



THE PERSIANS



AESCHYLUS
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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. Tradition and Dramatic Form in "The Persians" of Aeschylus Ann N. Michelini, 1982. *The Persians* Aeschylus, 2004-06-01 The mighty Xerxes from Darius sprung, The stream of whose rich blood flows in our veins, Leads against Greece, whether his arrowy shower, Shot from the strong braced bow, or the huge spear, High brandish'd in the deathful field prevails. **Persians** Aeschylus, 1981 Persians is both Aeschylus' first extant tragedy and the earliest surviving drama in the Western tradition. Because Aeschylus was there at the struggle between Greeks and Persians in the straits of Salamis in 480 BC, the Persians is not merely a play but a valuable historical document. The description of the battle contained here is in fact the only account of any event in the Great Persian Wars that has been composed by an eyewitness. Lembke and Herington faithfully recreate in modern language Aeschylus' account of the frightful contrast between the human work of butchery and the serene sunlit natural background of Salamis. Though critics have argued for centuries about the veracity of the historical details, Aeschylus' poetic vision makes the Persians a compelling dramatic experience. Jacket. 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

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

The Persians of Aeschylus Aeschylus, 1909 *Aeschylus: Persae* A. F. Garvie, 2009-08-27 Aeschylus Persae first produced in 472 BC is the oldest surviving Greek tragedy It is also the only extant Greek tragedy that deals not with a mythological subject but with an event of recent history the Greek defeat of the Persians at Salamis in 480 BC Unlike Aeschylus other surviving plays it is apparently not part of a connected trilogy In this new edition A F Garvie encourages the reader to assess the Persae on its own terms as a drama It is not a patriotic celebration or a play with a political manifesto but a genuine tragedy which far from presenting a simple moral of hybris punished by the gods poses questions concerning human suffering to which there are no easy answers In his Introduction Garvie defends the play's structure against its critics and considers its style the possibility of thematic links between it and the other plays presented by Aeschylus on the same occasion its staging and the state of the transmitted text The Commentary develops in greater detail some of the conclusions of the Introduction

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 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

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