CHAPTER 1

ANDREW - HIS LIFE AND TIMES
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ARISTOTLE - HIS LIFE AND WORKS

The subject of this thesis is the critical comparison of Aristotle's theory of Catharsis in tragedy, as propounded in the 'Poetics', with Bharata's theory of Nātya-śāstra as propounded in the 'Nātyaśāstra'. It is necessary to study first, the life and works of Aristotle, to understand the theory of Catharsis comprehensively. It is vital to study the milieu of his times, his environment, his inherited tenacities and traditions, to understand both his life and works.

Aristotle's life span is known to be from 384 B.C. to 322 B.C., from the references about him in other works and from his own works. Unfortunately, we have not similar historical information about Bharata. Hence, we have to study the problem of the historicity of Bharata and the Nātyaśāstra attributed to him in a different way.

In absence of exact facts in case of Bharata, it is proposed to study the theory of Nātya, in relation to its antecedents, as for example, what is the earliest available reference to the concept of Nātya, how it is related to Nātya (drama) and so on.
Greek Civilization and Culture

The study of Aristotle and his works should begin with his historical background. Greek culture and civilization had already reached the highest peak of their achievements, when Aristotle was born. "Before Aristotle and Alexander, ancient culture was characterized by a love of knowledge for its own sake, by freedom from ulterior ends either of service or of use; after these great makers of history, culture became attenuated to work in the special sciences" and enslaved to practical questions. This love of knowledge made the Greeks, the pioneers in every branch of knowledge and as Arnold Toynbee says, "the Western civilization is a child of ancient Greek civilization". Already in the 7th Century B.C., the Greeks had a respectable body of physical science, medical and physiological knowledge.

Politically also, the Greeks were progressing. The Oligarchy, which had supplanted the ancient patriarchal monarchy gave place to city-states. "Before Aristotle and Alexander, the Greek city-states had arisen to political

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power" and the Age of Pericles (467-428 B.C.) with its political stability was the most productive-intellectual epoch of Greece. Following the Persian wars (490 B.C. - 460 B.C.), there arose throughout Greece, a great national intellectual movement. The Greek masterpieces in literature and plastic art were produced in this Greek Renaissance, and Athens became the centre of knowledge and arts.

The great epics of Homer influenced the Greek civilization. "The importance of the Epic of Homer lies not so much in the fact that a great poem was constructed, as that it was the formulation of the Greek religion, the Greek aesthetic polytheism. Its writing indicates that the earlier unorganized, primitive, and savage forms of religion had given way, among the ruling classes at least, to an aesthetic polytheism, which in a general way was fixed by the epic itself." 3

The great Greek tragedies also occupy a prominent place in the Greek culture of the time. "Science, through the drama, transformed the old religious views and brought its new interpretations to the common people. The development

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2 Ibid., p.5.
3 Ibid., p.3.
of the fifth century drama out of the epic of the sixth century was not merely a change in architectonic, but a transformation of its ethical and religious spirit . . . . In the conflicting duties and in the justification of the wrong done by the wrong suffered, dialectical skill is called for in the drama to weigh the ethical motives in a manner that the epic does not demand. Thus, the drama of Aeschylus, Sophocles and Euripides was a link between the lyric and gnomic poetry of the sixth century B.C. and the dialogue literature of Plato. An important characteristic of this period (490-399 B.C.) is the 'critical' or 'individualistic' attitude of mind. "This began with the 'free city feeling' - the consciousness of the free man in a free state - in the first half of the fifth century B.C. and developed rapidly into individualism and critical skepticism towards the end of that century". Socrates (460-399 B.C.), Plato (427-347 B.C.) and Aristotle, the great Greek philosophers were the outcome of this critical attitude of mind. This attitude was the root-cause of the 'Systematic period' of Greek thought, which extends from the death of Socrates (399 B.C.) to the death of Aristotle (322 B.C.). The 'Systematic Period' begins with those sorry

4 Ibid., p.60.
5 Ibid., p.61.
days after the Peloponnesian wars. The interests of the Greek people became narrower as the interests of the Greek philosophers became more broadly human. The intellectual tendency of this short period was utilitarian and practical. It was filled with ferocious wars among the Grecian cities. The Greek spirit was waning. The people had lost their glorious ideals. Decay had set in. Greek art, literature and statesmanship had passed. But as Cushman says,

"It is well to mention Hegel's thought that nations do not ripen intellectually until they begin to decay politically (The owl of Minerva does not start upon its flight until the evening twilight had begun to fall)."^{6}

Plato and Aristotle came in this period when Greek political life had begun to wane.

