

who met Hades and worsted him (Homer, *Iliad*, 5.395ff). Hamlet admires Hercules, who killed the “Nemean lion,” and he seems to have contempt for Claudius, who is “no more like my father / Than I to Hercules” (1.4.83; 1.2.152–53).

121. Belleforest, *Cinquiesme Tome*, in Gollancz, *Sources*, pp. 192–95. On this Brutus see especially Livy 1.lvi.8.

122. Livy 1.lvi.10–12. On parallels between the Brutus and Hamlet stories, see Detter, “Hamletsage.” Cf. the tale of Brutus as treated by Machiavelli: “It is very wise to pretend madness at the right time”; “In order to maintain newly gained liberty, Brutus’ sons must be killed” (*Discourses*, 3.1.2–3).

123. Brown, *Love’s Body*, p. 33, refers to Brutus as liberator from the tyranny of Tarquin.

124. Livy 11.v.8.

125. *Digest*, 11, 7, 35; Post, “Two Notes,” p. 287; cf. Shakespeare, *Henry VI*, pt. 3, 2.5.54–122. Durandus wrote, “Nam pro defensione patriae licitum est patrem interficere” (*Speculum iuris*, IV, part iii, sec. 2, n. 32; 3:321).

126. Salutati, *Epistolario*, 1, 10; trans. Kantorowicz, *King’s Two Bodies*, p. 245.

127. *Codex Justiniani* 10, 70, 4, n.7, p. 345; cf. Kantorowicz, *King’s Two Bodies*, pp. 245, 248.

128. *Apokolokyntosis* 12, 2. In “English Seneca,” Montgomerie considers the possible influence on Shakespeare of this work, only sometimes said to have been written by Seneca.

## Chapter 6

1. Butler, introd. to Racine’s *Britannicus*, p. 12.

2. Mère Angélique de St. Jean Arnauld, daughter of Antoine Arnauld (1560–1619), secured the abbess’ chair in 1599 when she was eight years old and started to reform her convent in the direction of its original rule in 1608. Her brother was the great Antoine Arnauld (1612–1694), the most famous of the Jansenist theologians. She is to be distinguished from her niece, Angélique de St. Jean Arnauld d’Andilly (1624–1684), who herself eventually became abbess and produced important writings.

3. Delcroix, *Le Sacré dans les tragédies*, esp. pp. 329–94; Mauron, *L’Inconscient dans l’oeuvre*, p. 202; my translation.

4. Picard, in Racine, *Oeuvres*, p. 35.

5. Racine, *Abrégé*, in *Oeuvres*, ed. Clarac, p. 346.

6. Racine was sent in 1653 to study at the Port-Royalist grammar school with such masters as Nicole and Le Maître.

7. Racine went to live with Father Sconin, vicar-general in Uzès (Languedoc), in November 1661.

8. Sainte-Beuve suggests that Racine had a sister Marie who was Oblate at Port-Royal. (Sainte-Beuve, *Port-Royal*, 3:538).

9. Vuillart, *Lettres* (April 30, 1699). For the conventual grill, see Sainte-Beuve, *Port-Royal*, 3:555.

10. For Hamon: Butler, introd. to Racine’s *Britannicus*, p. 13; cf. Gazier, *Ces Messieurs*. For Antoine Le Maître: see his letter to Racine of March 21, 1656: “. . . aimez toujours vôtre papa.” Cf. Louis Racine’s *Mémoires* (in *Oeuvres*, ed. Clarac, pp. 17–66) and Vaunois, *Racine*, p. 97.

11. See my *End of Kinship*, esp. pp. 102, 209, 227.

12. Mauron interprets Angélique’s divorce of parents only from the perspective of a genitor or genetrix who has lost a daughter to a Being who is both Paternal and Spousal (Christ) and regards himself or herself as betrayed. “Aggression against the real father is consum-















