

University of North Dakota
UND Scholarly Commons

Arts & Sciences Undergraduate Showcase

College of Arts & Sciences

12-10-2020

## From a Non-Consensual Incestuous Relationship to a Promotion to Priestess: The Way That a Father Controls Their Daughter Determines the Status Level That a Woman Can Hold in *Apollonius of Tyre*

Sarah Haggerty

How does access to this work benefit you? Let us know!

Follow this and additional works at: https://commons.und.edu/as-showcase

Part of the English Language and Literature Commons, Medieval Studies Commons, and the Other Feminist, Gender, and Sexuality Studies Commons

## **Recommended Citation**

Haggerty, Sarah, "From a Non-Consensual Incestuous Relationship to a Promotion to Priestess: The Way That a Father Controls Their Daughter Determines the Status Level That a Woman Can Hold in *Apollonius of Tyre*" (2020). *Arts & Sciences Undergraduate Showcase*. 3. https://commons.und.edu/as-showcase/3

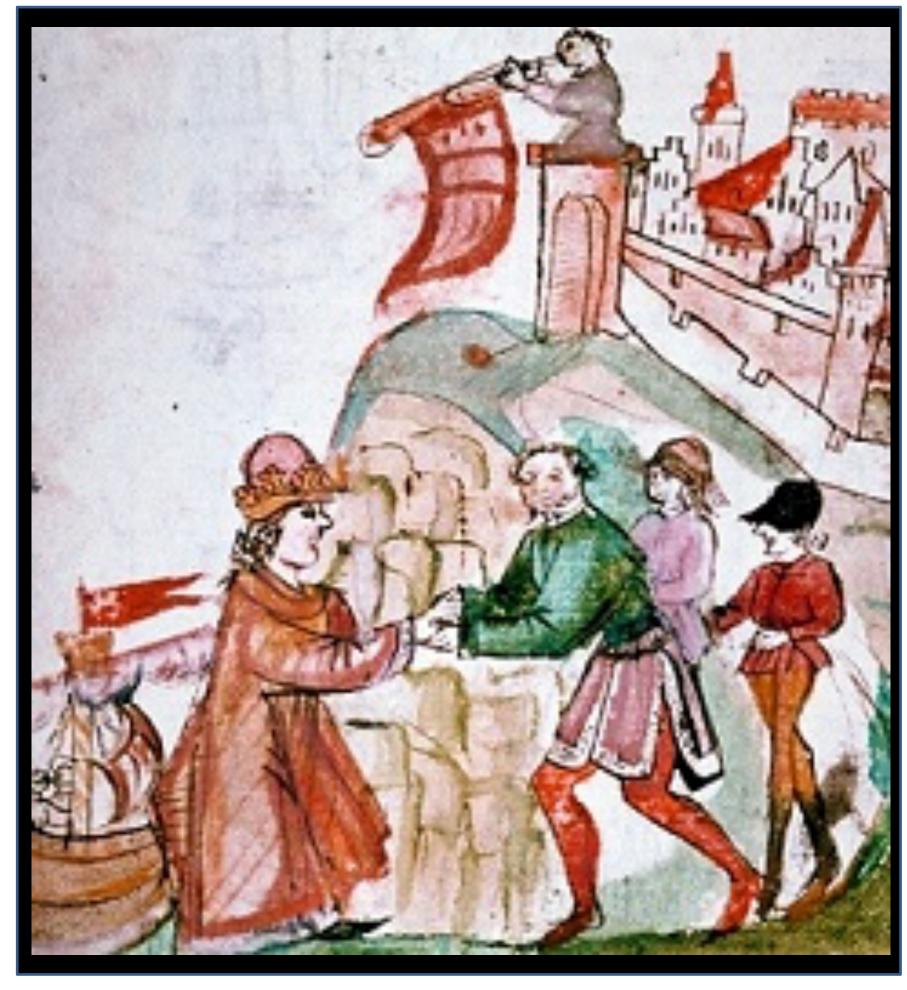
This Poster is brought to you for free and open access by the College of Arts & Sciences at UND Scholarly Commons. It has been accepted for inclusion in Arts & Sciences Undergraduate Showcase by an authorized administrator of UND Scholarly Commons. For more information, please contact und.commons@library.und.edu.

