

pp. 158-238, though they should be taken as little more than labels of the complex characterizations he offers.

39. Marx himself, of course, refers to the events leading up to Louis Napoleon's *coup* as a "farce" and contrasts it to the "tragedy" of the Revolution of 1789. The tone is ironic throughout, but the point of view is anything but that. On the contrary, Marx has by this point in his career fully worked out the explanatory theories by which to disclose the true structure of the events under consideration. They are given their meaning by being set within the larger framework of the whole history of the bourgeoisie, which, in the *Communist Manifesto*, he characterizes as a "Promethean" tragic hero of the drama of history.

40. Karl Mannheim, "Conservative Thought," in *Essays in Sociology and Social Psychology*, ed. Paul Kecskemeti (New York, 1933), pp. 74-164. See also *Ideology and Utopia: An Introduction to the Sociology of Knowledge*, trans. Louis Wirth and Edward Shils (New York, 1946), pp. 180-82, 206-15.

41. See Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago, 1962), pp. 18-20 and chap. 13.

42. See Kenneth Burke, *A Grammar of Motives* (Berkeley and Los Angeles, 1969), app. D, "Four Master Tropes," pp. 503-17. The whole question of the nature of the tropes is difficult to deal with, and I must confess my hesitancy in suggesting that they are the key to the understanding of the problem of interpretation in such proto-scientific fields as history. I am prompted to persevere in this belief, however, not only by Burke's work, but also by the example of Vico. In *The New Science*, Vico suggests (although he does not make the point explicitly) that the forms of consciousness of a given age in a culture's history correspond to the forms of consciousness given by language itself to human efforts to comprehend the world. Thus the forms of science, art, religion, politics, etc., of the four ages of a culture's evolution (the ages of gods, heroes, men, and decline, or *trionfo*) correspond exactly to the four stages of consciousness reflected in the dominance of a given trope: metaphor, metonymy, synecdoche, and irony, in that order. See *The New Science*, trans. Thomas Goddard Bergin and Max Harold Fisch (Ithaca, 1968), §§ 400-410, pp. 127-32, and §§ 443-46, pp. 147-50. See also the interesting correlations of mental disorders and linguistic habits made by Roman Jakobson, on the basis of the contrast between "metaphorical" and "metonymic" speech, in his *Essais de linguistique générale*, trans. Nicolas Ruwet (Paris, 1963), especially the essay "Le langage commun des linguistes et des anthropologues," pp. 25-67. Jakobson expands on these correlations, for purposes of literary criticism, in "Linguistics and Poetics," in *Style in Language*, ed. Thomas A. Schbek (New York and London, 1960), pp. 350-77.

43. Burke, *Grammar of Motives*, pp. 503-10.

44. See Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences* (New York, 1970), pp. 298-300.

45. Burke, *Grammar of Motives*, pp. 511-16.

46. Cf. Vico on irony, in *The New Science*, par. 408, p. 131.

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3 THE HISTORICAL TEXT AS LITERARY ARTIFACT

One of the ways that a scholarly field takes stock of itself is by considering its history. Yet it is difficult to get an objective history of a scholarly discipline, because if the historian is himself a practitioner of it, he is likely to be a devotee of one or another of its sects and hence biased; and if he is not a practitioner, he is unlikely to have the expertise necessary to distinguish between the significant and the insignificant events of the field's development. One might think that these difficulties would not arise in the field of history itself, but they do and not only for the reasons mentioned above. In order to write the history of any given scholarly discipline or even of a science, one must be prepared to ask questions *about* it of a sort that do not have to be asked in the practice of it. One must try to get behind or beneath the presuppositions which sustain a given type of inquiry and ask the questions that can be begged in its practice in the interest of determining why this type of inquiry has been designed to solve the problems it characteristically tries to solve. This is what metahistory seeks to do. It addresses itself to such questions as, What is the structure of a peculiarly *historical* consciousness? What is the epistemological status of historical *explanations*, as compared with other kinds of explanations that might be offered to account for the materials with which historians ordinarily deal? What are the possible *forms* of historical representation and what are their bases? What authority can historical accounts claim as contributions to a secured knowledge of reality in general and to the human sciences in particular? Now, many of these questions have been dealt with quite competently

over the last quarter-century by philosophers concerned to define history's relationships to other disciplines, especially the physical and social sciences, and by historians interested in assessing the success of their discipline in mapping the past and determining the relationship of that past to the present. But there is one problem that neither philosophers nor historians have looked at very seriously and to which literary theorists have given only passing attention. This question has to do with the status of the historical narrative, considered purely as a verbal artifact purporting to be a model of structures and processes long past and therefore not subject to either experimental or observational controls. This is not to say that historians and philosophers of history have failed to take notice of the essentially provisional and contingent nature of historical representations and of their susceptibility to infinite revision in the light of new evidence or more sophisticated conceptualization of problems. One of the marks of a good professional historian is the consistency with which he reminds his readers of the purely provisional nature of his characterizations of events, agents, and agencies found in the always incomplete historical record. Nor is it to say that literary theorists have *never* studied the structure of historical narratives. But in general there has been a reluctance to consider historical narratives as what they most manifestly are: verbal fictions, the contents of which are as much *invented as found* and the forms of which have more in common with their counterparts in literature than they have with those in the sciences.

