

AUTHOR'S PREFACE

L'ancienne rhétorique regardait comme des ornements et des artifices ces figures et ces relations que les raffinements successifs de la poésie ont fait enfin connaître comme l'essentiel de son objet; et que les progrès de l'analyse trouveront un jour comme effets de propriétés profondes, ou de ce qu'on pourrait nommer: "sensibilité formelle"

P. Valéry, *Tel quel I* (Paris, 1941), p. 150¹

This handbook of rhetoric pursues an educational objective: it seeks to smoothe the beginner's way (*viam rationemque*: see below § 3) to a phenomenologically and historically meaningful study of the literary art and beyond this to be an aid to philologists engaged in the practice of interpreting texts.

This objective carries with it a need for limitation. For a start, it would be impossible to furnish a history of classical, medieval, and modern rhetoric. Such a history would have to encompass not only the systems of instruction but also the individual phenomena of doctrine and practice (as in "zeugma"; see below §§ 692–708), and this would only be feasible in a multi-volume treatment. On the other hand, to limit the work chronologically to the period of the Middle Ages or the modern era would raise questions as to its general usefulness, even for the Middle Ages itself or the modern era. Therefore this handbook will attempt an open-ended presentation of ancient rhetoric with the Middle Ages and the modern era in mind. The breadth of the phenomena in antiquity makes it possible to include the roots of post-classical individual phenomena which the interpreter of medieval and modern literature will come across. In any case, interpreters will find themselves on a sure foundation if they choose the classical world as their starting point.

The purpose of the present portrayal is to clarify this foundation. – The historical development of classical rhetoric is to be treated by Vinzenz

¹ I owe this quotation to Peter Ronge, who drew my attention to it in 1959. The text can be found in P. Valéry, *Œuvres, II, Édition établie ... par J. Hytier*, Paris, 1960, p. 551. Cf. also H. Lausberg, *Das Sonett "Les Grenades"...*, Opladen, 1971, p. 149, § 460.4b.

Buchheit in his *Historischen Einführung in die antike Rhetorik*, soon to be published by the same press.

The present work does not claim to be a complete description of ancient rhetorical phenomena and terms: available space alone has dictated a restriction to the best examples. On the other hand, there was also the need, in view of the literary significance of rhetoric, to go beyond the framework of rhetoric itself and at least sketch the neighboring areas of grammar and poetics. A separate "Handbook of Literary Dialectics"¹ is in preparation.

The value of this present attempt, which stems from ten years' experience of teaching literature in Münster, will have to be gauged in practice, particularly in the practice of the interpretation of texts. The lineage of rhetoric, which stretches back more than 2,000 years, is vigorous and fertile. It would indeed be astonishing if the steady efforts of ancient reflection over language and literature from c. 450 B.C. to c. A.D. 600 had not led to discoveries worthy even today of serious consideration, since the linguistic and literary education of antiquity stood in living contact with public life: the rhetorization of literature was a necessary consequence of this contact. Rhetoric became a "journalism" (taken completely seriously), the *creuset* of literature, philosophy, public life, and the schools. – Further, in the encounter between literature and rhetoric it is true to say that the interpreter of literature cannot get by with literary rhetoric alone, either as regards the literary formulation of ideas and language or, especially, as regards the content preserved in literature in the broadest sense. Instruction in literary rhetoric must be understood as an antidote, as protection against an all too rapid actualization of contact with the individuality of the work of art and its individual creator. Rhetoric seeks to show the *langue*, which is the conventional means of expression of the *parole*. A *langue* without *parole* is dead, a *parole* without *langue* is inhuman: language, art, social and individual life depict a dialectical interdependence between *langue* and *parole*. The task of the present handbook is therefore to facilitate a first overview of the phenomena of literary *langue*. – Cf. further § 1246ff; under *rhétorique*, *source*.

I wish to thank Wolfgang Babilas for his faithful assistance in supervising

¹ In the supplementary § 1247 Lausberg provides the following note referenced to this page: (**dialectic and dialogue-technique**): 1) dialectics is the performance of a dialogue for the purpose of gaining knowledge by deduction (as in Platonic dialogue). This dialectics may then (in the syllogism: § 371) be turned into monolog. The modern use of the terms "dialectic" in the sense of an "ontological contradiction" is derived from "dialogical dialectic". 2) Cic. *Brut.* 309 "(dialectica) quasi contracta et astricta eloquentia putanda est". 3) § 1244, colloqui, colloquia, dialectica; § 1245, διάλογοι; § 1246, dialectique (with bibliography), dialogue (with bibliography). Further bibliography is provided at the end of the main bibliography, immediately before the Indexes.

the printing, for valuable bibliographical information, and for productive critical collaboration on the material itself. I owe special thanks to Alfons Weische and Bernd-Reiner Voss for their supervision of the printing, and to Peter Ronge, Barbara Ronge-Tilmann, and Christa Kriele-Grothues, for the preparation of the indexes.

Note on the second edition

The present second edition has been extended by the supplementary paragraphs §§1247-1326.¹

I am grateful to Arnold Arens for his unstinting help.

My *Elemente der literarischen Rhetorik*, 4th impression, München, 1971, to which the reader is also referred, contains matters of systematization and other details additional to those found in the *Handbook of Literary Rhetoric*.

To the Memory of

FRANZ BECKMANN

¹ This material is now incorporated into the main text in the form of supplementary notes or as additions to the Bibliography. See the Preface to the English translation, above. § 1326, a brief terminological index to the supplementary notes, has been omitted since the terms concerned are in most cases already indexed from the discussion at the new location of these notes.