CAP. ΠΕΠΤΩΚΩΤΑΣ ΧΑΜΑΙ, ἘΚ ΤΩΝ ΤΟΥ ΔΙΟΝΥΣΟΥ ΑΪΜΑΤΟΣ ΣΤΑΓΩΝΩΝ ΒΕΒΛΑΣΤΗΚΕΝΑΙ ΝΟΜΙΖΟΥΣΑΙ ὉΣ ΡΟΙΑΣ. ΚΑΒΕΙΡΟΥΣ ΔΕ ΤΟΥΣ ΚΟΡΥΒΑΝΤΑΣ ΚΑΛΟΥΝΤΕΣ ΚΑΙ ΤΕΛΕΤΗΝ ΚΑΒΕΙΡΙΚΗΝ ΚΑΤΑΓΓΕΛΛΟΥΣΙΝ ΑΥΤΩΝ ΓΑΡ ΔΗ ΤΟΥΤΩ ΤΩ ΔΕΔΕΦΩΚΤΩΝ ΤΗΝ ΚΙΣΤΗΝ ΑΝΕΛΟΜΕΝΩΝ, ἜΝ Η ΤΟ ΤΟΥ ΔΙΟΝΥΣΟΥ ΑΙΔΟΙΟΝ ἈΠΕΚΕΙΤΟ, ΕΙΣ ΤΥΡΡΗΝΙΑΝ ΚΑΤΗΓΙΑΝ, ΕΥΚΛΕΟΥΣ ΕΜΠΟΡΟΙ ΦΟΡΤΙΟΥ ΚΑΝΤΑΘΑ ΔΙΕΤΡΙΒΕΤΗΝ, ΦΥΓΑΔΕ ΟΝΤΕ, ΤΗΝ ΠΟΛΥΤΙΜΗΤΟΝ ΕΥΣΕΒΕΙΑΣ ΔΙΔΑΣΚΑΛΙΑΝ, ΑΙΔΟΙΑ ΚΑΙ ΚΙΣΤΗΝ, ΘΡΗΣΚΕΥΕΙΝ ΠΑΡΑΘΕΜΕΝΩ ΤΥΡΡΗΝΩΙΣ. ΔΙ' ἩΝ ΑΙΤΙΑΝ ΟΥΚ ἈΠΕΙΚΟΤΩΣ ΤΟΝ ΔΙΟΝΥΣΟΝ ΤΙΝΕΣ ΑΤΤΩΝ ΠΡΟΣΑΓΟΡΕΥΕΣΧΑΙ ΘΕΛΟΥΝ, ΑΙΔΟΙΩΝ ἙΣΤΕΡΜΕΝΟΝ.

