

Abstracts

Less than Ideal Paradigms in the Greek Novel KOEN DE TEMMERMAN – KRISTOFFEL DEMOEN

In an examination of earlier literature in the Greek novels, one important aspect is the novelists' engagement with paradigms (*paradeigmata/exempla*). In this article, we discuss a number of paradigms in the Greek novels, ranging from implicit intertextual allusions or brief comparisons to fully fledged narratives. We adopt a narratological approach, distinguishing between the *Eigenbedeutung* and *Ernstbedeutung* of paradigms on the one hand, and between their argument function and key function on the other. Our discussion points out that the hermeneutical dynamics underlying the use of these paradigms and the ambiguity involved make problematic the widely-held idealistic reading of the novelistic protagonists.

Forensic Oratory and Rhetorical Theory in Chariton Book 5 KONSTANTIN DOULAMIS

This chapter investigates Chariton's use of rhetoric in Book 5 of his novel *Callirhoe*. An examination of the structure, content, and style of the speeches delivered by Dionysius and Mithridates during the trial in Babylon brings out the influence of contemporary rhetorical theory upon this novel. Both addresses contain echoes of Attic orators who were canonically prescribed in the rhetorical treatises of the Imperial period, along with specific style-markers discussed by ancient rhetorical theorists. The novelist knowingly and self-reflexively alludes to the stylisation of the speeches under discussion in the narrative context of the trial scene, which, I argue, is primarily aimed for the entertainment of Chariton's sophisticated, rhetorically trained reader.

The Literary Context of Anthia's Dream in Xenophon's *Ephesiaca*
 MARIA-ELPINIKI OIKONOMOU

Recent decades have seen a fair number of interpretations of dreams in the ancient novel and in Xenophon of Ephesus in particular. This chapter attempts a fresh reading of Anthia's dream, the third and final one in the *Ephesiaca*, by drawing both on ancient dream theory (notably Artemidorus) and dreams and dream interpretation in non-technical literature. Xenophon is shown to have constructed, in Anthia's dream and its aftermath, a multi-layered episode which sets up the concluding part of his novel as a culmination of previous events, in a sophisticated dialogue with the earlier Chariton.

Petronius and Virgil: Contextual and Intertextual Readings
 MICHAEL PASCHALIS

This paper examines *Satyrica* 79-99 against the backdrop of the *Aeneid*. It attempts to show how isolated Virgilian allusions can be bridged into a sustained and meaningful subtext, especially by considering the implications of each Virgilian intertext. In addition it investigates the interaction between Homeric and Virgilian allusions: differences in diction and substance, the reasons for which Homeric scenes and episodes are 'Virgilianized', and the possibility of second-hand Homeric inspiration.

Platonic Love and Erotic Education in Longus' *Daphnis and Chloe*
 IAN REPATH

This chapter investigates how Longus' novel negotiates a relationship with, and forms a commentary on, the notion of chaste, 'Platonic' love, arguing that the verbal and thematic allusions to Platonic texts which deal with love, in particular the *Phaedrus*, constitute a coherent and significant intertextuality. Longus sets his novel in the literary and philosophical world of the *Phaedrus* and, with a characteristic blend of humour and seriousness, alludes to Plato throughout the erotic development of his protagonists. The ignorance that leads to unfulfilling abstinence and the education that results in the consummation of Daphnis' and Chloe's relationship invert Plato's philosophical ideal and replace it with a novelistic, romantic ideal.

‘*larvale simulacrum*’: Platonic Socrates and the Persona of Socrates
in Apuleius, *Metamorphoses* 1,1-19

MAEVE O’BRIEN

This essay concentrates on the first episode in Apuleius’ novel, which includes a story about the character Socrates related by his friend Aristomenes. The Platonic Socrates and also discourse and Socrates (Socrates as a ‘family man’ and Socrates’ appearance) are discussed in this chapter but always in the light of how these areas of interest are used and interpreted by Apuleius. Apuleius’ Socrates is most unlike the Platonic Socrates. It is as if the very statue or image mentioned by Alcibiades in the *Symposium* is what Socrates becomes in the *Metamorphoses*, and so the phrase *larvale simulacrum*, ‘a pale imitation’, which is how Aristomenes describes his friend (*Met.* 1,6,3), aptly characterises this Apuleian variation of Socrates.

Poets and Shepherds: Philetas and Longus

J.R. MORGAN

This paper explores the relationship between the character Philetas in *Daphnis and Chloe* and the Hellenistic poet Philitas of Kos. Previous approaches to the question are surveyed and some new connections are suggested. The point is not to use Longus as a source for expanding our knowledge of Philitas, but to speculate how our reading of the novel would be enriched if we were to accept Philitas as a hypotext. I suggest that Longus is unlikely to have been a passive reflector of Philitas. There appears to be a meta-literary dialogue between the two authors, focussing, among other things, on the interplay of simplicity and elaboration in poetry.

The Rhetoric of Otherness: Geography, Historiography and Zoology
in *Alexander’s Letter about India* and the *Alexander Romance*

ELIAS KOULAKIOTIS

The purpose of *Alexander’s Letter to Aristotle* is to describe the author’s journey to India and to present a systematic exposition of the new kinds of animals found at the edge of the world. It therefore has to do with the communication of his newly acquired knowledge. The aim of this essay is to put this apocryphal letter in its broader ethnographic context and to discuss the

ways and means that the author uses in order to articulate the substance of his communication. It is argued that this piece of utopian literature has an impact on Alexander's image as drawn in the fictional accounts of his deeds, and that it has a strong political message as well.

The Divided Cloak in the *Historia Apollonii Regis Tyri*: Further Thoughts
STELIOS PANAYOTAKIS

This paper revisits the episode of Apollonius' encounter with the fisherman and the motif of the divided cloak in the *Historia Apollonii regis Tyri*, and argues that whereas its comparison with similar episodes from the ancient novel (Xenophon of Ephesus, Apuleius) and Christian biography (Sulpicius Severus' *Life of Martin*) are misleading, Lucian's *Toxaris* offers an interesting thematic parallel. The significance of the Greek loanword *tribunarium* in this episode lies in its capacity both to evoke a Greek 'philosophical' background and to indicate an idealized way of life which is mere appearance. In this function *tribunarium* reinforces the values of rank and riches that prevail in the narrative.