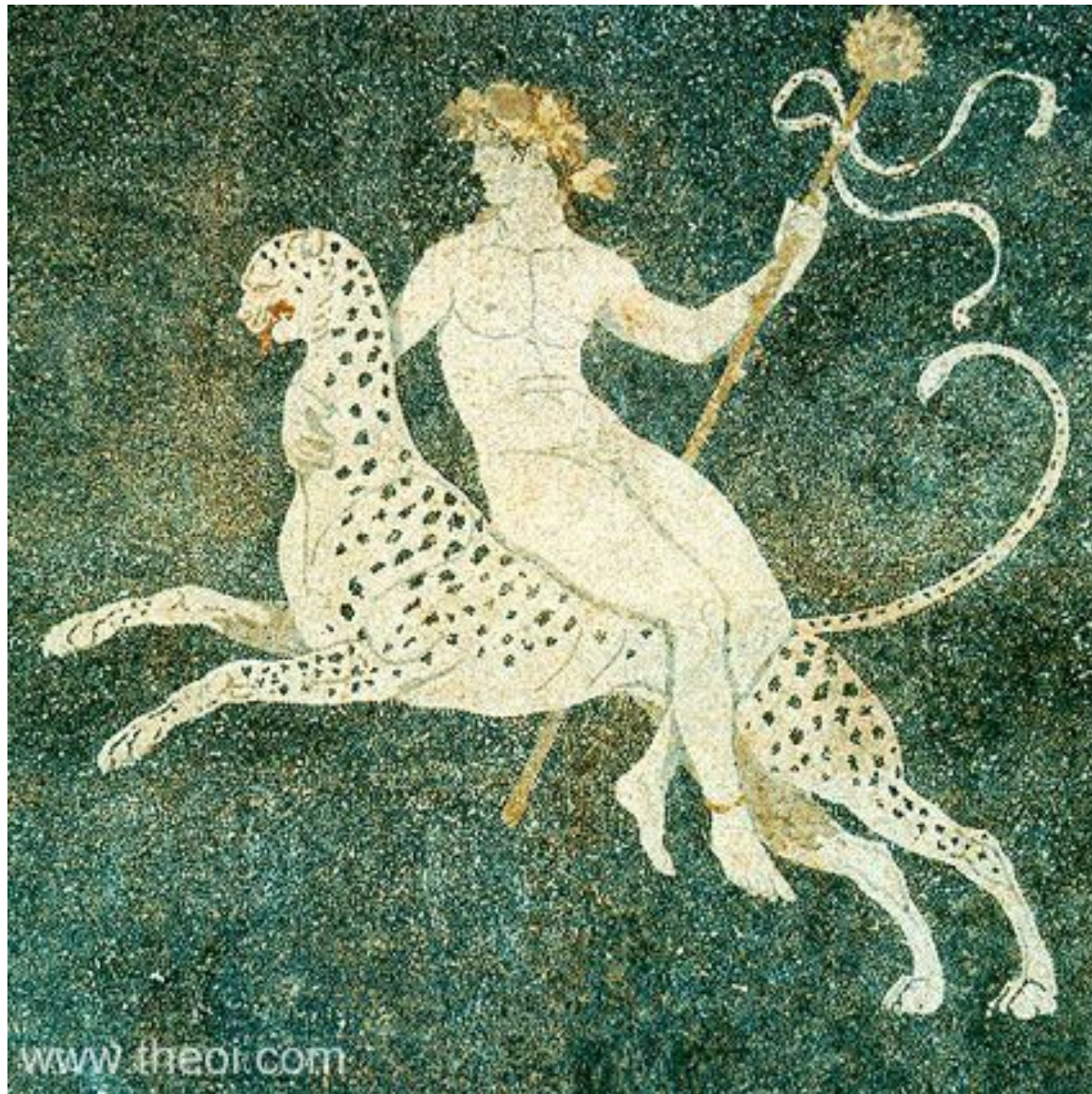


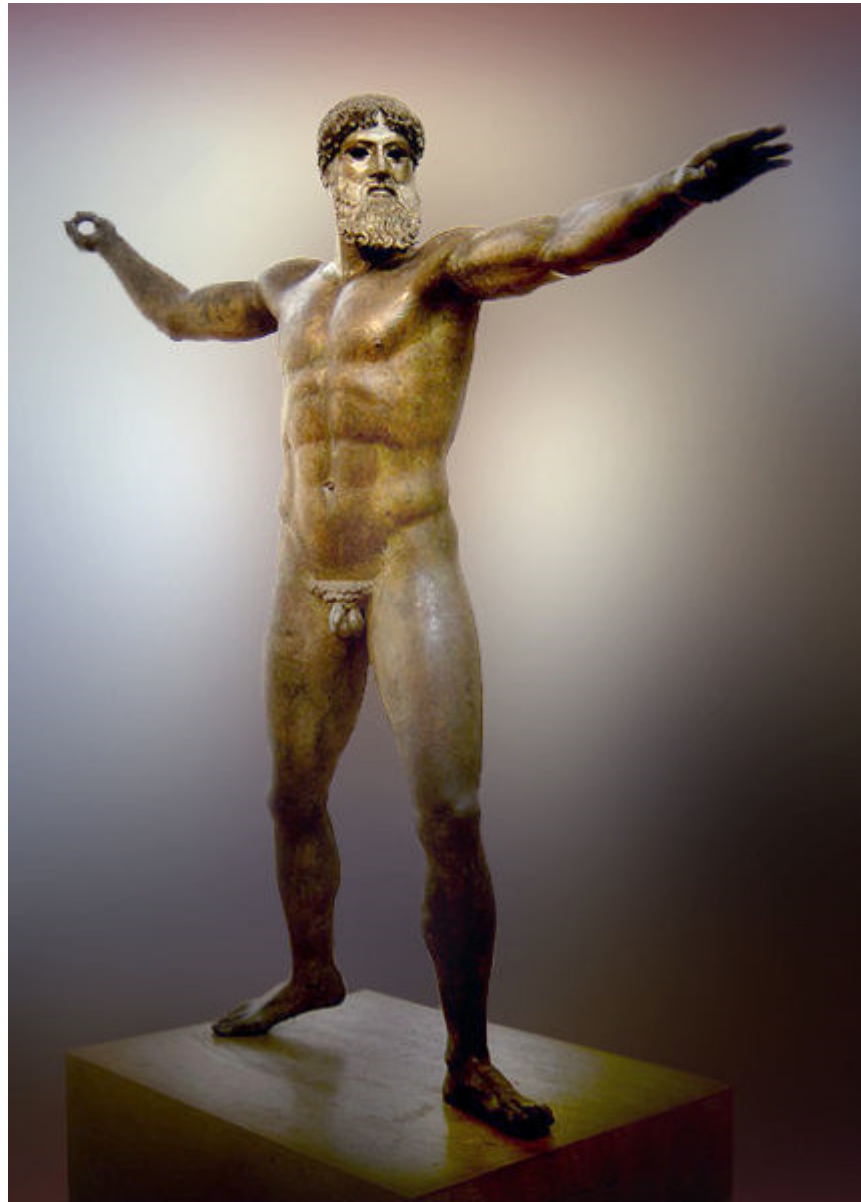
THE ARROWS OF LOVE

**CULTURAL GENESIS
AND
CONCEPTUAL INTEGRATION**











greek thesaurus







Eurípides, *Medea* 529-531 431 b. C.

σοὶ δ' ἔστι μὲν νοῦς λεπτός – ἀλλ' ἐπίφθονος
λόγος διελθεῖν, ὥς Ἔρως σ' ἠνάγκασε
τόξοις ἀφύκτοις τοῦμὸν ἐκσῶσαι δέμας.

You have a fine wit, but you are ashamed
to admit that Eros forced you,
with his inescapable arrows, to save my life.

Classical philology

Who invented it?

Spatafora's addition

ἄφυκτον ὄμμα, “inescapable glance” (Aeschylus
Prometheus Bound 903)

+

ὄμματος θελκτήριον τόξευμα, “enchanting arrow
from the eye” (Aeschylus *Suppliants* 1004-1005)