ΚΑΙ ΤΙ ΒΑΥΜΑΣΤΟΝ ΕΙΤ' ΤΥΡΡΗΝΟΙ ΟΙ ΒΑΡΒΑΡΟΙ ΑΙΣΧΡΟΙ ΟΥΤΩΣ ΤΕΛΙΣΚΟΝΤΑΙ ΠΑΘΗΜΑΣΙΝ, ΌΠΟΥ ΓΕ 'ΑΘΗΝΑΙΟΙΣ ΚΑΙ ΤΗ 'ΑΛΛΗ 'ΕΛΛΑΔΙ, ΑΙΔΟΙΜΑΙ ΚΑΙ ΛΕΓΕΙΝ, ΑΙΣΧΥΝΗΣ ΕΜΠΛΕΩΣ Ή ΠΕΡΙ ΤΗΝ ΔΗΜΗΣΙΑ ΜΥΘΟΛΟΓΙΑ; ἈΛΒΩΤΗ ΚΑΡΗ Ἡ ΔΗΜΗ ΚΑΤΑ ΖΗΤΗΣΙΝ ΤΗΣ ΘΥΝΑΤΡΟΣ ΤΗΣ ΚΟΡΗΣ ΠΕΡΙ ΤΗΝ 'ΕΛΕΥΘΩΝΑ (ΤΗΣ 'ΑΤΤΙΚΗΣ ΔΕ ἘΣΤΙ ΤΟΤΟ ΤΟ ΧΩΡΙΟΝ) ἈΠΟΚΑΜΝΕΙ ΚΑΙ ΦΡΕΑΤΙ ἘΠΙΚΑΘΙΣΖΕΙ ΛΥΨΟΥΜΕΝΗ. ΤΟΤΟ ΤΟΤΟ ΜΥΟΥΜΕΝΟΙΣ ἈΠΑΓΟΡΕΥΕΤΑΙ ΕΙΣΕΤΙ ΝΩΝ, ΊΝΑ ΜΗ ΔΟΚΟΙΕΝ ΟΙ ΤΕΤΕΛΕΣΜΕΝΟΙ ΜΙΜΕΙΣΘΑΙ ΤΗΝ 17 Ρ. ΟΔΥΡΟΜΕΝΗΝ. ὉΚΟΝ | ΔΕ ΤΗΝ ΚΑΤΕΙ ΤΗΝ 'ΕΛΕΥΘΩΝΑ ΟΙ ΓΕΝΟΕΝΕΙΣ ΟΝΟΜΑΤΑ ΑΥΤΟΙΣ ΒΑΥΒΩ ΚΑΙ ΔΥΣΑΙΤΗΣ ΚΑΙ ΤΡΙΤΤΟΛΕΜΟΣ, ΕΤΙ ΔΕ ΕΥΜΟΛΠΟΣ ΤΕ ΚΑΙ ΕΥΒΟΥΛΕΥΣ· ΒΟΥΚΟΛΟΣ Ο ΤΡΙΤΤΟΛΕΜΟΣ ᾿ΗΝ, ΠΟΜΗΝ ΔΕ Ο ΕΥΜΟΛΠΟΣ, ΣΥΒΩΤΗΣ ΔΕ Ο ΕΥΒΟΥΛΕΥΣ· ἈΦ' ΑΝ ΤΟ ΕΥΜΟΛΠΙΔΩΝ ΚΑΙ ΤΟ ΚΗΡΥΚΩΝ ΤΟ ΙΕΡΟΦΑΝΤΙΚΟΝ ΔΗ ΤΟΤΟ ἈΘΗΝΗΣΙ ΓΕΝΟΣ ᾿ΗΝΘΕΣΕΝ. ΚΑΙ ΔΗ (ΟΥ ΓΑΡ ΑΝΗΣΑΙ ΜΗ ΟΥΧΙ ΕΙΣΕΙΝ) ΕΞΕΝΙΣΑΣΑ Ή ΒΑΥΒΩ ΤΗΝ ΔΗΜΗ

1 νομίζοντι Wilamowitz. νομίζον οι MSS.

a ι. θ. Persephone.

b Literally, "the hierophantic clan." The hierophant
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seeds which fall to the ground, being of opinion that CHAP. II
pomegranates spring from the drops of Dionysus’ blood. The Corybantes are also called by the name Cabeiri, which proclaims the rite of the Cabeiri. For this very pair of fratricides got possession of the chest in which the virilia of Dionysus were deposited, and brought it to Tuscany, traders in glorious wares! There they sojourned, being exiles, and communicated their precious teaching of piety, the virilia and the chest, to Tuscans for purposes of worship. For this reason not unnaturally some wish to call Dionysus Attis, because he was mutilated.

Yet how can we wonder if Tuscans, who are barbarians, are thus consecrated to base passions, when Athenians and the rest of Greece—I blush even to speak of it—possess that shameful tale about Demeter? It tells how Demeter, wandering through Eleusis, which is a part of Attica, in search of her daughter the Maiden, becomes exhausted and sits down at a well in deep distress. This display of grief is forbidden, up to the present day, to those who are initiated, lest the worshippers should seem to imitate the goddess in her sorrow. At that time Eleusis was inhabited by aborigines, whose names were Baubo, Dysaules, Triptolemus, and also Eumolpus and Eubouleus. Triptolemus was a herdsman, Eumolpus a shepherd, and Eubouleus a swineherd. These were progenitors of the Eumolpidae and of the Heralds, who form the priestly clan at Athens. But to continue; for I will not forbear to tell the rest of the story. Baubo,

(see Appendix on the Mysteries, p. 385) was chosen from the Eumolpidae, the dadouchos or torch-bearer from the Heralds.

