

## Subverting Sexual Symmetry: Reading Power and Gender in the Didactic Patterns of *Callirhoe* and the *Ephesiaca*

### Passages from *Callirhoe*

#### Beginning / Book I / Speechlessness and Breathlessness as Convention

- 1) 1.1.8: δεινότερον δ' ἔπασχεν ἢ παρθένος διὰ τὴν σιωπὴν, αἰδουμένη κατάφωρος γενέσθαι.  
And the virgin suffered more terribly [than Chaereas] because of her silence, since she was ashamed of being detected.
- 2) 1.1.14: [when Callirhoe is told she will be married] ἄφωνος εὐθὺς ἦν καὶ σκότος αὐτῆς τῶν ὀφθαλμῶν κατεχύθη καὶ ὀλίγου δεῖν ἐξέπνευσεν· ἐδόκει δὲ τοῦτο τοῖς ὁρῶσιν αἰδῶς.  
And immediately she was speechless, and darkness was poured down over her eyes and she could hardly breathe; to those who saw her, this seemed to be modesty.

#### Breakdown / Book I / Speechlessness and Breathlessness as Violation

- 3) 1.3.4, 1.4.7, 1.4.12: [after Chaereas is led to think that Callirhoe has been unfaithful] πυνθανομένης δὲ τί γέγονεν, ἄφωνος ἦν...φωνὴν οὐχ ὁμοίαν μὲν ὀλίγην...ὁ δὲ φωνὴν μὲν οὐκ ἔσχεν ὥστε λοιδορήσασθαι.  
And when he learned what had happened, he was speechless...his voice was unlike his own, and small...And he had no voice to rebuke her.
- 4) 1.4.12, 1.5.1: ὁ ποὺς κατὰ τοῦ διαφράγματος ἐνεχθεὶς ἐπέσχε τῆς παιδὸς τὴν ἀναπνοήν...Καλλιρὴ μὲν οὖν ἄφωνος καὶ ἄπνους ἐπέκειτο νεκρᾶς εἰκόνα πᾶσι παρέχουσα.  
And his foot, when it was thrust into her stomach, stopped the girl's breath...So Callirhoe lay voiceless and breathless, presenting to everyone the image of a corpse.

#### Recognition / Book VIII / Constructive Speech

- 5) 8.1.7-8: εὐθὺς ἐκ τῆς ἀναπνοῆς καὶ τοῦ σχήματος ἐταράχθη τὴν ψυχὴν καὶ μετέωρος ἐγένετο... ἔτι λέγοντος ἢ Καλλιρὴ γινώρισσα τὴν φωνὴν ἀπεκαλύψατο καὶ ἀμφοτέροι συνεβόησαν «Χαιρέα,» «Καλλιρὴ.»  
And immediately he was shaken in his soul by her breath and her appearance, and he was excited...And while he was still talking, Callirhoe, recognizing his voice, uncovered herself and they both shouted together 'Chaereas!' 'Callirhoe!'

#### Return + Ending / Book VIII / Speech and Inverted Power

- 6) 8.2.4-5: Ταῦτα ἀκούσας Χαιρέας ἀνέθορε· Καλλιρὴ δὲ αὐτοῦ λαβομένη «ποῦ σπεύδεις» εἶπε «πρὶν βουλευσασθαι περὶ τῶν ἐφεστηκότων; ἂν γὰρ τοῦτο δημοσιεύσης, μέγαν πόλεμον κινήσεις σεαυτῶ, πάντων ἐπισταμένων ἤδη καὶ καταφρονούντων· πάλιν δὲ ἐν <βασιλέως> χερσὶ γινόμενοι πεισόμεθα τῶν πρώτων βαρύτερα.» ταχέως ἐπέισθη τῇ συμβουλῇ.  
When he heard these things, Chaereas stood up to leave; but Callirhoe, taking hold of him, said, "Where are you hurrying before you have thought about the things that have happened? For if you publicize this, you will incite a great war for yourself, when everyone

knows this and looks down on you. Again, being in the hands of the king, we will suffer more terribly than the first time!” Quickly, he was persuaded by her counsel.

