρη δ' ὑψικάρην' ἐκ ῥιζῶν ἐς χθόνα πίπτει,  
ἠχῶ δ' οὐρανία κελαδεῖ ῥοιζήμασι φύλλων.  
Κουρήτες Κορύβαντες, ἀνάκτορες εὐδύνατοί τε  
ἐν Σαμοθράικῃ ἄνακτες, ὁμοῦ <δὲ> Διόσκοροι αὐτοί,  
πνοιαὶ ἀέναοι, ψυχοτρόφοι, ἀεροειδεῖς,  
οἶτε καὶ οὐράνιοι δίδυμοι κλήζεσθ' ἐν Ὀλύμπῳ,  
εὐπνοοὶ, εὐδίοι, σωτήριοι ἠδὲ προσηνεῖς,  
ὠροτρόφοι, φερέκαρποι ἐπιπνεῖοιτε ἄνακτες.

### 39. TO CORYBAS [KORYVAS; 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 Κουρηῆτα, φόβων ἀποπαύστορα δεινῶν,  
φαντασιῶν ἐπαρωγόν, ἐρημοπλάνον Κορύβαντα,  
αιολόμορφον ἄνακτα, θεὸν διφυῆ, πολύμορφον,  
φοίνιον, αἶμαχθέντα κασιγνήτων ὑπὸ δισσῶν,  
Δηοῦς ὃς γνώμαισιν ἐνήλλαξας δέμας ἀγνόν,  
θηρότυπον θέμενος μορφὴν δνοφεροῖο δράκοντος·  
κλῦθι, μάκαρ, φωνῶν, χαλεπὴν δ' ἀποπέμπεο μῆνιν,  
παύων φαντασίας, ψυχῆς ἐκπλήκτου ἀνάγκας.

**40. TO CERES [DIMITIR ÆLEFSINIA; Gr. Δημήτηρ Ἐλευσινία]**  
No.12 - The Natural Law of Energy in the Divine World - Wheat-Ear

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.

Δηώ, παμμήτειρα θεά, πολυώνυμε δαῖμον,  
σεμνή Δήμητερ, κουροτρόφε, ὀλβιοδῶτι,  
πλουτοδότειρα θεά, σταχυοτρόφε, παντοδότειρα,  
εἰρήνηι χαίρουσα καὶ ἐργασίαις πολυμόχθοις,  
σπερμεία, σωρῖτι, ἄλωαία, χλοόκαρπε,  
ἢ ναίεις ἀγνοῖσιν Ἐλευσῖνος γυάλοισιν,  
ἡμερόεσσ', ἐρατή, θνητῶν θρέπτειρα προπάντων,  
ἢ πρώτη ζεύξασα βοῶν ἀροτῆρα τένοντα  
καὶ βίον ἡμερόεντα βροτοῖς πολύολβον ἀνεῖσα,  
αὐξιθαλής, Βρομίοιο συνέστιος, ἀγλαότιμος,  
λαμπαδόεσσ', ἀγνή, δρεπάνοις χαίρουσα θερείοις·  
σὺ χθονία, σὺ δὲ φαινομένη, σὺ δε πᾶσι προσηνής·  
εὐτεκνε, παιδοφίλη, σεμνή, κουροτρόφε κούρα,  
ἄρμα δρακοντείοισιν ὑποζεύξασα χαλινοῖς  
ἐγκυκλίοις δίναις περὶ σὸν θρόνον εὐάζουσα,  
μουνογενής, πολύτεκνε θεά, πολυπότνια θνητοῖς,  
ἧς πολλαὶ μορφαί, πολυάνθεμοι, ἱεροθαλεῖς.  
ἐλθέ, μάκαιρ', ἀγνή, καρποῖς βρίθουσα θερείοις,  
εἰρήνην κατάγουσα καὶ εὐνομίην ἐρατεινὴν  
καὶ πλοῦτον πολύολβον, ὁμοῦ δ' ὑγίειαν ἄνασσαν.

#### 41. TO THE CERALIAN MOTHER [MITIR ANTAIA; Gr. Μητηρ 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.

Ἀνταία βασίλεια, θεά, πολυώνυμε μῆτερ  
ἀθανάτων τε θεῶν ἠδὲ θνητῶν ἀνθρώπων,  
ἢ ποτε μαστεύουσα πολυπλάγκτωι ἐν ἀνίηι  
νηστείαν κατέπαυσας Ἐλευσῖνος ἐν γυάλοισιν  
ἤλθες τ' εἰς Αἶδην πρὸς ἀγαυὴν Περσεφόνειαν  
ἀγνὸν παῖδα Δυσαύλου ὀδηγητῆρα λαβοῦσα,  
μηρυτῆρ' ἀγίων λέκτρων χθονίου Διὸς ἀγνοῦ,  
Εὔβουλον τέξασα θεὸν θνητῆς ἀπ' ἀνάγκης.  
ἀλλὰ, θεά, λίτομαί σε, πολυλλίστη βασίλεια,  
ἐλθεῖν εὐάντητον ἐπ' εὐιέρωι σέο μύστηι.

#### 42. TO MISES [MISA; Gr. Μίσα]

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. Μίσης, θυμίαμα στύρακα.

Θεσμοφόρον καλέω ναρθηκοφόρον Διόνυσον,  
σπέρμα πολύμνηστον, πολυώνυμον Εὐβουλῆος,  
ἀγνήν εὐίερὸν τε Μίσην ἄρρητον ἄνασσαν,  
ἄρσενα καὶ θῆλυν, διφυῆ, λύσειον Ἴακχον·  
εἴτ' ἐν Ἐλευσῖνος τέρπηι νηῶι θυόεντι,  
εἴτε καὶ ἐν Φρυγίῃ σὺν Μητέρι μυστιπολεύεις,  
ἢ Κύπρῳ τέρπηι σὺν ἐυστεφάνῳ Κυθερείῃ,  
ἢ καὶ πυροφόροις πεδίοις ἐπαγάλλεαι ἀγνοῖς  
σὺν σῆι μητρὶ θεᾷ μελανηφόρῳ Ἴσιδι σεμνῆι,  
Αἰγύπτου παρὰ χεῦμα σὺν ἀμφιπόλοισι τιθήναις·  
εὐμενέουσ' ἔλθοις ἀγαθοῖς τελεουσ' ἐπ' ἀέθλοις.

