

<http://classics.mit.edu//Aristotle/rhetoric.html>

Rhetoric
By Aristotle

Translated by W. Rhys Roberts

BOOK II

Part 1

We have now considered the materials to be used in supporting or opposing a political measure, in pronouncing eulogies or censures, and for prosecution and defence in the law courts. We have considered the received opinions on which we may best base our arguments so as to convince our hearers—those opinions with which our enthymemes deal, and out of which they are built, in each of the three kinds of oratory, according to what may be called the special needs of each.

But since rhetoric exists to affect the giving of decisions—the hearers decide between one political speaker and another, and a legal verdict is a decision—the orator must not only try to make the argument of his speech demonstrative and worthy of belief; he must also make his own character look right and put his hearers, who are to decide, into the right frame of mind. Particularly in political oratory, but also in lawsuits, it adds much to an orator's influence that his own character should look right and that he should be thought to entertain the right feelings towards his hearers; and also that his hearers themselves should be in just the right frame of mind. That the orator's own character should look right is particularly important in political speaking: that the audience should be in the right frame of mind, in lawsuits. When people are feeling friendly and placable, they think one sort of thing; when they are feeling angry or hostile, they think either something totally different or the same thing with a different intensity: when they feel friendly to the man who comes before them for judgement, they regard him as having done little wrong, if any; when they feel hostile, they take the opposite view. Again, if they are eager for, and have good hopes of, a thing that will be pleasant if it happens, they think that it certainly will happen and be good for them: whereas if they are indifferent or annoyed, they do not think so.

There are three things which inspire confidence in the orator's own character—the three, namely, that induce us to believe a thing apart from any proof of it: good sense, good moral character, and goodwill.

False statements and bad advice are due to one or more of the following three causes. Men either form a false opinion through want of good sense; or they form a true opinion, but because of their moral badness do not say what they really think; or finally, they are both sensible and upright, but not well disposed to their hearers, and may fail in consequence to recommend what they know to be the best course. These are the only possible cases. It follows that any one who is thought to have all three of these good qualities will inspire trust in his audience. The way to make ourselves thought to be sensible and morally good must be gathered from the analysis of goodness already given: the way to establish your own goodness is the same as the way to establish that of others. Good will and friendliness of disposition will form part of our discussion of the emotions, to which we must now turn.

The Emotions are all those feelings that so change men as to affect their judgements, and that are also attended by pain or pleasure. Such are anger, pity, fear and the like, with their opposites. We must arrange what we have to say about each of them under three heads. Take, for instance, the emotion of anger: here we must discover (1) what the state of mind of angry people is, (2) who the people are with whom they usually get angry, and (3) on what grounds they get angry with them. It is not enough to know one or even two of these points; unless we know all three, we shall be unable to arouse anger in any one. The same is true of the other emotions. So just as earlier in this work we drew up a list of useful propositions for the orator, let us now proceed in the same way to analyse the subject before us.

Part 2

Anger may be defined as an impulse, accompanied by pain, to a conspicuous revenge for a conspicuous slight directed without justification towards what concerns oneself or towards what concerns one's friends. If this is a proper definition of anger, it must always be felt towards some particular individual, e.g. Cleon, and not 'man' in general. It must be felt because the other has done or intended to do something to him or one of his friends. It must always be attended by a certain pleasure-that which arises from the expectation of revenge. For since nobody aims at what he thinks he cannot attain, the angry man is aiming at what he can attain, and the belief that you will attain your aim is pleasant. Hence it has been well said about wrath,

"Sweeter it is by far than the honeycomb

"dripping with sweetness,

"And spreads through the hearts of men. "

It is also attended by a certain pleasure because the thoughts dwell upon the act of vengeance, and the images then called up cause pleasure, like the images called up in dreams.

Now slighting is the actively entertained opinion of something as obviously of no importance. We think bad things, as well as good ones, have serious importance; and we think the same of anything that tends to produce such things, while those which have little or no such tendency we consider unimportant. There are three kinds of slighting-contempt, spite, and insolence. (1) Contempt is one kind of slighting: you feel contempt for what you consider unimportant, and it is just such things that you slight. (2) Spite is another kind; it is a thwarting another man's wishes, not to get something yourself but to prevent his getting it. The slight arises just from the fact that you do not aim at something for yourself: clearly you do not think that he can do you harm, for then you would be afraid of him instead of slighting him, nor yet that he can do you any good worth mentioning, for then you would be anxious to make friends with him. (3) Insolence is also a form of slighting, since it consists in doing and saying things that cause shame to the victim, not in order that anything may happen to yourself, or because anything has happened to yourself, but simply for the pleasure involved. (Retaliation is not 'insolence', but vengeance.) The cause of the pleasure thus enjoyed by the insolent man is that he thinks himself greatly superior to others when ill-treating them. That is why youths and rich men are insolent; they think themselves superior when they show insolence. One sort of insolence is to rob people of the honour due to them; you certainly slight them thus; for it is the unimportant, for good or evil, that has no honour paid to it. So Achilles says in anger:

"He hath taken my prize for himself

"and hath done me dishonour, "

and

"Like an alien honoured by none, "

meaning that this is why he is angry. A man expects to be specially respected by his inferiors in birth, in capacity, in goodness, and generally in anything in which he is much their superior: as where money is concerned a wealthy man looks for respect from a poor man; where speaking is concerned, the man with a turn for oratory looks for respect from one who cannot speak; the ruler demands the respect

of the ruled, and the man who thinks he ought to be a ruler demands the respect of the man whom he thinks he ought to be ruling. Hence it has been said

"Great is the wrath of kings, whose father is Zeus almighty,
"

and

"Yea, but his rancour abideth long afterward also, "

their great resentment being due to their great superiority. Then again a man looks for respect from those who he thinks owe him good treatment, and these are the people whom he has treated or is treating well, or means or has meant to treat well, either himself, or through his friends, or through others at his request.

