

Critique Littéraire

On peut se demander ce qu'est un texte, la réponse est que c'est un ensemble de mot mis en commun. Quelles sont les différences entre littérature et critique ? Elles ont toutes les deux des frontières mobiles, et on doute que l'un puisse vivre sans l'autre. La littérature est un ensemble de texte mis à part (action de la critique), ils sont délimités par cette critique. Ainsi un texte n'existe pas tout seul, il a deux condition pour exister : il faut qu'il soit écrit et qu'il soit lu. L'écrivain écrit le corps du texte, et c'est sa lecture qui va créer son âme (existence spirituelle). Ainsi la critique consiste en le fait de lire un texte et d'en parler.

Approche diachronique : d'après Starobinski, le mot critique a de nombreux sens (=juger) mais si on se rapporte à l'étymologie grecque, nous obtenons le mot krinein (= trier, tamiser) mais il est aussi lié au mot crise (= période finale de la maladie : mort ou guérison). L'acte critique est important voir violent, cet auteur établit une sorte de chronologie de l'acte de critique. Ainsi il est déduit trois actes : choisir, restituer et interpréter.

* Au début il y a des paroles de l'ordre du rituel mais la critique n'existe pas (c'est un sacrilège). Elle apparaît avec la naissance du concours et du jeu, qui nécessite des arbitres qui départage les choses. Mais s'il s'agit d'art, il faut un critère qui détermine le résultat : c'est la plaisir, mais il y a un risque car il faut donner son avis en fonction de ce que l'on ressent. Ainsi il existe de nombreux critères pour arbitrer, donc Starobinski nous parle de la pièce d'Aristophane (Les grenouilles) où sont joué Eschyle et Euripide, ils font un concours pour juger qui fait les meilleurs vers. Ainsi il y a un enjeu vital car Dionysos fera revivre le vainqueur pour faire renaître son art et soutenir le moral du peuple, la décision critique est donc un avis de vie ou de mort.

* Puis tout change, cependant on veut garder ce qu'il nous reste, ainsi le nouveau geste critique est la restitution :

1) Il faut rétablir la vraie valeur du texte, prendre conscience de son histoire. L'édition critique en ressort. Ainsi il y a un nouvel enjeu, c'est le pouvoir d'invalider les textes. Il se libère progressivement, de plus elle éveille le doute sur le système entier de la critique, il y a une remise en cause de la vérité établit, il y a un pouvoir de refus qui revient à l'acte de choix.

2) Il a fallut soutenir l'autorité des textes, on assigner au mot plusieurs sens grâce à la philologie. On construit un système de relation conforme à l'ensemble du système.

3) C'est le temps psychologique, c'est la première forme de l'herméneutique (science de l'interprétation). Starobinski cite Wolf et nous dit que « l'homme apprend à comprendre et à expliquer les pensées des autres d'après leurs signe ».

Ainsi elle se fait en 3 étapes, pour pleinement restituer un texte, il faut l'histoire des mots, la connaissance des mots, et la divination psychologique.

* La seconde phase abolit totalement le pouvoir de la critique, les textes ne sont plus de purs objets de savoir ou de préférence, et il n'y a plus de règles à suivre. C'est le sens qui prévaut, ainsi la critique ne travaille plus à la restitution mais à l'interprétation, elle parle de sa propre autorité : la science et le sens (ce que je sens, ce que je sais). La critique s'approprie complètement l'œuvre d'où son pouvoir instituant.

N. Goodman nous dit qu'il ne faut plus se demander ce qu'est l'art mais quand est-ce qu'il y a art.

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