### 43. TO THE SEASONS [OHRAI; 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,  
Εὐνομή τε Δίκη τε καὶ Εἰρήνη πολὺολβε,  
εἰαριναί, λειμωνιάδες, πολυάνθεμοι, ἀγναί,  
παντόχροοι, πολύοδομοι ἐν ἀνθεμοειδέσι πνοιαῖς,  
Ὠραι ἀειθαλέες, περικυκλάδες, ἡδυπρόσωποι,  
πέπλους ἐννύμεναι δροσεροὺς ἀνθῶν πολυθρέπτων,  
ἀγνῆς Περσεφόνης συμπαίκτορες, ἠνίκα Μοῖραι  
καὶ Χάριτες κυκλίοισι χοροῖς πρὸς φῶς ἀνάγωσι  
Ζηνὶ χαριζόμεναι καὶ μητέρι καρποδοτείρηι·  
ἔλθετ' ἐπ' εὐφήμους τελετὰς ὁσίας νεομύστοις  
εὐκάρπους καιρῶν γενέσεις ἐπάγουσαι ἀμεμφῶς.



#### 44. TO SEMELE [SÆMÆLI; 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,  
εὐειδῆ Σεμέλην, ἐρατοπλόκαμον, βαθύκολπον,  
μητέρα θυρσοφόροιο Διωνύσου πολυγηθοῦς,  
ἢ μεγάλας ὠδῖνας ἐλάσσατο πυρφόρῳι αὐγῆι  
ἀθανάτου φλεχθεῖσα Διὸς βουλαῖς Κρονίοιο  
τιμὰς τευξαμένη παρ' ἀγαυῆς Περσεφονείης  
ἐν θνητοῖσι βροτοῖσιν ἀνὰ τριετηρίδας ὥρας,  
ἠγίκα σοῦ Βάκχου γονίμην ὠδῖνα τελῶσιν  
εὐιέρων τε τράπεζαν ἰδὲ μυστήριά θ' ἀγνά.  
νῦν σέ, θεά, λίτομαι, κούρη Καδμηίς, ἄνασσα,  
πρηύνοον καλέων αἰεὶ μύσταισιν ὑπάρχειν.

**45. TO DIONYSIUS BASSAREUS TRIENNALIS**  
**(Hymn to Dionysos, Bassareos and Triennial)**  
[DIONYSOS VASSARÆOHS; Gr. Διόνυσος Βασσαρέως]

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. Διονύσου Βασσαρέως Τριετηρικού.**

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

#### 46. TO LIKNITUS BACCHUS [LIKNITIS; 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,  
νυμφῶν ἔρνος ἐραστὸν ἐυστεφάνου τ' Ἀφροδίτης,  
ὃς ποτ' ἀνὰ δρυμοὺς κεχορευμένα βήματα πάλλεις  
σὺν νύμφαις χαρίεσσιν ἐλαυνόμενος μανίησι,  
καὶ βουλαῖσι Διὸς πρὸς ἀγαυὴν Φερσεφόνειαν  
ἀχθεὶς ἐξετράφης φίλος ἀθανάτοισι θεοῖσιν.  
εὐφρων ἐλθέ, μάκαρ, κεχαρισμένα δ' ἱερὰ δέξαι.

**47. TO BACCHUS PERICIONIUS**  
[PÆRIKIONIOS; Gr. Περικῖόνιος]

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 suppliants with rejoicing mind.

**47. Περικιονίου, θυμίαμα ἀρώματα.**

Κικλήσκω Βάκχον περικιόνιον, μεθυδότην,  
Καδμείοισι δόμοις ὃς ἐλίσσόμενος πέρι πάντη  
ἔστησε κρατερῶς βρασμοὺς γαίης ἀποπέμψας,  
ἤνικα πυρφόρος αὐγὴ ἐκίνησε χθόνα πᾶσαν  
πρηστῆρος ῥοίζοις· ὃ δ' ἀνέδραμε δεσμὸς ἀπάντων.  
ἐλθέ, μάκαρ, βακχευτά, γεγηθυίαις πραπίδεσσι.

#### 48. TO SABASIUS [SAVAZIOS; 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.

Κλῦθι, πάτερ, Κρόνου υἱέ, Σαβάζιε, κύδιμε δαῖμον,  
ὃς Βάκχον Διόνυσον, ἐρίβρομον, εἰραφιώτην,  
μηρῶι ἐγκατέραψας, ὅπως τετελεσμένος ἔλθῃ  
Τμῶλον ἐς ἠγάθεον παρὰ Ἴππαν καλλιπάρηιον.  
ἀλλά, μάκαρ, Φρυγίης μεδέων, βασιλεύτατε πάντων,  
εὐμενέων ἐπαρωγὸς ἐπέλθοις μυστιπόλοισιν.

**49. TO IPPA [IPTA; Gr. Ἴπτα]**

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. Ἴππας, θυμίαμα στύρακα.**

Ἴππαν κικλήσκω, Βάκχου τροφόν, εὐάδα κούρην,  
μυστιπόλον τελεταῖσιν ἀγαλλομένην Σάβου ἀγνοῦ  
νυκτερίοις τε χοροῖσιν ἐριβρεμέταο Ἰάκχου.  
κλῦθί μου εὐχομένου, χθονία μήτηρ, βασίλεια,  
εἴτε σύ γ' ἐν Φρυγίῃ κατέχεις Ἰδης ὄρος ἀγνὸν  
ἢ Τμῶλος τέρπει σε, καλὸν Λυδοῖσι θόασμα·  
ἔρχεο πρὸς τελετὰς ἱερῶι γήθουσα προσώπῳ.

## 50. TO LYSIUS LENAIUS [LYSIOS-LINAIOS]

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.

