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**«VOCABULARY OF ΦΙΛΙΑ» IN THE HESIODIAN WORKS:
FROM GODS TO PEOPLE**

**«СЛОВНИК ΦΙΛΙΑ» В ГЕСИОДИВСЬКОМУ КОРПУСІ ПРАЦЬ:
ВІД БОГІВ ДО ЛЮДЕЙ**

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*«οὐδὲ ζεῖνος ζεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ,
οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ»
Op. 183-184*

If we pay attention to consider Hesiod's corpus, then in it we first see the personification of *φιλία* in the form of such a deity as «Philotes» (Φιλότης). According to Hesiod's "Theogony, she is the personification of social and sexual relations. It is especially interesting that the poet indicates Apate (Deceit) and Nemesis (Indignation), as well as the hated Heras (Age) and the cruel Eris (Strife) among her brothers and sisters [Th. 224]. Night counts among her children, then, three elements of the human life cycle: sexual reproduction, old age, and death. In this way, Night bestows upon mortals not only their mortality itself, but also the experiences of procreation and aging that define it. [4, p. 38] It should be noted that Empedocles, Hyginus and Cicero also mention her.

At the same time, in the context of the reproduction of the divine genealogical tree, *φιλότης* appears in Th. 125, 132, 177, 306, 333, 374, 375, 380, 405, 625, 822, 920, 923, 927, 941, 944, 961, 970, 980, 1005, 1009, 1012 and 1018]. In particular, we see the union of Erebus and Nyx: «whom she conceived and bore from union in love with Erebus. And Earth first bore stary Heaven, equal to herself» (οὐς τέκε κυσαμένη Ἐρέβει *φιλότητι* μυγεῖσα. Γαῖα δέ τοι πρῶτον μὲν ἐγένεατο ἴσον ἑαυτῇ) [Th.125-126]

The only exceptions to this understanding are when *φιλότης* is named as an attribute of Aphrodite [Th. 206]; and when it comes to the friendship between Zeus and the Hundred-Handed Giants [Th. 651].

However, φιλότης can also be treacherous, as the events leading up to the Night's Children catalog show. Uranus is ambushed when he desires φιλότης with Gaia [Th. 177], and from his castrated genital organ come to Aphrodite, whose powers include not only pleasure, gentleness, and sweet φιλότης, but also deception [Th. 205–206]. Similarly, Deception immediately precedes Philotes in the catalog of the Children of the Night and embodies the very challenge that Eris and Philotes pose to mortals: the distinction between appearance and reality. This lack of understanding is a defining feature of the human condition as understood by Hesiod, since human suffering occurs because Zeus «hid the means of life» [Op. 42].

Водночас, ми бачимо також вживання філії щодо стосунків олімпійських богів з дітьми: «shaped a great sickle, and told her plan to her dear sons. And she spoke, cheering them, while she was vexed in her dear heart: [165] «My children, gotten of a sinful father» (τεῦξε μέγα δρέπανον καὶ ἐπέφραδε παῖσι *φίλοισιν*: εἶπε δὲ θαρσύνουσα, *φίλον* τετημένη ἦτορ: παῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου) [Th. 162-164], а також у стосунках людей і богів «happy is he whom the Muses love: sweet flows speech from his mouth» (ὁ δ' ὄλβιος, ὃν τινα Μοῦσαι φίλωνται: γλυκερὴ οἱ ἀπὸ στόματος ῥέει αὐδὴ) [Th. 97–98]. As we can see, the connotations of love between people and the Olympian gods are as follows: care, patronage, benevolence, mercy. The relationship between gods and humans in these passages is similar to that of parents and children. They love them like their own children. However, only those who respect them, value them and fulfill their will. However, here we see the opposition to Aristotle, according to which love between gods and people is impossible [1, p. 133], as well as Plato, according to which eros goes from the lowest to the highest [Symp.210a–211c], but not the other way around.

