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Ralph M. Rosen

University of Pennsylvania, rrosen@sas.upenn.edu

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Abstract
Few will doubt that tracing Homer (and Homeric epos) on subsequent classical authors, in all its varied manifestations, has proved to be an enlightening critical enterprise. Indeed, it has become nearly impossible to consider the poetry of the so-called archaic lyric period without acknowledging at some level its relation to Homer and the epic tradition. It is a pity, therefore, that in this respect, as in so many others, Hipponax has been largely neglected except by those with specialized interests in the early Greek iambus, for Hipponax was clearly intrigued, as the fragments demonstrate, by the potential - particularly the comic potential - that Homeric style and narrative held for his own idiosyncratic poetry.

Comments
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RALPH M. ROSEN

HIPPONAE AND THE HOMERIC ODYSSEUS

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HIPPONAX AND THE HOMERIC ODYSSEUS

Few will doubt that tracing the influence of Homer (and Homeric epos) on subsequent classical authors, in all its varied manifestations, has proved to be an enlightening critical enterprise. Indeed, it has become nearly impossible to consider the poetry of the so-called archaic lyric period without acknowledging at some level its relation to Homer and the epic tradition. It is a pity, therefore, that in this respect, as in so many others, Hipponax has been largely neglected except by those with specialized interests in the early Greek iambus, for Hipponax was clearly intrigued, as the fragments demonstrate, by the potential – particularly the comic potential – that Homeric style and narrative held for his own idiosyncratic poetry. Below I wish to argue for one example of this interaction with Homer, which, if correct, sheds some much-needed light on the nature of the iambographic psogoi. In particular, I hope to show that in creating his abusive, iambographic persona, especially in the narratives which dealt with his quarrel with Bupalus, Hipponax looked to the Homeric Odysseus as a model for his own self-presentation. The portrait of Odysseus as the eternal underdog whose relatively undistinguished physical appearance concealed enormous intellectual and athletic self-presentation provided an ideal persona for Hipponax to assume, since the contrast between the exalted heroic status of Odysseus and the comically low status of the iambographer engaged in perpetual psogoi would have added irony and bathos to his poems.

I. Hipponax, Odysseus and the Diskobolia

The testimonia about Hipponax’s life and character contain much that biographical conventions would lead us to expect for an iambographer: he was, we are told, vituperative, irascible and ugly, in keeping with the nature of his poetry. But there

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1 For an illuminating discussion of Archilochus’ use of Odysseus in the creation of his own persona cf. B. Seidensticker, Archilochus and Odysseus, «GRBS» XIX (1978) 5-22. While both Archilochus and Hipponax found the epic Odysseus appropriate to their personae, it will become clear below that Hipponax seems to have incorporated different aspects of Odysseus’ character from those adopted by Archilochus. This observation not only testifies to the striking malleability of an epic figure in the hands of non-epic poets, but even suggests the possibility that Odysseus figured prominently in an early iambic tradition. Although, largely for the sake of convenience, I speak in this paper in terms of Hipponax’s allusion to a Homeric text more or less as we have it, I recognize that the present state of our knowledge does not allow us to locate with precision the ‘original’ epic material which informs Hipponax.

2 The literary-critical principle that a poet’s work reflected his moral character and even his physical appearance had a long history in Classical culture: cf. E. Degani, Studi su Ipponatte,
always remain those frustrating details in the testimonia that cannot obviously be explained with reference to the poet's extant works or to the known processes of ancient biography. One anecdote about Hipponax full of such puzzling details describes the poet as small, ugly and thin, yet so muscular that he was able to hurl an empty lekythos at a great distance. Degani collects the three occurrences of the story in his edition as testim. 19, 19a and 19b:

Testim. 19 Dg.: Metrod. Scap. 184 F 6 J. ap. Athen. XII 552ed: Μητρόδορος δ' ὁ Σκήψιος ἐν δευτέρῳ Περὶ ἀλειτικής ἱππάνακτα τὸν ποιητὴν οὐ μόνον μικρὸν γενέσαι τὸ σῶμα, ἀλλὰ καὶ λεπτὸν, ἀκρότονον δ' ὀφθαλμὸν ὡς πρὸς τός ἀλλοις καὶ κενὴν λήκυθον βαλλέν μέγιστὸν τι διάστημα, τῶν ἔλαφρῶν σωμάτων διὰ τὸ μῆ κῦνας τὸν ἄρα τέμιν οὐκ ἔχωντον βιαζαν τὴν φοράν.


