

**The Victory of the Introduction: Plot Structures in Long-Form Narrative**  
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1) *Callirhoe* 3.2-3, Chaereas is reintroduced:

ἀλλ' ἐνεμέσησε καὶ ταύτῃ τῇ ἡμέρᾳ πάλιν ὁ βάσκανος δαίμων ἐκεῖνος· ὅπως δέ, μικρὸν ὕστερον ἐρῶ. βούλομαι δὲ εἰπεῖν πρῶτον τὰ γενόμενα ἐν Συρακούσαις κατὰ τὸν αὐτὸν χρόνον. 3. Οἱ μὲν γὰρ τυμβωρύχοι τὸν τάφον περιέκλεισαν ἀμελῶς, οἷα δὴ σπεύδοντες ἐν νυκτί· Χαιρέας δὲ φυλάξας αὐτὸ τὸ περίορθρον ἤκεν ἐπὶ τὸν τάφον προφάσει μὲν στεφάνους καὶ χοῶς ἐπιφέρων, τὸ δὲ ἀληθὲς γνῶμην ἔχων ἑαυτὸν ἀνελεῖν· οὐ γὰρ ὑπέμενε Καλλιρόης ἀπεζεῦχθαι, μόνον δὲ τὸν θάνατον τοῦ πένθους ἰατρὸν ἐνόμιζε· παραγενόμενος δὲ εὔρε τοὺς λίθους κεκινημένους καὶ φανεράν τὴν εἴσοδον.

But on this day, too, the demon Envy again showed his malice. Just how, I shall describe a little later, but I first want to tell of events in Syracuse during this period. Hurrying in the dark the tomb robbers had been careless in shutting the tomb. Chaereas waited for dawn to visit the tomb, ostensibly to bring wreaths and libations, but really in order to kill himself. He could not bear separation from Callirhoe and considered death the only cure for his sorrow. When he arrived, he discovered that the stones had been moved and that the entrance was wide open. (Goold trans.)

2) *Leucippe and Clitophon* 2.35, a sophistic debate:

«Ὡς παρὰ πολὺ κρατεῖ μου Κλεινίας· ἐβούλετο γὰρ λέγειν κατὰ γυναικῶν, ὥσπερ εἰώθει. ῥᾶον δὲ ἂν εἶποι νῦν ἦτοι, ὡς κοινωνὸν ἔρωτος εὐρών. οὐκ οἶδα γὰρ πῶς ἐπιχωριάζει νῦν ὁ εἰς τοὺς ἄρρενας ἔρωτος.» «Οὐ γὰρ πολὺ ἄμεινον,» ὁ Μενέλαος ἔφη, «τοῦτο ἐκεῖνου; καὶ γὰρ ἀπλούστεροι παῖδες γυναικῶν καὶ τὸ κάλλος αὐτοῖς δριμύτερον εἰς ἡδονήν» «Πῶς δριμύτερον,» ἔφην, «ὃ τι παρακύψαν μόνον οἴχεται καὶ οὐκ ἀπολαῦσαι δίδωσι τῷ φιλοῦντι, ἀλλ' ἔοικε τῷ τοῦ Ταντάλου πάματι; πολλάκις γὰρ ἐν ᾧ πίνεται πέφευγε, καὶ ἀπῆλθεν ὁ ἔραστής οὐχ εὐρών πιεῖν· τὸ δὲ ἔτι πινόμενον ἀρπάζεται πρὶν ὁ πίνων κορροεσθῆναι· καὶ οὐκ ἔστιν ἀπὸ παιδὸς ἀπελθεῖν ἔραστήν ἄλυπον ἔχοντα τὴν ἡδονήν· καταλείπει γὰρ ἔτι διψῶντα.» (Gaselee trans.)

“How much more fortunate than I is Clinias: he was doubtless about to declaim against women, as is his wont, and now he can speak with the greater freedom, because he has found another that shares his ideas in love. I know not how it is that this affection for youths is now so fashionable.”  
“Why,” said Menelaus, “is not the one sort much preferable to the other?”

Youths have a much simpler nature than women, and their beauty is a keener stimulant to delight.” “How keener,” said I, “considering that it has no sooner blossomed than it is gone, giving the adorer no opportunity of enjoying it? It is like the draught of Tantalus; often in the very act of drinking it disappears, and the lover must retire thirsty, and that which is actually being drunk is whisked away before the drinker has had his fill. Never can the lover leave the object of his affection with unalloyed delight; it always leaves him thirsty still.”

3) *Aethiopica* 5.22, Odysseus appears:

«ὦ θαυμάσιε» ἔφη, «οὐ δὲ μόνος ἐν οὐδενὸς λόγου μέρει τέθεισαι τὰ καθ' ἡμᾶς, ἀλλὰ πάντων ὅσοι δὴ τὴν Κεφαλλήνων παρέπλευσαν οἶκόν τε τὸν ἡμέτερον ἐπισκεψαμένων καὶ δόξαν γνῶναι τὴν ἡμετέραν ἐν σπουδῇ θεμένων αὐτὸς οὕτως ὀλιγῶρος ἔσχηκας ὡς μηδὲ τοῦτο δὴ τὸ κοινὸν προσεῖπειν, ἐν γειτόνων καὶ ταῦτα οἰκοῦντα. Τοιγάρτοι τούτων ὑπέξεις οὐκ εἰς μακράντην δίκην καὶ τῶν ὁμοίων ἐμοὶ παθῶν αἰσθήσει, θαλάττη τε ἅμα καὶ γῆ πολέμοις ἐντυγχάνων· τὴν κόρην δὲ ἦν ἄγεις παρὰ τῆς ἐμῆς γαμετῆς πρόσειπε, χαίρειν γὰρ αὐτῇ φησι διότι πάντων ἐπίπροσθεν ἄγει τὴν σωφροσύνην καὶ τέλος αὐτῇ δεξιὸν εὐαγγελίζεται.» (Morgan trans.)

“You, my fine friend, are the only man who has ever treated us with such utter contempt. All others whose ships have passed by the island of Kephallenia have paid a visit to our home and deemed it a matter of importance to learn of my renown. You, on the other hand, have been so neglectful as to grant me not even the common courtesy of a salutation, despite my dwelling in the vicinity. But your omissions will be visited on you very soon. Ordeals like mine shall you undergo; land and sea you shall find united in enmity against you. However, to the maiden you have with you my wife sends greetings and wishes her joy, since she esteems chastity above all things. Good tidings too she sends her: her story has a happy ending.”

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