Κλυῖθι, μάκαρ, Διὸς υἱ', ἐπιλήνιε Βάκχε, διμάτωρ,  
σπέρμα πολύμνηστον, πολυώνυμε, λύσιε δαῖμον,  
κρυψίγονον μακάρων ἱερὸν θάλος, εὔιε Βάκχε,  
εὐτραφές, εὐκαρπε, πολυγηθέα καρπὸν ἀέξων,  
ῥηξίχθων, ληναῖε, μεγασθενές, αἰολόμορφε,  
παυσίπονον θνητοῖσι φανεῖς ἄκος, ἱερὸν ἄνθος,  
χάρμα βροτοῖς φιλάλυπον, ἐπάφιε, καλλιέθειρε,  
λύσιε, θυρσομανές, βρόμι', εὔιε, πᾶσιν εὐφρων,  
οἷς ἐθέλεις θνητῶν ἢ δ' ἀθανάτων ἐπιφάυσκων  
νῦν σε καλῶ μύσταισι μολεῖν ἠδύν, φερέκαρπον.

**51. TO THE NYMPHS [NYMPHAI; 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,  
κρυψίδρομοι, Βάκχιο τροφοί, χθόνια, 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, βομβήτριαι, οὐρεσίφοιτοι,  
ἀγρότεραι κοῦραι, κρουνίτιδες ὕλονόμοι τε,  
παρθένοι εὐώδεις, λευχείμονες, εὐπνοοὶ αὔραις,  
αἰπολικάι, νόμιαι, θηρσὶν φίλαι, ἀγλαόκαρποι,  
κρυμοχαρεῖς, ἀπαλαί, πολυθρέμμονες ἀξίτροφοί τε,  
κοῦραι ἀμαδρυάδες, φιλοπαίγμονες, ὕγροκέλευθοι,  
Νύσiai, μανικαί, παιωνίδες, εἰαροτερπεῖς,  
σὺν Βάκχῳ Δηοῖ τε χάριν θνητοῖσι φέρουσαι·  
ἔλθετ' ἐπ' εὐφήμοις ἱεροῖς κεχαρηότι θυμῶι  
νᾶμα χέουσαι ὕγεινὸν ἀεξιτρόφοισιν ἐν ὥραις.

**52. TO TRIETERICUS [TRIETIRIKOS; Gr. Τριετηρικός?]  
(To the God of the Triennial Feast)**

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, μανικέ, Βακχεῦ,  
ταυρόκερως, ληναῖε, πυρίσπορε, Νύσιε, λυσεῦ,  
μηροτρεφής, λικνῖτα, πυριπόλε καὶ τελετάρχα,  
νυκτέρι', Εὐβουλεῦ, μιτρηφόρε, θυρσοτινάκτα,  
ὄργιον ἄρρητον, τριφυές, κρύφιον Διὸς ἔρνος,  
πρωτόγον', Ἑρικεπαῖε, θεῶν πάτερ ἠδὲ καὶ υἱέ,  
ὠμάδιε, σκηπτοῦχε, χοροιμανές, ἀγέτα κώμων,  
βακχεύων ἀγίας τριετηρίδας ἀμφὶ γαληνάς,  
ῥήξιθων, πυριφεγγές, ἐπάφριε, κοῦρε διμάτωρ,  
οὔρεσιφοῖτα, κερῶς, νεβριδοστόλε, ἀμφιέτηρε,  
Παιὰν χρυσεγγής, ὑποκόλπιε, βοτρυόκοσμε,  
Βάσσαρε, κισσοχαρής, πολυπάρθενε καὶ διάκοσμε  
ἐλθέ, μάκαρ, μύσταισι βρύων κεχαρημένος αἰεί.

**53. To AMPHIETUS BACCHUS [AMPHIÆTOUS; Gr. Ἀμφιετοῦς]  
(To the God of the Annual Feast)**

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 καὶ σπένδε γάλα.**

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

**54. TO SILENUS, SATYRUS, and the PRIESTESSES of BACCHUS**  
[SEILINOS, SATYROS, VAKKHAI; 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 μου, ὦ πολύσεμνε τροφεῦ, Βάκχοιο τιθηνέ,  
Σιληνῶν ὄχ' ἄριστε, τετιμένε πᾶσι θεοῖσι  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ τριετηρίσιν ὥραις,  
ἀγνοτελής, γεραρός, θιάσου νομίου τελετάρχα,  
εὐαστής, φιλάγρυπνε σὺν εὐζώνοισι τιθήναις,  
Ναῖσι καὶ Βάκχαις ἡγούμενε κισσοφόροισι·  
δεῦρ' ἐπὶ πάνθειον τελετὴν Σατύροισ ἅμα πᾶσι  
θηροτύποις, εὔασμα διδοὺς Βακχείου ἄνακτος,  
σὺν Βάκχαις Λήναια τελεσφόρα σεμνὰ προπέμπων,  
ὄργια νυκτιφαῆ τελεταῖς ἀγίαις ἀναφαίνων,  
εὐάζων, φιλόθυρσε, γαληνιῶων θιάσοισιν.

**55. TO VENUS [APHROTHITI; 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 Fates 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.