=

τόξοις ἀφύκτοις, “inescapable arrows” (*Medea* 531,
referred to Eros).

Pace's earlier chronology



- Aphrodite, “lady of the most sharp arrows”
(πότνια δ’ ὀξύτάτων βελέων)
Pindar, *Pythic* IV, 213
(462 b. C.)

Classics

- *G. Spatafora* (1995)
- *C. Pace* (2001)

Original invention by an individual or group and then influence or intertextuality.

Documents: Euripides, Pindar, possibly Anacreon (?) vase paintings, etc.

PROBLEMS: We've got less than 3% of ancient Greek literature or art to trace influences. *Who* is not the right question.

Cognitive linguistics

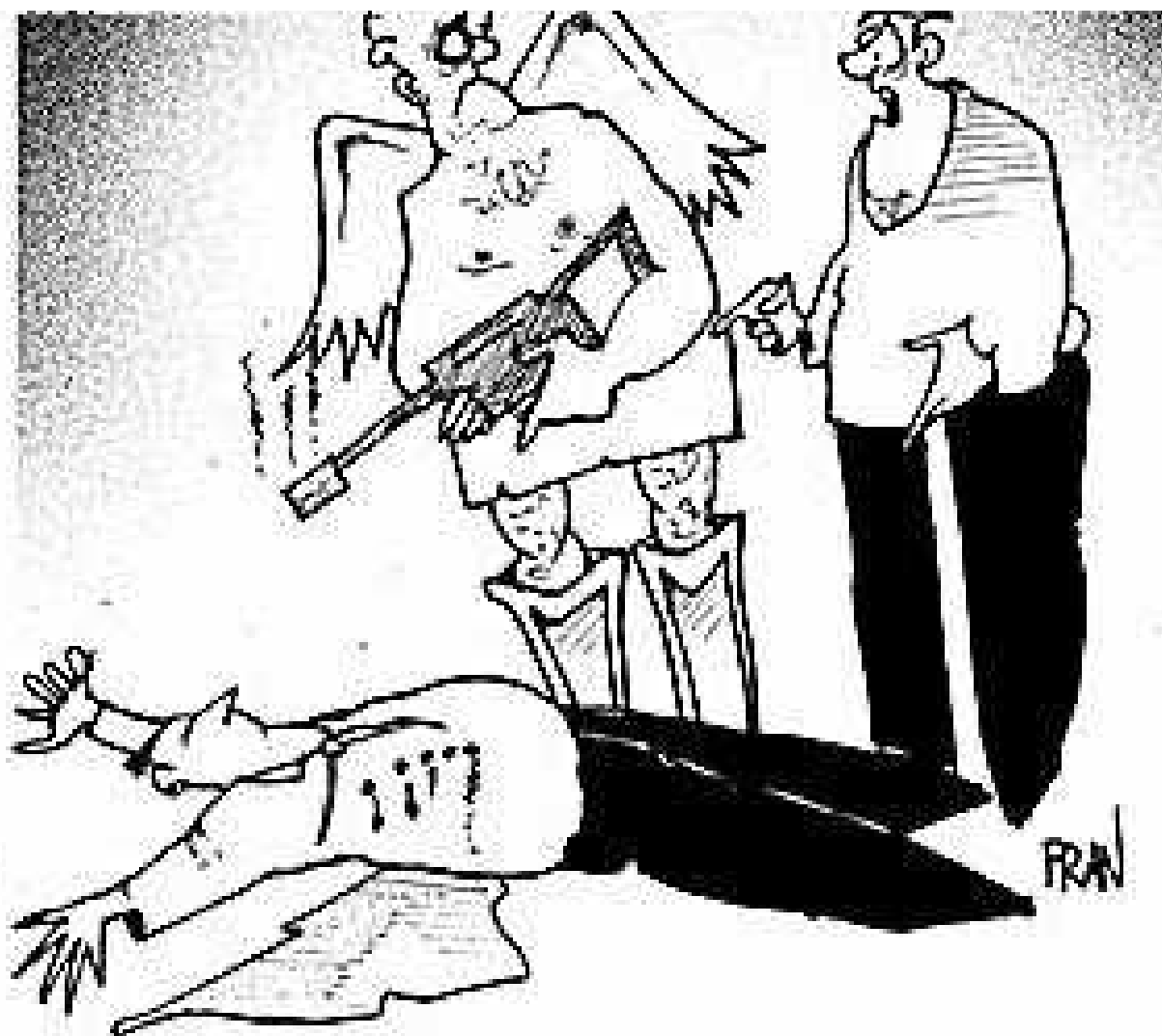
What is the relation with everyday language?

