

El Rapte De Proserpina

Emilio Saura

El rapto de Proserpina Cesar Arístides, 2021-12-07 En la Galería Borghese, en Roma, se encuentra la escultura de Gian Lorenzo Bernini "El rapto de Proserpina", una obra impresionante por su belleza y perfección. A partir de su contemplación, César Arístides elabora una serie de confesiones entre el raptor y la diosa: la voz salvaje, torrencial y bronca de Plutón ante la cavilación perpetua y doliente de la mujer, quien, condenada y triste, jamás pierde su belleza helada. Sicalíptico y melancólico, lóbrego y carnívoro, El rapto de Proserpina es una apuesta por el gozo erótico y la redención existencial, a los sonetos del transgresor responde en verso libre la meditación doliente de la mujer. Diálogo de avidez y añoranza, de furor pétreo y hermosura sutil, el libro también es un retrato sincero donde se exponen luces y oscuridades del alma humana. En la tradición filosa/maliciosa de Pietro Aretino o Francisco de Quevedo, de los arrebatos amorosos de Guillaume Apollinaire, los poemas lúdicos/impúdicos de Salvador Novo o Tomás Segovia, atemperados por una réplica plena en potencia y tersura, y el destello de las Metamorfosis de Ovidio, César Arístides devela bestialidad/ sacralidad, el resultado: poemas lujuriosos, majaderos, rebasados por odas de esperanza en el desconsuelo, flamas de hielo verbal, dichas por la relumbrante Proserpina. César Arístides (Ciudad de México, 1967), ha publicado los libros de poesía: Duelos y alabanzas, Evocación del desterrado, Murciélagos y redención (Premio Latinoamericano de Poesía Benemérito de América en 2004), Labios del abismo y la fractura, Thomas Bernhard despierta en su tumba sin nombre y No volveré a tocarte: cartas de Idea Vilariño a Onetti, entre otros. En 2005 ingresó al Sistema Nacional de Creadores de Arte en México; futbolista malogrado, juega los jueves por la noche en el equipo de fútbol rápido Expeditos.

Hidden Messages Raquel Chang-Rodríguez, 1999 Hidden Messages: Representation and Resistance in Andean Colonial Drama is a study that takes into account Andean cultural diversity in four works of Peruvian theater written in Quechua and Spanish. In examining these plays, Chang-Rodríguez considers the density of the different traditions that have marked these works; the complexity and variability of their messages in relation to their heterogeneous spectators, readers, and listeners; and how the colonial playwright reworked the original European models. With a critical eye, the author analyzes texts and images of the period to uncover hidden messages resulting from the uniqueness of colonial situations and the interplay of dissimilar traditions.

El rapto de Proserpina , 2015

El mundo funerario romano en el País Valenciano Ricardo González Villaescusa, 2001 La obra tiene como base el inventario prolijo de cuantas evidencias sobre el mundo funerario se han encontrado en el País Valenciano. La objetividad de las diferentes noticias no es fruto de la simple confrontación de una documentación dispar, en ocasiones antigua, otras más reciente, realizada con informes de excavaciones, con objetos conservados en los museos o conocidos solamente por publicaciones; sino que estas unidades heterogéneas son cuidadosamente reexaminadas a la luz de una reflexión personal, sin perjuicio, cuando ello es posible, de investigaciones complementarias que acaban conformando mucho más que un simple catálogo. A partir del análisis cronológico y tipológico el autor extrae una serie de conclusiones que pone en relación con cuanto sabemos sobre estas prácticas en otras zonas del Imperio romano. Como fundamento teórico del estudio, el autor presenta una exhaustiva discusión de las principales tesis defendidas desde la antropología, la historia y la filosofía, sobre la actitud ante la muerte y ante los ritos funerarios. En este apartado incluye, al mismo tiempo, el análisis de las fuentes literarias antiguas sobre el particular, poniéndolo en relación con la evidencia arqueológica que presenta. Elaborando un marco teórico de aproximación a la arqueología funeraria romana para extraer conclusiones sobre la sociedad que generó los restos arqueológicos.