## 55. Εἰς Ἀφροδίτην.

Οὐρανία, πολύμνε, φιλομμειδῆς Ἀφροδίτη,  
ποντογενῆς, γενέτειρα θεά, φιλοπάννουχε, σεμνή,  
νυκτερία ζεύκτειρα, δολοπλόκε μήτερ Ἀνάγκης  
πάντα γὰρ ἐκ σέθεν ἐστίν, ὑπεζεύξω δέ <τε> κόσμον  
καὶ κρατέεις τρισσῶν μοιρῶν, γεννᾶις δὲ τὰ πάντα,  
ὅσσα τ' ἐν οὐρανῶι ἐστι καὶ ἐν γαίῃ πολυκάρπῳ  
ἐν πόντου τε βυθῳι τε, σεμνή Βάκχοιο πάρεδρε,  
τερπομένη θαλίαισι, γαμοστόλε μήτερ Ἐρώτων,  
Πειθοῖ λεκτροχαρῆς, κρυφία, χαριδῶτι,  
φαινομένη, τ' ἀφανῆς, ἐρατοπλόκαμ', εὐπατέρεια,  
νυμφιδία σύνδαιτι θεῶν, σκηπτοῦχε, λύκαινα,  
γεννοδότειρα, φίλανδρε, ποθεινοτάτη, βιοδῶτι,  
ἢ ζεύξασα βροτοὺς ἀχαλινώτοισιν ἀνάγκαις  
καὶ θηρῶν πολὺ φύλον ἐρωτομανῶν ὑπὸ φίλτρων·  
ἔρχεο, Κυπρογενὲς θεῖον γένος, εἴτ' ἐν' Ὀλύμπῳ  
ἐσσί, θεὰ βασιλεια, καλῶι γήθουσα προσώπῳ,  
εἴτε καὶ εὐλιβάνου Συρίας ἔδος ἀμφιπολεύεις,  
εἴτε σύ γ' ἐν πεδίοισι σὺν ἄρμασι χρυσεοτεύκτοις  
Αἰγύπτου κατέχεις ἱερῆς γονιμώδεα λουτρά,  
ἢ καὶ κυκνείοισιν ὄχοις ἐπὶ πόντιον οἶδμα  
ἐρχομένη χαίρεις κητῶν κυκλίαςι χορείαις,  
ἢ νύμφαις τέρπηι κυανώπισιν ἐν χθονὶ δίηι  
θῖνας ἐπ' αἰγιαλοῖς ψαμμώδεσιν ἄλματι κούφῳι·  
εἴτ' ἐν Κύπρῳι, ἄνασσα, τροφῶι σέο, ἔνθα καλαί σε  
παρθένοι ἄδμηται νύμφαι τ' ἀνὰ πάντ' ἐνιαυτὸν  
ὑμνοῦσιν, σέ, μάκαιρα, καὶ ἄμβροτον ἀγνὸν Ἄδωνιν.  
ἐλθέ, μάκαιρα θεά μάλ' ἐπήρατον εἶδος ἔχουσα·  
ψυχῇ γάρ σε καλῶ σεμνῇ ἀγίοισι λόγοισιν.

## 56. TO ADONIS [ATHOHNIS; 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.

Κλῦθί μου εὐχομένου, πολυώνυμε, δαῖμον ἄριστε,  
ἄβροκόμη, φιλέρημε, βρύων ὠίδαῖσι ποθειναῖς,  
Εὐβουλεῦ, πολύμορφε, τροφεῦ πάντων ἀρίδηλε,  
κούρη καὶ κόρε, σὺ πᾶσιν θάλος αἰέν, Ἄδωνι,  
σβεννύμενε λάμπων τε καλαῖς ἐν κυκλάσιν ὥραις,  
αὐξιθαλής, δίκηρωσ, πολυήρατε, δακρυότιμε,  
ἀγλαόμορφε, κυναγεσίσι χαίρων, βαθυχαῖτα,  
ἡμερόνους, 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, μύσταισι φέρων καρπούς ἀπὸ γαίης.

## 57. TO THE TERRESTRIAL HERMES

[ÆRMIS KHTHONIOS; 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 ψυχὰς θνητῶν κατάγεις ὑπὸ νέρτερα γαίης,  
Ἑρμῆ, βακχεχόροιο Διωνύσοιο γένεθλον  
καὶ Παφίης κούρης, ἑλικοβλεφάρου Ἀφροδίτης,  
ὃς παρὰ Περσεφόνης ἱερὸν δόμον ἀμφιπολεύεις,  
αἰνομόροις ψυχαῖς πομπὸς κατὰ γαῖαν ὑπάρχων,  
ὣς κατάγεις, ὅπταν μοίρης χρόνος εἰσαφίκηται  
εὐιέρωι ράβδωι θέλγων ὑπνοδώτειρα πάντα,  
καὶ πάλιν ὑπνώοντας ἐγείρεις· σοὶ γὰρ ἔδωκε τιμὴν  
τιμὴν Φερσεφόνηια θεὰ κατὰ Τάρταρον εὐρὺν  
ψυχαῖς ἀεναοῖς θνητῶν ὁδὸν ἡγεμονεύειν.  
ἀλλά, μάκαρ, πέμποις μύσταις τέλος ἐσθλὸν ἐπ' ἔργοις.



**58. TO CUPID, OR LOVE [ÆROHS; 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 ὀρμηῆι,  
συμπαίζοντα θεοῖς ἠδὲ θνητοῖς ἀνθρώποις,  
εὐπάλαμον, διφυῆ, πάντων κληῖδας ἔχοντα,  
αἰθέρος οὐρανίου, πόντου, χθονός, ἠδ' ὅσα θνητοῖς  
πνεύματα παντογένεθλα θεὰ βόσκει χλοόκαρπος,  
ἠδ' ὅσα Τάρταρος εὐρὺς ἔχει πόντος θ' ἀλίδουπος·  
μοῦνος γὰρ τούτων πάντων οἴηκα κρατύνεις.  
ἀλλὰ, μάκαρ, καθαραῖς γνώμαις μύσταισι συνέρχου,  
φαύλους δ' ἐκτοπίους θ' ὀρμὰς ἀπὸ τῶνδ' ἀπόπεμπε.

**59. TO THE FATES [MIRAI; 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 your's 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 unconfi'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 θέρμης  
ρήγνυται ἐν σκιερῶι λιπαρῶι μυχῶι εὐλίθου ἄντρου,  
ναίουςαι πεπότησθε βροτῶν ἐπ' ἀπείρονα γαῖαν·  
ἔνθεν ἐπὶ βρότεον δόκιμον γένος ἐλπίδι κοῦφον  
στείχετε πορφυρέησι καλυψάμεναι ὀθόνησι  
μορσίμωι ἐν πεδίωι, ὅθι πάγγεον ἄρμα διώκει  
δόξα δίκης παρὰ τέρμα καὶ ἐλπίδος ἠδὲ μεριμνῶν  
καὶ νόμου ὠγυγίου καὶ ἀπείρονος εὐνόμου ἀρχῆς·  
Μοῖρα γὰρ ἐν βίῳτι καθορᾷ μόνη, οὐδέ τις ἄλλος  
ἀθανάτων, οἱ ἔχουσι κάρη νιφόεντος Ὀλύμπου,  
καὶ Διὸς ὄμμα τέλειον· ἐπεὶ γ' ὅσα γίγνεται ἡμῖν,  
Μοῖρά τε καὶ Διὸς οἶδε νόος διὰ παντὸς ἅπαντα.  
ἀλλὰ μοι εὐκταῖαι, μαλακόφρονες, ἠπιόθυμοι,  
Ἄτροπε καὶ Λάχεσι, Κλωθῶ, μόλετ', εὐπατέρειαι,  
ἀέριοι, ἀφανεῖς, ἀμετάτροποι, αἰὲν ἀτειρεῖς,  
παντοδότειραι, ἀφαιρέτιδες, θνητοῖσιν ἀνάγκη·  
Μοῖραι, ἀκούσατ' ἐμῶν ὀσίων λοιβῶν τε καὶ εὐχῶν,  
ἐρχόμεναι μύσταις λυσιπήμονες εὐφροني βουλῆι.  
[Μοιράων τέλος ἔλλαβ' αἰοιδή, ἦν ὕφαν' Ὀρφεύς]

