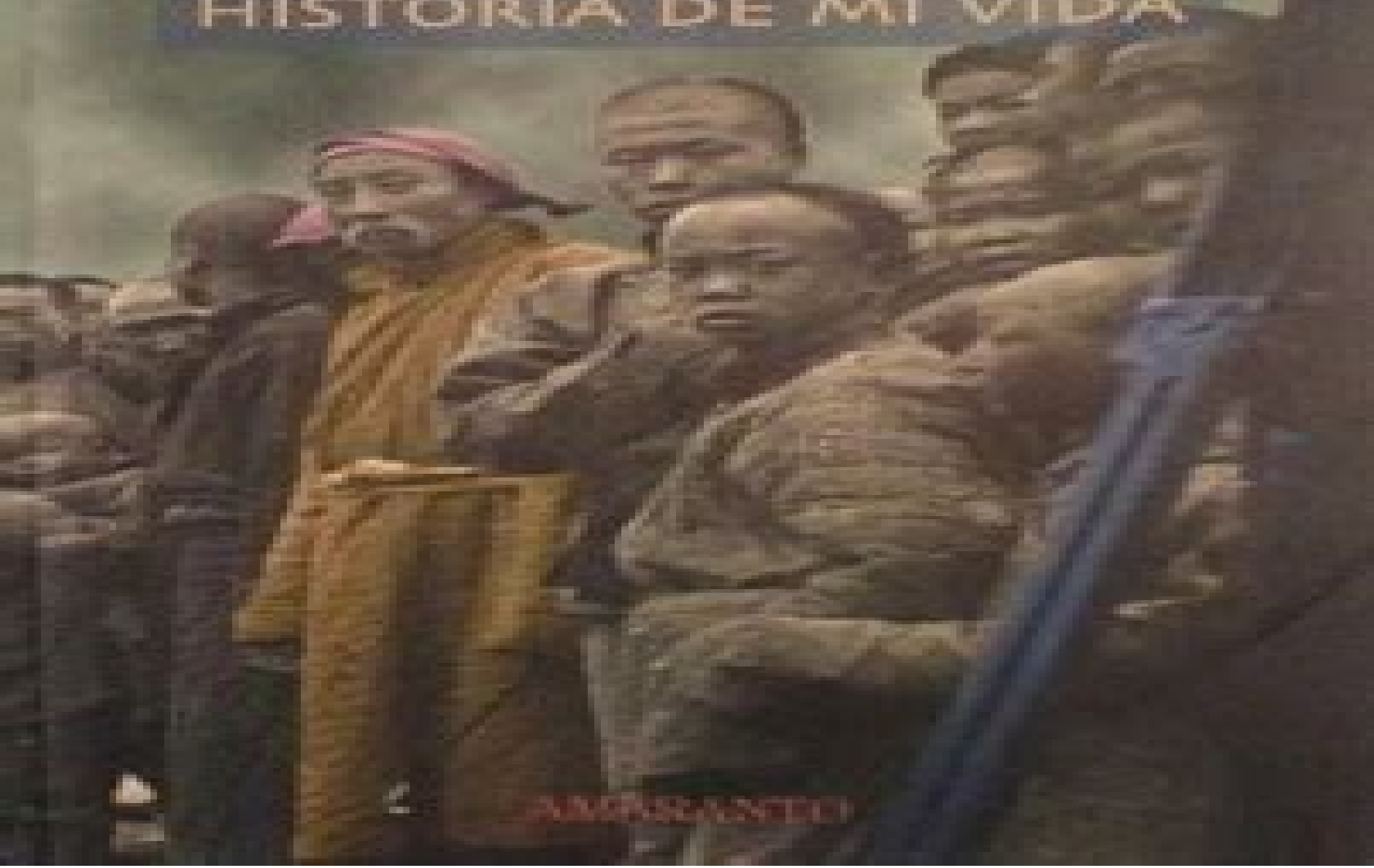


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La Historia de la Traducción precisa para su estudio cabal un profundo conocimiento de la literatura y la lengua propias como requisito previo Se necesita conocer bien la literatura de recepción tener una visión panorámica de la historia y entender los procesos estéticos y de política estética en que está implicada una cultura escrita cuáles son las tendencias los lenguajes las direcciones que siguen sus autores sus lecturas sus políticas Cada uno de los capítulos de este libro Edad Media Siglos de Oro siglo XVIII siglo XIX y siglos XX XXI comprende el estudio por pocas estéticas literarias o autores pues a pesar de la correspondencia que pudiera establecerse son varios los movimientos literarios las estéticas y las ideas lingüísticas que conviven en un siglo y aun en una generación Traducción y cultura Marta Giné, Solange Hibbs, 2010 Este libro constituye una síntesis de las investigaciones llevadas a cabo desde hace años en el terreno de la literatura extranjera traducida en el siglo XIX y publicada en prensa en España Su objetivo esencial reside en dirigir una atención particular a ciertos aspectos de la literatura traducida y analizar su posición en relación al sistema literario de acogida Esa literatura concierne todos los géneros literarios y se basa en la gran importancia que alcanza la prensa en la segunda mitad del siglo Esa presencia corresponde a retos importantes satisfacer a lectores diversos democratizar la lectura popularizar géneros como la novela permitir a autores consagrados o en vías de serlo el utilizar la prensa como un laboratorio de escritura y un espacio de legitimación Por otra parte el análisis de esas traducciones pone en evidencia los retos ideológicos y culturales de la época así como la voz del traductor y su trabajo **La Eneida traducida en octava rima y verso castellano** Publius Vergilius Maro, 1795 **Historia del Imperio romano desde el año 350 al 378 de la Era Cristiana** Amiano Marcelino, 1895 **La Eneida de Publio Virgilio Maron, ... traducida en octava rima y verso castellano por el doctor Gregorio Hernandez de Velasco ... reformada y limada con mucho estudio y cuidado del mismo traductor, cuyas son también las**

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Shimabukuro,Jean Orejarena Torres,2025-06-03 La obra de Aristóteles goza de una notable y sorprendente actualidad. Uno de los momentos a lo largo del siglo XX en los que su pensamiento tomó una fuerza significativa y renovada se dio con la aparición de la fenomenología, en especial con las lecciones que Martin Heidegger impartió en las universidades de Friburgo y de Marburgo en sus primeros años de enseñanza filosófica. El presente libro contiene una serie de investigaciones veinte en total que buscan repensar el legado y la actualidad de Aristóteles a dos mil cuatrocientos años de su nacimiento desde el marco de la lectura fenomenológica. Aunque en el ámbito de la investigación especializada la vinculación entre Aristóteles y la fenomenología ha estado dominada por la lectura genética destructiva impulsada por Heidegger, cosa que se explica a partir de la importancia sistemática que la historia de la filosofía tiene para este autor, las presentes investigaciones ahondan en las vetas fenomenológicas presentes en el pensamiento de Aristóteles y además en una serie de puntos de contacto con la filosofía fenomenológica de Husserl. Aunque la visión predominante es la de Heidegger, en este libro se abordan a través de cinco partes las posibilidades lógicas, metafísicas, físicas, prácticas, retóricas, biológicas y psicológicas que impactaron decisivamente en el desarrollo programático de la fenomenología tanto en su vertiente trascendental husserliana como en su vertiente hermenéutica heideggeriana y también gadameriana. Además de ello, en la presente obra se incluye la primera traducción al español de los Seminarios de Heidegger sobre Aristóteles del semestre de verano de 1921 y del semestre de invierno de 1922-1923.

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