

Horace's Views of Philosophy, Logic, and Art are a Mere Continuation of Plato and Aristotle

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Abstract: It is argued, on a variety of evidence, that Horace is a mere continuation of earlier philosophers like Plato, and Aristotle. In order to evaluate and judge such a claim, we need to comprehend the relationship between these three philosophers and read profoundly in ancient Greek philosophy. This research paper attempts to investigate the correlation between Plato, Aristotle, and Horace in terms of their points about the philosophy of a state, art, and function of poetry. It also aims to analyze their political views about the state, logic, laws, and the role of art to serve the state. Further, it seeks to answer the question of to what extent Horace is a continuation of Plato and Aristotle. Moreover, this research paper is an attempt to examine the similarities, differences, and arguments between these philosophers and how they developed the history of literary criticism.

Keywords: Ancient Greek, Logic, Poetry, Art, State, Criticism, Laws, Theory of Forms.

INTRODUCTION

Throughout the ages, it has been well known that literary theories and criticism have a powerful ability to affect a specific society or contribute to building its beliefs. Critics play an essential role in leading people's mentalities and judging them. In ancient Greek, they have the right to criticize, evaluate, judge, and provide knowledge. Therefore, they can shape logic, ethics, politics, and knowledge of a community and review its nature since they give the guidelines of literature and philosophy.

Critics such as Socrates, Plato, Aristotle, and Horace are popular and effective in their society. They can see the unseen and believe or curse it. Although these philosophers are chronologically ordered, each has his own beliefs and theories of nature, human beings, and art. For instance, Plato (4 C) and his theory of Forms (also known as the realm of ideas or the realms of ideals) suppose that the physical world and human beings are shadows or images of the realm of Forms where everything is true and ideal

Moreover, it becomes more complicated when he judges poetry. He considers it a copy of a copy or twice removed from

reality and lying on falsehood. In this research paper "The concept of Imitation in Plato and Aristotle" Bakter discusses that Plato's view of poetry and even stories is unpleasant because all of it is falsities and based on nothing real. Plato sees poetry as the mother of lies as it is twice removed from reality. He believes in his research that Plato agrees reality cannot be represented, and mimeses is a distortion of reality and misunderstanding of the truth (pp 10)

Therefore, as a moralist, he completely disapproved of it because it is immoral. In Homer's epic and poetry, Iliad and Odyssey, for example, the gods who are immortals are the main reason for human's suffering due to lying, and morals like human beings would steal, complain, and hate each other; however, this would reinforce the wickedness and immorality among them.

Aristotle, on the other hand, considers imitation as a creative process. He is Plato's pupil who is more concerned with human nature and the physical world, so he disapproved of his teacher in some beliefs but agrees with him that all arts are imitations Aristotle answers Plato's accusation of poetry in his poetics.

Poet's imitation, for Aristotle, does not merely apply a copy of a thing but the creation of it. It is, for example, taking up things and views from nature and turning them into something else with the tool of creativity and imagination. According to Aristotle, imitation is the way we learn, and it is highly intellectual for him, but not a copy. He asserts that when one imitates, he gets much more than he just provides a copy, for imitation is human creation.

RESEARCH AIM AND OBJECTIVES

This paper aims to investigate and shed light on the relationship between Plato, Aristotle, and Horace in terms of their philosophy of state, art, poetry, and logic. More specifically, this research paper is going to answer the following questions:

- 1- Is Horace a mere continuation of Plato and Aristotle?
- 2- What are the aspect Horace has in common with Plato and Aristotle?
- 3- What distinguishes philosophy during their times?

REVIEW OF LITERATURE

It is widely known that the philosophy of a state is considered to be basic. Art, poetry, and logic play a significant role in forming ethics, morals, and knowledge of this state. They are intertwined pillars that support the well-being and progress of the society. They provide the foundation for individuals to coexist harmoniously, make informed decisions, and work towards common goals. A society that values and nurtures these elements is more likely to thrive in the long run.

