

## 中世纪基督教文学批评的兴起

The Rise of Medieval Literary Criticism

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### [英文提要]

The propagation of the Christian faith in Medieval Europe is at once the Christianization of Europe as well as the Europeanization of Christianity. In the process, Christian literary criticism as a discipline evolved in Medieval Europe as a unique form of critique. Particularly worthy of mention is the religious fervor expressed in Medieval European art and the theology of aesthetics that developed along with it.

From the vantage point of Chinese culture, the uniqueness of Medieval European Christian literary criticism can fairly readily be appreciated through a cross-cultural and interdisciplinary study of the subject matter. It is distinct from classical criticism, not so much in the timing of its development, but in its basic cultural premise. Literary criticism of the Middle Ages does not deal with a nationally based body of writings; rather, it is international in application. As a result, related research led to an overall understanding of the roots of European culture and its subsequent cultural concepts, instead of a narrowly defined literary theory.

This paper places the beginnings of Christian literary criticism in the period between the 4th century and the Age of the Carolin-

gians. The three antecedent traditions, which influenced its conception, included the ancient Roman tradition of grammar, rhetoric and logic, the patristic tradition of allegorical criticism defined by Clement and Origen, and the Neo-Platonic tradition of Protinus. In the literary criticism of this formative period, we observe extensive efforts in form research, comparative research, and allegorical analysis, etc. Commentary, versification, interpretation, typology, analogy, and poetry allied to theology are commonly featured in this discipline. St. Augustine provided the most comprehensive theological aesthetics treatise for this period, as represented in his theological interpretation of the concept of mimesis where aesthetics provided the theological lenses through which to view the Absolute and the Mysterious, where theology is redirected from the objective to the subjective reality of the heart. Through Augustine, Christian literary criticism developed its characteristic form, setting it distinctly apart from the ancient Greek tradition. Thus, foundations were laid for the ensuing period from the Age of the Carolingians to the Age of Monasticism.

在基督教的主导地位逐渐确立、神学思想不断发展和欧洲各民族语言日益成熟的过程中,一种与基督教学说相关联、并带有明显的神学特色的中世纪文学批评,缓慢地呈现出大致的模样。同时,古希腊典籍的佚失及其借助东方文献的再度引入,又同中世纪的人文研究相汇合,使神学之外的世俗批评得到了一定程度的延续。