



## Sofocle Antigone (Italian Edition)

*Pio Mario Fumagalli*

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Il tema di una sepoltura contestata, che nell'”Aiace” trovava spazio solo nella seconda parte della tragedia, diventa l'elemento scatenante dell'azione scenica dell'”Antigone”. La protagonista ha visto i fratelli uccidersi reciprocamente, il primo all'assalto di Tebe, il secondo a difesa della città, su cui regnava. Ora il sovrano della città è diventato Creonte, che ha ordinato che il corpo del traditore rimanga insepolto, ma Antigone non accetta il bando: se Creonte agisce così in nome delle leggi scritte, per impedire che la città cada in preda all'anarchia, Antigone ritiene che le leggi degli dèi e i vincoli del sangue debbano essere salvaguardati ad ogni costo. Tuttavia sarebbe fortemente limitativo interpretare “Antigone”, sulla scia dell'intuizione hegeliana, come un conflitto fra le due forze più profonde operanti nella storia: la famiglia e lo stato, entrambe legittimate a imporre le proprie leggi. Nell'insanabile dualismo fra Antigone e Creonte, la tragedia chiama in causa le alternative intrinseche all'esistenza umana, opposizioni irriducibili che si manifestano in cinque coppie polari: uomo-donna; vecchiaia-giovinezza; società-individuo; vivi-morti; uomini-divinità. Antigone è donna, giovane, si ribella contro una società patriarcale a cui una donna doveva sottostare; ogni sua cura è rivolta al mondo dei morti e alle leggi non scritte che lo governano: la sua norma sono gli dèi. Creonte è maschio, anziano, ritiene che la dimensione dell'uomo sia lo stato: ogni sua decisione è presa in funzione di chi è vivo. Queste strutture fondamentali della vita, ieri come oggi, costituiscono un'esperienza umana che tiene i due protagonisti lontani da un semplice e sterile dibattito ideologico, riversando nel loro antagonismo insanabile la passione e anche la violenza con cui i mortali vivono le inevitabili fratture della loro limitatezza.

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