Testim. 19b: Eust. ad Hom. Ψ 844 (1332, 54ff.): ἰσότεον δ' ὡς οἷς κατὰ τόν Πολυατομήν ἀφιέντες ἐν τῷ διακεφαλεῖ ἀκρότονοι ἐλέγοντο, καθή, φασὶ, δηλότι τ' ἱππάναξ ὁ ποιητής, καϊτοί μικρὸς ὑπὸ τὸ σῶμα καὶ λεπτός, ὡς ἀκρότονος οὕτως ἡ ὧς πρὸς ἄλλοις καὶ κενὴν λήκυθον βαλλέν μέγιστὸν τι διάστημα, καὶ ταῦτα τῶν ἔλαφρῶν σωμάτων, ὥσις καὶ ἡ κενὴ λήκυθος, οὐκ ἔχωντον βιαζαν φοράν διὰ τὸ μῆ κῦνας, φασὶ, τὸν ἄρα τέμιν.

Of the physical attributes assigned to Hipponax, only his ‘ugliness’ (cf. αἰσχρόν, mentioned only by Aelian in 19a) fits the expected biographical stereotypes of an iambographer; we wonder in the end why the commentators pointedly contrast the poet’s unimpressive appearance with his surprising strength. It is easy enough to suggest, as others have done, that Hipponax drew this contrast himself somewhere in his poems. Indeed, these testimonia are so precise and so difficult to dismiss as obvious fabrication that I assume in this article that they do in fact derive from the actual œuvre of Hipponax.2 Situating such a passage in the extant fragments, however, and assessing its potential function in Hipponax’s poetry, is another matter.

Ten Brink first suspected that the anecdote related above reflected a scene


4 Absolute certainty on this issue is, of course, impossible. The nearly identical wording of the three testimonia makes it likely that they derive from one source, probably a commentary on Hipponax (for an example of which cf. Hippon. fr. 129-131 Dg.). Insofar as a commentator would at least be working with a text at hand, he would presumably have less temptation to engage in wholesale fabrication of details.

from Hipponax’s poetry, and Degani, in his edition of the testimonia and fragments, is likewise disposed.3 Ten Brink isolated as the model for Hipponax the Iliadic scene in which Polyopoetes excels at discus-throwing at the funeral games for Patroclus (Iliad 8.44ff.) 4. This suggestion is at first sight plausible enough: Polyopoetes competed in the discus-throw; the Homeric passage reminded Eustathius that the adjective ‘muscular’ (ἀερόστονος) had been used of Hipponax 5; Hipponax demonstrated his ‘muscularity’ by tossing an empty lekythos; therefore, the lekythos was an analogue of Polyopoetes’ discus.

While it is tempting to see such a connection between Homer and Hipponax, there is no indication in Eustathius that he has anything more in mind than documenting two cases of the adjective ἀερόστονος. Still, it is a curious coincidence that the Polyopoetes incident mentioned by Eustathius involves a discus competition and the Hipponax story functions analogously to the same athletic contest. We may at least feel certain, then, that in the lekythos scene Hipponax was engaged in an athletic contest of some sort. Several other issues also seem clear. First, the point of the anecdote is that although Hipponax was ugly and weak in appearance, his extraordinary strength served as a counterpoint to these liabilities. The poem in which the anecdote appeared, in other words, must have illustrated the unreliability of physical appearance as a judge of reality. Second, whether the poem actually depicted an athletic contest between Hipponax and his adversary, or simply referred to such a contest, perhaps as an exemplum, the setting must have been one in which the iambographer was pitted initially as an underdog against a self-assured ἔρως, yet proved victorious in the end, and thereby humiliated him. Hipponax’s athletic victory, after all, is presented as a παρὰ προσδοκίαν, the last thing one would expect from such a slight figure, and implies that he felt called upon to prove himself in answer to taunts and ridicule.

By focusing on the two basic elements of the story — the figure of the underdog, inferior in appearance yet superior in the end; an athletic agon involving a discus as the proving ground for his strength — a much clearer Homeric model than the Iliadic one inferred from Eustathius leaps immediately to mind, namely the altercation between Odysseus and the Phaeacian Euryalus in Odyssey VIII. This scene has a striking number of direct parallels to the Hipponax testimonia, and serves, as we

1 B. ten Brink, Epimenium alterum, «Philologus» VI (1851) 729; Degani 9.

2 Ten Brink (above, n. 5) 729: "potuit se de aerostovoc gloriati asque in disci iactu cum Polyopoeto […] se componere."

3 Metrodorus Scepsius (1st BC) included the example of Hipponax in his second book On Training (testim. 19 quoted above), implying that the story about the lekythos was embedded in an athletic context.