Now, it is obvious that this conflation of mythic and historical consciousness will offend some historians and disturb those literary theorists whose conception of literature presupposes a radical opposition of history to fiction or of fact to fancy. As Northrop Frye has remarked, "In a sense the historical is the opposite of the mythical, and to tell the historian that what gives shape to his book is a myth would sound to him vaguely insulting." Yet Frye himself grants that "when a historian's scheme gets to a certain point of comprehensiveness it becomes mythical in shape, and so approaches the poetic in its structure." He even speaks of different kinds of historical myths: Romantic myths "based on a quest or pilgrimage to a City of God or classless society"; Comic "myths of progress through evolution or revolution"; Tragic myths of "decline and fall, like the works of Gibbon and Spengler"; and Ironic "myths of recurrence or casual catastrophe." But Frye appears to believe that these myths are operative only in such victims of what might be called the "poetic fallacy" as Hegel, Marx, Nietzsche, Spengler, Toynbee, and Sartre—historians whose fascination with the "constructive," "found" data. "The historian works inductively," he says, "collecting his facts and trying to avoid any informing patterns except those he sees, or is honestly convinced he sees, in the facts themselves." He does not work "from" a "unifying form," as the poet does, but "toward" it; and it

therefore follows that the historian, like any writer of discursive prose, is to be judged "by the truth of what he says, or by the adequacy of his verbal reproduction of his external model," whether that external model be the actions of past men or the historian's own thought about such actions.

What Frye says is true enough as a statement of the *ideal* that has inspired historical writing since the time of the Greeks, but that ideal presupposes an opposition between myth and history that is as problematical as it is venerable. It serves Frye's purposes very well, since it permits him to locate the specifically "fictive" in the space between the two concepts of the "mythic" and the "historical." As readers of Frye's *Anatomy of Criticism* will remember, Frye conceives fictions to consist in part of sublimates of archetypal myth-structures. These structures have been displaced to the interior of verbal artifacts in such a way as to serve as their latent meanings. The fundamental meanings of all fictions, their thematic content, consist, in Frye's view, of the "pre-generic plot-structures" or *mythoi* derived from the corpora of Classical and Judeo-Christian religious literature. According to this theory, we understand *why* a particular story has "turned out" as it has when we have identified the archetypal myth, or pregeneric plot structure, of which the story is an exemplification. And we see the "point" of a story when we have identified its theme (Frye's translation of *dianoidia*), which makes of it a "parable or illustrative fable." "Every work of literature," Frye insists, "has both a fictional and a thematic aspect," but as we move from "fictional projection" toward the overt articulation of theme, the writing tends to take on the aspect of "direct address, or straight discursive writing and cease[s] to be literature." And in Frye's view, as we have seen, history (or at least "proper history") belongs to the category of "discursive writing," so that when the fictional element—or mythic plot structure—is *obviously* present in it, it ceases to be history altogether and becomes a bastard genre, product of an unholy, though not unnatural, union between history and poetry.

Yet, I would argue, histories gain part of their explanatory effect by their success in making stories out of *mere* chronicles; and stories in turn are made out of chronicles by an operation which I have elsewhere called "employment." And by employment I mean simply the encodation of the facts contained in the chronicle as components of specific *kinds* of plot structures, in precisely the way that Frye has suggested is the case with "fictions" in general.

The late R. G. Collingwood insisted that the historian was above all a story teller and suggested that historical sensibility was manifested in the capacity to make a plausible story out of a congeries of "facts" which, in their unprocessed form, made no sense at all. In their efforts to make sense of the historical record, which is fragmentary and always incomplete, historians have to make use of what Collingwood called "the constructive im-

agination," which told the historian—as it tells the competent detective—what "must have been the case" given the available evidence and the formal properties it displayed to the consciousness capable of putting the right question to it. This constructive imagination functions in much the same way that Kant supposed the *a priori* imagination functions when it tells us that even though we cannot perceive both sides of a tabletop simultaneously, we can be certain it has *two* sides if it has one, because the very concept of *one side* entails at least *one other*. Collingwood suggested that historians come to their evidence endowed with a sense of the *possible* forms that different kinds of recognizably human situations *can* take. He called this sense the nose for the "story" contained in the evidence or for the "true" story that was buried in or hidden behind the "apparent" story. And he concluded that historians provide plausible explanations for bodies of historical evidence when they succeed in discovering the story or complex of stories implicitly contained within them.

What Collingwood failed to see was that no given set of casually recorded historical events can in itself constitute a story; the most it might offer to the historian are story *elements*. The events are *made* into a story by the suppression or subordination of certain of them and the highlighting of others, by characterization, motif repetition, variation of tone and point of view, alternative descriptive strategies, and the like—in short, all of the techniques that we would normally expect to find in the employment of a novel or a play. For example, no historical event is *intrinsically tragic*; it can only be conceived as such from a particular point of view or from within the context of a structured set of events of which it is an element enjoying a privileged place. For in history what is tragic from one perspective is comic from another, just as in society what appears to be tragic from the standpoint of one class may be, as Marx purported to show of the 18th Brumaire of Louis Buonaparte, only a farce from that of another class. Considered as potential elements of a story, historical events are value-neutral. Whether they find their place finally in a story that is tragic, comic, romantic, or ironic—to use Fyfe's categories—depends upon the historian's decision to configure them according to the imperatives of one plot structure or mythos rather than another. The same set of events can serve as components of a story that is tragic *or* comic, as the case may be, depending on the historian's choice of the plot structure that he considers most appropriate for ordering events of that kind so as to make them into a comprehensible story.

This suggests that what the historian brings to his consideration of the historical record is a notion of the *types* of configurations of events that can be recognized as stories by the audience for which he is writing. True, he can misfire. I do not suppose that anyone would accept the employment of the life of President Kennedy as comedy, but whether it ought to be employed romantically, tragically, or satirically is an open question. The important

point is that most historical sequences can be employed in a number of different ways, so as to provide different interpretations of those events and to endow them with different meanings. Thus, for example, what Michelet in his great history of the French Revolution construed as a drama of Romantic transcendence, his contemporary Tocqueville employed as an ironic Tragedy. Neither can be said to have had more knowledge of the "facts" contained in the record; they simply had different notions of the kind of story that best fitted the facts they knew. Nor should it be thought that they told different stories of the Revolution because they had discovered different *kinds* of facts, political on the one hand, social on the other. They sought out different kinds of facts because they had different kinds of stories to tell. But why did these alternate, not to say mutually exclusive, representations of what was substantially the same set of events appear equally plausible to their respective audiences? Simply because the historians shared with their audiences certain preconceptions about how the Revolution might be employed, in response to imperatives that were generally extra historical, ideological, aesthetic, or mythical.

