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**Virtue of Agency or Agency of Virtue: Political Fantasy in the *Historia Apollonii regis Tyri***

A. “Et accedens ad eum Hellenicus ait: ‘Ave, rex Apolloni!’ At ille salutatus fecit **quod potentes facere consueverunt: sprevit hominem plebeium.** Tunc senex indignatus iterato salutavit eum et ait: ‘Ave, inquam, Apolloni, resaluta et noli despicere paupertatem nostram, **honestis moribus decoratam**.’” (RA version, chapter 8)

A. Hellenicus approached him and said, ‘Greetings, King Apollonius!’ Apollonius reacted to this greeting **as great men are inclined to do: he ignored the lowborn man**. Then the indignant old man greeted him again and said: ‘Greetings, I say, Apollonius. Return my greeting, and do not despise my poverty, for it is **adorned by an honorable manner**.”

B. Quibus silentibus ait Athenagoras: ‚Cives Mytilenae, quos repentina pietas in unum congregavit: videte Tarsiam a patre suo esse cognitam, quam leno cupidissimus ad nos expoliandos usque in hodiernum diem depressit; quae vestra pietate virgo permansit. Ut ergo plenius vestrae felicitati gratias referat, eius procurate vindictam.‘ At vero **omne una voce clamaverunt dicentes**: ‚Leno vivus ardeat et bona omnia eius puellae addicantur!‘ Atque his dictis leno igni est traditus. (RA version, chapter 46)

B. When they were silent, Athenagoras said: ‘Citizens of Mytilene, whom your sudden duty has gathered here: you see that Tarsia, whom the greedy pimp has oppressed in order to ruin us up to this very day, has been recognized by her father. She who remained a virgin because of your kindness. Take revenge on the pimp, so that she can thank you even more for your good fortune.’But truly **they yelled with one voice**: ‘Let the pimp be burned alive, and let all his wealth be awarded to the girl!’ At these words, the pimp was consigned to the flames.

C. Tunc omnes cives sub testificatione confessione facta et addita vera ratione confusi rapientes Stranguillionem et Dionysiadem tulerunt extra civitatem et lapidibus eos occiderunt et ad bestias terrae et volucres caeli in campo iactaverunt, ut etiam corpora eorum terrae sepulturae negarentur. (RA version, chapter 50)

C. After this evidence, when a confession had been made and the true account had been given too, the citizens rushed together, seized Stranguillio and Dionysias, took them outside the city, stoned them to death, and threw their bodies on the ground for the beasts of the earth and birds of the air, so as also to deny their corpses burial in the earth.

D. Et cum pater deliberaret, cui potissimum filiam suam in matrimonium daret, cogente iniqua cupiditate flamma concupiscentiae incidit in amorem filiae suae et coepit eam aliter diligere quam patrem oportebat. Qui cum luctatur cum furore, pugnat cum dolore, vincitur amore; excidit illi pietas, oblitus est esse patrem et induit coniugem. (RA version, chapter 1)

D. While her father was considering to whom best to give his daughter in marriage, driven by immoral passion and inflamed by lust he fell in love with his own daughter, and he began to love her in a way unsuitable for a father. He struggled with madness, he fought against passion, but he was defeated by love; he lost his sense of moral responsibility, forgot that he was a father, and took on the role of husband.

E. Laetare et gaude, quia rex savissimus Antiochus cum filia sua concumbens, dei fulmine percussus est. (RA version, chapter 24)

E. Rejoice and be happy, because the most barbarous/fierce King Antiochus while lying with his daughter, was pierced by the thunderbolt of God.”

\* The Latin passages are drawn from Archibald, Elizabeth. *Apollonius of Tyre: Medieval and Renaissance Themes and Variations*. Cambridge: D. S. Brewer, 1991. The translations rely heavily on Archibald’s.