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THE STORY OF APOLLONIUS
KING OF TYRETRANSLATED BY
GERALD N. SANDY*Introduction*

Apollonius of Tyre is a suitor for the hand of the daughter of King Antiochus of Antioch. He solves a riddle by detecting that the king is committing incest with his daughter; finding himself endangered by this knowledge, he takes to flight. He is shipwrecked, and before long marries the daughter of the king of Cyrene. Later, when they are traveling by sea, she gives birth to a baby girl, but herself "dies" and is committed to the sea in a coffin. Apollonius leaves his daughter in the care of others and travels in distant parts for many years; at the end of this time he finds his daughter again, in a brothel—where, however, she has succeeded in preserving her virtue. He is also reunited with his wife; she had been carried to land in the coffin, and turned out to be not dead but in a coma. Apollonius ends up as king of Antioch and Cyrene as well as Tyre.

The story as we have it is in Latin (*Historia Apollonii Regis Tyri*), but there are strong grounds for thinking that it is an adaptation of a Greek original (the question of its inclusion in the present collection is discussed in the General Introduction). The extant version can be dated to the fifth or sixth century from the general characteristics of the language and the incorporation of Symphosius's riddles, which must postdate the fourth or fifth century; the earliest reference to the work occurs towards the end of the sixth century. But other indications, notably the value of gold specified in chapter 34, suggest a date some three centuries earlier—during the heyday, in fact, of the ideal romance, which apart from this example is an exclusively Greek form. Now a number of expressions in the text are distinctly curious as Latin, but fall into place as translations of Greek idioms. Furthermore, *Apollonius* shows a strong resemblance in

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motifs and treatment to other romance texts, notably Xenophon's *Ephesian Tale* and the Pseudo-Clementine *Recognitions*, a Christian romance which is in Latin but was originally Greek. Although there is no way of settling definitively the question of the work's genesis, which has been much debated, the latest editor concludes, after a detailed discussion that adduces important new evidence, that "in its original form [Apollonius] was a typical representative of the Greek romance, ... it may be taken to have come into being at the end of the 2nd or the beginning of the 3rd century."¹

The Story of Apollonius King of Tyre, like the *Ephesian Tale*, is built on a core of strong popular stories and folktales, and embodies an uncomplained, satisfying morality and a happy ending. It also shares its manner: excited, hasty, often inconsistent, and anything but subtle. But such qualities are by no means a barrier to popularity in any age, and *Apollonius* underwent widespread and complex diffusion, through translation and adaptation, from the time of its original composition through the Middle Ages and Renaissance; it has reached as far as modern Greek fairy tale and the Iceland of recent centuries.² The pervasive influence of the story is exemplified in English literature by Gower's *Confessio Amantis*, the probably Shakespearean *Pericles, Prince of Tyre*, and T. S. Eliot's *Marina*. A major source for these echoes and many vernacular adaptations is the Old English translation of *Apollonius*, which dates to the early eleventh century.³ The inclusion of the romance in the fourteenth-century Latin *Gesta Romanorum*, which was compiled in England, gave a further major impetus to both Latin and vernacular versions of the story, especially in Scandinavia and central and eastern Europe. For the fourteenth and fifteenth centuries G. A. A. Kortekaas lists numerous prose or verse translations or adaptations for France, Germany, and England; and an indication of the work's exceptional popularity can be found in the existence of over a hundred manuscripts of the Latin version of the story.

The manuscript tradition is naturally complex. It consists of several recensions, two of which, usually called A (RA) and B (RB), form the basis of most modern critical editions. Except for specified deviations I have based my translation on A. Riese's text of the A recension.⁴ In spite of its apparent simplicity I have found *The Story of Apollonius King of Tyre* difficult to translate, the major problem being the abrupt stylistic

1. G. A. A. Kortekaas, ed., *Historia Apollonii Regis Tyri* (Groningen, 1982), 130.

2. Kortekaas, *Historia Apollonii*, 6; see his introduction, 5-9, to which I am indebted here, for an account of the fortunes of the tale.

3. The remains of the Old English version have been edited by P. Goolden, *The Old English Apollonius of Tyre* (Oxford, 1958).

4. Kortekaas's edition appeared after this translation was prepared. At a few textual trouble spots I have compared my translation with it and also with the edition of D. Tsi-sikli and G. Schmeling's forthcoming Teubner edition, of which he very kindly allowed me

changes, the wild fluctuations from simple, almost primitive narrative to stylized and elaborate forms of expression. It has also been hard to resist the temptation to correct deficiencies such as repetition, parataxis, and the failure to subordinate one idea or event to another, or even to differentiate between distinct periods of time. I have not corrected the spelling of the name Athenagora to Athenagoras, but have adjusted the transmitted spellings of Tharsus and Tharsia to the conventional forms Tarsus and Tarsia.

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GENERAL

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THE STORY OF APOLLONIUS KING OF TYRE

¹ IN ANTIOCH there was a king named Antiochus. Indeed, from him the city derived its name. He had one daughter, a very lovely young woman in whom Nature's only mistake was making her mortal.

to see a typescript; I have concluded that extensive revision would pay very little dividend. Kortekaas discusses the manuscript tradition very fully. In a few places I have adopted emendations made by J. M. Hunt in a series of articles: "Apollonius Resartus: A Study in Conjectural Criticism," *Classical Philology* 75(1980): 23-27; review of *The Story of Apollonius King of Tyre*, ed. and trans. Zofia Pavlovskis, *Classical Philology* 76(1981): 340-44; "Ei and the Editors of Apollonius of Tyre," *Harvard Studies in Classical Philology* 85(1981): 217-19; "A Cruz in Apollonius of Tyre," *Memosyne* 35(1982): 348-49; and "More on the Text of Apollonius of Tyre," *Rheinisches Museum* 127(1984): 351-61. In some other places I have used passages from the B recension in place of missing or obviously unsuitable parts of A; these passages are printed in parentheses. Lacunae are indicated by...

When she reached the age of marriage and was becoming more and more beautiful, many suitors started to come for her hand in marriage and to press their suit with promises of large dowries. While her father tried to decide to whom it would be most advantageous to give his daughter in marriage, the shameful flames of desire and lust compelled him to fall in love with his daughter and to have feelings towards her that a father should not have. Though he struggled against his passion and fought against his emotions, he was overcome by love. He lost all sense of propriety and, forgetting that he was a father, took on the role of husband.

One morning, after lying awake and being unable to endure the passion in his heart, he burst into his daughter's bedroom and dismissed the servants on the pretext of discussing private matters with his daughter. With the madness of lust goading him on, he severed the knot of his daughter's virginity in the face of her repeated resistance and once he had accomplished his crime slipped out of her bedroom. The girl stood dumbfounded by her wicked father's breach of faith and at first kept it hidden. But drops of blood fell to the floor.

Her nurse suddenly entered the room. When she saw the girl's tears and flushed face and the blood on the floor, she said, "Why are you so upset?" The girl said, "Dear nurse, just now, in this bedroom, two noble reputations perished." The nurse did not understand and said, "Mistress, why are you saying this?" The girl said, "You see me violated before the appointed day of my marriage by violent crime." When the nurse heard this and realized what had happened, she shuddered and said, "Who has been so bold as to violate the bed of a princess?" The girl said, "Breath of faith committed the crime." The nurse said, "Why don't you tell your father?" The girl said, "Where is my father? Dear nurse, if only you understood what has happened—the name Father has ceased to exist for me. I have decided that death is the remedy against revealing a parent's crime. I shudder at the thought that this defilement should become widely known." When the nurse realized that the girl was seeking death as a remedy, she made an effort to find soothing words that would dissuade her from her awful intention of committing suicide and urged her against her will to comply with her father's wishes.

He kept his feelings disguised and passed himself off to his subjects as a dutiful parent, but within the walls of his palace he took delight in being his daughter's husband. So that he could always enjoy the sinful fruits of her bed he would propose riddles to drive away her suitors, saying: "Whoever of you finds the solution to my riddle will have my daughter in marriage. Whoever does not will be beheaded." Anyone who was knowledgeable enough to happen to find the solution to the riddle was beheaded as if he had not answered it, and his head was hung from the top of the city gate. Still, many kings and princes from everywhere hurried to defy death because of the girl's incredible beauty.

4 While King Antiochus was perpetrating these atrocities, a very wealthy young man of Tyrian stock, named Apollonius, arrived by ship in Antioch. He set out to the king and saluted him thus, "Greetings, my lord, King Antiochus." And he said: "Because you are a dutiful father, I have hurried here to comply with your will. I am descended from a royal family, and I seek your daughter's hand in marriage." When the king heard these unwelcome words, he gave the young man an angry look and said to him, "Young man, do you know the conditions of marriage?" He said, "I know them, and I saw them on the city gate." The king said: "Listen to the riddle, then: I ride on crime; I feed on a mother's flesh; I seek my brother, my mother's husband, my daughter's son; I do not find them."

After hearing the riddle, the young man left the king for a short time. By subjecting the riddle to his intelligent consideration he found the solution to it by the grace of God. He set out to the king and spoke thus. "My lord king, you set a riddle for me; therefore, hear its solution. When you said 'I ride on crime,' you did not lie; look to yourself. When you said 'I feed on a mother's flesh,' you did not lie about this either: look to your own daughter."

5 The king realized that the young man had found the solution to the riddle and spoke to him thus, "You're wrong. Nothing you've said is true. You'll surely earn a beheading for yourself, but you have thirty days: think some more. When you return with the solution to the riddle, you'll have my daughter's hand in marriage." The young man was greatly disturbed. He boarded the ship that he had been keeping in readiness (and set sail) for his native Tyre.

6 After the young man's departure, King Antiochus called for his reliable steward Thaliarchus and said to him: "Thaliarchus, as my trusted confidant, you know that Apollonius of Tyre has found the solution to my riddle. Board a ship immediately and go in pursuit of the young man. When you reach his native Tyre, you will find an enemy of his to kill him with a sword or poison. After you return, you will have your liberty."

After hearing this, Thaliarchus took money and poison, boarded a ship, and set sail for Apollonius's homeland. Apollonius, however, reached his homeland first, unharmed. He entered his house, opened the bookcase, and studied the riddles of all the philosophers and astrologers. When he found nothing except what he had already discerned, he said to himself: "What are you doing, Apollonius? You have solved the king's

1. See G. A. A. Kortekaas ed., *Historia Apollonii Regis Tyri* (Groningen, 1984), 112-113 for discussion of a similar riddle found as an inscription at Pergamum. None of the story's riddles is invented by the author; all are found elsewhere in antiquity (or late antiquity), which was fond of such puzzles.

riddle; you have not won his daughter. You've been fobbed off only to be killed later."

