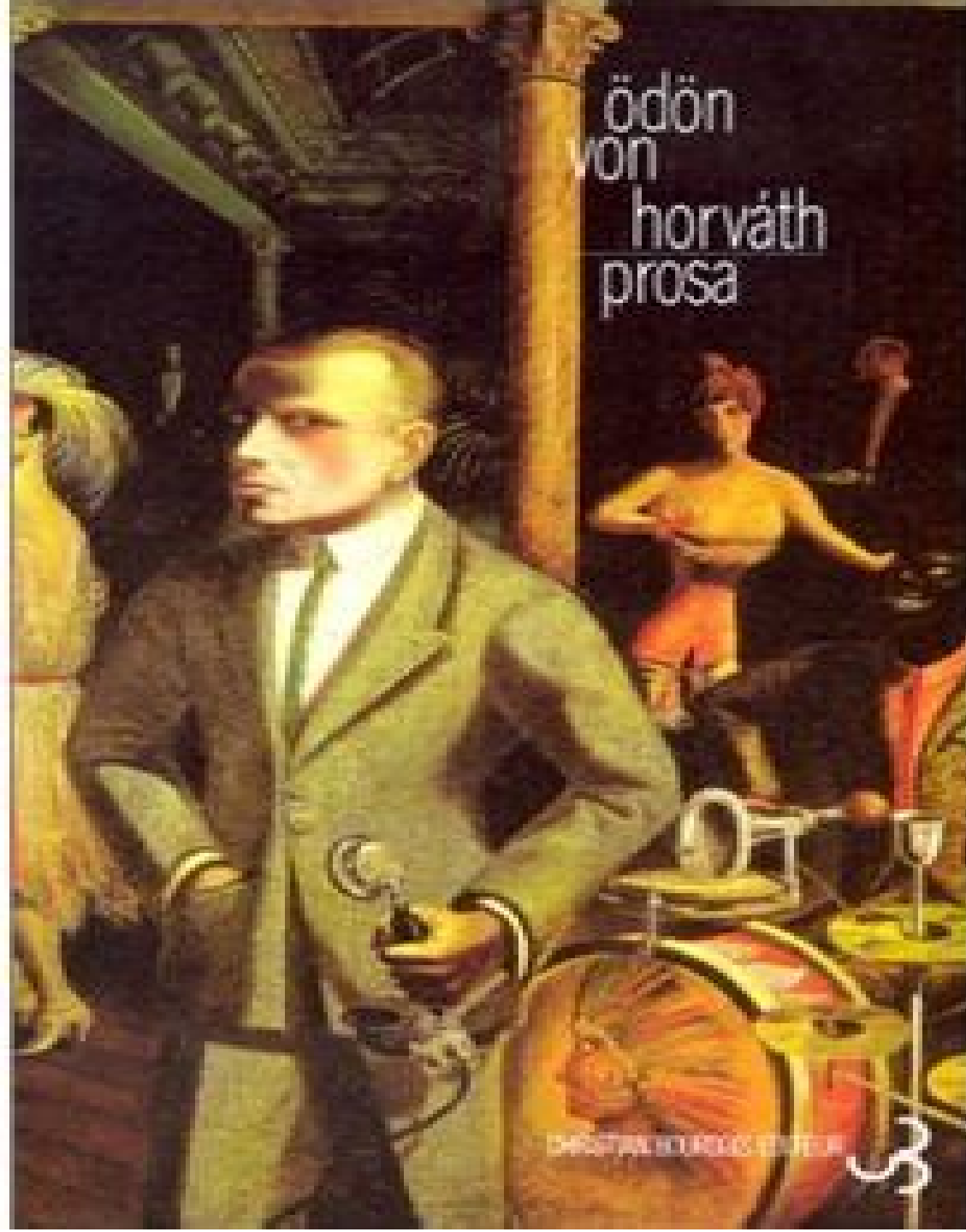


Ödön
von
Horváth
prosa



CHRISTIAN KUNSTHAUS VERLAG



Horvaths Prosa

N Noddings



Horvaths Prosa:

Die Prosawerke Ödön von Horvaths Angelika Steets, 1975

Sportmärchen, Kurzprosa und Werkprojekte Prosa

Martin Vejvar, 2017-12-18 Die Kurzprosa von Horvaths oft von den Dramen und Romanen berstrahlt ist ein integraler Teil seines Gesamtwerks Die Sportmärchen eine satirische Auseinandersetzung mit dem Massenphänomen des Sports wie der Märchengattung selbst zählten zu seinen frühesten Arbeiten und wurden bald in angesehenen Zeitungen und Zeitschriften veröffentlicht Sein bis 1933 entstandenes Kurzprosawerk zeigt Horvath als pointierten Zeitkritiker und Alltagsbeobachter Es umfasst Kurz- und Kurzestgeschichten Figurenportraits und ironische an der Grenze von Fakt und Fiktion changierende Reiseberichte die in einem oft engen textuellen Dialog mit seinem Roman Der ewige Spieler 1930 stehen Horvaths Sportmärchen und seine weitere Kurzprosa sind hier erstmals vollständig nach textkritischem Standard geprüft und im Kontext ihrer Textgenese ediert Ergänzt wird der Band durch eine ebenfalls vollständige Edition seiner zu Lebzeiten Fragment gebliebenen Werkprojekte aus der Prosa Sie reichen von frühen Berlegungen zu einem Novellenband 1927 über das Romanfragment Himmelsworte 1932-33 bis zu den Arbeiten an seinem letzten Roman Adieu Europa 1938 und bieten ein reichhaltiges Panorama der Arbeit Horvaths als Prosaschriftsteller

