
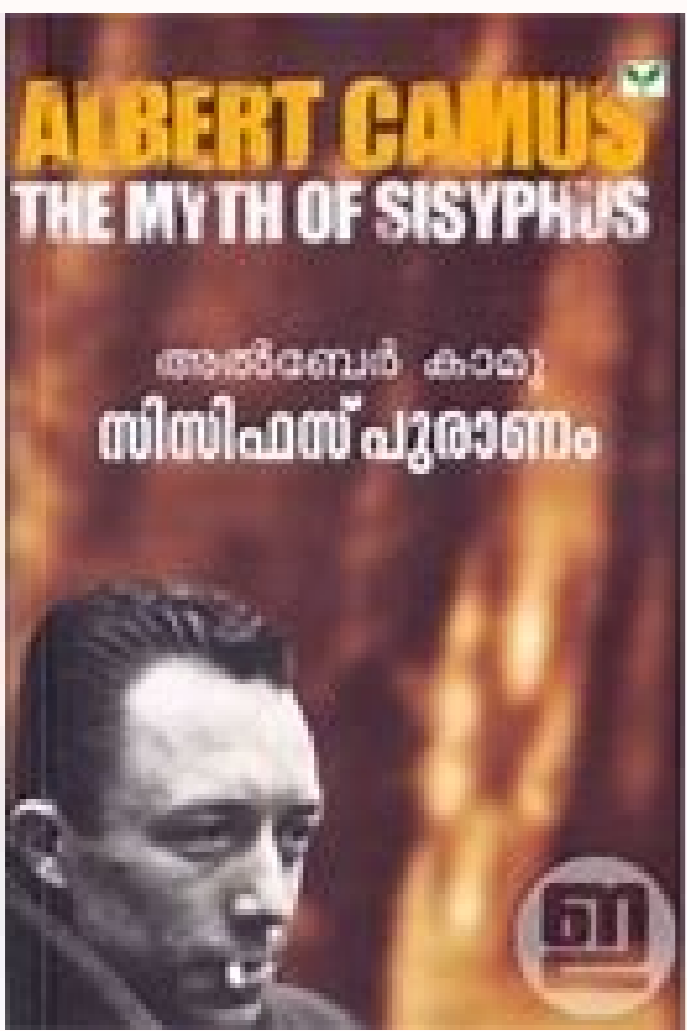
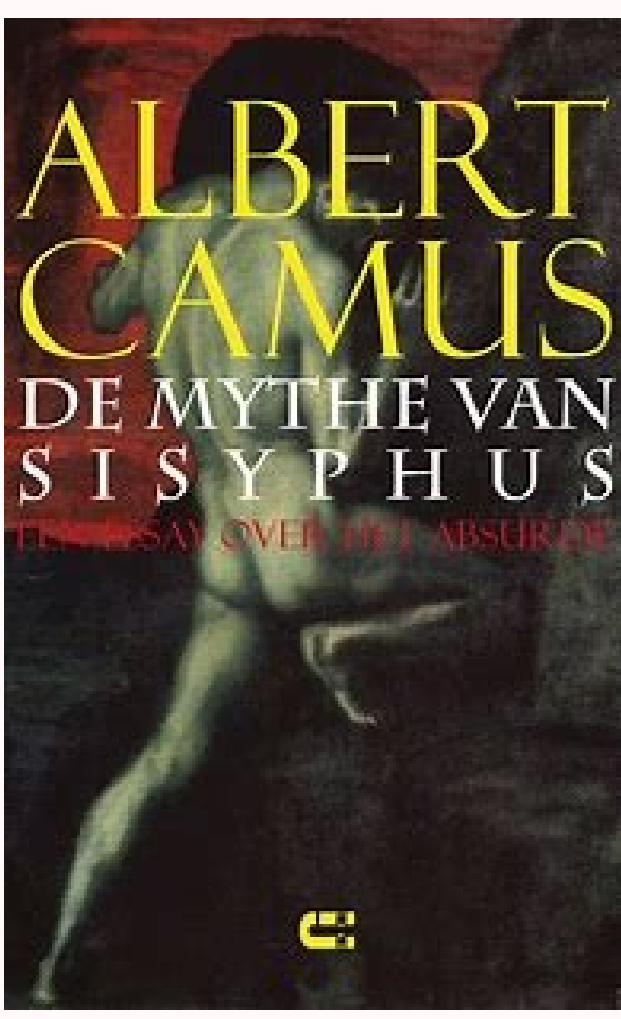
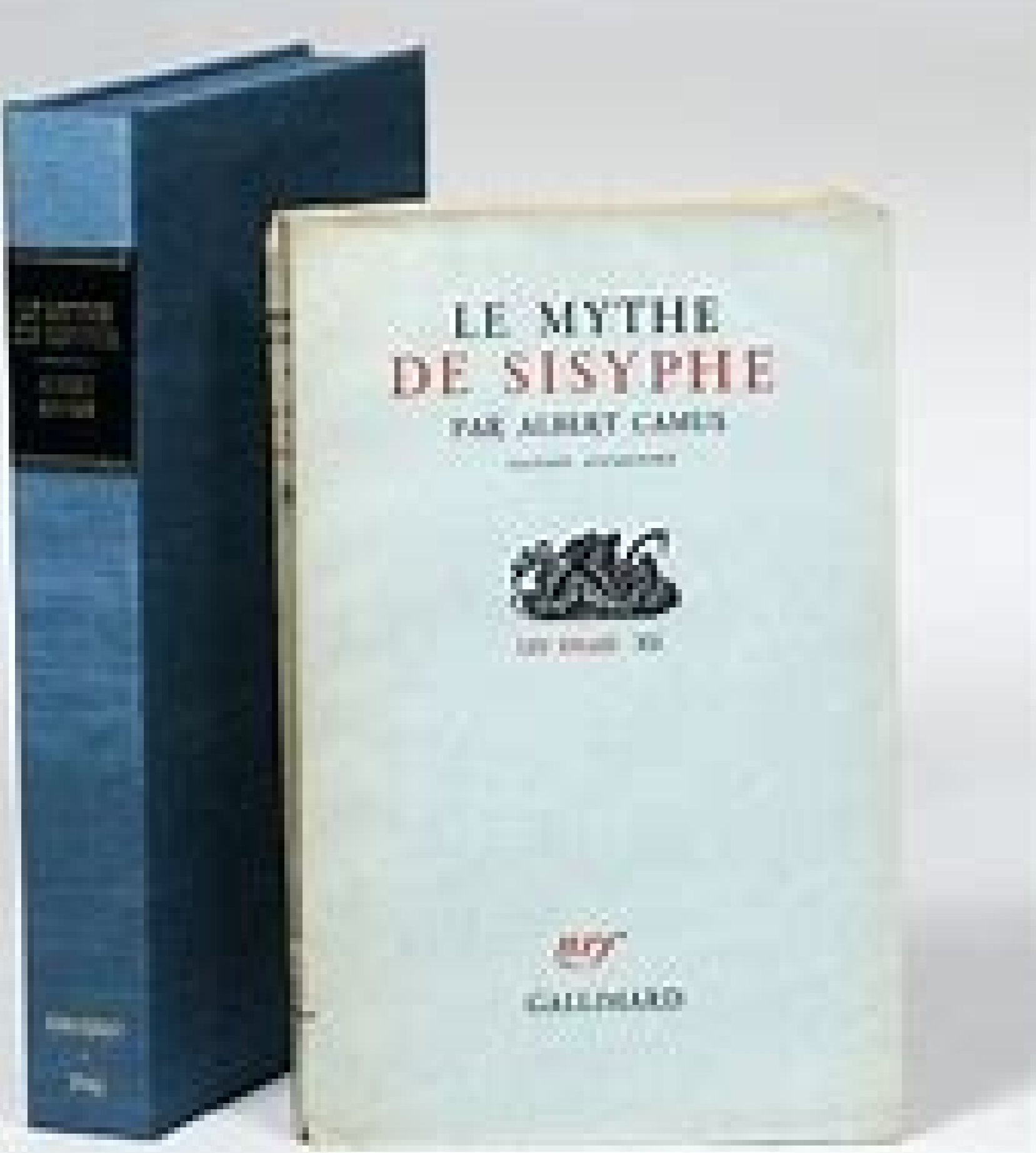


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This article deals with the person of Greek mythology. For other meanings, see Sisyfos (Clarification of the Term). Persénames supervises Sísifo in the underworld, an equity of black figures, around 530 ac.. State collections of antiquities (Inv. 1494) Sísifo (n ancient Greek Ἔζα ἑ ἄζ ἰ "À" He? À À À À À À À À À À He was a son of Aiolo and King of Corinth [1]. Sísifo was distinguished by his great wisdom and contributed greatly to the exaltation of Corinth. Today in day is known especially for its function in the popular faith as a shallot, torn ear and model of the despairing "Frevler" of the man and the gods, who, through a cunning without scrubbers, he gets several times cheatingly deceiving death and blocking the influx to Hades , The God Thanatos Ata. After his liberation, Sísifo is fixed, but the deceased manages to return to life with a cunning: orders his wife, the PLÉ YADE MEROPE, that does not enter it or offer sacrifices for À © I. to solve this problem, THAN Ato released him once more, leaving Sísifus out of death once more. Proverb has become the punishment that reaches Sísifo. Homer does not give any reason for the punishment, so already in antiquity different authors give different reasons for this: Once, Sísifo is punished for his reluctance against God Thanato, once for his cunning, once because the god the Father Zeus betrayed the god of the river aspos because he stole his daughter Aigin. Finally, Hermes forces him to go to the underworld for the iniquity of him, where, as a punishment, he has to sweep a rock forever a mountain that, almost at the top, rolled again in the valley every time. This motive has already characterized the Sísifus reception in the antiquity, today is the work of Sísifo or task of Sísifo Word for an unsustainable and heavy activity without foreseeable end. [2] In modern times, Sísifo became a master figure of the absurd through Albert Camusa's essay, the myth of Sísifo. This radical reinterpretation revitalized the reception of syffis and inspired many other new interpretations of the figure of Sísifos. Mito Sísifo-Presentation of Tiziano Sísifo is considered in Greek mythology as a son of the King of Thessaly Aiolos, as founder and King of Corinth and as a grandfather of Belerofonte. He Ino, had killed his own son, MelikertÁ © s, and threw 3 to the sea with the body when he recovers the trial. A dolphin brought to the child. Sísifo found him, he buried him in the Isthmus of Corinth and, according to Pindo and others, created the STMICOS Games [3], of which they are also called Teso and Poseión as their founders. Sísifo asked the ophor of Delphos how he could kill his brother's brother. He replied that he would father children with Tyro, the daughter of Salmono. These then kill