



THE ORPHIC HYMNS

TEXT, TRANSLATION AND NOTES BY
APOSTOLOS N. ATHANASSAKIS

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THE ORPHIC HYMNS

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by
Apostolos N. Athanassakis

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INTRODUCTION

Antiquity is virtually silent on the *Orphic Hymns*. The oldest reference to them is found in a scholium on Hesiod's *Theogony* by Ioannes Galenos (first half of the 12th century A.D.). Galenos refers to them three times in the same scholium but says nothing about their authorship or literary value.

A date of composition cannot be assigned to the Hymns with any certainty. Scholarly opinion on the subject has vacillated chiefly within the first four centuries of our era, but some would want to take the date of composition as far back as the sixth century B.C., while their opponents would settle for a Byzantine date. Neither of the two last extremes is now taken seriously. A few ancient sources make direct or oblique references to Orphic hymns, but they need not refer to our *Orphic Hymns*. It is much more reasonable to assume that the expression "Hymns of Orpheus" (cf. Plato *Laws* 829D-E; Pausanias 9.30.12) does not refer to a specific collection such as the one at our disposal but rather to Orphic poetry - perhaps even of the oral variety - which was attributed to the founder of Orphism. In the first oration against Aristogeiton (XI/772) Demosthenes tells us, "Orpheus says that she (sc. Dike) sits beside the throne of Zeus and watches over all human matters." The similarity between this statement and lines 2-3 of *Orphic Hymn* 62 (To Dike) has been noticed, but it would be unwise to build a hypothesis of composition on what must have become a common metaphor (cf. Hesiod *Works and Days* 259; Sophocles *Oedipus Coloneus* 1382). Scant and vague as the references to "Hymns of Orpheus" are in ancient sources, they cannot be used as evidence for the surviving collection. But the Hymns may have existed quite early and gone unnoticed on account of their literary mediocrity. After all,

antiquity treated the much older and much more beautiful *Homeric Hymns* with astonishing indifference. I tend to think that those scholars who place the composition of the Hymns within the first four centuries of our era are probably closer to the truth. The relative purity of the language and the nearly flawless hexameter would argue for the earlier part of this period. So would also the remarkable absence of anything faintly Christian. There is syncretism, but the syncretism is that of unmistakably pagan elements. It is true that we have no evidence for the existence of Orphic cults either in the first century A.D. or, much less, in the later Roman imperial period. On the other hand, the predilection of the Severan dynasty (193-235 A.D.) for eastern institutions and ideas favored a movement for religious reform and tolerance which eventually culminated into the resuscitation and flourishing of many mystic, especially Dionysiac, cults. It may have been exactly in this sort of climate and at some such time that underground remnants of Orphism surfaced again to reassert the tenacity of the old Thracian divine musician. Perhaps then a date in the second part of the third century A.D. is as good a guess as any.

The place in which the Hymns were composed and used is not known, but here again scholars have not resisted the temptation of conjecture. The appearance in the Hymns of divinities hardly known or totally unknown to mainland Greece should shift our attention eastward to Asia Minor where, in fact, the names of some of these less known Asiatic gods have been consistently turning up in inscriptions. The three most telling names are Mise, Hipta and Melinoe, all three previously known only from the Hymns until the soil of western Anatolia revealed their existence in inscriptions. Otto Kern was the first to suggest that Pergamum was the birthplace of the Hymns, and that they were used in mystic Dionysiac ceremonies in the *temenos* of Demeter in that city (see "Das Demeter-

heiligtum von Pergamon und die orphischen Hymnen" *Hermes* 46 (1911) 431-36). His suggestion has found both sympathizers and critics among scholars. Until epigraphic and other evidence points to some other place we might consider Kern's theory a distinct possibility.

There is little to force us to the assumption of a single authorship for all the Hymns. They do give the impression of being the work of a religious antiquary who had ready access to some sort of concordance from which he marshaled forth hosts of epithets which he then linked together as hexameters. This was more or less the view of Lobeck, a view which is bound to be shared by those who view the Hymns as literature rather than merely as religious documents. Dieterich and Kern, and more recently W.K.C. Guthrie have taken exception to this opinion. It is reasonable to think that when in the third century many Dionysiac cults were revived and made to serve as a convenient umbrella for the resuscitation of Orphic elements, revered literary sources were tapped for the creation of appropriate cult literature. And it is equally reasonable to assume that newly founded θίασοι, or cult associations, commissioned one or more able men to provide them with religious poetry which should be as authentic and comprehensive as possible.

It seems quite clear that the Hymns were used by a religious association (θίασος) of people who called themselves μύσται, μυστιπόλοι, ὄργιοφάνται (mystic initiates) and who, through prayer (εὐχή), libation (λοιβή), sacrifice (θυσία) and, presumably, secret ceremonies (ὄργια, τελεταί) invoked a deity and asked for its presence or for the gift of some blessing, such as wealth, peace, health, and not infrequently for "a blameless end to a good life." It is quite natural to assume that such a θίασος would have its officers, and that the so called βουκόλος, 'oxherd,' (mentioned in 1.10 and 31.7) was a

hierarchy invested with sacerdotal power. The most pervasive characteristic of the Hymns, the ubiquitous epithet, might betoken a link between these Hymns and the various remains of magic literature from the Hellenistic and Roman periods. The idea seems to be that a propitiatory address to the deity, accompanied by as comprehensive a list of its powers and properties as possible, will force it to accede to one's wishes.

Most of the Hymns are addressed to divinities and concepts of the Hellenic pantheon and its train of lesser divine or semi-divine figures. Although a glance at the sequence of titles reveals some attempt at classification, the order of the Hymns does not follow any genealogical or hierarchic system. Such hymns as those to Ether, Stars, Nature (Physis), Boreas, Zephyros, Notos, being personifications of natural phenomena, may point to Stoic influence. So may also the invocation of Pronoia (Providence) in the proemic piece (line 30). Such personified abstractions as Dike, Dikaiosyne, Nomos are so old and so common to various schools of Greek philosophical and religious thought as not to be especially Orphic. The only hymn to a god of near eastern origin is the one to Adonis. Three hymns are dedicated to Phrygian goddesses (Mise, Hipta, Melinoe). The Orphic sympathies of the collection are nowhere more evident than in the number and fervor of individual pieces addressed to Dionysos. There are seven such hymns, while Zeus has only three that are specifically addressed to him. Dionysos is also frequently invoked or alluded to in many other hymns, and his characteristic epithets seem to have been so infectious or to have assumed such universal significance as to seriously have encroached upon the territory of other deities. This is as it should be, since Dionysos eventually became the chief Orphic god, and since it was a revival of his cult that created a favorable climate for a concomitant revival of Orphism.

Bits and pieces of Orphism are evident throughout the collection. There is no hint anywhere of animal sacrifices and of meat-eating, even if Dionysos himself is addressed as ὠμάδιος (i.e. 'taker of raw flesh'). This we may interpret as a concession to the non-Orphic side of the god and as part of the comprehensiveness of poems which are essentially conjuring formulae. Interestingly enough, it seems to be the persistent Orphic aversion to the crime of ὠμοφαγία (eating of raw flesh and consequently the dismemberment of Dionysos) that accounts for its suppression in the hymn to the Titans (37). It will be remembered by the reader that the Titans had dismembered and eaten Dionysos, and that Zeus destroyed them with the fire of his thunderbolt. Also Orphic, but not uniquely Orphic, is the sentiment expressed in the variations of the concluding formula "grant a good end to a life of industry, etc.," since a good life on earth attended by the proper rites of initiation and purification constitutes some sort of guarantee of rewards or, at least, of escape from punishment in the afterlife. To the Orphics the body was a prison for the soul, and the sentiment expressed in lines 1-5 of the very last hymn (87), referring as it does to a very central and basic belief, serves as an unmistakably Orphic capstone of an edifice to which other religions and philosophical systems made generous contributions.

Despite occasional hints, there is little or nothing in these hymns about Orphic theogony, anthropogony, or eschatology. To be sure Protogonos is equated with Phanes and is addressed as "born of an egg, delighting in his golden wings" (6.2). Orphic anthropogony is alluded to in the hymn to the Titans:

From you stem all toiling mortals,
the creatures of the sea and of the land, the birds,
and all generations of this world come from you.
(37.4-6)

Kronos and Chronos are characteristically equated in 13.5 where Kronos is called "begetter of time." And certainly the phrase "dreadful Necessity governs all" (3.11) must have been pregnant with meaning for the Orphic, since Ananke (Necessity) mated with Chronos (Time) to give birth to Ether, Chaos, and Erebus (Primeval Darkness). She was also consort of the Demiourgos (Creator) and mother of Heimarmene (Fate). But apropos of Ananke (for which see *Orphicorum Fragmenta* 54), it should be said that it is a concept which is found in the Presocratics, Plato, the tragedians, the Pythagoreans, and even in the cults of Mithras and Hermes Trismegistos, not to mention the Neoplatonists and the Neopythagoreans.

All this brings us to a very important and very frustrating question. Can we be certain about the specific relationship of the Hymns to various schools of philosophy? The hymn to Physis (10) could be claimed by Stoics, Neoplatonists, and even Neopythagoreans. The hymn to Apollon (34) has a definite Neopythagorean flavor. Lines 3-4 in *Orpheus to Mousaios*, 5.4-5, 11.3 and 11.16-17, 19.1, and 66.9 all contain references to the fiery element and all may reflect Stoic belief. There is so much fusion of different philosophical ideas in these hymns that the only thing that can be said of them in this regard is that they represent a confluence and a monument to the syncretism which characterized religion of the late Roman empire. Their composer or composers were not interested in creating a religious or philosophical system. The initiates wanted to protect their lives and save their souls. And to this end they needed the good will of every god and demon. The texts which they used in their rites are interesting not so much as poetry but rather as repositories of religious ideas, frequently borrowed from older literature and expressed by means peculiar to a category of the hymnic genre. It is a careful linguistic study of the provenience of many of the epithets in the

hymns - especially the *hapax legomena* - that may help us answer some of the vexing questions that surround them.

The first manuscript of the Hymns to reach the west was the one carried to Venice by Giovanni Aurispa in 1423. It seems that another manuscript was taken to Italy by Franciscus Philelphus four years later (1427). Both of these manuscripts and perhaps four others have been lost. The loss of the manuscript brought to Venice by Aurispa is especially regrettable since it may have served as the archetype of all the surviving codices. Of these we have thirty-six, twenty-five on paper and eleven on skin. Some of these codices contain only a portion of the Hymns. The same codices frequently contain the *Homeric Hymns*, Hesiodica, the *Orphic Argonautica*, and the Hymns of Proklos and Kallimachos. As for the date of the codices, it seems safe to infer that they were all copied between 1450 and 1550.

We have reason to believe that the codex Aurispa brought with him from Constantinople in 1423 stirred up considerable excitement among the learned. On the other hand, it may not have been until the arrival in Venice of the Greek sage Georgios Gemistos (usually surnamed Plethon) some time in the middle of the fifteenth century that the Italians really took notice of the *Orphic Hymns*. The editio princeps was printed in Florence in 1500. It also contains the *Orphic Argonautica* and some of the Hymns of Proklos. By the year 1600 there were five more editions, one of which was the Aldine in 1517. From the editions which followed in subsequent centuries the one that excels all others - perhaps to this day - is Gottfried Hermann's (*Orphica, cum notis H. Stephani A. Chr. Eschenbachii I.M. Gesneri Th. Tyrwhitti*, Leipzig 1805). Abel's edition in 1885 has been received with adverse criticism. Wilhelm Quandt had finished his edition by 1941, but the vicissitudes of the war forced most scholars to wait until 1955 to reap the benefits of his

labors from its reprinted and somewhat augmented version.

The text used for this translation is that by Wilhelm Quandt (*Weidmannsche Verlagsbuchhandlung*), and the publishers deserve gratitude for granting us permission to use this text. The Orphic Hymns present the translator with an almost impossible task. The subject matter is complex and obscure, and some of the compound epithets require whole sentences for rendition into English. Professors Hans Dieter Betz and Edward N. O'Neil, editors of the series, are thanked for their insightful suggestions and careful scrutiny of introduction, translation, and notes. For help with proofreading credit is given to Mr. Walter Englert (M.A. Classics). And as sole reward for his labors the translator begs to dedicate this work to his colleague and friend, Birger A. Pearson, as *μεγίστης φιλίας τεκμήριον ἐλάχιστον*.

Apostolos N. Athanassakis
Santa Barbara, California
June, 1976

ΟΡΦΕΥΣ ΠΡΟΣ ΜΟΥΣΑΙΟΝ.

Εὐτυχῶς χρῶ, ἑταῖρε.

Μάνθανε δὴ, Μουσαῖε, θνητολίην περισέμνην,
 εὐχὴν, ἣ δὴ τοι προφερεστέρα ἐστὶν ἀπασέων.
 Ζεῦ βασιλεῦ καὶ Γαῖα καὶ οὐράνιαι φλόγες ἀγναὶ
 Ἡελίου, Μήνης θ' ἱερὸν σέλας Ἄστρα τε πάντα·
 5 καὶ σὺ, Ποσειδάων γαίηοχε, κυανοχαῖτα,
 Φερσεφόνη θ' ἀγνή Δημήτηρ τ' ἀγλαόκαρπε
 Ἄρτεμι <τ'> ἰοχέαιρα, κόρη, καὶ ἦε Φοῖβε,
 ὅς Δελφῶν ναίεις ἱερὸν πέδον· ὅς τε μεγίστας
 τιμὰς ἐν μακάρεσσιν ἔχεις, Διόνυσε χορευτά·
 10 Ἄρες τ' ὀμβριμόθυμε καὶ Ἥφαιστου μένος ἀγνὸν
 ἀφρογενῆς τε θεά, μεγαλῶνυμα δῶρα λαχοῦσα·
 καὶ σὺ, καταχθονίων βασιλεῦ, μέγ' ὑπέροχε δαῖμον,
 Ἥβη τ' Εἰλείθυια καὶ Ἡρακλέος μένος ἠύ·
 καὶ τὸ Δικαιοσύνης τε καὶ Εὐσεβίης μέγ' ὄνειαρ
 15 κικλήσκω Νύμφας τε κλυτὰς καὶ Πᾶνα μέγιστον
 Ἥρην τ', αἰγιόχοιο Διὸς θαλερὴν παράκοιτιν·
 Μνημοσύνην τ' ἐρατὴν Μούσας τ' ἐπικέκλωμαι ἀγνάς
 ἐννέα καὶ Χάριτάς τε καὶ Ὠρας ἠδ' Ἐνιαυτὸν
 Λητώ τ' εὐπλόκαμον, Θεῖην σεμνήν τε Διώνην
 20 Κουρητὰς τ' ἐνόπλους Κορύβαντάς τ' ἠδὲ Καβεῖρους
 καὶ μεγάλους Σωτήρας ὁμοῦ, Διὸς ἄφθιτα τέκνα,
 Ἰδαίους τε θεοὺς ἠδ' ἄγγελον Οὐραγιώνων,
 Ἑρμείαν κήρυκα, Θέμιν θ', ἱεροσκόπον ἀνδρῶν,
 Νύκτα τε πρεσβίστην καλέω καὶ φωσφόρον Ἥμαρ,

ORPHEUS TO MOUSAIOS

Friend, use it to good fortune.

Learn now, Mousaios, a rite mystic and most holy,
a prayer which surely excels all others.

Kind Zeus and Gaia, heavenly and pure flames
of the Sun, sacred light of the Moon, and all the
Stars;

5 Poseidon, too, dark-maned holder of the earth,
pure Persephone and Demeter of the splendid fruit,
Artemis, the arrow-pouring maiden, and you kindly
Phoibos

who dwell on the sacred ground of Delphoi. And
Dionysos,

the dancer, whose honors among the blessed gods are
the highest.

10 Strong-spirited Ares, holy and mighty Hephaistos,
and the goddess foam-born to whose lot fell
sublime gifts,

and you, divinity excellent, who are king of the
Underworld.

I call upon Hebe, and Eileithyia, and the noble
ardor of Herakles,

the great blessings of justice and piety,

15 the glorious Nymphs and Pan the greatest,
and upon Hera, buxom wife of aegis-bearing Zeus.

I also call upon lovely Mnemosyne and the holy
Muses,

all nine, as well as upon the Graces, the Seasons,
the Year,

fair-tressed Leto, divine and revered Dione,

20 the armed Kouretes, the Korybantes, the Kabeiroi,
great Saviors, Zeus' ageless scions,

the Idaian gods, and upon Hermes, messenger and
herald

of those in heaven; upon Themis, too, diviner of men

I call and on Night, oldest of all, and light-
bringing Day;

25 Πίστιν τ' ἠδὲ Δίκην καὶ ἀμύμονα Θεσμῶδοτειραν,
 'Ρείαν τ' ἠδὲ Κρόνον καὶ Τηθὺν κυανόπεπλον
 Ὠκεανόν τε μέγαν, σὺν τ' Ὠκεανοῖο θυγατρας
 Ἄτλαντός τε καὶ Αἰῶνος μέγ' ὑπείροχον ἰσχὺν
 καὶ Χρόνον ἀέναον καὶ τὸ Στυγὸς ἀγλαὸν ὕδωρ
 30 μιλίχιους τε θεοὺς, ἀγαθήν 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,
 35 Ἴνῳ 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·
 40 Μητέρα τ' ἀθανάτων, Ἄττιν καὶ Μῆνα κικλήσκω
 Οὐρανίαν τε θεάν, σὺν τ' ἄμβροτον ἀγνὸν Ἄδωνιν
 Ἄρχήν τ' ἠδὲ Πέρας — τὸ γὰρ ἔπλετο πᾶσι μέγιστον —
 εὐμενέας ἐλθεῖν κεχαρημένον ἦτορ ἔχοντας
 τήνδε θηηπολίην ἱερὴν σπονδὴν τ' ἐπὶ σεμνήν.

Ι <Ἐκάτης>.

Εἰνοδίαν Ἐκάτην κλήζω, τριοδίτιν, ἔραννήν,
 οὐρανίαν χθονίαν τε καὶ εἰναλίαν, κροκόπεπλον,
 τυμβιδίαν, ψυχαῖς νεκύων μέτα βακχεύουσαν,
 Περσεΐαν, φιλέρημον, ἀγαλλομένην ἐλάφοισι,
 5 νυκτερίαν, σκυλακίτιν, ἀμαιμάκετον βασίλειαν,
 θηρόβρομον, ἄζωστον, ἀπρόσμαχον εἶδος ἔχουσιν,

25 then upon Faith, Dike, blameless Thesmodoteira,
 Rhea, Kronos, dark-veiled Tethys,
 the great Okeanos together with his daughters,
 the might preeminent of Atlas and Aion,
 Chronos the ever-flowing, the splendid water of
 the Styx,
 30 all these gentle gods, and also Pronoia,
 and the holy Daimon as well as the one baneful to
 mortals;
 then upon divinities dwelling in heaven, air, water,
 on earth, under the earth, and in the fiery element.
 35 Ino, Leukothee, Palaimon giver of bliss,
 sweet-speaking Nike, queenly Adresteia,
 the great king Asklepios who grants soothing,
 the battle-stirring maiden Pallas, all the Winds,
 Thunder, and the parts of the four-pillared Cosmos.
 40 And I invoke the Mother of the immortals, Attis
 and Men,
 and the goddess Ouranie, immortal and holy Adonis,
 Beginning and End, too, which to all is most
 important,
 and ask them to come in a spirit of joyous mercy
 to this holy rite and libation of reverence.

1. TO HEKATE

Lovely Hekate of the roads and crossroads I invoke;
 in heaven, on earth, and in the sea, saffron-
 cloaked,
 tomb spirit reveling in the souls of the dead,
 daughter of Perses, haunting deserted places,
 delighting in deer,
 5 nocturnal, dog-loving, monstrous queen,
 devouring wild beasts, ungirt, of repelling
 countenance.

ταυροπόλον, παντὸς κόσμου κληιδούχον ἄνασσαν,
 ἡγεμόνην, νύμφην, κουροτρόφον, οὐρεσιφοῖτιν,
 λισσόμενος κούρην τελεταῖς ὅσiaisι παρεῖναι
 10 βουκόλῳ εὐμενέουσαν ἀεὶ κεχαρηότι θυμῷ.

2 Προθυραίας, θυμίαμα στύρακα.

Κλυθί μοι, ὦ πολύσεμνε θεά, πολυώνυμε δαῖμον,
 ὠδίνων ἐπαρωγέ, λεχῶν ἠδεῖα πρόσοπι,
 θηλειῶν σῴτειρα μόνη, φιλόπαις, ἀγανόφρον,
 ὠκυλόχεια, παρούσα νέαις θνητῶν, Προθυραία,
 5 κλειδοῦχ', εὐάντητε, φιλοτρόφε, πᾶσι προσηνής,
 ἢ κατέχεις οἴκους πάντων θαλίαις τε γέγηθας,
 λυσίζων', ἀφανής, ἔργοισι δὲ φαίνῃ ἅπασι,
 συμπάσχεις ὠδίσι καὶ εὐτοκίησι γέγηθας,
 Εἰλείθυια, λύουσα πόνους δειναῖς ἐν ἀνάγκαις·
 10 μούνην γὰρ σὲ καλοῦσι λεχοὶ ψυχῆς ἀνάπαυμα·
 ἐν γὰρ σοὶ τοκετῶν λυσιπήμονές εἰσιν ἀνῖαι,
 Ἄρτεμις Εἰλείθυια, † καὶ ἡ † σεμνή, Προθυραία.
 κλυθι, μάκαιρα, δίδου δὲ γονὰς ἐπαρωγὸς ἐούσα
 καὶ σῶζ', ὥσπερ ἔφυς αἰεὶ σῴτειρα προπάντων.

3 Νυκτός, θυμίαμα δαλούς.

Νύκτα θεῶν γενέτειραν ἀείσομαι ἠδὲ καὶ ἀνδρῶν.
 {Νῦξ γένεσις πάντων, ἣν καὶ Κύπριν καλέσωμεν}

You, herder of bulls, queen and mistress of the
 whole world,
 leader, nymph, mountain-roaming nurturer of youth,
 maiden, I beseech to come to these holy rites,
 10 ever with joyous heart and ever favoring the oxherd.

2. TO PROTHYRAIA,
 incense - storax

Hear me, revered goddess, many-named divinity.
 You aid in travail, O sight sweet to women in labor;
 you save women and *you* alone love children, O kindly
 goddess of swift birth, ever helpful to young women,
 O Prothyraia.
 5 Accessible to all, O mistress, you are gracious and
 fond of nurture,
 yours is the power in every house and you delight
 in festivities;
 you loosen girdles and, though invisible, you are
 seen in every deed.
 You share pain, and rejoice in every birth,
 O Eileithyia, freeing from pain those in terrible
 distress.
 10 Upon you alone pregnant women call, O comforter of
 souls,
 and in you alone there is relief from pains of
 labor.
 Artemis, Eileithyia, reverend Prothyraia!
 Harken, O blessed one, succor me, grant offspring,
 and save me, for it is your nature to be savior
 of all.

3. TO NIGHT,
 incense - firebrands

I shall sing of Night, mother of gods and men.
 (Night - and let us call her Kypris - gave birth
 to all.)

κλύθι, μάκαιρα θεά, κυαναυγής, ἀστεροφεγγής,
 ἤσυχίη χαίρουσα καὶ ἡρεμίη πολυύπνωι,
 5 εὐφροσύνη, τερπνή, φιλοπάννουχε, μήτηρ ὀνείρων,
 ληθομέριμν' ἀγανή τε, πόνων ἀνάπασιν ἔχουσα,
 ὑπνοδότειρα, φίλη πάντων, ἐλάσιππε, νυχαυγής,
 ἡμιτελής, χθονία ἡδ' οὐρανία πάλιν αὐτή,
 ἐγκυκλία, παίκτηρα διώγμασιν ἡεροφοίοις,
 10 ἢ φάος ἐκπέμπεις ὑπὸ νέρτερα καὶ πάλι φεύγεις
 εἰς Ἄϊδην· δεινὴ γὰρ ἀνάγκη πάντα κρατύνει.
 νῦν σε, μάκαιρα, <καλ>ῶ, πολυόλβιε, πᾶσι ποθεινὴ,
 εὐάντητε, κλύουσα ἱκετηρίδα φωνὴν
 ἔλθοις εὐμενέουσα, φόβους δ' ἀπόπεμπε νυχαυγεῖς.

4 Οὐρανοῦ, θυμίαμα λίβανον.

Οὐρανὲ παγγενέτωρ, κόσμου μέρος αἰὲν ἀτειρές,
 πρεσβυγένεθλ', ἀρχὴ πάντων πάντων τε τελευτή,
 κόσμε πατήρ, σφαιρηδὸν ἐλισσόμενος περὶ γαῖαν,
 οἴκε θεῶν μακάρων, ῥόμβου δίναισιν ὀδεύων,
 5 οὐράνιος χθονίος τε φύλαξ πάντων περιβληθείς,
 ἐν στέρνοισιν ἔχων φύσεως ἄτλητον ἀνάγκην,
 κυανόχρως, ἀδάμαστε, παναίολε, αἰολόμορφε,
 πανδερκές, Κρονότεκνε, μάκαρ, πανυπέρτατε δαῖμον,
 κλύθ' ἐπάγων ζωὴν ὄσιαν μύσθη νεοφάντη.

Hearken, O blessed goddess, jet-black and star-lit,
 whose delight is in quiet and slumber-filled
 serenity.

5 Cheerful and delightsome, O mother of dreams, you
 love the nightlong revel,
 and your gentleness rids of cares, and offers
 respite from toil.

Giver of sleep, beloved of all you are as you drive
 your steeds and gleam in darkness.

Ever incomplete, now terrestrial and now again
 celestial,

10 you circle around in pursuit of sprightly phantoms,
 you force light into the nether world, and again
 you flee

into Hades. Dreadful Necessity governs all things.

But now, O blessed one - yea beatific and desired
 by all - I call on you

to grant a kind ear to my voice of supplication
 and, benevolent, come to disperse fears that glisten
 in the night.

4. TO OURANOS,
 incense - frankincense

Ouranos, father of all, eternal cosmic element,
 primeval, beginning of all and end of all,
 lord of the universe, moving about the earth like
 a sphere,

home of the blessed gods. Your motion is a roaring
 whirl,

5 and you envelop all as their celestial and terres-
 trial guard.

In your breast lies nature's invincible drive;
 dark-blue, indomitable, shimmering, variform,
 all-seeing father of Kronos, blessed and most
 sublime divinity,

hearken and bring a life of holiness to the newly
 initiated.

5 Αἰθέρος, θυμίαμα κρόκον.

ᾠ Διὸς ὑψιμέλαθρον ἔχων κράτος αἰὲν ἀτειρές,
 ἄστρον ἡελίου τε σεληναίης τε μέρισμα,
 πανδαμάτωρ, πυρίπνου, πᾶσι ζωοῖσιν ἔναυσμα,
 ὑψιφανῆς Αἰθήρ, κόσμου στοιχείον ἄριστον,
 5 ἄγλαὸν ᾧ βλάστημα, σελασφόρον, ἀστεροφεγγές,
 κικλήσκων λίτομαί σε κεκραμένον εὐδίων εἶναι.

6 Πρωτογόνου, θυμίαμα σμύρναν.

Πρωτόγονον καλέω διφυῆ, μέγαν, αἰθερόπλαγκτον,
 ὠιογενῆ, χρυσέαισιν ἀγαλλόμενον πτερύγεσσι,
 ταυροβόαν, γένεσιν μακάρων θνητῶν τ' ἀνθρώπων,
 σπέρμα πολύμνηστον, πολυόργιον, Ἑρικεπαῖον,
 5 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 Ἀνταύγην ἐλίκωπον.
 10 ἀλλά, μάκαρ, πολύμητι, πολύσπορε, βαῖνε γεγηθῶς
 ἔς τελετὴν ἀγίαν πολυποίκιλον ὀργιοφάνταις.

5. TO ETHER,
incense - crocus

Yours are Zeus' lofty dwelling and endless power,
and of the stars, the sun, and the moon you claim
a share.

O tamer of all, fire-breather, life's spark for
every creature,

sublime Ether, best cosmic element,

5 radiant, luminous, starlit offspring,

I call upon you and beseech you to be temperate
and clear.

6. TO PROTOGONOS,
incense - myrrh

Upon two-natured, great and ether-tossed Protogonos
I call;

born of the egg, delighting in his golden wings,
he bellows like a bull, this begetter of blessed
gods and mortal men.

Erikepaios, seed unforgettable, attended by many
rites,

5 ineffable, hidden, brilliant scion, whose motion is
whirring,

you scattered the dark mist that lay before your
eyes

and, flapping your wings, you whirled about, and
throughout this world

you brought pure light. For this I call you Phanes
and Lord Priapos and bright-eyed Antauges.

10 But O blessed one of the many counsels and seeds,
come gladly

to the celebrants of this holy and elaborate rite.

7 Ἄστρον, θυμίαμα ἀρώματα.

Ἄστρον οὐρανίων ἱερὸν σέλας ἐκπροκαλοῦμαι
 εὐιέροις φωναῖσι κικλήσκων δαίμονας ἀγ[ν]ούς.
 Ἄστέρες οὐράνιοι, Νυκτὸς φίλα τέκνα μελαίνης,
 ἐγκυκλίσι δίναισι † περιθρόνια κυκλέοντες.
 5 ἀνταυγεῖς, πυρόεντες, αἰεὶ γενετῆρες ἀπάντων,
 μοιρίδιοι, πάσης μοίρης σημάντορες ὄντες,
 θνητῶν ἀνθρώπων θείαν διέποντες ἀταρπόν,
 ἐπταφαεῖς ζώνας ἐφορώμενοι, ἠερόπλαγκτοι,
 οὐράνιοι χθόνιοί τε, πυρίδρομοι, αἰὲν ἀτειρεῖς,
 10 αὐγάζοντες αἰεὶ νυκτὸς ζοφοειδέα πέπλον,
 μαρμαρυγαῖς στίλβοντες, εὐφρονες ἐννύχιοί τε·
 ἔλθετ' ἐπ' εὐιέρου τελετῆς πολυῖστορας ἄθλους
 ἐσθλὸν ἐπ' εὐδόξοις ἔργοις δρόμον ἐκτελέοντες.