And so he ordered that ships be loaded with grain. Apollonius himself with a few of his most trustworthy slaves accompanying him secretly boarded a ship. Taking with him a great amount of gold and silver and an abundance of clothing, he entrusted himself to the high seas during the deep silence of midnight.

7 The next day the citizens of his city came to greet him, but he was not to be found. The entire city resounded with the shouts of grief and wailing. So great was his subjects' love for him that for a long time the bathshops were without customers, the public entertainments were suspended, and the baths were closed.

Thaliarchus, who had been sent by King Antiochus to kill the young man, arrived in Tyre while these things were happening there. When he saw that everything was closed, he said to a boy, "Can you tell me, please, why mourning has brought the business of this city to a halt?" To him the boy said: "What a nuisance he is! He knows but still asks. Who can there be who does not know that this city is in mourning because its prince, Apollonius, suddenly disappeared after returning from Antioch?"

After hearing this news, the king's steward, Thaliarchus, joyfully returned to his ship and after a voyage of some time reached Antioch. He made his way to the king and said: "Good news, Your Highness! Young Apollonius of Tyre has suddenly disappeared because he fears the might of your kingdom." The king said, "He can go away, but he cannot get away." He immediately issued this edict.

A REWARD OF 100 TALENTS IN GOLD TO ANYONE WHO
BRINGS IN ALIVE TO ME APOLLONIUS OF TYRE, WHO DOES
NOT RESPECT MY RULE; 200 TALENTS TO ANYONE WHO
BRINGS ME IN HIS HEAD

After the proclamation of this edict, not only Apollonius's enemies but even his friends were impelled by greed to race off on the manhunt. They hunted for Apollonius on land, mountains, and in forests, by every method of search possible, but they did not find him.

8 The king then ordered that a naval force be readied to go in pursuit of the young man. Apollonius put in at the city of Tarsus while the naval force was slowly being readied. As he was walking along the shore, he was spotted by one of his subjects, a man named Hellenicus, who had just arrived there. Hellenicus approached him and said, "Greetings, King Apollonius." Apollonius, however, did what dignitaries usually do when greeted: he scorned his lowly subject. The old man then became angry and again saluted him with these words. "I said, 'Greetings,' Apollonius. Return the greeting and don't despise me because of my poverty, for my character is noble. If you are being kept informed, be on guard. If not,

you must be informed. Perhaps you don't know that a price has been put on your head."

To him Apollonius said, "Who could have put a price on the king of my country?" Hellenicus said, "King Antiochus." Apollonius said, "Why?" Hellenicus said, "Because you wanted to take the place of the father." Apollonius said, "What price has he put on my head?" Hellenicus answered, "A reward of one hundred talents in gold to anyone who brings you in alive; two hundred talents to anyone who cuts off your head. So I advise you to seek safety in flight." After Hellenicus had said this, he left. Apollonius then ordered that the old man be called back and he said to him, "You have done me a great favor by warning me." He ordered that a hundred talents in gold be offered to him, and said: "Take your reward. Though you are a very poor man, your character is exemplary. Imagine that you have cut off my head and brought joy to the king; look, you have the hundred talents in gold, and your hands are innocent of bloodshed!" To him Hellenicus said: "Far be it from me to take payment for this. Among men of goodwill, friendship is not bought and sold." He said good-bye and left.

Afterward, while Apollonius was walking about on the same part of the shore, another man, named Strangulio, met him. To him Apollonius said, "Greetings, my good friend Strangulio." And he said: "Greetings, my lord Apollonius. Why are you wandering around here so disturbed?" Apollonius said, "You're looking at a man with a price on his head." Strangulio said, "Who's put a price on your head?" Apollonius said, "King Antiochus." Strangulio said, "Why?" Apollonius said: "Because I sought the hand of his daughter, or, to tell the truth, his wife, in marriage. If it's possible, I would like to hide in your city." Strangulio said: "Apollonius, my lord, our city is poor and cannot support a nobleman like you. Besides, we're suffering from both severe famine and harshly blighted crops. There's no hope of salvation for our citizens. Instead, the most excruciating kind of death stares us in the face."

Apollonius, however, said to Strangulio: "Then thank God that my flight has brought me to your country. If you keep my flight a secret, I will give your city a hundred thousand baskets of grain." When Strangulio heard this, he dropped to his knees at Apollonius's feet and said, "King Apollonius, my lord, if you help the people of our starving city, not only will they keep your flight a secret, but they will go to war to preserve your safety."

After he had said this, they proceeded to the city. Apollonius mounted the speakers' platform in the marketplace and addressed the citizens and elders. "Citizens of Tarsus, you are disturbed and overwhelmed by a shortage of food. For my part, I, Apollonius of Tyre, will help you, for I am confident that you will keep my flight a secret out of gratitude for

my act of kindness. Please be advised that I have been exiled by a decree of King Antiochus. But your good fortune has brought me here to you. And so I will give you a hundred thousand baskets of grain at the price at which I bought it in my own country, that is, eight copper coins per basket."

The citizens of Tarsus, who were paying a gold coin per basket, were delighted. They expressed their joy with shouts and began eagerly to take the grain. Apollonius, however, so that he would not appear to be discarding his royal status and to be playing the role of merchant instead of benefactor, gave back to the public treasury what he had received. Enriched by these great contributions, the citizens voted to have a bronze statue erected for him. They had placed in the city center a statue of him standing in a two-horse chariot, holding grain in his right hand and placing his left foot on a container of grain. On its pedestal they had this inscribed.

TARSUS PAYS TRIBUTE TO APOLLONIUS OF TYRE
FOR BRINGING AN END TO BLIGHT AND FAMINE

A few months or a few days later Apollonius consented at the urging of Strangulio and his wife, Dionysias, and in accordance with the demands of Fortune to sail to the city of Pentapolis in Cyrene so that he could go into hiding there. And so Apollonius was conducted to his ship with full honors, and he bade the people farewell as he boarded his ship. Within two hours of his departure by ship the reassuring calm of the sea changed.

Reassurance gave way to uncertainty.

A violent storm made the universe blaze red.

Aeolus occupied the plain of the sea with rain-producing winds and squalls.

The South Wind was darkened by pitch-black mist, and it splintered the sides of all the ships and churned the eddying waters.

The North Wind blew, and the sea could no longer withstand the East Wind.

Sand was stirred up and swirled about in the sea.

As the waves crested and subsided, everything was thrown into a mass of confusion. The sea beat against the heavenly stars.

The storm intensifies.

Clouds, hail, snow, west winds, floods, lightning, and thunder all occur at the same time.

Flames fly on the wind. The disturbed sea bellows.

Here the South Wind, there the North Wind, here the
bristling wind of Africa, all threaten.
Neptune scatters the sands with his trident,
Triton sounds his awesome horn over the waves.²

12 Then everyone held onto a piece of ship's timber and had a presentiment of his own death.³ In that pitch-black storm all perished. Apollonius, however, thanks to a single piece of ship's timber, was driven onto the shore of the people of Pentapolis. Apollonius stood, naked, on the shore for a while and as he looked at the now calm sea, said: "Neptune, ruler of the sea and destroyer of blameless men, have you preserved me in this destitute condition so that cruel King Antiochus can pursue me more easily? Where am I to go? What corner of the earth should I seek? Who will give the necessities of life to a stranger?"

While he was exclaiming to himself he noticed an old man dressed in a filthy cloak. He fell prostrate at his feet and with tears streaming down his cheeks said: "Take pity on me, whoever you are. Come to the aid of a destitute, shipwrecked man of noble birth. So that you'll know the kind of man I'm asking you to pity, I am Apollonius of Tyre, a king in my native land. Take heed of my tragic downfall, for I have fallen prostrate at your knees and am begging for help. Grant that I may live."

And so the fisherman, when he saw that he was a man of distinguished appearance, was moved by compassion. He helped him to his feet and taking him by the hand led him to his house, where he offered the best food he could. And to comply still more with his compassionate sensibilities, he took off his threadbare little cloak, cut it in half, and gave one half to the young man, saying: "Take this cloak of mine and go to the city. Perhaps you will find someone to take pity on you. If you don't find anyone, come back here and work as a fisherman with me. The little bit that I have will be enough for us. I ask only that you remember this: that when with God's approval you recover your birthright, you remember the suffering imposed on me by my poverty." To him Apollonius said, "If I don't remember you, may I suffer shipwreck again and not find anyone like you!"

13 After saying this he made his way along the route that had been pointed out to him and went through the city gate. While he was thinking about where he should look for the necessities of life, he saw a boy running through the streets. His hair was anointed, he wore a linen cloth, and he was carrying the athletic equipment used by young people at the gymnasium. He was shouting as loudly as he could, "Townsmen-

and visitors, freeborn citizens and slaves, hear me: the gymnasium is open." When Apollonius heard this, he took off his threadbare little cloak and entered the bathing room. He anointed his body with oil, and as he watched the others exercising individually, he looked in vain for a match for himself.

At that point Archistrates, the king of the city, suddenly entered the gymnasium with a great throng of attendants. While the king was playing ball with his household staff. Fortune smiled on Apollonius, and he was able to approach the king's attendants. Apollonius picked up the ball that the king was playing with and threw it back with well-judged speed. He did not let it drop when it was thrown back to him. Then King Archistrates, after noticing the speed with which the young man threw, not knowing who he was and having no evenly matched opponent to play ball with, faced his household staff and said: "Stand back. I believe that this young man is meant to be matched against me." When the attendants had withdrawn, Apollonius's practiced hand returned the ball with well-judged speed. Indeed, it seemed to the king and all the others, even the young boys who were there, to be a great miracle. Realizing that the townspeople were applauding him, Apollonius walked straight up to the king. Then with his practiced hand he applied a salve to the king so delicately that he transformed him from an old man into a youth. He repeated the welcome application of the anointment in the bath tub and extended a solicitous hand to the king as he stepped out. After this he left.

14 When the king saw that the young man had left, he turned to his friends and said, "My friends, I swear by all that is dear to me that I have never had a better bath than the one I've had today through the kindness of an unknown young man." Then he turned to one of his attendants and said, "Find out who the young man is who performed such a welcome service for me."

The slave promptly followed the young man, and when he saw him dressed only in a threadbare little cloak, he returned to the king and said, "Your Excellency, the young man has just suffered shipwreck." "How do you know?" said the king. The servant replied, "He said nothing, but his clothing told the story." The king said, "Go quickly and say to him, 'The king invites you to come for dinner.'"

