

[1a] Sophocles, *OT* 457–460
φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν / ἀδελφὸς
αὐτὸς καὶ πατήρ, κάξ ἧς ἔφυ / γυναικὸς υἱὸς καὶ
πόσις, καὶ τοῦ πατρὸς / ὁμόσπορος τε καὶ φονεὺς.

[1b] Sophocles, *OT* 1249–1250
γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλῆ / ἐξ ἀνδρὸς
ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι.

[1c] Sophocles, *OT* 1403–1408
ὦ γάμοι γάμοι, / ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες
πάλιν / ἀνεῖτε ταῦτ' ὄν σπέρμα, κάπεδείξατε /
πατέρας ἀδελφούς, παῖδας αἴμ' ἐμφύλιον, /
νύμφας γυναικᾶς μητέρας τε, χάποσα / αἴσχιστ'
ἐν ἀνθρώποισιν ἔργα γίγνεται.

[2a] Sophocles, *OT* 791
ὡς μητρὶ μὲν χρεῖη με μιχθῆναι,

[2b] Sophocles, *OT* 825–826
ἢ γάμοις με δεῖ / μητρὸς ζυγῆναι.

[2c] Sophocles, *OT* 976
καὶ πῶς τὸ μητρὸς οὐκ ὀκνεῖν λέχος με δεῖ;

[2d] Sophocles, *OT* 980–982
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα· /
πολλοὶ γὰρ ἤδη κὰν ὀνειράσιν βροτῶν / μητρὶ
ξυνηνάσθησαν.

[2e] Sophocles, *OT* 1247–1248 (cf. 1175–1176)
τὴν δὲ τίκτουςαν λίποι / τοῖς οἴσιν αὐτοῦ
δύστεκνον παιδουργίαν.

[2f] Sophocles, *OT* 1249–1250
γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλῆ / ἐξ ἀνδρὸς
ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι.

[2g] Sophocles, *OT* 1361
ὁμογενῆς [Dawe: ὁμολεχῆς] δ' ἀφ' ὧν αὐτὸς
ἔφυν¹ τάλας.

[1a] Sophocles, *OT* 457–460
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.

[1b] Sophocles, *OT* 1249–1250
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.

[1c] Sophocles, *OT* 1403–1408
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.

[2a] Sophocles, *OT* 791
that it would be necessary for me to mingle with
my mother.

[2b] Sophocles, *OT* 825–826
or else it is necessary for me to have been yoked
in marriage with my mother.

[2c] Sophocles, *OT* 976
And how is it not necessary that I should fear sex
with my mother?

[2d] Sophocles, *OT* 980–982
But you, fear not marriage with your mother; for
many among mortals before you have also lain
with their mothers in their dreams.

[2e] Sophocles, *OT* 1247–1248
but (by which) he would leave her, the mother, to
bear accursed children with his own (son).

[2f] Sophocles, *OT* 1249–1250
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.

[2g] Sophocles, *OT* 1361
and brood-sharer (Dawe: wife-sharer) with the
very wretch who begot me.

¹ Other similar uses of φύω may be found at Soph., *OT* 436, 438, 458, 1019, 1184, 1359, 1361, 1404.

[2h] Sophocles, *OT* 1497–1499
τὴν τεκοῦσαν ἤροσεν, / ὅθεν περ αὐτὸς ἐσπάρη,
κάκ τῶν ἴσων / ἐκτίσαθ' ὑμᾶς, ὧν περ αὐτὸς
ἐξέφυ.

[2i] Sophocles, *OT* 1207–1215
ἰὼ κλεινὸν Οἰδίπου κάρα, / ᾧ μέγας λιμὴν / αὐτὸς
ἤρκεσεν / παιδὶ καὶ πατρὶ / θαλαμηπόλῳ πεσεῖν, /
πῶς ποτε πῶς ποθ' αἰ πατρῶ- / αἰ σ' ἄλοκες
φέρειν, τάλας, / σίγ' ἐδυνάθησαν ἐς τοσόνδε; /
ἐφηῦρέ σ' ἄκονθ' ὁ πάνθ' ὀρῶν χρόνος, / δικάζει
τὸν ἄγαμον γάμον πάλαι / τεκνοῦντα καὶ
τεκνούμενον.

[3a] Euripides, *Hipp.* 943–945
σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγῶς /
ἦσχυνε τὰ μὰ λέκτρα κάξελέγγεται / πρὸς τῆς
θανούσης ἐμφανῶς κάκιστος ὢν.

[3b] Euripides, *Hipp.* 1007–1012
καὶ δὴ τὸ σῶφρον τοῦ μὸν οὐ πείθει σ'· ἴτω· / δεῖ
δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην. / πότερα τὸ
τῆσδε σῶμ' ἐκαλλιστεύετο / πασῶν γυναικῶν; ἢ
σὸν οἰκήσειν δόμον / ἐγκληρον εὐνήν προσλαβῶν
ἐπήλιπυσα; / μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν
φρενῶν.

