

Core Mio Vita Mia Carnale

Raffaele Pisani

La letteratura Tamil a Napoli Alessio Arena, 2014-09-29T00:00:00+02:00

Nascosti nel sottosuolo della città, e pronti a farsi saltare in aria per far conoscere al mondo la tragica causa di Tamil Eelam, la loro patria perduta, dopo la resa definitiva delle Tigri e l'uccisione del loro capo Velupillai Prabhakaran da parte delle forze governative dello Sri Lanka, i tamil di Napoli, ostinati «come una crepa che si arrampica nella parete di un giardino, pieno di erbacce e frequentato dalle peggiori bestie notturne», in vent'anni di lavoro hanno creato un mondo altro, quasi un doppio della città, e hanno formato una società segreta, l'Accademia dei sotterranei, che va producendo opere letterarie napo-tamil. Dieci dei loro scrittori, annidati nel sottosuolo della città, raccontano la storia meravigliosa di questa guerra sconosciuta, e lo fanno per l'appunto in dieci capitoli, quanti sono gli *avatãra* (le reincarnazioni) di Vishnu, i cui altari campeggiano nei bassi dei tamil di Materdei, della Sanità, dei Quartieri Spagnoli e del Pallonetto di Santa Lucia. In uno straordinario concerto narrativo, una comunità invisibile racconta le sue mirabolanti imprese, le mitologie, la vita quotidiana. È una comunità che ha lasciato la sua impronta sull'immaginario attuale di Napoli, e che, a sua volta, da Napoli è stata profondamente segnata, creando strepitose mescolanze. Abbiamo così madonne con proboscidi e code di elefante, patroni nati dalla fusione di Buddha e San Gennaro, e una disperata attività letteraria espressa sulle pagine di una rivista underground che s'intitola *Cannarutizia*. La fantasia di Arena procede sbrigliata e felice con un fuoco di fila di magnifiche invenzioni, come quella della prima macelleria vegetariana del mondo, o quella di un coro tamil del teatro di San Carlo, il cui direttore, Thiruchelvam detto 'o Cardillo, diventa una star del pantheon neomelodico con il super-hit «'Ndraccalà»; e poi la pizza *Paruppusilli*, condita con una specie di fagioli asiatici, curry e peperoncino, o la sindaca Iervolino che, convertitasi, adibisce un'intera sala del municipio ad attività di meditazione. Soprattutto, i quattro Vangeli vesuviani di Siddharta, del Mahatma Fiorenzo Sarnelli, alla cui origine c'è, nel Settecento, la storia di una prodigiosa reliquia - una goccia del sangue del Buddha - versata nel cratere del Vesuvio. Sostenuto da una lingua bellissima e inventiva, l'opera di Arena è un libro di estrema originalità e ardua classificazione. Epica e comica, sentimentale e spietata, capace di scatenare il riso e il pianto, è il ritratto possibile di un mondo nuovo che nasce dall'incontro di realtà fra loro estranee, e che tuttavia sanno cooperare fino a coincidere. «Nel corpo tamil di Napoli, dove si incontrano bibliotecari, macellai vegetariani, professori cannibali, santi cristiani e santi indù, Arena costruisce un Quinto Evangelio napoletan-asiatico in cui mitologia e terrorismo, città sacra sotterranea e metropoli includono, in un

melting pot tutto partenopeo, le silenziose presenze tamil e singalesi. Un romanzo visionario, vitale e sorprendente». Antonella Cilento «Tra i tanti giovani autori della new wave letteraria napoletana, Alessio Arena è il più sorprendente, il più inventivo, e di sicuro uno dei più bravi». Francesco Durante «Dico siamo arrivati, ma io, l'ho già sottolineato, qui ci sono nato, anche se essere napoletani, più che una condizione di fatto che si acquisisce con la nascita, è una specie di stato mentale, un modo di intendere il proprio destino sulla terra come passeggero, profondamente inutile, e quindi privo di qualsiasi obbligo morale». Janaka Jayawardana, detto anche Genna ro Bibberò

Cantata dei giorni dispari: Mia famiglia. Bene mio e core mio. De Pretore Vincenzo. Il figlio di Pulcinella. Dolore sotto chiave. Sabato, domenica e lunedì Eduardo De Filippo,1976

Libro de vita contemplativa, lectione, meditatione, oratione, contemplatione, Scala dil paradiso intitolato: cum adaptatione mistica dell historie divine&espositione de suoi misterii, etc. MS. notes Antonio MELI,1527

Dialogo vtile & necessario ad ogni conditione de persone cosi religiose come seculare del tollerare & supportare le aduersita & tribulatione del mondo patientemente. Composto per el. R.P. Don Anzolo da Piasenza canonico regolare Angelo : da Piacenza,1527

Yes, If You Like Otto Hubert Roeder,1902

La Fortunia, comedia [in five acts and in prose] di O. d'I. [or rather by Francesco d'Isa.] Few MS. notes Ottavio d'. ISA,1621

