

EUCLIDES DA CUNHA



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CAMPAÑA DE CANUDOS



Los Sertones Campana De Canudos

Rachel S Tattersall

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Los sertones (Os sertões). Euclides da Cunha, 1938 **Los sertones** Euclides Cunha, 2012 Literary Landscapes of Time Jobst Welge, Juliane Tauchnitz, 2022-11-07 The volume asks how the literatures of the Americas and the Caribbean present multiple or internally differentiated spaces and how these are distinguished or traversed by different temporalities. The historical and post colonial experiences of these areas turns them into especially fertile ground for the exploration of the connections between landscape geography and historical temporal palimpsests as well as the specificities of literary form. The contributions are dedicated to individual yet conceptually interconnected studies of staggered multiple non simultaneous temporalities in modern and contemporary literature. The volume adopts a comparative perspective throughout and intends to foster the dialogue between the study of Latin American and Caribbean literatures in Spanish Portuguese French and English. Therefore the individual essays are not grouped according to geographical or linguistic areas but follow a trajectory from spatiotemporal constellations of the 19th century to ruined catastrophic landscapes and the geopoetic inscriptions of time in regions. The essays should appeal to all readers interested in World Literature Hemispheric Studies as well as temporal approaches to space and geography *Big Water* Jacob Blanc, Frederico Freitas, 2018-04-10 A transnational approach to the history of a key Latin American border region. Provided by publisher **Modernización, identidad**, 2006

Fanatismo: de los usos de una idea Toscano, Alberto, 2013-09-28 El siglo XX termina con el auge de la condena simplista a las prácticas religiosas por parte de académicos ilustrados, lítes y gente del común. La religión nos dejó en la pobreza, la ignorancia y el atraso; dicen unos en la guerra que acabar con el mundo dicen otros. Tal como lo muestra el libro de Alberto Toscano, la religión no es un simple arca smo sino un problema para pensar y experimentar. Un problema global. El autor nos propone recorrer determinados episodios cruciales en la vida de una idea: los usos y abusos de la idea de fanatismo que en su despliegue están poblados de sujetos, no individuos, verdades, no dogmas, e historias, no esencias. Este libro nos convoca a buscar formas imaginativas para construir ese problema. En ese sentido, la cuestión no es la falsedad de la religión sino los grados de verdad que puede alcanzar una abstracción determinada en este caso una abstracción religiosa. Esta obra nos invita a dejar de creer que la religión es una creencia del desdichado del pobre o del supersticioso **Los sertones (Os sertões) traducción de Benjamín de Garay** Euclides da Cunha, 1945 Los sertones Euclides da Cunha, 1957 *Los sertones* Euclides da Cunha, 1980

Los sertones 1902 es una de las obras clásicas de la literatura brasileña y la obra máxima de Euclides da Cunha. Brasil 1866-1909. Su magistral relato constituye la ampliación y profundización de lo que comenzó siendo unos artículos periodísticos sobre la campaña de Canudos y, aunque Euclides da Cunha no era un novelista, la escritura del libro resultó profundamente revolucionaria en la historia de la lengua portuguesa que, con ella, abre perspectivas totalmente nuevas. El vigor de su narración, el retrato de Antonio Conselheiro, la impecable progresión de esa campaña genocida contra el pueblo de jagunços, la denuncia implacable del ejército brasileño, concurren en Los sertones, haciendo de esta obra el prototipo pionero de lo

que en el futuro ser la novela del Nordeste corriente que dar a la literatura brasile a nombres como los de Gimar es Rosa y Jorge Amado Descripción del editor **Historia de la残酷 argentina: Julio Argentino Roca** Daniel Campione,2006

La polis literaria Rafael Rojas,2018-05-04 América Latina vivió intensamente la Guerra Fría en la política pero también en la cultura. La Revolución cubana jugó un papel central en aquel conflicto en buena medida por haber sido un movimiento político que en el lapso de una década recorrió casi todas las facetas de la izquierda regional. La polis literaria nos muestra ese camino y pone voz a todos los intelectuales de aquella época. La querella ideológica de la Guerra Fría en los años sesenta y setenta reformuló el gran tema cultural de las identidades nacionales y el latinoamericanismo que se discutía desde la guerra de 1898 en el Caribe y la nueva novela fue sometida a indagaciones críticas encontradas a partir de diversas ideologías. De izquierda se fue el contexto de la entrada en escena del llamado boom de la nueva novela latinoamericana. Una generación de escritores nacida fundamentalmente entre los años veinte y treinta como Julio Cortázar, Augusto Roa Bastos, Gabriel García Márquez, Carlos Fuentes, José Donoso o Guillermo Cabrera Infante comenzó a publicar cuentos y novelas en los años previos al triunfo de la Revolución cubana en enero de 1959. El oficio de la literatura o específicamente de la novela al que aspiraban aquellos escritores formó parte del conflicto ideológico de la Guerra Fría. La literatura latinoamericana no podía imaginarse al margen de la oposición a las dictaduras y de la lucha de la izquierda por el socialismo o la democracia. Con una nueva mirada a los escritores del boom, Rafael Rojas nos muestra las políticas y luchas intelectuales y sociales de esa literatura que transformó y dio una vuelta de tuerca a lo llamado latinoamericano. *Rescoldos del pasado* Javier Sanjinés C., 2009

Demons of nineteenth-century Hispanic literatures Juan Pablo Dabó, 2006 Una historia por descubrir, 2010

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Modernidad y pensamiento descolonizador Mario Yapu, 2006 **Del otro lado de la cerca** Roberto de Oliveira Campos, 1969 **Cuadernos americanos** Jesús Silva Herzog, 2006 **Turismo, cultura y desarrollo** Ángel B. Espina Barrio, 2008

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