Permanent Liminality and Modernity Arpad Szakolczai, 2016-10-04 This book offers a comprehensive sociological study of the nature and dynamics of the modern world through the use of a series of anthropological concepts including the trickster schismogenesis imitation and liminality Developing the view that with the theatre playing a central role the modern world is conditioned as much by cultural processes as it is by economic technological or scientific ones the author contends the world is to a considerable extent theatrical a phenomenon experienced as inauthenticity or a loss of direction and meaning As such the novel is revealed as a means for studying our theatricalised reality not simply because novels can be understood to be likening the world to theatre but because they effectively capture and present the reality of a world that has been thoroughly theatricalised and they do so more effectively than the main instruments usually employed to analyse reality philosophy and sociology With analyses of some of the most important novelists and novels of modern culture including Rilke Hofmannsthal Kafka Mann Blixen Broch and Bulgakov and focusing on fin de siècle Vienna as a crucial threshold chronotope of modernity Permanent Liminality and Modernity demonstrates that all seek to investigate and unmask the theatricalisation of modern life with its progressive loss of meaning and our deteriorating capacity to distinguish between what is meaningful and what is artificial Drawing on the work of Nietzsche Bakhtin and Girard to examine the ways in which novels explore the reduction of human existence to a state of permanent liminality in the form of a sacrificial carnival this book will appeal to scholars of social anthropological and literary theory

Das Welt- und Menschenbild im Werk Ödön von Horvaths Piero Oellers, 1987 Der Autor geht ein bewusst weit gefasstes Thema mit universeller Erkenntnisabsicht an Horvaths Gesamtwerk inklusive Vor- und Nebenarbeiten wird aus mehreren Blickwinkeln umfassend gedeutet und auf seinen Botschaftsgehalt untersucht Das zeitgeschichtliche Umfeld

kommt dabei ebenso zur Sprache wie das vieldeutige Verhältnis dieses Schriftstellers zu der von ihm geschaffenen Welt. Die Werkanalyse bleibt jedoch autonom und wird mit den ausserliterarischen Befunden nicht vermengt. Umfangreiche und akribisch zusammengestellte Listen, Inventare und Kataloge vermitteln den Überblick und liefern zuverlässiges Faktenmaterial.

Arts & Humanities Citation Index, 1991 □□□□□□□□, 1990 **Die narrative Prosa Max Herrmann-Neißes in seiner Berliner Phase (1912-1933): literarische Verfahren im Spiegel kulturhistorischer Parameter** Gerold Meischen, 2021-01-01 Wer war Max Herrmann Neiß? 1886-1941. So sehr die Frage heute berechtigt erscheint, so wenig stellte sie sich während der Weimarer Republik. konnte der aus Schlesien nach Berlin bergesiedelte Schriftsteller doch als gut vernetzter Lyriker, Erzähler, Dramatiker und Kritiker auf eine positive Reputation verweisen. Die politische Gegnerschaft zum NS-Staat zwang ihn Deutschland 1933 zu verlassen und seiner literarischen und gesellschaftlichen Einflussmöglichkeiten beraubt. Im Londoner Exil zunehmend zu vereinsamen. Die vorliegende Bearbeitung konzentriert sich auf die Analyse der narrativen Prosa Max Herrmann Neißes, der in seinen Texten einen literarischen Blick hinter die Kulissen einer vermeintlichen bürgerlichen Souveränität wirft. Dabei zielt der Autor auf eine satirische Desavouierung des kniefällig devoten Kleinbürgers in seiner Anbetung des autoritären Obrigkeitsstaates. Im Gegensatz zu manch politischem Roman entwirft Max Herrmann Neiß aber keine identifikationsfähigen Helden, sondern eher Strauchelnde, sozial marginalisierte, die angesichts der Verwerfungen der Moderne den Halt verlieren. Der Autor bleibt dabei dem ästhetischen Leitprinzip verhaftet und hofft auf einen Erkenntnissschub des Rezipienten, der das auf der Handlungsebene Wahrgenommene gedanklich autonom reflektiert und perspektivisch verarbeitet.