In his research paper "Aristotle's Definition of Poetry," Yanal believes that a poet should write about possible but not actual things to produce poetry and avoid history, which deals with actual things and matters. Homer's epic, for example, is an imitation of the real society using creativity and imagination, and not a copy, which is why Plato criticizes it. Aristotle is very active in the physical world that is real for him and thinks that the act of imitation is what gives us pleasure, unlike Plato, who keeps looking up.

In terms of Horace, the definition of art contains a genuine subjectivity element for both the author and the audience. Habib in his book "A History of Literary Criticism" supposes that when the author writes, he should select a good subject in which his abilities are close to, in other words, the subject should match his ability and be reasonable to the public taste and attitude. Habib also discusses that Horace views the reader's response as a part of the existence of the art (pp 123)

Horace indeed shares previous philosophers, such as Plato and Aristotle, some points and agrees with them, yet at the same time, he doesn't agree with other points. If we view poetry as an instance, Plato says there is no lasting delight, but if you want real and true delight, you should hold the true forms or ideas that are the source of endless delight.

However, Aristotle believes that we delight in imitation, and uses drama which is a type of poetry as an instance. For example, in his analysis of Sophocles' Oedipus, he asserts that it is not the subject matter that is important, for it is already known by Homer, but it is the way he tells the tale. Preferring tragedy as an imitation of the man, he states that a man can improve himself through imitation as we are naturally delighted with representation in general. To make it clear, in the representation of Oedipus, there is an understanding of human perversion and willful blindness, and in a persuasive form, Aristotle retells it.

Regarding Horace, he met face to face with Aristotle in their theories that are related to emotional response and morality. Horace asserts poetry is a tool used to give delight and instructions. It teaches and delights. As a matter of fact, it must do both because a good poet has both pleasure and instruction in mind. Habib states in his book "Horace's immediate point here is that the poet should rely on learning and art rather than on untutored inspiration, which is indistinguishable from madness." (Habib 124).

Therefore, if we think profoundly of the previous, we will get to know that Horace follows Plato and Aristotle in a few aspects and seems that he supports their ideas about the function of poetry, and they all concluded that it provides pleasure and lessons but in different forms. In my opinion, I strongly believe that it depends on the audience to decide his purpose, whether to enjoy or to learn. However, poetry serves both sides, it teaches and delights. There was a movement called "Art of Art's Sake" which views poetry as a source of entertainment, and no instruction involved in it. How poetry could give you only delight and no pleasure. Every action reacts and subsequently, there is no entertainment without pleasure. There are always moral and social consequences side by side with pleasure.

In his article "Horace's Ars Poetica as Pure Poetry," Hajdu points out that Horace focused on comedy as a type of entertainment in his Art of Poetry. There are entertaining elements that are explained and the comedy sounds like it is the essence of the discussion, and this is supported by his use of plot, fiction, and formula (also known as the term play) (86-88).

We can come to a point that in terms of Horace poetry provokes human emotions with the art represented, and this is

what Degrís clarifies in his research paper “The idea of “DELIGHT AND INSTRUCT” in Aristotle’s Poetics, Horace’s Art of Poetica and William Wordsworth’s Preface to Lyrical.” It turns out that according to Horace, if human emotions are satisfied with what is being represented, rationally then, a sort of instructing faculty should appeal and appear. Horace, therefore, in his “Art of Poetry” obviously clarifies that delight and instruction is the rule of poetry (4-5)

Additionally, Plato makes statements in his dialogues regarding poetry and its function. As previously discussed, Plato assumes that actual and genuine delight holds the true Forms or ideas that are the source of endless delight. Habib mentions in his book “History of Literary Criticism” that in one of Plato’s books called “Ion,” there is a discussion between Socrates and Ion through which Socrates illustrates to Ion that genuine knowledge should be based on a comparative basis. This means that the magnet has two poles, and both serve according to their function. I can infer that since Plato talks about this idea, he without doubt believes that poetry does not only serve one side, either pleasure or instruction. It should play either side or more, but only in the way Plato wants and according to the World of Forms.

