

OUR subject being Poetry, I propose to speak not only of the art in general but also of its species and their respective capacities; of the structure of plot required for a good poem; of the number and nature of the constituent parts of a poem; and likewise of any other matters in the same line of inquiry. Let us follow the natural order and begin with the primary facts.

Epic poetry and Tragedy, as also Comedy, Dithyrambic poetry, and most flute-playing and lyre-playing, are all viewed as a whole, modes of imitation. But at the same time they differ from one another in three ways, either by a difference of kind in their means, or by differences in the objects, or in the manner of their imitations.

I. Just as form and colour are used as means by some, who (whether by art or constant practice) imitate and portray many things by their aid, and the voice is used by others; so also in the above-mentioned group of arts, the means with them as a whole are rhythm, language, and harmony—used, however, either singly or in certain combinations. A combination of rhythm and harmony alone is the means in flute-playing and lyre-playing, and any other arts there may be of the same description, e.g. imitative piping. Rhythm alone, without harmony, is the means in the dancer's imitations; for even he, by the rhythms of his attitudes, may represent men's characters, as well as what they do and suffer. There is further an art which imitates by language alone, without harmony, in prose or in verse, and if in verse, either in some one or in a plurality of metres. This form of imitation is to this day without a name. We have no common name for a mime of Sophron or Xenarchus and a Socratic Conversation; and we should still be without one even if the imitation in the two instances were in trimeters or elegiacs or some other kind of verse—though it is the way with people to tack on 'poet' to the name of a metre, and talk of elegiac-poets and epic-poets, thinking that they call them poets not by reason of the imitative nature of their work, but indiscriminately by reason of the metre they write in. Even if a theory of medicine or physical philosophy be put forth in a metrical form, it is usual to describe the writer in this way; Homer and Empedocles, however, have really nothing in common apart from their metre; so that, if the one is to be called a poet, the other should be termed a physicist rather than a poet. We should be in the same position also, if the imitation in these instances were in all the metres, like the *Centaur* (a rhapsody in a medley of all metres) of Chaeremon; and Chaeremon one has to recognize as a poet. So much, then, as to these arts. There are, lastly, certain other arts, which combine all the means enumerated, rhythm, melody, and verse, e.g. Dithyrambic and Nomic poetry, Tragedy and Comedy; with this difference, however, that the three kinds of means are in some of them all employed together, and in others brought in separately, one after the other. These elements of difference in the above arts I term the means of their imitation.

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II. The objects the imitator represents are actions, with agents who are necessarily either good men or bad—the diversities of human character being nearly always derivative from this primary distinction, since the line between virtue and vice is one dividing the whole of mankind. It follows, therefore, that the agents represented must be either above our own level of goodness, or beneath it, or just such as we are in the same way as, with the painters, the personages of Polygnotus are better than we are, those of Pauson worse, and those of Dionysius just like ourselves. It is clear that each of the above-mentioned arts will admit of these differences, and that it will become a separate art by representing objects with this point of difference. Even in dancing, flute-playing, and lyre-playing such diversities are possible; and

they are also possible in the nameless art that uses language, prose or verse without harmony, as its means; Homer's personages, for instance, are better than we are; Cleophon's are on our own level; and those of Hegemon of Thasos, the first writer of parodies, and Nicochares, the author of the *Diliad*, are beneath it. The same is true of the Dithyramb and the Nomic: the personages may be presented in them with the difference exemplified in the ... of ... and Argas, and in the Cyclopes of Timotheus and Philoxenus. This difference it is that distinguishes Tragedy and Comedy also; the one would make its personages worse, and the other better, than the men of the present day.

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III. A third difference in these arts is in the manner in which each kind of object is represented. Given both the same means and the same kind of object for imitation, one may either (1) speak at one moment in narrative and at another in an assumed character, as Homer does; or (2) one may remain the same throughout, without any such change; or (3) the imitators may represent the whole story dramatically, as though they were actually doing the things described.

As we said at the beginning, therefore, the differences in the imitation of these arts come under three heads, their means, their objects, and their manner.