Collingwood once remarked that you could never explicate a tragedy to anyone who was not already acquainted with the kinds of situations that are regarded as "tragic" in our culture. Anyone who has taught or taken one of those omnibus courses usually entitled Western Civilization or Introduction to the Classics of Western Literature will know what Collingwood had in mind. Unless you have some idea of the generic attributes of tragic, comic, romantic, or ironic situations, you will be unable to recognize them as such when you come upon them in a literary text. But historical situations do not have built into them intrinsic meanings in the way that literary texts do. Historical situations are not *inherently* tragic, comic, or romantic. They may all be inherently ironic, but they need not be employed that way. All the historian needs to do to transform a tragic into a comic situation is to shift his point of view or change the scope of his perceptions. Anyway, we only think of situations as tragic or comic because these concepts are part of our generally cultural and specifically literary heritage. *How* a given historical situation is to be configured depends on the historian's subtlety in marching up a specific plot structure with the set of historical events that he wishes to endow with a meaning of a particular kind. This is essentially a literary, that is to say fiction-making, operation. And to call it that in no way detracts from the status of historical narratives as providing a kind of knowledge. For not only are the pregeneric plot structures by which sets of events can be constituted as stories of a particular kind limited in number, as Fyfe and other archetypal critics suggest; but the encodation of events in terms of such plot structures is one of the ways that a culture has of making sense of both personal and public pasts.

We can make sense of sets of events in a number of different ways. One

of the ways is to subsume the events under the causal laws which may have governed their concatenation in order to produce the particular configuration that the events appear to assume when considered as "effects" of mechanical forces. This is the way of scientific explanation. Another way we make sense of a set of events which appears strange, enigmatic, or mysterious in its immediate manifestations is to encode the set in terms of culturally provided categories, such as metaphysical concepts, religious beliefs, or story forms. The effect of such encodings is to familiarize the unfamiliar; and in general this is the way of historiography, whose "data" are always immediately strange, not to say exotic, simply by virtue of their distance from us in time and their origin in a way of life different from our own.

The historian shares with his audience *general notions* of the forms that significant human situations *must* take by virtue of his participation in the specific processes of sense-making which identify him as a member of one cultural endowment rather than another. In the process of studying a given complex of events, he begins to perceive the *possible* story form that such events *may* figure. In his narrative account of how this set of events took on the shape which he perceives to inhere within it, he emplots his account as a story of a particular kind. The reader, in the process of following the historian's account of those events, gradually comes to realize that the story he is reading is of one kind rather than another: romance, tragedy, comedy, satire, epic, or what have you. And when he has perceived the class or type to which the story that he is reading belongs, he experiences the effect of having the events in the story explained to him. He has at this point not only successfully *followed* the story; he has grasped the point of it, *understood* it, as well. The original strangeness, mystery, or exoticism of the events is dispelled, and they take on a familiar aspect, not in their details, but in their functions as elements of a familiar kind of configuration. They are rendered comprehensible by being subsumed under the categories of the plot structure in which they are encoded as a story of a particular kind. They are familiarized, not only because the reader now has more *information* about the events, but also because he has been shown how the data conform to an *icon* of a comprehensible finished process, a plot structure with which he is familiar as a part of his cultural endowment.

This is not unlike what happens, or is supposed to happen, in psychotherapy. The sets of events in the patient's past which are the presumed cause of his distress, manifested in the neurotic syndrome, have been defamiliarized, rendered strange, mysterious, and threatening and have assumed a meaning that he can neither accept nor effectively reject. It is not that the patient does not *know* what those events were, does not know the facts; for if he did not in some sense know the facts, he would be unable to recognize them and repress them whenever they arise in his consciousness. On the con-

trary, he knows them all too well. He knows them so well, in fact, that he lives with them constantly and in such a way as to make it impossible for him to see any other facts except through the coloration that the set of events in question gives to his perception of the world. We might say that, according to the theory of psychoanalysis, the patient has overexploited these events, has charged them with a meaning so intense that, whether real or merely imagined, they continue to shape both his perceptions and his responses to the world long after they should have become "past history." The therapist's problem, then, is not to hold up before the patient the "real facts" of the matter, the "truth" as against the "fantasy" that obsesses him. Nor is it to give him a short course in psychoanalytical theory by which to enlighten him as to the true nature of his distress by cataloguing it as a manifestation of some "complex." This is what the analyst might do in relating the patient's case to a third party, and especially to another analyst. But psychoanalytic theory recognizes that the patient will resist both of these tactics in the same way that he resists the intrusion into consciousness of the traumatized memory traces in the *form* that he obsessively remembers them. The problem is to get the patient to "replot" his whole life history in such a way as to change the *meaning* of those events for him and their *significance* for the economy of the whole set of events that make up his life. As thus envisaged, the therapeutic process is an exercise in the refamiliarization of events that have been defamiliarized, rendered alienated from the patient's life-history, by virtue of their overdetermination as causal forces. And we might say that the events are de-traumatized by being removed from the plot structure in which they have a dominant place and inserted in another in which they have a subordinate or simply ordinary function as elements of a life shared with all other men.

Now, I am not interested in forcing the analogy between psychotherapy and historiography: I use the example merely to illustrate a point about the fictive component in historical narratives. Historians seek to refamiliarize us with events which have been forgotten through either accident, neglect, or repression. Moreover, the greatest historians have always dealt with those events in the histories of their cultures which are "traumatic" in nature and the meaning of which is either problematical or overdetermined in the significance that they still have for current life, events such as revolutions, civil wars, large-scale processes such as industrialization and urbanization, or institutions which have lost their original function in a society but continue to play an important role on the current social scene. In looking at the ways in which such structures took shape or evolved, historians refamiliarize them, not only by providing more information about them, but also by showing how their developments conformed to one or another of the story types that we conventionally invoke to make sense of our own life-histories.

