

<<现代诗歌评介>>

图书基本信息

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前言

Among the most important developments in contemporary global culture is the arrival of Western literary criticism and literary theory in China. FLTRP is to be congratulated for its imagination and foresight in making these crucial texts available to teachers and students of literature through-out China. There is arguably no greater force in producing understanding between peoples than the transmission of literary traditions the great heritage of narrative , lyric , and prose forms that give cultures their distinctive character. Literary criticism and theory stand at the cross-roads of these transmissions. It is the body of writing that reflects on what a literature has meant to a culture. It investigates the moral , political , and experiential dimensions of literary traditions , linking form to content , literature to history , the sensuous love of literature to an analytic understanding. The availability of these important texts will greatly help students and teachers to become acquainted with recent criticism and major critical theories and movements. I am convinced that the series will make an important contribution to the literary education of China , increasing literacy in new fields and international understanding at the same time. It is an extraordinarily timely venture , at a time when comparative literary study in a global context has become increasingly important for professionals , and beyond that , for a general readership that seeks a deeper understanding of literature.

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内容概要

20世纪上半叶是英美文学史上一个非常重要的时期，《现代诗歌评介》是对这一时期英美诗歌的综述和评介。

它从世纪之交的唯美主义开始，详细阐述了二三十年代现代派诗歌的起源、兴起和发展，以及现代派之后的英美诗歌发展的新方向。

书籍目录

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章节摘录

Lawrence specifically rejects the term rebirth for the kind of self-realization he thus celebrates. He visualizes the realization of the blood self as something new, a first birth out of the adult state of non-being which has prevented the emergence of the primal self into full growth. The point is that the state of living death or non-being of our civilization is a necessary prelude to a modern man's self-realization. He must not go back to a savage state but has still to let go, to know what not-being is, before he can be. Till he has gone through the Christian negation of himself, and has known the Christian consummation, he is a mere amorphous heap. Whether we call this process rebirth or resurrection, then, it is a matter of coming through to a higher stage of personality. The irritable cerebral consciousness ceases to inhibit the vital self, and the once oversophisticated intelligence sinks deep within the personality. Intelligence is not lost forever, as it would be if we simply reverted to a literally animal existence. It is absorbed into the life participation of men restored to normal relations with the rest of the universe.

Lawrence's diagnosis of a diseased civilization seeing itself in a mirror of false, anti-human abstractions and needing to recover health through individual rebirth or resurrection is implicit in almost all major modern poetry. The means of salvation, or of possible salvation, for this is the great realm of the tentative, as Eliot's poetry surprisingly demonstrates, vary from poet to poet. But Lawrence's mystical conception of a state of communion, body-centered, into which we have yet to be born, illuminates a great deal of the poetry written over the past few decades. The impetus he has given to other writers comes not so much from his style——of all modern poets of real standing, he is perhaps the shakiest as a master of his craft——as from his simplifying the issues.

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