Life of Aristotle

Aristotle was born in 384 B.C. in the little town of Stagira, on the North-East coast of the Peninsula of Chalcidice. His father, Nicomachus, was the physician and friend of Amyntas II of Macedonia. "It is possible that part of Aristotle's boyhood was spent at Pella, the royal seat."^{7}

It is reasonable to trace Aristotle's interest in physical science and above all in biology of his descent from a medical

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^{6} Ibid., p.56.

family. The profession of medicine had been in his family for many generations. Thus he was brought up in an atmosphere, that was closely related to medicine and to the theories of healing arts. It is likely that he took the analogy of Catharsis from physiology, which he was familiar with. This aspect of Aristotle's life, will be useful in understanding his theory of Catharsis in relation to tragedy.

Aristotle's parents died, while he was still a boy and he became the ward of a relation named Proxenus. In his eighteenth year, he entered the school of Plato at Athens, and there he remained for twenty years until Plato's death. He was getting the best education that Greece could offer. It is obvious that Aristotle found the master influence of his life in Plato's philosophy. "While at the Academy, Aristotle found in Plato a friend and teacher for whom he had the greatest reverence, and although Aristotle's eventual teachings were to be to a large degree grounded on disagreements with Platonic theory, he was, during his apprenticeship, a devoted student of his master." However, as J.O. Ross says,

"His philosophical, in distinction from his scientific works, there is no page which does not bear the impress of Platonism."

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9 J.O. Ross, Aristotle, p.2.
At one time Aristotle stood high in Plato's favour and was called by him 'reader' par excellence and the 'mind of school'. "Later, as his own point of view became more distinct, their relations may have been less cordial, but while Plato lived, Aristotle remained a loyal member of the Academy".10

During these twenty years, united by a common spirit and sharing the same fundamental views of the School of Philosophy, Aristotle carried his studies in natural science independently. He seems also to have lectured on rhetoric and in opposition to Isocrates. "He appears not to have studied under Isocrates, but his own, easy style, so well adapted to convey meaning with exactness and without redundancy; and capable of rising to a lofty eloquence owes much to 'that old man eloquent' whose influence on Greek and Latin style was so great".11 To this period, probably belong several of his lost writings, in which he expressed in more or less popular way, not very original philosophical tenets. Some of his extant works seem to have begun in this Period. "This first stay in Athens is the first of the three main periods into which Aristotle's intellectual development may be divided".12

When Plato died in 343-7 B.C., Aristotle left Athens.

10 Ibid., p.2.
11 Ibid., pp. 2-3.
He went first to Assos in Asia Minor at the invitation of Hermias, the ruler of Atarneus, a fellow Academic who befriended two other pupils of Plato - Erestus and Coriscus.

"This begins the second main period of Aristotle's philosophical activity, the so called period of the travels."  

This he spent in various centres in Asia Minor and Macedonia. This developed his interest in natural science. Here at Assos, he spent some three years. He married Pythias, the niece, and adopted daughter of Hermias, who bore him a daughter of the same name. She died during his later stay at Athens. In his will Aristotle ordered that "whomever they bury me, there the bones of Pythias shall be laid, in accordance with her own instruction." After her death, he entered into a permanent and affectionate though not fully legalized union, with a native of Trigiri, Herpyllis, and had by her a son, Nicomaclus, from whom the Nicomachean Ethics received their name. She outlived him and he made ample and considerate provision for her in his will, "in recognition of the steady affection, she has shown me".

After three years at the young Assos Academy, Aristotle moved to the nearby island of Lesbos and settled

13 Ibid., p.6.


15 W.B. Ross, Aristotle, p.3.
in Mytilene, the capital city with his friend Theophrastus, a native of the island. "Here he established a philosophical circle patterned after the academy." With the earth and the sea, then beginning to claim the greater share of his attention, he turned to biology, in which he undertook pioneering investigation. His works refer with remarkable frequency to facts of natural history, observed in the vicinity and more particularly in the island lagoon of Byrsa.

