Language of Sex(ual Violence) in the *Theogony* and the *Catalogue of Women*

1. μίγνυμι; usu. fem. participle μιγείσα, μιχθείσα. To mix or mingle.
2. ἐς λέχος ἐλθεῖν or εἰσαναβαίνειν (ἰερὸς, ὁμός). To go up into the (sacred, joint) bed.
3. δαμάζω, δαμνάω or δάμνημι (sometimes ὑποδμηθεῖσα from ὑποδαμνάω). To overpower.


τὰς ἐν Πιερίῃ Κρονίδη τέκε πατρὶ μιγείσα
 Mnemosyne bore them [the Muses] on Pieria, having had sex with the father, the son of Kronos, herself the guardian of the heights of Eleuther; the children as embodiments of forgetting and a pause of evils and troubles. Zeus the crafty one mingled with her far from the immortal gods, going up to her holy bed for nine nights.¹

5. *Theog.* 508

ηγάγετο Κλυμένην καὶ ὄμον λέχος εἰσανέβαινεν

[Iapetus] married Klymene and went up to their joint bed.

6. *Theog.* 120 – 2

ἡδ᾽ Ἐρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσιν, λυσιμελής, πάντων τε θεῶν πάντων τ᾽ ἀνθρώπων δάμναται ἐν στήθεσι νόον καὶ ἐπίφρονα βουλήν

Indeed Eros, the most beautiful among the immortal gods, limb-melter, overpowers the mind in the breast and fore-thinking will of all gods and all men.

7. Rhea, *Theog.* 453 – 4

Ῥείη δὲ δμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα

And Rhea, overpowered by Kronos, bore radiant children; Hestia, Demeter and Hera of the golden sandals.

8. Medea, *Theog.* 1000 – 1

καὶ ρ᾽ ἡ γε δμηθεῖσ’ ὑπ᾽ Ἰήσουν ποιμένι λαῶν

And she [Medea] herself, overpowered by Jason, shepherd of men, bore a child, Medeion.


Πηλεῖ δὲ δμηθεῖσα θεὰ Θέτις ἀργυρόπεζα

The silver-footed goddess Thetis, overpowered by Peleus, bore Achilles, lion-hearted, he who breaks the ranks of men.

¹ Translations my own.
10. Clytaemnestra, MW 23a.27 – 30 = M 19.27 – 30


30 [όλεσήν]ορα, man-destroying

11. Timandra, MW 23a.31 – 5 = M 19.31 – 5

Τιμάνδρην δ’ Ἐχε⸤μος θαλερὴν⸥ ποιήσατ’ ἄκ⸤οιτιν, ὃς πάσης Τεγ[έης ἠδ’ Ἀρκαδίης] πολυμήλου ἀφνειὸς ἠνα̣σ̣σε, φίλος μακάρεσι θ̣̓̔ ἀ̣̔σ̣̓̔ιν· ἥ οἱ Λαόδοκο

And thoughtful Deianeira, who, overpowered by Heraklean strength bore Hyllus and Glenos and Ktesippus and Oneites. These she bore and she worked a terrible affair, since she was deceived greatly in her mind, when, smearing a potion over a chiton she gave it to Lichas the herald to carry. And he gave it to his lord the son of Amphytrion, Herakles the sacker of cities. And upon receiving it at once a mortal death was upon him. And he died and went to the mournful house of Hades.


…κ[ai ἐπίφ[φ]ρονα Δη[μάν[ειραν, ἢ τέχ’ ὑποδημ[θείσα θ[η]πὴ Ἵρ[ακλῆ[ε]; ὃς πάσης Τεγ[έης ἠδ’ Ἀρκαδίης] πολυμήλου ἀφνειὸς ἠνα̣σ̣̓̔σε, φίλος μακάρεσι θ̣̓̔ ἀ̣̔σ̣̓̔ιν· ἥ οἱ Λαόδοκο

and Poseidon, Earth-shaker, overpowered her [Mestra], carrying her from her father across the wine-dark sea to Cos where the sea flows around, although she was clever.

13. Mestra, MW 43a.55 – 7 = M 69.79 – 81


and Chimaera with Orthos (Theog. 326 – 7), Theia and Hyperion (Theog. 371 – 4), Idyia and Aietes (Theog. 961 – 2), and Aethusa and Apollo (MW 185.8 = M 123.1). Fragmentary: Philonis with Apollo (MW 64.16 = M 65.16), Electra (one of the Pleiades) with unknown male (MW 177.5 – 6 = M 121.5 – 6).
15. *Il.* 23.653 – 5
αὐτάρ ὃ πυγμαχίης ἀλεγεινῆς θήκεν ἄεθλα:
ἡμίονον ταλαεργὸν ἄγων κατέδησ᾽ ἐν ἀγῶνι
ἐξέτε᾽ ἀδμήτην, ἢ τ´ ἀλγίστη δαμάσσαι

Then he set out the prizes for grievous boxing. Bringing forth a hardy mule he tied it to the ring, six years old, unbroken, the sort that is most difficult to break in.

‘Ἠφαίστ’, ἦ ἄρα δή τις, ὅσαι θεαί εἰσ´ ἐν Ὀλύμπῳ,
tosσά´ ἐν φρεσὶν ᾗσιν ἀνέσχετο κήδεα λυγρὰ
430
ὁσ´ ἐμοὶ ἐκ πασέων Κρονίδη Ζεὺς ἄλγε´ ἔδωκεν;
ἐκ μ´ ἀλλάων ἀλλάων ἀνδρὶ δάμασσαν
Aἰακίδῃ Πηλῆϊ, καὶ ἐτλήν ἀνέρος εὐνὴν
πολλά μ´ ὑὐκ ἐθέλουσα...

Hephaestus, is there anyone, any other goddess on Olympus who endures in her heart such grievous pain as me—out of all of them Zeus son of Kronos gave me distress. Of all of the women of the sea, he subjected me to a mortal man, to Peleus son of Aeacus, and I endured the bed of this man much against my will.

17. *Od.* 3.264 – 72
πόλλ´ Ἀγαμεμνονένθ ἄλοχον θέλγεσκ´ ἐπέεσσιν…. 264
ἀλλ´ ὅτε δ´ μιν μοῖρα θεόν ἐπέδησε δαμάσσαι… 269
τὴν δ´ ἐθέλων ἐθέλουσαν ἀνήγαγεν ὁνδ´ δόμονδε. 272

[Aegisthus] many times sought to enchant the wife of Agamemnon with words… But when the fate of the gods bound her to be overcome,… [then indeed did Aegisthus] willingly lead her, willing, to his own house.

18. I.C. IV.72 col.ii.11 – 13
ἐνδοθιδίαν δόλαν αἱ κάρτει δαμύσαιτο, δόῳ στατέρας καταστεσεὶ

If one overpowers a house-slave by force, he shall pay two staters.