Enciclopedia universal ilustrada europeo-americana ... , 1922

Persephone Rises, 1860-1927 Margot Kathleen Louis, 2009 In the first comprehensive survey of the Persephone myth in English and American literature of the nineteenth and early twentieth centuries, Margot Louis explores the rapid evolution of the goddess from decorative metaphor to the embodiment of a new spirituality. Louis traces Persephone's progress from her origin in ancient myth through poetry and prose of the Romantic, Victorian, and Modernist periods, uncovering how deeply the study of ancient spirituality is entwined with controversies about gender, values, and religion.

Emblemas morales de Sebastián de Covarrubias Juan de Dios Hernández Miñano, 2015 Esta obra de Juan de Dios Hernández Miñano que lleva por subtítulo Iconografía y doctrina de la Contrarreforma es, sin lugar a dudas, la obra cumbre de la literatura de emblemas en español. Aunque concebida como un catecismo de principios esenciales de la religión cristiana dirigida a todo aquel que pretenda seguir y cumplir con los principios de la ortodoxia tridentina, no obstante, resulta ser una obra crucial, cuyas fuentes se encuentran en el mundo clásico y en la Biblia, y donde a veces el idealismo renacentista del que hace gala la obra se deja seducir por principios empíricos, manieristas y barrocos; no sin ofrecer controversias y enfrentamientos dialécticos, que la moderna investigación universitaria viene poniendo de relieve hace algunos años. La obra que hoy presentamos pretendemos que sirva a las nuevas generaciones de estudiosos para descubrir nuevas referencias de esta obra emblemática, cuya influencia, tanto en España como en Europa, fue más allá de los círculos contrarreformistas.

Catálogo del Museo Arqueológico de Tarragona Tarragona (Spain : Province). Museo Arqueológico Provincial, Angel

del Arco y Molinero,1894

El Logos y sus energías Emilio Saura,1986

Guia y descripcion del Real Sitio de San Ildefonso Rafael Breñosa y Tejada,1884

Historia de los heterodoxos españoles Marcelino Menéndez y Pelayo,1911

Sarcófagos romano-cristianos esculptados que se conservan en Cataluña Joaquim Botet y Sisó,1895

Memorias de la Real Academia de Buenas Letras de Barcelona ,1896

Catálogo de la colección de porcelanas del Buen Retiro del Excmo. señor D. Francisco de Laiglesia Francisco de Laiglesia y Auset,1908

Memorias de la Real Academia de Buenas Letras de Barcelona Real Academia de Buenas Letras de Barcelona,Academia de Buenas Letras de Barcelona,1896

pinturas de la Universidad de Barcelona (I), Las. El depósito del Museo del Prado Sílvia Canalda Llobet,Ramon Dilla Martí,2022-11-09 La Universidad de Barcelona custodia uno de los depósitos de pintura más antiguos, extensos y variados del Museo del Prado, integrado por 56 obras, la mayor parte de las cuales llegó entre 1877 y 1882 a la plaza Universidad para engalanar el nuevo edificio que había proyectado Elias Rogent. Este fondo constituye un signo de identidad de la institución, que inicia la renovación de su catálogo artístico con este libro —el primero de una serie— en el que han colaborado una treintena de especialistas de las universidades y los centros de investigación más importantes de Cataluña. En sus contribuciones, los autores destacan tanto la revisión en profundidad de una colección singular como la voluntad de dar a conocer nuevas atribuciones a obras inéditas y propuestas interpretativas hasta ahora desconocidas.

Curso Ateneo científico, literario y artístico de Madrid. Escuela de estudios superiores,1904

Historia de España y su influencia en lá historia universal Antonio Ballesteros y Beretta,1918

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Obras completas: Historia de los heterodoxos españoles. t. 1. 2. ed. refundida. 1933 Marcelino Menéndez y Pelayo,1911

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