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Julia Grosche



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Memoirs of the Twentieth Century Ugo Spirito, 2021-10-25 Ugo Spirito's *Memoirs of the Twentieth Century* is the intellectual autobiography of one of the most original and anticonformist contemporary Italian philosophers. In it, Spirito makes an evaluation of his long career spanning from the decade of the 20s to that of the 70s of the twentieth century as a thinker who was never satisfied with any theoretical or philosophical system while constantly aiming at finding a definitive truth, the incontrovertible or absolute. The various stages of his search deal with different philosophical and scientific systems from positivism to actual idealism from problematicism to omnicentrism from scientism to neoproblematicism, revealing at the same time an inherent antinomic procedure that does not permit him to take any truth for granted. At the end of his life, Spirito realized that he could only be sure of his present state of unawareness, thus challenging the validity of his lifelong investigative activity. Man cannot know himself, Spirito wrote. Confronted with the manifestations of life and universe, he could not help but feel a sense of surprise and astonishment. Throughout his life, he was only a spectator of his destiny, not the conscious creator of it as he believed in the early stage of his career. Consequently, he reached a position of negating any value system bordering on skepticism and nihilism. Within this context, he offered a post-modern interpretation of life. This interpretation was also Spirito's conclusion and as such implied a rethinking about other faiths, both political and ideological, that for more than fifty years would develop parallel to philosophical faith. Consequently, he revisited some of the most important philosophical and political personalities who interpreted or materialized those faiths: from Benedetto Croce to Gentile, from Benito Mussolini to Giovanni Bottai, from Togliatti to Pope Paul VI. Spirito was not a thinker who remained secluded within the ivory tower of pure investigation but, in an effort to modify society according to the principle of the identification of philosophy with life, he tried to act upon it by following thoughts with action. *Memoirs of the Twentieth Century* is divided in two parts: one purely autobiographical and theoretical, and the other more historical, where Spirito narrates his relationship with the above-mentioned personalities as a way of testing the validity of his beliefs. Indeed, one can perceive his moment of adherence to each of the different approaches expounded, only to subsequently detach himself from them. For the English-speaking reader, the second part will appear more interesting and poignant since Spirito's involvement with history foretells the intellectual fate of a nation. *Memoirs of the Twentieth Century* is a reflection on life in which personal history serves as a vehicle for judgment upon an entire century. *La Rassegna della letteratura italiana*, 1987.

L'Espresso, 1989. Politica, cultura, economia. *Derivati da nomi geografici (M-Q)* Wolfgang Schweickard, 2010-03-26. The *Deonomasticon Italicum* provides a systematic historical treatment of and commentary on the lexemes of Italian derived from proper names. It covers both derivations from geographical names, including those from ethnic roots which are of especial interest both for the history of vocabulary and for cultural history, and from the names of persons. The first part of the Dictionary, 4 volumes, is devoted to derivations from geographical names; the second, 2 volumes, to the names of persons.

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 deutschen Wortschatzes im Bereich des Geruchs am Beispiel der Übersetzung von Süskinds Roman 'Das Parfum' Julia
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 Geruchssinn und allen Arten von Ger chen und Geruchsnuancen eine zentrale Rolle spielt Der Geruchssinn des Menschen
 verglichen mit anderen Sinnen ist relativ schlecht entwickelt und deshalb kognitiv kaum gegliedert Kein anderes
 Sinnesgebiet leidet so sehr unter sprachlichen Unvollkommenheiten wie der Geruch da einer praktisch un bersehbaren und
 kaum klassifizierten Vielfalt von Empfindungen eine vergleichsweise geringe Anzahl von sprachlichen Bezeichnungen gegen
 ber steht Sprachlich wird dieses Problem im Deutschen durch verschiedene Strategien gel st die metaphorisch syn sthetische
 bertragung aus anderen Sinnesbereichen s scharf oder die metonymische Verschiebung von Geruchstr ger auf den Geruch

blumig knoblauchartig Bei der Beschreibung von Gerchen werden auch sekundäre Verfahren wie substantivische Komposita adjektivbasierte Verfahren Partizipien Genitivattribute Präpositionalattribute usw. verwendet. Im kontrastiven Vergleich stellt sich fest, dass im Italienischen zum Teil die anderen sprachlichen Mittel zur Darstellung von Gerchen zur Verfügung stehen. Zusammenfassung: Der kontrastive Vergleich des italienischen und des deutschen Wortschatzes im Bereich des Geruchs erbrachte eine ganze Reihe von interessanten und zum Teil unerwarteten Ergebnissen. Das wichtigste Ergebnis der vorliegenden Untersuchung scheint die empirisch belegte Tatsache zu sein, dass es interlingual keine bestenfalls sehr wenigen uneingeschränkten Äquivalenzen oder Entsprechungen gibt. Dieser Umstand kann keineswegs überraschen. Denn jede Sprache entwickelt sich abhängig von den Bedingungen einer Sprachgemeinschaft ihrer Geschichte und Kultur. Eine Sprachgemeinschaft kann auf einem Gebiet mit nur wenigen Sprachzeichen auskommen, während sie in den anderen Bereichen sehr viele Bezeichnungen bereitstellt. Diese Eigengesetzlichkeiten einer Sprachgemeinschaft zeigen sich dann in den Eigenlichkeiten ihrer Sprache. Die Ungleichheiten verschiedener Sprachen können sich in der Denotation, der Konnotation oder in beiden Bedeutungsbereichen zeigen. Bei der Übersetzung stößt man oft auf Probleme der Diversifikation.

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