So that as an imitator Sophocles will be on one side akin to Homer, both portraying good men; and on another to Aristophanes, since both present their personages as acting and doing. This in fact, according to some, is the reason for plays being termed dramas, because in a play the personages act the story. Hence too both Tragedy and Comedy are claimed by the Dorians as their discoveries; Comedy by the Megarians—by those in Greece as having arisen when Megara became a democracy, and by the Sicilian Megarians on the ground that the poet Epicharmus was of their country, and a good deal earlier than Chionides and Magnes; even Tragedy also is claimed by certain of the Peloponnesian Do-

rians. In support of this claim they point to the words 'comedy' and 'drama'. Their word for the outlying hamlets, they say, is *comae*, whereas Athenians call them *demes*—thus assuming that comedians got the name not from their *comoe* or revels, but from their strolling from hamlet to hamlet, lack of appreciation keeping them out of the city. Their word also for 'to act', they say, is *dran*, whereas Athenians use *prattein*.

So much, then, as to the number and nature of the points of difference in the imitation of these arts.

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It is clear that the general origin of poetry was due to two causes, each of them part of human nature. Imitation is natural to man from childhood, one of his advantages over the lower animals being this, that he is the most imitative creature in the world, and learns at first by imitation. And it is also natural for all to delight in works of imitation. The truth of this second point is shown by experience: though the objects themselves may be painful to see, we delight to view the most realistic representations of them in art, the forms for example of the lowest animals and of dead bodies. The explanation is to be found in a further fact: to be learning something is the greatest of pleasures not only to the philosopher but also to the rest of mankind, however small their capacity for it; the reason of the delight in seeing the picture is that one is at the same time learning—gathering the meaning of things, e.g. that the man there is so-and-so; for if one has not seen the thing before, one's pleasure will not be in the picture as an imitation of it, but will be due to the execution or colouring or some similar cause. Imitation, then, being natural to us—as also the sense of harmony and rhythm, the metres being obviously species of rhythms—it was through their original aptitude, and by a series of improvements for the most part gradual on their first efforts, that they created poetry out of their improvisations.

Reserving hexameter poetry and Comedy for consideration hereafter, let us proceed now to the discussion of Tragedy; before doing so, however, we must gather up the definition resulting from what has been said. A tragedy, then, is the imitation of an action that is serious and also, as having magnitude, complete in itself; in language with pleasurable accessories, each kind brought in separately in the parts of the work; in a dramatic, not in a narrative form; with incidents arousing pity and fear, wherewith to accomplish its catharsis of such emotions. Here by 'language with pleasurable accessories' I mean that with rhythm and harmony or song superadded; and by 'the kinds separately' I mean that some portions are worked out with verse only, and others in turn with song.

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From what we have said it will be seen that the poet's function is to describe, not the thing that has happened, but a kind of thing that might happen, i.e. what is possible as being probable or necessary. The distinction between historian and poet is not in the one writing prose and the other verse—you might put the work of Herodotus into verse, and it would still be a species of history; it consists really in this, that the one describes the thing that has been, and the other a kind of thing that might be. Hence poetry is something more philosophic and of graver import than history, since its statements are of the nature rather of universals, whereas those of history are singulars. By a universal statement I mean one as to what such or such a kind of man will probably or necessarily say or do—which is the aim of poetry, though it affixes proper names to the characters; by a singular statement, one as to what, say, Alcibiades did or had done to him. In Comedy this has become clear by this time; it is only when their plot is already made up of probable inci-

dents that they give it a basis of proper names, choosing for the purpose any names that may occur to them, instead of writing like the old iambic poets about particular persons. In Tragedy, however, they still adhere to the historic names; and for this reason: what convinces is the possible; now whereas we are not yet sure as to the possibility of that which has not happened, that which has happened is manifestly possible, else it would not have come to pass. Nevertheless even in Tragedy there are some plays with but one or two known names in them, the rest being inventions; and there are some without a single known name, e.g. Agathon's *Antheus*, in which both incidents and names are of the poet's invention; and it is no less delightful on that account. So that one must not aim at a rigid adherence to the traditional stories on which tragedies are based. It would be absurd, in fact, to do so, as even the known stories are only known to a few, though they are a delight none the less to all.