8 Εἰς Ἥλιον, θυμίαμα λιβανομάνναν.

Κλύθι μάκαρ, πανδερκὲς ἔχων αἰώνιον ὄμμα,
 Τιτὰν χρυσαυγῆς, Ὑπερίων, οὐράνιον φῶς,
 αὐτοφυῆς, ἀκάμας, Ζώων ἠδεῖα πρόσοψι,
 δεξιῆ μὲν γενέτωρ ἠοῦς, εὐώνυμε νυκτός,
 5 κρᾶσιν ἔχων ὠρῶν, τετραβάμοσι ποσσὶ χορεύων,
 εὐδρομε, ῥιζωτήρ, πυρόεις, φαιδρωπέ, διφρευτά,
 ῥόμβου ἀπειρεσίου δινεύμασιν οἶμον ἐλαύνων,
 εὐσεβέσιν καθοδηγὲ καλῶν, Ζαμενῆς ἀσεβοῦσι,
 χρυσολύρη, κόσμου τὸν ἐναρμόνιον δρόμον ἔλκων,

7. TO THE STARS,
incense - aromatic herbs

I call forth the sacred light of the heavenly stars
and with devotional prayers I summon the holy
demons.

Heavenly stars, dear children of dark Night,
on circles you march and whirl about,

5 O brilliant and fiery begetters of all.

Fate, everyone's fate you reveal,
and you determine the divine path for mortals
as, wandering in midair, you gaze upon the seven
luminous orbits.

In heaven and on earth, ever indestructible on your
blazing trail,

10 you shine upon night's cloak of darkness.

Coruscating, gleaming, kindly and nocturnal,
visit the learned contests of this sacred rite,
finishing a noble race for works of glory.

8. TO THE SUN,
incense - pounded frankincense

Hearken, O blessed one, whose eternal eye sees all,
Titan radiant as gold, Hyperion, celestial light,
self-born, untiring, sweet sight to living
creatures,

on the right you beget dawn and on the left night.

5 You temper the seasons as you ride your dancing
horses,

and rushing swiftly, O fiery and bright-faced
charioteer,

you press on your course in endless whirl
and, harsh to the impious, you teach good to the
pious.

Yours the golden lyre and the harmony of cosmic
motion,

10 ἔργων σημάντωρ ἀγαθῶν, ὤροτρόφε κοῦρε,
 κοσμοκράτωρ, συρικτά, πυρίδρομε, κυκλοέλικτε,
 φωσφόρε, † αἰολόδικτε, φερέσβιε, κάρπιμε Παιάν,
 αἰθαλής, ἀμίαντε, χρόνου πάτερ, ἀθάνατε Ζεῦ,
 εὔδιε, πασιφαής, κόσμου τὸ περίδρομον ὄμμα,
 15 σβεννύμενε λάμπων τε καλαῖς ἀκτίσι φαειναῖς,
 δείκτα δικαιοσύνης, φιλονάματε, δέσποτα κόσμου,
 πιστοφύλαξ, αἰεὶ πανυπέρτατε, πᾶσιν ἄρωγέ,
 ὄμμα δικαιοσύνης, ζωῆς φῶς· ὦ ἐλάσιππε,
 μάστιγι λιγυρῆι τετράορον ἄρμα διώκων·
 20 κλύθι λόγων, ἡδὺν δὲ βίον μύστησι πρόφαινε.

9 Εἰς Σελήνην, θυμίαμα ἀρώματα.

Κλύθι, θεὰ βασίλεια, φαεσφόρε, δία Σελήνη,
 ταυρόκερως Μήνη, νυκτιδρόμε, ἡεροφοῖτι,
 ἐννουχία, δαιδοῦχε, κόρη, εὐάστερε, † Μήνη,
 αὐξομένη καὶ λειπομένη, θῆλύς τε καὶ ἄρσην,
 5 αὐγάστειρα, φίλιππε, χρόνου μήτερ, φερέκαρπε,
 ἠλεκτρὶς, βαρύθυμε, καταυγάστειρα, † νυχία,
 πανδερκῆς, φιλάγρυπνε, καλοῖς ἄστροισι βρύουσα,
 ἡσυχίηι χαίρουσα καὶ εὐφρόνηι ὀλβιομοίρῳι,
 λαμπετή, χαριδῶτι, τελεσφόρε, νυκτὸς ἄγαλμα,

10 and you command noble deeds and nurture the seasons.
Piping lord of the world, a fiery circle of light
is your course, and, O Paian, your light gives life
and fruit.

Eternal, pure, father of time, O immortal Zeus,
you are the clear, brilliant, and all-encompassing
cosmic eye,

15 both when you set and when you shine your lovely
and radiant light.

A paragon of justice, O water-loving lord of the
cosmos,

you guard pledges and, ever the highest, you help
all.

Eye of justice and light of life, O charioteer,
with screaming whip you drive the four-horsed
chariot on.

20 Hear my words and show life's sweetness to the
initiates.

9. TO THE MOON,
incense - aromatic herbs

Hearken, O divine queen, light-bringing and splendid
Selene,

bull-horned Moon traversing the air in a race with
night.

Nocturnal, torch-bearing, maiden of fair stars,
Moon

waxing and waning, feminine and masculine,

5 glittering lover of horses, mother of time, bearer
of fruit,

amber-colored, brooding, shining in the night,
all-seeing, vigilant, surrounded by beautiful stars,
you delight in quiet and in the richness of the
night.

Shining in the night, like a jewel, you grant
fulfillment and favor;

10 ἀστράρχη, τανύπεπλ', ἐλικοδρόμε, πάνσοφε κούρη,
 ἐλθέ, μάκαιρ', εὐφρων, εὐάστερε, φέγγει τρισσῶι
 λαμπομένη, σώζουσα νέους ἰκέτας σέο, κούρη.

10 Φύσεως, θυμίαμα ἀρώματα.

ὦ Φύσι, παμμήτειρα θεά, πολυμήχανε μήτηρ,
 οὐρανία, πρέσβειρα, πολύκτιτε δαῖμον, ἄνασσα,
 πανδαμάτωρ, ἀδάμαστε, κυβερνήτειρα, παναυγής,
 παντοκράτειρα, † τιτιμενέα πανυπέρτατε πᾶσιν
 5 ἄφθιτε, πρωτογένεια, παλαίφατε, κυδιάνειρα,
 ἐννουχία, πολύπειρε, σελασφόρε, δεινοκάθεκτε,
 ἄψοφον ἀστραγάλοισι ποδῶν ἴχνος εἰλίσσουσα,
 ἀγνή, κοσμήτειρα θεῶν ἀτελής τε τελευτή,
 κοινὴ μὲν πάντεσσιν, ἀκοινώνητε δὲ μούνη,
 10 αὐτοπάτωρ, ἀπάτωρ, ἐρατή, † πολύγηθε, μεγίστη,
 εὐάνθεια, πλοκή, φιλία, πολύμικτε, δαῆμον,
 ἡγεμόνη, κράντειρα, φερέσβιε, παντρόφε κούρη,
 αὐτάρκεια, δίκη, Χαρίτων πολυώνυμε πειθῶ,
 αἰθερία, χθονία καὶ εἰναλία μεδέουσα,
 15 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,

10 long-cloaked marshal of the stars, wise maiden whose
 motion is circular,
 come! Blessed and gentle lady of the stars, in
 three ways
 shine your redeeming light upon your new initiates.

10. TO PHYSIS,
 incense - aromatic herbs

0 Physis, resourceful mother of all,
 celestial and rich divinity, oldest of all, queen,
 all-taming and indomitable, lustrous ruler,
 (ever honored) mistress of all, highest goddess,
 5 imperishable, first-born, fabled glorifier of men,
 nocturnal, knowing, light-bringing, irrepressible.
 Swift is the motion of your feet and your steps
 noiseless,
 0 pure marshal of the gods, end that has no end.
 All partake of you but you alone partake of no one;
 10 self-fathered and hence fatherless; lovely, joyous,
 great,
 and accessible, you nurse flowers, you lovingly
 commingle and twine,
 and you lead, rule and bring life and nourishment
 to all.
 Self-sufficient, many-named persuasion of the
 Graces, Dike herself,
 queen of heaven and earth and sea,
 15 you are bitter to the vulgar and sweet to those
 who obey you.
 Wise in all, giver of all, nurturing queen of all,
 abundant nourishment is yours, as you dissolve
 whatever ripens.
 Father and mother of all, nurturer and nurse,
 you bring swift birth, 0 blessed one, and a wealth
 of seeds and the fever of seasons are yours.

20 παντοτεχνές, πλάστειρα, πολύκτιτε, † ποντία δαῖμον,
 αἰδία, κινησιφόρε, πολύπειρε, περίφρων,
 ἀενάωι στροφάλιγγι θοὸν ῥύμα δινεύουσα,
 πάνρυτε, κυκλοτερής, ἀλλοτριομορφοδίαιτε,
 εὐθρονε, τιμήεσσα, μόνη τὸ κριθὲν τελέουσα,
 25 σκηπτούχων ἐφύπερθε βαρυβρεμέτειρα κρατίστη,
 ἄτρομε, πανδαμάτειρα, πεπρωμένη, αἴσα, πυρίπνους,
 αἰδῖος ζωὴ ἢδ' ἀθανάτη τε πρόνοια·
 πάντα † σοι εἰσὶ τὰ πάντα· † σὺ γὰρ μούνη τάδε τεύχεις.
 ἀλλά, θεά, λίτομαί σε † σὺν εὐόλβοισιν † ἐν ὤραις
 30 εἰρήνην ὑγίειαν ἄγειν, αὔξησιν ἀπάντων.

11 Πανός, θυμίαμα ποικίλα.

Πᾶνα καλῶ κρατερόν, νόμιον, κόσμοιο τὸ σύμπαν,
 οὐρανὸν ἢδὲ θάλασσαν ἰδὲ χθόνα παμβασίλειαν
 καὶ πῦρ ἀθάνατον· τάδε γὰρ μέλη ἐστὶ τὰ Πανός.
 ἐλθέ, μάκαρ, σκιρτητά, περιδρομε, σύνθρονε ὦραις,
 5 αἰγομελές, βακχευτά, φιλένθεε, ἀστροδίαιτε,
 ἀρμονίαν κόσμοιο κρέκων φιλοπαίγμονι μολπῆι,
 φαντασιῶν ἐπαρωγέ, φόβων ἔκπαγλε βροτείων,
 αἰγονόμοις χαίρων ἀνὰ πίδακας ἢδέ τε βούταις,
 εὐσκοπε, θηρητήρ, Ἥχοῦς φίλε, σύγχορε νυμφῶν,

20 An opulent and mighty divinity, you give shape and
 form to all things;
 eternal, setting all in motion, skilled and
 discreet,
 you are ever turning the swift stream into an
 unceasing eddy.
 Flowing in all things, circular, ever changing form,
 fair-throned, precious, you alone accomplish your
 designs
 25 and, loud-roaring, you rule mightily over sceptered
 kings.
 Fearless, all-taming, destined fate, fire-breathing,
 you are life everlasting and immortal providence.
 Since you fashion these things (you are everything).
 You are the all, for you alone do these things
 30 to bring peace, health, and growth to all.

11. TO PAN,
 incense - et varia

I call upon Pan, the pastoral god, and upon the
 universe,
 that is, upon sky and sea and land, queen of all,
 and upon the immortal fire; all these are Pan's
 realm.
 Come, O blessed, frolicsome and restless companion
 of the seasons!
 5 Goat-limbed, reveling, lover of frenzy, star-
 haunting,
 you weave your playful song into cosmic harmony,
 and you induce phantasies of dread into the minds
 of mortals.
 Your delight is at Springs, among goatherds and
 oxherds,
 and you dance with the nymphs, you keen-eyed hunter
 and lover of Echo.

10 παντοφυής, γενέτωρ πάντων, πολυώνυμε δαίμον,
 κοσμοκράτωρ, αὐξητά, φαεσφόρε, κάρπιμε Παιάν,
 ἀντροχαρές, βαρύμηνης, ἀληθῆς Ζεὺς ὁ κεράστης.
 σοὶ γὰρ ἀπειρέσιον γαίης πέδον ἐστήρικται,
 εἵκει δ' ἀκαμάτου πόντου τὸ βαθύρροον ὕδωρ
 15 Ὠκεανὸς τε περίξ † ἐν ὕδασι † γαῖαν ἐλίσσων,
 ἀερίον τε μέρισμα τροφῆς, ζωοῖσιν ἔναυσμα,
 καὶ κορυφῆς ἐφύπερθεν ἐλαφροτάτου πυρὸς ὄμμα.
 βαίνει γὰρ τάδε θεῖα πολύκριτα σαῖσιν ἐφετμαῖς·
 ἀλλάσσεις δὲ φύσεις πάντων ταῖς σαῖσι προνοίαις
 20 βόσκων ἀνθρώπων γενεὴν κατ' ἀπείρονα κόσμον.
 ἀλλά, μάκαρ, βακχευτά, φιλένθεε, βαῖν' ἐπὶ λοιβαῖς
 εὐιέροις, ἀγαθὴν δ' ὄπασον βιότοιο τελευτὴν
 Πανικὸν ἐκπέμπων οἴστρον ἐπὶ τέρματα γαίης.

12 Ἡρακλέος, θυμίαμα λίβανον.

Ἡρακλες ὀμβριμόθυμε, μεγασθενές, ἄλκιμε Τιτάν,
 καρτερόχειρ, ἀδάμαστε, βρύων ἄθλοισι κραταιοῖς,
 αἰολόμορφε, χρόνου πάτερ, † αἰδιέ τε † εὐφρων,
 ἄρρητ', ἀγριόθυμε, πολύλλιτε, παντοδυνάστα,
 5 παγκρατὲς ἦτορ ἔχων, κάρτος μέγα, τοξότα, μάντι,
 παμφάγε, παγγενέτωρ, πανυπέρτατε, πᾶσιν ἀρωγέ,
 ὃς θνητοῖς κατέπαυσας ἀνήμερα φῦλα διώξας,
 εἰρήνην ποθέων κουροτρόφον, ἀγλαότιμ[ον],
 αὐτοφυής, ἀκάμας, γαίης βλάστημα φέριστον,

10 Present in all growth, begetter of all, many-named
 divinity,
 lord of the cosmos, light-bringing and fructifying
 Paian,
 cave-loving and wrathful, a veritable Zeus with
 horns.
 The earth's endless plain is supported by you,
 and to you yield the deep-flowing water of the
 untiring sea,
 15 and Okeanos who girds the earth with his eddying
 stream,
 and the air we breathe, which kindles all life,
 and, above us, the sublime eye of weightless fire.
 At your behest, all these are kept wide apart.
 Your providence alters the natures of all,
 20 and on the boundless earth you offer nourishment to
 mankind.
 Come, frenzy-loving and gamboling god; come to
 these sacred
 libations, bring my life to a good conclusion,
 and send Pan's madness to the ends of the earth.

12. TO HERAKLES,
 incense - frankincense

Herakles, stout-hearted and mighty, powerful Titan,
 strong-handed, indomitable, author of valiant deeds,
 you change your form, O everlasting and kindly
 father of time.
 Ineffable, wild, lord of all to whom many pray,
 5 all-conquering and mettlesome, archer and seer,
 omnivorous begetter of all, and most sublime helper,
 who, for the sake of men, subdued and tamed savage
 races
 because you desired peace, which brings dazzling
 honors and nurtures youths.
 Self-grown, unwearying, bravest child of the earth.

10 πρωτογόνοις στράψας βολίσιν, μεγαλώνυμε Παιών,
 ὅς περὶ κρατὶ φορεῖς ἡῶ καὶ νύκτα μέλαιναν,
 δώδεκ' ἀπ' ἀντολιῶν ἄχρι δυσμῶν ἄθλα διέρπων,
 ἀθάνατος, πολύπειρος, ἀπείριτος, ἀστυφέλικτος·
 ἔλθέ, μάκαρ, νούσων θελκτήρια πάντα κομίζων,
 15 ἐξέλασον δὲ κακὰς ἄτας κλάδον ἐν χερὶ πάλλων,
 πτηνοῖς τ' ἰοβόλοις κῆρας χαλεπὰς ἀπόπεμπε.

13 Κρόνου, θυμίαμα στύρακα.

Ἄιθαλής, μακάρων τε θεῶν πάτερ ἠδὲ καὶ ἀνδρῶν,
 ποικιλόβουλ', ἀμίαντε, μεγασθενές, ἄλκιμε Τιτάν,
 ὅς δαπαναῖς μὲν ἅπαντα καὶ αὔξεις ἔμπαλιν αὐτός,
 δεσμοὺς ἀρρήκτους ὅς ἔχεις κατ' ἀπείρονα κόσμον,
 5 αἰῶνος Κρόνε παγγενέτωρ, Κρόνε ποικιλόμυθε,
 Γαίης τε βλάστημα καὶ Οὐρανοῦ ἀστερόεντος,
 γέννα, φυή, μείωσι, Ῥέας πόσι, σεμνὲ Προμηθεῦ,
 ὅς ναίεις κατὰ πάντα μέρη κόσμοιο, γενάρχα,
 ἀγκυλομῆτα, φέριστε· κλύων ἱκετηρίδα φωνὴν
 10 πέμποις εὖολβον βίοτου τέλος αἰὲν ἄμεμπτον.

14 Ῥέας, θυμίαμα ἀρώματα.

Πότνα Ῥέα, θύγατερ πολυμόρφου Πρωτογόνοιο,
 ἦτ' ἐπὶ ταυροφόνων ἱερότροχον ἄρμα τιταίνεις,
 τυμπανόδουπε, φιλοιστρομανές, χαλκόκροτε κούρη,
 μήτερ Ζηνὸς ἀνακτος Ὀλυμπίου, αἰγιόχοιο,

10 You hurled your primeval thunderbolts,
 0 illustrious Paion
 Round your head dawn and dark night cling,
 and your twelve deeds of valor stretch from east to
 west.

Immortal, world-wise, boundless and irrepressible,
 come, 0 blessed one, bringing all charms against
 disease;

15 with club in hand, drive evil bane away
 and with your poisonous darts ward off cruel death.

13. TO KRONOS,
 incense - storax

Everlasting father of blessed gods and men,
 resourceful, pure, mighty and powerful Titan,
 you consume all things and replenish them, too.
 Unbreakable is the hold you have on the boundless
 cosmos,

5 0 Kronos, begetter of time, Kronos of contrasting
 discourse,
 child of earth and starry sky.

In you there is birth and decline, august and pru-
 dent lord of Rhea,
 who, as progenitor, dwell in every part of the
 world.

Hear my suppliant voice, 0 wily and brave one,
 10 and bring an ever blameless end to a good life.

14. TO RHEA,
 incense - aromatic herbs

Mighty Rhea, daughter of many-faced Protogonos,
 your sacred chariot is drawn by bull-slaying lions.
 The sound of drums and cymbals, 0 frenzy-loving
 maiden,

is yours, and you are the mother of the aegis-
 bearing Olympian lord.

5 πάντιμ', ἀγλαόμορφε, Κρόνου σύλλεκτρε μάκαιρα,
 οὔρεσιν ἢ χαίρεις θνητῶν τ' ὀλολύγμασι φρικτοῖς,
 παμβασίλεια Ῥέα, πολεμόκλονε, ὄμβριμόθυμε,
 ψευδομένη, σώτειρα, λυτηριάς, ἀρχιγένεθλε,
 μήτηρ μὲν τε θεῶν ἠδὲ θνητῶν ἀνθρώπων·
 10 ἐκ σοῦ γὰρ καὶ γαῖα καὶ οὐρανὸς εὐρύς ὑπερθεν
 καὶ πόντος πνοιαί τε· φιλόδρομε, ἀερόμορφε·
 ἔλθέ, μάκαιρα θεά, σωτήριος εὐφροني βουλήι
 εἰρήνην κατάγουσα σὺν εὐόλβοις κτεάτεσσι,
 λύματα καὶ κῆρας πέμπουσ' ἐπὶ τέρματα γαίης.

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
 5 καὶ πόντος καὶ πάνθ', ὀπόσ' οὐρανὸς ἐντὸς ἔταξε·
 Ζεῦ Κρόνιε, ὀκηπτοῦχε, καταιβάτα, ὄμβριμόθυμε,
 παντογένεθλ', ἀρχὴ πάντων πάντων τε τελευτή,
 σεισίχθων, αὐξητά, καθάρσιε, παντοτινάκτα,
 ἀστραπαῖε, βρονταῖε, κεραῦνιε, φυτάλιε Ζεῦ·
 10 κλύθι μου, αἰολόμορφε, δίδου δ' ὑγίειαν ἀμεμφῆ
 εἰρήνην τε θεὰν καὶ πλούτου δόξαν ἀμεμπτον.

5 ' Illustrious and honored, you are Kronos' blessed
 consort
 and you delight in the mountains and in the horrid
 shrieks of mortals.
 Strong-spirited Rhea, queen of queens, lover of the
 battle din,
 liar, savior, redeemer, first by birth,
 you are mother of gods and mortal men.
 10 From you come the earth, the wide sky above,
 the sea and the winds. Ethereal and restless,
 come, O blessed goddess, as gentle-minded savior,
 bring peace and a wealth of possessions,
 and send death and mire to the ends of the earth.

15. TO ZEUS,
 incense - storax

Much-honored Zeus, indestructible Zeus, we lay
 before you this redeeming testimony and this
 prayer:
 O King, you have brought to light divine works,
 and earth, goddess and mother, the hills swept by
 the shrill winds,
 5 the sea, and the host of stars marshaled by the sky.
 Kronian Zeus, whose sceptre is the thunderbolt,
 strong-spirited,
 father of all, beginning and end of all,
 earth-shaker, increaser and purifier; indeed, All-
 Shaker,
 god of thunder and lightning, Zeus the planter.
 10 Hear me, O many-faced one, and grant me unblemished
 health,
 divine peace, and riches and glory without blame.

16 Ἡρης, θυμίαμα ἀρώματα.

Κυανέοις κόλποισιν ἐνημένη, ἀερόμορφε,
 Ἥρα παμβασίλεια, Διὸς σύλλεκτρε μάκαιρα,
 ψυχοτρόφους αὔρας θνητοῖς παρέχουσα προσηνεῖς,
 ὄμβρων μὲν μήτηρ, ἀνέμων τροφέ, παντογένεθλε·
 5 χωρὶς γὰρ σέθεν οὐδὲν ὄλως ζωῆς φύσιν ἔγνω·
 κοινωνεῖς γὰρ ἅπασι κεκραμένη ἠέρι σεμνῶι·
 πάντων γὰρ κρατέεις μούνη πάντεσσί τ' ἀνάσσεις
 ἠερίοις ροίζοισι τινασσομένη κατὰ χεῦμα.
 ἀλλά, μάκαιρα θεά, πολυώνυμε, παμβασίλεια,
 10 ἔλθοις εὐμενέουσα καλῶι γήθουσα προσώπωι.

17 Ποσειδῶνος, θυμίαμα σμύρναν.

Κλυθι, Ποσείδαον γαιήοχε, κυανοχαῖτα,
 ἵππιε, χαλκοτόρευτον ἔχων χεῖρεσσι τρίαιναν,
 ὃς ναίεις πόντοιο βαθυστέρνοιο θέμεθλα,
 ποντομέδων, ἀλίδουπε, βαρύκτυπε, ἐννοσίγαιε,
 5 κυμοθαλής, χαριδῶτα, τετράορον ἄρμα διώκων,
 εἰναλίοις ροίζοισι τινάσσων ἀλμυρὸν ὕδωρ,
 ὃς τριτάτης ἔλαχες μοίρης βαθὺ χεῦμα θαλάσσης,
 κύμασι τερπόμενος θηρσὶν θ' ἅμα, πόντιε δαῖμον·

16. TO HERA,
incense - aromatic herbs

You are ensconced in darksome hollows, and airy is
your form,

O Hera, queen of all and blessed consort of Zeus.
You send soft breezes to mortals, such as nourish
the soul,

and, O mother of rains, you nurture the winds and
give birth to all.

5 Without you there is neither life nor growth;
and, mixed as you are in the air we venerate, you
partake of all,

and of all you are queen and mistress.

You toss and turn with the rushing wind.

May you, O blessed goddess and many-named queen of
all,

10 come with kindness and joy on your lovely face.

17. TO POSEIDON,
incense - myrrh

Hearken, dark-maned Poseidon, holder of the earth,
equestrian; carved in bronze is the trident in your
hand,

and you dwell in the foundations of the full-
bosomed sea.

Deep-roaring ruler of the sea and shaker of the
earth,

5 your blossoms are waves, O gracious one, as you
urge horses and chariot on,

rushing on the sea and splashing through the
rippling brine.

To your lot fell the third portion, the unfathomable
sea,

and you delight in waves and in their wild dwellers,
O spirit of the deep.

10 ἔδρανα γῆς σώζοις καὶ νηῶν εὐδρομον ὄρμην,
εἰρήνην, ὑγίειαν ἄγων ἠδ' ὄλβον ἀμεμφῆ.

18 Εἰς Πλούτωνα.

ᾠ τὸν ὑποχθόνιον ναίων δόμον, ὀμβριμόθυμε,
Ταρτάριον λειμῶνα βαθύσκιον ἠδὲ λιπαυγῆ,
Ζεῦ χθόνιε, σκηπτούχε, τάδ' ἱερά δέξο προθύμῳ,
Πλούτων, ὃς κατέχεις γαίης κληίδας ἀπάσης,
5 πλουτοδοτῶν γενεὴν βροτέην καρποῖς ἐνιαυτῶν·
ὃς τριτάτης μοίρης ἔλαχες χθόνα παμβασίλειαν,
ἔδρανον ἀθανάτων, θνητῶν στήριγμα κραταῖον·
ὃς θρόνον ἐστήριξας ὑπὸ Ζοφοειδέα χῶρον
τηλέπορον τ', ἀκάμαντα, λιπόπνοον, ἄκριτον Ἄϊδην
10 κυάνεόν τ' Ἀχέρονθ', ὃς ἔχει ριζώματα γαίης·
ὃς κρατέεις θνητῶν θανάτου χάριν, ὦ πολυδέγμων
Εὐβουλ', ἀγνοπόλου Δημήτερος ὃς ποτε παῖδα
νυμφεύσας λειμῶνος ἀποσπαδίην διὰ πόντου
τετρώροις ἵπποισιν ὑπ' Ἀτθίδος ἤγαγες ἄντρον
15 δήμου Ἐλευσίνος, τόθι περ πύλαι εἴσ' Ἄϊδαο.
μοῦνος ἔφυς ἀφανῶν ἔργων φανερῶν τε βραβευτής,
ἔνθεε, παντοκράτωρ, ἱερώτατε, ἀγλαότιμε,
σεμνοῖς μυστιπόλοις χαίρων ὁσίοις τε σεβασμοῖς·
ἴλαον ἀγκαλέω σε μολεῖν κεχαρηότα μύσταις.

Save the foundations of the earth and ships moving
 at full tilt,
 10 and bring peace, health, and blameless prosperity.

18. TO PLOUTON

Subterranean is your dwelling place, O strong-
 spirited one,
 a meadow in Tartaros, thick-shaded and dark.
 Chthonic Zeus, sceptered one, kindly accept this
 sacrifice,
 Plouton, holder of the keys to the whole earth.
 5 You give the wealth of the year's fruits to mankind,
 and to your lot fell the third portion, earth,
 queen of all,
 seat of the gods, mighty lap for mortals.
 Your throne rests on a tenebrous realm,
 the distant, untiring, windless and impassive Hades,
 10 and on dark Acheron that encompasses the roots of
 the earth.
 All-Receiver, with death at your command, you are
 master of mortals;
 Euboulos, you once took pure Demeter's daughter as
 your bride
 when you tore her away from the meadow and through
 the sea
 upon your steeds you carried her to an Attic cave,
 15 in the district of Eleusis, where the gates to
 Hades are.
 You alone were born to judge deeds obscure and
 conspicuous;
 holiest and illustrious ruler of all, frenzied god,
 you delight in the worshiper's respect and
 reverence.
 Come with favor and joy to the initiates. I
 summon you.

19 Κεραυνοῦ Διός, θυμίαμα στύρακα.

Ζεῦ πάτερ, ὑψίδρομον πυραυγέα κόσμον ἐλαύνων,
 στράπτων αἰθερίου στεροπῆς πανυπέρτατον αἴγλην,
 παμμακάρων ἔδρανον θείαις βρονταῖσι τινάσσων,
 νάμασι παννεφέλοις στεροπὴν φλεγέθουσας ἀναίθων,
 5 λαίλαπας, ὄμβρους, πρηστήρας κρατερούς τε κεραυνούς,
 βάλλων † ἐς ῥοθίους φλογερούς, βελέεσσι καλύπτων
 παμφλέκτους, κρατερούς, φρικώδεας, ὄμβριμοθύμους,
 πτηνὸν ὄπλον δεινόν, κλονοκάρδιον, ὀρθοέθειρον,
 αἰφνίδιον, βρονταῖον, ἀνίκητον βέλος ἄγνόν
 10 ῥοίζου ἀπειρεσίου δινεύμασι, παμφάγον ὄρμηι,
 ἄρρηκτον, βαρύθυμον, ἀμαιμάκετον πρηστήρος
 οὐράνιον βέλος ὄξυ καταιβάτου αἰθαλόεντος,
 ὃν καὶ γαῖα πέφρικε θάλασσά τε παμφανόωντα,
 καὶ θῆρες πτήσσουσιν, ὅταν κτύπος οὐας ἐσέλθῃ·
 15 μαρμαίρει δὲ πρόσωπ' αὐγαῖς, σμαραγεῖ δὲ κεραυνὸς
 αἰθέρος ἐν γυάλοισι· διαρρήξας δὲ χιτῶνα
 οὐράνιον προκάλυμμα † βάλλεις ἀργῆτα κεραυνόν.
 ἀλλά, μάκαρ, θυμὸν [— — ⁴ — —] κύμασι πόντου
 ἠδ' ὀρέων κορυφαῖσι· τὸ σὸν κράτος ἴσμεν ἅπαντες.
 20 ἀλλὰ χαρεῖς λοιβαῖσι δίδου φρεσὶν αἴσιμα πάντα
 ζωὴν τ' ὀλβιόθυμον, ὁμοῦ θ' ὑγίειαν ἄνασσαν
 εἰρήνην τε θεόν, κουροτρόφον, ἀγλαότιμον,
 καὶ βίον εὐθύμοισιν ἀεὶ θάλλοντα λογισμοῖς.