4 The expression πρὸς τός ἄλλος in Eustathius, as explained by ten Brink (above, n. 5), 728f.: "praeter alia brachiorum validorum documenta", implies that the hurling of the empty lekythos was the grand culmination of a series of athletic competitions (although they need not all have occurred in this particular occasion).
shall see, to connect several other Homeric passages with Hipponax's self-presentation as a poet of abuse.

When Laodamas challenges Odysseus at 9 145ff. to compete in the Phaeacian games, Odysseus, perhaps disingenuously, takes mild offense (Λαοδάμης, τί με ταύτα κελεύετε κερτούμοντες;) claiming to have other things on his mind. But Euryalus will not let the matter rest and proceeds to insult and taunt Odysseus (158ff.), likening him to a greedy sailing merchant rather than an athlete. Throughout the entire scene there is a distinct emphasis on physical appearance. Laodamas' first remarks at 133 focus on Odysseus' appearance: «he's not in bad shape» (φησίν γε μὲν οὐ κακὸς ἐστί, 134). While it is true, he continues (137), that the sea has destroyed some of Odysseus' body, he still has impressive legs and hands (135) and a solid neck and large chest (136). Euryalus begins and ends his speech with a similar emphasis on Odysseus' appearance: οὐ γὰρ σ’... δασμόνων φωτεί εἰς σεκο / ἀθλόν (159ff.), οὐδὲ ἀθλητὴρ οἰκᾶς (164). In his angered response, Odysseus contrasts those whom Zeus endows with good physique and those he endows with eloquence, and implies that it is dangerous to rely on mere appearances in evaluating the whole person (169-177):

ἀλλ' οὐκ οἷ' εἴδος ἀκινδύνωστος πέλει ἀνήρ, ἀλλ' θεὸς μορφὴν ἔπαι στέφει, οἴ δ' ἐκ τ' εὖ αὐτὸν τερπόμενον λέιψάτωσιν: δ' εἰς ἀφαλέος ἄγορευτει αἰδοὶ μελιχῆ, μετά δ' πρέπει ἀγορεύοντος, ἐρχόμενον δ' ἀνά άστυ θεὸν ὡς εἰςφόρον, ἀδώδ' εὖ εἴδος μὲν ἀλλ' ἀθάνατοι, ἀλλ' οὐ οἰ χάρις ἁμωρετὶτεται ἐπέεσσαν: ὡς καὶ σοι εἴδος μὲν ἀφορμῆκες, οὖδέ κεν ἄλλως οὖδέ ἥτοι τεῦξαι, νόμοι δ' ἀποφάλλω λέσαι.

Superficially the speech delineates a contrast between intelligence and eloquence on the one hand, and mere physical strength on the other. Odysseus presents the dichotomy as if they are mutually exclusive, yet he characteristically breaks down the polarity as he excels in both realms. By accusing Euryalus of being all brawn and no brain, Odysseus implies that he himself fits the first model, i.e., the man whose «form brims with words». But he then proceeds to demonstrate to the Phaeacians his great physical prowess as well, contrary to what they expect from his sea-worn appearance. At 186ff. Odysseus, enraged at the taunts of Euryalus (cf. 178ff., 185, 205), grabs an enormous stone discus and hurls it farther than anyone (186-190):

Ἡ ρα καὶ αὐτὸ φάρει ἄναιδος λάβε δί σκον μείζονα καὶ πάχετον, σταυράτορον οὺκ ἀλλόν περ Ἡ οὖ Φαίηκες δί σκον ἄλληλοισι.

By now it should be clear that the Hipponactean lekythos anecdote shares many essential elements with this Homeric episode. Like Odysseus, Hipponax's outward appearance must have been solid (ἐξώφως) yet unassuming (μυκρός, λεπτός), and, as I argued above, he too must have been taunted for apparent weakness and challenged to a competition. Both figures, finally, prove their strength by throwing an object (a discus, an empty lekythos) an extraordinary distance. Eustathius himself even makes it fairly clear that Hipponax's lekythos functioned analogously to the Homeric discus: «they are called 'muscular' who, in discus-throwing, hurl the discus» like Polyphetes, just as (they say) the following anecdote about Hipponax makes clear, as follows. With this sentence, Eustathius implies that since people refer to Hipponax as ἐξώφως, a word associated with discus-throwing, his lekythos must have been a conspicuous substitute for the discus in some sort of formal athletic agon.