In late 343 B.C. or early 342 B.C., Aristotle at about the age of 42, was invited by Philip II of Macedon to his capital at Pella, to tutor his 13-year-old son Alexander. As the leading intellectual figure in Greece, Aristotle was commissioned to prepare Alexander for his future role, as the military leader of the now-united Greek world against the Persian Empire. This position gave him influence at court, and he was able to help his native town of Stagira. The stories show very little about the education he may have imparted to his distinguished pupil. "Using the model of the epic Greek hero, as in Homer's Iliad, Aristotle attempted to form Alexander as an embodiment of the classical values of an Ajax or Achilles enlightened by the latest achievement of Greek civilization and philosophy." Aristotle is said to have revised the text of the Iliad for his pupil.

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16 In. Bri., I, p.1163.
17 A.D. Ross, Aristotle, p.4.
18 In. Bri., I, p.1163.
He can suppose that Aristotle may have discussed with him the duties of rulers and the art of government. He prepared for him, a work on Monarchy and one on Colonies both subjects of special interest to one "who was to be the greatest of Greek kings and of Greek colonizers. 19. It is possible that at the time of his stay with Alexander, Aristotle formed the idea of his great collection of constitutions. We cannot say whether Aristotle had great impact on the young ruler as far as political ideology is concerned. Alexander tried to fuse Greek with Oriental civilization though Aristotle instructed him, with a belief in the unquestionable superiority of the Greek over the barbarians not to have any physical intermixture with them. Alexander's pupilage ended with his appointment as regent for his father in 340 B.C. "It is suggested that in his later life Alexander remembered his teacher and collected and dispatched to Aristotle specimen of rare animals from Persia and India. This may not be true because Aristotle died within six years of Alexander's first penetration of the valley of the Indus. 20. If specimens were sent they were used by others at Lyceum.

After three years at the Macedonian court, Aristotle withdrew to his paternal property at Stagirus in 333 B.C. and in 335-4 B.C. returned to Athens, and here commences the most fruitful period of his life. Here he founded his school

19 W.D. Ross, Aristotle, p.4.
Lyceum, a gymnasion attached to the temple of Apollo Lyceus, situated in a grove just outside Athens. "Here every morning he walked up and down with his pupils in the loggia or among the trees and discussed the more obscure questions of philosophy, and in the afternoon or evening expounded less difficult matters to a larger audience"\textsuperscript{21}.

From the fact that his instruction was given in the Peripatos or covered walkway of the gymnasion the school has derived its name of Peripatetic. For twelve years he was able to organize the school as a centre for "the prosecution of speculation and research in every department of inquiry and to compose numerous courses of lectures on scientific and philosophical questions"\textsuperscript{22}.

Here also Aristotle collected some hundreds of manuscripts, the first of all great libraries, a number of maps, and a museum of objects to illustrate his lectures, especially those on natural history. "We hear of a constitution imposed by Aristotle on the school, whereby, members took it in turn to 'rule' for ten days at a time, which means that one man during this period took the part of the leader by maintaining those against all comers in the manner of the medieval universities"\textsuperscript{23}. Aristotle fixed the main outlines of the classi-

\textsuperscript{21} M. S. Ross, \textit{Aristotle}, p.5.
\textsuperscript{22} En. Dri. I, p.1164.
\textsuperscript{23} M. S. Ross (\textit{Aristotle}, p.6) notes this detail from Blakesley's \textit{Life of Aristotle}, p.63.
lication of the sciences, in the form, which they still retain during this period and carried most of them to a further point that they had hitherto reached. It was here, that Aristotle gave his lectures on poetics, on ethics and on politics, at the same time the school by its interest in practical subjects, like ethics and politics, exercised as great influence as that of Socrates and Plato and far greater than that of the cloistered students of the contemporary academy.

In 323 B.C., on the death of Alexander, Athens once more became the centre of an outburst of anti-Macedonian feeling and Aristotle's Macedonian connection made him a target of suspicion. Like Socrates he was indicted on the capital charge of impiety, the pretext being that his poem on the execution of King Hermias by the Persians, written twenty years before, was a virtual deification of his friend. As condemnation was certain, he withdrew with his disciples to Chalcis so that the Athenians would not 'sin twice against philosophy'. There he died of a disease in 322 B.C. at the age of 62-63. Diogenes has preserved Aristotle's will, in which "he makes careful provision for his relations, secures his slaves being sold and arranges for the freedom of several of them as recommended in Politics"24.

