

Homer, *Odyssey* 13.47-58

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον
πεμπόμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπε.
καὶ τότε κήρυκα προσέφη μένος Ἀλκίνοοιο·

“Ποντόνοε, κρητῆρα κερασάμενος μέθου νεῖμον 50
πᾶσιν ἀνά μέγαρον, ὄφρ' εὐξάμενοι Διὶ πατρὶ
τὸν ξεῖνον πέμπωμεν ἐὴν ἐς πατρίδα γαῖαν.”

ὥς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα
νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν 55
ἔσπεισαν μακάρεσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
αὐτόθεν ἐξ ἑδρέων. ἀνὰ δ' ἴστατο δῖος Ὀδυσσεύς,
Ἄρητι δ' ἐν χερσὶ τίθει δέπας ἀμφικύπελλον
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

VOCABULARY

ἀμφικύπελλος –ον: (*adj.*) with a cup on either side

ἀνά: (*prep.*) up (*see commentary*)

αὐτόθεν: (*adv.*) there, on the spot

δῖος, δῖα, δῖον: (*adj.*) divine, godlike

δέπας, -ας, τό: (*n.*) chalice, goblet

ἔδρη -ης: (*n.*) seat

ἐπαινέω: (*v.*) praise, approve

ἐπισταδόν: (*adv.*) standing beside each

ἔπος, τό: (*n.*) word

εὐρύς, -εῖα -ύ: (*adj.*) wide, broad

Ζεὺς: Zeus (*acc.* Δία, *gen.* Διός, *dat.* Δί))

ἴστημι: (*act.*) cause a thing to stand; (*mid.*) stand, rise

κεράννυμι: (*v.*) (*act.* / *mid.*) mix

κήρυξ –υκος, ὁ: (*n.*) herald; steward

κιννάω: (*v.*) mix (*esp.* wine with water)

μάκαρ, -αρος: blessed (epithet of the gods)

μέγαρον, τό: (*n.*) hall

μέθου, τό: (*n.*) wine

μελίφρων –ονος: (*adj.*) delicious, sweet-tasting

νέμω: (*v.*) (*aor.* ἔνεμα) distribute

νομάω: (*v.*) distribute

οὐρανός -ου, ὁ: (*n.*) heaven

πατρὶς, ἴδος: (*adj.*) of one's fathers

προσαυδάω: (*v.*) speak to, address

πτερόεις -εντος: (*adj.*) winged, feathered

σπένδω: (*v.*) pour libations (*aor.* ἔσπεισα)

φωνέω: (*v.*) speak

COMMENTARY

48. πεμπόμεναι: *pres. infin.* of πέμπω

κατὰ μοῖραν ἔειπε: 'he spoke appropriately / in due measure'

49. μένος Ἀλκίνοοιο: cf. 20

51. ὄφρ' = ὄφρα: *here*: 'so that', introducing a purpose clause with subjunctive, πέμπωμεν (52)

52. ἐὴν: possessive pronoun (part of ἐέ), 'his': *fem. acc. s.* agreeing with πατρίδα γαῖαν

54. The etymology and meaning of ἴσται is disputed: it means either 'expertly' or 'standing beside'

55. τοί = οἱ, the demonstrative ('those', 'they' etc.) functioning as a relative pronoun ('who')

56. αὐτόθεν ἐξ ἑδρέων: the phrase is the equivalent of ἐξ αὐτῶν τῶν ἑδρῶν: 'from their very seats.'

ἀνὰ δ' ἴστατο δῖος Ὀδυσσεύς: this feature of Homeric

language has often been explained as 'tmesis', i.e. the preposition ἀνά has been 'cut' away from the verb ἀνίστημι. In fact, such prepositions were only later joined to verbs, and in cases like this are performing their older independent role with an adverbial sense: *lit.* '...up stood godlike Odysseus.'

57. δέπας ἀμφικύπελλον: a special Mycenaean drinking vessel made of two cups joined at the rim (*not* a 'double-handled cup', as frequently supposed)

58. μιν is an accusative singular pronoun used for all genders (*here*: 'her')