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| Autore | Lezra Jacques |
| Titolo | On the Nature of Marx's Things : Translation as Necrophilology // Jacques Lezra |
| Pubbl/distr/stampa | New York, NY : , : Fordham University Press, , [2018] ©2018 |
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| Descrizione fisica | 1 online resource |
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| Altri autori (Persone) | MorfinoVittorio |
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| Soggetti | LITERARY CRITICISM / Comparative Literature |
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| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | This edition previously issued in print: 2018. |
| Nota di bibliografia | Includes bibliographical references and index. |
| 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.

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| 2. Record Nr. | UNINA9910826592903321 |
| Titolo | Recognizing miracles in antiquity and beyond // edited by Maria Gerolemou |
| Pubbl/distr/stampa | Berlin ; ; Boston : , : De Gruyter, , [2018] ©2018 |
| ISBN | 3-11-056261-8 3-11-056355-X |
| Descrizione fisica | 1 online resource (450 pages) |
| Collana | Trends in classics - supplementary volumes ; ; 53 |
| Classificazione | 930 |
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| Soggetti | Supernatural in literature Miracles in literature |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Nota di contenuto | Frontmatter -- Acknowledgments / Gerolemou, Maria -- Table of Contents -- Introduction: In search of the Miraculous / Gerolemou, Maria -- I. Miracles -- Ctesias' Indica and the Origins of Paradoxography / Nichols, Andrew -- The Epidaurian lamata: The first "Court of Miracles"? / Prêtre, Clarisse -- Medicine and the paradox in the Hippocratic Corpus and Beyond / Kazantzidis, George -- 'One might rightly wonder' - marvelling in Polybios Histories / Hau, Lisa Irene -- Omens and Miracles: Interpreting Miraculous Narratives in Roman Historiography / Papaioannou, Sophia -- Miracles and Pseudo-Miracles in Byzantine Apocalypses / Kraft, András -- II. Workings of Miracles -- Wonder-ful Memories in Herodotus' Histories / Gerolemou, Maria -- Wonder(s) in Plautus / Demetriou, Chrysanthi -- Telling Tales of Wonder: Mirabilia in the Letters of Pliny the Younger / Neger, Margot -- Paradoxographic discourse on sources and fountains: deconstructing paradoxes / Delattre, Charles -- Lucian's Alexander: technoprophecy, thaumatology and the poetics of wonder / Mheallaigh, Karen ní -- III. Believing in Miracles -- Perceiving Thaumata in Archaic Greek Epic / Hunzinger, Christine -- Turning Science into Miracle in the Voyage of Alexander the Great / Pajón Leyra, Irene -- 'Many are the wonders in Greece': Pausanias the wandering philosopher / Langerwerf, Lydia -- Miracles in Greek Biography / Tsakmakis, Antonis -- Apuleius |

on Raising the Dead Crossing the Boundaries of Life and Death while
Convincing the Audience / May, Regine -- Recognizing Miracles in
ancient Greek Novels / Lateiner, Donald -- List of Contributors --
Index Nominum et Rerum

Sommario/riassunto

In recent years, scholars have extensively explored the function of the miraculous and wondrous in ancient narratives, mostly pondering on how ancient authors view wondrous accounts, i.e. the treatment of the descriptions of wondrous occurrences as true events or their use. More precisely, these narratives investigate whether the wondrous pursues a display of erudition or merely provides stylistic variety; sometimes, such narratives even represent the wish of the author to grant a "rational explanation" to extraordinary actions. At present, however, two aspects of the topic have not been fully examined: a) the ability of the wondrous/miraculous to set cognitive mechanisms in motion and b) the power of the wondrous/miraculous to contribute to the construction of an authorial identity (that of kings, gods, or narrators). To this extent, the volume approaches miracles and wonders as counter intuitive phenomena, beyond cognitive grasp, which challenge the authenticity of human experience and knowledge and push forward the frontiers of intellectual and aesthetic experience. Some of the articles of the volume examine miracles on the basis of bewilderment that could lead to new factual knowledge; the supernatural is here registered as something natural (although strange); the rest of the articles treat miracles as an endpoint, where human knowledge stops and the unknown divine begins (here the supernatural is confirmed). Thence, questions like whether the experience of a miracle or wonder as a counter intuitive phenomenon could be part of long-term memory, i.e. if miracles could be transformed into solid knowledge and what mental functions are encompassed in this process, are central in the discussion.