It will be plain by now, from what has been said, (1) in what frame of mind, (2) with what persons, and (3) on what grounds people grow angry. (1) The frame of mind is that of one in which any pain is being felt. In that condition, a man is always aiming at something. Whether, then, another man opposes him either directly in any way, as by preventing him from drinking when he is thirsty, or indirectly, the act appears to him just the same; whether some one works against him, or fails to work with him, or otherwise vexes him while he is in this mood, he is equally angry in all these cases. Hence people who are afflicted by sickness or poverty or love or thirst or any other unsatisfied desires are prone to anger and easily roused: especially against those who slight their present distress. Thus a sick man is angered by disregard of his illness, a poor man by disregard of his poverty, a man aging war by disregard of the war he is waging, a lover by disregard of his love, and so throughout, any other sort of slight being enough if special slights are wanting. Each man is predisposed, by the emotion now controlling him, to his own particular anger. Further, we are angered if we happen to be expecting a contrary result: for a quite unexpected evil is specially painful, just as the quite unexpected fulfilment of our wishes is specially pleasant. Hence it is plain what seasons, times, conditions, and periods of life tend to stir men easily to anger, and where and when this will happen; and it is plain that the more we are under these conditions the more easily we are stirred.

These, then, are the frames of mind in which men are easily stirred to anger. The persons with whom we get angry are those who laugh, mock, or jeer at us, for such conduct is insolent. Also those who inflict injuries upon us that are marks of insolence. These injuries

must be such as are neither retaliatory nor profitable to the doers: for only then will they be felt to be due to insolence. Also those who speak ill of us, and show contempt for us, in connexion with the things we ourselves most care about: thus those who are eager to win fame as philosophers get angry with those who show contempt for their philosophy; those who pride themselves upon their appearance get angry with those who show contempt for their appearance and so on in other cases. We feel particularly angry on this account if we suspect that we are in fact, or that people think we are, lacking completely or to any effective extent in the qualities in question. For when we are convinced that we excel in the qualities for which we are jeered at, we can ignore the jeering. Again, we are angrier with our friends than with other people, since we feel that our friends ought to treat us well and not badly. We are angry with those who have usually treated us with honour or regard, if a change comes and they behave to us otherwise: for we think that they feel contempt for us, or they would still be behaving as they did before. And with those who do not return our kindnesses or fail to return them adequately, and with those who oppose us though they are our inferiors: for all such persons seem to feel contempt for us; those who oppose us seem to think us inferior to themselves, and those who do not return our kindnesses seem to think that those kindnesses were conferred by inferiors. And we feel particularly angry with men of no account at all, if they slight us. For, by our hypothesis, the anger caused by the slight is felt towards people who are not justified in slighting us, and our inferiors are not thus justified. Again, we feel angry with friends if they do not speak well of us or treat us well; and still more, if they do the contrary; or if they do not perceive our needs, which is why Plexippus is angry with Meleager in Antiphon's play; for this want of perception shows that they are slighting us—we do not fail to perceive the needs of those for whom we care. Again we are angry with those who rejoice at our misfortunes or simply keep cheerful in the midst of our misfortunes, since this shows that they either hate us or are slighting us. Also with those who are indifferent to the pain they give us: this is why we get angry with bringers of bad news. And with those who listen to stories about us or keep on looking at our weaknesses; this seems like either slighting us or hating us; for those who love us share in all our distresses and it must distress any one to keep on looking at his own weaknesses. Further, with those who slight us before five classes of people: namely, (1) our rivals, (2) those whom we admire, (3) those whom we wish to admire us, (4) those for whom we feel reverence, (5) those who feel reverence for us: if any one slights us before such persons, we feel particularly angry. Again, we feel angry with those who slight us in connexion with what we are as honourable men bound to champion—our parents, children, wives, or subjects. And with those who do not return a favour, since such a slight is unjustifiable.

Also with those who reply with humorous levity when we are speaking seriously, for such behaviour indicates contempt. And with those who treat us less well than they treat everybody else; it is another mark of contempt that they should think we do not deserve what every one else deserves. Forgetfulness, too, causes anger, as when our own names are forgotten, trifling as this may be; since forgetfulness is felt to be another sign that we are being slighted; it is due to negligence, and to neglect us is to slight us.

The persons with whom we feel anger, the frame of mind in which we feel it, and the reasons why we feel it, have now all been set forth. Clearly the orator will have to speak so as to bring his hearers into a frame of mind that will dispose them to anger, and to represent his adversaries as open to such charges and possessed of such qualities as do make people angry.

Part 3

Since growing calm is the opposite of growing angry, and calmness the opposite of anger, we must ascertain in what frames of mind men are calm, towards whom they feel calm, and by what means they are made so. Growing calm may be defined as a settling down or quieting of anger. Now we get angry with those who slight us; and since slighting is a voluntary act, it is plain that we feel calm towards those who do nothing of the kind, or who do or seem to do it involuntarily. Also towards those who intended to do the opposite of what they did do. Also towards those who treat themselves as they have treated us: since no one can be supposed to slight himself. Also towards those who admit their fault and are sorry: since we accept their grief at what they have done as satisfaction, and cease to be angry. The punishment of servants shows this: those who contradict us and deny their offence we punish all the more, but we cease to be incensed against those who agree that they deserved their punishment. The reason is that it is shameless to deny what is obvious, and those who are shameless towards us slight us and show contempt for us: anyhow, we do not feel shame before those of whom we are thoroughly contemptuous. Also we feel calm towards those who humble themselves before us and do not gainsay us; we feel that they thus admit themselves our inferiors, and inferiors feel fear, and nobody can slight any one so long as he feels afraid of him. That our anger ceases towards those who humble themselves before us is shown even by dogs, who do not bite people when they sit down. We also feel calm towards those who are serious when we are serious, because then we feel that we are treated seriously and not contemptuously. Also towards those who have done us more kindnesses than we have done them. Also towards those who pray to us and beg for mercy, since they humble themselves by doing so. Also towards

those who do not insult or mock at or slight any one at all, or not any worthy person or any one like ourselves. In general, the things that make us calm may be inferred by seeing what the opposites are of those that make us angry. We are not angry with people we fear or respect, as long as we fear or respect them; you cannot be afraid of a person and also at the same time angry with him. Again, we feel no anger, or comparatively little, with those who have done what they did through anger: we do not feel that they have done it from a wish to slight us, for no one slights people when angry with them, since slighting is painless, and anger is painful. Nor do we grow angry with those who reverence us.