Little is known about Aristotle's appearance or his manner of life. His features, familiar from busts and

24 W. D. Ross, Aristotle, p.7.
Aristotle had experienced in Athens the long intellectual struggle to discover perfect order in the heavens. He had shared the relief of knowing that perfection was not to be confined to the mathematical abstractions to which Plato had at first directed the attention of his pupils, but that the visible heavens themselves could be accepted as the embodiment of divine. With the declaration of this intimacy between the deities and the work of their hands in the material universe, Aristotle proclaimed his manifesto, an optimistic affirmation of the value of this world; simultaneously he rejected the Platonic doctrine of the imprisoned soul whose life purpose is to struggle free from the bonds of matter. By this stroke, Aristotle established his own identity in the history of thought.

**Aristotle's Works**

Aristotle's writings fall into two groups: (1) Works of more or less popular order named 'exoteric'—that is, those written in dialogue or other current literary forms and meant for the general reading public. These have survived only in the form of 'fragments' or quotations preserved by other authors. (2) The group of writings that generally has survived termed 'esoteric' or treatises meant for school use.
and written in a concise and individualistic style. "Three ancient catalogues list a total of more than 170 separate works by Aristotle."

Early Works

Aristotle's early works have been popular in their character and of which the greater number were in imitation of Plato, written in dialogue. "The present consensus of scholars is that Aristotle's popular writings generally derived from the early stage of his intellectual development during the first period of his work at Plato's Academy are to be used as points of departure for discerning his subsequent development."

This view is confirmed by the Platonic titles of some of the dialogues - 'Politics', 'Sophist', 'Menexenus Symposium' - and by the generally Platonic character of the contents. Among the early dialogues was that on rhetoric also known as 'Gryllus'. Gryllus was the son of Xenophon who was killed at the battle of Mantinea (362-1 B.C.) and dialogue probably dates from a time not much later. 'Eudesma' or On the Soul, which takes its name from Aristotle's friend Eudemos of Cyprus, is another famous dialogue. It was modelled closely on Plato's 'Phaedo' and accepted implicitly the Platonic doctrines of pre-existence.

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25 As W.D. Ross notes (Aristotle, p.3) the lists are:

i) the list of Ammonius - early first century B.C.
ii) the list made by Hermippus - 200 B.C.
iii) the list of Diogenes Laertius - early third century A.D.

transmigration and recollection. 'Protrepticus', an exhortation of the philosophic life, addressed to the Cyprian prince Thamiss, belongs to this period and was very popular in the ancient time. Cicero modelled his 'Hortensius' on this dialogue and it furnished material for Lamblichus' own 'Protrepticus'. The dialogue 'on philosophy' is assigned a later date. It is about the time of the earliest parts of 'Metaphysics'. In this dialogue Aristotle gave an account of the progress of mankind largely Platonic in character but differing from Plato's in asserting the eternal pre-existence of the world and opposed definitely the doctrine of Ideas and of Ideal Numbers."27.

'Esoteric' Writings

The 47 extant works that have been preserved, comprise a mass of manuscripts, mostly notes used in giving Lyceum courses. These are the 'Esoteric' writings of a concentrated, academic nature intended for the ears of the initiates. The Andronicus edition is the first publication of Aristotle's extant works. The form, titles and the order of Aristotle's texts that are studied to-day were given to them by Andronicus.28 In the second half of the first century B.C., almost three

27 W. D. Ross (Aristotle, p. 3) notes: "Other dialogues of which little but the names are known are those on justice, on the poets, on wealth, on prayer, on good birth, on education, on pleasure, the Meritius and the Proticus".

centuries after the philosopher's death and the long history of the wealth of commentaries they generated, began at this time.

The works edited by Andronicus of Rhodes are compilation of texts from different periods. Aristotle's treatises lack the positive data of a Platonic dialogue with its historical allusions and stylistic criteria, so it is difficult to fix the exact time or the chronological order of his extant works. Presuming that "his writings would reflect a progressive withdrawal from Plato's influence and hence any distinction in doctrine represents a succession in time" and using such minor indications of date as we have at our disposal the present chronological order is fixed by the Aristotelian scholars.

