

## XI.

TO PAN<sup>31</sup>.

THE FUMIGATION FROM VARIOUS ODOURS.

STRONG past'ral Pan, with suppliant voice I call,  
 Heav'n, sea, and earth, the mighty queen of all,  
 Immortal fire ; for all the world is thine,  
 And all are parts of thee, O pow'r divine.  
 Come, blessed Pan, whom rural haunts delight,  
 Come, leaping, agile, wand'ring, starry light.  
 Thron'd with the Seasons, Bacchanalian Pan,  
 Goat-footed, horn'd, from whom the world began ;  
 Whose various parts, by thee inspir'd, combine  
 In endless dance and melody divine.  
 In thee a refuge from our fears we find,  
 Those fears peculiar to the humankind.

<sup>31</sup> Pan, as we are informed by Damascius, first subsists at the extremity of the *intelligible* order, being there no other than the celebrated Protogonus or Phanes ; but, according to his mundane subsistence, he is the monad or summit of all the local Gods and dæmons. In the statues of him his upper parts resemble those of a man, but his lower parts those of a brute [viz. of a goat] indicating by this, that in the universe rationality has dominion over irrationality. As, therefore, according to his first subsistence, he is the primary exemplar of the universe ; the reason is obvious why in this hymn he is celebrated as *all things*.

Thee, shepherds, streams of water, goats rejoice,  
 Thou lov'st the chase and Echo's secret voice :  
 The sportive Nymphs thy ev'ry step attend,  
 And all thy works fulfill their destin'd end.  
 O all-producing pow'r, much-fam'd, divine,  
 The world's great ruler, rich increase is thine.  
 All-fertile Pæan, heavenly splendour pure,  
 In fruits rejoicing, and in caves<sup>32</sup> obscure.  
 True serpent-horned Jove<sup>33</sup>, whose dreadful rage,  
 When rous'd, 'tis hard for mortals to assuage.

<sup>32</sup> A cave, as we are informed by Porphyry De Antr. Nymph. is an apt symbol of the material world ; since it is agreeable at its first entrance on account of its participation of form, but is involved in the deepest obscurity to the intellectual eye, which endeavours to discern its dark foundation. Hence, like a cave, its exterior and superficial parts are pleasant, but its interior parts are obscure ; and its very bottom darkness itself.

<sup>33</sup> Pan, as we have already observed, first subsists at the extremity of the intelligible order, and is the same with Protogonus or Phanes. This being the case, in the intellectual order he is analogous to Jupiter the Demiurgus, by whom, according to Orpheus, Phanes was absorbed. Hence, as Jupiter is said to be the mingler of all things by Orpheus, as we learn from Io. Diac. Allegor. in Hesiod, p. 305, horns are an occult symbol of the mingling power of the Demiurgus of the world. For the literal meaning of the word *κεραστής*, used in this hymn, is horned serpent ; and one of the heads of Protogonus is that of a serpent. And the word *κεραστής* is, as Gesner observes, derived from the verb *κερᾶννυμι*, to *mingle*.

By thee the earth wide-bosom'd, deep and long,  
Stands on a basis permanent and strong.  
Th' unwearied waters of the rolling sea,  
Profoundly spreading, yield to thy decree.  
Old Ocean, too, reveres thy high command,  
Whose liquid arms begird the solid land.  
The spacious air, whose nutrimental fire  
And vivid blasts the heat of life inspire ;  
The lighter frame of fire, whose sparkling eye  
Shines on the summit of the azure sky,  
Submit alike to thee, whose gen'ral sway  
All parts of matter, various form'd, obey.  
All natures change thro' thy protecting care,  
And all mankind thy lib'ral bounties share ;  
For these, where'er dispers'd thro' boundless space,  
Still find thy providence support their race.  
Come, Bacchanalian, blessed pow'r, draw near,  
Enthusiastic Pan, thy suppliants hear,  
Propitious to these holy rites attend,  
And grant our lives may meet a prosp'rous end ;  
Drive panic fury too, wherever found,  
From humankind to earth's remotest bound.