Accordingly, I can claim that Horace is a continuation of Plato and Aristotle in terms of their ideas about poetry and their beliefs. Plato’s theory of Forms asserts that we can find everlasting delight in the actual Forms where everything is abstract and based on intellect and thinking of reality out of imitation. Aristotle, moreover, in his “Poetics” opposes Plato’s severe criticism of art and specifically poetry. He supports the idea of poetry and believes that creativity and imagination of the objects and speech that are imitated are what make us experience delight and joy and at the same time offer us a sort of lesson, supporting his claim with the example of tragedy.

At a later stage, in “Art of Poetry” Horace examines three parts of art in terms of poetry. First, the subject matter should be significant. Then the poet, then the form. We can infer that it is a continuation of the previous thoughts of Plato and Aristotle in terms of the function of poetry through which it plays the role of an educator, or provides happiness and joy to the audience. The excellent poet is supposed to know how to manage among these categories to deliver his theme. For example, his stories should be familiar to the audience, a poet is free to coin new words or revive old ones, a poet is a keen observer of a man and manners, and most essential of that is the nobility and dignity of the soul are necessary.

Nevertheless, literature for Plato is politics, for Aristotle is science, but for Horace is entertainment, instruction, balanced composition, timeless relevance, aesthetic excellence, and avoidance of excess. Henceforth, the difference between these

philosophers also existed. First of all, if we look profoundly at their views of politics, we can point out that each has his own view, and all represent their times and circumstances. Definitely, we are aware that they lived in various types of backgrounds, with several concepts of knowledge, nature, politics, science, and philosophy.

RESEARCH METHODS

This study uses qualitative description and literary analysis to address and assess the philosophy of Plato, Aristotle, and Horace. It aims to discover their philosophical importance and how they serve the researcher in his paper.

Procedures of the Study

- 1- Trying to read the biographies of Plato, Aristotle, and Horace.
- 2- Trying to approach their views on state, art, and logic.
- 3- Interpreting these views by giving description and thematic analysis.
- 4- Analysing the outcomes and drawing the conclusion.

DISCUSSION

Philosophical views play a critical role in shaping how individuals perceive and interact with the world. They present frameworks for understanding fundamental questions, making moral decisions, and navigating complex issues in various aspects of life. The philosopher is a leader, not literary armed but has the control of people’s minds and can affect the public attitude by his views and experience.

Plato’s perspective on a state is that philosopher-kings should lead the ideal state, people who have completely figured out the Forms (abstract, unchangeable ideas that address a definitive reality) through long periods of thorough instruction and preparation. These philosopher-kings have wisdom and are directed by a profound feeling of equity. His attitude is toward the world of Forms where everything is ideal and abstract. Habib writes in his book *History of Literary Criticism* that:

According to Plato, the world of Forms, being changeless and eternal, alone constitutes reality. It is the world of essences, unity, and universality, whereas the physical world is characterized by perpetual change and decay, mere existence (as opposed to essence), multiplicity and particularity (p 20).

According to Plato, the state is similar in its tripartite division to the soul. He applies his theory of tripartite division of the soul (appetitive, spirited, and rational) to the state. He proposes that

the state is to be divided into three classes, (rulers) who are known as philosopher kings, (warriors) who is known as guardians, and money makers who are known as producers of good and services. Each class then, corresponds to one part of the soul.

These classes, according to Plato, are supposed to serve the aim of the state and achieve justice and harmony. He considers that when these classes fulfill their appropriate role based on their nature and ability, the state will work optimally, leading to the highest level of justice for its citizens. It is significant to note, then, that Plato's ideas about the state are abstract and follow a philosophical manner, justice, and reality. Also, they are influential in the history of political thought, and the subject of various discussion and interpretation.

In addition, he rejects poetry in all its forms, for it forms a threat to the stability of the state. Habib mentions this idea in his book that the fundamental political and social conventions could be distributed due to the inventions of genres of art that might lead to a potential insensible corruption of the state. Having a new class of music would lead to immoral stability in the state. (p 28)

It is noteworthy to bring up Aristotle's views about the state. Although he is a student of Plato and is greatly respected by his teacher, he does not fully agree with all his views on the state and has important disagreements, specifically when it comes to political philosophy. The Aristotelian views are more empirical and pragmatic in terms of a state, for he assumes that the best form of government depends on the explicit circumstances of a specific society by taking into consideration the size, culture, and resources of this society. His idea of polity or mixed constitution incorporated elements of monarchy, aristocracy, and democracy, to suit the needs of a particular community.