Apollonius accepted the invitation delivered by the servant and followed him to the king's residence. The servant entered first and said to the king, "The shipwrecked man is here, but he is distressed about entering because of his shabby clothes." The king immediately ordered that he be dressed in suitable clothes and that he proceed to dinner.

As Apollonius entered the dining room, the king said to him: "Recline at the table and eat, young man. The master will give you whatever he has. Forget about what you lost in the shipwreck." Apollonius immedi-

2. The transmitted text of these seventeen lines of ponderous and lifeless verse is corrupt at a few points. The passage is in part a clumsy pastiche of lines from Virgil's *Aeneid*, Ovid's *Metamorphoses*, and other poems.

3. For the text see Hunt, "Apollonius Resartus," *Classical Philology* 73(1980): 26-28.

ately reclined opposite the king at the place indicated to him. The first course was served, followed by a regal main course. He alone of all the diners did not eat but instead kept staring at the gold and silver, the table and the table service, and as he looked at them, he wept mournfully. But when one of the elders reclining next to the king saw the young man examining each item closely, he turned back to the king and said, "Good king, look, look how enviously the young man to whom you've shown your generous spirit is staring at your possessions and good fortune!" To him the king said, "My good friend, your suspicions are unfounded. For that young man is not begrudging me my possessions and good fortune but, I think, is showing the signs of having lost more." With a cheery look on his face he turned towards the young man and said, "Young man, join us in eating; rejoice and be of good cheer and hope for better things from God."

15 While the king was offering words of encouragement to the young man, his daughter suddenly arrived, a beautiful maiden glittering with gold and already grown up. She first kissed her father and then all his dining companions. As she made the rounds kissing them, she came to the shipwrecked man. She returned to her father and said: "Good king and best of fathers, who is the young man reclining opposite you in the place of honor? His appearance is mournful, and he is in a state of grief." To her the king said: "This young man has been shipwrecked, and he performed a most welcome service for me in the gymnasium. That is why I invited him to dinner. However, I don't know who he is or where he's come from. But if you wish, ask him. You're a very bright young woman, and it's right that you should know everything. Perhaps when you've learned about him, you'll have pity on him."

Encouraged by her father, the girl began very timidly to question Apollonius. As she approached Apollonius, she said: "Although your reserve shows that you are unhappy, your nobility of origin is evident in your nobility of appearance. If you don't mind, tell me your name and fortune." Apollonius said, "If you want to know my name, it's Apollonius; if you want to know my fortune, I lost it at sea." The girl said, "Explain more clearly so that I'll understand."

16 Apollonius described all that had happened to him and at the end of his account began to weep. When the king saw him weeping, he looked at his daughter and said: "My sweet child, you have made a mistake. For by inquiring too closely about the name and fortune of the young man, you have reawakened the former causes of his grief.⁴ And so, my sweet and bright daughter, it is just that you should show him queenly gen-

4. For the text see Hinn, *Classical Philology* 75(1980): 24-26. There is an echo here of *Aeneid* 2.3, where Aeneas is about to tell Dido the story of the fall of Troy.

erosity now that you've learned the truth from him." The girl looked at Apollonius and said: "You are our friend, young man; so set aside your gloominess. Since I have my father's permission, I shall make you rich." Apollonius sighed and thanked her.

The king was delighted to see that his daughter was capable of such generosity and said to her: "Sweet daughter, bless you. Have your lyre brought and banish the young man's tears. Cheer him up for the party."

The girl ordered that her lyre be brought. When she took it up, she combined her sweet voice, the music of the stringed instrument, and the melody in perfect harmony. All the guests began to express their admiration, saying, "Nothing could be better or sweeter than what we've heard." Apollonius alone remained silent. To him the king said: "Apollonius, your behavior is disgraceful. Everybody is praising my daughter's musical accomplishments. Why do you alone insult her by remaining silent?" Apollonius said: "Your Majesty, with your permission, I'll tell you what I think. Your daughter has natural musical talent, but she has not studied music. Have the lyre brought to me, and you will soon come to appreciate what you had no inkling of before." King Archistratus said, "I know that you are a man of many talents."

He assumed the part, put a wreath on his head, took up the lyre, and entered the dining room. He did so in such a way that the guests thought that he was Apollo rather than Apollonius. Once there was silence,

he grasped the plectrum, and put his soul into his art.⁵

17 He modulated his voice in harmony with the strings. The guests in unison with the king began to shout their praises and say, "Nothing could be better or sweeter." He then put down the lyre and appeared dressed as a comic actor and with marvelous gestures and movements mimed the parts. He next adopted the role of a tragic actor. This was greeted with no less admiration, with the result that all the king's friends swore that they had never heard or seen anything like this performance.

Meanwhile, the king's daughter, when she saw that the young man was accomplished in all arts and skills, was wounded by burning passion. She had fallen in love. At the end of the banquet she spoke thus to her father. "King and best of fathers, you said a little while ago that I should give at your expense whatever I chose to Apollonius." To her he said, "I did say so, I say so now, and that is my wish." Now that she had her father's permission to bestow whatever she chose, she turned to Apollonius and said, "Sir, accept by my father's leave two hundred gold talents, forty pounds of silver, twenty slaves, and a very large supply of clothing." Turning to the slaves whom she had given to Apollonius, she said,

5. The source of this verse quotation is not known.

"Bring out all the goods that I have promised and show them to all the guests in the dining room." They all praised the girl's generosity.

All the guests got up at the end of the party and said good-bye to the king and princess. Apollonius too spoke. "Good king, supporter of those in distress, and princess, lover of studies, good-bye." As he spoke, he looked back to the slaves whom the princess had given him and said, "Slaves, collect what the princess has given me: gold, silver, and clothing; and let us go and look for a place to stay."

In her fear that she would be tortured by not seeing the man she loved, the princess looked at her father and said: "Good king and best of fathers, are you content that after bestowing gifts on Apollonius we should let him go today to run the risk of being robbed by wicked men of what you have given him?" To her the king said: "You are right, my lady. See to it that he's provided with suitable accommodation for sleeping." Now that he had somewhere to stay, Apollonius, hospitably welcomed, went to rest, thanking God for granting him a king who was willing to provide comfort.

18 But the princess, "long wounded by love" for Apollonius, "fixed in her heart his face and words," and mindful of his singing "believed that he was of the race of the gods."⁶ "Her longing did not grant rest to her limbs" or sleep to her eyes. She woke at the crack of dawn and burst into her father's bedroom. When he saw his daughter, he said, "Sweet daughter, why are you awake so much earlier than usual?" The girl said: "Yesterday's studies have left me excited. And so I beg of you, Father, to assign me to our guest Apollonius to undertake my studies."

The king was filled with joy and ordered that the young man be summoned. To him he said: "Apollonius, my daughter greatly desires to learn the happy fruit of your studies from you. I ask therefore that you comply with my daughter's wish, and I swear this by the strength of my realm: whatever you lost to the angry sea I shall restore on land."

After hearing this, Apollonius began to teach the girl what he himself had learned. Within a short time, when the girl could in no way endure the wound of love, she collapsed in great weakness, her limbs prostrate, and began to lie helpless in bed. The king became concerned about the sudden onset of her illness and summoned doctors. They took her pulse and examined all parts of her body but did not find a trace of the cause of her illness.

19 A few days later as the king was escorting Apollonius hand in hand to the marketplace, three young aristocratic students who had been seeking his daughter's hand in marriage greeted him in unison. When the king saw them, he laughed and said to them, "Why did you greet me in crossed love for Aeneas is recounted.

unison?" One of them said: "We've been seeking your daughter's hand in marriage, and you've worn us out by repeatedly putting off a decision. And so we've banded together. Choose the one of us you want as your son-in-law." The king said: "You've caught me at a bad time. My daughter spends her time at her studies and because of her zeal for study is confined to bed helpless. But so that I won't appear to be putting you off any longer, write your names and the financial terms of your offers of marriage on tablets. I will send the tablets to my daughter and let her choose for herself the man she wants as her husband."

And so the three young men wrote their names and the financial terms of their offers of marriage. The king took the tablets, sealed them with his signet ring, and gave them to Apollonius, saying: "You are her teacher—if it is not a nuisance to you, take these tablets and deliver them to your pupil. It is your place to be with her."

20 Apollonius made his way straight to the royal palace with the tablets, entered the bedroom, and handed over the tablets. The girl recognized her father's seal. To her beloved she said, "Why have you entered my bedroom alone, my teacher?" To her Apollonius replied: "Mistress, you are not yet a woman, and you take it amiss! Rather, take your father's tablets and read the names of your three suitors."

The girl opened the tablets and read them to the end, but did not read there the hoped-for name of the man she loved. Looking at Apollonius, she said, "Apollonius, my teacher, are you not sorry that I am going to be married?" Apollonius said, "Rather, now that you have mastered the full course of studies taught by me, I offer my congratulations that you are going to marry the man you desire to marry, with God's blessing." To him the girl said, "Teacher, if you loved teaching, you would regret the loss of it."

She wrote on the tablets and after sealing them with her signet ring handed them over to the young man. Apollonius took them to the marketplace and handed them over to the king. The king took the tablets, broke the seal, and opened them. On them his daughter had written

Good king and best of fathers, since you generously and indulgently permit me to express myself, I shall, I desire as my husband the man who was robbed of his inheritance by shipwreck. If, Father, you are surprised that a modest young woman should have written so immodestly, I have entrusted my feelings to wax, which has no sense of shame.

After reading through the tablets the king did not know who the shipwrecked person was whom she had named. Looking at the three young men who had written their names and the financial terms of their offers of marriage, he said to them, "Which one of you has been shipwrecked?"

⁶ Chapter 18 contains partial quotations from *Aeneid* 4.1-12, where Dido's star-

One of them, a young man named Ardalion, said, "I have." Another one said: "Be quiet, damn you! Plague take you! I know that you're the same age as I am and that you went to school with me. You've never been outside the city gates. So where were you shipwrecked?"

Since the king could not discover which one of them had been shipwrecked, he looked at Apollonius and said: "Apollonius, take these tablets and read them. Perhaps you will understand what I didn't, since you were there." Apollonius took the tablets, read them, and blushed when he realized that the princess loved him. The king held out his hand to him and withdrew a short distance from the young men and said: "What is it, Apollonius? Have you discovered who was shipwrecked?" Apollonius said, "If you'll permit me to say so, I have discovered him."

His blushes revealed to the king the meaning of what he had said, and he joyfully spoke: "My daughter wants what I have prayed for. None of this can happen without God willing it." Looking at the three young men, he dismissed them with these words. "I told you quite clearly that you had caught me at a bad time. Go away, and when the time comes, I shall send for you."