The group of logical treatises known since the sixth century A.D. as the Organon or instrument of thought is considered to be first of Aristotle's work. This title is adopted by later commentators, who, in accordance with the well-established peripatetic tradition, regarded logic as the instrument for doing philosophy. In Aristotle's preferred view, logic

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29 W.D. Ross, *Aristotle*, p.18. As W.D. Ross notes, in the first half of the 20th century, a development theory of Aristotle's thought was submitted by Thomas Cass, an English philosophical scholar, and elaborated in detail by Werner Jaeger in 1923. According to Jaeger, Aristotle gradually receded from Plato's position continually evolving from Platonic idealism and a marked empiricism.
was not included in the classification of the science at all but was treated as a preliminary to the study of each and every branch of knowledge. Aristotle's own name for logic was analytik (Greek: To unravel) and later, after Aristotle's death it was used as the equivalent of didactic or analytics.

The organon contains the 'Categories' (categorica), 'De interpretatione' (on interpretation), 'Analytica priora' (prior analytics), 'Analytica posteriora' (posterior analytics), 'Topica', and the 'Sophistici elenchci' (sophistical refutations). The arrangement within the collection is meant to be systemic rather than chronological, it is not certain if the ordering is done by Andronicus of Rhodes or by Aristotle himself. In a possible sequence of their composition, the 'Categories', 'Topica' and the 'Sophistici elenchci' are listed earlier than 'De interpretatione', and this work, in turn, earlier than the 'Analytica priora' and the 'Analytica posteriora'. The chapters on modal logic in the 'Analytica priora' are probably the last that Aristotle added to the body of the Organon.

The first of these in the usual order is the 'Categories'. "The authenticity of this book has been denied." There are no clear references to it in admittedly genuine works of Aristotle. But it was accepted without question, in

30 C.J. Ross, Aristotle, pp.9-10.
antiquity and commented on as a genuine work, by a series of commentators, beginning in the third century B.C. In the 'Categoricae', Aristotle distinguished expressions that exhibit propositional unity, from expressions that do not, i.e., the composite statement relating a subject to a predicate, as distinct from a simple term. He considered simple expressions neither true nor false and held that they may signify one or another of the following categories: substance, quantity, quality, relation, place, time, position, state, action and affection. It is by no means clear whether this classification is to be regarded as ontological or purely verbal, i.e., whether it is about actual things or about words and expressions; the same ambiguity has been characteristic of practically every other scheme of categories suggested since his time.

The 'Topica' appears to have been intended as a manual for participants in contests that involved argumentation. For the most part it consists of suggestions about how to look for an argument that will establish or refute a given thesis; thus it elucidates general logical laws or rules.

The 'Sophistici elenchii' exposes forms of reasoning that appear valid on the surface but actually conceal a delusion or decoit.

The most important treatise of the Organon are 'De interpretatione' and 'Analytica priora'. Together they discuss various forms of logical statement and theories.
concerning their interrelationship. This work was suspected by Andronicus as the genuine work of Aristotle but it is a genuine work because its style and grammar seem to be purely Aristotelian.

The "Analytica posteriora", resembling a collection of notes, treats scientific method rather than logic proper.

The physical treatises begin with a group of undoubtedly genuine works, the "Physics", the "De Caelo", the "De generatione et corruptione", and the "Meteorologica". The "Physics" was originally composed as two distinct treatises comprising books I-IV and books V, VI, VIII respectively. Aristotle usually refers to the first group as the physics or the books on nature, and to the second as the book on movement. Here Aristotle dealt with the natural body in general or with all that is corporeal; special kinds of material bodies were discussed in his other physical works, such as "De Caelo" (on the heavens). The first book of the "Physics" is concerned with the intrinsic, constitutive, elements of a natural body, those that he called 'matter' and 'form'. The "Physics" investigates 'natures' of things, elemental bodies and their compounds, plants and their parts,

31 W.D. Ross, Aristotle, p.11.
animals and their parts. These things are considered within the context of change and in terms of the internal principles of motion and rest that they possess. This natural science is based on three-fold classification - cause, substance and change. In 'Meteorologica' Aristotle discussed the intermediate region of bodily things.

Next comes a series of authentic works on psychology. 'De anima' and the works known collectively as the 'Parva naturalia'. The relation between the active principle and the passive continuum (or between form and matter) that is operational in sentient and intellectual life was examined in the 'De anima'. In the 'Parva naturalia' the formal analysis of some of the processes of life, as exemplified in human beings is supplemented by specific inquiry into experiences of sensation and imagination in animals. In this work, Aristotle investigated the related material components, the common characteristics of animal bodies, their comparable organs, and the similar objects of their activities in questions that arose relative to senses and sensibles, memory and reminiscence, the length and brevity of life, youth and old age, life and death and respiration.

