

Dionysophanes' Atypical Role
Elizabeth Deacon, CAMWS 2021

1) The *Callirhoe* reunion scene, 8.6.5-8:

οἱ μὲν οὖν Χαιρέου γονεῖς οὐδὲ προήεσαν ἐκ τῆς οἰκίας, Ἑρμοκράτης δὲ ἐπολιτεύετο μὲν, ἀλλὰ πενθῶν, καὶ τότε εἰστήκει μὲν, λανθάνων δέ. Πάντων δὲ ἀπορούντων καὶ τοὺς ὀφθαλμοὺς ἐκτετακότων αἰφνίδιον εἰλκύσθη τὰ παραπετάσματα, καὶ ὤφθη Καλλιρόη ἐπὶ χρυσηλάτου κλίνης ἀνακειμένη, Τυρίαν ἀμπεχομένη πορφύραν, Χαιρέας δὲ αὐτῇ παρακαθήμενος, σχῆμα ἔχων στρατηγοῦ. οὔτε βροντὴ ποτε οὕτως ἐξέπληξε τὰς ἀκοὰς οὔτε ἀστραπὴ τὰς ὄψεις τῶν ἰδόντων, οὔτε θησαυρὸν εὐρών τις χρυσοῦ τοσοῦτον ἐξεβόησεν, ὥς τότε τὸ πλῆθος, ἀπροσδοκῆτως ἰδὼν θέαμα λόγου κρεῖττον. Ἑρμοκράτης δὲ ἀνεπήδησεν ἐπὶ τὴν σκηνὴν καὶ περιπτυξάμενος τὴν θυγατέρα εἶπε “ζῆς, τέκνον, ἢ καὶ τοῦτο πεπλάνημαι;” “ζῶ, πάτερ, νῦν ἀληθῶς, ὅτι σε τεθέαμαι.” δάκρυα πᾶσιν ἐχεῖτο μετὰ χαρᾶς.

Chaereas' parents did not even leave their house, but Hermocrates still held office, though he was in mourning, and was present now, but in the background. All were puzzled and straining their eyes when suddenly the tapestries were drawn aside, and Callirhoe was to be seen, clothed in Tyrian purple and reclining on a couch of beaten gold, with Chaereas sitting beside her in the uniform of a general. Never did thunder and lightning so startle the ears and eyes of witnesses! Never did anyone who had discovered a treasure of gold shout so loudly as the crowd did then at this unexpected sight too marvelous for words. Hermocrates leaped on board and rushed to the tent; embracing his daughter he cried, “My child, are you really alive or am I deceived in this, too?” “Yes, father, I am, and really so now that I have seen you.” Everybody wept for joy.

2) The *Leucippe and Clitophon* reunion scene, 7.15-16:

Ἐν τούτῳ δὲ ἔρχεται τις τῶν τοῦ νεῶ προπόλων ἐπὶ τὸν ἱερέα σπουδῇ μάλα θέων, καὶ λέγει πάντων ἀκούοντων· “Κόρη τις ἐπὶ τὴν Ἄρτεμιν ξένη κατέφυγεν.” ἐγὼ μὲν δὴ τοῦτο ἀκούσας ἀναπτεροῦμαι, καὶ τὰ ὄμματα ἀνεγείρω, καὶ ἀναβιοῦν ἠρχόμην· ὁ δὲ Κλεινίας πρὸς τὸν Σώστρατον, “Ἀληθῆ μου, πάτερ,” εἶπε, “τὰ μαντεύματα.” καὶ ἅμα πρὸς τὸν ἄγγελον εἶπε· “Μὴ Ζκαλή;” “Οὐκ ἄλλην τοιαύτην,” ἔφη, “μετὰ τὴν Ἄρτεμιν εἶδον,” πρὸς τοῦτο ἐγὼ πηδῶ καὶ βοῶ, “Λευκίπην λέγεις.” “Καὶ μάλα,” ἔφη· “καλεῖσθαι γὰρ τοῦτο ἔλεγεν αὕτη, καὶ πατρίδα Βυζάντιον καὶ πατέρα Σώστρατον ἔχειν.” ὁ μὲν δὴ Κλεινίας ἀνεκρότησε παιανίσας· ὁ δὲ Σώστρατος ὑπὸ χαρᾶς κατέπεσεν· ... οὔτω μὲν δὴ τῶν δεσμῶν ἀπολύομαι καὶ ἐπὶ τὸ ἱερὸν ταχὺ μάλα ἠπειγόμεν· καὶ ὁ Σώστρατος κατὰ πόδας, οὐκ οἶδα εἰ τὰ ὅμοια ἐμοὶ χαίρων. οὐκ ἔστι δὲ οὔτως ἄνθρωπος δρομικώτατος, ὃν οὐ τῆς φήμης φθάνει τὸ πτερόν· ἢ καὶ τότε ἡμᾶς ἐπὶ Λευκίπην προύλαβεν, ἀπαγγέλλουσα πάντοι καὶ τὰ τοῦ Σωστράτου καὶ τὰμά. ἰδοῦσα δὲ ἡμᾶς, ἐξεπήδησε τοῦ νεῶ, καὶ τὸν μὲν πατέρα περιεπτύξατο, τοὺς δὲ ὀφθαλμοὺς εἶχεν ἐπ’ ἐμέ.

While he was thus speaking, one of the temple-keepers came running his fastest to the bishop, and cried, in the hearing of all, “A maiden, a foreigner, has taken sanctuary with Artemis.” At these words I was all in a flutter with hope; I opened my eyes and began to live once more. Clinias turned to Sostratus, saying; “You see, aged Sir, that my divinations are coming true;” and at once, speaking to the messenger, “Is she not fair?” “Never saw I such another,” he replied, “save¹ the goddess alone.” At this I leaped up and shouted: “It must be Leucippe of whom you

speak.” “Certainly,” said he; “that was the name by which she said that she was called, and that her country was Byzantium and her father Sostratus.” Then Clinias clapped his hands, shouting with triumph, while Sostratus fell to the ground for joy... Released thus then from my bonds, I hurried away with all possible speed to the temple, with Sostratus close at my heels, who probably felt the same kind of joy as my own. But, run a man never so swiftly, yet the winged tongue of speech gets to his destination before him: on this occasion again it anticipated us in our visit to Leucippe, relating the whole story to her, both Sostratus’ adventures and mine; and when she saw us, she rushed forth from the shrine, and while her arms were folded round her father’s neck, she kept her eyes fixed on me.

3) The *Ephesiaca*’s introduction of Leucon and Rhode, 2.3.3 and 2.3.:

καὶ οὐκέτι καρτεροῦσα ἔγνω πρὸς τὴν Ῥόδην, τὴν σύντροφον τῆς Ἀνθίας οὔσαν ἡλικιωτὴν καὶ κόρην, κατειπεῖν τὸν ἔρωτα· ... ἔδοξεν οὖν αὐτῇ καλῶς ἔχειν Λεύκωνι πρῶτον ἀνακοινῶσαι τὰ ὑπὸ τῆς Μαντοῦς εἰρημένα· ἦν δὲ καὶ τῇ Ῥόδῃ κοινωνήματα ἐξαιρέτως γενόμενα πρὸς Λεύκωνα καὶ συνῆσαν ἀλλήλοις ἔτι ἐν Τύρῳ.

