



THE PERSIANS



AESCHYLUS
ROBERT AULETTA
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Persians By Aeschylus

Aeschylus



Persians By Aeschylus:

The Persians Aeschylus, 2013-03-26 *The Persians* is an Athenian tragedy by the ancient Greek playwright Aeschylus. First produced in 472 BC, it is the oldest surviving play in the history of theatre. It dramatises the Persian response to news of their military defeat at the Battle of Salamis 480 BC, which was a decisive episode in the Greco-Persian Wars. As such, the play is also notable for being the only extant Greek tragedy that is based on contemporary events. *Πέρσαι* Aeschylus, 2009-08-27 A new edition with Introduction and Commentary of Aeschylus *Persae* first produced in 472 BC. A. F. Garvie argues that the play is a genuine tragedy which far from presenting a simple moral of hubris punished by the gods, poses questions concerning human suffering to which there are no easy answers. *The Persians* Aeschylus, Robert Potter, 2014-12-05 *The Persians* Aeschylus. Translated by Robert Potter. An Ancient Greek Tragedy. A Superb New Edition. *The Persians* is an ancient Greek tragedy written during the Classical period of Ancient Greece by the Greek tragedian Aeschylus. It is the second and only surviving part of a now otherwise lost trilogy that won the first prize at the dramatic competitions in Athens City Dionysia festival in 472 BCE, with Pericles serving as choregos. The first play in the trilogy was called *Phineus*; it presumably dealt with Jason and the Argonauts' rescue of King Phineus from the torture that the monstrous harpies inflicted at the behest of Zeus. The subject of the third play, *Glaucus*, was either a mythical Corinthian king who was devoured by his horses because he angered the goddess Aphrodite (see Glaucus son of Sisyphus) or else a Boeotian farmer who ate a magical herb that transformed him into a sea deity with the gift of prophecy (see Glaucus). *The Persians* takes place in Susa, which at the time was one of the capitals of the Persian Empire, and opens with a chorus of old men of Susa who are soon joined by the Queen Mother Atossa as they await news of her son King Xerxes' expedition against the Greeks. Expressing her anxiety and unease, Atossa narrates what is probably the first dream sequence in European theatre. This is an unusual beginning for a tragedy by Aeschylus; normally the chorus would not appear until slightly later, after a speech by a minor character. An exhausted messenger arrives who offers a graphic description of the Battle of Salamis and its gory outcome. He tells of the Persian defeat, the names of the Persian generals who have been killed, and that Xerxes had escaped and is returning. The climax of the messenger's speech is his rendition of the battle cry of the Greeks as they charged: "On, sons of Greece! Set free your fatherland, your children, wives, homes of your ancestors, and temples of your gods. Save all or all is lost." 401-405. At the tomb of her dead husband Darius, Atossa asks the chorus to summon his ghost. Some remedy he knows, perhaps. Knows ruin's cure, they say. On learning of the Persian defeat, Darius condemns the hubris behind his son's decision to invade Greece. He particularly rebukes an impious Xerxes' decision to build a bridge over the Hellespont to expedite the Persian army's advance. Before departing, the ghost of Darius prophesies another Persian defeat at the Battle of Plataea, 479 BCE, where the plain grows lush and green, where Asopus stream plumps rich Boeotia's soil. The mother of disasters awaits them there. Reward for insolence for scorning God. 9. Xerxes finally arrives, dressed in torn robes, grief swarms the Queen, says just before his arrival.