22 He entered the royal palace hand in hand with the person he now regarded as his son-in-law rather than his guest. The king left Apollonius and made his way alone to his daughter and said, "Sweet daughter, whom have you chosen to be your husband?" The girl threw herself down at her father's feet and said: "Dearest Father, since you wish to hear your daughter's desire: I want as my husband the man I love, the man robbed of his inheritance by shipwreck, my teacher, Apollonius. If you do not betroth me to him, you will soon lose your daughter."

Since the king could not bear to see his daughter cry, he pulled her to her feet and addressed her with these words. "Sweet daughter, don't give this any further thought, for you desire to wed the man I've wanted you to wed from the time I first saw him. I can understand your feelings since I became a father by being in love."

23 Going outside, he saw Apollonius and said: "I have questioned my daughter about what she has in mind as regards marriage. She broke into tears and implored me, and among many other declarations she said this to me: 'You promised my teacher, Apollonius, that if he complied with my wishes and agreed to teach me, you would give him whatever the angry sea had taken away. Because he has complied with your very own pleas and with my wishes in educational matters, he seeks not gold or silver or clothing or slaves or possessions but only the kingdom that he believed he had lost. In accordance with your oath and my request, restore that to him by giving me to him in marriage.' Therefore, Apollonius, I ask you not to have any compunctions about marrying my daughter." Apollonius said, "As God wills, so be it, and if it is your wish, let it be fulfilled." The king said, "I shall soon set the wedding day."

The next day his friends and the great and noble men of the neighboring cities were invited, and once they were assembled, the king said, "Friends, do you know why I have invited you together?" They replied, "We don't know." The king said: "I wish to inform you that my daughter wants to marry Apollonius of Tyre. I entreat all of you to rejoice, for she is a very intelligent girl and will be wed to a very knowledgeable man." At the same time he at once announced the wedding day and instructed them to assemble.

To make a long story short, the wedding day arrived, and all assembled happily and eagerly. The king rejoiced with his daughter, and Apollonius of Tyre rejoiced to have got the wife he deserved. The marriage rites were celebrated with pomp worthy of the royal family. The whole city rejoiced; citizens, foreigners, and visitors were overjoyed; lutes, lyres, solo songs, and choral song with organ accompaniment gave great pleasure. After the festivities the newlyweds became very fond of each other. There was between them wonderful affection, incomparable delight, and unparalleled happiness; and joined to these was everlasting love.

24 Some six months later, when the girl's stomach was swollen by pregnancy, her husband, King Apollonius, came to her. While walking on the shore with his beloved at his side he saw a very beautiful ship, and while they were both praising it, Apollonius recognized that it was from his native land. He turned and said to the skipper, "Tell me, please, where you've come from." The skipper said, "From Tyre." Apollonius said, "You've named my homeland." To him the skipper said, "Are you Tyrian?" Apollonius said, "I am exactly that." The skipper said, "Then can you tell me this: Did you know someone by the name of Apollonius who was king of that city?" Apollonius said, "I know him as well as I know myself." The skipper did not understand the reply and said: "If you should see him, please tell him to take heart and to rejoice, for God has struck down the very cruel king Antiochus with a thunderbolt for sleeping with his daughter. However, his wealth and kingdom are being kept for King Apollonius."

When Apollonius heard this, he turned joyfully to his wife and said: "My lady, you believed me when I was shipwrecked; now you have proof. And so I beg you, dearest wife, to allow me to set out and obtain the kingdom that has been promised to me."

When his wife heard that he wanted to leave, she burst into tears and said: "Dear husband, if you had been away somewhere on a long journey, surely you should have hurried back for my confinement. But as it is, since you are here, are you planning to leave me? Let's sail together. Whether on land or sea, wherever you are, let's live or die together."

After saying this the girl went to her father and said to him: "Dear Father, take heart and rejoice, for God has struck down the very cruel king

Antiochus for sleeping with his daughter. However, his wealth and the crown have been kept for my husband. Therefore, I request that you willingly allow me to sail with my husband.⁷ So that you will be the more willing, consider that you are sending away one person but that you will get two back."

25 When the king had heard all that she had to say, he rejoiced and was overjoyed and immediately ordered that ships be drawn onto the shore and be loaded with all kinds of goods. He ordered, moreover, that her nurse Lycoris and a very experienced midwife sail with her because she was going to give birth. After providing a going-away party he accompanied them to the shore, kissed his daughter and son-in-law, and wished them a successful journey. The king returned to his palace. Apollonius and his numerous domestic staff boarded the ships with a large amount of equipment and goods and sailed directly on course ahead of the wind.

While they were delayed at sea for some days and as many nights, the girl gave birth in the ninth month.⁸ But the placenta failed to be discharged, her blood clotted, her breathing became constricted, and she suddenly died. When the slaves saw this, they shouted and screamed loudly. Apollonius came running, and when he saw his wife lying lifeless, he tore his clothing from his chest with his fingernails, pulled out his youthful, silken facial hair, threw himself onto her body, and with streaming tears began to weep bitterly, saying: "My dear wife and the king's only daughter, what has become of you? What shall I say about you and what reply shall I give to your father, who rescued me when I was a poor, destitute victim of shipwreck?"

While he was weeping and lamenting in this fashion, the steersman came to him and said: "Master, you're showing piety, but the ship cannot continue with a corpse aboard. Order that the body be thrown into the sea so that we can escape the force of the waves." Apollonius was annoyed to hear this and said to him: "What are you saying, you scoundrel? Do you think that I should throw into the sea the body of the woman who rescued me when I was the poor victim of shipwreck?"

Some of his slaves were craftsmen. He called them together and instructed them to saw planks and to fit them together and to seal the seams and openings with pitch. He ordered that they make the coffin large and that they use sheets of lead to close the joints between the planks. After the coffin had been made, he adorned it with royal accoutrements, placed the girl in the coffin, and beside her head put twenty

thousand gold sesterces. He gave a last kiss to the dead girl, wept over her corpse, and ordered that the infant be taken away and nursed carefully so that he would have some little comfort in his time of troubles and be able to show the king a grandchild in return for his daughter.

Weeping bitterly, he ordered that the coffin be thrown into the sea. Three days later waves cast up the coffin. It came to rest on the shoreline of Ephesus, not far from the estate of a doctor, who on that very day was walking with his students along the shore. He saw the coffin floating on the surging waves and said to his servants, "Lift the coffin very carefully and carry it to my house."

After the servants had done so, the doctor eagerly opened it, and, seeing a very beautiful girl adorned with royal ornaments and lying in a state of apparent death, he said, "How many tears must this girl have left as a legacy to her parents!" When he suddenly caught sight of the money placed beside her head and the written tablets beneath it, he said, "Let's see what last request the bereaved are making." After breaking the seal this is what he found written.

I ask whoever finds this coffin containing twenty thousand gold sesterces to keep ten thousand for himself and to spend ten thousand on a funeral, for this dead girl has left a legacy of many tears, and bitter grief. If the finder does not do what the bereaved asks, may he be the last of his family to die, and may there be no one to give his body burial.

After reading the tablet he said to his servants: "Let everything be provided for the body that the bereaved have demanded. As I hope to live, I swear that I shall spend more for this funeral than the bereaved requested."

So saying, he ordered that a pyre be constructed immediately. But while the pyre was being carefully and expertly constructed and assembled, a medical student of youthful appearance but mature judgment arrived. When he saw the corpse of the beautiful girl being placed on the pyre, he looked at his teacher and said, "What is the cause of this recent unexplained death?" The teacher said: "Your arrival is timely; the situation requires your presence. Take a jar of unguent and pour it over the body of the girl to satisfy the last rites." The young man took a jar of unguent, went to the girl's bier, pulled aside the clothing from the upper part of her body, poured out the unguent, ran his suspicious hands over all her limbs, and detected quiescent warmth in her chest cavity. The young man was astounded to realize that the girl was only apparently dead. He touched her veins to check for signs of movement and closely examined her nostrils for signs of breathing; he put his lips to her lips, and, detecting signs of life in the form of slight breathing that, as it were,

7. For the text see Hunt, review, *Classical Philology* 76(1981): 343.

8. For the text see Hunt, *Classical Philology* 75(1980): 33-34.

9. For the text see Hunt, *Classical Philology* 75(1980): 29.

was struggling against false death, he said, "Apply heat at four points." When he had had this done, he began to massage her lightly, and the blood that had coagulated began to flow because of the anointing.¹⁰

27 When the young man saw this, he ran to his teacher and said: "Doctor, the girl you think is dead is alive. To convince you, I will clear up her obstructed breathing." With some assistance he took the girl to his bedroom, placed her on his bed, opened her clothing, warmed oil, moistened a woolen compress with it, and placed the compress on the upper part of the girl's body. Her blood, which had congealed because of severe cold, began to flow once heat was applied, and her previously obstructed breathing began to infiltrate to her innermost organs. With the clearing up of her veins, the girl opened her eyes, recovered her breath, and said in a soft, indistinct voice, "Please, doctor, do not touch me in any way other than it is proper to touch the wife of a king and the daughter of a king."

When the young man realized that he had discovered with his skill what his teacher had failed to observe, he hurried joyfully to his teacher and said, "Come, teacher, and witness your student's skill." The teacher, on entering the bedroom, saw that the girl he thought was dead was alive and said to his student, "I commend your medical knowledge, I praise your skill, and I admire your care. But I don't want you to be deprived of the rewards of your medical expertise: take as your payment the money that accompanied the girl." And he gave him ten thousand gold sesterces and prescribed for the girl a nourishing diet and a regimen of fomentations.

A few days later, when he learned that the girl was of royal descent, he adopted her as his daughter in the presence of friends. When she tearfully pleaded that she not be touched by any man, he granted her wish and placed her within the cloistered confines of the priestesses of the goddess Diana, where all the virgins were able to preserve their chastity.

28 Meanwhile, Apollonius continued his grief-stricken voyage. With God as his pilot he put in at Tarsus, disembarked, and went looking for the house of Strangulio and Dionysias. After greeting them he sadly described all his misfortunes and said: "I expect to take as much comfort from the preservation of my daughter as I gave tears for the loss of my wife. Faithful friends, since I do not want to take possession of the kingdom that was being kept for me, now that my wife has been lost, or return to my father-in-law, whose daughter I lost at sea, but prefer instead to become a merchant, I entrust my daughter to you. Have her nursed with your daughter, bring her up with the benefit of your good and simple hearts, and call her Tarsia after the name of this country. I also en-

¹⁰. The last few lines of chapter 26 are patently corrupt; see Hunt, "More on the Text," *Reinisches Museum* 127(1984): 358-61.

trust to you my wife's nurse Lycoris, and my wish is that she should nurse and look after my daughter."

