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poseidon

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d ?n p ? p o? greek ??????????
pronounced pose?d? ?n was one of the
twelve olympians in ancient greek
religion and myth god of the sea
storms earthquakes and horses in pre
olympian bronze age greece he was
venerated as a chief deity at pylos
and thebes his roman equivalent is
neptune poseidon was protector of
seafarers and of many'

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medea charles segal
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euripides medea 181 aura of celestial
radiance this athens is a place of
purity wisdom art and grace where a
heavenly aphrodite lends her beauty
to the refined atmosphere 30 the
inhabitants of this paradisiacal city
enjoying the most celebrated wisdom
always walk delicately in the most
brilliant aether flop vo ixh ivotatur
oo iuv c iei 6lh hapn ota ozl'

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with brief notes by
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**'orpheus or the soteriological reform
of the dionysian**

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present orphism as a written reform
of the myth of dionysus and its
ritual manifestations perhaps
initiated and influenced by
onomacritos who acted as interpreter
and editor in the context of and
under the influence of attic
synoecism this last refers not only
to a process of administrative
unification mythically inspired by
the figure and deeds of theseus but
also to'*

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'elektra euripides

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demeter with her yellow tresses
veiled in a dark mourning mantle
sought her over land and sea and
learning from the sun her daughter s
fate she withdrew in high dudgeon
from the gods and took up her abode
at eleusis where she presented
herself to the king s daughters in
the guise of an old woman sitting
sadly under the shadow of an olive
tree beside the maiden s well'*

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the play our conception of the
typical old edy is in part formed by
the resemblances between acharnians
peace birds lysistrata and
ecclesiazusae in each of these plays
a bold pertinacious resourceful hero
or heroine effects and exploits a
triumph of fantasy over reality we
enter and enjoy with a suspension of
disbelief a realm in which the
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general by being kept smouldering in
a log under the ashes from day to day
for culinary purposes or else it was
begged from a neighbour as we learn
from the aulularia of plautus a i sc
ii 1 12 et seq and so generally was
this done that we find it stated in
the trinummus a ii sc ii 1 53 that it
was the custom not to refuse fire
when asked for even to'

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