**60. TO THE GRACES [KHARITÆS; 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 Εὐνομίας βαθυκόλπου,  
Ἀγλαΐη Θαλίη τε καὶ Εὐφροσύνη πολύολβε,  
χαρμοσύνης γενέτειραι, ἐράσμιαι, εὐφρονες, ἀγναί,  
αἰολόμορφοι, ἀειθαλέες, θνητοῖσι ποθειναί·  
εὐκταῖαι, κυκλάδες, καλυκώπιδες, ἡμερόεσσαι·  
ἔλθοιτ' ὀλβοδότειραι, ἀεὶ μύσταισι προσηνεῖς.

## 61. TO NEMESIS [NÆMÆSIS; 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' ἔσορᾷς καὶ πάντ' ἐπακούεις, καὶ πάντα βραβεύεις·  
ἐν σοὶ δ' εἰσὶ δίκαι θνητῶν, πανυπέρτατε δαῖμον.  
ἐλθέ, μάκαιρ', ἀγνή, μύσταις ἐπιτάρροθος αἰεὶ·  
δοῦς δ' ἀγαθὴν διάνοιαν ἔχειν, παύουσα πανεχθεῖς  
γνώμας οὐχ ὀσίας, πανυπέρφρονας, ἀλλοπροσάλλας.

## 62. TO JUSTICE [DIKI; 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 δικαία,  
ἐξ ἰσότητος ἀληθείαι συνάγουσ' ἀνόμοια·  
πάντα γάρ, ὅσσα κακαῖς γνώμαις θνητοῖσιν ὀχεῖται  
δύσκριτα, βουλομένοις τὸ πλεον βουλαῖς ἀδίκουσι,  
μόυνη ἐπεμβαίνουσα δίκην ἀδίκους ἐπεγείρεις·  
ἐχθρὰ τῶν ἀδίκων, εὐφρων δὲ σύνεσσι δικαίοις.  
ἀλλά, θεά, μόλ' ἐπὶ γνώμαις ἐσθλαῖσι δικαία,  
ὥς ἂν ἀεὶ βιοτῆς τὸ πεπρωμένον ἡμαρ ἐπέλθοι.

**63. TO EQUITY [DIKAIOSYNI; Gr. Δικαιοσύνη] (To Justice)**

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 δικαίως,  
πάντιμ', ὀλβιόμοιρε, Δικαιοσύνη μεγαλαυχῆς,  
ἧ καθαραῖς γνώμασιν ἀεὶ τὰ δέοντα βραβεύεις,  
ἄθραυστος το συνειδός· ἀεὶ θραύεις γάρ ἅπαντας,  
ὄσσοι μὴ τὸ σὸν ἦλθον ὑπὸ ζυγόν, ἀλλ' ὑπὲρ αὐτοῦ  
πλάστιγξι βριαραῖσι παρεγκλίναντες ἀπλήσως·  
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 ἰσορροπίασιν ἀεὶ βίος ἐσθλὸς ὀδεύοι  
θνητῶν ἀνθρώπων, οἱ ἀρούρης καρπὸν ἔδουσι,  
καὶ ζώων πάντων, ὅπόσ' ἐν κόλποισι τιθηγεῖ  
γαῖα θεά μήτηρ καὶ πόντιος εἰνάλιος Ζεὺς.



#### 64. TO LAW [NOMOS; 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 ὁδεύει,  
καὶ φθόνον οὐ δίκαιον ῥοίζου τρόπον ἐκτὸς ἐλαύνει  
ὃς καὶ θνητοῖσιν βιοτῆς τέλος ἐσθλὸν ἐγείρει·  
αὐτὸς γὰρ μοῦνος ζώων οἶακα κρατύνει  
γνώμαις ὀρθοτάταισι 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. TO MARS [ARIS; Gr. Ἄρης]**  
No.2 - The Natural Law of Life - Scorpio

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,  
ὄπλοχαρής, ἀδάμαστε, βροτοκτόνε, τειχεσιπλήτα,  
Ἄρες ἄναξ, ὀπλόδουπε, φόνους πεπαλαγμένος αἰεὶ,  
αἶματι ἀνδροφόνωι χαίρων, πολεμόκλονε, φρικτέ,  
ὄς ποθέεις ξίφεσίν τε καὶ ἔγχεσι δῆριν ἄμουσον·  
στῆσον ἔριν λυσσῶσαν, ἄνες πόνον ἀλγεσίθυμον,  
εἰς δὲ πόθον νεῦσον Κύπριδος κώμους τε Λυαίου  
ἀλλάξας ἀλκὴν ὀπλων εἰς ἔργα τὰ Διούσ,  
εἰρήνην ποθέων κουροτρόφον, ὀλβιοδῶτιν.

