



Title	弁論術と美学：ハリカルナッソスのディオニュシオス
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Citation	文芸学研究. 2007, 11, p. 82-100
Version Type	VoR
URL	https://doi.org/10.18910/50878
rights	
Note	

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**Rhetoric and Aesthetic:
Dionysius of Halicarnassus as a literary critic**

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Dionysius of Halicarnassus migrated to Rome in 30 B.C., where he taught rhetoric and literary composition. He wrote critical essays on the classical authors to re-establish the classical Attic standards.

In his essays, he advocated the mimesis, by which he does not mean representing external objects unlike Plato and Aristotle, nor does he mean counterfeiting the styles, but he means imitating their merits. For Dionysius, literary criticism has a practical effect of improving literary composition and the mimesis is a means to this end. When he recommends the art that does not look like an art, he has the same opinion as Kant. Besides, Dionysius values the indescribable sense as a criterion for beautiful composition and is ahead of Baumgarten *Aesthetics* as regards the emphasis on sense. Following the tradition of rhetoric, Dionysius is distinguished from Cicero and Quintilian in that he appreciates beauty itself.

The literary criticism by Dionysius anticipates modern aesthetics in some points, while his criticism insists on usefulness of beautiful

composition. Beauty and utility are not necessarily inconsistent. We should think that beauty and art are inseparable from utility. In the post-modern age, it seems to be better for us to imitate his criticism.