



Ritual for the Eleusinia

Demeter § Persephone § Iakchus

15 Metageitnion

- ◆ **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

The Eleusinia, though sometimes confused with the Mysteries, was a distinct festival which was “put quite beyond doubt by a decree of the late third century BC which speaks of the ‘treaty-bearers’ who announce the Eleusinia. The Eleusinia included competitions in athletics, music, and horseracing as well as an ‘ancestral competition’. The festival is said to have been established as a thank offering to Demeter.

From Robert Parker, *Polytheism and Society at Athens*, Oxford, 2005, p. 201-202

In the middle of Metagitnion, the σπονδοφόροι (those who offer libations, hence who bring proposals for a treaty or truce) used to announce the mystery truce to the neighboring states (C. I. G. 71; Aeschin. Fals. Leg. § 133), so as to give the strangers time to make all arrangements necessary for a visit to Athens.

From the Perseus website

The inscriptions from Eleusis (IG II² 847, 1304) indicate the full program of religious activities including the biennial Eleusinia were flourishing. The ephebes participated in the procession and contests of the Eleusinia and the 650 member Boule was present for the sacrifice and banquet. The deities, as usual, were asked to provide “health and safety”.

From *Religion in Hellenistic Athens* by Jon D. Mikalson, University of California Press, 1998, page 183.

Now, first of all, that which was the first necessity of man's nature was provided by our city; for even though the story has taken the form of a myth, yet it deserves to be told again. When Demeter came to our land, in her wandering after the rape of Kore, and, being moved to kindness towards our ancestors by services which may not be told save to her initiates, gave these two gifts, the greatest in the world—the fruits of the earth, which have enabled us to rise above the life of the beasts, and the holy rite which inspires in those who partake of it sweeter hopes regarding both the end of life and all eternity,

Isocrates, Panegyricus, Speech 4, Section 28

Demeter, in the garland-wearing season, and of you, Persephone, child of Zeus: greetings, both! Tend this city.

Greek Lyric, edited and translated by David A. Campbell.

- ◆ **Incense: storax**
- ◆ **Invocation to Demeter: Khaire Demeter, you who taught us to work the earth, provides the fruits of summer, and the harvest for us so bountiful**
- ◆ **Homeric Hymn 13 To Demeter**

To Demeter

Of Demeter the lovely-haired, the august goddess first I sing,
of her and her daughter, beautiful Persephone.

I salute you, goddess: keep this city safe, and give my song its beginning.

Translation by Martin L. West

- ◆ **Libation of kykeon (barley meal, water, mint or barley meal, water, mint, and goat cheese) to Demeter**
- ◆ **Offering**
- ◆ **Homeric Hymn 2 To Demeter**

To Demeter

Of Demeter the lovely-haired, the august goddess first I sing, of her and her slender-ankled daughter, whom Aïdoneus seized by favor of heavy-booming, wide-sounding Zeus as she frolicked, away from Demeter of the golden sword and resplendent fruit, with the deep-bosomed daughters of Ocean, picking flowers across the soft meadow, roses and saffron and lovely violets, iris and hyacinth, and narcissus, that Earth put forth as a snare for the maiden with eyes like buds by the will of Zeus, as a favor to the Hospitable One. It shone wondrously, an aweinspiring thing to see both for the immortal gods and for mortal men. From its root a hundred heads grew out, and a perfumed odor; the whole broad sky above and the whole earth smiled, and the salty swell of the sea.

In amazement she reached out with both hands to take the pretty plaything. But the broad-wayed earth gaped open on the plain of Nysa, and there the Hospitable Lord rushed forth with his immortal steeds, Kronos' son whose names are many. Seizing her by force, he began to drive her off on his golden chariot, with her wailing and screaming as she called on her father Zeus, the highest and noblest. But no one heard her voice, none of the immortals or of mortal men, nor yet the olive trees with their resplendent fruit—except that Perses' daughter still innocent of heart, Hecate of the glossy veil, heard

from her cave, and so did the lord Helios, Hyperion's resplendent son, as the maiden called on her father Zeus: he, however, was seated apart, away from the gods, in his prayerful temple, receiving fine offerings from mortals.