19. TO ZEUS THE THUNDERBOLT

incense - storax

Father Zeus, sublime is the course of the blazing
 cosmos you drive on,
 and ethereal and lofty the flash of your lightning,
 as you shake the seat of the immortals with divine
 thunderbolts.

With the fire of your lightning you emblazon the
 rain clouds;

5 storms you bring and hurricanes, and mighty
 thunder,

blazing and roaring thunder - like a shower of
 arrows -

which with horrific might and strength sets all
 aflame,

this dreadful missile that makes hearts pound and
 hair bristle.

10 Holy and invincible, it comes with a sudden crash,
 an endless spiral of noise, omnivorous in its
 drive,

unbreakable, threatening, and ineluctable; the
 gale's

sharp and smoke-filled shaft swoops down
 with a flash, dreaded by land and sea.

15 Wild beasts cringe when they hear the noise,
 faces reflect the brilliance of thunder roaring
 in the celestial hollows. You tear the robe
 that cloaks heaven and hurl the fiery thunderbolt.
 But, O blessed one, (calm down?) the anger of sea
 waves

and mountain peaks. We all know your power.

20 Enjoy this libation and give all things that
 please the heart,

a life of prosperity, queenly health,
 divine peace that nurtures youths and is with
 honors crowned,

and an existence ever blooming with cheerful
 thoughts.

20 Διὸς Ἀστραπαίου, θυμίαμα λιβανομάνναν.

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

21 Νεφῶν, θυμίαμα σμύρναν.

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

22 Θαλάσσης, θυμίαμα λιβανομάνναν.

᾽Ωκεανοῦ καλέω νύμφην, γλαυκώπιδα Τηθύν,
 κυανόπεπλον ἄνασσαν, εὐτροχα κυμαίνουσαν,
 αὔραις ἠδυπνόοισι πατασσομένην περὶ γαῖαν.
 θραύουσ' αἰγιαλοῖσι πέτρησί τε κύματα μακρά,
 5 εὐδίνοις ἀπαλοῖσι γαληνιώσασα δρόμοισι,

20. TO ASTRAPAIOS ZEUS,
incense - powdered frankincense

I call upon great, pure, resounding, illustrious,
ethereal and blazing Zeus, whose racing fire
shines through the air.

With an ear-splitting clap your light flashes
through the clouds,

O horrid, wrathful, pure, and invincible god.

5 Upon you I call, lord of lightning, begetter of
all and great king,

to be kind and bring a sweet end to my life.

21. TO THE CLOUDS,
incense - myrrh

Airy clouds that nourish fruits and rove the sky,
you give rain as you are driven everywhere by the
wind.

Filled with blazing thunder and water, you resound
with awesome crashes in the air-filled vault of
heaven

5 when you are repelled by the onrush of raging
winds.

To you I pray, you whose dewy cloaks are blown by
fair breezes,

to send fruit-nourishing rains to mother earth.

22. TO THE SEA,
incense - pounded frankincense

I call upon gray-eyed Tethys, bride of Okeanos,
dark-veiled queen, whose waves dance
as they are blown onto the land by the sweet
breezes.

5 You break your tall waves upon rocky beaches,
and you are calmed by races that are gentle and
smooth.

ναυσὶν ἀγαλλομένη, θηροτρόφε, ὑτροκέλευθε,
 μήτηρ μὲν Κύπριδος, μήτηρ νεφέων ἐρεβεννῶν
 καὶ πάσης πηγῆς νυμφῶν νασμοῖσι βρυούσης·
 κλύθι μου, ὦ πολύσεμνε, καὶ εὐμενέουσ' ἐπαρήγοις,
 10 εὐθυδρόμοις οὖρον ναυσὶν πέμπουσα, μάκαιρα.

23 Νηρέως, θυμίαμα σμύρναν.

ὦ κατέχων πόντου ρίζας, κυαναυγέτιν ἔδρην,
 πεντήκοντα κόραισιν ἀγαλλόμενος κατὰ κῦμα
 καλλιτέκνοισι χοροῖς, Νηρεῦ, μεγαλώνυμε δαῖμον,
 πυθμὴν μὲν πόντου, γαίης πέρας, ἀρχὴ ἀπάντων,
 5 ὅς κλονέεις Δηοῦς ἱερὸν βάθρον, ἠνίκα πνοιᾶς
 ἐννουχίοις κευθμῶσιν ἐλαυνομένας ἀποκλείεις·
 ἀλλὰ, μάκαρ, σεισμοὺς μὲν ἀπότρεπε, πέμπε δὲ μύσταις
 ὄλβον τ' εἰρήνην τε καὶ ἠπιόχειρον ὑγείην.

24 Νηρηίδων, θυμίαμα ἀρώματα.

Νηρέος εἰναλίου νύμφαι καλυκώπιδες, ἀγναί,
 †σφράγαι βύθιαι, χοροπαίγμονες, ὑτροκέλευθοι,
 πεντήκοντα κόραι περὶ κύμασι βακχεύουσαι,
 Τριτώνων ἐπ' ὄχοισιν ἀγαλλόμεναι περὶ νῶτα
 5 θηροτύποις μορφαῖς, ὧν βόσκει σώματα πόντος,
 ἄλλοις θ' οἱ ναίουσι βυθόν, Τριτώνιον οἶδμα,

You delight in ships and your waters feed wild
 beasts,
 mother of Kypris, mother of dark clouds
 and of every spring round which nymphs swarm.
 Hear me, O holy one, kindly help,
 10 and, blessed one, send a fair tail wind to ships.

23. TO NEREUS,
 incense - myrrh

The sea's foundations are your realm, an abode of
 glossy blackness,
 and you exult in the beauty of your fifty
 daughters
 as they dance amid the waves. O Nereus, god of
 great renown,
 foundation of the sea, end of the earth, beginning
 of all,
 5 you make Demeter's sacred throne tremble when you
 imprison
 the gusty winds driven to your gloomy depths.
 But, O blessed one, ward off earthquakes, and send
 to the initiates peace, prosperity and gentle-
 handed health.

24. TO THE NEREIDS,
 incense - aromatic herbs

O lovely-faced and pure nymphs, daughters of Nereus
 who lives in the deep,
 at the bottom of the sea you gambol and dance in
 the water.
 Fifty maidens revel in the waves,
 maidens riding on the backs of Tritons and
 delighting
 5 in animal shapes and bodies nurtured by the sea
 and in the other dwellers of the Tritons' billowy
 kingdom.

ὑδρόδομοι, σκιρτηταί, ἐλισσόμενοι περὶ κῦμα,
 ποντοπλάνοι δελφίνες, ἀλιρρόθιοι, κυαναυγείς.
 ὑμᾶς κικλήσκω πέμπειν μύσταις πολὺν ὄλβον·
 10 ὑμεῖς γὰρ πρῶται τελετὴν ἀνεδείξατε σεμνὴν
 εὐιέρου Βάκχοιο καὶ ἀγνῆς Φερσεφονείης,
 Καλλιόπῃ σὺν μητρὶ καὶ Ἀπόλλωνι ἄνακτι.

25 Πρωτέως, θυμίαμα στύρακα.

Πρωτέα κικλήσκω, πόντου κληίδας ἔχοντα,
 πρωτογενῆ, πάσης φύσεως ἀρχὰς ὃς ἔφηνεν
 ὕλην ἀλλάσσων ἱερὴν ἰδέαις πολυμόρφοις,
 πάντιμος, πολύβουλος, ἐπιστάμενος τά τ' ἐόντα
 5 ὅσσα τε πρόσθεν ἦν ὅσα τ' ἔσσεται ὕστερον αὐτίς·
 πάντα γὰρ αὐτὸς ἔχων μεταβάλλεται οὐδέ τις ἄλλος
 ἀθανάτων, οἳ ἔχουσιν ἔδος νιφόεντος Ὀλύμπου
 καὶ πόντον καὶ γαῖαν ἐνηέριοί τε ποτῶνται·
 † πάντα γὰρ † Πρωτεῖ πρώτη φύσις ἐγκατέθηκε.
 10 ἀλλά, πάτερ, μόλε μυστιπόλοις ὁσίαισι προνοίαις
 πέμπων εὐόλβου βιότου τέλος ἐσθλὸν ἐπ' ἔργοις.

26 Γῆς, θυμίαμα πᾶν σπέρμα πλὴν κυάμων καὶ ἀρωμάτων.

Γαῖα θεά, μήτηρ μακάρων θνητῶν τ' ἀνθρώπων,
 παντρόφε, πανδώτειρα, τελεσφόρε, παντολέτειρα,
 αὐξιθαλής, φερέκαρπε, καλαῖς ὤραισι βρύουσα,

Your home is the water, and you leap and whirl
 round the waves,
 like glistening dolphins roving the roaring seas.
 I call upon you to bring much prosperity to the
 initiates,
 10 for you were first to show the holy rite
 of sacred Bacchos and of pure Persephone,
 you and mother Kalliope, and Apollon the lord.

25. TO PROTEUS,
 incense - storax

I call upon Proteus, key-holding master of the sea,
 first-born, who showed the beginnings of all
 nature,
 changing matter into a great variety of forms.
 Honored by all, he is wise and knows what is now,
 5 what was before, and what will be in the future.
 He has all at his disposal and he is transformed
 far beyond
 the other immortals who dwell on snowy Olympos
 and fly through the air and over land and sea,
 for nature was the first to place everything in
 Proteus.
 10 But, father, attended by holy providence visit the
 mystic initiates
 and bring a good end to a life of industry and
 prosperity.

26. TO EARTH,
 incense and any grain save
 beans and aromatic herbs

Divine Earth, mother of men and of the blessed
 gods,
 you nourish all, you give all, you bring all to
 fruition, and you destroy all.
 When the season is fair you are heavy with fruit
 and growing blossoms;

5 ἔδρανον ἀθανάτου κόσμου, πολυποίκιλε κούρη,
 ἢ λοχίαις ὠδίσι κύεις καρπὸν πολυειδῆ,
 αἰδία, πολύσεπτε, βαθύστερν', ὀλβιόμοιρε,
 ἠδυπνόοις χαίρουσα χλόαις πολυανθέσι δαίμον,
 ὀμβροχαρῆς, περὶ ἣν κόσμος πολυδαίδαλος ἄστρον
 εἰλεῖται φύσει ἀενάωι καὶ ῥεύμασι δεινοῖς.
 10 ἀλλά, μάκαιρα θεά, καρπούς αὔξοις πολυγηθεῖς
 εὐμενὲς ἦτορ ἔχουσα, † σὺν ὀλβίοισιν † ἐν ὤραις.

27 Μητρὸς θεῶν, θυμίαμα ποικίλα.

Ἀθανάτων θεότιμε θεῶν μήτηρ, τροφὲ πάντων,
 τῆιδε μόλοις, κράντειρα θεά, σέο, πότνι', ἐπ' εὐχαῖς,
 ταυροφόνων Ζεύξασα ταχυδρόμον ἄρμα λεόντων,
 σκηπτουῖχε κλεινοῖο πόλου, πολυώνυμε, σεμνή,
 5 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,
 Ἐστία αὐδαχθεῖσα· σὲ δ' ὀλβοδότιν καλέουσι,
 10 παντοίων ἀγαθῶν θνητοῖς ὅτι δῶρα χαρίζη,
 ἔρχεο πρὸς τελετήν, ὦ πότνια, τυμπανοτερπή<ς>,
 πανδαμάτωρ, Φρυγίη<ς>, σῴτειρα, Κρόνου συνόμευνε,
 Οὐρανόπαι, πρέσβειρα, βιοθρέπτειρα, φίλοιστρε·
 ἔρχεο γηθόσυνος, κεχαρισμένη εὐσεβήισιν.

and, O multiform maiden, you are the seat of the
immortal cosmos,

5 and in the pains of labor you bring forth fruit of
all kinds.

Eternal, reverend, deep-bosomed, and blessed,
you delight in the sweet breath of grass, O goddess
bedecked with flowers.

Yours is the joy of the rain, and round you the
intricate realm of the stars
revolves in endless and awesome flow.

10 But, O blessed goddess, may you multiply the glad-
some fruits
and, together with the beautiful seasons, grant me
favor.

27. TO THE MOTHER OF THE GODS,
incense - et varia

Divine are your honors, O mother of the gods and
nurturer of all.

Yoke your swift chariot drawn by bull-slaying lions
and, O mighty goddess who brings things to pass,
join our prayers.

Many-named and reverend, you are queen of the sky,
5 for in the cosmos yours is the throne in the middle
because

the earth is yours and you give gentle nourishment
to mortals.

Gods and men were born of you,
and you hold sway over the rivers and all the sea.
Hestia is one of your names, and they call you
5 giver of prosperity

10 because you bestow on men all manner of gifts.
Come to this rite, queen whom the drum delights,
all-taming, savior of Phrygia, consort of Kronos,
child of Ouranos, honored and frenzy-loving
nurturer of life.

Joyously and graciously visit our deeds of piety.

28 Ἑρμοῦ, θυμίαμα λίβανον.

Κλυθί μου, Ἑρμεία, Διὸς ἄγγελε, Μαιάδος υἱέ,
 παγκρατὲς ἦτορ ἔχων, ἐναγώνιε, κοίρανε θνητῶν,
 εὖφρων, ποικιλόβουλε, διάκτορε ἀρχειφόντα,
 πτηνοπέδιλε, φίλανδρε, λόγου θνητοῖσι προφήτα,
 5 γυμνάσιν ὅς χαίρεις δολίαις τ' ἀπάταις, † τροφιοῦχε,
 ἑρμηνεῦ πάντων, κερδέμπορε, λυσιμέριμνε,
 ὅς χεῖρεσσιν ἔχεις εἰρήνης ὄπλον ἀμεμφές,
 Κωρυκιῶτα, μάκαρ, ἐριούνιε, ποικιλόμυθε,
 ἐργασίαις ἐπαρωγέ, φίλε θνητοῖς ἐν ἀνάγκαις,
 10 γλώσσης δεινὸν ὄπλον τὸ σεβάσμιον ἀνθρώποισι·
 κλυθί μου εὐχομένου, βιότου τέλος ἐσθλὸν ὀπάζων
 ἐργασίαισι, λόγου χάρισιν καὶ μνημοσύνησιν.

29 Ὕμνος Περσεφόνης.

Φερσεφόνη, θυγάτερ μεγάλου Διός, ἐλθέ, μάκαιρα,
 μουνογένεια θεά, κεχαρισμένα δ' ἱερὰ δέξαι,
 Πλούτωνος πολύτιμε δάμαρ, κεδνή, βιοδῶτι,
 ἢ κατέχεις Ἄϊδαο πύλας ὑπὸ κεύθεα γαίης,
 5 Πραξιδίκη, ἐρατοπλόκαμε, Δηοῦς θάλος ἀγνόν,
 Εὐμενίδων γενέτειρα, ὑποχθονίων βασιλεία,
 ἦν Ζεὺς ἀρρήτοισι γοναῖς τεκνώσατο κούρην,

28. TO HERMES,
incense - frankincense

Hear me, Hermes, messenger of Zeus, son of Maia;
almighty is your heart, O lord of the deceased and
judge of contests;

gentle and clever, O Argeiphontes, you are a guide
whose sandals fly, and a man-loving prophet to
mortals.

5 You are vigorous and you delight in exercise and
in deceit;

interpreter of all, you are a profiteer who frees
us of cares

and who holds in his hands the blameless tool of
peace.

Lord of Korykos, blessed, helpful and skilled in
words,

you assist in work, you are a friend of mortals in
need,

10 and you wield the dreaded and respected weapon of
speech.

Hear my prayer and grant a good end to a life
of industry, gracious talk, and mindfulness.

29. HYMN TO PERSEPHONE

Persephone, blessed daughter of great Zeus, sole
offspring

of Demeter, come and accept this gracious
sacrifice.

Much honored spouse of Plouton, discreet and life-
giving,

you command the gates of Hades in the bowels of
the earth,

5 lovely-tressed Praxidike, pure bloom of Deo,
mother of the Furies, queen of the nether world,
whom Zeus sired in clandestine union.

μῆτερ ἐριβρεμέτου πολυμόρφου Εὐβουλήος,
 Ὠρῶν συμπαίκτηρα, φαεσφόρε, ἀγλαόμορφε,
 10 σεμνή, παντοκράτειρα, κόρη καρποῖσι βρύουσα,
 εὐφεγγής, κερόεσσα, μόνη θνητοῖσι ποθεινή,
 εἰαρινή, λειμωνιάσιν χαίρουσα πνοῆσιν,
 ἱερὸν ἐκφαίνουσα δέμας βλαστοῖς χλοοκάρποις,
 ἀρπαγμαῖα λέχη μετοπωρινὰ νυμφευθεῖσα,
 15 Ζωὴ καὶ θάνατος μούνη θνητοῖς πολυμόχθοις,
 Φερσεφόνη· φέρβεις γὰρ αἰεὶ καὶ πάντα φονεύεις.
 κλυθι, μάκαιρα θεά, καρποὺς δ' ἀνάπεμπ' ἀπὸ γαίης
 εἰρήνηι θάλλουσα καὶ ἠπιοχείρῳι ὑγείαι
 καὶ βίῳι εὐόλβῳι λιπαρὸν γῆρας κατάγοντι
 20 πρὸς σὸν χῶρον, ἄνασσα, καὶ εὐδύνατον Πλούτωνα.

30 Διονύσου, θυμίαμα στύρακα.

Κικλήσκω Διόνυσον ἐρίβρομον, εὐαστήρα,
 πρωτόγονον, διφυῆ, τρίγονον, Βακχεῖον ἄνακτα,
 ἄγριον, ἄρρητον, κρύφιον, δικέρωτα, δίμορφον,
 κισσόβρυον, ταυρωπόν, Ἀρήιον, εὔιον, ἀγνόν,
 5 ὠμάδιον, τριετῆ, βοτρυηφόρον, ἐρνεσίπεπλον.
 Εὐβουλεῦ, πολύβουλε, Διὸς καὶ Περσεφονείης
 ἀρρήτοις λέκτροισι τεκνωθεῖς, ἄμβροτε δαῖμον·
 κλυθι, μάκαρ, φωνῆς, ἠδὺς δ' ἐπίπνευσον ἀμεμ[φ]ῆς
 εὐμενὲς ἦτορ ἔχων, σὺν ἐυζώνοισι τιθήναις.

10 Mother of loud-roaring and many-shaped Eubouleus,
 radiant and luminous playmate of the Seasons,
 august, almighty, maiden rich in fruits,
 brilliant and horned, you alone are beloved of
 mortals.

In spring you rejoice in the meadow breezes
 and you show your holy figure in shoots and green
 fruits.

15 You were made a kidnapper's bride in the fall,
 and you alone are life and death to toiling
 mortals,

O Persephone, for you always nourish all and kill
 them, too.

Hearken, O blessed goddess, and send forth the
 earth's fruits.

You who blossom in peace, in soft-handed health,
 and in a life of plenty that ferries old age in
 comfort

20 to your realm, O queen, and to that of mighty
 Plouton.

30. TO DIONYSOS,
 incense - storax

I call upon loud-roaring and reveling Dionysos,
 primeval, two-natured, thrice-born, Bacchic lord,
 savage, ineffable, secretive, two-horned and two-
 shaped.

5 Ivy-covered, bull-faced, warlike, howling, pure,
 you take raw flesh, you have triennial feasts,
 wrapt in foliage, decked with grape clusters.

Resourceful Eubouleus, immortal god sired by Zeus
 when he mated with Persephone in unspeakable union.

Hearken to my voice, O blessed one, and with your
 fair-girdled nurses

breathe on me in a spirit of perfect kindness.

31 Ὕμνος Κουρήτων.

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

32 Ἀθηνᾶς, θυμίαμα ἀρώματα.

Παλλὰς μουνογενή(ς), μεγάλου Διὸς ἔκγονε σεμνή,
 δία, μάκαιρα θεά, πολεμόκλονε, ὀμβριμόθυμε,
 ἄρρητε, ῥητή, μεγαλώννυμε, ἀντροδίαιτε,
 ἢ διέπεις ὄχθους ὑψαύχενας ἀκρωρείους
 5 ἠδ' ὄρεα σκιδόεντα, νάπαισί τε σὴν φρένα τέρπεις,
 ὄπλοχαρής, οἰστροῦσα βροτῶν ψυχὰς μανίαισι,
 γυμνάζουσα κόρη, φρικώδη θυμὸν ἔχουσα,
 Γοργοφόνη, φυγόλεκτρε, τεχνῶν μήτερ πολύολβε,
 ὀρμάστειρα, φίλοιστρε κακοῖς, ἀγαθοῖς δὲ φρόνησις·
 10 ἄρσην μὲν καὶ θῆλυς ἔφυς, πολεματόκε, μήτι,
 αἰολόμορφε, δράκαινα, φιλένθεε, ἀγλαότιμε,
 Φλεγραίων ὀλέτειρα Γιγάντων, ἵππελάτειρα,
 Τριτογένεια, λύτεира κακῶν, νικηφόρε δαῖμον,
 ἦματα καὶ νύκτας αἰεὶ νεάταισιν ἐν ὥραις,

31. HYMN TO THE KOURETES

Leaping Kouretes, stepping to the sound of arms,
 howling mountaineers, whose feet pound the ground,
 discordant is the lyre you strike as you pace,
 light of foot,

0 renowned marshals and arm-carrying guards,
 5 priests in the train of a mother struck with
 mountain frenzy.

Kindly visit those whose words praise you
 and, with joyous heart, be gracious to the oxherd.

32. TO ATHENA,

incense - aromatic herbs

Revered Pallas, you alone great Zeus bore by him-
 self,

noble and blessed goddess, brave in the din of war.
 Renowned and cave-haunting, you may and may not be
 spoken of.

Your domain is on wind-swept hilltops
 5 and shaded mountains, and dells charm your heart.
 Arms please you, and you strike men's souls with
 frenzy,

0 maiden vigorous and horrid-tempered.

Slayer of Gorgo, blessed mother of the arts, you
 shun the bed of love

and, 0 impetuous one, you bring madness to the
 wicked and prudence to the virtuous.

10 Male and female, begetter of war, counselor,
 she-dragon of many shapes, frenzy-loving,
 illustrious,

destroyer of the Phlegraian Giants, driver of
 horses,

Tritogeneia, you free us of suffering, 0 victorious
 goddess.

Day and night - ever into the small hours -

15 κλῦθί μου εὐχομένου, δὸς δ' εἰρήνην πολύολβον
καὶ κόρον ἢδ' ὑγίειαν † ἐπ' εὐόλβοισιν † ἐν ὤραις,
γλαυκῶφ', εὐρεσίτεχνε, πολυλλίστη βασιλεία.

33 Νίκης, θυμίαμα μάνναν.

Εὐδύνατον καλέω Νίκην, θνητοῖσι ποθεινήν,
ἢ μούνη λύει θνητῶν ἐναγώνιον ὄρμην
καὶ στάσιν ἀλγινόεσσαν ἐπ' ἀντιπάλοισι μάχαισιν,
ἐν πολέμοις κρίνουσα τροπαιοῦχοισιν ἐπ' ἔργοις,
5 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 Ἀπόλλωνος, θυμίαμα μάνναν.

Ἐλθέ, μάκαρ, Παιάν, Τιτυοκτόνε, Φοῖβε, Λυκωρεῦ,
Μεμφίτ', ἀγλαότιμε, ἰήιε, ὀλβιοδῶτα,
χρυσολύρη, σπερμείε, ἀρότριά, Πύθιε, Τιτάν,
Γρύνειε, Σμινθεῦ, Πυθοκτόνε, Δελφικέ, μάντι,
5 ἄγριε, φωσφόρε δαῖμον, ἐράσμιε, κύδιμε κοῦρε,

15 hear my prayer and give me a full measure of peace,
of riches, and of health accompanied by happy
seasons,
0 gray-eyed and inventive queen to whom many pray.

33. TO NIKE,
incense - powdered frank-
incense

I call upon mighty Nike, beloved of mortals,
for she alone frees man from the eagerness for
contest
and from dissent when men face each other in
battle.

In war you are the judge of deeds deserving prizes,
5 and sweet is the boast you grant after the
onslaught.

Nike, mistress of all, on you and your good name
depends noble glory,
glory that comes from strife and teems with
festivities.

But, 0 blessed and beloved one, come with joy in
your eyes,
come for works of renown, and bring me a noble end.

34. TO APOLLON,
incense - powdered frankincense

Come, 0 blessed Paian, 0 slayer of Tityos, 0
Phoibos, 0 Lykoreus;
A giver of riches are you and an illustrious
dweller of Memphis, 0 god to whom one cries ie.
To you, 0 Titan and Pythian god, belong the lyre,
and seeds and plows.

Grynean, Sminthian, slayer of Pytho, Delphic
diviner,
5 you are a wild, light-bringing and lovable god,
0 glorious youth.

†μουσαγέτα, χοροποιέ, ἐκηβόλε, τοξοβέλεμνε,
 Βάκχιε καὶ Διδυμεῦ, †ἐκάεργε, Λοξία, ἀγνέ,
 Δήλι' ἄναξ, πανδερκὲς ἔχων φαεσίμβροτον ὄμμα,
 χρυσοκόμα, καθαρὰς φήμας χρησμούς τ' ἀναφαίνων·
 10 κλύθι μου εὐχομένου λαῶν ὑπερ εὐφροني θυμῶι·
 τόνδε σὺ γὰρ λεύσσεις τὸν ἀπείριτον αἰθέρα πάντα
 γαῖάν τ' ὀλβιόμοιρον †ὑπερθέ τε† καὶ δι' ἀμολγοῦ,
 νυκτὸς ἐν ἡσυχίαισιν ὑπ' ἀστεροόμματον ὄρφνην
 ῥίζας νέρθε δέδορκας, ἔχεις δέ τε πείρατα κόσμου
 15 παντός· σοὶ δ' ἀρχὴ τε τελευτὴ 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 φύλα,
 20 ἀρμονίηι κεράσας {τὴν} παγκόσμιον ἀνδράσι μοῖραν,
 μίξας χειμῶνος θέρεός τ' ἴσον ἀμφοτέροισιν,
 εἰς ὑπάτας χειμῶνα, θέρος νεάταις διακρίνας,
 Δώριον εἰς ἔαρος πολυηράτου ὦριον ἄνθος.
 ἔνθεν ἐπωνυμίην σε βροτοὶ κλήζουσιν ἄνακτα,
 25 Πᾶνα, θεὸν δικέρωτ', ἀνέμων συρίγμαθ' ἰέντα·
 οὐνεκα παντός ἔχεις κόσμου σφραγίδα τυπῶτιν.
 κλύθι, μάκαρ, σώζων μύστας ἰκετηρίδι φωνῆι.

You shoot your arrows from afar, you lead the
 Muses into dance,
 and, O holy one, you are Bacchos, Didymeus, and
 Loxias, too.

Lord of Delos, eye that sees all and brings light
 to mortals,
 golden is your hair, and clear your oracular
 utterance.

10 Hear me with kindly heart as I pray for people.
 You gaze upon all the ethereal vastness,
 and upon the rich earth you look through the
 twilight.

In the quiet darkness of a night lit with stars
 you see earth's roots below, and you hold the
 bounds

15 of the whole world. Yours, too, are the beginning
 and the end to come.

You make everything bloom, and with your versatile
 lyre

you harmonize the poles, now reaching the highest
 pitch,

now the lowest, and now again with the Doric mode
 balancing the poles harmoniously, as you keep the
 living races distinct.

20 You have infused harmony into all men's lot,
 giving them an equal measure of summer and winter.
 The lowest notes you strike in the winter, the
 highest in the summer,
 and your mode is Doric for spring's lovely and
 blooming season.

Wherefore mortals call you lord, and Pan,
 25 the two-horned god who sends the whistling winds.
 For this, too, you have the master seal of the
 entire cosmos.

O blessed one, hear the suppliant voice of the
 initiates and save them.

35 Λητοῦς, θυμίαμα σμύρναν.

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

36 Ἀρτέμιδος, θυμίαμα μάνναν.

Κλυθί μου, ὦ βασίλεια, Διὸς πολυώνυμε κούρη,
 Τιτανίς, βρομία, μεγαλώνυμε, τοξότι, σεμνή,
 πασιφαής, δαιδοῦχε θεά, Δίκτυννα, λοχεία,
 ὠδίνων ἐπαρωγὲ καὶ ὠδίνων ἀμύητε,
 5 λυσίζωνε, φίλοιστρε, κυνηγέτι, λυσιμέριμνε,
 εὔδρομε, ἰοχέαιρα, φιλαγρότι, νυκτερόφοιτε,
 κληισία, εὐάντητε, λυτηρία, ἀρσενόμορφε,
 Ὀρθία, ὠκυλόχεια, βροτῶν κουροτρόφε δαῖμον,
 ἀμβροτέρα, χθονία, θηροκτόνε, ὀλβιόμοιρε,
 10 ἢ κατέχεις ὀρέων δρυμούς, ἐλαφηβόλε, σεμνή,
 πότνια, παμβασίλεια, καλὸν θάλος, αἰὲν ἐοῦσα,
 δρυμονία, σκυλακίτι, Κυδωνιάς, αἰολόμορφε·

35. TO LETO,
incense - myrrh

Dark-veiled Leto, revered goddess and mother
of twins,
great-souled daughter of Koios, queen to whom
many pray,
to your lot fell the birth pains for Zeus' fair
child.

You bore Phoibos and arrow-pouring Artemis,
her on Ortygia and him on rocky Delos.

Hear, lady goddess, and with favor in your heart
come to this all-holy rite and bring sweet end.