[4a] Euripides, *Hipp.* 304–310
ἀλλ' ἴσθι μέντοι—πρὸς τὰ δ' αὐθαδεστέρα / γίγνου
θαλάσσης—εἰ θανῆι, προδοῦσα σοὺς / παῖδας,
πατρῶϊων μὴ μεθέξοντας δόμων, / μὰ τὴν
ἄνασσαν ἰππῖαν Ἀμαζόνα, / ἢ σοῖς τέκνοισι
δεσπότην ἐγεινάτο / νόθον φρονοῦντα γνήσι',
οἴσθ' αὖτις νιν καλῶς, / Ἴππόλυτον...

[4b] Euripides, *Hipp.* 419–423 (cf. 717)
ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι, / ὥς
μή ποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἄλω, / μὴ
παῖδας οὓς ἔτικτον· ἀλλ' ἐλεύθεροι / παρρησίαι
θάλλοντες οἰκοῖεν πόλιν / κλεινῶν Ἀθηναίων,
μητρὸς οὖνεκ' εὐκλεεῖς.²

[5a] Euripides, *Hipp.* 1072–1073
τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρῆν / ὅτ'
ἐς πατρῶϊαν ἄλοχον ὑβρίζειν ἔτλης.

[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.

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

- [5b] Euripides, *Hipp.* 651–652
ὡς καὶ σὺ γ' ἡμῖν πατρός, ὃ κακὸν κάρα, /
λέκτρων ἀθίκτων ἦλθες ἐς συναλλαγάς·
- [5c] Euripides, *Hipp.* 26–27
πατρός εὐγενῆς δάμαρ / ἰδοῦσα Φαίδρα καρδίαν
κατέσχετο.
- [5d] Euripides, *Hipp.* 589–590
καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν, / τὴν
δεσπότην προδοῦσαν ἐξαυδαί λέχος.³
- [6a] Euripides, *Hipp.* 1164–1165
πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφιγμένος, / ὅτου
κατήσχυν' ἄλοχον ὡς πατρός βίαι;
- [6b] Euripides, *Hipp.* 885–886
Ἴππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν / βίαι,
- [6c] Euripides, *Hipp.* 407–409 (cf. 943–945)
ὡς ὄλοιτο παγκάκως / ἥτις πρὸς ἄνδρας ἤρξατ'
αἰσχύνειν λέχη / πρώτη θυραίους.
- [6d] Euripides, *Hipp.* 453–454
ἴσασι μὲν Ζεὺς ὡς ποτ' ἠράσθη γάμων / Σεμέλης,
- [6e] Aristophanes, *Thesm.* 549–550
Μνησ. Μίαν γὰρ οὐκ ἂν εἴποις / τῶν νῦν
γυναικῶν Πηνελόπην, Φαίδρας δ' ἀπαξάπασας.
- [6f] Aristophanes, *Ran.* 1043–1044
Αἰσχ. ἀλλ' οὐ μὰ Δί' οὐ Φαίδρας ἐποίουν πόρνας
οὐδὲ Σθενεβοίας, / οὐδ' οἶδ' οὐδεὶς ἦντιν' ἐρῶσαν
πώποτ' ἐποίησα γυναῖκα.

- [5b] Euripides, *Hipp.* 651–652
So you too, evil woman, *you* came to me
trafficking my father's inviolable wife.
- [5c] Euripides, *Hipp.* 26–27
Phaedra, his father's well-born wife, beholding
him, was seized in her heart.
- [5d] Euripides, *Hipp.* 589–590
And it comes clearly, he cries, “matchmaker of
evils,” and “betrayer of your master's wife.”
- [6a] Euripides, *Hipp.* 1164–1165
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?
- [6b] Euripides, *Hipp.* 885–886
Hippolytus has dared to touch my wife by force!
- [6c] Euripides, *Hipp.* 407–409
How utterly damned was she who first began to
disgrace her marriage-bed with strange men!
- [6d] Euripides, *Hipp.* 453–454
they know how Zeus once desired Semele's hand
in marriage,
- [6e] Aristophanes, *Thesm.* 549–550
Mnes. You wouldn't call one woman living today
a Penelope, but you'd call the whole lot of them
Phaedras.⁴
- [6f] Aristophanes, *Ran.* 1043–1044
Aesch. But no—not by Zeus!—never did I write
of whores, no Phaedras nor Stheneboeas, nor did
anyone know me to write of any woman who acts
the lover.

³ For more exempla of analytic kin circumlocution see Euripides, *Hipp.* 662 (καὶ σὺ καὶ δέσποινα σή), 885 (εὐνῆς τῆς ἐμῆς), 944 (τάμα λέκτρα), 1165 (ἄλοχον πατρός), 1266 (τάμ' λέχη). Cf. Hippolytus bitter mimicry of Theseus at Euripides, *Hipp.* 1044, γυναικὸς ἐμῆς

⁴ Translation from Watson (1995), 89.

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