After saying this, he handed over his daughter along with gold, silver, and expensive clothing and vowed emphatically not to cut his beard, hair, or nails until he had betrothed his daughter. Although they were amazed by this extreme vow, they promised that they would bring up the girl faithfully. After entrusting his daughter to them Apollonius boarded his ship and made for the open sea. He put in at a distant, obscure part of Egypt.

29 At the age of five Tarsia was assigned to a program of education in the liberal arts and was taught along with the couple's daughter. They were instructed in the development of their natural qualities as well as in the arts of listening and speaking and in moral conduct. When Tarsia was fourteen years old, she returned from school and discovered that her nurse had fallen victim to a sudden illness. She sat beside her and questioned her about the cause of her infirmity. Her nurse raised herself and said: "Miss Tarsia, listen to the last words of an old woman on her deathbed. Listen to them and take them to heart. Who do you think your father and mother are, and what do you think your native land is?" The girl said, "My native land is Tarsus, my father is Strangulio, and my mother is Dionysias."

The nurse sighed and said: "Listen, Mistress Tarsia, to my account of your lineage, so that you will know what you must do after my death. Your native land is Tyre, your father is named Apollonius, and your mother is the daughter of King Archistrates. When your mother gave birth, the placenta failed to be discharged, her breathing became constricted, and she notched the final day of her allotted time. Your father provided the coffin that he had had made for her with royal accoutrements and twenty thousand gold sesterces and lowered it into the sea, so that wherever she was carried she could declare her own identity. In the face of head winds the ships brought your grief-stricken father and you in your cradle to this state. Your father entrusted you along with your royal garments to his friends Strangulio and Dionysias and vowed that he would not cut his hair or nails until he had betrothed you. If after my death the guardians whom you call your parents should do you any harm, go to the marketplace, and you will find a statue of your father, Apollonius. Clutch the statue and proclaim, 'I am the daughter of this man whose statue this is.' The citizens are mindful of your father's favors and will come to your rescue if necessary."¹¹

To her Tarsia said, "Dear nurse, as God is my witness, I would have remained forever ignorant of my lineage if some misfortune had befallen

¹¹. For the text see Hunt, *Classical Philology* 75(1980): 28-29.

you before you had told me this."¹² While they were conversing, the nurse died in the girl's embrace. The girl committed her nurse's body to the grave and mourned her for a year. At the end of the period of mourning, she resumed her former position in the world and went back to school to study the liberal arts. She would not eat until after she had visited the grave vault with offerings of a flask of wine and wreaths of flowers.¹³ There she would call upon the spirits of her parents.

31 While this was happening, Dionysias was passing through a public area one holiday with her daughter Phlomis and Tarsia. To all the citizens and people of rank who saw how beautiful Tarsia was in her finery she seemed to be something miraculous, and they all said, "Fortunately the father whose daughter is Tarsia, but the girl clinging to her side, is shamefully ugly." When Dionysias heard them praising Tarsia and denigrating her own daughter, she fell into a mad rage. While sitting alone she began to think like this: "Her father, Apollonius, set out fourteen years ago and he hasn't returned to recover his daughter or sent a letter to us. He has probably died or been lost at sea. Her nurse, however, is dead. There's no one to interfere with me. There's nothing to prevent me from eliminating her with sword or poison, and I shall dress my own daughter in her fine clothes."

While she was mulling over these things, she was informed of the arrival of her steward Theophilus. She summoned him and said, "If you want your freedom and payment into the bargain, eliminate Tarsia." The steward said, "What crime can the innocent girl have committed?" The wicked woman said: "Are you disobeying me? Just do what I command. If you don't, you will feel the wrath of your master and mistress." The steward said, "How can it be done?" The wicked woman said: "As soon as she comes home from school and before eating, she always goes to her nurse's grave vault. You must go there with a dagger and kill her when she comes and throw her body into the sea. When you come and report that you have done this, you will have your freedom and payment into the bargain."

The steward took a dagger and hid it at his side and, looking up to heaven, said, "God, have I not earned my freedom without having to shed the blood of an innocent young woman?" After saying this he went, sighing and weeping, to the grave vault of Tarsia's nurse and there concealed himself.

When the girl came home from school, she poured out from a flask her customary offering of wine and entered the vault and set out wreaths of flowers. While she was calling on the spirits of her parents, the stew-

12. For the text see Hunt, *Classical Philology* 75(1980): 32.

13. The text is uncertain at this point but can be restored with reasonable probability because of the author's habit of repeating phrases (cf. chapter 31); see Hunt, *Mitteilungen* 35(1982): 348-49.

ard made his attack, grabbing the girl by the hair from behind and throwing her to the ground. As he was about to stab her, the girl said to him: "Theophilus, what wrong have I done? Why should I, an innocent girl, die at your hands?" To her the steward said, "You have done nothing wrong, but your father, Apollonius, was wrong to entrust you, with a great sum of money and fine royal clothes, to Strangulio and Dionysias." When she heard this, the girl tearfully implored him, "Allow me to call God as my witness, this is the last hope and comfort for me during my lifetime." To her the steward said: "Call God as your witness. God knows that I do not want to commit this crime."

32 While the girl was praying to God, pirates suddenly arrived and, seeing an armed man about to stab her, they shouted: "Stop, you savage, stop; don't kill her! This girl is our booty, not your victim." When the steward heard their shouts, he released her and fled into hiding behind the grave vault. The pirates brought their ship into shore, seized the girl, tied her up, and made for the high seas.

After a time the steward returned, and when he saw that the girl had been snatched away from death, he thanked God that he had not committed the crime. He returned to Dionysias and said: "What you ordered has been accomplished. Fulfill your promise." The wicked woman said: "You've committed murder, and do you ask for liberty? Go back to the estate and perform your duties, or you'll feel the wrath of your master and mistress."

After hearing this the steward looked towards heaven and said: "God, you know that I have not committed a crime; you be the judge." He returned to the estate.

Dionysias then took counsel with herself concerning the crime that she had plotted and how she could keep it concealed. She went directly to her husband, Strangulio, and said: "Dear husband, your wife and daughter need your help. Malicious insults aroused strong feelings of intense jealousy in me, and I suddenly thought to myself: 'It's now fourteen years since her father entrusted Tarsia to us, and he has not once sent us a letter of greeting. He must have been lost in the storm-lashed waves of the sea. Her nurse is dead. There is no one to interfere with me. I shall eliminate Tarsia and dress our daughter in her fine clothes.' You should know that that is what has happened. To satisfy the curiosity of people for the time being, put on your mourning clothes as I am doing, and with a show of tears let's declare that she died suddenly of a stomach ailment. Let's build a large tomb on the outskirts of town and say that she has been buried there."

When Strangulio heard this, he started to tremble and to feel faint and replied in this way: "Indeed, give me mourning clothes so that I can mourn myself for my misfortune in marrying a wicked wife. Oh, what heartache! What am I to do, how am I to act towards her father? I wel-

comed him and advised him to leave this state after he had rescued it from destruction and the danger of famine. For the sake of this state he suffered shipwreck, looked death in the face, lost his possessions, and endured the hardships of poverty. Restored to a better fortune by God, because he is a pious man, he did not think evil thoughts instead of good, or keep the past in the forefront of his thoughts, but assigned everything that had happened to oblivion. Furthermore, still considering us faithful people with good intentions, he rewarded us, thinking us God-fearing people, by entrusting the upbringing of his daughter to us. He felt so much pure love for us that he named his daughter after our state. Oh, how blind I have been! I must mourn an innocent girl, and myself for being married to a deceitful woman who is a wicked, poisonous snake."

Looking up to heaven, he said: "God, you know that I am innocent of shedding Tarsia's blood. May you avenge her on Dionysias!" And turning towards his wife, he said, "How, you enemy of God, will you be able to keep this disgraceful crime hidden?"

Dionysias actually dressed herself and her daughter in mourning clothes and with a show of false tears summoned the citizens and said to them: "My dearest friends, we have called you here because we have lost Tarsia, who was our shining light of hope, the object of our labors, and the fruit of our years; you know her well. She has left us a cross of bitter tears. We have given her a worthy burial."

The townsfolk then continued to where the empty tomb had been provided by Dionysias and in return for the merits and favors of Tarsia's father, Apollonius, they had erected a bronze memorial and had it inscribed with these words.

PRESENTED BY THE CITIZENS OF TARSUS TO THE SACRED
MEMORY OF THE GIRL TARSIA IN REMEMBRANCE OF THE
FAVORS OF APOLLONIUS OF TYRE

33 Those who had seized Tarsia arrived at Mytilene. She was put off the ship and placed out for sale in the marketplace with the other slaves. When a most unpleasant pimp heard about this, he wanted to buy no man or woman except Tarsia and began to bid for her purchase. But when Athenagora, the king of that state, heard that an aristocratic, intelligent, and very beautiful girl had been put up for sale, he offered ten thousand gold sesterces. But the pimp was willing to pay twenty thousand. Athenagora offered thirty thousand, the pimp forty thousand; Athenagora fifty thousand, the pimp sixty thousand; Athenagora seventy thousand, the pimp eighty thousand; Athenagora ninety thousand. The pimp paid down a deposit of one hundred thousand gold sesterces and said, "If anyone offers more, I'll increase the offer by ten thousand." Athenagora said: "If I want to enter a bidding war with this pimp for the

purchase of one girl, I'll have to sell several. But suppose I allow him to be the successful bidder: when he installs her in his brothel, I'll be the first to go to her and sever the knot of her virginity at little cost to myself, and as far as I'm concerned it will be as if I had bid successfully for her."

To cut the story short, the pimp was the successful bidder for the girl. She was installed by him in the reception room, where he had a gold statue of Priapus that was decorated with jewels and gold. He said to her, "Pay homage to this powerful deity of mine." The girl said, "Are you from Lampsacus?"¹⁴ The pimp said, "Don't you know, you miserable creature, that you've landed in the house of a greedy pimp?" When the girl heard this, she was racked by convulsions throughout her body. She prostrated herself at his feet and said: "Have pity on me, master. Help me to preserve my virginity. Please don't set up this poor little body of mine for sale in this shameful brothel." To her the pimp said: "Get up, you miserable creature. Don't you know that pimps are like executioners and that pleas and tears have no influence on them?" He summoned the assistant who looked after his girls and said to him, "See to it that a room is carefully prepared and have this notice posted in it: Whoever wants to deprive Tarsia of her virginity will have to pay a half pound of gold; thereafter, she will be available to anyone for a single gold coin each time." His assistant did what the pimp had ordered.