Ödön von Horváths 'Der ewige Spießler' - Milieu, Entstehung und der Typus des Spießlers Erwin Maier, 2006-01-14 Studienarbeit aus dem Jahr 2002 im Fachbereich Germanistik / Neuere Deutsche Literatur, Note 1,4 Universität Regensburg, Institut für Germanistik, Veranstaltung: Hauptseminar des Ödön von Horváth, Sprache: Deutsch, Abstract: Ödön von Horváth wurde 1901 in Susak (Abb. 1), einem Vorort von Fiume (dem heutigen Rijeka), geboren. Die Hafenstadt gehörte damals zur ungarischen Reichshälfte des Königreichs Kroatien und Slavonien. Der Vater Dr. Ödön Josef von Horváth (Abb. 2) gehörte dem ungarischen Kleinadel an. Da er im diplomatischen Dienst arbeitete, folgten zahlreiche Umzüge: so nach Belgrad, Budapest, Preburg, Wien. Durch die damit verbundenen Schulwechsel hatte Ödön Schwierigkeiten, heimatische wie sprachliche Wurzeln zu schlagen. Viermal hatten die beiden Diplomaten Ödön und Lajos die Unterrichtssprache gewechselt. Fast jede Schulklasse hatten sie in einer anderen Stadt verbracht. Von allen Sprachen, die Ödön von Horváth sprechen gelernt hatte, beherrschte er Deutsch am besten. Er schrieb über sich selbst: „Ich spreche weitaus am besten Deutsch, schreibe nunmehr nur Deutsch.“ 4. Fühlte sich aber nie einem Vaterland zugehörig. Heimat? Kenn ich nicht, antwortete er auf die Frage nach seiner Heimat. Die vielen Stationen seiner Kindheit haben einen Weltbürger aus Ödön von Horváth gemacht. Ich habe keine Heimat und leide natürlich nicht darunter, sondern freue mich meiner Heimatlosigkeit, denn sie befreit mich von einer unnötigen Sentimentalität. Diese Unabhängigkeit bewahrte ihn Zeit seines Lebens davor, die Geschehnisse um ihn herum von

einer völkisch nationalistischen Perspektive zu betrachten. Mit scharfem und unvoreingenommenem Blick erkannte er früh die heraufziehende Gefahr des Nationalsozialismus, die er sich auch nicht scheute, in seinem literarischen Werk zu thematisieren.

Martin Walsers Prosa Ulrike Hick, Martin Walser, 1983 **Humboldtiana** Manuel José . . . [et al.]
González, Universidad Complutense de Madrid. Equipo de Documentación e Información Bibliográfica y Estudios
Alemanes, 1992 *Geschichten aus dem Wiener Wald* Ödön von Horváth, 2015-11-13 Mit seinem Volksstück *Geschichten aus dem Wiener Wald* das 1931 in Berlin uraufgeführt wurde, hatte Horváth nicht nur unmittelbaren Erfolg, sondern sicherte sich den Nachruhm. Stellt es doch bis heute eines der meistinszenierten Stücke auf deutschsprachigen Bühnen dar. Der Band illustriert die komplexe Entstehungsgeschichte von *Geschichten aus dem Wiener Wald* nachvollziehbar. Diese reicht bis ins Jahr 1930 zurück und wurde in zwei Vorarbeiten und fünf Konzeptionen gegliedert. Der Band bietet einen Großteil des umfassenden genetischen Materials zu dem Stück und zeigt dabei auch die vielfältigen Bearbeitungsprozesse und die für Horváth so typischen Schnitt- und Klebverfahren anhand eines genauen genetischen Kommentars und der speziell dafür entwickelten Simulationsgrafiken. Auf die beiden Endfassungen des Stückes jene in sieben Bildern und jene in drei Teilen werden in linearisierter und emendierter Form dargeboten. Eine Übersichtsgrafik illustriert die Transformationen und Permutationen zwischen den beiden Endfassungen genauestens nachvollziehbar. **Austriaca**, 1990 *Das Neue Tage-Buch*, 1938 **Die entlarvende Sprachkunst Ödön von Horváths** Wolfgang Boelke, 1970 **Il Bano Horvath, storia del 14 secolo** Marco de Casotti, 1838 *Mapping the Contours of Oppression* Owen Evans, 2006 Despite all the assertions towards the end of the twentieth century that the literary subject had expired along with the author, the wave of autobiographies published in Germany after the Wende was a clear indication that on the contrary, life stories were very much alive. In this study, Owen Evans examines the work of eight authors: Ludwig Harig, Uwe Saeger, Ruth Kluger, Ginter de Bruyn, Ginter Kunert, Christoph Hein, Grete Weil, and Monika Maron, who all published personal texts after 1989 dealing either with life in Nazi Germany or the GDR and in some cases both. By means of close textual analysis, Evans explores the impact these regimes had on the individuals concerned and the contrasting ways in which the authors handle the autobiographical project. They adopt varying textual strategies to render the self on the page, with some employing overt fiction, and yet in each case the project was clearly motivated by the need to treat psychological wounds inflicted on the self by totalitarianism. In their mapping of the contours of oppression, the texts at the heart of this study combine to offer a powerful defence of literary autobiography in Germany at least as a valuable means of tackling the legacy of totalitarianism. **The British Library General Catalogue of Printed Books 1976 to 1982** British Library, 1983 *Acta Universitatis Wratislaviensis*, 1973 *Sozialistische Monatshefte*, 1932 **Das Neue Tage-Buch** Leopold Schwarzschild, 1938

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