This is how Rhea of the glossy veil addressed her:

"Come, my child, heavy-booming, wide-sounding Zeus summons you to join the families of the gods, and he promised to give you what privileges among the immortal gods you may wish. And he gave his approval that your daughter, in the course of the year, should go for a third of it down to the misty dark, spending the other two thirds with you and the other immortals. [This is how he said it] would be, and he confirmed it with a nod of his head. So go, my child, do what he says, and don't go too far by maintaining your wrath uninterrupted against the dark-cloud son of Kronos. Quickly make the life-giving produce grow for humankind."

So she spoke, and fair-garlanded Demeter did not demur, but quickly made the produce of the loam-rich ploughlands come up; and the whole broad earth grew heavy with leafage and bloom. She went to the lawgiver kings, Triptolemos and horse-goading Diocles, strong Eumolpos and Keleos leader of hosts, and taught them the sacred service, and showed the beautiful mysteries to Triptolemos, Polyxenos, and also Diocles—the solemn mysteries which one cannot depart from or enquire about or broadcast, for great awe of the gods restrains us from speaking. Blessed is he of men on earth who has beheld them, whereas he that is uninitiated in the rites, or he that has had no part in them, never enjoys a similar lot down in the musty dark when he is dead.

After the goddess had instructed them in everything, she and Persephone went to Olympus to join the congregation of the other gods. There they dwell beside Zeus whose sport is the thunderbolt, august and reverend. Greatly blessed is he of men on earth whom they love and favor: they soon send Wealth to lodge in his mansion, the god who bestows affluence on mortals.

So come, you that preside over the people of fragrant Eleusis, and seagirt Paros, and rocky Antron—Lady, bringer of resplendent gifts in season, mistress Deo, both you and your daughter, beautiful Persephone: be favorable, and grant comfortable livelihood in return for my singing. And I will take heed both for you and for other singing.

Translated by Martin L. West

◆ **Orphic Hymn 40 To Eleusinian Demeter**

To Eleusinian Demeter

Deo, divine mother of all, goddess of many names,
revered Demeter, nurturer of youths, giver of prosperity and wealth,
you nourish the ears of corn, O giver of all,
you delight in peace and in toilsome labor.
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;
you were the first to yoke the plowing ox,
the first to send up from below a rich, a lovely harvest for mortals.
You are growth and blossoming, O illustrious companion of Bromios,
torch-bearing and pure, you delight in the summer's yield.
From beneath the earth you appear, gentle to all,
O holy and youth-nurturing lover of children and of fair offspring.

You yolk your chariot to bridled dragons,
round your throne you whirl and howl in ecstasy.
You are an only daughter, but you have many children and many powers over mortals;
the variety of flowers reflect your myriad faces and your sacred blossoms.
Come, O blessed and pure one, come with the fruits of summer,
bearing peace, bring the welcome rule of law;
bring riches, too, and prosperity, and bring health that governs all.

Translation by Apostolos N. Athanassakis (revised edition)

- ◆ **Incense: sweet herbs**
- ◆ **Invocation to Persephone: Blessed daughter of Almighty Zeus and Demeter who brings the harvest, you who brings life to the seeds, and green shoots, and who revels in flower covered meadows**
- ◆ **Libation of pure water**
- ◆ **Orphic Hymn 29 Hymn to Persephone**

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,
lovely-tressed Praxidike, pure bloom of Deo,
mother of the Erinyes, queen of the nether world,
secretly sired by Zeus in clandestine union.
Mother of loud-roaring, many-shaped Eobouleus,
radiant and luminous playmate of the Seasons,
revered and almighty, maiden rich in fruits,
brilliant and horned, only-beloved of mortals,
in spring you take your joy in the meadow of breezes,
you show your holy figure in branches teeming with grass-green fruits,
in autumn you were made a kidnapper's bride.
You alone are life and death to toiling mortals,
O Persephone, you nourish all, always, and kill them, too.
Hearken, O blessed Goddess, send forth the fruits of the earth
As you blossom in peace, and in gentle-handed health
bring a blessed life and a splendid old age to him who is sailing
to your realm, O queen, and to mighty Plouton's kingdom.