Cognitive linguistics

- *E. Sweetser* (1995)

Image metaphor for Eros' penis. Analogy with Apollo's arrows (=sunrays) and Artemis' (=moon rays), and with English and modern Greek colloquial expressions.

PROBLEMS: The arrows come centuries earlier than the association Apollo-Sun, Artemis-Moon. Aphrodite as archer. The meaning of the arrows is not phallic neither in Apollo nor in Eros.

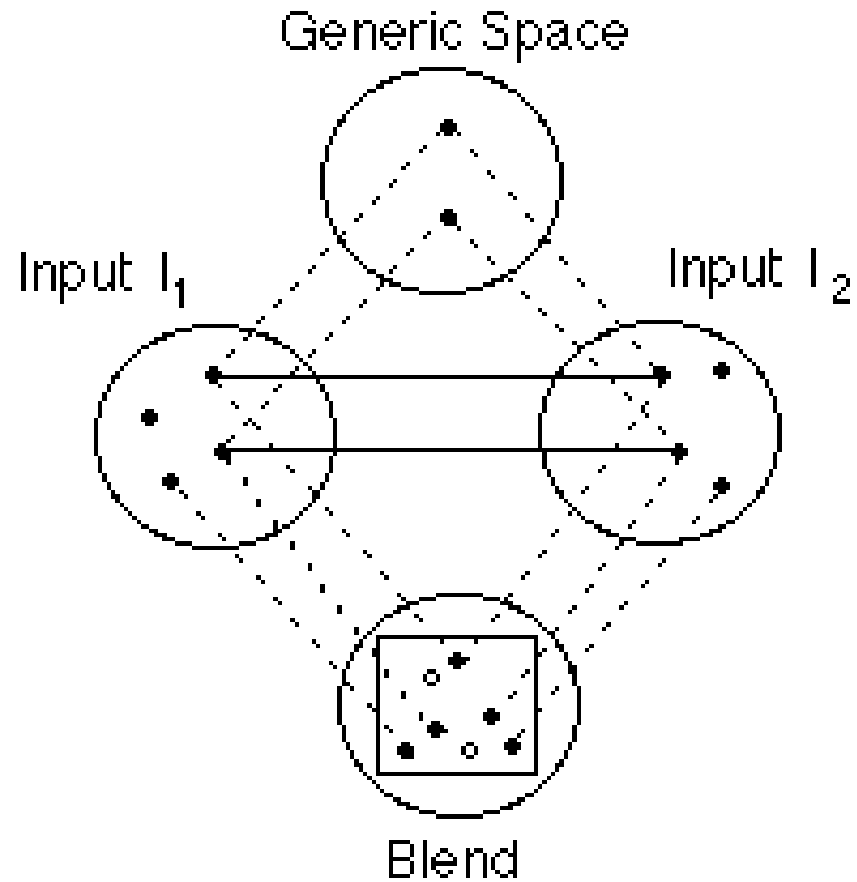


THERE ARE TIMES WHEN IT'S BEST TO
STICK WITH THE OLD FASHIONED WAYS



“Sometimes I think about buying a gun.”

