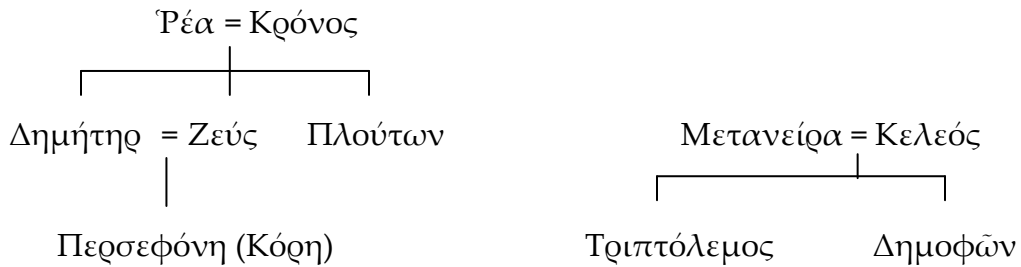


Demeter and Persephone

Notes to Pseudo-Apollodoros 1.5.1-3



1. **ἔρασθεις**, from ἐράω, imperfect ἤρων, ἤρασθην (where the aorist passive is used with an active meaning) + genitive.
ἤρπασεν, aorist of ἀρπάζω, to seize and overpower, plunder, ravish, snatch.
2. **κρύφα** (cf. κρύπτω), secretly.
ἡ λαμπάς –αδος, torch.
3. **περιήει**, imperfect of περιίειμι, to go round or about.
Ἑρμιονέων, the people of Hermion, a city close to Troezen, the latter where many of the Athenians evacuated before the Battle of Salamis. Pausanias (2.35.4-8) describes a sanctuary of Demeter, which explains why Demeter chose to visit the region. Hermion was also reputed to have a chasm that lead directly to Hades through which Heracles dragged Cerberus (Paus. 2.35.10). Evidently, this same chasm is where Pluto had recently dragged Persephone down to Hades.
4. **εἰκασθεισα**, aorist passive of εἰκάζω, to make like to; pass. resemble, to be like (cf. ἡ εἰκῶν –ονος, image, likeness).
- 5-6. **ἐπὶ τὴν . . . πέτρῳν**: “to the rock called “Mirthless” from her (disposition).”
ἐκείνης refers to Demeter; κληθεῖσαν, aorist passive of καλέω, modifies πέτρῳν. Ἄγέλαστον (ἀ + γελάω), without laughter, mirthless.
τὸ φρέαρ, well, cistern; what do you think the name Καλλίχορον (καλός + χορός) means?
7. **ὁ Κελεός –ου**, husband of Metaneira and king of Eleusis.
ἔνδον, adv., inside, in the house.
8. **σκώψασα**, aorist participle of σκώπτω, to mock, jeer, jest at, joke.
9. **μειδιᾶσαι**, aorist infinitive of μειδιάω or μειδάω, to smile.
10. **ἐν τοῖς Θεσμοφορίοις**: The Thesmophoria was held during the month Pyanopsion (late October, early November) in honor of Demeter. The festival, attended by freeborn “citizen” women, was crucial for the renewal of fertility of the land and the community. The passage presents Iambe’s jokes as the *aition* for the obscene jokes uttered at the festival. It is possible that

women's obscene jests were designed to stimulate the growth of the seeds just planted through a kind of sympathetic magic.

11. ὄντος . . . παιδίου, genitive absolute; τῆ . . . Μετανείρα, dative of possession; τοῦ Κελεοῦ γυναικὶ describes Metaneira.
τρέφω, nourish, nurse.
13. τὸ βρέφος -εος, infant.
περιαιρέω, take away, strip off; what tense is ἔτρεφεν and κατετίθει and περιήρει?
θνητός -η -ον, mortal, opposite of ἀθάνατος.
ἡ σὰρξ σαρκός, flesh, body.
καθ' ἡμέραν, every day.
14. παραδόξως, contrary to expectation.
15. ἐπετήρησεν, aorist of ἐπιτηρέω, to look out or watch for, notice.
καταλαμβάνω, seize, catch, discover, detect.
ἐγκεκρυμμένον, perfect participle of ἐγκρύπτω, conceal in
16. ἀνηλώθη, aorist passive of ἀναλίσκω, use up spend, consume, pass. perish.
17. What is the difference of φαίνω (active) and φαίνομαι (middle)?
πρεσβυτέρω, comparative of πρέσβυς -εια -υ, old.
ὁ δίφρος, chariot.
18. ὁ πυρός, wheat. Notice how the paragraph plays with τὸ πῦρ and ὁ πυρός.
πτηνός -η -ον, feathered, winged (cf. τὸ πτερόν, wing).
τὴν ὅλην οἰκουμένην, the whole inhabited (world).
19. κατεσπείρω, to sow or plant. Can also mean to engender or beget children.
21. ἡ ροιά -ᾶς, pomegranate tree.
ὁ κόκκος, kernel, seed, berry.
22. What do you think προῖδομένη (πρὸ + ἰδών) means?
τὸ συμβησόμενον, the consequence, outcome.
κατηνάλωσεν, aorist active of ἀναλίσκω (cf. 16).
23. ὁ ἐνιαυτός, year. καθ' ἕκαστον ἐνιαυτὸν: cf. καθ' ἡμέραν (13-14).
24. λοιπός -η -ον, the remaining, the rest.