

Antigone



Sophocles



PRABHAT

Sophocles Antigonecommentary Pb 1988

Anthony S. Fauci



Sophocles Antigone commentary Pb 1988:

Suppliant Women Aeschylus, 2013 Aeschylus *Suppliant Women* begins with a procession of girls dressed in foreign costume and carrying boughs tokens of supplication arriving in Argos Fugitives from Egypt they are in flight from their cousins the sons of Aegyptus who want them as wives and they seek asylum from King Pelasgus The Publishers' Circular and Booksellers' Record of British and Foreign Literature, 1902 **The Publisher**, 1902 **Tragic Views of the Human Condition** Lourens Minnema, 2013-06-06 Can tragic views of the human condition as known to Westerners through Greek and Shakespearean tragedy be identified outside European culture in the Indian culture of Hindu epic drama In what respects can the Mahabharata epic's and the Bhagavadgita's views of the human condition be called tragic in the Greek and Shakespearean senses of the word Tragic views of the human condition are primarily embedded in stories Only afterwards are these views expounded in theories of tragedy and in philosophical anthropologies Minnema identifies these embedded views of human nature by discussing the ways in which tragic stories raise a variety of anthropological issues issues such as coping with evil suffering war death values power sacrifice ritual communication gender honour injustice knowledge fate freedom Each chapter represents one cluster of tragic issues that are explored in terms of their particular Greek English Indian settings before being compared cross culturally In the end the underlying question is are Indian views of the human condition very different from Western views British Books, 1903 Acts of Compassion in Greek Tragic Drama James Franklin Johnson, 2016-10-27 The ability of human beings to feel compassion or empathy for one another and express that emotion by offering comfort or assistance is an important antidote to violence and aggression In ancient Greece the epics of Homer and the tragic dramas performed each spring in the Theater of Dionysus offered citizens valuable lessons concerning the necessity and proper application of compassionate action This book is the first full length examination of compassion *eleos* or *oiktos* in Greek as a dramatic theme in ancient Greek literature Through careful textual analysis James F Johnson surveys the treatment of compassion in the epics of Homer especially the *Iliad* and in the works of the three great Athenian tragedians Aeschylus Euripides and Sophocles He emphasizes reciprocity reverence and retribution as defining features of Greek compassion during the Homeric and Archaic periods In framing his analysis Johnson distinguishes compassion from pity Whereas in English the word pity suggests an attitude of superiority toward the sufferer the word compassion has a more positive connotation and implies equality in status between subject and object Although scholars have conventionally translated *eleos* and *oiktos* as pity Johnson argues that our modern day notion of compassion comes closest to encompassing the meaning of those two Greek words Beginning with Homer *eleos* normally denotes an emotion that entails action of some sort whereas *oiktos* usually refers to the emotion itself Johnson also draws associations between compassion and the concepts of fear and pity which Aristotle famously attributed to tragedy Because the Athenian plays are tragedies they mainly show the disastrous consequences of a world where compassion falls short At the same time they offer glimpses into a world

where compassion can generate a more beneficial and therefore more hopeful outcome Their message resonates with today s
readers as much as it did for fifth century Athenians *The National Union Catalog, Pre-1956 Imprints* ,1968 A
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