Translation by Apostolos N. Athanassakis (revised edition)

- ◆ **Libation of pure water**
- ◆ **Offering**
- ◆ **Prayers: for the seasonal renewal of life, growth of plants, and fruitful harvests . . .**

- ◆ **Incense: frankincense**
- ◆ **Invocation to Iakchos (Dionysos - Bacchos): Kind hearted and reveling Iakchos, God of grape clusters and wine press to whom we cry *Iakchos, Iakchos, Iakchos*, bring joy to our hearts and ease our burdens . . .**

- ◆ **Libation of honey sweet wine**
- ◆ **Orphic Hymn 46 To Liknites**

To Liknites

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 forest once felt your feet quiver in the dance
 as frenzy drove you and the graceful Nymphs on and on.
 The counsels of Zeus brought you to noble Persephone,
 who reared you to be loved by the deathless gods.
 Kindheartedly come, O blessed one, accept the gift of this sacrifice.

Translated by Apostolos N. Athanassakis (revised edition)

- ◆ **Homeric Hymn 26 To Dionysos**

To Dionysos

Of ivy-haired Dionysus the mighty roarer first I sing, Zeus' and glorious Semele's
 splendid son, whom the lovely-haired nymphs took to their bosoms from his divine father
 and reared and fostered attentively in Nysa's glens; and he grew according to his father's
 design in the fragrant cave, numbered among the immortals. After the goddesses had
 raised him, god of much song, he took to going about the wooded valleys, wreathed with
 ivy and bay; the nymphs would follow along as he led, and the noise of the revel
 pervaded the boundless woodland.

So I salute you, Dionysus of the abundant grape clusters: grant that we may come again
 in happiness at the due time, and time after time for many a year.

Translated by Martin L. West

- ◆ **Libation of honey sweet wine**
- ◆ **Offering**
- ◆ **Prayers (for abundance in food, wine, and freedom, for reveling in the joys of nature, and for the joys of life)**
- ◆ **Orphic Hymn 50 To Lysisos – Lenaios**

To Lysisos – Lenaios

Hear, O blessed son of Zeus and of two mothers, Bacchos of the vintage,
 unforgettable seed, many-named and redeeming *daimon*,
 holy offspring of the Gods, reveling Bacchos, born of secrecy,
 plump giver of the many joys, of fruits which grow well.
 Mighty and many-shaped god, you burst forth from the earth to reach the wine press,
 to become a healer for men's pain, O sacred blossom!
 A sorrow-hating joy to mortals, O lovely-haired . . . ,
 a redeemer and a reveler you are, your thyrsus drives to frenzy,
 you are kind-hearted to all gods and mortals who see your light.
 I call upon you now, come, O sweet bringer of fruit.

Translation by Apostolos N. Athanassakis (revised edition)

‘To Thee, Bacchos, we raise this glorifying song, pouring forth a simple measure in varied melody – a song new and virginal, in no wise used in earlier lays; no, undefiled is the hymn we consecrate.’

From Athenaeus’ *The Deipnosophists*

**Come, hero Dionysos, to the holy temple of the Eleans along with the Graces,
to the temple, raging with your ox foot.
Worthy bull, worthy bull!**

From a dithyramb, *Greek Lyric*

◆ **Libation of honey sweet wine**

“May blessings go with us, and may Demeter, Kore, and Iakchos protect and guide us with joyous and 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**



Ritual for the Eleusinia

Demeter § Persephone § Iakchus

18 Metageitnion

- ◆ **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

Now, first of all, that which was the first necessity of man's nature was provided by our city; for even though the story has taken the form of a myth, yet it deserves to be told again. When Demeter came to our land, in her wandering after the rape of Kore, and, being moved to kindness towards our ancestors by services which may not be told save to her initiates, gave these two gifts, the greatest in the world—the fruits of the earth, which have enabled us to rise above the life of the beasts, and the holy rite which inspires in those who partake of it sweeter hopes regarding both the end of life and all eternity,

Isocrates, Panegyricus, Speech 4, Section 28

Demeter, in the garland-wearing season, and of you, Persephone, child of Zeus:
 greetings, both! Tend this city.

Greek Lyric, edited and translated by David A. Campbell.

- ◆ **Incense: storax**
- ◆ **Invocation to Demeter: Khaire Demeter, you who taught us to work the earth, provides the fruits of summer, and the harvest for us so bountiful**
- ◆ **Homeric Hymn 13 To Demeter**

To Demeter

Of Demeter the lovely-haired, the august goddess first I sing,
of her and her daughter, beautiful Persephone.

I salute you, goddess: keep this city safe, and give my song its beginning.