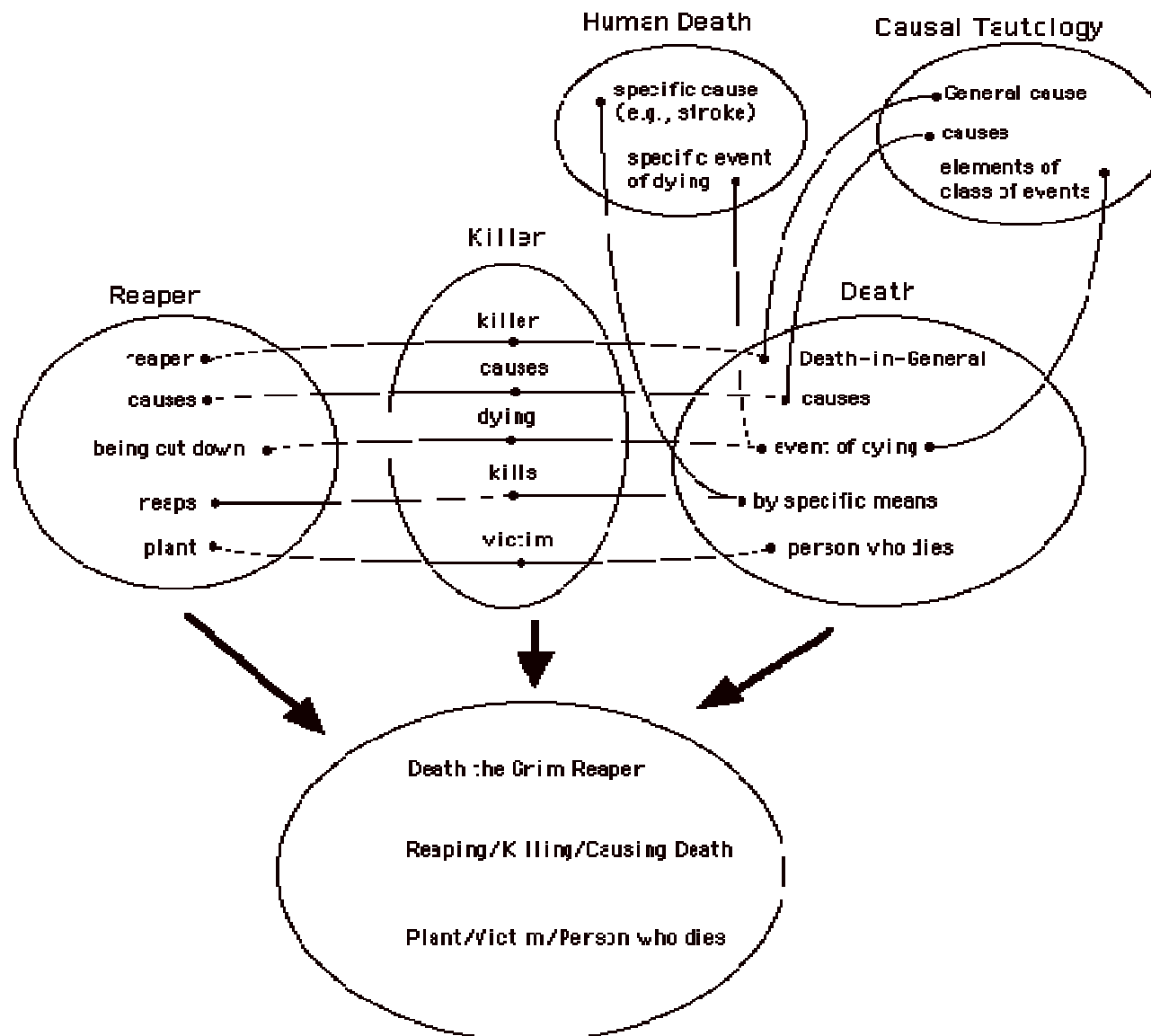
CONCEPTUAL BLENDING THEORY



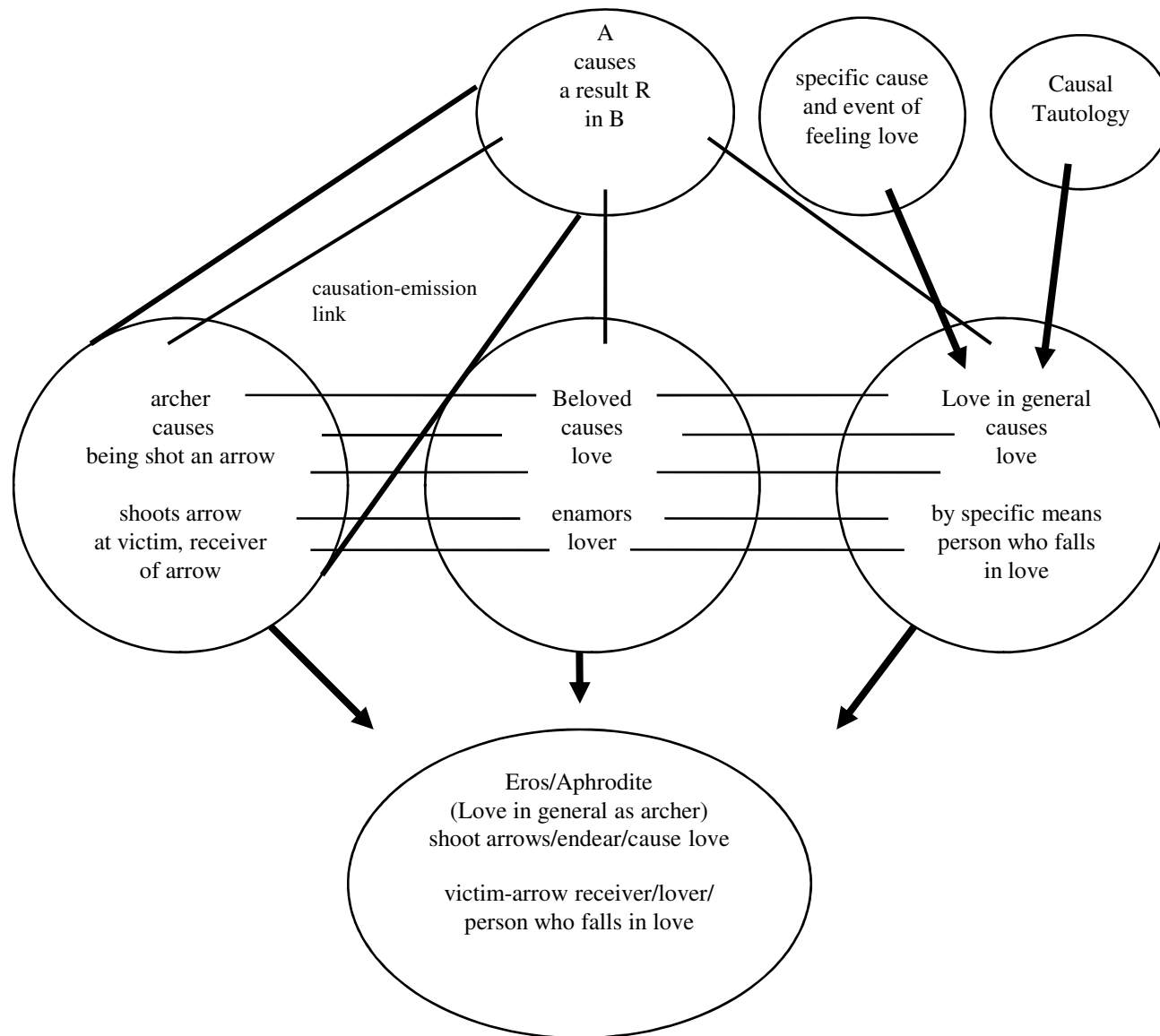