Now, if any of this is plausible as a characterization of the explanatory

effect of historical narrative, it tells us something important about the mimetic aspect of historical narratives. It is generally maintained—as Frye said—that a history is a verbal model of a set of events external to the mind of the historian. But it is wrong to think of a history as a model similar to a scale model of an airplane or ship, a map, or a photograph. For we can check the adequacy of this latter kind of model by going and looking at the original and, by applying the necessary rules of translation, seeing in what respect the model has actually succeeded in reproducing aspects of the original. But historical structures and processes are not like these originals; we cannot go and look at them in order to see if the historian has adequately reproduced them in his narrative. Nor should we want to, even if we could; for after all it was the very strangeness of the original as it appeared in the documents that inspired the historian's efforts to make a model of it in the first place. If the historian only did that for us, we should be in the same situation as the patient whose analyst merely told him, on the basis of interviews with his parents, siblings, and childhood friends, what the "true facts" of the patient's early life were. We would have no reason to think that anything at all had been *explained* to us.

This is what leads me to think that historical narratives are not only models of past events and processes, but also metaphorical statements which suggest a relation of similitude between such events and processes and the story types that we conventionally use to endow the events of our lives with culturally sanctioned meanings. Viewed in a purely formal way, a historical narrative is not only a *reproduction* of the events reported in it, but also a *complex of symbols* which gives us directions for finding an *icon* of the structure of those events in our literary tradition.

I am here, of course, invoking the distinctions between sign, symbol, and icon which C. S. Peirce developed in his philosophy of language. I think that these distinctions will help us to understand what is fictive in all putatively realistic representations of the world and what is realistic in all manifestly fictive ones. They help us, in short, to answer the question, What are historical representations *representations of*? It seems to me that we must say of histories what Frye seems to think is true only of poetry or philosophies of history, namely that, considered as a system of signs, the historical narrative points in two directions simultaneously: *toward* the events described in the narrative and *toward* the story type or myths which the historian has chosen to serve as the icon of the structure of the events. The narrative itself is not the icon; what it does is *describe* events in the historical record in such a way as to inform the reader *what to take as an icon* of the events so as to render them "familiar" to him. The historical narrative thus mediates between the events reported in it on the one side and pregeneric plot structures conventionally used in our culture to endow unfamiliar events and situations with meanings, on the other.

The evasion of the implications of the fictive nature of historical narrative is in part a consequence of the utility of the concept "history" for the definition of other types of discourse. "History" can be set over against "science" by virtue of its want of conceptual rigor and failure to produce the kinds of universal laws that the sciences characteristically seek to produce. Similarly, "history" can be set over against "literature" by virtue of its interest in the "actual" rather than the "possible," which is supposedly the object of representation of "literary" works. Thus, within a long and distinguished critical tradition that has sought to determine what is "real" and what is "imagined" in the novel, history has served as a kind of archetype of the "realistic" pole of representation. I am thinking of Frye, Auerbach, Booth, Scholes and Kellogg, and others. Nor is it unusual for literary theorists, when they are speaking about the "context" of a literary work, to suppose that this context—the "historical milieu"—has a concreteness and an accessibility that the work itself can never have, as if it were easier to perceive the reality of a past world put together from a thousand historical documents than it is to probe the depths of a single literary work that is present to the critic studying it. But the presumed concreteness and accessibility of historical milieu, these contexts of the texts that literary scholars study, are themselves products of the fictive capability of the historians who have studied those contexts. The historical documents are not less opaque than the texts studied by the literary critic. Nor is the world those documents figure more accessible. The one is no more "given" than the other. In fact, the opaqueness of the world figured in historical documents is, if anything, increased by the production of historical narratives. Each new historical work only adds to the number of possible texts that have to be interpreted if a full and accurate picture of a given historical milieu is to be faithfully drawn. The relationship between the past to be analyzed and historical works produced by analysis of the documents is paradoxical: the *more* we know about the past, the more difficult it is to generalize about it.

But if the increase in our knowledge of the past makes it more difficult to generalize about it, it should make it easier for us to generalize about the forms in which that knowledge is transmitted to us. Our knowledge of the past may increase incrementally, but our understanding of it does not. Nor does our understanding of the past progress by the kind of revolutionary breakthroughs that we associate with the development of the physical sciences. Like literature, history progresses by the production of classics, the nature of which is such that they cannot be disconfirmed or negated, in the way that the principal conceptual schemata of the sciences are. And it is their nondisconfirmability that testifies to the essentially *literary* nature of historical classics. There is something in a historical masterpiece that cannot be negated, and this nonnegatable element is its form, the form which is its fiction.

It is frequently forgotten or, when remembered, denied that no given set of events attested by the historical record comprises a *story* manifestly finished and complete. This is as true as the events that comprise the life of an individual as it is of an institution, a nation, or a whole people. We do not *live* stories, even if we give our lives meaning by retrospectively casting them in the form of stories. And so too with nations or whole cultures. In an essay on the 'mythical' nature of historiography, Lévi-Strauss remarks on the astonishment that a visitor from another planet would feel if confronted by the thousands of histories written about the French Revolution. For in those works, the "authors do not always make use of the same incidents; when they do, the incidents are revealed in different lights. And yet these are variations which have to do with the same country, the same period, and the same events—events whose reality is scattered across every level of a multilayered structure." He goes on to suggest that the criterion of validity by which historical accounts might be assessed cannot depend on their elements—that is to say—their putative factual content. On the contrary, he notes, "pursued in isolation, each element shows itself to be beyond grasp. But certain of them derive consistency from the fact that they can be integrated into a system whose terms are more or less credible when set against the overall coherence of the series." But his "coherence of the series" cannot be the coherence of the *chronological* series, that sequence of "facts" organized into the temporal order of their original occurrence. For the "chronicle" of events, out of which the historian fashions his story of "what really happened," already comes preencoded. There are "hot" and "cold" chronologies, chronologies in which more or fewer dates appear to demand inclusion in a full chronicle of what happened. Moreover, the dates themselves come to us already grouped into classes of dates, classes which are constitutive of putative domains of the historical field, domains which appear as problems for the historian to solve if he is to give a full and culturally responsible account of the past.

