

# Cual Es La Funcion Del Coro

## Adolfo Colombres

*Aspectos del teatro griego antiguo* Máximo Brioso Sánchez, Antonio Villarrubia Medina, 2005 En este libro colectivo se analizan los diversos aspectos del drama griego, tales como los lazos de la tragedia con la mitología, con la política, con la oratoria y con la filosofía; con un capítulo final sobre las convenciones escénicas que, en este caso y por ser de no fácil disociación, se estudian simultáneamente en la tragedia y la comedia.

*La Orestea (Agamenón, Coéforos, Euménides)* Esquilo, 1998-04-23 Es la primera versión que atiende al texto original como obra destinada a ser representada en un teatro, y, por tanto, intenta respetar los signos que atañen al espacio escénico.

**El dionisismo y "Las Bacantes"** Mercedes Vilchez, 1993

Estructura de la tragedia de Sófocles José María Lucas de Dios, 1982

**Teoría transcultural del arte** Adolfo Colombres, 2005 El autor pretende elaborar una teoría transdisciplinaria del arte desde la periferia, considerando que la estética occidental no ha confrontado sus conceptos y modelos con los de otros pueblos y ha preferido imponerlos como un discurso único que no ha servido, generalmente, para comprender la producción simbólica ajena, sino para oscurecerla, para borrar o devaluar los sentidos que los otros habían construido a lo largo de una historia a menudo milenaria.

Obrar mal, decir la verdad Michel Foucault, 2019-12-04 Invitado por la Escuela de Criminología de la Universidad Católica de Lovaina, en 1981 Michel Foucault dicta las seis clases del curso Obrar mal, decir la verdad. Función de la confesión en la justicia, en un contexto marcado por los debates entre abolicionistas y partidarios de posiciones de mano dura en torno a la reforma del Código Penal. En ese sentido, el curso contribuye a socavar el discurso criminológico de la peligrosidad. Pero Foucault va más allá: reflexiona acerca de la larga historia de la confesión, del decir la verdad en las instituciones judiciales y religiosas de Occidente, de los poderes y los efectos que tiene la obligación de decir la verdad sobre sí mismo. A modo de presentación, evoca una escena dramática que transcurre a mediados del siglo XIX: un psiquiatra francés induce a un enfermo que ha sufrido alucinaciones a reconocer que nada de lo que relata ha ocurrido, que sólo se trataba de locura; por la fuerza, lo obliga a reconocer su condición de loco, confesión que se convierte en un elemento decisivo en la cura. Esta escena revela la complejidad de una práctica que, aun bajo coacción, necesita suponer un sujeto libre que se comprometa a ser lo que afirma ser. A lo largo del curso, Foucault analiza la trayectoria de ese acto verbal

mediante el cual el sujeto plantea una afirmación sobre lo que él es, queda vinculado con esa verdad, se pone en una relación de dependencia o sumisión respecto de otro y modifica a la vez la relación que tiene consigo mismo. Esta obra traza la historia de una práctica que se extiende desde la Antigüedad griega, pasando por el examen de conciencia en el ámbito medieval y cristiano, hasta el dominio moderno y contemporáneo. Una práctica que no cesa de crecer hasta involucrar casi todos los aspectos de la vida personal, y que revela tanto los procedimientos judiciales de producción de un efecto de verdad como la necesidad del sujeto de tener un discurso de verdad sobre sí mismo.

**Teoría de los géneros literarios** Jesús G. Maestro, 2023-08-23 La Crítica de la razón literaria es una teoría del genoma literario. Este libro en particular —que constituye el volumen 8 de la obra completa (Parte III, Tomo 7)— expone la teoría de los géneros literarios de la Crítica de la razón literaria. Se trata de una genología de la literatura completamente diferente de todas las anteriores, y muy distinta de todas las publicadas a lo largo del siglo XX, tanto por su planteamiento como por su desarrollo. El contenido que aquí se ofrece resultará particularmente útil a personas interesadas no sólo en géneros literarios, sino sobre todo en Historia de la literatura y en Literatura Comparada. Históricamente, la mayor parte de las teorías sobre los géneros literarios han oscilando entre la Poética de Aristóteles y la Estética de Hegel. Podría decirse, incluso, que, en el Antiguo Régimen, cuanto se escribía a propósito de genología de la literatura era una derivada casi matemática del estagirita, y que, desde la Edad Contemporánea, el centro de gravedad de la teoría genológica fue la aisthesis idealista y romántica del de Jena. Sin embargo, las diferencias prácticas entre una y otra teoría de los géneros literarios resultaban y resultan poco o nada relevantes, pues todo se limitaba —una y otra vez— a un despliegue de clasificaciones y arborescencias, de naturaleza porfiriana, y de un inesquitable peso darwinista, sobre todo en el caso hegeliano. Para los teóricos de la literatura resultaba de lo más cómodo: bastaba repetirlo todo acríticamente y el trabajo estaba hecho. Todo se agotaba en clasificaciones inertes que hacían de la literatura una suerte de insectario tipológico o taxonómico. El planteamiento que ofrece la Crítica de la razón literaria nada tiene que ver con esto, pues no es porfiriano —aristotélico y hegeliano—, sino plotiniano, es decir, no insiste en la clasificación de los géneros literarios en función de la diferencia específica, sino en la tipología de las obras literarias según la troncalidad de su genealogía genérica, esto es, del género generador. Dicho de otro modo: el centro neurálgico de esta teoría genológica no reside en lo específico de una obra literaria —en la especie, diríamos—, sino en lo genérico de su troncalidad primigenia, a fin de observar sus diferentes desarrollos históricos, las evoluciones geográficas y todo un sistema de transformaciones literarias dadas en el genoma de una obra. No en vano, como se ha dicho, la Crítica de la razón literaria es una teoría del genoma literario.

