For now indeed [the] floor [is] pure\(^1\) and the hands of all
and [the] cups. And you set around\(^2\) [your head the] woven crown.
But another extends (παρατείνει) sweet-smelling (εὐώδεςς) myrrh in [a] bowl.
And [a/the] mixing bowl stands full of merriment (ἐυφροσύνης).

And another wine [is] ready,\(^3\) which refuses to give up,
smelling of [a] soothing blossom in [the] jars (κεράµιος).
There lie beside [us/them] yellow cakes and [a] revered (γεραρή) table
loaded with cheese and rich\(^4\) honey.

An altar in the middle has been covered everywhere with blossoms
and dance and cheer hold around [the] halls (δόµατα).
It is necessary (χρη) for mindful (ἐυφρονας) men first to hymn [the/a] god
with reverent (εὐφήµιος) stories and pure speeches.

And with them having poured libations and prayed (εὐξαµένους)\(^5\) to be able to do the just things\(^6\) (for these things are indeed\(^7\) easier\(^8\)),
[it is] not hubris to drink to that extent that, holding [it], one could come homeward without [an] attendant, not very old (γηραλέος).
And praise that one among men, who brings to appearance (ἀναφαίνει) worthy things (ἐσθλὰ),
in the manner of his memory and [the] struggle (τόνος) for (ἀµφή') virtue,
not conducting battles of Titans, nor of Giants,
but always to have consideration (προεθείην) of the gods [is] good.

But whether, on the one hand, someone were to take victory by quickness of feet
or pentathlizing at Zeus’ shrine (τέµενος)
beside Pisa’s streams (ῥηῖς') in Olympia, whether wrestling
or even having [a] grievous boxing match (πυκτοσύνην),
whether that terrible (δεῖσιν) contest (ἀεθλον) that they call παγκράτιον,
he would be more glorious for [his fellow] citizens (ἀστοισίν) to look upon (προσφηνέω)
and he would take [a] conspicuous front-row seat (προεδρίην) in [the] games

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1 Or, “clean.”
2 Reading ἀµφιτιθεῖς with the mss. Editors propose ἀµφιτιθεί, which would read “And he sets around…”
3 Reading οἶνος ἐτοίμος with the correction. The manuscripts have ἐστίν instead of οἶνος, which would read “And another [person] is ready, who says he never gives up.”
4 Lit., “fat.”
5 Both these participles are in the aorist, and thus occur in simple time and without tense.
6 To keep the word order, the end of line 15 into 16 would read “to be capable of just things | of doing [them].”
7 ὄν: contracted form of οὗν.
8 προχειρότερον.
9 Reading πλασµάτων προτέρων with the mss. Editors change πλασµάτων to πλάσµατα τῶν to make the line fit elegiac meter. But Xenophanes does not always keep to his pentameter (e.g. 1.24).
and there would be food from [the] public assets (δηµοσίων κτεάνων) from [the] city and [a] gift that would be [a] treasure (κεµµήλον)—

whether by horses, too, he would obtain [by lot] all these things—

though he is not worthy as I [am worthy]. For better than [the] strength of men and horses [is] our wisdom.

But very much in vain is this thing upheld (νοµίζεται), and [it is] not just to choose strength before (προκρίνειν) the good wisdom.

15 For neither if there is [a] good boxer among [the] people (λαοςι) nor if pentathlizing nor wrestling,

nor if, on the one hand, by quickness of feet, which is indeed [the] most honored (πρότιµον) of strength, as many deeds as there are (πέλει) among men in contests (ἄγωνι), because of this would [a/the] city be more in εὐνοµία.

20 But some small delight (χάρµα) would come to be for [a/the] city upon this, if someone competing (αθλεύων) should win beside [the] banks of Pisa.

For these things do not fatten [the] granaries11 of [a/the] city.

B3 Learning useless (ἀνωφελέας) follies12 from beside [the] Lydians while they were without hateful tyranny, they would go into [the] agora having all purple clothes, not less than a thousand, as it were, in all, boastful, exalting themselves with seemly (εὐπρεπέσσιν), flowing hair steeping themselves in [the] smell of fashioned (ἀσκητον) oils.

B4 Whether Phaedon the Argive first cut coins...or [the] “Lydians,” in accordance with the things Xenophanes says.

B5 Nor should anyone mix (κεράσειέ) in a cup by first wine (οἶνον) pouring in, but water and down from above wine (µέθυ).

B6 For sending [the] thigh of [a] kid, you took [the] fat of [a] fatted (λαρινὸή) bull, [a] thing of honor for [a] man to obtain [by lot], whose renown will come to13 all of Greece and not leave off (ἀπολήξει) so long as [the] race of Greek songs should be.

B7 Now, in turn, I come upon another speech, and I will show [the] way ...

And once, when he was passing (παριόντα) [a] puppy being beaten, they say indeed he took pity on [it] and said this word (ἔπος) here,

“Stop from striking, since surely it is [a] friendly man’s

10 Instead of μετείη, the mss. have ἔτείη, which would read “For neither is there yet a good boxer for the people.”

11 Or, “innermost parts.”

12 Reading ἀφροσύνας with the mss., instead of the emendation ἀβροσύνας, “luxuries.”

13 Reading ἀφίξεται with the mss., against the emendation ἐφίξεται, “come upon.”
soul that I recognized when hearing [it] uttering [a cry].”