All this suggests to Lévi-Strauss that, when it is a matter of working up a comprehensive account of the various domains of the historical record in the form of a story, the "alleged historical continuities" that the historian purports to find in the record are "secured only by dint of fraudulent outlines" imposed by the historian on the record. These "fraudulent outlines" are, in his view, a product of "abstraction" and a means of escape from the "threat of an infinite regress" that always lurks at the interior of every complex set of historical "facts." We can construct a comprehensible story of the past, Lévi-Strauss insists, only by a decision to "give up" one or more of the domains of facts offering themselves for inclusion in our accounts. Our *explanations* of historical structures and processes are thus determined more by what we leave out of our representations than by what we put in. For it is in this brutal capacity to exclude certain facts in the interest of constituting

others as components of comprehensible stories that the historian displays his tact as well as his understanding. The "overall coherence" of any given "series" of historical facts is the coherence of story, but this coherence is achieved only by a tailoring of the "facts" to the requirements of the story form. And thus Lévi-Strauss concludes: "In spite of worthy and indispensable efforts to bring another moment in history alive and to possess it, a clairvoyant history should admit that it never completely escapes from the nature of myth."

It is this mediative function that permits us to speak of a historical narrative as an extended metaphor. As a symbolic structure, the historical narrative does not *reproduce* the events it describes; it tells us in what direction to think about the events and charges our thought about the events with different emotional valences. The historical narrative does not *image* the things it indicates; it *calls to mind* images of the things it indicates, in the same way that a metaphor does. When a given concourse of events is employed as a "tragedy," this simply means that the historian has so described the events as to *remind us* of that form of fiction which we associate with the concept "tragic." Properly understood, histories ought never to be read as unambiguous signs of the events they report, but rather as symbolic structures, extended metaphors, that "liken" the events reported in them to some form with which we have already become familiar in our literary culture.

Perhaps I should indicate briefly what is meant by the *symbolic* and *ironic* aspects of a metaphor. The hackneyed phrase "My love, a rose" is not, obviously, intended to be understood as suggesting that the loved one is *actually* a rose. It is not even meant to suggest that the loved one has the specific attributes of a rose—that is to say, that the loved one is red, yellow, orange, or black, is a plant, has thorns, needs sunlight, should be sprayed regularly with insecticides, and so on. It is meant to be understood as indicating that the beloved shares the *qualities* which the rose has come to *symbolize* in the customary linguistic usages of Western culture. That is to say, considered as a message, the metaphor gives directions for finding an entity that will evoke the images associated with *loved ones and roses alike* in our culture. The metaphor does not *image* the thing it seeks to characterize, *it gives directions* for finding the set of images that are intended to be associated with that thing. It functions as a symbol, rather than as a sign: which is to say that it does not give us either a *description* or an *icon* of the thing it represents, but *tells us* what images to look for in our culturally encoded experience in order to determine how we *should feel* about the thing represented.

So too for historical narratives. They succeed in endowing sets of past events with meanings, over and above whatever comprehension they provide by appeal to putative causal laws, by exploiting the metaphorical similarities between sets of real events and the conventional structures of our fictions. By

the very constitution of a set of events in such a way as to make a comprehensible story out of them, the historian charges those events with the symbolic significance of a comprehensible plot structure. Historians may not like to think of their works as translations of fact into fictions; but this is one of the effects of their works. By suggesting alternative emplotments of a given sequence of historical events, historians provide historical events with all of the possible meanings with which the literary art of their culture is capable of endowing them. The real dispute between the proper historian and the philosopher of history has to do with the latter's insistence that events can be emplotted in one and only one story form. History-writing thrives on the discovery of all the possible plot structures that might be invoked to endow sets of events with different meanings. And our understanding of the past increases precisely in the degree to which we succeed in determining how far that past conforms to the strategies of sense-making that are contained in their purest forms in literary art.

Conceiving historical narratives in this way may give us some insight into the crisis in historical thinking which has been under way since the beginning of our century. Let us imagine that the problem of the historian is to make sense of a hypothetical *set* of events by arranging them in a *series* that is at once chronologically *and* syntactically structured, in the way that any discourse from a sentence all the way up to a novel is structured. We can see immediately that the imperatives of chronological arrangement of the events constituting the set must exist in tension with the imperatives of the syntactical strategies alluded to, whether the latter are conceived as those of logic (the syllogism) or those of narrative (the plot structure).

Thus, we have a set of events

- (1) $a, b, c, d, e, \dots, n,$

ordered chronologically but requiring description and characterization as elements of plot or argument by which to give them meaning. Now, the series can be emplotted in a number of different ways and thereby endowed with different meanings without violating the imperatives of the chronological arrangement at all. We may briefly characterize some of these emplotments in the following ways:

- (2) A, b, c, d, e, \dots, n
 (3) a, B, c, d, e, \dots, n
 (4) a, b, C, d, e, \dots, n
 (5) a, b, c, D, e, \dots, n

And so on.

The capitalized letters indicate the privileged status given to certain events or sets of events in the series by which they are endowed with explanatory force, either as causes explaining the structure of the whole series

or as symbols of the plot structure of the series considered as a story of a specific kind. We might say that any history which endows any putatively original event (a) with the status of a decisive factor (A) in the structuration of the whole series of events following after it is "deterministic." The emplotments of the history of "society" by Rousseau in his *Second Discourse*, Marx in the *Manifesto*, and Freud in *Totem and Taboo* would fall into this category. So too, any history which endows the last event in the series (e), whether real or only speculatively projected, with the force of full explanatory power (E) is of the type of all eschatological or apocalyptic histories. St. Augustine's *City of God* and the various versions of the Joachimite notion of the advent of a millennium, Hegel's *Philosophy of History*, and, in general, all Idealist histories are of this sort. In between we would have the various forms of historiography which appeal to plot structures of a distinctively "fictional" sort (Romance, Comedy, Tragedy, and Satire) by which to endow the series with a perceivable form and a conceivable "meaning."

