

# L Uomo Che Ride Hugo

## AN Whitehead

*The Man Who Laughs* Victor Hugo, 2021-11-15 The Man Who Laughs Victor Hugo - The Man Who Laughs is a romantic masterpiece of a man whose face has been disfigured into a laughing mask in childhood, the loyal blind girl who gives him her heart, and the cruelty of the privileged aristocracy whose laughing-stock and saviour he becomes.

**L'uomo Che Ride** Victor Hugo,

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**The man who laughs** Victor Hugo, 1896

**L'uomo che ride di Victor Hugo** David Hine, Mark Stafford, 2021

*Dino Buzzati and Anglo-American Culture* Valentina Polcini, 2014-06-02 This book investigates the relationship between Dino Buzzati's fiction and Anglo-American culture by focusing on his re-use of visual texts (Arthur Rackham's illustrations), narrative sources (Joseph Conrad's novels), and topoi belonging to such genres as the seafaring tale, the ghost story and the Christmas story. Tracing Buzzati's recurring theme of the loss of imagination, *Dino Buzzati and Anglo-American Culture* shows that, far from being a mere imitator, he carries on an original and conscious reworking of pre-existing literary motifs. Especially through the adoption of intertextual strategies, Buzzati laments the lack of an imaginative urge in contemporary society and attempts a recovery of the fantastic imagery of his models. Alongside a reconsideration of Buzzati's intertextuality, this book offers new insights into Buzzati's fantastic fiction, by highlighting its playful and ironic component as opposed to the more overtly pervading sense of gloominess and nostalgia. Furthermore, while filling a gap in the critical study of Buzzati in the English-speaking world, the book contributes towards a general reassessment of an author who, although regarded as minor for many years, can rightly be ranked among the masters of twentieth-century fantastic literature.

**New Haven Free Public Library Bulletin** New Haven Free Public Library, 1913

*L'Emporio pittoresco*, 1869

**The Man Who Laughs** Victor Hugo, Paul-Thomas Ferguson, Karly Steele, 2014-04-25 While living in the Channel Islands during his exile from France, Victor Hugo wrote *L'Homme qui rit* (*The Man Who Laughs*, 1869), one of his last novels. Using the early 18th century British political system as a backdrop, Hugo tells the story of a sideshow performer named

Gwynplaine, whose hideously scarred face (purposely disfigured by torturers to produce a permanent grin) forces him to become an entertainer. As Gwynplaine's fortunes rise, he carries the desperate voice of the people to the ears of the aristocracy, with tragically predictable results. In *The Man Who Laughs*, Hugo is unrepentantly Republican in tone, producing perhaps his most biting and cynical tale, in which, he damns the power elite for the injustice and inhumanity inherent in their maintenance of class distinctions, all the while crying in the darkness for what he hopes is an inevitable change on the horizon. The result is a pathos-laden tragedy, full of both wit and woe.

**Scritture dell'ornamento** Laura Gilli, 2014-06-11 Ornamento e Liberty: un rapporto che può apparire scontato, ma che, invece, si rivela essere complesso e stratificato. L'architettura Liberty milanese risentì degli influssi di un panorama letterario e teorico sorto in Europa dalla metà dell'Ottocento. Il presente volume intende ricostruire quell'orizzonte culturale che da una parte rese possibile l'esperienza Liberty milanese, dall'altra costituì un terreno di riflessione fecondo per le epoche successive. I palazzi Liberty vengono visti attraverso la mediazione di testi - di letterati, critici e filosofi - che rendono viva l'architettura stessa, mostrando quanto le interconnessioni tra le varie discipline abbiano dato vita ad un movimento culturale in grado di abbattere le divisioni tra i diversi saperi. Questa visione totalizzante dell'arte e della conoscenza nasce proprio in virtù della centralità data all'ornamento. Il testo mostra la complessità della nozione di ornamento, partendo dalla relazione tra decorazione e struttura, sino a giungere a quella tendenza della decorazione Liberty milanese verso la deformazione, il grottesco, il mostruoso. La contemporaneità potrà allora recuperare un'idea di ornamento, e di arte, che sappia riproporre la bellezza come qualità, conoscenza, creatività.

