And he will be revealed to all his children as a brother and father dwelling with them, and of the woman who bore him (he will be revealed) as a son and husband, and of his father a fellow-husband and murderer.

And she wept over her marriage bed, where she, wretched woman, had borne in double misery a husband by her husband and children by her child.

O marriage, my marriage! You bore me, and bearing again you raised up the self-same seed, and you made an exhibit of fathers who are brothers, children related by blood, brides who are both wives and mothers, and as many works as are most repulsive among mortals.

that it would be necessary for me to mingle with my mother.

or else it is necessary for me to have been yoked in marriage with my mother.

And how is it not necessary that I should fear sex with my mother?

But you, fear not marriage with your mother; for many among mortals before you have also lain with their mothers in their dreams.

but (by which) he would leave her, the mother, to bear accused children with his own (son).

And she wept over her marriage bed, where she, wretched woman, had borne in double misery a husband by her husband and children by her child.

and brood-sharer (Dawe: wife-sharer) with the very wretch who begot me.

Other similar uses of φύω may be found at Soph., OT 436, 438, 458, 1019, 1184, 1359, 1361, 1404.

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ἐς προγιγνώσκειν σ᾽ στενάζειν τότε / ὅτ᾽ καὶ ἔκτησαθ᾽ ὑμᾶς, ὄντες ἀυτὸς ἔξοφοι.

[2i] Sophocles, OT 1207–1215
ιὸ κλεινὼν Οἰδίπου κάρα, / ἃ μέγας λιμὴν / αὐτὸς ἦρκεσαι / παιδὶ καὶ πατρὶ / ᾗ γαμηθήκεις πεσίν, / πῶς ποτὲ πῶς ποθ᾽ αἱ πατρίδ᾽ / αἱ σ᾽ ἄλοκες / φέρειν, τάλας, / σὺ ἄνωθεν ἐν τοσόνδε; / ἄνωθεν σ΄ ἴκων' ὅ πάνθ᾽ ἄριστος, / δικάζει τὸν ἄγαμον γάμον πάλαι / τεκνοῦται καὶ τεκνούμενον.

[3a] Euripides, Hipp. 943–945
σκέψασθε δ᾽ ἐς τόνδ᾽, ὡστε εἰ ἐμοῦ γεγος / ἡσυχηνε τάμα λέκτρα κακελεγχεται / πρὸς τῆς θανούσης ἐμφανὸς κάκιτος ὁν.

[3b] Euripides, Hipp. 1007–1012
καὶ δῆ τὸ σῶφρον τοῦμὸν ὅτι πείθει σ᾽ ἵτῳ / δεῖ δῆ σε δείξαι τοίῳ τρόπῳ διωθάριν, / ὅτερα τὸ τῆς σοῦ ἐκαλλιστεύετο / παισὶν γυναικῶν; / ἢ σῶν οἰκήσεις δῶμον / ἐγκλήμην εὐνήν πρὸς τῆς νότιος ἐμφανὸς / μάταιος ἄρ ἄρ ἄν, οὐδαμοῦ μὲν ὁν φρενῶν.

[4a] Euripides, Hipp. 304–310
ἀλλ᾽ ἵσθι μέντοι—πρὸς τάδ᾽ αὐθαδεστέρα / γίγνουσιν θυλάσσης—ἔκανεν, προσδόσα σοὺς / παιδίας, πατρώιοι μη μεθέξεσας δῶμον, / μὰ τῆς ἀνασαν ἵππων Ἀμαζώνα, / ἢ σοὶς τεκνοῦσι δεσποτὴν ἐγείνατο / νόπον φρονοῦντα γνῆσι᾽, / οἰς θά νιν καλὸς, / Ἡπόλυτον...

[4b] Euripides, Hipp. 419–423 (cf. 717)
ἡμᾶς γὰρ αὐτὸ τοῦτ᾽ ἀποκτείνει, φίλη, / ὡς μῆκτος ἀνάρα τὸν ἐμὸν αἰσχύνας ἀλλ᾽ ἢ παιδίας ὁς ἐκτοκτονάτο ἀλλ᾽ ἐλεύθεροι / παρρησία / τύλλωντες οἰκοίον πῶλιν / κλεινὼν Λήτην, / μηπός οὐκ εὐκλεεσ.²

[5a] Euripides, Hipp. 1072–1073
τότε στενάζεις καὶ προγιγνωσκείν σ’ ἑχρῆ / ὅτ’ ἐς πατρώιοι ἀλογον ὅβριζεν ἐέλθης.

² See μηπόια at Euripides, Alc. 305, 309; Ion 1025, 1270, 1330; Fr. 824.1.

[2h] Sophocles, OT 1497–1499
[Your father] plowed the womb which bore him, whence indeed he himself was sown, and from that same source he begot you, the very place he himself was begotten.