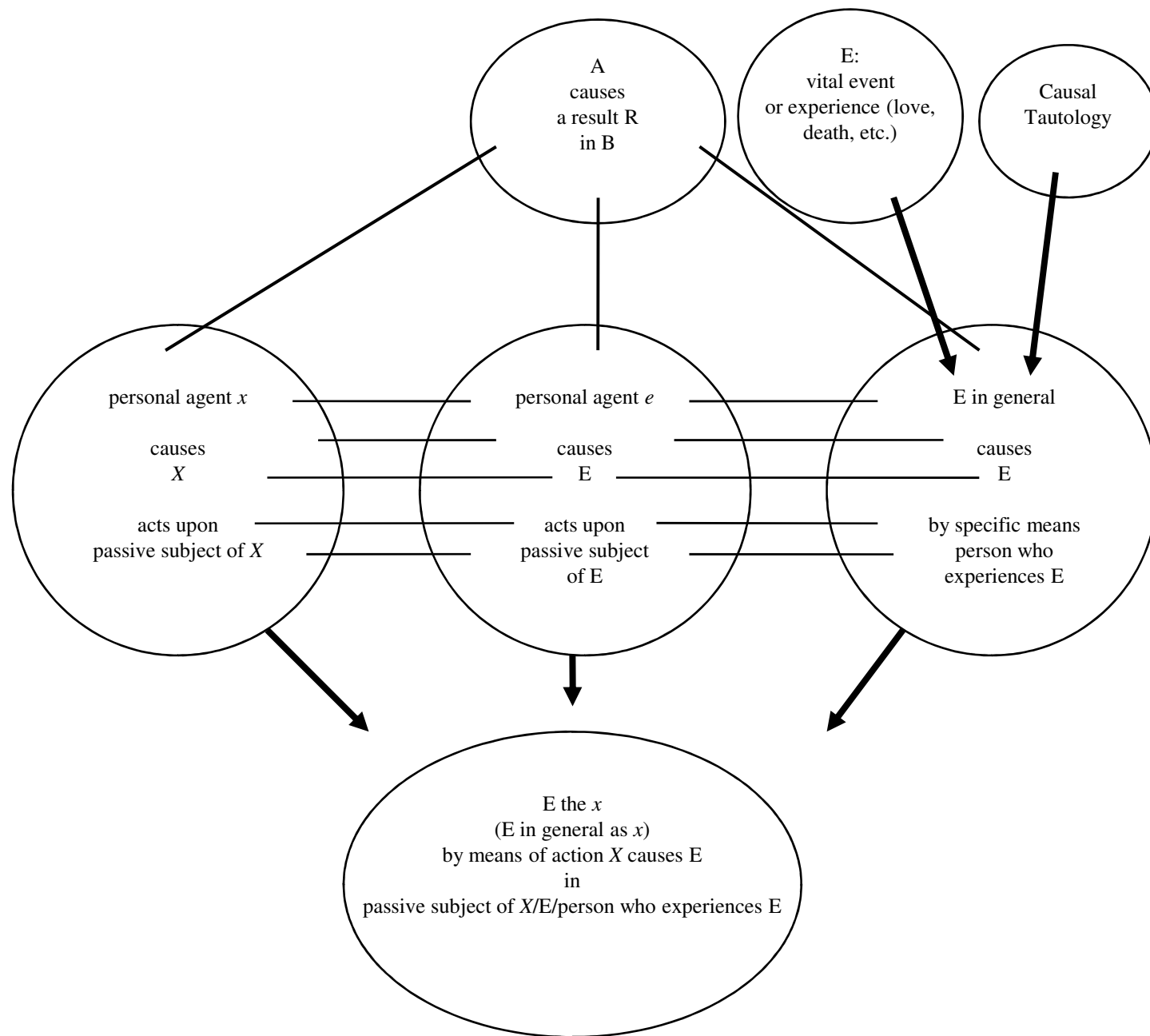


"No, no, no! It's longer with
a bigger blade!"