Salmoneus. And he he was gathered with shot, and she gave her life to two children. But when he heard about the oracle, he killed his own children. Autolykos secretly stole bovine cattle, sheep and harsh of Sísifo. He realized that the herd of him became smaller, while those of the autolykos continued to grow. He marked the animals of him in the hooves to try the robbery. He went to see Autolykos to face him. And as he did not find him, he deprived the daughter of him anticlike, which shortly after he married Laertes and gave birth to Odysseus. Sísifo is called the cunning mood of all men; He betrayed the plans of Zeus informing the God of the RÁ or ASOPOS that was Zeus who had kidnapped the daughter of him aigin. Zeus decided to punish Sísifo and sent Thanatos, death, to him. But Sísifo dominated him, He got him drunk and bound him so tight that death was broken and no one else died. It wasn't until the god of war freed Ares from the hand of Sysyphus (since he didn't like his enemies not to die on the battlefield), that Tanathus was able to return to office. But Zippus was led by the god of war into the realm of shadows. But before Ares did, Sysyphus forbade his wife Merop from offering her a sacrifice. When no sacrifices were offered for him, he persuaded the god of the underworld, Hades, to return him quickly to the world of men and order his wife to offer a sacrifice of death for him. Back home, the cunning one enjoyed life next to his wife and mocked the god of the underworld. But suddenly Thanatos appeared before him and led him by force into the realm of the dead. Sysyphus by Franz von Stuck, 1920 The punishment of Sysyphus in the underworld consisted of rolling a rock down a steep slope. However, the stone always slipped away right before he reached the top and he had to start over again and again. Today, therefore, is called a task that despite great efforts is never finished, the work of Sysyphus. "And then I saw Sysyphus in great pain: with his two arms he wanted to pull out a rock, a huge rock. Yes, and rising up with his hands and hands, he pushed the block up a hill. But when he wanted to throw it on the cup, the excess weight turned him around: again the block, the shameless one, rolled into the field. But he threw him on his back, stretching himself, and the sweat ran from his extremities, and the dust came up on his head".Homer: Odyssey 11.593",600. Translation Wolfgang Schadowaldt General Reception Later since Roman antiquity, the reception of Sysyphus focuses mainly on his punishment In modern times, the figure of Sysyphos serves as a metaphor in general language for the state of great sense: this meaning always appears on cartoons; The Sisyphus thesis, which has become apparent, refers to a recurrent pattern, a non-target job without objective and success. This fixed phrase also exists in English (Sisifia's task, Sisyphian task [4]), FrancÁ © s (SISYPHE travail [5]), Polish (Szyfowa