As the anecdote is related in the Hipponax testimonia, we cannot reconstruct the details of abuse and confrontation that lie behind it. But it is striking that the Euryalus passage follows a pattern of abuse (βέλω παρακλήσας οὐκ ἔχοι τάξις, counter-abuse (Odysseus' response) and eventual victory by the downtrodden (Euryalus' hurling of the discus) that has a distinct generic provenance with Iambus. In fact, the principal Homeric passages in which Odysseus plays the iambographic role of abuser and abused, attacker and attacked, underdog and victor make it easy to see how Hipponax could have adopted him as an exemplary model in the fashioning of his own poetic persona.

II. Odysseus and Iris

Perhaps the most famous passage in the Odyssey in which Odysseus is both attacked and then himself attacks occurs in the quarrel between Odysseus and the beggar Iris in Book XVIII. This scene offers an abundance of provocative details of narrative and characterization which, I shall argue, significantly informed both Hipponax's lekythos scene as we have reconstructed it, and his abusive stance elsewhere in his poetry.

As in the Euryalus episode and Hipponax's lekythos poem, one of the guiding themes of the Iris passage is the contrast (which ultimately assumes moral overtones) between physical appearance and reality. The opening lines of Book XVIII describe Iris as a beggar who, although lacking any real strength, looked enormous (οὐδὲ οἴ τινς οὐδὲ βεητοί, εἰδοκὸς μέγας θν ὑποστηρίζει, 3-4) 10. This description

9. Probably the adjective appeared in the poem(s) in which the lekythos story occurred.
stands in direct contrast to that of Odysseus, who appears in his rags as not much more than an old man (21, 31, 52). Eventually, however, he reveals a solid physique, made all the more imposing by Athena’s intervention (66-70):

"κύριος ἤλιος", ο άληθεὶς εἶχεν, αὐτῷ Ὀδυσσέως ἐπίστατο μὲν βάρσεων περὶ μῆδας, οὖν δὲ μπρούς καλοὺς τοις μεγάλουσι τε, οἴνεν δὲ οἱ κυρίες ὁμοίως στήθεσι στεφάνοι τοῖς βραχίονες· αὐτῷ ἀληθήν ἄγχος παραπάνω μέλες ἦλθαν ποιμένα λαῶν.

In the actual fight between the two in lines 89-104, Irus is clearly no match for Odysseus, whose most important strategic decision is whether or not to kill his opponent. Just as we suggested for the Hipponax of the lekythos poem, the taunted figure 11 who appears weak at first turns the tables on his abuser in an agon and emerges superior. Scholars have noted that Hipponax fr. 121, 122 and 132 seem suspiciously reminiscent of the Irus episode, in particular lines 25-31, although no one has ventured to articulate a sustained program of allusion on Hipponax’s part. 12

"λαβέτε μεοι ταλμάτια, κόψω Βουθάλου τόν ψηθαλμόν" (fr. 121)
"ἄμφιδεξίος γάρ εὶμι κοῦκ ἀμαρτάνον κόπτων" (fr. 122)
"τοὺς δὲ μοῦ δούντες εἰς τοῖς γνάθοις ταῖς κεκινέταις" (fr. 132)

The agonistic setting of the Hipponax fragments, the repetition of the participle 13

III. Odysseus the Poet of Abuse

Homer continually emphasizes in both epics Odysseus’ knack for appearing in one guise, only to reveal its opposite. Although this aspect of his personality is for obvious reasons more prominent in the Odyssey, Homer acknowledges it most explicitly in Iliad III, during the so-called ‘teichoscopia’, where Helen identifies for Priam the various Achaeans visible to them from the ramparts. This essentially

11 Note that at the beginning of the book Irus begins the agon by addressing Odysseus with hostile intention δε β’ ἔλθων Ὀδυσσει διδάσκω σε δόμω, / καὶ μνεῖς εἰς ἐκείν ηπει περιότητα κατηγορία. 8-9. On Irus’ νέκιος cf. Nagy (above, p. 10) 228.

12 W. de S. Medeiros, however, comes close in his edition ad l. (his fr. 129; Hipónax de Éfecto, I, Coimbra 1961: "westes versos, na realidade, deviam pertencer à máxh Bounáleosi [..] inspirada, conforme dissemos, na lenta entre Odiseu e Ior.

