

Eros



ἔρως , ωτος, ό, acc. ἔρων for

A. “ἔρωτα” *Alex.Aet.*3.12, *AP*9.39 (Musicius) : in Ep. and Lyr. usu. ἔρος (q. v.) : (ἔραμαι, ἐράω A):—*love*, mostly of the sexual passion, “θηλυκρατῆς ἔ.” **A.Ch.600** (lyr.) ; “ἐρῶσ’ ἔρωτ’ ἔκδημον” **E.Hipp.32** ; ἔ. τινός *love for one*, **S.Tr.433** ; “παίδων” **E. Ion67** : generally, *love of a thing, desire for it*, “πατρώας γῆς” **A.Ag.540** ; “δεινὸς εὐκλείας ἔ.” **Id.Eu.865**, etc. ; “ἔχειν ἔμφυτον ἔρωτα περί τι” **Pl.Lg. 782e** ; “πρὸς τοὺς λόγους” *Luc.Nigr.Praef.* ; “ἔρωτα σχὼν τῆς Ἑλλάδος τύραννος γενέσθαι” **Hdt.5.32** ; ἔ. ἔχει με c. inf., **A.Supp.521** ; “θανόντι κείνῳ συνθανεῖν ἔρως μ’ ἔχει” **S.Fr.953** ; “αὐτοῖς ἦν ἔρως θρόνους ἐᾶσθαι” **Id.OC367** ; ἔ. ἐμπίπτει μοι c. inf., **A.Ag.341**, cf. **Th.6.24** ; εἰς ἔρωτά τινος ἀφικέσθαι, ἐλθεῖν, *Antiph.*212.3, *Anaxil.*21.5 : pl., *loves, amours*, “ἄλλοτρίων” **Pi.N.3.30** ; “οὐχ ὅσοι ἔ.” **E.Hipp.765** (lyr.) ; “ἔρωτες ἐμᾶς πόλεως” **Ar.Av.1316** (lyr.), etc. ; of dolphins, “πρὸς παῖδας” *Arist.HA*631a10 : generally, *desires*, **S.Ant.617** (lyr.).

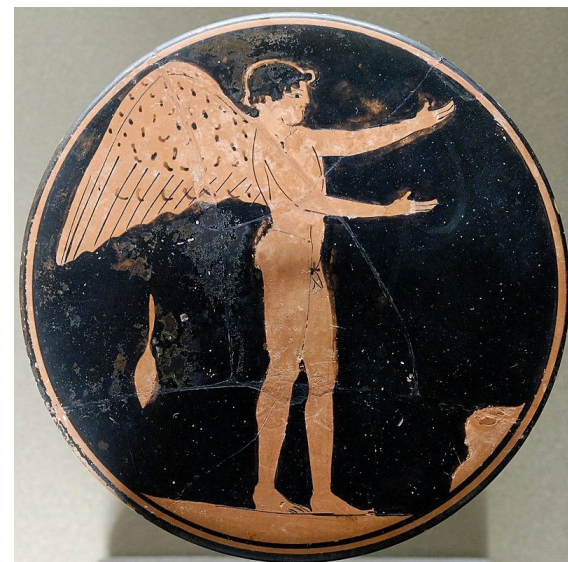
2. *object of love or desire*, “ἀπρόσικτοι ἔρωτες” **Pi.N.11.48**, cf. **Luc.Tim.14**.

3. *passionate joy*, **S.Aj.693** (lyr.).

II. pr. n., *the god of love*, *Anacr.*65, *Parm.*13, **E.Hipp.525** (lyr.), etc. ; “Ε. ἀνίκατε μάχαν” **S.Ant.781** (lyr.) : in pl., *Simon.*184.3, etc.

III. at Nicaea, a *funeral wreath*, *EM*379.54.

IV. name of the κληρος Ἀφροδίτης, *Cat.Cod.Astr.*1.168 ; = third κληρος, *Paul.Al.K.3* ; one of the τόποι, *Vett.Val.*69.16.



The Plight of Phaedra

- **Phaedra**
What is this thing they call—‘**to be in love**’?
- **Nurse**
At once great pleasure, daughter, and great pain.
- **Phaedra**
It is the second that I think is mine.
- **Nurse**
[350] What, **are you in love**, my child? Who's the man?
- **Phaedra**
Whatever his name is, son of the Amazon. . .
- **Nurse**
You mean Hippolytus?
- **Phaedra**
Yours are the words, not mine.
- **Nurse**
Ah, what can you mean, my child? This is my death! Women, this is unendurable, I can not endure [355] to live! Hateful to me is the day, the light I see! I shall throw myself down, die and be quit of life! Farewell, I am gone! For the chaste—they do not will it but yet 'tis so—**are in love with disaster**! Aphrodite is not after all a goddess [360] but something even more mighty. She has destroyed her, me, and the house.
- Eur. Hip. 348-360