If the series were simply recorded in the order in which the events originally occurred, under the assumption that the ordering of the events in their temporal sequence itself provided a kind of explanation of why they occurred when and where they did, we would have the pure form of the *chronicle*. This would be a "naive" form of chronicle, however, inasmuch as the categories of time and space alone served as the informing interpretative principles. Over against the naive form of chronicle we could postulate a logical possibility its "sentimental" counterpart, the ironic denial that historical series have any kind of larger significance or describe any imaginable plot structure or indeed can even be construed as a story with a discernible beginning, middle, and end. We could conceive such accounts of history as intending to serve as antidotes to their false or overemplotted counterparts (nos. 2, 3, 4, and 5 above) and could represent them as an ironic return to mere chronicle as constituting the only sense which any cognitively responsible history could take. We could characterize such histories thus:

- (6) " $a, b, c, d, e, \dots, n,$ "

with the quotation marks indicating the conscious interpretation of the events as having nothing other than seriality as their meaning.

This schema is of course highly abstract and does not do justice to the possible mixtures of and variations within the types that it is meant to distinguish. But it helps us, I think, to conceive how events might be emplotted in different ways without violating the imperatives of the chronological order of the events (however they are construed) so as to yield alternative, mutually exclusive, and yet, equally plausible interpretations of the set. I have tried to show in *Metahistory* how such mixtures and variations oc-

cur in the writings of the master historians of the nineteenth century; and I have suggested in that book that classic historical accounts always represent attempts both to exploit the historical series adequately and implicitly to come to terms with other plausible emplotments. It is this dialectical tension between two or more possible emplotments that signals the element of critical self-consciousness present in any historian of recognizably classical stature.

Histories, then, are not only about events but also about the possible sets of relationships that those events can be demonstrated to figure. These sets of relationships are not, however, immanent in the events themselves; they exist only in the mind of the historian reflecting on them. Here they are present as the modes of relationships conceptualized in the myth, fable, and folklore, scientific knowledge, religion, and literary art, of the historian's own culture. But more importantly, they are, I suggest, immanent in the very language which the historian must use to *describe* events prior to a scientific analysis of them or a fictional emplotment of them. For if the historian's aim is to familiarize us with the unfamiliar, he must use figurative, rather than technical, language. Technical languages are familiarizing only to those who have been indoctrinated in their uses and only of those sets of events which the practitioners of a discipline have agreed to describe in a uniform terminology. History possesses no such generally accepted technical terminology and in fact no agreement on what kind of events make up its specific subject matter. The historian's characteristic instrument of encodation, communication, and exchange is ordinary educated speech. This implies that the only instruments that he has for endowing his data with meaning, of rendering the strange familiar, and of rendering the mysterious past comprehensible, are the techniques of *figurative* language. All historical narratives presuppose figurative characterizations of the events they purport to represent and explain. And this means that historical narratives, considered purely as verbal artifacts, can be characterized by the mode of figurative discourse in which they are cast.

If this is the case, then it may well be that the kind of emplotment that the historian decides to use to give meaning to a set of historical events is dictated by the dominant figurative mode of the language he has used to *describe* the elements of his account *prior* to his composition of a narrative. Geoffrey Hartman once remarked in my hearing, at a conference on literary history, that he was not sure that he knew what historians of literature might want to do, but he did know that to write a history meant to place an event within a context, by relating it as a part to some conceivable whole. He went on to suggest that as far as he knew, there were only two ways of relating parts to wholes, by metonymy and by synecdoche. Having been engaged for some time in the study of the thought of Giambattista Vico, I was much taken with this thought, because it conformed to Vico's notion

that the "logic" of all "poetic wisdom" was contained in the relationships which language itself provided in the four principal modes of figurative representation: metaphor, metonymy, synecdoche, and irony. My own hunch—and it is a hunch which I find confirmed in Hegel's reflections on the nature of nonscientific discourse—is that in any field of study which, like history, has not yet become disciplined to the point of constructing a formal terminological system for describing its objects, in the way that physics and chemistry have, it is the types of figurative discourse that dictate the fundamental forms of the data to be studied. This means that the *shape* of the *relationships* which will appear to be inherent in the objects inhabiting the field will in reality have been imposed on the field by the investigator in the very *act of identifying and describing* the objects that he finds there. The implication is that historians *constitute* their subjects as possible objects of narrative representation by the very language they use to *describe* them. And if this is the case, it means that the different kinds of historical interpretations that we have of the same set of events, such as the French Revolution as interpreted by Michelet, Tocqueville, Taine, and others, are little more than projections of the linguistic protocols that these historians used to *pre-figure* that set of events prior to writing their narratives of it. It is only a hypothesis, but it seems possible that the conviction of the historian that he has "found" the form of his narrative in the events themselves, rather than imposed it upon them, in the way the poet does, is a result of a certain lack of linguistic self-consciousness which obscures the extent to which descriptions of events *already* constitute interpretations of their nature. As thus envisaged, the difference between Michelet's and Tocqueville's accounts of the Revolution does not reside only in the fact that the former emplotted his story in the modality of a Romance and the latter his in the modality of Tragedy; it resides as well in the tropological mode—metaphorical and metonymic, respectively—with each brought to his apprehension of the facts as they appeared in the documents.