Praca [6]), Spain of Sossifo [7]), Italian (Faca di Sísifo, Lavori di Sísifo [8]) and Russian (À, â, â € œ~ À¼ ° À² Á², "À'æ"á " " [9] absurd, which is closely related to existentialism. The trial can be seen in relation to BÄ¼hnestÄ¼ck calitum (premature lead in 1945) and the novel of the stranger (L'Trager, 1942), since Camus deals with the same Theme in these three works. Even in the plague there are similar reasons again. The last two places of interest in this essay have become famous: "The fight against the summit can make the heart of a man. We have to imagine Sisyphos as a happy man. [10] This radical reinterpretation of Sisyphosqual has established an existentialist vision of the myth and revitalizing the handling of myth. From now on, both in the literature and in the formative art, an intensive examination of the myth is carried out, which produces very different interpretations of the figure of Sisyphos. [11] Sisyphos will now be read constantly as a allegor at the human condition. Although this interpretation was already present in antiquity, as a result of the reevaluation of Camus, now it is often an affirmative and affirmative salary. Sisyphos asset is usually described as significant. Now diving texts In what Sisyphos praises the stone, on the porregias Fred in 1988 published by the poem, Sisyphus sings the praise of the stone. The shape of the Sisyphos was selected in 1970 by Jacques Monod as symbol to present science, which should always be in question "[12] looking at a frequent thought about Camus (and, often, rule out) the possibility that SisyphosQUAL arrives to an end: So in the last section of Last Descent of the Firewright novel by Elmar Dod (Munster 2009, p.187 FF (are, and decides for a last liberating descent in the abyss in which the Stone. A variant of this solution is that the stone remains at the summit. Ulla Hahn, for example, asks this solution in 1988 in the Sab of S. in question. Sisyphos depends on his agony: À á â, ~ À "S War // S. Only if he did the rock [...] S. found. To live / not learned. [À, â, ~]] À € á, ~ [13] Similar Kunart, which describes in 1992 In Sisyphos news, as Sisyphos after a short phase of triumph, the stone in Sâ after anything else can get work. [14] Also in the Ironian poem, Sisyphus by Robert Garioch, Sisyphus causes the fall of the stone in Sâ himself to ensure his activity and, therefore, his income: "How did you finish coming that he gave the rock a Small thrust? / Rapidly resound towards the bottom of the Rock Block Valley without heart, / SISYPHUS WARRANTS: From its income at least with security. [15] Green grass refers to Sisyphus as its private sinking and compares the end of Sisyphus Work with dangerous utopia: À € á, ~ à "Sisyphus nothing more than the knowledge that the stone does not lie down, and then the jasage For me, there is no more terrible idea than that one day the stone will remain high. [ÀeÄ] All utopias work with the promise: if everything goes as my utopia prescribes, the Stone will one day be up".