As to the frame of mind that makes people calm, it is plainly the opposite to that which makes them angry, as when they are amusing themselves or laughing or feasting; when they are feeling prosperous or successful or satisfied; when, in fine, they are enjoying freedom from pain, or inoffensive pleasure, or justifiable hope. Also when time has passed and their anger is no longer fresh, for time puts an end to anger. And vengeance previously taken on one person puts an end to even greater anger felt against another person. Hence Philocrates, being asked by some one, at a time when the public was angry with him, 'Why don't you defend yourself?' did right to reply, 'The time is not yet.' 'Why, when is the time?' 'When I see someone else calumniated.' For men become calm when they have spent their anger on somebody else. This happened in the case of Ergophilus: though the people were more irritated against him than against Callisthenes, they acquitted him because they had condemned Callisthenes to death the day before. Again, men become calm if they have convicted the offender; or if he has already suffered worse things than they in their anger would have themselves inflicted upon him; for they feel as if they were already avenged. Or if they feel that they themselves are in the wrong and are suffering justly (for anger is not excited by what is just), since men no longer think then that they are suffering without justification; and anger, as we have seen, means this. Hence we ought always to inflict a preliminary punishment in words: if that is done, even slaves are less aggrieved by the actual punishment. We also feel calm if we think that the offender will not see that he is punished on our account and because of the way he has treated us. For anger has to do with individuals. This is plain from the definition. Hence the poet has well written:

"Say that it was Odysseus, sacker of cities, "

implying that Odysseus would not have considered himself avenged unless the Cyclops perceived both by whom and for what he had been blinded. Consequently we do not get angry with any one who cannot

be aware of our anger, and in particular we cease to be angry with people once they are dead, for we feel that the worst has been done to them, and that they will neither feel pain nor anything else that we in our anger aim at making them feel. And therefore the poet has well made Apollo say, in order to put a stop to the anger of Achilles against the dead Hector,

"For behold in his fury he doeth despite to the senseless clay.
"

It is now plain that when you wish to calm others you must draw upon these lines of argument; you must put your hearers into the corresponding frame of mind, and represent those with whom they are angry as formidable, or as worthy of reverence, or as benefactors, or as involuntary agents, or as much distressed at what they have done.

Part 4

Let us now turn to Friendship and Enmity, and ask towards whom these feelings are entertained, and why. We will begin by defining a friendly feeling. We may describe friendly feeling towards any one as wishing for him what you believe to be good things, not for your own sake but for his, and being inclined, so far as you can, to bring these things about. A friend is one who feels thus and excites these feelings in return: those who think they feel thus towards each other think themselves friends. This being assumed, it follows that your friend is the sort of man who shares your pleasure in what is good and your pain in what is unpleasant, for your sake and for no other reason. This pleasure and pain of his will be the token of his good wishes for you, since we all feel glad at getting what we wish for, and pained at getting what we do not. Those, then, are friends to whom the same things are good and evil; and those who are, moreover, friendly or unfriendly to the same people; for in that case they must have the same wishes, and thus by wishing for each other what they wish for themselves, they show themselves each other's friends. Again, we feel friendly to those who have treated us well, either ourselves or those we care for, whether on a large scale, or readily, or at some particular crisis; provided it was for our own sake. And also to those who we think wish to treat us well. And also to our friends' friends, and to those who like, or are liked by, those whom we like ourselves. And also to those who are enemies to those whose enemies we are, and dislike, or are disliked by, those whom we dislike. For all such persons think the things good which we think good, so that they wish what is good for us; and this, as we saw, is what friends must do. And also to those who are willing to treat us well where money or our personal safety is concerned: and therefore we value those who are

liberal, brave, or just. The just we consider to be those who do not live on others; which means those who work for their living, especially farmers and others who work with their own hands. We also like temperate men, because they are not unjust to others; and, for the same reason, those who mind their own business. And also those whose friends we wish to be, if it is plain that they wish to be our friends: such are the morally good, and those well thought of by every one, by the best men, or by those whom we admire or who admire us. And also those with whom it is pleasant to live and spend our days: such are the good-tempered, and those who are not too ready to show us our mistakes, and those who are not cantankerous or quarrelsome-such people are always wanting to fight us, and those who fight us we feel wish for the opposite of what we wish for ourselves-and those who have the tact to make and take a joke; here both parties have the same object in view, when they can stand being made fun of as well as do it prettily themselves. And we also feel friendly towards those who praise such good qualities as we possess, and especially if they praise the good qualities that we are not too sure we do possess. And towards those who are cleanly in their person, their dress, and all their way of life. And towards those who do not reproach us with what we have done amiss to them or they have done to help us, for both actions show a tendency to criticize us. And towards those who do not nurse grudges or store up grievances, but are always ready to make friends again; for we take it that they will behave to us just as we find them behaving to every one else. And towards those who are not evil speakers and who are aware of neither their neighbours' bad points nor our own, but of our good ones only, as a good man always will be. And towards those who do not try to thwart us when we are angry or in earnest, which would mean being ready to fight us. And towards those who have some serious feeling towards us, such as admiration for us, or belief in our goodness, or pleasure in our company; especially if they feel like this about qualities in us for which we especially wish to be admired, esteemed, or liked. And towards those who are like ourselves in character and occupation, provided they do not get in our way or gain their living from the same source as we do-for then it will be a case of 'potter against potter':

"Potter to potter and builder to builder begrudge their reward.

