

Antigone - Scene 2 & Ode 2

CR: DONE: (Sovereign.)
Is this the truth?

SENTRY:
I saw her with my own eyes. (Can't say more!) 120

CR: DONE:
The details - come, tell me quickly!

SENTRY:
It was like this:
After those terrible hours-of-pain & long
We went back and buried the dead away from the body.
The flesh was soft by now, and aching. 125
So we sat on a hill so windward and kept guard.
No sleeping happened until the white moon was
Whitened in the center of the round sky over us.
Then, suddenly,
A storm of dust raised up from the earth, and the sky 130
Went out, the plain-matched with all its trees
In the stinging dark. We closed our eyes and endured it.
The whitewind lasted a long time, but it passed,
And then we opened, and there was a rigour
I have seen 135
A mother lie down back to a striped seat, heard her crying
Slightly a brother's name or two
For the young ones alone. And so, when this girl
Found the bare corpse, and all her time's work wasted,
She wept, and cried on heaven or damn the gods! 140
That had done this thing
And therefore brought me dust
And sprinkled wine three times for her brother's ghost.
We ran and took her at once. (She was not afraid,
Not even when we charged her with what she had done.
She denied nothing.
And this was a comfort to me, 145
And some consolation for it is a good thing
To escape from death, but it is no great pleasure
To bring death to a friend.
That I already say
There is nothing so uncomfortable as pain - even self-pain!

Antigone Scene 2 Ode 2 Answers

LL Leslie



Antigone Scene 2 Ode 2 Answers:

TX Ate Eol 2000 G 10 Holt Rinehart & Winston, 2000

Adventures in World Literature James Applegate, 1970

The Types of Literature Francis Xavier Connolly, 1955

Looking at Antigone David Stuttard, 2017-11-02

Antigone is one of the most influential and thought provoking of all Greek tragedies. Set in a newly victorious society where possibilities seem boundless and mankind can overcome all boundaries except death, the action is focussed through the prism of Creon, a remarkable anti-hero, a politician who in crisis makes a reckless decision whose pride or insecurity prevents him from backing down until it is too late and who thereby ends up losing everything. Not just the story of a girl who confronts the state, Antigone is an exploration of inherent human conflicts between men and women, young and old, power and powerlessness, civil law and the unwritten laws of nature. Lauded in antiquity, it has influenced drama and philosophy throughout history into the modern age. With an introduction discussing the nature of the community for which Antigone was written, this collection of essays by 12 leading academics from across the world draws together many of the themes explored in Antigone: from Sophocles' use of mythology, his contemporaries' reactions and later reception, to questions of religion and ritual, family life and incest, ecology and the environment. The essays are accompanied by David Stuttard's performer-friendly, accurate and easily accessible English translation.

Trials William Robert, 2010. What does it mean to be called human? How does this nomination affect or effect what it means to be called divine? This book responds to these related questions in intertwined explorations of the passionate trials, examinations, tests and ordeals of Antigone and Jesus. Impelled by her love of the impossible, Antigone crosses uncrossable boundaries, transgresses norms of kinship and mortality, confounds distinctions of nature and culture, and in the process unearths and critiques the sexism implicit in humanism. Antigone thus disrupts humanist traditions stretching from Sophocles to Martin Heidegger, traditions that would render her subhuman or inhuman. She survives these exclusions and engenders a new mode of humanity, one that destabilizes classic oppositions of life and death and affirms mortal finitude in the face of the future's unforeseeability. This new mode of humanity offers a new way of considering Jesus, whom Christianity identifies as human and divine. Building on his reading of Antigone, the author, through a close reading of Mark's gospel focused on Jesus' cry of abandonment from the cross, shows that to refigure humanity is also to refigure divinity and their relation. In the first extended treatment of Jean-Luc Nancy's *Corpus* in English, the author draws on the theoretical insights of Jacques Derrida and Nancy to propose an innovative account of Jesus' humanity and divinity, one that can contribute to religious understandings of embodiment and prayer and can open avenues of inquiry into tragedy, sexual difference, posthumanism and politics. By pairing Antigone and Jesus and engaging the work of Judith Butler, Simone Weil, Jean-Louis Chrétien and Dominique Janicaud, this book constructively participates in interdisciplinary conversations at the nexus of religious, philosophical, literary and gender studies.

