



# Ritual for the Tritopatores

21 Mounukhion

- ◆ **Ritual washing**
- ◆ **Ritual washing with invocation to Okeanos**

Okeanos whose nature ever flows, from whom at first both Gods and men arose; sire incorruptible, whose waves surround, and earth's all-terminating circle bound: hence every river, hence the spreading sea, and earth's pure bubbling fountains spring from thee. Hear, mighty sire, for boundless bliss is thine, greatest cathartic of the powers divine: earth's friendly limit, fountain of the pole, whose waves wide spreading and circumfluent roll. Approach benevolent, with placid mind, and be forever to thy mystics kind.

- ◆ **Purification – khernips (holy water) sprinkled from a bay branch – “Be gone all corruption and evil” (three times).**

“Blessed Okeanos, may your bright waters purify this space, and prepare both me, and it, for the rites that are about to unfold.”

- ◆ **Euphemia sto, euphemia sto, eukhomai tois Theois pasi kai pasais.**  
(Let there be words of good omen, Let there be words of good omen, pray to the Gods and Goddesses.)
- ◆ **Who is present? Those attending answer: All good people!**
- ◆ **Lighting of the lamp for Hestia with invocation: Daughter of Kronos, You whose eternal flame illumines all our worship, come to this oikos with blessings . . .**
- ◆ **Lighting of the sacrificial fire**
- ◆ **Libation of honey sweet wine**
- ◆ **Homeric Hymn 24 to Hestia**

## To Hestia

Hestia, you that tend the far-shooting lord Apollo's sacred house at holy Pytho, from your locks the oozing oil ever drips down. Come to this house in kindly (?) heart, together with Zeus the resourceful, and bestow beauty on my singing.

Translated by Martin L. West

- ◆ **Strewing of barley groats around the altar (circling clockwise three times)**
- ◆ **To Gaia**

First of all, in my prayers, before all other Gods, I call upon the foremost prophetess Gaia.

Aeschylus – Eumenides (opening lines)

- ◆ **Invocation to Gaia: Gaia, to you who nurtures us into being, who nurtures us through life, and who accepts us once again unto Thee, blessed Kourotrophos, I honor you with khernips . . . .**
- ◆ **Offering of khernips poured out**
- ◆ **Orphic Hymn 26 To Earth**

**Ges**

[Gaia Thea], 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;  
 and, O multiform maiden, you are the seat of the immortal cosmos,  
 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.  
 But, O blessed Goddess, may you multiply the gladsome fruits  
 and, together with the beautiful seasons, grant me favor.

Translation by Apostolos N. Athanassakis

- ◆ **Invocations and prayers to Themis: To you who sits leaning against Zeus, who consults closely with Zeus, and who are the just order of all things . . . .**
- ◆ **Libation of honey sweet wine**

Leap for goodly Themis

From the Hymn of the Kouretes

**OFFERING FOR THE FOUL TRITOPATOIRES TO BE OFFERED BY ROBERT ON BEHALF OF ALL THOSE PARTICIPATING IN THESE SACRED RITES**

- ◆ **Incense: frankincense**
- ◆ **Invocation to the foul Tritopatoires: For the collective ancestors who have pollution by bloodshed, may these sacred rites absolve you of blood guilt should it be of innocent nature . . .**
- ◆ **Pouring out of unmixed honey sweet wine into pit in the ground**
- ◆ **Sacrificial burnt offering of ninth part with ash placed in pit in the ground**

**OFFERING FOR THE TRITOPATOIRES – THE WIND GODS – TO BE OFFERED BY ALL PARTICIPATING IN THESE SACRED RITES**

- ◆ **Incense: frankincense**
- ◆ **Invocation to the Tritopatoires: untiring, unrelenting, bringers of fair weather, of rain, of warm moist winds that nourish the crops, and the Hundred-handers begotten of Ouranos and Ge, Kottos, Briareos, and Gyges, wardens of the winds of Tartaros . . .**
- ◆ **Three libations of pure water sprinkled around**
- ◆ **Orphic Hymn 80 To Boreas**

### **To Boreas**

Freezing Boreas, your wintry breezes make the world's  
lofty air quiver, come from snowy Thrace!  
Dissolve the rebellious alliance of clouds and moist air,  
turn the water to rushing drops of rain,  
bring fair weather everywhere, brighten Ether's face  
as the sun's rays shine upon the earth.