36. TO ARTEMIS,
incense - powdered frankincense

Hear me, O queen, Zeus' daughter of many names,
Titanic and Bacchic, reverend, renowned archer,
torch-bearing goddess bringing light to all,
Diktyнна, helper at childbirth.

You aid women in labor, though you know not what
labor is.

O frenzy-loving huntress, you loosen girdles and
drive cares away;

swift, arrow-pouring, you love the outdoors and
you roam in the night.

Fame-bringing, affable, redeeming, mannish,
Orthia, goddess of swift birth, nurturer of
mortal youths.

Immortal and yet of this earth, you slay wild
beasts, O blessed one,

and your realm is in the mountain forests. You
hunt deer,

O august and mighty queen of all, fair blossom,
eternal,

sylvan, dog-loving, many-shaped lady of Kydonia.

15 ἔλθέ, θεὰ σώτειρα, φίλη, μύστησιν ἅπασιν
 εὐάντητος, ἄγουσα καλοὺς καρποὺς ἀπὸ γαίης
 εἰρήνην τ' ἐρατὴν καλλιπλόκαμόν θ' ὑγίειαν·
 πέμποις δ' εἰς ὄρέων κεφαλὰς νούσους τέ καὶ ἄλγη.

37 Τιτάνων, θυμίαμα λίβανον.

5 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·
 ἔξ ὑμέων γὰρ πᾶσα πέλει γενεὰ κατὰ κόσμον.
 ὑμᾶς κικλήσκω μῆνιν χαλεπὴν ἀποπέμπειν,
 εἴ τις ἀπὸ χθονίων προγόνων οἴκοις ἐπελάσθη.

38 Κουρήτων, θυμίαμα λίβανον.

5 Χαλκόκροτοι Κουρήτες, Ἀρήια τεύχε' ἔχοντες,
 οὐράνιοι χθόνιοί τε καὶ εἰνάλιοι, πολύολβοι,
 ζωιογόνοι πνοιαί, κόσμου σωτῆρες ἀγαυοί,
 οἴτε Σαμοθράικην, ἱερὴν χθόνα, ναιετάοντες
 κινδύνους θνητῶν ἀπερύκετε ποντοπλανήτων·
 ὑμεῖς καὶ τελετὴν πρῶτοι μερόπεσσιν ἔδεσθε,
 ἀθάνατοι Κουρήτες, Ἀρήια τεύχε' ἔχοντες·
 νωμᾶτ' Ὠκεανόν, νωμᾶθ' ἄλα δένδρεά θ' αὐτως·
 10 ἐρχόμενοι γαίαν 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.

Come, dear goddess, as savior, accessible to all
 the initiates and bring earth's fair fruits
 15 and lovely Peace and well-tressed Health;
 and do banish disease and pain to mountain peaks.

37. TO THE TITANS,
 incense - frankincense

Titans, glorious children of Ouranos and Gaia,
 forbears of our fathers, who dwell down below
 in Tartarean homes, in the earth's bowels.
 From you stem all toiling mortals,
 5 the creatures of the sea and of the land,
 the birds,
 and all generations of this world come from you,
 and upon you I call to banish harsh anger,
 if some earthly ancestor of mine stormed your
 homes.

38. TO THE KOURETES,
 incense - frankincense

Bronze-beating Kouretes, with Ares' armament,
 dwellers of heaven, earth and sea, thrice-blessed,
 life-giving breezes, glorious saviors of the world,
 who dwell in the sacred land of Samothrace
 5 and who ward off dangers for mortals roaming the
 seas.

You were first to set up sacred rites for mortals,
 O immortal Kouretes, with Ares' armament.
 You rule Okeanos, and likewise you rule the sea
 and the forests.

The earth resounds with the pounding of your
 nimble feet,
 10 as you come in your gleaming armor. All wild
 beasts cringe
 at your onrush, and the noise and shouts rise
 heavenward,
 while the dust from your briskly marching feet
 reaches the clouds. Then every flower is in bloom.

15 δαίμονες ἀθάνατοι, τροφέες καὶ αὐτ' ὀλετήρες,
 ἤνικ' ἂν ὀρμαίνητε χολούμενοι ἀνθρώποισιν
 ὀλλύντες βίοτον καὶ κτήματα ἠδὲ καὶ αὐτοὺς
 †πιμπλάντες, στοναχεῖ δὲ μέγας πόντος βαθυδίνης,
 δένδρη δ' ὑψικάρην' ἐκ ριζῶν ἐς χθόνα πίπτει,
 ἠχῶ δ' οὐρανία κελαδεῖ ροιζήμασι φύλλων.
 20 Κουρήτες Κορύβαντες, ἀνάκτορες εὐδύνατοί τε
 ἐν Σαμοθράικῃ ἄνακτες, ὁμοῦ <δὲ> Διόσκοροι αὐτοί,
 πνοιαὶ ἀέναοι, ψυχοτρόφοι, ἀεροειδεῖς,
 οἵτε καὶ οὐράνιοι δίδυμοι κλήιζεσθ' ἐν Ὀλύμπῳ,
 εὐπνοοὶ, εὐδίοι, σωτήριοι ἠδὲ προσηνεῖς,
 25 ὠροτρόφοι, φερέκαρποι ἐπιπνεῖοιτε ἄνακτες.

39 Κορύβαντος, θυμίαμα λίβανον.

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

15 Immortal gods, you nurture, but you also destroy,
 whenever angrily fretting over mankind,
 you ruin livelihoods, possessions, and men them-
 selves.

... the great, deep-eddying sea groans,
 lofty trees are uprooted and fall upon the earth,
 and the tumult from the leaves echoes in the sky.

20 Kouretes - Korybantes, mighty lords,
 masters of Samothrace, veritable Dioskouroi,
 airy, soul-nourishing and ever-blowing breezes,
 you are called celestial twins on Olympos.
 As gentle saviors who bring fair breezes and clear
 weather,

25 and as nurturers of seasons and of fruits, breathe
 upon us, O lords!

39. TO KORYBAS,
 incense - frankincense

I call upon the greatest king of eternal earth,
 blessed Korybas, warlike, of forbidding counte-
 nance,

nocturnal Koures, who saves from dreadful fear.

Korybas, you assist the imagination and you wander
 in deserted places.

5 Lord, many are the shapes of your twofold divinity,
 and the murder of the twin brothers has stained
 you with blood.

Following Deo's scheme, you changed your holy form
 into the shape of a savage and dark dragon.

Blessed one, hear our voices, banish harsh anger,
 10 and free from fantasies a soul stunned by
 necessity.

40 Δῆμητρος Ἐλευσινίας, θυμίαμα στύρακα.

Δηώ, παμμήτειρα θεά, πολυώνυμε δαίμον,
 σεμνή Δῆμητερ, κουροτρόφε, ὀλβιοδῶτι,
 πλουτοδότειρα θεά, σταχυοτρόφε, παντοδότειρα,
 εἰρήνηι χαίρουσα καὶ ἐργασίαις πολυμόχθοις,
 5 σπερμεία, σωρίτι, ἀλwaiά, χλοόκαρπε,
 ἢ ναίεις ἀγνοῖσιν Ἐλευσῖνος γυάλοισιν,
 ἱμερόεσσ', ἐρατή, θνητῶν θρέπτειρα προπάντων,
 ἢ πρώτη Ζεύξασα βοῶν ἀροτῆρα τένοντα
 καὶ βίον ἱμερόεντα βροτοῖς πολυόλβον ἀνείσα,
 10 αὐξιθαλής, Βρομίιο συνέστιος, ἀγλαότιμος,
 λαμπαδόεσσ', ἀγνή, δρεπάνοις χαίρουσα θερείοις·
 σὺ χθονία, σὺ δὲ φαινομένη, σὺ δὲ πᾶσι προσηνής·
 εὐτεκνε, παιδοφίλη, σεμνή, κουροτρόφε κούρα,
 ἄρμα δρακοντείοισιν ὑποζεύξασα χαλινοῖς
 15 ἐγκυκλίοις δίναις περὶ σὸν θρόνον εὐάζουσα,
 μουνογενής, πολύτεκνε θεά, πολυπότνια θνητοῖς,
 ἦς πολλαὶ μορφαί, πολυάνθεμοι, ἱεροθαλεῖς.
 ἐλθέ, μάκαιρ', ἀγνή, καρποῖς βρίθουσα θερείοις,
 εἰρήνην κατάγουσα καὶ εὐνομίην ἐρατεινὴν
 20 καὶ πλοῦτον πολυόλβον, ὁμοῦ δ' ὑγίειαν ἄνασσαν.

40. TO ELEUSINIAN DEMETER,
incense - storax

Deo, divine mother of all, goddess of many names,
august Demeter, nurturer of youths and giver of
prosperity

and wealth. You nourish the ears of corn, O giver
of all,

and you delight in peace and in toilsome labor.

5 Present at sowing, heaping and threshing, O spirit
of the unripe fruit,

you dwell in the sacred valley of Eleusis.

Charming and lovely, you give sustenance to all
mortals,

and you were the first to yoke the ploughing ox
and to send up from below a rich and lovely harvest
for mortals.

10 Through you there is growth and blooming, O illus-
trious companion of Bromios
and, torch-bearing and pure one, you delight in the
summer's yield.

From beneath the earth you appear and to all you
are gentle,

O holy and youth-nurturing lover of children and
of fair offspring.

You yoke your chariot to bridled dragons,

15 and round your throne you whirl and howl in
ecstasy.

Only daughter with many children and many powers
over mortals,

you manifest your myriad faces to the variety of
flowers and sacred blossoms;

come, blessed and pure one, and laden with the
fruits of summer,

bring peace together with the welcome rule of law,

20 riches, too, and prosperity, and health that
governs all.

41 Μητρὸς Ἀνταίας, θυμίαμα ἀρώματα.

Ἀνταία βασίλεια, θεά, πολυώνυμε μήτερ
 ἀθανάτων τε θεῶν ἠδὲ θνητῶν ἀνθρώπων,
 ἢ ποτε μαστεύουσα πολυπλάγκτῳ ἐν ἀνίη
 νηστείαν κατέπαυσας Ἐλευσῖνος {ἐν} γυάλοισιν
 5 ἦλθές τ' εἰς Αἴδην πρὸς ἀγαυὴν Περσεφόνειαν
 ἀγνὸν παῖδα Δυσαύλου ὀδηγητῆρα λαβοῦσα,
 μηνυτῆρ' ἀγίων λέκτρων χθονίου Διὸς ἀγνοῦ,
 Εὐβουλον τέξασα θεὸν θνητῆς ὑπ' ἀνάγκης.
 ἀλλά, θεά, λίτομαί σε, πολυλλίστη βασίλεια,
 10 ἐλθεῖν εὐάντητον ἐπ' εὐίερῳ σέο μύσθῳ.

42 Μίσης, θυμίαμα στύρακα.

Θεσμοφόρον καλέω ναρθηκοφόρον Διόνυσον,
 σπέρμα πολύμνηστον, πολυώνυμον Εὐβουλήος,
 ἀγνήν εὐιερὸν τε Μίσσην ἄρρητον ἄνασσαν,

ἄρσενα καὶ θῆλυν, διφυῆ, λύσειον Ἰακχον·
 5 εἴτ' ἐν Ἐλευσῖνος τέρπηι νηῶι θυόεντι,
 εἴτε καὶ ἐν Φρυγίῃ σὺν Μητέρι μυστιπολεύεις,
 ἢ Κύπρῳι τέρπηι σὺν εὐστεφάνῳ Κυθερείῃ,
 ἢ καὶ πυροφόροις πεδίοις ἐπαγάλλεαι ἀγνοῖς
 σὺν σῆι μητρὶ θεᾷ μελανηφόρῳ Ἰσιδι σεμνῆι,
 10 Αἰγύπτου παρὰ χεῦμα σὺν ἀμφιπόλοισι τιθήναις·
 εὐμενέουσ' ἔλθοις ἀγαθοῖς † τελέουσ' ἐπ' ἀέθλοισι.

41. TO MOTHER ANTAIA,
incense - aromatic herbs

Queen Antaia, goddess and many-named mother
of immortal gods and mortal men,
weary from searching and wandering far and wide,
you once ended your fast in the valley of Eleusis
and came to Hades for noble Persephone.

Your guide was the guileless child of Dysaules
who brought the news of pure chthonic Zeus' holy
union.

Yielding to human need you bore divine Euboulos.
But, O goddess and queen to whom many pray, I
beseech you

to come graciously to your pious initiate.

42. TO MISE,
incense - storax

I call upon law-giving Dionysos who carries the
fennel stalk -

unforgettable and many-named seed of Eubouleus -
and upon holy, sacred and ineffable queen Mise,
whose twofold nature is male and female. As re-
deeming Iacchos,

I summon you, lord, whether you delight in your
fragrant temple at Eleusis,

or with the Mother you partake of mystic rites
in Phrygia,

or you rejoice in Cyprus with fair-wreathed
Kythereia,

or yet you exult in hallowed wheat-bearing fields
along

Egypt's river with your divine mother,

the august and black-robed Isis, and your train
of nurses.

Lady, kind-heartedly come to those contesting for
noble prizes.

43 Ὠρῶν, θυμίαμα ἀρώματα.

Ὠραι θυγατέρες Θέμιδος καὶ Ζηνὸς ἄνακτος,
 Εὐνομίη τε Δίκη τε καὶ Εἰρήνη πολύολβε,
 εἰαριναί, λειμωνιάδες, πολυάνθεμοι, ἀγναί,
 παντόχροοι, πολύοδοι ἐν ἀνθεμοειδέσι πνοιαῖς,
 5 Ὠραι ἀειθαλέες, περικυκλάδες, ἠδυπρόσωποι,
 πέπλους ἐννύμεναι δροσεροὺς ἀνθῶν πολυθρέπτων,
 <ἀγνῆς> Περσεφόνης συμπαίκτορες, ἠνίκα Μοῖραι
 καὶ Χάριτες κυκλίοισι χοροῖς πρὸς φῶς ἀνάγῃσι
 Ζηνὶ χαριζόμεναι καὶ μητέρι καρποδοτεΐρη·
 10 ἔλθετ' ἐπ' εὐφήμους τελετὰς ὄσιας νεομύστοις
 εὐκάρπους καιρῶν γενέσεις ἐπάγουσαι ἀμεμφῶς.

44 Σεμέλης, θυμίαμα στύρακα.

Κικλήσκω κούρην Καδμηίδα παμβασίλειαν,
 εὐειδῆ Σεμέλην, ἐρατοπλόκαμον, βαθύκολπον,
 μητέρα θυρσοφόροιο Διωνύσου πολυγηθοῦς,
 ἢ μεγάλας ὠδίνας ἐλάσσατο πυρφόρῳι αὐγῇ
 5 ἀθανάτου φλεχθεῖσα Διὸς βουλαῖς Κρονίοιο
 τιμὰς τευξαμένη παρ' ἀγαυῆς Περσεφονείης
 ἐν θνητοῖσι βροτοῖσιν ἀνὰ τριετηρίδας ὥρας,
 ἠνίκα σοῦ Βάκχου γονίμην ὠδίνα τελῶσιν
 εὐιέρων τε τράπεζαν ἰδὲ μυστήριά θ' ἀγνά.

43. TO THE HORAI,
incense - aromatic herbs

Horai, daughters of Themis and of Lord Zeus -
Eunomie and Dike and thrice-blessed Eirene -
pure spirits of spring and of the blossoming
meadow,

you are found in every color and in all scents
wafted by the breezes.

5 Ever-blooming, revolving and sweet-faced, O Horai,
you cloak yourselves with the dew of luxuriant
flowers.

You are holy Persephone's companions at play,
when the Fates

and the Graces, in circling dances come forth to
light,

pleasing Zeus and their fruit-giving mother.

10 Come to the new initiates and their reverent and
holy rites

and bring seasons perfect for the growth of
goodly fruit.

44. TO SEMELE,
incense - storax

I call upon the daughter of Kadmos, queen of all,
fair Semele of the lovely tresses and the full
bosom,

mother of thyrsus-bearing and joyous Dionysos.

She was driven to great pain by the blazing
thunderbolt

5 which, through the counsels of immortal Kronian
Zeus, burned her,

and by noble Persephone she was granted honors
among mortal men, honors given every third year.

Then they reenact the travail for your son Bacchos,
the sacred ritual of the table, and the holy
mysteries.

10

νῦν σέ, θεά, λίτομαι, κούρη Καδμηίς, ἄνασσα,
πρηύνοον καλέων αἰεὶ μύσταισιν ὑπάρχειν.

45 Ὕμνος Διονύσου Βασσαρέως Τριετηρικοῦ.

5

Ἐλθέ, μάκαρ Διόνυσε, πυρίσπορε, ταυρομέτωπε,
Βάσσαρε καὶ Βακχεῦ, πολυώνυμε, παντοδυνάστα,
ὃς ξίφεσιν χαίρεις ἠδ' αἵματι Μαινάσι θ' ἄγναίς,
εὐάζων κατ' Ὀλυμπον, ἐρίβρομε, †μανικὲ Βάκχε,
θυρσευχῆς, βαρύμητι, τετιμένε πᾶσι θεοῖσι
καὶ θνητοῖσι βροτοῖσιν, ὅσοι χθόνα ναιετάουσιν·
ἐλθέ, μάκαρ, σκιρτητά, φέρων πολὺ γῆθος ἅπασι.

46 Λικνίτου, θυμίαμα μάνναν.

5

Λικνίτην Διόνυσον ἐπ' εὐχαῖς ταῖσδε κικλήσκω,
Νύσιον ἀμφιθαλῆ, πεποθημένον, εὐφρονα Βάκχον,
νυμφῶν ἔρνος ἐραστὸν εὐστεφάνου τ' Ἀφροδίτης,
ὃς ποτ' ἀνὰ δρυμοὺς κεχορευμένα βήματα πάλλες
σὺν νύμφαις χαρίεσσιν ἐλαυνόμενος μανίησι,
καὶ βουλαῖσι Διὸς πρὸς ἀγαυὴν Φερσεφόνειαν
ἀχθεὶς ἐξετράφης φίλος ἀθανάτοισι θεοῖσιν.
εὐφρων ἐλθέ, μάκαρ, κεχαρισμένα δ' ἱερὰ δέξαι.

10 Now you, goddess, do I beseech, daughter of Kadmos,
 queen,
 always to be gentle-minded toward the initiates.

45. HYMN TO DIONYSOS.
 BASSAREUS AND TRIENNIAL

Come, blessed Dionysos, bull-faced god conceived
 in fire,
 Bassareus and Bacchos, many-named master of all.
 You delight in bloody swords and in the holy
 menads,
 as you howl throughout Olympos, O roaring and
 frenzied Bacchos.

5 Armed with the thyrsus and wrathful in the extreme,
 you are honored
 by all the gods and by all the men who dwell upon
 the earth.
 Come, blessed and leaping god, and bring much joy
 to all.

46. TO LIKNITES,
 incense - powdered frankincense

I summon to these prayers Dionysos Liknites,
 born at Nysa, blossoming, beloved and kindly
 Bacchos,
 nursling of the nymphs and of fair-wreathed
 Aphrodite.
 the forests once felt your feet quiver in the
 dance
 5 as frenzy drove you and the graceful nymphs on
 and on,
 and the counsels of Zeus brought you to noble
 Persephone
 who reared you to be loved by the deathless gods.
 Kind-heartedly come, O blessed one, and accept
 the gift of this sacrifice.

47 Περικιονίου, θυμίαμα ἀρώματα.

Κικλήσκω Βάκχον περικιόνιον, μεθυδύτην,
 Καδμείοισι δόμοις ὅς ἐλισσόμενος πέρι πάντη
 ἔστησε κρατερῶς βρασμούς γαίης ἀποπέμψας,
 ἠνίκα πυρφόρος αὐγὴ ἐκίνησε χθόνα πᾶσαν
 5 πρηστῆρος ῥοίζοις· ὃ δ' ἀνέδραμε δεσμὸς ἀπάντων.
 ἔλθέ, μάκαρ, βακχευτά, γεγηθυίαις πραπίδεσσιν.

48 Σαβαζίου, θυμίαμα ἀρώματα.

Κλυθι, πάτερ, Κρόνου υἱέ, Σαβάζιε, κύδιμε δαῖμον,
 ὅς Βάκχον Διόνυσον, ἐρίβρομον, εἰραφιώτην,
 μηρῶι ἐγκατέραψας, ὅπως τετελεσμένος ἔλθῃ
 Τμῶλον ἐς ἠγάθειον παρ<ᾶ> Ἴπταν καλλιπάρηιον.
 5 ἀλλά, μάκαρ, Φρυγίης μεδέων, βασιλεύτατε πάντων,
 εὐμενέων ἐπαρωγὸς ἐπέλθοις μυστιπόλοισιν.

49 Ἴπτας, θυμίαμα στύρακα.

Ἴπταν κικλήσκω, Βάκχου τροφόν, εὐάδα κούρην,
 μυστιπόλον, τελεταῖσιν ἀγαλλομένην Σάβου ἀγνοῦ
 νυκτερίοις τε χοροῖσιν ἐριβρεμέταο Ἴάκχου.
 κλυθί μου εὐχομένου, χθονία μήτηρ, βασίλεια,
 5 εἴτε σύ γ' ἐν Φρυγίῃ κατέχεις Ἴδης ὄρος ἀγνόν
 ἢ Τμῶλος τέρπει σε, καλὸν Λυδοῖσι θόασμα·
 ἔρχεο πρὸς τελετὰς ἱερῶι γήθουσα προσώπῳ.

47. TO PERIKIONIOS,
incense - aromatic herbs

I call upon Bacchos Perikionios, giver of wine,
who enveloped all of Kadmos' house
and with his might checked and calmed the heaving
earth

when the blazing thunderbolt and the raging gale
stirred all the land. Then everyone's bonds
sprang loose.

Blessed reveler, come with joyful heart.

48. TO SABAZIOS,
incense - aromatic herbs

Hear me, father Sabazios, son of Kronos, illustrious god.

You sewed into your thigh Bacchic Dionysos,
the roaring

Eiraphiotes, that he might come whole
to noble Tmolos, by the side of fair-cheeked
Hipta.

But, O blessed ruler of Phrygia and supreme king
of all,

come kind-heartedly to the aid of the initiates.

49. TO HIPTA,
incense - storax

I call upon Hipta, nurse of Bacchos, maiden
possessed.

In mystic rites she takes part, and she exults in
pure Sabos' worship

and in the night dances of roaring Iacchos.

O queen and chthonic mother, hear my prayer,
whether you are on Ida, Phrygia's sacred mountain,
or you take your pleasure on Tmolos, fair seat of
the Lydians.

Come to these rites, with joy on your holy face.

50 Λυσίου Ληναίου.

Κλύθι, μάκαρ, Διὸς υἱ', ἐπιλήνιε Βάκχε, διμάτῳρ,
 σπέρμα πολύμνη<σ>τον, πολυώνυμε, λύσιε δαῖμον,
 κρυψίγονον μακάρων ἱερὸν θάλος, εὔιε Βάκχε,
 εὐτραφές, εὐκαρπε, πολυγηθέα καρπὸν ἀέζων,
 5 ῥηξίχθων, ληναῖε, μεγασθενές, αἰολόμορφε,
 παυσίπονον θνητοῖσι φανείς ἄκος, ἱερὸν ἄνθος,
 χάρμα βροτοῖς φιλάλυπον, † ἐπάφιε, καλλιέθειρε,
 λύσιε, θυρσομανές, βρόμι', εὔιε, πᾶσιν εὐφρων,
 οἷς ἐθέλεις θνητῶν ἠδ' ἀθανάτων † ἐπιφαύσκων
 10 νῦν σε καλῶ μύσταισι μολεῖν ἠδύν, φερέκαρπον.

51 Νυμφῶν, θυμίαμα ἀρώματα.

Νύμφαι, θυγατέρες μεγαλήτορος Ὠκεανοῖο,
 ὑγροπόροις γαίης ὑπὸ κεύθεσιν οἰκί' ἔχουσαι,
 κρυψίδρομοι, Βάκχοιο τροφοί, χθόνιαι, πολυγηθεῖς,
 καρποτρόφοι, λειμωνιάδες, σκολιοδρόμοι, ἀγναί,
 5 ἀντροχαρεῖς, σπήλυγξι κεχαρμέναι, ἠερόφοιτοι,
 πηγαῖαι, δρομάδες, δροσοεῖμονες, ἴχνεσι κούφαι,
 φαινόμεναι, ἀφανεῖς, αὐλωνιάδες, πολυανθεῖς,
 σὺν Πανὶ σκιρτῶσαι ἀν' οὔρεα, εὐάστειραι,

50. TO LYSIOS - LENAIOS

Hear, O blessed son of Zeus and of two mothers,
 Bacchos of the vintage,
 unforgettable seed, many-named and redeeming demon,
 holy offspring of the gods born in secrecy,
 reveling Bacchos,
 plump giver of the many joys of fruits which grow
 well.

5 Mighty and many-shaped god, from the earth you
 burst forth to reach the wine-press
 and there become a remedy for man's pain,
 O sacred blossom!

A sorrow-hating joy to mortals, O lovely-haired
 Epaphian,

you are a redeemer and a reveler whose thyrsus
 drives to frenzy
 and who is kind-hearted to all, gods and mortals,
 who see his light.

10 I call upon you now to come, a sweet bringer of
 fruit.

51. TO THE NYMPHS,
 incense - aromatic herbs

Nymphs, daughters of great-hearted Okeanos,
 you dwell inside the earth's damp caves
 and your paths are secret, O joyous and chthonic
 ones, nurses of Bacchos.

You nourish fruits and haunt meadows, O sprightly
 and pure

5 travelers of the winding roads who delight in
 caves and grottoes.

Swift, light-footed, and clothed in dew, you
 frequent springs;

visible and invisible, in ravines and among
 flowers,

you shout and frisk with Pan upon mountain sides.

10 πετρόρυτοι, λιγυραί, βομβήτριαι, οὔρεσίφοιτοι,
 ἀγρότεραι κοῦραι, κρουνίτιδες ὑλονόμοι τε,
 παρθένοι εὐώδεις, λευχείμονες, εὖπνοοι αὔραις,
 αἰπολικάι, νόμιαι, θηρσὶν φίλαι, ἀγλαόκαρποι,
 κρυμοχαρεῖς, ἀπαλαί, πολυθρέμμονες αὐξίτροφοί τε,
 15 κοῦραι ἀμαδρυάδες, φιλοπαίγμονες, ὑγροκέλευθοι,
 Νύσiai, †μανικάι, παιωνίδες, εἰαροτερπεῖς,
 σὺν Βάκχῳ Διοῖ τε χάριν θνητοῖσι φέρουσαι·
 ἔλθ' ἐπ' εὐφήμοις ἱεροῖς κεχαρηότι θυμῷ
 νᾶμα χέουσαι ὑγεινὸν ἀεζιτρόφοισιν ἐν ὤραις.

§2 Τριετηρικοῦ, θυμίαμα ἀρώματα.

Κικλήσκω σε, μάκαρ, πολυώνυμε, †μανικέ, Βακχεῦ,
 ταυρόκερως, ληναῖε, πυρίσπορε, Νύσιε, λυσεῦ,
 μηροτρεφής, λικνῖτα, †πυριπόλε καὶ τελετάρχα,
 νυκτέρι', Εὐβουλεῦ, μιτρηφόρε, θυρσοτινάκτα,
 5 ὄργιον ἄρρητον, τριφυές, κρύφιον Διὸς ἔρνος,
 πρωτόγον', Ἑρικεπαῖε, θεῶν πάτερ ἠδὲ καὶ υἱέ,
 ὠμάδιε, σκηπτοῦχε, χοροϊμανές, ἀγέτα κύμων,
 βακχεύων ἀγίας τριετηρίδας ἀμφὶ γαληνάς,

Gliding down on rocks, you hum with clear voice,
 O mountain-haunting
 10 sylvan maidens of the fields and streams.
 O sweet-smelling virgins, clad in white, fresh
 as the breezes,
 with goatherds, pastures and splendid fruits in
 your domain. You are loved by creatures of
 the wild.

Tender though you are, you rejoice in cold and you
 give sustenance and growth to many,
 O playful and water-loving Hamadryad maidens.
 15 Dwellers of Nysa, frenzied and healing goddesses
 who joy in spring,
 together with Bacchos and Deo you bring grace to
 mortals.

With joyful hearts come to this hallowed sacrifice
 and in the seasons of growth pour streams of
 salubrious rain.

52. TO THE GOD OF TRIENNIAL FEASTS,
 incense - aromatic herbs

I call upon you, blessed, many-named and frenzied
 Bacchos,
 bull-horned Nysian redeemer, god of the wine-press,
 conceived in fire.

Nourished in the thigh, O Lord of the Cradle, you
 marshal torch-lit processions
 in the night, O filleted and thyrsus-shaking
 Eubouleus.

5 Threefold is your nature and ineffable your rites,
 O secret offspring of Zeus;
 primeval, Erikepaios, father and son of gods,
 you take raw flesh and, sceptered, you lead into
 the madness of revel and dance
 in the frenzy of triennial feasts that bestow
 calm on us.

10 ῥηξίχθων, πυριφεγγές, † ἐπάφριε, κοῦρε διμάτωρ,
 οὔρεσιφοῖτα, κερῶς, νεβριδοστόλε, ἀμφιέτηρε,
 Παιὰν χρυσεγχής, † ὑποκόλπιε, βοτρυόκοσμε,
 Βάσσαρε, κισσοχαρής, † πολυπάρθενε καὶ διάκοσμε †
 ἐλθέ, μάκαρ, μύσταισι βρύων κεχαρημένος αἰεῖ.

53 Ἀμφιετοῦς, θυμίαμα πάντα πλὴν λιβάνου καὶ σπένδε γάλα.

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

You burst forth from the earth in a blaze . . . ,
 O son of two mothers,
 10 and, horned and clad in fawnskin, you roam the
 mountains, O lord worshiped in annual feasts.
 Paian of the golden spear, nursling, decked with
 grapes,
 Bassaros, exulting in ivy, followed by many
 maidens
 Joyous and all-abounding, come, O blessed one,
 to the initiates.

