1) Callirhoe 3.2-3, Chaereas is reintroduced:

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:

“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:

«Ὁ θαυμάσιον ἔφη, «οὐ δὲ μόνος ἐν οὐδενὸς λόγου μέρει τέθεισαι τὰ καθ’ ἡμᾶς, ἀλλὰ πάντων δόσι δὴ τὴν Κεφαλλήνων παρέπλευσαν οὐκόν τε τὸν ἡμέτερον ἐπισκεψαμένον καὶ δόξαν γνῶνα τὴν ἡμετέραν ἐν σπουδῇ θεμένον αὐτὸς οὕτως ὀλιγώρως ἔσχηκας ὡς μηδὲ τοῦτο δὴ τὸ κοινὸν προσεπεῖν, ἐν γειτόνων καὶ ταῦτα οἰκούντα. Τοιγάρτοι τούτων ὑφέξεσθαι οὔκ εἰς μακράν τὴν δίκην καὶ τῶν ὀμοίων ἐμοὶ παθῶν αἰσθήσῃ, θαλάττῃ τε ἄμα καὶ γῇ πολεμίος ἐντυγχάνων· τὴν κόρην δὲ ἢν ἄγεις παρὰ τῆς ἐμῆς γαμετῆς πρόσεπε, χαίρειν γὰρ αὐτῇ φησι διότι πάντων ἐπίπροσθεν ἄγει τὴν σωφροσύνην καὶ τέλος αὐτῆς δεξίων ἐναγγελίζεται.» (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 sens greetings and wishes her joy, since she esteems chastity above all things. Good tidings too she sends her: her story has a happy ending.”

**Bibliography**