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The next points after what we have said above will be these: (1) What is the poet to aim at, and what is he to avoid, in constructing his Plots? and (2) What are the conditions on which the tragic effect depends?

We assume that, for the finest form of Tragedy, the Plot must be not simple but complex; and further, that it must imitate actions arousing pity and fear, since that is the distinctive function of this kind of imitation. It follows, therefore, that there are three forms of Plot to be avoided. (1) A good man must not be seen passing from happiness to misery, or (2) a bad man from misery to happiness.

The first situation is not fear-inspiring or piteous, but simply odious to us. The second is the most untragic that can be; it has no one of the requisites of Tragedy; it does not appeal either to the human feeling in us, or to our pity, or to our fears. Nor, on the other hand, should (3) an extremely bad man be seen falling from happiness into misery. Such a

story may arouse the human feeling in us, but it will not move us to either pity or fear; pity is occasioned by undeserved misfortune, and fear by that of one like ourselves; so that there will be nothing either piteous or fear-inspiring in the situation. There remains, then, the intermediate kind of personage, a man not pre-eminently virtuous and just, whose misfortune, however, is brought upon him not by vice and depravity but by some error of judgement, of the number of those in the enjoyment of great reputation and prosperity; e.g. Oedipus, Thyestes, and the men of note of similar families. The perfect Plot, accordingly, must have a single, and not (as some tell us) a double issue; the change in the hero's fortunes must be not from misery to happiness, but on the contrary from happiness to misery; and the cause of it must lie not in any depravity, but in some great error on his part; the man himself being either such as we have described, or better, not worse, than that. Fact also confirms our theory. Though the poets began by accepting any tragic story that came to hand, in these days the finest tragedies are always on the story of some few houses, on that of Alceon, Oedipus, Orestes, Meleager, Thyestes, Telephus, or any others that may have been involved, as either agents or sufferers, in some deed of horror. The theoretically best tragedy, then, has a Plot of this description. The critics, therefore, are wrong who blame Euripides for taking this line in his tragedies, and giving many of them an unhappy ending. It is, as we have said, the right line to take. The best proof is this: on the stage, and in the public performances, such plays, properly worked out, are seen to be the most truly tragic; and Euripides, even if his execution be faulty in every other point, is seen to be nevertheless the most tragic certainly of the dramatists. After this comes the construction of Plot which some rank first, one with a double story (like the *Odyssey*) and an opposite issue for the good and the bad personages. It is ranked as first only through the weakness of the audiences; the poets merely follow their public, writing as its wishes dictate. But the pleasure here is not that of

Tragedy. It belongs rather to Comedy, where the bitterest enemies in the piece (e.g. Orestes and Aegisthus) walk off good friends at the end, with no slaying of any one by any one.

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The tragic fear and pity may be aroused by the Spectacle; but they may also be aroused by the very structure and incidents of the play—which is the better way and shows the better poet. The Plot in fact should be so framed that, even without seeing the things take place, he who simply hears the account of them shall be filled with horror and pity at the incidents; which is just the effect that the mere recital of the story in *Oedipus* would have on one. To produce this same effect by means of the Spectacle is less artistic, and requires extraneous aid. Those, however, who make use of the Spectacle to put before us that which is merely monstrous and not productive of fear, are wholly out of touch with Tragedy; not every kind of pleasure should be required of a tragedy, but only its own proper pleasure.

