

La Olla De Plauto

Alberto Lista y Aragón

La comedia de la olla Plauto,2023-02-28 Tito Macio Plauto (mediados del siglo III - h. 184 a. n. e.) es uno de los autores teatrales más importantes de la Antigüedad. Nacido en Sársina, en la región de Umbría, a pesar de su notoriedad, poco se sabe de su vida. Lo que sí es seguro es que, como autor de comedias, supo conectar con el gran público y cosechó un enorme éxito popular que ningún otro autor griego o romano posterior alcanzó. No es de extrañar que fuese imitado hasta la saciedad y que incluso Molière y Shakespeare buscaran inspiración en sus obras. La comedia de la olla, uno de sus títulos más conocidos, basa su comicidad en el carácter de Euclión, un viejo que de la noche a la mañana se hace rico gracias al hallazgo de una olla de oro. Su actitud neurótica y ridícula le sirve al autor latino para mostrar los aspectos más negativos que la avaricia acarrea y convirtió a su personaje en el estereotipo de tacaño, muy reconocible en la sociedad romana. «Los personajes de Plauto hablan como el pueblo romano de su tiempo, y hablan sin parar, con una verborrea maravillosa, llena de color, de matices, de refranes, de expresiones callejeras no raramente ordinarias y soeces». MARTÍN DE RIQUER

Discurso Teórico Y Puesta en Escena en Los Años Sesenta Óscar Cornago Bernal,2000

Comedia romana Aurora López,Andrés Pociña,Andrés Pociña Pérez,2007-03-01 Producto de toda una vida de investigación, esta magnífica obra compendia, sintetiza e interpreta todos los conocimientos que hoy día pueden obtenerse en torno a la comedia romana. En ella, los autores, especialistas de reconocido prestigio, analizan los géneros que la conformaron –en orden cronológico, palliata, togata, atellana y mimo– poniendo especial énfasis en las figuras, sin excluir a ninguna, y las obras que la desarrollaron desde su nacimiento en el siglo III a.C. hasta el final del Imperio. Este libro, concebido como obra de referencia y como monografía científica, acompaña el análisis de cada autor de una bibliografía específica que ayudará al investigador y al lector interesado a profundizar en la materia. Ambiciosa y única en su planteamiento, estamos, sin duda, ante la mejor y más completa obra relativa al mundo del teatro cómico romano.

Teatro clásico en traducción Ángel-Luis Pujante,Keith Gregor,1996

Culinary Aspects of Ancient Rome Almudena Villegas Becerril,2021-02-23 This book provides a thrilling account of a thoughtful gastronomic journey through the Roman Empire. It reviews the role that food and its associated constituents had in the evolution of Roman life, and highlights the cookery processes practised by both social elites and humble peasant and common households. The hypotheses and conclusions presented here shed light onto the significance that Ancient Romans

attached to food, the banquet, and the simple daily act of sharing food, while the text also offers new research findings on recipes and cooking technologies that have passed unnoticed.

Pasión por la nada Rodrigo Valentín Abíznano, 2022-07-21 Con la afirmación de que la anoréxica come nada, Lacan inaugura un horizonte clínico sin precedentes en la literatura psiquiátrica y psicoanalítica. Abíznano avanza sobre su corpus con el espíritu de problematizar hasta las referencias más clásicas y repensar los lugares comunes en que suele recaer la doxa lacaniana de la anorexia mental. Por ejemplo, cuando se matiza la definición de la anorexia a partir de una perturbación en la imagen del cuerpo, pues acaso, aun con los instrumentos más avanzados de la tecnociencia, ¿hay algún cuerpo que sea transparente para sí mismo? Pero además, ¿qué nada come la anorexia? ¿Es un fenómeno o una estructura? ¿Qué estatuto darle al síntoma anoréxico? ¿Qué cuerpo está en juego en la anorexia? ¿De qué imagen padece el anoréxico? ¿Acaso la imagen perturbada del cuerpo se subordina al campo visual? El ensayo culmina con una serie de casos excepcionales de pacientes anoréxicas ciegas de nacimiento (o a cortísima edad) que le dan el tiro de gracia a cualquier abordaje que confunda la perturbación de la imagen con algo que se reduce al campo visual, ignorando la función de la mirada en la constitución subjetiva tanto de la imagen del cuerpo como de la realidad. Hay una apuesta ética y una perspectiva clínica férrea para el abordaje de la anorexia en este libro, la pendiente de referencias que Abíznano nos brinda converge en una política sostenida: hay que sintomatizar la anorexia. Párrafos tomados del Prólogo de Tomás Otero