- 7) 8.5.9-10: Στάτειρα εἶπε «παραμύθησαι, βασιλεῦ, Διονύσιον· τοῦτο γάρ σε παρακαλεῖ Καλλιρόη.» ἐπιστραφεὶς οὖν ὁ Ἀρταξέρξης πρὸς τὸν εὐνοῦχον «ἐλθέτω» φησὶ «Διονύσιος.» καὶ ἦλθε ταχέως.

Stateira said, “King, console Dionysius; for Callirhoe requests this of you.” So Artaxerxes, turning to the eunuch, said, “Let Dionysius come.” And he came quickly.

### Passages from the *Ephesiaca*

#### Breakdown / Book I / Seeing and Being Seen as Violation

- 8) 1.1.3: προσεῖχον δὲ ὡς θεῶ τῷ μειρακίῳ, καὶ εἰσιν ἤδη τινὲς οἱ καὶ προσεκύνησαν ἰδόντες καὶ προσηύξαντο.

They devoted themselves to the young man like a god, and there were even some who, when they saw him, fell prostrate before him and prayed.

- 9) 1.2.7: πολλάκις αὐτὴν ἐπὶ τοῦ τεμένους ἰδόντες Ἐφέσιοι προσεκύνησαν ὡς Ἄρτεμιν...τῶν μὲν ὑπ’ ἐκπλήξεως τὴν θεὸν εἶναι λεγόντων, τῶν δὲ ἄλλην τινὰ ὑπὸ τῆς θεοῦ πε[ρι]ποιημένην, προσηύχοντο δὲ πάντες καὶ προσεκύνουν καὶ τοὺς γονεῖς αὐτῆς ἐμακάριζον.

Often, when they saw her at the temple, the Ephesians fell prostrate before her like Artemis...some saying on account of their awe that she was the god, others saying that she was something else made by the god, and everyone prayed and fell prostrate before her and blessed her parents.

- 10) 1.2.9: ἢ τε Ἀνθία τὸν Ἀβροκόμην ἐπεθύμει ἰδεῖν καὶ ὁ τέως ἀνέραστος Ἀβροκόμης ἠθέλεν Ἀνθίαν ἰδεῖν.

Anthia desired to see Habrocomes, and Habrocomes, until now opposed to love, wished to see Anthia.”

- 11) 1.3.2: διέκειτο δὲ καὶ Ἀνθία πονήρως, ὄλοις μὲν καὶ ἀναπεπταμένοις τοῖς ὀφθαλμοῖς τὸ Ἀβροκόμου κάλλος εἰσρέον δεχομένη, ἤδη δὲ καὶ τῶν παρθένοις πρεπόντων καταφρονοῦσα...καὶ μέρη τοῦ σώματος ἐγύμνωσεν ἂν τὰ δυνατά, ἵνα Ἀβροκόμης ἴδῃ.

And Anthia became helpless, and the beauty of Habrocomes flowed into her completely open eyes as she received it, already even despising things which are suitable for young women...and she bore the parts of her body she could for Habrocomes to see.

- 12) 1.3.2: ὁ δὲ αὐτὸν ἐδεδώκει πρὸς τὴν θεάν καὶ ἦν αἰχμάλωτος τοῦ θεοῦ.

He gave himself over to sight and was the god’s spear-prize.

- 13) 1.9.8: [Anthia, to Habrocomes’ eyes] «ὐμεῖς δὲ ἀεὶ βλέποιτε ταῦτα καὶ μῆτε Ἀβροκόμη ἄλλην δεῖξτε καλὴν μῆτε ἐμοὶ δόξη τις ἄλλος εὖμορφος.»

“And may you always see this very same thing, and may you never show another beautiful woman to Habrocomes, and may no other man seem beautiful to me.”