53. TO THE GOD OF ANNUAL FEASTS,
 incense - all other things save frankin-
 cense -- a libation of milk, too.

I call upon the Bacchos we worship annually,
 chthonic Dionysos
 who, together with the fair-tressed nymphs, is
 roused.

In the sacred halls of Persephone he slumbers
 and puts to sleep pure, Bacchic time every third
 year.

5 When he himself stirs up the triennial revel again
 he sings a hymn, accompanied by his fair-girdled
 nurses,

and, as the seasons revolve, he puts to sleep and
 wakes up the years.

But, O blessed and fruit-giving Bacchos, O horned
 spirit of the unripe fruit,
 come to this most sacred rite with the glow of joy
 on your face,

10 come all-abounding in fruit that is holy and
 perfect.

54 Σιληνοῦ Σατύρου Βακχῶν, θυμίαμα μάνναν.
 Κλυθί μου, ὦ πολύσεμνε τροφεύ, Βάκχοιο τιθηνέ,
 Σιληνῶν ὄχ' ἄριστε, τετιμένε πᾶσι θεοῖσι
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ τριετηρίσιν ὥραις,
 ἀγνοτελής, γεραρός, θιάσου νομίου τελετάρχα,
 5 εὐαστής, φιλάγρυπνε σὺν εἰζώνοισι τιθήναις,
 Ναῖσι καὶ Βάκχαις ἡγούμενε κισσοφόροισι·
 δεῦρ' ἐπὶ πάνθειον τελετὴν Σατύροις ἅμα πᾶσι
 θηροτύποις, εὐασμα διδοὺς Βακχείου ἀνακτος,
 σὺν Βάκχαις Λήναια τελεσφόρα σεμνὰ προπέμπων,
 10 ὄργια νυκτιφαῆ τελεταῖς ἀγίαις ἀναφαίνων,
 εὐάζων, φιλόθυρσε, γαληνιῶν θιάσοισιν.

55 Εἰς Ἄφροδίτην.

Οὐρανία, πολύυμνε, φιλομμειδῆς Ἄφροδίτη,
 ποντογενῆς, γενέτειρα θεά, φιλοπάννουχε, σεμνή,
 νυκτερία Ζεύκτειρα, δολοπλόκε μήτηρ Ἀνάγκης·
 πάντα γὰρ ἐκ σέθεν ἐστίν, ὑπεζεύξω δέ <τε> κόσμον
 5 καὶ κρατέεις τρισσῶν μοιρῶν, γενναῖς δὲ τὰ πάντα,
 ὅσσα τ' ἐν οὐρανῶι ἐστι καὶ ἐν γαίῃ πολυκάρπῳ
 ἐν πόντου τε βυθῶι {τε}, σεμνή Βάκχοιο πάρεδρε,
 τερπομένη θαλίαισι, γαμοστόλε μήτηρ Ἑρώτων,
 Πειθοῖ λεκτροχαρῆς, κρυφία, χαριδῶτι,
 10 φαινομένη, {τ'}ἀφανής, ἐρατοπλόκαμ', εὐπατέρεια,

54. TO SILENOS, SATYROS, AND THE BACCHAI,
incense - powdered frankincense

Hear me Bacchos' foster father and nurturer,
by far best of the Silenoi, honored by all the
gods

and by mortal men in the same triennial feasts.
Pure and honored marshal of the pastoral band,
5 wakeful reveler and companion of the fair-girt
nurses,

leader of the ivy-crowned Naiads and Bacchantes,
take all the Satyrs - half men and half beasts -
and come howling to the Bacchic lord.

With the Bacchantes escort the holy Lenean pro-
cession,

10 in sacred litanies revealing torch-lit rites,
shouting, thyrsus-loving, finding calm in the
revels.

55. TO APHRODITE

Heavenly, smiling Aphrodite, praised in many hymns,
sea-born, revered goddess of generation, you like
the nightlong revel

and you couple lovers at night, O scheming mother
of Necessity.

Everything comes from you; you have yoked the
world,

5 and you control all three realms. You give birth
to all,

to everything in heaven, upon the fruitful earth
and in the depths of the sea, O venerable com-
panion of Bacchos.

You delight in festivities, O bridelike mother of
the Erotes,

O Persuasion whose joy is in the bed of love,
secretive, giver of grace,

10 visible and invisible, lovely-tressed daughter of
a noble father,

νυμφιδία σύνδαιτι θεῶν, σκηπτοῦχε, λύκαινα,
 γεννοδότειρα, φίλανδρε, ποθεινοτάτη, βιοδῶτι,
 ἢ Ζεύξασα βροτοὺς ἀχαλινώτοισιν ἀνάγκαις
 καὶ θηρῶν πολὺ φύλον ἐρωτομανῶν ὑπὸ φίλτρων·
 15 ἔρχεο, Κυπρογενὲς θεῖον γένος, εἴτ' ἐν' Ὀλύμπῳ
 ἔσσί, θεὰ βασίλεια, καλῶι γήθουσα προσώπῳ,
 εἴτε καὶ εὐλιβάνου Συρίας ἔδος ἀμφιπολεύεις,
 εἴτε σύ γ' ἐν πεδίοισι σὺν ἄρμασι χρυσεοτεύκτοις
 Αἰγύπτου κατέχεις ἱερῆς γονιμῶδεα λουτρά,
 20 ἢ καὶ κυκνείοισιν ὄχοις ἐπὶ πόντιον οἶδμα
 ἐρχομένη χαίρεις κητῶν κυκλῖαισι χορείαις,
 ἢ νύμφαις τέρπηι κυανώπισιν ἐν χθονὶ δίηι
 † θῖνας ἐπ' αἰγιαλοῖς ψαμμώδεσιν ἄλματι κούφῳ·
 εἴτ' ἐν Κύπρῳ, ἄνασσα, τροφῶι σέο, ἔνθα καλαί σε
 25 παρθένοι ἄδμηται νύμφαι τ' ἀνὰ πάντ' ἐνιαυτὸν
 ὕμνοῦσιν, σέ, μάκαιρα, καὶ ἄμβροτον ἀγνὸν Ἄδωνιν.
 ἔλθέ, μάκαιρα θεὰ μάλ' ἐπήρατον εἶδος ἔχουσα·
 ψυχῆι γάρ σε καλῶ σεμνῆι ἀγίοισι λόγοισιν.

56 Ἄδώνιδος, θυμίαμα ἀρώματα.

Κλυθί μου εὐχομένου, πολυώνυμε, δαῖμον ἄριστε,
 ἀβροκόμη, φιλήρημε, βρύων ὠδαῖσι ποθειναῖς,
 Εὐβουλεῦ, πολύμορφε, τροφεῦ πάντων ἀρίδηλε,
 κούρη καὶ κόρε, † σὺ πάσιν † θάλος αἰέν, Ἄδωνι,
 5 σβεννύμενε λάμπων τε καλαῖς ἐν κυκλάσιν ὥραις,

bridal feast companion of the gods, sceptered
 she-wolf,
 beloved and man-loving giver of birth and of life,
 with your maddening love-charms you yoke mortals
 and the many races of beasts to unbridled passion.
 15 Come, O goddess born in Cyprus, whether you are on
 Olympos,
 O queen, exulting in the beauty of your face,
 or you wander in Syria, country of fine frankin-
 cense,
 or, yet, driving your golden chariot in the plain,
 you lord it over Egypt's fertile river bed.
 20 Come, whether you ride your swan-drawn chariot
 over the sea's billows,
 joying in the creatures of the deep as they dance
 in circles,
 or you delight in the company of the dark-faced
 nymphs on land,
 (as, light-footed, they frisk over the sandy
 beaches).
 Come, lady, even if you are in Cyprus that
 cherishes you,
 25 where fair maidens and chaste nymphs throughout
 the year
 sing of you, O blessed one, and of immortal,
 pure Adonis.
 Come, O beautiful and comely goddess;
 I summon you with holy words and pious soul.

56. TO ADONIS,
 incense - aromatic herbs

Hear my prayer, O best and many-named god.
 Fine-haired, solitary and full of lovely song;
 Eubouleus, many-shaped and noble nurturer of all,
 maiden and youth in one, ... unwithering bloom,
 O Adonis,
 5 you vanish and shine again in the fair seasons'
 turn.

αὐξιθαλής, δίκερως, πολυήρατε, δακρυότιμε,
 ἀγλαόμορφε, κυναγεσίοις χαίρων, βαθυχαίτα,
 ἱμερόνους, Κύπριδος γλυκερὸν θάλος, ἔρνος Ἔρωτος,
 Φερσεφόνης ἐρασιπλοκάμου λέκτροισι λοχευθεῖς,
 10 ὅς ποτὲ μὲν ναίεις ὑπὸ Τάρταρον ἠερόεντα,
 ἠδὲ πάλιν πρὸς Ὀλυμπον ἄγεις δέμας ὠριόκαρπον·
 ἔλθέ, μάκαρ, μύσταισι φέρων καρπούς ἀπὸ γαίης.

57 Ἑρμοῦ Χθονίου, θυμίαμα στύρακα.

Κωκυτοῦ ναίων ἀνυπόστροφον οἶμον ἀνάγκης,
 ὅς ψυχὰς θνητῶν κατάγεις ὑπὸ νέρτερα γαίης,
 Ἑρμῆ, βακχεχόροιο Διωνύσοιο γένεθλον
 καὶ Παφίης κούρης, ἐλικοβλεφάρου Ἀφροδίτης,
 5 ὅς παρὰ Περσεφόνης ἱερὸν δόμον ἀμφιπολεύεις,
 αἰνομόροις ψυχαῖς πομπὸς κατὰ γαῖαν ὑπάρχων,
 ὅς κατάγεις, ὅπταν μοίρης χρόνος εἰσαφίκηται
 εὐιέρωι ράβδωι θέλγων † ὑπνοδώτειρα πάντα,
 καὶ πάλιν ὑπνώοντας ἐγείρεις· σοὶ γὰρ ἔδωκε {τιμὴν}
 10 τιμὴν Φερσεφόνεια θεὰ κατὰ Τάρταρον εὐρὺν
 ψυχαῖς ἀεναίοις θνητῶν ὁδὸν ἡγεμονεύειν.
 ἀλλά, μάκαρ, πέμποις μύσταις τέλος ἐσθλὸν ἐπ' ἔργοις.

Two-horned spirit of growth and blooming, much
 loved and wept for
 you are, O fair and joyful hunter of the luxuri-
 ant mane.

Desire is in your mind, O sweet blossom and off-
 shoot of Aphrodite and Eros,
 child born on the bed of lovely-tressed Persephone.

10 Now you dwell beneath murky Tartaros
 and now again toward Olympos you bring your full-
 grown body.

Come, O blessed one, and bring earth's fruits to
 the initiates.

57. TO CHTHONIC HERMES,
 incense - storax

You dwell in the compelling road of no return, by
 the Kokytos,
 and you guide the souls of mortals to the nether
 gloom.

Hermes, offspring of Dionysos who revels in the
 dance

and of Aphrodite, the Paphian maiden of the flut-
 tering eyelids,

5 you frequent the sacred house of Persephone
 as guide throughout the earth of ill-fated souls
 which you bring to their haven when their time has
 come,

charming them with your sacred wand and giving
 them sleep

from which you rouse them again. To you indeed

10 Persephone gave the office, throughout wide
 Tartaros,

to lead the way for the eternal souls of men.

But, blessed one, grant a good end for the
 initiate's work.

58 Ἔρωτος, θυμίαμα ἀρώματα.

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

59 Μοιρῶν, θυμίαμα ἀρώματα.

Μοῖραι ἀπειρέσιοι, Νυκτὸς φίλα τέκνα μελαίνης,
 κλυτέ μου εὐχομένου, πολυώνυμοι, αἴτ' ἐπὶ λίμνης
 οὐρανόθεν, ἵνα λευκὸν ὕδωρ νυχίας ὑπὸ θέρμης
 ῥήγνυται ἐν σκιερῶι λιπαρῶι μυχῶι εὐλίθου ἄντρου,
 5 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
 10 καὶ νόμου ὠγυγίου καὶ ἀπείρονος εὐνόμου ἀρχῆς·

58. TO EROS,
incense - aromatic herbs

I call upon great, pure, lovely and sweet Eros,
winged archer who runs swiftly on a path of fire
and plays together with gods and mortal men.
Inventive and two-natured, he is master of all,
5 of the heavenly ether, of the sea, of the land,
of the all-begetting
winds which for mortals are nurtured by the goddess
of the green fruit,
and of all that lies in Tartaros and in the
roaring sea.
You alone govern the course of all these.
But, blessed one, come to the initiates, with pure
thought,
10 and banish from them vile impulses.

59. TO THE FATES,
incense - aromatic herbs

Boundless Fates, dear children of dark night,
hear my prayer, O many-named dwellers on the lake
of heaven where the frozen water by night's warmth
is broken inside a sleek cave's shady hollow;
5 from there you fly to the boundless earth, home of
mortals,
and thence, cloaked in purple, you march toward
men
whose aims are as noble as their hopes are vain,
in the vale of doom, where glory drives her chariot
on
all over the earth, beyond the goal of justice, of
anxious hope,
10 of primeval law, and of the immeasurable principle
of order.

Μοῖρα γὰρ ἐν βίῳτι καθοραῖ 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.
 15 ἀλλὰ μοι εὐκταῖαι, μαλακόφρονες, ἠπιόθυμοι,
 Ἄτροπε καὶ Λάχεσι, Κλωθῶ, μόλετ', εὐπατέρειαι,
 ἀέριοι, ἀφανεῖς, ἀμετάτροποι, αἰὲν ἀτειρεῖς,
 παντοδότειραι, ἀφαιρέτιδες, θνητοῖσιν ἀνάγκη·
 Μοῖραι, ἀκούσατ' ἐμῶν ὀσίων λειβῶν τε καὶ εὐχῶν,
 20 ἐρχόμεναι μύσταις λυσιπήμονες εὐφροني βουλήι.
 {Μοιράων τέλος ἔλλαβ' αἰοιδή, ἦν ὕφαν' Ὀρφεύς}

6ο Χαρίτων, θυμίαμα στύρακα.

Κλυτέ μοι, ὦ Χάριτες μεγαλώνυμοι, ἀγλαότιμοι,
 θυγατέρες Ζηνός τε καὶ Εὐνομῆς βαθυκόλπου,
 Ἀγλαΐη Θαλίη τε καὶ Εὐφροσύνη πολύολβε,
 χαρμοσύνης γενέτειραι, ἐράσμιαι, εὐφρονες, ἀγναί,
 5 αἰολόμορφοι, ἀειθαλέες, θνητοῖσι ποθειναί·
 εὐκταῖαι, κυκλάδες, καλυκώπιδες, ἱμερόεσσαι·
 ἔλθοιτ' ὀλβοδότειραι, αἰεὶ μύσταισι προσηνεῖς.

6ι Νεμέσεως ὕμνος.

ὦ Νέμεσι, κλήζω σε, θεά, βασίλεια μεγίστη,
 πανδερκῆς, ἐσορῶσα βίον θνητῶν πολυφύλων·
 αἰδία, πολύσεμνε, μόνη χαίρουσα δικαίοις,
 ἀλλάσπουσα λόγον πολυποίκιλον, ἄστατον αἰεὶ,

In life Fate alone watches; the other immortals
 who dwell on the peaks of snowy Olympos do not,
 except for Zeus' perfect eye. But Fate and Zeus'
 mind

know all things for all time.

15 I pray to you to come, gently and kindly,
 Atropos, Lachesis, and Klotho, scions of noble
 stock.

Airy, invisible, inexorable, and ever
 indestructible,

you give all and take all, being to men the same
 as necessity.

Fates, hear my prayers and receive my libations,
 20 gently coming to the initiates to free them from
 pain.

(This is the end of the Fates' song, which
 Orpheus composed.)

60. TO THE GRACES,
 incense - storax

Hear me, O illustrious and renowned Graces,
 daughters of Zeus and full-bosomed Eunomia,
 Aglaia, Thalia, and blessed Euphrosyne,
 lovely, wise and pure mothers of joy,
 5 many-shaped, ever-blooming, beloved of mortals.
 We pray that each in her turn, spellbinding and
 with petal-soft face,
 come, ever accessible to the initiates, to confer
 prosperity.

61. HYMN TO NEMESIS

Nemesis, I call upon you, goddess and greatest
 queen,
 whose all-seeing eye looks upon the lives of man's
 many races.
 Eternal and revered, you alone rejoice in the just,
 and you change and vary and shift your word.

5 ἦν πάντες δεδίασι βροτοὶ ζυγὸν αὐχένι θέντες·
 σοὶ γὰρ αἰὲ γνώμη πάντων μέλει, οὐδέ σε λήθει
 ψυχὴ ὑπερφρονέουσα λόγων ἀδιακρίτῳ ὀρμῇ.
 πάντ' ἔσοραῖς καὶ πάντ' ἔπακούεις, {καὶ} πάντα βραβεύεις·
 ἐν σοὶ δ' εἰσὶ δίκαι θνητῶν, πανυπέρτατε δαίμον.
 10 ἔλθέ, μάκαιρ', ἀγνή, μύσταις ἐπιτάρροθος αἰεὶ·
 δὸς δ' ἀγαθὴν διάνοιαν ἔχειν, παύουσα πανεχθεῖς
 γνώμας οὐχ ὀσίας, πανυπέφρονας, ἄλλοπροσάλλας.

62 Δίκης, θυμίαμα λίβανον.

Ὅμμα Δίκης μέλπῳ πανδερκέος, ἀγλαομόρφου,
 ἢ καὶ Ζηνὸς ἀνακτος ἐπὶ θρόνον ἱερὸν ἵζει
 οὐρανόθεν καθορῶσα βίον θνητῶν πολυφύλων,
 τοῖς ἀδίκους τιμωρὸς ἐπιβρίθουσα δικαία,
 5 ἔξ ἰσότητος ἀληθείαι συνάγουσ' ἀνόμοια·
 πάντα γάρ, ὅσσα κακαῖς γνώμαις θνητοῖσιν ὀχεῖται
 δύσκριτα, βουλομένοις τὸ πλεόν βουλαῖς ἀδίκουσι,
 μούνη ἐπεμβαίνουσα δίκην ἀδίκους ἐπεγείρεις·
 ἐχθρὰ τῶν ἀδίκων, εὐφρων δὲ σύνεσσι δικαίοις.
 10 ἀλλά, θεά, μόλ' ἐπὶ γνώμαις ἐσθλαῖσι δικαία,
 ὥς ἂν αἰὲ βιοτῆς τὸ πεπρωμένον ἡμαρ ἐπέλθοι.

63 Δικαιοσύνης, θυμίαμα λίβανον.

ὦ θνητοῖσι δικαιοτάτη, πολυόλβε, ποθεινή,
 ἔξ ἰσότητος αἰὲ θνητοῖς χαίρουσα δικαίοις,

5 All who bear the yoke of mortality fear you,
 for you care about the thoughts of all, and the
 soul
 that vaunts foolishly and without discretion does
 not escape you.
 You see all, you hear all, and all you arbitrate,
 O sublime deity in whom resides justice for men.
 10 Come, blessed and pure one, ever helpful to
 initiates,
 and grant nobility of mind, putting an end to
 loathesome,
 unholy thoughts, such as are fickle and haughty.

62. TO DIKE,
 incense - frankincense

I sing of the all-seeing eye of comely and radiant
 Dike,
 who sits upon the sacred throne of lord Zeus.
 From heaven you look down on the lives of the many
 human races,
 and crush the unjust with just retribution,
 5 matching things disparate with fairness and truth.
 For whenever base men consider matters that cannot
 be put
 to trial easily, unjustly wishing more than is
 fair,
 you intervene and rouse justice against the unjust.
 An enemy to the unjust, you are a gentle companion
 of the just.
 10 But, goddess, come in justice for thoughts that
 are noble
 until that fated day on my life descends.

63. TO JUSTICE,
 incense - frankincense

O paragon of justice to mortals, blessed and
 beloved one,
 you take equal pleasure in all just men.

πάντιμ', ὀλβιόμοιρε, Δικαιοσύνη μεγαλαυχής,
 ἢ καθαραῖς γνώμαισ<ιν> αἰεὶ τὰ δέοντα βραβεύεις,
 5 ἄθραυστος το συνειδός· αἰεὶ θραύεις γὰρ ἅπαντας,
 ὅσσοι μὴ τὸ σὸν ἦλθον ὑπὸ ζυγόν, † ἄλλ' ὑπὲρ αὐτοῦ †
 πλάστιγξι βριαραῖσι παρεγκλίναντες ἀπλήστως·
 ἀστασία<σ>τε, φίλη πάντων, φιλόκωμ', ἐρατεινή,
 εἰρήνηι χαίρουσα, βίον ζηλοῦσα βέβαιον·
 10 αἰεὶ γὰρ τὸ πλεόν στυγέεις, ἰσότητι δὲ χαίρεις·
 ἐν σοὶ γὰρ σοφίη ἀρετῆς τέλος ἐσθλὸν ἰκάνει.
 κλύθι, θεά, κακίην θνητῶν θραύουσα δικαίως,
 ὡς ἂν ἰσορροπίαισιν αἰεὶ βίος ἐσθλὸς ὀδεύοι
 θνητῶν ἀνθρώπων, οἳ ἀρούρης καρπὸν ἔδουσι,
 15 καὶ ζώων πάντων, ὅπόσ' ἐν κόλποισι τιθηνεῖ
 γαῖα θεὰ μήτηρ καὶ πόντιος εἰνάλιος Ζεὺς.

64 Ὕμνος Νόμου.

Ἀθανάτων καλέω καὶ θνητῶν ἀγνὸν ἄνακτα,
 οὐράνιον Νόμον, ἀστροθέτην, σφραγίδα δικαίαν
 πόντου τ' εἰναλίου καὶ γῆς, φύσεως τὸ βέβαιον
 ἀκλινὲς ἀστασίαστον αἰεὶ τηροῦντα νόμοισιν,
 5 οἷσιν ἄνωθε φέρων μέγαν οὐρανὸν αὐτὸς ὀδεύει,
 καὶ φθόνον † οὐ δίκαιον † ῥοίζου τρόπον ἐκτὸς ἐλαύνει·
 ὅς καὶ θνητοῖσιν βιοτῆς τέλος ἐσθλὸν ἐγείρει·
 αὐτὸς γὰρ μῦνος ζώων οἶακα κρατύνει
 γνώμαις ὀρθοτάταισι συνῶν, ἀδιάστροφος αἰεὶ,
 10 ὠγύγιος, πολύπειρος, ἀβλάπτως πᾶσι συνοικῶν

Honored by all and blissful, O bold and lofty
Justice,

you are pure of thought and you reward propriety.

5 Your own conscience is unbreakable, for you break
all

who do not submit to your yoke but...

in their greed upset the balance of your mighty
scales.

Dauntless, charming, a lover of revel loved by all,
you rejoice in peace and you strive for a life
that is stable.

10 You loathe unfairness but fairness delights you,
and in you knowledge of virtue reaches its noble
goal.

Hear, O goddess, and rightly shatter wicked men,
that mortals who eat of this earth's fruits

and all the living creatures nursed in the bosom
15 of our divine mother, earth, and of the sea-
dwelling Zeus

may follow a path both balanced and noble.

64. HYMN TO NOMOS

Upon the holy lord of men and gods I call,
heavenly Nomos who arranges the stars and sets a
fair limit

between earth and the sea's waters and who by his
laws

ever preserves nature's balance obedient and
steady.

5 Journeying on the heavens he brings the laws from
above

and drives malicious envy out with a roar.

Nomos summons a good end to mortal life

and he alone steers the course of everything
that breathes,

ever the steadfast companion of righteous thought.

τοῖς νομίμοις, ἀνόμοις δὲ φέρων κακότητα βαρεῖαν.
 ἀλλά, μάκαρ, πάντιμε, φερόλβιε, πᾶσι ποθινέ,
 εὐμενὲς ἦτορ ἔχων μνήμην σέο πέμπε, φέριστε.

65 Ἄρεος, θυμίαμα λίβανον.

Ἄρρηκτ', ὄμβριμόθυμε, μεγασθενές, ἄλκιμε δαῖμον,
 ὄπλοχαρής, ἀδάμαστε, βροτοκτόνε, τειχεσιπλήτα,
 Ἄρες ἄναξ, ὀπλόδουπε, φόνοις πεπαλαγμένος αἰεί,
 αἵματι ἀνδροφόνωι χαίρων, πολεμόκλονε, φρικτέ,
 5 ὃς ποθέεις Ξίφεισίν τε καὶ ἔγχεσι δῆριν ἄμουσον·
 στήσον ἔριν λυσσῶσαν, ἄνες πόνον ἀλγεσίθυμον,
 εἰς δὲ πόθον νεῦσον Κύπριδος κώμους τε Λυαίου
 ἀλλάξας ἀλκὴν ὀπλων εἰς ἔργα τὰ Δηοῦς,
 εἰρήνην ποθέων κουροτρόφον, ὀλβιοδῶτιν.

66 Ἐφαιστού, θυμίαμα λιβανομάνναν.

Ἐφαιστ' ὄμβριμόθυμε, μεγασθενές, ἀκάματον πῦρ,
 λαμπόμενε φλογέαις αὐγαῖς, φαεσίμβροτε δαῖμον,
 φωσφόρε, καρτερόχειρ, αἰώνιε, τεχνοδίαιτε,

10 Primeval and wise, in peace he shares the same
 house with all
 who abide by the law, while he visits harsh
 vengeance upon the lawless.
 But, O blessed bringer of prosperity, beloved of
 all and honored,
 have kindness of heart and make me mindful of your
 lordship.

65. TO ARES,
 incense - frankincense

Unbreakable, strong-spirited, mighty and powerful
 demon,
 delighting in arms, indomitable, man-slaying, wall-
 battering;
 lord Ares, yours is the din of arms, and ever
 bespattered with blood
 you find joy in killing and in the fray of battle,
 O horrid one,
 5 whose desire is for the rude clash of swords and
 spears.
 Stay the raging strife, relax pain's grip on my
 soul,
 and yield to the wish of Kypris and to the revels
 of Lyaios,
 exchanging the might of arms for the works of Deo,
 yearning for peace that nurtures youths and
 brings wealth.

66. TO HEPHAISTOS,
 incense - powdered frankincense

Powerful and strong-spirited Hephaistos,
 unwearying fire
 that shines in the gleam of flames, god bringing
 light
 to mortals, mighty-handed and eternal artisan.

5 ἔργαστήρ, κόσμοιο μέρος, στοιχεῖον ἀμεμφές,
 παμφάγε, πανδαμάτωρ, πανυπέρτατε, παντοδίαίτε,
 αἰθήρ, ἥλιος, ἄστρα, σελήνη, φῶς ἀμίαντον·
 ταῦτα γὰρ Ἑφαίστοιο μέλη θνητοῖσι προφαίνει.
 πάντα δὲ οἶκον ἔχεις, πᾶσαν πόλιν, ἔθνεα πάντα,
 σώματά τε θνητῶν οἰκίης, πολυόλβε, κραταιέ.
 10 κλύθι, 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 Ἄσκληπιου, θυμίαμα μάνναν.

Ἰητὴρ πάντων, Ἄσκληπιέ, δέσποτα Παιάν,
 θέλγων ἀνθρώπων πολυαλγέα πήματα νούσων,
 ἠπιόδωρε, κραταιέ, μόλοις κατάγων ὑγίειαν
 καὶ παύων νούσους, χαλεπὰς κῆρας θανάτοιο,
 5 αὐξιδαλής, ἐπίκουρ', ἀπαλεξίκακ', ὀλβιόμοιρε,
 Φοίβου Ἀπόλλωνος κρατερόν θάλος ἀγλαότιμον,
 ἐχθρὲ νόσων, Ὑγίειαν ἔχων σύλλεκτρον ἀμεμφῆ,
 ἐλθέ, μάκαρ, σωτήρ, βιοτῆς τέλος ἐσθλὸν ὀπάζων.

68 Ὑγείας, θυμίαμα μάνναν.

Ἰμερόεσσ', ἐρατή, πολυθάμιε, παμβασίλεια,
 κλύθι, μάκαιρ' Ὑγίεια, φερόλβιε, μήτερ ἀπάντων·

5 Worker, cosmic part and blameless element,
 highest of all, all-eating, all-taming and all-
 haunting,
 ether, sun, stars, moon and pure light;
 for it is a part of Hephaistos all these reveal
 to mortals.

All homes, all cities and all nations are yours,
 and, O mighty giver of many blessings, you dwell
 in human bodies.

10 Hear me, lord, as I summon you to this holy
 libation,
 that you may always come, gentle, to make work a
 joy.

End the savage rage of untiring fire
 since, through you, nature itself burns in our
 bodies.

67. TO ASKLEPIOS,
 incense - frankincense

Asklepios, lord Paian, healer of all,
 you charm away the suffering of men in pain.
 Come, mighty and soothing, bring health,
 and put an end to sickness and the harsh fate of
 death.

5 Helper, blessed spirit of growth and blossoming,
 you ward evil off,
 honored and mighty scion of Phoibos Apollon.
 Enemy of disease, whose blameless consort is
 Hygieia,
 come, O blessed one, as savior and bring life to
 a good end.

68. TO HYGEIA,
 incense - frankincense

Queen of all, charming and lovely and blooming,
 blessed Hygeia, mother of all, bringer of
 prosperity, hear me.

ἐκ σέο γὰρ νοῦσοι μὲν ἀποφθινύθουσι βροτοῖσι,
 πᾶς δὲ δόμος θάλλει πολυγηθῆς εἵνεκα σείο,
 5 καὶ τέχνηαι βρίθουσι· ποθεῖ δέ σε κόσμος, ἄνασσα,
 μῦνος δὲ στυγέει σ' Ἄϊδης ψυχοφθόρος αἰεὶ,
 αἰθαλής, εὐκταιοτάτη, θνητῶν ἀνάπαυμα·
 σοῦ γὰρ ἄτερ πάντ' ἐστὶν ἀνωφελῆ ἀνθρώποισιν·
 οὔτε γὰρ ὀλβοδότης πλοῦτος γλυκερὸς θαλίησιν,
 10 οὔτε γέρων πολύμοχθος ἄτερ σέο γίγνεται ἀνὴρ·
 πάντων γὰρ κρατέεις μούνη καὶ πᾶσιν ἀνάσσεις.
 ἀλλὰ, θεά, μόλε μυστιπόλοισ ἐπιτάρροθος αἰεὶ
 ῥυομένη νούσων χαλεπῶν κακόποτμον ἀνίην.