Il Libero pensiero, 1869

**Io, assassino** Antonio Altaribba, Keko, 2015-04-16 T00:00:00+02:00 L'omicidio perfetto non è solo quello che resta insoluto. L'omicidio perfetto è Arte.

La civiltà cattolica, 1869

The Man Who Laughs Victor Hugo, 2015-12-29 URSUS. I. Ursus and Homo were fast friends. Ursus was a man, Homo a wolf. Their dispositions tallied. It was the man who had christened the wolf: probably he had also chosen his own name. Having found Ursus fit for himself, he had found Homo fit for the beast. Man and wolf turned their partnership to account at fairs, at village fêtes, at the corners of streets where passers-by throng, and out of the need which people seem to feel everywhere to listen to idle gossip and to buy quack medicine. The wolf, gentle and courteously subordinate, diverted the crowd. It is a pleasant thing to behold the tameness of animals. Our greatest delight is to see all the varieties of domestication parade before us. This it is which collects so many folks on the road of royal processions. Ursus and Homo went about from cross-road to cross-road, from the High Street of Aberystwith to the High Street of Jedburgh, from country-side to country-side, from shire to shire, from town to town. One market exhausted, they went on to another. Ursus lived in a

small van upon wheels, which Homo was civilized enough to draw by day and guard by night. On bad roads, up hills, and where there were too many ruts, or there was too much mud, the man buckled the trace round his neck and pulled fraternally, side by side with the wolf. They had thus grown old together. They encamped at haphazard on a common, in the glade of a wood, on the waste patch of grass where roads intersect, at the outskirts of villages, at the gates of towns, in market-places, in public walks, on the borders of parks, before the entrances of churches. When the cart drew up on a fair green, when the gossips ran up open-mouthed and the curious made a circle round the pair, Ursus harangued and Homo approved. Homo, with a bowl in his mouth, politely made a collection among the audience. They gained their livelihood. The wolf was lettered, likewise the man. The wolf had been trained by the man, or had trained himself unassisted, to divers wolfish arts, which swelled the receipts. Above all things, do not degenerate into a man, his friend would say to him. Never did the wolf bite: the man did now and then. At least, to bite was the intent of Ursus. He was a misanthrope, and to italicize his misanthropy he had made himself a juggler. To live, also; for the stomach has to be consulted. Moreover, this juggler-misanthrope, whether to add to the complexity of his being or to perfect it, was a doctor. To be a doctor is little: Ursus was a ventriloquist. You heard him speak without his moving his lips. He counterfeited, so as to deceive you, any one's accent or pronunciation. He imitated voices so exactly that you believed you heard the people themselves. All alone he simulated the murmur of a crowd, and this gave him a right to the title of Engastrimythos, which he took. He reproduced all sorts of cries of birds, as of the thrush, the wren, the pipit lark, otherwise called the gray cheeper, and the ring ousel, all travellers like himself: so that at times when the fancy struck him, he made you aware either of a public thoroughfare filled with the uproar of men, or of a meadow loud with the voices of beasts—at one time stormy as a multitude, at another fresh and serene as the dawn. Such gifts, although rare, exist. In the last century a man called Touzel, who imitated the mingled utterances of men and animals, and who counterfeited all the cries of beasts, was attached to the person of Buffon—to serve as a menagerie.

*LA CIVILTA CATTOLICA ANNO VENTESIMO* ,1869

Rivista sicala di scienze, letteratura ed arti. Anno 1, vol.1-anno 4, vol.8 ,1869

**Rivista sicala di scienze, letteratura, ed arti** ,1869

*Maschere grottesche* Vanessa Pietrantonio,2018-05-02T00:00:00+02:00 «Nel pensiero dei moderni, il grottesco – scrive Victor Hugo nella Prefazione al suo Cromwell – ha una parte immensa. È dovunque: da un lato crea il deforme e l'orribile; dall'altro il comico e il buffonesco». Partendo dalla lettura di questo testo, il libro studia le metamorfosi della rappresentazione grottesca nella letteratura europea, e non solo, alla luce del trauma irreversibile provocato dalla Rivoluzione francese. Con la presa della Bastiglia si assiste a uno scatenamento irrefrenabile di forze distruttive che attaccano e uccidono ogni presunto colpevole, reale o fantasmatico che sia, il più delle volte prodotto da un'immaginazione sovraeccitata, come se i confini tra il possibile e l'impossibile fossero andati irrimediabilmente in frantumi. Dall'evento