**66. TO VULCAN [IPHAISTOS; Gr. Ἡφαιστος]**  
No.4 - The Natural Law of Form - Capricorn

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. Ἡφαιστού, θυμίαμα λιβανομάνναν.**

Ἡφαιστ' ὀμβριμόθυμε, μεγασθενές, ἀκάματον πῦρ,  
λαμπόμενε φλογέαις ἀνγαῖς, φαεσίμβροτε δαῖμον,  
φωσφόρε, καρτερόχειρ, αἰώνιε, τεχνοδίαιτε,  
ἐργαστήρ, κόσμοιο μέρος, στοιχεῖον ἀμεμφές,  
παμφάγε, πανδαμάτωρ, πανυπέρτατε, παντοδίαιτε,  
αἰθήρ, ἥλιος, ἄστρα, σελήνη, φῶς ἀμίαντον·  
ταῦτα γὰρ Ἡφαιστοιο μέλη θνητοῖσι προφαίνει.  
πάντα δὲ οἶκον ἔχεις, πᾶσαν πόλιν, ἔθνεα πάντα,  
σώματά τε θνητῶν οἰκεῖς, πολύολβε, κραταιέ.  
κλῦθι, μάκαρ, κλήζω σε πρὸς εὐιέρους ἐπιλοιβάς,  
αἰεὶ ὅπως χαίρουσιν ἐπ' ἔργοις ἡμερος ἔλθοις.  
παῦσον λυσσῶσαν μανίαν πυρὸς ἀκαμάτοιο  
καῦσιν ἔχων φύσεως ἐν σώμασιν ἡμετέροισιν.

**67. TO ESCULAPIUS [ASKLIPIOS; 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, κραταιέ, μόλοις κατάγων ὑγίειαν  
καὶ παύων νούσους, χαλεπὰς κῆρας θανάτοιο,  
αὐξιθαλής, ἐπίκουρ', ἀπαλεξίκακ', ὀλβιόμοιρε,  
Φοίβου Ἀπόλλωνος κρατερὸν θάλος ἀγλαότιμον,  
ἐχθρὲ νόσων, ὕγίειαν ἔχων σύλλεκτρον ἀμεμφῆ,  
ἐλθέ, μάκαρ, σωτήρ, βιοτῆς τέλος ἐσθλὸν ὀπάζων.

## 68. TO HEALTH [IGIEIA; 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 βροτοῖσι,  
πᾶς δὲ δόμος θάλλει πολυγηθῆς εἵνεκα σεῖο,  
καὶ τέχνη βρίθουσι· ποθεῖ δέ σε κόσμος, ἄνασσα,  
μοῦνος δὲ στυγέει σ' Ἄϊδης ψυχοφθόρος αἰεὶ,  
αἰθαλής, εὐκταιοτάτη, θνητῶν ἀνάπαυμα·  
σοῦ γὰρ ἄτερ πάντ' ἐστὶν ἀνωφελῆ ἀνθρώποισιν·  
οὔτε γὰρ ὀλβοδότης πλοῦτος γλυκερὸς θαλίησιν,  
οὔτε γέρον πολύμοχθος ἄτερ σέο γίγνεται ἀνήρ·  
πάντων γὰρ κρατέεις μούνη καὶ πᾶσιν ἀνάσσεις.  
ἀλλὰ, θεά, μόλε μυστιπόλοις ἐπιτάρροθος αἰεὶ  
ῥυομένη νούσων χαλεπῶν κακόποτμον ἀνίην.

**69. TO THE FURIES [ÆRINYÆS; Gr. Ἐρινύες]**

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. Ἐρινύων, θυμίαμα στύρακα καὶ μάνναν.

Κλῦτε, θεαὶ πάντιμοι, ἐρίβρομοι, εὐάστειραι,  
Τισιφόνη τε καὶ Ἀλληκτῶ καὶ διὰ Μέγαιρα·  
νυκτέριαι, μύχαι, ὑπὸ κεύθεσιν οἰκί' ἔχουσαι  
ἄνθρωποι ἐν ἠερόεντι παρὰ Στυγὸς ἱερὸν ὕδωρ,  
οὐχ ὁσίοις βουλαῖσι βροτῶν κεκοτημέναι αἰεὶ,  
λυσσήρεις, ἀγέρωχοι, ἐπευάζουσαι ἀνάγκαις,  
θηρόπεπλοι, τιμωροί, ἐρισθενέες, βαρυαλγεῖς,  
Ἄιδεω χθόνιαι, φοβεραὶ κόραι, αἰολόμορφοι,  
ἠέριαι, ἀφανεῖς, ὠκυδρόμοι ὥστε νόημα·  
οὔτε γὰρ ἠελίου ταχίναϊ φλόγες οὔτε σελήνης  
καὶ σοφίης ἀρετῆς τε καὶ ἐργασίμου θρασύτητος  
εὐχαρι οὔτε βίου λιπαρᾶς περικαλλέος ἥβης  
ὑμῶν χωρὶς ἐγείρει εὐφροσύνας βιότοιο·  
ἀλλ' αἰεὶ θνητῶν πάντων ἐπ' ἀπείρονα φῦλα  
ὄμμα Δίκης ἐφορᾶτε, δικασπόλοι αἰὲν ἐοῦσαι.  
ἀλλά, θεαὶ Μοῖραι, ὄφιοπλόκαμοι, πολύμορφοι,  
πραῦνοον μετάθεσθε βίου μαλακόφρονα δόξαν.



## 70. TO THE FURIES [EFMÆNITHÆS; 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, θυμίαμα ἀρώματα.

Κλυτέ μου, Εὐμενίδες μεγαλώνυμοι, εὐφροني βουλήι,  
ἀγναὶ θυγατέρες μέγαλοιο Διὸς χθονίοιο  
Φερσεφόνης τ', ἐρατῆς κούρης καλλιπλοκάμοιο,  
αἱ πάντων καθορᾶτε βίον θνητῶν ἀσεβούντων,  
τῶν ἀδίκων τιμωροί, ἐφεστηκυῖαι ἀνάγκηι,  
κυανόχρωτοι ἄνασσαι, ἀπαστράπτουσαι ἀπ' ὄσσων  
δεινὴν ἀνταυγῆ φάεος σαρκοφθόρον αἴγλην·  
αἰδίοι, φοβερῶπες, ἀπόστροφοι, αὐτοκράτειραι,  
λυσιμελεῖς οἴστρωι, βλοσυραί, νύχιαι, πολύποτμοι,  
νυκτέριαι κοῦραι, ὀφιοπλόκαμοι, φοβερῶπες·  
ὕμᾱς κικλήσκω γνῶμαις ὁσίαισι πελάζειν.