"

And those who desire the same things as we desire, if it is possible for us both to share them together; otherwise the same trouble arises here too. And towards those with whom we are on such terms that, while we respect their opinions, we need not blush before them for doing what is conventionally wrong: as well as towards those before whom we should be ashamed to do anything really wrong. Again, our rivals,

and those whom we should like to envy us--though without ill-feeling--either we like these people or at least we wish them to like us. And we feel friendly towards those whom we help to secure good for themselves, provided we are not likely to suffer heavily by it ourselves. And those who feel as friendly to us when we are not with them as when we are-which is why all men feel friendly towards those who are faithful to their dead friends. And, speaking generally, towards those who are really fond of their friends and do not desert them in trouble; of all good men, we feel most friendly to those who show their goodness as friends. Also towards those who are honest with us, including those who will tell us of their own weak points: it has just said that with our friends we are not ashamed of what is conventionally wrong, and if we do have this feeling, we do not love them; if therefore we do not have it, it looks as if we did love them. We also like those with whom we do not feel frightened or uncomfortable-nobody can like a man of whom he feels frightened. Friendship has various forms-comradeship, intimacy, kinship, and so on.

Things that cause friendship are: doing kindnesses; doing them unasked; and not proclaiming the fact when they are done, which shows that they were done for our own sake and not for some other reason.

Enmity and Hatred should clearly be studied by reference to their opposites. Enmity may be produced by anger or spite or calumny. Now whereas anger arises from offences against oneself, enmity may arise even without that; we may hate people merely because of what we take to be their character. Anger is always concerned with individuals-a Callias or a Socrates-whereas hatred is directed also against classes: we all hate any thief and any informer. Moreover, anger can be cured by time; but hatred cannot. The one aims at giving pain to its object, the other at doing him harm; the angry man wants his victims to feel; the hater does not mind whether they feel or not. All painful things are felt; but the greatest evils, injustice and folly, are the least felt, since their presence causes no pain. And anger is accompanied by pain, hatred is not; the angry man feels pain, but the hater does not. Much may happen to make the angry man pity those who offend him, but the hater under no circumstances wishes to pity a man whom he has once hated: for the one would have the offenders suffer for what they have done; the other would have them cease to exist.

It is plain from all this that we can prove people to be friends or enemies; if they are not, we can make them out to be so; if they claim to be so, we can refute their claim; and if it is disputed whether an action was due to anger or to hatred, we can attribute it to whichever of these we prefer.

Part 5

To turn next to Fear, what follows will show things and persons of which, and the states of mind in which, we feel afraid. Fear may be defined as a pain or disturbance due to a mental picture of some destructive or painful evil in the future. Of destructive or painful evils only; for there are some evils, e.g. wickedness or stupidity, the prospect of which does not frighten us: I mean only such as amount to great pains or losses. And even these only if they appear not remote but so near as to be imminent: we do not fear things that are a very long way off: for instance, we all know we shall die, but we are not troubled thereby, because death is not close at hand. From this definition it will follow that fear is caused by whatever we feel has great power of destroying or of harming us in ways that tend to cause us great pain. Hence the very indications of such things are terrible, making us feel that the terrible thing itself is close at hand; the approach of what is terrible is just what we mean by 'danger'. Such indications are the enmity and anger of people who have power to do something to us; for it is plain that they have the will to do it, and so they are on the point of doing it. Also injustice in possession of power; for it is the unjust man's will to do evil that makes him unjust. Also outraged virtue in possession of power; for it is plain that, when outraged, it always has the will to retaliate, and now it has the power to do so. Also fear felt by those who have the power to do something to us, since such persons are sure to be ready to do it. And since most men tend to be bad-slaves to greed, and cowards in danger-it is, as a rule, a terrible thing to be at another man's mercy; and therefore, if we have done anything horrible, those in the secret terrify us with the thought that they may betray or desert us. And those who can do us wrong are terrible to us when we are liable to be wronged; for as a rule men do wrong to others whenever they have the power to do it. And those who have been wronged, or believe themselves to be wronged, are terrible; for they are always looking out for their opportunity. Also those who have done people wrong, if they possess power, since they stand in fear of retaliation: we have already said that wickedness possessing power is terrible. Again, our rivals for a thing cause us fear when we cannot both have it at once; for we are always at war with such men. We also fear those who are to be feared by stronger people than ourselves: if they can hurt those stronger people, still more can they hurt us; and, for the same reason, we fear those whom those stronger people are actually afraid of. Also those who have destroyed people stronger than we are. Also those who are attacking people weaker than we are: either they are already formidable, or they will be so when they have thus grown stronger. Of those we have wronged, and of our enemies or rivals, it is not the passionate and outspoken whom we have to fear, but the quiet,

dissembling, unscrupulous; since we never know when they are upon us, we can never be sure they are at a safe distance. All terrible things are more terrible if they give us no chance of retrieving a blunder either no chance at all, or only one that depends on our enemies and not ourselves. Those things are also worse which we cannot, or cannot easily, help. Speaking generally, anything causes us to feel fear that when it happens to, or threatens, others cause us to feel pity.

The above are, roughly, the chief things that are terrible and are feared. Let us now describe the conditions under which we ourselves feel fear. If fear is associated with the expectation that something destructive will happen to us, plainly nobody will be afraid who believes nothing can happen to him; we shall not fear things that we believe cannot happen to us, nor people who we believe cannot inflict them upon us; nor shall we be afraid at times when we think ourselves safe from them. It follows therefore that fear is felt by those who believe something to be likely to happen to them, at the hands of particular persons, in a particular form, and at a particular time. People do not believe this when they are, or think they are, in the midst of great prosperity, and are in consequence insolent, contemptuous, and reckless-the kind of character produced by wealth, physical strength, abundance of friends, power: nor yet when they feel they have experienced every kind of horror already and have grown callous about the future, like men who are being flogged and are already nearly dead-if they are to feel the anguish of uncertainty, there must be some faint expectation of escape. This appears from the fact that fear sets us thinking what can be done, which of course nobody does when things are hopeless. Consequently, when it is advisable that the audience should be frightened, the orator must make them feel that they really are in danger of something, pointing out that it has happened to others who were stronger than they are, and is happening, or has happened, to people like themselves, at the hands of unexpected people, in an unexpected form, and at an unexpected time.