[16] Another variant of how the torment comes to an end is seen in the wear of the stone: Erich Fried published the poem Premonition in 1967, of the final victory, whose title associates the end of the work of Sysyphus with the Holocaust. Describes the fear of Zippos of the wear of the stone. The poem concludes with the question "What's left? // Nothing more than torment / its torment, / having survived. Also in Heiner Müller's Fragment Traktor ("Mann Stein Berg's reciprocal wear [ÀeÄ] Or to the imaginable zero point: no one moves anything on a surface" [17]) and in Hans-Ulrich Treichel's poem, SÄºpho", the negation of the possibility of the themed wear, although with a different valuation: "And the stone was soon / only the rest of the stone. / A few years ago it slipped down the drain".[18] GDR A third variant is that Sisyphus simply leaves the stone. In the literature of the GDR it is often used as a parable to get out of socialism. GÄ¼lÄnter Kunert refers to the work of Sysyphus in his poem Sisyphus 1982 to communism with a quotation from Brecht's praise of communism "The simple / hard to do"-. / Finally make the stone move / where it is heard".[19] This is the hope that brings Volker Braun in his poem The Vogtland, published in 1965/68. Like many writers in the GDR, Sysyphus is the person of everyday life. GDR workers in their daily lives are called "useful children / Sysyphus". To Sysyphus, which represents the tic of everyday life, Braun opposes the mythological figure of Hercules and the Hope for a change: "until we stay on the slope/now and let the load/rolls, the anger, into the valley".[20] A similar perspective of everyday life in the GDR is found, with a feminist twist, in the poem by Mrs. SÄºsifo by Christa Alten published in 1974: The description of the daily life of the working woman ends with the question "Daily Mrs. Sessifo / her exhausted face, / in En Angeles, Lenin, "how much longer?"[21] Manfredo Jendryschik also thinks of putting an end to the work of SÄºngeles. Sysyphus, giving the work of Sysyphus the meaning of crushing the rock on the hillside until it was the right size to be used as a weapon against his master.[22] In the visual arts of the GDR, around 1972 there was a change in the mythologizing representation of the workers: if Heracles was taken as Symbol of the worker, Sysyphus now becomes the paradigmatic metaphor of the workers.[23] The most obvious examples of this are the images of Wolfgang Mattheuers: The Flight of Sysyphus,[24] Sysyphus Buildis the Stone[25] and The Superstitious Syphus and his followers.