B8 And already seven and sixty are [the] years that tossing my thinking throughout Greek earth (γῆν), and from birth then there were twenty and five in addition to these, if indeed I know how to speak truly (ἔτήμος) about these things here.

B9 Much more feeble than [an] old (γηρέντος) man.

B10 From [the] beginning since, all have learned in accordance with Homer.

B11 Homer and Hesiod have attributed (ἀνέθηκαν) to the gods all things, as many as are disgraces and flaws among human beings, to steal, to commit adultery, and to deceive one another.

B12 He uttered very many (πλεῖστ᾽) lawless (ἀθεμίστια) deeds among [the] gods, to steal, to commit adultery, and to deceive one another.

B13 [That Xenophanes held Homer to be older than Hesiod.]

B14 But mortals suppose (δοκέουσι) gods to have been born/be born from themselves, and to have their clothing and voice and bodily frame (δέμας).

B15 But if cattle[, horses,] or lions had hands, or were to write/draw with hands and to complete deeds, such as men [do], on the one hand, horses like horses and, on the other hand, cattle [like] cattle, would draw [the] forms of [the] gods and would make bodies (σώματε) of such sorts as [the] sort of bodily frame (δέμας) they themselves also have.14

B16 Africans [say their gods are] flat-nosed and black, Thracians grey [eyed] and fiery [haired].

B17 And pine [bacchants] stand around [the] compact house.

B18 These gods did not show all things to mortals from [the] beginning, but with time they, seeking, find out better.

B19 [That Xenophanes was wondrous of Thales for the his study of the stars (astologia) and prediction of eclipses of the sun.]

B20 [Xenophanes says that Epimenides died at the age of 154.]

14 Editors sometimes supply ἐκαστοί, which would read “they themselves severally also have.” This would fix the apparent tension between the singular “bodily frame” and the plural “they,” unless, of course, Xenophanes means the plural “horses” or “cattle,” each group sharing one “bodily frame.” The addition is not necessary, then.
[Xenophanes calls Simonides “skinflint” (κίμβωξ).]  

[That Xenophanes used the word “Erykos” in reference to the town Eryx in Sicily.]  

Beside [a] fire in [the] season of winter it is necessary to speak such things lying down on [a] soft couch, being filled up [with food], drinking sweet wine, snacking on chickpeas, “Who, from whom are you among men? How many are your years, oh bravest one (φέρτιστε)? How old were you, when the Mede came?”

One god, one greatest for both gods and men, in no way like mortals in bodily frame, nor in thought.

Whole, he sees; and whole, he thinks; and whole, he hears.

And away from toil/work/pain/trouble (πόνοιοι), he agitates all things νόου φρενί.

And always in the same [thing/place] he remains, in no way moving, nor is it fitting (ἐπιπρέπει) for him to come upon another place at another time.

For from earth [are] all things and into earth all things die (τελευτᾶται).

This upper limit here of earth, on the one hand, is seen beside [one’s] feet, touching (προσπλάζον) air, but [the] lower [limit], on the other hand, reaches limitlessly (ἄπειρον).

Earth and water are all things, as many as come to be and grow.

Sea (θάλασσα) is [the] font (πηγῆ) of water, and [the] font of wind, for neither [would there be wind] without [the] great sea (πόντου), nor [the] flowings of rivers, nor [the] rainy waters, but [the] great sea (πόντος) [is the] generator of clouds, winds, and rivers.

[The] sun going over and warming [the surface of the] earth.

Whom they call Iris, this [is] also by nature cloud, purple and crimson and green-yellow to be seen.

For we all are born from both earth and water.

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15 Cf. Aeschylus Suppliant Maidens 96-104 (from Kirk and Raven 168).
16 Or “moving nothing.”
17 The mss. read, implausibly, ἐπιπρέπει and, nonsensically, μὴν ἔπει πρέπει.
18 Simplicius: “come to be and grow”; Philoponus: “grow and come to be.”
And so, on the one hand, what is clear (τὸ σαφὲς) not any man has seen (ἰδὲν), nor will any, knowing (εἰδὼς) both about (ἀμφὶ) [the] gods and the things I speak concerning (περὶ) all things. For even if he were to happen to say to the utmost (τὰ μᾶλλα) what has brought itself to completion (τετελεσμένον) all the same he himself does not know. But opinion, on the other hand, is wrought over all.

Let these things have been opined, on the one hand, as likenesses to realities (ἐοικότα τοῖς ἐτύμοισι).

As many things as they have brought to appearance for mortals to look on.

And, on the one hand, in some caves water drips down.

If [a] god did not grow [green-]yellow honey, they would assert much sweeter are figs.

[Xenophanes refers to a “cherry tree” (κέρασον) in his work On Nature.]

[As with the Ionians, Xenophanes calls the frog βάτραχος instead of βρόταχος.]

And [a] young [man] would desire [a] young handmaiden (ἀμφιπόλοιο).

Carrying myself city from city, I was tossing about.