Blend: Death The Grim Reaper

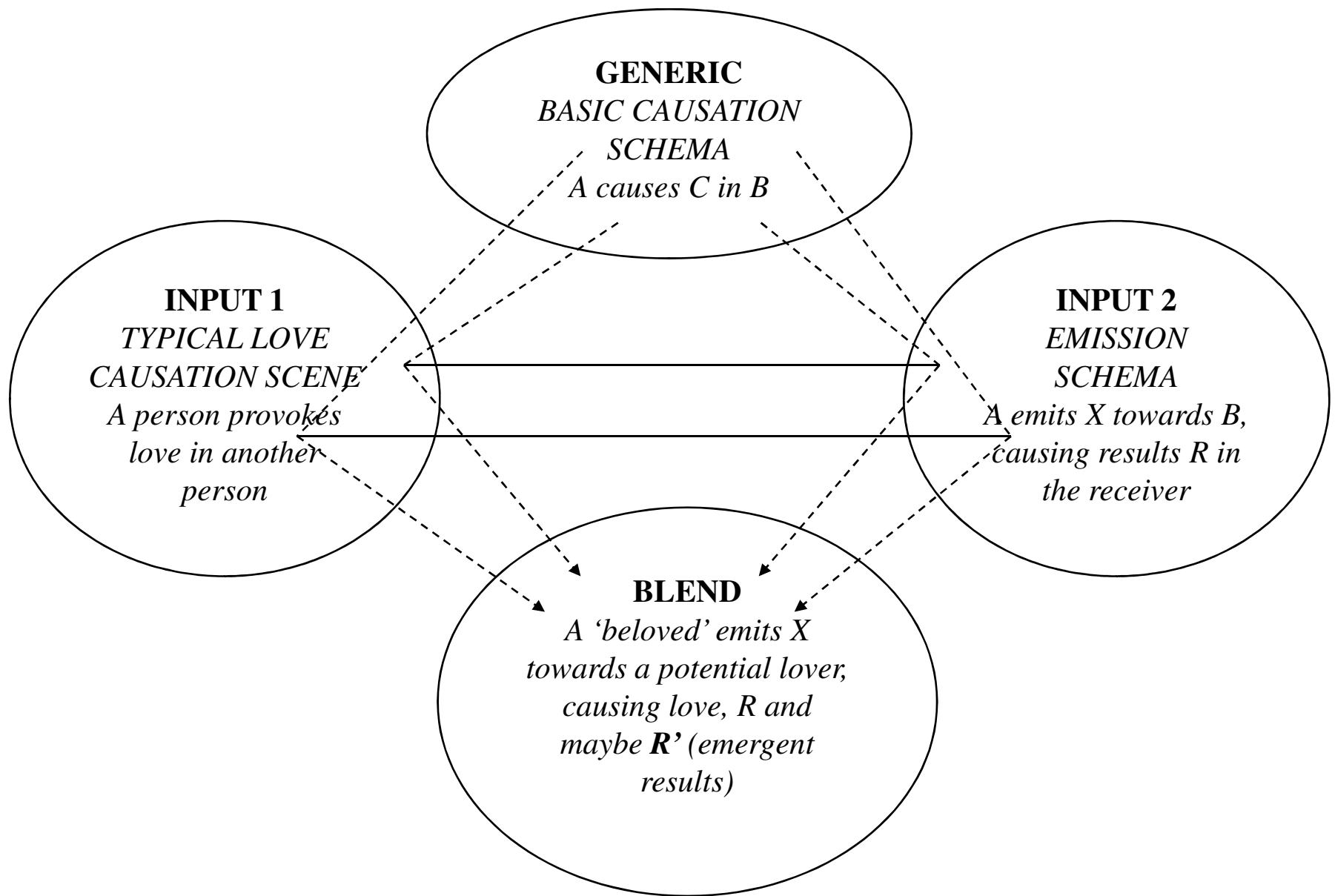




THE *EMISSION* SCHEMA

A emits X towards B, B receives X, B undergoes change.

Abstracted from everyday experiences such as *throwing, pouring, light irradiation, etc.*



LIGHT EMISSION AND GLANCE: PINDAR'S ENCOMIUM OF THEOXENUS

τὰς δὲ Θεοξένου ἀκτῖνας πρὸς ὅσων
μαρμαρυζοίσας δρακεῖς
ὅς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος
ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν
ψυχρᾷ φλογί... (Snell and Maehler 123: 2-6)

but he who, contemplating the glowing
beams from Theoxenus' eyes,
is not shaken by waves of desire, on steel
or iron has he had his black heart forged
with a cold flame...