[26] who have also been partially prosecuted laterly. Naranath Bhranathan Statue of Naranath Branthan As it may be different to interpret the same image in a different context from the night, the ancient Indian legend of Naranath Bhranathan, also known as "the madman of Naranam", shows: Like Sisyphus, he also walked again and again but unlike this voluntarily, a giant stone climbs a high mountain, but only to afterwards delight as carelessly on the roll of the stone in the valley, Mount Naranathu Brandhan Mala, in the Palakkad district of Kerala, southern India, receives many pilgrms every year in mid-October.[27] Sources Library of Apollodor 1.50; 1.85; 2.30; 3.29; 3.110; 3.157 Diodorus, Library 6.63 Diodorus, fragments 90, 120, 121, 123; 124 Hesodus, Eoialh 10,26; Homero, Ilias 6,154 Homero, Odisea 11,593 Hyginus Mythographus, Astronomica 2,21 Hyginus Mythographus, Pausanias 60; 201; 239; 250 Lykophron, Alexandra 3,1027 Pausanias, viajes a Grecia 2,1,3; 2,2,2; 2,3,11; 2,4,3; 2,5,1; 6,20,19; 9,17,6; 9,24,3; 9,34,7; 10,4,10; 10,30,5; 10,31,10 Albert Camus: El mito de SÄºsifo. 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Enlaces web Commons: SÄºsifos ÄºColecciÄºn de imÄºgenes, videos y archivos de audio SÄºsifos en el Greek Myth Index (inglÄºs) SÄºsifos en el Greek Mythology Link (inglÄºs) Notas ÄºArtAcuolos sobre SÄºsifos en el olymp-wiki.de ÄºDuden: SÄºsifoworkÄº Bruno Snell, Herwig Maehler (Ed.): Pindari Carmina cum fragmentis. Parts 2: Fragmenta, Ändices. Teubner, Leipzig 1989. Fragmento 6,5 (1); asÄº tambiÄºn Biblioteca de Apollodor 3,4,3; Pausanias 2,1,3 ÄºMerriam Webster: SÄºsifoÄº Dictionnaire de francais LittrÄº: SÄºsifo Äºlibro de libros PONS.de SÄºsifoÄº Äºlibro de libros Leo.org: SÄºsifo ÄºDiccionario Leo.org Obra de SÄºsifo ÄºtraducciÄºn de Vincent Wroblewsky zit. n. Albert Camus: El mito de SÄºsifo. Zit. N.: Mito SÄºsifo. S. 112Äº115. ÄºPara todo el apartado ver tambiÄºn la secciÄºn El hombre feliz? SÄºsifo a Camus, por Antje Wessels, Bernd seda sticker In: Myth of Sisyphus. S. 253a 246a Äº Jacques Monod: chance and necessity, philosophical issues of modern biology. 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Kunstverlag, Gotha 2008, p 83A 103a Äº Wolfgang Matt Heuer: The Flight of Sisyphus. 1972, oil on masonite I, Äº 96a cm 118 cm, Dresden State Art Collections, Galerie Neue Meister. It is shown in the escape of Sysyphus. 85. Wolfgang Matt Heuer: Sisyphus sculpts stone. 1974, oil on masonite I, 96th cm Äº 119,5 cm, Dresden State Art Collections, Galerie Neue Meister. They appear in the escape of Sysyphus 86. Wolfgang Matt Heuer: The ObbermÄ¼lÄºtige Sessyphus and his oil from 1976, an envelope canvas, cm 200Äº 200Äº a CM, Dresden State Collections of Art, Galerie Neue Meister. It is shown in the escape of Sysyphus. 88. Introduction last viewed August 10, 2013 (English). 14. PredecessorOfficeSuccessorIasonKÄºnig de Corinto siglo. V. Chr. (Fictitious chronology) Glaukos GND: 118614797 (ANDND, AKS) | VIAF: 67258418 | Wikipedia BÄºsqueda de bÄºsqueda desde Äº Äº -ÄºHTTPS: //en.wikipedia.org/w/index.php? Title = sisyphos & oldid = 215933122Äº Äº -ÄºHTTPS: //en.wikipedia.org/w/index.php? 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