Símbolos estéticos Diego Romero de Solís, 2001

*Diccionario general de la lengua castellana ...* Antonio San de Velilla, 1906

*Alfonso Reyes y los hados de febrero* Rogelio Arenas Monreal, 2004

Poetas dramáticos griegos Varios,2016-05-01 El Prometeo y la Orestíada de Esquilo son el aliento épico de Grecia en el teatro. Sófocles alcanza con su Antígona la cumbre de la trágica griega, son una penetrante mirada sobre la condición humana. Eurípides se caracteriza por la pintura de los estados pasionales, que alcanza en Medea su mayor intensidad. Aristófanes, en obras como Los caballeros, nos ofrece una mirada desenfrenada y cáustica sobre la Atenas del siglo IV a.C.

Diccionario Akal de Estética Etienne Souriau,1998-10-05 Absoluto, abstracción, academicismo, adagio, alegoría, bagatela, barroco, bello, bordado, bronce, caligrafía, canon, catarsis, claroscuro, contrapuesto, coro, danza, decadencia, dodecafonismo, enfühlung, esencia, espacio, fábula, fantástico, folklore, género, genio, gusto, hegeliano, hermetismo, iconología, impresionismo, jazz, kaleidoscopio, litografía, liturgia, maravilloso, modernidad, moldeado, nihilismo, ópera, orquesta, paisaje, Parnaso, porcelana, proporción, quinteto, realismo, regla, retórica, rústico, saturniano, signo, sonata, sublime, tapicería, timbre, tragedia, urbanismo, valor, variedad, wagneriano, western, zeugma, zona... son ejemplos de otros tantos términos -unas 1.800 entradas- que en la perspectiva de un trabajo pluridisciplinar confieren forma y valor al campo del saber sobre la estética.

**Obras pastorales del Ilmo. Sr. D. Federico González Suárez : obispo que fue de Ibarra y después arzobispo de Quito: Arzobispado de Quito, 1906-1917** Federico González Suárez,1928

Discurso retórico y mundo pastoral en la "Egloga segunda" de Garcilaso Inés Azar,1981-01-01 La Egloga II propone el caos, lo diverso, el error, y también la posibilidad de orden. Sólo en el contexto de una especie literaria flexible y multiforme - - la pastoral -- y de una forma de expresión proteica -- el discurso -- esa vasta tarea de conciliación era posible. Discurso y pastoral constituyen el ámbito dialéctico de esa armonía discordia que la Egloga II consigue por medio de un enciclopédico esfuerzo humanístico.

*Boletín eclesiástico de la Provincia Ecuatoriana ,1906*

**La Capilla de Música de la Catedral de Orihuela: las composiciones en romance de Mathias Navarro (ca. 1666-1727). ,**

**La Basílica de Santa Eulalia de Mérida** Pedro Mateos Cruz,1999

*Historia de las misiones de la Compañía de Jesús en el Marañón español* José Chantre y Herrera (abbé).),1901

**Manual para ministros de música** Jennifer Kerr Budziak,Christopher J. Ferraro,Corinna Laughlin,Paul Turner,2021-09-07 Los ministros de música ofrecen su don a la gloria de Dios. Ya sea que canten o toquen un instrumento, el ministerio de ellos es esencial para la oración de la parroquia. Esta tercera edición ha sido aumentada para ayudar a los ministros de música a reflexionar con mayor profundidad sobre su papel litúrgico y a llamar al discipulado. Manual para ministros de música le brinda: -Reflexiones bíblicas sobre el ministerio -Comentario teológico e histórico sobre la liturgia y el ministerio -Desarrollo de habilidades prácticas y asesoramiento para desempeñar esta función. -Maneras de profundizar su

espiritualidad y llamado al discipulado -Respuestas a preguntas frecuentes -Recursos recomendados -Un glosario -Preguntas para discusión y reflexión

Diccionario filológico-comparado de la lengua castellana Matías Calandrelli, 1907

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