

Example of king creon is more of a tragic hero than antigone research paper

[Health & Medicine](#), [Body](#)



\n[toc title="Table of Contents"]\n

\n \t

1. [Introduction](#) \n \t
2. [Background to the myth of Antigone](#) \n \t
3. [Major Characters of Antigone](#) \n \t
4. [The Story](#) \n \t
5. [Comparative Analysis of the Tragedy of Antigone and Creon](#) \n \t
6. [Conclusion](#) \n \t
7. [Works Cited](#) \n

\n[/toc]\n \n

Introduction

The research paper is about Antigone, the play by Sophocles. The paper provides a complete overview of the play. Antigone's love for her brother and obeying the commandments of God are reflected in the paper. The stubbornness and inhuman acts of King Creon are also clearly revealed. Moreover, a comparative analysis of the tragedies of Antigone and King Creon are followed by the story, and Creon is proved the real tragic hero of the story.

Background to the myth of Antigone

The circumstantial events that resulted in the tragedy of King Creon begin as Oedipus arrives at Thebes looking for his real parents. To Thebes has come the news that their king Laius was killed on a road by a bandit. On the other hand, the Sphinx proposes an enigma to newcomers and devours them.

Oedipus guessed the riddle and becomes king of Thebes, married the widow of Laius, Jocasta. Over time, they have four children: two sons, Eteocles & Polynices and two females, Antigone & Ismene. Some years after an epidemic reaches Thebes by dying men, women, children, livestock, and crops are being ruined. The people Oedipus asks her to halt this epidemic. Oedipus consulted the soothsayer Tiresias who tells you only end up with this curse when I find the murderer of Laius. In his research, Oedipus discovers that his real father Laius, whom he sought, that his mother has married and has had children with her. Desperate for his discovery eye is removed. Jocasta commits suicide. Oedipus, now blind, is banished from Thebes voluntarily with his daughter Antigone and, on reaching Athens dies. Antigone returned to Thebes. In Thebes, provisionally Queen Jocasta's brother, Creon. The sons of Oedipus Eteocles and Polynices both were vying for the throne of Thebes. Polynices leaves and gathers an army attacking the city who defends his brother Eteocles. The two armies sent to seven captains to face each other. The draw means that Eteocles and Polynices have to fight and the two brothers are killed in combat. Creon decrees that Eteocles body will be buried as a person 8died fighting for Thebes, but as Polynices was attacking the city, his body would be left as food for birds and dogs Decrees announce death penalty for anyone who tries to bury Polynices.

Major Characters of Antigone

Creon is the first major character of the play by Sophocles and the tragic hero. He is Antigone's uncle. A man who is strongly built but an exhausted and crumpled man distresses the burdens of rule. Creon is unavoidable to

good thoughts, simplicity, and the predictable happiness of everyday life. Antigone is the second major character of the play. Ismene, Antigone's sister is a brilliantly fine-looking, blonde-haired girl, full-figured, the laughing and talkative girl. Antigone is contrary to her gleeful sister Ismene. Haemon is Antigone's young fiancé and son to Creon, and the main cause of Creon's distress.

The Story

Antigone decides to give burial to the dead body of her brother Polynices against the will of the new King Creon of Thebes. Discovery, Antigone is condemned by the king to live the rest of his life imprisoned in a cave. Following the prophecies of the soothsayer Tiresias and the supplication of the chorus, Creon finally decides to free her, but too late, because in the meantime Antigone has hanged herself. This leads to the suicide of Creon's son, Haemon (Antigone's betrothed), and then Creon's wife, Eurydice, leaving Creon only to curse their folly. The dawn rises, the day after Eteocles and Polynices, sons of Oedipus, they are given the death to each other in the fight for the throne of Thebes. Antigone, sister of the two, inform the other sister Ismene that Creon, the new king of the city, it would seem willing to give funeral honors to the body of Eteocles, leaving instead to Polynices unburied. The thing has not been officially announced yet, but if it will, Antigone says it will try to give burial to Polynices, however, challenging the order of the king, and asks her sister to help her. Ismene, scared, hold back: Antigone will have groped the company alone.

The tragedy begins from here when Creon, king of Thebes in proclaiming, as

expected decreed that the body of Polynices be left as food for birds and dogs, and that anyone who opposes this decision is to be punished with death. However, comes a guard, fearfully, informs the king that someone has violated his order, throwing sand on the body of Polynices and then performing the funeral. Furious, Creon is convinced that such an act is the work of citizens opposed to his government, and abruptly dismisses the guard with orders to track down the culprits. He says that, after removing the sand over the body of Polynices and he waited, saw the girl who returned to bury the body again. Antigone does not deny having committed the crime, but rather affirms that the burial of a corpse is a rite wanted by the gods, powers much higher than Creon. The king reacts furiously on the failure to comply with his orders (especially that she is a woman) and confirming his death sentence. Antigone is his niece, but the issues of state take precedence over with. Appears Ismene, now eager to die along with her sister, but Antigone refuses his support, after that in time of need had been left alone. At the end, Creon is taken away in chains both women (but only Antigone is doomed). After the sentence death of Antigone, there is a discussion between tyrant Creon and his son Haemon and they try to persuade him to withdraw from the prohibition to give burial to the body of Polynices. Haemon confesses his love for Antigone, however, bitterly aware of the impossibility that it is reciprocated. Creon then hatches a plan and it says it is ready to give her in marriage to his son the prisoner.

