Reflection

Submitted by

 Affiliation

Date

Sophocles, Oedipus the King

Theme = fate

The Oedipus myth tells about the fateful fate. It starts with a story about a particular gift. He and his wife Jocas have been childless for a long time. According to the Athens traditions, it is advisable to turn to the so-called Delphic spindle. The king did so. However, the prestigious soothsayer did not at all want a failed father by telling him that he would have a boy, but when he grew up, he would kill him and then even worse marry with his mother, Lai's wife.

*“In thinking of the evil days to come”*

This is the story of how vain the mortal's attempt to change what is predicted from above. The philosophical and religious foundation can also be felt after reading a brief summary. King Oidipus is the main character of the legend, where the oracle's prediction is the basis. After fading, Dad tells you to leave a baby born in the wild mountains. But the servant persecutes the child and passes it on to an unknown shepherd. He, on the other hand, to another king, Polyby, whom Oidipus has long for his father.

Reflection

Sophocles, Antigone

Theme =death

Antigone at Sophocles deliberately drives to meet death, but, like each individual, she is severely part with life, capable so much joy to a young girl. She doubts not about what occurred, but about her dying youth, that she is dying, not grieved by someone. Not to see her more light, not to hear marriage songs, not to be her wife and mother.

“And if I have to die for this pure crime,/ I am content, for I shall rest beside him;/ His love will answer mine” (lines 72-74).

In the misfortune "Antigone" Sophocles discloses one of the genuine conflicts of modern society - the conflict among the general oral laws and the laws of the public. Spiritual beliefs, engrained in centuries . On the other hand, each resident of the polis at the time of Sophocles was appreciative to spend life according to laws of the state, which occasionally sharply contradicted the traditional family and clan norms.

AENEID Book 2

The selected theme is life. The poem Aeneid, written by the great Virgil, and is dedicated to the life. In the song II, Aeneas at the feast of Dido tells about the death of Troy. He depicts the perfidy of the Greeks who, after a long and exhausting war, went to the famous cunning with a wooden horse . The Achaean heroes hiding inside a horse left the night and attacked the sleeping Trojans. Aeneas presents a dramatic episode when the Trojan priest Laocoon , who persuaded his fellow citizens not to bring a horse made by the Greeks into the city, was strangled with his two sons by huge snakes crawling out of the sea.

*“All to the life, and every leader known”.*

At the time of the attack of the Greeks who had left the horse, Aeneas appeared in a dream to the lost Hector, who said that Troy could not be saved and that those Trojans who could escape should look for a new refuge overseas. During the night fire of Troy, Aeneas heroically fought with enemies, before his eyes the old king Priam was killed, and the famous prophetess Cassandra was captured by the Greeks. The wife of Aeneas, Creusa, also perished. Towards the end, the goddess Venus convinced Aeneas to stop the hopeless clash in order to save the rest of the Trojan people. Having taken the city penates, his son Ascanius, having shouldered the old father Anchise, Aeneas, together with a few Trojans, hid from the burning city, hiding on the nearby mountain Ida. Over the winter, he and his companions soon managed to build 50 ships.

Reflection 2

AENEID Book 1

The theme of this book is fate. Aeneid tells of the persecution of Aeneas by the hostile goddess Juno (it corresponded in Greek mythology to Hera , the hater of Hercules ) and about the sea storm, which at the request of Juno sent the god of winds Aeolus to the Trojan squadron. Only with the help of the ruler of the sea Neptune seven ships of Aeneas are saved from this hurricane. They sail to African Carthage . Mother and patroness of Aeneas, the goddess Venus, asks Jupiter to help Aeneas get a kingdom in Italy, and Jupiter agrees to this. In Carthage, Aeneas encourages Venus herself, who appeared to him in the form of a hunter. The god Mercury inclines the Carthaginians to hospitably accept Aeneas. He comes to the Carthaginian Queen Dido, who gives a rich feast in honor of the guest. The fame of Dido goes to all the surrounding countries. Previously, she lived in the Phoenician city of Tire and was the daughter of his king, Mutton. Dying, Mutton bequeathed that Dido and her brother Pygmalion jointly dominate Tire. But Pygmalion, after the death of her father, killed Dido’s husband, and she herself barely managed to escape across the sea to the west, accompanied by many Tyrian residents.

Dido sailed to North Africa, in the possession of the Numidian king Giarba. On one of the hills she saw a fortress. Dido bought from Giarba as much land as an ox-hide can grasp. Having concluded such a contract, Dido cut the skin into thin straps and girdled the whole hill with the aforementioned fortress. The fortress she called Beersa, which means - the skin. A glorious Carthage soon arose around the fortress (in Phoenician, the "New City").

References

Griffith, M., Most, G. W., Grene, D., & Lattimore, R. (Eds.). (2013). Sophocles I: Antigone,

Oedipus the King, Oedipus at Colonus. University of Chicago Press.

The Aeneid. Vintage, 2013.

Williams, R. D., & Morwood, J. (1987). The Aeneid. Allen & Unwin.