but worst of all it stings to hear how my son my prince wears tatters rags 845 849 and reeling from his crushing defeat The rest of the drama 908 1076 consists of the king alone with the chorus engaged in a lyrical kommos that laments the enormity of Persia's defeat *Aeschylus, Persians* Aeschylus, 1996 **The Persians** Aeschylus, Robert Potter, 2015-02-03 The Persians Aeschylus Translated by Robert Potter An Ancient Greek Tragedy The Persians takes place in Susa which at the time was one of the capitals of the Persian Empire and opens with a chorus of old men of Susa who are soon joined by the Queen Mother Atossa as they await news of her son King Xerxes expedition against the Greeks Expressing her anxiety and unease Atossa narrates what is probably the first dream sequence in European theatre This is an unusual beginning for a tragedy by Aeschylus normally the chorus would not appear until slightly later after a speech by a minor character An exhausted messenger arrives who offers a graphic description of the Battle of Salamis and its gory outcome He tells of the Persian defeat the names of the Persian generals who have been killed and that Xerxes had escaped and is returning The climax of the messenger's speech is his rendition of the battle cry of the Greeks as they charged On sons of Greece Set free Your fatherland your children wives Homes of your ancestors and temples of your gods Save all or all is lost 401 405 At the tomb of her dead husband Darius Atossa asks the chorus to summon his ghost Some remedy he knows perhaps Knows ruin's cure they say On learning of the Persian defeat Darius condemns the hubris behind his son's decision to invade Greece He particularly rebukes an impious Xerxes decision to build a bridge over the Hellespont to expedite the Persian army's advance Before departing the ghost of Darius prophesies another Persian defeat at the Battle of Plataea 479 BCE Where the plain grows lush and green Where Asopus stream plumps rich Boeotia's soil The mother of disasters awaits them there Reward for insolence for scorning God Xerxes finally arrives dressed in torn robes grief swarms the Queen says just before his arrival but worst of all it stings to hear how my son my prince wears tatters rags 845 849 and reeling from his crushing defeat The rest of the drama 908 1076 consists of the king alone with the chorus engaged in a lyrical kommos that laments the enormity of Persia's defeat Persians, Seven against Thebes, and Suppliants Aeschylus, 2011-06-01 Aaron Poochigian's new translations of Aeschylus's earliest extant plays provide the clearest rendering yet of their formal structure The distinction between spoken and sung rhythms is as sharp as it is in the source texts and for the first time readers in English can fully grasp the balanced harmonious arrangement of choral odes The importance of these works to the history of drama and tragedy and to the history of classical literature is beyond question and their themes of military hubris and foreign versus native are deeply relevant today Persians offers a surprisingly sympathetic portrayal of the Athenians most hated enemy in Seven against Thebes Argive invaders though no less Greek than the Thebans themselves are portrayed as barbarians and in Suppliants the city of Argos is called upon to protect Egyptian refugees Based on textual evidence and the archaeological remains of the Theater of Dionysus at Athens Poochigian's introductory overview of stage properties and accompanying stage directions allow readers to experience the plays as they were performed in their own time He is most careful in his

translations of the plays choral odes Instead of rendering them with little or no form Poochigian has preserved the comprehensive structures Aeschylus himself employed Readers are thus able to recognize Aeschylus as a master of poetry as well as of drama Poochigian's translations are the most accurate renditions of the poetry and dramaturgy of the original works available Intended to be both read as literature and performed as plays these translations are lucid and readable while remaining staunchly faithful to the texts

The Emptiness of Asia Thomas Harrison, 2019-05-02 This is a literary study of Aeschylus' *Persians* alongside Herodotus' *Histories* which offers a comprehensive understanding of what actually happened at the battle of Salamis and afterwards Thomas Harrison examines the political and ideological motivating factors underpinning Persai in the context of the times Aeschylus' *Persians* is not only the first surviving Greek drama It is also the only tragedy to take for its subject historical rather than mythical events the repulse of the army of Xerxes at Salamis in 480 B C It has frequently been mined for information on the tactics of Salamis or the Greeks' knowledge of Persian names or institutions but it also has a broader value one that has not often been realised What does it tell us about Greek representations of Persia or of the Athenians' self image What can we glean from it of the politics of early fifth century Athens or of the Athenians' conception of their empire How if at all can such questions be approached without doing violence to the *Persians* as a drama What are the implications of the play for the nature of tragedy

Aeschylus: *Persians* Aeschylus, 1996 The ghost summoned with bizarre rituals from the underworld the elaborate protocol of the Persian court desperate lamentations self mutilation and an eye witness account of the battle of Salamis these are some of the features of Aeschylus' *Persians* and makes it an example of ancient theatre As one of the earliest surviving European dramas it should be of interest to students of ancient literature as the only extended account of the Persian wars by an author who fought in them it is a unique document of the Athenian historical imagination The play focuses on the visual and aural effects Aeschylus created his use of imagery and its contribution to Athenian democratic ideology