I do not have the space to try to demonstrate the plausibility of this hypothesis, which is the informing principle of my book *Metahistory*. But I hope that this essay may serve to suggest an approach to the study of such discursive prose forms as historiography, an approach that is as old as the study of rhetoric and as new as modern linguistics. Such a study would proceed along the lines laid out by Roman Jakobson in a paper entitled "Linguistics and Poetics," in which he characterized the difference between Romantic poetry and the various forms of nineteenth-century Realistic prose as residing in the essentially metaphorical nature of the former and the essentially metonymical nature of the latter. I think that this characterization of the difference between poetry and prose is too narrow, because it presupposes that complex macrostructural narratives such as the novel are little more than projections of the "selective" (i.e., phonemic) axis of all speech

acts. Poetry, and especially Romantic poetry, is then characterized by Jakobson as a projection of the "combinatory" (i.e., morphemic) axis of language. Such a binary theory pushes the analyst toward a dualistic opposition between poetry and prose which appears to rule out the possibility of a metonymical poetry and a metaphorical prose. But the fruitfulness of Jakobson's theory lies in its suggestion that the various forms of both poetry and prose, all of which have their counterparts in narrative in general and therefore in historiography too, can be characterized in terms of the dominant trope which serves as the paradigm, provided by language itself, of all significant relationships conceived to exist in the world by anyone wishing to represent those relationships in language.

Narrative, or the syntagmatic dispersion of events across a temporal series presented as a prose discourse, in such a way as to display their progressive elaboration as a comprehensible form, would represent the "inward turn" that discourse takes when it tries to *show* the reader the true form of things existing behind a merely apparent formlessness. Narrative *style*, in history as well as in the novel, would then be construed as the modality of the movement from a representation of some original state of affairs to some subsequent state. The primary *meaning* of a narrative would then consist in the deconstruction of a set of events (real or imagined) originally encoded in one topological mode and the progressive restructuring of the set in another topological mode. As thus envisaged, narrative would be a process of de-coding and re-coding in which an original perception is clarified by being cast in a figurative mode different from that in which it has come encoded by convention, authority, or custom. And the explanatory force of the narrative would then depend on the contrast between the original encoding and the later one.

For example, let us suppose that a set of experiences comes to us as a grotesque, i.e., as unclassified and unclassifiable. Our problem is to identify the modality of the relationships that bind the discernible elements of the formless totality together in such a way as to make of it a whole of some sort. If we stress the similarities among the elements, we are working in the mode of metaphor; if we stress the differences among them, we are working in the mode of metonymy. Of course, in order to make sense of any set of experiences, we must obviously identify both the parts of a thing that appear to make it up and the nature of the shared aspects of the parts that make them identifiable as a totality. This implies that all original characterizations of anything must utilize *both* metaphor and metonymy in order to "fix" it as something about which we can meaningfully discourse.

In the case of historiography, the attempts of commentators to make sense of the French Revolution are instructive. Burke decodes the events of the Revolution which his contemporaries experience as a grotesque by recoding it in the mode of irony; Michelet recodes these events in the mode

of synecdoche; Tocqueville recodes them in the mode of metonymy. In each case, however, the movement from code to recode is narratively described, i.e., laid out on a time-line in such a way as to make the interpretation of the events that made up the "Revolution" a kind of drama that we can recognize as Satirical, Romantic, and Tragic, respectively. This drama can be followed by the reader of the narrative in such a way as to be experienced as a progressive revelation of what the *true* nature of the events consists of. The revelation is not experienced, however, as a restructuring of perception so much as an illumination of a field of occurrence. But actually what has happened is that a set of events originally encoded in one way is simply being decoded by being recoded in another. The events themselves are not substantially changed from one account to another. That is to say, the data that are to be analyzed are not significantly different in the different accounts. What is different are the modalities of their relationships. These modalities, in turn, although they *may* appear to the reader to be based on different theories of the nature of society, politics, and history, ultimately have their origin in the figurative characterizations of the whole set of events as representing wholes of fundamentally different sorts. It is for this reason that, when it is a matter of setting different interpretations of the same set of historical phenomena over against one another in an attempt to decide which is the best or most convincing, we are often driven to confusion or ambiguity. This is not to say that we cannot distinguish between good and bad historiography, since we can always fall back on such criteria as responsibility to the rules of evidence, the relative fullness of narrative detail, logical consistency, and the like to determine this issue. But it is to say that the effort to distinguish between good and bad interpretations of a historical event such as the Revolution is not as easy as it might at first appear when it is a matter of dealing with alternative interpretations produced by historians of relatively equal learning and conceptual sophistication. After all, a great historical classic cannot be disconfirmed or nullified either by the discovery of some new datum that might call a specific explanation of some element of the whole account into question or by the generation of new methods of analysis which permit us to deal with questions that earlier historians might not have taken under consideration. And it is precisely because great historical classics, such as works by Gibbon, Michelet, Thucydides, Mommsen, Ranke, Burckhardt, Bancroft, and so on, cannot be definitely disconfirmed that we must look to the specifically literary aspects of their work as crucial, and not merely subsidiary, elements in their historiographical technique.

What all this points to is the necessity of revising the distinction conventionally drawn between poetic and prose discourse in discussion of such narrative forms as historiography and recognizing that the distinction, as old as Aristotle, between history and poetry obscures as much as it illuminates about both. If there is an element of the historical in all poetry, there is an

element of poetry in every historical account of the world. And this because in our account of the historical world we are dependent, in ways perhaps that we are not in the natural sciences, on the techniques of *figurative language* both for our *characterization* of the objects of our narrative representations and for the *strategies* by which to constitute narrative accounts of the transformations of those objects in time. And this because history has no stipulatable subject matter uniquely its own; it is always written as part of a contest between contending poetic figurations of what the past *might* consist of.