KILLING GESTURE AND THE DRILLING WATER DROP: A MEDIEVAL FOLK COUPLET

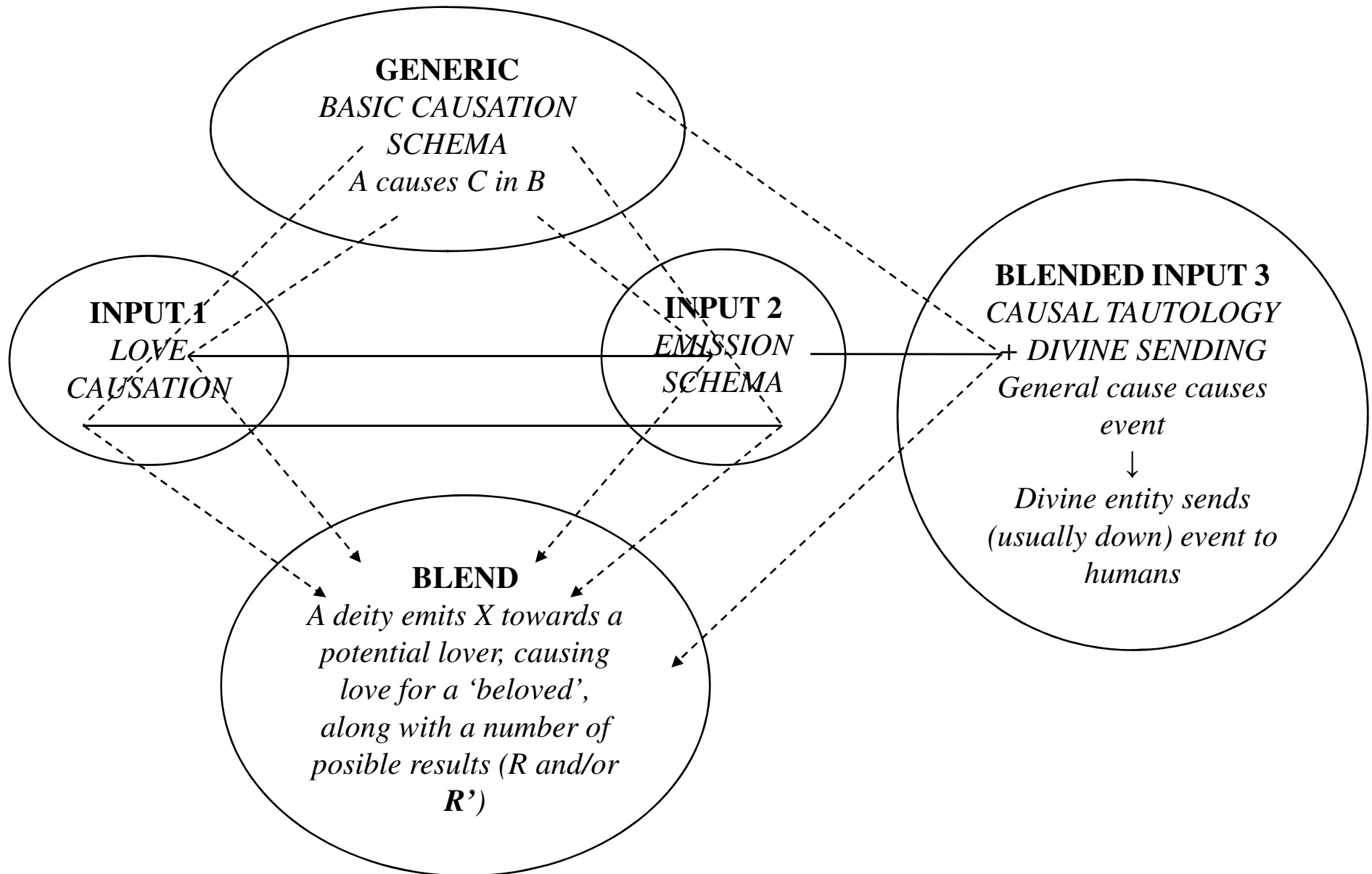
Στάλα τη στάλα το νερό τρουπάει το λιθάρι,
κ' η κόρη με τα νάζια της σφάζει το παλληκάρι.

Drop by drop the water drills the stone,
and the girl with her mincing slaughters the lad.

GESTURE AS EMISSION OF EROTIC ODOUR: A SONG BY ODYSSEAS ELYTIS

Και στα σεντόνια μισοξαπλωμένο
ένα κορίτσι – πώς το περιμένω!
Κάθε που το 'να γόνατο σηκώνει
μια μυρωδιά κανέλας με λιγώνει

Leaning on the sheets
a girl – I was expecting her so much!
Everytime she lifts one of her knees
a scent of cinnamon makes me faint



THE GOD AS EROTIC EMITTER: ANACREON'S BALL GAME

σφαίρηι δηῦτέ με πορφυρῇι
βάλλων χρυσοκόμης Ἔρως
νήνι ποικιλοσαμβάλωι
συμπαίζειν προκαλεῖται·

its purple ball again
throwing at me, golden haired Eros
invites me to play
with a girl wearing colorful sandals.

FURTHER EVIDENCE FOR THROWING AS EROTIC EMISSION: FRUITS

- Wedding ritual of throwing fruits to bride
- Atalanta's myth
- Stesichorus' description of Hellen's wedding procession
- Athenian expression: "being hit by an apple"
- Eris' apple thrown in the middle of the nuptial banquet of Thetis and Peleus

EMITTING LETHAL DISEASE: APOLLO AGAINST THE GREEKS AT TROY

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωόμενοιο,
αὐτοῦ κινηθέντος· ὃ δ' ἦϊε νυκτὶ ἐοικώς.
ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκε·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο·
οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπτευκὲς ἐφιεῖς
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

(Homer, *Iliad* I, 43-52)