To oppose Plato, Aristotle does not defend a rigid, authoritarian rule by king-philosophers. Instead, he values and appreciates the pursuit of virtue, and emphasizes the importance of a balanced and just political system that allows for a border participation of citizens. It indicates that both great philosophers are not in common with the idea of a political state. Accordingly, while Aristotle certainly learned a great deal from Plato and was influenced by his teachings, he also departed from platonic idealistic theories in favor of a more practical and adaptable approach to governance.

Habib refers to this point in his book and writes: "This analytic mentality underlies Aristotle's rejection of Plato's view that the state should comprise a unity" (p 55). Therefore, the ultimate end is the achievement of virtue; the state exists, says Aristotle, for the sake of noble actions. In his poetry, Aristotle

believes that the power of poetry has a profound influence on citizens' moral and emotional development, and it contributes to the overall harmony and consistency of the state. Poetry, according to Aristotle, serves various functions in society and helps to flourish in different aspects of life since it is used as a powerful tool for education, moral instruction, and emotional release. All of which are crucial for the proper functioning of a society.

As far as Horace, he is not primarily a political philosopher, but his views on a state and governance can be gleaned from his writings and topics that approached political matters indirectly. He talks about human behaviours, ethics, and the pursuit of a balanced and contented life. Moreover, it is important to keep in mind that Horace's views are shaped in a historical and cultural context, and his writings reflect the transition from the Roman Republic to the Roman Empire through which a lot of political and social changes occur. Horace is not the philosopher who calls for the overthrow of the existing system or advocates a political revolution; however, he is an honourable one who simply looks for and focuses on the individual's virtue, moderation, and personal contentment as the basis for a stable and harmonious state.

Horace is affected by the theory of Skepticism. Generally, he skepticizes political life and does not fully ignore it, yet at the same time, he advises his readers to keep the focus on personal contentment and the cultivation of virtues to gain a balanced life rather than seeking position and power. Furthermore, his ideology on poetry is distinguishable because he supposes that poetry might contribute to the moral and cultural development of a society. By disseminating virtuous ideals and ethical values, poetry could probably lead to a more harmonious and morally upright community.

Horace believed that poetry could educate people, as seen by his concept of "utile dulci," which translates to "the useful with the agreeable" or "the pleasant with the beneficial." He argues that poetry should not only be aesthetically beautiful and pleasurable, but it should also give its readers insightful guidance and knowledge.

Sreekumar, in his research article "Horace additional Materials," indicates that according to Horace, the nature of the poet is the source of his power. Although the poet sometimes adds something from his own and mingles between both fact and fancy, Horace does not like that and makes a comment saying that if the poet is to add some fiction from his own to the poetry to please the audience, then it should be close to the truth and the position we live in (pp 2-3)

Sreekumar adds to the explanation that, poetry is supposed to inculcate love for all that is noble in life in such a way as to

young men may be perpetually influenced for good. Horace asserts that a good poet improves and pleases, unites the agreeable and the profitable, and at one delights and instructs the reader. Overall. This will flourish the state and aid its consistency in peace and harmony.

To synthesize the subject matter of poetry for Plato, Aristotle, and Horace, we ought to realize that each has his own views about this concept. It is well known, at the moment, that Plato rejects the idea of poetry since it establishes a serious threat to the state, for it is not but a lie. Poetry, for him, is nothing but a shadow and belongs to the world of appearance, not the true form, for it has potentially misleading and emotionally manipulative effects.

On the contrary, clearly, we can notice that Aristotle and Horace share the same themes and ideologies about the subject of poetry. Both see that it has moral functions, it teaches, and it delights. It is also a reason to gather citizens in a state with harmony, for poetry indeed affects their instincts and effortlessly allows people to understand their nature and duty toward their state.