The tragic pleasure is that of pity and fear, and the poet has to produce it by a work of imitation; it is clear, therefore, that the causes should be included in the incidents of his story. Let us see, then, what kinds of incident strike one as horrible, or rather as piteous. In a deed of this description the parties must necessarily be either friends, or enemies, or indifferent to one another. Now when enemy does it on enemy, there is nothing to move us to pity either in his doing or in his meditating the deed, except so far as the actual pain of the sufferer is concerned; and the same is true when the parties are indifferent to one another. Whenever the tragic deed, however, is done within the family—when murder or the like is done or meditated by brother on brother, by son on father, by mother on son, or son on mother—these are the situations the poet should seek after. The traditional stories, accordingly, must be kept as they are, e.g. the murder of Clytaemnestra by Orestes and of Eriphyle by Alceon.

At the same time even with these there is something left to the poet himself; it is for him to devise the right way of treating them. Let us explain more clearly what we mean by 'the right way'. The deed of horror may be done by the doer knowingly and consciously, as in the old poets, and in Medea's murder of her children in Euripides. Or he may do it, but in ignorance of his relationship, and discover that afterwards, as does the *Oedipus* in Sophocles. Here the deed is outside the play; but it may be within it, like the act of the Alcmeon in Astydamas, or that of the Telegonus in *Ulysses Wounded*. A third possibility is for one meditating some deadly injury to another, in ignorance of his relationship, to make the discovery in time to draw back. These exhaust the possibilities, since the deed must necessarily be either done or not done, and either knowingly or unknowingly.

The worst situation is when the personage is with full knowledge on the point of doing the deed, and leaves it undone. It is odious and also (through the absence of suffering) untragic; hence it is that no one is made to act thus except in some few instances, e.g. Haemon and Creon in *Antigone*. Next after this comes the actual perpetration of the deed meditated. A better situation than that, however, is for the deed to be done in ignorance, and the relationship discovered afterwards, since there is nothing odious in it, and the Discovery will serve to astound us. But the best of all is the last; what we have in *Cresphontes*, for example, where Merope, on the point of slaying her son, recognizes him in time; in *Iphigenia*, where sister and brother are in a like position; and in *Helle*, where the son recognizes his mother, when on the point of giving her up to her enemy.

This will explain why our tragedies are restricted (as we said just now) to such a small number of families. It was accident rather than art that led the poets in quest of subjects to embody this kind of incident in their Plots. They are still obliged, accordingly, to have recourse to the families in which such horrors have occurred.

On the construction of the Plot, and the kind of Plot required for Tragedy, enough has now been said.

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As regards Problems and their Solutions, one may see the number and nature of the assumptions on which they proceed by viewing the matter in the following way. (1) The poet being an imitator just like the painter or other maker of likenesses, he must necessarily in all instances represent things in one or other of three aspects, either as they were or are, or as they are said or thought to be or to have been, or as they ought to be. (2) All this he does in language, with an admixture, it may be, of strange words and metaphors, as also of the various modified forms of words, since the use of these is conceded in poetry. (3) It is to be remembered, too, that there is not the same kind of correctness in poetry as in politics, or indeed any other art. There is, however, within the limits of poetry itself a possibility of two kinds of error, the one directly, the other only accidentally connected with the art. If the poet meant to describe the thing correctly, and failed through lack of power of expression, his art itself is at fault. But if it was through his having meant to describe it in some incorrect way (e.g. to make the horse in movement have both right legs thrown forward) that the technical error (one in a matter of, say, medicine or some other special science), or impossibilities of whatever kind they may be, have got into his description, his error in that case is not in the essentials of the poetic art. These, therefore, must be the premisses of the Solutions in answer to the criticisms involved in the Problems.

I. As to the criticisms relating to the poet's art itself. Any impossibilities there may be in his descriptions of things are faults. But from another point of view they are justifiable, if they serve the end of poetry itself—if (to assume what we have said of that end) they make the effect of some portion of the work more astounding. The Pursuit of Hector is an instance in point. If, however, the poetic end might have been

as well or better attained without sacrifice of technical correctness in such matters, the impossibility is not to be justified, since the description should be, if it can, entirely free from error. One may ask, too, whether the error is in a matter directly or only accidentally connected with the poetic art; since it is a lesser error in an artist not to know, for instance, that the hind has no horns, than to produce an unrecognizable picture of one.

