

Antigone - Study Guide - Answer the questions on your own paper. This is due the day of your Unit Test over Antigone and Greek Drama (TBA).

Prologue:

1. What contrasts between Antigone and Ismene appear in the first dozen lines of the play? How do differences between them show up even in their speaking styles? Give an example of verbal irony in this exchange.
2. Does Sophocles seem to side with one sister over the other? Do you? Explain.
3. Give your own examples for each of the following dilemmas: a choice between laws and conscience, between law and religious beliefs, and between law and loyalty to friends or family.
4. In the chant of the Chorus, beginning on pg. 818 which words and phrases in these lines extend the metaphor of Polyneices as a fierce, warlike, wild eagle? How does Sophocles personify the spears of Polyneices' forces? Whose "jaws" are likewise described as hungry for the blood of the people of Thebes? What fierce beast is the city of Thebes itself compared to?
5. Lines 27-31 on page 818 are examples of exposition. Rephrase these poetic words to state exactly what happened.
6. Antistrophe 2 (the last time the Chorus speaks) serves to remind the audience of the time of day and the physical and emotional setting. How?

Scene 1:

7. What is Creon referring to as the "ship of state"? What are the recent storms that are threatened by it?
8. How does the end of this speech by Creon differ in tone from the beginning?
9. How does the Choragos feel about Creon's command? How do you know how he feels?
10. On page 820 lines 59-62, spoken by Creon, what does this comment reveal about Creon's attitudes or mind-set?
11. How does the arrival of the Sentry defuse the tension of the scene?
12. Beginning at line 80, the action shifts from speeches to a real physical conflict: someone has directly violated Creon's decree. What does the Sentry seem to find mysterious about the semi burial?
13. Page 822, beginning with line 118, what qualities in Creon might Sophocles' audience have found most godlike? What might the audience have considered to be Creon's "human defects"?
14. According to the last stanza of Ode 1, p.825 why do you think the Chorus supports Creon?
15. Describe the dramatic irony in Creon's lines about Polyneices' burial pg 822, line 125.
16. In Greek tragedies, the Chorus often points out the themes. In the last stanza of the Chorus, what possible themes are mentioned?
17. What does this Ode convey about human greatness and tragic limitation?

Scene 2:

18. What purpose do the Choragus' lines serve at the beginning of this scene?
19. How does the Sentry's speech create sympathy for Antigone?
20. In your opinion, who are the protagonist and the antagonist of this play?
21. What law does Antigone recognize as the supreme one? What is her attitude toward each?
22. Explain the dramatic irony in the comments made by the Choragos and Creon. How does the irony in this scene add to the tragedy?
23. Describe Ismene, Antigone, and Creon as they are presented at this point in the play.
24. What does Antigone assume about the attitude of the chorus? Do you think she is right?
25. p.829 -- "Those tears...at my throne!" Identify and explain the metaphors and personification in this passage. How does this figurative language help readers to understand the motivations of the characters?
26. Lines 147-151, p. 829: Why does Ismene now want to accept equal blame for the crime of burying her brother?
27. Continuing through line 160: What do you think of Antigone's treatment of her sister?
28. How does Ismene's line (line 154) introduce a complication to the plot?
29. How do Creon's words, lines 176-177, reveal his feelings about Haemon's engagement to Antigone?
30. An ode is an exalted, complex lyric that develops as a serious and dignified theme. Odes appeal to both the imagination and the intellect. What is the theme of Ode 2?
31. Can the line, "Man's little pleasure is the spring of sorrow" be applied to Creon? Why or why not?

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BookCaps, Sophocles



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Sophocles,Theodore Dwight Woolsey,1857 *Antigone, a Study in Critical Method* Joseph Sherman Margon,1968

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