Contents

Translator's Preface vii

Introduction by Leon S. Roudiez 1

Prolegomenon 13

I. *The Semiotic and the Symbolic* 19

1. The Phenomenological Subject of Enunciation 21
2. The Semiotic *Chora* Ordering the Drives 25
3. Husserl's Hyletic Meaning: A Natural Thesis Commanded by the Judging Subject 31
4. Hjelmslev's Presupposed Meaning 38
5. The Thetic: Rupture and/or Boundary 43
6. The Mirror and Castration Positing the Subject as Absent from the Signifier 46
7. Frege's Notion of Signification: Enunciation and Denotation 52
8. Breaching the Thetic: Mimesis 57
9. The Unstable Symbolic. Substitutions in the Symbolic: Fetishism 62
10. The Signifying Process 68
11. Poetry That is Not a Form of Murder 72
12. Genotext and Phenotext 86
13. Four Signifying Practices 90

II. *Negativity: Rejection* 107

1. The Fourth "Term" of the Dialectic 109
2. Independent and Subjugated "Force" in Hegel 114
3. Negativity as Transversal to Thetic Judgment 117
4. "*Kinesis*," "*Cura*," "Desire" 127

5. Humanitarian Desire 133
6. Non-Contradiction: Neutral Peace 140
7. Freud's Notion of Expulsion: Rejection 147

III. *Heterogeneity* 165
1. The Dichotomy and Heteronomy of Drives 167
2. Facilitation, Stasis, and the Thetic Moment 171
3. The Homological Economy of the *Representamen* 175
4. Through the Principle of Language 178
5. Skepticism and Nihilism in Hegel and in the Text 182

IV. *Practice* 193
1. Experience Is Not Practice 195
2. The Atomistic Subject of Practice in Marxism 198
3. Calling Back Rupture Within Practice: Experience-in-Practice 202
4. The Text as Practice, Distinct from Transference Discourse 208
5. The Second Overturning of the Dialectic: After Political Economy, Aesthetics 214
6. *Maldoror* and *Poems*: Laughter as Practice 217
7. The Expenditure of a Logical Conclusion: *Igitur* 226

Notes 235
Index 261