Confesiones San Agustín, 2016-08-05 Las Confesiones, honda reflexión acerca del ser humano y de su relación con Dios, es tal vez la autobiografía más célebre de la historia occidental. Las Confesiones, escritas entre el 396 y el 400, son la obra más conocida e influyente de Agustín de Hipona. Pero más allá de los pasajes que la han hecho memorable, como el análisis del tiempo, su recorrido por la memoria o la narración de las peripecias y extravíos intelectuales en pos de la Verdad que culminan en la célebre revelación del jardín de Milán, esta obra ofrece un autoanálisis único en la Antigüedad y una peculiar reflexión sobre la naturaleza del ser humano y de su relación con Dios y con el resto de la creación. Aunque parece destinada a un público concreto (los maniqueos a los que Agustín se unió en su juventud y a los que ahora intenta atraer a la fe cristiana e iniciar en una lectura alegórica de la Biblia), la forma en que se articula el diálogo interior y el lirismo sálmico de su palabra hacen que cualquier lector pueda acceder al corazón de Agustín y también al suyo propio. Agustín de Hipona, San Agustín, (c. 354-430) Es una de las personalidades más fascinantes y complejas de la historia del cristianismo. Durante su juventud en el norte de África, perteneció a la secta maniquea, que aunaba cristianismo, gnosticismo e influencias persas, y desde allí inició un periplo vital e intelectual que le condujo a Italia, al escepticismo y al neoplatonismo, hasta que en Mediolano (Milán) en el año 386, bajo el influjo de san Ambrosio, encontró la síntesis de neoplatonismo y cristianismo que le convertiría en el más influyente pensador cristiano hasta la Escolástica medieval. Se bautizó en 387, en 391 ingresó en un monasterio y se convirtió en obispo de Hipona en el año 396. Conocemos mucho de su vida gracias a sus Confesiones, quizás

la más célebre autobiografía de la historia occidental.

Fragmentos de la comedia media Varios autores, 2016-08-05 La edición de estos fragmentos de la prácticamente perdida Comedia Media -transición y puente entre las épocas de Aristófanes y de Menandro- tiene un excepcional interés para trazar la línea evolutiva de las formas teatrales griegas. El término de Comedia Media se emplea para designar la comedia ateniense del período 400-323 a.C., el que sigue a la época marcada por la gran figura de Aristófanes. Las obras de la Comedia Media se han perdido prácticamente en su totalidad y no nos quedan más que fragmentos de ellas, que se han reunido en esta cuidada edición. Fue este periodo un momento de experimentación con nuevas fórmulas, y con aspectos novedosos como la reducción drástica del papel del coro; se redujo el tratamiento de asuntos políticos y se acrecentó la importancia de personajes prototípicos, como por ejemplo el militar. Los comediógrafos de esta etapa (conocemos el nombre de una cincuentena de ellos: Aristofonte, Calicles, Timocles, Mnesímaco, Jenarco, Sótades, Alexis, etc.) constituyen una transición del género de la comedia desde las cotas alcanzadas por la Comedia Antigua hasta la aparición de la Nueva, representada en la figura de Menandro; es por eso por lo que la edición de estos fragmentos tiene un excepcional interés para trazar la línea evolutiva de las formas teatrales griegas, que llega hasta autores como los latinos Plauto y Terencio, quienes, a su vez, con el paso de los siglos, serán los modelos de clásicos como Molière y Lope de Vega.

