

Excerpt from The Choephoroi of Aeschylus: With an Introduction, Commentary, and Translation  
Aeschylean plays ?uctuated in popular usage before they ere fixed by the learned; and in sense, as distinct from form, the title describes our play better than it describes the entire work. Of the C/zoep/zori only this is true, not of the Oresteia, or not to the same extent. The story of the Agra/226771720 is neither Apolline nor essentially religious. The facts are moralized from a religious point of view, as would be those of any story which passed through the handling of Aeschylus. But they are moralized, so to speak, from outside. Stripped of the religious interpretation, there would still be ample material of interest in the Thyestean feast, the death of Iphigenia, the passion of Aegisthus and Clytaemnestra, the conspiracy, the storm, the signal, the triumphal entry, the vision of Cassandra, the fatal bath, the dupes and hirelings of the usurper, and the final overthrow of the Argive liberties. NO theological prepossession is required to account for the existence of the story, which is constructed primarily to satisfy the human appetite for exciting narrative. There is in the piece no divine agency more direct and special than the general government of Providence and Apollo in particular is but slightly attached to it through the punishment of the false Cassandra. In the Eummaer on the other hand, though the field is almost filled with divine personages, the religion taught is not by any means that of Delphi, nor of Hellas in general. It is the creed of Athens, or rather a creed for Athens, and the maker of it is Aeschylus. Apollo and the wisdom of Delphi have neither the highest place nor the last word, and religion itself, in its proper personal aspect, is merged in a sort of higher politics, which might have been approved at Delphi as best in the circumstances, but assuredly was neither invented nor preached by the possessors of the oracle. Indeed the Eumemaer, alone of the extant plays, might be called original in plot as well as treatment, since in it the legendary data bear a small proportion to the transformations or additions of the author; for which very reason it is singularly easy of comprehension for us. About the Publisher  
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**CLAS1610 Reading List: Aeschylus Oresteia - University of Leeds** The translation by R. Fagles Oresteia Penguin Classics (Harmondsworth 1977) reads well but Baldock, M. Greek Tragedy: An Introduction ( Bristol 1989) Hogan, J.C. A commentary on The complete Greek tragedies--Aeschylus ( Chicago 1984) 93 (1973) 58-69, reprinted in Greek and the Greeks (Oxford 1987) 135-50. **Richard Charles Murray Janko - College of Literature, Science, and** The Orestes of Euripides :A New Literal Translation (Classic Reprint) The Agamemnon of Aeschylus :With an Introduction, Commentary, and Translation (Classic The Choephoroe (Libation-Bearers) of Aeschylus :Translated Into English **Agamemnon Of Aeschylus: With An Introduction, Commentary, And** naturgeschichte der vorwelt classic reprint german edition,the mutation of is available for download the choephoroi of aeschylus with an introduction commentary and translation by a w verrall download read free international shipping add to **The Agamemnon of Aeschylus. A Commentary for Students. Pp**

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