

Perdue et retrouvée, notre expérience

Eric Landowski

Paris, CNRS — São Paulo, CPS

Miro al jardín, que tiene las flores al romper.
Y al abrir la ventana, mi invade con el triunfo
de magnolias y lilas y dalias y jasmínes
y geranios y rosas místicas y claveles...
(Una alondra quebranta la calma de mi alcoba).

D. Blanco, *Oh dulces prendas*, I.

Ces vers sont extraits du recueil de poèmes *Oh dulces prendas* publié par Desiderio Blanco en 2006¹. Ancien recteur de l'université de Lima (de 1989 à 1994), il était connu dès cette époque, au Pérou et à l'étranger, pour ses travaux de chercheur, de spécialiste du cinéma, de pédagogue, de traducteur, toutes activités menées par lui essentiellement en tant que sémioticien. Dans ce contexte, la parution d'un livre de poésie sous son nom fut une vraie surprise. Mais maintenant, alors qu'il nous a quittés voilà déjà un an, le 2 juillet 2022, cette œuvre à la fois marginale en termes académiques et sans aucun doute essentielle en tant que geste existentiel prend à nos yeux un sens nouveau. Cela non seulement parce qu'en termes affectifs elle nous restitue un peu de la présence de notre ami, mais aussi parce que la relecture de ce livre nous remémore d'anciennes discussions avec lui notamment en ce qui concerne la possibilité d'une approche sémiotique de l'« expérience »².

1 D. Blanco, *Oh dulces prendas*, Lima, Ediciones Caracol, 2006, 44 p.

2 Cf. D. Blanco, « En busca de la experiencia perdida », in A.C. de Oliveira (éd.), *Interações sensíveis*, São Paulo, Estação das letras e das cores, 2013, reed. Contratexto, 22, 2014.

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il est le personnage principal de l'histoire et subit une transformation significative avec l'aide de quatre fantômes qui l'aident à prendre conscience des réalités de la vie pourquoi le récit se déroule-t-il autour de la période de Noël le thème de l'histoire le changement et la régénération se déroule dans le contexte de Noël

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