CONVENTIONS 5

Analysis: Lit - Antigone. True Tragic Hero

ABSTRACT/SUMMARY:

There are several small errors in spelling which do not affect the fluency of the paper: (“...which could possible be his biggest mistake”). There are no subject/verb agreement errors in the paper and only a few vague pronoun references (“By doing this...” “He considers himself higher than all the others...”). Comma errors are slightly more common (2 in the conclusion, 1 in the second body paragraph). The introduction contains one misplaced modifier (in addition to a comma error): “The tragic hero is usually born as a noble but because of his mistakes suffers a great downfall and deaths of those close to him; he controls his fate.” In this example, the word great modifies both downfall and deaths; in other words, “the tragic hero [...] suffers a great [...] deaths of those close to him.” Assuming that the writer did not intend to describe the deaths as great, the insertion of the article the before deaths would correct this sentence. Another example is below:

- Haemon’s tragic end seems to fit perfectly with what Aristotle would define as a tragic hero; his suffering leads him to die beside his bride, waiting till Creon was in sight before stabbing himself with his sword.

Among other errors (past tense, an extraneous phrase, and a colloquialism), this sentence contains a fairly egregious misplaced modifier. As written, the sentence states that Haemon’s suffering-- not Haemon himself-- waits for Creon and then commits suicide. The potentially interesting abstract idea of “suffering” committing suicide aside, the sentence should read as follows:

- Haemon’s tragic end fits perfectly with what Aristotle defines as a tragic hero: he suffers greatly and decides to die beside his bride, waiting until Creon is in sight to stab himself with his sword.

Overall, however, these mistakes are not common and this writer has a strong command of conventions. However, these errors do number more than the total number of pages in total, earning the paper a 5 instead of a 6.
Essay: Lit - Antigone. True Tragic Hero

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English I

January 24, 2006

The True Tragic Hero

At the soul of every classic tragic play is suffering and a tragic hero. Ordinary suffering can be caused mainly by death but also by mistakes a character makes, and other things the character loses like relationships and material items. All of the characters will usually feel some degree of suffering but none are as great as the suffering of the tragic hero. The tragic hero faces not only the death of some of those close to him and mistakes he makes but a great downfall. The tragic hero is usually born as a noble but because of his mistakes suffers a great downfall and deaths of those close to him; he controls his fate. Usually this suffering leads to a suicide by the tragic hero or the tragic hero becomes secluded and usually ends up dying. The tragedy Antigone is no different; each character suffers but only one tragic hero falls from his place and suffers the most because of the choices he makes. Each of the three characters Ismene, Haemon and Creon suffer greatly because of death and a set fate but only one is the tragic hero because he controls his fate, bringing on his own great fall and many mistakes that cause the sufferings of those around him along with himself.

Ismene, the sister of Antigone, suffers greatly because of the curse her father has placed upon the family by accidentally marrying his mother. This curse causes her entire family to die in various ways leaving Ismene with great suffering as the only remaining family member. After her two brothers kill each other she suffers greatly because her brother Polynices, “is not to be buried” (127). This disrespect and disregard for traditions and honor is what causes some of
Ismene’s suffering. When Ismene finds out that Antigone is sentenced to death for burying her brother she tries to die along with Antigone claiming, “I am as much to blame as she is” (140). By doing this she is expressing her sorrow but is denied her death and forced to bear her sister’s blame, which leaves Ismene as the only remaining family member. Ismene’s great fall from nobility, her mistake of not helping her sister bury Polynices, and the great suffering she has to endure after having to watch her sister die are some characteristics of a tragic hero, although she does not quite fit the part because these are mostly caused by her father’s curse; she does not control her fate.

Haemon, the son of Creon, suffers greatly from his father’s mistakes. He suffers greatly when he finds out his fiancé, Antigone, is going to be killed; he even tries to change Creon’s mind, something no one in the city dared to do, “Only because I know you are wrong, wrong!” (146). At this point he is trying to express his sorrow, but his father’s mistake dampens him by ignoring him. His despair soon drives him to take his own life so that he can be with his bride in death. When Creon tells him he must watch and Antigone die, Haemon responds, “That sight I’ll never see. Nor from this hour shall you see me again” (147). This expression of sorrow shows Haemon’s noble aspects and the extent to which he suffers. Haemon’s tragic end seems to fit perfectly with what Aristotle would define as a tragic hero; his suffering leads him to die beside his bride, waiting till Creon was in sight before stabbing himself with his sword. But Haemon’s death was not caused by his own mistakes but those of his father, which excludes him from being the tragic hero. Haemon does not control his own fate.

Creon, the king of Thebes, falls from his place and suffers his family’s death because of his own mistakes. One of these mistakes is his failure to honor Polynices with a burial. Creon
also is too prideful, "No other touchstone can test the heart of man, / the temper of his mind and
spirit, till he be tried / in the practice of authority and rule." (131). He considers himself higher
than all the others which could possibly be his biggest mistake. Sentencing Antigone to death is
also a mistake that leads to his downfall. If this angers his son which causes Haemon to go to
dire measures to avenge his father. Creon finally realizes his mistake when the blind prophet,
Teiresias, shows it to him, "Pay to the dead his due. Wound not the fallen. / It is no glory to kill
and kill again." (153). Creon is finally able to see that Polynices deserves his respect, and
without it Creon is doomed. He immediately goes to bury Polynices but his fate is sealed and he
is forced to witness his son dying because of the mistakes Creon has made. When informing
his wife of the news she in turn kills herself. His own mistakes cause his own downfall along with
those around him. Creon's great fall, pride, sorrow, and mainly his control over his fate are the
characteristics that fit with Aristotle's view of the tragic hero.

Creon most closely fits with Aristotle's definition of a tragic hero because of his
mistakes, his pride, his great downfall, and his suffering. He does realize his mistakes as he nears
the end but it is already too late to repair what he did. But according to Aristotle's view on tragic
heroes it is not just those characteristics that make the hero; it is his control over his own destiny.
Creon controlled his own fate through his actions and pride and is therefore the tragic hero of
Antigone. A tragic hero does not suffer because of the mistakes of those around him or because
of destiny; he suffers because of himself.