Antigone complains, along with the chorus of solidarity with her, her own sad fate of a young girl destined to die before they even know the marriage, when it appears Creon. He says that not be defiled by a heinous crime to the

gods (killing its own inbred), it will just throw it in a cave, because her there to die, or live in their prison far away from everyone. Antigone is not relieved, imagining alone and desperate for the rest of his days, while the guards take her away.

Tiresias, blind seer, which caters to Creon stating that the city is unclean because of the failure of Polynices burial (besides also Polynices, like Antigone, was the niece of Creon, who then He performed this affront to a blood relative). The king accuses Tiresias to make such claims for personal gain and reaffirms its primacy of sovereign, against the powers of the soothsayer. Leaving, Tiresias gives him a final warning: be careful Creon because the Furies are going to move against him. The king remains deeply troubled by the words of the soothsayer, and discussing with the choir of the elderly finally decides to bury Polynices and free Antigone.

A messenger informs Creon's wife Eurydice of recent events: the king, once buried Polynices, heard the cry of his son Haemon come from the cave of Antigone. There he saw Antigone, who had hanged herself for not wanting to spend the rest of his life imprisoned: the king's order to free it was too late. Haemon, who was mourning the loss, to see the king tried to hit him with the sword, but mancatolo, he turned the gun on himself, killing himself. In the face of this news, speechless, Eurydice is part of the palace. Creon comes with the corpse of Haemon, regretting his foolishness that brought the child to death, when there is a second messenger, which also reports that his wife Eurydice took her own life. At this point, the ruin of the king is complete: he describes himself as the murderer of his wife and son and, in desperation, calls for the death for himself.

Comparative Analysis of the Tragedy of Antigone and Creon

Creon is the tragic hero of the play. He lost his loved ones for the sake of the throne and the country. It's observed that in Antigone, two conceptions of justice collide and we placed each of the possible heroes as a tireless advocate a point of view. On one side lie the laws of the state, city, pursuing the maintenance of order, in the other, religious rules, the eternal laws dictated by the mouth of the gods. Antigone dies a death not chosen by Creon, but chosen by her own will, by not abiding by the laws made by the king and abiding the eternal laws of God. The first order of Creon, released under penalty of death was broken by a woman, in addition to his family. Creon is between the descent of the death penalty Antigone and her forgiveness. If the ruler cannot control the own family, how will rule the country? On the other hand, Antigone is affianced to his son. Which is considered to be more important, the good of the family, or the good of the country Thebes? Although Creon revokes its first decision, it is already too late because his loved ones died and then Creon finally understands his mistake, his arrogance before the gods. Disgraced, lonely fate shall be eager to death. However, it must continue to live, knowing all the misery, which is the culprit. In conclusion, this situation reminds us that there are things worse than death. Creon lost his family to save the city, his reputation and position. Finally, it is nothing but a bitter sense of guilt. He is aware that he has brought to his own destiny to this way. Antigone, however, despite the death of triumphs, obeyed God's commandments and to receive the award in Hades. I believe Creon is the tragic figure in narrative of Antigone.

Conclusion

If you look at the theme of love as we have seen so far, looking somewhat separate from the rest of the antigen will have a distorted perception about this drama as a whole. Love is only one of the forms that make up the project, but perhaps more important than is usually recognized until now. The love was and what it did tragically it did under the influence of the power of Venus, but minor character; whether Antigone was love, the tragic action is determined by something else endorsed earlier that the theme of love have far reaching consequences for Creon, after he set out to wrestle such a force irresistible civilians. Persistent even appearance of the theme of love in the second half project can make us see Creon as the central character. Creon or Antigone is one of the issues that divide them performers; Antigone as the project is extremely difficult to understand. This is strange because it drama with universal appeal that has been played in recent years frequently perhaps more successfully than any other Greek tragedy, will tell us that maybe we create our own difficulties, because they ask you to find the work most of it Sophocles had the inclination to include, although I personally doubt this. Divergence of opinions among the commentators was, however, deeply, with strongly divergent views in every direction. Course there for the antigen, as for Ajax, an easy way of interpretation, i. e. they can interpret both projects, as essentially Aeschylans tragedies punishment of hubris - the hubris of Creon in Antigone would not seek to argue that such interpretations lack validity. Yet correlations have been made between the two projects paralleling Antigone with Ajax, while Creon to be associated with both Atreides. Creon is characteristic that in a peculiar form of tragic

irony of the chorus in Antigone has a connection with him. He is the real tragic hero and the main character of the play.

Works Cited

Fulcher, Jane F. " French Identity in Flux: The Triumph of Honegger's Antigone." *Journal of Interdisciplinary History* 36. 4 (2006): 649-674.

Academic Search Premier. Web. 1 May 2013.

Johnston, Sarah Iles. " Antigone's Other Choice." *Helios* 33. (2006): 179-186.

Academic Search Premier. Web. 1 May 2013.

Patterson, Cynthia B. " Antigone's Answer: Essays on Death and Burial, Family and State in Classical Athens." *Helios* 33. (2006): 1-7. Academic Search Premier. Web. 1 May 2013.

Patterson, Cynthia B. " The Place and Practice of Burial in Sophocles' Athens." *Helios* 33. (2006): 9-48. Academic Search Premier. Web. 1 May 2013.

Woodruff, Paul. " Aristotle On Character In Tragedy, Or, Who Is Creon? What Is He?" *Journal of Aesthetics & Art Criticism* 67. 3 (2009): 301-309. Academic Search Premier. Web. 1 May 2013.