cruciale della decapitazione del re sotto la ghigliottina iniziano a diffondersi i germi dell'orrore che contagia, divora, deforma ogni cosa. Ed entra in scena il legame decisivo tra il sangue versato e la malattia, tra la violenza e l'aberrazione. L'attesa della morte, tanto reale quanto immaginaria, trascina la coscienza in un vortice di allucinazioni, sussulti visionari, deliri e incubi che dilatano la stabilità di ciascuna fisionomia psichica, estendendola verso direzioni sempre difformi rispetto alle norme codificate: grottesche, appunto. Proprio qui, in questo sottosuolo affollato di fantasmi e di lugubri oroscopi – perlustrato, intanto, dalla psichiatria di Esquirol e dei suoi successori – vengono a incrociarsi le traiettorie di alcuni tra i grandi protagonisti della narrativa ottocentesca: da Hoffmann a Poe, Nodier, Hugo, Balzac e Manzoni. Tutte traiettorie labirintiche, quanto le spirali tracciate da Piranesi nelle Carceri: figurazione esemplare di questo tracollo delle forme, destinate ormai a convivere con la propria ombra negativa, dove il tragico si intreccia con il mostruoso.

**Romantic Prose Fiction** Gerald Gillespie, Manfred Engel, Bernard Dieterle, 2008-02-14 In this volume a team of three dozen international experts presents a fresh picture of literary prose fiction in the Romantic age seen from cross-cultural and interdisciplinary perspectives. The work treats the appearance of major themes in characteristically Romantic versions, the power of Romantic discourse to reshape imaginative writing, and a series of crucial reactions to the impact of Romanticism on cultural life down to the present, both in Europe and in the New World. Through its combination of chapters on thematic, generic, and discursive features, Romantic Prose Fiction achieves a unique theoretical stance, by considering the opinions of primary Romantics and their successors not as guiding “truths” by which to define the permanent “meaning” of Romanticism, but as data of cultural history that shed important light on an evolving civilization. SPECIAL OFFER: 30% discount for a complete set order (5 vols.). The Romanticism series in the Comparative History of Literatures in European Languages is the result of a remarkable international collaboration. The editorial team coordinated the efforts of over 100 experts from more than two dozen countries to produce five independently conceived, yet interrelated volumes that show not only how Romanticism developed and spread in its principal European homelands and throughout the New World, but also the ways in which the affected literatures in reaction to Romanticism have redefined themselves on into Modernism. A glance at the index of each volume quickly reveals the extraordinary richness of the series’ total contents. Romantic Irony sets the broader experimental parameters of comparison by concentrating on the myriad expressions of “irony” as one of the major impulses in the Romantic philosophical and artistic revolution, and by combining cross-cultural and interdisciplinary studies with special attention also to literatures in less widely diffused language streams. Romantic Drama traces creative innovations that deeply altered the understanding of genre at large, fed popular imagination through vehicles like the opera, and laid the foundations for a modernist theater of the absurd. Romantic Poetry demonstrates deep patterns and a sharing of crucial themes of the revolutionary age which underlie the lyrical expression that flourished in so many languages and environments. Nonfictional Romantic Prose assists us in coping with the vast array of writings from the personal and intimate

sphere to modes of public discourse, including Romanticism's own self-commentary in theoretical statements on the arts, society, life, the sciences, and more. Nor are the discursive dimensions of imaginative literature neglected in the closing volume, *Romantic Prose Fiction*, where the basic Romantic themes and story types (the romance, novel, novella, short story, and other narrative forms) are considered throughout Europe and the New World. This enormous realm is seen not just in terms of Romantic theorizing, but in the light of the impact of Romantic ideas and narration on later generations. As an aid to readers, the introduction to *Romantic Prose Fiction* explains the relationships among the volumes in the series and carries a listing of their tables of contents in an appendix. No other series exists comparable to these volumes which treat the entirety of Romanticism as a cultural happening across the whole breadth of the "Old" and "New" Worlds and thus render a complex picture of European spiritual strivings in the late eighteenth and the nineteenth centuries, a heritage still very close to our age.

**Debitori e creditori celebri studi e ricerche** David Ruben Segrè, 1876

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