Translation by Martin L. West

- ◆ **Libation of kykeon (barley meal, water, mint or barley meal, water, mint, and goat cheese) to Demeter**
- ◆ **Offering**
- ◆ **From Callimachus Hymn VI To Demeter**

To Demeter

Sing, ye maidens, and ye mothers, say with them: “Demeter, greatly hail! Lady of much bounty, of many measures of corn.” And as the four white-haired horses convey the Basket, so unto us will the great goddess of wide dominion come bringing white spring and white harvest and winter and autumn, and keep us to another year. And as unsandalled and with hair unbound we walk the city, so shall we have foot and head unharmed forever. And as the van-bearers bear vans^a full of gold, so may we get gold unstinted. Far as the City Chambers let the uninitiated follow, but the initiated even unto the very shrine of the goddess—as many as are under sixty years. But those that are heavy^b and she that stretches her hand to Eileithyia and she that is in pain—sufficient it is that they go so far as their knees are able. And to them Deo shall give all things to overflowing, even as if they came unto her temple.

Hail, goddess, and save this people in harmony and in prosperity, and in the fields bring us all pleasant things! Feed our kine, bring us flocks, bring us the corn-ear, bring us harvest! and nurse peace, that he who sows may also reap. Be gracious, O thrice-prayed for, great Queen of goddesses!

Translated by A. W. Mair, G. R. Mair.

- ◆ **Incense: sweet herbs**
- ◆ **Invocation to Persephone: Blessed daughter of Almighty Zeus and Demeter who brings the harvest, you who brings life to the seeds, and green shoots, and who revels in flower covered meadows**
- ◆ **Libation of pure water**
- ◆ **Orphic Hymn 29 Hymn to Persephone**

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,
lovely-tressed Praxidike, pure bloom of Deo,
mother of the Erinyes, queen of the nether world,
secretly sired by Zeus in clandestine union.
Mother of loud-roaring, many-shaped Eobouleus,
radiant and luminous playmate of the Seasons,
revered and almighty, maiden rich in fruits,
brilliant and horned, only-beloved of mortals,

in spring you take your joy in the meadow of breezes,
you show your holy figure in branches teeming with grass-green fruits,
in autumn you were made a kidnapper's bride.
You alone are life and death to toiling mortals,
O Persephone, you nourish all, always, and kill them, too.
Hearken, O blessed Goddess, send forth the fruits of the earth
As you blossom in peace, and in gentle-handed health
bring a blessed life and a splendid old age to him who is sailing
to your realm, O queen, and to mighty Plouton's kingdom.

Translation by Apostolos N. Athanassakis (revised edition)

- ◆ **Libation of pure water**
- ◆ **Offering**
- ◆ **Prayers: for the seasonal renewal of life, growth of plants, and fruitful harvests . . .**

- ◆ **Incense: frankincense**
- ◆ **Invocation to Iakchos (Dionysos - Bacchos): Kind hearted and reveling Iakchos, God of grape clusters and wine press to whom we cry *Iakchos, Iakchos, Iakchos*, bring joy to our hearts and ease our burdens . . .**
- ◆ **Libation of honey sweet wine**
- ◆ **Orphic Hymn 46 To Liknites**

To Liknites

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 forest once felt your feet quiver in the dance
as frenzy drove you and the graceful Nymphs on and on.
The counsels of Zeus brought you to noble Persephone,
who reared you to be loved by the deathless gods.
Kindheartedly come, O blessed one, accept the gift of this sacrifice.

Translated by Apostolos N. Athanassakis (revised edition)

- ◆ **Libation of honey sweet wine**
- ◆ **Offering**
- ◆ **Homeric Hymn 26 To Dionysos**

To Dionysos

Of ivy-haired Dionysus the mighty roarer first I sing, Zeus' and glorious Semele's
splendid son, whom the lovely-haired nymphs took to their bosoms from his divine father
and reared and fostered attentively in Nysa's glens; and he grew according to his father's
design in the fragrant cave, numbered among the immortals. After the goddesses had
raised him, god of much song, he took to going about the wooded valleys, wreathed with
ivy and bay; the nymphs would follow along as he led, and the noise of the revel
pervaded the boundless woodland.

So I salute you, Dionysus of the abundant grape clusters: grant that we may come again
in happiness at the due time, and time after time for many a year.

Translated by Martin L. West

- ◆ **Prayers (for abundance in food, wine, and freedom, for reveling in the joys of nature, and for the joys of life)**

- ◆ **Libation of honey sweet wine**

“May blessings go with us, and may Demeter, Kore, and Iakchos protect and guide us with joyous and 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**