

La critica letteraria, accanto alla vicenda intellettuale, ha una propria evidente dimensione stilistica. Il libro traccia la storia della critica italiana per campioni, per linee e per funzioni, nella convinzione che alcuni dettagli significativi possano illuminare l'intero quadro. Mette a fuoco dunque le principali parole-chiave dei singoli critici e la capacità di argomentarle in rapporto alle idee: da Croce, Gramsci, Debenedetti e Contini a Pasolini, Calvino e Fortini fino all'odierna critica online. I termini "stili" e "forme" vanno qui intesi in senso ampio: dalle figure della frase fino ai registri espressivi e all'insieme delle procedure retoriche che caratterizzano la forza argomentativa di un critico. Non esclusa la questione dei diversi generi del discorso: la monografia, il saggio su rivista, l'intervento breve, la recensione, la stroncatura, le storie della letteratura, i manuali, i blog. Le forme e le idee costituiscono inoltre un campo di forze discorsive soggetto alle regole della riproduzione sociale. Nel corso del Novecento la critica passa dal prestigio alla fungibilità (che contraddistingue in ogni ambito i lavoratori della conoscenza) e alla conseguente autocoscienza della propria "crisi" e "responsabilità": il libro, perciò, considera gli ambiti dell'editoria, del giornalismo, della scuola e dell'università come gli scenari in cui hanno luogo i posizionamenti e le legittimazioni del discorso critico e la scelta dei destinatari.

Le idee e le forme. La critica letteraria in Italia dal 1900 ai nostri giorni, non è articolato secondo i due criteri precedentemente descritti, non è un'esaustiva storia della critica letteraria italiana perché esclude moltissimi critici¹ e perché i casi esemplari presenti non sono sempre disposti in una stretta successione cronologica; non è nemmeno una disamina dei metodi, delle tendenze e delle scuole, perché tende a concentrarsi soprattutto su alcune parole-chiave² e sulla capacità di argomentarle: cioè sulle forme e sugli stili dei singoli critici in rapporto alle loro idee. Il termine *stile*, per molto tempo, è percepito come invecchiato e fuori moda negli studi letterari³. Per ritrovarlo occorre superare almeno un paio di "ere" bibliografiche, oltrepassando lo strato più recente, dove abbondano *rappresentazione* e *immagine*, e quello precedente, inflazionato da dai termini, troppo linguistici, segno e *struttura* (Eugenio Montale intitola *Stile e tradizione* un importante saggio programmatico, "Baretti", 1925).

¹ Per i vuoti, E. Zinato rinvia a Leonelli (1994), Casadei (2001), Ferretti, Guerriero (2010, considerate solo le bozze).

² A quanto riportato sotto, si aggiunga che questo termine va inteso come una serie di concetti e termini-chiave che guidano l'attività del critico "in rapporto con tutto quel che egli sa del pensiero, delle ideologie, delle credenze, della società" (Fortini, 1987b). Si riferisce anche, implicitamente, alla vecchia *history of ideas*, una disciplina storiografica, con spiccata tendenza interdisciplinare, sorta negli U.S.A. negli anni Venti del Novecento grazie a A. O. Lovejoy (1873-1962) e ad altri studiosi della Johns Hopkins University di Baltimora. La tipica forma espositiva dello storico delle idee (sia che si occupi di letteratura e di arte, sia che consideri la filosofia o la scienza), infatti, è l'analisi concettuale e lessicale di testi e contesti (logici, ma anche socio-culturali) nei quali una data idea compare. Vedi sotto.

³ Nozione rivalutata, data la frequenza con cui il termine torna ad essere usato: Testa (1997, 2002), Mengaldo (2001), Casadei (2007), Ficari (2007), Amalfitano (2008). Lo stile sopravvive agli attacchi della linguistica (Compagnon, 2000)

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