

1. Record Nr.	UNINA9910819989003321
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Titolo	Kant's dog : on Borges, philosophy, and the time of translation // David E. Johnson
Pubbl/distr/stampa	Albany, : SUNY Press, c2012
ISBN	1-4384-4266-1 1-4619-0735-7
Edizione	[1st ed.]
Descrizione fisica	1 online resource (289 p.)
Collana	SUNY series in Latin American and Iberian thought and culture
Disciplina	868/.6209
Soggetti	Philosophy in literature Translating and interpreting Argentine literature - 20th century - History and criticism
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Introduction: philosophy, literature, and the accidents of translation -- Time: for Borges -- Belief, in translation -- Kant's dog -- Decisions of hospitality -- Idiocy, the name of God -- Afterword: the secret of culture.
Sommario/riassunto	Kant's Dog provides fresh insight into Borges's preoccupation with the contradiction of the time that passes and the identity that endures. By developing the implicit logic of the Borgesian archive, which is most often figured as the universal demand for and necessary impossibility of translation, Kant's Dog is able to spell out Borges's responses to the philosophical problems that most concerned him, those of the constitution of time, eternity, and identity; the determination of original and copy; the legitimacy of authority; experience; the nature of language and the possibility of a decision; and the name of God. Kant's Dog offers original interpretations of several of Borges's best known and most important stories and of the works of key figures in the history of philosophy, including Aristotle, Saint Paul, Maimonides, Hume, Locke, Kant, Heidegger, and Derrida. This study outlines Borges's curious relationship to literature and philosophy and, through a reconsideration of the relation between necessity and accident, opens the question of the constitution of philosophy and literature. The

afterword develops the logic of translation toward the secret at the heart of every culture in order to posit a Borgesian challenge to anthropology and cultural studies.