Notes Music Library Association,1947

Parnasso italiano ,1846

Scala di profecto spirituale Antonio da Ferrara,1514

Poesie Raffaele Pisani,2017-03-30 Sin da giovanissimo Raffaele Pisani ha scoperto il suo interesse per la poesia in dialetto. Una scelta tanto precoce, in qualsiasi campo si manifesti, può anche sfumare in tempi brevissimi, ma la giovanile scoperta, in questo caso, è stata sostenuta da una costante applicazione e - precisiamolo subito - dalla lettura e dallo studio: da questo lato fu senz'altro decisivo l'incontro con il poeta E.A. Mario, che si dimostrò attento e generoso di consigli verso quel giovane che timidamente gli si era presentato proprio nella speranza di ricevere una guida. C'è forse un significato profondo in questo incontro tra generazioni tra loro lontane, in questa ricerca di un Maestro da parte del giovane, che aveva la modestia e la sensibilità necessarie per considerarsi apprendista di un'arte non facile, che non può essere coltivata solo con la passione e con l'istinto, ma richiede appunto la disciplina e l'impegno come qualsiasi altro nobile artigianato.

The canzone villanesca alla napoletana Donna G. Cardamone,2023-05-31 The printed debut of the canzone villanesca alla napoletana occurred on 24 October 1537, in Naples. Fifteen anonymous 'rustic songs' were published by Johannes de Colonia in a pocket-sized anthology with a cover featuring three women with hoes tilling the soil. The adjective villanesca (from

villano or peasant) in the strict sense of the word means rustic or crude, but in this new context it also intimates that Neapolitan poet-musicians had been affected by the instinctive lyrical traditions of everyday people. The articles in this volume trace the Neapolitan origins of this song form, and its subsequent development as it spread quickly throughout Italy in a succession of editions published in Venice and Rome, providing a diverse repertory of lively songs to amuse the privileged that held and attended academies. Several studies focus on key figures in this process, notably Ferrante Sanseverino, Prince of Salerno, and Orlando di Lasso. At the same time the author relates these developments to the contemporary political context, notably the rivalry of Spain and France for control of the Kingdom of Naples.

Tutte le poesie Raffaele Pisani, 2016-11-11 Tutte le poesie di tutti i libri di Raffaele Pisani raccolte in un'unica opera.

Parnaso straniero, 1843

Arbore della Scienza del bene, e del male; Opera Teologica, Morale, Mistica, Dogmatica, Catechistica ... divisa in tre tomi

Bernardino di Sant'Angelo, 1718

Thicker Than Water Lauren Weindling, 2023-04-17 The proverb goes that blood is thicker than water. But do common bloodlines in fact demand special duties or prescribe affections? Does this maxim presume that we can or should only love others biologically similar to ourselves? Are we nobler if we do, or somehow defective if we don't? *Thicker than Water* examines the roots of this belief by studying the omnipresent discourse of bloodlines and kindred relations in the literature of early modern Europe, specifically its role in the creation and maintenance of oppressive social structures. Lauren Weindling examines how drama from England, France, and Italy tests these assumptions about blood and love, exposing their underlying political function. Among the key texts that Weindling studies are Shakespeare's *Romeo and Juliet*, *Othello*, and *The Merchant of Venice*, Pierre Corneille's *Le Cid*, Giambattista della Porta's *La Sorella* and its English analog, Thomas Middleton's *No Wit/Help Like a Woman's*, John Ford's *'Tis Pity She's a Whore*, and Machiavelli's *La Mandragola*. Each of these plays in some way offers an extreme limit case for these beliefs in plots of love, courtship, and marriage (e.g., blood feuds or incest). They also illustrate that blood functions not as a biological basis for affinities, but discursively. Moreover, they feature the voices of marginalized groups, unprivileged by this ideology, which present significant counterpoints to this bloody worldview. Those outsiders reveal that finding alternative vocabularies to the bloody discourse of elite groups is both extremely difficult and often ineffectual, further evidenced by their persistence today. Much critical work on blood has examined this discourse as it manifests onstage: as evidence of guilt, the product of violence, or in bleeding figures. This book, instead, examines the work that blood does unseen in its connection to discourses of love and kinship-arbitrating social and emotional connections between persons, and thus underwriting our deepest forms of social organization--

Fonte di carità Giovanni Bernardo, 1497

Scala di profecto spirituale uulgare opera fructuosissima de bellissimi et suauissimi spirituali fiori exornata.

Composta per el V.P. frate Antonio da Ferrara de lordine de predicatori: .. Antonio m. 1543 Beccari,1514

SACRA RITUUM CONGREGATIONE E[minentissi]mo, [et] R[everendissi]mo D[omi]no Card. CAVALCHINO ROMANA Beatificationis, [et] Canonizationis VEN. SERV. DEI ROBERTI S.R.E. CARDINALIS BELLARMINI SOCIETATIS JESU ,1749

Congregatione Sacrorum Rituum siué eminentissimo, ac reuerendissimo d. card. Albitio Romana beatificationis, & canonizationis vener. serui Dei Roberti s.r.e. cardinalis Bellarmini Societatis Iesu. Positio super dubio. An constet de virtutibus theologalibus, fide, spe, & charitate, & cardinalibus prudentia, iustitia, fortitudine, & temperantia, in casu, &c. Ab anno 1676, & 1677 distributa Chiesa cattolica. Congregazione dei riti,1676

Giardino de gli epiteti, traslati, et aggiunti poetici italiani del P. maestro F. Gio. Battista Spada di Fiorenzuola piacentino dell'Ordine de' predicatori ... Giovanni Battista Spada (domenicano),1648

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