### Recognition / Book V / Constructive Seeing and Being Seen

- 14) 5.10.9: καὶ ἐν τούτῳ ἐφίστανται ὁ Λεύκων καὶ ἡ Ῥόδη συνήθως εὐχόμενοι τῷ θεῷ καὶ θεωροῦσι τὸν Ἀβροκόμην τῇ στήλῃ παρακαθεζόμενον καὶ εἰς τὴν πανοπλίαν ἀποβλέποντα  
And at this point Leucon and Rhode appeared, praying to the god as usual, and they saw Habrocomes sitting down alongside the monument and looking at the panoply.
- 15) 5.11.3, 6: ἡ δὲ ἀπιδούσα εἰς τὰ ἀναθήματα καὶ ἐν ἀναμνήσει τῶν πρότερον γενομένη... ἀνατίθησιν ἐπιγράψασα ΥΠΕΡ. ΤΟΥ. ΑΝΔΡΟΣ. ΑΒΡΟΚΟΜΟΥ. ΑΝΘΙΑ. ΤΗΝ. ΚΟΜΗΝ. ΤΩΙ. ΘΕΩΙ. ΑΝΕΘΗΚΕ.  
And she, looking to the offerings and coming to a remembrance of the past...she dedicated [her hair], inscribing “Anthia, for her husband Habrocomes, dedicated this hair to the god.”
- 16) 5.13.3: Ὡς δὲ εἶδον ἀλλήλους, εὐθὺς ἀνεγνώρισαν· τοῦτο γὰρ αὐτοῖς ἐβούλοντο αἱ ψυχαί.  
When they saw each other, they recognized each other right away; for this their souls wanted.
- 17) 5.13.3: ὁ δὲ δῆμος ὁ Ῥοδίων ἀνευφήμησέ τε καὶ ἀνωλόλυξε μεγάλην θεὸν ἀνακαλοῦντες τὴν Ἴσιν, «πάλιν» λέγοντες «ὀρῶμεν Ἀβροκόμην καὶ Ἀνθίαν τοὺς καλοῦς.»  
The people of Rhodes cried out and rejoiced greatly, invoking Isis as a great god and saying, “Again, we see the beautiful Habrocomes and Anthia!”

### Return + Ending / Book V / Sight, Being Seen, and Inverted Power

- 18) 5.14.1: περιλαβοῦσα ἡ Ἀνθία τὸν Ἀβροκόμην ἔκλαεν «ἄνερ» λέγουσα «καὶ δέσποτα, ἀπειλήφά σε πολλὴν γῆν πλανηθεῖσα καὶ θάλασσαν.»  
Anthia, taking hold of Habrocomes, wept, saying, “Husband and master, I have recovered you after I have wandered much land and sea.” According to Tagliabue 2017, c.f. Odysseus.
- 19) 5.14.3-4: «ἀλλ’ ἀγνή μένω σοι πᾶσαν σωφροσύνης μηχανὴν πεποιημένη. σὺ δὲ ἄρα, Ἀβροκόμη, σώφρων ἔμεινας ἢ μέ τις παρευδοκίμησεν ἄλλη καλή; ἢ μή τις ἠνάγκασέ σε ἐπιλαθέσθαι τῶν ὀρκῶν τε κάμου;» ταῦτα ἔλεγε καὶ κατεφίλει συνεχῶς, ὁ δὲ Ἀβροκόμης «ἀλλ’ ὀμνύω σοι» φησὶ «τὴν μόγις ἡμῖν ἡμέραν ποθεινὴν εὐρημένην ὡς οὔτε παρθένος ἐμοί τις ἔδοξεν εἶναι καλή, οὔτ’ ἄλλη τις ὀφθεῖσα ἤρесе γυνή, ἀλλὰ τοιοῦτον εἴληφας Ἀβροκόμην καθαρὸν, οἷον ἐν Τύρῳ κατέλιπες ἐν δεσμοτηρίῳ.»  
“No, I am still pure, having employed every scheme of chastity. But you, Habrocomes, did you stay chaste, or did some other beautiful woman surpass me? Did no one force you to forget your vows and me?” She said these things and kissed him over and over, and Habrocomes said “No – I swear to you by our hard-won, longed-for day that no other girl seemed beautiful to me, nor was any other woman pleasing to me when she was seen. Rather, you have taken Habrocomes back as unspoiled as you left him in Tyre in prison.”
- 20) 5.15.1: ταῦτα δι’ ὅλης νυκτὸς ἀλλήλοισι ἀπελογοῦντο καὶ ῥαδίως ἐπειθον ἀλλήλους ἐπεὶ τοῦτο ἤθελον.  
Thus they defended themselves to each other throughout the whole night, and easily persuaded each other, since this was what they wished.

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