[2i] Sophocles, OT 1207–1215
Oh! Glorious head of Oedipus, for whom the same great harbor was sufficient for a son and a father to make landfall as a bridegroom, how ever how once were the paternal furrows capable of bearing you, wretched man, silently for so long. Time, which sees all, found you against your will, condemns from old your unmarriageable marriage which begets and is begotten.

[3a] Euripides, Hipp. 943–945
Look at this man, who, though born from me, disgraced my wife and is proved by this dead woman to be manifestly the basest of men.

[3b] Euripides, Hipp. 1007–1012
Suppose that my chastity does not persuade you, forget it! It's incumbent on you to demonstrate how I was corrupted. Which was it: that her body was the most beautiful of all women's, or that I hoped that I would dwell in your house if only I took the heiress to bed? I was a fool, then, completely out of my mind!

[4a] Euripides, Hipp. 304–310
But know this—this being so, become more stubborn than the sea—if you die, you will have betrayed your children, who will have no share of their paternal house, by that Amazon horse-queen, who begot a despot for your children, a bastard who thinks he's a legitimate son, you know him well, Hippolytus...

[4b] Euripides, Hipp. 419–423
For this very thing kills me, dear ladies, that I should ever be caught disgracing my husband, or the children whom I bore; rather, would that they dwell in the city of the famous Athenians flourishing as bold-spoken, free men, well-honored on account of their mother.

[5a] Euripides, Hipp. 1072–1073
Then you should have groaned and known ahead of time, when you dared to assault your father's wife.
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[5b] Euripides, Hipp. 651–652
ὡς καὶ σὺ γ´ ἢμιν πατρός, ὅ κακον κάρα, / λέκτρων ἀδίκτων ἔδιπλες ἐς συναλλαγάς:

[5c] Euripides, Hpp. 26–27
πατρὸς εὐγενῆς δαμαρ / ἱδοῦσα Φαίδρα καρδίαν κατέσχετο.

[5d] Euripides, Hipp. 589–590
καὶ μὴν σαφὸς γε τὴν κακῶν προμηνήστηραι, / τὴν δεσπότου προδούσαν ἐξαιτῖα λέοντος.3

[5a] Euripides, Hipp. 662 (cf. 663, 944 (τἀ µα λέκτρα), 1165 (ἄλοχον πατρός), 1266 (τἀ µ᾽ λέχη)). Cf. Hippolytus bitter mimicry of Theseus at Euripides, Hipp. 1044, γυναῖκος ἐμῆς.

[6b] Euripides, Hipp. 885–886
Ἰππόλυτος εὐνῆς τῆς ἐμῆς ἐτήλ θηγεῖν / βίαι,

ὡς διόλοτο παγκάκως / ἤτις πρὸς ἄνδρας ἠρέτατησιν ἄσαθνεν λέγη / πρότη θηραικός.

[6d] Euripides, Hipp. 453–454
iatesi mēn Zeux ὧς ποτ᾿ ἡράσθη γάμων / Σεμέλης,

[6a] Aristophanes, Thesm. 549–550
Μνης. Μίαν γὰρ ὁν ἐποίες / τῶν νῦν γυναικῶν Πηνελόπην, Φαίδρας δ᾽ ἀπαξῆσας.

[6f] Aristophanes, Ran. 1043–1044
Ἄρει, ἂλλ᾽ οὐ µᾶς λύειν ἡ Φαίδρας ἐποίουν πόρνας συνενεβοίς, / οὐδ᾽ οὐδ᾽ οὐδείς ἦν τίνι ἠρέταν πώσις ἐποίησα γυναῖκα.

So you too, evil woman, you came to trafficking my father’s inviolable wife.

Phaedra, his father’s well-born wife, beholding him, was seized in her heart.

And it comes clearly, he cries, “matchmaker of evils,” and “betrayed of your master’s wife.”

By whose hands? It wasn’t because someone whose wife he disgraced by rape, as he did his father’s (wife), approached him out of hostility, was it?

Hippolytus has dared to touch my wife by force!

How utterly damned was she who first began to disgrace her marriage-bed with strange men!

they know how Zeus once desired Semele’s hand in marriage,

Mnes. You wouldn’t call one woman living today a Penelope, but you’d call the whole lot of them Phaedras.4

Aesch. But no—not by Zeus!—never did I write of whores, no Phaedras nor Sthenoebas, nor did anyone know me to write of any woman who acts the lover.

3 For more exempla of analytic kin circumlocution see Euripides, Hippi 662 (καὶ σὺ καὶ δέσποινα σῆ), 885 (εὐνῆς τῆς ἐμῆς), 944 (τἀ µα λέκτρα), 1165 (ἄλοχον πατρός), 1266 (τἀ µ᾽ λέχη). Cf. Hippolytus bitter mimicry of Theseus at Euripides, Hipp. 1044, γυναῖκος ἐμῆς

4 Translation from Watson (1995), 89.

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Abbreviated Bibliography