While Aristotle and Horace approached poetry in similar ways, it's crucial to keep in mind that they lived in different eras (Aristotle in the 4th century BCE, and Horace in the 1st century BCE), so their specific ideas and recommendations, as well as specific concepts, may have differed considerably. Further, the fact that Aristotle wrote in ancient Greece and Horace in ancient Rome put them in very separate cultural contexts and may have influenced their beliefs towards poetry.

Horace, then, I presume, is a continuation of Aristotle in terms of his ideology of politics and art, specifically poetry. In his book "History of Literary Criticism," Habib writes:

"Plato had viewed poetry not as a self-subsistent entity but as an imitation of reality: indeed, it was to be judged by its distance from reality. Aristotle had considered poetry worthy to be studied as a sphere in its own right but had introduced subjective elements of the audience's response into his definition of tragedy, which was thereby partly "affective" (producing certain effects). But this was merely a pseudo subjectivity: it assumed that members of an (hypothetical) audience would respond in a uniform way. With Horace, however, the definition of art contains a genuine subjective element, in terms of both author and audience. To begin with, the writer's materials are not pre given but must be selected according to his capacity: "When you are writing, choose a subject that matches your powers, and test again and again what your shoulders will take and

what they won't take" (AP, 38–40). In a striking image of reciprocity, Horace views the reader's response as part of the existence of the poem." (pp 125)

Furthermore, what is more interesting to discuss is the area of logic, these philosophers' logic during long periods. As the rule of life indicates, logic has powerful abilities to manipulate individuals' minds and form their principles, and be considered an effective tool for positive social change. Yet it is critical to note it is not a panacea. Societies are complex, and political, cultural, and historical factors also play serious roles in shaping their development. Also, it is highly important to approach logical reasoning with awareness and humility, for the application of logic can be influenced by individual biases and limitations.

It is essential to keep in mind that Plato, Aristotle, or even Horace's logic is a profound and complex subject matter, yet this research paper may deal with a brief overview. Top of Form Plato's works of philosophy, including those of logic, are written around the 4th century BCE, which means that his contributions to logic in ancient Greece around 2,400 years ago. However, his writings on philosophy and logic continued to be influential in contemporary philosophical discourse. For instance, in order to access truth and Reality according to Plato, we should be aware that the ultimate reality is made up of Forms or Ideas that are everlasting and unchangeable.

Logic, for Plato, is the way to the higher reality. Habib, in "History of Literary Criticism" discusses this subject matter. He makes a view that reality is made in the eternal and changeless world, the so-called "The World of Forms," where one can find truth, essence, unity, and universality, yet at the same time, Plato rejects the physical world which characterized by never-ending change and decay, mere existence, multiplicity, and particularity. (pp

Additionally, the development of logic as a discipline was built by later philosophers, including Aristotle who built upon and critiqued Plato's ideas. Concerning logic, Aristotle's discipline is often referred to as "Aristotelian Logic" or "Syllogistic Logic." Aristotle investigates the various types of assumptions that people frequently make in both everyday thinking and philosophy. He endeavours to precisely clarify which laws of logic support or refute such conclusions.

Aristotle concentrates on a specific form of reasoning referred to as deduction. One of the central concepts of Aristotelian logic is "syllogism." Syllogisms are types of deductive reasoning that constitute the foundation of Aristotle's logic. Two premises and a conclusion combine to

form a syllogism. To illustrate, an example of a deductive argument might be the following:

- All humans are immortal (major premise).
- Socrates is a human (minor premise).
- Therefore, Socrates is mortal (conclusion).

In addition, Aristotle has covered in his logic the so-called “Laws of Logic,” or “Laws of Thought.” According to Habib, these laws “The Law of Identity,” “The Law of no Contradiction,” and “The Law of the Excluded Middle” are more essential than the Syllogisms. He argues in “History of Literary Criticism” that “the law of identity” says (A) is always (A), for instance, a man is a man.