II. If the poet's description be criticized as not true to fact, one may urge perhaps that the object ought to be as described—an answer like that of Sophocles, who said that he drew men as they ought to be, and Euripides as they were. If the description, however, be neither true nor of the thing as it ought to be, the answer must be then, that it is in accordance with opinion. The tales about Gods, for instance, may be as wrong as Xenophanes thinks, neither true nor the better thing to say; but they are certainly in accordance with opinion. Of other statements in poetry one may perhaps say, not that they are better than the truth, but that the fact was so at the time; e.g. the description of the arms: 'their spears stood upright, butt-end upon the ground'; for that was the usual way of fixing them then, as it is still with the Illyrians. As for the question whether something said or done in a poem is morally right or not, in dealing with that one should consider not only the intrinsic quality of the actual word or deed, but also the person who says or does it, the person to whom he says or does it, the time, the means, and the motive of the agent—whether he does it to attain a greater good, or to avoid a greater evil.)

III. Other criticisms one must meet by considering the language of the poet...

Speaking generally, one has to justify (1) the Impossible by reference to the requirements of poetry, or to the better, or to opinion. For the purposes of poetry a convincing impossibility is preferable to an unconvincing possibility; and if men such as Zeuxis depicted be impossible, the answer is that it is better they should be like that, as the artist ought to

improve on his model. (2) The Improbable one has to justify either by showing it to be in accordance with opinion, or by urging that at times it is not improbable; for there is a probability of things happening also against probability. (3) The contradictions found in the poet's language one should first test as one does an opponent's confutation in a dialectical argument, so as to see whether he means the same thing, in the same relation, and in the same sense, before admitting that he has contradicted either something he has said himself or what a man of sound sense assumes as true. But there is no possible apology for improbability of Plot or depravity of character, when they are not necessary and no use is made of them, like the improbability in the appearance of Aegeus in *Medea* and the baseness of Menelaus in *Orestes*.

The objections, then, of critics start with faults of five kinds: the allegation is always that something is either (1) impossible, (2) improbable, (3) corrupting, (4) contradictory, or (5) against technical correctness. The answers to these objections must be sought under one or other of the above-mentioned heads, which are twelve in number.

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Aristotle, *Politics*  
(Benjamin Jowett, trans.)  
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Book VIII  
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We accept the division of melodies proposed by certain philosophers into ethical melodies, melodies of action, and passionate or inspiring melodies, each having, as they say, a mode corresponding to it. But we maintain further that music should be studied, not for the sake of one, but of many benefits, that is to say, with a view to (1) education, (2) pur-

gation (the word 'purgation' we use at present without explanation, but when hereafter we speak of poetry, we will treat the subject with more precision); music may also serve (3) for for enjoyment, for relaxation, and for recreation after exertion. It is clear, therefore, that all the modes must be employed by us, but not all of them in the same manner. In education the most ethical modes are to be preferred, but in listening to the performances of others we may admit the modes of action and passion also. For feelings such as pity and fear, or, again, enthusiasm, exist very strongly in some souls, and have more or less influence over all. Some persons fall into a religious frenzy, whom we see as a result of the sacred melodies—when they have used the melodies that excite the soul to mystic frenzy—restored as though they had found healing and purgation. Those who are influenced by pity or fear, and every emotional nature, must have a like experience, and others in so far as each is susceptible to such emotions, and all are in a manner purged and their souls lightened and delighted. The purgative melodies likewise give an innocent pleasure to mankind. Such are the modes and the melodies in which those who perform music at the theater should be invited to compete. But since the spectators are of two kinds—the one free and educated, and the other a vulgar crowd composed of mechanics, laborers, and the like—there ought to be contests and exhibitions instituted for the relaxation of the second class also. And the music will correspond to their minds; for as their minds are perverted from the natural state, so there are perverted modes and highly strung and unnaturally colored melodies. A man receives pleasure from what is natural to him, and therefore professional musicians may be allowed to practice this lower sort of music before an audience of a lower type....