

CLEMENT OF ALEXANDRIA

CAP. II. πεπτωκότας χαμαὶ, ἐκ τῶν τοῦ Διονύσου αἵματος σταγόνων βεβλαστηκέναι νομίζουσαι¹ τὰς ροιάς. Καβείρους δὲ τοὺς Κορύβαντας καλοῦντες καὶ τελετὴν Καβειρικὴν καταγγέλλουσιν· αὐτῷ γὰρ δὴ τούτῳ τῷ ἀδελφοκτόνῳ τὴν κίστην ἀνελομένῳ, ἐν ᾗ τὸ τοῦ Διονύσου αἰδοῖον ἀπέκειτο, εἰς Τυρρηνίαν κατήγαγον, εὐκλεοῦς ἔμποροι φορτίου· κἀνταῦθα διετριβέτην, φυγάδε ὄντε, τὴν πολυτίμητον εὐσεβείας διδασκαλίαν, αἰδοῖα καὶ κίστην, θρησκεύειν παραθεμένῳ Τυρρηνοῖς. δι' ἣν αἰτίαν οὐκ ἀπεικότως τὸν Διόνυσόν τινες Ἄττιν προσαγορεύεσθαι θέλουσιν, αἰδοίων ἐστερημένον.

Καὶ τί θαυμαστὸν εἰ Τυρρηνοὶ οἱ βάρβαροι αἰσχροῖς οὕτως τελίσκονται παθήμασιν, ὅπου γε Ἀθηναίοις καὶ τῇ ἄλλῃ Ἑλλάδι, αἰδοῦμαι καὶ λέγειν, αἰσχύνῃς ἔμπλεως ἢ περὶ τὴν Δηῶ μυθολογία; ἀλωμένη γὰρ ἡ Δηῶ κατὰ ζήτησιν τῆς θυγατρὸς τῆς Κόρης περὶ τὴν Ἑλευσῖνα (τῆς Ἀττικῆς δέ ἐστι τοῦτο τὸ χωρίον) ἀποκάμνει καὶ φρέατι ἐπικαθίζει λυπουμενή. τοῦτο τοῖς μνουμένοις ἀπαγορεύεται εἰσέτι νῦν, ἵνα μὴ δοκοῖεν οἱ τετελεσμένοι μιμεῖσθαι τὴν
 17 P. ὀδυρομένην. ὥκουν | δὲ τηνικάδε τὴν Ἑλευσῖνα οἱ γηγενεῖς· ὀνόματα αὐτοῖς Βαυβῶ καὶ Δυσαύλης καὶ Τριπτόλεμος, ἔτι δὲ Εὐμόλπος τε καὶ Εὐβουλεύς· βουκόλος ὁ Τριπτόλεμος ἦν, ποιμὴν δὲ ὁ Εὐμόλπος, συβώτης δὲ ὁ Εὐβουλεύς· ἀφ' ὧν τὸ Εὐμολπιδῶν καὶ τὸ Κηρύκων τὸ ἱεροφαντικὸν δὴ τοῦτο Ἀθήνησι γένος ἦνθησεν. καὶ δὴ (οὐ γὰρ ἀνήσω μὴ οὐχὶ εἰπεῖν) ξενίσασα ἡ Βαυβὼ τὴν Δηῶ

¹ νομίζουσαι Wilamowitz. νομίζουσι mss.

^a i. e. Persephone.

^b Literally, "the hierophantic clan." The hierophant

EXHORTATION TO THE GREEKS

seeds which fall to the ground, being of opinion that 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.

CHAP.
II
The rite
of the
Cabeiri

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,^a 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^b at Athens. But to continue; for I will not forbear to tell the rest of the story. Baubo,

The tale
of Demeter
and Baubo

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

CLEMENT OF ALEXANDRIA

CAP. II. ὁρέγει κυκεῶνα αὐτῇ· τῆς δὲ ἀναινομένης λαβεῖν καὶ πιεῖν οὐκ ἔθελούσης (πενθήρης γὰρ ἦν) περι-αλγῆς ἢ Βαυβῶ γενομένη, ὡς ὑπεροραθεῖσα δῆθεν, ἀναστέλλεται τὰ αἰδοῖα καὶ ἐπιδεικνύει τῇ θεῷ· ἢ δὲ τέρπεται τῇ ὄψει ἢ Δηῷ καὶ μόλις ποτὲ δέχεται τὸ ποτόν, ἡσθεῖσα τῷ θεάματι. ταῦτ' ἔστι τὰ κρύφια τῶν Ἀθηναίων μυστήρια. ταῦτά τοι καὶ Ὀρφεὺς ἀναγράφει. παραθήσομαι δέ σοι αὐτὰ τοῦ Ὀρφέως τὰ ἔπη, ἧ' ἔχῃς μάρτυρα τῆς ἀναισχυντίας τὸν μυσταγωγόν·

ὥς εἰπούσα πέπλους ἀνεσύρετο, δεῖξε δὲ πάντα |
18 P. σώματος οὐδὲ πρόποντα τύπον· παῖς δ' ἦεν Ἰακχος, χεῖρὶ τέ μιν ῥίπτασκε γελῶν Βαυβοῦς ὑπὸ κόλποις· ἢ δ' ἐπεὶ οὖν μείδησε θεά, μείδησ' ἐνὶ θυμῷ, δέξατο δ' αἰόλον ἄγγος, ἐν ᾧ κυκεὼν ἐνέκειτο.

καῶσι τὸ σύνθημα Ἐλευσινίων μυστηρίων· “ ἐνή-στευσα, ἔπιον τὸν κυκεῶνα, ἔλαβον ἐκ κίστης, ἐργασάμενος¹ ἀπεθέμην εἰς κάλαθον καὶ ἐκ καλάθου εἰς κίστην.” καλὰ γε τὰ θεάματα καὶ θεᾷ πρόποντα. ἄξια μὲν οὖν νυκτός τὰ τελέσματα καὶ πυρὸς καὶ τοῦ “ μεγαλήτορος,” μᾶλλον δὲ ματαιόφρονος Ἐρεχθιδῶν δήμου, πρὸς δὲ καὶ τῶν ἄλλων Ἑλλήνων, οὐστinas “ μένει τελευτήσαντας ἄσσα

¹ ἐγγευσάμενος Lobeck.

“ The Greek word represents a mixed drink composed of barley-meal, grated cheese and Pramnian 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

EXHORTATION TO THE GREEKS

having received Demeter as a guest, offers her a draught of wine and meal.^a 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,^b 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,^c with the rest of the Greeks as well, "whom after death there

The
Eleusinian
formula

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.

^c 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.