Aeschylus: *Persians* and Other Plays, 2008-02-28 A new accurate and readable translation of four of Aeschylus' plays *Persians* *Seven Against Thebes* *Suppliants* and *Prometheus Bound* It is based upon the most authoritative recent edition of the Greek text and particular care is taken with the many lyric passages A lengthy introduction sets the plays in their original context and includes short appreciative essays on them The explanatory notes treat dramatic issues structure and form and theatrical aspects as well as details of content and language Major difficulties in the texts themselves which affect general interpretation are briefly discussed The volume as a whole should provide an informative reliable and suggestive basis for study and enjoyment

Aeschylus: *Persians* David Rosenbloom, 2006 Aeschylus' *Persians* is the earliest extant Greek tragedy and sole surviving historical tragedy It tells the story of the Persian king Xerxes' disastrous invasion of Greece in 480-79 and dramatises his return to Persia in rags to face the condemnation of his elders and to lament his defeat The first Western depiction of the causes and limits of imperialist conquest the *Persians* is especially relevant today The play is unflinching in its portrayal of the horrors of the Persian defeat

but it is not merely a paean to Western freedom democracy courage and military supremacy it is a meditation on the tendency of wealth power and success to take on a momentum of their own and to push societies to the brink of ruin This companion to the play provides historical context thematic discussion literary and performance history bibliography and glossary It is entirely accessible to those studying the play in translation as well as the original Greek Back cover **The Persians by Aeschylus** Brandon Brown, 2011 Poetry The Persians an ancient play by Aeschylus shows the Persian court during the time of the war between the Persians and the Greeks It depicts the Persians learning of their massive defeat at the hands of the Greek army I believed that the text which proceeded from my body should report on my total experience of reading The Persians by Aeschylus not simply report on the meanings of the words of that work This was an obviously impossible project To help myself out I tried to include many collaborators to intervene in the translation especially including Edward Said Jane Austen Walter Benjamin my Arabic class the Clash e mail correspondence with a translator recruiter from the U S Army and Rumi also all the things I ate and drank and wore and said and did are in the translation and most especially I tried to pay attention to the terrific war and the terrific language that the war made that completely infiltrated all of my food and beverages and clothes and words and actions and I let that get in the way of the translation too In this way THE PERSIANS BY AESCHYLUS transmits numerous reports a report of a reading a toxological report of the reading and the writing those latencies did not lie down Brandon Brown **The Persians Persae** Aeschylus, 1948 Aeschylus, 2 Aeschylus, 1998 A boon for classicists and general readers alike For the reader who comes to tragedy for the first time these translations are eminently accessible and consummately American in tone and feeling For the classicist these versions constitute an ambitious reinterpretation of traditional masterpieces after 2 500 years the poetry of Euripides and Aeschylus has found a new voice in fact ten of them The Boston Book Review *Aeschylus: Persians and Other Plays* Aeschylus, 2008-02-28 An accurate and readable new translation with introduction extensive explanatory notes and up to date bibliography of four of Aeschylus plays including the unique historical tragedy Persians and the hugely influential Prometheus Bound Persians and Other Plays Aeschylus, 2009-01-08 Classical Greek dramatic poetry and drama *The Persians of Aeschylus, Tr. with Notes by W. Palin* Aeschylus, 2016-05-19 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available

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Looking at Persians David Stuttard, 2024-05-30 Introduction Persians in context David Stuttard Persians on stage Paul Cartledge Athens and Persia 472 BCE Lloyd Llewellyn Jones Persians first audience Robert Garland Imperial stirrings in Aeschylus Persians Sophie Mills Homeric echoes on the battlefield of Persians Laura Swift Individual and collective in Persians Michael Carroll Land sea and freedom the force of nature in Aeschylus Persians Rush Rehm The Persians love their children too common humanity in Persians Alan H Sommerstein Atossa Hanna Roisman Theatrical ghosts in Persians and elsewhere Anna Uhlig Words and pictures Carmel McCallum Barry National Theatre Wales The Persians 2010 Mike Pearson Persians Aeschylus translated by David Stuttard [The Persae of Aeschylus](#)