69 Ἐρινύων, θυμίαμα στύρακα καὶ μάνναν.

Κλύτε, θεαὶ πάντιμοι, ἐρίβρομοι, εὐάστειραι,
 Τισιφόνη τε καὶ Ἀλληκτῶ καὶ δῖα Μέγαιρα·
 νυκτέραι, μύχαι, ὑπὸ κεύθεσιν οἰκί' ἔχουσαι
 ἀντρῶι ἐν ἡερόεντι παρὰ Στυγὸς ἱερὸν ὕδωρ,
 5 οὐχ ὀσίαις βουλαῖσι βροτῶν κεκοτημέναι αἰεὶ,
 λυσσήρεις, ἀγέρωχοι, ἐπευάζουσαι ἀνάγκαις,
 θηρόπεπλοι, τιμωροί, ἐρισθενέες, βαρυαλγεῖς,
 Ἄιδεω χθόνιαι, φοβεραὶ κόραι, αἰολόμορφοι,
 ἡέραι, ἀφανεῖς, ὠκυδρόμοι ὥστε νόημα·
 10 οὔτε γὰρ ἡελίου ταχιναιὶ φλόγες οὔτε σελήνης
 καὶ σοφίης ἀρετῆς τε καὶ ἐργασίμου θρασύτητος
 † εὐχαρι οὔτε βίου λιπαρᾶς περικαλλέος ἥβης

Through you vanish the diseases that afflict men,
 and through you every house blossoms to fullness
 of joy,
 5 and the arts thrive. The world desires you, O
 queen,
 and only soul-destroying Hades ever loathes you;
 ever youthful, ever beloved, you are a haven for
 mortals.
 Apart from you all is without avail for men:
 wealth, sweet to those who feast, and giver of
 abundance, fails,
 10 and man never reaches the many pains of old age,
 for you are sole mistress and queen of all.
 But, goddess, come, ever helpful to the initiates
 and keep away the accursed distress of harsh
 disease.

69. TO THE ERINYES,
 incense - storax -
 powdered frankincense

Hear, Tisiphone, Allekto, and noble Megaira,
 august goddesses whose Bacchic cries resound.
 Nocturnal and clandestine, you have your house deep
 down
 in a dank cave by the sacred water of the Styx.
 5 Men's unholy designs incur your anger;
 rabid and arrogant, you howl over Necessity's
 dictates
 and, clad in animal skins, by your power you bring
 the deep pains of retribution.
 Your realm is in Hades, O dreaded maidens with the
 thousand faces,
 phantoms airy, invisible and swift as thought.
 10 Neither the speedy flames of the sun or the moon,
 nor the radiance of wisdom and virtue, nor even
 the joy
 in bold enterprise as well as in the sleekness of
 fair youth

15 ὑμῶν χωρὶς ἐγείρει εὐφροσύνας βιότοιο·
 ἀλλ' αἰεὶ θνητῶν πάντων ἐπ' ἀπείρονα φύλα
 ὄμμα Δίκης ἐφορᾶτε, δικασπόλοι αἰὲν ἐοῦσαι.
 ἀλλά, θεαὶ Μοῖραι, ὄφιοπλόκαμοι, πολύμορφοι,
 πραῦνοον μετάθεσθε βίου μαλακόφρονα δόξαν.

70 Εὐμενίδων, θυμίαμα ἀρώματα.

5 Κλυτέ μου, Εὐμενίδες μεγαλύνυμοι, εὐφροني βουλήι,
 ἀγναὶ θυγατέρες μεγάλοιο Διὸς χθονίοιο
 Φερσεφόνης τ', ἐρατῆς κούρης καλλιπλοκάμοιο,
 αἱ πάντων καθορᾶτε βίον θνητῶν ἀσεβούντων,
 5 τῶν ἀδίκων τιμωροί, ἐφεστηκυῖαι ἀνάγκη,
 κυανόχρωτοι ἄνασσαι, ἀπαστράπτουσαι ἀπ' ὄσσων
 δεινὴν ἀνταυγῆ φάεος σαρκοφθόρον αἴγλην·
 αἰδίοι, φοβερῶπες, ἀπόστροφοι, αὐτοκράτειραι,
 λυσιμελεῖς οἴστρωι, βλοσυραί, νύχιαι, πολύποτμοι,
 10 νυκτέριαι κούραι, ὄφιοπλόκαμοι, φοβερῶπες·
 ὑμᾶς κικλήσκω γνῶμαις ὄσiaisι πελάζειν.

71 Μηλινόης, θυμίαμα ἀρώματα.

5 Μηλινόην καλέω, νύμφην χθονίαν, κροκόπεπλον,
 ἣν παρὰ Κωκυτοῦ προχοαῖς ἐλοχεύσατο σεμνὴ
 Φερσεφόνη λέκτροις ἱεροῖς Ζηνὸς Κρονίοιο,
 ἧι ψευσθεῖς Πλούτων' ἐμίγη δολίαις ἀπάταισι,
 θυμῶι Φερσεφόνης δὲ δισώματον ἔσπασε χροίην,

can arouse life's delights without your aid.
 Upon the countless races of all men
 15 you gaze as Dike's eye, ever occupied with
 justice.

O snake-haired, many-shaped goddesses of Fate,
 change my thoughts of life into gentle and soft
 ones.

70. TO THE EUMENIDES,
 incense - aromatic herbs

Hear me, renowned Eumenides, and be gracious;
 pure daughters of the great chthonic Zeus
 and of the lovely, fair-tressed maiden, Persephone.
 You keep a watch over the lives of impious mortals
 5 and, in charge of Necessity, you punish the unjust.
 Black-skinned queens, your eyes flash forth awesome
 and flesh-eating darts of light.
 Everlasting, of visage repugnant and frightful,
 sovereign,
 paralyzing the limbs with madness, hideous,
 nocturnal, fateful,
 10 snake-haired and terrible maidens of the night,
 it is you I summon to bring me holiness of mind.

71. TO MELINOE,
 incense - aromatic herbs

I call upon Melinoe, saffron-cloaked nymph of the
 earth,
 to whom august Persephone gave birth by the mouth
 of the Kokytos,
 upon the sacred bed of Kronian Zeus.
 He lied to Plouton and through treachery mated
 with Persephone,
 5 whose skin when she was pregnant he mangled in
 anger.

ἢ θνητοὺς μαίνει φαντάσμασιν ἡερίοισιν,
 ἀλλοκότοις ἰδέαις μορφῆς τύπον † ἐκπροφαίνουσα,
 ἄλλοτε μὲν προφανῆς, ποτὲ δὲ σκοτόεσσα, νυχαυγῆς,
 ἀνταίαις ἐφόδοισι κατὰ Ζοφοειδέα νύκτα.

10 ἀλλά, θεά, λίτομαί σε, καταχθονίων βασίλεια,
 ψυχῆς ἐκπέμπειν οἶστρον ἐπὶ τέρματα γαίης,
 εὐμενὲς εὐίερον μύσταις φαίνουσα πρόσωπον.

72 Τύχης, θυμίαμα λίβανον.

Δεῦρο, Τύχη· καλέω σ', ἀγαθὴν κράντειραν, ἐπ' εὐχαῖς,
 μελιχίαν, ἐνοδίτιν, ἐπ' εὐόλβοις κτεάτεσσιν,
 Ἄρτεμιν ἡγεμόνην, μεγαλώνυμον, Εὐβουλήος
 αἵματος ἐκγεγαῶσαν, ἀπρό<σ>μαχον εὐχος ἔχουσαν,
 5 τυμβιδίαν, πολύπλαγκτον, ἀοίδιμον ἀνθρώποισιν.

ἐν σοὶ γὰρ βίοτος θνητῶν παμποίκιλος ἐστίν·
 οἷς μὲν γὰρ τεύχεις κτεάνων πλήθος πολύολβον,
 οἷς δὲ κακὴν πενήνην θυμῶι χόλον ὀρμαίνουσα.

ἀλλά, θεά, λίτομαί σε μολεῖν βίωι εὐμενέουσαν,
 10 ὄλβοισι πλήθουσαν ἐπ' εὐόλβοις κτεάτεσσιν.

She drives mortals to madness with her airy
 phantoms,
 as she appears in weird shapes and forms,
 now plain to the eye, now shadowy, now shining
 in the darkness -
 and all this in hostile encounters in the gloom
 of night.

10 But goddess and queen of those below, I beseech
 you
 to banish the soul's frenzy to the ends of the
 earth
 and show a kindly and holy face to the initiates.

72. TO TYCHE,
 incense - frankincense

With prayer in mind, I summon you here, Tyche,
 noble ruler,
 gentle goddess of the roads, for wealth and
 possessions,
 as Artemis who guides, renowned, sprung from the
 loins
 of Eubouleus. Your wish is irresistible.

5 Funereal and delusive, you are the theme of men's
 songs.

In you lies the great variety of men's livelihood.
 To some you grant a wealth of blessings and
 possessions,
 while to others, against whom you harbor anger,
 you give evil poverty.

But, O goddess, I beseech you to come in kindness
 to my life

10 and with abundance grant me happiness and riches.

73 Δαίμονος, θυμίαμα λίβανον.

Δαίμονα κικλήσκω † μεγαλαν ἡγήτορα φρικτόν,
 μειλίχιον Δία, παγγενέτην, βιοδώτορα θνητῶν,
 Ζῆνα μέγαν, πολύπλαγκτον, ἀλάστορα, παμβασιλῆα,
 πλουτοδότην, ὅποταν γε βρυάζων οἶκον ἐσέλθῃ,
 5 ἔμπαλι δὲ τρύχοντα βίον θνητῶν πολυμόχθων·
 ἐν σοὶ γὰρ λύπης τε χαρᾶς † κληίδες ὀχοῦνται.
 τοιγάρ τοι, μάκαρ, ἄγνέ, πολύστονα κήδε' ἐλάσσας,
 ὅσσα βιοφθορίην πέμπει κατὰ γαῖαν ἅπασαν,
 ἐνδοξον βιοτῆς γλυκερὸν τέλος ἐσθλὸν ὀπάζοις.

74 Λευκοθέας, θυμίαμα ἀρώματα.

Λευκοθέαν καλέω Καδμηίδα, δαίμονα σεμνήν,
 εὐδύνατον, θρέπτειραν εὐστεφάνου Διονύσου.
 κλυῖθι, θεά, πόντοιο βαθυστέρνου μεδέουσα,
 κύμασι τερπομένη, θνητῶν σῴτειρα μεγίστη·
 5 ἐν σοὶ γὰρ νηῶν πελαγοδρόμος ἄστατος ὄρμη,
 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 βουλήι,
 10 μύσταις ἐν πόντῳ ναυσίδρομον οὔρον ἄγουσα.

73. TO THE DAIMON,
incense - frankincense

I call upon Daimon, the grand and dreaded chief-
tain,

gentle Zeus, who gives birth and livelihood to
mortals;

great Zeus, delusive and vengeful king of all,
who is giver of wealth when he enters the house,
laden with goods,

5 and who in turn ruins the livelihood of toiling
mortals.

You possess the keys to joy and sorrow as well.
So, O pure and blessed one, drive painful cares
away,

cares that are life-destroying throughout the
earth,

and bring a glorious, sweet and noble end to life.

74. TO LEUKOTHEA,
incense - aromatic herbs

I call upon Leukothea, daughter of Kadmos,
reverend goddess,

mighty nurturer of fair-wreathed Dionysos.

Hearken, O goddess, mistress of the deep-bosomed
sea,

you who delight in waves and are to mortals the
greatest savior.

5 On you depends the unsteady impetus of seafaring
ships,

and you alone save men from wretched death at sea,
men to whom you swiftly come as welcome savior.

But, O divine lady, come to the aid

of well-benched ships and kindly save them,

10 bringing upon the sea a fair tail wind to the
initiates.

75 Παλαίμονος, θυμίαμα μάνναν.

Σύντροφε βακχεχόροιο Διωνύσου πολυγηθοῦς,
 ὅς ναίεις πόντοιο βυθοῦς ἀλικύμονας, ἀγνοῦς,
 κικλήσκω σε, Παλαῖμον, ἐπ' εὐιέροις τελεταῖσιν
 ἐλθεῖν εὐμενέοντα, νέωι γήθοντα προσώπῳ,
 5 καὶ σώζειν μύστας κατὰ τε χθόνα καὶ κατὰ πόντον·
 ποντοπλάνοις γὰρ αἰὲν ναυσὶν χειμῶνος ἐναργῆς
 φαινομένου σωτῆρ μούνος θνητοῖς ἀναφαίνῃ,
 ῥυόμενος μῆνιν χαλεπὴν κατὰ πόντιον οἶδμα.

76 Μουσῶν, θυμίαμα λίβανον.

Μνημοσύνης καὶ Ζηνὸς ἐριγδούποιο θύγατρεις,
 Μοῦσαι Πιερίδες, μεγαλώνυμοι, ἀγλαόφημοι,
 θνητοῖς, οἷς κε παρῆτε, ποθεινόταται, πολύμορφοι,
 πάσης παιδείης ἀρετὴν γεννῶσαι ἄμεμπτον,
 5 θρέπτειραι ψυχῆς, διανοίας ὀρθοδότειραι,
 καὶ νόου εὐδυνάτοιο καθηγήτειραι ἄνασσαι,
 αἶ τελετὰς θνητοῖς ἀνεδείξατε μυστιπ<ο>λεύτους,
 Κλειώ τ' Εὐτέρπη τε Θάλειά τε Μελπομένη τε
 Τερψιχόρη τ' Ἐρατώ τε Πολύμνιά τ' Οὐρανίη τε
 10 Καλλιόπη σὺν μητρὶ καὶ εὐδυνάτῃ θεᾷ Ἄγνῃ.
 ἀλλὰ μόλοιτε, θεαί, μύσταις, πολυποίκιλοι, ἀγναί,
 εὐκλειαν ζῆλόν τ' ἐρατὸν πολύμνον ἄγουσαι.

77 Μνημοσύνης, θυμίαμα λίβανον

Μνημοσύνην καλέω, Ζηνὸς σύλλεκτρον, ἄνασσαν,
 ἢ Μούσας τέκνωσ' ἱεράς, ὀσίας, λιγυφώνους,

75. TO PALAIMON,
incense - powdered frankincense

Comrade of joyous Dionysos in the dance revel,
who dwell in the sea's pure, turbulent depths,
I call upon you, O Palaimon, to come to these
sacred rites,
with kindness in your heart and joy on your
youthful face,
5 and to save your initiates on land and at sea.
When in winter storms come upon ships that ever
rove the seas
you alone appear incarnate to save the men
and stay the harsh anger over the briny swell.

76. TO THE MUSES,
incense - frankincense

Daughters of Mnemosyne and thundering Zeus,
Pierian Muses, renowned, illustrious,
many-shaped and beloved of the mortals you visit.
You give birth to unblemished virtue in every
discipline,
5 you nourish the soul and set thought aright,
as you become leaders and mistresses of the mind's
power.
Sacred and mystic rites you taught to mortals,
Kleio, Euterpe, Thaleia, Melpomene,
Terpsichore, Erato, Polymnia, Ourania
10 mother Kalliope, and mighty goddess Agne.
Do come to the initiates, O goddesses, in your
manifold holiness,
and bring glory and emulation that is lovely and
sung by many.

77. TO MNEMOSYNE,
incense - frankincense

I call upon queen Mnemosyne, Zeus' consort,
who gave birth to the holy, sacred and clear-
voiced Muses.

5 ἐκτὸς ἐοῦσα κακῆς λήθης βλαψίφρονος αἰεί,
 πάντα νόον συνέχουσα βροτῶν ψυχαῖσι σύνοικον,
 εὐδύνατον κρατερόν θνητῶν αὔξουσα λογισμόν,
 ἡδυτάτη, φιλάγρυπνος ὑπομνήσκουσά τε πάντα,
 ὧν ἂν ἕκαστος αἰὲ στέρνοις γνώμην κατ<ά>θῆται,
 οὔτι παρεκβαίνουσ', ἐπεγείρουσα φρένα πᾶσιν.
 10 ἀλλά, μάκαιρα θεά, μύσταις μνήμην ἐπέγειρε
 εὐιέρου τελετῆς, λήθην δ' ἀπὸ τῶν<δ'> ἀπόπεμπε.

78 Ἡοῦς, θυμίαμα μάνναν.

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

79 Θέμιδος, θυμίαμα λίβανον.

Οὐρανόπαιδ' ἀγνήν καλέω Θέμιν εὐπατέρειαν,
 Γαίης τὸ βλάστημα, νέην καλυκώπιδα κούρην,
 ἢ πρώτη κατέδειξε βροτοῖς μαντήιον ἀγνὸν

Evil oblivion that harms the mind is alien to her
 who gives coherence to the mind and soul of
 mortals.

5 She increases men's ability and power to think,
 and, sweet and vigilant, she reminds us of all
 the thoughts that we always store in our breasts,
 never straying, and ever rousing the mind to
 action.

But, O blessed goddess, for the initiates stir the
 memory
 10 of the sacred rite, and ward off oblivion from
 them.

78. TO DAWN,
 incense - powdered frankincense

Hear, O goddess who brings the light of day to
 mortals,
 resplendent Dawn, whose blush is seen throughout
 the world,

messenger of the great and illustrious Titan.

Murky, dark, and journeying night

5 you send below the earth when you rise.

You lead to work and minister to the lives of
 mortals.

In you the race of mortal men delights, and no one
 escapes your sight, as you look down from on high,
 when from your eyelids you shake off sweet sleep.

10 There is joy then for every mortal, every reptile,
 for animals and birds, and for the broods the sea
 contains.

All livelihood one gets from work is your gift.

So, goddess blessed and pure, give more sacred
 light to the initiates.

79. TO THEMIS,
 incense - frankincense

I call upon pure Themis, daughter of noble Ouranos
 and Gaia, Themis the young and lovely-faced maiden,
 the first to show mortals the holy oracle

5 Δελφικῶι ἐν κευθμῶνι θεμιστεύουσα θεοῖσ<ι>
 Πυθίωι ἐν δαπέδωι, ὅθι Πύθων ἐμβασίλευεν·
 ἢ καὶ Φοῖβον ἄνακτα θεμιστοσύνας ἐδίδαξε·
 πάντιμ', ἀγλαόμορφε, σεβάσμιε, νυκτιπόλευτε·
 πρώτη γὰρ τελετὰς ἀγίας θνητοῖς ἀνέφηνας,
 10 βακχιακὰς ἀνὰ νύκτας ἐπευάζουσα ἄνακτα·
 ἐκ σέο γὰρ τιμαὶ μακάρων μυστήριά θ' ἀγνά.
 ἀλλά, μάκαιρ', ἔλθοις κεχαρημένη εὐφροني βουλήι
 εὐιέρους ἐπὶ μυστιπόλους τελετὰς σέο, κούρη.

80 Βορέου, θυμίαμα λίβανον.

Χειμερίοις αὔραισι δονῶν βαθὺν ἠέρα κόσμου,
 κρυμοπαγῆς Βορέα, χιονώδεος ἔλθ' ἀπὸ Θράικης
 λυέ τε παννέφελον στάσιν ἠέρος ὑγροκελεύθου
 ῥιπίζων ἰκμάσιν νοτεραῖς ὄμβρηγενές ὕδωρ,
 5 αἴθρια πάντα τιθεῖς, θαλερόμματον αἰθέρα τεύχων
 † ἀκτίνες ὡς λάμπουσιν † ἐπὶ χθονὸς ἡλίοιο.

81 Ζεφύρου, θυμίαμα λίβανον.

Αὔραι παντογενεῖς Ζεφυρίτιδες, ἠεροφοῖται,
 ἠδύπνοοι, ψιθυραί, † θανάτου ἀνάπαυσιν ἔχουσαι,
 εἰαριναί, λειμωνιάδες, πεποθημένοι ὄρμοις,
 σύρουσαι ναυσὶ τρυφερὸν † ὄρμον, ἠέρα κοῦφον·
 5 ἔλθοιτ' εὐμενέουσαι, ἐπιπνεΐουσαι ἀμεμφεῖς,
 ἠέριαι, ἀφανεῖς, κουφόπτεροι, ἀερόμορφοι.

5 as prophet of the gods in her Delphic sanctuary,
 on Pythian ground, where Python was king.
 You taught lord Phoibos the art of giving laws.
 Amid honor and reverence, your beauty shines on
 nightly throngs,
 for you were first to show mortals holy worship,
 howling to Bacchos in nights full of revelry.
 10 From you come the honors of the gods and the holy
 mysteries.
 But, O blessed maiden, come in a kindly and joyous
 spirit
 to your truly holy and mystic rites.

80. TO BOREAS,
 incense - frankincense

Freezing Boreas, whose wintry breezes make the
 world's
 lofty air quiver, come away from snowy Thrace!
 Dissolve the rebellious alliance of clouds and
 moist air,
 and turn the water to rushing drops of rain.
 5 Bring fair weather everywhere, and give ether its
 bright eye,
 the sun, whose rays shine upon the earth.

81. TO ZEPHYROS,
 incense - frankincense

Western breezes, ethereal begetters of all,
 as you blow gently your whisper brings deathlike
 rest.
 Vernal and meadow-haunting, you are loved by havens
 because to ships you bring ... soft and light air.
 5 Come in a spirit of kindness and blow perfectly,
 O airy, invisible and light-winged ones.

82 Νότου, θυμίαμα λίβανον.

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

83 Ὠκεανού, θυμίαμα ἀρώματα.

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

84 Ἑστίας, θυμίαμα ἀρώματα.

Ἑστία εὐδυνάτοιο Κρόνου θυγάτερ βασίλεια,
 ἢ μέσον οἶκον ἔχεις πυρὸς ἀενάοιο, μεγίστου,
 τούσδε σὺ ἐν τελεταῖς ὀσίους μύστας ἀναδείξαις,
 θεῖσ' αἰειθαλέας, πολυόλβους, εὐφρονας, ἀγνοῦς·
 5 οἶκε θεῶν μακάρων, θνητῶν στήριγμα κραταιόν,
 αἰδίη, πολύμορφε, ποθεινοτάτη, χλοόμορφε·

82. TO NOTOS,
incense - frankincense

Quickly leaping through the moist air,
and with both of your swift wings vibrating,
come, father of rain, with the southern clouds.
Zeus did give you this lofty prerogative,
5 to send the rain-giving clouds from sky to earth.
Hence, we pray to you, O blessed one, to take
delight
in our sacrifice and send fruit-nourishing rains
to mother earth.

83. TO OKEANOS,
incense - aromatic herbs

I summon Okeanos, ageless and eternal father,
begetter of immortal gods and mortal men,
Okeanos who with his waves encircles the earth.
From him come every sea and every river
5 and so do the pure and flowing waters of earth's
springs.
Hear me, O blessed god and highest divine
purifier,
- the earth's own end, the pole's beginning, where
the ships glide on -
and come, kind and ever gracious, to the initiates.

84. TO HESTIA,
incense - aromatic herbs

Queen Hestia, daughter of mighty Kronos,
mistress of ever burning and peerless fire, you
dwell in the house center.
May you hallow the initiates of these rites and
grant them
unwithering youth, riches, prudence, and purity.
5 You are the home of the blessed gods, and men's
mighty buttress,
eternal, many-shaped, beloved, and grass-yellow.

μειδιόωσα, μάκαιρα, τάδ' ἱερὰ δέξο προθύμως,
ὄλβον ἐπιπνεύουσα καὶ ἠπιόχειρον ὑγείαν.

85 Ὕπνου, θυμίαμα μετὰ μήκωνος.

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

86 Ὀνείρου, θυμίαμα ἀρώματα.

Κικλήσκω σε, μάκαρ, τανυσίπτερε, οὐλε Ὀνειρε,
ἄγγελε μελλόντων, θνητοῖς χρησμιwidέ μέγιστε·
ἠσυχίαι γὰρ ὕπνου γλυκεροῦ σιγηλὸς ἐπελθῶν,
προ<σ>φωνῶν ψυχαῖς θνητῶν νόον αὐτὸς ἐγείρεις,
5 καὶ γνώμας μακάρων αὐτὸς καθ' ὕπνου ὑποπέμπεις,

Smile, O blessed one, and kindly accept these
offerings,
wafting upon us prosperity and gentle-handed
health.

85. TO SLEEP,
incense with opium poppy

Sleep, you are lord of all the blessed gods and
mortal men,
and of every living creature the broad earth
nurtures,
for you alone are master of all and you visit all,
binding their bodies with fetters unforged.
5 You free us of cares, and offering sweet respite
from toil
you grant holy solace to our every sorrow.
You save souls by easing them into the thought of
death
since to Death and Oblivion you are a true
brother.
But, O blessed one, I beseech you to come, sweet-
tempered,
10 and kindly save the initiates, that they may serve
the gods.

86. TO DREAM,
incense - aromatic herbs

I call upon you, blessed, long-winged and baneful
Dream,
messenger of things to come, greatest prophet to
mortals.
In the quiet of sweet sleep you come silently
and, speaking to the soul, you rouse men's minds
5 and in their sleep you whisper to them the will of
the blessed ones.

σιγῶν σιγῶσαις ψυχαῖς μέλλοντα προφαίνων,
 οἷσιν ἐπ' εὐσεβήισι θεῶν νόος ἐσθλὸς ὀδεύει,
 ὡς ἂν αἰεὶ τὸ καλὸν μᾶλλον, γνώμησι προληφθέν,
 10 τερπωλαῖς ὑπάγηι βίον ἀνθρώπων προχαρέντων,
 τῶν δὲ κακῶν ἀνάπαυλαν, ὅπως θεὸς αὐτὸς † ἐνίσπη
 εὐχωλαῖς θυσίαις τε † πόλον θύσαντες † ἀνάκτων.
 εὐσεβέσιν γὰρ αἰεὶ τὸ τέλος γλυκερώτερόν ἐστι,
 τοῖς δὲ κακοῖς οὐδὲν φαίνει μέλλουσαν ἀνάγκην
 ὄψις ὄνειρήεσσα, κακῶν ἐξάγγελος ἔργων,
 15 ὄφρα † ἂν εὕρωνται λύσιν ἄλγεος ἐρχομένοιο.
 ἀλλὰ, μάκαρ, λίτομαί σε θεῶν μηνύματα φράζειν,
 ὡς ἂν αἰεὶ γνώμαις ὀρθαῖς κατὰ πάντα πελάζης
 μηδὲν ἐπ' ἀλλοκότοισι κακῶν σημεῖα προφαίνων.

87 Θανάτου, θυμίαμα μάνναν.

Κλυθί μευ, ὃς πάντων θνητῶν οἴηκα κρατύνεις
 πᾶσι διδοὺς χρόνον ἀγνόν, ὅσων πόρρωθεν ὑπάρχεις·
 σὸς γὰρ ὕπνος ψυχὴν θραύει καὶ σώματος ὄλκόν,
 ἠνίκ' ἂν ἐκλύης φύσεως κεκρατημένα δεσμὰ
 5 τὸν μακρὸν ζῳίοισι 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.
 10 ἀλλὰ, μάκαρ, μακροῖσι χρόνοις ζωῆς σε πελάζειν
 αἰτοῦμαι, θυσίαισ<ι> καὶ εὐχωλαῖς λιτανεύων,
 ὡς ἂν ἔοι γέρας ἐσθλὸν ἐν ἀνθρώποισι τὸ γῆρας.

Silent you come to show the future to silent souls
 that walk on the noble path of piety to the gods,
 so that always good wins the race to people's
 minds

and leads their lives to pleasures enjoyed before
 evil arrives

10 and to a respite from suffering.

The end to which the pious come is always sweeter
 but to the impious never does a dreamy phantom,
 a prophet of evil deeds, reveal future necessity,
 15 so that they may find deliverance from pain to
 come.

But blessed one, I beg you to show me the behests
 of the gods

and in all things bring me close to the straight
 path.

Do not show me evil signs which conduce to mon-
 strous deeds.

87. TO DEATH,
 incense - powdered frankincense

Hear me you who steer the course of all mortals
 and give holy time to all ahead of whom you lie.
 Your sleep tears the soul free from the body's hold
 when you undo nature's tenacious bonds,
 5 bringing long and eternal slumber to the living.
 Common to all, you are unjust to some
 when you bring a swift end to youthful life at its
 peak.

In you alone is the verdict common to all executed,
 for to prayers and entreaties you alone are deaf.

10 But, O blessed one, with sacrifices and pious vows
 I beg you to grant long life,
 that old age might be a noble prize among men.

