***Antigone* Name:**

**Scene 1 – Creon’s Monologue Date:**

**DIRECTIONS: Read and annotate the first paragraph of Creon’s speech and then the assigned next portion. Look for any figures of speech (similes, metaphors, personification) and look for the use of rhetorical devices (pathos, ethos, logos). If you need a refresher for those terms, see my website (the *Animal Farm* section).**

**FOCUS QUESTION: What is Creon’s major point in this speech? How is he making it?**

Gentlemen: I have the honor to inform you that our ship of state, which recent storms have threatened to destroy, has come safely to harbor at last, guided by the merciful wisdom of heaven. I have summoned you here this morning because I know that I can depend upon you: your devotion to King Laius was absolute; you never hesitated in your duty to our late ruler Oedipus; and when Oedipus died, your loyalty was transferred to his children. Unfortunately, as you know, his two sons, the princes Eteocles and Polyneices, have killed each other in battle; and I, as the next in blood, have succeeded to the full power of the throne.

I am aware, of course, that no ruler can expect complete loyalty from his subjects until he has been tested in office. Nevertheless, I say to you at the very outset that I have nothing but contempt for the kind of governor who is afraid, for whatever reason, to follow the course that he knows is best for the state; and as for the man who sets private friendship above the public welfare—I have no use for him, either. I call God to witness that if I saw my country headed for ruin, I should not be afraid to speak out plainly; and I need hardly remind you that I would never have any dealings with an enemy of the people. No one values friendship more highly than I; but we must remember that friends made at the risk of wrecking our ship are not real friends at all.

These are my principles, at any rate, and that is why I have made the following decision concerning the sons of Oedipus: Eteocles, who died as a man should die, fighting for his country, is to be buried with full military honors, with all the ceremony that is usual when the greatest heroes die; but his brother Polyneices, who broke his exile to come back with fire and sword against his native city and the shrines of his fathers’ gods, whose one idea was to spill the blood of his blood and sell his own people into slavery—Polyneices, I say, is to have no burial: no man is to touch him or say the least prayer for him; he shall lie on the plain, unburied; and the birds and the scavenging dogs can do with him whatever they like.

This is my command, and you can see the wisdom behind it. As long as I am king, no traitor is going to be honored with the loyal man. But whoever shows by word and deed that he is on the side of the state—he shall have my respect while he is living, and my reverence when he is dead.