A crowd of people and singers was conducted to the brothel two days later. Athenagora was the first to arrive, and he walked into the brothel with his face covered. After walking in he sat down. Tarsia arrived, fell at his feet, and said: "Have pity on me. I call upon you in the name of your youth not to defile me under the terms of that disgraceful notice. Restrain your shameless lust; listen to the story of the misfortunes that I have suffered; take my lineage into account."

After she had described to him all her misfortunes, the king became confused, and with intense feelings of compassion and amazement he said to her: "Stand up. We both understand the blows of fortune; we are both subject to the human condition. I too have a virgin daughter for whom I could fear similar misfortune." As he said this, he held out forty gold coins, and, putting them into the girl's hand, he said to her: "Here, Tarsia. You have more than was demanded for your virginity. Do the same thing with all the other men who come until you have your freedom." The girl wept profusely and said, "I am greatly indebted to you for your compassion."

As he was leaving, he met a colleague, who said, "Athenagora, how

¹⁴ Priapus, a fertility god represented by phallic statues, was worshipped at Lampsacus on the Hellespont.

did you find the new girl?" Athenagora said, "She was so good that I actually wept." After saying this he followed him in and stealthily waited for the chance to witness the outcome. As the colleague entered, Athenagora stood outside the door. The girl closed the door in the usual way. The young man said to her: "Greetings! Tell me, please, how much the previous young man gave you." The girl said, "He gave me forty gold coins." The young man said: "Curse him! What difference would it make to a man that rich to give you a whole pound of gold! To prove to you that I am a better man, I am giving you a whole pound of gold!"¹⁵ From his position outside the door Athenagora said, "The more you pay, the more you'll weep!" The girl fell at the feet of Athenagora's colleague and in the same way described her misfortunes. The young man became confused and lost his desire for sex. The young man said to her: "Stand up. We are both subject to the human condition, the victims of misfortunes." The girl said, "I am greatly indebted to you for your compassion."

35 As he left, he met Athenagora, who was laughing, and said to him: "A fine fellow you are! You had nobody to cry over!" They swore not to tell anyone and began to watch for others coming out. To make a long story short, they watched through a peephole as one after another went in, paid a gold coin each, and left in tears.

At the end of the business day the girl gave the money to the pimp, saying, "Here's the price of my virginity." He said to her: "How much better it is to have you laughing instead of crying! Keep up the good work so that you can bring in more money for me every day." She spoke to him in the same way the next day. "Here's the price of my virginity. I earned it the same way, with prayers and tears, and I still have my virginity." The pimp was angry to hear that she had preserved her virginity, and he summoned his assistant and said to him: "I see that you have been so careless that you don't know that Tarsia is a virgin. If she brings in so much money as a virgin, how much will she bring in after she's experienced sex? Summon her, and you sever the knot of her virginity."

The assistant immediately took her to his bedroom and said to her: "Tarsia, tell me the truth. Are you still a virgin?" Tarsia said, "God willing, I shall remain a virgin." The assistant said, "How have you earned so much money in the past two days?" The girl said: "By tearfully describing all my misfortunes. The men felt sorry for me and showed com-

15. R. Duncan-Jones, *The Economy of the Roman Empire* (Cambridge, 1974), 232 argues that the equation forty *auri* = almost a pound of gold would be most appropriate in the monetary conditions that prevailed in the second or third quarter of the third century, before the onset of rapid devaluation of the *aureus*. See also Korrekaas, *Historia Apollonii*, 122-23 and 129-30, and my introduction.

passion for the preservation of my virginity." She threw herself at his feet and said: "Have pity on me, master. Help the captive daughter of a king." When she had described all her misfortunes to him, he was moved by compassion and said to her, "The pimp is so greedy. I don't know whether you can remain a virgin." The girl replied: "I have the resources of a completely mastered liberal education. Also, I play the lyre well. Arrange to have a stage erected at a busy place tomorrow, and I will give a demonstration of my eloquence. Then I will play the lyre and by means of my skill add daily to our income."

When the assistant had carried out her instructions, so much popular approval and affection for her grew up that both men and women conferred large sums of money on her daily. Tarsia was mindful of her intact virginity and of her noble birth. King Athenagora looked after her as if she were his own daughter by giving large sums of money to the assistant and by commending her to his care.

37 While this was happening at Mytilene, Apollonius arrived after fourteen years at the house of Strangulio and Dionysias in Tarsus. Strangulio saw him at a distance and ran quickly to his wife, saying: "You said that Apollonius must have perished in a shipwreck. Look: he's come to recover his daughter. What are we going to say to the father about his daughter, for whom we were acting as parents?" When the wicked woman heard this, she was seized by trembling throughout her body and said: "Show pity, husband. I confess that because of my love for our daughter I destroyed somebody else's daughter. Now, in the circumstances, you must put on mourning clothes, and with a show of false tears let's declare that she died suddenly of a stomach ailment. When he sees us dressed like that, he'll believe us."

As this was happening, Apollonius entered Strangulio's house and pushed back the hair from his brow and the shaggy beard from his mouth. When he saw Strangulio and Dionysias dressed in mourning clothes, he said: "My most faithful friends—if I may still call you that—why are you weeping profusely at my arrival? I hope the tears don't concern me rather than you?" The wicked woman said tearfully: "I wish there were someone besides my husband or me to break this news to you. I must inform you that your daughter Tarsia was suddenly lost to us because of a stomach ailment." When Apollonius heard this, his whole body shuddered, and he stood pale and grieving for a long time. After recovering his breath he looked at the woman and said: "My daughter Tarsia died a few days ago. Have her money and jewelry and clothes disappeared?" As he was talking, the wicked woman fetched everything and returned it to him as agreed with these words: "You must believe that if destiny had allowed, we would have restored your daughter to you just as we are returning all her possessions to you. To prove that we are not

lying, we have the evidence of the townsfolk, who out of gratitude to your generosity have had erected a bronze memorial to your daughter that you can visit to pay homage."

Apollonius believed that she had really died, and he said to his servants: "Collect all these possessions and take them to my ship. I'm going to my daughter's memorial." When he arrived there, he read this inscription.

THIS BRONZE MEMORIAL PRESENTED BY THE CITIZENS OF
TARSUS TO THE SACRED MEMORY OF THE GIRL TARSIA,
THE DAUGHTER OF KING APOLLONIUS OF TYRE, IN
REMEMBRANCE OF HIS FAVORS

After reading the inscription he stood dumbfounded. He was amazed that he could not shed tears, and cursed his eyes. "Callous eyes, you see the memorial for my daughter but cannot shed tears. What agony! My daughter may be alive." After uttering this he returned to his ship and addressed his men: "Confine me below deck. I want to breathe out at sea the last of my life, which was not allowed to see brightness on earth."

After the ship weighed anchor he confined himself below deck and set sail for the high seas to return to Tyre. While he was sailing with favorable winds, the sea suddenly became untrustworthy, and they were driven through a series of crises over the seas. They all prayed to God and reached Mytilene. The festival of Neptune was being celebrated there. When Apollonius learned this, he groaned and said: "Everybody is celebrating the festival day except me. But I must not appear to be too mournful and mean. It's punishment enough for my servants that an unlucky master has fallen to their lot."

He summoned his steward and said to him: "Give ten gold coins to the crew so that they can buy what they want and celebrate the festival day. As for me, I forbid that any one of you should disturb me. If any one of you does so, I command that his legs be broken."

While Apollonius's crew members were enjoying the festivities better than the crews of the other ships, it happened that Athenagora, the king of the state, who was lavishing attention on Apollonius's daughter Tarsia, was walking along the beach and observing the sailors' revels. As he was taking note of the various ships, he saw one that stood out from the others as being better fitted. He approached Apollonius's ship and stopped and began to admire it. Apollonius's crew members and servants greeted him, "If you see fit, King, you'll get a magnificent welcome aboard." He accepted the invitation and boarded the ship with five slaves. When he saw that the crew members and servants were all reclining at tables, he reclined with them as they were eating and donated ten

gold coins to them. As he placed them on the table, he said, "Here, to repay your generous invitation." They all said to him, "We are greatly indebted to you for your generosity."

When Athenagora noticed that they were all reclining casually at the tables and that there was no one in authority to oversee them, he said to them: "You're all reclining casually at the tables. Who's in command of this ship?" The helmsman said: "The commander of this ship lies grieving in darkness below deck. He's mourning his wife and daughter." Athenagora was touched with grief when he heard this, and he said to the helmsman: "I'll give you two gold coins if you go down to him and say, 'Athenagora, the king of this state, requests that you come up to him out of the darkness and into the light.'" The young man said: "If I can buy a set of limbs with the pair of coins! Could you not have found another suitable candidate for the job? Find someone else to go, for he's left orders that the legs of anyone who disturbs him are to be broken." Athenagora said: "He's set this rule for you, not for me, whom he doesn't know. I'll go down to him. Tell me what his name is." The servants said, "His name is Apollonius."

When Athenagora heard the name, he said to himself, "Tarsia said that her father's name was Apollonius." He went in the direction indicated by the servants and found him. When he saw him lying in the dark with squallid beard and shaggy and dirty hair, he greeted him quietly. "Hello, Apollonius." Apollonius thought that one of his servants was being disrespectful. He glowered at him, but when he saw a dignified, well-dressed stranger, he contained his anger in silence. King Athenagora said to him: "I realize that you must be surprised that I addressed you by name. I am the king of this state." When Athenagora heard no reply from him, he spoke to him again. "I left the road to look at the ships on the shore, and among them I saw your handsomely fitted and attractive-looking ship. As I approached, I was invited aboard by your companions and crew. I boarded and gladly reclined at the table. I asked who the master of the ship was. They said that you were in a state of deep grief, and I see that you are. In return for the goodwill that I've shown in coming to you, come out of the darkness and into the light and dine with me for a short time. I hope, moreover, that God will grant you greater happiness after your period of immense grief."

Wearily with grief, Apollonius raised his head and spoke thus. "Whoever you are, go, my lord, recline at the table and dine with my crew as though they were your own. As for me, I am so greatly afflicted by misfortunes that I wish not only not to dine but not even to live."

Athenagora returned in a state of confusion from below deck to top-side, and as he reclined at the table, he said: "I wasn't able to persuade your master to come into the light. What shall I do to deflect him from

his intention of dying? I've just had a good idea. Boy, hurry to the pimp and tell him to send Tarsia to to me."