NOTES

ORPHEUS TO MOUSAIOS

1. Orpheus, who addresses Mousaios here, was a legendary Thracian singer of supernatural charm, and the founder of Orphism. Readers will recall how he descended to the Underworld to bring back his wife, Eurydike, and how, according to another legend, he met with tragic death in the hands of Thracian menads who tore his body to pieces. The fragments of poetry attributed to Orpheus have been published by Otto Kern in his *Orphicorum Fragmenta* (1922). Mousaios is an equally legendary singer of great fame and, presumably, a contemporary of Orpheus (see Aristophanes, *Frogs* 1032-3, and Plato, *Republic* 364e).
3. Gaia is the Earth. For Gaia's position in Greek theogony and cosmogony see Hesiod, *Theogony* 116ff.
11. The foam-born goddess is Aphrodite.
12. Plouton is meant.
13. Hebe is daughter of Zeus and Hera, sister of Ares and Eileithyia (about her see notes on 2).
19. Leto, daughter of Koios and Phoibe, is a Titaness (Hesiod, *Theogony* 404ff.). Dione is Zeus' consort and mother of Aphrodite. From her name one might conjecture that she is a sky goddess, eventually ousted by Hera.
20. On the Kouretes and Korybantes see notes on 31, 38, 39. The Kabeiroi were chthonic gods, possibly of Phrygian origin. They were connected with Demeter, Dionysos and Hermes, and their principal center of worship was at Samothrace (see also Herodotos, 2.51).
22. The Idaian gods must be the so-called Idaian Daktyls about whose size and identity there was great doubt in antiquity. Some thought they came from the Cretan Ida, others from the Phrygian one. According to the oldest tradition, preserved in the *Phoronis*,

- they were mountain giants and inventors of smith-craft.
23. Themis, daughter of Gaia (perhaps also an earlier double for Gaia), was Zeus' second consort (Hesiod, *Theogony* 135, 901).
- 25-27. Dike is Justice personified. In Hesiod, *Theogony* 902 she is one of the Horai. Thesmodoteira = she that gives laws. Rhea and Kronos are the parents of most Olympian gods, including Zeus (Hesiod, *Theogony* 453ff.). Tethys is the bride of Okeanos, and by him the mother of the Okeanidai (Hesiod, *Theogony* 337ff.).
28. Atlas, a Titan, is son of Iapetos and Klymene. He supports the sky on his shoulders (Hesiod, *Theogony* 509, 517). Aion, personification of a period of time, is a late-comer to cult, and his connections may be both Orphic and Mithraic.
29. Chronos, 'Time', is frequently equated with Kronos in Orphism. Styx, an Arcadian river, was one of the nine rivers of the Underworld. Gods frequently swore by it (so Hera in *Iliad* 15.37), and their oaths were irrevocable.
30. For Pronoia see Introduction.
35. Ino is daughter of Kadmos and wife of Athamas. According to one tradition she had nursed Dionysos and this angered Hera, who then drove Athamas and her mad. She ran from her insane husband and, carrying Melikertes, her son, she leaped into the sea, where she and her son were transformed into the deities Leukothea and Palaimon respectively.
36. Adresteia is a Traco-Phrygian mountain goddess and mother of the Idaian Daktyls. In Orphic belief she is an Underworld figure, not infrequently identified with Ananke.
40. Attis, originally a Phrygian vegetation god, is the consort of Kybele. Men is an obscure Phrygian goddess.

1 - TO HEKATE

Hekate is a goddess especially connected with magic and superstition. She was frequently confused with Artemis and even with Selene. She is the daughter of Perses and Asterie and in Hesiod she is depicted as a powerful and benign goddess and not as hideous demon (*Theogony* 411ff.). The epithet σκυλακῆτις (5) literally means 'of whelps' or 'of dogs', and may not be unrelated to the practice of offering dog flesh as one of the ingredients of her "suppers". The epithet κουροτρόφος, 'nurturer of youths', is at least as old as Hesiod (*Theogony* 450), and she shares it with Artemis. The 'oxherd' (βουκόλος) of line 10 must have been a high official of an Orphic association. This much we learn from inscriptions of the Roman period, unearthed in Asia Minor.

2 - TO PROTHYRAIA

Prothyraia literally means 'at the door' or 'at the door-way'. There is no goddess proper by this name. The word is a cult title shared by Eileithyia, Artemis, and even Hekate (*Procli* H. 6.2 and 14). In this hymn Artemis and Eileithyia are treated as two faces of the same goddess of childbirth, a divinity which seems to go back to Minoan-Mycenaean times. It would be interesting to explore whether the name Eileithyia was originally a cult title of Artemis and whether Artemis herself, otherwise the virgin goddess par excellence, was originally associated with childbirth and fertility (cf. λυσίζωνος, 'looser of girdles' in line 7) in her august role as πότνια θηρῶν, 'mistress of wild beasts.'

3 - TO NIGHT

Night (Nyx) is personified in Hesiod. She is the daughter of Chaos and the sister of Erebus. It is interesting that Αἴθήρ (Ether) and Ἡμέρη (Day) are children of night (*Theogony* 123-4). It is equally interesting that

in the Bible God creates light out of darkness. In *Iliad* 14.259 she is called δμῆτιρα θεῶν, 'tamer of the gods', a phrase which points to primeval night. In the *Rhapsodic Theogony* she is the daughter of Phanes, the creator, and assumes a power of supremacy which continues unchallenged through the reigns of Ouranos, Kronos, and Zeus.

4 - TO OURANOS

In Hesiod's *Theogony* Ouranos is son and husband of Gaia (126ff.), and Kronos is their son who, in fact, conspired with Gaia to castrate his father. In the *Orphic Theogony* Phanes and Night beget Gaia and Ouranos; these two, in turn, beget Kronos, Rhea, etc. Eventually, Night gave her supreme power to Ouranos. Φύσις, 'nature', and ἀνάγκη, 'necessity' ('drive') in line 6 would be pregnant with meaning for the Orphic (see introduction).

5 - TO ETHER

Ether is the child of Chronos (Time) by Ananke. Chaos and Erebus are his siblings. It is in Ether that Chronos places the primeval egg out of which Phanes is born. In Hesiod Ether is the son of Erebus and Night (*Theogony* 124-5). He is, as usual, identified with the higher and hence purer stratum of air.

6 - TO PROTOGONOS

Protogonos and Erikepaios and here Antauges are attributes of Phanes. Protogonos means the 'first-born' and Antauges 'The One Reflecting Light'. Erikepaios is obscure. As has been mentioned above Phanes is born of the egg that Chronos places in Ether. According to Orphic belief it is Phanes who is the creator of All, since even Gaia (Earth) and Ouranos (Sky) are his children from Night, his own daughter. Phanes is portrayed with golden wings. In a celebrated passage from the *Birds* of Aristophanes golden-winged Eros is born from an egg which Night

places in the bosom of Erebus (693 ff).

7 - TO THE STARS

In Hesiod it is the Dawn (Ἠώς) which gives birth to the Stars (378 ff.). Here they are called "children of dark Night," and in consonance with astrological belief, they govern men's fate. The "seven luminous orbits" of line 8 are, of course, the seven planetary zones. Aristotle in *de Mund.* 2 gives the following order of the planets: Saturn, Jupiter, Mars, Mercury, Venus, Sun, Moon. The "learned contests" of line 12 might possibly have been contests in which initiates would display their knowledge of Orphism.

8 - TO THE SUN

Compare this hymn with *Homeric Hymn* 31. There the Sun (Helios) is the son of Hyperion and Euryphaessa. In Hesiod it is Theia who gives birth to Helios, Selene (Moon) and Eos (Dawn): *Theogony* 371-4. The concept of the Sun as charioteer is not found in the *Iliad* or *Odyssey*, but it is common in the *Homeric Hymns* (2.63 and 68; 4.69; 28.14). The identification with Apollon is clearer here than in the *Homeric Hymn*. The expressions "cosmic eye" (14) and "eye of justice" (18) go back to the more basic idea that the sun sees and hears all things (so in *Iliad* 3.277).

9 - TO THE MOON

This hymn should be compared with *Homeric Hymn* 32. Throughout it there are indications of the identification of Selene (Moon) with Hekate and, perhaps, even with Artemis. She is "all-seeing, vigilant" (7), and those familiar with the *Homeric Hymn to Demeter* will remember how Persephone's cry did not escape Helios and Hekate, who is definitely identified with the Moon (24 ff.). Evident also in this hymn are her connections with sexu-

ality and fertility. The expression "in three ways shine your redeeming light" (11/12) must refer to the waxing, full, and waning moon. Hesiod divides the lunar month into three thirds, φθίνων, 'waning', μέσσοσ, 'middle', and ἰστάμενοσ, 'standing' (cf. *Works and Days* 795, 798).

10 - TO PHYSIS

Physis (Nature) was conceived by the Greeks, since early times, as the vaguely personified sum total of the creative powers or creative genius of the cosmos at work. All major philosophical schools had their theories on its *modus operandi*, but there is next to nothing in this hymn to help us ascribe it to a particular religious or philosophic tradition.

11 - TO PAN

In the more beautiful *Homeric Hymn* 19, Pan is a wanton and sportive god of the Arcadian woodlands. Here he has not altogether lost his character, but he is elevated to the position of a "veritable Zeus with horns" (12), of a musician who "weaves his song into cosmic harmony," of a spirit of vegetation that nourishes mankind (20) and, with allusions to a folk etymology of his name (πᾶν = 'all', in Greek), of lord of sky, land, and sea.

12 - TO HERAKLES

Herakles is not, strictly speaking, a Titan. For the circumstances of his birth see Hesiod *Shield* 1-54. The phrase you "change your form" (3) must refer to the fact that he was frequently identified with foreign gods (cf. Herodotos 2.43). "Father of time" in line 3 is difficult to understand, and the cult epithet Paion (usually Paian or Paieon), properly belongs to Apollon. Herakles was worshiped as a hero, and only occasionally as god. The last four lines are consonant with the hero's role in private worship. Quite characteristically, the hymn is syncretistic, and it elevates Herakles even above the

eminent status he enjoyed among Stoics and Cynics.

13 - TO KRONOS

Orphism quite early identified Kronos with Chronos (Time). As Chronos, he is indeed father of gods and men, since he sired the primeval elements, Chaos, Erebus and Ether. Within Ether he placed the primeval egg out of which Phanes, the Creator, came. It is according to the Hesiodic *Theogony* that Kronos is a son of Ouranos (Sky) and Gaia (Earth). Line 6, however, in addition to alluding to that, is also a variant of the well-known Orphic line from the gold plate of Petelia, South Italy (4th - 3rd c. B.C.). When the dead man reaches the spring flowing from the Lake of Memory, he must tell its guardians "I am a child of Earth and of Starry Sky."

14 - TO RHEA

Strictly speaking, Rhea is granddaughter of Phanes (Protogonos according to Orphic belief) and Night, and daughter of Ouranos and Gaia. She is indeed wife of Kronos and, therefore, mother of Zeus (cf. Hesiod, *Theogony* 133-5; 453-8; 625; 634). Rhea is identified with Demeter, Kybele, and quite fittingly with the Mother of the Gods (cf. Hymn 27). In fact, this hymn bears a strong resemblance to *Homeric Hymn* 14. Lines 10-11 elevate her to the status of the primeval womb of all creation.

15 - TO ZEUS

In this hymn Zeus has some of his traditional attributes, but at the same time he is the primeval creator of all, or in the words of line 6 "father of all, beginning and end of all."

16 - TO HERA

Much as in the preceding hymn in which Zeus is the primeval father of all, Hera is the primeval mother of all. However, unlike Rhea, most scholars consider her a sky goddess.

17 - TO POSEIDON

For the tripartite division of the world see *Iliad* 15.186-91. Usually it is the Dioskouroi who are saviors of ships (cf. *Homeric Hymn* 33). For Poseidon's equestrian character see *Iliad* 23.307; Sophocles *Oedipus Col.* 712-15; Aristophanes *Knights* 551-58.

18 - TO PLOUTON

The expression "chthonic Zeus" (3) does not imply that Zeus and Plouton are the same person but, rather, that Plouton is lord of his own element, the depths of the earth, and by extension of the whole earth. The resemblance between the name Plouton and the word *Ploutos* (wealth) may have contributed to the idea expressed in line 5, but Plouton, as master of the dark forces beneath the surface of the earth and as consort of Persephone, has indeed serious claims to the powers of fertility. For line 6 see *Iliad* 15.191. According to *Iliad* 15.191 Hades (here Plouton) received the overlordship of "misty darkness". Earth and Olympos were to be shared by Zeus, Poseidon and Hades (193). Perhaps line 6 of this hymn is meant to emphasize the non-Olympian and, therefore, chthonic character of Plouton. Euboulos, 'the Good Counselor' is a euphemistic title. The story of how he abducted Persephone (Demeter's daughter of line 12) is beautifully told in the *Homeric Hymn to Demeter* (2), where there is no mention of the 'Attic cave' of line 14.

19 - TO ZEUS THE THUNDERBOLT

Zeus is known to have been worshiped as *κεραύνιος*, that is, 'God of the Thunderbolt' and as *ἄστραπαῖος*, 'Lightener'. This aspect of the chief sky god must be one of the oldest. Compare Hesiod's *Theogony* where, with the aid of his dreaded weapon, Zeus subdued the Titans (664ff) and the monstrous Typhoeus (820ff). The hymn is a prayer to Zeus as a storm god and, unlike many hymns in this collection, it is unusually powerful, almost lurid, in its

description of what to the ancients must have been one of the greatest manifestations of divine power.

20 - TO ASTRAPAIOS ZEUS
(see 19 above)

21 - TO THE CLOUDS

The hymn is hauntingly reminiscent of a portion of the homonymous play by Aristophanes. Lines 3-5 could be compared with some of the ideas in lines 368-407 of that play.

22 - TO THE SEA

In this hymn Tethys is identified with the sea. For her genealogy see Hesiod, *Theogony* 132-36. It is through incestuous union with her brother Okeanos that she gives birth to the Rivers and the three thousand Oceanids (Ibid. 337ff).

23 - TO NEREUS

That Nereus was imagined as a wise "Old Man of the Sea" is obvious from *Iliad* 1.358. He is, it should be remembered, grandfather of Achilles through his daughter Thetis. He himself is son of Pontos, and by the Oceanid Doris father of the fifty Nereids (Hesiod *Theogony* 233ff).

24 - TO THE NEREIDS

The catalog of the Nereids is given by Hesiod in *Theogony* 242ff. The Tritons do not appear in Homeric or Hesiodic poetry, and it is really in postclassical times that literature and art makes use of them. Lines 4-5 seem inspired from sculpture. The significance of lines 10-12 is very obscure. Legend had it that Kalliope, one of the nine Muses, was mother of Orpheus (cf. Pausanias 9.30.3 in Peter Levi's translation and Plato *Republic* 364e). Apollodoros in 1.14 (transl. Keith Aldrich) tells us that "Calliope and Oeagrus (though nominally it was Apollo)

had as sons Linus, whom Heracles slew, and Orpheus..." It seems then that "mother Kalliope" is so called because she was mother of Orpheus by Apollon.

25 - TO PROTEUS

Proteus in this hymn is more than a wise "Old Man of the Sea", who is capable of changing his form and of knowing both past and future (See *Odyssey* 4.349ff). His later connections with Egypt may be fanciful elaborations of the account of Menelaos' encounter with him in the *Odyssey*. Proteus seems to have been a primeval sea god, and the hymnist, seizing on the meaning of his name, "the First", alludes to his cosmogonic role (lines 1, 2, 9).

26 - TO EARTH

Despite lines 1 and 4, this hymn is really addressed to earth as mother of all life. For Earth's (Gaia's) role in theogony and cosmogony see Hesiod, *Theogony* 126ff. The hymn should be compared with *Homeric Hymn* 30.

27 - TO THE MOTHER OF THE GODS

This hymn reminds us of the one to Rhea (14), who is also called mother of the gods and whose chariot is drawn by bull-slaying lions. The Hymn to Rhea, however, has more similarities with *Homeric Hymn* 14 (*To the Mother of the Gods*). In our *Orphic Hymn* 27 the Mother of the Gods is identified both with Rhea (much as in *Iliad* 15.187 and Hesiod's *Theogony* 453, 625, 634) and with Hestia (for whom see notes on 87). The Mother of the Gods, Gaia, Rhea, Kybele, and to some extent Demeter are different faces of the same goddess. Pindar invokes the (Great) Mother in *Pythian* 3.78 and in *fr.* 85, and in *fr.* 77 identifies her with Kybele.

28 - TO HERMES

For Maia, daughter of Atlas, cf. Hesiod *Theogony* 938

and *Odyssey* 14.435. Argeiphontes, usually translated into 'Slayer of Argos', is of obscure origin and meaning. The phrase "interpreter of all" (6) is the result of folk etymology which connects Hermes with the verb ἑρμηνεύω, 'to interpret'. By Korykos (8) the poet means the Southern promontory of the Erythraean peninsula (opposite Chios). That Hermes is not Κυλλήνιος even once in this hymn should be attributed to the generally Asiatic character of the collection. For Hermes the trickster, thief, inventor of the lyre, etc. cf. the long *Homeric Hymn to Hermes* (4).

29 - HYMN TO PERSEPHONE

For the birth of Persephone see Hesiod *Theogony* 912-14. The same lines contain the reference to Persephone's abduction by Plouton, a theme which is beautifully elaborated in the *Homeric Hymn to Demeter* (2). The title πραξιδίκη ('exacter of justice') with reference to Persephone (5) is not clear. Pausanias tells us that a group of goddesses called πραξιδίκαι were worshiped at Haliartos (9.33.2). 'Mother of the Furies' in line 6 cannot be said *stricto sensu*. The Furies (in Greek Ἐρινύες or Εὐμενίδες) were born of Gaia (Earth) after she had been impregnated by the blood drops from the mutilated genitals of her husband, Ouranos (Hesiod *Theogony* 176-87). Persephone could be said to be their mother in a metaphoric sense, because she reigned inside the dark earth. The "loud-roaring and many-shaped Eubouleus" of line 8 is surely Dionysos, for the Orphics believed that Dionysos was Persephone's son by incestuous union with her father, Zeus. In line 11 Persephone is identified with the Moon (Selene); in lines 16-17 she becomes Mother Earth.

30 - TO DIONYSOS

In this hymn Dionysos is the son of Zeus and Persephone. On the other hand, the adjective "thrice born" (2) obviously alludes to his two other births, once from

Semele, and after her death, from Zeus' thigh, which acted as some sort of surrogate womb. In *Homeric Hymns* 1 and 26 it is Semele who is his mother. Bacchos (2) and Eubouleus (7) are titles of Dionysos. Our hymn alludes to his other natures chiefly as bull-god and god of the vine. Line 5 refers to the ὠμοφαγία, the eating of raw flesh during sacramental meals when his worshippers became one with the god. "Triennial feasts", according to our reckoning, would mean feasts celebrated in alternate years.

31 - HYMN TO THE KOURETES

These semi-divine mountaineers danced about infant Zeus and clattered their arms in order to muffle the sound of his crying. Hesiod's *Theogony* tells the story of how his mother, Rhea, was sent to Crete, but does not mention the Kouretes (468ff). They are, however, mentioned in Hesiodic *fr.* 123, and among others Kallimachos relates the episode (*Hymn to Zeus* 52ff, cf. Apollodoros 1.5). This short hymn is one of the best Orphic Hymns, and the existence of a religious fraternity which bore the name *Kouretes* at Ephesos lends special significance to the whole collection (see also Ch. Picard, *Éphèse et Claros* [1922] 279ff).

32 - TO ATHENA

For the Hesiodic account of Athena's birth by Zeus see *Theogony* 886ff. According to this account Zeus swallowed his consort Metis ('Wisdom'), who was already carrying Athena in her womb. Having done this for fear that Metis would also give birth to a son who would overthrow him, he proceeded to place Metis in his own 'womb'. *Homeric Hymn* 28 tells the story of Athena's birth from the head of Zeus (*Theogony* 924). Line 7 refers to the belief that Athena helped Perseus slay the terrible monster *Medousa*, one of the three *Gorgoi* (Hesiod *Theogony* 270 ff). For the Phlegraian Giants (6) and Athena's role in slaying them see Apollodoros 1.34-39. The title Τριτογένεια

(13) is of unknown origin and meaning.

33 - TO NIKE

Nike (Victory) is first mentioned in Hesiod *Theogony* 384. Lines 2, 3 can only mean that Nike "frees man of the eagerness for contest" by granting him victory. Considering the fervor with which Greeks treated Nike in both religious cult and art, especially sculpture, this hymn can be unique only for the poet's lack of imagination.

34 - TO APOLLON

Paian (1) is thought to have originally meant 'Healer'. In the *Iliad* the title came to be applied to a hymn appropriate to Apollon (the paeon), whether invoked as healer (*Iliad* 1.473) or as a god who has conferred victory in martial combat (*Iliad* 22.391-94). Tityos (1) was punished for assaulting Apollon's mother, Leto (*Odyssey* 11.576-81). According to Apollonios Rhodios, Apollon killed him (1.759 ff), but the story is variously told elsewhere (Pindar *Pythian* 4.90; Apollodoros 1.23). *Phoibos* (1) means 'the Bright One'. Lykoreus (1) is obviously connected with *Lykoreia* on the S. slope of Parnassos, above Delphi (Strabo 9.3.3). 'God to whom one cries *ie*' (2) is the translation for ἰήτωρ. The base of the word may also be seen in the cult title *iepaieon*, and it may not be different from the base of *ie-tros*, 'physician'. Apollon is a Titan (2) on his mother's side. He is called *Grynean* (4) after the Aeolic city of Gryneion (near Kyme) where a temple and an oracle to him existed. *Sminthian* (4) may mean either 'from the town of *Sminthe*' (in the Troad) or, if derived from σμίνθος, 'mouse', may refer to Apollon as destroyer of mice. For the slaying of the monstrous she-dragon Pytho (4) see *Homeric Hymn to Apollon* 300-310 and 355 ff. *Bacchos* (7) reminds us of the mingling of Apollonian and Dionysiac elements. *Didymeus* (7) refers to Didyma (near Miletos) where there was a famous Apollonian oracle. *Loxias* (7) is obscure, but, if derived

from λοξός, 'oblique,' it may refer to the 'obliqueness' of Apollon's oracles. For Apollon's birth on Delos and for the establishment of his oracle at Delphi see *Homeric Hymn to Apollon* 3. Lines 16-23 present Apollon as the cosmic musician who harmonizes the seasons. The two poles correspond to the highest and lowest of the three strings of the musical scale (the lowest string was the highest in pitch). In this scheme intensity of heat corresponds with degree of pitch. High pitch (lowest string) goes with summer and low pitch (highest string) with winter. Spring is represented by a movement from the highest to the middle string (lowest to intermediate pitch: lowest to intermediate heat).

35 - TO LETO

Leto is the daughter of Koios and Phoibe (Hesiod *Theogony* 404 ff). For Leto's travail and for Apollon's birth on Delos see *Homeric Hymn to Apollon* 3, lines 1-126.

36 - TO ARTEMIS

Much as Apollon, Artemis is Titanic on her mother's (Leto's) side. In less syncretistic times the epithet *Bacchic* (2) would be hardly appropriate to Artemis. In line 3 Artemis is identified with three other goddesses, Selene (see *Orphic Hymn* 9), Diktynna, and Eileithyia (see *Orphic Hymn* 2). Diktynna is a Cretan mountain goddess worshipped on Dikte in Eastern Crete. Diktynna (frequently called Βριτομάρτις) had a temple near Kydonia (hence the allusion in line 12. Cf. Strabo 10.4.13). *Orthia* (8) refers to the cult of Ἄρτεμις Ὀρθία at Sparta, a cult which most likely represented a fusion of the pre-Hellenic Πότνια Θηρῶν ('Mistress of Wild Beasts') with an obscure Doric goddess. This hymn is very different in spirit from *Homeric Hymn* 27. Cf. the more ambitious composition by Kallimachos (*To Artemis* 3).

37 - TO THE TITANS

For the birth of the Titans see Hesiod *Theogony* 132 ff. Line 4 is a reference to the Orphic belief that man was created from the ashes of the Titans whom Zeus burned with his thunderbolt for having torn to pieces and devoured his son Dionysos. The meaning of the last line is not clear. For the descent of men and even gods from the Titans see *Homeric Hymn to Apollon* 3.334-36.

38 - TO THE KOURETES

In this hymn the Kouretes have altogether lost their connection with Zeus and Crete. They are instead identified with the *Korybantes* (for whom see next hymn), the *Dioskouroi*, and especially with the Samothracian *Kabeiroi*, who had themselves been identified with the *Korybantes* and the *Dioskouroi* by the time the Orphic Hymns were composed. The *Kabeiroi* of Samothrace with whom the Kouretes are here identified were most likely of Phrygian origin and their chief function in classical times was to promote fertility and to protect sailors. See also notes on 31.

39 - TO KORYBAS

The *Korybantes* were not very distinct from the *Kouretes* (notice how the *Korybas* of this hymn is also called *Koures*). As a group they were armed dancing warriors in the train of Rhea - Kybele, while the *Kouretes* were usually associated with Zeus. Even to Euripides the two groups are not distinct (cf. *Bacchae* 120 ff). Pausanias, however, says that the *Korybantes* "are quite a different family from the *Kouretes*" (8.37.6). The *Korybas* of this hymn seems to have little connection with the *Korybantes*. In fact he is a nocturnal demon, vaguely reminiscent of Hekate. Interestingly enough, Psellos in his *Quaenam Sunt Graecorum Opiniones de Daemonibus*, 3 (ed. Migne) says that a *Korybas* and a *Koures* were mimic forms of demons who were included in the initiation to the Eleusinian mysteries.

Prima facie, this indicates that the pair Korybas - Koures belonged to that part of Orphic - Dionysiac demonology that became connected with Eleusis, at least in the minds of those who tried to unravel the mysteries.

The mythological allusions of lines 5-8 are obscure.

40 - TO ELEUSINIAN DEMETER

For Demeter's connection with Eleusis see the beautiful *Homeric Hymn to Demeter* 2.

41 - TO MOTHER ANTAIA

The epithet ἀνταία, 'besought with prayers,' elsewhere applied to other divinities, here refers to Demeter. For the goddess' wanderings and visit to Eleusis see *Homeric Hymn to Demeter* 2. The Orphic version of Demeter's visit to Eleusis makes Dysaules king and Baubo queen (Clement of Alexandria *Protreptikos* II 20.1-21.2; O. Kern *Orphicorum Fragmenta* 46-53). On Dysaules see also Pausanias 2.14 ff. Our hymn has Demeter visit the Underworld, with the son of Dysaules as her guide. It was Eubouleus, son of Dysaules and brother of Triptolemos, who saw the abduction of Persephone while he was tending his swine (fr. 52).

42 - TO MISE

It is interesting to note that the hymn concerns itself more with Dionysos and less with Mise. *Iacchos* (4) came to be a cult epithet for Dionysos. Originally, he seems to have been the personification of a mystic cry (cf. Aristophanes *Frogs* 316 and Herodotos 8.65), and also, to have been variously thought of as the son of Demeter or Persephone by Dionysos. In this hymn he is the infant Dionysos, an integral part of the motif of divine mother and child. Orphic fragment 52 (Kern) makes him the child of Dysaules and Baubo. Another tradition preserved by Asklepiades of Tragilos (fourth century B.C.) makes Mise

a daughter of the same couple. It is, therefore, probable that the poet of this hymn was aware of both traditions and that he addressed Iacchos and Mise together as brother and sister. The bisexual Mise was Phrygian in origin, and in the poet's mind she may not have been too different from the Phrygian Mother of line 6. Note, too, that when the poet calls Dionysos - Iacchos the "seed of Eubouleus" he may have in mind not so much Hades as some similar chthonic deity of the Orphic pantheon (cf. Kern *Orph. Frag.* 32 c-e).

43 - TO THE HORAI

The names given to the Horai (Seasons) in this hymn are the same as in Hesiod *Theogony* 902, and they mean 'Law-Abiding', 'Justice', and 'Peace'. In Hesiod they collaborate with the Graces to deck out Pandora (*Works and Days* 69-82). They play a similar role in *Homeric Hymn* 6 (*To Aphrodite*). Their number mirrors the idea that the year is divided into three seasons, winter, spring and summer.

44 - TO SEMELE

Semele (otherwise called Thyone) is the mother of Dionysos by Zeus. She was consumed by the fire of Zeus' thunderbolt when, deceived by the jealous Hera, she asked her divine lover to appear in his full splendor (cf. Euripides *Bacchae* 6 ff, Ovid *Metamorphoses* 3.259 ff, Hyginus *Fabulae* 167, 179). More traditional Orphic belief held that Persephone was the mother of Dionysos. Pausanias preserves the tradition that Dionysos descended to Hades and brought his mother back (2.37.5) and in *Olympian* 2.25 ff. Pindar tells us:

"Long-haired Semele, killed by the roaring thunderbolt,
now lives among the Olympians,
beloved of Pallas and Zeus the father,
and even more beloved of her ivy-bearing son."

45 - HYMN TO DIONYSOS

The epithet βασσαρεύς is derived from the Thracian word βάσσαρα, 'fox', and by extension the 'fox skin' worn in certain Dionysiac festivals. 'Triennial', according to our reckoning, means celebrated in alternate years.

46 - TO LIKNITES

This hymn is addressed to 'Dionysos of the Cradle' (*liknon*). Such a cult existed from early times at Delphi and involved the 'waking up' of the infant Dionysos. This practice tallied rather poorly with the Orphic belief that Dionysos was torn to pieces by the Titans. On the other hand, the practice was connected with the belief that his 'remains' had been brought to Delphi (Plutarch *de Iside* p. 365A). However, the composer of this hymn may rather have had an Asiatic rite in mind, specifically, a 'waking up' of the infant god in the cradle which was more like a resurrection from the Underworld, a resurrection which heralded the rebirth of nature in the spring. (See also Martin P. Nilsson *Geschichte der griechischen Religion* 1: 580 ff). The Hymn should be compared with *Homeric Hymn* 26.

47 - TO PERIKIONIOS

This is a hymn to Dionysos 'twined round the pillar'. The cult to *Dionysos Perikionios* at Thebes may not be unconnected with a reference in Pausanias who reports that, according to local tradition, when Semele was struck by the thunderbolt a log fell down from heaven and that, subsequently, a certain Polydoros (Semele's brother in some sources) decked it out in bronze and called it *Dionysos Kadmos* (9.12.3). There is evidence from classical art that a pillar bearing the mask of Dionysos and bedecked with ivy was an object of worship (cf. Martin P. Nilsson *Geschichte der griechischen Religion*, 1: 207 ff, especially plate 37.1). The first two lines hint at the growth

of ivy, and line 5 seems to refer to a shackled Dionysos whose shackles come loose. The reader should compare these lines with lines 16 and 40 of *Homeric Hymn 7*. Still, the ultimate origins of the cult of *Dionysos Perikionios* remain obscure.

48 - TO SABAZIOS

Here, Sabazios, originally a Thraco-Phrygian deity, is definitely identified with Zeus. It is interesting to note that in art he frequently appeared with the thunderbolt and eagle of Zeus. Although private associations worshiped Sabazios in mainland Greece, Lydia and Phrygia remained his chief centers of worship. His cult at Pergamum received the strong support of the Attalids.

49 - TO HIPTA

Hipta was a widely worshiped Asiatic mother goddess, connected especially with Phrygia and Lydia. In this hymn she is both a nurse of Bacchos and a reveler in the mystic rites for Sabazios (Sabos), who is frequently identified with Dionysos.