13 The obeisbls reflect Degani’s judgment that the entire fragment is corrupt. Others are less extreme, such as O. Masson and M.L. West, who print it as lines 4-5 of their fr. 73 (Masson, Les fragments du poète Hipponax, Paris 1962; West, Iambi et Elegi Graeci, I, Oxford 1989, 130). Whatever its precise configuration, it remains likely, nevertheless, that this fragment does refer to the result of a blow to the jaw.

14 Cf. Degani ad l. (p. 125) for discussions (ancient and modern) of this adjective.

15 M. Polokoff in Combat Sports in the Ancient World, New Haven 1987, 68-70 characterizes the Odysseus-Irus fight as a streetfight, since the contestants use no boxing gloves or padding. Hipponax (fr. 121 Dg.) certainly implies an impulsive fistfight as well: "take my cloak, I will strike Bupalus in the eye!"

16 I should note here, of course, that the three Hipponax fragments need not come from the lekythos poem, nor need they necessarily come from the same poem. I wish to stress simply that Hipponax consciously drew on exemplary agonistic models in Homer.

There is, as it happens, a cluster of Hipponaxan fragments (42, 43, 44, 47, 48 Dg.) where the poet complains of poverty: one (fr. 44) even mentions the poet’s name: Εἰμὶ δὲ Πλεύτοσιν - ἦστι γὰρ λίθη τοιαῦτα - εἰς τούτοις ἔλθων οὐδέμι᾽ εἰπεν: "Ἱππόναξ, δίδασκω τοις μένοις ἀρχόμενοι τρικῦκτος κατὰ πάλλα ἐκτελείματα: διέπεσε δέκα μόνον τῷ φέρνας.

Possibly these fragments derive from a context in which Hipponax aligned himself with the beggar Odysseus. They portray, in any event, a poet who feels oppressed and unjustly put upon (although the self-pity is surely ironic and humorous; cf. Degani ad fr. 42, pp. 59-60).
'metapoetic' passage focuses on the four principal players of the poem, but Homer lavishes a full 33 lines on Odysseus alone. At 203-224 Antenor embelishes Helen's brief identification of Odysseus with an anecdote about the time when he entertained Menelaus and Odysseus, who had come on an embassy to rescue Helen. Here Antenor stresses the startling discontinuity between the physical appearance of Odysseus and his intellectual-verbal faculties. Antenor's description of Odysseus at the Trojan assembly corroborates Priam's assessment of Odysseus as he spotted him on the battlefield: Odysseus was not an unusually impressive physical specimen, although, perhaps, he was distinct enough. In Antenor's account Odysseus pales beside Menelaus when they stand up, although setting down his bearing is more stately: στάντων μὲν Μενέλαος ὑπέρεχεν εὐρέος δύμως, ἀμφό δ' ἐξομένω γεγορώτερος ἦν 'Οδυσσέας. Unlike the other passages we have examined which focus on Odysseus' superficially unheroic physique, we do not end up here with a demonstration of latent and unexpected physical force. Rather, in a subtle variation of the appearance-reality contrast, Antenor focuses on how on that occasion Odysseus' physical appearance belied his extraordinary rhetorical skills. In contrast to Menelaus' terse but clear and fluid style in speaking (213-215), Antenor describes how Odysseus fidgeted nervously, awkwardly yielded the speaker's scepter, and ultimately looked like an utter fool (217-224):

στάντων, ὡς τ' ἵππες κατὰ χθόνα δυματα πήξας, σκητήρων δ' οὖν ὀπίσω οὗτο προπηρίες ἔναρξα, ἄλλ' ἀκτιμέφθες ἔχεσκεν, ἀδὲρετ φωτ' ἐοικώς -φαίης κε ξάκτον τ' τιν' ἐμμενα ἄφονα τ' αὐτός. ἄλλ' ἢ δή ὡς τα μεγάλην ἐν στήθες ἐκ' καὶ ἔπαι νιφάδεσσιν οὐκότα χειμεῖσθιν, οὖκ ἄν ἐξείτ' ὁδυσσείτ' γ' ἐρίσεσε βροτός ἄλλος' οὗ τότε γ' δὲν' ὁδυσσείτ' ἀγαςασμέθ' εἶδοι ἴδοντες.

When Odysseus actually spoke, the beauty and power of his 'snow-like' words mitigated his physical appearance. Line 224, although some have quibbled over


19 Priam mentions that Odysseus was «shorter than Agamemnon by a head, though broader in the shoulders» (193).

20 Cf. Kirk (above, n. 18) 295: «Odysseus is not especially tall but is powerfully built. His broad shoulders make him look especially impressive when he is seated (and his lack of commanding height does not show)».