As for “the law of contradiction,” it indicates that (A) cannot be (A) + (-A), for example, a Muslim cannot be both Muslim and Christian. In terms of the last one “the law of excluded middle), he assumes that a thing must be (A) or (-A), to make a view, one should be either Muslim or Christian (p 53). To sum up, the Laws of Logic, which Aristotle contributed to, laid a foundation for the progress of Western philosophy. They continue to be explored and used today in a variety of fields and disciplines, and their significance is undiminished.

It seems to me that Plato's consideration of these laws is crucial because they form the basis of rational inquiry, argumentation, and the pursuit of knowledge. Further, they provide a framework for distinguishing valid from invalid arguments, and for evaluating the coherence and consistency of beliefs and statements.

Horace; on the contrary, logic is demonstrated in his poetry. It appreciates the present, advocates moderation and balance, values contentment and simplicity, and logic is demonstrated in his poetry. It appreciates the present, advocates moderation and balance, values contentment and simplicity, contains philosophical topics, upholds creative integrity, and acknowledges that change is inevitable.

One of Horace's most famous works is “Ars Poetica” (also known as The Art of Poetry). While the focus of this work is on poetry to provide valuable advice and guidelines for writing poetry, some of his ideas can be applied to a broader understanding of logic and reason. For example, Horace emphasizes the importance of consistency in poetry, and this is comparable to logic in the sense that a logical argument should also be internally consistent and coherent, for contradictions diminish the strength and persuasiveness of an argument.

Moreover, avoiding ambiguity is one significant point that Horace takes into consideration. He advises against using ambiguous language that may lead to confusion. Same in logic, for him, precision and clarity are crucial, but ambiguity can lead to misunderstanding or flawed reasoning. The most important one is the unity of purpose. Horace motivates poets to write for a purpose and to have one bright theme in their works. Correspondingly, from a logical point of view, it is important to have an obvious goal and remain focused on it throughout the argument.

If I am to say there is any relationship between Plato and Horace in their philosophy, I would argue that there is one thing that Horace and Plato have in common when it comes to their philosophy, it would probably be that they both value reasoned investigation and the search for the truth. It's necessary to remember that even though they are both fascinated with philosophical concepts, their individual approaches and subject matter focus are extremely distinct. There is not a direct correlation if we are looking for a specific area between both, for Horace is more well-known for his literary and poetics, while Plato is more strongly linked to metaphysics and epistemology.

In terms of the relationship between Aristotle and Horace, we notice their specific beliefs and emphasis differ in many aspects, for Aristotle is a systematic philosopher while Horace is primarily a poet and satirist. However, both of them emphasized virtue. Aristotle believes in the importance of cultivating moral and intellectual virtues and argues that virtue is the key to having a fulfilling and flourishing life. Horace, similarly, though he is not a philosopher his works oftentimes reflect the Stoic and Epicurean ideas, which emphasized the cultivation of virtue to have a happy life.

Both Aristotle and Horace are interested in practical philosophy and providing practical advice to live a good life. In Aristotle's “Nicomachean Ethics,” he outlines practical steps for achieving eudemonia (flourishing). Horace also considers this in his Satires and Epistles which contain moral lessons and practical pieces of advice on how to navigate the complexities of life.

Moreover, both of them are connected by the principle of moderation. Aristotle believes in the doctrine of the mean which argues for finding a balanced and moderate approach between extremes. For instance, courage is the mean between recklessness and cowardice. Similarly, Horace in his works advises

moderation in various aspects of life, including pleasure, ambition, and wealth.

CONCLUSION

By way of conclusion, we have been discussing the relationship between Plato, Aristotle, and Horace. This research paper examines some aspects of Horace which are considered a continuation of Plato and Aristotle. All have trustworthy visions, beliefs, and philosophies, and each wrote at a different time with different views for various

circumstances. Their contributions to philosophy will never end. Furthermore, this research paper endeavours to analyze the relationship between Plato, Aristotle, and Horace. We can see that Horace is a continuation of Aristotle but not Plato, to some extent. As this research paper investigates, Horace certainly shares with Aristotle some issues that focused on virtue, human contentment, and satisfaction. Aristotle and Horace are engaged in everyday life, where their philosophy is extracted and taken from; on the other hand, Plato is detached from reality, for he keeps looking on high forever.

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