Aeschylus, 1879 **Aeschylus - The Persians** Aeschylus, 2017-03-10 Aeschylus is often regarded as the father of Greek tragedy he moved play writing from the simple interaction of a single character and a chorus to one where many characters interact and thereby create more dynamic and dramatic situations Aeschylus was the son of Euphorion and a scion of a Eupatrid or noble family He was born at Eleusis 525 B C or as the Greeks calculated time in the fourth year of the 63rd Olympiad He first worked at a vineyard and whilst there claimed to have been visited by Dionysus in a dream and told to turn his attention to the tragic art It was a dream that would deliver a rich and incredible legacy through his writing talents His earliest tragedy composed when he was twenty six years of age failed to win the fabled Dionysia a revered festival of theatre and it was not until fifteen years later that he gained this victory in 484 BC going on to win it again in 472 BC for The Persians 467 BC for Seven Against Thebes and 463 BC for The Suppliants Aeschylus was also known for his military skills and was ready to fight in defence of Athens whenever the call was made He and his brother Cynegeirus fought against Darius s invading Persian army at the Battle of Marathon in 490 BCE and although the Greeks won against overwhelming odds Cynegeirus died in the battle which had a profound effect on Aeschylus He made several visits to the important Greek city of Syracuse in Sicily at the invitation of the tyrant Hieron and it is thought that he also travelled extensively in the region of Thrace His writing continued to be the envy of others With the series of plays of which Seven Against Thebes was a part his supremacy was undisputed He was the father of tragedy Aeschylus made many changes to dramatic form The importance of the chorus was demoted and a second added to give prominence to the dialogue and making that interchange the leading feature of the play He removed all deeds of bloodshed from the public view and in their place provided various spectacular elements improving the costumes making the masks more expressive and convenient and probably adopting the cothurnus to increase the stature of the performers Finally he established the custom of contending for the prize with trilogies an inter connecting set of three independent dramas The closing years of the life of Aeschylus were mainly spent in Sicily which he had first visited soon after his defeat at the Dionysia by Sophocles Aeschylus returned to Athens to produce his Oresteian trilogy probably the finest of his works although the Eumenides the last of the three plays

revealed so openly his aristocratic tendencies that he became extremely unpopular and returned to Sicily for the last time in 458 BCE and it was there that he died while visiting the city of Gela in 456 or 455 BCE *Four Plays of Aeschylus*

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The Suppliants pays tribute to the democratic undercurrents running through Athens in advance of the establishment of a democratic government in 461 In the play the Danaids the fifty daughters of Danaus founder of Argos flee a forced marriage to their cousins in Egypt They turn to King Pelasgus of Argos for protection but Pelasgus refuses until the people of Argos weigh in on the decision a distinctly democratic move on the part of the king The people decide that the Danaids deserve protection and they are allowed within the walls of Argos despite Egyptian protests

The Persians is based on experiences in Aeschylus's own life specifically the Battle of Salamis It is unique among surviving Greek tragedies in that it describes a recent historical event The Persians focuses on the popular Greek theme of hubris by blaming Persia's loss on the pride of its king It opens with the arrival of a messenger in Susa the Persian capital bearing news of the catastrophic Persian defeat at Salamis to Atossa the mother of the Persian King Xerxes Atossa then travels to the tomb of Darius her husband where his ghost appears to explain the cause of the defeat It is he says the result of Xerxes hubris in building a bridge across the Hellespont an action which angered the gods Xerxes appears at the end of the play not realizing the cause of his defeat and the play closes to lamentations by Xerxes and the chorus

Seven against Thebes has the contrasting theme of the interference of the gods in human affairs It also marks the first known appearance in Aeschylus's work of a theme which would continue through his plays that of the polis the city being a key development of human civilization The play tells the story of Eteocles and Polynices the sons of the shamed King of Thebes Oedipus The sons agree to alternate in the throne of the city but after the first year Eteocles refuses to step down and Polynices wages war to claim his crown The brothers kill each other in single combat and the original ending of the play consisted of lamentations for the dead brothers

Prometheus Bound is attributed to Aeschylus by ancient authorities The play consists mostly of static dialogue as throughout the play the Titan Prometheus is bound to a rock as punishment from the Olympian Zeus for providing fire to humans The god Hephaestus the Titan Oceanus and the chorus of Oceanids all express sympathy for Prometheus plight Prometheus meets Io a fellow victim of Zeus cruelty and prophesies her future travels revealing that one of her descendants will free Prometheus The play closes with Zeus sending Prometheus into the abyss because Prometheus refuses to divulge the secret of a potential marriage that could be Zeus downfall

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