## 71. TO MELINOE [MEILINOI; Gr. Μειλινόη]

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 χθονίαν, κροκόπεπλον,  
ἦν παρὰ Κωκυτοῦ προχοαῖς ἐλοχεύσατο σεμνή  
Φερσεφόνη λέκτροις ἱεροῖς Ζηνὸς Κρονίοιο,  
ἧ ψευθεῖς Πλούτων' ἐμίγη δολίαις ἀπάταισι,  
θυμῶι Φερσεφόνης δὲ δισώματον ἔσπασε χροιήν,  
ἧ θνητοὺς μαίνει φαντάσμασιν ἠερίοισιν,  
ἄλλοκότοις ιδέαις μορφῆς τύπον ἐκπροφαίνουσα,  
ἄλλοτε μὲν προφανῆς, ποτὲ δὲ σκοτόεσσα, νυχαυγῆς,  
ἀνταίαις ἐφόδοισι κατὰ ζοφοειδέα νύκτα.  
ἀλλά, θεά, λίτομαί σε, καταχθονίων βασιλεια,  
ψυχῆς ἐκπέμπειν οἷστρον ἐπὶ τέρματα γαίης,  
εὐμενὲς εὐέρον μύσταις φαίνουσα πρόσωπον.

## 72. TO FORTUNE [TYKHI; 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,  
μειλιχίαν, ἐνοδίτιν, ἐπ' εὐόλβοις κτεάτεσσιν,  
Ἄρτεμιν ἡγεμόνην, μεγαλώνυμον, Εὐβουλῆος  
αἵματος ἐκγεγαῶσαν, ἀπρόσμαχον εὖχος ἔχουσαν,  
τυμβιδίαν, πολύπλαγκτον, ἀοίδιμον ἀνθρώποισιν.  
ἐν σοὶ γὰρ βίोटος θνητῶν παμποίκιλος ἐστίν·  
οἷς μὲν γὰρ τεύχεις κτεάνων πλῆθος πολύολβον,  
οἷς δὲ κακὴν πενίην θυμῶι χόλον ὀρμαίνουσα.  
ἀλλά, θεά, λίτομαί σε μολεῖν βίωι εὐμενέουσαν,  
ὄλβοισι πλήθουσαν ἐπ' εὐόλβοις κτεάτεσσιν.

### 73. TO THE DAIMON, OR GENIUS [DAIMON; 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 ἡγήτορα φρικτόν,  
μειλίχιον Δία, παγγενέτην, βιοδώτορα θνητῶν,  
Ζῆνα μέγαν, πολύπλαγκτον, ἀλάστορα, παμβασιλῆα,  
πλουτοδότην, ὅποταν γε βρυάζων οἶκον ἐσέλθῃ,  
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 ὀπάζοις.

#### 74. TO LEUCOTHEA [LEFKOTHĒA; 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.

Λευκοθέαν καλέω Καδμηίδα, δαίμονα σεμνήν,  
εὐδύνατον, θρέπτειραν ἐυστεφάνου Διονύσου.  
κλῦθι, θεά, πόντοιο βαθυστέρνου μεδέουσα,  
κύμασι τερπομένη, θνητῶν σῶτειρα 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 βουλῆι,  
μύσταις ἐν πόντῳ ναυσίδρομον οὖρον ἄγουσα.

**75. TO PALAIMON [PALAIMOHN; 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 ἀλικύμονας, ἀγνούς,  
κικλήσκω σε, Παλαῖμον, ἐπ' εὐιέροις τελεταῖσιν  
ἐλθεῖν εὐμενέοντα, νέωι γήθοντα προσώπῳ,  
καὶ σώζειν μύστας κατὰ τε χθόνα καὶ κατὰ πόντον·  
ποντοπλάνοις γὰρ ἀεὶ ναυσὶν χειμῶνος ἐναργῆς  
φαινομένου σωτῆρ μοῦνος θνητοῖς ἀναφαίνῃ,  
ῥύόμενος μῆνιν χαλεπὴν κατὰ πόντιον οἶδμα.

**76. TO THE MUSES [MOUSAI; 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,  
θρέπτειραι ψυχῆς, διανοίας ὀρθοδότειραι,  
καὶ νόου εὐδυνάτοιο καθηγῆτειραι ἄνασσαι,  
αἱ τελετὰς θνητοῖς ἀνεδείξατε μυστιπολεύτους,  
Κλειώ τ' Εὐτέρπη τε Θάλειά τε Μελπομένη τε  
Τερψιχόρη τ' Ἐρατώ τε Πολύμνιά τ' Οὐρανίη τε  
Καλλιόπη σὺν μητρὶ καὶ εὐδυνάτη θεᾷ Ἄγνη.  
ἀλλὰ μόλοιτε, θεαί, μύσταις, πολυποίκιλοι, ἀγναί,  
εὐκλειαν ζῆλόν τ' ἐρατὸν πολύυμνον ἄγουσαι.



**77. To MNEMOSYNE, or the GODDESS of MEMORY**  
[MNIMOSYNI; 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 ἐοῦσα κακῆς λήθης βλαψίφρονος αἰεῖ,  
πάντα νόον συνέχουσα βροτῶν ψυχαῖσι σύνοικον,  
εὐδύνατον κρατερόν θνητῶν αὔξουσα λογισμόν,  
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 τῶν δ' ἀπόπεμπε.

## 78. TO AURORA [IOHS; Gr. Ἡώς] (to Dawn)

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 uncloseth 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. Ἡὼς, θυμίαμα μάνναν.