Having now seen the nature of fear, and of the things that cause it, and the various states of mind in which it is felt, we can also see what Confidence is, about what things we feel it, and under what conditions. It is the opposite of fear, and what causes it is the opposite of what causes fear; it is, therefore, the expectation associated with a mental picture of the nearness of what keeps us safe and the absence or remoteness of what is terrible: it may be due either to the near presence of what inspires confidence or to the absence of what causes alarm. We feel it if we can take steps-many, or important, or both-to cure or prevent trouble; if we have neither wronged others nor been wronged by them; if we have either no rivals at all or no strong ones;

if our rivals who are strong are our friends or have treated us well or been treated well by us; or if those whose interest is the same as ours are the more numerous party, or the stronger, or both.

As for our own state of mind, we feel confidence if we believe we have often succeeded and never suffered reverses, or have often met danger and escaped it safely. For there are two reasons why human beings face danger calmly: they may have no experience of it, or they may have means to deal with it: thus when in danger at sea people may feel confident about what will happen either because they have no experience of bad weather, or because their experience gives them the means of dealing with it. We also feel confident whenever there is nothing to terrify other people like ourselves, or people weaker than ourselves, or people than whom we believe ourselves to be stronger-and we believe this if we have conquered them, or conquered others who are as strong as they are, or stronger. Also if we believe ourselves superior to our rivals in the number and importance of the advantages that make men formidable-wealth, physical strength, strong bodies of supporters, extensive territory, and the possession of all, or the most important, appliances of war. Also if we have wronged no one, or not many, or not those of whom we are afraid; and generally, if our relations with the gods are satisfactory, as will be shown especially by signs and oracles. The fact is that anger makes us confident-that anger is excited by our knowledge that we are not the wrongers but the wronged, and that the divine power is always supposed to be on the side of the wronged. Also when, at the outset of an enterprise, we believe that we cannot and shall not fail, or that we shall succeed completely.-So much for the causes of fear and confidence.

Part 6

We now turn to Shame and Shamelessness; what follows will explain the things that cause these feelings, and the persons before whom, and the states of mind under which, they are felt. Shame may be defined as pain or disturbance in regard to bad things, whether present, past, or future, which seem likely to involve us in discredit; and shamelessness as contempt or indifference in regard to these same bad things. If this definition be granted, it follows that we feel shame at such bad things as we think are disgraceful to ourselves or to those we care for. These evils are, in the first place, those due to moral badness. Such are throwing away one's shield or taking to flight; for these bad things are due to cowardice. Also, withholding a deposit or otherwise wronging people about money; for these acts are due to injustice. Also, having carnal intercourse with forbidden persons, at wrong times, or in wrong places; for these things are due to licentiousness. Also, making profit in petty or disgraceful ways, or out of helpless

persons, e.g. the poor, or the dead-whence the proverb 'He would pick a corpse's pocket'; for all this is due to low greed and meanness. Also, in money matters, giving less help than you might, or none at all, or accepting help from those worse off than yourself; so also borrowing when it will seem like begging; begging when it will seem like asking the return of a favour; asking such a return when it will seem like begging; praising a man in order that it may seem like begging; and going on begging in spite of failure: all such actions are tokens of meanness. Also, praising people to their face, and praising extravagantly a man's good points and glozing over his weaknesses, and showing extravagant sympathy with his grief when you are in his presence, and all that sort of thing; all this shows the disposition of a flatterer. Also, refusing to endure hardships that are endured by people who are older, more delicately brought up, of higher rank, or generally less capable of endurance than ourselves: for all this shows effeminacy. Also, accepting benefits, especially accepting them often, from another man, and then abusing him for conferring them: all this shows a mean, ignoble disposition. Also, talking incessantly about yourself, making loud professions, and appropriating the merits of others; for this is due to boastfulness. The same is true of the actions due to any of the other forms of badness of moral character, of the tokens of such badness, &c.: they are all disgraceful and shameless. Another sort of bad thing at which we feel shame is, lacking a share in the honourable things shared by every one else, or by all or nearly all who are like ourselves. By 'those like ourselves' I mean those of our own race or country or age or family, and generally those who are on our own level. Once we are on a level with others, it is a disgrace to be, say, less well educated than they are; and so with other advantages: all the more so, in each case, if it is seen to be our own fault: wherever we are ourselves to blame for our present, past, or future circumstances, it follows at once that this is to a greater extent due to our moral badness. We are moreover ashamed of having done to us, having had done, or being about to have done to us acts that involve us in dishonour and reproach; as when we surrender our persons, or lend ourselves to vile deeds, e.g. when we submit to outrage. And acts of yielding to the lust of others are shameful whether willing or unwilling (yielding to force being an instance of unwillingness), since unresisting submission to them is due to unmanliness or cowardice.

These things, and others like them, are what cause the feeling of shame. Now since shame is a mental picture of disgrace, in which we shrink from the disgrace itself and not from its consequences, and we only care what opinion is held of us because of the people who form that opinion, it follows that the people before whom we feel shame are those whose opinion of us matters to us. Such persons are:

those who admire us, those whom we admire, those by whom we wish to be admired, those with whom we are competing, and those whose opinion of us we respect. We admire those, and wish those to admire us, who possess any good thing that is highly esteemed; or from whom we are very anxious to get something that they are able to give us-as a lover feels. We compete with our equals. We respect, as true, the views of sensible people, such as our elders and those who have been well educated. And we feel more shame about a thing if it is done openly, before all men's eyes. Hence the proverb, 'shame dwells in the eyes'. For this reason we feel most shame before those who will always be with us and those who notice what we do, since in both cases eyes are upon us. We also feel it before those not open to the same imputation as ourselves: for it is plain that their opinions about it are the opposite of ours. Also before those who are hard on any one whose conduct they think wrong; for what a man does himself, he is said not to resent when his neighbours do it: so that of course he does resent their doing what he does not do himself. And before those who are likely to tell everybody about you; not telling others is as good as not be lieving you wrong. People are likely to tell others about you if you have wronged them, since they are on the look out to harm you; or if they speak evil of everybody, for those who attack the innocent will be still more ready to attack the guilty. And before those whose main occupation is with their neighbours' failings-people like satirists and writers of comedy; these are really a kind of evil-speakers and tell-tales. And before those who have never yet known us come to grief, since their attitude to us has amounted to admiration so far: that is why we feel ashamed to refuse those a favour who ask one for the first time-we have not as yet lost credit with them. Such are those who are just beginning to wish to be our friends; for they have seen our best side only (hence the appropriateness of Euripides' reply to the Syracusans): and such also are those among our old acquaintances who know nothing to our discredit. And we are ashamed not merely of the actual shameful conduct mentioned, but also of the evidences of it: not merely, for example, of actual sexual intercourse, but also of its evidences; and not merely of disgraceful acts but also of disgraceful talk. Similarly we feel shame not merely in presence of the persons mentioned but also of those who will tell them what we have done, such as their servants or friends. And, generally, we feel no shame before those upon whose opinions we quite look down as untrustworthy (no one feels shame before small children or animals); nor are we ashamed of the same things before intimates as before strangers, but before the former of what seem genuine faults, before the latter of what seem conventional ones.

The conditions under which we shall feel shame are these: first, having people related to us like those before whom, as has been said, we

feel shame. These are, as was stated, persons whom we admire, or who admire us, or by whom we wish to be admired, or from whom we desire some service that we shall not obtain if we forfeit their good opinion. These persons may be actually looking on (as Cydias represented them in his speech on land assignments in Samos, when he told the Athenians to imagine the Greeks to be standing all around them, actually seeing the way they voted and not merely going to hear about it afterwards): or again they may be near at hand, or may be likely to find out about what we do. This is why in misfortune we do not wish to be seen by those who once wished themselves like us; for such a feeling implies admiration. And men feel shame when they have acts or exploits to their credit on which they are bringing dishonour, whether these are their own, or those of their ancestors, or those of other persons with whom they have some close connexion. Generally, we feel shame before those for whose own misconduct we should also feel it—those already mentioned; those who take us as their models; those whose teachers or advisers we have been; or other people, it may be, like ourselves, whose rivals we are. For there are many things that shame before such people makes us do or leave undone. And we feel more shame when we are likely to be continually seen by, and go about under the eyes of, those who know of our disgrace. Hence, when Antiphon the poet was to be cudgelled to death by order of Dionysius, and saw those who were to perish with him covering their faces as they went through the gates, he said, 'Why do you cover your faces? Is it lest some of these spectators should see you to-morrow?'

So much for Shame; to understand Shamelessness, we need only consider the converse cases, and plainly we shall have all we need.

Part 7

To take Kindness next: the definition of it will show us towards whom it is felt, why, and in what frames of mind. Kindness—under the influence of which a man is said to 'be kind'—may be defined as helpfulness towards some one in need, not in return for anything, nor for the advantage of the helper himself, but for that of the person helped. Kindness is great if shown to one who is in great need, or who needs what is important and hard to get, or who needs it at an important and difficult crisis; or if the helper is the only, the first, or the chief person to give the help. Natural cravings constitute such needs; and in particular cravings, accompanied by pain, for what is not being attained. The appetites are cravings for this kind: sexual desire, for instance, and those which arise during bodily injuries and in dangers; for appetite is active both in danger and in pain. Hence those who stand by us in poverty or in banishment, even if they do not help us much, are yet really kind to us, because our need is

great and the occasion pressing; for instance, the man who gave the mat in the Lyceum. The helpfulness must therefore meet, preferably, just this kind of need; and failing just this kind, some other kind as great or greater. We now see to whom, why, and under what conditions kindness is shown; and these facts must form the basis of our arguments. We must show that the persons helped are, or have been, in such pain and need as has been described, and that their helpers gave, or are giving, the kind of help described, in the kind of need described. We can also see how to eliminate the idea of kindness and make our opponents appear unkind: we may maintain that they are being or have been helpful simply to promote their own interest-this, as has been stated, is not kindness; or that their action was accidental, or was forced upon them; or that they were not doing a favour, but merely returning one, whether they know this or not-in either case the action is a mere return, and is therefore not a kindness even if the doer does not know how the case stands. In considering this subject we must look at all the categories: an act may be an act of kindness because (1) it is a particular thing, (2) it has a particular magnitude or (3) quality, or (4) is done at a particular time or (5) place. As evidence of the want of kindness, we may point out that a smaller service had been refused to the man in need; or that the same service, or an equal or greater one, has been given to his enemies; these facts show that the service in question was not done for the sake of the person helped. Or we may point out that the thing desired was worthless and that the helper knew it: no one will admit that he is in need of what is worthless.

Part 8

So much for Kindness and Unkindness. Let us now consider Pity, asking ourselves what things excite pity, and for what persons, and in what states of our mind pity is felt. Pity may be defined as a feeling of pain caused by the sight of some evil, destructive or painful, which befalls one who does not deserve it, and which we might expect to befall ourselves or some friend of ours, and moreover to befall us soon. In order to feel pity, we must obviously be capable of supposing that some evil may happen to us or some friend of ours, and moreover some such evil as is stated in our definition or is more or less of that kind. It is therefore not felt by those completely ruined, who suppose that no further evil can befall them, since the worst has befallen them already; nor by those who imagine themselves immensely fortunate-their feeling is rather presumptuous insolence, for when they think they possess all the good things of life, it is clear that the impossibility of evil befalling them will be included, this being one of the good things in question. Those who think evil may befall them are such as have already had it befall them and have safely escaped

from it; elderly men, owing to their good sense and their experience; weak men, especially men inclined to cowardice; and also educated people, since these can take long views. Also those who have parents living, or children, or wives; for these are our own, and the evils mentioned above may easily befall them. And those who neither moved by any courageous emotion such as anger or confidence (these emotions take no account of the future), nor by a disposition to presumptuous insolence (insolent men, too, take no account of the possibility that something evil will happen to them), nor yet by great fear (panic-stricken people do not feel pity, because they are taken up with what is happening to themselves); only those feel pity who are between these two extremes. In order to feel pity we must also believe in the goodness of at least some people; if you think nobody good, you will believe that everybody deserves evil fortune. And, generally, we feel pity whenever we are in the condition of remembering that similar misfortunes have happened to us or ours, or expecting them to happen in the future.