Translation by Apostolos N. Athanassakis (revised edition)

#### ◆ **Orphic Hymn 81 To Zephyros**

### **To Zephyros**

Western breezes born of the open sea, ethereal wonders,  
as you blow gently, your whisper brings rest from toil.  
Vernal, meadow-haunting, you are loved by harbors  
because to ships you bring a gentle passage, soft light wind.  
Come in a generous spirit, blow in unblemished ways,  
O airy, O invisible, O light-winged ones.

Translation by Apostolos N. Athanassakis (revised edition)

#### ◆ **Orphic Hymn 82 To Notos**

### **To Notos**

Quickly leaping through the moist air,  
as both of your swift wings vibrate, O father of rain, come,  
riding the southern clouds. Zeus did grant you  
this lofty prerogative: to send the rain-giving clouds  
from sky to earth. For this we pray to you, O blessed one,  
take delight in our sacrifice, do send fruit-nourishing rains to mother Earth.

Translation by Apostolos N. Athanassakis (revised edition)

- ◆ **Invocation to the Tritopatores: Begotten of Helios and Ge, winds that bring clear skies, harbor rain, and provide the passage of ships . . .**
- ◆ **Libation of water**
- ◆ **Offering of three barley cakes (burnt and not placed underground)**
- ◆ **Prayers for favorable winds and rain that nourish the crops . . .**

### **OFFERING FOR THE PURE TRITOPATOIRES TO BE OFFERED BY ALL PARTICIPATING IN THESE SACRED RITES**

- ◆ **Incense: frankincense**
- ◆ **Invocation to the pure Tritopatores: The collective ancestors who are pure of pollution by bloodshed, may these sacred rites honor you . . .**

- ◆ **Libation of melikraton (honey and water) into pit in the ground**
- ◆ **Sacrificial burnt offering of ninth part with ash placed in pit in the ground**

- ◆ **Libation of honey sweet wine**

Then may blessings go with us, may we honor our Tritopatores and may the winds blow benevolently over us and bring favorable fortunes!

Adapted from Aeschylus – Libation Bearers – Chorus

- ◆ **Invocation to Hestia: Daughter of Kronos, You whose eternal flame illumines all our worship, we have honored You in first place with a libation of honey sweet wine and will honor you in last place with a libation of honey sweet wine:**
- ◆ **Homeric Hymn 29 to Hestia**

### **To Hestia**

Hestia, you that in the high dwellings of all, both immortal gods and men who walk on earth, have been assigned an everlasting seat as the privilege of seniority, and enjoy a fine honor and privilege, for mortals have no feasts without you where the libation-pourer does not begin by offering honey-sweet wine to Hestia in first place and last: and you, Argus-slayer, son of Zeus and Maia, messenger of the blessed ones, gold-wand, giver of blessings, be favorable and assist together with Hestia whom you love and revere. For both of you dwell in the fine houses of men on earth, in friendship towards each other, fine supports (of the house), and you attend intelligence and youth.

I salute you, daughter of Kronos, and you too, gold-wand Hermes. And I will take heed both for you and for other singing.

Translated by Martin L. West

- ◆ **Libation of honey sweet wine to Hestia**

“Blessed Hestia, Goddess of home and hearth, to you we offer last of all a libation of honey sweet wine, as pious mortals should. Tend to those whom we love and guard the houses of the pious. As the Gods will it, so shall it be!”

- ◆ **Extinguishing of the lamp**