In turn, if we talk about the earthly world, human society, then first of all, it should be emphasized that the most developed idea of love in Hesiod's corpus of works is, without a doubt, love between a man and a woman, between the masculine and the feminine (if we take into account «Theogony» of Hesiod). Moreover, it is worth noting that the ancient Greek word «φιλότητ», which is most often used in the texts of Hesiod, denotes precisely sensual love, its sexual (bodily) aspect. Although it is quite clear that it is derived from a branch. This word is used exclusively for conjugal love, but only includes an intimate aspect, however, in the ancient Greek dictionary, the meaning of this word as love is only the third and last [2, p. 1734]. In this regard, the well-known researcher R. Apresyan notes that: «Just like eros, philia is spontaneous, natural, but, unlike eros, philia is an inclination born of an inner urge, a mental arrangement, a feeling of closeness and togetherness. The family word φίλημα – a kiss – indicates the closeness and openness of the

feeling of filial piety. It is a community that is valuable in itself and therefore self-sufficient. In Homer, the word «family» is used to denote sensual relations» [3, p. 28]. Hesiod's texts clearly show the difference between conjugal love, which includes care, responsibility, compassion, and sexual love, which includes spontaneity, passion, etc.

Regarding the first aspect of love between a man and a woman, the following should be noted: « And she so honored her husband in her heart as none of womankind did before her» (ἦ δὲ καὶ ὧς κατὰ θυμὸν ἔδον τίσκεν ἀκοίτην, ὧς οὐ πῶ τις ἔτισε γυναικῶν **θηλυτεράων**) [Sh. 9–10]. The above quote from the «Shield of Heracles» indicates a tender attitude towards the other half. Love here has the connotation of tenderness. Tenderness is one of the fundamental attributes of love, because the latter is unthinkable where there is cruelty, disrespect, etc.

However, we can see in «Works and Days» that people may not like certain gods, in particular Eris, who brings wars and enmity (ἦ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει, σχετλίη· οὐτὶς τήν γε **φιλεῖ** βροτός, ἀλλ' ὑπ' ἀνάγκης [Op.14-15]).

It should be noted about the poet's considerable attention to love for work. The early Greek poet emphasizes how important it is not to be lazy, but to work hard: «οἱ τε μελισσῶν κάματον τρύχουσιν ἀεργοὶ ἔσθοντες· σοὶ δ' ἔργα **φίλ' ἔστω** μέτρια κοσμεῖν, ὧς κέ τοι ὠραίου βίῳ πλῆθωσι καλιαῖ. ἐξ ἔργων δ' ἄνδρες πολὺμηλοὶ τ' ἀφνειοὶ τε· καὶ ἐργαζόμενοι πολὺ φίλτεροι ἀθανάτοισιν» [Th. 305-309].

At the same time, we can see also two points, which emphasize friendship between people, using lexemes of the «vocabulary of φιλία» (term of P. Florensky):

– «μισθὸς δ' ἀνδρὶ **φίλω** εἰρημένος ἄρκιος ἔστω. καὶ τε κασιγνήτω γελάσας ἐπὶ μάρτυρα θέσθαι» [Th. 370-371]

– «μηδὲ κασιγνήτω ἴσον ποιῆσθαι ἐταῖρον· εἰ δὲ κε ποιήσης, μὴ μιν πρότερος κακὸν ἔρξης. μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δὲ σέ γ' ἄρχη ἦ τι ἔπος εἰπὼν ἀποθύμιον ἠὲ καὶ ἔρξας, δις τόσα τίνυσθαι μεμνημένος· εἰ δὲ σέ γ' αἴτις ἦγῆτ' ἐς **φιλοτήτα**, δίκην δ' ἐθέλησι παρασχεῖν, δέξασθαι δειλὸς τοι ἀνὴρ φίλον ἄλλοτε ἄλλον ποιεῖται, σὲ δὲ μὴ τι νόον κατελεγχέτω εἶδος» [Op.707-714].

So, in Hesiod's writings, we see the polysemantic of the lexemes of the «vocabulary of φιλία», which led to the complication of understanding φιλία and cognate words in the subsequent work of ancient authors – historians, dramatists, lyricists, dramatists, and philosophers. Despite the fact that Eros is one of the first names in Hesiod, mostly lexemes related to φιλία are found in him. Therefore, when using words that are close to the concept under study,

Hesiod focused his attention precisely on close relationships between people, especially physical and sexual ones. In it, there are only isolated cases to denote relations between friends and states.

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