The older distinction between fiction and history, in which fiction is conceived as the representation of the imaginable and history as the representation of the actual, must give place to the recognition that we can only know the *actual* by contrasting it with or likening it to the *imaginable*. As thus conceived, historical narratives are complex structures in which a world of experience is imagined to exist under at least two modes, one of which is encoded as "real," the other of which is "revealed" to have been illusory in the course of the narrative. Of course, it is a fiction of the historian that the various states of affairs which he constitutes as the beginning, the middle, and the end of a course of development are all "actual" or "real" and that he has merely recorded "what happened" in the transition from the inaugural to the terminal phase. But both the beginning state of affairs and the ending one are inevitably poetic constructions, and as such, dependent upon the modality of the figurative language used to give them the aspect of coherence. This implies that all narrative is not simply a recording of "what happened" in the transition from one state of affairs to another, but a *progressive redescription* of sets of events in such a way as to dismantle a structure encoded in one verbal mode in the beginning so as to justify a recoding of it in another mode at the end. This is what the "middle" of all narratives consist of.

All of this is highly schematic, and I know that this insistence on the fictive element in all historical narratives is certain to arouse the ire of historians who believe that they are doing something fundamentally different from the novelist, by virtue of the fact that they deal with "real," while the novelist deals with "imagined," events. But neither the form nor the explanatory power of narrative derives from the different contents it is presumed to be able to accommodate. In point of fact, history—the real world as it evolves in time—is made sense of in the same way that the poet or novelist tries to make sense of it, i.e., by endowing what originally appears to be problematical and mysterious with the aspect of a recognizable, because it is a familiar, form. It does not matter whether the world is conceived to be real or only imagined; the manner of making sense of it is the same.

So too, to say that we make sense of the real world by imposing upon it the formal coherence that we customarily associate with the products of writers of fiction in no way detracts from the status as knowledge which we ascribe to historiography. It would only detract from it if we were to believe that literature did not teach us anything about reality, but was a product of an imagination which was not of this world but of some other, inhuman one. In my view, we experience the "fictionalization" of history as an "explanation" for the same reason that we experience great fiction as an illumination of a world that we inhabit along with the author. In both we recognize the forms by which consciousness both constitutes and colonizes the world it seeks to inhabit comfortably.

Finally, it may be observed that if historians were to recognize the fictive element in their narratives, this would not mean the degradation of historiography to the status of ideology or propaganda. In fact, this recognition would serve as a potent antidote to the tendency of historians to become captive of ideological preconceptions which they do not recognize as such but honor as the "correct" perception of "the way things *really* are." By drawing historiography nearer to its origins in literary sensibility, we should be able to identify the ideological, because it is the fictive, element in our own discourse. We are always able to see the fictive element in those historians with whose interpretations of a given set of events we disagree; we seldom perceive that element in our own prose. So, too, if we recognized the literary or fictive element in every historical account, we would be able to move the teaching of historiography onto a higher level of self-consciousness than it currently occupies.

What teacher has not lamented his inability to give instruction to apprentices in the *writing* of history? What graduate student of history has not despaired at trying to comprehend and imitate the model which his instructors *appear* to honor but the principles of which remain uncharted? If we recognize that there is a fictive element in all historical narrative, we would find in the theory of language and narrative itself the basis for a more subtle presentation of what historiography consists of than that which simply tells the student to go and "find out the facts" and write them up in such a way as to tell "what really happened."

In my view, history as a discipline is in bad shape today because it has lost sight of its origins in the literary imagination. In the interest of *appearing* scientific and objective, it has repressed and denied to itself its own greatest source of strength and renewal. By drawing historiography back once more to an intimate connection with its literary basis, we should not only be putting ourselves on guard against *merely* ideological distortions; we should be by way of arriving at that "theory" of history without which it cannot pass for a "discipline" at all.

NOTE

This essay is a revised version of a lecture given before the Comparative Literature Colloquium of Yale University on 24 January, 1974. In it I have tried to elaborate some of the themes that I originally discussed in an article, "The Structure of Historical Narrative," *CHIO* 1 (1972): 5-20. I have also drawn upon the materials of my book *Metahistory: The Historical Imagination in Nineteenth-Century Europe* (Baltimore, 1973), especially the introduction, entitled "The Poetics of History." The essay profited from conversations with Michael Holquist and Geoffrey Hartman, both of Yale University and both experts in the theory of narrative. The quotations from Claude Lévi-Strauss are taken from his *Savage Mind* (London, 1966) and "Overture to *Le Cru et le cuit*," in *Structuralism*, ed. Jacques Ehrmann (New York, 1966). The remarks on the iconic nature of metaphor draw upon Paul Henle, *Language, Thought, and Culture* (Ann Arbor, 1966). Jakobson's notions of the tropological nature of style are in "Linguistics and Poetics," in *Style and Language*, ed. Thomas A. Sebeok (New York and London, 1960). In addition to Northrop Frye's *Anatomy of Criticism* (Princeton, 1957), see also his essay on philosophy of history, "New Directions from Old," in *Fables of Identity* (New York, 1963). On story and plot in historical narrative in R. G. Collingwood's thought, see, of course, *The Idea of History* (Oxford, 1936).

4 HISTORICISM, HISTORY, AND THE FIGURATIVE IMAGINATION

Discussions of "historicism" sometimes proceed on the assumption that it consists of a discernible and unjustifiable distortion of a properly "historical" way of representing reality. Thus, for example, there are those who speak of the particularizing interest of the historian as against the generalizing interests of the historicist. Again, the historian is supposed to be interested in elaborating points of view rather than in constructing theories, as the historicist wishes to do. Next, the historian is supposed to favor a narrativist, the historicist an analytical mode of representation. And finally, while the historian studies the past for its own sake or, as the phrase has it, "for itself alone," the historicist wants to use his knowledge of the past to illuminate the problems of his present or, worse, to predict the path of history's future development.¹

As can readily be seen, these characterizations of the differences between a properly historical and a historicist approach to history correspond to those that are conventionally used to differentiate "historiography" from "philosophy of history." I have argued elsewhere that the conventional distinctions between historiography and philosophy of history obscure more than they illuminate of the true nature of historical representation.² In this essay I will argue that the conventional distinctions between "history" and "historicism" are virtually worthless. I will suggest, on the contrary, that every "historical" representation—however particularizing, narrativist, self-consciously perspectival, and fixated on its subject matter "for its own