50 - TO LYSIOS-LENAIOS

Λύσιος means 'he that frees' or 'he that sets loose.' Although Dionysos as god of wine frees one from cares, it is entirely possible that the epithet may also refer to one of those episodes in which the god was bound but freed himself from his bonds (cf. notes to 47). However, the epithet *Ληναῖος*, 'of the wine-press' and the sentiment expressed in lines 5 and 6 point more in the direction of the soothing side of Dionysos as wine god. Dionysos' two mothers (1) are Semele and Persephone. The epithet *Ἐπάφιος* in line 6 (perhaps also in 52.9) is obscure. It may be suggestive of the idea that Dionysiac frenzy is a result of being touched, as it were, by the god.

51 - TO THE NYMPHS

Usually the nymphs are thought of as daughters of Zeus, but the daughters of Okeanos are nymphs of the sea. For Pan's association with the nymphs see *Homeric Hymn to Pan* 19.19 ff. The Hamadryads (14) are nymphs whose life is coextensive with that of the tree in which they dwell. The nymphs are linked with Bacchos and Deo (Demeter) in line 15 because they have power--usually benevolent--over the places they inhabit. They often acted as nurses of divine or semidivine children (cf. *Homeric Hymn to Aphrodite* 5.256 ff). The cult of the nymphs in the Greek world is very old (cf. *Odyssey* 13.356; 17.205 ff).

52 - TO THE GOD OF TRIENNIAL FEASTS

Triennial feasts would be feasts celebrated in alternate years (cf. *Homeric Hymn to Dionysos* 1.11 ff). Zeus "sewed" the infant Dionysos into his thigh which he used as a surrogate womb after he rescued him from the burned body of his mother (cf. Apollodoros 3.26 - 29, Euripides *Bacchae* 519 - 27). For Eubouleus (4), usually a title of Hades, see Hymns 18, 30 and 41. It is not entirely clear what is meant by "Threefold is your nature..." (5). In Hymn 30 an epithet which means 'thrice born' is applied to Dionysos and it implies that he was born of Semele, Persephone, and of the thigh of Zeus. Perhaps his three natures corresponded to his three different 'mothers'. On the other hand, since Dionysos was devoured by the Titans and thereby had contact with them, it is possible that his nature is threefold; human through Semele, Titanic through the Titans, Olympian through Zeus. And, still, other possibilities exist, god of frenzy, god of the vine, etc. In the *Orphica* of the Neoplatonists the epithet 'Erikepaios' (6) is applied to Phanes. This epithet remains obscure (but see W.K.C. Guthrie *Orpheus and Greek Religion* 97 ff). In line 9 the two mothers are Semele and Persephone. Line 11 identifies Dionysos with Apollon (cf. Apollon of the golden sword in *Homeric Hymn to Apollon*

3.123, also in *Iliad* 5.509). For *Bassaros* (12) see Hymn 45. See also notes on Hymns 30, 37, 44, 45, 46, 47, 48, 50.

53 - TO THE GOD OF ANNUAL FEASTS

In this hymn Dionysos is Pan, Adonis and Bacchos, and perhaps even Plouton, all in one. He is the spirit that wakes nature up and gives the fruit. See also notes on the preceding Hymn.

54 - TO SILENOS, SATYROS, AND THE BACCHAI

Clearly Silenos, Satyros, the Bacchai, and even the Naiads are here thought of as followers of Dionysos. Although originally Silenos was more equine in appearance and Satyros more hircine, eventually the distinction became blurred in the minds of ordinary men, and the Silenoi were usually imagined as older and wiser satyrs. In fact Papposilenos (Granddaddy Silenos!), despite his many weaknesses, was noted for his earthy wisdom. Originally both Silenoi and Satyrs were naughty, semihuman creatures of the woodlands, who were eventually linked with Dionysos. The worship of the Naiads (river nymphs or spring nymphs) must have been very old (cf. *Odyssey* 13.104).

55 - TO APHRODITE

For Aphrodite's birth see Hesiod *Theogony* 190-206. In this passage Hesiod tells us that the goddess presides over "maidenly whispers and smiles and tricks, and over sweet delight and honey-like love" (205-6). Here, however, much as in the *Homeric Hymn To Aphrodite* 5 and in Lucretius *De Rerum Natura* 1-49, she is not merely the goddess of erotic charm but "giver of birth and of life" (12). Her dominion over god, man and beast is inescapable. It is for this reason that she is the "scheming mother of Necessity" (3). According to the above-mentioned Homeric Hymn only Athena, Artemis and Hestia are not subject to

her powers of seduction, powers which Zeus himself found irresistible. The Erotes of line 8 are definitely more like the winged, playful *putti* of Hellenistic and Roman art. The concept of Aphrodite riding a swan-drawn chariot is more proper to Roman poetry. Interestingly enough, in Sappho 1.10 the chariot of the goddess is drawn by sparrows.

56 - TO ADONIS

Adonis is an old near Eastern divinity of vegetation and fertility. The Semitic 'Adon', 'Lord', may reflect the original meaning of his name. His worship seems to have come first to Cyprus and from there to have spread to Greece. Therefore, not only his nature but also his earlier sojourn in Cyprus explain his special connection with Aphrodite. Our Hymn makes him offshoot of Aphrodite and Eros and child of Persephone (8.,9). According to Apollodoros, Panyasis believed that Adonis was the son of the Assyrian King Theias by incestuous union with his daughter Smyrna. Aphrodite who seems to have fallen in love with the infant Adonis took him to Persephone for protection, but Persephone herself fell in love with him and refused to return him. Zeus decreed that Adonis should spend one third of the year with Persephone, one third by himself, and one third with Aphrodite. Later on Adonis was killed by a boar (Apollodoros 3.183-85. For a different account see Ovid *Metamorphoses* 10.298-559 and 708-39). Aphrodite's love for Adonis reached superb poetic expression in the *Lament for Adonis*, which since the renaissance has been attributed to Bion (see especially lines 43-49).

57 - TO CHTHONIC HERMES

One has the feeling that this Hymn should have been titled *To Hermes Psychopompos* (Guide of Souls). The claim that Hermes is the son of Dionysos and Aphrodite does not agree with the far more traditional belief that he is the

son of Zeus and Maia. Cf. the major *Homeric Hymn to Hermes* 4.

58 - TO EROS

Despite line 2 which superficially connects Eros with the winged and cherubic child of Hellenistic and Roman art, the god of this Hymn is an all-powerful love god, a veritable match for Aphrodite whom, according to Hesiod, he follows (*Theogony* 201). In fact he is more like the primeval Hesiodic god Eros who is younger than Chaos but coeval with Gaia (Earth). For the irresistibility of his power see *Theogony* 120-23. In Orphic cosmogonies he seems to have sprung from the primeval egg that Night laid in the bosom of Erebus (Darkness) and to have mingled with Chaos, thereby becoming father even of the gods (Aristophanes *Birds* 693 ff.).

59 - TO THE FATES

The poet alternates between an almost abstract concept of Fate and the Fates, the three personified sisters whom he mentions in line 16. (cf. also Hesiod *Theogony* 901 ff.). *Μοῖρα* (and similarly *αἴσα*) originally was a man's 'lot' or, more accurately, his allotted 'portion' of life. But a portion conceived as a piece of yarn (life) has a beginning (birth), and an end (death). Hence the trebling of what must have been one figure. Lachesis assigns the lot, Klotho spins the yarn of life, and the irreversible Atropos cuts it. In Hesiod the Fates are children of Themis by Zeus and sisters of the Horai (*ibid.*).

60 - TO THE GRACES

The Hymn follows the Hesiodic account (*Theogony* 907-11). In the *Homeric Hymn to Aphrodite* 5.60-64 the Graces are attendants of Aphrodite. In the *Iliad* Diomedes pierces Aphrodite's robe, which was the handiwork of the

Graces (5.334-39). For the special connection between Aphrodite and the Graces see Pausanias 6.24.7. They are frequently connected and even confused with the Horai (Seasons), and in Hesiod's *Works and Days* (59 ff.) Aphrodite arms Pandora with πόθος (erotic desire) while the Graces and the Horai deck her out with seductive jewels and flowers.

61 - TO NEMESIS

In Homer *nemesis* is a word for 'righteous indignation,' 'censure,' 'reproach,' etc. In Hesiod the concept is developed into a personified sinister force, Nemesis, who is the daughter of Night and Okeanos (*Theogony* 223). In this poem Nemesis does not seem to be especially harsh and sinister, or for that matter very different from Dike. Pausanias, who reports on her sanctuary at Ramnous and on a famous statue of her carved by none other than Pheidias, calls her "the especially implacable goddess to evil and violent men" (1.33.2-4, cf. also 7.20.5). According to a rather odd myth reported by Apollodoros, Nemesis was the real mother of Helen: Zeus pursued Nemesis who changed into a goose, and taking the form of a swan he had intercourse with her. The goose that was in reality Nemesis laid an egg which was brought to Leda. The egg hatched out and Helen was born of it and subsequently reared as Leda's own daughter (3.127). The poet of our hymn ignores this sort of mythological lore and concentrates on Nemesis as a personified abstraction.

62 - TO DIKE

Dike is not really different from Justice in the next Hymn. Much as νέμεσις, δίκη (custom, law, justice, etc.) in Homer is not personified. For Hesiod she is Dike, the daughter of Zeus and Thetis and the sister of Eunomie (Law-Abiding) and Eirene (Peace). For the account of her birth see *Theogony* 900 ff. (cf. Hesiod *Works and Days* 213 ff.). For the concept of Dike sharing the throne

of Zeus cf. Hesiod *Works and Days* 256 ff. and Sophocles *Oedipus Coloneus* 1382. Orphic Theologians and Neoplatonists elevated Dike to a position of great importance. In a speech attributed to Demosthenes we are told that, according to Orpheus, Dike sat by the throne of Zeus and watched over all the affairs of mortals (Kern, *Orphicorum Fragmenta* 23).

63 - TO JUSTICE

Dikaiosyne, 'Justice' is a later personification, and as such, unlike Dike, has no mythological lore attached to her. For the rest, cf. Hymn 62.

64 - HYMN TO NOMOS

Nomos, 'Law', in this Hymn is more than 'law' in the ordinary sense of the word. He represents a cosmic principle which sees to it that both the inanimate elements of nature and the creatures that live in them keep to their proper limits. Nomos is not personified in Hesiod who uses the word in the sense of 'custom', 'usage' (*Theogony* 66) and 'law' (*Works and Days* 276, cf. also *Theogony* 417). An early tendency to personify *nomos* can be seen in the famous Pindaric *Fragment* 152 ("nomos is lord of all") and in Euripides *Hecuba* 800 (cf. also *Orphicorum Fragmenta* 105, 160).

65 - TO ARES

Cf. *Homeric Hymn to Ares* 8. In the present Hymn Ares is asked to change his martial character and to yield to the charms of Kypris (Aphrodite) and to the ecstasy which can be found in the revels of Lyaios. Deo of line 8 is another name for Demeter, and the warlike god is asked once again to trade spear for sickle.

66 - TO HEPHAISTOS

In the *Homeric Hymn to Hephaistos* 20 Hephaistos

is hymned as a teacher of fine crafts and skills to man whom he thereby elevated from savagery to civilization. In the present Hymn Hephaistos is fire as a cosmic element and fire as the animating or rational principle in the body. Even as early as in the times of Homer the god's name became synonymous with fire (e.g. *Iliad* 2.426). It is entirely possible that the Hymn has Stoic affinities. The Stoics taught that of all the elements fire is closer to the nature of the λόγος and that fire periodically destroys the world so that the creative process may start anew. Lines 6, 7 are hauntingly reminiscent of ideas attributed to Heraclitus (cf. Fragments 30, 31, 90 in Diels-Kranz: 220, 221, 222 in Kirk-Raven). In Athens Hephaistos and Athena were worshipped together as patrons of arts and crafts (cf. Plato *Kritias* 109c, 112b; *Laws* 920d; *Protagoras* 321d). For their place in Orphic belief see Kern, *Orphicorum Fragmenta* 178, 179.

67 - TO ASKLEPIOS

It seems that originally Asklepios was a hero-physician who was raised to divine status. In the *Iliad* he is called a "blameless physician" (11.518). For the story of his birth see Hesiod *Fragment* 58; Pindar *Pythian* 3; Ovid *Metamorphoses* 2.600-34. See also *Homeric Hymn to Asklepios* 16.

68 - TO HYGEIA

Hygeia (usually spelled Hygieia) is said to be a daughter of Asklepios, the deified physician (in the preceding Hymn, line 7, she is his consort). She is 'Health' personified and worshipped as a goddess (cf. Pausanias 2.11.6). In the Hippocratic oath her name follows that of Asklepios, and one wonders whether this sequence is mirrored in the arrangement of the two Orphic Hymns devoted to them.

69 - TO THE ERINYES

The Erinyes (Furies) were born of the Earth (Gaia) after she was fertilized by the blooddrops from the severed genitals of Ouranos (*Theogony* 175 ff.; cf. *Iliad* 19.259). They are malevolent spirits of retribution for murder, especially murder within the family or clan. However, there was an early feeling that even natural phenomena fell within their sphere of power (cf. the dictum of Heraclitus that the Erinyes would find even the Sun if he left his course: 94 Diels-Kranz). In this Hymn they are conceived of as infernal female divinities who have the power to confer benefits. Apollodoros gives the same names for the Erinyes (1.3) and reports that bizarre story that Adrastos' horse Areion was born of Demeter after she assumed the likeness of an Erinyes to have intercourse with Poseidon (3.77). In origin the Erinyes were either the ghosts of slain persons or personifications of curses that called for revenge.

70 - TO THE EUMENIDES

The word Εὐμενίδες, 'The Gracious Ones', seems to have originally been a euphemistic or propitiatory name for the Erinyes. That they are not really different from the Erinyes is obvious to all who have read the *Eumenides* of Aeschylus. The euphemistic and propitiatory nature of the epithet Eumenides is plain from such lines as Sophocles *Oedipus Coloneus* 486 and Euripides *Orestes* 38. The fact that lines 2-3 of the Hymn refer to them as daughters of Chthonic Zeus and Persephone is no more than another way of saying that they are truly Stygian and infernal.

71 - TO MELINOE

Unless there has been textual corruption, the story alluded to in this hymn is quite peculiar, and the details are wholly obscure. In fact, this hymn is the only literary testimony to the existence of Melinoe. The name

has turned up in an inscription as an epithet of Hekate (see W.C.K. Guthrie, *Orpheus and Greek Religion*, 259), a fact which when coupled with the evidence from this hymn, supports the suspicion that Melinoe was some sort of infernal female demon, perhaps yet another persona of Hekate.

72 - TO TYCHE

Tyche, 'Fortune' or 'Lot', is the personification of a concept that became very prominent in Hellenistic and especially in Roman times when she was fully identified with Fortuna. She is not found in Homer but for Hesiod she is one of the Okeanidai (*Theogony* 360). In the *Homeric Hymn to Demeter* 2 she is among Persephone's companions (420). The tendency toward making Tyche into an abstraction is quite early. For Alcman she is the daughter of Forethought and the sister of Law-Abiding and Persuasion (Page *PMG fr.* 64 - Bergk 62, Diehl 44). In the beginning of *Olympian* 12 Pindar invokes her as 'Tyche the Savior'. The word occurs frequently in the tragedians but it is rarely personified (cf. Sophocles *Oedipus Tyrannus* 977 and 1080; Euripides *Hecuba* 786). The concept, even in its personified aspect, has been tenacious and one that still survives in Greece. For obvious reasons there has been some confusion with Moira (Fate). In myth and cult she plays a negligible role. The present hymn to some extent identifies her with Hekate.

73 - TO THE DAIMON

This is an invocation to Zeus Ploutodotes, 'Zeus the Giver of Wealth'. In the *Homeric Hymn to Demeter* 2 we are told that it is Demeter and Persephone who send Ploutos 'Wealth', to those whom they favor (486-89), and in the *Homeric Hymn to Earth Mother of All* 30 it is Mother Earth that bestows wealth upon her favorites (7-12). In *Orphic Hymn* 40.3 Demeter is described as

πλουτοδότειρα, 'giver of wealth', and in the *Thesmophoriazousai* of Aristophanes (296) Ploutos is invoked in prayer after Demeter and Persephone. The connection of Ploutos with Plouton (Hades) is paralleled in cult and myth by the special relations of Demeter-Kore with the lord of the Underworld. The idea behind this connection may be that Demeter and Kore (Persephone) cannot grant the riches that the earth bears without the collaboration of the god who rules what exists beneath its surface. It is entirely possible that it is because Hades/Plouton, to whom πλουτοδότης would be more proper, is occasionally called Zeus that Zeus himself may eventually come to be addressed as 'giver of wealth'. πλουτοδότης applied to Zeus is a late development in Asia Minor. Pausanias reports that Ζεὺς πλούσιος, 'Zeus of Wealth', had a temple in Sparta (3.19.7). The general tenor of the present Hymn leads me to believe that the poet is not addressing the Olympian Zeus.

74 - TO LEUKOTHEA

For Leukothea see note on *Orpheus to Mousaios* 35 (cf. also Apollodoros 1.80 ff., 84; also 3.26-29). Pausanias reports that in Laconian Brasiai the inhabitants claimed that the wandering Ino arrived at Brasiai and wanted to be Dionysos' nurse. They also showed him the grotto where she brought up the infant Dionysos (3.24.4).

75 - TO PALAIMON

In this Hymn Palaimon is a benevolent sea god. In myth he is Ino's son Melikertes who was transformed into the sea god Palaimon, much as Ino became the sea goddess Leukothea. See notes on preceding Hymn and on *Orpheus to Mousaios* 35.

76 - TO THE MUSES

Cf. Hesiod's *Theogony* 1-103. The Muses are the

daughters of Zeus and Mnemosyne (*Theogony* 53 ff.). The list given in this Hymn follows the same order as the Hesiodic *Theogony* 77-79. In the Homeric tradition they are graceful and benevolent deities who inspire artists and especially poets and who frequently sing as Apollon plays the lyre (*Iliad* 1.601-4; *Homeric Hymn to Apollon* 3.189-93 and *to Hermes* 4.450-52). From very early times the Muses became personifications of man's loftiest creative aspirations. Their distinction according to field of creative endeavor is late. 'Agne, the Pure One', in line 10, seems to be used as an epithet of Mnemosyne. Cults of the Muses existed in numerous places in Greece. It will be remembered that in the *Republic* 364 (Book 2) Plato takes to task certain itinerant charlatans who claim that Mousaios and Orpheus were the offspring of the Muses.

77 - TO MNEMOSYNE

The poet is highly conscious of the fact that Mnemosyne means 'Memory'. It is quite possible that the goddess of *Iliad* 1 and the Muse of *Odyssey* is none other than Mnemosyne herself. It is interesting that when Hermes sings to his lyre he first pays tribute to Mnemosyne (*Homeric Hymn to Hermes* 4.429 ff.).

78 - TO DAWN

Dawn ('Hῶς) is the lovely goddess on whom Homer lavishes some of his most beautiful epithets (e.g. 'rosy-fingered', 'saffron-cloaked'). She is the daughter of Hyperion and Theia and the sister of the Sun and the Moon (*Hesiod Theogony* 371 ff.). Many of her lovers came to an unhappy end (So Orion in *Odyssey* 5.121 ff., cf. also Apollodoros 1.27). In Homer she is the consort of Tithonos (*Odyssey* 5.1), whose tragic story is recounted in the *Homeric Hymn to Aphrodite* 5.218 ff.

79 - TO THEMIS

In this Hymn Themis, in addition to being a Titaness and a daughter of Ouranos and Gaia (Sky and Earth; for this see Hesiod *Theogony* 116 ff. and especially line 135), is a manic prophetess, a sort of primeval Pythia who taught Apollon the art of giving laws. It is interesting that according to Aeschylus (*Eumenides* 1-7) Gaia, the first prophetess at Delphi, was succeeded by her daughter Themis, and she in turn by Phoibe. In Aeschylus' *Prometheus Bound* we are told not only that Themis through prophecy warned her son Prometheus, but, more importantly, that she and Gaia are one figure called by many names (209-25). The revered position of Themis as a prophetess is also clear from Pindar's *Isthmian* 8.34 ff. The name Themis means 'established custom or law.'

80 - TO BOREAS

Boreas is the north wind.

81 - TO ZEPHYROS

Zephyros, originally any westerly wind, came to be thought of as the West Wind proper.

82 - TO NOTOS

Notos is the south wind, and as such opposite to Boreas.

83 - TO OKEANOS

This hymn reflects standard Homeric belief. According to Homer Okeanos is a mighty river which encircles the Earth and from which all life, including the gods, came (cf. *Iliad* 14.201, 246, 302). Significantly, when Hephaistos makes the wondrous shield of Achilles he represents Okeanos on its rim (*Iliad* 18.607). In the Hesiodic *Theogony* he is the son of Gaia and Ouranos (133)

and the husband of his sister Tethys by whom he begets the rivers and the three thousand Okeaninai ('daughters of Okeanos;' see *Theogony* 337 ff.).

84 - TO HESTIA

Hestia, the virgin goddess of the hearth, was the first child born to Rhea and Kronos. Because she was the oldest child she was the first to be swallowed by Kronos and the last to be disgorged (Hesiod *Theogony* 454 and 495 ff.). Her Roman counterpart, the hearth goddess Vesta, was also a virgin goddess worshipped by priestesses who had to remain chaste during their service to the temple. Line 2 is paralleled by line 30 in the *Homeric Hymn to Aphrodite* 5. The same Hymn tells us that Hestia is one of the three goddesses who are not deceived by Aphrodite; the other two are Artemis and Athena (7 ff.). Much of the domestic piety was lavished on Hestia, and she was the first and the last deity to whom libations were poured at a public feast. But she was also a civic deity, since public buildings included a hearth to which much sacral importance was attached. She was frequently invoked together with Zeus, and in time the two deities merged in the concept of *Zeus Ephestios*, 'Zeus of the Hearth' (for the beginnings of such a concept cf. *Odyssey* 14.158-9). The phrase 'you dwell in the house center' (2) must have originated in the plan of the Homeric *megaron* which had its hearth in the center. Cf. also the two *Homeric Hymns* to her, numbers 24 and 29.

85 - TO SLEEP

Quite appropriately, Ὕπνος, 'Sleep,' is said to be a brother of Λήθη (Oblivion) and Θάνατος (Death). According to the Hesiodic *Theogony* Death and Sleep are children of Night (211-12; 758-59), but Oblivion (Λήθη) was born of Ἔρις (Strife: 226-27). In the Homeric epic, too, he is the personified brother of Death and

Hera enlists his services in order to put Zeus to sleep (*Iliad* 14.224 ff.; cf. *Iliad* 16.681-82 where Sleep and Death carry Sarpedon's body to Lykia). Incidentally, the first line of the Hymn may be a direct echo of *Iliad* 14.233 in which Sleep is called "Lord of all gods and of all men." The beginning of book 24 of the *Iliad* is a beautiful illustration - the oldest description of the torments of insomnia - of what happens to those whom this "all-taming lord" does not visit. Cf. also the lively choral invocation to Sleep in Sophocles *Philoctetes* 827 ff.

86 - TO DREAM

Dream ("ὄνειρος) already personified in the *Iliad* (2.6, 8, 16, etc.) is also a child of Night and a brother of Sleep and Death (*Theogony* 212, where Hesiod speaks of 'the race of Dreams'). In as much as interpretation of dreams must be one of the oldest forms of divination, lines 2, 6 are quite appropriate. For the prophetic significance of dreams the reader should turn to the *Oneirokritikos* of Artemidorus.

87 - TO DEATH

The personification of Θάνατος (Death) is rather weak in this poem. It will be remembered that in the *Alcestis* of Euripides Herakles wrestles with Thanatos in order to rescue Alcestis. In the same tragedy he is strongly personified and called "dark-cloaked lord of the dead" (843). In the *Frogs* Aristophanes has Aeschylus say "of the gods Thanatos alone loves no gifts" (1392). The phrase "common to all" of line six seems to echo the Homeric epithet ὀμοίως, 'leveling,' which death - not necessarily personified - shares with such banes as war and old age (cf. *Odyssey* 3.236; *Iliad* 4.315; 9.440 etc.). Lines 3, 4 reflect a definitely Orphic belief (for which see Introduction). For obvious reasons Thanatos and

Charon, sometimes confused even in antiquity, have totally merged in the Modern Greek figure of Charos with whom Digenes and other epic figures wrestle in "the marble threshing floors" of folk poetry. See also notes on 85 and 86.

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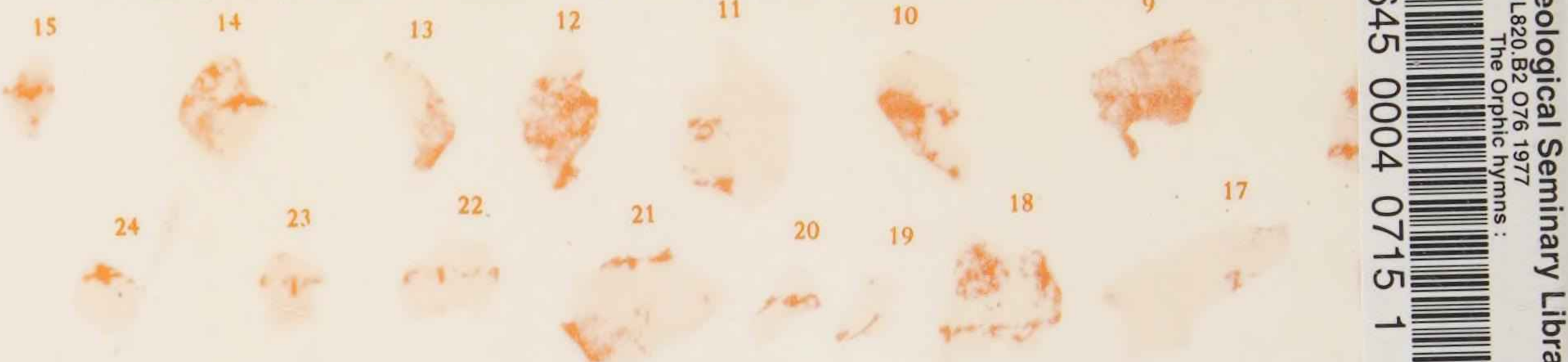
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Orpheus. Hymni.

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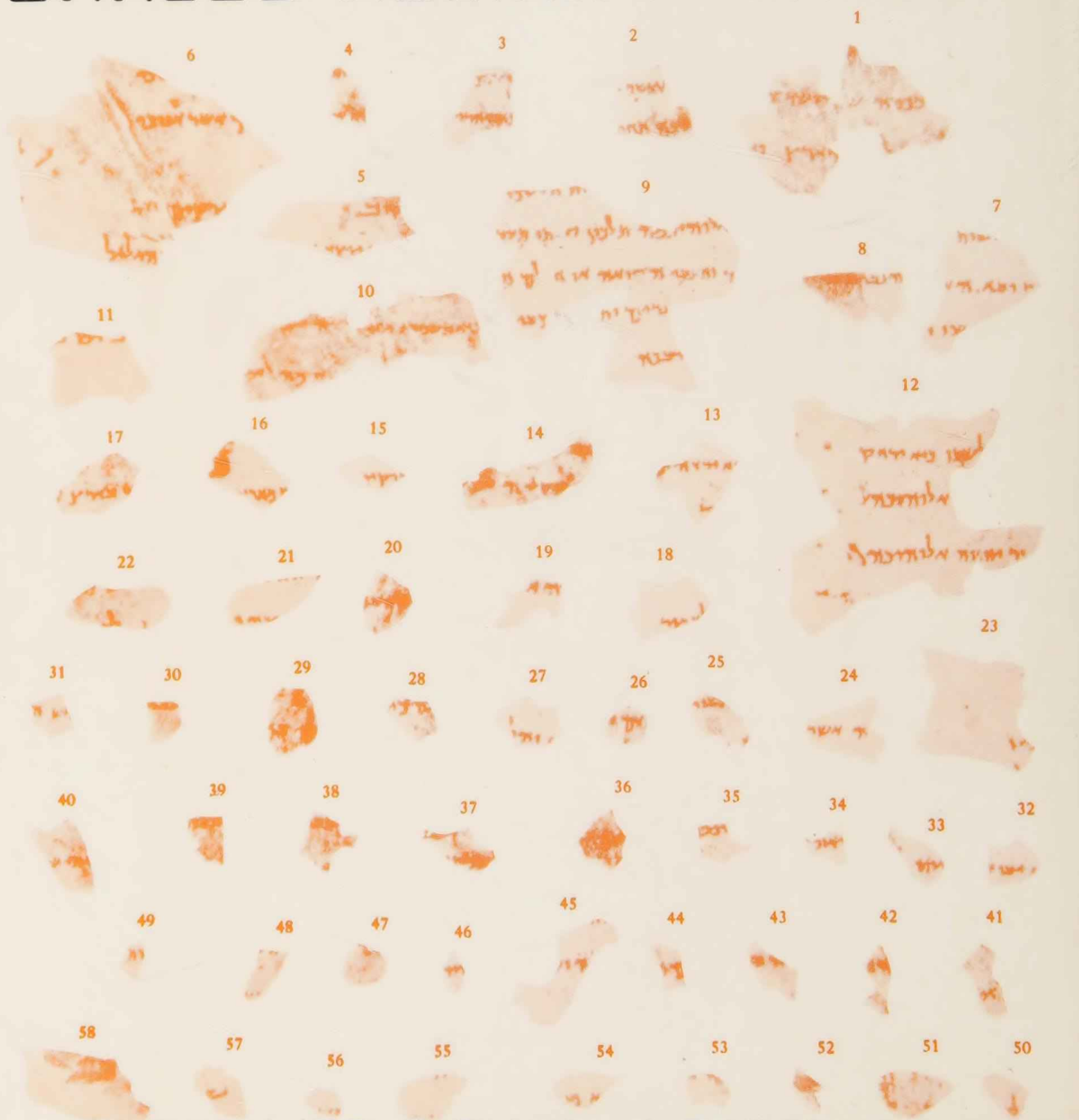
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