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Nota di contenuto	Front matter -- Contents -- Foreword: Encounter and Translation -- Introduction -- 1. On the Nature of Marx's Things -- 2. Capital, Catastrophe: Marx's "Dynamic Objects" -- 3. Necrophilology -- 4. The Primal Scenes of Political Theology -- 5. Adorno and the Humanist Dialectic -- 6. Uncountable Matters -- Acknowledgments -- Notes -- Works Cited -- Index
Sommario/riassunto	On the Nature of Marx's Things is a major rethinking of the Marxian tradition, one based not on fixed things but on the inextricable interrelation between the material world and our language for it. Lezra traces to Marx's earliest writings a subterranean, Lucretian practice that he calls necrophilological translation that continues to haunt Marx's inheritors. This Lucretian strain, requiring that we think materiality in non-self-evident ways, as dynamic, aleatory, and always marked by its relation to language, raises central questions about ontology, political economy, and reading. "Lezra," writes Vittorio Morfino in his preface, "transfers all of the power of the Althusserian encounter into his conception of translation." Lezra's expansive understanding of translation covers practices that put different natural and national languages into relation, often across periods, but also practices or mechanisms internal to each language. Obscured by later critical

attention to the contradictory lexicons—of fetishism and of chrematistics—that Capital uses to describe how value accrues to commodities, and by the dialectical approach that's framed Marx's work since Engels sought to marry it to the natural philosophy of his time, necrophilological translation has a troubling, definitive influence in Marx's thought and in his wake. It entails a radical revision of what counts as translation, and wholly new ways of imagining what an object is, of what counts as matter, value, sovereignty, mediation, and even number. In *On the Nature of Marx's Things* a materialism "of the encounter," as recent criticism in the vein of the late Althusser calls it, encounters Marxological value-form theory, post-Schmittian divisible sovereignty, object-oriented-ontologies and the critique of correlationism, and philosophies of translation and untranslatability in debt to Quine, Cassin, and Derrida. The inheritors of the problems with which Marx grapples range from Spinoza's marranismo, through Melville's *Bartleby*, through the development of a previously unexplored Freudian political theology shaped by the revolutionary traditions of Schiller and Verdi, through Adorno's exilic antihumanism against Said's cosmopolitan humanism, through today's new materialisms. Ultimately, necrophilology draws the story of capital's capture of difference away from the story of capital's production of subjectivity. It affords concepts and procedures for dismantling the system of objects on which neoliberal capitalism stands: concrete, this-wordly things like commodities, but also such "objects" as debt traps, austerity programs, the marketization of risk; ideologies; the pedagogical, professional, legal, even familial institutions that produce and reproduce inequities today.

2. Record Nr.	UNINA9910557651703321
Titolo	The Figurativeness of the Language of Mystical Experience, Particularities and Interpretations
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ISBN	9788021099975 8021099976
Edizione	[1st ed.]
Descrizione fisica	1 electronic resource (278 p.)
Soggetti	Art Aesthetics Syntax Lexis Semantics Historical linguistics Comparative Study of Literature Czech literature French literature Slovak literature Other Language Literature Theory of Literature Language and languages - Style British literature
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di contenuto	Intro -- Table of contents -- Foreword -- CHAPTER ONE -- Fermín: Mystical knowledge: anthropology and language -- Brodanová: The intentionality of the imagination in St. Teresa of Ávila -- Rathouzská: Imaginative contemplation in the 14th century English mysticism -- Gallik: Death as radical border -- CHAPTER TWO -- Campana: Enthralled by mystery -- Gritti: The silence of God in the poetry of Father David Maria Turollo -- Raušerová: Mystical experience in late works by Julius Zeyer -- Rybářová: Silence as a modality of mystical

experience in the work of Sylvie Germain -- CHAPTER THREE -- Barnés: The paths of dreams -- Knapík: The image of the Jungian Self in the work of St. Teresa of Ávila -- Kuerková: The heart as an image of deification in mystical writing -- CHAPTER FOUR -- Cíváová, Brezováková: Transcendent experience of St. Laura Montoya y Upegui -- Horka: Paradox as an expression of the inexpressible in Sedulius' Paschal Song -- Příhodová: Ignatius of Loyola's literary work as an expression of his experience in life and spirituality -- Šavelová: The figurativeness of the mystical experience in Angela of Foligno -- Hornáková Klapicová: The figurativeness of the language of St. Teresa of Ávila -- CHAPTER FIVE -- Kaizerová: A probe inside the poetic form of mysticism of Slovak Romantic Messianists -- Bakešová: The poetics of reconciliation in French literary work of the 20th century -- Juhásová: Sanjuanist motifs in the poetic work of Erik Jakub Groch -- CHAPTER SIX -- Štěpánek: Tasting the milk of celestial knowledge -- Roca: [Re]readings of the perfect -- Sánchez Tierraseca: Tracing the absent -- Pariláková: The mystical meaning of the table in contemporary art.

Sommario/riassunto

The scientific and technical achievements of the last decades have enabled man to achieve an unquestionable life comfort. Paradoxically, however, they also stand behind his existential struggles, where the need to slow down the pace and restore one's own emotional and cognitive resources, revive communication models based on immediate contact, be authentic, creative, stronger, and so on breaks through the surface. One way of looking for a personal way of life and its meaning is through a religious, more precisely, spiritual experience. We consider the mystical experience to be the modality of the spiritual expression or, more precisely, its autonomous part. We see it as a descent of man into his own interior, so called the centre, in which he acquires a pouring knowledge of the nature of God. Although it is an individual and spontaneous experience, it is characterized by some universal features: imagery as a means of conveying the inexpressible content and as an archetypal basis of spiritual tradition. The publication focuses on the literary-artistic forms of the mystical experience as well as the literary forms of mystagogy, that is the interpretation of the mystical experience of the mystic. Through individual analytical-interpretative contributions based on the works of the mystics of the Western Christian tradition, we will try to enter into a specific image of ineffability modelled (the language of mystical unification) and reflexively stimulated (the language of mystagogy) by mystical experience. This is a complex subject confirmed by its basic attribute (inexpressibility at the language level) and by its thought-initiated tensions (for example, interior vs. exterior, authentic vs. ritual, profane vs. sacred, natural vs. supernatural).