

# The Origins of Theater

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In seeking to describe the origins of theater, one must rely primarily on speculation, since there is little concrete evidence on which to draw. The most widely accepted theory, championed by anthropologists in the late nineteenth and early twentieth centuries, envisions theater as emerging out of myth and ritual. The process perceived by these anthropologists may be summarized briefly. During the early stages of its development, a society becomes aware of forces that appear to influence or control its food supply and well-being. Having little understanding of natural causes, it attributes both desirable and undesirable occurrences to supernatural or magical forces, and it searches for means to win the favor of these forces. Perceiving an apparent connection between certain actions performed by the group and the result it desires, the group repeats, refines, and formalizes those actions into fixed ceremonies, or rituals.

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Stories (myths) may then grow up around a ritual. Frequently the myths include representatives of those supernatural forces that the rites celebrate or hope to influence. Performers may wear costumes and masks to represent the mythical characters or supernatural forces in the rituals or in accompanying celebrations. As a people becomes more sophisticated, its conceptions of supernatural forces and causal relationships may change. As a result, it may abandon or modify some rites. But the myths that have grown up around the rites may continue as part of the group's oral tradition and may even come to be acted out under conditions divorced from these rites. When this occurs, the first step has been taken toward theater as an autonomous activity, and thereafter entertainment and aesthetic values may gradually replace the former mystical and socially efficacious concerns.

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(■1) Although origin in ritual as long been the most popular, it is by no means the only theory about how the theater came into being. (■2) Storytelling has been proposed as one alternative. (■3) Under this theory, relating and listening to stories are seen as fundamental human pleasures. (■4) Thus, the recalling of an event (a hunt, battle, or other feat) is elaborated through the narrator's pantomime and impersonation and eventually through each role being assumed by a different person.

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A closely related theory sees theater as evolving out of dances that are primarily pantomimic, rhythmical or gymnastic, or from imitations of animal noises and sounds. Admiration for the performer's skill, virtuosity, and grace are seen as motivation for elaborating the activities into fully realized theatrical performances.

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In addition to exploring the possible antecedents of theater, scholars have also theorized about the motives that led people to develop theater. Why did the theater develop, and why was it valued after it ceased to fulfill the function of ritual? Most answers fall back on the theories about the human mind and basic human needs. One, set forth by Aristotle in the fourth century B.C., sees humans as naturally imitative—as taking pleasure in imitating persons, things, and actions and in seeing such imitations. Another, advanced in the twentieth century, suggests that humans have a gift for fantasy, through which they seek to reshape reality into more satisfying forms than those encountered in daily life. Thus, fantasy or fiction (of which drama is one form) permits people to objectify their anxieties and fears, confront them, and fulfill their hopes in fiction if not fact. The theater, then, is one tool whereby people define and understand their world or escape from unpleasant realities.

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But neither the human imitative instinct nor a penchant for fantasy by itself leads to an autonomous theater. Therefore, additional explanations are needed. One necessary condition seems to be a somewhat detached view of human problems. For example, one sign of this condition is the appearance of the comic vision, since comedy requires sufficient detachment to view some deviations from social norms as ridiculous rather than as serious threats to the welfare of the entire group. Another condition that contributes to the development of autonomous theater is the emergence of the aesthetic sense. For example, some early societies ceased to consider certain rites essential to their well-being and abandoned them; nevertheless, they retained as parts of their oral tradition the myths that had grown up around the rites and admired them for their artistic qualities rather than for their religious usefulness.