When the boy reached the pimp, the pimp was unable to disregard what he said, and though he did so against his will, he unwillingly sent her. Athenagora saw Tarsia when she reached the ship, and he said to her: "Tarsia, come here. We need the benefit of your studies. The master of this ship and of all these men is sitting in the dark mourning his wife and daughter. You must encourage him to accept comfort and urge him to return to the light. Here is an opportunity for compassion that will enable the master to become kindly disposed towards his fellow human beings. So go to him and persuade him to come into the light. Perhaps God wants him to live through our intervention. If you can accomplish this, I'll purchase your freedom from the pimp for thirty days so that you can resolutely devote your attention to maintaining your virginity; and I'll also give you ten gold sesterces." When the girl had heard this, she immediately went below deck to Apollonius and greeted him quietly. "Hello, whoever you are, and rejoice. I am not just a slut who has come here to encourage you but an innocent virgin keeping my virginity inviolable in a place of shipwrecked chastity."

41 She began to sing this song in a melodious voice.

I walk through corruption but remain unaware of it
just as the rose is not touched by the points of its thorns.

Pirates seized me and struck me with hostile sword.

The property now of a pimp, I have never offended my chastity.

If I were free of weeping, grief, and tears for my missing loved ones
and if my father knew where I was, no woman would be in better
state than I would.

I was born of a kingly race and royal forebears,

but now I am despised, yet still ordered to pretend happiness.

Put an end to tears and the cares of grief.

Raise your eyes to heaven and your mind to the stars.

God the creator and mover of all things will help you.

He will crush your grief; he will not allow you to weep like this
forever.¹⁶

At the sound of this song Apollonius raised his eyes and looked at the girl. He groaned and said, "Oh, what misery! How much longer can I resist her compassion?" He sat up straight and said to her: "Thank you very much for your understanding and nobility of character. In return for your compassion, I offer these words. If ever I am allowed to be

16. There are echoes of *Aeneid* 4.27 and 9.637 in this song.

happy, (I'll use the resources of my kingdom to advance your cause). Since you claim to be of royal stock, perhaps I'll restore you to your parents. For now, take two hundred gold coins and rejoice as if you had brought me forth to the light. Please leave and don't call me again. You've awakened in me memories of my recent grief."¹⁷

She took the two hundred gold coins and left. Athenagora said to her: "Where are you going, Tarsia? Were your efforts in vain? Have we been unable to show compassion and come to the aid of a man who is going to commit suicide?" Tarsia said to him, "I did everything I could, but he gave me two hundred gold coins and asked me to leave because, he said, he was being tortured by renewed grief and pain." Athenagora said to her: "I will give you four hundred gold coins on the spot if only you will go down to him. Return his two hundred gold coins and encourage him to come into the light by saying, 'I have come for your well-being, not for your money.'" Tarsia went down and said to him: "If you've decided to stay forever in this gloomy fifth, allow me to exchange a few words with you here in the darkness in return for the large sum of money which you've honored me. If you undo the knot of my riddles, I will leave; if not, I will return the money that you gave me and go away."

So as not to appear to be taking the money back and because he also wanted to hear what the clever girl had to say, he replied: "Although no concern except that of weeping and grieving suits me in the midst of my misfortunes, speak your riddle and go away and stop pestering me to be happy. Please let me give vent to my grief."

Tarsia said to him: "There is a house that resounds loudly over the earth. The house alone echoes, but the silent inhabitant makes not a sound. Both, however, make haste, the house and the inhabitant together."¹⁸ If therefore, as you claim, you are a king in your own land, solve my riddle; for no one is wiser than a king." Apollonius nodded and said, "To prove that I didn't lie: the house that resounds over the earth is the sea; the silent inhabitant of this house is a fish, which rushes along with its house."

This marvelous explanation convinced the girl that he was really a king, and she drummed him with more difficult riddles. "The sweet friend of the bank and always close to deep waters, singing sweetly to the Muses, I am the darkened messenger of the tongue sealed by my master's hand." To her Apollonius said: "God's sweet friend, which sends its song to heaven, is the reed pipe. It is always close to the bank because it grows near water and is the darkened messenger of the tongue."

17. An echo of *Aeneid* 2.3.

18. This series of riddles is found in the *Riddle Book of Symphosius* (fourth-fifth century A.D.), which was popular in the Middle Ages.

The girl resumed the exchange. "The tall offspring of a lovely forest, I am borne along swiftly, thronged by a great crowd of companions. I race over many routes but leave no tracks." Apollonius nodded again and said to her: "If only I had the chance to rid myself of my long-lasting grief, I could show you things of which you are ignorant. However, I will solve your riddle, for I marvel that a girl as young as you are is so clever. The tall tree is a ship, the offspring of a lovely forest. It is borne along swiftly by the driving wind and is thronged by crowds. It races over many routes but leaves no tracks."

The girl was again excited by the cleverness of his (solution) and said to him:¹⁹ "The fire spreads throughout all the buildings without doing any damage. Enclosed on all sides, it surrounds me with flames, but I do not burn. Its dwelling is bare, and the visitor who goes there is bare." To her Apollonius said: "If I could rid myself of this grief, I would go unscathed through that fire. I would be entering a bath building, where on all sides flames rise through ducts. The building is bare because there is nothing inside except benches. The visitor who enters there is bare because he wears no clothing."

The girl resumed the exchange. "I am a single piece of iron joined by two points. I struggle against the wind; I fight against the deep whirlpool. I explore the middle of the sea. I bite the land at its bottom." To her Apollonius replied: "It is an anchor, which secures the ship in which you are sitting. It is a single piece of iron joined by two points. It struggles against the wind and the deep whirlpool. It explores the middle of the sea and holds onto the land at the bottom with its bite."

The girl Tarsia resumed the exchange with him. "I am not pregnant, but I am heavy with fluids. All my inner organs are interlaced by cavities and swell. There are fluids inside me, but they do not come out of their own accord." To her Apollonius replied, "Although a sponge is light, it is interlaced by cavities and swells when impregnated by fluids that do not come out of their own accord."

The girl resumed the exchange. "I am not adorned with locks or tresses. There is hair inside me that no one sees. I am thrown back and forth and into the air by hands." Apollonius said: "When I was shipwrecked at Pentapolis, this guided me into friendship with the king. It's a ball, which is not covered with locks or tresses because all the hair is inside. It is thrown back and forth from hand to hand."

The girl resumed the exchange. "I have no fixed figure, and no figure is alien to me. I glitter within with radiant light that reveals nothing except what it has already seen." Apollonius replied: "A mirror has no fixed figure because its figure changes with the reflected object. No figure is alien to it because it reveals whatever stands opposite it."

The girl resumed the exchange. "Four sisters fashioned identically by

19. For the text see Hunt, *Classical Philology* 75(1980): 30.

art run as if in competition but strive for harmony. Although they are joined together, they cannot touch one another." Apollonius said: "The four sisters of identical shape and appearance are wheels, which are fashioned to run as if in competition; although they are next to one another, they cannot touch one another."

The girl resumed the exchange. "We climb to the heavens as we reach for the heights. We have been joined by unifying artistry into a single series. Anyone seeking the ethereal heights does so through us." Apollonius said: "Please don't urge me to be happy. I don't want to appear to be insulting the memory of my loved ones. The rungs of a ladder reach for the heights; they are the same length, and, joined into a single series, they remain in the same position; anyone seeking the ethereal heights does so through them."

After answering in this way Apollonius said, "Here, take another hundred gold coins and go away so that I can mourn the loss of my loved ones." The girl regretted that such a clever man should want to die. She emptied out the gold coins into his lap and tried to take him into the light by pulling at his mourning clothes. He struck her and knocked her down. The fall caused blood to flow from her nostrils. As she sat there, the girl began to weep and to lament loudly. "O hard-hearted powers of heaven, how can you allow an innocent girl like me to be harassed by such great calamities right from the time of my birth! As soon as I was born, at sea in the midst of storm-driven waves, my mother died because the placenta reverted to her womb and clotted, and she was denied a grave on land. She was adorned by my father in regal finery and placed in a coffin with twenty thousand gold sesterces and entrusted to Neptune. I was placed in a cradle by my father and along with regal finery and clothes entrusted to the wicked Strangulio and his wife, Dionysias. Because of this finery I almost suffered treacherous death and was assigned to punishment at the hands of the ignoble servant named Theophilus. When he decided to kill me, I begged him to allow me to call God to witness. As I prayed to him, pirates intervened, carried me off by force, and brought me to this land, where I was sold to a wicked pimp."

Apollonius ran to embrace her after she had finished her tearful lamentations. He began to weep for joy and to speak.²⁰ "You are my daughter Tarsia, my one and only hope and the light of my eyes. I have been mourning for you and your mother for fourteen years.²¹ Now I shall die happy for my hope has been brought back to life and restored to me." (Standing and replacing his mourning clothes with his most ornate clothing, he embraced and kissed her as he wept. Athenagora saw them locked in their tearful embrace and also wept most bitterly.... He threw

20. For the text see Hunt, *Harvard Studies in Classical Philology* 85(1981): 217.

21. For the text see Hunt, *Classical Philology* 76(1981): 344.

himself at Apollonius's feet and addressed him. "By the living God who has restored father to daughter, I entreat you not to give Tarsia in marriage to any other man. I am the king of this state, and it was through my influence that she has remained a virgin." Apollonius said: "How can I be opposed to such generosity and goodwill? Indeed, that is my wish, for I vowed that I would not take off my mourning clothes until I had given my daughter in marriage. It remains only to avenge my daughter on this pimp at whose hands she has suffered cruel treatment.) And Apollonius said, "Destruction to this city!" King Athenagora heard this and began shouting in the marketplace, "Come quickly, townsfolk and nobles, so that the city does not suffer destruction."

46 A large crowd formed, and so greatly were the townsfolk disturbed that not a single man or woman remained at home. Athenagora addressed the assembled people. "People of Mytilene, I wish to inform you that Apollonius of Tyre has arrived here. Look! His fleet of ships is approaching with large numbers of armed troops who will destroy this province because of the avarice of our misfortunes, the pimp who bought his daughter Tarsia and prostituted her. To save this state, the pimp must be surrendered to him so that he can avenge himself on this one ignoble man without endangering the lives of all of us."

The townsfolk responded by seizing the pimp by the ears, tying his hands behind his back, and leading him to the marketplace. After erecting a large platform in the marketplace, they dressed Apollonius in royal vestments, removing his squalid mourning clothes, and cut his hair and placed a crown on his head; and he and his daughter Tarsia mounted the platform. As he embraced his daughter in full view of all the townsfolk, (he was unable to speak because of weeping. Athenagora) was scarcely able to persuade the crowd by his gestures to be quiet; when they were silenced, he addressed them. "People of Mytilene, your sense of duty has brought you here together on the spur of the moment. You see that her father has recognized Tarsia, whom until this very day the greedy pimp had treated shamefully in order to rob us of our money. However, she has remained a virgin because of your goodness. So that he will be still more thankful to your generosity, see to it that he is revenged."

