

Juvenal's *Odysseus: The "Correct" Way to Satirize Stoics*, Handout CAMWS 2020

1. *an facile et pronum est agere intra viscera penem | legitimum atque illic hesternae  
occurrere cenae* (Sat. 9.43-4)

Or is it easy and straightforward to drive a legitimate penis into your guts and run into yesterday's dinner there?

2. *...certe modico contentus agebas | vernam equitem, conviva ioco mordente facetus | ...  
omnia nun contra vultus gravis, horrida siccae | silva comae, nullus tota nitor in cute ... |  
sed fruticante pilo neglecta et squalida crura* (Sat. 9.9-10, 12-13, 15)

You certainly used to be fine with little, living as a homebred knight, the elegant dinner guest with a biting joke... but now everything is reversed: your face is grave, your hair a dry, horrid, forest, skin withered...your legs are neglected and squalid with sprouting hairs."

3. "Seneca, Epictetus, Musonius, and Dio Chrysostom, Stoic or Stoicizing authors all belonging to the first and second centuries AD, have transmitted to us the image of Odysseus we tend to associate with the Stoics...his endurance in particular was fitting to illustrate how to survive the "blows of fortune"—a universal condition, to be sure, but one that must have been poignantly felt under the sway of Roman rule." (Montiglio, 2011, p. 67)

4. *Catonem autem certius exemplar sapientis viri nobis deos immortalis dedisse quam Ulixen  
et Herculem prioribus saeculis. Hos enim Stoici nostri sapientes pronuntiaverunt, **invictos  
laboribus** et contemptores voluptatis et victores omnium terrorum* (*De Constantia* 2.2.1)

But also that the gods gave Cato to us as a more certain exemplar of a wise man than Odysseus and Hercules in earlier generations. For we Stoics name these men, unconquered by toils and scornors of pleasure and victors over all terrors.

5. "Once we appreciate the heat of anger involved in loss of self-control: any inconsistencies are Juvenal's indication that the character he has created, the speaker, is practically berserk, or at least unhinged." (Braund, 1980, p. 7-8)

6. *indocti primum, quamquam plena omnia gypso | Chrysiippi invenias; nam perfectissimus  
horum | si quis Aristotelen similem vel Pittacon emit | et iubet archetypes pluteum  
servare Cleanthas.* (Sat. 2.4-7)

They're morons firstly, although you might find their houses filled with a bust of Chrysippus; the most perfect of them has purchased one of Aristotle or Pittacus and orders his shelf to maintain an *original* of Cleanthes.

7. ...αὐτος γὰρ ἐφέλκεται ἄνδρα σίδηρος. (*Od.* 16.294, 19.13) The *iron* itself draws the man.  
...αὐτος γὰρ ἐφέλκεται ἄνδρα κίναϊδος. (*Sat.* 9.37) The *bottom* himself draws the man.

8. "...sexual symbolism of weapons was instantly recognizable in ancient society; words for weapons lent themselves readily to risqué jokes." (Adams, 1982, p. 19)

9. ...*sed appellat puer unicus ut Polyphemi / lata acies per quam sollers evasis Vlixes* (*Sat.* 9.64-5)

But my slave-boy, my only one like the broad eye of Polyphemus through which clever Ulysses escaped, makes his demands.

10. *fata regunt homines, fatum est et partibus illis / quas sinus abscondit. nam si tibi sidera cessant, / nil faciet longi mensura incognita nervi* (*Sat.* 9.32-34)

Fate rules men, there is a fate even for the parts which our clothes hide. If the stars abandon you, the unprecedented length of your cock will accomplish nothing.

11. ...*nam cum pro me Fortuna vocatur, / adfixit ceras illa de nave petitas / quae Siculos cantus effugit remige surdo.* (*Sat.* 9.148-150)

When Fortuna is called on my behalf, she has already fixed wax stolen from that ship which escaped the Sicilian songs with its deaf crew.

12. *distat enim quae / sidera te excipiant modo primos incipientem / edere vagitus et adhuc a matre rubentem. / ... si Fortuna volet, fiet de rhetore consul; / si volet haec eadem, fiet de consule rhetor.* (*Sat.* 8.194-8, 201-202)

It does make a difference which sort of stars greet you making those first wailings and still red from your mother. If Fortuna should wish, he becomes a consul from a rhetor; if she wishes conversely, he becomes a rhetor from a consul. The fates give kingdoms to slaves, a triumph to the captured. Nevertheless, that lucky one is even rarer than a white raven.

13. "The sarcastic flavor resides not only in the parody of the Stoic doctrine that only the sapiens is perfect—here felix is substituted for sapiens—but is also conveyed by the multiple repetition of words connected with luck..." (Braund, 1980, p.65)

14. Braund, p. 125, Seneca *Ep.* 44

**Personal excellence opposed to inherited nobility: 5 *quis est generosus?* [cf. Juvenal lines 30, 57] *ad uirtutem bene a natura compositus; non facit nobilem atrium plenum fumosis* [cf. line 8] *imaginibus* [cf. lines 19–20], *nemo in nostram gloriam uixit nec quod ante nos fuit nostrum est; 6 mala bonaque non populo auctore distinxis* (cf. line 24).**

*...quis enim generosum dixerit hunc qui* (*Sat.* 8.30)

*quis generosa putet nisi fortia?...* (*Sat.* 8.57)

*fumosos equitum cum dictatore magistros* (*Sat.* 8.8)

*tota licet veteres exornent undique cerae / atria, nobilitas sola est atique unica virtus.* (*Sat.* 8.19-20)

*prima mihi debes animi bona...* (*Sat.* 8.24)

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