

## Abstracts

### The Masculinity of Hippothoos

AKIHIKO WATANABE

This paper attempts to resolve the apparent contradictions in the characterization of Hippothoos, the arch-bandit in Xenophon of Ephesus' *Ephesiaka*. Hippothoos exhibits certain traits that are diametrically opposed to the ideals of the passive novelistic hero, yet he remains the hero's friend throughout and in the end is assimilated to him both in social and material terms. In the course of my investigation I will combine data gathered from Greek and Roman texts, including the novels and other narrative literature from the Second Sophistic period, together with modern theoretical approaches on gender and sexuality in order to discover how pederasty, illegal violence, male friendship, and elite masculinity could converge in one character. The conclusion will suggest greater diversity in the male gender ideals of the Greek novel than has generally been acknowledged.

### Xenophon of Ephesus and Orality in the Roman Empire

CONSUELO RUIZ-MONTERO

The paper is divided into three parts. In the first I shall highlight the structural properties of the text, rehearsing some of the arguments I made in my thesis as well as suggesting some new points of interest. For this I shall focus specially on the Jewish novels and the New Testament *apocrypha*. In the second part I shall concentrate on aspects of both form and content in the short stories which make up the novel and which we might term "novelle" or "folk stories", perhaps even "local legends", comparing them with other documents, both literary and non-literary, from its status as literature drawing the relevant conclusions.

A Re-examination of Some Structural Problems in  
Achilles Tatius' *Leucippe and Clitophon*  
SAIICHIRO NAKATANI

This paper treats three structural problems in *Leucippe and Clitophon*. First Tyche and Eros vanish after book 6. Secondly the proleptic use of *ecphrasis* at the beginning of odd-numbered volumes disappears in book 7. Thirdly, the text never returns to the initial conversation. I argue that *ecphrasis* is analogous to Tyche cooperating with Eros to generate narrative and therefore, when the story ends, this system also must end. However, Achilles Tatius did not finish his novel with the obvious happy ending, but left open the possibility of the continuation of the outer frame. For Clitophon's story is structurally analogous to one of the subordinate narratives common in novels, but in fact extends to occupy the whole; this facilitates the use of ego-narrative unique in the extant Greek romances.

Nicolaus Reads Euphiletus: A Note on the *Nachleben* of Lysias 1  
JOHN R. PORTER

The account of Gyges' ascent to the throne offered in Nicolaus of Damascus' *Universal History* (*FGrH* 90 F 44–47) has been traced directly to the work of the fifth-century Lydian historian Xanthus. This study examines Nicolaus' clever manipulation of narrative motifs derived from the Bellerophon myth and Lysias 1. The use of the latter, in particular, suggests that the relationship to Xanthus' account is far from straightforward and tells against the view of Nicolaus as a mere redactor.

Benefits and Moral Development in Apuleius' *Metamorphoses*  
RON NEWBOLD

Kohlberg's theory of moral development can be applied to a study of the benefits that are conferred upon people in the *Metamorphoses*, including those in Book 11, to illuminate the values and motives involved in that fictional world. Benefits are conferred with various degrees of disinterestedness, from none to much, but show little concern for or awareness of larger

societal perspectives or concerns. Lucius' initiations in Book 11 bring valued benefits to him but do not inspire any immediately apparent moral development. The Platonic irony and playfulness that Apuleius brings to his treatment of Lucius' adventures, especially in Book 11, suggest how much further Lucius' development has to go.

“The only wife worth having”? Marriage and Storytelling  
in Apuleius' *Metamorphoses*

JOANNE MCNAMARA

Apuleius' novel is thought to provide an overwhelmingly pessimistic portrayal of marriage. In contrast, this paper concentrates on the four positive portrayals of the institution (comprising of Cupid and Psyche, Charite and Tlepolemus, the marriage of Plotina, and the symbolic marriage of Lucius and Isis, represented by Lucius' initiation in Book 11) and on their narratological relationship with the novel as a whole.

In the case of the marriages which feature as 'tales,' the examination of each marriage takes a double approach. Firstly, an attempt is made to ascertain to what degree each relationship contributes to a positive portrayal of marriage, focusing in particular on the role of the female participant. Secondly, by looking at how and why each tale is narrated, and the effects of these findings on the tales' credibility, a point of comparison is offered from which to consider the relationship of Lucius and Isis, which constitutes the climax of Lucius' 'tale.' A particular connection is made between Plotina and Isis as 'the only wives worth having,' and consequently, a narratological link can be created between the deceptive tale of 'Haemus,' which features Plotina, and the conundrum that is the *Metamorphoses*.

Maladie d'amour et diagnostic médical : Érasistrate, Galien et  
Héliodore d'Emèse, ou du récit au roman

PATRICK ROBIANO

De nombreux récits (Valère Maxime, Plutarque, Appien, Lucien, Julien) ont rapporté comment le médecin Érasistrate aurait découvert l'amour secret d'Antiochos pour Stratonice grâce à un diagnostic dont Galien a tenu à fixer

la bonne version. Or, dans un passage inspiré très probablement de cet événement (4,7,3–7), Héliodore choisit apparemment une mauvaise version, tout en paraissant bien connaître la position de Galien. Il s'agirait pour le romancier de construire sa stratégie narrative et sa réflexion sur la filiation et l'identité, dans un rapport complexe d'intertextualité à la fois avec Galien et avec les auteurs ayant relaté le diagnostic d'Érasistrate.

### Sacrificing the Family: Christian Martyrs and their Kin

KEITH BRADLEY

Sporadic evidence of the impact of the rise of Christianity on traditional family relationships in the Roman world is detectable in the *Acts of the Christian Martyrs*. The evidence is examined in this essay, which concludes that Christianity required of those prepared to die for their beliefs a willingness to abandon family obligations and to embrace spiritual bonds of a new kind that threatened to subvert conventional family structures, as individualistic concerns gradually came to predominate over communal family ties.