When she could contain herself no longer, she decided to confess her love to Rhoda, Anthia’s companion and a girl her own age, ... So she decided that it would be well to share Manto’s revelation with Leuco first: Rhoda had a special relationship with Leuco, and they were still intimate with each other in Tyre. [sic, presumed to be intended as Ephesus]

4) Daphnis’ birth parents recognize his tokens, 4.21.1-3:

ἀπῆει μὲν Μυρτάλη κομίσουσα πάντα φυλαττόμενα ἐν πήρᾳ παλαιᾷ, κομισθέντα δὲ πρῶτος Διονυσοφάνης ἐπέβλεπε, καὶ ἰδὼν χλαμύδιον ἀλουργές, πόρπην χρυσήλατον, ξιφίδιον ἐλεφαντόκωπον, μέγα βοήσας “ὦ Ζεῦ δέσποτα” καλεῖ τὴν γυναῖκα θεασομένην. ἡ δὲ ἰδοῦσα μέγα καὶ αὐτὴ βοᾷ· “φίλοι Μοῖραι· οὐ ταῦτα ἡμεῖς συνεξεθήκαμεν ἰδίῳ παιδί;

Myrtale went off to bring all the items, which were kept in an old knapsack, and when they arrived Dionysophanes was the first to start looking through them. When he saw a little purple mantle, a golden clasp, and a little sword with an ivory hilt, he loudly shouted “Lord Zeus!” and told his wife to come look. When she saw them, she herself loudly shouted “Dear Fates! Aren’t these the things we left with our own child?”

5) Daphnis is told and embraced by his birth family, 4.23:

Μόλις μετὰ τὸν ὄρκον ἔστη καὶ τὸν Ἄστυλον τρέχοντα περιέμεινε καὶ προσελθόντα κατεφίλησεν. ἐν ᾧ δὲ ἐκεῖνον ἐφίλει, πλῆθος τὸ λοιπὸν ἐπιρρεῖ θεραπόντων, θεραπαινῶν, αὐτὸς ὁ πατήρ, ἡ μήτηρ μετ’ αὐτοῦ. οὗτοι πάντες περιέβαλλον, κατεφίλουν, χαίροντες, κλάοντες. ὁ δὲ τὸν πατέρα καὶ τὴν μητέρα πρὸ τῶν ἄλλων ἐφιλοφρονεῖτο καὶ ὡς πάλαι εἰδὼς προσεστερνίζετο καὶ ἐξελθεῖν τῶν περιβολῶν οὐκ ἠθέλεν· οὕτω φύσις ταχέως πιστεύεται. ἐξελάθετο καὶ Χλόης πρὸς ὀλίγον καὶ ἐλθὼν εἰς τὴν ἔπαυλιν ἐσθῆτά τε ἔλαβε πολυτελεῖ καὶ παρὰ τὸν πατέρα τὸν ἴδιον καθεσθεις ἤκουεν αὐτοῦ λέγοντος οὕτως·

At this oath Daphnis reluctantly held up and waited for Astylus to run to him, and gave him a kiss when he came up. While he was kissing him, the rest of the throng streamed up, servants, maids, his father himself and his mother with him. Everyone hugged and kissed him, rejoicing and weeping. But he embraced his father and mother before anyone else, and hugged them to his breast as if he had known them all along, and did not want to leave their embraces: so quickly does nature convince us! For a moment he even forgot about Chloe and returned to the house, where he donned expensive clothes and sat by his proper father to hear the story that he told.

Select Bibliography:

- Goold, G.P. 1995. *Chariton: Callirhoe*. Loeb Classical Library 481. Harvard University Press, Cambridge, Massachusetts, London, England.
- Henderson, J. 2009. *Longus: Daphnis and Chloe, Xenophon of Ephesus: Anthia and Habrocomes*. Loeb Classical Library 69. Harvard University Press, Cambridge, Massachusetts, London, England.
- Konstan, D. 1994. *Sexual Symmetry: Love in the Ancient Novel and Related Genres*. Princeton University Press.
- Winkler, J. J. 1990a. *Constraints of Desire*. Routledge: New York, London.
- Zeitlin, F. I. 1990. "The Poetics of *Erōs*: Nature, Art, and Imitation in Longus' *Daphnis and Chloe*." *Before Sexuality*, ed. D. M. Halperin, J. J. Winkler, F. I. Zeitlin. Princeton University Press: Princeton, New Jersey.