22 The problem lies with the meaning of δύνασθαι: 'admire' or 'be surprised at'; cf. Kirk (above, n. 18) 297.

23 Degani collects the relevant passages in his testim. 7 (Suda), 8 (Pliny; see next note), 9a-c (scholia to Horace, Epodes 6, 14). The alleged incident may or may not have actually occurred, although there is little doubt that Hipponax's target Bupalus was the same person as the historical sculptor Bupalus; cf. R. Rosen, Hipponax, Bupalos and the Conventions of the Psogos, «TAPA» CXVIII (1988) 31 n. 10.

24 The locus classicus is Pliny, Nat. Hist. XXXVI 12: Hipponactis notabilis foeditis vulsus erat; quomobrem imaginem eius lascivia locosam hi proposuerint ridendum circulis, quod Hipponax indignatus desirnixit amaturitindem carminum in tantiut urcreatur aliquis ad laqueum eos compluvisse (= testim. 8 Dg.).

25 Nagy's important discussion of 'blame poetry' in the Best of the Achaeans (above, n. 10) has made the term fashionable in Classical studies. Although I recognize its utility as a critical construct, I have never found it an adequately descriptive term (preferring myself 'poetry of abuse' or the like; if we require a technical term, perhaps we should consider
Nagy emphasizes, for example, Thersites' function as a blame poet, but never quite specifies Odysseus' role in the veṭκοκ. While Nagy does acknowledge that Odysseus responds to Thersites' 'blame poetry' with his own 'blame poetry', for him Thersites, whose 'base appearance [...] serves to mirror in form the content of his blame poetry' (p. 263), embodies paradigmatically the poet of abuse. It is peculiar, however, that the representative par excellence of such poetry should end up utterly defeated, humiliated and physically injured by Odysseus—a laughing-stock (B 270) for the Achaeans, and a negative social force, rather than the positive one we would expect. Nagy himself senses the problem: «[h]ere again, we see a theme of reversal, since the function of Thersites himself was ‘to make arie against kings’ (ἐρίζωμαι βασιλεὺς: 2.214) — in accordance not with the established order of things but rather with whatever he thought would make the Achaeans laugh» (2.214-15) (Nagy's italics). Nagy infers from this situation that 'Homeric Epos can indeed reflect the comic aspect of blame poetry, but that it does so at the expense of the blame poet. In the Thersites episode of the Iliad, it is Epos that gets the last laugh on the blame poet, rather than the other way around» (p. 262). This conclusion, while it explains ingeniously how a 'blame poet' can become the ultimate object of ridicule himself, seems to me to misidentify the roles played by Thersites and Odysseus in their quarrel. If we can judge from the quarrel between Hipponax and Bupalus, or that between Archilochus and Lycambes, the iambographer (qua ‘blame poet’) adopts a defensive stance which is by definition reactionary and self-righteous: he feels attacked himself, and so must attack in turn. Hipponax was driven to poetry, as the story goes, by the mocking sculptures of Bupalus; Archilochus by Lycambes' breach of trust. It is somewhat misleading, therefore, to speak of Thersites as a prime representative of 'blame poetry', since, although he does engage in blame, his blame is categorically judged in the poem to be unjust, unwarranted, and politically illegitimate. Rather, it is Odysseus who performs the true role of the 'blame poet'. As a representative of the Achaean leadership which has come under attack by Thersites, Odysseus— with 'right' on his side (cf. the army's response to Odysseus' harsh treatment of Thersites, 272-277) —quells with blame a potentially dangerous rabble-rouser. Viewed in this light, Thersites functions analogously to Bupalus, and Odysseus to Hipponax: both Thersites and Bupalus initiate the veṭκοκ, and both suffer the consequences with 'legitimate' blame from Odysseus and Hipponax respectively.

It would, of course, be tempting to speculate that somewhere in his poetry Hipponax cast Bupalus explicitly in the role of Thersites. Even though the evidence does not allow us to indulge such a temptation, it should be clear from the preceding discussion that Odysseus' role as a self-righteous 'blamer' in the Thersites episode was functionally that of the iambographic poet. This observation helps to affirm the other connections we have already noted between Hipponax and Odysseus; there can be little doubt, in any case, that Hipponax would have found the resonance of an Odysseus 'iambopoioi' appropriate to his own iamboi.

30 Or, on a less personal level, as we see for example in the wóto before Aristophanes, the poet may claim to feel compelled to retaliate for the public good against those whom he regards as acting unjustly. On the didactic pretense of Old Comedy cf. R.M. Olsen, Old Comedy and the Iambographic Tradition, Atlanta 1988, 18-19 and 27-28.

