

亚基督形象再世的意味

——再论《断头台》中阿夫季形象的宗教意义

Revival of the Christ Image & Hope of His
Return: Religious Meaning of Afuji,
the Hero of *The Guillotine*

常江虹 广东惠州学院

Chang Jianghong, Huizhou College

[Abstract] The literary world was astir with mixed reactions to *The Guillotine*, a novel by Aitmatov of the Soviet Union, when it was published in the 1980s. Afuji, the hero of the novel is widely seen as the icon of the idealized Christian saint. Through a close reading of the original text and a character study of the hero, the author analyzes Aitmatov's religious thought in light of Christian culture. He concludes that the hero not only expresses the writer's eschatological hope for redemption in the end times, but also reveals his doubts that this hope could be realized. Aitmatov's conflicting sentiments, the author surmises, arises from his atheistic background, where Christ's resurrection has been demythologized through the prism of reason and ethics, and his eschatology colored by Russian Orthodox Christianity.

The Guillotine, a novel by Aitmatov of the Soviet Union, has evoked

worldwide repercussions and has different praise and blame since 1980's. The hero of the novel has been widely seen as an idealized Christianity saint. This article, through a close reading of original text about this character, analyses Aitmatov's thought from the viewpoint of the religion culture. It believes that this hero not only expresses the writer's hope to save the religious expectation of the latter part, but also shows his doubt of religious effect in reality. It suggests that the source lies in the writer's thought according to the atheism on a rational turn, the resurrection view and the Russian archimandrite cultural backgrounds that morals turn under of the Christian judgment day theory.

前苏联作家钦·艾特玛托夫上个世纪 80 年代描写现代社会问题的长篇小说《断头台》，线索多重，意象多元。在这部由多个叙事单元并置交错、对比映照而布局结构的文学作品中，阿夫季这一形象占据了大部分篇幅的中心位置。就笔者所了解到的国内相关评论而言，不少人对这一形象给予了相当高的评价，就像小说里的毒贩头子格里尚的讥讽——“新一代的耶稣”。笔者在研读文本的基础上，着重对作家通过人物刻画所透示出的宗教思想进行了一定的思考辨析，由此在人物的基本评价上产生了一些新的看法和观点。

小说前两部的主人公阿夫季原是神学院的学生，因公然“离经叛道”被开除，成了一个无固定职业和经济来源的流浪者，这一身份特点与俄罗斯文化意义上的知识分子——精神流浪者相吻合，