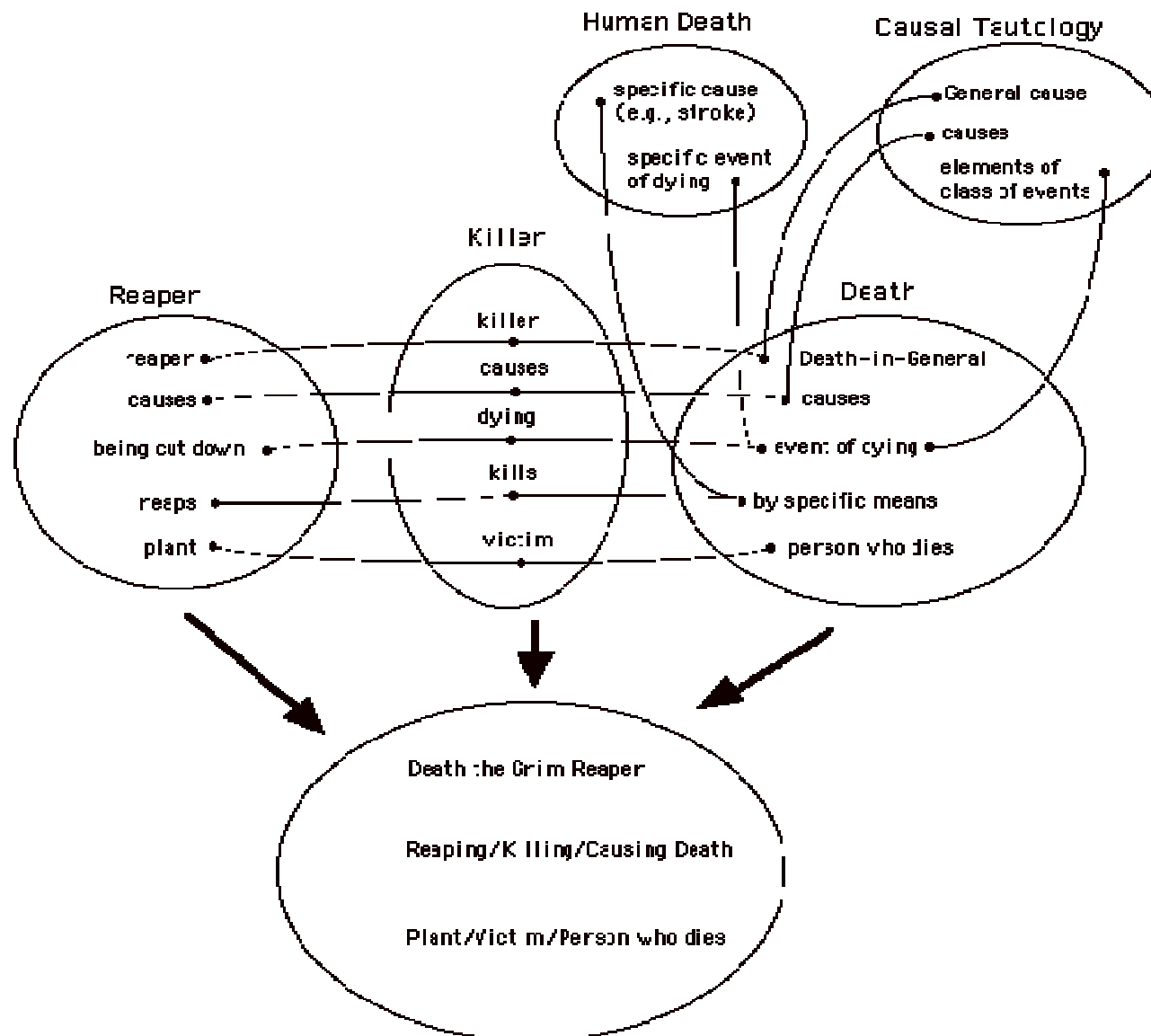
EMITTING LETHAL DISEASE: APOLLO AGAINST THE GREEKS AT TROY

So he spoke in prayer, and Phoibos Apollo heard him. Down he came from the peaks of Olympus with anger in his heart, the bow on his shoulders, and the enclosing quiver. The arrows clattered on the shoulders of Apollo in his anger, as the god himself rushed down: and his coming was like night. He settled then at a distance from the ships, and let fly an arrow: and there came a fearful twang from the silver bow. First he attacked the mules and the quick-running dogs: but then he sent his sharp arrows at the men themselves, and kept shooting them down. And constantly there burned, close-packed, the pyres of the dead.

(Translation by Martin Hammond)

Apollo and Gamab: the grim archers

- Gamab: Bergdama people, SW Africa.
- Apollo and Gamab: arrows of death, not disease. Death cannot be cured.
- Neither love.



Blend: Death The Grim Reaper

THE CULTURAL GENESIS OF *THE ARROWS OF LOVE*: MAIN INGREDIENTS

- Divine sendings in archaic Greek religion
- APOLLO THE 'GRIM' ARCHER blend
- Erotic emission blends
- Love-extreme illness connection
- The arrows of glance?

The arrows of love at this time are not a kind, playful game, but an aggression, often with fatal consequences: Medea.

THE FIRST EVIDENCE FOR *THE ARROWS OF LOVE*: APHRODITE

- Pindar's epithet for Aphrodite: *lady of the most sharp arrows*. Pythian Ode IV, 213 (462 a.C.)
- Euripides' *Medea* 627-633, 431 b. C.

When love in excess
comes, it brings
neither a good name nor virtue
to men: but if with measure
the Cypriot comes, no deity can be so delightful.
Do not shoot at me, my Lady, from your golden bow,
the inescapable dart smeared with desire

THE FIRST EVIDENCE FOR *THE ARROWS OF LOVE*: EROS

- The Fort North lekythos (490-470 b.C.)
- Euripides' *Medea* 529-531 (431 b. C.)

You have a fine intelligence, but you hate to admit that Eros forced you, with his inescapable arrows, to save my life.
- Euripides' *Hippolytus* 533-536 (428 b. C.)

Neither the arrow of fire nor that of the stars is more intense than that of Aphrodite, the one that Eros, son of Zeus, shoots with his own hands.

Hypothesis

- The arrows of love were a process of conceptual integration carried out by the collective imagination of Greek popular religion, centuries 7-6 b. C.
- They emerged by importing Apollo's arrows of death as an erotic emission and divine sending, also exploiting the connection love-extreme illness.
- Probably Aphrodite undertook the archer's role first.
- Their success is due, besides historical factors, to the fact that they are a great blend: a very simple spatial story to explain a complex and diffuse causal process. The emission schema is grounded on everyday experience and offers many possibilities.

Running the simulation opportunistically: more emission means stronger effects (well, it should)



© Original Artist
Reproduction rights obtainable from
www.CartoonStock.com

Running the simulation opportunistically: specific place wounded is more affected







So these two guys are sort of family, after all...

