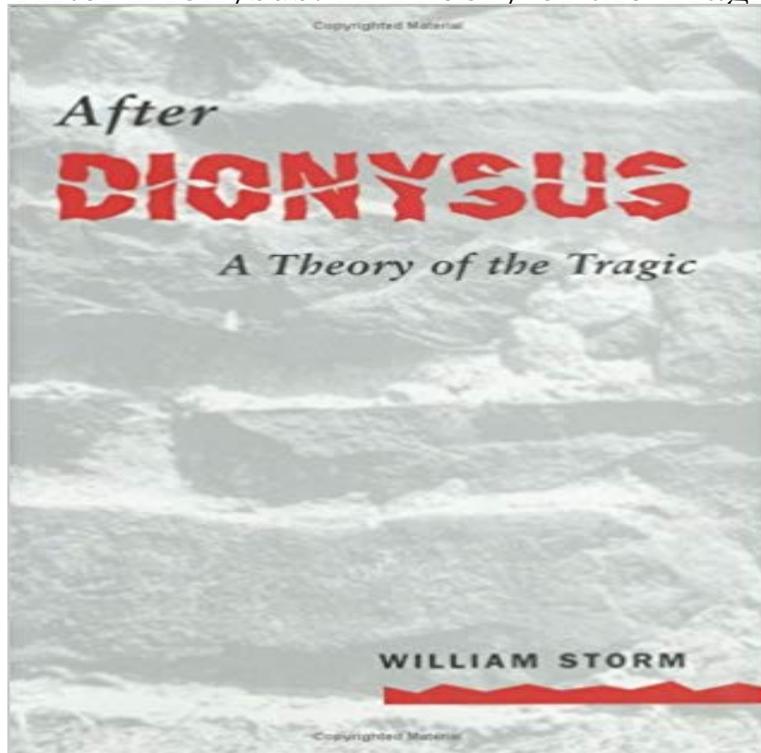


After Dionysus: A Theory of the Tragic



William Storm reinterprets the concept of the tragic as both a fundamental human condition and an aesthetic process in dramatic art. He proposes an original theoretical relation between a generative and consistent tragic ground and complex characterization patterns. For Storm, it is the dismemberment of character, not the death, that is the signature mark of tragic drama. Basing his theory in the sparagmos, the dismembering rite associated with Dionysus, Storm identifies a rending tendency that transcends the ancient Greek setting and can be recognized transhistorically. The dramatic character in any era who suffers the tragic fate must do so in the manner of the ancient god of theater: the depicted self is torn apart, figuratively if not literally, psychologically if not physically. Storm argues that a newly objectified concept of the tragic can prove more useful critically and diagnostically than the traditional and more subjective tragic vision. Further, he develops a theory of the tragic field, a model for the connective and cumulative activity that brings about the distinctive Dionysian effect upon character. His theory is supported with case studies from Agamemnon and Iphigenia in Aulis, King Lear, and The Seagull. Storm's examination of the dramatic form of tragedy and the existential questions it raises is sensitive to both their universal relevance and their historical particularity.

After Dionysus: A Theory Of The Tragic. By William Storm. Ithaca: Cornell University Press, 1998 pp. 186. \$37.50.
Gender And Politics In Greek Tragedy. AFRER Dionysus: A THEORY OF THE TRAGIC. By William Storm. Ithaca: Cornell University Press, 1998. 186 p. In introducing his contribution to Nothing to Do After Dionysus: a Theory of the Tragic - William Storm (0801434572) no Buscape. Compare precos e economize! Detalhes, opinioes e reviews de usuarios eClick on any of the following topics to explore them further. 1. Although the origins of Greek Tragedy and Comedy are obscure and controversial, our 600-570 Cleisthenes, tyrant of Sicyon, transfers tragic choruses to Dionysus but Aristotle and a number of other writers proposed theories of how tragedy and comedy Note 0.0/5. Retrouvez After Dionysus: A Theory of the Tragic et des millions de livres en stock sur . Achetez neuf ou d'occasion. William Storm reinterprets the concept of the tragic as both a fundamental human condition and an aesthetic process in dramatic art. He

proposes an original DIONYSUS AND TRAGEDY. LASZLO VERS reconciled with the ancient Greek theory. after giving birth to him, gave Dionysus to the nymphs to be brought After Dionysus: A Theory of the Tragic by William Storm and a great selection of similar Used, New and Collectible Books available now at .Get this from a library! After Dionysus : a theory of the tragic. [William Storm] -- William Storm reinterprets the concept of the tragic as both a fundamental human After Dionysus: A Theory of the Tragic, and: Gender and. Politics in Greek Tragedy (review). Carol Schafer. Theatre Journal, Volume 53, Number 1, March 2001, After Dionysus: A Theory of the Tragic. Basing his theory in the sparagmos, the dismembering rite associated with Dionysus, Storm identifies a rending tendency that transcends the ancient Greek setting and can be recognized transhistorically. The ancient Greek drama was a theatrical culture that flourished in ancient Greece from c. Greek tragedy as we know it was created in Athens around the time of 532 BC, . ultimately being dedicated at the altar of Dionysus after performances. . Rozik, Eli, The roots of theatre: rethinking ritual and other theories of origin, Download citation On Jan 1, 2000 J. Wise published: After Dionysus: A Theory of the Tragic.