So much for the mental conditions under which we feel pity. What we pity is stated clearly in the definition. All unpleasant and painful things excite pity if they tend to destroy pain and annihilate; and all such evils as are due to chance, if they are serious. The painful and destructive evils are: death in its various forms, bodily injuries and afflictions, old age, diseases, lack of food. The evils due to chance are: friendlessness, scarcity of friends (it is a pitiful thing to be torn away from friends and companions), deformity, weakness, mutilation; evil coming from a source from which good ought to have come; and the frequent repetition of such misfortunes. Also the coming of good when the worst has happened: e.g. the arrival of the Great King's gifts for Diopieithes after his death. Also that either no good should have befallen a man at all, or that he should not be able to enjoy it when it has.

The grounds, then, on which we feel pity are these or like these. The people we pity are: those whom we know, if only they are not very closely related to us—in that case we feel about them as if we were in danger ourselves. For this reason Amasis did not weep, they say, at the sight of his son being led to death, but did weep when he saw his friend begging: the latter sight was pitiful, the former terrible, and the terrible is different from the pitiful; it tends to cast out pity, and often helps to produce the opposite of pity. Again, we feel pity when the danger is near ourselves. Also we pity those who are like us in age, character, disposition, social standing, or birth; for in all these cases it appears more likely that the same misfortune may befall us also. Here too we have to remember the general principle that what we fear for ourselves excites our pity when it happens to others. Further, since it is when the sufferings of others are close

to us that they excite our pity (we cannot remember what disasters happened a hundred centuries ago, nor look forward to what will happen a hundred centuries hereafter, and therefore feel little pity, if any, for such things): it follows that those who heighten the effect of their words with suitable gestures, tones, dress, and dramatic action generally, are especially successful in exciting pity: they thus put the disasters before our eyes, and make them seem close to us, just coming or just past. Anything that has just happened, or is going to happen soon, is particularly piteous: so too therefore are the tokens and the actions of sufferers—the garments and the like of those who have already suffered; the words and the like of those actually suffering—of those, for instance, who are on the point of death. Most piteous of all is it when, in such times of trial, the victims are persons of noble character: whenever they are so, our pity is especially excited, because their innocence, as well as the setting of their misfortunes before our eyes, makes their misfortunes seem close to ourselves.

Part 9

Most directly opposed to pity is the feeling called Indignation. Pain at unmerited good fortune is, in one sense, opposite to pain at unmerited bad fortune, and is due to the same moral qualities. Both feelings are associated with good moral character; it is our duty both to feel sympathy and pity for unmerited distress, and to feel indignation at unmerited prosperity; for whatever is undeserved is unjust, and that is why we ascribe indignation even to the gods. It might indeed be thought that envy is similarly opposed to pity, on the ground that envy is closely akin to indignation, or even the same thing. But it is not the same. It is true that it also is a disturbing pain excited by the prosperity of others. But it is excited not by the prosperity of the undeserving but by that of people who are like us or equal with us. The two feelings have this in common, that they must be due not to some untoward thing being likely to befall ourselves, but only to what is happening to our neighbour. The feeling ceases to be envy in the one case and indignation in the other, and becomes fear, if the pain and disturbance are due to the prospect of something bad for ourselves as the result of the other man's good fortune. The feelings of pity and indignation will obviously be attended by the converse feelings of satisfaction. If you are pained by the unmerited distress of others, you will be pleased, or at least not pained, by their merited distress. Thus no good man can be pained by the punishment of parricides or murderers. These are things we are bound to rejoice at, as we must at the prosperity of the deserving; both these things are just, and both give pleasure to any honest man, since he cannot help expecting that what has happened to a man like him will happen to him too. All

these feelings are associated with the same type of moral character. And their contraries are associated with the contrary type; the man who is delighted by others' misfortunes is identical with the man who envies others' prosperity. For any one who is pained by the occurrence or existence of a given thing must be pleased by that thing's non-existence or destruction. We can now see that all these feelings tend to prevent pity (though they differ among themselves, for the reasons given), so that all are equally useful for neutralizing an appeal to pity.

We will first consider Indignation-reserving the other emotions for subsequent discussion-and ask with whom, on what grounds, and in what states of mind we may be indignant. These questions are really answered by what has been said already. Indignation is pain caused by the sight of undeserved good fortune. It is, then, plain to begin with that there are some forms of good the sight of which cannot cause it. Thus a man may be just or brave, or acquire moral goodness: but we shall not be indignant with him for that reason, any more than we shall pity him for the contrary reason. Indignation is roused by the sight of wealth, power, and the like-by all those things, roughly speaking, which are deserved by good men and by those who possess the goods of nature-noble birth, beauty, and so on. Again, what is long established seems akin to what exists by nature; and therefore we feel more indignation at those possessing a given good if they have as a matter of fact only just got it and the prosperity it brings with it. The newly rich give more offence than those whose wealth is of long standing and inherited. The same is true of those who have office or power, plenty of friends, a fine family, &c. We feel the same when these advantages of theirs secure them others. For here again, the newly rich give us more offence by obtaining office through their riches than do those whose wealth is of long standing; and so in all other cases. The reason is that what the latter have is felt to be really their own, but what the others have is not; what appears to have been always what it is is regarded as real, and so the possessions of the newly rich do not seem to be really their own. Further, it is not any and every man that deserves any given kind of good; there is a certain correspondence and appropriateness in such things; thus it is appropriate for brave men, not for just men, to have fine weapons, and for men of family, not for parvenus, to make distinguished marriages. Indignation may therefore properly be felt when any one gets what is not appropriate for him, though he may be a good man enough. It may also be felt when any one sets himself up against his superior, especially against his superior in some particular respect-whence the lines

"Only from battle he shrank with Aias Telamon's son;

"Zeus had been angered with him,

"had he fought with a mightier one; "

but also, even apart from that, when the inferior in any sense contends with his superior; a musician, for instance, with a just man, for justice is a finer thing than music.