All shouted in unison, "The pimp must be burned alive, and his possessions given to the girl." As soon as these words were spoken, the pimp was consigned to flames. His assistant, all the prostitutes, and his possessions were handed over to Tarsia. To him Tarsia said, "I grant you your life because through your kindness (I have remained a virgin." And she made a gift to him) of two hundred gold talents and his freedom. Then, turning to the prostitutes, she said: "Whatever you have earned with your bodies for the man responsible for your misfortunes I grant to you to keep; and because you have shared slavery with me, henceforth you will enjoy freedom with me."

Apollonius of Tyre stood up and addressed the townsfolk with these words: "Honorable and good citizens, I am grateful to you for your goodness. Through your persistent faithfulness you have displayed your goodness, provided security and... safety, and lived up to your illustrious reputation. Thanks to you, death and grief have been shown to be false; thanks to you, virginity has not had to struggle; thanks to you, a father's only daughter has been restored to his embrace. In return for these very generous gifts of yours I am presenting to your state a gift of one hundred gold talents for the repair of all its walls."

After saying this he ordered that the money be given to them immediately. The townsfolk accepted the gold and had a statue produced of him standing (on the prow of his ship) and embracing his daughter with his right arm while he trampled on the head of the pimp. On it they had inscribed

TO APOLLONIUS OF TYRE FOR RESTORING THE WALLS AND
TO TARSIA FOR MOST CHASTELY PRESERVING HER VIRGIN-
ITY IN THE FACE OF THE VILEST MISFORTUNES THE ENTIRE
CITIZEN BODY OUT OF DEEP LOVE HAS PRESENTED THIS
EVERLASTING MEMORIAL TO THEIR GLORY.

To make a long story short, within a few days to the delight of all the people he gave his daughter in marriage to King Athenagora in a state ceremony.

With his staff, son-in-law, and daughter he immediately set sail with the intention of passing through Tarsus and returning to his own country. In a dream he saw someone who looked like an angel and who said: "Apollonius, instruct your helmsman to make for Ephesus. When you arrive there, enter the temple of Diana with your daughter and son-in-law and recount in sequence all the misfortunes that you have suffered since the time you were young. Then go to Tarsus and avenge your innocent daughter."

Apollonius woke up, and aroused his daughter and son-in-law to report his disturbing dream. They said, "Do what he ordered, sir." He instructed his helmsman to make for Ephesus. The voyage was uneventful. Apollonius disembarked and with his companions looked for the temple of Diana, where his wife was head priestess; for she was so beautiful and so committed to chastity that no other woman was more pleasing to Diana.

Apollonius entered the temple of Diana with his companions and asked that the sanctuary be opened so that he could recount all his misfortunes in the presence of Diana. Word was taken to the head priestess that a certain king bearing great gifts had arrived accompanied by his

son-in-law and daughter and that he wanted to recount certain events in the presence of Diana. In response to the news that a king had arrived she put on royal gowns, adorned her hair with jewels, and went dressed in purple and accompanied by a crowd of attendants. She entered the temple. When they saw her, Apollonius, his daughter, and son-in-law rushed to prostrate themselves at her feet, for she radiated so much glittering beauty that they thought that she was the goddess Diana.

The sanctuary was finally opened, and after offering his gifts he began to speak in the presence of Diana while weeping profusely. "From the time of my youth I was recognized as a king of noble bloodline, and after I had mastered all the skills that princes and kings practice, I solved the riddle of cruel King Antiochus in order to gain the hand of his daughter in marriage. But he associated in the most disgustingly perverse way with her whose father he was by nature and became in effect her husband through his wickedness; and he tried to kill me. While I was fleeing from him, I was shipwrecked and was hospitably received by King Archistrates of Cyrene to the extent that he thought me worthy of taking his daughter's hand in marriage. She wanted to accompany me on my mission to take possession of my kingdom; and on the ship she gave birth to the baby girl whom you, great Diana, through the injunctions of an angel who appeared to me in a dream, ordered me to bring into your presence. Then she breathed her last breath. I dressed her in royal gowns suitable for a funeral and placed her in a coffin with twenty thousand gold sesterces to testify when she was found that she was worthy of proper burial. I entrusted this daughter of mine to the wicked Strangulio and Dionysias. I spent fourteen years in Egypt deeply mourning my wife and then went to recover my daughter. I was informed that she had died. While I was caught up in grief for a second time, after the death of the mother and the daughter, and wishing for my own death, you restored me to life."

49 After Apollonius had uttered such words, his wife let out a cry and shouted, "I am your wife, the daughter of King Archistrates." Throwing herself into his embrace, she began to speak. "You are my Apollonius of Tyre, the teacher who guided me with expert hand; it is you who received me in marriage from my father, Archistrates; it is you whom I loved not out of lust but as my guide to wisdom. Where is my daughter?" He showed Tarsia to her and said, "Look, here she is."

Word spread throughout Ephesus that Apollonius of Tyre had recognized his wife, who was none other than their priestess. There was great joy everywhere in the city, the streets were crowned with flowers, musical instruments were brought out, a banquet was organized by the townsfolk, and all the people alike celebrated.

She appointed the priestess who was second in rank and dear to her to succeed her. To the accompaniment of the tearful joy and, because she was leaving them, the very bitter grief of all the people of Ephesus, she

said farewell and with her husband, daughter, and son-in-law boarded the ship.

Apollonius appointed his son-in-law, Athenagora, in his place as king; and accompanied by him, his daughter, his wife and army, he reached Tarsus by ship. Apollonius ordered that Strangulio and Dionysias should be arrested immediately and brought before him at the tribunal in the marketplace where he was presiding. When they were brought before him, Apollonius faced the townsfolk and said, "People of the most prosperous city of Tarsus, has Apollonius of Tyre been unfair to any of you in any dealings?" They shouted in unison: "We declared you to be and affirm you to be the king and savior of this country for all time; we were willing and are still willing to die for you through whose help we overcame the threat of famine or death. The statue of you seated in a two-horsed chariot that we had erected testifies to this."

Apollonius said to them, "I entrusted my daughter to Strangulio and his wife, Dionysias, and they refuse to return her to me." Strangulio said, "I swear by the clemency of your kingship that the reason is that she completed her allotted destiny." Apollonius said: "You see, people of Tarsus, the murder they have committed has not been enough to satisfy their base instincts; on top of this they have taken it into their heads to commit perjury by swearing falsely by the power of my kingship. I promise that what I am going to show you will be the conclusive evidence of your eyes."

As he brought his daughter forward, Apollonius faced all the townsfolk and said, "Look, here is my daughter Tarsia." When she saw her, the evil woman trembled convulsively. The townsfolk were amazed. Tarsia ordered that the steward Theophilus be brought forth into her sight. When he had been brought forth, Tarsia said to him, "Theophilus, if you want sympathetic consideration to be given to the torture and capital punishment that you deserve, and if you want to earn my clemency, tell us clearly who told you to murder me." Theophilus said, "My mistress, Dionysias."

After obtaining this sworn evidence and the true explanation of the motive, all the townsfolk assembled, seized Strangulio and Dionysias, and carried them outside the city walls, where they stoned them to death. They threw their bodies into a field for the "beasts of the field and the birds of the air"²² so that their bodies were denied burial on earth. Although they wanted to kill Theophilus, he was not touched, because of Tarsia's intervention, for Tarsia said, "Good citizens, if he hadn't given me time in which to call the Lord to witness, the intervention prompted by your joy just now wouldn't have saved me." She then immediately granted Theophilus his freedom and a reward.

22. The quoted phrase is based on Old Testament expressions; cf. Hose 4:3, Jer. 7:33, and Ezek. 29:5. Throughout the entire narrative there are echoes of the phrasing of the Vulgate, too minor for individual comment but imparting a biblical flavor to the story.

vention prompted by your joy just now wouldn't have saved me." She then immediately granted Theophilus his freedom and a reward.

51 So, as a result of this situation, to bring joy to the people, Apollonius restored everything as a gift to the people.²³ He spent fifteen days there with all his companions in restoring the public baths, the city walls, and the watchtowers. He then said farewell to the townsfolk and set sail for Pentapolis in Cyrene. He arrived safely. He went directly to his father-in-law, King Archistrates. Archistrates saw his daughter with her husband and his granddaughter Tarsia with her husband. He gave a warm welcome to his granddaughter and her husband and welcomed Apollonius and his own daughter with a kiss. He spent one complete, uninterrupted year happily in their company. Afterward, having completed the course of his life, he died in their arms. He had bequeathed half of his kingdom to Apollonius and the other half to his own daughter.

Soon after all these events Apollonius was walking along the seashore. He saw the fisherman by whom he had been taken in after being shipwrecked and who had given him half of his threadbare little cloak. Apollonius ordered his servants to seize him and to take him to the palace. When the fisherman realized that he was being dragged to the palace, he thought that he was going to be handed over for execution. As he entered the palace, however, Apollonius was sitting there with his wife. Apollonius instructed that he be brought forward and said to his wife, "Your Majesty, my virtuous wife, this is my best man, who helped me by showing the way to you." Turning to face him, Apollonius said, "My kind old man, I am Apollonius of Tyre, to whom you gave half of your threadbare little cloak." Apollonius gave him two hundred gold sesterces, all the slaves, maidservants, clothes, and silver that he desired, and made him a peer for life.

Hellenicus, who had kept Apollonius informed when King Antiochus was pursuing him but who had refused to accept anything from Apollonius, followed him and approached Apollonius as he was walking and said, "Your Highness, remember your servant Hellenicus."²⁴ Apollonius grasped him by the hand, raised him up, and welcomed him with a kiss. He made him a peer and gave him great wealth.

After these events, Apollonius fathered a son by his wife and established him as king in place of the boy's grandfather, Archistrates. For his part, Apollonius lived for seventy-four years with his wife and ruled over Antioch and Tyre. He lived quietly and happily with his wife. Having completed the course of their lives in the number of years that I mentioned, they died peacefully in their untroubled old age.

Here ends the story of Apollonius.

23. The transmitted text is uncertain and ambiguous; the meaning may be "To the delight of the townsfolk, Apollonius restored."

24. For the text see Hunt, *Harvard Studies in Classical Philology* 85 (1981): 218.

SUMMARIES



ANTONIUS DIOGENES
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IAMBlichUS
A Babylonian Story

Translated by
Gerald N. Sandy