

The Ideal Symposium:
Synaesthetic Description and Advice-Giving in Xenophanes Fragment 1 West
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I. Xenophanes Fr. 1 (West) Translation is my own

νῦν γὰρ δὴ ζάπεδον καθαρὸν καὶ χεῖρες ἀπάντων
καὶ κύλικες· πλεκτοῦς δ' ἀμφιτιθεῖ στεφάνους,
ἄλλος δ' εὐῶδες μύρον ἐν φιάλῃ παρατείνει·
κρητῆρ δ' ἔστηκεν μεστὸς εὐφροσύνης·
ἄλλος δ' οἶνος ἐτοῖμος, ὃς οὐποτε φησι προδώσειν, 5
μείλιχος ἐν κεράμοις, ἄνθεος ὀζόμενος·
ἐν δὲ μέσοις ἀγνὴν ὀδμὴν λιβανωτὸς ἴησιν,
ψυχρὸν δ' ἐστὶν ὕδωρ καὶ γλυκὸν καὶ καθαρὸν·
παρκέινται δ' ἄρτοι ξανθοὶ γεραρὴ τε τράπεζα
τυροῦ καὶ μέλιτος πίονος ἀχθομένη· 10
βωμὸς δ' ἄνθεσιν ἂν τὸ μέσον πάντῃ πετύκασται,
μολπῇ δ' ἀμφὶς ἔχει δώματα καὶ θαλίη.
χρῆ δὲ πρῶτον μὲν θεὸν ὑμνεῖν εὐφρονας ἄνδρας
εὐφήμοις μύθοις καὶ καθαροῖσι λόγοις,
σπείσαντάς τε καὶ εὐξαμένους τὰ δίκαια δύνασθαι 15
πρήσσειν· ταῦτα γὰρ ὧν ἐστὶ προχειρότερον,
οὐχ ὕβρις· πίνειν δ' ὀπόσον κεν ἔχων ἀφίκοιο
οἴκαδ' ἄνευ προπόλου μὴ πάνυ γηραλέος.
ἀνδρῶν δ' αἰνεῖν τοῦτον ὃς ἐσθλὰ πίων ἀναφαίνει,
ὡς οἱ μνημοσύνη καὶ τόνος ἀμφ' ἀρετῆς, 20
οὐ τι μάχας διέπειν Τιτῆων οὐδὲ Γιγάντων
οὐδὲ Κενταύρων, πλάσματα τῶν προτέρων,
ἢ στάσιος σφεδανὰς· τοῖς οὐδὲν χρηστὸν ἔνεστιν·
θεῶν <δὲ> προμηθεῖην αἰὲν ἔχειν ἀγαθὴν.

For now certainly the floor is clean and the hands of all,
and the cups! And (someone) puts round the braided crowns,
and another extends fragrant perfume in a bowl
and the mixing bowl stands full of merriment.
And another wine is at hand, which promises never to betray, 5
the gentle (wine), smelling of flowers in wine jars,
And in the middle, frankincense sends forth a sacred scent.
and there is water, cold, and fresh, and clean,
golden loaves lie nearby, and a majestic table,
loaded with cheese and rich honey. 10
The altar is thickly covered in the middle with flowers all over.
Song and dance encompass the house, and so does good cheer.
But first, it is necessary that cheerful men hymn the god.
by means of auspicious stories and pure speeches
(men) having both poured libations and prayed to be able, as to righteous things, 15
to accomplish them! For indeed these things are more at hand
it is not hubris to drink however much, if holding (it) you can reach
home without an attendant, unless you are very old.
But praise that man of men who when he has drunk brings to light noble things
As his memory and mental energy around virtue enable him. 20
not at all does he deal with the battles of the Titans, nor of the Giants,
nor of the Centaurs, the fictions of those before,
or violent factions. In these there is nothing useful.
But it is always good to have forethought/consideration of the gods.

II. Homer *Odyssey* 9.5-6:

οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι,
ἢ ὅτ' ἐϋφροσύνη μὲν ἔχη κάτα δῆμον ἅπαντα.

“for I affirm that there is no purpose more gratifying
than whenever **merriment** takes full hold of the entire people.”

III. Herodotus *Hist.* 7.187.7:

οὐδέν . . . προδοῦνται τὰ ρέεθρα τῶν ποταμῶν.

“The streams of rivers don’t give up”

IV. Homer *Odyssey* 9.210-11:

ὄδμη δ' ἠδεῖα ἀπὸ κρητῆρος ὀδώδει,
θεσπεσίη.

“the scent from the mixing-bowl smelled divinely sweet”

V. Homer *Iliad* 3.170, 211:

οὐδ' οὕτω **γεραρόν**· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε (170)

“nor so majestic, for he seems like a kingly man”

ἄμφω δ' ἐξομένω **γεραρότερος** ἦεν Ὀδυσσεύς· (211)

“but when both are sitting, Odysseus was more majestic”

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