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

## 79. TO THEMIS [THÆMIS; 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' ἄγνην καλέω Θέμιν εὐπατέριαν,  
Γαίης τὸ βλάστημα, νέην καλυκώπιδα κούρην,  
ἣ πρώτη κατέδειξε βροτοῖς μαντήιον ἄγνον  
Δελφικῶι ἐν κευθμῶνι θεμιστεύουσα θεοῖσι  
Πυθίωι ἐν δαπέδωι, ὅθι Πύθων ἐμβασίλευεν·  
ἣ καὶ Φοῖβον ἄνακτα θεμιστοσύνας ἐδίδαξε·  
πάντιμ', ἀγλαόμορφε, σεβάσμιε, νυκτιπόλευτε·  
πρώτη γὰρ τελετὰς ἀγίας θνητοῖς ἀνέφηνας,  
βακχιακὰς ἀνὰ νύκτας ἐπευάζουσα ἄνακτα·  
ἐκ σέο γὰρ τιμαὶ μακάρων μυστήριά θ' ἄγνά.  
ἀλλὰ, μάκαιρ', ἔλθοις κεχαρημένη εὐφροني βουλῆι  
εὐιέρους ἐπὶ μυστιπόλους τελετὰς σέο, κούρη.

**80. TO THE NORTH WIND [VORÆAS; 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 αὔραισι δονῶν βαθὺν ἠέρα κόσμου,  
κρυμοπαγῆς Βορέα, χιονώδεος ἔλθ' ἀπὸ Θράικης  
λῦέ τε παννέφελον στάσιν ἠέρος ὑγροκελεύθου  
ρίπίζων ἰκμάσιν νοτεραῖς ὀμβρηγενὲς ὕδωρ,  
αἴθρια πάντα τιθείς, θαλερόμματον αἰθέρα τεύχων  
ἀκτίνες ὥς λάμπουσιν ἐπὶ χθονὸς ἠελίοιο.

## 81. TO THE WEST WIND [ZEPHYROS; 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 παντογενεῖς Ζεφυριτίδες, ἠεροφοῖται,  
ἠδύπνοοι ψιθυραί, θανάτου ἀνάπαυσιν ἔχουσαι,  
εἰαριναί, λειμωνιάδες, πεποθημένοι ὄρμοις,  
σύρουσαι ναυσὶ τρυφερὸν ὄρμον, ἠέρα κοῦφον·  
ἔλθοιτ' εὐμενέουσαι, ἐπιπνείουσαι ἀμεμφεῖς,  
ἠέρια, ἀφανεῖς, κουφόπτεροι, ἀερόμορφοι.

## 82. TO THE SOUTH WIND [NOTOS; 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. TO OCEAN [OHEANOS; 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 ἔοντα,  
ἀθανάτων τε θεῶν γένεσιν θνητῶν τ' ἀνθρώπων,  
ὃς περικυμαίνει γαίης περιτέρμονα κύκλον·  
ἐξ οὐπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα  
καὶ χθόνιοι γαίης πηγόρρυτοι ἰκμάδες ἀγναί.  
κλῦθι, μάκαρ, πολύολβε, θεῶν ἄγνισμα μέγιστον,  
τέρμα φίλον γαίης, ἀρχὴ πόλου, ὑγροκέλευθε,  
ἔλθοις εὐμενέων μύσταις κεχαρισμένος αἰεὶ.

**84. TO VESTA [ÆSTIA; Gr. Ἑστία]**

No.1 - The Natural Law of Movement - Libra

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.**

Ἑστία εὐδυνάτοιο Κρόνου θύγατερ βασίλεια,  
ἢ μέσον οἶκον ἔχεις πυρὸς ἀενάοιο, μεγίστου,  
τούσδε σὺ ἐν τελεταῖς ὀσίους μύστας ἀναδείξαις,  
θεῖσ' αἰειθαλέας, πολυόλβους, εὐφρονας, ἀγνοῦς·  
οἶκε θεῶν μακάρων, θνητῶν στήριγμα κραταῖον,  
αἰδίη, πολύμορφε, ποθεινοτάτη, χλοόμορφε·  
μειδιόωσα, μάκαιρα, τάδ' ἱερὰ δέξο προθύμως,  
ᾧλβον ἐπιπνείουσα καὶ ἠπιόχειρον ὑγείαν.



## 85. TO SLEEP [ΥΠΝΟΣ; 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. Ὑπνου, θυμίαμα μετὰ μήκωνος.

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

**86. TO THE DIVINITY OF DREAMS [ONEIRI; Gr. "Ὀνειροι]**

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 χρησμοιδὲ μέγιστε·  
ἡσυχίαι 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 ὑπάγηι βίον ἀνθρώπων προχαρέντων,  
τῶν δὲ κακῶν ἀνάπαυλαν, ὅπως θεὸς αὐτὸς ἐνίσπηι  
εὐχολαῖς θυσίαις τε χόλον λύσαντες ἀνάκτων.  
εὐσεβέσιν γὰρ ἀεὶ τὸ τέλος γλυκερώτερόν ἐστι,  
τοῖς δὲ κακοῖς οὐδὲν φαίνει μέλλουσαν ἀνάγκην  
ὄψις ὄνειρήεσσα, κακῶν ἐξάγγελος ἔργων,  
ὄφρα ἂν εὔρωνται λύσιν ἄλγεος ἐρχομένοιο.  
ἀλλά, μάκαρ, λίτομαί σε θεῶν μηνύματα φράζειν,  
ὡς ἂν ἀεὶ γνώμαις ὀρθαῖς κατὰ πάντα πελάζηις  
μηδὲν ἐπ' ἀλλοκότοισι κακῶν σημεῖα προφαίνων.

## 87. TO DEATH [THANATOS; Gr. Θάνατος]

The Fumigation from Manna.

Hear me, O Death, whose empire unconfi'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.

Κλυθί μευ, ὃς πάντων θνητῶν οἴηκα κρατύνεις  
πᾶσι διδοὺς χρόνον ἄγνόν , ὅσων πόρρωθεν ὑπάρχεις·  
σὸς γὰρ ὕπνος ψυχὴν θραύει καὶ σώματος ὄλκόν,  
ἥνικ' ἂν ἐκλύης φύσεως κεκρατημένα δεσμὰ  
τὸν μακρὸν ζώιοισι 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 εὐχαῖσιν πείθῃ μόνος οὔτε λιταῖσιν.  
ἀλλὰ, μάκαρ, μακροῖσι χρόνοις ζωῆς σε πελάζειν  
αἰτοῦμαι, θυσίαισι καὶ εὐχολαῖς λιτανεύων,  
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