Love

- love
-  **noun**
- [mass noun] 1. a strong feeling of affection: *babies fill parents with intense feelings of love* | *their **love** for their country*.
 - ■ a strong feeling of affection and sexual attraction for someone: *they were both **in love** with her* | *we were slowly **falling in love***.
 - ■ affectionate greetings conveyed to someone on one's behalf: *give her my love*.
 - ■ a formula for ending an affectionate letter: *take care, lots of love, Judy*.
 - ■ (**Love**) a personified figure of love, often represented as Cupid.
- 2. a great interest and pleasure in something: *his **love** for football* | *we share a **love** of music*.
- 3. [count noun] a person or thing that one loves: *she was **the love** of his life* | *their two great loves are tobacco and whisky*.
 - ■ *British informal* a friendly form of address: *it's all right, love*.
 - ■ (**a love**) *informal* used in affectionate requests: *don't fret, there's a love*.
- 4. (in tennis, squash, and some other sports) a score of zero; nil: *love fifteen*. [[apparently from the phrase *play for love* (i.e. the love of the game, not for money); folk etymology has connected the word with French *l'œuf* "egg", from the resemblance in shape between an egg and a zero.]]
-  **verb**
- [with object] feel deep affection or sexual love for (someone): *do you love me?* ■ like or enjoy very much: *I'd love a cup of tea* | *I just love dancing*.
- (2010). love. In Stevenson, A. (Ed.), Oxford Dictionary of English. : Oxford University Press

Vs. Desire

- **desire**
-  **noun**
- a strong feeling of wanting to have something or wishing for something to happen: *he resisted public desires for choice in education.* ■ [mass noun] strong sexual feeling or appetite: *they were clinging together in fierce desire.*
- ■ something desired.
-  **verb**
- [with object] strongly wish for or want (something): *he never achieved the status he so desired* | (as adjective **desired**) *the bribe had its desired effect.* ■ want (someone) sexually: *there had been a time, years ago, when he had desired her.*
- ■ archaic express a wish to: *John spake unto him, and desired him in like manner and contestation as before.*
- (2010). desire. In Stevenson, A. (Ed.), Oxford Dictionary of English. : Oxford University Press.

Eros as desire

- When Aristagoras heard that, he went away to Miletus in great joy. Artaphrenes sent a messenger to Susa with the news of what Aristagoras said, and when Darius himself too had consented to the plan, he equipped two hundred triremes and a very great company of Persians and their allies in addition. For their general he appointed Megabates, a Persian of the Achaemenid family, cousin to himself and to Darius. This was he whose daughter (if indeed the tale is true) Pausanias the **Lacedaemonian, son of Cleombrotus, at a later day betrothed to himself, since it was his wish to possess the sovereignty of Hellas.** After appointing Megabates general, Artaphrenes sent his army away to Aristagoras. Hdt 5.32
- ὁ μὲν δὴ Ἀρισταγόρης ὡς ταῦτα ἤκουσε, περιχαρὴς ἔων ἀπῆιε ἐς Μίλητον. ὁ δὲ Ἀρταφρένης, ὥς οἱ πέμψαντι ἐς Σοῦσα καὶ ὑπερθέντι τὰ ἐκ τοῦ Ἀρισταγόρεω λεγόμενα συνέπαινος καὶ αὐτὸς Δαρεῖος ἐγένετο, παρεσκευάσατο μὲν διηκοσίας τριήρας, πολλὸν δὲ κάρτα ὄμιλον Περσέων τε καὶ τῶν ἄλλων συμμάχων, στρατηγὸν δὲ τούτων ἀπέδεξε Μεγαβάτην ἄνδρα Πέρσῃν τῶν Ἀχαιμενιδέων, ἐωυτοῦ τε καὶ Δαρείου ἀνεψιόν, τοῦ Πausanίης ὁ Κλεομβρότου Λακεδαιμόνιος, εἰ δὴ ἀληθὴς γε ἐστὶ ὁ λόγος, ὑστέρῳ χρόνῳ τούτων ἡρμόσατο θυγατέρα, **ἔρωτα σχὼν τῆς Ἑλλάδος τύραννος γενέσθαι.** ἀποδέξας δὲ Μεγαβάτην στρατηγὸν Ἀρταφρένης ἀπέστειλε τὸν στρατὸν παρὰ τὸν Ἀρισταγόρεα.

Eros as Desire II

- For if any other of the men that are upon the face of the earth had bidden me this, whether of seers that divine from sacrifice or of priests, a false thing might we deem it, and turn away therefrom the more; but now—for myself I heard the voice of the goddess and looked upon her face—I will go forth, neither shall her word be vain. And if it be my fate [225] to lie dead by the ships of the brazen-coated Achaeans, so would I have it; forthwith let Achilles slay me, when once I have clasped in my arms my son, **and have put from me the desire for wailing.**” Hom. Il. 24.220-228
- νῦν δ', αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,
- εἶμι καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἴσα
- 225 τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων
- βούλομαι: αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς
- ἀγκὰς ἐλόντ' ἐμὸν υἱόν, **ἐπὴν γόου ἐξ ἔρον εἶην.**

The Socratic idea of akrasia

- Do you share the view that most people take of this, or have you some other? The opinion generally held of knowledge is something of this sort—that it is no strong or guiding or governing thing; it is not regarded as anything of that kind, but people think that, while a man often has knowledge in him, he is not governed by it, but by something else—now by passion, now by pleasure, now by pain, at times by love, and often by fear; their feeling about knowledge is just what they have about a slave, that it may be dragged about by any other force. Now do you agree with this view of it, or do you consider that knowledge is something noble and able to govern man, and that whoever learns what is good and what is bad will never be swayed by anything to act otherwise than as knowledge bids, and that intelligence is a sufficient succor for mankind? Pl. Prot. 352b-c