



DIONYSIAC POETICS AND
EURIPIDES' *BACCHAE*

Expanded edition, with a new afterword by the author

CHARLES SEGAL



Dionysiac Poetics And Euripides Bacchae

**Dimitrios Yatromanolakis, Panagiotis
Roilos**



Dionysiac Poetics And Euripides Bacchae:

Dionysiac Poetics and Euripides' Bacchae Charles Segal,1997-11-16 Includes afterword p 349 393 by the author
Dionysus and the Bacchae in the light of recent scholarship Dionysiac Poetics and Euripides' Bacchae Charles Segal,1982

Dionysiac Poetics and Euripides' Bacchae Charles Segal,1990-01-01 In his play Bacchae Euripides chooses as his central figure the god who crosses the boundaries among god man and beast between reality and imagination and between art and madness In so doing he explores what in tragedy is able to reach beyond the social ritual and historical context from which tragedy itself rises Charles Segal s reading of Euripides Bacchae builds gradually from concrete details of cult setting and imagery to the work s implications for the nature of myth language and theater This volume presents the argument that the Dionysiac poetics of the play characterize a world view and an art form that can admit logical contradictions and hold them in suspension **Dionysiac Poetics and Euripides' Bacchae** Charles Segal,1982 In his play Bacchae Euripides chooses as his central figure the god who crosses the boundaries among god man and beast between reality and imagination and between art and madness In so doing he explores what in tragedy is able to reach beyond the social ritual and historical context from which tragedy itself rises Charles Segal s reading of Euripides Bacchae builds gradually from concrete details of cult setting and imagery to the work s implications for the nature of myth language and theater This volume presents the argument that the Dionysiac poetics of the play characterize a world view and an art form that can admit logical contradictions and hold them in suspension Dionysiac Poetics and Euripides' Bacchae Charles Segal,1982 **Dionysus,**

Christ, and the Death of God, Volume 1 Giuseppe Fornari,2020-09-01 This magisterial reflection on the history and destiny of the West compares Greco Roman civilization and the Judeo Christian tradition in order to understand what both unites and divides them Mediation understood as a collective symbolic experience gives society unity and meaning putting human beings in contact with a universal object known as the world or reality But unity has a price the very force that enables peaceful coexistence also makes us prone to conflict As a result in order to find a common point of convergence of at one ment someone must be sacrificed Sacrifice then is the historical pillar of mediation It was endorsed in a cosmic religious sense in antiquity and rejected for ethical reasons in modernity where the Judeo Christian tradition plays an intermediate role in condemning sacrificial violence as such while accepting sacrifice as a voluntary act offered to save other human beings Today as we face the collapse of all shared mediations this intermediating solution offers a way out of our moral and cultural plight **Celibacy in the Ancient World** Dale Launderville,2010-07-01 Celibacy is a commitment to remain

unmarried and to renounce sexual relations for a limited period or for a lifetime Such a commitment places an individual outside human society in its usual form and thus questions arise What significance does such an individual and such a choice have for the human family and community as a whole Is celibacy possible Is there a socially constructive role for celibacy These questions guide Dale Launderville OSB in his study of celibacy in the ancient cultures of Israel Mesopotamia and

Greece prior to Hellenism and the rise of Christianity Launderville focuses especially on literary witnesses because those enduring texts have helped to shape modern attitudes and can aid us in understanding the factors that may call forth the practice of celibacy in our own time Readers will discover how celibacy fits within a context of relationships and what kinds of relationships thus support a healthy and varied society one aware of and oriented to its cosmic destiny Dale Launderville OSB is professor of theology at Saint John s University School of Theology eminary Collegeville Minnesota He is the author of *Piety and Politics The Dynamics of Royal Authority in Homeric Greece Biblical Israel and Old Babylonian Mesopotamia* Eerdmans 2003 and *Spirit and Reason The Embodied Character of Ezekiel s Symbolic Thinking* Baylor University Press 2007