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CAP. ὃρεγει κυκεώνα αὐτῇ· τῆς δὲ ἀνανομένης λαβεῖν καὶ πιεῖν ous ἐθελούσης (πενθήρης γὰρ ἤ) περι- αλγὴς ἢ Βαυβὼς γενομένη, ὡς ὑπεροραθείσα δήθεν, ἀναστέλλεται τὰ αἰδοία καὶ ἐπιδεικνύει τῇ θείᾳ ἢ δὲ τέρπεται τῇ ὅσει ἢ Δημώ καὶ μόλις ποτὲ δέχεται τὸ ποτὸν, ἥσθείσα τῷ θεάματι. ταῦτ᾽ ἐστὶ τὰ κρύφια τῶν Ἀθηναίων μυστηρία. ταῦτά τοι καὶ Ὀρφέως ἀναγράφει. παραθήσομαι δὲ σοι αὐτὰ τοῦ Ὀρφέως τὰ ἔπη, ἢ ἔχης μάρτυρα τῆς ἀνασχυντίας τὸν μυσταγωγὸν.

ὡς εἶποῦσα πέπλους ἀνεσύρετο, δεῖξε δὲ πάντα 1

18 P. σώματος οὐδὲ πρέποντα τύπον· παῖς δ᾽ ἦν Ἰακχος, χειρὶ τε μωρῶν ῥίπτασκε γελῶν Βαυβὸς ὑπὸ κόλπους· ἢ δ᾽ ἔπει ὦν μείδησε θεά, μείδησ᾽ ἐνι θυμῶν, δέσατο δ᾽ αἰώλον ἄγγος, ἐν ὦ κυκεὼν ἐνέκειτο.

καὶ τὸ σύνθημα Ἐλευσινῶν μυστηρίων· "ἐνή- στευσα, ἔπιον τὸν κυκεῶνα, ἔλαβον ἐκ κίστης, ἐργασάμενος ἐπεθέμην εἰς κάλαθον καὶ ἐκ καλάθου εἰς κίστην." καλὰ γε τὰ θεάματα καὶ θεὰ πρέποντα. ἄξια μὲν οὖν νυκτὸς τὰ τελέσματα καὶ πυρὸς καὶ τοῦ "μεγαλῆτορος," μᾶλλον δὲ ματαιόφρονος Ἐρεχθειδῶν δήμου, πρὸς δὲ καὶ τῶν ἄλλων Ἐλλήνων, οὐσίως μὲνει τελευτήσαντας ἀσσα

1 ἐγγευσάμενος Lobeck.

a The Greek word represents a mixed drink composed of barley-meal, grated cheese and Prammian wine. The same word is used for the draught mentioned in the formula of the Eleusinian mysteries.

b Lobeck suggested "having tasted," which meaning can be obtained by a slight change in the Greek; see note on text. This would bring the passage more into line with the Phrygian formula quoted on p. 35. I have
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having received Demeter as a guest, offers her a CHAP. draught of wine and meal. She declines to take it, being unwilling to drink on account of her mourning. Baubo is deeply hurt, thinking she has been slighted, and thereupon uncovers her secret parts and exhibits them to the goddess. Demeter is pleased at the sight, and now at last receives the draught,—delighted with the spectacle! These are the secret mysteries of the Athenians! These are also the subjects of Orpheus' poems. I will quote you the very lines of Orpheus, in order that you may have the originator of the mysteries as witness of their shamelessness:

This said, she drew aside her robes, and showed
A sight of shame; child Iacchus was there,
And laughing, plunged his hand below her breasts.
Then smiled the goddess, in her heart she smiled,
And drank the draught from out the glancing cup.

And the formula of the Eleusinian mysteries is as follows: "I fasted; I drank the draught; I took from the chest; having done my task, I placed in the basket, and from the basket into the chest." Beautiful sights indeed, and fit for a goddess! Yes, such rites are meet for night and torch fires, and for the "great-hearted"—I should rather say empty-headed—people of the Erechtheidae, with the rest of the Greeks as well, "whom after death there

translated the reading of the mss., leaving the English as vague as is the Greek. It seems fairly clear, however, that some of the worshippers' acts are symbolic imitations of what the goddess is supposed to have done. See Appendix, p. 384, n. 3.

The great-hearted people of Erechtheus are mentioned in Homer, Iliad ii. 547. Erechtheus, a legendary king of Athens, had a temple, the Erechtheum, on the Acropolis.