The Lyric in Sophocles' "Antigone" Elizabeth van Nes Ditmars, 1989

Campbell's Accent on Numbers Quiz Book John P. Campbell, 2000-10

The First Philosophers

,2000-09-07 The first philosophers paved the way for the work of Plato and Aristotle and hence for the whole of Western thought Aristotle said that philosophy begins with wonder and the first Western philosophers developed theories of the world which express simultaneously their sense of wonder and their intuition that the world should be comprehensible But their enterprise was by no means limited to this proto scientific task Through for instance Heraclitus enigmatic sayings the poetry of Parmenides and Empedocles and Zeno's paradoxes the Western world was introduced to metaphysics rationalist theology ethics and logic by thinkers who often seem to be mystics or shamans as much as philosophers or scientists in the modern mould And out of the Sophists reflections on human beings and their place in the world arose and interest in language and in political moral and social philosophy This volume contains a translation of all the most important fragments of the Presocratics and Sophists and of the most informative testimonia from ancient sources supplemented by lucid commentary ABOUT THE SERIES For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe Each affordable volume reflects Oxford's commitment to scholarship providing the most accurate text plus a wealth of other valuable features including expert introductions by leading authorities helpful notes to clarify the text up to date bibliographies for further study and much more

Greek Tragedy H.D.F. Kitto,2011-04 Two things give Kitto's classic book its enduring freshness he pioneered the approach to Greek drama through internal artistry and thematic form and he always wrote in lively and readable English Oliver Taplin University of Oxford UK Why did Aeschylus characterize differently from Sophocles Why did Sophocles introduce the third actor Why did Euripides not make better plots So asks H D F Kitto in his acclaimed study of Greek tragedy available for the first time in Routledge Classics Kitto argues that in spite of dealing with big moral and intellectual questions the Greek dramatist is above all an artist and the key to understanding classical Greek drama is to try and understand the tragic conception of each play In Kitto's words We shall ask what the dramatist is striving to say not what in fact he does say about this or that Through a brilliant analysis of Aeschylus's Oresteia the plays of Sophocles including Antigone and Oedipus Tyrannus and Euripides's Medea and Hecuba Kitto skilfully conveys the enduring artistic and literary brilliance of the Greek dramatists H D F Kitto 1897 1982 was a renowned British classical scholar He lectured at the University of Glasgow from 1920 1944 before becoming Professor of Greek at Bristol University where he taught until 1962

Plays and Fragments: Antigone. 2nd ed. 1891 Sophocles,Sir Richard Claverhouse Jebb,1891

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Table of Contents Antigone Scene 2 Ode 2 Answers

1. Understanding the eBook Antigone Scene 2 Ode 2 Answers
 - The Rise of Digital Reading Antigone Scene 2 Ode 2 Answers
 - Advantages of eBooks Over Traditional Books
2. Identifying Antigone Scene 2 Ode 2 Answers
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Antigone Scene 2 Ode 2 Answers
 - User-Friendly Interface
4. Exploring eBook Recommendations from Antigone Scene 2 Ode 2 Answers

- Personalized Recommendations
- Antigone Scene 2 Ode 2 Answers User Reviews and Ratings
- Antigone Scene 2 Ode 2 Answers and Bestseller Lists
- 5. Accessing Antigone Scene 2 Ode 2 Answers Free and Paid eBooks
 - Antigone Scene 2 Ode 2 Answers Public Domain eBooks
 - Antigone Scene 2 Ode 2 Answers eBook Subscription Services
 - Antigone Scene 2 Ode 2 Answers Budget-Friendly Options
- 6. Navigating Antigone Scene 2 Ode 2 Answers eBook Formats
 - ePub, PDF, MOBI, and More
 - Antigone Scene 2 Ode 2 Answers Compatibility with Devices
 - Antigone Scene 2 Ode 2 Answers Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Antigone Scene 2 Ode 2 Answers
 - Highlighting and Note-Taking Antigone Scene 2 Ode 2 Answers
 - Interactive Elements Antigone Scene 2 Ode 2 Answers
- 8. Staying Engaged with Antigone Scene 2 Ode 2 Answers
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Antigone Scene 2 Ode 2 Answers
- 9. Balancing eBooks and Physical Books Antigone Scene 2 Ode 2 Answers
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Antigone Scene 2 Ode 2 Answers
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Antigone Scene 2 Ode 2 Answers
 - Setting Reading Goals Antigone Scene 2 Ode 2 Answers
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Antigone Scene 2 Ode 2 Answers

- Fact-Checking eBook Content of Antigone Scene 2 Ode 2 Answers
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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