31 For the testimonia about the alleged betrothal of Lycambes' daughter Neobule to Archilochus, and the subsequent cancellation of the engagement, cf. West (above, n. 13) 63-64; cf. also Lefkowitz (above, n. 2) 26-27.

32 It is also noted by Nagy that he associated to me per litteras that he regards Thersites, like Irus (cf. above, n. 29), as an 'unrighteous blame poet', in contrast to Odysseus who plays the role of the 'righteous blame poets. Faced with a contrast such as this, it is clear which 'blame poet' Hipponax would choose to model himself on.

33 On the subtleties of this judgment within the text, see now W.G. Thalmann, Thersites: Comedy, Scapegoat, and Heroic Ideology in the Iliad, "TAPhA" CXVIII (1988) 1-28, esp. p. 27. Martin's fine analysis of Thersites' discourse (above, n. 17), 109-112, incidentally supports my contention that he is a poor representative of the blame poet.

34 It is true, of course, that neither Odysseus nor Thersites are strictly speaking 'poets', nor does Homer explicitly recognize them as such. However, as Nagy has well shown (above, n. 10), 253-264, the Thersites episode overtly employs the vocabulary of 'blame poetry' and the entire scene functions as an opposite analogue to the poetry of praise. Moreover, it is natural for the models of discourse available to a poet to derive from other poetic genres, even though epos does not allow for a seamless integration of 'blame poetry' into itself. One of Martin's central theses about the Iliad is that all speakers in the poem are 'performers' in traditional genres of discourse (above, n. 17), 170; cf. esp. pp. 43-145.
IV. Odysseus and Hipponax among the Phaeacians

How explicit Hipponax would have been in adopting traits of the Homeric Odysseus in his poems is difficult to judge. His fondness for manipulating Homeric conventions, of course, is apparent at every turn in the fragments, and his allusive methods include overt parody, mixing of 'high' (i.e. Homeric) and 'low' diction to create bathos, and the use of Homeric diction as formal, ornamental devices 35. His interest in Homer, however, does not end with matters of style, but seems to take on genuine programmatic dimensions. In fact, the fragments suggest that Hipponax was particularly intrigued by the 'Phaeacian' books of the Odyssey — the very section in which Odysseus quarrels with Euryalus. Scholars fastened initially onto the name of Hipponax's lover (or would-be lover!), 'Αρηῆτης, who bears the same name as Alcinous' wife, Arete the queen of Phaeacia, and have argued convincingly that the similarity is more than coincidental 36. Hipponax's Arete, it seems, functioned as a cipher with specific Homeric associations through which the poet could shape his attacks on Bupalus. As such, the very name of Arete in Hipponax functioned as a hermeneutic device capable of expanding of its own accord the allusive possibilities of the poem. That is, if Arete is able to conjure up a Homeric context, it stands to reason that other characters who appear with her might easily be made to interact with her in a manner appropriate to such a context. Unfortunately, the sorry state of the fragments does not allow us to specify much further the details of such multi-dimensional interactions, although if scholars are correct to associate the hints of incest in Homer's genealogy of the Phaeacian royalty (τ 54-59) with the explicit charges of incest against Bupalus in Hipponax (fr. 20,2; 69,7 Dg.), we may form some idea of this allusive mechanism 37.

The most compelling evidence that Hipponax incorporated Homeric material from the Phaeacian books directly into his narratives, and that the Hipponacean Arete, therefore, bore some relation to the Homeric one, can be found in frs. 74-77. E. Lobel, who edited the papyrus from which these fragments derive (P. Oxy. 2174), noted that they include «the title and some details of a 'Return of Odysseus'»:

ΟΔΥΣΣΕΕ

[ (fr. 74 Dg.)

The only legible portion of fr. 74 Dg. is indeed the first line, set off by a horizontal line above and below it indicating a title: ΟΔΥΣΣΕΕ 38. In the subsequent three fragments Lobel isolated the crucial elements that indicate the remnants of an Odyssean narrative: «seaweed [fr. 75,2], after a snack 39 questions about family [fr. 75,4-5], Phaeacians [fr. 77,2], the lotus [fr. 76,7]» 40. Lobel's interest in these

