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Autore	Febvre Lucien
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Nota di contenuto	AVANT-PROPOS - Psychologie collective et raison individuelle. -- INTRODUCTION GENERALE -- PREMIERE PARTIE, -- RABELAIS L'ATHEISTE ? -- NOTE LIMINAIRE. Le probleme et la methode. -- Livre premier : Le temoignage des contemporains. -- CHAPITRE PREMIER. Les bons camarades. -- CHAPITRE II. Theologiens et controversistes. -- CONCLUSION. - Temoignages et facons de penser. -- CHAPITRE PREMIER. Les gamineries de Rabelais. -- CHAPITRE II. La lettre de Gargantua et l'immortalite de l'ame. -- CHAPITRE III. La resurrection d'Epistemon et le miracle. -- DEUXIEME PARTIE -- CROYANCE OU INCROYANCE. -- Livre premier : Le christianisme de Rabelais. -- CHAPITRE PREMIER. Le Credo des Geants. -- CHAPITRE II. Rabelais, la Reforme et Luther. -- CHAPITRE III - Rabelais, Erasme et la philosophie du Christ. -- Livre deuxieme : Les limites de l'incroyance au XVIe siecle. -- CHAPITRE PREMIER. - Prises de la religion sur la vie. -- CHAPITRE II. - Les appuis de l'irreligion : la philosophie ? -- CHAPITRE III. - Les appuis de l'irreligion : les sciences ? -- CHAPITRE IV. - Les appuis de l'irreligion : l'occultisme ? -- CONCLUSION. - Un siecle qui veut croire -- Fin du texte. -- BIBLIOGRAPHIE -- INDEX.
Sommario/riassunto	Lucien Febvre's magisterial study of sixteenth century religious and intellectual history, published in 1942, is at long last available in English, in a translation that does it full justice. The book is a modern

classic. Febvre, founder with Marc Bloch of the journal *Annales*, was one of France's leading historians, a scholar whose field of expertise was the sixteenth century. This book, written late in his career, is regarded as his masterpiece. Despite the subtitle, it is not primarily a study of Rabelais; it is a study of the mental life, the mentalit , of a whole age. Febvre worked on the book for ten years. His purpose at first was polemical: he set out to demolish the notion that Rabelais was a covert atheist, a freethinker ahead of his time. To expose the anachronism of that view, he proceeded to a close examination of the ideas, information, beliefs, and values of Rabelais and his contemporaries. He combed archives and local records, compendia of popular lore, the work of writers from Luther and Erasmus to Ronsard, the verses of obscure neo-Latin poets. Everything was grist for his mill: books about comets, medical texts, philological treatises, even music and architecture. The result is a work of extraordinary richness of texture, enlivened by a wealth of concrete details--a compelling intellectual portrait of the period by a historian of rare insight, great intelligence, and vast learning. Febvre wrote with Gallic flair. His style is informal, often witty, at times combative, and colorful almost to a fault. His idiosyncrasies of syntax and vocabulary have defeated many who have tried to read, let alone translate, the French text. Beatrice Gottlieb has succeeded in rendering his prose accurately and readably, conveying a sense of Febvre's strong, often argumentative personality as well as his brilliantly intuitive feeling for Renaissance France.

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