The psychological series is succeeded by a group of works on natural history or biology. The chief problems about which the elaborate observations and analyses of
Aristotle's four biological treatises revolve, are precisely the functions of life that were mentioned without further development of their characteristics in his psychological treatise, 'De anima'. In 'the Historia animalium', the diverse bases for the classification of biological phenomena are set forth. Here, with the classification of animals and numerous acts of classification for their part, the various grades of likeness among animals, their parts and functions are indicated. 'De partibus animalium' (on the parts of animals) shows the application of the method of physical inquiry to biological studies. "In 'De incessu animalium' (on the progression of animals) the problems of local motion are considered by a kind of animate mechanics of limbs. In 'De generatione animalium' (on the generation of animals), Aristotle treated the problems of reproduction to which he applied the efficient cause.\(^{32}\)

W.D. Ross notes that after this, some many copious works in the Aristotelian corpus - like 'De audibilibus', the 'Physiognomonica', the 'De Plantis', the 'De cirrhilibus', 'Auscultationibus', the 'Mechanics' and the 'Problems'. Some are ascribed to Theophrastus or the 'De audibilium', while others have characteristics of the later peripatetic school.

\(^{32}\) En. Bri., I, p.1168.
The 'Metaphysics' is the next important work of Aristotle. It is supposed that this name is due to the editorial work of Andronicus and it means the treatise which was placed after the physical works in Andronicus' edition. This book is an introduction not to metaphysics but to physics or to theoretical philosophy in general. Here the doctrines that Aristotle sometimes referred to as comprising 'wisdom' and sometimes as comprising 'first philosophy' or 'theology' were developed. Aristotle recounted the successive attempts in earlier thought to explain the various causes of existing things, of continuity, and of change. His 'Metaphysics' constitutes a principal source for pre-Socratic and Platonic philosophy. After sketching the main problems of philosophy, Aristotle took up the essential nature of science, viz., a systematic body of knowledge determined by its objects of study and by its assumed basic principles. The method of inquiry here is dialectical, the subject-matter is determined by starting with what men think actually exists or is and inquiring into the conditions of being. He classifies science as theoretical sciences (Metaphysics, Mathematics and Physics - their purpose in knowledge) the practical sciences (ethics and politics which are directed to action and conduct) and the productive sciences (technai that is art and rhetoric which are intended for the making of things).
These distinctions are amplified and applied in all of the works of Aristotle and we have next the treatises on ethics and politics. The ethics treatises are the ‘Nicomachean ethics’, the ‘Nagwa Moralia’ and ‘Eudemian ethics’.

Many scholars have supposed the Eudemian ethics to be a later work written by Aristotle’s pupil Eudemos, but the most natural explanation of the titles Nicomachean and Eudemian ethics is that these works are editions by Nicomachus and Eudemos of two courses on ethics by Aristotle. Opinion is still divided on the subject.

In ‘Ethica Nicomachen’, Aristotle indicated that the practical disciplines are for the sake of doing and not for contemplation. Ethics result from the perspective of man’s knowledge and action for the sake of good. Here he discusses the moral conduct of a citizen according to environmental determination, educational background, the influence of family, economic position, social class, means of livelihood, and even the associations of his casual leisure.

Relating ethics to politics, Aristotle set out to demonstrate by definitions and distinctions from physics and metaphysics that problems of morality, as they affect the

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individual, cannot be separated from each other or from problems of political association.

And hence as supplement comes the 'Politics' which treated a common field but by different aspects. The 'Politics' is an undoubted work of Aristotle. There has been much discussion about the proper 'order' of the books but all agree that it consists of a number of originally independent essays which are not completely worked up in a whole. The 'Politics' is of special interest to us as it refers to Catharsis when it suggests music as a remedy for frenzied people. In fact, we have a more clear explanation of the term in this work than in the 'Poetics'.

Then comes Aristotle's works the 'Rhetoric' and the 'Poetics'. The 'Rhetoric' depicts rhetoric in terms of its end which is persuasion. Rhetoric like dialectic is not a science but simply the faculty or power of observing in any given case, the available means of persuasion.

The corpus closes with the genuine but fragmentary 'Poetics'.

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