

Directions: Label the examples of ethos, pathos, + logos that you find in both monologues.

CREON:

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 Laios 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.

ANTIGONE:

I dared.
It was not God's proclamation. That final Justice That rules the world below makes no such laws
Your edict, King, was strong,
But all your strength is weakness itself against
The immortal unrecorded laws of God.
They are not merely now: they were, and shall
Operative for ever, beyond man utterly.

I knew I must die, even without your decree:
I am only mortal. And if I must die
Now, before it is my time to die,
Surely this is no hardship: can anyone
Living, as I live, with evil all about me,
Think Death less than a friend? This death of mine
Is of no importance: but if I had left my brother
Lying in death unburied, I should have suffered.
Now I do not.

You smile at me. Ah Creon,
Think me a fool, if you like; but it may well be
That a fool convicts me of folly.

CHORAGOS:

Like father, like daughter: both headstrong, deaf
to reason!
She has never learned to yield.

Names:

Pd:

Rhetorical Analysis of Creon and Antigone

Based on the examples you highlighted, what is Creon's rhetorical strength? Explain.

What is Creon's rhetorical weakness? How could he better appeal to his audience? Explain your answer.

What is Antigone's rhetorical strength? Explain.

What is Antigone's rhetorical weakness? How could she better appeal to her audience? Explain your answer.