

1. Record Nr.	UNINA9910797374203321
Autore	Lacoue-Labarthe Philippe
Titolo	Ending and unending agony : on maurice blanchot / / Philippe Lacoue-Labarthe ; translated by Hannes Opelz
Pubbl/distr/stampa	New York, [New York] : , : Fordham University Press, , 2015 ©2015
ISBN	0-8232-6680-X 0-8232-6461-0 0-8232-6460-2
Edizione	[First edition.]
Descrizione fisica	1 online resource (192 p.)
Collana	Lit Z
Disciplina	843.914
Soggetti	World War, 1939-1945
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- Translator's Note -- Introduction -- Prologue -- I. "The Secret Miracle" (20 July?) -- II. Ending and Unending Agony (22 September?) -- Notes -- Bibliographical Note -- Index of Names -- Sara Guyer and Brian McGrath, series editors
Sommario/riassunto	Published posthumously, Ending and Unending Agony is Philippe Lacoue-Labarthe's only book entirely devoted to the French writer and essayist Maurice Blanchot (1907–2003). The place of Blanchot in Lacoue-Labarthe's thought was both discreet and profound, involving difficult, agonizing questions about the status of literature, with vast political and ethical stakes. Together with Plato, Holderlin, Nietzsche, Benjamin, and Heidegger, Blanchot represents a decisive crossroads for Lacoue-Labarthe's central concerns. In this book, they converge on the question of literature, and in particular of literature as the question of myth—in this instance, the myth of the writer born of the autobiographical experience of death. However, the issues at stake in this encounter are not merely autobiographical; they entail a relentless struggle with processes of figuration and mythicization inherited from the age-old concept of mimesis that permeates Western literature and culture. As this volume demonstrates, the originality of Blanchot's thought lies in its problematic but obstinate deconstruction of precisely

such processes. In addition to offering unique, challenging readings of Blanchot's writings, setting them among those of Montaigne, Rousseau, Freud, Winnicott, Artaud, Bataille, Lacan, Malraux, Leclaire, Derrida, and others, this book offers fresh insights into two crucial twentieth-century thinkers and a new perspective on contemporary debates in European thought, criticism, and aesthetics.

2. Record Nr.	UNINA9910464072003321
Autore	Michaud Jean <1957->
Titolo	'Incidental' ethnographers : French Catholic missions on the Tonkin-Yunnan frontier, 1880-1930 // by Jean Michaud
Pubbl/distr/stampa	Leiden, Netherland ; ; Boston, Mass., : Brill, 2007
ISBN	1-283-06024-8 9786613060242 90-474-2021-7 90-04-13996-6
Edizione	[1st ed.]
Descrizione fisica	1 online resource (304 p.)
Collana	Studies in Christian mission, , 0924-9389 ; ; v. 33
Disciplina	266/.2597
Soggetti	Missions, French - Vietnam Ethnology Vietnam, Northern History
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. [235]-246) and index.
Nota di contenuto	pt. 1. Setting the scene -- pt. 2. Colonial ethnography and the French heritage -- pt. 3. Upper Tonkin -- pt. 4. Missionary authors and their texts.
Sommario/riassunto	This book, connecting the fields of social anthropology and missiology, presents a body of colonial ethnographic writing applied to highland societies in the southern portion of the Mainland Southeast Asian massif. The writers under scrutiny are Catholic priests from the Société des Missions Étrangères de Paris. Their texts from the Upper-Tonkin vicariate, in today's northern Vietnam, are paid special attention, notably through its major contributor, F.M. Savina. The author locates

this ethnographic heritage against its historical, political and intellectual background. A comparison is conducted with French missionaries-cum-ethnographers who worked among the 'natives' in New France (Canada) in the 17th century, yielding the unexpected conclusion that practically nothing from this early period of experimentation was remembered.
