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Explorons ensemble la fesse cachée du cul ! Manon, passionnée de

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sexologie et créatrice du compte Instagram @lecul_nu, s'est donné pour mission de libérer la parole autour du sexe grâce à ce livre. La pression autour de l'orgasme, la toxicité des protections menstruelles, le mythe de la virilité ou le désir après la ménopause : elle déconstruit les préjugés avec humour, précision, et de nombreuses anecdotes puisées dans l'histoire ou ancrées dans l'actualité. L'objectif n'est pas de dire quoi faire ou de définir ce qui est normal, mais d'ouvrir des pistes de réflexion sur notre vision du sexe, version XXI^è siècle : une sexualité plus réaliste et plus inclusive, qui en a ras le bol de devoir faire semblant, qui fait face à de nouvelles technologies, et qui se déconstruit pour mieux se reconstruire.

Revolutionary Paris and the Market for Netherlandish Art restores attention to the aesthetic, intellectual, and economic link between two key periods in the history of art: the “Golden Age” of Dutch and Flemish painting and that of the French Revolution.

To go “beyond” the work of a leading intellectual is rarely an unambiguous tribute. However, when Gideon Toury founded Descriptive Translation Studies as a research-based discipline, he laid down precisely that intellectual challenge: not just to describe

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translation, but to explain it through reference to wider relations. That call offers at once a common base, an open and multidirectional ambition, and many good reasons for unambiguous tribute. The authors brought together in this volume include key players in Translation Studies who have responded to Toury's challenge in one way or another. Their diverse contributions address issues such as the sociology of translators, contemporary changes in intercultural relations, the fundamental problem of defining translations, the nature of explanation, and case studies including pseudotranslation in Renaissance Italy, Sherlock Holmes in Turkey, and the coffee-and-sugar economy in Brazil. All acknowledge Translation Studies as a research-based space for conceptual coherence and creativity; all seek to explain as well as describe. In this sense, we believe that Toury's call has been answered beyond expectations.

Art historians have been facing the challenge – even from before the advent of globalization – of writing for an international audience and translating their own work into a foreign language – whether forced by exile, voluntary migration, or simply in order to reach wider audiences. *Migrating Histories of Art* aims to study the biographical and academic impact of these self-translations, and how the adoption and processing of foreign-language texts and their

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corresponding methodologies have been fundamental to the disciplinary discourse of art history. While often creating distinctly "multifaceted" personal biographies and establishing an international disciplinary discourse, self-translation also fosters the creation of instances of linguistic and methodological hegemony.

A Bilingual New York Review Books Original Vivant Denon's *No Tomorrow* is one of the masterpieces of eighteenth-century French libertine literature, a book to set beside Choderlos de Laclos' *Les Liaisons dangereuses*, except that where Laclos' icy novel tells of hellish depravity, Denon's ravishing novella is a paradisaical diversion. This tale of seduction is itself a seduction, with a plot that could be said to slowly unveil itself before arriving at last at an unexpected consummation. Summoned by Madame de T— to her country house, the young hero of Denon's novella is taken on a tour of the grounds, only the beginning of a night that not only will be full of unanticipated delights but will give rise to unforeseen, perhaps unanswerable, questions. Lydia Davis's definitive translation of Denon's slim masterpiece is accompanied by the French text. Peter Brooks's illuminating introduction explores the mysteries of *No Tomorrow's* original publication and the subtleties of Denon's ethics of pleasure.

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Ugliness or unsightliness is much more than a quality or property of an individual's appearance—it has long functioned as a social category that demarcates access to social, cultural, and political spaces and capital. The editors of and authors in this collection harness intersectional and interdisciplinary approaches in order to examine ugliness as a political category that is deployed to uphold established notions of worth and entitlement. *On the Politics of Ugliness* identifies and challenges the harmful effects that labels and feelings of ugliness have on individuals and the socio-political order. It explores ugliness in relation to the intersectional processes of racialization, colonization and settler colonialism, gender-making, ableism, heteronormativity, and fatphobia. *On the Politics of Ugliness* asks that we fight against visual injustice and imagine new ways of seeing.

"The Sadomasochistic Homotext" is a work in which sadomasochism, homosexuality, the place of the father and the perversion of language intersect. In the texts discussed, a rebellious group seeks to usurp the authority of the father through the use of language. This book examines novels of Sade, Balzac and Proust. It reveals how marginal sexuality is related to the paradigm of Freud's 'primal horde': the

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law of the Father is constantly called into question, and literature becomes the locus for this challenge.

Contents of accompanying DVD-ROM on p. 221 of text.

French film comedies have always been extremely popular with English-speaking audiences, especially in America with the numerous Hollywood remakes of comedies from France. These films occupy a specific cultural space and are influenced by national traditions and shared cultural references, but at the same time they have always been difficult to classify. Often a combination of several genres, they can be described as a hybrid art form, incorporating basic slapstick elements (the Lumière's brothers' *L'arroseur arrosé*, 1895) all the way to rather daring, even delicate subjects such as war (Autant-Lara's *La traversée de Paris*, 1956) or racism (Philippe de Chauveron's *Qu'est-ce qu'on a fait au Bon Dieu?* 2014). The diversity of disciplines - history, linguistics, and social and political sciences - that form the background of this analysis guarantees a variety of approaches. *French Comedy on Screen* investigates the different methods in which these comedies textually inscribed and exemplified an array of cultural and historical landmarks.

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Augusto Pinochet was the most important Third World dictator of the Cold War, and perhaps the most ruthless. In *The Dictator's Shadow*, United Nations Ambassador Heraldo Muñoz takes advantage of his unmatched set of perspectives—as a former revolutionary who fought the Pinochet regime, as a respected scholar, and as a diplomat—to tell what this extraordinary figure meant to Chile, the United States, and the world. Pinochet's American backers saw his regime as a bulwark against Communism; his nation was a testing ground for U.S.-inspired economic theories. Countries desiring World Bank support were told to emulate Pinochet's free-market policies, and Chile's government pension even inspired President George W. Bush's plan to privatize Social Security. The other baggage—the assassinations, tortures, people thrown out of airplanes, mass murders of political prisoners—was simply the price to be paid for building a modern state. But the questions raised by Pinochet's rule still remain: Are such dictators somehow necessary? Horrifying but also inspiring, *The Dictator's Shadow* is a unique tale of how geopolitical rivalries can profoundly affect everyday life.

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