Enough has been said to make clear the grounds on which, and the persons against whom, Indignation is felt-they are those mentioned, and others like him. As for the people who feel it; we feel it if we do ourselves deserve the greatest possible goods and moreover have them, for it is an injustice that those who are not our equals should have been held to deserve as much as we have. Or, secondly, we feel it if we are really good and honest people; our judgement is then sound, and we loathe any kind of injustice. Also if we are ambitious and eager to gain particular ends, especially if we are ambitious for what others are getting without deserving to get it. And, generally, if we think that we ourselves deserve a thing and that others do not, we are disposed to be indignant with those others so far as that thing is concerned. Hence servile, worthless, unambitious persons are not inclined to Indignation, since there is nothing they can believe themselves to deserve.

From all this it is plain what sort of men those are at whose misfortunes, distresses, or failures we ought to feel pleased, or at least not pained: by considering the facts described we see at once what their contraries are. If therefore our speech puts the judges in such a frame of mind as that indicated and shows that those who claim pity on certain definite grounds do not deserve to secure pity but do deserve not to secure it, it will be impossible for the judges to feel pity.

Part 10

To take Envy next: we can see on what grounds, against what persons, and in what states of mind we feel it. Envy is pain at the sight of such good fortune as consists of the good things already mentioned; we feel it towards our equals; not with the idea of getting something for ourselves, but because the other people have it. We shall feel it if we have, or think we have, equals; and by 'equals' I mean equals in birth, relationship, age, disposition, distinction, or wealth. We feel envy also if we fall but a little short of having everything; which is why people in high place and prosperity feel it-they think every one else is taking what belongs to themselves. Also if we are exceptionally distinguished for some particular thing, and especially if that thing is wisdom or good fortune. Ambitious men are more envious than those who are not. So also those who profess wisdom; they are

ambitious to be thought wise. Indeed, generally, those who aim at a reputation for anything are envious on this particular point. And small-minded men are envious, for everything seems great to them. The good things which excite envy have already been mentioned. The deeds or possessions which arouse the love of reputation and honour and the desire for fame, and the various gifts of fortune, are almost all subject to envy; and particularly if we desire the thing ourselves, or think we are entitled to it, or if having it puts us a little above others, or not having it a little below them. It is clear also what kind of people we envy; that was included in what has been said already: we envy those who are near us in time, place, age, or reputation. Hence the line:

"Ay, kin can even be jealous of their kin. "

Also our fellow-competitors, who are indeed the people just mentioned—we do not compete with men who lived a hundred centuries ago, or those not yet born, or the dead, or those who dwell near the Pillars of Hercules, or those whom, in our opinion or that of others, we take to be far below us or far above us. So too we compete with those who follow the same ends as ourselves: we compete with our rivals in sport or in love, and generally with those who are after the same things; and it is therefore these whom we are bound to envy beyond all others. Hence the saying:

"Potter against potter. "

We also envy those whose possession of or success in a thing is a reproach to us: these are our neighbours and equals; for it is clear that it is our own fault we have missed the good thing in question; this annoys us, and excites envy in us. We also envy those who have what we ought to have, or have got what we did have once. Hence old men envy younger men, and those who have spent much envy those who have spent little on the same thing. And men who have not got a thing, or not got it yet, envy those who have got it quickly. We can also see what things and what persons give pleasure to envious people, and in what states of mind they feel it: the states of mind in which they feel pain are those under which they will feel pleasure in the contrary things. If therefore we ourselves with whom the decision rests are put into an envious state of mind, and those for whom our pity, or the award of something desirable, is claimed are such as have been described, it is obvious that they will win no pity from us.

Part 11

We will next consider Emulation, showing in what follows its causes and objects, and the state of mind in which it is felt. Emulation is pain caused by seeing the presence, in persons whose nature is like our own, of good things that are highly valued and are possible for ourselves to acquire; but it is felt not because others have these goods, but because we have not got them ourselves. It is therefore a good feeling felt by good persons, whereas envy is a bad feeling felt by bad persons. Emulation makes us take steps to secure the good things in question, envy makes us take steps to stop our neighbour having them. Emulation must therefore tend to be felt by persons who believe themselves to deserve certain good things that they have not got, it being understood that no one aspires to things which appear impossible. It is accordingly felt by the young and by persons of lofty disposition. Also by those who possess such good things as are deserved by men held in honour-these are wealth, abundance of friends, public office, and the like; on the assumption that they ought to be good men, they are emulous to gain such goods because they ought, in their belief, to belong to men whose state of mind is good. Also by those whom all others think deserving. We also feel it about anything for which our ancestors, relatives, personal friends, race, or country are specially honoured, looking upon that thing as really our own, and therefore feeling that we deserve to have it. Further, since all good things that are highly honoured are objects of emulation, moral goodness in its various forms must be such an object, and also all those good things that are useful and serviceable to others: for men honour those who are morally good, and also those who do them service. So with those good things our possession of which can give enjoyment to our neighbours-wealth and beauty rather than health. We can see, too, what persons are the objects of the feeling. They are those who have these and similar things-those already mentioned, as courage, wisdom, public office. Holders of public office-generals, orators, and all who possess such powers-can do many people a good turn. Also those whom many people wish to be like; those who have many acquaintances or friends; those whom admire, or whom we ourselves admire; and those who have been praised and eulogized by poets or prose-writers. Persons of the contrary sort are objects of contempt: for the feeling and notion of contempt are opposite to those of emulation. Those who are such as to emulate or be emulated by others are inevitably disposed to be contemptuous of all such persons as are subject to those bad things which are contrary to the good things that are the objects of emulation: despising them for just that reason. Hence we often despise the fortunate, when luck comes to them without their having those good things which are held in honour.

This completes our discussion of the means by which the several emotions may be produced or dissipated, and upon which depend the persuasive

arguments connected with the emotions.