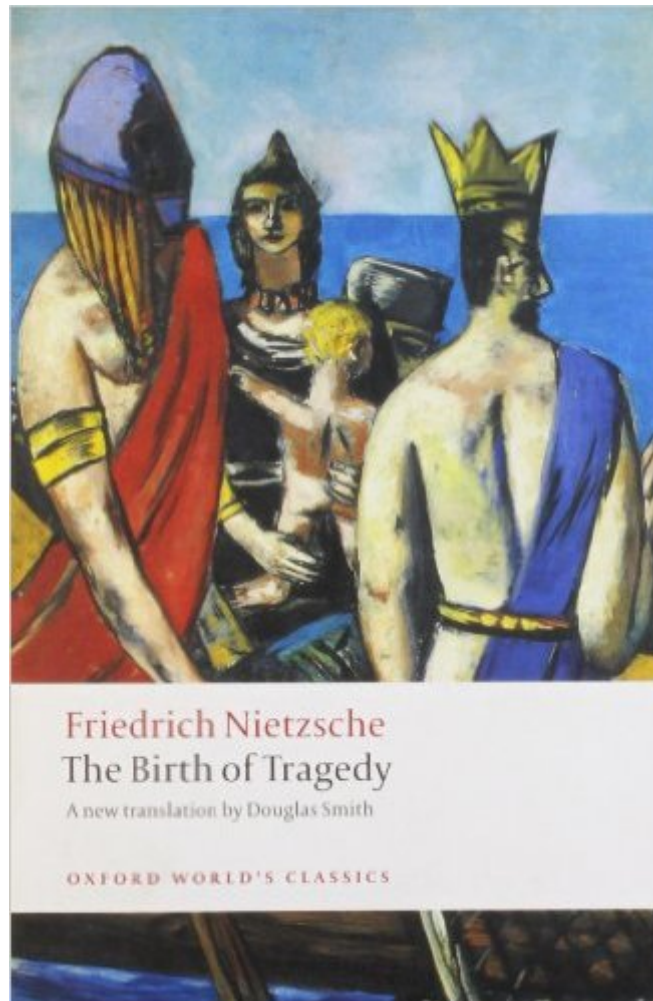


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The Birth Of Tragedy (Oxford World's Classics)



Synopsis

In *The Birth of Tragedy* Nietzsche expounds on the origins of Greek tragedy and its relevance to the German culture of its time. He declares it to be the expression of a culture which has achieved a delicate but powerful balance between Dionysian insight into the chaos and suffering which underlies all existence and the discipline and clarity of rational Apollonian form. In order to promote a return to these values, Nietzsche critiques complacent rationalism of late nineteenth-century German culture and makes an impassioned plea for the regenerative potential of the music of Wagner. A wide ranging discussion of the nature of art, science, and religion, *The Birth of Tragedy's* argument raises important questions about the problematic nature of cultural origins which are still valid today. About the Series: For over 100 years Oxford World's Classics has made available the broadest spectrum of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, voluminous notes to clarify the text, up-to-date bibliographies for further study, and much more.

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Customer Reviews

In this work, Nietzsche theorizes that Greek tragedy was built upon the wedding of two principles, which he associated with the deities Apollo and Dionysius. The Apollonian principle, in keeping with the characteristics of the sun god Apollo, is the principle of order, static beauty and clear boundaries. The Dionysian principle, in contrast, is the principle of frenzy, excess, and the collapse

of boundaries. These principles offered perspectives on the position of the individual human being, but perspectives that were radically opposed to one another. The Apollonian principle conceived the individual as sufficiently separate from the rest of reality to be able to contemplate it dispassionately. The Dionysian principle, however, presents reality as a tumultuous flux in which individuality is overwhelmed by the dynamics of a living whole. Nietzsche believed that a balance of these principals is essential if one is both to recognize the challenge to one's sense of meaning posed by individual vulnerability and to recognize the solution, which depends on one's sense of oneness with a larger reality. Greek tragedy, as he saw it, confronted the issue of life's meaning by merging the perspectives of the two principles. The themes of Greek tragedy concerned the worst case scenario from an Apollonian point of view--the devastation of vulnerable individuals. Scholarship had concluded that the chanting of the chorus was the first form of Athenian tragedy. Nietzsche interpreted the effect of the chorus as the initiation of a Dionysian experience on the part of the audience. Captivated by music, audience members abandoned their usual sense of themselves as isolated individuals and felt themselves instead to be part of a larger, frenzied whole.

"The Birth of Tragedy" (1872) was Nietzsche's first published work, and what a work it is. Taking as its point of departure the origins and eventual death of tragedy in ancient Greece, this book shouldn't be taken as a literal meditation on Greek tragedy. Instead, Nietzsche uses his discussion of this art form to analyse trends he saw in the Germany of the early-1870s and to examine the similarities between the Hellenic world and the world of Bismarckian Germany. He begins with an explanation of the dual Apollonian and Dionysian tendencies in art. The Apollonian, based on illusion, form, and restrained aesthetic contemplation, is contrasted with the Dionysian, which is characterized by a visceral, ecstatic, transcendental state. To Nietzsche, Greek tragedy was the only art form which was able to merge these two conflicting aesthetics into a successful union. He likens the operas of his then-hero, Richard Wagner, to the tragic drama of ancient Greece, and suggests that this similarity should be a cause of hope for the renewal of the "German spirit." Crazy? Of course. Nietzsche was not a man noted for his intellectual restraint, and his associative thinking is never wilder or more disputable than in "The Birth of Tragedy." It is this very wildness which would later lead the philosopher to all but disown this book. But "The Birth of Tragedy" is more than far-fetched theorizing--it is also a penetrating gaze into the destructive side of pure reason and the sunny optimism of the Enlightenment, which Nietzsche posits as being embodied in ancient Greece in the form of Socrates, whose withering, anti-aesthetic thinking Nietzsche finds deadening and repugnant.

The Birth of Tragedy, the first book written by towering nineteenth century philosopher Friedrich Nietzsche, presents a highly individualistic and aesthetically sophisticated interpretation of Attic Tragedy, the Greek plays of Aeschylus, Sophocles and Euripides which have long occupied an artistic peak of world culture. Nietzsche adopts the spirit of the Greeks, who had a god or goddess for every thing and every idea, and assigns parts of Greek Tragedy to the Greek gods Apollo and Dionysus. Apollo is identified with the plastic representation of reality that appears on the stage - the actors and dialogue that produce a reflection of reality. Dionysus, the god of wine, is associated with the music of the Greek chorus, an element added to Greek drama only later, after the establishment of the dramatic elements. Nietzsche argues that these two gods represent two responses to the suffering of existence. The Apollonian approach reacts to life with illusion, differentiation of the self from others, and moderation while the Dionysian approach is to lose one's self entirely and rejoin the oneness of the universe through music, drunkenness and dance. For Nietzsche, Greek Tragedy was born from the union of these two opposing forces when music was added to the dialogue and actors on the stage and this union created a sublime form of art through which life is made possible and worth living. This flowering of Tragedy as an aesthetic triumph was extinguished by the growing popularity of a rational world view, personified for Nietzsche by Socrates, which replaced the ascendancy of instinct with the tyranny of criticism.

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