36 The argument for associating Hipponax's Arete with the Homeric Arete is intricate and at times tendentious in its details, but ultimately leaves little doubt that Arete was a 'significant' name. Cf. Rosen, Hipponax and his Enemies in Ovid's Ibis, «CQ» XXXVIII (1988) 293 n. 13, with bibliography noted there; and in particular Degani, Studi (above, n. 2) 197-198.
37 See previous note.
38 The supplement, suggested by Lobel (The Oxyrhynchus Papyri XVIII, 1941, 70), has been adopted by virtually all subsequent editors of Hipponax.
39 Lobel presumably thinks this refers to Odysseus having a bite to eat to refresh himself; others associate it with the Cyclops, e.g. M. Fernández-Galiano, In la lirica griega a la luz de los descubrimientos papirologicos, «Actas del I Congreso Español de Estudios Clásicos», Madrid 1958, 84. The word ψωμί occurs in Homer (in the plural) only at 374, where it is used of the morsels of human flesh vomited by the Cyclops. Hipponax, of course, may very well be playing on this association in an unrelated context.
40 Lobel 67. It is unclear precisely what is going on in the actual narrative. Lobel sees behind fr. 75 the scene in Od. VII where the recently shipwrecked Odysseus arrives at the palace of Alcinous and Arete. He eats (175-176), then Arete asks him who he is (233-239). Fr. 77 is more problematic, even though the reading Φαίης seems assured. Lobel proposed
remarkable fragments, however, was marginal ("it cannot be said that even these [frs.] greatly enrich our knowledge either of this writer's subjects or his treatment of them"). p. 67) and he did not attempt even to pose the most obvious questions about them. Even though the fragments do not allow us to restore a coherent narrative, the indisputable amalgamation of Odyssey elements that they reveal is itself reason for pause. Was this part of an attack on someone? Did Odysseus appear in the first or third person 49? We cannot supply certain answers to these questions, but it seems highly probable that Hipponax's target Bupalus was interpolated into this Odyssey scene at 77.4: ιαστος δισπερ υμαν. As I have noted elsewhere, Hipponax shows a predilection for placing Bupalus' name in the cletic that forms the last three syllables of the second metron in the trimeter line, precisely the position it would fall in here if we accept the supplement ιαστος δισπερ Βού [παλος 42]. Line 4, therefore, seems to compare someone (or something) to Bupalus, perhaps the individual said to be 'crazed' (φρεναλης) in the next line. We can now begin to weave the strands together: the poem bears a title referring to the Odyssey; Phaeacia is named in fr. 77, and fr. 75 confirms that the actual setting is Phaeacia; in the Odyssey scene to which fr. 75 apparently alludes, Arete addresses Odysseus first after his meal (η 233-239); Arete is also the name of Hipponax's lover, over whom he competes with Bupalus; Bupalus is (probably) mentioned in 77.4. These factors point to a narrative involving a Homeric setting, but with transparent connections to contemporary characters. Insofar as Bupalus consistently played the role of Hipponax's target, we may feel confident that his appearance in this explicitly Odyssey context fulfilled a similar function. We have in frs. 74-77, therefore, a situation in which Odysseus, doubtless a loosely veiled stand-in for the figure of the poet 43, is presented at his most abject and vulnerable: nearly destroyed in his shipwreck, in a strange and quietly hostile land 44, at the mercy of its king and queen. Once again, the poem that emerges from his identification with such an Odysseus is that of the oppressed underdog. We cannot say, of course, whether Hipponax actually included the lekythos story in the poem represented by frs. 74-77. As an analogue to the altercation between Odysseus and the Phaeacian Euryalus, it is certainly not difficult to imagine it in a Phaeacian setting. In any case, if we are right to assume, as many have done, that Hipponax attacked Bupalus in some fashion in frs. 74-77, we may comfortably speculate that the narrative followed the poet from apparent inferiority in the face of his enemy (-ies) to eventual supremacy and glory. As we have seen, Hipponax consistently fashioned his poetic persona and the persones of his targets in accordance with just such a pattern.

University of Pennsylvania  
RALPH M. ROSEN

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43 Hipponax may have used Odysseus as an exemplum here in a third person narrative, rather than adopting his role in the first person. In either case, however, the poet manages to identify himself with Odysseus. A. Bartalucci's suggestion in Hipponaxae interpretationes, "Maia" n.s. XVI (1964) 253 n. 41, that Bupalus lies behind the Odysseus figure of these fragments, seems highly unlikely in view of our discussion above. While he is correct to point out that post-homeric portraits of Odysseus are not always positive (especially in didactic and philosophical writers), there is simply no real evidence in Hipponax that would lead us to suspect a connection with Bupalus. I hope to have shown at least that the case for a connection between Odysseus and Hipponax himself is considerably stronger.