Greek Ritual Poetics Dimitrios Yatromanolakis, Panagiotis Roilos, 2004 Investigating ritual in Greece from cross disciplinary and transhistorical perspectives Greek Ritual Poetics offers novel readings of the pivotal role of ritual in Greek traditions by exploring a broad spectrum of texts art and social practices This collection of essays written by an international group of leading scholars in a number of disciplines presents a variety of methodological approaches to secular and religious rituals and to the narrative and conceptual strategies of their reenactment and manipulation in literary pictorial and social discourses Addressing understudied aspects of Greek ritual and societies this book will prove significant for classicists anthropologists Byzantinists art historians neohellenists and comparatists interested in the interaction between ritual aesthetics and cultural communicative systems Plato's Caves Rebecca Lemoine, 2020 From student protests over the teaching of canonical texts such as Plato s Republic to the use of images of classical Greek statues in white supremacist propaganda the world of the ancient Greeks is deeply implicated in a heated contemporary debate about identity and diversity In Plato s Caves Rebecca LeMoine defends the bold thesis that Plato was a friend of cultural diversity contrary to many contemporary perceptions Through close readings of four Platonic dialogues Republic Menexenus Laws and Phaedrus LeMoine shows that across Plato s dialogues foreigners play a role similar to that of Socrates liberating citizens from intellectual bondage *Euripides and Tragic Theatre in the Late Fifth Century* Martin Cropp, Kevin Hargreaves Lee, David Sansone, 2000 **Bacchae and Other Plays** Euripides, 2009 Collected here for the first time in the series are three major plays by Euripides Bacchae translated by Reginald Gibbons and Charles Segal a powerful examination of the horror and beauty of Dionysiac ecstasy Herakles translated by Tom Sleight and Christian Wolff a violent dramatization of the madness and exile of one of the most celebrated mythical figures and The Phoenician Women translated by Peter Burian and Brian Swamm a disturbing interpretation of the fate of the House of Laios following the tragic fall of Oedipus These three tragedies were originally available as single volumes This volume retains the informative introductions and explanatory notes of the original editions and adds a single combined glossary and Greek line numbers **Allegory and the Tragic Chorus in Sophocles' Oedipus at Colonus** Roger Travis, 1999-06-10 In this book Roger Travis brings together poetics and psychology to study the tragic chorus in Sophocles Oedipus at Colonus Beginning from Quintilian s definition of allegory as extended

metaphor Travis argues that in Oedipus at Colonus the chorus of old men forms an allegorical relationship with the aged Oedipus which depends in turn upon the chorus's own likeness to the Athenian audience. The play relates Oedipus allegorically to the audience through the tragic chorus and transforms Oedipus's relation to the body of his mother Jocasta into a new relation to the land of Attica. Corresponding readings of Aeschylus' Suppliants and Euripides' Bacchae further explore the chorus's role in expressing the relation of the individual to the maternal body. Employing a flexible combination of Lacanian and object relations psychoanalytic theory, Travis investigates the tragic text's conception of the problems of human existence. The introduction provides a useful survey of the advantages and disadvantages of various psychological approaches to tragedy, making this an important volume for students and scholars alike. *Euripides' "Alcestis"* Kyriaki Gounaridou, 1992

Euripides and Alcestis Kiki Gounaridou, 1998-09-03 Euripides' Alcestis demonstrates the inherent presence of indeterminacy in Euripides' play Alcestis. The author uses about eighty of the scholarly attempts to establish a determinate meaning of the play to exhibit the difficulty and lack of success in previous attempts at interpretation. She recognizes that the meaning of the play is surrounded by ambiguity and indeterminacy and provides an interpretation based on this knowledge. As an interpretation, the author focuses on Admetus' desire in relation to Alcestis' statue and his nature as a fifth-century Athenian man while exposing Alcestis as a nonidentity. She also analyzes the issues of representation and spectatorship, showing that the theatrical performance is constructed in order to function as vehicles for the satisfaction of a dominant position that of Admetus and the spectator of the performance. **The Classical Review**, 1913 **Bakkhai**

Euripides, 2001-02-22 Regarded by many as Euripides' masterpiece, Bakkhai is a powerful examination of religious ecstasy and the resistance to it. A call for moderation, it rejects the temptation of pure reason as well as pure sensuality and is a staple of Greek tragedy, representing in structure and thematics an exemplary model of the classic tragic elements. Disguised as a young holy man, the god Bacchus arrives in Greece from Asia, proclaiming his godhood and preaching his orgiastic religion. He expects to be embraced in Thebes, but the Theban king Pentheus forbids his people to worship him and tries to have him arrested. Enraged, Bacchus drives Pentheus mad and leads him to the mountains where Pentheus' own mother Agave and the women of Thebes tear him to pieces in a Bacchic frenzy. Gibbons, a prize-winning poet and Segal, a renowned classicist, offer a skilled new translation of this central text of Greek tragedy. *Illinois Classical Studies*, 2000 Harvard Studies in Classical Philology, 1985 Zeitschrift für Papyrologie und Epigraphik, 1984 **American Journal of Philology**, 2002

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