Literatura latina Serafín Bodelón, 1995

El arte del comediante desde sus más remotos orígenes hasta nuestros días Enrique García Velloso, 1926

Apuntes para una biblioteca de escritores españoles contemporáneos Don Eugenio De Ochoa, 2022-05-04 Reimpresión del original, primera publicación en 1840.

Apuntes para una biblioteca de escritores españoles contemporáneos en prosa y verso Eugenio de Ochoa, 1840

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Fundamentos romanísticos del Derecho contemporáneo (Tomo X. Derecho penal romano) Varios autores, 2021-06-01 En un momento de amplia discusión acerca del lugar que ocupa la materia del Derecho Romano y su recepción en Europa dentro de los planes de estudio de la licenciatura de derecho, en la primavera del año 1994, el catedrático e insigne romanista Don Justo García Sánchez tuvo la gran idea, junto con el profesor Don Gerardo Turiel de Castro (q.e.p.d), de poner en marcha un proyecto desde Oviedo, que perseguía un doble objetivo: 1) servir para una reunión anual de los romanistas iberoamericanos con convocatorias indistintas en la Península y en el continente Americano, 2) reunir diferentes estudios que enriquecieran

los conocimientos relativos a la recepción del Derecho Romano. Fruto de este proyecto fue la constitución en Oviedo el día 22 de abril de 1994 de la Asociación Iberoamericana de Derecho Romano, cuyos fines son: a) El estudio y difusión del Derecho Romano, tanto en su sentido estricto, como en el ámbito de la tradición jurídica romanística y su proyección en la legislación europea e iberoamericana. b) La realización de todas las actividades conducentes al cumplimiento de dicho fin. c) El mantenimiento de relaciones científicas a través de congresos, seminarios, cursos y publicaciones. d) Cualquier otro tendente al cumplimiento de los fines de la asociación, y una particular colaboración con entidades jurídicas de España e Iberoamérica. Estos once tomos que ahora se presentan son un recopilatorio de las valiosas actas de la Asociación, fruto de la labor desarrollada en las reuniones mantenidas en los últimos años por expertos en la materia. ISBN (obra completa): 978-84-340-2716-9

Los demonios y otras adaptaciones teatrales Albert Camus, 2022-03-24 Un novedoso volumen con las seis obras que adaptó Albert Camus en su labor teatral, cuatro de ellas inéditas en castellano. Además de escribir cuatro obras originales, Albert Camus llevó a cabo una intensa labor como adaptador y director teatral. Ese trabajo poco conocido lo ocupó desde sus días de estudiante en Argelia hasta poco antes de su muerte, y las seis obras reunidas en este volumen dan testimonio de la pasión con que lo llevó a cabo. Una de ellas procede de un clásico francés del siglo XVI, dos son versiones de obras de Calderón y Lope de Vega, una cuarta retoma una pieza de Dino Buzzati y las dos restantes llevan a escena novelas de Faulkner y Dostoievski. El conjunto no solo ofrece un complemento perfecto de las obras del autor que hemos reunido con el título de Teatro, sino que muestra toda su versatilidad en el ámbito amplio de la escena, uno de los pocos lugares del mundo donde, en sus palabras, era feliz. «El teatro me ofrece la comunidad que necesito -escribió-. Aquí todos estamos vinculados sin que nadie deje de ser libre: ¿no es una buena fórmula para la sociedad futura?».

Don Juan o el Festín de piedra; Anfitrión Molière, 2017-03-23 Cuando Tartufo aún estaba prohibido, al día siguiente del estreno de Don Juan o el Festín de piedra (1665), la censura empezó por eliminar algunas frases. Tras la séptima función, se le indicó discretamente a Molière que echase definitivamente el telón sobre la obra. El seductor les parecía un hombre sin costumbres, sin conciencia ni religión, capaz de creer únicamente en que dos y dos son cuatro. En Anfitrión los cortesanos vieron los escauceos iniciales de Luis XIV tras una dama de compañía de la reina. La anécdota no es un reproche de Molière a su protector: la incrusta de forma natural en el esquema heredado de Plauto para construir una comedia galante.

Lecciones de literatura española Alberto Lista y Aragón, 1836

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