

El *Esopete ystoriado* y las teorías sobre la fábula

Hugo O. Bizzarri

En este ensayo se hace un recuento de la fábula, desde sus orígenes griegos, su recuperación por autores romanos —a quienes debemos las primeras reflexiones teóricas sobre el género— hasta su inserción en el relato medieval corto: el *exemplum*. Se advierte la persistencia y difusión del estilo y de varios signos esópicos en los fabulistas de la Edad Media; del menester adoctrinante de estos relatos y de su naturaleza reflexiva, que los distingue de otros géneros breves. Después de tratar el origen, el propósito y la importancia de las fábulas, así como su posible influencia oriental, se profundiza en el *Esopete ystoriado*, traducción al castellano, aparecida a fines del siglo xv, de la obra de Heinrich Steinhowels, donde se compilan fábulas de Esopo y de autores posteriores, e incluye la "Vida de Esopo" de Planudes. Además de añadir una fábula al original latino/alemán, la notable contribución original del autor castellano en el *Esopete* consiste en la definición misma del género fabulístico.

PALABRAS CLAVE: fábula, Esopo, *exemplum*, *Esopete ystoriado*.

This paper recounts the traits of the fable, from its Greek origins and its revival by Roman authors—who wrote the first theoretical thoughts on the genre—to its insertion in the *exemplum*. It comments on the persistence and spread of the Aesop-style fable and several Aesopic signs used by the Middle-Age fabulists, the indoctrinating purpose of these stories and their distinct reflexive nature, which distinguishes them from other 'short' genres. After outlining the origin of the fable, its aim and importance, in addition to its possible oriental influences, the author deals with *Esopete ystoriado* (a late 15th Century Castilian translation of the work by Heinrich Steinhowels), which includes fables by Aesop and by later authors, as well

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Table of Contents Esopete Ystoriado

1. Understanding the eBook Esopete Ystoriado
 - The Rise of Digital Reading Esopete Ystoriado
 - Advantages of eBooks Over Traditional Books
2. Identifying Esopete Ystoriado
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Esopete Ystoriado
 - User-Friendly Interface
4. Exploring eBook Recommendations from Esopete Ystoriado
 - Personalized Recommendations
 - Esopete Ystoriado User Reviews and Ratings
 - Esopete Ystoriado and Bestseller Lists
5. Accessing Esopete Ystoriado Free and Paid eBooks

- Esopete Ystoriado Public Domain eBooks
 - Esopete Ystoriado eBook Subscription Services
 - Esopete Ystoriado Budget-Friendly Options
6. Navigating Esopete Ystoriado eBook Formats
 - ePub, PDF, MOBI, and More
 - Esopete Ystoriado Compatibility with Devices
 - Esopete Ystoriado Enhanced eBook Features
 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Esopete Ystoriado
 - Highlighting and Note-Taking Esopete Ystoriado
 - Interactive Elements Esopete Ystoriado
 8. Staying Engaged with Esopete Ystoriado
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Esopete Ystoriado
 9. Balancing eBooks and Physical Books Esopete Ystoriado
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Esopete Ystoriado
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Esopete Ystoriado
 - Setting Reading Goals Esopete Ystoriado
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Esopete Ystoriado
 - Fact-Checking eBook Content of Esopete Ystoriado
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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