# From a Non-Consensual Incestuous Relationship to a Promotion to Priestess: The Way That a Father **Controls Their Daughter Determines the Status Level That a Woman Can Hold in Apollonius of Tyre** Sarah Haggerty

## Introduction

Family relationships within quite a few Medieval texts are often viewed as relationships of ownership. This idea of ownership often shaped the way that women were viewed. Rather than being viewed as people, they were more often seen as property. A woman is to be owned by first their father, and then the duty is passed over to the husband.

Because of ownership of women, men controlled what level women could rise their station to in life along with how and who they could speak to. Men had the ability to control every aspect of women's lives.



Apollonius returns to Tarsis (from a 15<sup>th</sup> c. manuscript, ÖNB 2886, f. 9<sup>r</sup>)

Is a woman only considered a woman when she is owned by a man? How does the relationship between father and daughter shape the way a woman is seen or treated in medieval society? Are there still aspects of this today?

Apollonius of Tyre shows three different types of familial relationships within the text that each show a different value of ownership that is taken from father over daughter.

King Antiochus & Daughter name, Incestuous relationship of - No ownership, daughter was treated as property of the king.

## ENGL 415: Medieval Sex & Gender; Dr. Michelle M. Sauer

## Questions

# Findings

## King Archestrates & Daughter

- No name, daughter was treated as a person, and given rights, however she was still owned by her father as people asked for the father's permission for her hand in marriage. Became a priestess on her own.

## Apollonius & Tarsia

- The only relationship with a name given for the daughter. Treated as property as she was given away to a foster family and married off to a man of Apollonius's choosing. Was able to save chastity without her father present to protect her.

The conclusion of this story brings to light the idea of just how being owned by a man can influence their status in life as a woman. Archestrates daughter, after being believed dead ended up being found by another and was appointed as a priestess.

Apollonius had little to do in his daughter's life, so she ended up being traded to a brothel. But because she had no father controlling her every move growing up, she was able to help herself, and managed to preserve her chastity in the Brothel.

women who were treated more as The property to be owned and traded by their fathers ended up on darker paths, paths that were chosen by their fathers. Whereas the woman who was owned by her father but was treated with respect ended up being able to speak for herself to gain the respect of others and was appointed a place of honor.

A woman does not need a man to control her in order to be considered a woman.

- University Press.
- 1 Corinthians, 14:34. (1985). In Biblia sacra: luxta vulgatam versionem. Stuttgart: Deutsche Bibelgesellschaft. - Salisbury, Joyce E. (2010). *Handbook of Medieval Sexuality* (pp. 81-102) (1117734935 844160092 V. L. Bullough &
- 1117734936 844160092 J. A. Brundage, Authors). New York: Routledge. - Kelly, K. C. (2000). Hymenologies: The multiple signs of virginity. In *Performing virginity and testing chastity in the Middle*
- Ages (pp. 17-39). London: Routledge. - McNamara, J., & Wemple, S. (1973). The Power of Women Through the Family in Medieval Europe: 500-1100. Feminist
- *Studies, Vol. 1*(No. 3/4), 126-141. - Howell, Martha C. Women, Production, and Patriarchy in Late Medieval Cities. ACLS History E-Book Project, 2005.
- White, C. L. (1997). Women and Their Fathers in Three French Medieval Literary Works. *Medieval Feminist* 
  - *Newsletter,24*, 42-45. doi:10.17077/1054-1004.1365

# Conclusions



 King Antiochus attacking his daughter in her chamber, with a full border containing a space left for a shield of arms, at the beginning of the 'Historia Apollonii regis *Tyri', Netherlands, S., last quarter of the 15th century,* Royal MS 20 C II, f. 210r

## Acknowledgement

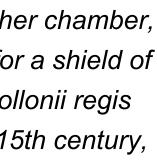
Thank you to Dr. Michelle M. helping throughout this entire proanswering my multitude of questions.

## References

- Thorpe, B. (1834). The Anglo-Saxon Version of the story of Apollonius of Tyre. London: Arch. - Martin, G. (n.d.). 'Children should be seen and not heard' - the meaning and origin of this phrase. Retrieved December 03, 2020, from https://www.phrases.org.uk/meanings/children-should-be-seen-and-not-heard.html - Archibald, E. (2010). The Classical Legacy. In Incest and the Medieval Imagination (pp. 91-94). Oxford: Oxford







Sauer	for
ocess	and
าร	

